

OTHERS WILL COME...



**GUIDE FOR THE PREPARATION
AND FORMATION OF SALVATORIANS**



OTHERS WILL COME...
Guide for the Preparation and Formation of Salvatorians

Salvatorian Spirituality & Charism Series No. 13

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PREFACE

This Guide is composed of modules for the preparation and ongoing formation of Salvatorians, lay and religious. The program consists of three units. Each unit presents a series of ten sequential lessons, that is, each module builds on the information set forth in the previous one. In addition, the arrangement of the modules allows them to be neatly blended in with the annual Salvatorian cycle of feast days and events and with the seasons of the liturgical year. All of the modules follow the same format. Each includes the following elements: pictures, Salvatorian history, Salvatorian spirituality, passages from Sacred Scripture, texts from the Second Vatican Council, questions and points for reflection, references for further reading, and a Salvatorian prayer.

The present text is the English version of the original units called *Begleitbriefe* (letters to accompany one on a journey). They were compiled for Lay Salvatorians in Austria by Sr. Ulrike Musick, SDS, Vienna, and Fr. Peter van Meijl, SDS, Rome. They were translated and adapted by Sr. Miriam Cerletty, SDS, and reviewed and proofread by Sr. Aquin Gilles, SDS, Fr. Peter van Meijl, SDS, and Fr. Thomas J. Novak, SDS, and published by the USA Province in 1998. The layout and pagination of the present edition was done by John Pantuso, SDS.

May this program be a dynamic process in promoting our spiritual growth and dedication to our Salvatorian mission: *that all people might know more and more the one true God and him whom he sent, Jesus Christ, and that they might lead holy lives...* [Rule 1882].

Milwaukee, Wisconsin, USA
September 1997

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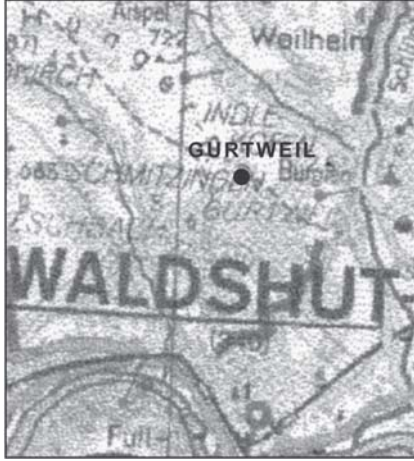
UNIT 1, NO. 1



P. Fr. Fr. Jordan

Bronze statue of Father Francis Jordan made by F. Seeboeck and located in the refectory of the Motherhouse of the Society of the Divine Savior in Rome. A replica of the same statue stands in the inner courtyard of the House of the Society in Steinfeld, Germany. This was Fr. Jordan's usual posture during his conferences to the community.

JOHN BAPTIST JORDAN
FATHER FRANCIS MARY OF THE CROSS
A CHRONOLOGICAL OVERVIEW OF HIS LIFE
AND FOUNDATIONS

1848	June 16	Birth in Gurtweil (near Waldshut)	
1855 - 1862		Elementary School in Gurtweil	
1860	Sept. 20	Confirmation	
1861	Apr. 7	First Holy Communion	
1863	May 19	Death of his father, Lawrence Jordan	
1864 - 1866		Apprenticeship in Waldshut: painter, gilder and decorator	
1867		“Traveling journeyman” - one who travels from place to place seeking work	
1869		Decision to study for the priesthood Private studies in Waldshut	
1870 - 1874		Secondary school in Constance	
1874 - 1877		Student: University of Baden in Freiburg in Breisgau, Germany	
1877 - 1878		Theology at St. Peter’s Seminary near Freiburg in the Black Forest First hints of a possible future foundation	
1878	July 21	Ordained to the priesthood in St. Peter’s Church in Freiburg	
1878	July 25	First Holy Mass in Döttingen, Switzerland - Not permitted to celebrate his first Mass in Germany due to the Kulturkampf	
1878 - 1879		Language studies in Rome	

- 1880 Trip to the Middle East
- Sept. 6 Private audience with Pope Leo XIII
- Nov. Outlines Statutes for a future foundation
- 1881 Easter Circular letter to the Bishops of Italy, presenting the Apostolic Teaching Society
- July 22 Fr. Bernard Lüthen joins Fr. Jordan
- July 4 Third degree of the ATS in Ottobeuren, Germany
- August The first issue of the periodical, *Der Missionär*, comes off the press
- Dec.8 Foundation in Rome of the first degree of the Apostolic Teaching Society
- 1882 Summer Sisters' Community in Johannesbrunn, Germany
- 1882 New name: Catholic Teaching Society
- 1883 Fr. Jordan makes religious vows - Foundation of the Sisters of the Catholic Teaching Society in Rome



1860
12 years old



1872
24 years old

- 1884 Dec. Foundation of the Angel Sodality for Children
- 1885 Oct. Separation of the Sisters' Community from the Founder - they become independent as the Sisters of the Sorrowful Mother
- 1886 June Temporary approval of the Society's Rule and Statutes
- 1888 Dec. 8 Second foundation of Sisters of the Catholic Teaching Society with Therese von Wüllenweber in Tivoli near Rome



- 1890 Two priests and two brothers depart for the mission in Assam, India. Three sisters, three additional priests and a brother join them later in the year.



- 1893 A new Name: Society of the Divine Savior – Salvatorians
- 1894 The nomination of an Apostolic Visitor for the Society
- 1902 First General Chapter of the Society
- 1905 *Decretum Laudis* — “Decree of Praise”

- or papal commendation granted the Society
First General Chapter of the Sisters' Congregation
- 1906 Press attacks against Fr. Jordan and the Salvatorians
- 1907 Dec. 25 Death of Mother Mary of the Apostles
- 1908 July Extraordinary General Chapter of Elections for the Congregation
Second General Chapter of the Society
- 1911 March Pontifical Approbation of the Society
Aug.18 *Decretum Laudis* — “Decree of Praise” granted the Congregation
Dec.10 Death of Fr. Bonaventure Lüthen
- 1913 Termination of the Apostolic Visitation
- 1915 World War I – Transfer of the Society’s Generalate to Switzerland
Fr. Jordan renounces his office as Superior General
- 1918 Sept.8 Death of Fr. Jordan in Tifers, Switzerland
- 1922 Final approval of the Constitutions of the Society
- 1926 Apr. 29 Pontifical Approbation of the Congregation and its Constitutions
- 1942 Opening of the process for the beatification of Fr. Francis Mary of the Cross Jordan
- 1956 Exhumation. Transfer of the remains of the Founder to the Motherhouse in Rome
- 1965 Dec.8 Closing of the Second Vatican Council



		The beginning of the process of renewal in the spirit of the Second Vatican Council
1968	Oct.13	Beatification of Mother Mary of the Apostles in St. Peter's Basilica, Rome
1981		Centennial celebrations of the Society of the Divine Savior
1988		Centennial celebrations of the Congregation of the Sisters of the Divine Savior
1990		First meeting in Rome of the International Commission for Lay Salvatorians
		Celebrations of the Centenary of the missions in Assam, India.
1990-2000		Centennial celebrations of most provinces of the Society.

THE MANY FACES OF JORDAN

The Mischievous Boy

Both gifted and witty, the youngster mimics his teachers to the amusement of his classmates and teachers as well. He is greatly drawn to nature and his adeptness at hand fishing helps feed his needy family.

The Craftsman

Through construction work and as a traveling journeyman, he comes in contact with many poor people and with the Catholic Church of his day.

The One Called by God

During his studies, his trips to Italy, Belgium, and the Netherlands, and his participation in the Catholic Days, he comes face to face with the spiritual needs and longings of his time. He experiences a new awakening within the Catholic Church itself.



1890 - 1900 ?

The Searching Seminarian

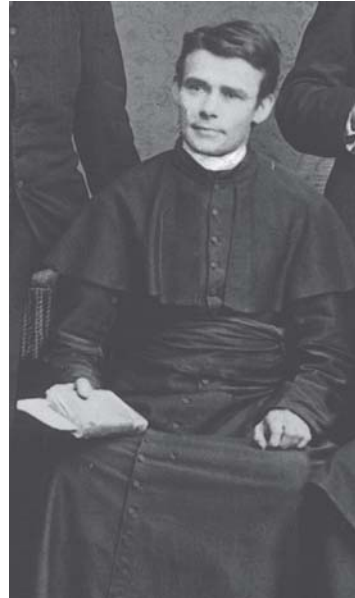
Challenged by the struggle between the State and the Church, he prepares himself conscientiously for a life of complete service of God. He keeps account of himself in his *Spiritual Diary* and stands up to God's call to begin a "foundation."

The Man, both Gifted and Limited

He is somewhat awkward in his ways, but he stands out for his extraordinary linguistic gift and knows approximately fifty different languages.

The Young Founder

Called to begin the work of a foundation, he seeks counsel, confirmation and encouragement for this undertaking.



1882 - from the Conference of the Four in Munich



Jordan in the circle of his brothers and promoters sitting from r. to l.: the Bavarian premier Dr. Held; Father Jordan; government administrator Dr. Alois Frank; standing: Father Pancratius Pfeiffer, SDS, successor to Jordan as Superior General; Baron Hoffmann; Father Christophorus Becker, SDS, missionary and founder of the Mission Medical Institute in Würzburg; Father Clemens Sonntag, SDS, known by his book, *The Eternal City*.

The “Missionary with a Long Beard”

After his trip to the Middle East, he tries to put into writing the vision of his plans and ideas in order to present them to the Holy Father, Pope Leo XIII.

The Universalist

The Society’s name, “Apostolic Teaching Society,” should bridge the Eastern and Western Church.

The Wise and Tenacious Strategist

He moves ahead step by step, full of zeal and confidence, to carry out his plans for a foundation.

The Humble and Obedient Founder

He responds to the requests of ecclesiastical authorities and carries on through an Apostolic Visitation that lasts almost twenty years.

The Persuasive Role Model for Youth

Caring, attentive and paternal, he attracts and encourages young and zealous candidates, giving them much time and personal example in their formation.

A Father to his Sons and Daughters

He entrusts great responsibilities to his young followers and is untiring in the trips he makes to counsel, help, support and encourage them. He lives his role as Father and Founder.

The “Pray-er”

Daily, for long hours and full of confidence, he brings “his own” before God.





1915, 67 years old

The Suffering Founder

He is denounced and calumniated by his own confreres. He is constricted by the limitations placed on him by ecclesiastical authorities, by the mediocrity of some members, and by financial difficulties.

The Aging Man with Shattered Nerves

Exhausted, burned out, and having little physical resistance, he is quite vulnerable with his shattered nerves. He entrusts himself to Divine Providence and is grateful for every human consideration and consolation.

The Ever-trusting Man

Words of trust and confidence appear in his *Spiritual Diary* at least 145 times. For him “confidence” never becomes a mere motto or pet keyword. It is the foundation of his life.

John Baptist Jordan begins his *Spiritual Diary* on July 1, 1875, with the following words:

**ALL FOR THE GREATER GLORY OF GOD AND
THE SALVATION OF SOULS**

ALPHA AND OMEGA

(See Revelations: 22:13 I am the Alpha and Omega, the first and the last, the beginning and the end. - See also: Rev. 1:8; 2:8; 21:6; Isaiah 41:4; 44:6; 48:12).

In 1901, Fr. Francis of the Cross wrote the following additional statement at the beginning of his Diary:

**I approve what holy Church approves and reject
whatever the Church rejects.**

QUESTIONS FOR REFLECTION AND SHARING

1. A proverb says: Where there is much light, there is also much shadow. What contrasts do you notice in Father Jordan's personality?
2. At Easter 1883, Fr. Jordan took the name, Francis Mary of the Cross. What do you think he wished to express by this?
3. Read the important dates in Fr. Jordan's life. Mark those which indicate a new stage in his life.
4. Fr. Jordan's trust in God's Providence weaves like a "red thread" through the different stages of his life. What possibilities do we have to cultivate a relationship of confidence in God?
5. Do you know of other faces of Jordan in addition to those given? Do you discern a pattern in them?

PRAYER

Lord Jesus Christ, Savior of the World!

**You never cease to call persons to dedicate themselves
wholly and entirely, like the Apostles,
so that all may find salvation in you.**

**In Francis Jordan, you raised up
such a zealous and faithful servant to proclaim your Gospel.**

**Through the intercession of Mary, Queen of the Apostles,
we ask you to give us, as you did your servant, Francis,
unshakable trust in your loving guidance,
apostolic zeal for your Kingdom,
selfless dedication in the service of others,
and courage to follow you even to the cross.**

**Through the intercession of your servant, Francis,
Graciously hear our personal requests [...]
and, in all our needs,
let us find our help in you. Amen.**

ADDITIONAL READINGS

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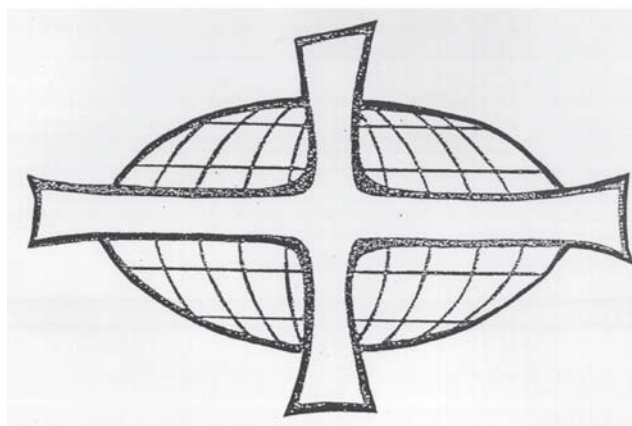
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UNIT 1, NO. 2



20.12.94.

Solange noch ein süßiges Fleisch
auf Erden ist, der Gott nicht,
kennt noch über Alles Licht,
darfst du keinen Augenblick
ruhen.
So lang Gott nicht überall
verherrlicht wird, darfst du
keinen Augenblick ruhen.

Emblem of the Sisters of the Divine Savior, Rome 1988. Handwriting of
Father Francis M. of the Cross, as seen in his *Spiritual Diary II*, 1.

December 20, 1894

*As long as there is one person on earth
who does not know God and does not love
him above all things, you dare not allow
yourself a moment's rest. As long as God
is not everywhere glorified, you dare not
allow yourself a moment's rest.*

FATHER JORDAN'S VISION

For the realization of his plans, God chooses certain persons – persons who are both gifted and limited. The history relating to the progressive development of such persons becomes the prehistory of their undertakings.

John Baptist Jordan, journeying-painter from the village of Gurtweil in Germany, lived through the Kulturkampf, the struggle that went on between the State and the Catholic Church throughout the 19th century. He was deeply touched by the religious and moral privation of the people. In spite of various difficulties, he pursued his goal to become a priest. With help and support, he reached it at the age of 30.

As part of his education John Baptist traveled to Austria, France, Switzerland, and Italy. Already as a seminarian he felt called to establish a foundation of some kind. He was enthusiastic about the German Catholic Days and participated in these in 1875, 1876, and 1880. He took up the impetus they conveyed to him:

- Charitable organizations and the missions
- Social concerns
- Christian perspective in science and art
- Unification of the press
- Education and instruction
- Integration of laity into the mission of the Church

Jordan's time in the Holy Land in 1880 as well as contacts with various personalities strengthened his desire to dare making a foundation:

In the name
of the Father and of the Son and of the Holy Spirit.

Amen.

In God, through God, with God,
for Almighty God.

I.

*The Catholic Society of clerics and co-workers in the
vineyard of the Lord among all peoples (Spiritual Diary I.124).*

Fr. Jordan's apostolic urge was immensely powerful and universal. He did not want that something be done just here and there. He wanted to attack head on to achieve a deep renewal of the whole world in Jesus Christ. His foundation was meant to be part of the global Church. He saw it mainly as taking up the urgent, principal, and far-reaching concerns of the Holy Father and of the Church. For this reason, he chose Rome as the center of the Society.

The Society's aim would be the worldwide proclamation of the faith: To all people, everywhere, by whatever means love inspires; for the glory of God and the happiness and blessing of every single person.

The passage from John's Gospel – **This is eternal life, that they may know you, the one true God, and Jesus Christ whom you have sent** (*Jn 17:3*) – held the greatest significance for Fr. Jordan (*Spiritual Diary I,59; I,83; I,178; I,202; II,52*). This motto could be embraced by every Christian of the Eastern or Western Church, clergy or laity.

The whole treasury of Fr. Jordan's ideas was to be realized by means of three steps or degrees. The first degree would consist of men and women, clerical and lay, who would devote themselves completely to the purposes of the foundation. The second degree would be for persons in responsible positions, people with leadership roles, such as scientists, scholars, journalists, publishers, etc. In the third degree, every interested Catholic, clerical or lay, would be given the opportunity to share the goals of the Apostolic Teaching Society.

Throughout his life, Fr. Jordan's vision was cut, polished and set like a diamond through God's continuous call, the requests of ecclesiastical authorities, and the cooperation of different people.

When the Founder was in Einsiedeln in July 1883, he drew up a program [of norms] which was printed in 1884. At the heart of these norms is the article "On the Apostolate." (DSS XIV pp. 558-559).

Dearly Beloved,
teach all nations, especially the children,
to know the true God
and him whom he has sent, Jesus Christ.
I charge you in the sight of God and Jesus
who will judge the living
and the dead

by his coming and his kingdom:
proclaim the word of God,
be urgent in season, out of season,
rebuke with all patience and teaching.
Go, and with perseverance
speak all words of eternal life to the people.
Announce and write the heavenly doctrine to all without
respite.
This is the will of God, dearly beloved,
that all people may know the eternal truths.
I beseech you not to falter
from announcing the whole of God's purpose,
so that with St. Paul you can say:
I am innocent of the blood of all.
Do not cease, day or night,
to admonish each and everyone, even with tears.
Overlook no opportunity
to announce and teach the doctrine of God to all,
both publicly and from house to house.

(See Mailing, II - B - 2.2, p. 2-3)

Supported by his unshakable confidence in God's guidance, Fr. Jordan was able to offer his life and watch his foundation prosper. His vision became reality in many like-minded persons. It gave life to the Society of the Divine Savior and to the Sisters of the Divine Savior, as well as to the Sisters of the Sorrowful Mother. There were then and are now friends, benefactors, and collaborators of the Society and, more recently, Lay Salvatorians.

The Founder was convinced: *One person who is inflamed with zeal for the faith suffices to set aright a whole people. (SD I, 200).*

V I S I O N

The word, vision, is seldom used in our daily secular, vocabulary. Politicians sometimes use it at election time to lay before the voters their plans, programs, and ideas for the future.

In the dictionary, vision is defined as an apparition or illusion. The word has its roots in the Latin, *visio, visionis*, signifying sight,

appearance, apparition, etc. - *The Practical Dictionary of Spirituality* notes that, from a theological point of view, **vision** has only one meaning: an apparition with a special significance. Vision refers to a supernatural moment or state of mind, the inner qualities of which cannot be explained from a mere psychological point of view. There is a particular importance attached to the outcome of a vision and the resulting attitude regarding the truth and healing power of it. – Visions relentlessly come upon the chosen, revealing to them something of God’s will and pointing to their social responsibility, frequently in a vicarious role (Schütz, Ed., *The Practical Dictionary of Spirituality*, 1988, p. 1379).

Prophets and visionaries realize the divine origin of the message. The word which seizes them urges them to speak. They become God’s messengers, sent to make his will known and to be a living sign through their own person (*Is. 6:8; Jer. 1:9-10; Am. 7:15; Ez. 1- 3,15; Dan. 8-12*).

The Second Vatican Council, in its *Dogmatic Constitution on Divine Revelation*, speaks about the transmission of Divine Revelation:

In his gracious goodness, God has seen to it that what He has revealed for the salvation of all nations would abide perpetually in its full integrity and be handed on to all generations. Therefore Christ the Lord, in whom the full revelation of the supreme God is brought to completion, commissioned the apostles to preach to all people that Gospel which is the source of all saving truth and moral teaching, and thus to impart to them divine gifts. This Gospel had been promised in former times through the prophets, and Christ himself fulfilled it and promulgated it with His own lips. This commission was faithfully fulfilled by the apostles who, by their oral preaching, by example, and by ordinances, handed on what they had received from the lips of Christ, from living with him, and from what He did, or what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by those apostles and apostolic persons who, under the inspiration of the Holy Spirit, committed the message of salvation to writing (*Dei Verbum, II, no. 7*).

The word, Vision, is kept alive in the United States by the Salvatorians. In fact, a copy of the “Vision Statement” stands on each desk in the provincial offices and in many private rooms and offices of its members. (*SDS Informationes, Rome, 1990, no. 12*).

QUESTIONS FOR REFLECTION AND SHARING

1. Read the article "On the Apostolate" aloud. What strikes you most?
2. When you hear about Fr. Jordan's *vision*, what comes to mind? Which part of Scripture, what song, or what prayer do you connect with his *vision*?
3. In his *Spiritual Diary*, Fr. Jordan recounts experiences which reflect his strong, personal *vision*. Which of these experiences do you think reflect this *vision*?
4. As Salvatorians, we are privileged to participate in Fr. Jordan's mission. Where and how do you see an opportunity to put this vision into practice in your daily life, activity, and/or occupation?

PRAYER

**Lord, Jesus Christ,
Savior of the World,
through baptism and confirmation
you incorporated us into the People of God.
You call us to live the Gospel in such a way
that all persons may come to recognize the Father's love,
which was made visible and tangible
in your goodness and loving kindness for all humanity.**

**The Founder of our Salvatorian Communities,
Francis of the Cross,
and Blessed Mary of the Apostles,
always relied on the power of prayer
and offered their lives entirely
for your glory.**

**Through their intercession,
grant us a listening heart,
attentive to the call of your love
and to the needs of others.**

**Give us the courage truly to live a simple life,
so that each day
we can depend on your loving guidance.
Your Spirit urges us
to seek out and encourage others to follow you.
Bless our Salvatorian communities.
Let us proclaim your glory
and find help in our personal concerns.
Amen.**

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UNIT 1, NO. 3



Picture from the (Apostle Calendar) *Apostelkalender*, 1890, page 94. Excerpt from (*Der Missionär*) *The Missionary*, June 11, 1882- no. 11, page 82.

THE PARISH PRIEST AT THE LECTERN, IN THE CONFESSIONAL, AND AT THE ALTAR IS NO LONGER ENOUGH. WE NEED THE LAITY WHO, FROM THE GREAT PULPIT OF THE WORLD, WILL TEACH AND DEFEND THE GOSPEL THROUGH THEIR WORDS, THEIR LIFE, ACTIONS, AND PERSONAL WITNESS

- At public meetings and in their place of work;
- In their civic community and in associations;
- In laboratories and production plants;
- In the field of communications and media, and in editors' offices;
- In families, and even in taverns.

IN OUR TIMES WE NEED APOSTLES EVERYWHERE, THAT IS, CHRISTIANS WHO DO NOT HIDE THEIR RELIGIOUS CONVICTIONS.

LAY SALVATORIANS

Theologically, the call to the laity is actually a call to the Church itself, as the community of those who have been baptized and confirmed in the name of Jesus Christ. Looking at the question in this way, the words, the *faithful* or the *faith-filled person* or *Christian*, would perhaps be more expressive than the term, *laity* or *lay person*. The latter only refers historically to the separation between clergy and laity.

The Second Vatican Council, eighty years after Jordan, frequently stressed equality of all Christians through baptism and confirmation. According to its teachings, the laity not only have a part in the mission of the Church but an important role:

... they are called upon, as living members, to expend all their energy for the growth of the Church and its continuous sanctification (LG, 33).

The image of the Church as *The People of God (Lumen Gentium, On the Church, ch.)* has been completed by the image of *The Body of Christ (LG, no. 7)*. This charismatic diversity is both the expression and fruit of a living Christianity. Church norms and ecclesiastical offices serve the same goal. We stand in service together. In a synod-led Church, unity, charismatic diversity, and the active co-responsibility of the members in their various missions promote challenge and growth.

...For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members of one another (Rm 12:4-5; 1 Cor. 12: 12-31; Gal 3:28; Eph 4:11-16).

We know that this is difficult. How much more difficult must it have been a hundred years ago.

Through the organization of the *Katholikentage* (Catholic Days) in Germany during the 19th century, the movement for the laity became a reality. Never before in the history of the Church was such a multiplicity of endeavors experienced. Catholic associations were the points of crystallization though some, already then, were in danger of disintegrating. What was missing was an umbrella organization, a

center which the groups could contact and which would help coordinate their work.

This was Fr. Jordan's insight and concern. He seized the idea and raised it to an international, universal level. It was a matter of revitalizing the faith in a contemporary world.

His challenge was frighteningly bold and vast, almost presumptuous:

The Apostolic Teaching Society has taken for its object ... to help spread, defend, and strengthen the Catholic faith in all countries of the globe ... to fill with the fire of enthusiasm for their vocation all the teaching forces that are already active in the Church of God and to aid them ... to take over already existing works of the press according to possibilities and link them as a concentrated force ... to assist its personnel to live according to the rules of Christian perfection and become holy... to win over the scholars of Germany for an Association of all scholars of the world for the promotion of our holy faith ...

From this undertaking a new refreshing breeze will move through the entire organism of Holy Church; ... But, all this only if it finds the necessary support. May there be found many priests and lay persons who commit themselves completely to this idea with life and limb, with body and soul! ...

*May the whole Catholic world participate in this new creation – from the professor to the maid, from the head of the family to the servant, from the master to the apprentice, so that its spirit may fill church and school, university hall and parliament, workshop and family room – and may everyone unite everywhere enthusiastically with the Founder of the Society under the motto: **Everything with God and for God for the good of our neighbor!***

B. Lüthen: *The Apostolic Teaching Society*, 1881, pp. 3,10-15. DSS IV, p. 8,21,23-33. English translation from Mailing I - C - 1, pp. 1 ff. (Rome, 1979).

This was Fr. Jordan's vocation, his greatness. But this was also his weakness and his cross. He believed in a worldwide universality

spreading out from Rome, center of Christianity. He started the foundation practically with only Divine Providence in his pocket, and he soon found himself under fire by Rome's ecclesiastical authorities. The time was not yet ripe for such plans; people were not open enough; possibilities were hedged in. Much had to be relinquished. In spite of it the Founder remained confident, as even on his deathbed, he said:

... others will come, acknowledge our sufferings, and carry on ...

(Fr. Pancratius Pfeiffer, *The Life of Father Francis Mary Jordan*, Tr. by Fr. Winfrid Herbst, SDS, *The Society of the Divine Savior*, St. Nazianz, Wisconsin, 1936.)

QUESTIONS FOR REFLECTION AND SHARING

1. The text mentions two images of the Church: *People of God* and the *Body of Christ*. Are you familiar with other images of the Church? Which? And which speaks most to you? Why?
2. It is surprising how little substantial knowledge people have of the faith today and the great sense of inner emptiness that many experience. At the same time, there is a longing today for religious and mystical experience, which the media and sects are exploiting. - What is the level of my own faith-knowledge? Am I convinced that we need to share our faith and support each other in a faith-filled community?
3. Fr. Jordan was convinced that *others would come and continue*. We are those *others*! How do we regard the call to witness our faith through word and action in our own family? At work? In our parish?
4. Where do I stand on collaborating with the laity in the vision and mission of the Church?

PRAYER

**Lord, help us to recognize
what you want of us today.**

**Help us to face your word,
to face the world of today,
and all whom we encounter this day
without prejudice,
without predetermined refusal or enthusiasm,
but with an openness
to hear what you are saying to us.**

**Help us to hear every voice
that calls out to us. Amen.**

[Carlo M. Martini]

ADDITIONAL READING

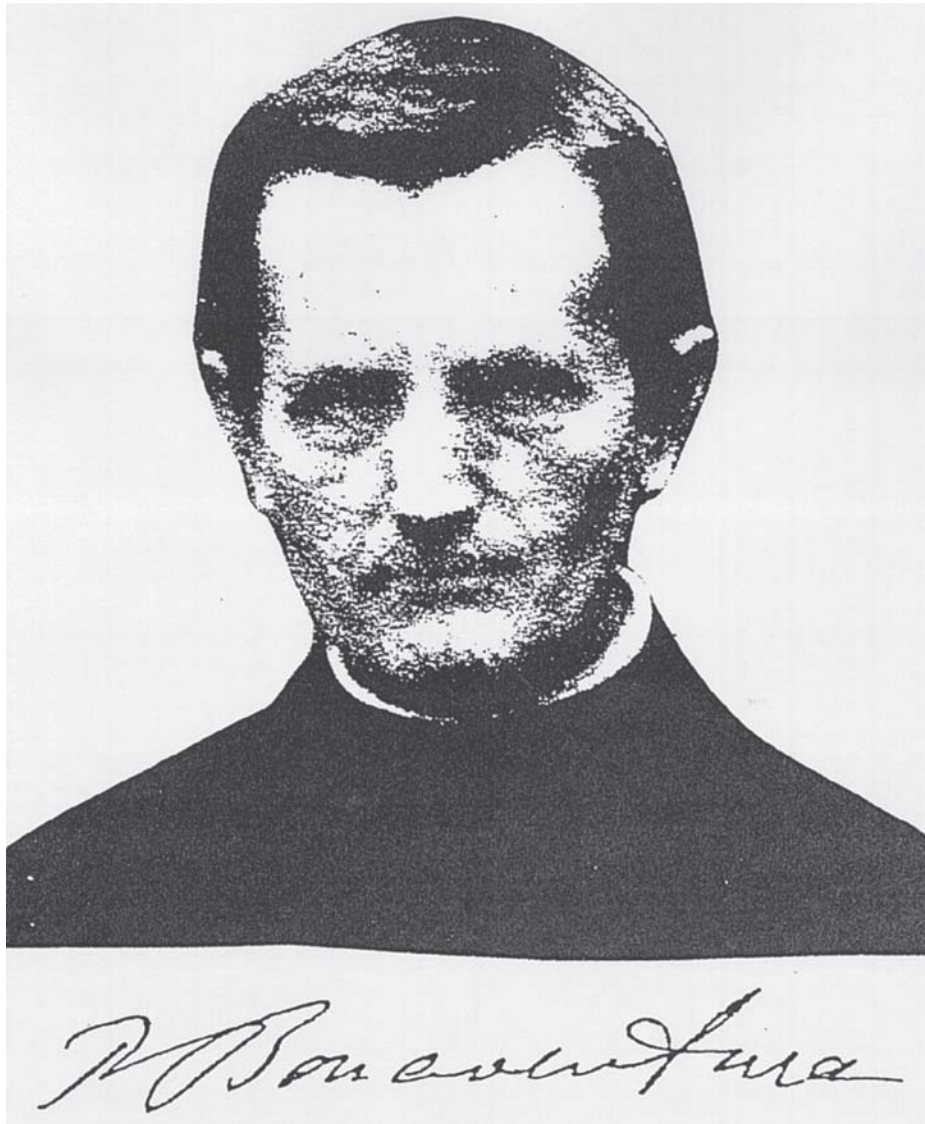
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Fr. Peter van Meijl, SDS, *Salvatorian Myth in General*, in *Contributions on Salvatorian History, Charism and Spirituality*, USA Salvatorian Centennial Series, No. 1, 1993, p. 53-64, p. 55 ff.

John Paul II, *Christifideles Laici*. On the Laity, Rome, 1988.

Reports from the international committee on Salvatorian Lay Associates, Rome, 1995.

UNIT 1, NO. 4





Father Bonaventura Lüthen, *Annales*, vol. VII, No. 5, 1961.

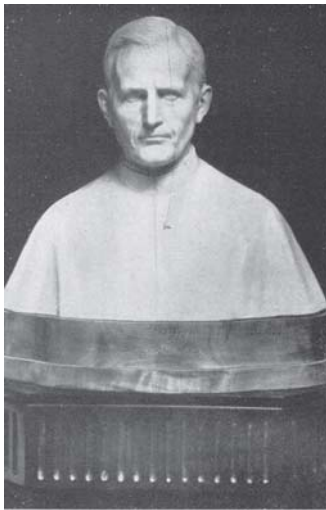

A BIOGRAPHICAL CHRONOLOGY

BERNARD LÜTHEN FATHER BONAVENTURE

- | | | |
|-------------|--------|--|
| 1846 | May 5 | Born in Paderborn, Germany |
| | May 17 | Baptism |
| 1859 | | First Holy Communion |
| 1860 | | Completes Elementary School in Paderborn |
| | | Confirmation |
| | | Secondary School in Paderborn |
| | | Gives lessons to earn money |
| 1869 - 1870 | | Completes his studies in philosophy and theology |
| | | Pastoral Internship |
| 1872 | May 15 | Ordained to the priesthood in Paderborn |
| | | First Holy Mass at the Jesuit Church Chaplain at Wewer Castle near Paderborn |
| | | Founds the first "Mothers' Society" in Paderborn |
| | | Introduces the periodical, Monica, for mothers |
| 1877 | Oct. | Joins L. Auer in his work at the Cassianeum, Donauwörth, Germany |
| | | Becomes editor of the Ambrosius in its second year |
| | | Edits other brochures and booklets until the end of 1881 |
| | | - Guardian Angel Letters (for Children) |
| | | - Heart of Jesus booklet |
| | | - St. Aloysius booklet |
| | | - Instructions for Confirmands |
| | | - Booklet for altar boys, The Angel Near the Altar |
| | | Curate at Holy Cross Church, Donauwörth, Germany |



		Attends to the poor and the sick	
1881	Feb.	Meets Fr. Jordan and Fr. Leonhardi	
	July 22	Leaves the Cassianeum Writes a pamphlet in Ottobeuren, Germany, on the Apostolic Teaching Society	
	July 24	Founding of the third degree of the Apostolic Teaching Society in Ottobeuren	B. Lüthen as "right hand" of Jordan: Frs. von Leonhardi, Jordan, Lüthen (standing), von Essen, Conference of the Four, Munich 1882, 36 years old
	Sept.	First issue of Der Missionär (The Missionary) - Family magazine, still published under the name, Unterwegs (On the Way)	
	Oct.	Lüthen in Rome	
	Nov.	Lüthen, guest at the Benedictine Monastery in Metten	
	Dec. 8	Formal foundation in Rome of the first degree of the Apostolic Teaching Society: Jordan, Lüthen, and Von Leonhardi	
1882	Jan.	Lüthen departs for Munich to spread the Society there. Two lay persons help him.	
1882	Mar.	Publication of the Nuntius Romanus at the house of St. Bridget in Rome	
	July 6	Lüthen makes private perpetual vows	
	Aug. 26-27	Conference of the Four in Munich Lüthen, National Director for Germany	Bernhard Lüthen, secular priest. Do not ever insult the good God! Word of farewell July 21, 1881, Cassianeum

1882		An attempt to found a community of Sisters in Johannesbrunn, Germany, fails	
1883	Easter	Lüthen completes his novitiate in Rome, receives the religious habit and takes the name, Bonaventure.	
	Nov.	Lüthen in Braunau, Austria	
1884	Jan.	Publication of the Children's magazine, Manna (Braunau)	
	Oct. 17	Fr. Bonaventure Lüthen makes his perpetual vows in Rome. Offices: vicar general, general consultor, prefect of candidates, rector and novice master until 1895 (after that, for the brothers only)	Fr. Bonaventura Lüthen 56 years. Bust by Professor Seeböck, Rome 1934
1885	Oct.	Separation of the second Sisters' Community from the Founder. Msgr. Jacquemin writes a Rule for the male branch of the Catholic Teaching Society.	
1886	Feb. 27	The Cardinal Vicar of Rome approves the Rule drawn up by Msgr. Jacquemin.	
	Mar.	Audience with the Cardinal Vicar. Protest of Fr. Lüthen and the eleven professed members against the Jacquemin Rule imposed on them. Permission given to elaborate a new Rule.	
	Apr. 11	The Cardinal Vicar approves the new Rule drawn up by Fr. Jordan. First issue of the Apostelkalender (Apostle Calendar)	
1897		Fr. Jordan is very ill.	Fr. Bonaventura, 62 years
1902		First General Chapter re-	Charcoal drawing, by Professor Samberger

- elects Fr. Lüthen as vicar general and consultor.
- 1906 Press attacks on Fr. Jordan and his work. Fr. Lüthen speaks out energetically.
- 1908 Oct. Second General Chapter. Fr. Lüthen is relieved of office.
- 1910 Fr. Lüthen in Hamberg, Austria, to recover his health. Writes his memoirs.
- 1911 Mar. 8 Pontifical Approbation of the Society
 Aug. 18 Decretum Laudis - "Decree of Praise" granted the Sisters' Congregation
 Sept. Fr. Lüthen makes his last retreat.
 Dec. Fr. Lüthen is ill.
 Dec. 10 The death of Fr. Bonaventure Lüthen Burial in Rome (Campo Verano)



Second General Chapters Rome 1908

1: Fr. Jordan, : Fr. Lüthen

THE LORD HAS GIVEN HIM TO US

The Lord has taken him. Blessed be the name of the Lord.” These were our Founder’s words when he heard of the sudden death of Fr. Lüthen on the evening of December 10, 1911. It was as if a ventricle of the Society’s heart had ceased to beat. These or similar words could well summarize Lüthen’s whole life.

Bernard was said to be quiet and serious already as a child. His parents had a coal and transport business and owned some land. The proceeds of the land provided for the education of their four children, especially his brother Karl’s studies for the priesthood. Bernard, like his older brother, felt called to the priesthood. His parents favored his vocation but were unable financially to support two sons through seminary training. For this reason, Bernard taught others what he himself learned in school. In this way, he earned something to contribute to his seminary training. Already during his studies Bernard suffered from a stomach ailment which afflicted him his whole life long. In spite of this, after his ordination to the priesthood, he was assigned as chaplain of Castle Wewer, belonging to the von und zu Brenken family. During this time he also engaged in pastoral activity on behalf of mothers. He founded the first Mothers’ Society in the Diocese of Paderborn and edited the magazine *Monica*. As an editor he had connections with leading Catholic writers and editors of his time. Anyone who pages through the issues of *Monica* today is astonished at the number of Catholic groups listed there.

In 1877 Fr. Lüthen moved to Donauwörth. He noted:

Prevented by the conflict between Church and State from carrying out my intention of devoting myself to the care of souls, and restricted to the position of a family chaplain, my attention was called to the Cassianum by an appeal of the director, Mr. Auer, in Donauwörth. I decided to leave my place of birth and to move to Donauwörth in Bavaria.... My work was the editing of the “Ambrosius” and some minor literary assignments, as well as the care of souls, for instance, hearing confessions in Holy Cross Church, a place of pilgrimage. In

the year 1881, Fr. Jordan visited the Cassianeum. He probably wished to ascertain whether he could perhaps establish connections with the institute, relative to carrying out his own plans. (Pfeiffer, *The Life of Fr. Francis Jordan*, p. 60).

Later on, Fr. Lüthen told Frater Philip Neri Katzemich that Fr. Jordan with that nice long beard had tried again and again to win him over, but that he himself did not feel suited for such a task. - He continued:

The thought of leaving the Cassianeum came upon me suddenly, as if from heaven. ... I felt myself taken up with the plan of the Very Reverend Founder. (Schneble: *Historica*, No. 72, p. 7).

Exactly a half-year after Fr. Jordan had met Fr. Lüthen, the gifted priest wrote his first brochure and an impressive description of the Apostolic Teaching Society. The text is a jewel of Salvatorian spirituality and a treasure for the Salvatorian apostolate (DSS IV, pp. 19-33). For example:

This new Society is a work which so clearly bears the seal of the Holy Spirit upon its brow, that we consider it not only an honorable undertaking, but to a certain extent also a duty to labor zealously to promote and spread it. (Mailing I-C-1, p.1).

On December 8, 1881, Bernard Lüthen and Friedrich von Leonhardi made private vows into the hands of the Founder in the Church of St. Bridget in Rome. This was the official beginning of the first degree of the Apostolic Teaching Society.

The year 1883 saw the transformation of the first degree of the Society into a religious community. At the time not every one was ready to take this step, which required that all members take vows and live in community. Only Lüthen remained at the Founder's side, as his "right hand." Besides his work as editor, Fr. Lüthen was Fr. Jordan's representative, as well as prefect of candidates and master of novices. Not only his own confreres but also persons who left the Society spoke of him with the greatest esteem. Fr. Pancratius Pfeiffer, Fr. Jordan's first successor, wrote a thorough account of Fr. Lüthen's life and virtues. (DSS III, pp. 117-219).

During his retreat in 1886, Fr. Lüthen noted in his Spiritual Journal:

I want to see Jesus Christ in our Reverend Father and, consequently, I want to express this in my interaction with him through gentleness, courtesy, consolation ... helping him to carry the cross. (Spiritual Journal, p. 53).

Fr. Jordan's third foundation was a new Congregation of Sisters of the Catholic Teaching Society. The foundation was made in Tivoli in 1888. Its motherhouse was later transferred to Rome. Fr. Lüthen played a great part in this foundation. He helped and showed his care for the Sisters through his visits, his presence in the confessional, and his organizational ability. Like Mother Mary, he stood loyally with the Founder.

Both of us are so close to our Reverend Founder, – you, his firstborn spiritual daughter and I, his eldest son ... (Letter: Fr. Lüthen to Mother Mary, September 9, 1893).

The Founder treasured and realized the significance of Fr. Lüthen in God's plan and for the Society: *Dominus dedit ... The Lord has given.* Up until now the historical sources have not yet been sufficiently explored to state clearly the impact and import of Fr. Lüthen's participation in Fr. Jordan's foundations.

The more the Society expanded with the Founder establishing new foundations, the more administrative responsibilities fell to Fr. Lüthen. This development was positive; but there were also negative repercussions. Some members became dissatisfied because their desires were not met or had not been considered. Criticism began – criticism of decisions, of refusals, of different persons, of new difficult beginnings, of lack of financial means. In 1894 an Apostolic Visitor was named. The Visitor insisted on strict adherence to his rules – rules and restrictions which hindered the Society's development. Some saw this as weakness in the Founder. There were misunderstandings. A hostile press campaign was launched against Fr. Jordan. A number of members left the Society.

It was Fr. Bonaventure's task to clear legal questions regarding new foundations, to inform, to calm, to settle controversies, to offer advice, and to protect the Founder's authority. The letters that he wrote and

sent out after 1900 make up a list of 7,000 names, even though not all that he wrote were registered by him. (About 1,200 letters written by Fr. Jordan are still in existence).

The Founder knew that he could trust Fr. Bonaventure completely. From his side, Fr. Bonaventure held to his resolution:

Remain faithful to our Reverend Father in this difficult situation! As long as he does not sin, I shall cling to him, because I have chosen to follow him and none other! (Spiritual Journal, Fr. Bonaventure, p. 51).

Fr. Bonaventure's disposition and attitude came under severe criticism on the part of various confreres. Some members were of the opinion that his consideration for the Founder went too far. He was not reelected in the general chapter of 1908. Later on, one of the fathers wrote of him:

He was much greater in my eyes at that moment than had he stood before me as superior general. He could have taken this event as an offense or as ingratitude. He did not. He remained completely calm without the slightest complaint. He was fully aware that the members of the Chapter had acted with the best of intentions. (Menke, Fr. Bonaventure Lüthen, p. 146).

From the depths of his inner vocation, Fr. Lüthen was sure of his life's task. He could step back behind the personality of Fr. Jordan. He had the grace, and the ability, too, to stand in the shadow of the Founder's great work. He lived in the awareness that he had completely dedicated himself to assist in this cause for the sake of God. Fr. Lüthen's life reflects to others the reality and meaning of the call to holiness. For this reason, shortly after his death, steps were taken to open the process for his beatification.

QUESTIONS FOR REFLECTION AND SHARING

1. Through his brochures Fr. Lüthen made every effort to promote the Salvatorian goals and ideals of that time. Write him a letter in which you express your thoughts and feelings about your Salvatorian life. Perhaps you could share your letter during the next group meeting.
2. With the passing of time, the only book which Fr. Lüthen read was the Bible. He knew how to enter into and contemplate the Gospel with one eye and with the other to focus on the book of daily life. Seek out a scripture passage which, in your opinion, would match the attitude or outlook of Fr. Lüthen.
3. *Treat everyone in such a way that the person feels happy to have had something to do with you.* During this month, let us pay particular attention to these words of Fr. Lüthen and examine our interactions and relationships with others.

PRAYER

**Almighty God,
keep us all in your grace
and let us become true Salvatorians,
so that we may be the salt of the earth
and the light of the world.**

**Holy Spirit,
open our hearts
and let us become all to all,
so that we may convince all to follow Jesus Christ,
under the protection of the holy Virgin Mary,
Queen of the Apostles,
and under the cross of the Savior of the world.**

**To Him be praise, glory,
and adoration for ever. Amen.**

ADDITIONAL READING

Fr. Bonaventure Lüthen, SDS, *The Apostolic Teaching Society*, 1881, in Mailing I-C-1, Rome, Villa Salvator Mundi, 1979.

Fr. Pancratius Pfeiffer, *The Life of Father Jordan*, translated by Fr. Winfrid Herbst SDS, St. Nazianz, 2nd edition, 1947, pp. 58-61.

Annales Societatis Divini Salvatoris, vol. VII, No. 5, 1961, in remembrance of the 50th death anniversary of Fr. Lüthen.

Fr. Pancratius Pfeiffer, testimony about Fr. Lüthen for introducing his Beatification Cause, in *Documenta et Studia Salvatoriana*, volume III, pp. 117- 219 (in German).

Fr. Anton Kiebele, "About Father Lüthen" in the *Jubilee Book 1881-1981*, pp. 123 -128 (English in draft form).

UNIT I, NO. 5



Therese von Wüllenweber at the age of thirty-five, 1868.

THERESE VON WÜLLENWEBER MARY OF THE APOSTLES

A BIOGRAPHICAL CHRONOLOGY BASED ON WRITINGS

1833	Feb. 19	Born at Castle Myllendonk near Mönchengladbach, Germany
	Feb 2 0	Baptism in the castle chapel
1846	May 10	First Holy Communion in Korschenbroich
1848 - 1850		Student at the Benedictine Academy, Liège, Belgium
1849	June 2	Confirmation in Liège
1856		Retreat at Nonnenwerth, an island in the Rhine
1853 - 1857		“Popular Mission” in her home parish at Korschenbroich, Germany



ca. 18 years old



17 years old



30 years old

JOURNEY OF SEARCHING AND QUESTIONING

- 1857 June 13 Enters the Society of the Sacred Heart in Vaals, the Netherlands
- 1859 Religious profession by temporary vows Apostolate in Germany and in France
- 1863 Leaves the Society of the Sacred Heart Stays at the Visitation Convent in Mühlheim, Germany for three weeks
- 1868 - 1871 With the Sisters of Perpetual Adoration (now, Sisters of the Eucharist) Novitiate and pastoral services in Liège, Ghent and Brussels
Returns home
Meets missionary Bishop Raimondi on a fund raising visit from China and Fr. Arnold Janssen from Steyl, the Netherlands
- 1872 Takes Msgr. Ludwig von Essen, parish priest in Neuwerk, as spiritual advisor

JOURNEY OF HOPES AND ENCOUNTERS

- 1876 Mar. 24 Therese rents the former St. Barbara Institute in Neuwerk, Mönchengladbach. The situation brought on by the Kulturkampf hinders any attempts for a worldwide apostolate or even to connect with such an institute.
- 1879 Therese purchases the St. Barbara Institute.



- 1882 Mar. 12 Therese reads a newspaper announcement about a publication called *Der Missionär* (The Missionary) and the Apostolic Teaching Society.
She applies and becomes a third degree member of the Apostolic Teaching Society.
- July 4-7 Father Jordan visits Therese in Neuwerk.
- Sept. 5 Therese makes private vows as a first degree member of the Apostolic Teaching Society.
She donates the St. Barbara Institute to the Society.
- 1883 May 31 Therese makes private perpetual vows as a Sister of the Catholic Teaching Society.
- 1884 July Therese spends three weeks in Rome with the Sisters of the Catholic Teaching Society.
- 1885 Oct. The Roman Community of Sisters of the Catholic Teaching Society are separated from the Founder, Fr. Jordan.
- 1888 Nov. 21 Fr. Jordan calls Therese to Rome to begin the new foundation of Sisters.
- Dec. 8 The Foundation of the Sisters of the Catholic Teaching Society in Tivoli near Rome
- 1889 Mar. 25 Mother Mary makes perpetual vows.
- 1890 The first missionaries leave for Assam, India.
- 1893 A new name: Society of the Divine Savior (Salvatorians)
- 1894 June Typhoid epidemic in Tivoli
Some sisters transfer to Rome, Via della Lungara, 111

... the boarding school which our daughters attend is a very good one. The syllabus is unusually varied, the religious life not too strict. The mistresses are well-educated and are experienced in the ways of upper-class society.

(Excerpt from the diary of Therese's mother, May 15, 1850).

... at home, after the Jesuit missions ... in 1853 and 1857, I was totally taken up with enthusiasm for the missions.

(Short Life Sketch, MM., 1892).

Shall I then finally give and relinquish all? Risk and dare to live another call?

(Questioning, Poem by Therese, 1853).

1904		Motherhouse in Rome, Salita San Onofrio, 11
1905		Mother Mary falls sick with asthma. Her eyesight is failing.
	Dec.	First General Chapter; Mother Mary is re-elected as general superior.
1907	Dec. 25	Death of Mother Mary of the Apostles
1908	Aug. 18	Decretum Laudis - "Decree of Praise" granted the Congregation
1926	Apr. 29	Pontifical Approbation of the Congregation and its Constitutions
1943	Dec. 4	Opening of the process for the beatification of Mother Mary

... so in this old convent, with God's help, I will begin a charitable institute - a kind of hospital - with some young women - all of this has been well thought out and God, who allowed it to begin, will also bring it to completion. ... I have already arrived at an understanding with the Committee for the Poor. So my steps will lead me not to France, Belgium, or even Asia, but right close by.

(Letter of Therese to her father, March , 1876).

... After some correspondence, the Founder of the Apostolic Teaching Society arrived here from Rome on July 4. I could hardly have had a greater joy! - He gave me the impression of being a humble, true and zealous apostle - he stayed for three days ... my first and only desire is to belong to this Society ever more closely until my death. Dear God, thanks be to you forever!

(Mother Mary, Diary I, 1882, pp. 41-42).

When I hear about the missions
I experience within me real urgency -
a love and a yearning that
otherwise are unknown to me.

My lifetime is drifting away,
my graying hairs are showing;
but interiorly there is no diminishment.
In my heart this love is growing!

(Poem: Yearning, August 10, 1875)

- | | | |
|------|---------|--|
| 1952 | May | Exhumation. Transfer of Mother Mary's remains to the Motherhouse, Monte Verde |
| 1968 | | The Special General Chapter of Renewal in Rome
The beginning of the process of renewal in the spirit of the Second Vatican Council |
| | Oct. 13 | Beatification of Mary of the Apostles in St. Peter's Basilica, Rome |
| 1988 | | Centenary celebrations of the Congregation of the Sisters of the Divine Savior |
| 1990 | | First meeting in Rome of the International Commission for Lay Salvatorians
Celebration of the Centenary of the missions in Assam, India |

... I was very happy there (at Sacré Coeur) – but already at the time of my entrance I had the interior conviction that it would not be forever. I am very grateful to the Religious there; I also learned much there.

(Life Sketch, MM, 1892, ASDS).



DROGNENS, SCHWITZERLAND: Mother Mary of the Apostles in the year 1900 with the Sisters of the Institute of St. Nicholas in front of the Institute's chapel. They are from right to left: Sr. Augusta, Mother Mary, Sr. Dominica. Second row: Sr. Pancratia, Sr. Gertrud and Sr. Gregoria.

JOURNEY OF RESPONSE

Right now, I have everything I have desired my whole life long: Rome, an Order, a guide and such a one as I had always wanted: now come what may; I am unworthy of all this. The holy will of God and never my own: then I will always be full of humility, if that is possible – and free. ... If exteriorly I am of no use for anything, – then I will be something of a martyr for the Society. ... I would rather die than leave the Society and also rather suffer, go through every imaginable difficulty, than leave it – to leave the Founder!! I will never distance myself in the least from him, from his spirit, from his obedience, not even the distance of an atom. ...

(Mother Mary's Notebook, August 11, 1884, pp. 2-7).

When, Reverend Father, will God's call really reach us now? We will be able to contribute to the new Sisters' foundation, too – at least as a gravel bed! ... Oh, how often I have interiorly been lacking confidence in the dear God. All the more then, now I will courageously embrace every cross and suffering. Fifty-three years old and nothing accomplished! ... always still waiting, yes, it is sad and so it remains

(Letter of Therese to Fr. Jordan, Nov. , 1886, APS E 602)

Yes, it is: with Jesus, Mary and Joseph!!! On the 21st of November – the holy, important day.

(Mother Mary, Diary I, 1888, p. 97)

We were able to stay in Rome for three days in order to see the holy places. On November 27, our Rev. Father, Fr. Jordan, brought us to our new home in Tivoli ... Rev. Father gave me the Rule which I received kneeling. And he said: "If you do this, you will become holy."

[Mother Mary, Diary II, p. 6].

... Times have changed, dear one. Now I sometimes receive as many as twenty letters a day, each expecting an answer. Since our Congregation is expanding, our spirit of sacrifice needs to grow, and a true deep love has to bind us together, so that no distrust or offence can ever take root.

Letter of Mother Mary to S. Apollonia Brehm, SDS. February 24, 1905. ASDS

Finally, my longing is stilled -
Finally, my desire fulfilled . . .
converted to reality!
Yes, now . . . finally,
I may depart for Rome,
(not as pilgrim, but to go home)!

There Francis of the Cross will show
the unwalked path I am to go . . .
Both Father and Founder is he
and strong support will he always be - .
There, too, I will draw my final breath
and sink into God in quiet death.

- Tivoli near Rome, 1893 (Mother Mary's Book of Poems)

LIFE JOURNEYS Journey as Metaphor

JOURNEY OF SEARCHING AND QUESTIONING

Popular Missions – Missionary ideals
The Society of the Sacred Heart - the Netherlands, France
The Visitation Sisters - Germany
The Sisters of the Eucharist - Belgium
Back home
Unresolved questions

JOURNEY OF HOPES AND ENCOUNTERS

St. Barbara Institute in Neuwerk
Msgr. Ludwig von Essen, Neuwerk
Missionary Bishop Raimondi, China
Arnold Janssen, Steyler Missionaries, the Netherlands
Institute in Ilanz, Switzerland
Daughters of the Heart of Mary, Paris
Frances Streitl, Rome
Franciscan Sisters of Heydthuizen, the Netherlands
Handmaids of Christ in Gladbach, Germany

JOURNEY OF RESPONSE

The Apostolic Teaching Society
Father Francis Mary of the Cross Jordan
Foundation in Tivoli
Transfer to Rome

JOURNEY	FROM	TO
	Security	Staying on the path
	Safety	Being an apostle
	Influence	Service

JOURNEY OF TRANSFORMATION

From Baroness Therese von Wüllenweber to Blessed Mary of the Apostles

WORDS OF PAUL VI during Mother Mary's Beatification in 1968:

Two aspects characterize the life and vocation of Blessed Mary: the apostolate and missionary service. They are not two separate aspects but rather two qualities blended in the one person. The apostolate was the purpose of her life, the reason for her dedication and her total self-giving in Christ's cause.... [She] aspired to and attained [the apostolate] in its most evangelical and courageous form: missionary service. ... She understood intuitively that the mission field is not restricted to countries beyond the boundaries of the established Church, but can also be found within one's own territorial sociological spheres.... Her daring trust in Divine Providence bore immediate fruit. ... We also recall the name of the German priest who was both an inspiration and a teacher for Blessed Mary of the Apostles. We mean the servant of God, John Baptist Jordan, later Father Francis Mary of the Cross, Founder of the Salvatorians, who are now spread throughout the world.

(Salvator Mundi Informationes, no. 60. October 13, 1968).

QUESTIONS FOR REFLECTION AND SHARING

1. One can compare Mother Mary's life program as portrayed in the Beatification process to a fresco which has been covered over with many layers. Now it is time to uncover her true greatness. After this study of her life, what qualities in her come to your mind spontaneously?
2. What did the notice in the newspaper about *Der Missionär* (The Missionary) set off in Mother Mary's mind?
3. Go through the stages of *Journey as Metaphor* and try to write down decisive steps or stages in your own life.

PRAYER

**Blessed Mary of the Apostles,
favored with gifts of nature and grace,
you spent yourself generously for the glory of God
and the salvation of souls.
You labored with apostolic zeal
to spread the Kingdom of Christ our Savior
in every part of the world.
As our intercessor in heaven,
obtain for us the grace to imitate your example,
by bringing the light and love of the Gospel to all persons,
so that one day we may all be united in the happiness of heaven.
Amen.**

ADDITIONAL READING

Sr. Ulrike Musick, SDS, *Therese von Wüllenweber Mary of the Apostles. A short Biography* (Studia de Historia Salvatoriana, no. 1), translated by Sister Maryclare Hart, edited by Sr. Aquin Gilles, SDS, Sisters of the Divine Savior, Milwaukee, 1994, 105 pp.

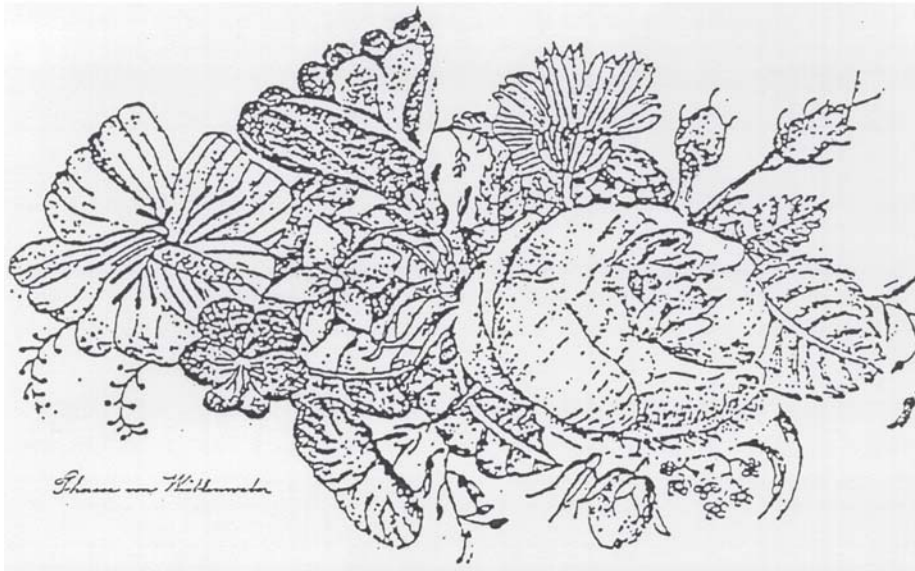
Spiritual Journal in Poetry, Poems by Therese 1850-1893, English rendition by Sr. Miriam Cerletty, SDS, Sisters of the Divine Savior, Milwaukee, 1994, 107 pp.

Fr. Bernward Meisterjahn, SDS, *Therese von Wüllenweber*, a translation by Sister Maryclare Hart, Schnell and Steiner, Munich, 1989, 23 pp.

Sr. Miriam Cerletty, SDS, *Letter Dialogue* (between Father Jordan and Mother Mary), in *Contributions on Salvatorian History, Charism, and Spirituality* (USA Salvatorian Centennial Series, volume 2, 1996, p. 90- 210).

Sr. Helene Wecker, SDS, *Mother Mary of the Apostles: Therese von Wüllenweber's Journey to Become the First Woman in Fr. Francis Jordan's Apostolic Work*, in *Contributions on Salvatorian History, Charism, and Spirituality* (USA Salvatorian Centennial Series, volume 2, 1996, p. 25-60).

UNIT 1, NO. 6



Drawing by Therese von Wüllenweber and text of her verses sung in German to the melody, O Santissima.

Lyric

O holy, O eldest,
O unique Society!
Apostolic, soul-zealous,
greathearted Society!

Grow steadily, increase,
spread everywhere!
Embrace and renew
the universe!

Draw to yourself pastors of souls,
draw teachers, educators and
dedicated women -
Oh, lead and guide them all!

Rechristianize the homeland;
evangelize non-believers;
protect orphans, homeless children -
Oh, teach and instruct them all!

Motivate fathers to steadfastness,
mothers to holy child-rearing,
country innkeepers to trustworthiness -
To holiness, call them all!

Impart true wisdom to the learned;
give pure form to the arts;
consecrate and transform the workworld.
Oh, do it . . . do it!

Enlighten your own leaders,
ignite them heart and soul
so that truly they seek nothing
but Jesus alone!

O holy, O eldest,
O unique Society!
Apostolic, soul-zealous,
greathearted Society!

St. Barbara Institute, July 22, 1882

THE UNFOLDING AND FLOWERING OF THE VOCATION OF THERESE VON WÜLLENWEBER, MARY OF THE APOSTLES

Between 1800 and 1900 at least 500 new congregations of women religious were founded in Europe. It has been said jokingly that even God lost count of them. Most of these institutes were founded in response to concrete social and regional needs and took the ancient Franciscan Rule as the basis of their statutes. Some communities were divided into two groups: choir- and lay-sisters. Others led a strictly enclosed life.

**Every person has a vocation in which happiness can be found
through the fulfillment of one's duties.**

Therese wrote in a letter to her aunt, Francisca Lichtschlag, in 1857 (July 26, 1857, in ACMG, 23, 341). As the eldest of the family's four daughters, Therese's education was so planned that she would one

day be prepared to take over the family estate at Castle Myllendonk near Mönchengladbach, Germany. Yet within herself, Therese was perceiving a particular call from God, which she never gave up. She kept adjusting the course of her journey in keeping with that call.

The maturing of a vocation is like the growing and blossoming of a flower. But a person's inclination to a religious vocation is not enough. Suitability and readiness to follow such a vocation require ecclesiastical acceptance and confirmation. Without these elements there can be no guarantee of being called by the living God, who works through the Church. Therese had to experience this painfully again and again until after meeting Fr. Jordan on July 4, 1882, she could finally write from her depths:

My foremost and only desire is to belong to this Society ever more closely until my death. Dear God, thanks be to you forever! ...

(Mother Mary, Diary I, 1882 , ASDS).

Nevertheless, the path would be long and difficult.

Therese's spiritual orientation tended more toward Ignatian spirituality. Her desire was to go out to the people and devote herself to some worldwide missionary undertaking, in which men and women would work together.

I liked best to study in Holy Scripture how, in the time of Jesus, the apostles and devout women worked together for Christ. (The first monasteries had two types of cloister) and I wanted to find such a convent, but one with a missionary purpose. – I could not find that anywhere – I searched and searched. I was advised to wait.

(Mother Mary, Life Sketch, 1892, ASDS).

Finally, in 1857, she decided and dared to take the step to enter the Religious of the Sacred Heart.

I thought these religious would help me find the right path, and I made this known to them from the beginning.

(Mother Mary, Life Sketch, 1892, ASDS).

In this religious institute Therese wanted to come to clarity about her vocation so she would be able to insert herself in a real way in the universal Church, as the Second Vatican Council would later decree.

Under the impulse of love, which the Holy Spirit pours into their hearts (Rm 5:5), they live more and more for Christ and for his Body, the Church (Col 1:24). Therefore, the more firmly they join themselves to Christ by this gift of their whole life, the fuller does the Church's life become and the more vigorous its apostolate.

(Perfectae Caritatis, Decree on the Renewal of Religious Life, 1, Flannery)

STEPS TO THE REALIZATION OF HER VOCATION

Popular missions and Retreats

The missions and retreats preached by the Jesuits in 1853 and 1857 awakened in Therese keen interest and zeal for the missions, and raised the question about a possible religious vocation.

Sacred Heart Convent

Known as the Madames (or Religious) of the Sacred Heart, a teaching institute with strict enclosure, choir and lay sisters, and a Rule based on Ignatian spirituality. A member from 1857-1863, Therese was assigned as a school teacher in the Netherlands, Germany and France, but she had neither inclination nor suitability for this.

Visitation Nuns

A convent near Mühlheim, Germany. Strict enclosure with a boarding school attached to the convent. According to her father's wish, Therese stayed there for three weeks. She had no leaning toward this way of life.

Institute of the Eucharist

Ignatian foundation of Sisters for Adoration and for the Care of Poor Churches. They worked with the laity and gave religious instruction. They had choir and lay sisters restricted to the region. Therese worked

with these sisters in Belgium from 1868-1871, and made a novitiate. She did not stay to make vows. The community was undergoing great difficulties and the planned German foundation did not materialize.

St. Barbara Institute, Neuwerk, Germany Institute for Ladies

In 1876, Therese rented a part of this old convent. There she looked after orphans, taught needlework, and organized recreational activities for factory girls. Her good works had to be limited because of the Kulturkampf. – Therese's attempts to merge with other groups (Ilanz in Switzerland; Heydthuisen, the Netherlands; Paris, France; and Mönchengladbach) did not work out.

Apostolic Teaching Society

A worldwide, apostolic, missionary movement with men and women, priests and laity, founded by Fr. John Baptist Jordan to proclaim the Gospel to all, everywhere and using every possible means. The Rule included some Ignatian themes. Therese learns of this Society through a notice in the newspaper in March 1882. Everything harmonizes within her: aspirations, aptitude, and readiness. She makes private vows at the St. Barbara Institute and donates it to the Apostolic Teaching Society for a mission house. In 1888, Fr. Jordan calls her to Rome for the foundation of the Sisters' Community.

QUESTIONS FOR REFLECTION AND SHARING

1. There is a saying that *God calls each person with a different voice*. Am I aware that step by step my vocation is becoming a reality? Do I notice growth in some way?

2. Mother Mary must have been very focused on the *Apostolic Teaching Society* during her first meeting with the Founder when he came to Neuwerk. *Three weeks later*, she expressed her sentiments and her understanding of the Society's nature and purposes in her poem, *Lyric - (O holy, O eldest, O unique Society)*. Take time to reflect on the verses of the poem and underline what you recognize as key words and regard as most fundamental.

3. The psalm verse - *Give thanks to the Lord ... for his love endures for ever* - and phrases from the Magnificat (Mary's Song of Praise and Thanksgiving) frequently recur in Mother Mary's prayers and writings. What is your favorite psalm (or prayer), and why?

PRAYER

**O give thanks to the Lord for he is good,
for his love endures for ever.**

**Give thanks to the God of gods,
for his love endures for ever.**

**Give thanks to the Lord of lords,
for his love endures for ever.**

**He alone has wrought marvelous works,
for his love endures for ever!**

Psalm 136: 1-4

ADDITIONAL READING

Sr. Ulrike Musick, SDS, *Therese von Wüllenweber Mary of the Apostles. A short Biography* (Studia de Historia Salvatoriana, no. 1), translated by Sister Maryclare Hart, edited by Sr. Aquin Gilles, SDS, Sisters of the Divine Savior, Milwaukee, 1994, p. 15-24; 26-49.

Sr. An Vandormael, SDS, *Mother Mary of the Apostles and the Origins of the Second Order of the Society of the Divine Savior*, in *USA Salvatorian Centennial Series*, vol. 1, 1993, p. 143-157.

Fr. Timotheus Edwein, *Itinerarium Spirituale. The Spiritual Itinerary of Our Founder*, translated by Fr. Vogelgesang SVD, in *Mailing I*, Rome, Villa Salvator Mundi, 1979; reprinted in spiral-bound booklet form, Milwaukee, 1990, 79 pp.

UNIT 1, NO. 7



THE WORKS OF GOD PROSPER ONLY IN THE SHADOW
OF THE CROSS

Quote from the Spiritual Diary of Fr. Jordan, I, 163 and II, 73;
design from verse card, Salvator-Verlag, Zug, Switzerland

IN THE CROSS IS SALVATION

Sometimes one can still see such inscriptions on weather-worn crosses along country roads, or even on road signs or billboards in some countries. Is this an outdated thing? Or does it still have meaning?

Already in the oldest cultures, the cross was a much-used decoration or ornament and regarded as representing salvation. Still today, it is used to symbolize salvation or the divinity. It also symbolizes the universe, the seasons, and the cardinal points. The radial cross is a symbol of the sun, of life, and of fertility.

In early Christianity various pre-Christian forms of the cross were adopted to represent Jesus Christ as the Light and Savior of the world. Up until the sixth century the crucifixion of Jesus, with some exceptions, was never depicted. The Apostle Paul, in his Christology, justifies the paradox of death and life, of the humiliation and glorification of Jesus Christ.

Nowadays, many people regard the cross as predominantly representing suffering. It has become a symbol of human suffering. This leads to the controversial question about the sense or reasonableness of suffering, especially innocent suffering. Often only God can give the answer to this inexplicable mystery. One answer is in the hope that radiates from the cross of Jesus. His cross should raise us up into God's solidarity with all humankind and deepen us in human solidarity among ourselves and with all peoples. The cross should give us strength. It is a means to increase our capacity to be loving and compassionate with others. How necessary this is in our modern times, when the "pain-threshold" for so many is almost nil.

THE SECOND VATICAN COUNCIL HAS THIS TO SAY:

To those who believe in divine love, God gives assurance that the way of love lies open to every person and that the effort to establish a universal brotherhood is not a hopeless one.... This love is not something to be reserved for important matters; it must be pursued, above all, in the ordinary circumstances of everyday life.

Undergoing death itself for all of us sinners, [Christ] taught us by example that we, too, must shoulder that cross, which the world and the flesh inflict on those who seek after justice and peace. Constituted Lord by his resurrection and given all authority in heaven and on earth, Christ is now at work in human hearts through the power of the Holy Spirit (Gaudium et Spes, The Church in the Modern World, no. 38 Abbott).

A legend points to the logic of the cross in concrete life:

People were walking along life's way, all of them bearing their own cross and suffering under its heavy burden. One person, who judged the cross to be too long, decided to cut off a good piece. After a long pilgrimage, they reached a precipice. But there was no bridge to cross over to the place of promised eternal happiness. After some hesitation, they decided to lay their crosses over the precipice. Amazingly, every cross fitted. The person who had shortened the cross in order to have a lesser burden remained on the other side, stricken with affliction.

(W. Hoffsümmer, Short Stories, vol. 1, Mainz, 1983, p. 38).

THE CROSS IN THE LIFE OF FR. JORDAN

There are about fifty entries in our Founder's Spiritual Diary relating to the cross, the crucifixion, or the Crucified One. Fr. Francis dedicated an entire page to the mystery of being crucified with Jesus. This hymn (for we may well call it that), reveals what his religious name, that he had consciously and freely chosen on Passion Sunday, March 11, 1883, meant to him. It is somewhat like a prophetic vision.

John Mary Francis of the Cross:

Therefore:
the cross is your life,
the cross is your salvation,
the cross is your crown,
the cross is your glory,
the cross is your hope,
the cross is your shield,
the cross is your protection,
the cross is your portion,
the cross is your joy.

Hail, O cross!
Hail, O cross, (our) only hope!
It belongs to us to glory in
the Cross of Our Lord Jesus Christ,
in which is salvation, life, and resurrection.

(Spiritual Diary, I, p.179-180, March 3, 1881).

Fr. Bonaventure Schweizer, Superior General from 1953 -1965, already in 1949 had stated:

Yes, the cross was your portion and your steady companion. It was your preferred theme during your addresses to the community. ...The discouraged and timid among us were strengthened by your words: "Take up your cross firmly!"

In Mother Mary's notes we also find entries which indicate that she made every effort to bear and accept every cross and suffering.

All crosses are healing and salutary! (Diary 2, 1891, p. 53).

May God continue to be gracious to us, and may the cross by which he brought us to Rome, always remain a sign of salvation for us (Diary 2, 1894, p. 101).

READINGS FROM HOLY SCRIPTURE

Mk 8: 34-35
Eph 2: 15-16
Jn 12 : 32
Phil 2: 6-11
Rm 5: 6, 8; 8: 32,39
Col 1:20
Gal 1: 4; 2: 19f
Heb 12:2; 13:3
1 Cor 1:18; 1:23; 15:3; 15:14; 15:17ff

QUESTIONS FOR REFLECTION AND SHARING

1. Reflect on the various phases of your own life. Have you already experienced the truth that ... *In the cross is salvation?*
2. Pray and reflect over each of the scripture passages about the cross (as listed in this module). After each time of reflection and prayer, write the sentence or thought that impressed you most deeply. After you have completed all of the passages, compare your cards.
3. Draw a large cross. Write on the cross your weaknesses, limitations, failures, and sins. Write these in a dark color. Then, using a bright color, write your gifts and talents, your strong points, and the many ways and times that you can recall God having acted in your life.

PRAYER

**Lord, Jesus Christ,
Son of the living God,
you descended from heaven
to redeem humankind from error and sin
and to teach your heavenly truth.
We beg you,
through your bitter passion and death,
to enlighten and to teach all,
whom you have redeemed by your precious blood,
so that they may know the only true God
and You, his only begotten Son.
May they follow you in the way of holiness,
until in heaven, we all may praise you
with the Father and the Holy Spirit eternally. Amen.**

(Fr. Jordan, APS-G 7.5,6)

ADDITIONAL READING

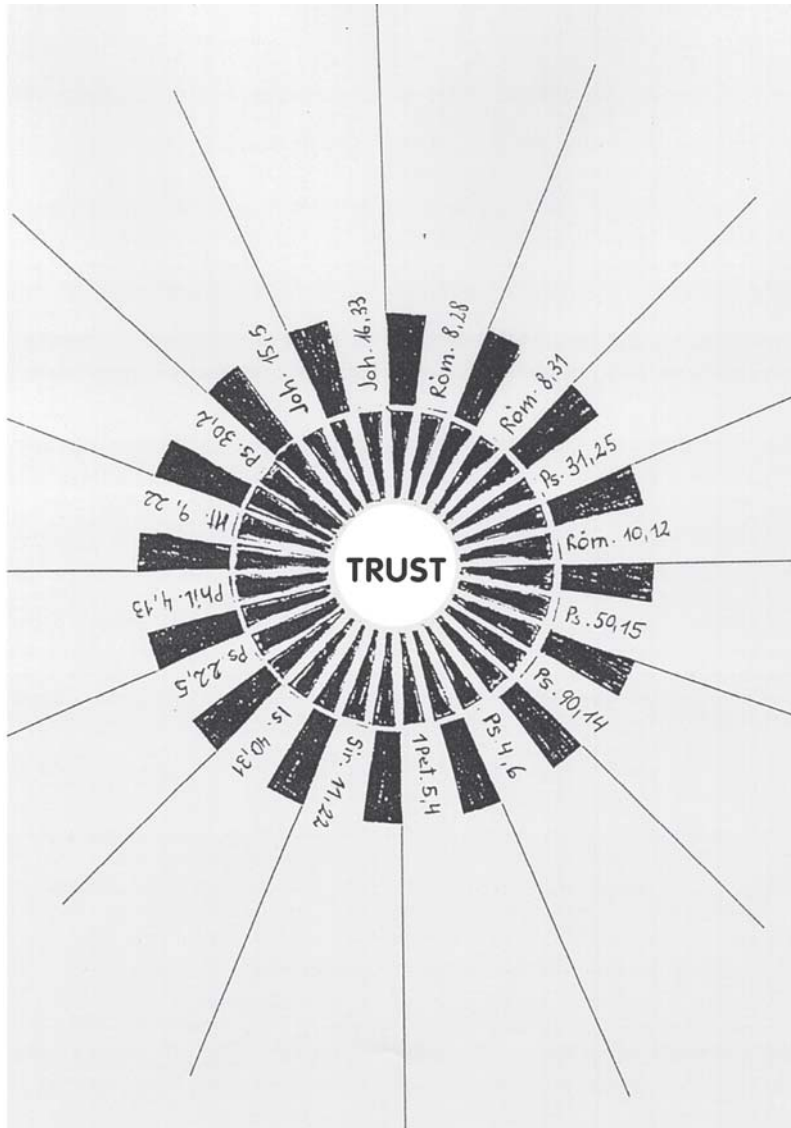
Spiritual Diary of Fr. Francis Mary of the Cross Jordan, translated from the original by Sister Miriam Cerletty, SDS, Rome, 1981, 287 pp.

Fr. Barry Griffin, SDS, editor, *Index to Spiritual Diary of Francis Mary of the Cross Jordan*, based on the German index by Sister Ulrike Musick, SDS, Milwaukee, 1990, 96 pp. See references to "Cross".

Exhortations and Admonitions of Our Ven. Father and Founder, Fr. Francis Mary of the Cross Jordan, translated by Fr. Winfrid Herbst SDS, 1939, chapter 32 Love of the Cross, p. 171-174.

Fr. Bonaventura Schweizer, SDS, *Meditation on the Founder's Name*, in *Annales Divini Salvatoris*, 1956, no. 8, p. 341- 342 .

UNIT 1, NO. 8



Some favorite Scripture passages of Fr. Francis Mary of the Cross on confidence and trust.

FATHER JORDAN AND THE SCRIPTURES

THE WORD OF GOD

The human person as an image of God is meant to relate to and converse with God. God speaks to us through creation. God has also spoken to his people through chosen persons, such as the patriarchs and prophets. Finally, God chose to speak to us through Jesus, the very Word of God (1 Jn 1:1-4; Heb 1:1-3). Jesus understood himself to be the one of whom the prophets had spoken (Lk 24: 24-27; Jn 5: 45-47). When Jesus spoke, his all-powerful word healed and set free. It gave spirit and life (Mk 1: 22-28; 2:1-11; Lk 23:43; Jn 6:63-69).

During his public life Jesus named some disciples and sent them out as Apostles. He gave their word authority (Lk 10:16-17; Jn 13:20). After his resurrection he sent them forth into all the world and promised them the assistance of the Holy Spirit.

The Church's ongoing proclamation of the word of God makes known and offers God's plan of salvation to all persons and peoples (Eph 1: 9f; 3:8-11; Col 1:24-29).

SACRED SCRIPTURE IN THE 19TH CENTURY

Fr. Jordan lived during a period of great difficulty for the practice of the faith. Liberalism led many countries to an anticlerical attitude and to secularization. Sacred Scripture and the truths of the faith were hardly known. The ordinary Christian needed permission to read the bible. In spite of this, we know that Mother Mary liked best to reflect on Sacred Scripture (Mother Mary, Life Sketch, 1892, in ASDS). There was also a need to bring the truths of the faith to a changed social-economic situation.

FATHER JORDAN AND THE SCRIPTURES

It is striking to notice how the student Jordan expresses his thoughts in his Spiritual Diary through the words of scripture. He quotes both from the Old and New Testament with an even and almost literary rhythm (Philippians, Hosea, Sirach, Psalms, Revelation, Ephesians, 1

Corinthians, 1 Peter). He was certainly influenced by his language studies, begun in 1875.

Assignments and exercises were based mostly on bible texts. He was known for his exceptional language ability. It is not surprising then that, after his ordination in 1878, he requested permission of his bishop to study oriental languages in Rome. The bishop granted his request, possibly hoping that Jordan could later be assigned as professor at the University of Freiburg. John Baptist Jordan, however, had other thoughts. His trip to the Middle East in 1880 would clarify and confirm his vocation.

Of what use would all knowledge be to you if you could not apply it to your highest Goal, and it would lie there like a closed library? (SD, I, 54)

What was self-evident to Fr. Jordan already at that time would be confirmed by the Second Vatican Council in its Dogmatic Constitution on Divine Revelation, no. 26:

So, through the reading and study of the sacred books, let the word of the Lord run and be glorified (2 Th 3:1) and let the treasure of revelation entrusted to the Church increasingly fill the hearts of all people. Just as the life of the Church grows through persistent participation in the Eucharistic mystery, so we may hope for a new surge of spiritual vitality from intensified veneration for God's word, which lasts forever (Is 40:8; 1 Pet 1:23-25).

For Fr. Jordan, Sacred Scripture was the book of life and truth. There he found not only the answers to all his questions, but also encouragement for the realization of his vision. Sacred Scripture became, as it were, his mother tongue. One finds scripture quotations or references to them on almost every page of his Spiritual Diary, in his Spiritual Testament, his letters, writings, statutes and prayers. For the most part, he wrote them in German and Latin, but also in English, French, Italian, and Spanish. He abbreviated some quotations. Others he wrote word for word, and some he changed slightly.

The following themes stand out in the scriptural passages most quoted by the Founder:

- Faith and trust in God
- Prayer
- Perseverance and zeal in the struggle for the good
- Complete self-gift to Christ the Savior
 - Christ Jesus, Savior of the world
 - All honor and glory to Christ
 - Yes to the will of God
 - Following Jesus
- Announcing the word of God as the common responsibility of all Salvatorians
- Identification of a Salvatorian
 - in the apostolate
 - in community
 - in personal virtue
- Judgment of good and evil
- Consolation in suffering and persecution
- Evil in persons and in the world
- Life in Christ and in the Holy Spirit

Fr. Jordan found his energy and vitality in confidence and trust in divine Providence. This module presents scripture passages related directly to these themes. Other scripture quotations particularly dear to the Founder will be presented in future modules.

QUESTIONS FOR REFLECTION AND SHARING

To proclaim, to announce Jesus as the Savior of the world –
to all – always – everywhere – with all possible means
inspired by love!

These are essential to Salvatorian life.

But we can only give on to others what we ourselves have.

1. What joys do you experience in reading the scriptures? What difficulties do you encounter? Are you looking for any practical pointers that could help you? At the next meeting would you like to share with others points that have been helpful to you?
2. Fr. Francis of the Cross knew that the word of God can act upon a person like a delicate root that can break through a stone slab. What does the word of God mean for you? Jot down some examples.
3. The words, *confidence or trust*, are like a wheel around which Fr. Jordan's activities revolve. This image is a help to understand his confidence. - The quotations from Scripture on the cover page are all taken from the Founder's *Spiritual Diary*. Look them up in your bible. On the relevant emerging lines, write the first words of each quotation.

PRAYER

**You, Lord, are my hope,
you are my strength.
You are my firmament,
you are my help.
You are my strong protector!
In you I place all my hope
and all my confidence!**

November 15, 1903 (Spiritual Diary, II, 64)

ADDITIONAL READING

Spiritual Diary of Fr. Francis Mary of the Cross Jordan, translated from the original by Sister Miriam Cerletty, SDS, Rome, 1981, pp. 287.

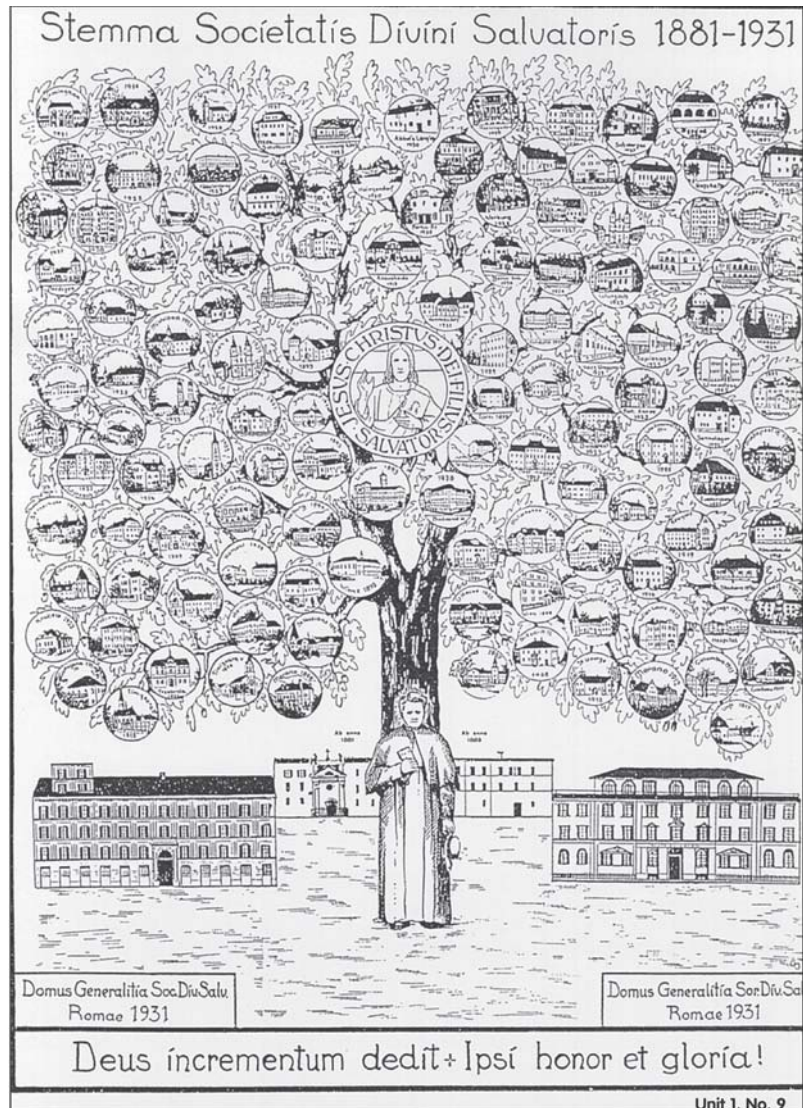
Fr. Barry Griffin, SDS, editor, *Index to Spiritual Diary of Francis Mary of the Cross Jordan*, based on the German index by Sister Ulrike Musick, SDS; Milwaukee, 1990, pp.96. See references to "Scripture".

Fr. Peter van Meijl, SDS, *Our Founder, a Prophet*. Retreat conferences addressed to Salvatorian Missionaries in Zaire, Africa in 1982, English translation in draft form, chapter on Father Jordan and the Bible.

Fr. Peter van Meijl, SDS, *Towards a Salvatorian Christology*, in *USA Salvatorian Centennial Series*, vol. 1, 1993, p. 95-107.

References to Father Jordan and the Bible in *Documenta et Studia Salvatoriana*, (DSS), volume 12, 13(pp.34 - 62) and volume 20, p. 163 and 165.

UNIT 1, NO. 9



Foundations of the Society, 1881 – 1931; from *Annales*, Vol IV, no. 4, 1931, for the 50th Jubilee of the Society; sketches of the Motherhouse of the Society and of the Sisters of the Divine Savior, Rome 1931.

GOD GAVE THE GROWTH (1 Cor.3: 6) .
TO HIM ALL HONOR AND GLORY!

FATHER JORDAN'S FOUNDATIONS

On December 8, 1881, the big “Ringtheater” in Vienna burned down. Hundreds of lives were lost, possibly some for eternity. That same day, the extraordinary Jubilee Year in Rome, organized because of the distressing difficulties affecting the Church, was closed. Moreover, four new saints were canonized that day – a clear sign of protection for the Church ... All the church bells of the city were ringing for the event. At this moment that very day in the same city – in the room in which St. Bridget died – the foundation of the Society of the Divine Savior was taking place, like the marshaling of a new force against threatening dangers.

(Report of Frater Philip Neri Katzemich, 1898, *Historica*, 72/1976)

Originally, Fr. Jordan planned his foundation, The Apostolic Teaching Society, to be a unique movement of different but well-defined groups. He had in mind to activate for God’s Kingdom persons in positions of influence touching daily life: such as, priests, journalists, scholars, politicians, educators, teachers, parents, young people who had completed school, and especially children. His plan was fascinating since, from the very beginning, all three degrees of his Society included the laity, both women and men.

Already as a seminarian in 1878, the Founder was thinking of establishing a foundation of some kind (SD, I,145). He considered Vienna or Rome as the place to begin.

The Structure and Goals of the planned *Apostolic Teaching Society*

First Degree: The members of the first degree are those priests and lay persons, women and men, who, following the example of the holy Apostles, leave all things and devote themselves exclusively to the purposes of the Society.

- The official foundation took place on December 8, 1881 in Rome.
- Therese von Wüllenweber was the first and only woman admitted to first degree membership in the Society through private vows taken on September 5, 1882.

Second Degree: The second degree consists of academically trained persons – both men and women, clerical and lay – who, while remaining in their proper profession, collaborate in the scientific and pre- dominantly literary endeavors of the Society.

- As far as we know today, the second degree did not expand very much; however, there is a list of names of distinguished scientists whom Fr. Jordan had personally won over for this work.
- In March 1882, the ATS published its first issue of *Nuntius Romanus*. This periodical printed documents of the Holy See. It also contributed to making Fr. Jordan's foundation known in the world of scholars. When the Pustet Publishers came out with a similar periodical in 1905, Fr. Jordan discontinued the *Nuntius*.

Third Degree: These are clergy and lay men and women, who remain in their own profession, lead an exemplary Christian life and support the Society through prayer, donations, and the reading and promotion of the Society's publications.

- The first parish-groups started in Rome and in the diocese of Mantua. Later some were started in Germany. The Founder personally won over a number of local parish priests to this cause. The parish priest, in this case, was delegated by Fr. Jordan to establish the Society in his parish without further formality.
- Third degree members received *Der Missionär* (The Missionary), which was published for the first time by Fr. Lüthen in September 1881, and continues today under the name, *Unterwegs* (On the Way).
- In 1883 the third degree took the form of a pious association with ecclesiastical approval and became known as the *Pia Unio Cooperatorum Salvatoriana*. Though attached to the Society, this association had its own statutes and was approved by the Church.
- The German word *grad* (translated degree) created difficulty because the Founder was suspected of using a Masonic term. Consequently, Fr. Jordan changed his original text and substituted the German word *Stufen* (stages) for degree.

The Society had its own printing press in Rome. By the end of 1881, it had put out about 60,000 pieces of literature. By 1882, it was publishing books and periodicals in ten different languages.

The plans and endeavors of our Reverend Founder – so apostolic and needed, though not always clearly delineated – brought a negative rather than positive response from Roman church authorities. The fact is: some of the Founder’s ideas simply were not that easy to bring into being. Moreover, in January, 1883, Friedrich von Leonhardi left the Society.

If one compares the draft texts and plans of Fr. Jordan between the years 1878-1883, one cannot miss the expressed idea of founding a basic group like some kind of religious order. The order of the day which Fr. Jordan and his fourteen companions adopted in Rome at St. Bridget’s in 1882, was similar to that of a monastery or convent.

The Women’s Community in Johannesbrunn, Germany

Fathers Jordan and Lüthen were of one mind with regard to founding a community of women. The Kulturkampf laws in Germany, however, banned the foundation of new religious communities. Fr. Lüthen knew a certain Thekla Bayer in Donauwörth. She impressed him favorably; furthermore, she had had experience in religious life. With Fr. Jordan’s agreement, in August 1882, Fr. Lüthen called her and some other women to begin in Johannesbrunn in the Diocese of Regensburg. Imprudent behavior on the part of Miss Bayer gave rise to difficulties with the diocesan bishop. In October, the bishop obliged the group to leave the rented convent in Johannesbrunn. This ended the first attempt at a sisters’ foundation. Through the mediation of Fr. Lüthen, three of the women went to Neuwerk to Therese von Wüllenweber via Altötting.

The Transformation of the First Degree of the Catholic Teaching Society into a Religious Community

On March 11, 1883, Fr. Jordan made private religious vows into the hands of his confessor, Fr. Ludwig Steiner, in St. Peter’s Basilica in Rome. That same day he took the religious habit and the religious name, *Francis Mary of the Cross*. After his retreat, Fr. Lüthen made vows, received the religious habit and took the name, *Bonaventure*. So the first grade male members of the CTS began a religious Society.

Also in March 1883, the Sisters of the Catholic Teaching Society began as a religious community in Rome with Sister Frances Streitel as superior. At Neuwerk on May 31, 1883, Therese von Wüllenweber made vows as a Sister of the Catholic Teaching Society. Fr. Francis of the Cross received her religious vows. The original concept of a “First Degree” or First Grade was thereby transformed into the First and Second Order of the Catholic Teaching Society.

The Third Order of St. Francis and of the Catholic Teaching Society

During his pontificate Pope Leo XIII issued new regulations concerning the Third Order of St. Francis. Father Jordan obtained permission from the Minister General of the Franciscan Order for all the members of the Catholic Teaching Society to be enrolled in the Third Order of St. Francis. The logic was clear. To the first Order (men’s branch) and the second Order (women’s branch) was added the third Order of the Catholic Teaching Society (of St. Francis). A rule was drawn up for the members of the Third Order of CTS, but it was never approved.

Angel Sodality

From the very beginning, the Founder was greatly concerned for children.

Break bread for the little ones at least once or twice a week; do not allow yourself to omit (this practice) for empty reasons (SD I, 195).

Already at the Cassianeum as editor of the *Ambrosius*, Fr. Lüthen was recognized as one who knew how to write for children. In this regard, the New Augsburg Pastoral Pages had this to say:

We see at first glance, that here we are not concerned with instruction or advice gathered from books. Rather, we are dealing with experiences gathered from daily life and from interactions with children in various situations (DSS III, p.128).

In June 1881, a first children’s magazine came out in Italian. In January 1884, *Manna*, the first children’s magazine in German was published. On December 8, 1884, the *Sodalitium Angelicum* (Angel Sodality), an association for children, was established. Its statutes were approved in 1886 and the Association was canonically erected by the Cardinal Vicar of Rome on August 16 that year. In Neuwerk, Germany, Therese von

Wüllenweber promoted it enthusiastically. In 1900, the Angel Sodality, which admitted children up to the age of fourteen, numbered approximately 20,000 members.

The mandate of the Founder to everyone in the Society remained urgent and valid in every respect:

Be a true apostle of Jesus Christ. Do not rest until you have carried the word of God to the four corners of the earth. Be a true herald of the Most High! (SD, I, 182).

The Mustard Seed Becomes a Tree

God planted a tiny mustard seed in the heart of our Founder. Now his foundation has grown into a tree which spreads its branches worldwide. The example and the words of our Venerable Father are the roots of every authentic Salvatorian lifestyle. Salvatorian spirituality will keep its authenticity for all times, because it leads to eternal life (John 17:3; Tit 2:11; Tit 3:4).

The Second Vatican Council has called us, as Salvatorians, to:

1. a continuous return to the sources of Christian life and to the original inspiration behind [our] given foundation, and
2. adaptation to the changed conditions of our times (Perfectae caritatis, no. 2).

It likewise requires that we recognize the signs of the times

Association of Lay Salvatorians

From the very beginning our Founder wanted the laity to be part of his movement.

May there be found many priests and lay persons who commit themselves completely to this idea with life and property, with body and soul!

(Fr. Lüthen, First Brochure, ATS 1881, DSS IV, p.21, 28-33)

The time was not yet ripe for this a hundred years ago. It took the Second Vatican Council to open up the many different possibilities of working and being together in collaboration and association. The Salvatorians have taken up these questions and laid down the following:



The cover of the *Apostel-Kalender* (Apostle Calendar) for the year 1900, after “the birth of Our Lord and Savior, Jesus Christ.”

According to the original intention of our Founder, we seek to promote cooperation with individuals and groups joined with us in his spirit and apostolic purpose. They collaborate in the apostolic works of the Society without the right of participation in its internal life or governmental structures (Constitutions of the Society of the Divine Savior, article 108).

To achieve our apostolic aims more effectively, our Congregation collaborates with the Society of the Divine Savior with whom we share the same purpose and heritage. We also promote Salvatorian ideals among the laity and encourage them to undertake apostolic commitments to build up the Christian spirit in their environment (General Statutes of the Sisters of the Divine Savior, no. 1.3).

PRAYER

**Lord, Jesus Christ,
let us be open to your call,
so that we may recognize the way
in which we are to follow you
and serve your people.**

**We pray for all whom you have called
to follow the path of love in Christian marriage.
May they be good mothers and fathers
to their children.
Help them to be a sign of your love and fidelity –
to each other and also to the world around them.**

**We also pray for those
whom you have called
to walk the path of celibate love
in the single life or religious life.
Help them to follow you
with dedication and happiness.**

**Teach us all, Lord Jesus Christ,
to be attentive to your call
and to follow day by day
without a moment's hesitation
the path on which you want to lead us.
Amen.**

QUESTIONS FOR REFLECTION AND SHARING

1. Draw a tree, roots and all. Write into the roots what nourishes you. Write on the trunk what supports and sustains you in your life. In the treetop write what you are living for: the goal of your life.

Ask yourself: Which branches of my tree are dead and why? Are there new sprouts appearing, and is there fruit? What kinds of fruit?

2. Look at page 75 which shows the cover picture of the *Apostel-Kalender* (Apostle Calendar) for the year 1900. Notice that it shows different Salvatorian lifestyles or forms of Salvatorian life. What would you add? Can you find your place? If not, draw your own idea about "your" place.
3. On the foundation-tree on the cover page, color the places that still exist in your Province. Draw a fruit for every foundation added after 1931. What is your impression now, when you look at the tree?

ADDITIONAL READING

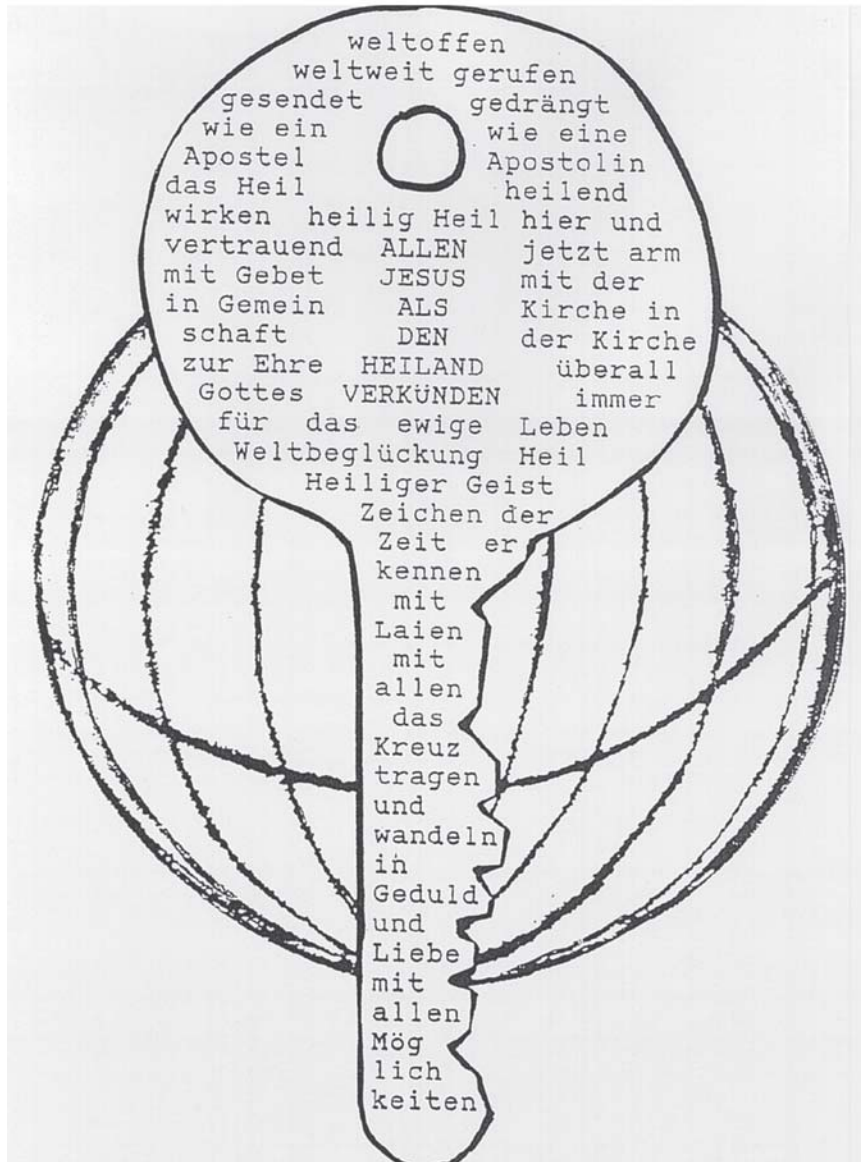
Fr. Peter van Meijl, SDS, *Salvatorian Founding Myth in Particular: Origin, Description and Development of Two Clouds of the New Dawn*, in *USA Salvatorian Centennial Series*, vol. 1, 1993, pp. 65-76, esp. pp. 68-69.

Beloved Sons. Letters of Fr. Jordan to Fr. Epiphanius Deibele SDS and to the Community at St. Nazianz 1896-1909, translated by Fr. Jerome Schommer SDS, Milwaukee, 1992, 17 pp.

Letters from the Founder 1882-1914. Circular Letters of the Founder, translated by Fr. Jerome Schommer SDS, Salvatorian Center, New Holstein, WI, 1981, 20 pp; 2nd edition, 1992, 16 pp.

Bernward Meisterjahn, SDS, *In the Shadow of the Cross: A Life of Fr. Francis Mary of the Cross*, an adaptation by Fr. Thomas Novak, SDS, from the original German edition and from the English version by Fr. Alex McAllister, SDS, Milwaukee, 1994, soft-cover, 25 pp.

UNIT 1, NO. 10



Original drawing by S. Ulrike Musick, SDS, suggested by
Fr. Dietmar Hynek, SDS. + 1990.

worldwide
 world-minded called
 and sent as impelled like
 an Apostle the Apostles
 salvation of all heal and save all
 trusting confidence here and now each and all
 with the poor that all know truth love inspires
 providence PROCLAIM in the Church
 prayer in JESUS for the Church
 community AS everywhere
 all means THE always
 glory of SAVIOR each in
 God TO his or
 that all ALL her own
 may place
 have eternal life
 and happiness
 Holy Spirit
 Read recognize
 the signs of
 the times
 With the
 laity
 Love the
 Cross
 Continue in
 patience
 and love
 Every possible
 means

SALVATORIAN KEY-WORDS, EMBLEMS, AND COAT OF ARMS

SYMBOLS

Among all existing creatures, human beings have received a unique gift: the possibility of expression and communication. People can make themselves understood through language. In addition to that, they have many other possibilities of communicating in a non-verbal way; for example, through bodily signs, through touch, gestures and symbols.

The word symbol derives from the Latin term, *symbolum* (sign), as well as the Greek verb, *symbollein*, which means “put together.” This dates back to ancient times when family members and relatives agreed on some sign of recognition among themselves as a sign of ownership for

things held in common. Today, this word is primarily used in the religious sense.

Primitive Christian symbols can be found today in the Roman catacombs or in time-honored churches. For instance: PAX or the Chi Rho [R] symbolizes Christ. Jesus Christ is also symbolized by IHS, meaning Jesus Hominum Salvator (Jesus, Savior of men) or In Hoc Salus (In this sign is salvation), referring to the cross. There are numerous other symbols for Christ, such as, the Good Shepherd, a Lamb, an anchor, bread, fish, grapes, etc., as well as various kinds of representations of the cross. Many of these symbols are well-known. But non-religious gestures, words, bodily signs, material objects, etc., can also be symbols.

ONLY LINEN SHEETS?

A shabby looking young man and an elderly gentleman were sitting opposite one another in a train and conversing. The young man was talking: I left home four years ago because I couldn't stand it any longer. I spent most of these years as a tramp. Two weeks ago I finally wrote a letter home, saying that I would be passing the house by express train. I added that, if they wanted to accept me back, they should hang a white handkerchief on the walnut tree. As the train came closer and closer to the young man's hometown, the young man became more tense and restless. The elderly gentleman was no less affected. At last, the train turned the final curve. The walnut tree in front of the young man's house was draped with white linen hangings.

(Swiss Magazine for Youth, Medium, no.2, 1975)

SALVATORIAN KEY-WORDS AND EMBLEMS

Founders of religious orders tried to imprint on their followers both inwardly and outwardly their spirit and spirituality, their goals and convictions, their beliefs and manner of functioning. They did this by means of customs, symbols, practices and the use of certain expressions.

Salvatorian key-words – for example those shown on the front cover – are often found in Fr. Jordan's draft-texts of goals and rules, as well as in his Spiritual Diary. They may seem insignificant if one simply reads them singly. United, they form a poem of the "Salvatorian Vision."

The globe is a primary symbol for all Salvatorians. It is the symbol of salvation and of the universality and worldmindedness that impels the members to seek to use every possible means which the love of Christ inspires in their proclamation of the faith and the evangelization of people everywhere and in every situation. As such, the globe always stood on the Founder's desk. It is also frequently seen in photos and paintings of him.

Other Salvatorian signs are the cross and the Savior either blessing or teaching. The Mother of God as the Immaculate Conception, the Queen of the Apostles, or the Mother of the Savior is found again and again in Salvatorian publications as well as in the early Coat of Arms of the Society.

COAT OF ARMS

The Development of the Salvatorian Coat of Arms

The simplest representations of a coat of arms and seal contain in themselves a deep Salvatorian spirituality.

1. From the first founding ideas in 1878 to about 1909:

First representation of the main ideas of the Catholic Society; a double sheet; undated; most probably between 1878 and 1880. The inscription, *Euntes docete omnes gentes* (Go, teach all nations), expresses the Founder's intention and concern that the Society take as its main task the proclamation of the faith.

The first stamp or seal in use in the Society shows a representation of the Mother of God with the Child, and with the dove above as a symbol of the Holy Spirit. The stamp of the General Director of the



*Societas
catholica*

Catholic Society



Apostolic Teaching Society – and, after November 1882, – of the Catholic Teaching Society, has as circumscription the mission mandate of the Lord according to Mark 16:15.

The so-called Pentecost seal showed the Blessed Virgin Mary, Queen of Apostles, with the Divine Child, the Apostles, Peter and Paul, and in the background the Archangel Michael and St. Joseph, with the dove above the group as symbol of the Holy Spirit. The inner circumscription read: Regina Apostolorum, ora pro nobis (Queen of Apostles, pray for us). The outer circumscription expressed the purpose of the Society: Predicate evangelium omni creaturae (Proclaim the Good News to all creation. Mk 16:15).



At the foot of the group a part of the globe is clearly visible. The seal of the Superior General has an outer circle with Fr. Jordan’s full name and title.

From various pamphlets, constitutions and customs it can be ascertained that this seal was in use from approximately 1890 to 1906.





In the spring of 1893, the Society's name was changed to "Societas Divini Salvatoris" - SDS. Therefore a new stamp was needed. It was small, with the inscription corresponding. It carried the same mission mandate, but without the circular line border. This stamp remained in use until March 1909.

At this time Fr. Pancratius Pfeiffer, as general procurator, and different houses of the Society used a stamp with the picture of the Mother of God.

2. From about 1909 to approximately 1965:

The Savior blessing (and later) the Teaching Savior The first stamp or seal with the image of the Savior with his hand raised in blessing was used by the Founder between 1909-1913.



A coat of arms in the strict sense did not yet exist. Fr. Pancratius Pfeiffer, the general procurator, used the same stamp with the same image of the Savior, but the cross and the circumscription were different. These stamps were used until about 1913. These stamps were also used by some provinces or SDS houses.



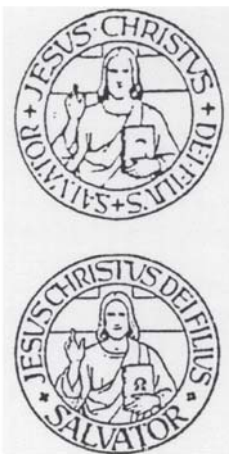
The actual coat of arms of the Society (M) was designed around 1912. Beginning with the year 1913, it appears on the various publications of the Society. In the Book of

Customs, published in Munich in 1913, no mention is made of the coat of arms, but it is printed in the booklet up until the beginning of 1921.

The meaning of the emblem is explained in the pamphlet on the Society published in 1917. It shows the Savior in front view, his right hand raised in blessing (not yet teaching), the cross in the background, and as circumscription: Jesus † Christus † Dei † Filius † Salvator (Jesus Christ, Son of God, Savior).



In this way, Salvatorians express their faith in Jesus Christ as the Son of God and Savior, whom they follow and whom they want to proclaim everywhere. (See Mailing, I - F - 1). The Society changed its emblem for the first time sometime in November 1920: the right hand of the Savior has moved a little to the side and the left hand holds a book with the Greek letter Alpha on the cover. In 1922, there is a change in the image of the Savior and the proportion between the image and the circumscription. From 1925 on, the gesture of the right hand of the Savior is clearly that of teaching. (See Constitution of 1922, no. 620).



Around 1930, the Salvatorian Press in Berlin took over the printing of the Annales. Now the cross in the background is white; the Savior's arm is lifted, his tunic falls over his left shoulder. The name, Jesus Christ, fills the upper-half of the circumscription.

Already in 1931 there was a new arrangement of the words of the circumscription. Now the word, Salvator, receives the emphasis, placed in the bottom center of the

circumscription. In the following years, this form of the coat of arms remained.

3. Modern Representations after the Second Vatican Council



After the Second Vatican Council there were different modern representations of the emblem. However, these did not officially substitute for the existing coat of arms. From 1981 on, the new jubilee emblem came into use.

The Development of the Coat of Arms of the Sisters of the Divine Savior

When in 1882, Therese von Wüllenweber was accepted into the Apostolic Teaching Society, she used the stamp of Fr. Jordan. At Neuwerk, Germany, in April 1888, she noted in her chronicle:

I ordered a new metal-stamp: a standing image of the Blessed Virgin Mary holding the Infant. May the dear Mother of God put the seal upon her work (Diary I, p. 90 and DSS XV, I, p. 360-61).

In December 1888 Fr. Jordan called her to Rome for the foundation of the Sisters' Community. During the first years, administrative affairs of the Sisters were handled by the Fathers. For this reason there are no documents of that period of time bearing the seal of the Sisters.



From 1896 on, Mother Mary used a stamp with an image of the Mother of God. After her death, her successor, Mother Ambrosia Vetter, continued to use the same stamp until 1913, when a new stamp was introduced for the silver jubilee of the Congregation.

At the same time, the seal representing the Pentecost event continued to be in use, as can be seen in the Constitutions of 1904 and of 1911



Probably the coat of arms of the Congregation of the Sisters was determined by the Founder and Fr. Pancratius Pfeiffer. It shows the Divine Savior in profile, with his pierced right hand lifted in blessing. The cross is in the background, as on the Society's coat of arms.

The circumscription carries the title of the Congregation in Latin: *Sorores Divini Salvatoris* (Sisters of the Divine Savior). So it remained until 1926, when the Constitutions of the Congregation received final pontifical approval.

The newly approved Constitutions of the Sisters showed the seal of the Congregation, as it had been, but with the added motto: *Salus tua ego sum* – I am your Salvation. The seal is still in use today for official matters. Other emblems of more contemporary design are also in use.



PRAYER

**Lord, Jesus Christ,
Savior of the world,
you continuously urge and impel us
to announce the Good News to all.
Strengthen us in our apostolic service for your Church,
and help us to collaborate faithfully together,
so that all may come to know you.**

**Father, help us,
that we may spend our lives
for your honor and glory
and for the good of every person.
We want to trust in your provident guidance.**

**Through the intercession
of Father Francis of the Cross
and Blessed Mary of the Apostles,
bless all Salvatorian communities,
and hear and grant our requests.**

Amen.

(SDS Editors' Meeting in Gurk, Austria, 1986)

QUESTIONS FOR REFLECTION AND SHARING

- Certain words, expressions, or objects can become meaningful symbols to different people. Do you have such a symbol or emblem? Would you like to share something about this with the group?
- Some of the Salvatorian key-words on the cover page are expressed in today's language. Encircle words which seem to belong together. Which of them are new to you? Are you able to identify which words are the Founder's?
- Compare the Founder's words and *Mother Mary's Poem, Yearning*, (*Spiritual Journal in Poetry, Poems by Therese*, p. 83). What strikes you?
- Look up the *Mission Mandate* in your bible in Mark 16:15. Compare it with gospel verses of the other Evangelists - Mt 28:18-20; Lk 24: 47; John 20:21. Why do you think Fr. Jordan chose the text from Mark?

ADDITIONAL READING

Fr. Pancratius Pfeiffer, SDS, *The Life of Father Jordan*, translated by Fr. Winfrid Herbst SDS, St. Nazianz, 1947, 2nd edition, p. 317-323 .

Sr. Aloysia Kliemke, SDS, *On the Development of Our SDS Emblems*, in *Mailing I*, Villa Salvator Mundi, Rome, 1979, 34 pp.

Fr. Thomas J. Novak, *The Life and the Charism of Fr. Francis Jordan, SDS and The Society of the Divine Savior*, in *Exchange of Thoughts*, No. 10, March 1989, p. 1- 30, esp. p. 10-11.

SDS Symbols. (Fr. Peter van Meijl, SDS, and Fr. Thomas J. Novak, SDS) in *Exchange of Thoughts*, No. 10, March, 1989, 10-14.

UNIT 2, NO. 11



As True Apostles

1. Two fish-er-men, who lived a-long The Sea of Gal-i-lee, --
 2. Then Je-sus walked and called a-gain 'Til twelve he had in all.
 3. O, send your Spi-rit, free us, Lord, From all that holds us bound,

1. Stood by the shore to cast their nets In-to an age-less sea.
 2. Each one of these left things held dear, Re-pond-ing to his call.
 3. That we may speak Good News to all, And Christ the Sav-ior be found.

1. Now Je-sus watched them from a-far, Then called them each by name;
 2. And women, too, walked with the Lord: Su-san-na, Mag-da-lene,
 3. As true a-pos-tles in our times, O Lord, keep us in-tent

1. It changed their lives, these sim-ple men; They'd nev-er be the same.
 2. And Mar-y and Jo-han-na too, They min-is-tered to him.
 3. On mak-ing you known, the one true God, And him whom you have sent.

Leave all things you have and come and fol-low me. -- And come and follow me --.

Illustration, the Patrons of the Society, Missionar, VII/5, 1886. Melody & Text: "Leave All Things": Suzanne Toolan S.M. - GIA, 1970. Words adapted.

SALVATORIAN PATRONS AND FEASTDAYS

The transforming power of Grace

The Church today, following the biblical tradition, applies the word “saints” to all the faithful, who through baptism are incorporated into Christ and receive the gift of the indwelling Spirit. Specifically, however, we call those persons saints who, by God’s grace, have responded to the action of the Holy Spirit in converting their personal attitudes, values, and way of being, so as to allow their very lives to be transformed by grace. Consider, for instance, the Old Testament witnesses of faith. In the New Testament up to our very own times, there are Mary, the Mother of the Lord, the apostles, martyrs, confessors of the faith, doctors of the Church, holy bishops, pastors, founders, religious, and other holy men and women of God. Saints are remembered and honored by the Church as models of genuine Christian living. As such they may be venerated. The veneration shown the saints belongs primarily to God for his outstanding works of grace in them. To venerate the saints, then, is a way of honoring God. The saints were ordinary people, just as we are. What they did was simply to embrace the whole drama of their existence: their struggles and temptations, their fears, doubts, weaknesses, and sufferings. Their sanctity did not consist in the highest possible moral performance. Their holiness grew out of their readiness to trust in the transforming power of grace. In short, their sanctity consisted in entrusting themselves totally to the one, true, living, and intimately personal God our Savior.

Patron Saints

Catholics often choose as patrons certain saints who, for various reasons, hold a special place in the Church and in popular devotion. Some people, even nations, are drawn to a particular saint or saints. They choose a saint as protector, as life-guide, or as model of goodness and charity. Patron saints challenge us in living out the commitments of our vocation “until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ” (Eph 4:13).

Father Jordan chose some saints as patrons of his foundations, and he trusted in their intercession. In an article printed more than a hundred years ago in the Society's publication, *Apostelkalender* (Apostle Calendar), we read:

If you, dear Reader, have been with us for some time, you must have noticed that we honor the *Mother of God* in a special way under the title, "*Regina Apostolorum*," that is, as "Queen of the Apostles" Every now and then a letter arrives here addressed to the Apostolic Teaching Society. Yes, that was our former title. We want to be apostles and, as such, to train apostles for our Society and for the world. The members of our Society are to go out to all, like the *Apostles*: impartial, full of courage and holy zeal. Our Society no longer bears the name, "The Apostolic Teaching Society," but its apostolic spirit will always continue to live! (1891, pp. 31-36).

Father Pancratius Pfeiffer, the first successor of our Founder, wrote the following about another of our patrons, St. Michael:

Our Reverend Founder also chose Saint Michael the Archangel as patron of our Society. As the name "Jesus" means Savior (Savior) in Latin, so the name "Michael" means "Quis ut Deus" (Who is like God?). Our Society proclaims the teachings of the Savior. The Society is determined and bound to help win the world for the Savior! Will we succeed? Humanly speaking, this is impossible. But note this! If we really want to accomplish something with our spiritual weapons, we have to begin by preparing the people to be receptive to the truth. And if we are to achieve this, we ourselves need genuine humility as our basic disposition. [Exchange of Thoughts, German edition p.149]

Father Pancratius also wrote about our patron, Saint Joseph.

It would be incomprehensible were we not to venerate St. Joseph in a special way and invoke him as patron, along with the Savior and Mary, Mother of the Savior . . . Saint Joseph was a man of faith and of prayer. It is precisely this—a spirit of faith and prayer—that must bring healing to our world. [Exchange of Thoughts. German edition p.148]

An article which appeared in a weekly Vatican newspaper gives more insight into the life of St. Joseph, "the silent saint."

Joseph—A Listener

A man whose ears are not deafened with the clatter and clamor of our times; who is attentive enough to listen to what is within and what is

from above this is Saint Joseph. We know of his hidden life in Nazareth and the quiet living out of his vocation. His whole life has a part in, and belongs to, the Mystery of the Church.

Joseph—a just man (Mt. 1:19), whose very greatness remains hidden listened attentively to the messages communicated to him by the “angel of the Lord” (Mt. 1:20). Without saying a word, he did as he was commanded. The gospel mentions no word of Joseph; the gospel records his obedience. Joseph, the man of eloquent silence, guards profound mysteries before the Lord — mysteries which touch both heaven and earth: above all, the mystery of the Incarnation of the Son of God, Jesus Christ . . . Yet, Joseph never said a word. [Helmut Moll, *L’Osservatore Romano*, German edition, March 12, 1988, No. 1]

Feastdays

Pentecost is the Foundation Feast of the Church. The Church is “pneumatic”; that is to say, it is born of the Holy Spirit. The Spirit dwells in the Church as a body and in the hearts of all the faithful, each of whom bears the seal of the Holy Spirit. The indwelling Spirit bestows charismatic gifts on the members. These charisms or gifts are for the good of the whole Church. Some members are gifted to serve, some to proclaim the good news, some to teach, or to heal, and in many other ways. . . . The Holy Spirit works with each member and brings these gifts to bear fruit. This is the charismatic element of the People of God, the Church. The Church is also hierarchical. This, too, is needed. Only in this way can the universal Church be seen to be a people brought into unity from the unity of the Father and of the Son and of the Holy Spirit (Lumen Gentium, 4, 10; Catechism of the Catholic Church, 810).

Jesus knew himself to be the Apostle of the Father. Aware of this, He the Son sent forth Apostles, “As you have sent me into the world, so I have sent them into the world” (Jn 17:18). No one sends oneself, not even God’s very own Son. To be an apostle, then, also means to always remain within the hierarchical-charismatic-mission order which the Holy Spirit carries forward in the Church. This is why our Founder, Father Francis of the Cross, chose Pentecost, the Day of Apostolic Missioning, as the principal feast of the Society.

In 1908, the Second General Chapter decided that Pentecost should be replaced by a feast of the Divine Savior. (The Society’s name had been changed in 1893 to “of the Divine Savior”). At the time no one thought

of Christmas but only of a feast of the Savior. The solemnity of the Nativity of the Savior of the World became the principal Salvatorian feastday only in 1914. At the same time “Regina Apostolorum” (Queen of Apostles) was replaced by the Marian feast, “Mater Salvatoris,” on October 11.

In a circular letter, dated March 27, 1914, along with other things, the Founder announced the new calendar of feasts to be celebrated by all Salvatorians. In his letter written in Latin, he lingered over the word, *salvare*, to save or to heal, as if to impress ever more deeply on the members the various dimensions of our Salvatorian vocation. He wrote:

Let us keep in mind the vocation to which we have been called—to *save* immortal *souls* everywhere in the world for this is pleasing and acceptable to *God our Savior* who wants *everyone* to be *saved* and to come to the knowledge of the truth . . .

He then went on to announce the new calendar of feasts to be celebrated by the Society.

This is what we need to do now, beloved sons [and daughters]: to celebrate the Praise of God according to the new calendar with the greatest devotion—to strive each day to *resemble the Divine Savior* ever more closely; to venerate with special love the *Mother of the Savior*, always bearing in mind the vocation to which we have been called: *to save* immortal *souls everywhere* on the earth. . . .

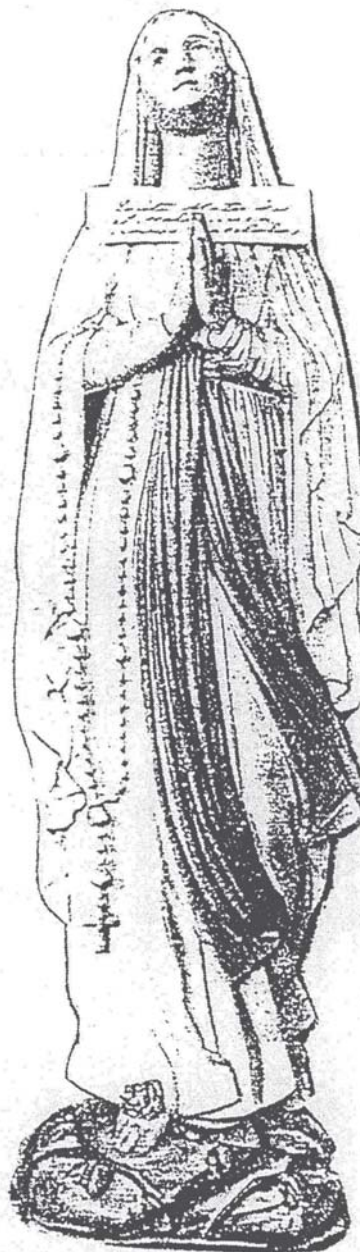
[Mailings II-E-2 p. 46]

Veneration of the Mother of God became evident by the dedication of numerous foundations to her. Colleges, convents, hospitals, formation centers, etc., were named in her honor. For instance, in Rome and Vienna, St. Mary’s College; in the United States, St. Mary’s Convent (in Milwaukee, St. Nazianz, and elsewhere); St. Mary’s Hospital in various cities; St. Mary’s Home for the Aged. In addition, the members included “Mary” as their second religious name.

Father Francis of the Cross personally cultivated a deep personal love for the Mother of God. Whenever he had special requests, (and these were frequent), he jotted them down briefly and placed them in the folded hands of the small statue of the Immaculate Conception, which was always on his desk. The Mother of God had to help him and she did.

The feast of “Mater Salvatoris” (Mother of the Savior) has been celebrated throughout the Society and Congregation on October 11, since 1914. When the new liturgical calendar, authorized by the Second Vatican Council, came into effect, January 1 was named the feast of the Mother of God for the whole Church. In addition to the new feast, some years later we Salvatorians applied for and received permission to continue to celebrate “Mater Salvatoris” on October 11, with an special Order of Mass approved for the Society and the Congregation.

The “Feast of Languages,” though not a saint’s feast, was celebrated each year by the Roman Community—the Roman Marian College. This celebration took place at the beginning of the year. Its purpose was to promote the spirit of universality and to challenge the students to facility in speaking several languages for apostolic reasons. The multi-lingual recitations by the students were interspersed with beautiful songs, often to our Lady. Mother Mary of the Apostles noted in her diary: On January 9 (1896), I was allowed with some Sisters to attend the “Feast of Languages” celebrated by our reverend brothers. The recitations in 18 different languages were interspersed with beautiful songs. [MM, Diary III, p. 15, Jan. 9, 1896].



The Lourdes statue with Fr. Jordan’s petitions in its hands. *Annales* VI. 1.5.1954, page 58.



The “Feast of Languages” celebrated in the refectory in our College in Rome (Apostelkalender, 1892)

SALVATORIAN INVOCATIONS

Jesus, Savior of the world, have mercy on us.

Holy Mary, Mother of the Savior, pray for us.

Saint Michael, pray for us.

Saint Joseph, pray for us.

All holy Apostles, pray for us.

Blessed Mary of the Apostles, pray for us.

All saints of God, pray for us.

**Through the intercession of Father Francis of the Cross,
grant us the grace
to glorify you always and everywhere,
and to make you known, O Holy Trinity,
Father, Son, and Holy Spirit. Amen.**

QUESTIONS FOR REFLECTION AND SHARING

1. Do you have a particular patron saint, or more than one? What do you know about his or her life? What appeals to you in your patron's example of holiness? How does that impact your life?
2. Read the following New Testament scriptural passages: Mark 3:13-19; Acts of the Apostles 1:15-26. Write down the names of the Apostles and their liturgical feastdays. Then draw up a Salvatorian calendar which includes our patrons and special Salvatorian events.
3. In the Third Eucharistic Prayer of the Mass, shortly after the consecration we hear this prayer: *May Christ make us an everlasting gift to you and enable us to share in the inheritance of your saints, with Mary, the Virgin Mother of God; with the apostles, the martyrs, and all your saints, on whose constant intercession we rely for help.*

What are your thoughts about the "intercession" mentioned here?

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Fr. Pancratius Pfeiffer, SDS, *A New Name: The Society of the Divine Savior (1894)*, in *The Life of Father Francis Jordan*, translated by Fr. Winfrid Herbst, SDS, St. Nazianz, 1947, pp. 317-323.

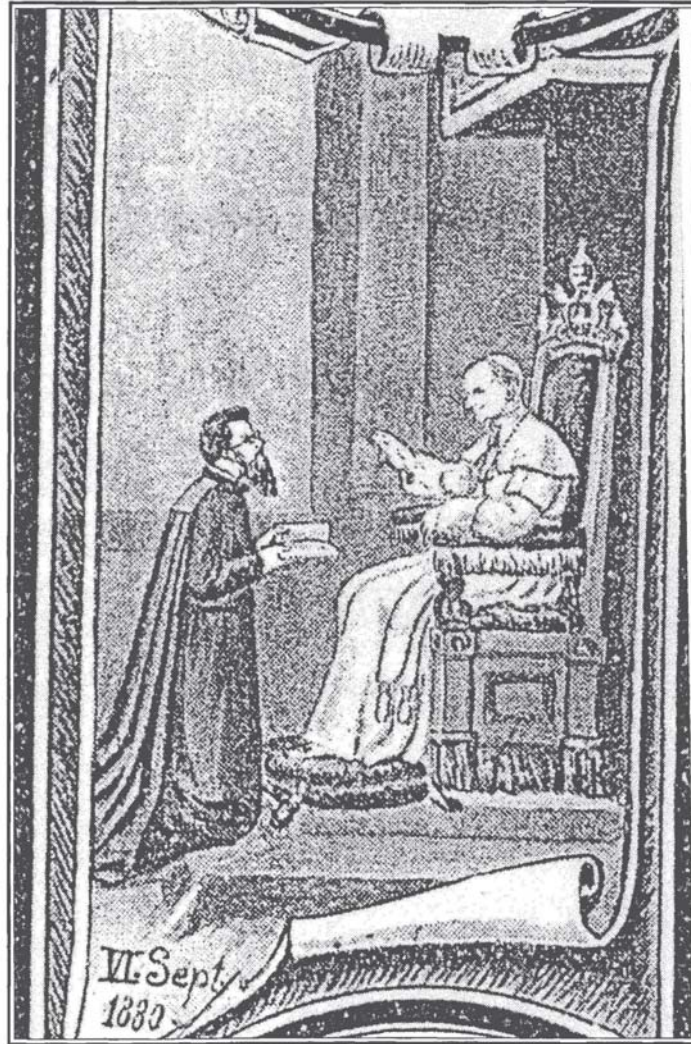
Fr. Timotheus Edwein, SDS, *The Goodness and Kindness of Our Savior. Salvatorian Comments on Titus 3,4*, in *Mailing II*, E-2, Salvator Mundi, Rome, 1980, pp. 43-57.

Fr. Timotheus Edwein, SDS, *Our Salvatorian Charism as the Unifying Force in Our Life and Mission. Introductory Conferences at the SDS-W General Synod*, Rome, April 1976, mimeographed copy, large size paper, 80 pp; in booklet form, small size, 148 pp.

Fr. Thomas Novak, SDS, *The Life and the Charism of Fr. Francis Jordan, SDS, and The Society of the Divine Savior*, in *Exchange of Thoughts*, No. 10, March 1989, pp.1-30.

Exhortations and Admonitions of Our Venerable Father and Founder, Fr. Francis Mary of the Cross Jordan, translated by Fr. Winfrid Herbst, SDS, 1939, Chapter 25 and Chapter 26, pp. 115-122 (*Devotion to Mary and to Saint Joseph*). See also chapter 4 on *Prayer*, p. 23 (*Trust in Our Patrons*).

UNIT 2, NO. 12



*Semper estote filii veri et fideles S. Matris
Ecclesiae Romanae et docete quae ipsa
docet, credite quae ipsa credit, repellite
quae ipsa repellit.*

Cover page: Always remain sincere and loyal sons [and daughters] of our holy Mother, the Church of Rome. Teach what she teaches, believe what she believes, reject what she rejects.

SENTIRE CUM ECCLESIA

FEEL WITH THE CHURCH

Live with the Church

The word “Church” comes from the Old Testament Greek term, *Kyriake*, which means: “that which belongs to the Lord.” Another word for Church, frequently used in the Greek version of the Old Testament, is *ek kalein* (in Latin, *ecclesia*). In a broad sense, *ek kalein* means a convocation, an assembly, or the gathered community. Literally, *ek kalein* means: “to call forth,” or “the called.”

Called out of what? Called to what? The answer is found in the Dogmatic Constitution on the Church, *Lumen Gentium*, No. 48:

The Church, to which we are all called in Christ Jesus and in which by the grace of God we acquire holiness, will attain its full perfection only in the glory of heaven, when the time of the restoration of all things will come.

Love the Church

I approve what Holy Church approves and reject whatever Holy Church rejects. Fr of the Cr 1901 (cf. SD I, 1). This clear and unconditional profession of acceptance of the magisterium of the Church, which heads Father Jordan’s *Spiritual Diary*, is like an oath of loyalty. The entry is dated 1901. By this time the Founder had already lived through more than 20 years of painful struggles for the sake of his apostolic foundations. Despite countless difficulties, he remained firm in his fidelity to the Church. The Church consists of living stones which let themselves be built into a spiritual house (cf. 1 Pet 2:5). The Church also has a few stones on which one can stumble. That is how our Founder learned to distinguish between ecclesiastical offices and the teaching and pastoral ministry of the Church. He appealed to his spiritual sons and daughters to promote an unreserved disposition toward the Church and to work with the Church.

Always remain sincere and loyal sons [and daughters] of our holy Mother, the Church of Rome. Teach what she teaches, believe what she believes, reject what she rejects.

No. 5 of Fr. Jordan's Spiritual Testament. See the handwritten text on the front cover of this folder.

In 1916, when the Founder was in Fribourg, Switzerland, both for reasons of safety during the first World War and his declining health, he reconfirmed his personal dispositions and firm faith in the Church.

I firmly believe all that the Holy, Roman Catholic Church believes and presents for belief I want to live and to die in this Holy, Roman Catholic Faith. If I have done, said, or thought anything in my life against the Holy, Roman Catholic Faith, or if anything should have happened in any way whatsoever against it through those under my charge, I herewith retract it and reject it.

Fribourg, Switzerland, January 5, 1916

Fr Francis Maty of the Cross Jordan (SD IV, 15)

People of the 19th century had more of an institutional notion of the Church. They regarded and venerated the Church as the saving institution, to which God had entrusted the sacraments and other sacred functions as the needed means of salvation and healing. The Church—a house of glory and a mighty fortress—was to reflect to an unstable and transient world God's immutability and immortality. This was also Fr. Jordan's outlook. That is why he wanted to establish his foundation in Rome - the Center of Christendom - under the protection of the Holy Father. The Founder made this decision only after intense prayer and reflection, and he carried it out with extraordinary confidence.

Only three weeks after Fr. Jordan's return from his studies in the Middle East, this unknown 32-year-old German priest, in his gentle and candid way, succeeded in obtaining permission from the Roman Curia for a private audience with the Holy Father. During the audience, Fr. Jordan presented his plan to Pope Leo XIII (cf. Cover page: Drawing from the *Apostelkalender* [Apostle Calendar] 1893). The Holy Father blessed the young founder and encouraged him in his plans. This was a private audience, without request for or the granting of official recognition. Nonetheless, the papal blessing meant very much to our Founder. It gave him courage and strength to carry on with his plans.

It is worth noting here that church history attests again and again how founders—despite difficulties of every kind—have zealously witnessed their trust in and allegiance to the Church. As a matter of fact, those movements that claimed of themselves to be pure and spiritual and therefore disregarded ecclesiastical authority—the Church being too institutional and sinful—have either disintegrated or become sects. Persons in positions of ecclesiastical authority, however sinful or holy they may be, have the responsibility to examine a new Institute and its rule and to authenticate it or not, as a gift of the Holy Spirit for the good of God’s people. Sometimes, this can be a long, painful and stony path of clarification, purification, and maturation for all concerned.

Suffer because of the Church

For Fr. Jordan the Church was the original sacrament of God’s promise of salvation—that community in which salvation takes on concrete form. For him it was not merely a sign of salvation, but a home where salvation is already experienced (cf. Mk 16:17f). On the other hand, the Founder was aware of narrow-minded views of the Church, even on the part of ecclesiastical officials. He knew this from experience, having suffered because of it:

The most bitter chalice, should the dear God ever offer it to you, comes when obstacles are placed in your path by the very persons who are appointed by God to support and protect you, even by ecclesiastical authority itself. This is the fourth and most bitter chalice. But the dear God may allow it to happen that you, too, must drink from this chalice. If you would ask St. Francis or St. Vincent which was the bitterest chalice for them to drink, they would say: ‘The one, when we were forbidden by ecclesiastical authority to preach.’ So, if you wish to be apostles, you must be ready at all times to drink the manifold chalice of suffering.

(Chapter Address, May 5, 1899, DSS XVI.I, p. 380)

There are situations in which suffering inflicted by the Church has to be borne, until a solution can be found. Indeed, even that makes sense, because suffering bestows the power of salvation where and when we least expect it. (Martin Heidegger)

QUESTIONS FOR REFLECTION AND SHARING

1. Look up the following in the New Testament: Acts 2:42-47; Rom. 12:3-21; 1 Cor. 1:10-17; Eph 4:1-6. Read the passages thoughtfully. Then, compare your findings about the early Church with the Church of today. What do they have in common? What differences do you notice?
2. Young people today like to use the word, *charism* and talk about it. Older adults sometimes prefer to speak of offices, councils, or ministries within the Church. Does either approach exclude the other? Or complement the other? Do you think that we sometimes forget to recognize that the Holy Spirit is the Giver of all gifts and the Founder of the Church? See *Lumen Gentium* (II Vatican Council, Dogmatic Constitution on the Church, No. 4, 12).
3. Some time ago one of the superiors of the Society expressed the following: *It is a real concern to me that some members seem to be unaware that they obey the Church only when it is a matter of convenience. And I have another still greater concern: Do we, in the spirit of our Founder, still regard obedience to the Church as a value? Even when obedience is difficult? Even when criticism of Church officials might seem to be justifiable?* (*Forum*, 1990-3, pp. 362-363)

PRAYER

**Lord, our God and our Savior,
we beg you, sanctify us
and make us worthy of your holiness.**

**O King and Ruler
of all races, peoples and nations, we ask you
to call as many as possible into our [Salvatorian] Family
and to sanctify them
so that, filled with apostolic spirit,
they may bring rich fruits to your people.**

Amen.

Father Francis of the Cross Jordan

ADDITIONAL READINGS

Fr. Barry Griffin, SDS, *Index to Spiritual Diary of Francis Mary of the Cross Jordan*, Milwaukee, 1990. (Index based on German edition prepared by S. Ulrike Musick, SDS), see *Church*, p. 6.

Fr. Peter van Meiji, SDS, *Jordan and his Foundation in the Ecclesial/Political Situation of Rome in the Second Half of the 19th Century*, in *Salvatorian Centennial Series*, Volume I, Milwaukee, 1993, pp. 131-141.

Fr. Donald Skwor, SDS, *Wonderland* (1986) in *A Trilogy on Salvatorian Identity*, edited by Fr. Alex McAllister, SDS, Rome, 1994, pp. 45-131, esp. pp. 49-72.

Second Vatican Council, *Dogmatic Constitution on the Church (Lumen Gentium)*, in *The Documents of Vatican II, With Notes and Comments by Catholic, Protestant and Orthodox Authorities*, edited by Walter M. Abbott, SJ., London, 1966, pp. 14-96.

Exhortations and Admonitions of Our Venerable Father and Founder; Fr. Francis Mary of the Cross Jordan, translated by Fr. Winfrid Herbst, SDS, 1939, Chapter 30 on Apostolate, pp. 153-155 (on the four chalices).

UNIT 2, NO. 13



*Omnes Populi, omnes Nationes,
omnes Gentes, omnes Tribus
omnes homines, omnibus
debitor es. Nolite quiescere
etonec omnes Jesum Sal-
vatoreum cognoscunt, amenit
eique serviant. O Mater
Salvatoris, ora pro nobis!*

14. 2. 04.

Symbol used on Familia Salvatoriana, Joint SDS Generalate Bulletin, Rome, 1984/1985. Handwriting of Fr. Jordan: All peoples, all nations, all races, all families of peoples, all persons—you are a debtor to all! Do not rest until all know Jesus the Savior, love him, and serve him. O Mother of the Savior pray for us!

February 14, 1904, SD II. 70

THAT THEY MAY KNOW YOU (JN 17:3)

To Know

In our times the expression “to know” usually designates an intellectual apprehension of a reality, which can include a judgment, an affirmation of a truth perceived, etc. People of the OT knew with the heart. In Hebrew “to know” is to experience, leading one to acceptance or possession. For instance, to know sin is to experience, acknowledge, and confess sin (Ps 50); to know one’s spouse is to have intimate relations with one’s marriage partner (Gen. 4:1, 17, 25). To know Yahweh includes experience, acceptance and acknowledgment of God’s reality and holiness, leading one to justice and care for the poor. The NT generally speaks of the knowledge of God in OT terms, except for John’s Gospel. John joins love with knowledge. The two mutually enrich each other. “To know God and Jesus Christ is eternal life” (cf. Jn 17:3). Love between Jesus and his Father is described as a mutual knowing (cf. Jn 8:55; 10:15). The same mutual knowledge is the bond between Jesus and his disciples (Jn 10:14ff, 27). John also associates knowledge with faith and emphasizes that to know God means to listen, to believe (Jn 17:7), and to do God’s will (Jn 7:17).

The scriptural passage—“This is eternal life, that they may know you, the only true God and Jesus Christ whom you have sent”—is from the Gospel of John (17:3). Chapter 17 is often referred to as the “High Priestly Prayer of Jesus.” Jesus stands before God like a high priest. He prepares himself for his sufferings and prays to his Father for his own and for the people of all times. His prayer unfolds in three concentric circles. Jesus, God Incarnate, stands at the center praying for his glorification. He then prays for his disciples who will continue his mission and spread it throughout the world. The circle opens ever wider: Jesus’ prayer now extends to the Church of all times, to all those who will owe their faith to the apostolic testimony.

In several passages in his Gospel, John indicates that Jesus’ mission was at the root of his actions (cf. Jn 5, 7, 89, 11, 12). Jesus’ prayer reflects this well. Chapter 17 of John’s Gospel allows us a glimpse into the intimate prayer of the Lord. The prayer summarizes everything

about our Divine Savior. It reflects his profound relationship with the Father. It reveals Jesus' trustful confidence and his imperturbable peace. The Savior of the World had no need of words to pray. But his anxious disciples needed this prayer; it would reverberate within them again and again. And not only in them, but in the ever increasing number of apostles and disciples throughout the centuries.

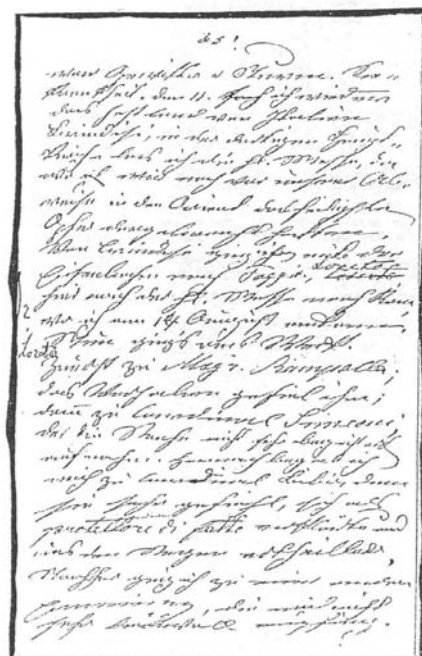
The Founder knows

We find an indication of John 17:3 in Fr. Jordan's Spiritual Diary already in 1878. "At a suitable time each day take counsel with the dear God. Beg him for enlightenment, so that you fulfill his all-holy will, and that He become **known and loved** by all" (SD I, 59). At this time the Founder was struggling to know the next step along the path of his vocation. In this same year he wrote the full passage of John 17:3, just a few pages further on in his Spiritual Diary (SD I, 83). By now these words were imprinted in his mind and heart as he struggled and actively searched to know his personal mission for God's glory and the good of all people. Little by little he began to see the way. During his trip to the Middle East, he felt overwhelmed as Church leaders of the Eastern Rite listened, encouraged and blessed his founding plans. The text of John 17:3 stands at the head of the so-called Smyrna Draft (July 1880), which Fr. Jordan wrote while he was there. One short phrase toward the end of his travelogue says everything: "Now the work began!"

Ecclesiastical authorities either "recognize" or reject the plans of the Founder

Excerpt from Fr. Jordan's Account: Journey to Africa and Asia in the Year 1880

. . . while at sea we ran into a thunderstorm and gale. Sea sickness! On the 11th of August, I again saw the mainland of



Brindisi, Italy. I celebrated holy Mass in the main church there—the same one in which we had offered the holy Sacrifice before our departure for the Middle East. From Brindisi I took the train to Foggia and to Loreto. After holy Mass, I set out from Loreto for Rome, where I arrived on August 14.

Now the work began! First, I went to Msgr. Rampolla; he liked our plan. Then I went to Cardinal Simeoni, who was not very enthusiastic about it. After that I went to Cardinal Bilio, who was much pleased with the project and who said that he would be a real protector and gave us his blessing . . . I then went to Cardinal Franzelin SJ, who received me very kindly and who, after prolonged discussion, gave the Society his blessing.

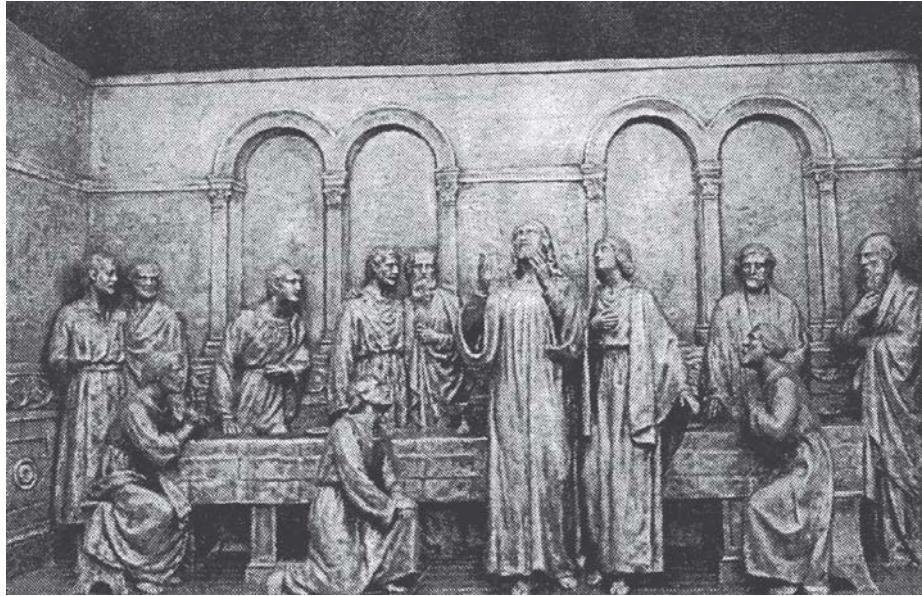
That all may know

Father Jordan presented his plans to the public at Easter 1881 through a circular letter addressed to the Italian Bishops. Using the words of John 17:3, he announced the nature and purpose of his foundation. The same scriptural passage was fittingly inserted in the first printed Rule of 1882:

The purpose of the Apostolic Teaching Society is to spread, defend, and strengthen the Catholic faith everywhere in the world, according to the dispositions of Divine Providence. Therefore, through the exercise of the ecclesiastical magisterium, both by the spoken and the written word, it aims to achieve this: that all persons come to a fuller knowledge of the one true God and of Him whom He has sent, Jesus Christ: and that they live a holy life and save souls.

In Salvatorian tradition the gospel passage of John 17:3 is, so to speak, like the motor of Salvatorian spirituality and apostolate. It has been given its place on Salvatorian seals, emblems, inscriptions, letterheads, monuments, and so forth.

“That they may know you” is the principal theme of the Salvatorian melody in the great orchestra of the Church. A bronze relief by Professor F. Seebock (1935) represents the passage from John’s Gospel. The relief is in the Founder’s chapel in the Motherhouse of the Society in Rome.



Announce-that all may know

The pentecostal Spirit of our Lord and Savior should, above all, grip, imbue and penetrate everyone! Persons in positions of influence; persons who interact with others at important crossroads of their life. Everyone! Fr. Jordan wanted to insert them—according to each one’s possibilities and life vocation,—into his “universal three-phase Society” as evangelizers and apostles announcing and proclaiming the one true God and Him whom He has sent.” Universality is a central feature of our Founder’s faith, vocation and foundations. Because Jesus is the Savior of the world, our Reverend Founder could withhold nothing. Neither could he ever refuse anything related to that pressing mandate:

“All-Always-Everywhere”

This universality refers to:

- all places
- all means which the love of Christ inspires
- all persons, nations, peoples and cultures
- all creatures, the whole of creation.

THIS IS ETERNAL LIFE: TO KNOW YOU

S. Miriam Cerletty, SDS

This — is e - ter - nal life — : to know You, the one, true God —
and Je - sus Christ, — whom, You have sent.

no breath

Sal - va - tor mun - di, sal - va nos.

Sal - va - tor mun - di, sal - va nos.

sal - va nos — , sal - va nos —

Sal - va - tor mun - di, sal --- va nos.

1. Father, glorify your Son / that your Son may glorify you./
Let him give eternal life / to all that are his.
2. This is eternal life / to know you, the one true God, / to
know Jesus Christ, / the One whom you have sent.
3. I have made you known, / to those whom you took from the
world, / and now at last they know / that you have sent me.
4. All that I have is yours, / and all that you have is mine; /
and in them I find my glory, / a glory that is yours.
5. Father, keep them true, / that they may be one in us; / with
them I share my joy/ my joy to the full.
6. May they be perfectly one, / that all the world may know /
that you love my own / just as you love me.
7. Father, for your sake / I consecrate myself, / so that they too
/ may be consecrated in truth.
8. Keep them from evil; / preserve them in truth; / as you sent
me forth, / so I sent them too.
9. All glory to you, O Father, / all honor to you, Jesus his Son, /
all praise to you, Holy Spirit, / Blest Trinity in One.

Salvatorian Christology

Jesus Christ is the center of our Founder's universal thinking, feeling, planning, acting, praying, and suffering. Many passages in his Spiritual Diary witness to this:

Far be it from me to glory except in the cross of Our Lord Jesus Christ. (SD I, 71)

In the name and in the power of Jesus Christ, our Eternal High Priest. (SD I, 112)

When you are asked to what you belong, say: I belong to the Society *of the Divine Savior*. October 31, 1903 (SD II, 63)

O Jesus, help me! For you I live, for you I die!

In you, Lord, I have hoped. I will never be ashamed.

I am ready for everything.

O Lord, help me! With a loud voice I cry to you, Lord. Hear me!

Show your power!

O Jesus, I will make your name known!

You know that I cannot do otherwise! February 16, 1904. (SD II, 71.2).

Jesus is the Crucified, and Jesus is the Risen Lord.

Jesus blesses, he heals, he teaches.

He is the beginning and the end, the Alpha and the Omega.

All of the above ways of looking at Jesus can be found in our Salvatorian emblems [see Unit 1, No. 10].

There is salvation in no one else,
for there is no other name under heaven
given among mortals
by which we must be saved.

(Acts 4:12)

In his name we go into the world and in his name we announce the
Gospel!

“To Know”—The focal point of every desire

“That they may know you”—This is really at the heart of every prayer for eternal life, for blessing and for happiness. We cannot be absorbed merely in our individual small wishes or desires for success and satisfaction, for health and happiness. These can never really fulfill us. But this unique prayer can. Persons who reach out to attain this “knowledge,” or those who have been gifted and graced with it; persons who push ahead in this direction or those who have been guided and already led to perceive it—these persons will center their prayer for the “salvation of the world” on the words: “that they may know you” The reason is because this petition is the focal point of every prayer and request. It is at the heart of every human desire. Anyone who experiences this grows and matures, is renewed and changed and becomes dynamic. Only in this way will it be possible for salvation and true freedom to radiate throughout the whole world.

When our Founder placed the scriptural passage of Jesus’ High Priestly Prayer (Jn 17:3) at the beginning of his work, he chose to be among the disciples of Jesus and placed himself in line with them. Our Founder also wanted to be with the disciples at the center of the Savior’s requests, which form a unique point of encounter—present and future—in the Heart of God.

PRAYER

**Divine Savior, Jesus Christ,
You commanded your disciples
to preach the gospel to every creature,
to all corners of the earth until the end of time.
In every age you raise up men and women
to form religious Orders, Congregations and Societies
to bring your message to all.
You called Francis of the Cross Jordan
to found a Society
that all may come to know you, the one true God,
and Jesus Christ, whom you have sent.**

**Grant that all of us
may be poor in spirit and rich in love;
chaste in spirit and warm in love;
obedient in spirit and true witnesses of your love.
May the goodness and loving kindness of our Divine Savior
fill us anew each day with urgent yearning,
to make you known to all whom we encounter,
so that all persons may know, love, and serve you.**

Based on a Prayer by Fr. Dominic Crilly. SDS. Great Britain, 1981.

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S. Miriam Cerletty, SDS, *Goodness and Kindness. Reflection Paper to Help Deepen the Mission Statement*, for the *International Charism Commission*, unpublished manuscript, Milwaukee, 1996.

S. Carol Thresher, SDS, *Knowing the One True God and Jesus Christ*. in *Salvatorian Centennial Series*, Volume II, Milwaukee, 1996, pp. 3-24.

UNIT 2, NO. 14



Women - created by God to do great things for themselves and for others - can equally belong to the Apostolic Teaching Society. Just as men do. The words of the Apostle were directed also to women: "We are collaborators and Co-helpers of God Himself!"

Detail of a drawing by Fr. Eginò MenàII, SDS, South German Province. Text from an Italian Brochure, 1882, DSS XIV, p. 322.

THE INCLUSION OF WOMEN IN FATHER JORDAN'S FOUNDING GOALS

Jesus and women

Even though Jesus lived in a male-dominated society, he directed his message not only to men but equally to women—to all people. A group of women accompanied Jesus during his public ministry. Women were the first to encounter the Risen Lord who charged them to go and announce the good news. Women took an active part in the life of the early Church (cf. Acts 16:14-15). The foundation of the Church of Rome owed much to women who put themselves at the service of the Gospel; others gave of their wealth (cf. Rom 16:1, 3, 6, 121). History reveals various trends with regard to the role, significance, and appreciation of women throughout the centuries.

Possibilities for women

In Father Jordan's times (19th century) capitalism and socialism brought on many social problems. For instance, at that time unmarried women had no possibility whatever for social security or benefits. This situation challenged deeply-minded Christian women to action. As a result, many religious Communities emerged. They provided the opportunity for women to receive some good professional preparation together with promising social status. Almost 500 different religious Congregations of women were founded in Europe between 1800-1900.

Democracy is closely bound up with the struggle for equal rights for women. It is not a question of uniformity or of equalizing persons. It is more subtle. In many countries the legal position of women is secure, but their everyday life still places on them multiple burdens that deprive them of any kind of professional life. The United Nations World Conference, which took place in Seoul, South Korea, in March 1990, pointed out that in poor countries it is mainly the women and children who suffer from poverty and deprivation of human rights.

Critical questions regarding women today are arising out of social, cultural and anthropological realities. The answers are not in a return

to matriarchy. Neither will they be found in women merely taking part in social and church programs, projects, functions and offices, which formerly were almost exclusively held by men. Everyone has to learn to become more holistic, mature and human. In other words, each of us needs to become aware of our own personhood and to integrate it with that of the opposite sex. When we reflect on our common sisterhood and brotherhood at all levels and allow ourselves to be guided in all things by the Gospel, then we are truly realizing and bringing about the reign of God according to the Divine Will. Equality of men and women in the Christian faith has, as it were, a sacramental significance; it witnesses our firm belief in the goodness of God's creation. Thereby we experience that the integrated Catholicism of the Church is truly freeing and redeeming. It was this all-embracing, holistic, Catholic vision that prompted Fr. Jordan to extend his invitation for collaboration equally to both men and women as co-helpers.

Fr. Jordan's plans as seen in early texts and brochures

From the Founder's first draft of a "Catholic Society" (presumably dating from 1878 when John Baptist was still a seminarian) until the German brochure written by Fr. Lüthen in 1882, women were almost always expressly included or at least mentioned. A paragraph in an Italian brochure (1882) speaks enthusiastically about the vocation of women as -collaborators and co-helpers of God himself' (cf. front page). It is thought that the words are those of Archbishop Rota. Fr. R. Bianchi, Consultor for the Vatican Congregation for Religious, criticized the statement. He found it inappropriate that all Christians—priests, laymen, and even women of all social levels—should be equally considered to collaborate in the Society and in the Church. He was of the opinion that the First Degree of Fr. Jordan's Society was a sort of "Noah's Ark." He saw it as a mixed religious society [men and women] with simple vows—something unheard of in Church law! Furthermore, he did not want the apostolate of women to be given such prominence. He insisted that the First Degree be broken down into subdivisions: men, women—each with their own Rule and their own proper formation. The Founder was asked to state his position regarding this. He responded: There is not yet a specific Rule for women. Until a Rule can be written for them, they will follow the Society's present Rule as Miss Therese von Wüllenweber does.

Once our Rule is properly drawn up and approved by ecclesiastical authority, the women will develop their own community. (Jubilee Book, 1981, p. 96).

Active collaboration of women

At Easter 1883, the First Degree of the Catholic Teaching Society was transformed into a Religious Congregation. Together with Amalia Streitl, Fr. Jordan founded the “Sisters of the Catholic Teaching Society.” This group of sisters was separated from the Founder in October 1885, by order of Church authorities.

Together with Therese von Wüllenweber, Fr. Francis of the Cross was able to establish a new Foundation of Sisters. The Founder gave Sister Mary Therese the Rule, which she received from him on her knees. And so, the foundation began. Sister M. Therese—later, Mary of the Apostles—became the Mother of the worldwide apostolic works and undertakings of the sisters. Already in 1890, the first missionary sisters—together with three priests and a brother—departed for Assam, India. There they took over their independent and important tasks in a matriarchal society.

A list of early collaborators and promoters of the Apostolic Teaching Society still exists. It dates from 1882-1883. The list includes the names of 365 persons of differing social positions, such as: aristocrats, priests, sisters, artists, teachers, technicians, craftsmen, and workers of every kind from different parts of Germany, Austria, Luxembourg, Silesia, Croatia, and Bohemia. This list includes 108 women. These women actively supported Fr. Jordan’s endeavors and ideals. They did this in various ways, such as promoting and arranging for the distribution of religious publications, through works of charity, and above all, through prayer. Some of these women had a particular place in the Society, as can be seen from various letters they addressed to the Founder and to Fr. B. Luthen. All of these persons (and many more, whose names presumably have been lost) collaborated with the Society according to their capabilities, talents and possibilities.

PRAYER

Savior of the World,

**it was you who called me to Salvatorian life,
so that I could give myself more completely to you.**

Through word, action and example,

I long to proclaim your Good News.

**Help every person whom you send along my path
to grow in faith in you, the only true God.**

I realize that only through deep union with you

can I receive this grace-filled gift,

so help me obtain such union with you, O Savior of the World,

and with the Father who sent you.

**I ask, too, for the strength and utmost courage to walk this path
steadily and faithfully.**

S. Demetria Lang, SDS 1979.
General Superior of the Congregation from 1965-1977.

QUESTIONS FOR REFLECTION AND SHARING

1. The New Testament records a number of encounters of Jesus with women. Look up these passages and use them for your personal reflection and prayer this month. Mk 5:21-43; 12:41-44 Lk 7:11-17; 8:1-3; 10:38-42 Jn 4:7-42; 20:11-18

2. In the light of the following historical developments, what do you see in Father Francis of the Cross that enabled him to remain faithful to his vocation and vision for the Church and the world despite so many difficulties?

1880, Nov.	Fr. Jordan submits the first Statutes of the Apostolic Teaching Society to the Church authorities for examination and approval. He is told in December to shorten them.
1881, May	The Founder submits for approval a new draft of Statutes for the Apostolic Teaching Society.
1882, March	Church authorities question the use of the word Apostolic in the Society's name.
Sept. 5	Therese von Wullenweber takes private vows as a First Degree member of the Society.
Sept. 25	Church authority forbids the use of the word Apostolic in the Society's title.
Nov.	The Society adopts a new name: the Catholic Teaching Society.
1883, July	The Founder is in Einsiedeln, Switzerland, to write the Rule for the First and Second Order of the Society
1885, Dec. 26	The Rule for the Catholic Teaching Society is presented to the Holy See for approval. Approval is delayed.
1886, Feb.	Without the Founder's knowledge, Msgr. Jacquemin writes a new Rule for the Catholic Teaching Society, which the Cardinal Vicar approves. The twelve professed members of the Society reject the Jacquemin Rule. Their appeal to have the Founder's Rule restored is accepted.

June 5	The Founder's "Short Rule" for the First Order is approved for three years.
1888, Dec. 8	The Sisters' Congregation is founded in Tivoli with Mary of the Apostles.
1889, March	Bishop del Frate of Tivoli approves the Sisters' Rule.
Nov. 5	The Men's branch of the Catholic Teaching Society, being a diocesan Institute, is reaffirmed by the Cardinal Vicar for the Congregation of Propaganda Fide.
1892, April 9	Fr. Francis of the Cross requests the Decree of Praise (official approval of the Society and its Constitutions).
Dec. 7	The revised and printed Constitutions are submitted to the Holy See for approval.
1893, April	The Founder resubmits the Constitutions under a new title: Society of the Divine Savior.
1894, March	Papal approval of the Constitutions is again postponed.
1901	New norms from the Holy See are to be inserted into the Constitutions of all Religious Societies and Congregations.
1905, May 27	The Society is granted the "Decretum Laudis" (Decree of Praise).
1911, March	The Society receives pontifical recognition and approval of the Constitutions for 5 years.
1926, Apr. 29	The Sisters of the Divine Savior obtain pontifical recognition and approval of their Constitutions.

3. Women and men are the two lobes, so to speak, of our Salvatorian lungs. How are men and women today living out our Founder's ideals, spirit, charisma, mission and life-style?

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B. Jordan, *Thoughts about a Catholic Society*, in *Mailing I*, B-1.1., Rome, Salvator Mundi, 1979, pp. 1-8. Bernhard Lüthen, *The Apostolic Teaching Society 1881*, in *Mailing I*, C-1, pp. 1-21.

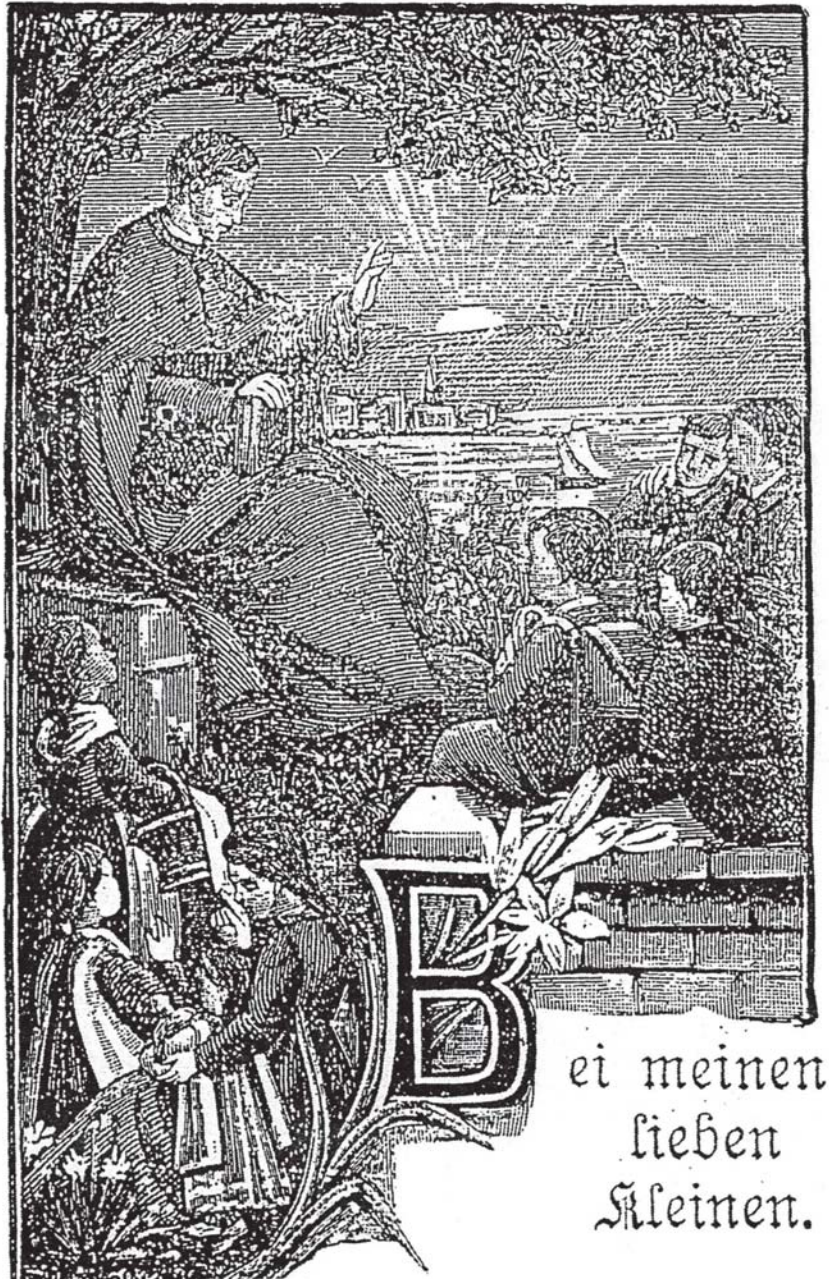
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An Vandormael, SDS, *Mother Mary of the Apostles and the Origins of the Second Order of the Society of the Divine Savior*, in *Salvatorian Centennial Series*, Volume I, Milwaukee, 1993, pp. 143-157.

Helene Wecker, SDS, *Therese von Willenweber 's Journey to Become the First Woman in Father Francis Jordan's Apostolic Work*, in *Salvatorian Centennial Series*, Volume II, Milwaukee, 1996, pp. 25-60.

Miriam Cerletty, SDS, *Letter Dialogue Between Father Francis Mary of the Cross Jordan and Mother Mary of the Apostles, 1882-1907*, (Studia de Historia Salvatoriana. Section 1.2), Milwaukee, 1997, 158 pp. . Ulrike Musick, SDS, *Die Einbeziehung der Frau in Pater Jordans Grundanliegen* [Inclusion of Women in Father Jordan's Foundation] (Studia de Historia Salvatoriana, Section 10.2) Rome, Salvator Mundi, 1997, pp. 7-62. English translation in progress.

UNIT 2, NO. 15



Bei meinen
lieben
Kleinen.

Illustration from Manna for Children, 1891

ESPECIALLY THE CHILDREN

Father Jordan and children

The child's place within society is affected by historical developments and the influence of politics, Church and culture. During the 19th century pre-industrial period, children were exploited as "cheap labor." Up until the 20th century they were treated, for the most part, as "small adults," yet hardly taken into consideration. Today the situation is different. Highly-developed and industrialized countries seriously include children among the nation's consumers. Nonetheless, there are millions of neglected, hungry and victim children who are more than ever in need of help, love, and legal protection.

As a seminarian, John Baptist Jordan wrote these words of St. John Vianney in his diary: "I often think that most persons who are lost, are lost because of a lack of instruction" (SD I, 78). This entry is a departure from John Baptist's practice of confiding to his "Book of Resolutions" his spiritual aspirations and ascetic intentions. The entry reveals the seminarian's pastoral hopes and goals: instruction, especially of youth and children. Here one senses the influence of his esteemed professor, Jacob Schmitt, spiritual rector of St. Peter's Seminary in the Black Forest. Professor Schmitt had published a book on catechesis. And Jordan wrote in his diary: God will sustain you, even if your undertaking seems impossible. Oh, how many children become a prey of ignorance and are swallowed up, as it were, by evil spirits, like blossoms during a frosty night in May.—Lord Jesus, have mercy on them (SD I, 58).

Reflecting on the many young people who were growing up without religion, he wrote further: When you have the possibility, compile a book of meditations for children up to about 14 years old; use a layout as attractive and beautiful as possible. Include in it an urgent warning about sin and a short instruction at the beginning on meditation (SD I, 61). He also wrote: A pastor of souls should also try to keep in contact with the young people after they have left school (SD I, 213).

During his childhood and youth John Baptist Jordan experienced hardship and privation. As a result he was especially sensitive to the

needs of children and young people. The Founder looked upon childhood in another way.—The concept of “being a child of God” affected him deeply. He stressed this again and again in his community addresses to his spiritual sons. The Divine Savior said to his disciples: “Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. (Mt 18:3). Now, if the Divine Savior requires that a true Christian become as a child, how much more does this hold for a Religious. Therefore, preserve a childlike spirit. Foster a spirit of openness, a spirit of humility, unpretentiousness, obedience, fidelity, of honesty and love (Community Address, March 3, 1899).

Publications for children and families

When Fr. Jordan was able to take action to organize his “catechetical pulpit” efficiently, he arranged for a small printing press with his friend, Canon Joseph Schorderet, (Apostle of the Press and founder of The Work of St. Paul) and with the layman, Ludwig Auer, founder of the Cassianum for Christian methods of teaching. While Schorderet used the press for Church politics and Mr. Auer used it for the promotion of pedagogy, Father Jordan remained faithful to his catechetical and pastoral purposes. His first publication in December, 1880, was a leaflet for children called, *Il Piccolo Monitore Romano*, (The Little Roman Monitor). He reached Christian families through *Il Monitore Romano* (The Roman Monitor) and *Der Missionar* (The Missionary), both published for the first time in 1881. A periodical for children also came out in 1881 entitled, *L'amico dei Fanciulli* (The Friend of Children), and another in 1884 *Manna für Kinder* (Manna for Children). For the latter he won the collaboration of the gifted writer, Fr. Bernard Luthen who had gained a good amount of experience in writing and publishing at the Cassianum.

Working with children

In Neuwerk Therese v. Wüllenweber did much to promote the “Angel Sodality” and “Manna,” while the Sisters of the Catholic Teaching Society in Rome opened a kindergarten. In the mission areas the faith often came into the families through the children whom the sisters were teaching. “It is absolutely necessary that in the mission-stations in India, the sister missionaries help the women and gain the women’s help. In this way, in addition to the education and religious instruction of their

children, one has a firm hold on the future. In India, religion, faith and the spiritual life of a family are determined primarily by the women.” This statement was published in the *Apostelkalender*, (Apostle Calendar) in 1892. It was also stressed repeatedly during the centenary celebrations in Assam in 1990.

In 1897, pioneer sisters who came to the United States took up the instruction of children in Uniontown, Washington. Not infrequently they visited families to seek out children in need of religious instruction. On several occasions they found in Catholic families teenagers who were completely ignorant of religion, unable even to make the Sign of the Cross. About the same time Salvatorians were taking over the pastoral care and religious instruction of children in other countries, too. For instance, in Austria 6 Salvatorian priests and a seminarian were instructing 2,500 children in 6 schools by 1898. The chronicles of 1908 record that 11 SDS priests and 4 brothers were giving religious instruction in Vienna to approximately 6,000 pupils.

The special place of children

In July, 1883, Fr. Jordan went to the Marian Shrine in Einsiedeln, Switzerland, to draw up his Rule for the First Order of the Catholic Teaching Society. At the same time he composed the Rule on the Apostolate, over which, as he admitted later, he experienced such spiritual consolation that he wept for joy before the Blessed Sacrament. The Rule begins:

Beloved, teach all nations, especially, the children . . .

The “Angel Sodality”

In the first number of the children’s periodical called, *Manna* (1885), Father Lüthen published a letter which Father Francis of the Cross addressed to the little ones and to youth. In it the Founder announced that he had reserved a very special place for them in his Society—the “Angel Sodality.” He wrote:

Beloved Children,

On the feast of the Immaculate Conception of Mary, I went to the tomb of the holy apostles, Peter and Paul, in St. Peter’s Basilica in

Rome, to implore divine blessings on a plan which I have kept Hidden in my heart for a long time. This plan, my very clear children, is about founding an association — a sodality — for you and for children in other countries. It will have the beautiful name: ‘Angel Sodality.’ But now, it is no longer just a plan; it is a reality — because on that very same day, I received the first twelve children into this Sodality here in Rome.

This was a very happy event for the Founder, Father Francis of the Cross. especially when on August 16, 1886, His Eminence, Lucidus M. Cardinal Parocchi, Vicar of Rome, decreed the Canonical Establishment of the Angel Sodality. (Fr. Pancratius Pfeiffer, *Life of Fr Jordan*, 1947, pp. 157-161).

Statutes of the “Angel Sodality”

The Angel Sodality was founded on December 8, 1884, by Rev. Francis Jordan and was canonically established by Cardinal L. M. Parocchi, Vicar of Rome. The Sodality’s purpose is the protection of children from dangers such as, bad example, evil societies, etc.; and the preservation of their innocence through prayer and the observance of the following statutes of the Sodality.

1. Children are to avoid whatever may stain the garment of innocence.
2. They should diligently learn the truths of our holy religion.
3. They are also to wear a small crucifix on a white and blue ribbon.
4. They are to pray the prayer to the Holy Spirit, to the Mother of God and to the Holy Angels daily as requested in the Statutes.

The members honor Mary, Queen of the Angels, as special patroness, and the holy angels as the Sodality’s secondary patrons.

Membership is open to every baptized child until the completion of his or her 14th year of age. Admission is without cost and no contributions are requested from the children. A low fee is asked for the Certificate of Admission. The small crucifix, which they receive without cost at the time of admission into the Sodality, has been blessed by the Holy Father.

The Society publishes a periodical for the Sodality, entitled Manna for Children. The members are encouraged to read it and, if possible, to subscribe to it.

To be admitted to the Sodality, one can apply either directly to the Society itself or to one of its promoters.

At this time approximately 20,000 children are members of the Sodality. His Eminence, William Cardinal Massaia, OFM Capuchin, in his letter of December 13, 1884, commended the Society of the Divine Savior. He also referred to the Angel Sodality and other activities of the Society as eminently apostolic works, which could constitute in the present times a strong remedy against the spreading deterioration of faith and morals.

May this branch of the Society of the Divine Savior be warmly recommended to the faithful for the good of children everywhere (Mailings II-B. 1.8).

Manna für Kinder
(Organ des Engelsbündnisses)

Nr. 12. 26. Juni 1892. IX. Jahrg.

Das „Manna für Kinder“ erscheint monatlich zweimal (nämlich für jeden zweiten und letzten Monatssonntag) und kostet per ein Exemplar halbjährlich 70 Wfg. (26 Kr., 1 Frez. 25 Cms. oder 20 Cents). Bei Bestellung von 2 oder mehr Exemplaren an eine und dieselbe Adresse oder als Beilage zum „Missionar“ kostet 1 Exemplar jedoch nur 40 Wfg. (26 Kr.) Bestellung richtet man an die Expedition des „Missionar“ in Simsbach (beim „Steinhaus“) am Inn.

Fromme Mahnung.

Morgenstunde, Gold im Munde!
Gold des Glaubens, hol' es dir!
Triff in früher Morgenstunde
Besend vor die Himmelsthür!
Eile, geh' dem Tag entgegen,
Komm dem Sonnenlicht zuvor,
Hol' zum Tagewerk dir Regen,
Heb' dein Herz zu Gott empor!
Opf're ihm die Erstlingsgabe
Herz voll Liebe und voll Dank,
Und dein Wandel bis zum Grabe
Sei ein frommer Lobgesang.

v. Massow.

FR. AEG. S. C. 1892

A. B. (S)

PRAYER

**Heavenly Father,
through your Holy Spirit,
you promised that those who instruct many to righteousness,
shall shine as the stars for all eternity.
Graciously grant us the grace
never to pass by an opportunity
to zealously instruct another in our holy Catholic faith.
so that all of us may attain to the promised glory.
We humbly ask this
in the name of our Lord and Savior.
Jesus Christ.
Amen.**

QUESTIONS FOR REFLECTION AND SHARING

1. Reflect on and pray over the following Gospel passages: Mt. 18:3, 18:5; Mk 10:13-16. Compare them with Fr. Jordan's concerns for children and youth.

Today, it is precisely the schools which are the means for spreading the faith [SD I, 154a].

Oh, be real mothers, not disciplinarians to those who are entrusted to you. Instruct children, not slaves [SD I, 191].

With all strictness call children's attention to the obligation of making restitution (in matters that require this) [SD I, 213].

2. Reread the material studied in the previous lessons, and notice how they relate to this one.

Unit 1, No. 2 - Fr. Jordan's Vision; the Apostolate Rule

Unit 1, No. 4 - Fr. B. Lüthen as editor of various writings and publications

3. Read in Salvatorian literature what you have learned about the "Angel Sodality" and look for familiar expressions or key-words that you have learned in previous lessons.
4. Reflect on the Statutes of the Angel Sodality. Which points are still important and applicable in our times? Why?
5. Look carefully and reflectively at the Title Page of *Manna für Kinder, Organ des Engelbündnisses* (Manna for Children, Organ of the Angel Sodality, 1892). What Salvatorian emblems do you recognize?

ADDITIONAL READINGS

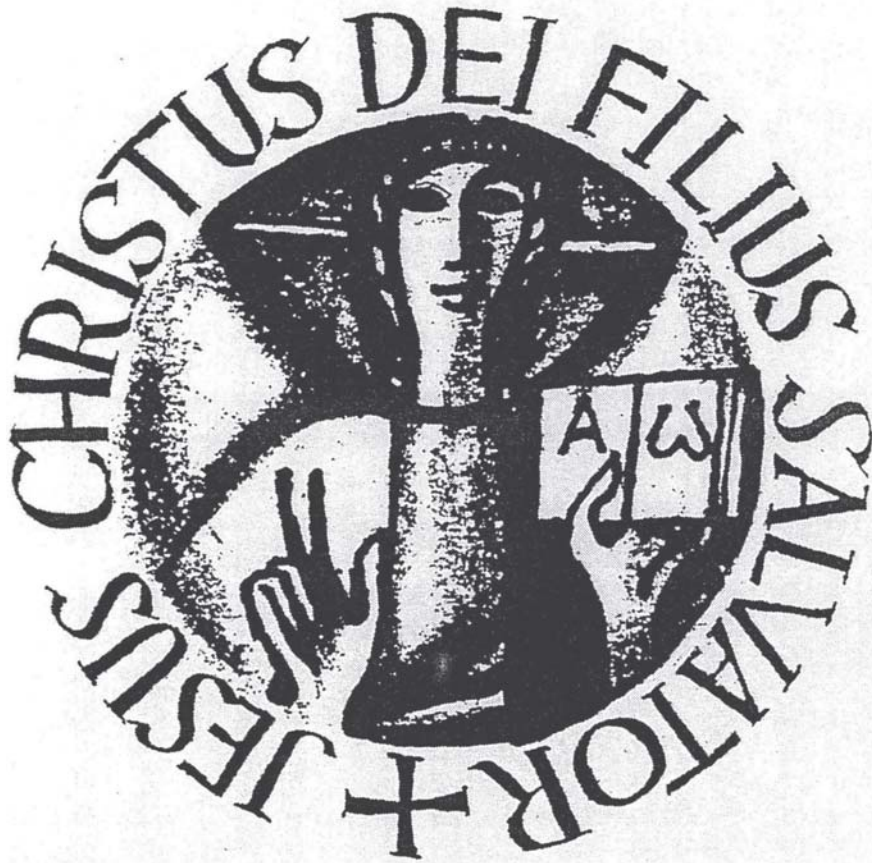
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Angel Sodality 1885, 1886, in *Mailing II. B-1.8*, Rome, Salvator Mundi, 1980, pp. 1-15.

Exhortations and Admonitions of Our Venerable Father and Founder, Fr. Francis Mary of the Cross Jordan, translated by Fr. Winfrid Herbst, SDS, 1939, Chapter 24 on *Piety and Learning*, pp. 112-113.

Fr. Barry Griffin, SDS. *Index to Spiritual Diary of Francis Mary of the Cross Jordan. Milwaukee, 1990*. (Index based on German edition prepared by S. Ulrike Musick, SDS), see *Children*, p. 6.

UNIT 2, NO. 16



*O Salvator miserere nobis
Esto salvator nobis!
26. 8. 94.*

Jubilee emblem of the Salvatorian Society, 1981, designed by Fr. Ivo Schaible, SDS (+ 1991); handwriting of Fr. Jordan, Spiritual Diary, I, 210.

JESUS, SAVIOR OF THE WORLD

The question of salvation

In primitive times of human history, illness, poverty and misery of any kind were considered to be scourges brought on by the evil spirits, by one's sinfulness, or inflicted by the gods. In the hope of obtaining help, healing, and deliverance—to be saved—from their affliction, people pleaded for forgiveness through entreaties and sacrifices. The science or art of healing was practiced by priests, magicians or witches. This manner of healing is still in practice among some primitive peoples.

The people of Israel regarded bodily health as a reward for virtue. Sickness was generally considered a punishment for sin (cf. Ps. 31[30]:11-12). The Book of Job is a continuous argument over this philosophy, yet behind Job's suffering was God's unfathomable will. Job both suffered and complained. At the same time he wanted an explanation, which he eventually received (cf. Job 42:5-6). Through an experience of God, the suffering "just man" became and remains the witness of God.

The Latin word, *salus*, fundamentally means "wholeness," a "completeness." It can be translated as: health, deliverance, salvation. When *salus* is rendered as salvation, it implies justice, freedom, blessing, grace, peace, as well as wholeness of life for every person. In the work of salvation God uses many means and many persons, but God alone is the source of salvation, the Savior of the world. The history of salvation is intimately bound up with the experience and mystery of suffering. Various philosophical trends have searched for an answer. At times, even faithful Christians find themselves awkwardly silent, unable to offer a verbal, rational explanation for suffering. We need to acknowledge that, in addition to illness, poverty, etc., there are other forms of suffering—situations of destruction which peoples and individuals bring upon themselves through the misuse and abuse of freedom, the exploitation of creation, and so on—generally, out of greed for power. God does not prevent or ward off such suffering. God bears it with us and for our sakes (Is 53:4-6).

Jesus-Savior

The Latin word, *Salvator* is a translation of the Hebrew name, *Jehoschua* or *Joshua*, which means “God is Salvation.” In Greek, the name is rendered *soter* (savior) or *soteria* (salvation). The Hebrew emphasizes God’s mercy. The Greek underlines the power of God. In the New Testament, the word “salvation” is sometimes applied to temporal benefits, like healings, but more generally it refers to the spiritual and eternal blessings brought to the human race by the appearance and redeeming work of Jesus.

Jesus—Son of God—Savior of the World

God’s healing and saving action reaches its absolute peak and purpose in Jesus (Heb 1:1-3). As his name expresses, Jesus is the one and only Savior, the victor over death. He is the supreme revelation of God, the source of freedom for all the world. Jesus is the mediator and “pioneer of salvation” (Heb 2:10), because he is the Son of God, one in being with his Father. His boundless goodness, manifested in the total surrender and outpouring of his life on the cross, heals and saves the whole world. “There is salvation in no one else” (Acts 4:12).

Jesus sent his apostles to proclaim the kingdom of God and to heal (Lk 9:2). This second directive may not be minimized. The charismatic gift of healing is a sign of the coming of the reign of God. Through the Holy Spirit and through his only-begotten Son, God is able to penetrate to the deepest recesses of one’s being, where no mere human has access. God can touch even the deepest and most remote roots of history and the cosmos. The imprint of the fullness of salvation is already present now.

Fr. Jordan’s plans in response to the needs of the times

Here we need to begin with the realization that the charge that is ours—to ***proclaim Jesus the Savior to all***—may have a different meaning today than it did more than one hundred years ago in the Founder’s time. In the last century the Church in the then German Empire had to deal with the negative consequences of the secularization brought on by the *Kulturkampf*. Various groups and associations sprang up, but they began to splinter and consume each other. Fr. Jordan envisioned the possibility of uniting such groups and concentrating all their forces

into an Apostolic Association. The foundation would include all groups of persons as well as all nations. Furthermore, it would be open to respond to all kinds of apostolic needs and problems of that period:

The Apostolic Teaching Society has taken for its object to help spread, defend, and strengthen the Catholic faith in all countries of the world, in the spirit of the Apostles. (Mailings I-C-1, p.)

The possibilities of realizing this endeavor as conceived were influenced and narrowed down by differing concepts of faith and of the Church in that period, as well as by the existing Church law.

When, in 1893, the foundation received the new name, “Society of the Divine Savior,” the spirituality and plans, as conceived by the Founder from the very beginning, converged into one. He opened the First General Chapter of the Society in 1902 with these words:

Beloved Sons,

With my whole heart I welcome all of you who have come to Rome from distant parts of the world to celebrate the First General Chapter of the Society for the glory of God and the good of the Society itself. We intend to work together to strengthen our Society in the spirit of the Savior of the World.

Pfeiffer: Fr. Francis Mary of the Cross Jordan, 1947 edition, p. 379.

The Solemnity of the Nativity of the Savior of the World became the titular feast of the Society and of the Congregation about 1914. With Christmas as the main Salvatorian feast, some scriptural passages, preferred by Fr. Pancratius Pfeiffer, Fr. Jordan’s successor, were brought to the fore and became more prominent. One of these was the passage from the Letter of Titus 3:4, “When the goodness and loving kindness of God our Savior appeared . . .”

PRAYER

Divine Savior, Jesus Christ.

for the glory of God and the salvation of all,

you descended from heaven to earth.

We beg you,

help us to work with all our strength of heart and mind,

so that every person may come to know and acknowledge you

as the one and only Savior of the world

and serve you with joy.

QUESTIONS FOR REFLECTION AND SHARING

1. The word of God, the sacraments, and liturgical symbols are sources of grace. God works through these in different ways to help and heal persons, for instance, from injuries, from bitterness of heart, from depression. Have you already experienced such healing power? Perhaps, you would like to share your experience.
2. We not only want to announce and proclaim Jesus as Savior, but to praise Him as well. The Virgin Mary did this most wonderfully in the simple words of the "Magnificat" (Lk 1:46-55). Pray this canticle aloud and slowly: let Our Lady's words resound deeply within you. As you do so, recall reasons for you to "rejoice in God our Savior."
3. Reflect on the following phrases from the Founder's *Spiritual Diary* which refer to or address the Savior.

When dark clouds brood over you or frost invades your heart, fling yourself into the arms of your Savior [SD 1,3].

O most loving Savior, how little You are loved by us—! [SD 1,13].

Oh, how pleasing to God is a crucified soul that, rather than descend from the cross, wishes to die on it with the Savior! [SD 1,49].

Carry on your spiritual conversation with the dear Savior—[SD 1,65].

Prepare yourself for contradictions of every kind, for physical and

spiritual sufferings . . . never be discouraged by these; rather, be glad if you may suffer much for your Savior [SD 1,84].

Judas, though being in the school of the Savior, was lost [SD 1,132].

Do not neglect often to consult the Savior . . . [SD 1,132].

O Jesus, O Savior, O Beloved of my heart, grant that I may be united with You for ever! [S D 1,143].

Write out for yourself one of the above texts or any words about the Savior in the Founder's *Spiritual Diary*. Share why you chose that text.

4. In the Letter to Titus, God and Jesus Christ are named several times as Savior. During Fr. Pfeiffer's term of office (1915-1945) these passages were stressed quite frequently. Read the letter to Titus carefully and note how often and where the name *Savior* is used.

ADDITIONAL READINGS

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UNIT 2, NO. 17



An illustration from the Apostelkalender (Apostle Calendar), 1900.
Published by the Society of the Divine Savior.

BE APOSTOLIC!

From being an apostle to working apostolically

“Jesus went up into the hills and called to himself those whom he wanted, and they came to him. And he appointed twelve to be with him and to be sent out to preach . . .” (Mk 3:13-14). This text names two significant and fundamental values: to be with the Lord and apostolic mission.

Zealously desiring precisely this, Fr. Jordan noted in his *Spiritual Diary*: Be a true apostle of Jesus Christ. Do not rest until you have carried the word of God to the four corners of the earth. Be a true herald of the Most High! [SD 1,182]. Fr. Jordan wasn't simply wanting some apostolic task. He wanted to be an apostle and, as such, to know himself co-responsible for the spread of the Reign of God throughout the world. Establish an Apostolic Society and always be of good heart in all difficulties! (SD 1,145), he encouraged himself. He also sought advice and help from his fatherly friend, Cardinal Massaia. The latter did not hesitate to refer to the first Christian Pentecost which caused a miraculous increase in the number of apostles. The apostolic word has converted the world, he said. In 1883 he wrote to Fr. Jordan: When you spoke with me in Jerusalem about your plan, it was a mere seed—but a germinating seed. And I had the honor and good fortune to contribute to it by encouraging you to be strong and steadfast. Imagine my great joy today to see this seed developing and already bearing fruit! (DSS XIV, pp. 260, 411-413).

That everyone become apostolic

Already in July 1881, when Fr. Bernard Lüthen was still editor of the *Ambrosius* at the Cassianeum in Donauwoerth, he wrote a brochure on the Apostolic Teaching Society, explaining its nature, spirit, and purpose.

The Apostolic Teaching Society has as its purpose to help spread, defend and strengthen the Catholic faith in the spirit of the Apostles in all countries of the world. Fr. Lüthen promoted this goal energetically:

May there be many priests and lay persons who commit themselves wholeheartedly to this cause with their life and property, with life and limb! May scholars and learned persons not shy away from such an alliance with the common people. May existing associations and organizations gather in the heart of this Society to be inspired there with an upright spirit, a spirit of brotherly and sisterly love and unity, a spirit of renunciation and sacrifice. May owners of printing presses endeavor gradually to foster this spirit among their personnel or even give themselves completely to the Society. May the whole Catholic world take part in this new creation from the professor to the cleaning girl, from the head of the family to the servant, from the master to the apprentice—so that its spirit may fill church and school, university halls and governments, workshop and family room. May all come together, uniting eagerly and earnestly with the founder of the Society under the motto:

Everything with God and for God for the good of our neighbor!
(Mailings 1-C-1)

Therese von Wüllenweber, an apostolic woman

Mother Mary of the Apostles encouraged the sisters again and again: Work and pray, be apostolic! These were no empty words; they were her own life's program. She gave of herself continually wherever there was need: within her family; in the universal Church's "Apostolate of Prayer"; through her collaboration while she was with the Society of the Sacred Heart and other religious congregations; as the "mother of orphans" at the St. Barbara Institute; as a member of the Apostolic Teaching Society. The limitations imposed at that time by the struggle between Church and State in Germany (Kulturkampf) meant real suffering for her. When, Rev Father, she wrote to the Founder on November 2, 1886, when will God's call really reach us? We, too, will be able to contribute to the new sisters' foundation—if, in no other way, at least as the gravel bed. She was very much aware that every good thought, prayer and action that spreads light is apostolic. To be apostolic requires firmness in faith and faithfulness in Christian living through struggles and hopes which, through the goodness of God, touch and affect the whole world.

A new banner - “Catholic” instead of “Apostolic”

Already in early 1882, Church authorities questioned Fr. Jordan’s use of the word “Apostolic” in the Society’s name. In his written reply, the Founder gave at least nine reasons to support his choice. Some of these were of a practical nature, but they also touched on universal, ecclesial, and ecumenical concerns. The Cardinal Vicar did not find the Founder’s responses convincing. Therefore, Fr. Jordan, with biblical courage and with his natural tenacity, appealed over the Cardinal Vicar directly to the Holy Father. Whether the Founder’s appeal ever reached the Holy Father is not known. In any case, Fr. Jordan received a brief communication from the Cardinal Vicar that the Holy Father had forbidden that the Society continue to use the word Apostolic in its title. Obediently but regretfully, the Founder changed the title to Catholic Teaching Society. The Society bore this name until 1893 when, with the request for approval of the revised Constitutions, Fr. Francis of the Cross quietly inserted into the renewed text the name: Society of *the Divine Savior* (Salvatorians). No one resisted. No one opposed it.

The first change from Apostolic to Catholic had been a great disappointment to Therese von Wiillenweber. The new name was well adapted by all. Hearing of the change, Therese wrote: Just now I heard . . . that our dear Society has received another name: the Society of the Divine Savior. The first change in October 1882 was sad news, but now I rejoice, and *I thank God for this name, which leads to the Savior again* (Diary II, p. 76).

To be Apostolic

If one tears a thread in a woolen sweater or pullover, it can be ripped open. If one tears the leitmotif or central theme apostolic from Fr. Jordan, related themes will quickly fade away: trust, prayer, suffering, zeal, fidelity, the cross, the Church As early as 1884, Father Francis of the Cross wrote to Therese von Wullenweber:

Let us strive earnestly
to be filled with an apostolic spirit,
to suffer in an apostolic spirit,
to pray in an apostolic spirit,
to work in an apostolic spirit.
(Letter Dialogue, 1997, p. 1S.)

QUESTIONS FOR REFLECTION AND SHARING

1. In our everyday life, it is not the level of achievement that counts most, but our holistic *being* which flows out of vital communion with God. Take some time to review your usual daily routine and weekly rhythm. Do these show a balance between work, prayer, relaxation, family and/or community relationships? Is there any need for adjustment? Is there anything that you may have to let go of in order to grow in depth?
2. In Father Jordan's letter to Mother Mary, the Founder wrote about suffering apostolically, praying apostolically and working in an apostolic spirit. How does this sequence strike you? What sequence would you have chosen and why?
3. Return to Unit 1, No. 9 (Fr. Jordan's Foundations): Turn to the QUESTIONS FOR REFLECTION AND SHARING. Reflect again on question 2. Where would you find your place now?

PRAYER

**Savior of the World and Master of the Apostles,
we ask you, inspire and stir up in each of us
the spirit with which the Apostles served you,
so that, filled and strengthened with that same spirit,
we, too, may love what they loved
and bring to fulfillment what they have taught us.
Mary, Mother of the Savior
and Queen of the Apostles, pray for us!
All holy Apostles, pray for us!**

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UNIT 2, NO. 18

Aporos q. uost. Eulicia approbat et reprobato
 qual S. Eulicia reprobata. In. q. G. 1901.
 I. R. M. 1815.

O. N. N. S. G. E. N. S. N.

A. O.

Was ist das Mensch, das die Säure zu
 dreckt? Das Gese, das sich vollendet in
 Trübsal und Schmerz? Das, das die Säure
 zu sich mit seiner Gierde,
 Was wird mit ihm gefahren, was
 das Gese mit ihm ist?
 Das, das die Säure zu sich nimmt, zum
 Mischen, zum Säuligen und zum
 yonigt, das die Säure und dem
 in dem Dasein. Was ist die Säure
 nicht, das das Gese ist was?
 Das, das die Säure zu sich nimmt, zum
 Ligen, das die Säure zu sich nimmt,
 zu nicht die Säure, die nicht die Säure
 Ligen, das die Säure zu sich nimmt,
 dem Ligen!
 Das, das die Säure zu sich nimmt, zum
 die das Gese nicht die Säure
 Spießkahn.
 Das die, das Gese, was die Säure
 die Säure Gese, was die Säure
 die Säure Gese, was die Säure
 die Säure Gese, was die Säure
 die Säure Gese, was die Säure
 die Säure Gese, was die Säure

The handwritten first page of the Founder's Spiritual Diary.

FATHER JORDAN'S SPIRITUAL DIARY

A hidden jewel

All for the greater glory of God and the salvation of souls. These were the first words that John Baptist Jordan wrote in his diary. The day was July 1, 1875. At the time, the 27-year-old J. B. Jordan was a student of theology at the University of Freiburg in Breisgau, Germany. In the early part of this book he wrote: For better orderliness. keep a diary! [SD 1.67]. His last entry in the book was on April 14, 1918. shortly before he turned 70. This is what he wrote: Nothing may come from the mouth of a priest unless it is holy, honest and useful [SD IV,39]. Five months later God called Francis of the Cross to fullness of life. Between 1875 and 1918 a precious document was created. We call it the Spiritual Diary. Like all diaries, it is unique. Fr. Jordan's diary does not report events in his life. It consists rather in the noting of his resolutions, plans, insights, many scriptural passages and spontaneous prayers. For Salvatorians the *Spiritual Diary* is a precious legacy!

The document itself

The original Diary is preserved in the Archives of the General Motherhouse in Rome. It consists of four notebooks, about 7 x 5 inches in size, and it is all handwritten by the Founder.

The first notebook covers the years 1875 to 1894. Most of the entries were made while John Baptist was a seminarian. This notebook reflects his efforts and struggles in the spiritual life as well as his thoughts and plans for his foundations.

The second notebook begins with the crucial year, 1894—the year in which the Founder received an Apostolic Visitor, Fr. Antonio Intreccialagli, in response to his request for approbation of his foundations. That was also the year during which seven sisters died in Tivoli from typhoid fever. By 1909 the Founder had filled 121 pages in his second notebook. Later Fr. Jordan had one of the brothers bind the two notebooks together.

The third notebook covers the years 1909 to 1915. The First World War broke out in August 1914. The Founder, being a German citizen, had to leave Rome for Switzerland in 1915, when Italy entered the war.

The fourth notebook contains a few entries from 1915 to 1918, the last years of Father Jordan's life which he spent in Switzerland.

The use of thirteen languages in the diary (especially in the first book) makes it quite interesting, but the diary cannot be read easily. It was written spontaneously and so it contains cancellations and insertions. Some sentences were left unfinished. Our Reverend Founder never dreamed that one day others would have access to his diary. The *Spiritual Diary* was written in the style of the Founder's epoch. It contains abbreviations, cancellations, dashes, and other markings which are difficult, at times, to interpret. For this reason it is important to read the entries in the context of the political and religious events of that epoch.

Publicized

In 1958 the complete diary with its thirteen languages was typed out, printed in a simple form, and put together with a plastic spiral binding. Those who saw it and could read the languages were deeply touched by the honesty and openness that characterized Fr. Jordan's life and his relationship with God. From then on this spiritual legacy became more and more accessible. The first edition appeared in English in 1979. Meanwhile Fr. Timotheus Edwein, SDS, was preparing the text in German with a detailed commentary. In his two-volume work which came out in 1981, Fr. Timotheus' commentary wonderfully highlights how Fr. Jordan knew himself to be held by God's grace; how the Founder, guided by the Holy Spirit, was fully absorbed in following the will of God in the apostolic venture that seized and pulled and pushed him forward for the glory of God and the salvation of all: announcing the Good News everywhere, always, to all, with all!— Since then the *Spiritual Diary* has come out in French, Italian, Dutch, Polish, Portuguese and Spanish.

Main themes of the *Spiritual Diary*

Fr. Thomas Novak, SDS, of the U.S. Province, had been novice director in Dublin, Ireland (British Province) for some time. He had the novices

15.10.98.

O Domine tu scis tu scis
exprimere nequeo.

Omnia possum in Te.

O Deus o Omnipotens, o
Immensus, o Deus, o
Salvator mundi! In ego
mitte me - pro Te
pro animalibus pro
Ecclesia Dei.

Omnes o Pater, omnes, omnes
o Deus, omnes o Jesu,
omnes o Salvator mundi
salvare desidero vehementer
hissim.

Oretet die Telem!

O vakkat die Telem!
Jy lithe mud kuffit
unf, vakkat die Telem!
Kuffit mud unv vakkat
vakkat die Telem!

39
In te Domine speravi, non
confunderer in aeternum.
Omnia posuisti in eo
qui me confortat.

17. I. 18.

Es ist als öffnete sich der
Verkehr mit Gott und
den Heiligen.

18. I. 18.

Gehorsam!

1. II. 18.

"Quotidie morior propter
vestram salutem, fratres."
St. Paulus.

22. II. 18.

Thabor - Klovassienberg.

23. IV. 18.

nihil nisi sanctum, nihil
nisi honorabile nihil et
utile in ore sacerdotis posse
celere debet. (Irenaeus).

14. IV. 18.

draw out the principal themes in the Spiritual Diary according to their frequency. The following is the list which they drew up. (See Exchange of Thoughts, No. 10, March 1989)

1875-1878	1878-1892	1892-1906	1906-1915	1915-1918
prayer	confidence	confidence	confidence	confidence
apostolate	prayer	zeal	prayer	love
humility	the cross	prayer	Mary	peace
confidence	universality	holiness	apostolate	apostolate
zeal	humility	observance	Will of God	suffering
				the cross
Mary	Mary	death, suffering	love	prayer
holiness	salvation	obedience	suffering	Mary
				zeal
				humility

The *Spiritual Diary*—A school of prayer

Most of the entries in the Spiritual Diary reflect the unshakable confidence of Fr. Francis Mary of the Cross. By means of ejaculations or short prayers, many lines reveal the Founder's joys and sorrows, his concerns and preoccupations as well as his reaffirmations of faith and confidence. These are not just quotations; they are real cries of the heart arising out of the Founder's personal experiences. Everyone knows and recognizes that Francis of the Cross was a man of prayer. Toward the end of the year 1906, he wrote: Prayer is the greatest power in the world [SD 11,103]. We know well from the many witnesses that the Founder not only wrote this. He lived it. Furthermore, he called his spiritual sons and daughters to the same. We want to be a strong force of prayer. Pray. Become persons of prayer (Community Address, July 15, 1898). His diary reveals the development of a person who was deeply serious about his spiritual life. The contents of Fr. Jordan's Spiritual Diary testify to his profound desire, day by day, always to know Jesus more clearly, to follow him more nearly, and to love him and make him loved more dearly.

PRAYER

**O Lord, you know,
you know, I cannot express it!
I can do all things in you.
O God, O Almighty One, O Immensity,
O Jesus.
O Savior of the world!
See, here I am,
Send me—for you,
for souls,
for the Church of God.
All, O Father, all,
all. O God,
all, O Jesus, all. O Savior of the world,
I desire most ardently to save all!**

Francis of the Cross Jordan, SD II, 12.

QUESTIONS FOR REFLECTION AND SHARING

1. Observe the Founder's handwriting as you see it on page 3 of this lesson. Keep in mind that handwriting in a personal document, such as the *Spiritual Diary*, often expresses what the heart momentarily feels. There may be passages in the diary which are elegantly written. Some may reflect nervousness or excitement. Fr. Jordan's handwriting, reflects his innermost feelings like a seismograph. It shows the inner pressure and the emotional state or "temperature" of his soul. Observe his writing carefully. Are you able to get in touch with his feelings as you reflect on page 3 of this session? Try to enter into the Founder's heart, so as to allow your own heart to be more personally touched and gripped by his charism.
2. In Book I of the *Spiritual Diary* read pp. 89-90. Notice this "storming" of prayer. What are the intentions which prompt them? What intentions are part of your prayer life?
3. In the latter years of his life, Father Francis of the Cross often tended to use brief but fervent prayers. Frequently, he simply repeated verse 2 of psalm 31 [30]: "In You, O Lord, I have hoped: I will never be put to shame."—Try praying this psalm at times with your own family or in a community setting.

4. Do you have some friend, or is there anyone you know, of whom you would say: "He/she is a real person of prayer"? What would you like to know about this person? Or what would you like to experience with him or her?

5. Our Founder was deeply familiar with and recognized the need for prayer. Ponder his prayer found in his *Spiritual Diary* [II, 21]. *O almighty Father—Immensity, King of kings, Lord of rulers, Creator of through the merits of Our Lord Jesus Christ, hear me, for I have hoped in you. You are my hope, my stronghold. You are my rock and my fortress. My God and my All!*

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UNIT 2, NO. 19



Invitation and Remembrance Card of Fr. Jordan's First Holy Mass celebrated at Dottingen, Switzerland, July 25, 1878.

Priest, sacred! You give the sacred! You are consecrated!
You administer the sacred! Everything in you is consecrated!
You do what is sacred! Do the sacred! Therefore, be completely holy.
(SD I, 132)

SACRAMENTAL LIFE

What is our attitude toward the sacraments of the Church?

Sometimes one meets people who seem to regard the sacraments as a marginal necessity. They were baptized as infants. They made their first confession sometime during elementary school. Probably, their first holy communion followed shortly after. As teenagers they received the sacrament of confirmation. Later on, they married in the Church. Perhaps some received the anointing of the sick during severe illness or in view of approaching death.—Thank God that today many Catholics are growing in appreciation of the sacramental life.

The sacraments complement our life

The sacraments touch all stages and important moments of our Christian life. A sacrament is always a visible sign and action, designating God's invisible saving work in our midst. The visible rites by which the sacraments are celebrated signify and make present the grace which is bestowed in each sacrament. On the one hand, there are external symbols, such as water, bread, oil, imposition of hands, etc. On the other hand, there is God's work of saving and sanctifying, which cannot be grasped merely by our senses.

Teaching the sacraments involves laying a good basis for receiving the sacraments and for participating in them as a true celebration of faith. Such preparation is the duty of the family, the parish, and persons responsible for religious instruction in the school or in catechetical sessions. A remote preparation can begin in a simple way by calling attention to "signs" in everyday life. For instance, the sun, a tree, a path can each hold a message for us. It is the same with people: a handshake, an embrace, the imposition of hands, drying another's tears, sitting and eating together—these gestures often communicate more than words. In the same way, through words, signs and meaningful gestures used in the sacraments, the Lord Jesus helps us to recognize that God is accompanying us in a special way with his saving help and presence in important moments of our life.

The symbolism of the sacraments

A sacramental celebration is woven from signs and symbols. These symbols often recall distinctive signs that marked the liturgical life of the Chosen People in the Old Testament. For instance, circumcision, anointing and consecration of kings and priests, laying on of hands, sacrifices and, above all, the Passover. The Church sees in these signs a prefiguring of the sacraments of the New Testament. As we share in the sacraments we come to be more fully inserted into the history of salvation. Our memories are stamped more deeply with God's purpose. We are conformed to the central event of Christ's obedient death on behalf of every human being. The sacraments keep alive in us an awareness of our total liberation in Christ Jesus. In the sacraments the past becomes present and what is shown to us in signs takes place in the recipient through the love, power, and presence of Christ. Finally, the sacraments are an anticipation of that fullness of life which we will enjoy in the vision of God and in the heavenly community of the redeemed.

The seven sacraments

In early Christian times the sacraments were referred to as "mysteries." The formal expression, "sacrament," came into use only in the 11th century and, from then on, was applied to the seven sacraments.

Baptism

Baptism means rebirth, new life, a new creation in Jesus Christ. By this sacrament the one to be baptized—infant or adult—is set free from original and actual sin. The recipient of baptism becomes a child of God and a temple of the Holy Spirit. The newly-baptized is incorporated into the Community of the Church and the universal priesthood of the Faithful. The one who administers the sacrament prays: God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, welcomed you into his holy people



and anointed you with the chrism of salvation ... may you always live as a member of His Body; sharing everlasting life. Our whole life is to be a continuing development of our baptism. We need to renew this fundamental life-decision and orientation again and again in order to overcome evil tendencies and live in the freedom of the children of God.

Confirmation

Confirmation is often referred to as the “sacrament of Christian maturity.” This sacrament strengthens the grace of one’s baptism. Ancient tribes and peoples have always had rites to celebrate the attainment to adulthood—and, for them, this is a matter that concerns the entire community. It is the same with the sacrament of confirmation. It is in the presence of the assembled Christian community that the confirmand accepts and assumes full responsibility for consciously living out his or her baptismal commitment. This sacrament reproduces for the confirmand the event of Pentecost: the outpouring of the Holy Spirit for a mission in the Church. Confirmation is a sacrament of growth, of attainment to Christian maturity, and of fortitude in bearing witness to Christ and making Him known, loved and served.



Eucharist

Eating and drinking keep body and soul together. As food and drink restore lost strength, so the Eucharist strengthens our charity and Christ-life. In partaking of the Bread of Life, we are taken up in the transforming power of the Eucharist and become “bread” ourselves. So we are to go



forth, continuing our sacramental and liturgical communion in the “communion of everyday life.” We know what it means to be “consumed.” As partakers of the Eucharist then, let us always be ready for that. Receive what you are, St. Augustine tells us; Be what you receive. In the Eucharist we are taken up into the sacred mystery of the Body of Christ. Nourished and nurtured by the Lord, he is always transforming us.

Reconciliation

The Lord Jesus, who forgave the sins of the paralytic and also restored him to bodily health, has willed to continue this work in his Church through the Sacrament of Penance. The forgiveness of sin is conferred by this sacrament, which is also called the sacrament of conversion, or of confession, or reconciliation, because each of these movements has a part in the reception of the sacrament. Perhaps in the past, more emphasis was placed on the confession of sin than on reconciliation.



In the Sacrament of Reconciliation, we “come home” to God and to our brothers and sisters in Christ. The confessor is our guide and counselor. Sorrow for our sins and the confession of them frees and heals us.

Matrimony

God has given the Sacrament of Matrimony as a sign that husband and wife can be truly at home with each other both sacramentally and in faith. Their life together is much more than a practical partnership. It is the opening of oneself to the other, of inviting the other into one’s inner space. Do I open in my heart a generous place for my spouse? Do I offer my spouse only temporary housing in the antechamber of my heart? Depending on the spouses’ dispositions, marriage will deepen steadily



“until death do us part” or it will be transient. In this sacrament both partners mutually give themselves to one another before God, a union which is sealed by the Lord and blessed by the Church’s minister. A happy marriage reflects God’s all-embracing love through Jesus Christ for every human person. The power and richness of this sacrament unfold ever more, as the partners live their union day by day in faithful love and self-giving.

Holy Orders

Through the sacrament of Holy Orders priests share in the universal mission that Christ entrusted to the Apostles. Following in the footsteps of the Lord, their first task is to preach the Gospel and build up the kingdom of God. By reason of Holy Orders deacons, priests and bishops are bound to spread the Reign of God by word, witness and the healing, sanctifying, sacramental action that the Lord has entrusted to them for the good of all people. St. Peter writes



that the priestly mission belongs to all God’s People ... like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ (1 Pet 2:5). The priestly mission also includes spiritual sacrifice. The priest offers the sacrifice of the People of God by uniting it with the Sacrifice of Jesus, as is expressed in the IV Eucharistic Prayer. Acknowledging God’s greatness, wisdom and love, we place all our trust in him.

Anointing of the Sick

After the Second Vatican Council, the Church changed the name of this sacrament from Extreme Unction to Anointing of the Sick. This change indicates a change of understanding. In the past this sacrament was administered only when there was no hope of recovery and, at times when the dying person was no longer aware of being anointed. It had become the “Sacrament of the Dying.” As Christians, we



may not regard the sickness of a brother or sister in Christ merely as a private matter. From Jesus we know that sickness has meaning and value for one's own salvation and for the salvation of the world. In this sacrament the Lord desires to meet the sick person as Savior, just as He did during his life in this world. The words used in this sacrament are the following: Through this holy anointing, may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin, save you and raise you up. Amen.

The healing power of the Sacraments

In the sacraments Jesus Christ is visible and tangible. His hands touch us; his words ring in our ears. It is he who works in the sacramental signs. The sacraments equip us for our entire Christian life, both individually and as members working together in and for the spread of his reign. The Lord is faithful. Without him we can do nothing. And it is his will to do nothing without us.

QUESTIONS FOR REFLECTION AND SHARING

1. In her short *Life Sketch*, dated April 25, 1892, Mother Mary noted how she came to clarity regarding her vocation . . . *I always felt the same desire, especially after Holy Communion . . .* Our Founder, Francis of the Cross, also had a deep love for the Eucharist. Many of his life decisions were made after he had received holy Communion. Below are some passages from his *Spiritual Diary*. Reflect on them and compare them to your own Eucharistic love and devotion.

O Bread of Life, when will you revive my waning spirit? How long must I still stay far from you? You, my only hope and confidence! You, my one and all! When will I be completely united with you, Lord? When will you alone work and live in me? [SD I, 8].

St. Gertrude was divinely instructed that as often as a person gazes with desire and devotion on the Host which sacramentally conceals the Body of Christ, that person increases merit in heaven (Faber 297); and (the seminarian, Jordan's personal addition): And when you are prevented from doing this, at least awaken in yourself the desire [SD I, 102].

Now and then read and meditate on the Most Holy Eucharist [SD I, 125].

Never omit your spiritual reading and your visit to the Blessed Sacrament [SD I, 140].

2. The event of John Baptist Jordan's first holy Communion has been passed down in various writings and also interpreted. Read the account in the book, *Because He Hoped in Me*, by Fr. Leonard Gerke, SDS, pp. 5-6. What do you say to this experience?

3. The Latin entry in Fr. Jordan's *Spiritual Diary*, just prior to his ordination is a "play on words" (see the cover page). Our Founder begins with the Latin word: *sacerdos*, which means "priest." He then moves to *sacer* and *sacra* which mean "holy." Look carefully at the English word, "consecrated." Notice how it is derived from the word, "sacra." Fr. Jordan concludes with the personal appeal: *Therefore, be holy!*—Have you ever met a priest whom you would describe as *holy*?—Do you include priests in your personal prayer?

PRAYER

**Lord Jesus Christ, Savior of the World,
You are our salvation!
You live in us, you act in us.
because you want to grow in us
and become in us, as it were,
the Christ of today, passing through our world.
You want to speak with our mouths,
to work with our hands, to love with our hearts,
to serve in simplicity through our lives,
and so lead all to Him who sent you.
to Him whom you have loved.
Bless us, O Savior of the World.
Father, Son, and Holy Spirit. Amen**

Fr. Dominikus Hoffmeister. SDS. 1965

ADDITIONAL READINGS

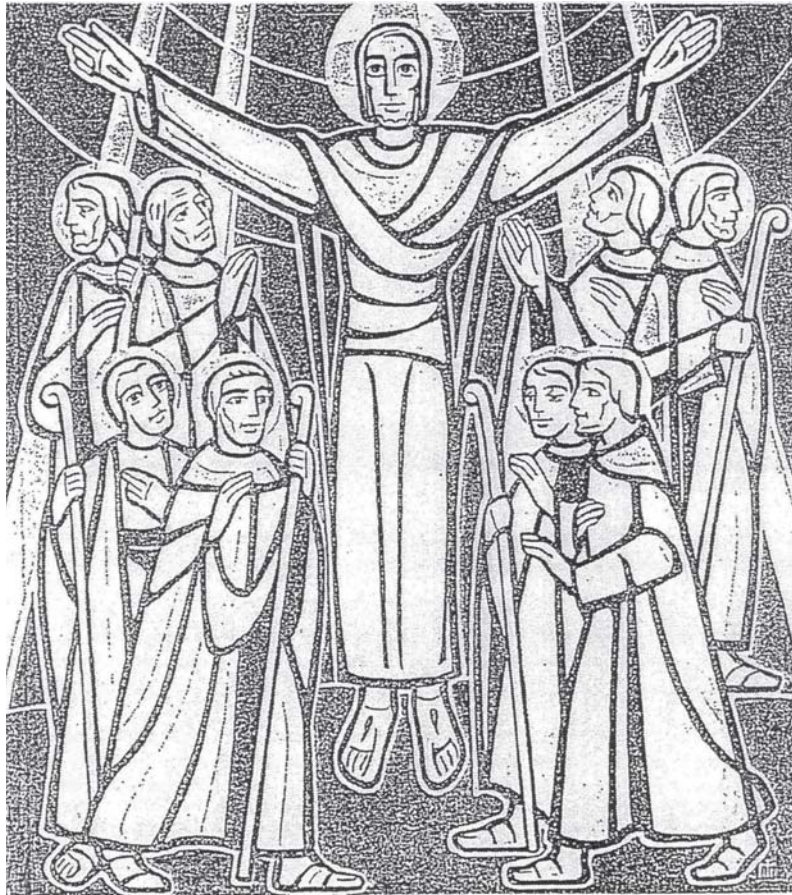
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UNIT 2, NO. 20



*We want to work together both now and in the future
to fulfil your mandate:
“Go out, teach all people, and baptize them!”*

*We want to help spread the fire
that you enkindled on the earth and longed
that it continue in the hearts of all.*

*As your servants and apostles,
we want to go into the whole world
and proclaim the Good News of salvation,
of true happiness and Eternal Life.*

Illustration from *Apostelkalender*, 1960, Swiss edition.
Text: Fr. Otto Hopfenmüller, SDS, Brochure 1888, DSS IV, p. 125.

SALVATORIAN CALL AND MISSION

The God who calls

The biblical God is One who calls. God goes forth, calling with absolute freedom according to his own purposes (cf. Rom 9:12). God's word is effective. It establishes a relationship and a partnership with those whom God calls and chooses to be his witnesses (cf. Isa. 48:12; 1 Pet. 2:9). God also calls certain persons whose vocation can greatly impact his people. The history of this world is also the history of vocations. The Second Vatican Council emphasized that all the faithful of Christ, of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity (Lumen Gentium, No. 40). Persons are called to a service which they can fulfill only with God's grace and power.

Salvatorian call and mission

Moved by the words of the Gospel: Eternal Life is this: to know you, the only true God, and Jesus Christ whom you have sent, our Founder gave us the command and mission not to rest content until all people know, love, and serve Jesus as their Savior [SDS-M Constitutions, art. 103].

To progress toward this ideal we endeavor to grow in the knowledge and love of the Savior and make Him known to others. We foster an unshakable trust in God and a true spirit of prayer, being convinced that we can do all things in him who strengthens us [SDS-M Constitutions, art. 104].

We follow Christ the Savior in the spirit of the apostles, urged by love of God and neighbor. Our apostolic zeal is sustained by the unreserved gift we make of ourselves and constantly renew in living out our mission. Through our zeal we help others to become apostolic-minded and to collaborate in God's work of salvation [SDS-W Constitutions, art. 6].

Our founders taught us to be persons of prayer, unshakable in our confidence in God and faithful to the Church. They wanted us to be simple and humble, ready for any sacrifice even to the cross. As a lasting gift, they entrusted to us their universal vision and apostolic heart, urging us: Do not rest content until all know, love and serve Jesus as their Savior [SDS-W Constitutions, art. 7].

Mission to evangelize

“Evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humankind from within and making it new” (Evangelii Nuntiandi, Paul VI). To evangelize is to announce, to make known, to proclaim and to spread the Good News that God so loved the world that he sent his only Son as the Savior of the world (cf. 1 Jn 4:14). To evangelize means to collaborate that the Person of Jesus Christ be known, loved and honored. Nowadays, Christians should be able through their own authentic attitudes and values to help others come to know the reality, love, and power of the One who frees from sin and death. People today are seeking something or someone whom they can sense but sometimes cannot name. Christians today are called to witness their faith and their attachment to Jesus Christ and to share their experiences of God—in short, to witness that there is One who exists and through whose power every person can find fulfillment in his or her search for truth, justice and love. Evangelization requires previous self-evangelization, that is, the continuing development of one’s own interior life, docility to the Holy Spirit, and the steady effort to make one’s own life correspond to the Gospel.

Our Founder encourages us to fidelity and deepening of our vocation

Tomorrow we will celebrate the feast of St. Matthias. This feast both reminds and exhorts us to protect and nourish the grace of our holy vocation. Consider Judas and Matthias—two striking examples. Judas, called by the Divine Savior himself, becomes unfaithful to his vocation. His place is taken by another, by Matthias. May this feast arouse our zeal and

encourage us to do our very best to deepen our vocation. You know what a great grace a vocation is. You also know that it can be lost. Let me suggest a few points to help keep this gift intact.

First of all, let it be your constant endeavor to cooperate with grace. Oh, do not resist God's grace or interior inspirations. Follow them! So many graces are offered us, be it through persons in authority, through our companions. Pay attention to such graces.

Secondly, conscientious observance will help you preserve your vocation. Respect and observe the rule. Many a rule is a safeguard. The rule is for you a safeguard against ways that could lead to irreparable loss.

Thirdly, to preserve and nurture one's vocation it is important to constantly foster a cheerful, happy disposition. You know the words of the psalmist: *Servite Domino in laetitia*. "Serve the Lord with gladness" (Ps 99:2). Try to be as cheerful as possible. Oh, how beautiful is joy in the Lord! So, always try to be cheerful! I prefer one who sometimes commits a fault through impetuosity to a person who serves God with a gloomy disposition. By means of a happy disposition you will more easily overcome many a temptation. You will win the victory more easily. Do not underestimate this in your future apostolate and in your work of saving souls. Joy is an important means of saving souls.

Yet another means to preserve and nurture the grace of vocation is to labor zealously for the Society, for its growth and development. By doing this you will be securely established in and connected with the Society. . . . A big enemy of vocation is laxity. For this reason avoid it in any case, above all, in the spiritual life. Oh, may laxity never find its way into our midst!

St. Bernard adds another means to preserve one's vocation: *Orationi plus fide, quam industriae et labori*. "Rely more upon prayer than upon your diligence and your work." What a

beautiful saying! So often we pray: *Nisi Dominus aedificaverit domum*—“Unless the Lord builds the house, they labor in vain who build it” (Ps 126:1).

Another point is love, charity. Endeavor at all times to have good relationships with those in authority and to live in mutual agreement with them. And see to it that you sincerely love your community members. Do not stoop to detraction. Avoid everything that could weaken or injure brotherly [or sisterly] love.

And a final point: Be exceedingly gentle in your judgment of others. By doing so, you will contribute much to the preservation and strengthening of your vocation.

Exhortations and Admonitions, “Vocation,” p. 62 ff.

PRAYER

**Lord Jesus Christ,
here I am, send me!
May your will be done!
Speak, your servant is listening!
Do whatever you will with me
whom you have tried exceedingly!
Lord, let it be done as you will.**

**Speak, Lord,
O Lord, speak!
O all you Saints of God,
intercede for me, a sinner!
O holy Martyrs of the eternal City of Rome,
whose soil I do not merit to touch,
plead and pray for me
that I may faithfully follow in your footsteps.
Amen. (SD I, 146)**

QUESTIONS FOR REFLECTION AND SHARING

1. Read aloud in your group the account of Samuel's vocation (1 Sam 3:1-10). After some moments of reflection, share with the others what struck you most.
2. Write out the story of your own vocation. What is the concrete mission you received in your vocation?
3. A Salvatorian key-word can be found in each of our Founder's counsels in this lesson. Mark them in the text. Take some time to reflect if St. Bernard's counsel is valid only for religious.

ADDITIONAL READINGS

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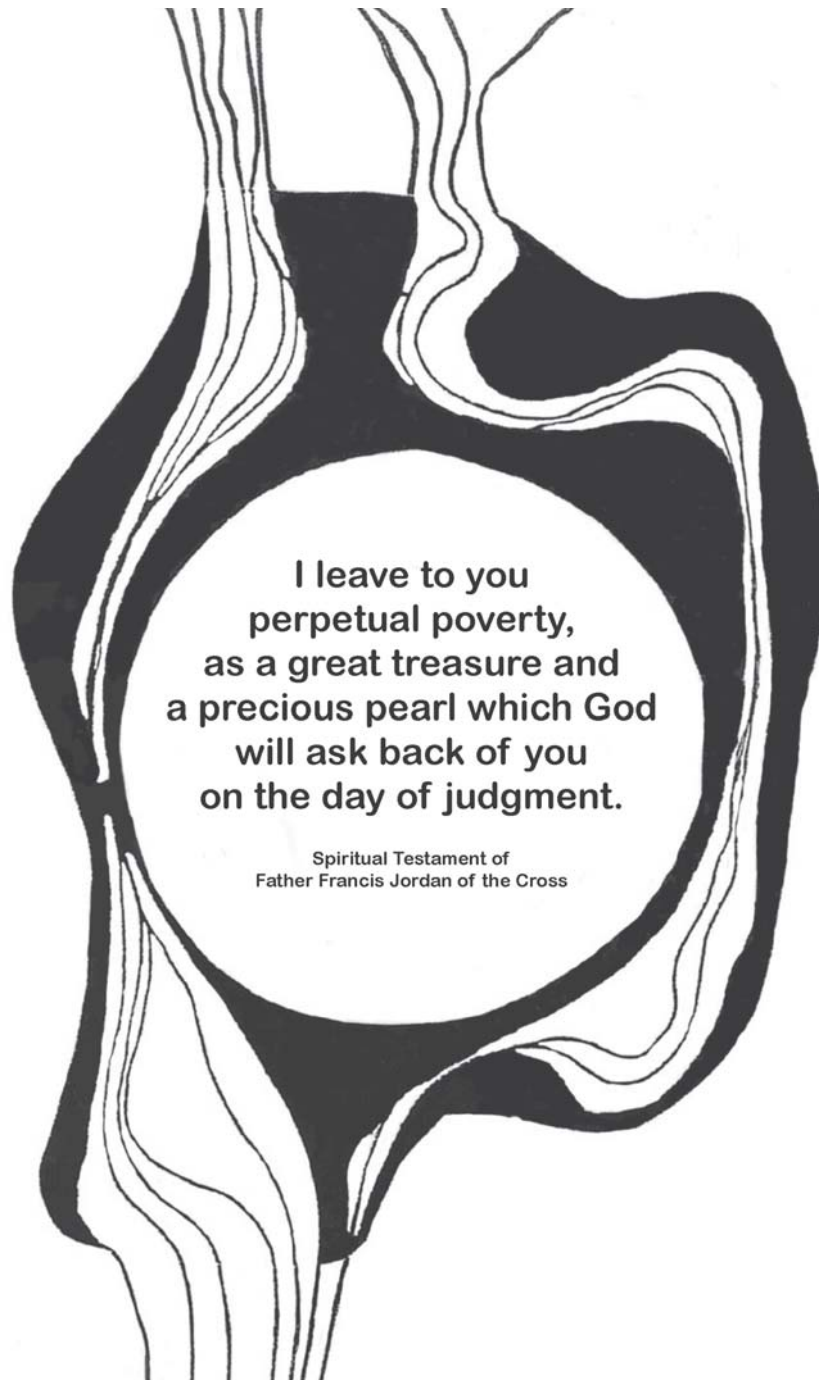
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UNIT 3, NO. 21



POVERTY

Aspects of the expression: “Poverty”

Poverty can be defined as an insufficiency of the material necessities of life. Poverty is called indigence when persons are deprived of the necessities of life to guarantee survival. In the social-psychological sense, the word poor often refers to the lonely, the unhappy or the afflicted.

Poverty in the biblical sense

Already in the early Old Testament, wealth—as opposed to poverty—was considered a gift of God, a sign of blessing, and proof that one would be included in the final saving of God’s people (cf. Gen 24: 35; 6:1; Dt 6:10-11). The Wisdom literature of the Old Testament has another view of poverty. It regards poverty as a curse or the consequence of sin, but it also manifests an empathy with abject poverty, for example, as in the book of Job.

As the Old Testament progresses, there is a change of outlook regarding poverty and the poor. The poor are to be treated with liberality (Dt 15:7-11). They have a legal right to obtain help from Yahweh, while Yahweh leans down and hears the cry of the poor (Ps 9:12, 18). Later the term, poor, is applied to the postexilic community of Palestine: the faithful, the just, the humbled. These are the “Poor of Yahweh,” the Anawim, who place all their trust in God.

In the New Testament we learn about poverty primarily from the words and life of Jesus. He made himself poor for our sake (2Cor 8:9). He identified with the poor (Mt 8:20; 18:5; 25:45). He proclaimed the Good News to the poor (cf. Mt 5:3ff). He healed the poor. New Testament poverty is also depicted as an attitude and a way of life, with everyone possessing all things in common and no one considering anything one’s own (cf. Acts 4:32-35). From the scriptures we learn, on the one hand, that poverty is an evil and should be eliminated; on the other hand, poverty is a spiritual attitude before God.

The Church of the poor

In consideration of the poverty of many nations and peoples, the General Assembly of Bishops of the Third World, meeting in Latin America, drew up a document to awaken consciences.

We admit that we are still far away from genuinely living what we preach. In our position as God's shepherds, we ask our brothers and sisters in the faith for forgiveness for our faults and negligences. We not only want to help others come to conversion, but together with them we ourselves desire to work for ever deepening conversion. Only in this way can we sincerely hope that our dioceses, parishes, institutions, communities, and religious congregations never be a stumbling block for others. On the contrary, may they be a challenge and incentive to truly live the Gospel.

Puebla, Nos. 9- 1

Aspects of Salvatorian poverty

Father Francis of the Cross called poverty the mother and the foundation of the Society. A truly poor person recognizes the need of another and endeavors to help the other. I suspect that we can have no devout lives in the world without some active tending to the poor (SD I, 105). As for his own person, our Founder never requested anything for himself: I have no other claim to be heard than out of my profound misery (SD I, 41).

In his addresses to the community, Father Jordan frequently emphasized poverty:

Hold strictly to the spirit of poverty and you will have the blessing of God. I would wish that you could experience, even if only for a day, the bliss and joy that many saints already possess for having faithfully observed holy poverty. Whatever you do, never underestimate this precious pearl!

If you want the Society to prosper, if you wish to be content and joyful, if you long to experience the blessing of God—then be faithful to holy poverty. And, if one of you ever betrays the Society, you will do so because you no longer observed the virtue of poverty!

How can anyone who does not observe poverty experience the joy of religious life? Sooner or later that person will fall. Therefore, poverty! And again, poverty! And if you do not want to believe this, contemplate the Divine Master.

Jesus was born poor; he lived poor; he died poor.—If we have set ourselves to follow the Divine Savior (and, by vocation, we are bound to do so)—if we want to become saints, if we desire to convert the world, oh then, let us become poor!

Let us cling firmly to holy poverty! Then the storms can break out over us, and we will stand unshaken. Let us build on this foundation so that the Society may stand firm and solid.

—Exhortations and Admonitions, 1939, pp. 72-73.

When Mother Mary came to Tivoli, she lived the spirit of the Founder in the greatest poverty. During the process for her beatification, some witnesses testified to her living of this virtue.

In the novitiate we had a large laundry wash boiler which already had holes in it. We put a piece of material through the holes, made a knot inside and out, and soldered the boiler. We used it like that for almost four years until the novitiate was transferred to Rome. We did the same with our soup kettles sometimes. From the leaky foot basins, we made a bake oven to use on the open kitchen range. The base was removed to become a cover for it. A tripod was placed over the fire, because we had an open fire fueled by charcoal. Then one laid a flat container with some earth and pebbles on it, and onto this was placed the plate on which we laid the dough to be baked.

—Witness: S. Bonaventure Zenker & S. Hilaria Poetsch
(See *A Short Biography*: pp. 57-58)

A Lived Experience of Salvatorian Poverty

Mother Mary's poem, "Rebuke of Money," gives insight into her strong feelings on this subject and her concerns for the poor. While she appreciated her cultural background, she never failed to offer warm hospitality to anyone in need.

REBUKE OF MONEY

Money! Money! - The world cries.
O shining metal, you hypnotize,
you bring curse everywhere - .
I will uncover your works; lay bare
your deceits and all you do.
A thousand times I denounce you!

You bring thorns - not a rose -
to siblings in a family . . . to those
who lovingly united, help each other out.
There you enter, sowing contention and doubt.

Often you repay parents' caring attitude
with envy - though earlier a child showed gratitude.
And you lay bitter burdens at their door
as you prompt the child to demand always more.

Already you have perverted the heart
of parents with your subtle art,
by taking the child's place. Pernicious role!
You love gain more than a child's tender soul.

Money! With deceitful subtle intrusion
you turn love and friendship to illusion!
I warn you, friends: Money dulls the human heart
and desecrates its most sacred part.

Look at that poor fool, hungry and cold;
he hoards money; has a wealth in gold . . .
Yet restlessly he scratches and will stretch
for more. Poor miser, poor wretch!

Some earn the death penalty . . . who are these?
What trains and forms murderers and thieves?
It is greed for money, I tell
you. Even a child knows this well.

Money perverts thousands of hearts;
money forms scoundrels and readily charts
the way to eternal perdition and distress,
void of all peace and true happiness.

Money, you remain an evil . . . I must say,
even though necessary in our world today.
I will use you with prudence, wily Wealth,
. . . and, with misgiving, aware of your stealth.

If you try to draw me to hell,
with my own feet I shall trample you well.
Then I will soar beyond heaven's blue,
happy to be done forever with you!

St. Barbara Institute, April 4, 1881

(See Spiritual Journal in Poetry - Poems by Therese, pp. 9 -9)

QUESTIONS FOR REFLECTION AND SHARING

1. What do you understand by a "simple life style"? Could you call your own life style simple and satisfying?
2. Reflect and then write out for yourself one restricted but concrete objective on how you might change your way of living poverty. Pursue this objective for the next six months. Take notes on your progress and review it regularly during this period.
3. Most people struggle, feeling that they never have enough time. Make a schedule for yourself before God, the Lord of all time, who with his divine power can always arrange an increase of time for you. Set for yourself an adequate period of time to dedicate (daily/weekly) to prayer and the reading of Sacred Scripture.

PRAYER

My complete trust is in you,

O almighty One!

You know my desires.

You also know

my poverty,

my weakness.

But I can do all things

in You

who strengthen me.

Fr. Francis Mary of the Cross Jordan

August 4, 1911 SD III, 18

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UNIT 3, NO. 22



Give me
a fiery love
that neither cools
nor desists,
and let me possess you,
my Beloved, already here
and forever in the
world to come
Amen.

Fr. Jordan's
Spiritual Diary 1, 107

CHASTITY

Chastity as an attitude or disposition

Chastity is a disposition of heart and mind which affects the whole person at the core of one's being. Chastity is not some kind of privilege or well-defined style of life. One can say of chastity that it is on the same level as benevolent love—a love which gives itself again and again. Like love, chastity requires sacrifice. Such sacrifice, however, does not burden the relationship; it facilitates and enriches it.

The evangelical counsel of chastity

A counsel is a recommendation. It is not binding but self-chosen. Gospel counsels, which are distinct from moral precepts, are given as guides for the closer following of Christ. In his letter to the Corinthians, Paul talks about chastity. He raises the question: Should a Christian marry or serve unmarried? (I Cor 7: 5). Paul's concern is freedom for service. Actually, Paul's letter was a response to his newly-converted Christians at Corinth regarding the relationship between husband and wife. Corinth, a double seaport city connecting Greece and the Mediterranean, constituted a world-marketplace of opinion, ethics, and culture. Corinth also had a reputation for licentiousness. "To live like a Corinthian" meant "to act immorally." This was the environment in which Paul's new Christian Community tried to live out the Gospel. The expression, "spiritual gifts" or charisma, is used for the first time in this letter. A charism is not to be understood as a special endowment which belongs to being a Christian. Rather, a charism is a special grace which each Christian receives as a personal gift along his or her way of life given in service and dedication to others.

Consecrated chastity

Consecrated chastity is not merely a personal choice to be more free for the service of the Gospel. Throughout history God has challenged men and women to ever greater love. God so longed to fill persons with his love that he opened them and enlarged their capacity to love him in return without claim or request for human mediation of any

kind. He allowed them to experience deep communion with himself, so that they could radiate generous and unconditional love to others. The latter, in turn, were led and helped to discover God's marvellous love. Through such a life style such persons became holy, and the Church officially recognized and confirmed their holiness and way of life.

Consecrated chastity is almost always rooted in the experience of deep communion with God. This grace radiates in such a way as to attract others. God accepts the person as a means to manifest his love. God carries out his plans in thousands of different ways. He loses no fragment of them but directs everything to his universal and fundamental message of salvation.—Let your lives be transformed by God's love!—This means that no human love can ever be totally perfect or complete. Love must continue to grow. When consecrated chastity is lived in communion with God and with others, it brings about an inner depth and it bestows upon the person a quiet joy that radiates and becomes a sign of divine love.

Celibate for the sake of God's kingdom

Whoever remains unmarried for the sake of the kingdom of God is like the faithful servant who kept waiting in behalf of the whole household until the master's return (cf. Lk 12:37). This vigilance refers to the final return of God. It also refers to the whole course of history with its signs of the times that are to be recognized. Finally, this vigilance refers to every single moment. Therefore, most religious in the Church are engaged in a deepening movement of renewal of their vocation and dynamism.

There are many persons who have no one to love them and whose lives seem empty. Whoever remains unmarried as a vocation in life can offer solidarity to such unhappy and lonely persons. One can bring to them that hope that everyone can find oneself loved by God.

Aspects of Salvatorian chastity

God, who has loved us first, has given us the charism of celibate chastity and calls us to open our hearts in love to Him and to all people. In response to his call, we freely dedicate ourselves

to God, in order to promote his Kingdom with the total strength of our love. Through celibate chastity, we wish to follow Christ, to build our community in brotherly love, and to increase our apostolic availability.

The Constitution of the Society of the Divine Savior, art. 306

Our vocation to consecrated chastity leads us to be concerned about the affairs of the Lord and to see him in everything as do the pure of heart. Endeavoring to be deeply sensitive to his transforming Spirit, we are opened to God's unfathomable love and are progressively freed to love all as Christ loves us. His presence in us radiates peace and joy and enables us to communicate his goodness and saving love to everyone he places along our path.

Rule of Life of the Sisters of the Divine Savior, art. 20

Criteria referring to a mature capacity to love

Acceptance of one's own sexuality

Development of a capacity for endurance

A severing of childlike ties to one's parents

Ability to accept the tension-relationship between giving and taking, responsibility and acceptance

Thorough study of one's own unconscious desires, longings and ideals

Awareness of one's own nature and specific reactions to persons of the opposite sex

Capacity to engage in dialogue

PRAYER

**Divine Savior, Jesus Christ,
You have called us and
we want to belong to you unconditionally.**

Be our Master and Guide.

**Teach us goodness, self-control, and wisdom
so that, with your help and guidance,
we may grow day by day in your service
and in the service of our neighbor.**

**We ask this because,
it is your will that everyone be saved
and come to the knowledge of the truth.**

Amen.

Prayer for Young Salvatorians
Fr. Pancratius Pfeiffer, SDS—1942
Adapted and shortened

3. In the *General Statutes of the Sisters of the Divine Savior*, one reads:

4.1 Throughout our lives we strive to deepen our understanding of consecrated chastity and its value for the Church, the world and ourselves. Our bearing and behavior should always express the gift of ourselves to Christ.

4.2 In relating to others, we cultivate the maturity and spontaneity that arise from our awareness of belonging entirely to God. We reach out to others with understanding and warmth and, in giving of ourselves, draw out their best selves.

Reflect on these articles and whether you are doing the same thing.

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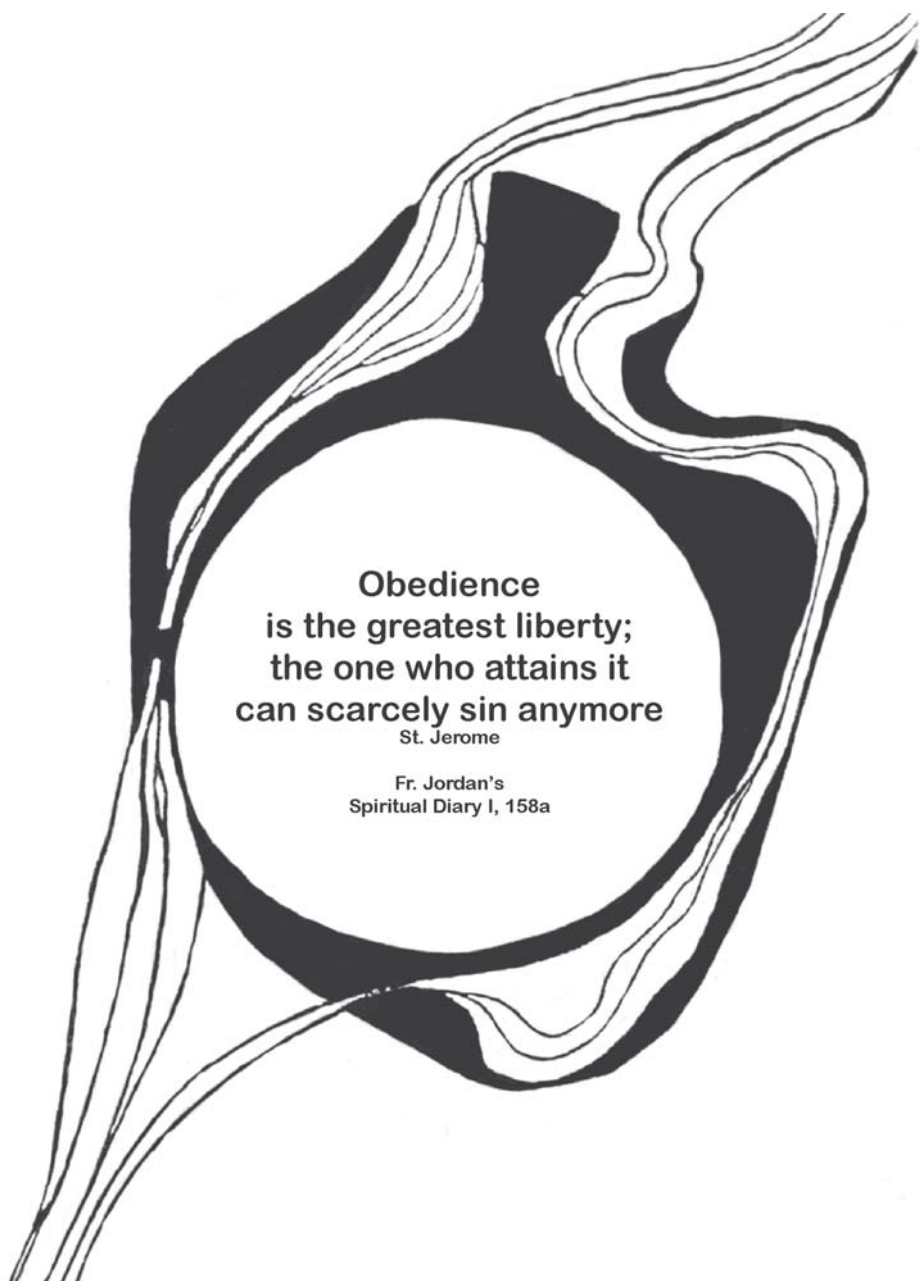
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UNIT 3, NO. 23



**Obedience
is the greatest liberty;
the one who attains it
can scarcely sin anymore**

St. Jerome

Fr. Jordan's
Spiritual Diary I, 158a

OBEDIENCE

Biblical implications of the word—obedience

The Hebrew text of the Old Testament uses the word obedience only twice. It appears in Gen 49:10 and refers to the tribute that will be brought to Judah, who will receive the people's obedience. The Septuagint was translated into Greek in the early 3rd century B.C. Here the word obedience appears 56 times, and it is generally a summons to listen, to respond, and to act. The emphasis is not merely on hearing but on active attentive listening. Biblical listening unites the speaker and the listener, and binds the one addressed to respond. The obedient listener, therefore, assumes responsibility to act on his/her response.

Obedience from a theological viewpoint

Obedience is not only called for in the Church and in religious groups. Social and economic life also have laws and rules that must be observed. St. Ignatius of Loyola describes three levels of obedience in his famous letter on the subject.

1. **Exterior obedience:** [This], the first and lowest degree of obedience is exceedingly imperfect, because it does not go beyond the bare execution of a command. I do what is ordered though I really don't want to do it at all. I merely conform.
2. **Obedience of the will:** [In this obedience], I not only carry out the order of the one in charge, but I make that person's will my own. In other words: I adapt myself to what has been ordered. My motive is: identification with and the fulfillment of what is expected of me.
3. **Obedience of the understanding or judgment:** [This] is the third and highest degree of obedience. I set aside my personal preference and do what is asked or ordered because I am convinced that, in setting aside my own will, I grow in interior freedom and become more fully my true self.

Obedience, the basic disposition of Jesus

There is nothing abstract or unworldly in the obedience of Jesus. It is actual and real: flesh and blood as some would say. Jesus met people in concrete situations and was challenged in every way: words, actions, behavior. He did not need such challenges, but we do. St. Paul rightly emphasizes this: “Just as by one man’s disobedience many were made sinners, so by one man’s obedience many will be made righteous” (Rom 5:19). Jesus reverses the path of Adam and Eve. He is the new Adam who brings about the change from disobedience to obedience. He follows the way marked out for him by the Father. He is the humble and lowly Messiah. Jesus lives every word that proceeds from the mouth of God. He is totally devoted to His Father’s affairs and knows himself sustained by the Father. As a consequence of baptism, every person is called to embrace the life and death of Jesus, who emptied himself, taking the form of a servant...becoming obedient unto death, death on a cross (cf. Phil 2:4-8). Three passages in the New Testament letters point to the obedience of Jesus (Rom 5:19; Phil 2:8; Heb 5:7). Each one is in connection with his suffering and death. In this way, no particular disposition in living obedience is held up to us. The call is to contemplate the radical self-emptying of Jesus in obedience—Jesus, our Lord and Savior.

Fr. Jordan, an example for us in seeking the will of God

For Father Jordan the call to do the will of God was no easy means to achieve self-chosen goals. Rather, it was a painful spiritual process of handing over again and again to the will of God not only his apostolic ideals and plans but also his human capabilities and weaknesses, as well as surrendering his very temperament. He learned not to think and want “from the side of men” but to think and to want what God wants (see Mt 16:23).

Entries on obedience in his Spiritual Diary stand out and are especially numerous during the years of the apostolic visitation. The Founder’s struggle to come to clarity with regard to the will of God is evident in his diary. I must seek to obtain a thirst for three things, that is: ***to obey God, to suffer for God and to bring many to serve God*** (SD I, 121). In later years, Fr. Jordan wrote less in his diary on obedience and more on trust, prayer and the providence of God.

Criteria for a communal search for the will of God

Personal interior freedom from one's own deceptions, such as vague or false motives; freedom from fears and freedom for honesty;

An open heart and a willingness to listen to each other in an attitude of poverty and humility; this allows a richness and freedom of expression;

Openness in sharing whatever information can help in seeking God's will together, and realistic analysis of what is shared.

Once the decision is reached, working together wholeheartedly to follow through on it.

The "burden" of obedience

Although he was Son, he learned obedience through what he suffered (Heb 5:8). Obedience can only be learned step by step, walking with Jesus.— As for the problem of authority, it is as old as the human race itself. Social psychology shows that no group will renounce every form of leadership. Leadership calls for sensitivity to the mystery of the human person and to God's way of teaching. Leadership must also consider the good of each person in the community while keeping in mind the community's apostolic goals in its search for God's will.

Words of Fr. Francis of the Cross about obedience

What a way eternal Wisdom has chosen to save humankind—the way of obedience!...

How many seek their own will until it is too late. They do not know the sublimity of obedience, because they do not meditate on the life of the Divine Savior.

Obedience is the sum and substance of the Savior's whole life, from the Incarnation to his death on the cross.

Whoever wishes to follow the Savior must be obedient.

What are the qualities of obedience? It must spring from love—love for God, for our Divine Savior, and love for the cross.

Our obedience should be carried out entirely, accurately—not partially or only sometimes. It should also be exact.

As Salvatorians, our obedience should be universal... Obey in all things, not merely in those that are easier.

Universal in all things!—How can we expect God to bless what is undertaken in opposition to his will?

You want to be co-workers with God... If you desire this, be true Salvatorians in unshakable obedience.

Be Salvatorians in suffering, even to death... Learn from the Crucified. Learn from Him to be true Salvatorians.

Selections from Exhortations and Admonitions, Obedience, p. 74ff.

PRAYER

**Lord God, Author of all good things,
you inspired Francis Mary of the Cross Jordan
to work in your kingdom.
Forming the Society of the Divine Savior,
he called others to labor
that all may know the goodness and kindness of God our Savior.
We wish to dedicate ourselves to you anew.
Give each of us the grace we need to continually grow,
using to the fullest the gifts you have given us.
Help us to live poverty more authentically,
witnessing that our trust is in you.
Teach us to live our chastity more deeply,
witnessing your love to all.
Give us the grace to live obedience more fully,
witnessing your Son's obedience,
even unto death.
Give us the grace, we pray, to be bonded in love,
forgiving each other and working together
to establish your Reign.
Sustain us in our efforts to grow each and every day of our lives,
so that we may become ever more effective instruments
of helping all to know the Savior of the world.
We ask this through Jesus Christ, our Lord and Savior. Amen.**

Fr. Paul Portland SDS, 1981
Adapted and abridged

QUESTIONS FOR REFLECTION AND SHARING

1. What filters do I use and what mental blocks do I set up in *listening*? How can I become more aware of God's promptings and inspirations?
2. Mother Mary has said: *The dear God desires a reasonable obedience, not a literal obedience*. What do you understand by the expression: *reasonable obedience*?
3. Look up the following scriptural passages about *listening* and *obeying*. Compare them and prayerfully reflect on them.

Genesis :1-24 with Genesis 22:1-19

Deuteronomy 13:1-5 with 1 Samuel 13 : 2-13

Exodus 23:21-33 with Judges 2:1-5

Luke 4:1-13 with Luke 9:1-55

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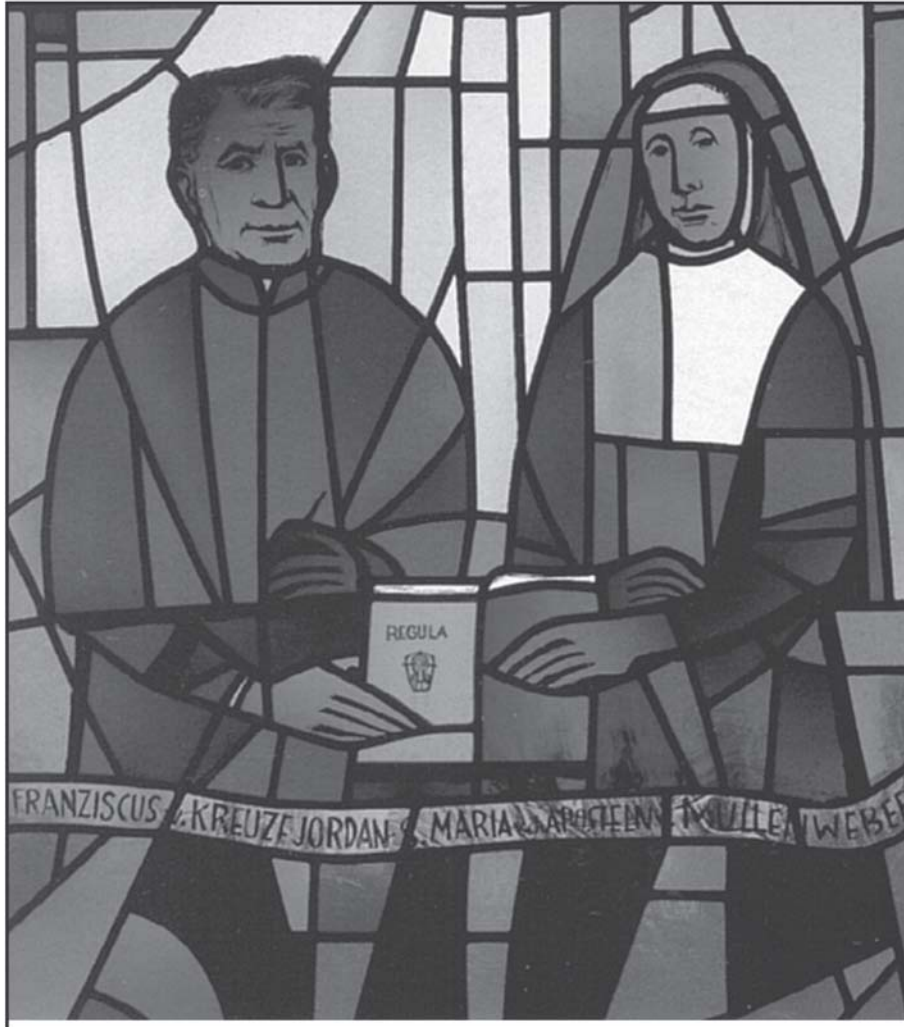
Exhortations and Admonitions of Our Venerable Father and Founder, Fr. Francis Mary of the Cross Jordan, translated by Fr. Winfrid Herbst, SDS, 1939, Chapter 17 on *Obedience*, pp. 74-82; Chapter 30 on *Apostolate*, pp. 153 -155 (on “the four chalices”).

Pfeiffer, Fr. Pancratius, SDS, *The Life of Father Jordan*, translated by Fr. Winfrid Herbst, SDS, St. Nazianz, 2nd edition, 1947, pp. 170-171, on *Jordan's Personality*.

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UNIT 3, NO. 24



*The Spiritual Testaments of
Father Francis Mary of the Cross Jordan
and Blessed Mary of the Apostles*

Part of the glass window in the old house chapel in Münster, Germany,
designed by Fr. Ivo Schaible, SDS, +1990

OUR REVEREND FOUNDER'S SPIRITUAL TESTAMENT

The text

Only a draft of the Founder's Spiritual Testament exists. It is undated, unsigned and contains corrections in the Founder's own hand. In the introduction to the eight points, however, the author introduces himself as "Father Francis of the Cross." During his last years in Fribourg, he probably did not sense the need for a clean copy, a date, a signature, or a seal. He simply entitled the document in Latin as Testamentum. Salvatorian tradition gave it the title: "Spiritual Testament of our Founder, Fr. Jordan."

The contents

The testament was originally written in Latin and in very simple style. It has been translated into all languages used in the Salvatorian world and has become known to all the members. The document contains only some of the Founder's principal themes—those which were important to him at that moment. For instance, trust and confidence in God (1,3); mutual love (6,7); adherence to poverty (2,4); fidelity to the Church (5); holiness, spiritual growth and expansion (8). The Testament has no juridical value; it is totally spiritual in content. It is, essentially, the call of the Founder to his sons to hold fast to his spirit forever.

When was it written

Some Salvatorians are of the opinion that the Spiritual Testament was written in 1897—a time when the Founder was very sick and some even feared for his life. Others believe that the Testament was formulated in October 1885. Certain events at the time support the latter view. On September 16, 1885, Fr. Jordan returned from a business trip. On September 17, without any warning, the Cardinal Vicar of Rome removed the Sisters from the Founder's jurisdiction and named Msgr. G. Jacquemin as their superior. On October 6, a new rule drawn up by Msgr. Jacquemin was given to the Sisters. On October 10, all

Sisters were released from their vows. Led by Jacquemin, they formed the Sisters of Charity of the Sorrowful Mother. Fr. Francis of the Cross suffered immensely from this violent separation, but he was obliged to silence. In this extremely delicate situation, he remained firm in his confidence in divine Providence and continued to trust in the Church and in his own mission. That he did not name his daughters in his Testament is perhaps best explained by the fact that they had just been taken from him.

Francis of Assisi

It is well known that the Founder venerated St. Francis. In 1883 when he made his vows, he chose “Francis” as his religious name. He certainly was familiar with the saint’s testament (Siena, 1226). In fact, there are similarities in both testaments: emphasis on poverty and blessing, for instance: “I bless all my brothers who are and will be in the Order.” Just as Francis of Assisi had suffered under church authorities, so did Francis of the Cross. In this very dramatic time, Fr. Jordan saw St. Francis in a dream. On the night of October 12, 1885, when Rome was celebrating the feast of St. Francis this year, I saw St. Francis of Assisi in a dream. He was dressed in a tunic and was weeping (in our behalf). I was praying that he would bless the Society, and he blessed me and the Society. After that, I awoke. (SD I, 184). The next day, October 13, 1885, Francis of the Cross signed the separation papers for the Vicariate. He drew strength from his rootedness and unshakable trust in God, certain that the Savior and Lord of all, in his goodness and loving kindness, would continue to guide him.

Greetings and Blessings to all our Brethren

Father Francis of the Cross makes known to his spiritual sons who now live in the Society, or who will ever live in it in the future, his last will:

1. Consider as a lasting inheritance confidence in Divine Providence which, as a loving Mother, will always care for you.
2. I leave to you perpetual poverty, as a great treasure and a precious pearl, which God will ask back from you on the day of judgment.

B 105
 Rom, Borgo Vecchio 166.
 General-Direction
 der
 Katholischen Lehrergesellschaft.
 Wissenschaftlich von der päpstlichen Hochschule,
 BUCHDRUCKERIE
 der Katholischen Lehrergesellschaft.
 Direction und Redaction
 der Zeitschriften:
 Sanctus Romanus, Der Missionar,
 Il Messaggero Romano, L'Unita del Fascista
 etc.



1/3 0(27)

105

Testamentum

Omnibus fratribus et parentibus et
 futuris salutem et benedictionem

Pater Francesco de Luca filius eius sponte et libere
 parentibus et futuris hanc ultimam suam
 voluntatem fuit notum:

1. In nomine et in rebus eius perpetuam
 beneficentiam in divina Providentia sua
 vos tangam, alia materia proinde
 unquam tractet de amplexatione.

2. Perpetuam et in rebus eius perpetuam tangam
 meam partem et materiam, quae vobis talis
 quanto tempore et vobis in die iudicii requiritur.

3. In Deo solo ponite omnem spem et con-
 fidendum qui tangam debitor fratres
 expugnabit pro vobis.

4. Vos vobis et confidite in hominibus et
 divitiis.

5. Semper sitis filii veri et fideles et obsequiosi
 Ecclesiae Romanae et sanctae et ac ipsa
 docet credit quae ipsa vobis repellit
 quae unquam ipsa repellit.

6. Per totum mundum aliter in Spiritu
 sancto et Galatiae vestra nota ad
 omnes.

7. ^{sancti} ~~Sancti~~ et multiplicamini, ^{super omnia} ~~in~~ ^{terram} ~~in~~
 in nomine Domini Amen.

8. Scitote me magis vos dilexisse et
 vobis et ~~in~~ vos deo dilectis me
 vobis.

3. Place your trust in God alone. He will fight for you like a mighty hero in battle.
 4. Woe to you if you place your trust in people and earthly goods.
 5. Always remain sincere and loyal sons of our Holy Mother, the Church of Rome. Teach what she teaches, believe what she believes, reject what she rejects.
 6. Love one another in the Holy Spirit. Let your love be manifest to all.
 7. Know that I have loved you deeply. My will is that you love one another.
 8. Become holy. Increase and spread over the whole earth until the end of time.
- In the name of the Lord. Amen.

S. S. G. C. ARCHIVUM HISTORICUM
Sororum Divini Salvatoris
Curia Generalitia - Romae

Aggiunto al mio 34
Testamento —

— Desidero essere seppel-
— lita al Campo Santo
dei Tedeschi, presso S. Pietro.

Spero umilmente che le
mie buone Suore preghi-
— ranno molto per me
— che continueranno a la-
— scare con santo zelo all'e-
propria perfezione, cercando
— sempre a fare del vero
bene al Prossimo, Amen.

— Essi ferme allo Spirito del
Fondatore della Società del Divin
Salvatore —

La terza parte dello Stabile
in via Salita di S. Anofrio
N° 11 lo lascio alla Signora
— Anna Zerber, figlia del fu ita-
— gusto — do Hechenberg (Westfalia)
— ora dimorante in Tivoli.

Roma quattro Agosto 1903.
Maria Theresa di Wullen-
— roeber - fu Theodoro

I hope in all humility that my good sisters will pray much for me, and that they will continue to work zealously toward their own sanctification. May they always strive to do real good to their neighbor, adhering to the spirit of the Founder of the Society of the Divine Savior.

Spiritual Testament of
Mother Mary of the Apostles,
Rome
August 4, 1903

MOTHER MARY'S TESTAMENT

Beginnings in Neuwerk

Therese had at her disposal, as Baron Theodore von Wüllenweber's eldest daughter, an inheritance income. She was also the legitimate heir of Castle Myllendonk after her father's death. The call of God, however, led her along another path (see Unit 1, Nos. 5 and 6). She had mission plans which she hoped to realize with the help of Msgr. Ludwig von Essen; and so she bound herself to this in a testament in favor of Dr. von Essen on December 17, 1874. This provision was secret and had only a spiritual character, since the actual possibility was lacking.

(See A Short Biography, p. 26 and footnote 118).

As a member of the Apostolic and Catholic Teaching Society

Soon after, Therese rented a part of the former Benedictine convent, the St. Barbara Institute, and later purchased it. After her contact with Father Jordan and the Apostolic Teaching Society in July 1882, she revoked her dispositions of 1874, and on January 1, 1883, bequeathed her property (with an amendment on January 17, 1886) to the Apostolic Teaching Society. When Fr. Jordan finally called her to Rome at the end of 1888 for the foundation of the Sisters' Community, she made arrangements for the administration of her property, assisted by Fr. Otto Hopfenmüller, and tended to the matter of her inheritance (Tivoli, February 19, 1889).

For the official recognition of a Community of Sisters in Rome, a Motherhouse was needed. But now, after all her generosity, Mother Mary was without property. She found a way to obtain the needed funds through her sister, Fanny, with whom she had made an inheritance arrangement. I requested from my sister, Baroness von Böselager, 20,000 marks (which she still owed me) to purchase the Motherhouse, she wrote in her Chronicle. With the purchase of a Motherhouse at Salita S. Onofrio 11, in Rome, an addendum to Mother Mary's Testament became necessary.

This was drawn up in Italian on August 4, 1903. She prefaced it with a request regarding her burial and a brief text which is considered by the sisters as her Spiritual Testament.

Content of the Spiritual Testament

In a form shorter and simpler than that used by the Founder, Mother Mary expressed her will in three key points:

- Request for prayer for herself
- Zeal in striving for holiness and doing good
- Adherence to the spirit of the Founder

Mother Mary was 70 years old in 1903. With failing eyesight and declining health, Fr. Francis of the Cross insistently advised her to look after herself. With someone in her condition, are the three points of her Spiritual Testament sufficient as final recommendations to her sisters? Did she have no further concerns?

This energetic spontaneous woman realized that Fr. Jordan's foundations were firmly established now. Mother Mary also knew that, with the Sisters' Motherhouse in Rome, ecclesiastical approval of the Congregation would soon follow. From 1902 on, Fr. Pancratius Pfeiffer—the Society's general procurator to the holy See—was available to advise the sisters in canonical matters. Mother Mary had no other needs. One thing mattered to her—that her sisters would hold fast in everything to the spirit of the Founder. That was enough for her.

PRAYER

**Father of mercy,
we beg you,
enliven our faith,
so that we may look upon each other
as your Son looks on us.
Strengthen our hope,
so that we may be aware
of the fullness of life
which you offer us through your Son.
Deepen our love for one another,
so that nothing can separate us from the love of your Son
which binds us together.
Amen.**

Prayer Leaflet, Gurk 1992

QUESTIONS FOR REFLECTION AND SHARING

1. For a deeper understanding of the two Spiritual Testaments, reread the issues listed below:

- No. 5 Therese von Wüllenweber
- No. 6 The Unfolding and Flowering of the Vocation of
 Therese von Wüllenweber
- No. 8 Father Jordan and the Scriptures
- No. 1 “Sentire cum Ecclesia”—Feel With the Church

2. Look up the scriptural passages listed below with the Founder’s Spiritual Testament. Choose a few of them for personal reflection and prayer. Perhaps you may want to share some insights with another SDS.

- a. Consider as a lasting inheritance confidence in Divine Providence which as a loving Mother, will always care for you. (see Heb 10:35; Ps 55:22).
- b. I leave to you perpetual poverty, as a great treasure and a precious pearl, which God will ask back from you on the day of judgment. (Mt 3:44-45; 12:36).
- c. Place your trust in God alone. He will fight for you like a mighty hero in battle (Jer 20:11).
- d. Woe to you, if you place your trust in people and earthly goods (Jer 17:5-7).
- e. Always remain sincere and loyal sons of our Holy Mother, the Church of Rome (Lk 10:16).
- f. Love one another in the Holy Spirit. Let your love be manifest to all (1 Jn 3:11, 18-23).
- g. Know that I have loved you deeply. My will is that you love one another (Jn 13:1b; 1 Jn 4:7-11).
- h. Become holy. Increase, and spread over the whole earth until the end of time (Gen 1:28).

3. In what ways can we learn to hand our lives over to God and fully trust in Divine Providence?

ADDITIONAL READINGS

Van Meijl, Fr. Peter, SDS, *Spiritual Testament of our Founder, Father Jordan. An Unfinished Symphony*, in *Contributions on Salvatorian History, Charism, and Spirituality* (USA Salvatorian Centennial Series, volume 2, 1996, pp. 270- 293).

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UNIT 3, NO. 25

THERE IN

PRAYER

YOU ARE

TO SEEK

THE

FIRE

— *Fr. Jordan*

Design by S. Daniela Eberle, SDS, Austria. Text from Exhortations and Admonitions, Chapter 4, Prayer, p.22, no. 35

THE POWER OF PRAYER

The longing for a deep prayer life

Prayer is a hunger. And yet for many, prayer has become an enigma. It is even difficult to talk about it. Through the communications explosion, we are open to much which was never before available. We find ourselves asking questions which we never asked before. The same holds for experiences. All of this makes new demands on us. For example, it asks of us a new dimension of faith, a deeper prayer; yes, and that we even be another kind of person. Many are asking about prayer today. Does prayer work? Is it meaningful? Does it make a difference? Is it making a difference? These are valid questions. All of us could profitably ask ourselves: Is prayer making a difference in my life? What is that difference?

Prayer in history

Prayer is a universal phenomenon of religion. In the world of primitive human beings, there exists a great number of living things and inanimate objects that impress them as mysterious. These peoples treat them with reverential awe but they do not pray to them. Primitive peoples always direct their prayer to super-sensuous beings who possess superhuman power. Since speech, gesture, and countenance are the means of communication in human social life, primitive peoples use these means with the "higher Being." Their prayer assumes an "I" and "Thou" attitude, whether verbal, unspoken, or expressed by gestures only. Already here we recognize: Prayer is a dialogue.

Prayer in the Old Testament was founded upon the realization of the Israelites that Yahweh was in their midst, intervening in their behalf. His presence and help invited response. Israelite prayer was primarily expressed in thanksgiving and petition. During the exile in Babylon, Israel's prayer took the form of laments and pleas for deliverance. Yahweh's long dramatic struggle with his people brought them to deepened personal faith, which prepared for the imminent coming of the Messiah.

The Son of God wanted to leave us an example and witness of his prayer. The New Testament quite often shows us Jesus at prayer:

- ♣ at the Father's revelation of him and his mission (Lk 3: 21-22)
- ♣ before the call of his apostles (Lk 6:12-13);
- ♣ in thanksgiving to God for the multiplication of the loaves (Mt 14:19, 15:36; Mk 6:41; 8:6-7; Lk 9:16; Jn 6:11);
- ♣ during the transfiguration (Lk 9:28-29);
- ♣ at the healing of the deaf-mute (Mk 7:34);
- ♣ the raising of Lazarus (Jn 11:41-42);
- ♣ before Peter's profession of him (Lk 9:18);
- ♣ before teaching his disciples to pray (Lk 11:1);
- ♣ on the disciples' return from their mission (Lk 10:17, 21ff; Mt 11: 25-26);
- ♣ when blessing the children (Mt 19:13);
- ♣ for Peter (Lk 22:32).

Jesus' daily actions flowed from prayer. He went apart to the desert or the mountains to pray. He arose early (Mk 1:35); he also prayed late into the night or spent the night in prayer (Mt 14:23-25; Mk 6:46-48; Lk 6:12). He prayed during his last supper (Jn 17:1-26); when he was frightened even unto death (Mt 26: 36-44); and in agony on his deathbed, the cross (Lk 23:34, 46; Mk 15: 34). Prayer was interwoven with Jesus' every action.

Some forms of prayer

In learning to pray, it is helpful to know about different forms of prayer. Need sometimes teaches one to pray. In facing world needs, we cannot simply "rush-in." This calls for reflection on the responsibility of the persons involved and on one's own responsibilities.—It is also good to keep in mind that different situations call for different forms of expression in prayer. A treasury of ways of approaching prayer can be helpful and build a bridge both for liturgical and personal prayer, whether one is praying in a group (family, community) or alone.

Mantra

A mantra is a single word or short phrase repeated reverently and thoughtfully, and synchronized with our breathing. For instance, a

reverent repetition of the name of Jesus; or Abba-Father; or Mercy, Jesus, mercy. The mantra holds our attention and helps us to slow down. We begin to feel the pulse of our inner life and, as the mantra eventually falls silent, we are at a deeper source. Mantras can become automatic for beginners if they are not nourished by other forms of prayer.

Prepared prayer

Simple prepared prayers are important for common prayer in groups. They are especially necessary in the Liturgy. During individual prayer or small group prayer, we can take a phrase from a liturgical or common prayer. For example: Lord God, heavenly King, we worship you, we give you thanks, we praise you for your glory—Your kingdom come,—Holy, holy, holy Lord,—O clement, O loving, O sweet Virgin Mary, etc.—Simple prayers like this, especially those linked with the Liturgy unite us with the whole Church at prayer.

Spontaneous prayer

This way of praying is a simple, personal dialogue between God and ourselves. It rises up out of our inner being. It is the Holy Spirit praying within us as St. Paul says: The Spirit helps us in our weakness...the Spirit intercedes for us with sighs too deep for words...(cf Rom 8: 26-27). Such prayer can touch every aspect of our lives: petition; exposure of our feelings; praise and thanksgiving; holy desires; personal needs and the needs of the Church and world, etc.—Such prayer becomes a “Passover.” In listening and intimate conversation with the One whom we know loves us, we draw strength and new life. We “pass over” from “death to life.”

Praying the Psalms

The word, “psalm” designates one of the 150 songs that are found in the Old Testament “Book of Psalms.” These are songs of praise, thanksgiving, longing, petition, lament, etc. Every Hebrew child learned the Psalter (the collection of psalms) by memory, as Jesus did. At the Last Supper Jesus and his apostles sang a psalm (cf Mt 26:30; Mk 14: 26), and as he was dying on the cross, Jesus prayed a psalm: Elo-i, Elo-i...My God, my God, why have you forsaken me (22[21]:1).—The importance of the psalms in early Christian worship cannot be overemphasized. Three distinct types of early psalmody are recorded:

(1) responsorial, in which a leader sang the verses and the people responded with a simple refrain; (2) antiphonal, in which two groups alternately sang verses; (3) a single tone, on which the whole group recited the psalm together without musical accompaniment. The Second Vatican Council restored the responsorial psalm to the Liturgy of the Word. It is prayed or sung after the first reading.

Adoration

Adoration is the interior disposition and exterior attitude of honoring and worshiping God alone. It is the essential expression of our faith and the fundamental disposition of one who is aware of God's mystery. With the advent of Jesus Christ, the hour came and is now here when the true worshippers worship the Father in spirit and in truth (cf Jn 4:23). Christian adoration can only happen in Christ Jesus and through Him in the Holy Spirit.—The sacrament of the Eucharist is the real Presence of Christ under the form of bread and wine. Through adoration of this gift of God's infinite love, we profess and deepen our faith, hope and love.

Meditation

Christian tradition has always considered meditation as a sound means of being in touch with the reality of God. The Second Vatican Council affirmed this in its "Decree on the Apostolate of the Laity," No. 4. Only in the light of faith and by meditation on the Word of God can one always and everywhere recognize God in whom 'we live, and move, and have our being' (Acts 17:28). The early Christians followed the Hebrew tradition of meditating on the "law of God" by slowly repeating a phrase or word from it. The early Christian monks, especially the Benedictines, continued this practice of repeating a phrase or word of Scripture, until it so took hold of them that they remained in God's presence in silent wonder, awe and love. During the Middle Ages, spiritual writers distinguished between degrees of meditation, systematizing it progressively as: thinking, affective prayer, and contemplation. Nowadays, some persons use oriental techniques to enter into prayer, though many saints offer us helps, more effective than techniques. "What is more beautiful than being with God, sometimes as a child, or as a sinner, sometimes as friend to friend, or as lover to the Beloved" (Ignatius of Loyola).—"Notice Jesus looking at you and loving you"

(Teresa of Avila).—”Contemplate Him in the center of your heart”
(Catherine of Siena).

Prayer of darkness

This is a prayer in which the reality of a personal God remains hidden. It is a prayer of silence, longing, searching, waiting, and persevering faith. In these moments we can only abandon ourselves to God’s provident love and closeness, though it is not experienced. If I walk in the valley of darkness, I shall not fear. You are there with your crook and your staff, which give me comfort (Ps 23[22]). God knows all our languages.

Attitudes of prayer

The human person is a unity of body and soul. Therefore, we can express through body movements what is happening in our spirit. In the Old Testament, the word “prayer” is rarely used. One’s interior disposition is expressed through bodily positions, for instance: to prostrate, to kneel, to dance or to clap one’s hands.

One of the most common positions of Christians in prayer is to stand. Standing expresses deep respect and veneration of the Most High. Standing also expresses an openness to God’s word and a readiness to put it into action. Those who know themselves saved from sin stand before God without fear.

Through a kneeling position we express our sinfulness before the All Holy One. Kneeling is expressive of adoration, reverence and fidelity, as well as penitence and unceasing supplication. The position of prostration is an expression of complete submission and surrender. This position is taken by the ordinands during the prayer of the Litany of the Saints just prior to their ordination to the priesthood. In some countries, the main celebrant prostrates during the Celebration of the Lord’s Passion on Good Friday.

Sitting is a position of attentiveness and of readiness to listen. This attitude of prayer was adopted by the early Christians. It is still widely used for meditation.

Our Founder—a man of ceaseless prayer

There are many testimonies of Fr. Jordan's zeal in prayer. For example, Fr. Conrad Hansknecht recalls that the Founder once told him that his spiritual director often said to him: If I prayed as much and as intently as you, including ejaculations and acts of virtue, I would be in a mental institution long ago. S. Soteris Osswald recalled how the Founder prayed daily in St. Peter's Basilica in Rome: When he knelt at the tomb of the Apostle or at the "Confessio," he never so much as noticed anyone kneeling next to him...he was so totally absorbed in prayer as if to compel the dear God to hear his prayer.

In 1890, the Founder introduced into the Society the common Prayer of the Liturgy of the Hours. Up until that time all priests of the Society, like other priests, prayed the Breviary privately. The Founder's decision stirred up quite a controversy. Some members were of the opinion that prayer in common could not be combined with the apostolate. Students felt that it would shorten their study time. The Founder was convinced that such prayer would be a force for the spiritual depth of the members. With the same thought in mind, in 1906 he decided to begin a contemplative foundation—"Sister Adorers of the Divine Savior" (SD, June 15, 1906). However in later years this plan was beyond his physical strength and it could not be realized.

We know that Fr. Francis of the Cross liked to pray during the night. He wrote in his Spiritual Diary: The devil fears nothing more than fasting and night-vigils (SD I, 77). The Founder found peace at prayer during the night and, like Jesus the Savior, he could bring "his own" before God. Like Moses, the Founder pleaded in prayer with his arms uplifted to heaven (cf. Ex 17:11-12). And when he addressed the assembled community, he often spoke of confidence in prayer.

Imitate our divine Master, who prayed so much, and of whom Sacred Scripture says: "He passed the whole night in prayer to God" (Lk 6:12). ...Our times need persons of prayer. Of what good is all labor, struggle, speaking and writing, if God does not help? The time that is spent in prayer is not lost. In our days there still is not enough prayer by any means.... Everyone can pray. One need not be learned for that. ...You can be sure of this: if you are lax in prayer, you will go backwards. And let me say, that

little by little you will no longer know what you are doing. So, it is there in prayer that you are to seek the fire of charity and increase it on the earth. There you are to strengthen yourselves. There in prayer you are to rest when you are completely absorbed with your activity in the world and the apostolate.

Exhortations and Admonitions, Chapter 4, Prayer, Nos.22,23, 25.

Mother Mary—a woman of spontaneous prayer

Mother Mary, gifted musically and fond of the fine arts, had a rich treasury of prayers. She wrote her own texts and set them to familiar melodies to be sung. When she was with the Sisters of the Sacred Heart, she translated prayers for the Community's weekly hour of adoration on Fridays, and she wrote the poem, Prayer of an Elderly Sister, (See *Spiritual Journal in Poetry. Poems by Therese*, pp. 61-62 and p. 45.) In another of her poems, O Religion!, she writes:

Often and gladly I would be led
to pray—Is it not known and said:
“The lover loves to be
and commune with the Beloved intimately”?
Drawing always nearer to that joy-giving Source,
I could never be numbered among the sad, of course!

It has been said that Mother Mary liked to take the sisters on walks to visit various sanctuaries. On their arrival, some sisters wanted to stay and spend a good period of time in prayer. Not Mother Mary. She was ready to return home. She had meditated and prayed all along the way.

Fr. Clemens Sonntag said of Mother Mary: During the last two years of her life, I was her spiritual advisor and also helped the sisters of the Motherhouse. During that time I came to recognize her motherly attitude towards the sisters. It combined wise moderation and firmness.. Without doubt, she was very zealous in her prayer-life, and in her visits to the holy places she didn't want to miss a thing. She participated fervently in the celebration of the Eucharistic Sacrifice and in other religious services.—*Ich Suchte und Suchte (I Searched and Searched)*, p. 335.

PRAYER

**Lord Jesus Christ, Savior of the World,
you proclaimed the kingdom of God to all people.
You called your apostles, promising to be with them at all times,
and never cease to call new apostles
to bring the Good News to all.
We thank you that in Fr. Jordan
you have given us a courageous and open-minded apostle.
His confidence was unshakable;
his burning zeal was all-embracing;
his simplicity, genuineness and depth were convincing.
He established foundations
wherever the needs of peoples and the Church required them.
Inflame us, we pray,
with the same fire that burned in your servant, Francis Jordan.
Open our hearts to all who are seeking the light of truth
and the warmth of understanding and recognition
through a word of your Good News.
We present to you our personal needs and intentions...
Through the intercession of Fr. Francis of the Cross
we ask you graciously to grant our requests
and let us find our help in you. Amen.**

Postulation Archives, Rome, 1992

QUESTIONS FOR REFLECTION AND SHARING

1. Are you able to recognize phases in your own life of prayer? What important points, experiences and places stand out? Write them down or express them in a drawing.
2. Is there any person whose prayer has impressed you? Why?
3. Fr. Bonaventure Lüthen had great confidence in the Founder's prayer. As a regular practice, ask Fr. Francis of the Cross to intercede for you.

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UNIT 3, NO. 26



PROCLAIM
always and everywhere

Section of the altarpiece of the former chapel of the Motherhouse
of the Society in Rome

See Annales SDS, Vol. VI, No. IX, April 1, 1957

PROCLAIM ALWAYS AND EVERYWHERE

The needs of the late 19th century

After the unification of Germany in 1871, only 37 per cent of the country's population was Catholic. Chancellor Bismarck did everything possible to destroy the Church in Germany and particularly to separate it from Rome. The people were without a spiritual center. Atheistic liberals took over the universities and secondary centers of education. Catholics were considered second-class citizens and had no political platform. J. B. Jordan was a theology student at this time. During his summer break in 1875, he came to know Canon Joseph Schorderet, Founder of the Work of St. Paul and promoter of the Catholic press. Jordan's journeys across the country brought him face to face with the spiritual needs of the people and the ignorance of the youth in religious matters.

Jordan's response: The Apostolic Teaching Society

Fr. Jordan's response to these urgent needs was the founding of the Apostolic Teaching Society. All people—men, women, youth, children—every person needed a firm religious foundation on which to stand. They needed to know the one true God and Jesus Christ whom he had sent as Savior of the world. The Savior had to be announced! People had to speak about him again and again, always and everywhere, in season and out of season, whether convenient or not, with all ways and means which the love of Christ inspires.

Together with Ludwig Auer, founder of the "Cassianeum" in Donauwörth (South Germany), Fr. Jordan drew up Statutes for this Society. He had an impressive number of new ideas. The Society presented itself as an international movement of renewal, as a revitalizing gospel appeal! Everyone should be able to belong to this umbrella-organization: men and women of every walk of life. The laity, especially, were to take up key positions as educators, writers, publishers, scientists, and printers. An important place was given to families—fathers, mothers, young people, children, as well as single and retired persons. Out of the Society's center in Rome, this foundation

was to spread through the whole world, promoting formation, education and knowledge. Fr. Jordan had a global universal view of “teaching.” His aim was religious formation: enlightening, forming, instructing—in short: teaching and learning how to live and to give love. At the center of the Society there would be dedicated men and women who would devote themselves exclusively to the purposes of the Society, somewhat like a religious community. Apostolic service was to be the bridge to announce Jesus always, in every situation, and everywhere, in any place whatever.

The life that the early Christians lived in Jerusalem with the Apostles was called “apostolic life” (cf Acts 2:42 - 25). In early times, lay persons who wished to devote themselves completely to God withdrew and lived as hermits or anchorites. Individual hermits, dispersed over an area, were called a “Desert School.” St. Benedict, in the preface of his Rule, referred to his monasteries as “Schools of Divine Worship.” Fr. Jordan called his first small communities, “Apostolic nurseries or hotbeds.”

Realization of the plans

Fr. Jordan’s first move was to set up a printing unit in Rome. In his Apostolic Rule of 1884, he wrote: Announce and write the heavenly doctrine to all. While Schorderet used the press for Church politics, and Auer used it for the promotion of pedagogy, Fr. Jordan gave priority to catechesis. The first sisters went out to the children in the streets and told them about God. In Munich a lay group put their best efforts into publishing writings for families and children. In Northeast India the Society’s first missionary fathers, brothers and sisters inculturated themselves immediately by learning the difficult language of the country and using it in the Liturgy and in teaching and working with the people. The sisters looked after and cared for the girls who, because of the caste system, counted as nothing in society. In Rome and in Tivoli Fr. Francis of the Cross and Mother Mary of the Apostles prepared young men and women who had a vocation to the Society for religious profession.

The apostolic field of Salvatorians today

Sometimes children grow up deprived of real relationships and connections. They are spoiled with material things, but their souls are deprived. They are overwhelmed with impressions and cannot cope with the overload. They are immersed in multiple worldly experiences without knowing how to sift and interpret them. It is not uncommon for teenagers to feel misunderstood. They are hurting, looking for relationships in which they can find appreciation, or have someone who will really take time for them and listen to them seriously. Young people are aware of their problems, but they hesitate to engage themselves. They postpone decisions. They hunger for freedom but do not know how to use it. Some have lost touch with God already in childhood and cannot find a new approach. They view the Church as religious pressure and tight morality. They take flight into their own undefined areas and tend to measure everything according to the profit gained. They like small strokes of good luck. They have their dreams and illusions, but they tend to complain and have little courage to really change the world or to make some effort to introduce change in the Church. The family today has little social protection and is subject to many influences and pressures. Again and again there are new outbreaks of ethnic problems; and the difference between rich and poor is always more evident. Salvatorians are sent and are meant to be with such peoples, groups, and persons.—SDS fathers, brothers, sisters, and lay are sent as bridge builders to help them to learn to live together and to love one another.

Salvatorian proclamation

Christ urges us, as he did the apostles, to embrace a life of total dedication to God.

SDS-M, Constitution, art. 102

Because our Lord and Savior died for all, our apostolic charity extends to everyone without distinction. Our Founder left us a heritage which binds our Congregation to universality in its mission, apostolic means, members and place of activity.

SDS-W, Rule of Life, art. 5

We can only give what we “own” as ours: our truthful search for the will of God; our efforts to serve apostolically through prayer, work and suffering; our openness to the needs of people today; our struggle for personal depth and holiness; our ongoing formation and renewal. From which sources should we draw? Liturgy, personal prayer, community, ongoing formation, dialogue, sharing and reading—these are some possibilities. In Latin, “to understand” is rendered: *interlegere*. Literally, “inter-leger” means to read between the lines. Reading Salvatorian documents can help to protect oneself from superficiality and apathy. Reflective reading is an activity and a help to search for the source and arrive at the core by breaking through the outer surface.



(See photo in *Annales SDS*, Vol. VI, No. XI, May 1, 1958.) In the foreground are men, women and children reading the publications of the Society; in the background, Salvatorians arriving in the missions to proclaim the Gospel.

Part of an oil painting in the General Motherhouse which the Founder had asked one of the brothers to do.

PRAYER

**Lord Jesus Christ, Son of the living God,
you descended from heaven to save humankind from sin
and to teach us your heavenly truth.**

**Through your bitter sufferings and death, we ask you:
enlighten every person purchased by your precious blood,
so that all may know the only true God and you,
whom He has sent.**

**Help us to become more like you by leading holy lives
so that one day we may glorify you in heaven
with the Father and the Holy Spirit for ever.**

**Heavenly Father, you promised through your Holy Spirit
that those who instruct many in virtue
will shine as the stars for all eternity.**

**Graciously grant us the grace
never to miss an opportunity to help others grow in the true faith,
so that, we too, may reach the promised glory of heaven. Amen.**

Prayer of Fr. Jordan, in APS G 7.5

QUESTIONS FOR REFLECTION AND SHARING

1. Reflect on the two illustrations in this issue. What Salvatorian elements and characteristics do you notice?
2. Reflect and comment on this statement of Cardinal Suenens on his 90th birthday: *We are no longer happy persons, because we no longer announce the Good News.*
3. Write down the SDS books and publications you have read in the past year. Does anything stand out?

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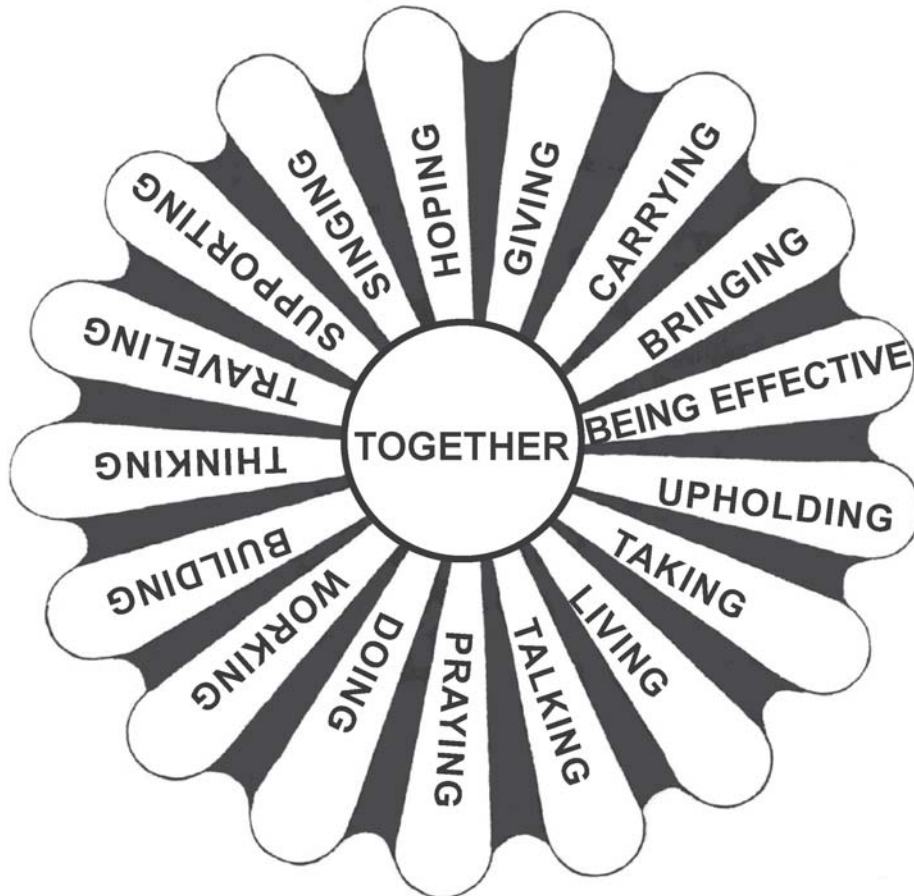
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SOCIAL QUESTIONS

SOCIAL QUESTIONS

Church documents on Catholic social teaching

Many Catholics are not aware of the social teachings of the Church as promulgated by the popes. Such documents are not an exposition of timeless and universal truths; they are a realistic response to the questions, needs and problems arising out of social conditions of time and place. For this reason the social teachings of the Church need to be read and understood in their historical context. Such teachings always evidence the principle that the human person must be the initiator, supporter and object of all social establishments.

Throughout history people always worked, but real contractual wage-agreements were introduced only in the 19th century after the industrial revolution. Pope Leo XIII pioneered in this by laying down a set of broad principles in his encyclical, *Rerum Novarum* (New Conditions, 1891). The following are the most important points:

- the right of the worker to a just wage
- the right of the workers to organize for group protection
- the obligation of the state to protect the workers from exploitation
- and to grant social welfare

On the occasion of the 40th anniversary of *Rerum Novarum*, Pope Pius XI published his encyclical, *Quadragesimo Anno* (Forty Years, 1931). The first part develops the principles of *Rerum Novarum*; the second part refers to the social order. On the whole, capitalism and industry are treated positively, but strict limits are set beyond which the economic system becomes objectionable. Communism and a strictly defined socialism are rejected. Unfortunately, the movement for National Socialism and the outbreak of the Second World War obstructed the efficacy of the encyclical. Pope Pius XII summarized both social encyclicals in his Pentecost message in 1941; and in each of his Christmas messages, he expressed concern about social justice in all parts of the world. In his Christmas message in 1944, he spoke specifically about democracy.

Pope John XXIII initiated a new era in 1961 with the publication of his encyclical *Mater et Magistra* (Mother and Teacher). He made new departures in Catholic social thought. He touched on forms of human solidarity, on the problem of workers' participation, on agriculture and the needs of underdeveloped countries. The encyclical was accepted enthusiastically by the whole world and gave new credibility to the Church and her social teaching.

In *Pacem in Terris* (Peace on Earth, 1963), Pope John XXIII insisted on a global vision of the world. Trusting in his own mature judgment of men and women, he underlined the responsibilities of the laity in every professional field. Catholics are not to draw back apprehensively; they are to collaborate responsibly. In this way Pope John XXIII prepared the way for the Second Vatican Council, which took up and developed this global vision.

The joys and hopes, the grief and anguish of the people of our times, especially of those who are poor or afflicted in any way, are the joys and hopes, the grief and anguish of the followers of Christ as well.

(*Gaudium et Spes*—The Church in the Modern World, n. 1)

The Church is active in the world and at the different levels of society through the collaboration of the laity.

Our own times require a fervent zeal on the part of the laity. Modern conditions, in fact, demand that their apostolate be thoroughly broadened and intensified.

(*Apostolicam Actuositatem*, Decree on the Apostolate of the Laity, n. 1)

The Message of Pope Paul VI (1966), on the occasion of the 75th anniversary of *Rerum Novarum* was more than an ordinary address. He explained social justice and emphasized that corporate human life should develop in keeping with the requirements of the common good. One year later, in *Populorum Progressio* (On the Development of Peoples, 1967), Pope Paul VI again stressed integral development, the good of every person and the whole person, as opposed to a narrow view that limits development to mere economic growth. In 1969 the Pope addressed the International Labor Organization in Geneva, during the

celebration of its 50th anniversary, and in 1971 he marked the 80th anniversary of *Rerum Novarum* by publishing the apostolic letter, *Octogesima Adveniens* (The Coming 80th Anniversary). Addressing social problems again, he urged Christians to action. In the document, *De Iustitia in mundo* (On Justice in the World), the 1971 Bishops' Synod endeavored to clarify the connection between Christ's redemptive action and the struggle for justice. The Church's mission not only involves

...the right and the duty to proclaim justice on the social, national and international levels, and to denounce instances of injustice when the rights of human persons and their very salvation demand this; (it also demands that her witnessing to justice be) carried out in her own institutions and in the lives of Christians.

The laity are also encouraged to act on their own initiative and not to wait for or place the responsibility on Church authorities.

Shortly after his election, Pope John Paul II, speaking in Mexico, made it clear that official authorities in all countries and nations must come to understand that internal peace—and therefore, international peace—will only be assured when the social and economic systems in force are based on justice.

Pope John Paul II has spoken out frequently on social issues. In his encyclical, *Redemptor Hominis* (Redeemer of Humankind, 1979), the human person is placed at the center as “the way for the Church” (n. 14).

In *Evangelium Vitae* (The Gospel of Life, 1995)—an encyclical on abortion, euthanasia, and the death penalty in today's world—Pope John Paul II calls attention to the millions of human beings, especially children, who are forced into poverty, malnutrition and hunger because of an unjust distribution of resources between peoples and between social classes. The Pope lays bare the violence not only of wars but of scandalous arms trade; the criminal spread of drugs; the promotion of certain kinds of sexual activity which, besides being morally unacceptable, also involve grave risks to life. He pleads with the whole world to honor the sacred value and inviolability of human life, and to refuse forms of permissiveness that trample human rights and destroy

values that are fundamental not only for the lives of individuals and families, but for society itself.

A further milestone along the path of social teaching is the encyclical, *Laborem Exercens* (On Human Work), which John Paul II issued on the 90th anniversary of Leo XIII's social encyclical *Rerum Novarum*. The Pope points out that "human work is a key, probably the essential key, to the whole social question" (No.3). He stresses that "work is a good thing...something that corresponds to human dignity, expresses this dignity and increases it" because through work, persons "achieve fulfillment as human beings and, in a sense, become more human" (No. 9). John Paul II speaks of conflicts in this realm, especially as regards property, family, trade unions, social welfare and human rights. In conclusion, he emphasizes that human labor is meant to be active collaboration with God and therefore, "in working, the human person ought to imitate God the Creator."

Pope John Paul II's encyclical, *Sollicitudo Rei Socialis* (Social Concerns, 1987) points to a widening gap between the world's rich and poor. It calls for recognition of the moral dimension of interdependence along with a concept of development that is not merely economic. This encyclical commemorates the 20th anniversary of the social encyclical of Paul VI, *Populorum Progressio*, and reaffirms the continuity of ecclesial social teaching as well as its constant renewal. Continuity and renewal are a proof of the perennial value of the Church's teaching, he wrote. He added that the encyclical aims to emphasize the need for a fuller and more nuanced concept of development according to the suggestions of "Populorum Progresso." Furthermore, the document points out the reasons for Church interest in social development; it examines the meaning of solidarity for international relations and stresses that structures of sin impede development. The possibility of selling some Church possessions to provide for the poor is raised. Some points in the encyclical are: the effects of the arms race and arms trade; the right of private property and the "social mortgage" under which it exists; the need for action by the developed nations as well as initiative in the undeveloped nations themselves.

On the occasion of the centenary of the promulgation of *Rerum Novarum*, Pope John Paul II published *Centesimus Annus* (The 100th

Year). This encyclical was written in the wake of communism's collapse in Eastern Europe and looked to new things (*rerum novarum*) influencing the social order. The Pope examined strengths and weaknesses of different forms of capitalism and the free market. He took up the themes of work, unions and wages, unemployment, profit, atheism, class struggle, freedom and private property, and expressed concern about ecology.

Possible responses to world needs

- A benevolent response through undertakings in behalf of victims of injustice;
- A socio-political response by taking action to change structures that cause and increase discrimination and poverty;
- A formative response through instruction and consciousness-raising to help put social justice into action in accordance with Church teachings.

The social teachings of the Catholic Church were never intended to be a theological textbook; they were published to effect a change of attitudes and of social conditions. Such change depends on our spreading and sharing these teachings with others in order to motivate them to insert themselves in different ways according to their possibilities.

Father Jordan and the social question

The 19th century, in which John Baptist Jordan was born, was a period of great political, religious and social upheaval. The Jordan family was struck by poverty, so John Baptist had to do all he could to help provide the necessities for survival. As a member of the Kolping Association, the young man trudged through the country on foot. In this way he acquired firsthand knowledge of the people's poverty and lack of religious instruction. In the fall of 1874, John Baptist was able to take up theological studies at the University of Freiburg. There he met some outstanding persons who were preparing the *Katholikentage* (the Catholic Days) for 1875.

Decisions of that Assembly were listed under six headings: 1) Formalities; 2) Caritas (Charities) and Missions; 3) Social Questions; 4) Christian Knowledge and Arts; 5) Associations and the Press; 6)

Teaching—the School System. One wonders if these topics inspired ideas in John Baptist or if they were a confirmation of what he already foresaw as needed. Points 2 - 6 appear in Fr. B. Lüthen's first brochure, "The Apostolic Teaching Society," which was written in Ottobeuren at the end of July 1881.

It is amazing what consideration Fr. Jordan gave to social questions in his apostolic plans. He recognized alienation from God as the deepest poverty of humankind. Touched and filled by the Lord's call, he wanted to involve everyone in promoting a love-relationship with God—that they may know you. He wanted to give a benevolent response; a formative response especially through instruction; and a socio-political response. He understood instruction and formation not only in the sense of a good school education, but as religious instruction and a wholistic formation. *Der Missionär* (The Missionary) supported social and political efforts aimed at social change in a Christian spirit. It recommended unions for craftsmen and workers. It also promoted the protection of workers and social welfare. It called Catholics to act at the time of elections and to stand up for the freedom of the Church in Germany, so that it could take action in the social realm. It insisted, too, that the government allow apostolic religious communities back into the country. It announced the founding of the People's Union and openly published Pope Leo XIII's encyclical, *Rerum Novarum*, so that its readers would have a better knowledge and understanding of social questions.

In the Founder's plan, the core-group or first degree members were not merely to engage in apostolic works. Father Jordan wanted them to mobilize people apostolically on a worldwide basis through example and apostolic universality. And so, still during the Founder's lifetime, the young Society was able to insert itself in the social sphere in the poorest areas of northeast India, in the far northwest USA, in the workers' quarters of Austria, in Ecuador, Colombia, Brazil, Switzerland, the diaspora of England and other countries.

Fr. Gregory Gasser—a social apostle

Fr. Gregory Gasser from South Tyrol was very gifted and involved in many fields. For some time he edited *Der Missionär*. He also served as general councilor, rector, and spiritual director of the seminaries in Rome. He began to feel himself called to a socially-oriented apostolate.

So great is the fire and impulse in me, he wrote to the Founder, that often I am unable to contain myself...I have compassion on the multitude.... After some hesitation the Founder permitted him to go to Vienna to take up that apostolate. On his arrival in Vienna X (Favoriten)—a district with the worst social conditions—he immediately searched out and made contacts with the labor force. He attracted thousands to his evening conferences. He spoke before assemblies of government officials, delegates and educated people, urging them to collaborate with the Church for the good of the people according to the principles set forth in the encyclical of Pope Leo XIII, *Rerum Novarum*.

Fr. Gasser wanted to unite laity and clergy, speakers and writers, organizations and willing collaborators in working together to initiate social reform. In the spring of 1909, he proposed the establishment of a grassroots union to the Austrian Central Committee. In preparation for this he did research in Germany to learn about the activity of the People's Association there. He then returned to Austria and organized courses of national and political economic science at the University of Vienna. Finally, he founded the Austrian People's Association.

If the masses today are calling for social reform, they are demanding not only a better standard of living, but also a social position with significant participation in the growing intellectual and moral sphere....They want to act on a level with other classes and categories for the promotion of culture and participation in its benefits. What happens for the people must happen through the people...instruction of the masses is necessary. Such instruction cannot consist in suppression. Social revolution is best defeated through social reform. Charity is not enough; it can heal wounds but it cannot prevent social abuse. Yet, prevention is always the best! Social rights have to be regulated. In order to participate in this regulating of rights, Catholics may not be deprived of a thorough social education and formation. They need a good footing as well as an all-around efficiency and capacity.

The social call today

If a poor person, hungry and ragged, knocks at my door, I don't ask about the person's religion or faith. What matters first is to give that person some warm soup and clothing. This was Fr. Gregory's motto. Fr. Jordan wrote

in his *Spiritual Diary*: I suspect that we can have no devout lives in the world without some active tending of the poor (I, 105). This then is an obligation for all Salvatorians—fathers, brothers, sisters and laity. Poverty has so many different faces in our streets, cities, villages, neighboring countries, and in mission areas. In the so-called “wealthy nations,” many people—especially youth—suffer from a lack of meaning, of orientation, of security. Daily we see injustice and abuse in multiple forms. We run the danger of giving up because we are only a small group of persons. Wasn’t this the situation in our Founder’s time, too? What we may have to offer and give today is not from our surplus. More often, it is from our substance. We are sending out our best forces. We are trying to give an example in building up hope and in being present to others. Apostolic zeal is urging us to take steps to heal social problems at their very roots through faith—the source of a sense of social responsibility. Mandated by our Founder, we are committed to promoting and encouraging the laity in their vocation; consequently, we share and carry out our apostolic responsibility together with them. At the same time, we all need to keep in mind that the social formation of the laity requires an authentic witness of life.

PRAYER

Lord God,

it is your will that everyone be saved

and come to the knowledge of the truth.

We ask you to send out laborers into your harvest.

Let them announce your Word courageously,

so that your Good News may radiate everywhere,

and all peoples may know you, the one true God,

and Him whom you have sent,

Jesus Christ, your Son, who lives and reigns

with you for ever. Amen.

QUESTIONS FOR REFLECTION AND SHARING

1. If a sense of solidarity is not evident in a nation, it will be difficult for politicians, even those with the best of intentions, to have laws approved which aim at a *different system of redistribution*. How could you help shape public opinion on this question—within your family, your parish, place of employment, politics, etc.? How do you assess yourself in this regard?
2. A *different system of redistribution* concerns not material values but the distribution of power and authority; for example, authority exercised by employer versus employee; by a married partner to one's spouse; by parents over their children. Share your insights on this. Is there any action you should take along these lines?
3. Reflect and share your insights on this: there is no doubt *we* cannot solve the world's great problems. However, the more persons of faith there are—who share their faith and pray together—the more will such positive development be possible.
4. Prioritize the words on the cover page in the order in which you intend to put them into action. Keep in mind that the key word is *together*.

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UNIT 3, NO. 28



MARY, MOTHER OF THE SAVIOR,
PRAY FOR US.

Illustration from title page of *Der Missionär*, January 1882

MARY, MOTHER OF THE SAVIOR

Mary in the history of the Church

Devotion to Mary, the Mother of God, developed quite early and references to her in the New Testament are always in connection with Jesus (see Mt 1-2; Lk 1-2; Jn2:1-12; 19:25b-28). Even though the Gospel of Matthew and that of Luke describe the childhood of Jesus in some detail, little is said of Mary. Also in the public life of the Lord, the Mother of Jesus is mentioned only briefly (Mk 6:3; Mt 13:55; Acts 1:14). However, scripture scholars believe that certain Old Testament greetings and expressions already allude to Mary, for example: "Rejoice, Daughter of Sion" (Zephaniah 3:14, 15b). The same with Sarah (Gen 18:2-14) and Hannah (I Sam 1:10ff;20).

The early Fathers of the Church saw Mary as the prototype of faith. Veneration of Mary progressed in the 2nd century with the conviction of her role as the "new Eve" (SS. Justin, Irenaeus). St. Epiphanius (d. 403) calls Mary "mother of the living." In 431, after the dogmatic definition of the divine motherhood ("Theotokos," God-bearer) at the Council of Ephesus, veneration of Mary spread. She was always considered as the way that leads to her Son: through Mary to Jesus. During the Middle Ages, Mary stood out as the example of Christian life and faith. During the Reformation, Marian devotion came under attack. Though neither Luther nor Calvin totally rejected the veneration of Mary, they limited it to imitation of the humble, obedient Virgin Mother of the Gospels (as type of the believing Church). The Council of Trent cleared away exaggerations and defended devotion to Mary. The Second Vatican Council dedicated the last chapter of its Dogmatic Constitution on the Church to "The Role of the Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church" (LG Nos. 5 -69).

Significance of Mariology

God does not deal in abstractions; God communicates through persons and events. All significant events of salvation history have been communicated through individual persons of faith. So it was with the Mother of Jesus. Through her "yes" she personified both Israel and the

Church (See Lk 1:45; 11: 27). Adoration belongs to God alone, while Our Lady and the saints are exemplars of faith and holiness for us. Beginning in the 4th century, devotion to Mary (which is synonymous with “cult of Mary”) was celebrated liturgically. The well-known prayer: We fly to your protection, O holy Mother of God also dates from this period. In the 11th century, Mary began to be addressed as Mater misericordiae (“Mother of mercy”). By 1135, the Salve Regina (“Hail, Holy Queen, our life, our sweetness and our hope”) became a prayer of the people. A number of Marian feasts were introduced in the liturgy in the late 14th century. The prayer of the Angelus, the Stabat Mater, and the Rosary followed. Marian shrines sprang up about this time and pilgrimages were made to such shrines. In 1854 Pius IX proclaimed the dogma of the Immaculate Conception of Mary, and in 1950 Pius XII proclaimed the dogma of Mary’s Assumption into heaven. After the Second Vatican Council, there was a slight decline in Marian devotions, as the Dogmatic Constitution on the Church, (Lumen Gentium) exhorted the faithful:

Let the faithful remember that true devotion consists neither in fruitless or passing emotion, nor in a certain vain credulity. Rather, it proceeds from true faith, by which we are led to know the excellence of the Mother of God, and are moved to a filial love toward our mother and to the imitation of her virtues (No. 67).

In 1974 Paul VI published the encyclical *Marialis Cultus* (Veneration of Mary), and in 1987 Pope John Paul II published *Redemptoris Mater* (The Mother of the Redeemer). In the latter, the Holy Father emphasized the cooperation of the Mother of God in the work of salvation of her Divine Son. He encourages the Church—the People of God—following her example, to cooperate “unceasingly with the work of salvation accomplished by Christ, her Son” (49). Catholics believe in the dogma of the Immaculate Conception, in Mary’s divine motherhood and perpetual virginity, and in her assumption into heaven. We can best love and venerate Mary by imitating her faithlife and her docility to the Holy Spirit.—Practices of Mariology differ according to culture, nation, mentality, education, life situations, etc.

Mary in the life of the Founder

Mary had a special place in the life and work of our Founder. As a young man, John Baptist did a charcoal sketch of Our Lady, which is preserved in the Postulation Archives in Rome. During his time in the Middle East in 1880, Fr. Jordan visited Mt. Carmel where he sought Mary's help for his foundation plans. From the very beginning, he regarded Mary as the patroness of his work. Both foundations—the Society (1881) and the Sisters (1888)—began on December 8, the feast of Mary's Immaculate Conception. From the very first issue of *Der Missionär* in January 1882, the periodical always pictured Our Lady (see the front page of this issue) in some form or other on its cover page. Father Jordan chose as his religious name, Francis Mary of the Cross. All Salvatorian brothers and sisters took "Mary" along with their religious name (until after the Second Vatican Council, when some members chose to return to their baptismal name).

Father Jordan expressed his love for the Mother of God in several ways. He was greatly devoted to praying the rosary and is remembered as having prayed it "almost continuously." The first Saturday of each month and the Liturgy of every feast of Our Lady were always celebrated festively. Since the time of the Founder, a life-size statue of Our Lady of Sorrows has a prominent place in the General Motherhouse chapel in Rome. Father Jordan always kept a statue of Our Lady of Lourdes on his desk. He would write his petitions on small slips of paper and place them in the statue's hands (cf. Unit 2, No. 11). The establishment of each new foundation—usually named "St. Mary's College" or "St. Mary's Convent,"—generally took place on a Marian feast. The Founder hoped for financial help through his so-called "Mother of God's penny." On the feast of Mary's Assumption, 1911, the Founder received the joyful news in Hamburg that the Sisters' Congregation had been granted papal commendation (*Decretum laudis*, cf. SD III, 19).

Under different titles, Mary was always the patroness of the various forms of membership within the Society (See DSS IV, pp. 147-151):

Salvatorian Fathers and Brothers	The Apostles and Mary, Queen of the Apostles
Salvatorian Sisters	Mary, Help of Christians
The Third Order	Mary, Mother most Admirable

Academic and Scientific
Collaborators

All Collaborators

Angel Sodality

Mary, Seat of Wisdom

Mary, Help of Christians

The Angels and Mary, Queen of
Angels

The Founder often took up the theme of Mary in his conferences to the community as well as in his letters. Many entries in his Spiritual Diary also witness to his love for Mary and his confidence in her.

Mary, conceived without sin, pray for us who have recourse to you (SD I, 27).

Introduce the rosary; it will be the remedy for so many evils (SD I, 64).

Once in a dream, as I was being pursued with reason by a great number of persons and I was fleeing, Mary, with the child Jesus in her arms, appeared to me in glorious splendor. She looked at me so lovingly that I sank to my knees, ready to let that persecution break out over me (SD I, 121)

There are two moving entries in the Spiritual Diary, which our Founder made in that painful year of 1885, when he had to renounce the direction of the first Sisters' Community without opportunity to justify himself.

Wrestle with God, insist with him, pester him, and indeed do the very same with his beautiful Mother, Mary, because this pleases them, and they rejoice over your importunity (SD I, 183).

Every day pray most earnestly to God and to the most Holy Virgin, and do not cease, so that you may offer to your beloved Bridegroom, Jesus Christ, a large family of both sexes, pleasing and acceptable to God, numerous as the sands of the sea and as the stars of the sky...(SD I, 184ff).

Let it be done to me according to your word (Lk 1, 38), Mary said. It happens often enough that we have to let others come and not only take over

our work, but also carry on in a different manner. Toward the end of his life, due to ill health, the Founder declined re-election as Superior General. He trusted, prayed, and let Fr. Pancratius Pfeiffer and his council take the needed decisions. On September 8, 1918,—the feast of the Nativity of the Blessed Virgin Mary—whom Father Francis Jordan had always venerated and to whom he had fervently prayed, Our Lady came to gather up his soul and present it to God our Savior.

The Rosary

This prayer form is both vocal and meditative. It consists in the recitation of 15 decades of Hail Marys each preceded by an Our Father, followed by a Glory Be to the Father, and accompanied by a meditation, called a mystery. The fifteen mysteries focus on the incarnation, sufferings, and glorification of Christ. They are a compendium of the life of Jesus and Mary. Frequently, only five decades are prayed and one focuses on the five joyful, sorrowful, or glorious mysteries. According to tradition, Mary appeared to St. Dominic when he was working among the Albigenses. She gave him the rosary and instructed him to preach it. She promised that his apostolate would be greatly blessed, should he do so. Through the centuries the Popes have encouraged the prayer of the rosary, especially Pius V, Leo XIII, Pius XI, Pius XII, and John Paul II. Those who pray the rosary, walking in spirit with Jesus and Mary, grow in appreciation of the mysteries of salvation and receive strength and blessing for their apostolic life and ministry.

The Founder and the rosary

There is a little story about the Founder and his rosary. In Drogens, Switzerland, the Society directed a home for neglected boys. One day some of the youngsters decided they would find out if the “holy” priest really prayed the rosary “almost continuously.” Each brought his table dessert, a cup cake. The boys put them together for the one among them who would discover Father Jordan without his rosary. They all tried to meet him, wherever possible. But each time they met him, they noticed that he changed his rosary from his right hand to his left in order to offer them a friendly hand. There was no way to meet him except with his rosary. So, in the evening, each lad took back his own cup cake. (See Fr. Joseph Lammers SDS, *The Prayer Life of Fr. Jordan*, Helmond, 1957, p. 52.)

PRAYER

O Mary!

O Virgin!

O Mother of God!

O Queen of heaven!

O holy one! O immaculate one!

O my Mother and Queen!

I know not how to praise you, O my helper!

I feel far more than I can express in words.

SD 196, -4

QUESTIONS FOR REFLECTION AND SHARING

1. Read through the Marian prayers and songs in your missalette, or in the parish prayer/songbook, or in some other collection. Reflect on the texts. You might like to share your insights in the next session.
2. For Father Jordan to pray the rosary was as natural as breathing; he prayed it continuously. What does the rosary mean to you?
3. At the age of 17, Mother Mary wrote a poem *To the Mother of God*; at age 60, she wrote her last poem entitled, *Candlemas Day*. Read both poems and try to discover the message in each.

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UNIT 3, NO. 29



GIVE US THE GRACE

Illustration from Gurk Aktuell, No.3, 1993

**GIVE US THE GRACE
TO GLORIFY YOU ALWAYS AND EVERYWHERE AND
TO MAKE YOU KNOWN, O HOLY TRINITY,
FATHER, SON, AND HOLY SPIRIT**

The Sisters of the Divine Savior (Salvatorians) throughout the
world recite this prayer several times every day.

What is grace?

Grace is simply God's love, God's presence. Grace is God interacting with us. With infinite goodness and love God approaches every single person and, without condition of any kind, offers every person friendship and help. God offers life, fullness of life in communion and in union with him. God accompanies each of us along the way to this goal. Though we may deny him, he remains faithful, for God cannot deny himself. Again and again He forgives us, helps us to a new start, and offers fullness of life anew. God's goodness and loving kindness culminate in the gift of Jesus Christ. In the Person of Jesus, God himself has taken on human life in order to be our brother and to receive us into his own divine life.

God's grace is a gift which calls for response. Grace challenges our human freedom. God does not simply overwhelm us with his gift; rather, God asks us to work together with him. When we respond to God's request for collaboration, we ourselves become a manifestation of grace for others. By the grace of God I am what I am, and his grace toward me has not been in vain (1 Cor 15:10). Living a graced life, we can accept our weaknesses and powerlessness, our limitations and our emptiness. My grace is sufficient for you, for my power is made perfect in weakness (2Cor 12 :9). Mother Mary experienced this. On November 2, 1886, she wrote to Father Jordan from Neuwerk: When, Rev. Father, when will God's call really reach us now, so that we may be able—at least as the gravel bed—to contribute to the new Sisters' foundation! (APS-E602).

According to an old theological principle, grace builds on nature. In other words, grace meets us at whatever point we are in life; so each of us can build up or help smooth out our own foundation.

A basis of self-esteem

Integrity, honesty, a sense of responsibility, readiness to insert oneself, and love—these qualities radiate from persons who know themselves to be accepted and loved. They have a positive awareness of their worth as persons and they realize that the world is somewhat richer because of their presence. They recognize their talents and their strengths; they are also able to ask others for help. They have a capacity to receive, like jugs and pitchers that receive water from a well (see front page of this issue). Such persons accept themselves; they have a healthy self-esteem. In the same way that they regard themselves, they tend to consider and judge the values of others. They inspire confidence and hope. They are able to face others openly and without prejudice. These persons undergo negative experiences and moments of crisis—just as everyone else does—but they take time to reflect on their experiences. Reflection enables them to recognize such happenings as passing, which is a help in overcoming them. They are also able to talk about their experiences with someone else and, in this way, to become objective about them.

Other people spend a lot of time—somewhat in the condition of an “almost empty jug.” They tend to consider themselves of little worth. Usually this goes back to their childhood when they suffered a lack of love and attention. They always expected the worst and often brought it upon themselves. Then, in order to protect and defend themselves, they hid behind a wall of mistrust. In this way, they made it difficult for others to come close to them, and their philosophy of life is one of isolation and loneliness. The natural consequence is fear. Fear inhibits and obscures their view.

All of us received a sense of healthy or of low self-esteem from our family. Our schooling and later life experiences may have broadened us to some extent, but basically our fundamental tendency grows stronger. Since we learned and acquired a sense of self-esteem, or a lack of it, through our upbringing and schooling, this can always be taken up again and relearned. People can mature. They can seek and accept help and change their lives radically.

The Founder—open to grace

Our Founder's profound trust and confidence in the grace of God runs through the four books of his Spiritual Diary like a golden thread. Quite early on he wrote: At all times be zealous and courageous, as if you had entered this world just created by the dear God and endowed with holy grace, and as if you had to go through only one day here on earth as a trial for eternity (SD I,). In the fall of 1885, he noted: Divine Providence created me (SD I, 185). He wrote this just after the painful separation of the first sisters' community from him—a time of great tension and disappointment. Trusting in God's power and help, he could conclude: Confidence is the most glorious homage which you can render to God, and it will be the measure of graces which you receive. They will be given to you in proportion to what you have hoped for (SD IV, 22).

The last years of the Founder's life were marked by poor health and extremely painful experiences. These obscured his greatness and grace-filled closeness to God. He was exposed to the criticism of some of the members and suffered deeply under slanderous press releases of a former member of the Society. Many members of the Society and Congregation, having much deeper understanding, suffered with him. Fr. Konrad Hansknecht who was in Einsiedeln, Switzerland, for the International Marian Congress in August, 1906, wrote to Fr. Bonaventure Lüthen, expressing the esteem of many of the participants there for Father Jordan.

I consider myself particularly blessed that on this occasion I was able to speak so much with the Venerable Father. More than once I had to take to heart what was so well said: You are to be envied to speak so much with the Venerable Father.

...Bishops and Archbishops and other high prelates show the Venerable Father great esteem, honor and love and should we, the spiritual sons of the Venerable Father trail after them in giving him our love, esteem and honor?

..No one, least of all myself, could ever say that. And all the Reverend Fathers and Brothers would agree with me. Please God, we humbly pray, He will give us His grace to do that. I have received a living picture during the Marian Congress at

Einsiedeln—in which the Venerable Father and I took part along with Archbishops, Bishops and other highly placed people of just how much our most Venerable Father is loved and honored by the dignitaries.

As we arrived at the Abbey of Einsiedeln toward evening on the 17th of this month, the room of the Reverend Father Rector with a small anteroom had been prepared for our Venerable Father. At the door of the room there was a sign in big red letters: “Most Reverend Francis of the Cross Jordan, Superior General of the Society of the Divine Savior.”

Soon afterward it was time for supper and on this occasion our Venerable Father met with all the important guests and the Abbot of the monastery. The warm greetings he received here are very difficult to describe in writing. One would have to see with his own eyes the honor and love these great people who know the Founder have for him.

Scarcely had our Venerable Father entered the dining room, when the Most Reverend Archbishop of Bucharest approached him and greeted him as only one friend can greet another. In just such a manner an Archbishop from Brazil spoke with our Venerable Father; then came the Bishop of Chur, Archbishop Jaquet of Freiburg, his Royal Highness, Prince Max von Sachsen, the Most Reverend Abbot of the Monastery, and many other great people showed by their behavior how greatly they esteem the Venerable Father.... Reverend Founder had his place at table near the bishops and Prince Max von Sachsen. At every meal the Venerable Father was at his usual place but every time there was someone else at his side to talk to him.

...Cards were passed out at table which indicated when and where each priest would celebrate Mass. Without anyone saying a word, the 7: 30 morning Mass was always signed up for our Founder in the Chapel of Our Lady of Grace. They gave him the best place and time. The next half-hour was reserved for the Bishop of Chur, who always came early to participate in our Founder’s Mass.... I have shared all of this

so that we do not lose these and many other wonderful memories of our Reverend Father. All the more, let us rejoice to be his spiritual sons and humbly pray to God and Our Lady to make us worthy of this grace..." (AGS, C - 12, 23.2., pp. 14-20).

At Drognens, Switzerland, our Founder noted in his Spiritual Diary on August 1, 1906: ***Do we desire success? We shall obtain it if we await it solely from grace without ever neglecting the cooperation which God asks; and ordinarily, it will be all the greater in the measure that it brings us less praise and is born in contradictions, in the shadow of the cross*** (SD II, 10-101).

PRAYER

Sanctify us, we pray,

Lord, our God and Savior,

and make us worthy of your holiness.

O King and Ruler of all tribes, peoples and nations,

we ask you to call as many as possible into our Family.

Sanctify them so that, filled with apostolic spirit,

they may bring forth rich fruit among their people. Amen.

Father Francis of the Cross Jordan
(APS, G7, 5.5)

PRACTICAL EXERCISES TO OPEN ONESELF ALWAYS
MORE TO GOD'S GRACE

Pay attention to your feelings.

What do you feel? When?

What happened before? During? And how long did you feel it?

What led to the moment in which you could recognize your
feeling?

With regard to some situation that cannot be changed, go back
to when it started, face that, close it, dismiss it.

Every night, review the passing of the day like a silent film,
without evaluating or judging it.

Merely observe it.

Be present to it and come to peace with it before God.

Breathe in and let your thoughts and images come and go.

Accept the day's happenings. And thank God for his loving care
and presence.

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UNIT 3, NO. 30



Illustration made by three Belgian novices in Heverlee, 1983.
Commentary in *Annales XII*, No. 7, 1985, English edition p. 15

OTHERS WILL COME...

It was quite different

During the last days preceding the Founder's death in Tafers, Fr. Pancratius Pfeiffer stayed at his bedside as much as possible. World War I had begun. Most of the confreres had been called to military service. Father Francis of the Cross was in great pain. He had difficulty speaking. His last words sum up his life and are a heritage for all Salvatorians:

Remember this: God's way are not our ways and his thoughts are not our thoughts. We need to let ourselves be guided by Providence and take care not to cross it. Many have lost patience and have stopped along the way. A solution will finally be found for those who persevere. The good Lord will make everything turn out right. Others will come; they will remember our suffering and continue our work.

Surely, many things turned out differently than what the Founder had planned, had hoped for and begun. From his foreseen "umbrella-organization," involving men, women and youth of every walk of life and profession—the so-called grades or degrees of the Apostolic Teaching Society—there developed the canonically recognized Society of the Divine Savior, the Congregation of the Sisters of the Divine Savior and the separate Congregation of the Sisters of the Sorrowful Mother. The lay movement had to be dropped because of a lack of members to take up leadership in promoting and guiding it, though contacts with benefactors and subscribers to the Society's publications continued. The Founder had to travel frequently for the visitation of the many foundations. The promising and fruitful mission in India was badly shaken by the earthquake in 1897, and again, when the Salvatorian missionaries were expelled from the country on account of the first World War.

It is quite different now

A hundred years later, Father Francis Mary of the Cross Jordan and his pioneers were at the center of interest in India again, this time because of the centenary celebrations. The Salvatorians had laid such a good Christian foundation among the people there, that the Salesians who came later could take up the work of evangelization without difficulty. Today, native Salvatorian Fathers, Brothers and Sisters in India are continuing to proclaim the Good News of Jesus the Savior of the World to all.

If we could gaze one hundred years into the future, what would we foresee? Death and resurrection here and there? The Founder was convinced that his “work” would succeed, even if he would not be able to return alive from his trip to the Middle East. He was convinced because God had called his “work” into being and this “work” was God’s will. We are going through a period of trial in our times, especially since the number of our members are decreasing in several countries. Nonetheless, we can still trust: Others will come. But they will really be “others”; they will be different—completely different. They will think differently, plan differently, pray differently, work differently, live differently, dress differently. Will we stand with them in this? What will matter is that we are able to “let go,” as the Founder “let go,” so that the old can give way to make new life possible.

We need to be persons who have truly developed our spiritual life and have grown. We need to be well-balanced and at peace with ourselves. Our work and activities are not primary; what matters is our being. At every stage of life we will find ourselves caught in continual tension between our strengths and our limitations, between our personal gifts and our personal poverty. A peaceful balance and harmony between these two poles leads to interior unity. Such unity frees a person to approach others and to be for others. Often we will discover that those whom we approach become a sign for us, even if perhaps they don’t have much to show by way of works.

Others will come

New members will come both for the Society and the Congregation—novices, priests, brothers, sisters. They will come at the “right time” because the Lord of all Time will make his loving call to follow him

heard for the sake of his Church which in the course of the centuries has more than once experienced purification and renewal. But other persons will also come—lay Salvatorians: men, women, youth, children, the elderly, the sick, and the suffering.

They will say: “Let us go with you, for we have heard that God is with you” (Zech 8:23). They will carry on the work. And they will announce the Good News if we empower them, and if we share with them all that we are and have, including our limitations and our needs.

Today more than ever spiritual-minded persons feel the need for some form of community and opportunity for sharing. A religious community is not a residential community where friends or like-minded persons come together or engage in a common endeavor. The religious community must be a community of persons of faith. Brought together, brothers and sisters in the Holy Spirit, they believe that they have been called to form a community of faith; to live out this call together in a completely wholistic way; and to call others to deepening faith. As a believing community, the members are to be permeated with the experience of God. Faith grows with the person. And each person grows within his or her particular situation. All members, individually, are challenged to a vital confrontation between their experience of God and their experience of the world. In this way their faith in the living God is always new, always dynamic. A living community needs well-provided spaces of time for one another. It needs to celebrate liturgy and common prayer together. It needs to honestly face conflicts and work them through.

Each member has to know: If I am not present, the community suffers. And every member of the community needs to be aware that community in itself is an apostolate and contributes directly to evangelization. The outstanding sign that the Lord left to his brother-sisters community is this:

“By this will everyone know that you are my disciples,
if you have love for one another” (Jn 1 : 5).

PROVIDENT LOVE

Words from Father Jordan's Diary
Music by Sr. Miriam Cerletty, S.D.S.

R/ In his prov - i - dent love — God has cre - la - ted me!

1. As long as there _____ will be _____ a corner in _____ the world
2. Be a true _____ apostle of Je - sus Christ!
3. Resound mightily like _____ a trumpet that every creature may hear!
4. Be urgent _____ in season, Be urgent out _____ of season!

1. where God is _____ not loved, — I _____ could not
2. Carry the word _____ of God to the ends _____ of the
3. Fly like _____ an eagle! As an angel summon _____ all the
4. Convince, entreat, _____ ex - hort in un - failing pa - tience and

1. rest. (1.166.6)
2. earth. (1.182.3)
3. living _____ to labor for Christ the Lord. (1.190.2)
4. teaching, _____ and trust _____ in the Lord. (2.116.3-4)

Number indications: E.g. 2.116.3. "2" indicates book II of the Spiritual Diary;
"116" indicates page number; and "3" indicates third entry on that page.

PRAYER

Heavenly Father,

pour out your Holy Spirit

on every member of our Salvatorian Communities

so that we may be sanctified in truth.

Grant that we may be faithful to the will of our Founder

to follow Christ in unity as true apostles,

and burn ardently

that all may know You, the only true God,

and Jesus Christ, whom you have sent.

Amen.

QUESTIONS FOR REFLECTION AND SHARING

1. How do I respond to situations in which things turn out differently than I had hoped or planned?
2. What do I need to change in myself, or try to change in my community, so that others can feel at home among us?
3. Take some time to reflect on your place in your family, in your community. Write down what you contribute to your family, your community—conscious that you are an irreplaceable member.
4. Memorize one or two verses of the song—"In His Provident Love"—and try to make them truly your own.

ADDITIONAL READINGS

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