

# POSTULATION SALVATORIAN P R E S S

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## Introduction

**T**he current issue of the Postulation Press has reached your hands on the 125th anniversary of the foundation of the Society of the Divine Savior.

The last year, which witnessed the first Salvatorian General Chapter in the New Millennium, was abundant in significant events concerning the Cause for Beatification of our Venerable Founder, the Servant of God Father Francis Mary of the Cross Jordan. The implications of the actions that were undertaken during that time have found their echo in the material published in the current issue.

Among of the most significant events concerning the Beatification Process of our Founder was the completion of his biography (Vita documentata), which is over 2600 pages long. This biography constitutes a part of the Positio, the documentation that is being prepared for the Holy See. On Father Jordan's birthday, June 16, 2006, we gratefully put a copy of his biography - as our gift - on his tomb in the Motherhouse.

We rejoice over the fact that on the 125th anniversary of the foundation of our religious institute we were able to have the entire Positio (4000 pages in 4 volumes) printed and to submit it to the Congregation for the Causes of Saints. That event marked a very significant stage in the ongoing process of beatification in that, from now on, the procedures concerning the cause of Father Jordan rest in the hands of the Holy See.

The material included in the current issue of the Postulation Press comprises also information from the process on Father Jordan's continuing reputation for holiness. The process in question was held by the Vicariate of Rome. On the following pages, you will also find information on the work of the historical commission appointed by the Vicariate of Rome which confirmed the authenticity of the documents used in the preparation of the Positio. From the reports, you can also learn about the process, just started in Savannah (USA), concerning an alleged healing miracle through the intercession of Father Jordan.

The included material additionally comprises profiles of the Founder which, as always, can be helpful for use in particular provinces in order to make the person of the Servant of God Father Jordan more familiar to those with whom members of the Salvatorian Family happen to live and work.

In the concluding part of the Postulation Press, we have briefly referred to the most significant visits made during the last year to Father Jordan's tomb in our Motherhouse in Rome. Among them were: the visit of the



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Ambassador of the Republic of Poland to the Holy See, the visit of a group of lay salvatorians from all over the world who participated in the historic first International Meeting of the Lay Salvatorians held in Rome, as well as the visit of the General Chapter of the Salvatorian Sisters.

Let me, also on this occasion, appeal to the superiors of the particular administrative units and to those responsible for the promotion of the person of the Servant of God Father Jordan to undertake the task of translation of the current issue of the Postulation

Press into your particular languages. We ask that any translations be sent via e-mail to the Generalate so that we can put them on our website.

We wish to encourage each of you to zealous and devoted prayer for the rapid beatification of Father Jordan and for even more intense pleading through his intercession. We ask all of you to inform the Postulation Office about cases of healing and graces from God obtained through the intercession of our Founder.

*Fr. Bronisław Jakubiec, SDS*

## STATE OF THE BEATIFICATION PROCESS

### REPORT OF THE POSTULATOR TO THE GENERAL CHAPTER

#### **Together with our Beloved Father, Founder and Servant of God - towards a true human and Salvatorian life**

##### *The basic statement*

I would like to speak to you on behalf of the Postulation team together with my closest collaborator and Vice Postulator, Prof. Stephan Horn SDS, on where we are with the Beatification Process of our Reverend and Beloved Father and Founder, Servant of God, Father Francis Mary of the Cross Jordan by using two pictures. If we look at the whole Beatification Process as the 'heart' of our mission, I want to say that we have entered the 'atrium cordis'. The other picture represents a clearer image of what I want to tell you. We can compare the whole Process to the way in which our Reverend Father walked every day from our house to the basilica of Saint Peter. All my predecessors in the Postulation continued the Beatification Process of our Founder from its beginning in 1942, walking through the square of Saint Peter to the altar located in the center before the entrance to the vestibule of the basilica. Our principle goal was to prepare the 'Positio' requested by the Congregation for the Causes of the Saints. In the last six years we have prepared the requested 'Positio' and entered the 'vestibule' of the basilica of

Saint Peter. In this manner we can sincerely state that the task entrusted to us has been completed. We have in our hands the visible fruit of our hard work. The saintly life and the presentation of the virtues of our Founder demonstrated in the 'Positio' permit us today to see the open door to Saint Peter's basilica. This basic statement is very optimistic but, and at the same time, very realistic. In reality we have completed the first but very important stage: we have presented the holy life of our Beloved Father Jordan to the highest Church authorities in the manner demanded by the rules for the Process of Beatification.

##### ***The main characteristics of the holy life of our Beloved Father and Founder emerged from the work of the Postulation***

The last six years have demonstrated the hard work and determination that brought us here today. Our work shows clearly the apostolic sanctity of our Founder. It is important to note how fascinated zealous Christians are by the life and the spirituality of our Founder. Because of this, we are more and more convinced that the holy personality of our Father can be very important for many people. Our Founder is not only God's gift to the Salvatorian family but he is a real gift for the whole Church. This statement should be a significant stimulus for us, his spiritual sons, but also for his spiritual daughters and for all members of the Salvatorian family, to enter more deeply into his spirituality, to assimilate this spirituality as our own precious spiritual diamond and to share with others

our personal relationship with our saintly Founder. He was considered a saint during his life and his 'Fama Sanctitatis' was the basic premise to introduce his Process of Beatification. If his Beatification is to be sown on fertile soil, it is now our sincere duty to make Father Jordan more known to many Christians. Why should we do this? If we are convinced about his saintly life, we should do it without hesitation. Some characteristics of his saintly life can be helpful to us in order to bring his very rich Christian life to many of our brothers and sisters in the world.

**F**ather Jordan became more and more a true reflection of Jesus Christ through his vocation and his life. In his untiring contribution to Christ's concern for the salvation of all people we see the universal dimension of Jesus Christ's work for the salvation of humanity. Father Francis Mary of the Cross with his fundamental premise 'All for the greater glory of God and for the salvation of souls' testifies to the care of the good Shepherd, who looks after all his sheep to ensure no one is lost. Our Founder reached the high point of his apostolic vocation in his contemplation of the evangelical words: 'This is eternal life, that they may know you, the one true God, and Jesus Christ, whom you have sent' (Jn 17: 3). In this manner, he became the 'instrument of Christ' through the activity of the Holy Spirit so that we and many Christians could discover how to be an Apostle and how to participate in the fundamental concern of Jesus Christ for the salvation of all people. Father Francis helps not only his spiritual sons and daughters but also many Christians to discover that they can witness to their faith in all dimensions of life: in the family, in school, in education, in mass-media, in social and charitable work, in the arts and sciences, in short, in any situation and any type of work. As a Founder, Father Jordan became a great spiritual guide for his spiritual children. His spiritual way is reflected in his Spiritual Diary and also in his Chapter Talks. These two books may be considered basic spiritual sources that can lead all Christians to apostolic sanctity. With his experiences of weaknesses, internal darkness, adversities and difficulties of various kinds, Father Jordan can be for many Christians the encouragement of how to trust in God's grace and how to believe in the possibility of doing something great for His Kingdom.

Certainly God led Father Jordan on his way to apostolic sanctity. His vocation became more and more

clearly determined on this spiritual way and, consequently, Christ's figure also became more strongly imprinted in Father Francis. Humility became an important part of his spirituality, a humility expressed in his willingness to accept the grace of his vocation with joy and gratitude and to persevere in his mission. Another important aspect of his spirituality was faith that God fulfills His promises and listens to anybody who invokes Him with great trust. As a result, Father Jordan was ready to live radical apostolic poverty and to take on his shoulders all kind of sufferings for the sake of God's Kingdom. We also see which sources fed and sustained his apostolic zeal: the joy which resulted from his meeting with Jesus Christ in Holy Communion and during adoration; meditation and contemplation on the Passion of his Divine Master; the joy resulting from his relationship to Mary, Mother of the Savior and his mother; love and obedience towards the Catholic Church, above all towards the Holy See. It is evident how Father Jordan, in his care for his spiritual sons and daughters, became a man of kindhearted openness, of patience, and how he was so willing to forgive. He demonstrated these characteristics mentioned above when he was confronted with many difficulties, adversities and disillusionments.

**T**he main characteristics of the holy life of our Founder presented above were discussed and shared with my closest collaborator, Fr. S. Horn. Many of our Salvatorian fathers, brothers and sisters who personally knew Jordan told us about the virtues of Father Jordan. Successive Salvatorian generations became aware of the saintly life of our Beloved Father and Founder. But now we can add something very precious to our common spiritual heritage. I want to personally share with you some other significant remarks which come from my heart.

**T**he preparation of the 'Positio' coincides in a providential manner with the words which were chosen as the motto for this General Chapter: "Together for Life!" It is Father Jordan himself who wants to help us understand more deeply the value of life. During the debates of this General Chapter, you are given the possibility to discover once again the value of human life and, on the basis of human life, the value of our Christian and religious life, that is to say, Salvatorian life. During our six years of work in the Postulation we tried to bring together the common Salvatorian

understanding of Father Jordan through the years and the ‘picture’ of our Founder which came from our work together. Certainly, other Salvatorians offered us beautiful testimonies about the ardent apostolic heart of our Founder who looked for every ‘human being’ in order to enlighten him about eternal life. In other words, he strongly desired that all our brothers and sisters be saved. The spiritual children of Father Francis testified about his saintly life, about his constant and fervent prayer, about his trust in Divine Providence, about his exemplary religious life rooted in the evangelical counsels. His life was lived in exemplary evangelical poverty, in great purity of heart and perfect obedience, revealed above all in his attitude towards Church authorities. But our older Salvatorian fathers and brothers also told us about his poor health and resistance to stress. They often saw his scrupulosity, anxiety, and uncertainty in taking decisions. They believed that he was too fast in his decisions regarding newly set up foundations where his spiritual sons were deprived of his support and suffered the lack of financial means. Many Salvatorians were convinced that his behavior resembled the behavior of a choleric person. And many of them suffered together with him in the period in which he was under the vigilant eye of Church authorities, above all during the long period of Apostolic Visitation which took place in our Society from 1894 to 1913. The dynamic and rapid development of the Society of the Divine Savior at the beginning of the new, twentieth century complicated the solution to the urgent problems which emerged at that time. The stability of the Apostolic Prefecture in Assam and of other Salvatorian communities in the world as well as the financial and educational problems inside the Society revealed the tension between ‘authority’ and ‘institution’ in the life of the Society of the Divine Savior. The Founder paid the highest price for his faithfulness towards his ‘charisma.’ He constantly defended his life’s maxim: always to do everything for the great glory of God and for the salvation of all souls. But everyone expected from Father Jordan the ability to be a good and experienced ‘General Superior.’ His spiritual sons wanted to force Father Jordan to bring in necessary reforms and quickly perceived him as ‘General Superior.’ They didn’t accept the fact that the fruits of different decisions can be visible only after a very long period. This vision of Father Jordan as ‘General Superior’ disfigures the way we perceive our Founder today. For future generations of Salvatorians the Founder

became a meticulous and anxious man, irresolute in his governing, almost hopeless in financial affairs and incompetent in administration.

Our protracted work in the Postulation let us put forward a more balanced picture of Father Francis. The critical biography (‘Vita Documentata’) of our Founder prepared for the Congregation for the Causes of the Saints is based on a rich variety of sources. The testimonies given by the Salvatorian fathers, brothers and sisters, put together with a great number of historical sources and a precious study of the handwriting of our Founder (‘graphology study’), permit us to state the following:

The human life of our Founder is newly presented in a very delicate and precise manner. During the years of our work we saw that the life of our Reverend Father was very beautiful, admirable and exemplary for all members of our Salvatorian family. His life should be made available to other people. Father Jordan grew up in great poverty and simplicity, deprived of basic necessities in his childhood and in his youth. He inherited in his mother’s womb her high level of preoccupation and anxiety regarding the maintenance and the future of the family. John Baptist Jordan was a very lively, passionate man who walked an uncommon path in his internal and human transformation. During his studies at the University in Freiburg he was ‘passionate, almost phlegmatic.’ He displayed at that time a very rich personality which was balanced and easy going. Between the years 1902-1908 he became ‘passionate, almost choleric.’ It was the period in which he suffered the most. Father Jordan became ‘passionate, almost choleric’ because he used so much energy to overcome numerous difficulties. But he didn’t use his energy against people. He defended the founding inspiration of his new apostolic undertaking. Father Jordan, freed in 1915 from the office of General Superior, became in the last years of his life in Freiburg, Switzerland, ‘passionate, almost moderate,’ a truly saintly man. The way in which our Founder progressed in his human development can be a significant example both for us and others. His life is a visible testimony to how he wonderfully and constantly collaborated with Divine Grace. We see that his personal sanctity is based on his ‘humanity,’ which he willingly accepted. He accepted the fact that he was of poor health and easily prone to stress. He admitted with great humility scrupulosity, anxiety, and uncertainty which were a part of his person-

ality. In our time when young people have no courage to make important life decisions, Father Jordan is a beautiful example of how fruitful life can be even if one is tormented, weak and anxious. The beautiful and rich human life of our Founder is today a great challenge for all of his spiritual sons and daughters. His life makes us think about our own lives, what we are really doing with our lives, and whether or not we appreciate the gift of life.

The comments about the ‘human life’ of our Founder lead us to his spirituality. Today we can appreciate in a different way the Christian and religious life of our Founder. The beginning of the spiritual life of John Baptist Jordan was marked by a very profound spiritual experience which was his first Holy Communion. The years of his studies at the University in Freiburg were a particular time in his life when God led him towards a ‘dark night of the soul.’ The text which Father Jordan wrote in Smyrna can justly be called his first ‘Rule.’ The ‘Rule on the Apostolate’ which was created together with the first religious rule in the sanctuary of Einsiedeln in July of 1883 can be treated as the ‘Magna Charta’ of all our apostolic efforts. The constitutions written by our Founder, his ‘Spiritual Testament,’ the events like the exorcism performed by Father Jordan on Brother Felix Bucher, the ‘Spiritual Pact’ on All Saints’ Day (1891), his touching piety – all these constitute some of the ‘spiritual characteristics’ of our Founder which should now be recognized and truthfully introduced into our lives.

***By Venerating the Servant of God we make his life more available to others***

We return once again to the picture which I used at the beginning of my talk. We stand with the Beatification Process of our Founder in the vestibule of St. Peter’s basilica. We see the open door and the great and magnificent altar over the tomb of St. Peter inside the basilica. We are aware of the fact that we need some years more to come closer to the altar in the basilica and celebrate the Beatification of our Founder. We are also aware of the fact that his spirituality and his charisma should have a more profound influence on the life of all our Salvatorian communities. If we want to bring his holy life more decisively to communities of lay people, to priests living in dioceses, we need to become very conscious that the years of immediate preparation for the Beatification

of our Reverend Father and Founder are a grace filled time for us. If we are praying for the Beatification of Father Jordan by the Catholic Church, we should do everything to conform our lives with the life of our Founder. Father Francis himself directs to all of us his cordial appeal that we see his spirituality in its profoundness and its extensiveness in order to shape our lives according to the Rules given by him to us. He touches our hearts so that we acquire a new identity. This new Salvatorian identity is not only the readiness to live according to the words of our Founder “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,” but also it is very important that we enter into a more profound relationship with our Master Jesus Christ, meeting him in meditation on the Divine Word, in the Sacrament of Penitence, and above all in the Eucharist and Eucharistic adoration. The joyful affirmation of our style of life resulting from the practice of the evangelical counsels and its apostolic fruitfulness can be once again recognized as a gift of great importance for our Salvatorian identity.

The greatest visible sign of the Veneration of our Founder which comes from the Postulation team is the preparation of the ‘Positio,’ presented here to all members of this General Chapter. The ‘Positio’ is over 3,900 pages long. During this period of six years we were also able to prepare the whole process regarding the possible miracle, which is necessary in the Beatification Process of Father Jordan. Fr. Stephan Horn and I, despite all that hard work, were able to talk about Father Jordan and our mission in the Postulation during numerous meetings of different international commissions in our Motherhouse. We prepared material for the ‘Postulation Press’ and constantly provided you with reports on our work. In our Motherhouse a third special exhibition presents the life and the apostolic activity of our Founder. In 2005 I was able to give a retreat to all members of my Polish Province and in July of that year I also went to Brazil. Fr. S. Horn fruitfully collaborated in the preparation of the new German edition of the Spiritual Diary of Father Jordan.

I like to look at 2006 as a providential year. Over all the years of my work in the Postulation I was very conscious of the presence and help of Father Jordan. But in this year right up to now in Logrono,

dear Father Francis revealed to us how he himself is present and still active. On May 2, 2006, we received the first official document from the Roman Church authorities. On this day we were given in the Vicariate of Rome the 'red book' which contains three important parts: the Process about the 'Fama sanctitatis' of our Founder, which took place this year in our Motherhouse; a report of the special 'Historical Commission' which evaluated the sources used in the writing of the 'Vita Documentata' and in the development of the spiritual profile of Father Jordan; and a report of the tribunal of the Vicariate of Rome regarding the last session of this tribunal in our Motherhouse called 'De non cultu.' On June 7 I received the printed introduction to the 'Positio' prepared by the Relator of our Cause, Prof. A. Eszer OP. But on the same day I was told in the Congregation for the Causes of the Saints that we do not have all of the decrees which are necessary to continue our Process. The Beatification Process of our Founder began on the diocesan level but stayed on this level; it did not pass to the second level called the 'apostolic level.' At that point I immediately started negotiations in order to receive the promulgation of the necessary decrees. I received the decree called 'Nihil obstat' from the Holy See, which is necessary to introduce and continue the Beatification Process. Such a document should be promulgated at the beginning of the Process. In the 1940's nine Processes took place regarding the life and virtues of Father Jordan but not even one finished with the decree promulgated by the Congregation. After the 'sanation' of the course of the Process, the official copies of all Processes were given to one expert, who is preparing now the material necessary to promulgate the suitable decree. On June 7, 2006, I received a letter from the Rev. Bishop J. Kevin Boland of Savannah who informed me that he had constituted the tribunal which is a diocesan inquiry into the presumed miracle through the intercession of the Servant of God Father Francis Mary of the Cross Jordan. Before June 16, the Birthday of our Founder, we got the first copies of the Critical Biography (Vita Documentata) of Father Jordan from the Printing House. His Beatification Process entered the 'Congresso Storico' in the Congregation for the Causes of the Saints. After a close examination of the Biography of Father Jordan and other documents written by historians and theologians (including their positive comments on the material), our Process will go directly to the 'Theological Commission' where

over 380 'Causae' have already been waiting for their verification. All this is the present reality of the Beatification Process.

From the present General Chapter we hope for an ordinance connected with the preparation for the Beatification of Fr. Francis Jordan. We hope that you, dear Chapter Fathers, will prepare and pass a text which emphasizes the importance of his Beatification. The ordinance should encourage us to deepen our understanding of Father Jordan's spirituality through reading and meditation on his Spiritual Diary, Talks and the Constitutions. Maybe the text passed by the General Chapter should be a kind of appeal to us to make our Founder's life and spirituality more available to many Christians. We can do it through the preparation of a biography; by allowing his Spiritual Diary to touch our lives; through our preaching, retreats, articles, and talks; and through the printing of small prayer cards which invite others to pray through the intercession of our Founder. I personally am very conscious of the importance of a new biography of Father Jordan written both on the basis of historical sources as well as on the basis of different testimonies in which the life and virtues of our Founder are presented. I have just started to prepare a biography of Father Francis which can be very helpful to all members of our Salvatorian family and to many Christians.

I also want to share with you my personal inspirations which can be useful in the veneration of Father Jordan:

I believe that with the veneration of our Founder it is also necessary to remember the veneration of Blessed Mother Mary of the Apostles. We already have the first Saint of our Salvatorian family but it is very important that we are familiar with her saintly life. She based her personal sanctity on the foundation of great trust and obedience towards the Founder. We should make every possible effort to propagate their saintly collaboration. We have two lungs in our Salvatorian life and both are very important: the Founder and Servant of God, Father Jordan and the Co-foundress, the First General Superior of the Sisters of the Divine Savior, Blessed Mary of the Apostles.

I share with Fr. S. Horn the idea that perhaps for the veneration of Father Jordan the establishment of a 'School of Father Jordan' in our Motherhouse in

Rome could be very helpful. Who could be ‘a student’ of this school? We thought about our fathers, brothers, sisters and perhaps lay members of our Salvatorian family who know German and Italian and who want, for example, to come to Rome in the summertime, pray at the tomb of Father Jordan, and reflect on and study his life and mission. As a consequence, the Society would receive new and rich material which could be used in the veneration in all our administrative units.

The preparation and the introduction of new Beatification Processes for Fr. P. Pfeiffer, Fr. O. Hopfenmüller, and then Fr. B. Lüthen, can also help us better understand the life of Fr. Jordan and can be one of the best ways to progress in veneration of our Founder.

Fr. S. Horn and I, on the behalf of the Postulation team, want to express our gratitude to you, Reverend Father General, dear members of the Generalate, and to you, dear Chapter Fathers, for the decision to entrust us with such a noble mission and for your constant support given to us in the last six years. We also express our willingness to continue our work.

Let us hope that during the debates of the next General Chapter we will be able to call our Founder ‘the blessed Father Francis Mary of the Cross Jordan.’ Amen.  
Yours,

*Fr. Michał Piela SDS  
Postulator*

## Report of the Postulation Team on the Cause for Beatification of the Servant of God Father Francis Mary of the Cross Jordan

### OVERVIEW OF THE ENTIRE POSTULATION PROCESS (2000 - 2006)

#### *Preparation of the POSITIO (2001 - 2005)*

**D**uring the years 2001-2005 the postulation team, led by Fr. Michał Piela, Postulator of the Cause for Beatification of the Servant of God Father Francis Mary of the Cross Jordan, and Fr. Prof. Dr. Stephan Horn, Vice Postulator of Father Jordan’s cause, having acted under the guidance of Fr. Prof. Ambrogio Esser, OP, Relator of Father Jordan’s cause, prepared the Positio required by the Congregation for the Causes of Saints. On June 16, 2004, the critical biography of the Servant of God (Vita Documentata) was completed. The biography was written with the assistance of Fr. Stephan Horn, SDS, who prepared a thorough study on the life of the community of the Sisters of the Catholic Teaching Society and their Superior General Mother Frances Streitl. Fr. S. Horn provided also an account of Father Jordan’s spiritual life during the years 1887-

1891, as well as an interpretation of his “Spiritual Testament.” Fr. S. Horn is also the author of the concluding chapter of the Critical Biography in which he considered in detail Father Jordan’s continuing reputation for holiness.

**I**n 1982, Fr. Timothy Edwein, who was then Postulator General of Father Jordan’s cause, had submitted the *Positio Super Causae Introductione*, which included the *Summarium*, the *Animadversiones*, and the *Risposta ad Animadversiones*, to the Congregation for the Causes of Saints. The present postulation team decided to introduce the necessary stylistic as well as substantial corrections into the Positio in question in order to prepare its new edition. A significant role in the accomplishment of that task must be attributed to Fr. S. Horn, who made an analysis of the virtues of the Servant of God to be included in the *Informatio* part of the Positio, as it was being prepared by the

present postulation team. As Vice Postulator, Fr. Prof. S. Horn was also concerned about the preparation of the introduction to the Positio. Fr. Michał Piela, the Postulator, worked in turn on the following parts of the Informatio: the bibliography, the synthetic biography of the Servant of God, the most important dates from his life, and the history of the cause. The preparation of the Informatio, which is such an important part of the Positio, took a long time. In particular, much time and energy were needed in order to have the Summarium rewritten and to introduce stylistic corrections into it. Work on the Summarium prolonged the preparation of the entire Positio, which was sent to the printing house in September, 2005.

The Positio, an exhaustive study, which bears marks of an academic work and was extremely difficult to elaborate, was completed with the assistance of numerous contributors, among them general archivists (Fr. Władysław Węglarz, SDS; Fr. Josef Brauchle, SDS; Fr. Aloysius McDonagh, SDS; Dr. Stefano Mastantuono, the current general archivist), members of the International Historical Commission (Fr. Leonhard Berchthold, Fr. Józef Brauchle, Fr. Stephan Horn, Fr. Antoni Kielbasa, Dr. Stefano Mastantuono, Johan Moris, Fr. Luis Munilla Pena, Fr. Daniel Pekarske, Fr. David Restrepo Rodriguez, Fr. Adam Teneta), as well as Salvatorian Sisters representing the Blessed Mother Mary Study Group (Sr. Aquin Gilles, Chair of the group, and Sr. Helene Wecker (Vice Chair of the group). Another contribution came from the confreres of the Italian Province of the Salvatorians, namely, from Fr. Angelo Capparella (+2004), Fr. Silvio Luffarelli, Fr. Gabriele Matalucci and Fr. Virgilio Botticelli, who assisted in the Italian translation of the Positio and in introducing the corrections into its text. Fr. Joseph Henn, SDS, employed in the Secretariate, was responsible for the electronic typesetting of the Positio, making it ready for printing. Fr. Rafał Ziajka in turn saw to the proper functioning of the entire computer basis. An important part of the work was done by Ms. Elisabetta Lattavo, also involved in the Postulation process, who did the proofreading of the Italian texts, as well as many other jobs indispensable to the completion of the work with which we were all entrusted. The Positio was completed on September 8, 2005, and delivered to the printing house.

### ***The Diocesan Process in the Vicariate of Rome (2004-2006)***

The completion of the Positio did not by any means complete the activity of the postulation team. The fact was that the diocesan process, as well as the supplementary process in various dioceses, on the reputation for holiness of the Servant of God Father Francis Mary of the Cross Jordan had finished almost fifty years before. In such cases, the Congregation for the Causes of Saints requires a confirmation of the continuing reputation for holiness of a given Servant of God. Thus our task was to prove that currently, in the year 2004, Father Jordan's fame for holiness continued and that it was deeply rooted.

On October 18, 2004, the Postulator of the cause turned to His Eminence Cardinal Camillo Ruini, Vicar for the Diocese of Rome, with the petition to begin a supplementary process which would confirm the reputation for holiness, Fama Sanctitatis, of the Servant of God Father Francis Mary of the Cross Jordan, as well as the present continuation of this fame. In his petition, the Postulator simultaneously requested the appointment of a special historical commission. The objective of that body would be to make an inquiry into the life and holiness of Father Jordan on the basis of the sources that were used in the preparation of the Positio. Thus the historical commission in question was established and the following persons were appointed its members: Dr. Stefano Mastantuono (Chairman), Fr. Stephan Horn, SDS, Sr. Maria Theresia Rainer, SDS, and Sr. Włodzimierza Stawarz, SDS. The commission completed its task in January 2006, and, on January 13, 2006, presented the results of its work to the Vicariate of Rome. On the same day, January 13, 2006, the process on the reputation for holiness of the Servant of God Father Francis Mary of the Cross Jordan was commenced in the Vicariate of Rome. During the process testimonies were given by eighteen witnesses, among whom were seven Salvatorian confreres, six Salvatorian sisters and five lay Salvatorians. On May 2, 2006, the entire documentation (embracing the depositions made by the witnesses, reports drawn up by the historical commission, and a report on the session De Non Cultu) was handed over to the Postulator, who in turn submitted it, secured with seals, to the Congregation for the Causes of Saints. After the documentation was unsealed by a committee, the entire material was

delivered to the printers so that it could be included in the first volume of the already prepared Positio.

***The Preparation of the Diocesan Process on the Alleged Miraculous Healing through the intercession of Father Jordan***

During the years 2001-2006, as the postulation team was preparing the Positio, all the available evidence was being gathered on the “alleged miracle” through the intercession of Father Jordan. The Postulation Archive comprises about four hundred seventy various testimonies of graces received through Father Jordan’s intercession. Seventeen out of them attracted our attention as material that could be used in the process on the case of the alleged miracle. However, after the particular cases were thoroughly investi-



Fr. Stephan Horn and Fr. Michael Piela with Sr. Maria Theresia Rainer of the Special Historical Commission at the Vicariate of Rome.



Fr. Stephan Horn, Vice-postulator, Dott. Stefano Mastantuono, Chair of the special Historical Commission, and Fr. Michael Piela at the Vicariate of Rome.

gated, it was clear that the documentation on all of them but one was insufficient. The case in question was that of the healing of cancer which took place in the United States in 1975. After consultation with His Excellency Bishop Kevin Boland of the Diocese of Savannah, where the miraculous healing allegedly took place, the case was prepared to be used in the *Super Miraculis* Process. It involved collecting adequate documentation and drawing up a proper report which was then submitted to the Diocesan Bishop of the place where the healing occurred.

Two independent medical opinions were attached to the collected documentation and to the prepared report. They came from physicians who had con-

firmed the healing from the medical viewpoint and qualified it as suitable for further detailed investigation. The process on the alleged miracle was solemnly commenced in the Diocese of Savannah on October 3, 2006, and it is still in progress.

***The Current State of the Cause for Beatification (as of October 2006)***

Now I wish to supplement this report on the progress of the entire Cause for Beatification of our Founder by referring briefly to some important events that took place in 2006. As I have already mentioned, on May 2, 2006, the legal proceedings, as well as the entire diocesan process in the Vicariate of Rome, were completed. In the opening months of 2006, work on the publication of the entire Positio was in progress in the printing house. The first volume was supplemented with the documentation of the mentioned diocesan process held in the Vicariate of Rome. The preparation of a detailed index involved a lot of time and energy. The Critical Biography of Father Jordan is, in its printed version, 2567 pages long and it was divided into three separate volumes. The first printed copies of the Critical Biography, or Vita Documentata, were ready on June 16, 2006, the birthday of our Founder. Another task was to introduce the necessary corrections into the first volume of the Positio, which includes the Informatio, and then to do the proof-reading. The Relator of the Cause for Beatification

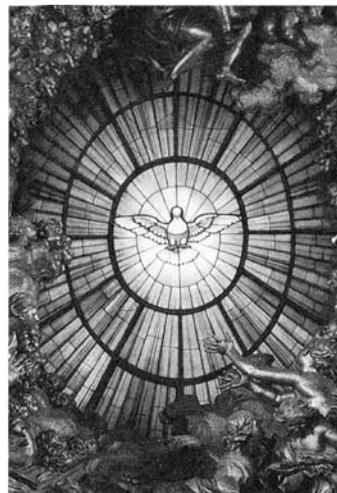
of Father Jordan, Fr. Prof. A. Esser, OP, prepared his initial opinion, which was included in the opening part of the first volume. The opinion in question is twenty four pages long. Also the previously prepared Summarium required another thorough reading. The entire printed version of the Positio we have prepared is about four thousand pages long. However, as it has been impossible to have the first volume printed yet, the work has not been submitted to the Congregation for the Causes of Saints so far. The reason was that two fundamental decrees were lacking. Although Father Jordan's Beatification Process was carried out on the diocesan level in the 1940s, it did not reach the second stage, called "apostolic." That meant that in the case of Father Jordan's cause the so-called Nihil obstat from the Holy See was missing. However, now the procedure has been sanated and we have already obtained the missing decree. Yet that was not the only thing from the past that needed to be rectified. We still need to obtain the decree that would confirm the validity of all the processes on the Cause for Beatification of our Founder that took place in the 1940s. Obtaining this decree, however, involves a longer procedure, but the preparatory work for that purpose was done during the summer months, so the decree in question will hopefully be granted. At present we are still waiting for the general meeting, called Congresso, to be held in the Congregation for the Causes of Saints, at which the decision in that matter will be taken. If the decision is positive, we shall be able to include the decree in the first volume of the Positio and after having it printed, submit the whole work to the Congregation. *(Editor note: all of this was completed the end of November, 2006).* Then, our work will be subject to the critical assessment of the consultors from the historical commission of the Congregation. This is an important step so that the Positio can find its way to the Theological Commission.

October 3, 2006, was undoubtedly an important day. It was then that the diocesan process on the miraculous healing of cancer that had allegedly occurred through the intercession of Father Jordan in 1975 was commenced in the Diocese of Savannah. The solemn session to inaugurate the process was presided by the Diocesan Bishop, His Excellency Kevin Boland. Our congregation is represented in the process by Vice Postulator Fr. Dr. Józef Musioł, SDS, who has been doing apostolic ministry in the United States of America for many years now.

The coming months, in particular the new year 2007, will bring new prospects for the continuation of the Cause for Beatification. Now, it will be handled by the Sacred Congregation for the Causes of Saints. Moreover, after we have provided the necessary documentation on the process on the case of miraculous healing and after the case itself is investigated by a Committee of Physicians, we may be able, already next year, to find out whether the case in question will be approved by the Congregation for the Causes of Saints.

Together with the Vice Postulator of the Cause, Fr. Stephan Horn, and all our collaborators, I wish to thank Superior General Fr. Andrew Urbański, the General Consultors, all the Provincials and Superiors of our administrative units for all the trust we have received throughout our work. We wish to give our special thanks also to Sr. Therezinha Rasera, Superior General of the Sisters of the Divine Savior, to the members of her General Council, and to all the Salvatorian Sisters for the assistance we have received from them during the past years. We would like to give our sincere thanks to all the Salvatorian Fathers and Brothers, as well as to the Lay Salvatorians, who have supported us and given us hope so that we could complete this honorable work we have been entrusted with. We do trust that the official stages of the Beatification Process will be positively concluded, and we look forward to it so much. We never cease to ask each of you for your support and that you pray for the beatification of our dear Founder, the Servant of God Father Francis Mary of the Cross Jordan.

*Fr. Michał Piela SDS  
Postulator*



**The Cause for Beatification  
of Father Jordan: Supplementary Legal  
Proceedings in the Diocesan Tribunal  
of the Vicariate of Rome  
(October 2004 – May 2006)**

The time when a work is accomplished calls for various important reflections. Indeed, there comes a desire to save the thoughts that appear after one has completed difficult and arduous work that took many years, and to make these thoughts last. This is evidently true about the Cause for Beatification of Father Jordan. Over 70 years have passed since the successor of our venerable Founder, the faithful continuer of his work, Father Pancratius Pfeiffer, took the first steps towards that cause. Almost 60 years have passed since the Cause for Beatification of the Servant of God Father Francis Mary of the Cross Jordan was officially initiated and since the ex officio interrogations of the witnesses in the diocesan process in Rome, as well as in the supplementary processes in other dioceses, started. Today, in 2006, one can justifiably expect that all the predictable and unpredictable problems on the way to the successful completion of the Cause for Beatification of our venerable Founder, so dear to our hearts, should have been tackled effectively. The reason for this expectation is that we have successfully completed the Positio, that is, the entire documentation required by the ecclesiastical legislation in order to begin the proceedings concerning Father Jordan's cause at the Sacred Congregation for the Causes of Saints. In this way, we have succeeded in fulfilling the main responsibility that rested with us at that stage of the cause, namely, the preparation of the Positio, which included a comprehensive summary of all the documentation on the life and virtues of the Servant of God. The preparation of the Positio involved important legal proceedings which were carried out in the Tribunal of the Vicariate of Rome between October, 2004, and early May, 2006, and which were concluded with submitting the final documentation, in the form of a "red book," to the Sacred Congregation for the Causes of Saints and then with sending it to the printing house. The entire documentation included in the "red book" was made part of the first volume of the prepared Positio.

Without doubt, May 2, 2006, will remain an important date for us. It was on that day that the final session of

the Process concerning the "continuing reputation for holiness" (Fama Sanctitatis) of the Servant of God Father Francis Mary of the Cross Jordan was held in the Tribunal of the Vicariate of Rome. The entire documentation concerning the Process was included in the aforementioned "red book," which comprised also the report by the special historical commission, as well as the report prepared by the members of the Tribunal. The latter concerned a special de non cultu session held in the Motherhouse.

My intention here is to present in some detail the essence of the three stages of the legal proceedings in the Cause for Beatification of our Founder.

***The Process on the Continuing Reputation for Holiness (Fama Sanctitatis) of the Servant of God Father Francis Mary of the Cross Jordan***

The Congregation for the Causes of Saints attaches particular significance to the continuing reputation for holiness of a given Servant of God. Although processes aimed at establishing the Fama Sanctitatis of the Servant of God Father Jordan were carried out already in the 1940's, almost 60 years ago, the ecclesiastical authorities require that the continuation of the reputation for holiness "today" be confirmed. The continuing reputation for sanctity is considered by the ecclesiastical authorities as a proof that the desire for the beatification of a given Servant of God, in this case of our Founder, is not a fake or passing intention. The fact of continuing reputation for holiness of a Servant of God demonstrates the vivacity of the particular religious institute and shows that its members live through the charism of its Founder, that they seek inspiration in his spirit in both their personal and communal lives, as well as in the works that they undertake. Thus, the requirement on the part of the ecclesiastical authorities that a supplementary process in order to demonstrate the genuine, spontaneously spread and continuing reputation for holiness of a given Servant of God is an important condition to meet for members of a religious institute. The supplementary process carried out in order to demonstrate the continuing reputation for holiness of Father Jordan marked an important stage in the life of the Society of the Divine Savior. Although the taking of the depositions had an air of solemnity and quietude about it, it has exerted and will continue to exert a profound influence on the life of the entire Society. While writing these words, I remain fully aware of



The Tribunal of the Vicariate of Rome interviewing Lay Salvatorian Roberto Gattini.

the gravity of the events as well as of their impact on the life of each member of the Salvatorian Family.

After the Vita Documentata, the critical biography of our Founder, had been prepared and sent to the printing house I took the necessary steps to initiate the mentioned legal proceedings in the Tribunal of the Vicariate of Rome. On October 18, 2004, I turned to His Eminence Cardinal Camillo Ruini, Vicar for the Diocese of Rome, with a double petition: firstly, for initiating the supplementary process on the continuing reputation for holiness of the Servant of God Father Francis Mary of the Cross Jordan, and secondly, for appointing a historical commission. The task of the historical commission in question would be to draw up a documented report to confirm the sanctity of life, the practice of virtues and the reputation for holiness of the Servant of God, on the basis of the already prepared Positio on his life, sanctity and reputation for holiness. The proceedings of the appointed historical commission will focus our attention in the succeeding point. Now, I wish to recount the proceedings of the supplementary process on our Venerable Founder's continuing reputation for holiness.

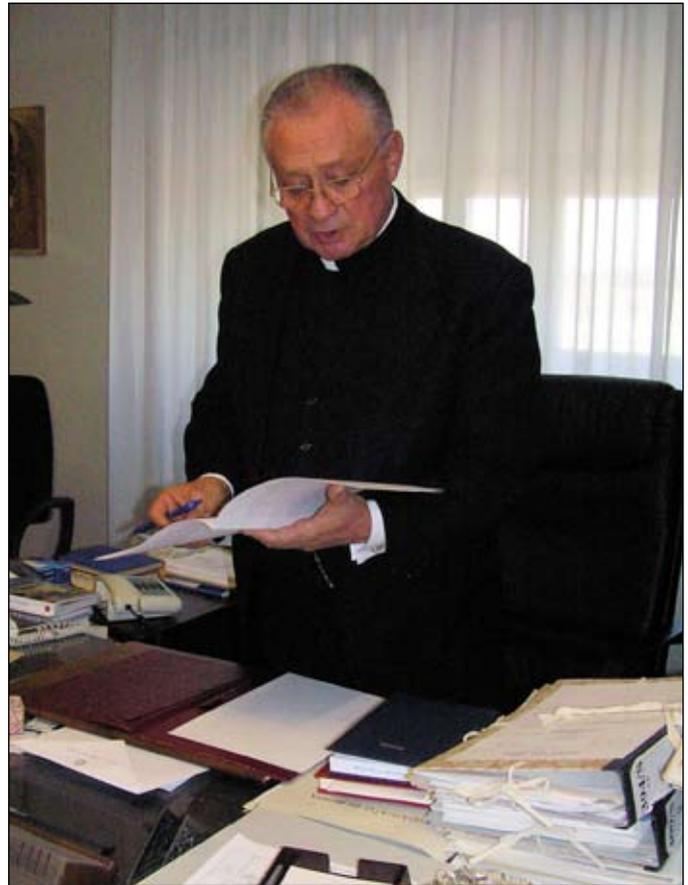
On December 27, 2005, the Tribunal to examine the cause in question was established by His Eminence Cardinal Camillo Ruini, Vicar for the Diocese of Rome. The appointed members of the Tribunal were: Msgr. Ioannes Franciscus Bella (delegated judge); Josephus D'Alonzo (promotor of justice), Iosephus Gobbi (notary); Marcellus Terramani (notary). On January 13, 2006, the appointed Tribunal members

were adjured in the Tribunal of the Vicariate of Rome. As Postulator of the Cause for Beatification of Father Jordan, I was also bound to make an oath. That important legal event took place in the presence of the Superior General Andrew Urbański and General Consultors: Fr. Bronisław Jakubiec and Fr. Mario Agudelo. Subsequently, during the period between January 19, 2006, and February 14, 2006, the Tribunal held four sessions of the process on the reputation for holiness of the Servant of God Father Francis Mary of the Cross Jordan. That period was of particular significance to the life of the Motherhouse community as it was in the Motherhouse that all the sessions were held. It was probably a decree of Providence that Father Jordan's Beatification Process, which started with the Diocesan Process in 1943, should begin with testimonies being given in our Motherhouse during the first session, and that in 2006, over 60 years later, its preparatory stage should be crowned with testimonies again being given in the Motherhouse. And so depositions were taken from eighteen members of our Salvatorian Family, among whom were seven confreres representing the male branch of the Salvatorian communities, namely, Fr. Andrzej Urbański, Superior General; Fr. Mario Agudelo Roldan and Fr. Bronisław Jakubiec, General Consultors; Fr. Juan Carrasquilla Ossa, Motherhouse Superior; Fr. Günther Mayer, member of the Motherhouse community, as well as Fr. Agostino Maiolini and Fr. Gabriele Matalucci, confreres from the Italian Province of the Salvatorians. The Congregation of the Sisters of the Divine Savior was represented in the process by six sisters: Sr. Therezinha Joana Rasera, Superior General; sisters: Aloysia Kliemke (born in Berlin, currently living in the Holy Land) and Anna Vandormael (from Belgium), as well sisters living in the Motherhouse: Mary Antonia Almendra (from the Philippines), Magdalene Jordan (from Ireland) and Anna Morgan (also from Ireland). Testimonies were given also by five lay members of our Salvatorian Family: Franco Fabrizi, Roberto Gattini, Marco Ermes Luparia, Leda Diodovich, and Maria D'Angelica. Undoubtedly, the process had an air of solemnity. Each of the sessions that were held in our Motherhouse was characterized by a special air of dignity which imbued also the life of the Motherhouse community in those days. While keeping company with the members of the Salvatorian Family who were waiting for their turn to make a deposition, I had an opportunity to

live through what they personally expressed at those moments. Without doubt, those were beautiful manifestations of bearing witness to the concern about the Cause for Beatification of our Venerable Founder, as well as to their deep personal conviction that Father Jordan should be promptly elevated to the glory of the altar. One day it will be an impressive experience to compare two different events, namely, the testimonies about Father Jordan deposited by Salvatorian Fathers and Salvatorian Sisters in the 1940's with the ones given "today" by their successors, as well as by lay members of our Salvatorian Family. It is precisely this continuation of the reputation for holiness of our dear Father Francis Mary of the Cross Jordan that provides the best evidence as to the genuine nature of his charism, now seen in the vivacity of the Religious Institutes he founded and in their permanent presence in the life and mission of the Church in our times.

### ***Report of the Historical Commission***

On July 8, 2005, His Eminence Cardinal Camillo Ruini, Vicar for the Diocese of Rome, appointed, by a special decree, a historical commission whose members were: Dr. Stephano Mastantuono, General Archivist of the Society of the Divine Savior, the Chairman of the Commission; Fr. Prof. Dr. Stephan Horn, SDS, Vice Postulator of the Cause for Beatification of Father Jordan; as well as sisters Sr. Teresia Rainer, SDS, from Meran and Sr. Dorota Stawarz, OP, from Rome. In accordance with the set objectives, which were defined in the decree, the historical commission concentrated its investigation on two fundamental aspects, namely, the examination of the historical sources which were used in the preparation of the Positio, and the preparation of the "spiritual profile" of our venerable Founder. The Chairman of the Commission, Dr. Stephano Mastantuono, together with Sr. Dorota Stawarz, were responsible for drawing up a report which, as a result, confirmed the holiness of the life of Father Francis Mary of the Cross Jordan, as well as his virtues and reputation for holiness, on the basis of both the prepared Informatio and the Vita Documentata, the critical biography that describes in detail the life of Father Jordan. A large part of the Informatio was composed of the testimonies included in the Summarium, which comprised the testimonies to the venerable Founder's holy life and to his reputation for holiness, deposited by witnesses in all the processes in question that took place



Msgr. Ioannes Franciscus Bella, chair of the Vicariate of Rome Tribunal accepts and signs the final report.





Msgr. Bella looks on as another member of the Tribunal signs the final document.



Fr. Michael Piela signs the document as Fr. Bronislaw Jakubiec and Fr. Andrew Urbanski look on.



Signed, stamped, but not yet sealed.

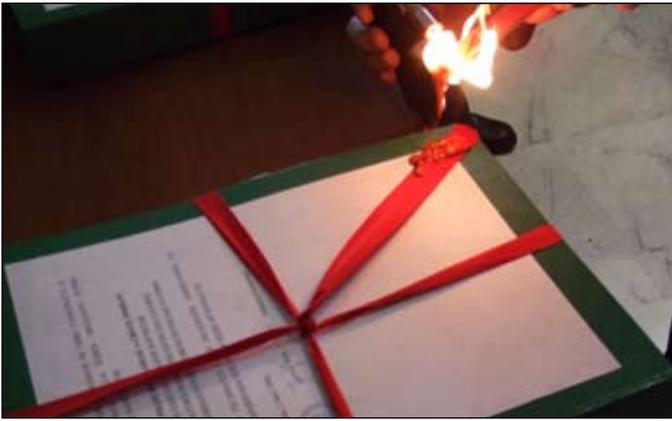


The package is carefully tied with a red ribbon.

in the 1940's. The report drawn up by the members of the historical commission included a list of all the historical sources used in the preparation of the critical biography of the Founder. The richness and variety of the historical material, coming from many different archives, reveals a significant effort on the part of successive postulants and also other persons involved in the gathering of the material. It was owing to their efforts that the presentation of Father Jordan's life and deeds in such an exhaustive way was even made possible. Fr. Prof. Stephan Horn, together with Sr. Teresia Rainer, prepared a report on the spirituality of our Founder. The report in question provides a valuable reflection on the Founder's charism, as well as on the spiritual growth he achieved in his own life. The report provides also an important answer to the question about the impact of Father Jordan's spirituality and of his charism both on the lives of members of the religious institutes



Hot wax is melted onto the ribbon in preparation for the final sealing.



The official seal of the Vicariate of Rome is pressed into the still hot wax.

Fr. Michael Piela accepts the sealed package from Msgr. Bella.



Before delivery to the Congregation for the Causes of Saints, the documents were placed before the tomb of Father Jordan.

founded by him and on the evangelizing ministry of the Church in modern times.

On January 13, 2006, the members of the historical commission presented their reports to the Tribunal of the Vicariate of Rome and also deposed their individual testimonies concerning those reports. The day when testimonies were being deposed by the members of the historical commission marked another important event. As we were waiting to give our testimonies in the Vicariate of Rome on the Lateran Hill, we experienced a special spiritual aura of solemnity, the awareness of the gravity of the moment, of what was actually happening. It is difficult to verbalize our experience, yet it is worth taking the effort to put it into words. The particularly deep involvement of so many Salvatorian confreres and Salvatorian Sisters proves how important the Beatification Process of our Founder is to us all, how much all of us look forward to its successful conclusion.

***The De Non Cultu Session in the Motherhouse (February 24, 2006)***

On February 24, 2006, the members of the Tribunal of the Vicariate of Rome arrived at our Motherhouse in order to hold the final session that was to complete the diocesan process on the reputation for holiness of the Servant of God Father Francis Mary of the Cross Jordan. The Tribunal, with Monsignor Joannes-Franciscus Bella as its Chairman, had the task to confirm – in the case of the Servant of God – the absence of cult owed to saints, who are already raised to the glory of holiness. By my invitation, the members of the Tribunal spent some time in the Chapel of the Founder. While there, they stopped for a longer time at Father Jordan’s tomb. They inspected the Chapel carefully, and then, on the spot, Monsignor Bella made a description of the entire Chapel which was certified by a notary. Also photographs of the Chapel, and in particular of Father Jordan’s tomb, were taken. The report drawn up by the Chairman of the Tribunal was supplemented with one on the solemn event of laying the earthly remains of the Servant of God to rest in the Chapel, which happened on May 31, 1957. The earthly remains of Father Jordan had been brought to Rome on September 12, 1956. On May 31, 1957, they were put to eternal rest in the place where he had lived during the years 1890-1894 and which was later home to Fr. Bonaventure Lüthen, his closest collaborator. Then the members of the Tribunal inspected more closely all the objects related to the Venerable Founder that are kept in the library at the

end of the corridor. Those objects were photographed as well. After a short stop at the big chapel in the Motherhouse the members of the Tribunal concluded the session.

***Submitting the Documentation on the Entire Process to the Vicariate of Rome***

May 2, 2006, will remain a special and long remembered day for us. It was then that the entire documentation concerning the aforementioned legal proceedings was submitted to the Vicariate of Rome. All the Tribunal members, with its Chairman, Monsignor Bella, were present. Also Generalate members Fr. Bronisław Jakubiec and Fr. Mario Agudelo, as well as myself, the Postulator of the Cause for Beatification of Father Jordan, participated in that solemn event. On that day I had received the “red book,” which included the entire material that had been gathered: the material concerning the process on the reputation for holiness of our Founder, the reports drawn up by the historical commission, as well as the report on the session De Non Cultu with the attached photographs.

As Salvatorians, spiritual sons of Father Jordan, we experienced deep and elevating emotions as all those events were taking place. For me, personally, it was a moving and extraordinary experience. Putting one’s signature on such important documentation is by no means an ordinary event, neither is it common to be able to see the entire documentation on such a matter assembled, wrapped and secured with seals. Thus, that day, May 2, 2006, was the turning point in the Beatification Process of our dear Founder.

The entire documentation was sent to the printing house so that it could be included in the first volume of the prepared Positio. Now the time has come to complete the Positio. [Editor's note: the Positio was completed and given to the Congregation for the Causes of the Saints on December 14, 2006.] An important step in the long process has been made.

*Fr. Michał Piela SDS  
Postulator*

## The Spiritual Profile of Father Francis Mary of the Cross Jordan

### *The fundamental characteristics of his vocation and his spirituality*

To sketch the spiritual profile of Father Francis Mary of the Cross Jordan (1848-1918) one should start, in the first place, with his great desire for the salvation of all people. His apostolic zeal prompted him to become an increasingly perfect instrument of Divine Providence. This apostolic zeal was given to him with a mystical experience he had at the First Communion (April 7, 1861).

He was born in Gurtweil near Waldshut, in Baden, on June 6, 1848, and was given the name John Baptist at his baptism. He was almost 13 when he received his First Communion and it was at that moment that he felt a calling to the priesthood. He started to read spiritual literature and to love prayer. In those years, his parish priest provided him with spiritual guidance during confession which John Baptist made regularly every three or four weeks. In that period, the young Jordan received Holy Communion every Sunday. His spiritual conversion was deepened by the death of his father (May 19, 1863). John Baptist could not follow his priestly vocation because he was not able economically to support his studies. However, after some years of work as a painter's and decorator's apprentice, he made a decision to return to his studies. Having received his high school degree, John Baptist Jordan began to study theology and philology at the University of Freiburg im Breisgau in the winter semester of 1874.



Towards the end of the first academic year, God entered his life in a special way for the second time. In the first entry in his "Spiritual Diary," which he had started writing on July 1, 1875, he alluded to this event with words such as "visitation" and "grace": these words represent the experience of having been called to give himself totally to the service of God, working against the secularization of people -- which was exactly what was happening in Europe at that time -- and to the struggle of the Catholic Church in Germany during the Kulturkampf - (SD I, pp. 1-2). He was gradually growing to understand his encounter with God as a call to gather many people around himself and to found an apostolic community. A little more than a year after ordination, as a result of a hard discernment which lasted some years, he felt an inner certainty about his vocation. When he was

studying ancient oriental languages in Rome, he wrote in his diary: "Est vocatio fundandi... moraliter certa. 9 Genn. 1880" (SD I, p. 151\*). During his journey to Cairo, the Holy Land and Lebanon (January 22 - August 15, 1880), he was given the grace to understand the fundamental elements of his apostolic vocation.

In the year John Baptist Jordan was preparing for priesthood at St. Peter Seminary in the Black Forest, where he experienced moments of deep, inner distress, and, at the same time, of overflowing joy during Holy Communion, the desire for the salvation of all people was awakened in him: "[...] ask Him [God] to illuminate you so that you could fulfil His most sacred will and that He would be known and loved by all" (SD I, p. 59). He was particularly moved

by the words of the 'Benedictus' (Lc 1,59): "[...] (illuminare) his qui in tenebris et in umbra mortis sedent," and the words of Jesus in His High Priest prayer (John 17:3) "And this is eternal life that they should know you, the one true God, and Jesus Christ whom you have sent" (SD I, pp. 82-83). Then, on the heights of Lebanon, he was moved by these words of John's Gospel more than he had ever been in the past. He recognized the first task for himself and his spiritual sons and daughters: to serve obediently Divine Providence through preaching for the salvation of all people. This universal apostolic orientation, the fundamental characteristic of his vocation, revealed itself for the first time in the Rule that John Baptist Jordan wrote at the end of his journey ("The Rule of Smyrna"):

"Finis hujus Societatis (sc. Apostolicae Instructivae) est non solum saluti et perfectioni propriarum animarum divina gratia vacare, sed eadem gratia ubicumque terrarum major Dei gloria postulabit, juxta illud D. N. J. Christi 'Euntes docete omnes gentes' erudiendo, educando, docendo verbis et litteris impense incumbere et insudare ut omnis creatura rationalis magis magisque Deum verum cognoscat et Quem misit Jesum Christum, sancte vivat animamque salvet".

Later, he grew in his certainty and encouraged himself by writing in the "Spiritual Diary" texts from the Holy Scripture and Tradition in which the universal will of God to save all people in Christ was explicitly expressed (SD I, pp. 176-177).

It is on this spiritual basis that John Baptist Jordan proceeded to complete his work; on September 6, 1880, he received the blessing of Pope Leo XIII. Father Jordan founded the Society for the proclamation of the Gospel. The Society was to include not only those called to live the evangelical counsels, but also an academic association of laity and priests, as well as an association of lay people, especially parents and all those who held responsibility for educating youth. Later, he also founded the "Angel Sodality" for children. Father Jordan began to work with his first companion, Lüthen, who was to assume the name of Father Bonaventure, inspiring the faithful to great apostolic zeal; he did this by publishing various periodicals. Only a year and a half after the foundation of the Apostolic Teaching Society (December

8, 1881), Father Jordan transformed the first group of his Foundation into a religious community with two branches, male and female (1883). In 1885 the first community of sisters, founded by Father Jordan in Rome with the Servant of God Francesca Streitel as Mother Superior, became independent; he was able to establish another female branch with Blessed Mary of the Apostles von Wüllenweber in 1888.

Once the period of Foundation (from 1880 to 1888) had come to a close, Father Jordan became, day in and day out, a spiritual father and guide for his young confreres, without being their spiritual director. He considered the Mother House in Rome as "the school of Apostles," and believed his confreres were also called to form "countless other apostles." For this reason, Father Jordan exerted himself to lead his spiritual children to apostolic sanctity through his fervent piety and through a life of continuous prayer and perfect dedication, with great simplicity and kindness of heart. In this context, his chapter talks became important and, even more so, his countless spiritual conversations with the young confreres at the Mother House and during visits to various communities. He had been preparing to become a good spiritual guide for a long time. Already at St. Peter Seminary he had immersed himself in the study and meditation of Scripture. Reading spiritual authors, John Baptist drew spiritual wisdom from the modern movements and treasured the experience of great saints. All this was helping him identify his own spiritual way, and simultaneously, achieve a great spiritual broadness of vision. This process deepened when Father Jordan began to write the Rules, thus making Salvatorian spirituality clearer and better known to his spiritual sons and daughters.

His notes in the "Spiritual Diary" enable us to infer how the calling to establish such an apostolic Society formed him spiritually. He encouraged himself by writing: "Be the true Apostle of Jesus Christ and do not rest until you have brought the Word of God to all the corners of the world; be a real herald of God the Highest!" (SD I, p. 182). On All Saints Day, 1891, ten years after the official foundation of the Apostolic Teaching Society (December 8, 1881), he expressed his universal apostolic orientation in his promise to God contained in the "pact between the Almighty" and "the most humble creature":

*Creatura totis viribus Omnipotentis adjutorio confisus, sed minime in hominibus, totum orbem nempe omnes homines praesentes et venturos Ejus potestati subdit ut Ipsum cognoscant et ament Eique serviant, semetipsos autem salvent [...]. Creatura etiam creaturas irrationabiles ad servitium Omnipotentis Dei inducet.* (SD I, pp. 202-204).

From the moment of this promise, he started feeling an increasingly strong apostolic zeal to act so that all people could find the profound love of God:

*As long as there is one person on the earth who does not know and does not love God over all things, you must not rest a moment. As long as God is not praised everywhere, you must not rest a moment. As long as the Queen of Heaven and Earth is not venerated everywhere, you must not rest a moment [...]* (SD II, p. 1; April 20, 1894).

Later, Father Jordan expressed his vocation in urgent prayers and fervent invocations:

*Omnes, o Pater, omnes, omnes o Deus, omnes o Jesu, omnes o Salvator mundi, salvare desidero vehementissime* (SD II, p. 12);

*Omnes Populi, omnes Gentes, omnes Tribus, omnes Nationes omnes Linguae laudate nomen Domini!* (SD II, p. 43; December 17, 1902);

*Omnes Populi, omnes Nationes, omnes Gentes, omnes Tribus, omnes homines, omnis debitor es! Nolite quiescere donec omnes Jesum Salvatorem cognoscant, ament Eique serviant. O Mater Salvatoris, ora pro nobis!* (SD II, p. 70; February 14, 1904).

### ***The path towards an apostolically-formed sanctity***

In the earliest Rule for the members of the first level of the Apostolic Teaching Society (1882), John Baptist Jordan stressed the intrinsic connection between the apostolate and the desire to be holy.

*Quum vero sine propriae perfectionis studio non sit sperandus fructus laborum in vinea Domini, (sodales) obligati sunt, ut in dies progrediantur in semita sanctitatis. Qua re imprimis meminerint omnem nostrum*

*profectum esse ex gratia divina, quam oratione sine intermissione a Patre luminum sibi expetant.*

From the moment he felt his vocation, he strove to dedicate himself to God without reserve. Over many years, John Baptist was struggling to discern the will of God about the foundation of an apostolic community. Until his ordination to the priesthood (July 21, 1878), he had been carrying through, in an increasingly radical way, what spiritual literature calls “the second conversion.” This, however, did not happen in one single moment, but by steady growth. On the day of his priestly ordination, he was able to write:

*Domine Jesu Christe [...] Sume et suscipe me in perpetuum holocaustum tibi* (SD I, pp. 141).

In the first years of his Foundation, Father Jordan experienced exceptional moments of spiritual consolation in mystical experiences. In 1885, he wrote to his trusted companion, Father Bonaventura Lüthen:

*The exceptional signs of God’s benevolence towards the Society are so great that I was moved almost to tears. If you have not already seen this, God will let it happen if you are participating strongly in His work. I would like to throw myself at His feet and embrace the Savior for the great love He has shown and continues to show me, the most unworthy. Oh, let us love Him and dedicate ourselves to Him because he has looked down from on high at our littleness. A time of rich graces for our Society will come. He will be faithful to His work. He has promised this to us. [...].*

Yet, Father Jordan was to endure a harsh trial when, in 1885, with the approval of the Cardinal Vicar, the Sisters from the first Roman community separated from him. Several months later, Father Francis feared that he would also be deprived of the leadership of the male branch. When he succeeded in overcoming those tests of his fidelity to God’s call, in an hour of grace, he experienced a new and deeper certainty, and in his “Spiritual Diary” he wrote the important words: *Divina Providentia creavit me* (SD I, 185).

In 1889, however, another difficult trial awaited him. During several holidays (Pentecost, the feast of the Immaculate Conception, Christmas), the Founder was subjected to a huge diabolical temptation to

leave everything: he felt a terrible repugnance for his Foundation. But Father Jordan resisted the temptation, and from this moment on, he had a great and unquestionable certainty which allowed him to give his spirituality a definitive form, and to convey it to his spiritual sons and daughters.

On All Saints Day, 1891, Father Francis experienced one of the most important events in his spiritual life, “the pact between the Almighty and the most humble creature.” In this pact he expected to receive holiness from God with such confidence and faith that he was sure of having been heard.

*Creatura fiducialiter sperat ab Omnipotente has gratias per merita D. N. J. Christi et intercessionem B. V. Mariae:*

[...] *Creator creaturam magna sanctitae imprimis humilitate exornabit ut in quantum fieri potest instrumentum aptum divinae Providentiae fiat [...].*

Father Jordan, in turn, promised to make continuous restitution to God for himself and for all the gifts he had received and was still to receive:

[...] *Creatura praefata dat semetipsum totum pro semper et semper Creatori Omnipotenti [...]. Creatura dat et dabit Creatori quidquid Creator ipsi dedit, dat et dabit.*

The “Spiritual Diary” of Father Jordan reveals how much this spiritual event was to change his future life. He fully expected to obtain sanctity from God, but simultaneously, he strove to donate every moment of his life to God, offered with gratitude, trust and love.

The year 1894 brought new difficulties. An epidemic of typhus killed many Sisters who had established their first home in Tivoli. His first request for papal approval was not granted. An Apostolic Visitor was appointed by the Holy See, and the visitation ended up lasting a long period of time. However, throughout all these difficulties, Father Jordan was given by God a very strong apostolic dynamism, along with an unceasing dedication. It was exactly in that decade that numerous fruits started ripening. Every year between 1890 and 1901, Father Francis Jordan established new communities in various countries.

In 1895 Father Jordan again asked himself the question that had tormented him earlier: did God not expect him to start new foundations? In 1898 he agonized whether or not to establish a community of monks and of women who would sacrifice themselves mainly to Eucharistic adoration and thus support spiritually the apostolic enterprise of his first Foundation. But it was especially at the turn of the new century that he felt an inner urge to establish new religious foundations. Those inner calls led him to a new and even greater eagerness to dedicate himself to God and His Kingdom. In this way, he arrived at a new formulation of his life motto going back to St. Ignatius and which, after that, characterized his life. He wrote in his “Spiritual Diary”:

*Quam maxima gloria Dei  
Quam maxima sanctificatio propria et salvatio  
Quam maxima salvatio i. e.  
Quam plurimorum salvatio (SD II, p. 16).*

He added in solemn self-encouragement:

*Quod ut perficias certa usque ad sanguinem usque ad mortem usque ad maximum martyrium  
semper - semper - ubique (SD II, p. 16).*

However, Father Francis had to concede that on the outside nothing was developing the way he had wished. In this period, his “Spiritual Diary” would become a document of his insistent prayer and abiding confidence, of a continual struggle with God, of the “questioning” that remained unanswered.

In 1902 the first General Chapter of the male branch of the Society was held; thus, a new period began in which Father Jordan involved his brothers in the administration of the Institute. He struggled for the Society to experience deeper unity, consolidated in his spirit. The Founder realized that this unity was in danger. Among some confreres, criticism and resistance began to spread, especially as a consequence of the expansion of the Society, which imposed onerous burdens. But that criticism and resistance raised also the question of change in the conditions of life at the Institute. Among the missionaries, especially those who had had to be summoned back from Northeast India, an opposition against the Founder developed, which in 1906 turned into a press campaign against him and the Society. In consequence, many left the

Society. In the end, Father Jordan's nerves were strained and he was burdened with a growing anxiety in his work of administering the Society. Eventually, in the last years of his life, his inner struggle ceased, especially since he knew that from 1915 on the leadership of the Society was in the hands of a very good spiritual son, Fr. Pancratius Pfeiffer.

Father Jordan remained strong in the midst of his suffering. Thus, his virtue of fortitude was revealed in an increasingly pronounced way; it took the form of patience which did not retreat even in the face of serious difficulties. In those last years, a sincere goodness with which he treated all people, and especially his confreres, emerged even more. Daily he was also disposed to forgiveness. "I had better die than stop being kind!" he wrote in his "Spiritual Diary" (SD II, p. 66). In the last years of his life, he often prayed to persevere in kindness (SD III, 17, 31; SD IV, 27).

#### *The sources of apostolic dedication*

The apostolic fervor which did not know any limits sprang mainly from the love of Christ, as John Baptist had experienced as early as his First Communion. This is confirmed by three prayers full of fervent expectation for the coming of the Lord in the Eucharist which were composed when he was a theology student and young priest. Such experiences of consolation revealed to him also the authenticity of the vocation for which he had struggled for five years; he wrote:

*Post sacrificium Sanctissimum Missae! Perfice Opus illud ad honorem Dei et salutem animarum. O Jesu, o dulce balsamum aromatizans in me peccatore! O amor meus!* (SD I, p. 149).

Father Jordan grew to be a person who could completely forget about himself and everything around him in frequent moments of Eucharistic adoration in which he was deep in conversation with Christ. From this source he obtained renewed apostolic dedication and courage for himself and his spiritual sons:

*And then, the worthy reception of Holy Communion! After taking Communion, you should walk forth tamquam leones spirantes ignem – from the communion let us walk forth like lions bursting with fire against the demons!*

From the time of his seminary days, Father Jordan was deeply affected by the importance of the Word of God in the Holy Scripture. He tried to comprehend it in meditation and contemplation, and thus to come closer to God. The words with which the Founder later inspired enthusiasm in his confreres reflected his experience:

*[...] in Jesu, thesauro vestro, sit primo diluculo cor vestrum, ut illuminemini sanctissimis vitae exemplis et accendimini amoris ejus igne.*

Long hours of prayer, also at night, turned him into a true man of prayer who in his everyday life was constantly immersed in God. He considered prayer as the greatest power in the world.

To his devotion to the Eucharist, Father Francis added devotion to the Passion of Christ. In his meditations, he willingly delved into Jesus' anguish in the Garden of Olives over His coming passion and death on the Cross. In the Cross of the Lord, he recognized the love of Christ. It is in the Cross that he saw salvation and life, defense against all dangers, and victory over evil in the struggle for the Kingdom of God. The Founder appealed to the first missionaries of the Society:

*[...] Your struggle will be tough [...]. But I am giving you the weapon with which you will always remain victors, the weapon at whose sight Hell trembles! [...]. You will also win in this sign [of the Cross] over all the people, over Hell! [...]. And when the rough waters of pain threaten to devour you; yes, when you believe you have already been drowned, oh, look again at the cross and exult, and fight again, and suffer [...].*

Also an extraordinary Marian piety was a source of apostolic encouragement and dedication for him. In an invocation to Mary he prayed in this way (8 December 1893):

*Mater clementissima perfice nos fideles imitatores Divini Filii Tui, Salvatoris mundi, et SS. Apostolorum ut eorum vestigia fideliter usque in finem sequamur.*

Mary was for him the Queen of the Apostles and Mother of the Savior. He asked the Immaculate Virgin

to defend him and his whole spiritual family against all snares of the devil.

Father Jordan was permeated with a deep love and respect for the Church and especially for the Holy See. He conveyed this attitude also to his spiritual sons and daughters, reminding them of this in his “Spiritual Diary”:

*Be always true and faithful children of the Holy Mother Roman Church, teach what She teaches, believe what She believes and detest what She detests.*

***The basic elements of  
Father Jordan’s spirituality***

Father Jordan asked God for an attitude of humility as the basis for his sanctity. It is exactly in regard to his exceptional vocation that he strove to do everything with pure intentions – for the glory of God and the salvation of souls. Personally, he wished to prepare himself, through humility, to receive abundant graces from God. Father Francis lived with a deep conviction that he could not do anything by his own power because he received everything from God. As did Teresa of Avila, he saw humility precisely as the appreciation of the many graces that God had given him, because only in this way was he able to do something great for the Kingdom of God. Thus, his spiritual sons and daughters who lived with him considered him a man of God who was deeply convinced of his mission to guide them, according to his spirit, to sanctity and apostolic dedication. Yet, they also considered him to be someone who did not want the limelight at all, but only that his work flourish.

Father Francis’ confidence in Divine Providence, which was to shape both his spirituality and his humility, was growing in him, especially during the foundational years. His “Spiritual Diary” shows with what deep faith he received God’s promises discovered in the Old and the New Testament. But he also looked for inspiration in spiritual writers and in the example of great men of faith like Cottolengo and Don Bosco. He also experienced in an extraordinary way, mainly during the first years of his Foundation, that his prayers were heard, which rekindled his confidence in Divine Providence. It was with great trust in God that Father Jordan accepted numerous candidates for religious life who flowed in, especially

after the first ecclesiastical approval of his work by the Cardinal Vicar (1886), even though they were able to contribute little to their own support. The Founder, always with great confidence, had the courage to establish houses in many European countries, South and North America, and also in the northeast part of India (Assam) in the period between 1889 and 1901. Those houses were not only to serve the purpose of evangelization, new evangelization, or consolidation of faith, but also of finding new apostolic vocations. His unswerving confidence in God supported him during the innumerable difficulties he had to face.

Poverty and trust were for him intimately connected. Father Francis loved true poverty in spirit and in action, convinced about the caring providence of God and aware that Jesus Christ is the complete fulfillment of those who follow Him in poverty. He understood evangelical poverty, for himself and his spiritual sons and daughters, as apostolic poverty without special practices of abstinence or fasting. He lived this poverty through a very simple lifestyle, deeply convinced of the apostolic importance of such an ascetic life. Evangelical poverty was for him a “precious treasure,” and he considered it the spiritual foundation of his Society on which its fruitfulness depended.

Father Jordan believed that the greatest participation in the saving work of Jesus consisted in the imitation of the poor, despised Lord in His passion. From the beginning of his vocation, he was very much aware of the fact that in an age shaped by secularization and the abandonment by people of religion and God, the proclamation of the Gospel would be met with resistance and would bring suffering. The Founder was prepared to accept this cross readily and to love it, believing that by this participation in the Cross of Christ, his apostolic fecundity – and also that of his spiritual sons and daughters – would grow. Therefore, in everything he did, he wished to “carry the crucified Jesus imprinted on his heart.” Father Francis expected the same from his spiritual sons and daughters. “Brothers should know that they make a greater progress in salvation of souls when they suffer for Christ than when they do a lot; therefore they should know that they were called rather to suffer a lot for Jesus than to do a lot [...]. Brothers should, however, understand that they would be very much ennobled if they conformed their lives to that of the Crucified Jesus, our Lord.”

When Father Francis of the Cross Jordan died, many already considered him holy. Already in 1901, Anton de Waal, a great man and rector of the Campo Santo Teutonico, made clear his conviction about the sanctity of Father Jordan:

*Ledóchowska is, like Father Jordan, another soul that could be beatified, and with whose work, like with that of Father Jordan, I, a poor man, have collaborated from the beginning.*

When Michaelis Godlewski, who later became an archbishop, visited Cardinal Rampolla on August 16, 1912, he started to remark on the Salvatorians. The Cardinal interrupted him and said:

*I know their Founder; he is a saintly man, really saintly.*

One of the confreres who had personally known Father Jordan, Brother Gervasius Werder, SDS, reported that:

*The people in Rome said: if you want to see a saint, go to the Chapel of the Most Holy Sacrament in the*

*Basilica of St. Peter where Father Jordan came daily to pray.*

That veneration was shown by the people in Rome is testified also by Father Rudolf M. Fontaine, SDS:

*The people in Rome knew him and called him a saint.*

And Father Pancratius Pfeiffer, successor of Father Jordan as superior general of the Society of the Divine Savior, could say, referring to the faithful who offered their condolences on the day of Father Jordan's burial at Tifers near Fribourg, Switzerland (September 8, 1918):

*Everybody believed him a saint.*

*Fr. Stephan Horn SDS  
Vice Postulator*

**“Called by the voice of  
our Father’s heart:  
All for the greater glory of God  
and for the salvation of souls”**

Father Jordan's chief motivation in life was salvation: he had an incredible desire for the salvation of all people. He himself experienced the gift of salvation personally, beginning with the extraordinary event of his First Holy Communion. It was a mystical event in his young life! The young, lively John Baptist Jordan, before turning 13 years old, began to completely change his life. He became devoted to deep personal prayer and developed a very serious approach to the holy sacraments of Penance and Eucharist. As a result, he devoted himself increasingly to God. One constant desire grew in his young heart: he wanted to become a priest, responding to the call from God. John Baptist believed that God was calling him to serve as a priest for the salvation of his brothers and sisters in the world. Aflame with this holy desire, Jordan started his priestly studies at the University of Albert Ludwig in Freiburg, Breisgau, in autumn 1874. It was not by accident that the young seminarian wrote at the head of his Spiritual Diary on July 1, 1875:

*O. A. M. D. G. E. A. S. A.  
Omnia ad majorem Dei gloriam  
et ad salutem animarum*

*All for the greater glory of God  
and for the salvation of souls.*

This cry issuing from the depths of his heart became the leitmotif of his Spiritual Diary. Shortly thereafter, the principal idea of his apostolic undertaking grew in his heart: universality, to proclaim Jesus Christ as Savior of the World by all possible ways and means, omnibus et ubique.

John Baptist Jordan used important occasions during his studies in Freiburg to investigate different apostolic answers being offered to the challenges of the Liberal and Socialist transformations rocking society in the second half of the 19th century. Among these were the apostolic proposals of Joseph Schorderet, Arnold Janssen and later Ludwig Auer.



These men shared their apostolic visions with the public during general meetings of German Catholics called *Katholikentage*. In 1875, in Freiburg, Canon Schorderet presented the principal role of the Catholic press. In 1876, in Munich, Janssen spoke about his mission house in Steyl. In 1880, in Constance, Auer discussed the educational idea implemented in his apostolic institute in Donauwörth. But John Baptist Jordan was not satisfied to cast his lot with any of the representatives of these three different apostolic responses. He wanted something more. He sought to unite these different proposals and create one apostolic answer by raising these initiatives to the international level. Here we find the importance of Jordan's apostolic answer and of his response to the call of God. But he still had to pass a great spiritual test to achieve this goal. I am learning more and more about Jordan's universal idea and I am savoring its spiritual dimension. As I continue to trace the spiritual growth and maturation of young John Baptist Jordan, I am more convinced than ever his idea of universality developed first in his heart and soul. Only later did he put it down in writing. In his *Spiritual Diary*, John Baptist tried to describe salvation and to outline his universal apostolic undertaking. But how could he describe something so inexplicable? Many times he

tried to express the call of his spirit, especially during his last year of preparation for priesthood in the Seminary of St. Peter in Schwarzwald in Freiburg. He urged himself:

*Use all your energies so that, with God's grace, you can work much for His glory and for your own and your neighbor's salvation!* (SD I, 56).

Immersed in contemplating salvation, the most precious gift, Jordan discovered his principal inspiration. Jesus' words to his Apostles on the night before his Passion (Jn 17:3) became the heart of John Baptist Jordan's vocation and its realization:

*This is eternal life, that they may know you, the one true God, and Jesus Christ, whom you have sent* (SD I, 83).

While discerning this fundamental inspiration in the Seminary of St. Peter, John Baptist kept his heart and his mind open to discern God's will. He continued his spiritual battle to respond to the call of God. Even before ordination, he had a strong presentiment that God had inspired and called him to found a new apostolic and universal undertaking. Like a pendulum, his

thoughts swung between two basic problems: how to understand fully the gift of salvation (which for him became a personal divine calling) and how to respond to this call, the splendor of which possessed him more and more. With great humility and confidence, Jordan asked for the most intimate union with God, fully expecting God to supply the strength needed for his mission. He wrote in his Spiritual Diary:

*The most divine among all divine things is to work with God for the salvation of souls. Dionys. the Aeoropagite (SD I, 99).*

*O eternal, most loved Father, O Lord Jesus Christ, my Beloved, grant to your weak and sickly child, whose salvation has cost You so much, that he not only may remain always united with you in love and not offend you by any grievous sin or even by deliberate venial sin for anything in the world, but that he may be conformed to you in Your suffering and in all Your ways, as far as it is possible for a weak creature, if through it Your glory and the salvation of the neighbor are furthered. I ask this humbly of You through your five holy wounds. Amen (SD I, 108).*

Jordan was ordained a deacon on March 16, 1878, and approaching his priesthood, wrote this personal resolution:

*Through Him, the Crucified, in Him, the Crucified, with Him, the Crucified, begin, proceed, persevere in working for the glory of God and for the salvation of souls. Amen (SD I, 118).*

Our Founder matured in his vocation and became increasingly generous and ready to bear all the consequences entailed in realizing this personal call from God:

*Oh, carry out the planned work, with the help of God and with Mary's intercession, for the glory of God and the salvation of souls; even if you will be despised, persecuted, calumniated, misunderstood and treated badly by all because of it; and even if you have to shed the last drop of your blood (SD I, 119).*

*Carry out the planned work for the glory of God and the salvation of souls (SD I, 130).*

There is a strong likelihood that the outline of the first programmatic text regarding the future apostolic undertaking called "Societas Catholica," was born in John Baptist Jordan's heart during his stay in the Seminary of St. Peter. But he did not write it down until he moved to Rome to study oriental languages at the Pontifical Institute of Saint' Apollinare (1878-1880). The content of the Latin text "Societas Catholica" is indicative of the beleaguered circumstances of life in Rome at that time. Point 2 of this, Jordan's first ideological text, suggested the following purpose for his future work:

*The glory of God and the salvation of souls, that is, to sanctify oneself and to propagate, confirm, and defend the Roman Catholic faith among all people of the earth and in like manner to defend and protect the rights of the Roman Pontiff.*

The end of the text makes it clear how apostolic his heart really was. The 16 quotations from scripture we find there reemphasized the biblical spirit and the basic apostolic orientation of his plan.

Jordan's great longing for the salvation of all people grew in his heart during his stay in the Holy Land and the Near East in 1880. This period was decisive for his apostolic vocation. John Baptist Jordan informed his bishop, Lothar von Kübel that he intended to go to Egypt for "one religious reason." But before starting this journey he confided more fully to his diary:

*Lord Jesus Christ, I intend to make this trip for Your glory, for You, for Your sake, for Your holy Catholic Church. I am ready to receive from Your hands whatever You send me, be it joy or sorrow, life or death. All for You, Lord Jesus Christ, and that the purpose and desire not hidden from You may be accomplished. Amen. (SD I, 152).*

The wonderful spiritual moments he experienced while in Jerusalem had a significant influence on his spiritual desire:

*And even if you have to go round the globe fifty times, carry out your undertaking with all your strength! After Holy Mass on the hill of Calvary, where the sorrowful Mother of God stood. Jerusalem, Passion Sunday 1880 (SD I, 154).*

His long sojourn in the Holy Land and Near East was crowned with an extraordinary event: at Mount Lebanon he received a revelation of his vocation as the Founder of the new universal apostolic undertaking which was to be built on John 17:3: "This is eternal life, that they know you the only true God and him whom you have sent, Jesus Christ."

If today some of our experts state that such an event did not happen at that place, we counter that the extraordinary event, reported later by General Superior Fr. Pancratius Pfeiffer did indeed take place. We maintain that this profound spiritual event was a decisive moment for John Baptist Jordan. There in the mountains of Lebanon, the Founder of the Apostolic Teaching Society was born. It was the Holy Spirit who had led him on his spiritual journey to that place, and it was the same Holy Spirit who enlightened him during this extraordinary event. At that juncture one very important part of his life ended. Thereafter, he followed God's call, which he now saw as a clear invitation to found a new apostolic and universal work in the bosom of the Catholic Church. In the mountains of Lebanon the time of the discernment and maturation ended. He was ready to assume his apostolic burden.

The young Founder chronicled his experience during these seven months. On July 31, 1880, he sent a program of his future apostolic work from Smyrna to his protector, Bishop Massaja. This text, called "The Smyrna Draft," can today be considered the concrete First Rule of his undertaking. The young Founder always remained faithful to the fundamental charismatic inspiration enshrined in this Rule. The members of his apostolic work, intensely devoting themselves - by instruction, formation and teaching through the spoken and written word wherever in the world the greater glory of God requires it according to the words of our Lord Jesus Christ, "Go to all people and teach them...", so that every thinking creature may more and more come to know the true God and Him whom He has sent, Jesus Christ, live a holy life and save his soul.

Here it is very clear that the fundamental goal of the Society he envisioned should always remain the greater glory of God, and that all people "know the true God and Him whom He has sent, Jesus Christ, live a holy life and save his soul." On the other hand, the members of this apostolic Institute should realize

such a goal "by instruction, formation and teaching through the spoken and written word." Over the course of time, different means might be employed to achieve this one goal, but they should always remain secondary: means to reach the goal. Nonetheless, instruction, formation and teaching should always remain the chief means to reach the fundamental goal: the greater glory of God and salvation of all people.

The blessing of Leo XIII on September 6, 1880, crowned Jordan's long human and spiritual journey towards his mature vocation as Founder of a new apostolic, universal undertaking. How faithful he remained to his universal vision can be seen in his 1882 "Rules for the First Grade of the Apostolic Teaching Society":

*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.*

He immediately adds that this purpose is aimed at achieving one fundamental goal:

*... that all men come to a fuller knowledge of the one true God and Him whom he has sent, Jesus Christ; that they live a holy life and save their souls.*

"To spread, defend and strengthen the Catholic faith everywhere in the world, according to the dispositions of Divine Providence" remains for all Salvatorians a personal and common call to apostolic activity, independent of the ways and means we may employ. By focusing on this one goal we are able to discern the best ways and means to use. Wherever we are, whatever we are doing, our thoughts and actions should be directed to this one purpose. Then all the troubles, worries, sacrifices, and silent martyrdoms we endure will serve the achievement of the fundamental charismatic vision of our Founder: "that all men come to a fuller knowledge of the one true God and Him whom he has sent, Jesus Christ; that they live a holy life and save their souls."

Jordan fervently wished all people to engage in this purpose and to share his fundamental and charismatic vision as their ultimate goal. He hoped that priests and laity, men and women, might work together as



equals. He also described what was to be the life and spirit animating those who sought admission to his Society:

*The life of those who join this work is the apostolic life, or the imitation of the holy Apostles [...]. The spirit that impels them is the love of God and of neighbour, according to St. Paul's exhortation in his first letter to the Corinthians (Chapter 13).*

Jordan defended the goal of his apostolic undertaking in 1882, the same year Church authorities strongly objected to him using the word "Apostolica" in the name of his Society. In a letter directed to Leo XIII, Jordan wrote that by using the word apostolic he simply wanted to underscore that those who participate in this apostolic undertaking should collaborate to expand, defend and awaken holy religion and to work for the salvation of people's souls.

John Baptist Jordan took the three vows of poverty, chastity and obedience on Passion Sunday in March 1883. He changed his own name to Francis Mary of the Cross, and transformed his work into a proper religious institute. When preparing the first rule for the First Order of his newly renamed "Catholic Teaching Society," he remained faithful to his first charismatic inspiration, now expressed in a more mature form:

*The objective of this Society is to defend, foster, and extend the Kingdom of God through religious instruction.*

Within the same rule he left a precious legacy: De Apostolatu (On the Apostolate) written with charismatic vision and extraordinary apostolic fervor. This rule is reminiscent of the apostolic exhortation St. Paul directed to his brothers and sisters. Our Founder, writing in the Pauline spirit, says: "all people should know the true God and him whom he has sent, Jesus Christ." For this reason Jordan's spiritual sons and daughters are obliged to teach all nations; proclaim the word of God; speak all the words of eternal life to people; announce and write the heavenly doctrine, teach the doctrine of God to all, both publicly and from house to house. All should live according to these rules because:

*This is the will of God, dearly beloved, that all people may know the eternal truths...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 the 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 useful opportunity to announce and teach the doctrine of God to all, both publicly and from house to house.*

*I adjure you to walk in a way worthy of the life to which you have been called, in all humility and meekness, bearing with each other patiently. Above all, have constant mutual love, for love covers a multitude of sins. "I give you a new commandment," the Lord says, "that you love one another, as I have loved you. May everything among you be done in love."*

In this document Father Jordan not only revealed his enormous apostolic spirit, he also took a very important spiritual step. He wanted to testify to his great apostolic desire and his willingness to devote himself totally to God.

His readiness was put to test under extreme circumstances in the years 1883-1886, when his great desire to develop a female branch of his apostolic Society ended with great disappointment. The Sisters of the Catholic Teaching Society with their superior, Mother Francesca Streitel, were removed from his oversight, and he was left alone to defend the very existence of the male branch of the Institute. But even then, he exuded unshakable confidence in God and kept true to his new name "Francis of the Cross." Convinced that he needed many spiritual sons and daughters to achieve the final purpose of his apostolic Institute, he was equally confident that God, who had given him this enormous and beautiful vocation to found a new universal apostolic undertaking, would also bless his spiritual family. One month before receiving the first ecclesiastical approval of the Cardinal Vicar he wrote this paternal blessing to all the members:

*May almighty God, the Fa + ther, the S + on, and the Holy Spi + rit bless you and sanctify you, and strengthen and multiply you as the sands of the sea and as the stars of the heavens until the consummation of the ages! Amen. May 6 1886 (SD I, 189).*

In the first month of 1887, the Founder's spiritual metal was put to an extreme test. All that he so desired to inculcate in the hearts of his young spiritual sons:

to live only for "the greater glory of God and salvation of the souls," now had to be implemented in his own apostolic community in the Motherhouse. Father Francis had to confront the power of Evil and liberate young Brother Felix Bucher from demonic possession. Father Jordan now had to carry out this concrete task of bringing salvation to one of his own spiritual sons. With the grace of God he succeeded to exorcize Br. Felix. And this extreme spiritual test revealed the amazing concordance between Jordan's enormous apostolic desire and his deep spiritual willingness to do the will of God: to bring salvation to every member of the Mystical Body of the Savior of the World. While undergoing this spiritual test, standing face to face with the power of Evil, Father Jordan wrote these words in his Spiritual Diary— words which touch our hearts deeply and encourage our personal willingness to give ourselves to this magnificent goal: bringing salvation to all and giving glory to God.

|                               |                                 |
|-------------------------------|---------------------------------|
| <i>Nunc</i>                   | Now                             |
| <i>usque ad sanguinem</i>     | to the shedding of blood itself |
| <i>usque ad crucem</i>        | to the cross-                   |
| <i>usque ad mortem!</i>       | to death!                       |
| <i>usque ad mortem cruces</i> | To death on the cross           |
| <i>pro Ipso et – et – et.</i> | For Him alone and – and         |
|                               | – and                           |
| <i>Si Deo pla[c]uerit.</i>    | if only it pleases God          |
|                               | (SD I, 193).                    |

The words of Father Francis were not empty words. He lived by them. And his constant union with God gave him the spiritual fruitfulness to put these words into practice. In the years between 1883 and 1889, the Founder had to endure very deep and bitter apostolic trials: separation from the Sisters of the Catholic Teaching Society, fights with the Vatican to defend the very existence of the male branch of his Institute, the exorcism of Brother Felix Bucher, and the great temptation in 1889 to leave the beloved apostolic Institute he himself had founded. Clearly God tested and deeply purified the heart of our Founder.

But Jordan not only experienced many bitter incidents in his life, he also had great spiritual moments. In fact, in 1891, Jordan recorded in his diary perhaps the greatest spiritual event of his life:

*TODAY, November 1, 1891 on the Feast of all the Saints, this Pact was made between the Almighty and His lowliest creature.*

1) *The said creature gives himself totally and for ever to his almighty Creator.*

2) *The creature gives and will give to his Creator, whatever the Creator has given, gives and will give to him.*

3) *The creature, trusting with all his might in the help of the Almighty, not in that of man, submits to His reign the whole world, i.e., all persons who now or later live, so that they may know, love, and serve Him, and themselves find salvation.*

4) *The creature will lead also the non-rational creatures to the service of the Almighty.*

*May God, who has given the will, also grant the accomplishment!*

(SD I, 202).

**T**his Pact, unique in the life of our Founder, and perhaps in Christian spiritual literature, can certainly be called a great mystical event in his life. With a heart full of fervor, his apostolic impetus only grew.

Shortly after receiving this spiritual insight, Jordan undertook two great initiatives: he began opening new foundations, and he applied to the Holy See for papal approbation of his fledgling institute. Thus, the early 1890's are "The Period of Foundations" in the history of Jordan's young apostolic Institute. From the time of his Pact until his withdrawal from administrative leadership of the Society in 1915, Jordan opened 37 foundations. The last was Klausheide, the first Salvatorian community in the Founder's native land.

**I**n addition, shortly after entering the Pact, Jordan submitted documentation to the Congregation for Bishops and Religious to obtain a Decretum Laudis for the Society. But circumstances were not favourable, reflecting perhaps internal misunderstanding with the missionaries in the Apostolic Prefecture of Assam in India, and the multiple changes in the Constitutions and in the name of the Institute itself. (From 1894 on it was called the Society of the Divine Savior). Far from winning the approval of the Holy See as he had hoped, Jordan's request for approbation led to the appointment of an Apostolic Visitor! The Carmelite Father Antonio Intreccialagli arrived at the door of the House of the Divine Providence in Borgo Vecchio in the summer of 1894.

**D**espite these unexpected distressing events, Jordan remained full of apostolic fire and began the second

part of his Spiritual Diary with another great "Carta de Apostolatu":

*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 (SD II, 1).*

**T**his great apostolic call of the generous spirit of Father Jordan was always present in those years. With his enormous apostolic impetus he founded new communities almost every year. But the Apostolic Visitor watched the rapid development of the Society with apprehension. He believed such rapid progress in the life of the young religious Institute could endanger its future stability.

**I**n response, Intreccialagli made some decisions which had a somewhat negative impact on the development of Society. Among these was his demand that in all Salvatorian communities there be uniformity in all practices and rules. This mandate affected all practices of daily life and caused a series of problems in some communities. Members of the community in Vienna, for example, had requested a small exception from the practice of wearing the Roman habit because the Socialists and many others there ridiculed their foreign garb. When Jordan consulted with the Visitor on this urgent request, the latter responded with a letter in April, 1896, firmly demanding uniformity for all in wearing the habit and threatening: it is better to dissolve such a community as this in Vienna than to permit exceptions for the rebellious members. Father Jordan was obedient to the orders of the Visitor but consequently lost some members in Vienna, who went to work in the diocese.

**T**he following year, 1897, Father Francis's serious illness began. He suffered from pleurisy and wrote in his Spiritual Diary: "From February 8, 1897, until March 25, a time of sickness and so forth" (SD II, 11). A few months later, in June, an earthquake all but destroyed the fruits of the sacrifices of his spiritual daughters and sons in Assam. But neither the intransigence of the Visitor, nor his illness, nor the tragedy in the Assam Mission could weaken his apostolic resolve. On October 25, 1897, he poured out his heart and cried to God with the enormous desire of his apostolic spirit:

*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! 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!*

*Oh, save souls!*

*Oh, save souls!*

*I beg and implore you, save souls!*

*Cost what it may, save souls! (SD II, 12).*

**H**ow this call for the salvation of all people persisted in his soul is most evident in the words written one year later, November 17, 1898:

*The greatest possible glory of God.*

*The greatest possible self-sanctification and salva-  
tion*

*The greatest possible salvation, that is,*

*The salvation of as many as possible.*

*To achieve this, fight even to the shedding of blood,*

*To death, to the most difficult martyrdom*

*Always - always - everywhere (SD II, 16).*

*Pray, suffer, endure, sustain, fight even unto blood;  
cry to God, run, fly, spend yourself totally for Christ,  
for the salvation of souls, and that you may accom-  
plish those things which you resolved yesterday (SD  
II, 17).*

**Fr.** Jordan, totally faithful to his original apostolic vocation expressed through the idea of universality, tried to inculcate this ideal in the hearts of his spiritual sons gathered around him at Borgo Vecchio. On February 17, 1899, in a beautiful talk dedicated to universality, a kind of “great cry” of his apostolic spirit, he shared with the Motherhouse community these words which still speak to our hearts today:

*It is my fervent wish that all of you be imbued by  
the correct spirit of the Society. So much depends  
on this, yes, perhaps the salvation of thousands and  
millions. Therefore, today I would like to stress what  
must always be regarded as an essential component  
of our society: universality. Omnibus et ubique [to  
everyone, everywhere]...*

*The Society is universal! ... Now our task, the mission  
of our Society, the spirit of our Society is this: omni-  
bus et ubique. Therefore, it is important that you,  
each and every one of you, be imbued with this spirit:  
praedicate verbum Dei omnibus creatures [preach  
the word of God to all creatures] as expressed daily  
in the Intentio Societatis, [Intention of the Society],  
where the purpose and the task, the universality of  
the Society is expressed. Always hold on to this uni-  
versality.... Don't deviate from this (Talks of Father  
Francis Mary of the Cross Jordan, DSS XXIII,  
Kraków: 2003, 278-280).*

**A**t the beginning of the jubilee year, 1900, Father Francis persists in his fundamental life thrust. After the decisive First General Chapter in October of 1902, he expressed his apostolic zeal as follows:

*All people, all races, all families of the people, all  
nations, all tongues, praise the name of the Lord!  
December 17, 1902 (SD II, 43).*

**J**ordan constantly repeated this comprehensive apos-  
tolic call, and he did it again in his Spiritual Diary at  
the beginning of 1904:

*All people, all nations, all races, all families of  
people, all men - 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).*

**O**n May 27, 1905, the Holy See granted the Decretum  
Laudis approving the Society of the Divine Savior.  
On receiving this glorious news from Church authori-  
ties, September 18, the Founder noted again:

*The greatest glory of God and the salvation of souls!  
(SD II, 92).*

**T**he Apostolic Visitor, Intreccialagli, during the  
preparation of his votum, his recommendation for  
this case, made a very interesting remark. Though  
Jordan had begun his apostolic Institute without clear  
ideas or outlines, often modifying his undertaking as  
he went along, the Visitor also openly admitted: “In  
him alone remained an invariable and constant desire  
to do much for the glory of God and for the salvation  
of souls.”



Fr. Francis “of the Cross” passed the most bitter apostolic trials of his life in the years 1904-1908. He had to dismiss four missionaries from the Apostolic Prefecture in Assam and establish a new administration there. As a consequence, he came under a retaliatory attack led by one or two of the returned missionaries. At the beginning of 1906, they published defamatory articles in the German Press against Jordan and his Society. This led some other Salvatorians to write an article demanding instant changes in the Society. Father Francis, already in a weakened state of health (above all his nerves were suffering greatly in 1906) for the first time in his life took a few weeks off in the summer to recuperate.

In 1908, during the debates of the Second General Chapter, the Founder was reelected General Superior of the Society of the Divine Savior but not before the third ballot. His hesitance to make important decisions only stoked the impatience of his spiritual sons. Their persistent calls for essential changes upset him greatly. Nevertheless, both sides had good intentions, and the debates of the Second General Chapter marked an important step in the development of the Society which was hereafter divided into four provinces. Father Francis had passed another difficult apostolic trial, and a year later he recalled:

*To live and to die holy and to save all! O Jesus, O Son of the living God, through the sorrows of Your Mother, I beg this urgently of You with all my strength now and for my whole life. O Mary, my Mother, into your hands I place my lot. October 30, 1909 (SD II, 10).*

*Do not lose a moment of time, but use it avidly for the glory of God and salvation of men! [...] October 31, 1909 (SD II, 10).*

Jordan wanted to be a radiant model of how to persevere in realizing such a noble purpose. During his stay in Switzerland in 1911, he directed this fervent request to God:

*O Lord, that I may always burn ardently for love of You and inflame all. May I be a burning fire, O God, and a flaming torch! O God, through the merits of Your crucified Son, hear me! Drognens, September 16, 1911 (SD II, 20).*

In the last years of his life spent in Freiburg, Switzerland, these words: “Save souls!” and “All for the greater glory of God” remained the motif of his life and the expression of his apostolic spirit immersed in God. We can conclude this overview of Jordan’s spiritual life with Fr. Lammers’ insightful observation: The most charismatic mark of the personality of the Founder was his zeal for souls. In one of his prayers, he calls himself “a man of desires.”

He was always thinking holistically, his apostolic love embraced everything.

*No country, no nation, no means was excluded. He wanted to use all the means God inspired him with, so that he never came to the end of his plans (J. Lammers SDS, The Spirituality of Father Jordan, Bangalore 2005, 104f).*

*Fr. Michał Piela SDS*

## The person of Father Jordan a psychological study in the light of his “Spiritual Diary”

### *Some Issues Concerning the Person and Personality*

The concepts of human person and human personality frequently come up in psychological studies from the previous century as well as from the current one. Indeed, some directions in the research on the human person as functioning in various life situations have been distinguished, based on observations of human behaviors, aspirations and attitudes. However, the various approaches to the human person can be reduced to some underlying concepts which pertain either to somatic grounds or to psychological ones or still to social factors. And so, among the theories of personality, one can distinguish theories of (physical and psychical) types, theories of (surface and source) traits, dynamic theories (e.g. psychoanalysis, K. Levin’s field theory, Linton’s role theory and Murray’s needs theory), as well as value based humanist theories (proposed respectively by Rogers, Dąbrowski and Frankl).

According to modern psychology (as represented by Murray, Maslow, Cattell, Horney, Frankl, Dąbrowski), it is not merely single, separate psychological reactions, traits of character, sensations, perception, concentration, memory or intelligence that denote the person and the personality, as the psychologists at the turn of the 20th century would hold. Currently, the research on personality embraces a holistic approach: psychologists study the overall complex mechanisms that regulate human behavior in various complicated life situations and in decision taking process, particularly in the case of important decisions that are of significance to one’s life and frequently turn out difficult



as well as conflict and stress generating. However, recently new trends in the research on personality have appeared as researchers concentrate more and more on such aspects as the person’s needs, motives, resistance to frustration, interpersonal contacts, perseverance in goal pursuit, accepted value system, sense

of the meaning of life, processes of self-regulation, etc.

What is then to be denoted by the concepts of person and personality? The fact is that until the present time numerous definitions of these terms have been proposed. Following Boethius, one can define person as an individual substance of a rational nature. Thomas Aquinas in turn held that the person is that which is most perfect in the universe (*id quod est perfectissimum in tota natura*). The person, endowed with self-consciousness, is aware of his or her existence and while being free to choose his or her actions, assumes the responsibility for them. Thus a human person can be described as a specific human individual, endowed with reason and a set of psychological and physical traits. “Personality” is in turn an abstract, general concept, a scientific construct which denotes a system of psychophysical traits characteristic of the human being as the human person. According to Allport, personality is the dynamic organization within the individual

of those psychophysical systems that determine his unique adjustments to his environment.

### *Father Jordan’s Developmental Dynamisms*

While analyzing Father Jordan’s Spiritual Diary one can distinguish the following aspects of his personal development, as well as the following personal characteristics: a preeminent intellectual and cognitive sphere, a sphere of vivid emotions and feelings, and strong self-motivation in action and in goal pursuit. Although Father Jordan would not remain indifferent

to worldly needs and values, he clearly subordinated them to the spiritual and to the eternal, for which he strove above all.

The Spiritual Diary offers the grounds to make a thorough study of the main personality characteristics exhibited by Father Jordan. One must take into account the fact that the development of the human person is undergirded by his or her needs and by their satisfaction. The way the needs are satisfied, as well as their specific types, mark significant dimensions and dynamisms of the person's development. The motives governing the selection of needs, the shaping of the adopted attitudes, the accepted value system, the chosen objectives and ideals are further important dimensions of the human person that can be subject to analysis. The scrutiny can also concern such dynamic components of the person as the temperament, the character and the individuality, although these aspects will be regarded merely marginally here. Throughout the proposed analysis we shall pay special attention to such developmental dynamisms of Father Jordan as his awareness of his vocation, his striving to pursue the goal he had set for himself and to fulfill his vocation, his pursuit of perfection and holiness, his self-control, the effort he put into coping with his negative personality traits, his concern for moral and religious values, as well as his personal perfection.

In the case of a majority of human individuals the structure of a mature personality exhibits the need to advance the values a given individual recognizes, the patterns the individual in question has adopted to follow in life, the ideals at which he or she aims, as well as the image of self and of God that he or she cherishes, and involvement and perseverance in the pursuit of the set goals. In this aspect, the person and personality of Father Jordan, as well as their development, exhibit a special richness. The development in question is a multilevel, multidirectional, multidimensional and well-ordered one. It embraces the intellectual, the emotional and the motivational spheres, as well as the pursuit of the set objective. Father Jordan's intelligence was deeply involved in his striving for knowledge. The knowledge he possessed, however, was not reduced to one realm only. Father Jordan demonstrated a knowledge of ancient literature, was familiar with the newest writings in the fields of philosophy and theology and learned

the craft of painting. His command of twelve foreign languages enabled him access to a wide spectrum of literature. In his Spiritual Diary he would repeatedly quote the Fathers of the Church, refer to the lives of the saints, demonstrate a knowledge of the classics, of the Greek and Roman authors, of theological treatises, as well as a good knowledge of biblical texts, which are quoted equally often. Father Jordan's observations and his attention centered on the knowledge of the dynamic characteristics of the process of human development and on the pursuit of perfection. In the Spiritual Diary, however, he makes no mention of his earlier positive motives towards education from the period before he entered the seminary, neither does he mention what motivated him to enter the seminary. The decision to do so must have taken a long time to mature and it must have involved an inner struggle. However, the fact is that already as a seminarian, he would write down the following words in his Spiritual Diary: To do everything for the sake of a greater glory of God and the salvation of souls (SD I, p. 1). His further life, emotions, feelings and strivings were to be subordinated precisely to this ideal: to serve God, to serve the Church and to serve man; he fully served the saving missionary idea. It was in order to pursue that ideal that he would found a congregation and give it precisely such a direction and set it such an objective. The motif in question – the one of God's glory and of the salvation of souls – would remain manifest throughout Father Jordan's life in all his decisions, both personal and those regarding the congregation.

Already as a seminarian, at the beginning of his spiritual journey, Father Jordan stressed the need for personal development leading towards perfection, and also the need for self-control and order. "For the sake of a better order, keep a diary! Know yourself! Observe the daily schedule!" (SD I, pp. 67, 43, 140). From the biographies of many famous individuals, among them saints (as e.g. St. John of the Cross, St. Theresa, St. John XXII, the Blessed Sister Faustina), we learn that they considered keeping a diary a tool that would help them to control their lives, as well as to perfect and order their spiritual development. In psychology, such strivings are seen as exhibiting a need of self-control and they are considered important mechanisms of ordering one's personal development. As such, they involve self-criticism,

behavior correction, establishing values and ideals, and following them in everyday life.

**H**aving in mind his own growth and spiritual progress, Father Jordan accepted the following criteria and values in his life: God, conscience, holy confession, the superior, the light of the faith, the light of the reason, enlightenment provided by the Holy Spirit, and the ideal.

**T**he ideal that Father Jordan cherished embraced unity with God achieved through love, charity and sacrifice for others. The growth leading to the highest spiritual values was seen by him as response to a value system in which the most important are God, the glory of God, holiness and the salvation of souls. The stimulating factor and the motive for action was for him above all the love of God.

**T**he basic dynamisms that governed Father Jordan's personal growth appear to have been his deep faith, trust, hope and the glory of God. He stressed the importance of those values already at the beginning of his Spiritual Diary. They stimulated the young John to get education, to cope with difficulties and to search for a deeper meaning of life. With the same motivation he decided to enter the seminary, then was ordained to the priesthood, left his homeland for Rome and subsequently made a trip to the Holy Land. Among his main concerns were spiritual growth and pursuit of the already mentioned values. For that sake he would deepen in himself the spirit of prayer and contemplation, and he would immerse himself in reflection for hours daily. He had a special veneration for the Eucharist, for the Passion and for the Mother of God. Already as a seminarian, he intended to found a congregation and that intention of his was to assume a more concrete shape after his ordination. "Found an Apostolic Society, and always confront adversities with the same courage! September 19, 1878" (SD I, p. 145). The realization of that work would truly involve enormous courage, strong motivation and precise goal setting. If one considers the temperamental features of Father Jordan, as he himself felt them and as they appear from a reading of his Spiritual Diary, it was by no means an easy undertaking. In human terms, one can say, it was beyond the capabilities of an average personality. That was also how Father Jordan himself perceived and felt it at times, when he would pray: "O Jesus, the Father of

the poor, have mercy on me, as I suffer persecution above all measure" (SD I, p. 148). He would ask all Saints of God and holy Martyrs of the eternal City of Rome, whose soil he did not merit to touch, to intercede and plead for him, for he considered himself a miserable sinner.

**F**ather Jordan would make decisions that were significant to his life and vocation only thoughtfully, after long reflection and prayer, and always with a sense of responsibility. They were prudent and mature decisions. He would clearly define the motives behind his three ordinations (sub-deacon, deacon, and priesthood), showing himself as purified from egoism, and his decisions as firm and irrevocable, taken with faith and trust, for the sake of the glory of God and the salvation of souls. "Lord, I want to, I have decided to, and I intend to receive this holy order through Christ, our Redeemer ... For the sake of your Honor and your Glory ... With God's help, I have willed and decided, and above all intended, to be validly ordained to the subdiaconate" (SD I, p. 109). And on the day of his ordination, he would once again repeat that resolution. Before being ordained to the diaconate and to the presbyterate he would take similar decisions, governed by the same motives. "Lord Jesus Christ, I desire, I purpose, and I intend to receive the holy order of the priesthood today for Your glory and for the salvation of souls. Amen" (SD I, p. 141).

**D**espite the fact that his personal growth was oriented towards spiritual values and his ultimate goal, Father Francis Jordan was not free from fears or from the feeling of being weak and sinful. He would condemn himself, as well as others, for such faults as indifferent attitudes, pride, vainglory, flattery, derision, quarrelsomeness, stubbornness, meanness, selfishness, and idleness. He would stand out against indifference, self-conceit, sadness, miserliness, rudeness, idle talk, gossip, faint-heartedness, doubt and bitterness. He was a shrewd observer capable of calling things what they were. All source of evil was generally termed by him as darkness, sin, as a night of darkness, a night of death or a night of paganism. He would caution others against jealousy and mercenariness. His own weaknesses and faults made him suffer deeply. In his Spiritual Diary he speaks of sadness and affliction, of the power of darkness, of his suffering. Yet he accepted sad experiences as cleansing him of his sins,

trusting that they would pass away and God would give him strength and show him His mercy. Father Francis was also capable of rejoicing and he would frequently thank God for the graces he had received as well as for light and for the spiritual peace he had recovered. Already as a seminarian, he wanted to orient all his life and action towards eternity. Whatever you want to do, ask yourself of what use it will be for eternity (SD I, p. 110). He tried to subordinate everything to God, because only God had the right to claim for Himself his abilities and his will.

### *The Motivation – the Striving – the Goals*

In a motivated action subordinated to the pursuit of a set objective one can identify at least four elements, namely, the need, the reinforcement (reward or punishment), the probability of success and goal achievement. Whenever one of these elements is lacking, the action in question will turn out ineffective and its goal will not be achieved. In Father Jordan's Spiritual Diary one can find many entries which prove that he gave special significance to spiritual needs and to altruistic and charitable attitudes. He valued them very highly and recommended that they be cherished. Among those mentioned most frequently are God, faith, friendship, love, altruism, humility, trust, prayer, concern for souls, understanding the value of the Cross and of suffering, and the need for solitude. Father Jordan appreciated the values of longing, poverty, joy and justice. As deserving of praise and worthy of following, he would recommend silence, kindness, diligence, goodness, self-denial, carefulness, self-discipline, orderliness, gentleness, obedience, gratitude, useful spending of time, as well as many others. In his case, these personal characteristics reveal a richness of character and of temperamental behaviors which strengthened his motivation and his striving to pursue his goal. The highest objective for him was God and it was God that he desired to serve in a perfect way. All his efforts were centered around this aim, and he subordinated all aspects of his personality to its pursuit: his temperament, his character, his intellectual sphere, his emotional sphere, his efforts, as well as his value system.

Father Jordan was of the opinion that his own as well as other persons' striving for personal holiness should follow the example of eminent individuals, above all the example of the saints. He would encourage himself and others to follow in the footsteps of the saints

and point to their particular merits and assistance in the striving towards personal holiness. He would seek the sources of spirituality in following Christ and in the life of the Mother of God. Father Jordan was well acquainted with the Sacred Scripture and encouraged others to study it; he also recommended the book entitled "The Imitation of Christ," as well as a diligent reading of the lives of the saints. In his Spiritual Diary, he mentions the names of more than fifty saints, either quoting from them or pointing to them as the principle to follow in one's life. He had a special veneration for many saints and would ask their intercession in difficult situations. The saints whom he venerated in a particular way were Francis, John, Augustine, Ambrosius, Anthony, Aloysius, Basil, Bernard and Gregory, as well as the women saints Gertrude, Catherine of Sienna, Theresa, Rose of Lima, Angela of Foligno, and others.

In his striving towards perfection and in the explanation of his particular actions Father Jordan never ceased to look up to the example set by the saints. He put his confidence in them and would beg them for intercession. It was also from the saints that he learned how to overcome difficulties, and in them he would find encouragement to seek the highest perfection. Already as the Founder of his congregation, he would recommend to its members imitation of the saints as he considered it a confirmed way towards perfection. In psychology, such empirically verified paragons are very highly valued. One must note that any educational system fosters certain patterns to follow, sometimes indeed dubious ones, imposed by its ideology. It is, however, not without bearing for personal development what kind of pattern or paragon a person follows: an idol or an ideal.

Father Francis was very deeply involved in the realization of the highest personal and social ideals (such as personal holiness, founding the congregation and preaching the Gospel) and he put all his effort in pursuing them in his life. Neither the inward difficulties that he experienced (such as his faults, fears, pains, sufferings, humiliations or poverty) nor external ones (such as the attacks he was subject to, being short of funds, his debts, poverty, members leaving the congregation, the faults and bad habits of others) could turn him back from his way. Once on his chosen way to start a congregation, he would never be stopped, neither by sufferings nor by obstacles. When his plans

matured, when he explored his own motives and was certain that he was on the right way, he would write down, on Mount Carmel, on April 14, 1880, the following significant words, testifying to his strong motivation and to his unremitting pursuit of the set goal: “Put all your energy into the work; do not let anything discourage you; do it only for the glory of God and only in Him seek consolation. Pray a lot; stay with the saints; never seek consolation in any worldly things; even if everything seems lost, God and his beloved Mother will never leave you”(SD I, p. 155\*).

### *The Profile of Father Jordan’s Personality*

The profile of the personal characteristics exhibited by Father Jordan reveals numerous outstanding attitudes which are not typical of average individuals. It shows a personality distinguished by its vivid temperament, strong character, constant attitudes, perseverance in striving towards a set goal, and stable will. Father Jordan’s personality exhibited rich and noble so-called higher emotions, among them empathy, love, friendship, altruism, sensitivity to suffering, and a sense of justice. They pointed to an attitude, motivated by love, of absolute heroic sacrifice of self for the sake of service to God, to fellowmen and to the Church. They also generated Father Jordan’s solicitation for the grace of martyrdom. He even prayed the Lord’s Prayer “so that martyrdom for my beloved Jesus could be conferred upon me ...” (SD I, p. 89).

And it must be stressed that Father Jordan’s desire for martyrdom was not merely a passing fancy, expressed under the influence of a momentary elation or admiration. The mention of this desire comes up repeatedly in numerous places in the Spiritual Diary. We read, among others, the following words: “My dearest Lord, filled with hope, I rejoice that it might come true (as I desire above all to be able to shed my blood for You)” (SD I, p. 142). The attitude thus expressed reveals that Father Jordan had overcome the natural fear of suffering and that, with his integrated personality, he was now capable of crossing the threshold between life and death, the threshold of hope, in the name of the highest value of Love and God, who is the Lord of all life and death. Only mature, congruent individuals are capable of such actions. Among them were, in ancient times, Socrates and, in our age, Father Maximilian Kolbe. Both of them sacrificed their lives – the former for the sake of defending justice, the latter in the name of love.

Father Jordan’s readiness to give his own life proves his personal and religious maturity in all aspects: intellectual, emotional and behavioral. The desire and readiness to unite with the highest, the first and the ultimate value, to unite with God for all eternity, is the supreme manifestation of human development towards the fullness of life, as well as a foretaste, however limited yet, of eternal happiness.

A mature, congruent and integrated personality exhibits, on all levels of its development, such characteristics as acceptance of responsibility, performance of the tasks appropriate for various stages of development in human life, clear delineation of the ideal, of the goals and of the hierarchy of values to be pursued in life, without avoiding difficult problems. A mature person will have a sense of his or her own dignity and value, as well as develop the skill of making good interpersonal contacts and of retaining good relationships with others. The behavior of a mature person is characterized by the coherence of his or her moral attitudes and by an upright conscience. In the case of Father Francis Jordan, all these traits were developed to an amazing degree, which is no wonder, as his personality was an exceptional one.

One must not overlook the fact that Father Jordan’s personality was a creative one. First and foremost, he worked on his own development, achieving a high level of self-realization. He was known as an outstanding initiator and publisher of the Catholic press, as the founder of two religious congregations, as an organizer of missions in numerous countries of Europe, Asia and America. In his approach he showed universalism, tolerance and zeal in preaching the Word of God, as well as concern for the growth of the Congregation. Before he died, he wished, with his last words, to pass on to the members of his congregation his inheritance: the values of love, trust in God’s providence, hope, poverty, faithfulness to the Church and encouragement to work for spiritual growth. He spoke to them about the values of patience, perseverance and acceptance of God’s will: “God has given, God has taken ... Let His will be done.” Father Jordan’s last words (My Jesus, I am yours. Yes, yours – completely and only yours) echo St. Paul speaking about how he has reached his goal in life: “It is no longer I, but Christ living in me” (Ga 2, 20).

In order to recapitulate the psychological analysis of the person and attitudes of Father Jordan one must state that both in his personality structure and in the functions of his personality many outstanding traits can be distinguished which manifest a high level of personal development. Yet it must be stressed that the development in question was by no means easy, as it was accompanied by continual effort, struggle, suffering and the need to overcome the dark night of the soul. In the process of painful personal growth and shaping of his attitudes, Father Jordan's emotions assumed a noble shape and his goals were delineated. Father Jordan had a precisely set ideal: he knew what he was to live for and what he was to persevere in.

Therefore he succeeded in overcoming all the trials that he experienced and was able to grasp the meaning of life as well as the meaning of dying. He reached the highest values and the highest goal, which were manifest in his attitude of readiness to give his life both for the sake of others and for the sake of higher values, such as truth, love and justice. In this way he joined the ranks of others such as Socrates, Christ, Thomas More, Janusz Korczak, Maximilian Kolbe and Jerzy Popiełuszko.

*Fr. Czesław M. Cekiera, SDS*

**XVII GENERAL CHAPTER  
ORDINANCE 09  
PROMOTION OF THE VENERATION  
OF FATHER JORDAN**

Since the XVII General Chapter has established the beatification and veneration of our Founder as one of the Society's priorities, the Chapter has decided to promote the veneration of Father Jordan in all Salvatorian units as well as in the local churches in the following ways:

1. The personal relationship with the Founder is to be promoted among the members through a deeper knowledge of his person, through the study of Salvatorian literature, through meetings and through commemorative celebrations.

2. The people need to be made more aware of Father Jordan, for example, through information in liturgical celebrations and in publications. All those who hold authority in the Society need to bring our interest in the Founder to the attention of the bishops.



3. People need to be motivated to pray through the intercession of Father Jordan. Notice of favors granted is to be forwarded to the postulation office in Rome.

4. Each unit is to appoint or re-appoint a member or group within each unit to increase the collaboration with the postulation office in furthering the veneration of our Founder. The units will invite the Salvatorian Sisters and the Lay Salvatorians to collaborate.

5. The veneration of Blessed Mother Mary of the Apostles is essentially linked with the veneration of our Founder, Father Jordan, because she

was the first who followed the way proposed by Father Jordan to be beatified by the Church.

## FATHER JORDAN AND LAY SALVATORIANS

### The Laity in Father Jordan's Universal Plans: Exhibition at the Mother House in Rome

Having concluded its proceedings in 1965, the Second Vatican Council left for future generations its documents, which have provided a precious source of inspiration for the renewal of the Church. Among those documents was the Decree on the Apostolate of the Laity, "Apostolicam Actuositatem," promulgated during the eighth session, on November 18, 1965, hardly a month before the solemn conclusion of the Council. The essentialness of bearing faithful witness was also described in the fourth chapter (paragraph 31), "The Laity," of the Dogmatic Constitution on the Church "Lumen Gentium."

The change of perspective brought by the Council was manifested in a new understanding of the Church, namely, in the abandonment of her dualistic image in which the role of the laity was perceived as an "external" factor in relation to the Church hierarchy.

The theological reflection inspired by the teaching of the Church made it clear that the vision of the Church and of her apostolic presence in the world necessarily involves an active attitude and apostolic commitment on the part of the lay faithful. The essence of this change in attitude toward the role of the laity was expressed by Pope John Paul II, who pointed to the new style in which the lay faithful assumed responsibility for the Church. This style is marked by the joy of the faith, by active participation in the life of the Church, by apostolic commitment and by a more profound sensitivity to the needs of others.

In the post-Conciliar period, a detailed account of the apostolic involvement of the lay faithful was provided in three important post-synodal exhortations: "Catechesi tradendae" (1979), "Familiaris consortio" (1981) and "Christifideles laici" (1988). This is why, on the threshold of the third millennium, one can perceive in the Church a dynamic growth of various movements initiated by the lay faithful who are

developing a new awareness of the common responsibility for the Church.

However, the changes in attitude toward the role of the laity in the Church, inspired by the Second Vatican Council, should not be perceived as a radical novelty. Among the predecessors of the Conciliar thought was, in the second half of the 19th century, our Founder Father Francis Mary of the Cross Jordan. Already eighty years before the opening of the Second Vatican Council, Father Jordan zealously sought to implement his plans which concerned involvement of the lay faithful in the activity of and responsibility for the Church.

On December 8, 2005, the Solemnity of the Immaculate Conception of the Holy Virgin Mary, which is the anniversary of the foundation of the Society of the Divine Savior, our Mother House in Rome witnessed the opening of a new exhibition, the third one in the series of exhibitions devoted to the Founder. The present exhibition shows what role was ascribed to the laity in the universal plans of Father Jordan, who, burning with zeal for the salvation of souls, wanted to involve as broad a spectrum as possible of the laity in his work. Winning as many lay Catholics as possible for his cause was among his main goals as he strove to institute his work within the Church.

The exhibition shows that Father Jordan, taking inspiration from the so-called General Meetings of the Catholics (Katholikentage) which he attended in Germany, wanted to incorporate the laity (not only men, but also women and children) into his intended apostolic work, so that, together with the clergy, they would seek holiness and fulfill the task of spreading and defending the Catholic faith in every corner of the world. In the 1880's, such plans were not only ambitious, but also extraordinarily courageous. In time, Father Jordan submitted his novel ideas to the verification by the Church and, together with the growth of his work, adjusted them, in an evolutionary way, to the attitudes of the 19th century, in which the ecclesiological and theological ideas that were to be

acknowledged only by the Second Vatican Council in the second half of the 20th century were still under-developed.

The exhibition presents the so-called Smyrna text (of July 31, 1880), written by Father Jordan during his trip to the Holy Land and to the Middle East. It was precisely in that text that Father Jordan put forward the ideas upon which his new Institute was to be founded. He also mentioned there the name of his intended new work, namely, The Apostolic Teaching Society (*Societas Apostolica Instructiva*). Finally, he drew there the structure of his intended work which was to involve three degrees of membership. Members of the first degree would be recruited from among priests (of all Catholic rites) as well as lay faithful, and they would absolutely dedicate themselves to the preaching of the Good News. Second degree membership would embrace various persons, also clerical and lay, in particular enlightened and well-educated individuals, who while remaining in their professions and placed in their milieus would promote the Catholic doctrine, defending it against the enemies of the Church. Finally, the third degree members were to be lay people (both men and women), who by way of education and formation would assume the responsibility for the defence of, in particular, children and the youth against false ideologies and anti-Catholic ideas. Members of the second and of the third degrees were to have their own journals published. Apart from the sketch of the Apostolic Teaching Society, the Smyrna Text provided the aims, means and methods which were to be applied by the members of the new Institute.

The exhibition also demonstrates the evolution of Father Jordan's idea on the organization of his work. In 1883, the structure of the first degree membership of the Institute was transformed so that it would become a male religious congregation, which was to be distinguished from its female counterpart (which the second degree membership was subsequently to become). The third degree membership remained aimed at the laity, and it embraced so-called "male and female collaborators." After the foundation of the religious congregation an "Angelic Association" for children was formed. The exhibition displays numerous archival documents, among them rules, constitutions and statutes written for the laity (members of the third degree), as well as those for the "Angelic

Association." Impressive material can be found in the books listing the names of the lay male and female collaborators of the Society, coming from various regions of Italy. These lists demonstrate an excellent organization of the lay members of the Society. On display, one can also see original Society Entrance Diplomas, Instructions for the Collaborators and various other texts, such as letters, brochures, good wishes and information aimed at the lay members, male and female, of the third degree. The attention of the visitors is drawn, in particular, to the engravings which adorn the written material. One can find in these engravings elements of the graphic images of the Patrons of the Congregation and its charism.

One of the exhibits is the original Diploma received by Simon Deggelmann, the first lay person to follow Father Jordan's work, upon joining the Apostolic Teaching Society. The Diploma, dated July 1881, was signed by Father Jordan in person.

A separate cabinet is devoted entirely to the present Lay Salvatorians. The renewal started by the Second Vatican Council enabled a return to the Founder's original ideas. The exhibition shows the structure of Lay Salvatorians all over the world, and the graphic and photographic documentation describes groups of Lay Salvatorians which develop dynamically in various parts of the world. The exhibits are complemented with the Common Charter for the Salvatorian Family, on which members of the Salvatorian Family, the lay, sisters, brothers and priests, are working together at present. Thus one can say that the beginning of the 21st century provides a great opportunity to make the dreams of Father Francis Mary of the Cross Jordan come true, as the clergy and the laity, the religious and people of all walks of life can now unite their efforts for the sake of Christ, and work on ways to meet the main Salvatorian objective – their own holiness, as well as the salvation of all the people in the world.

*Fr. Bronisław Jakubiec, SDS*

## Homily given at the first International Encounter of Lay Salvatorians

**T**oday, we, in the presence of God and 125 years after the birth of the Salvatorian Family, are writing a beautiful page in Salvatorian history at the dawn of the third millennium. To be more conscious of this moment, let us reflect on the grandeur of our vocation as Christians and as Salvatorians.

As Christians, we want to recognize the signs of the times and commit ourselves to the service of the Gospel. (See. Eucharistic Prayer V b)

As Salvatorians, we want to recognize today, openly, that we are an essential part of the extraordinary project elaborated by Fr. Jordan, that we are united in one true Family, and that we accept the particular vocation which Lay Salvatorians have within this Family.

Today we give thanks to God because Fr. Jordan wanted:

Laity of all ages, since every baptized person is called to evangelize and be evangelized, be the person a child, a young adult, mature, or elderly.

Laity with no distinction because of titles or education, because Jordan invited all, from the unschooled to the most illustrious scientist to evangelize (See Luethen).

Laity who don't discriminate against women but rather see them as privileged, because Jordan considered them better evangelizers than men, since their message goes to the heart where true conversion arises.



Laity who are not victims of hierarchical privilege since Jordan never considered them as second or third class but as equals, because they participate in the same dignity that has been given to all the baptized.

Today we give thanks to God because the laity were considered by Jordan as part of a global organization made up of religious sisters, religious brothers, religious priests, diocesan priests, benefactors, scientists, children, and persons dedicated to contemplation. All dedicated to revitalize the Church, to save all, to unite all the forces of life in the Church and invade the world with love and hope. This global vision of harmony was, ironically, called a second Universal Church, but reveal the great heart of Jordan, his confidence in God, his conviction as Founder, and his certainty that Divine Providence would raise up an army numerous as the stars of heaven and the sands of the sea to con-

tinue his work for the welfare of the Church and the world.

Today we give thanks to God because Jordan thought that lay people could transform every environment, from the family to the difficult ones of the social and political.

The vocation and the mission of Salvatorian laity are immense and prophetically real. But to live this vocation requires from each one of us great imagination, a spirit of sacrifice, apostolic zeal, and an unquenchable confidence in Divine Providence, which governs history.

This international reunion needs to accept the challenge presented by history to recover for the Church an immense percentage of evangelical forces within

the Church that are sleeping or inactive. I refer to the laity.

This international reunion is called to give some initial steps to:

1. Reestablish the Association of Salvatorian children.
2. Seek forms by which all Salvatorians of the world might share the spirit and identity of Salvatorians with hundreds of groups of youth throughout the world.
3. Start a process to unite educated Catholic scientists so that they commit themselves to a faith-reason dialog, making the wise of this world know the one true God and Jesus Christ, whom He has sent.
4. Recreate, together with the other branches of our Family, a world wide organization of benefactors, with

the goal of elaborating common projects that need great economic resources.

The work is great, gigantic like the work of Jordan himself. But we can count on the protection of Mary, the help of the Apostles and the other patrons of the Society, and the intercession of Fr. Jordan and Blessed Mary of the Apostles.

Let us walk united, with optimism... And here I will quote Peter Ustinov who said: "the point of living and of being optimist is to be foolish enough to believe the best is yet to come. Let us put our good will and our capacities at the service of all. Full of joy and dynamism let us write this new page in the history of the Salvatorian Family for the good of all!!!

*Fr. Mario Agudelo Roldán, SDS*

## ***Introduction to the Eucharist opening which opened the First International meeting of Lay Salvatorians – October 30, 2006***

**T**oday starts a historical event for the Lay Salvatorians around the world: your first International Meeting of the Lay Salvatorians organized by you, yourselves. You start this important event with the Eucharist, during which will be actualized here and now the same sacrifice which Jesus offered almost 2000 years ago for our salvation. We Salvatorians are called by God to announce to all people the Savior and a salvation which Jesus has brought us because of His unconditional love for His Father and for us. We all ask Him to send the Holy Spirit to guide you and enlighten you during your discernment of God's will.

We religious Salvatorians have an older history than you, but it was the vision and desire of our Venerable Founder 125 years ago that we should be started together. For various reasons, it did not happen but it is happening now. We older Religious Salvatorians are proud of your progress and wish you further growth.

Over the course of this year, all three branches of the Salvatorian Family will have had our important international meetings and General Chapters in the same year. Salvatorian religious men were the first ones to have our General Chapter this year, during which we have experienced the visible assistance of the Holy Spirit, especially the gift of unity in our great diversity of cultures. We wish you the same experience, the abundance of gifts of the Holy Spirit and further growth in the years to come. We now ask our Divine Savior to forgive our shortcomings and failures in faithfully living our Salvatorian vocation, charism and mission – the condition for fulfilling credibly our mission in the troubled and divided world in which we live.

*Fr. Andrew Urbański, SDS*

***Homily at the Eucharist during a visit of Lay Salvatorians to the Motherhouse  
Nov. 3, 2006***

Dear Salvatorians, Lay and Religious,

It is proper and wonderful that after the completion of your first International Meeting, you, our Dear Lay Salvatorians, come to celebrate the closing Eucharist in this Holy Salvatorian Place where we feel very much the presence of our Venerable Founder before his tomb and the presence of the



Fr. Andrew Urbanski accepts the offertory gifts from the Lay Salvatorian leadership.

Blessed Mother Mary before her relic. During the last five days of discernment of God's will, you, our Dear Lay Sisters and Brothers, have developed international procedures and organizational structures to unite Lay Salvatorians around the world. You have developed criteria for Lay Salvatorian membership, set up the principles for initial and ongoing formation, increased the membership of the Lay Salvatorian International Board, and formally established the Lay Salvatorian International Committee. We congratulate wholeheartedly your newly elected International Leadership and wish for you an abundance of the gifts of the Holy Spirit in your ministry. Together with you, we thank the Holy Spirit for His generous assistance during your discernment and for the abundance of His gifts. Surely your first International Meeting was for you a profound experience of growing together in your vocation, of discovering your identity, of deepening your spirituality, and of fostering our spirit of internationality. These experiences will help you to go forward with courage into the future according to the theme of your gathering. Your First International Meeting was an important Pentecostal event for your future and it will bring abundant fruits if you will

start from today the implementation of your decisions, guidelines, criteria, polices and projects. We wish you wholeheartedly perseverance in the great work of implementation which now awaits you, and offer you mutual support and encouragement. For this we invoke in a special way the intercession of our Founder and Blessed Mother Mary of the Apostles. It is equally important that you share the spirit of your meeting with our fellow Lay and Religious Salvatorians in your units. This is a responsibility of every participant but first of all it is a great responsibility of the national and international leaders.

Our Venerable Founder sent his members from this house on a mission of salvation to various apostolates through self-sanctification and witness of life. He is sending you today after you have completed five days on the transfiguration mountain of Tabor in the Sanctuary of the Divine Love (Divino Amore), during which you have experienced an intimate closeness to the Savior. Let me quote to you some of his words before you depart for your mission: "It is our task as far as possible to live in the spirit of Jesus Christ and to follow the holy Apostles. If you wish to do justice,



The Lay Salvatorian delegates at Mass.

if you wish to become apostles, if you wish to accomplish great things, then become men of prayer. You can not fulfill your mission unless you have strength and grace from above. We must labor wherever there are souls. And this I would like to leave behind as my testament to you. Do not depart from it!"

In our Salvatorian mission we need the healing presence of Jesus, our Savior, who in today's Gospel healed a man who had dropsy even if it was the Sabbath. He is the centre and source of strength for our life and mission.



The Lay Salvatorian delegates in plenum.

Let me complete this short homily to you with the words of Paul to the Philippians” “I thank my God for you every time. I think of you and every time I pray for you all.(...) I pray that your love will keep growing more and more, together with true knowledge and perfect judgment so that you will be able to choose what is best. Then you will be free from all impurity and blame on the Day of Christ. Your lives will be filled with the true good qualities which only Jesus Christ can produce, for the glory and praise of God.”

We wish you a safe trip back to your families, fellow Salvatorians, and friends in your home countries. Let us sail our Salvatorian boat on the stormy ocean of our modern times together, strengthened by unity as well as our common charism, spirituality and mission.

*Fr. Andrew Urbański, SDS*



Poster with the logo of the first Lay Salvatorian International Assembly.

**VISITORS TO THE TOMB OF FATHER JORDAN**



Hanna Suchocka, Ambassador of Poland to the Holy See is shown above at Father Jordan's tomb with Fr. Andrew Urbanski. At right she is shown with Fr. Zdzisław Tracz accepting a portrait of Fr. Jordan.



The International Leadership of the Lay Salvatorians visits Fr. Jordan's tomb.



The delegates to the Salvatorian Sisters General Chapter visited the Founder's chapel..

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