

EXPLORING UNIVERSALITY AS INCLUSIVE LOVE

Carol Thresher, SDS

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The opening paragraph of the *Charter of the Salvatorian Family* immediately acknowledges the privileged place of universality in our lives as members of the Salvatorian Family.

In these initial words of the *Charter*, we see the global vision of Father Francis Jordan that everyone in the world should have the opportunity to know the one true God and Jesus Christ. In these words we also discover the heart of our vocation as Salvatorians from all walks of life. Yes, we are called to be apostles today, working together throughout the world and by all ways and means so that everyone may know God and experience fullness of life.

In this collection of articles, Lay Salvatorian, Janet Bitzan has already provided us with an excellent description of the breadth of our universality.¹ All

Salvatorians are called to minister to all people and with all people. We are to be open to using all the ways and means the love of Christ inspires in order that everyone has the opportunity to know the God of Life. Janet's fine paper shows us how Fr. Jordan and early SDS documents set us on a path which we continue to walk well over a century after the foundation of the *Apostolic Teaching Society* in 1881.

Rather than repeat or even amplify what has already been written, I have chosen here to re-explore the topic of universality as inclusive love. I first developed this theme in 1997 for an international ongoing formation workshop for the Salvatorian Sisters. The paper produced for that occasion was later published by the Joint History and Charism Committee of the Salvatorian Family in the USA.² Now, in response to this 2015 request by the Joint International Charism Commission I have opted to revisit this important topic and in that process to update some of the references used in my original paper. The latter is especially necessary since a number of key Salvatorian resources were not available to me in English in 1997.

Since my first exploration of this topic I have become even more convinced that the breadth of our universality can only be fully understood and sustained as essential to our Salvatorian Charism if we delve more deeply into its core meaning. Father Jordan himself gives us insight into this fuller understanding of Salvatorian universality. For him, each and every person in the world is of value. On Good Friday in 1898, he spoke to the motherhouse community saying: "May the dear Savior who died for us today, reward you with the love of souls; may he open your eyes to recognize what one single soul is worth . . ." ³ Using the spiritual language of his time, the Founder sets before us God's loving embrace of each member of the human race. No one is excluded from God's love. Everyone is loved by God and therefore loveable by us. The Founder is clear:

"Moved by a deep experience of God, the situation of the Church and the reality of his time, Father Francis Mary of the Cross Jordan was filled with an urgent desire that all people know the one true God and experience fullness of life through Jesus Christ. His vision was to unite all the apostolic forces in the Church to love and proclaim Jesus as the Savior to a world in need of God. He included people of all ages and all walks of life, working together everywhere and by all ways and means."

Charter # 1

“...if our love is from God, we will love everybody; And, this impartial love is especially indispensable in a quite specific way for our Society, which is meant for all people.”⁴

Over and over again in his talks to the community, Fr. Jordan exhorts “...make no distinctions among nationalities!”⁵

For the Founder, it was not enough that we Salvatorians live and work in many places or be involved in a variety of apostolic activities. Important as these were to him, they were only expressions of that which was at the heart of the mission – love for all and a desire that everyone know God and be led to the fullness of life, salvation. Inclusive love was always at the heart of his apostolic zeal. “Let your zeal always proceed from the love of God.”⁶ The apostolic fire that burned in Fr. Jordan’s heart was always the fire of love and never that of a zealot. On the feast of Pentecost in 1897, he emphasized: “How much an apostle accomplishes if he is permeated with love! And on the other hand, how much harm a preacher does who is not filled with love.”⁷ Over and over again, he insisted that apostolic zeal be infused with love, “*Love, this is what the apostolate strictly requires: caritatem!*”⁸

Father Jordan’s personal pact with God,⁹ which he renewed often from the age of 43 until a few years before his death, approaches the cosmic in its inclusivity. Naming himself as God’s creature, he writes:

- 1) Said creature gives himself totally and forever 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 Almighty God, and not in 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 find salvation for themselves.
- 4) The creature will also lead even the irrational creatures to the service of the Almighty.¹⁰

The Founder gathers up the whole of creation both present and future in the total gift of himself to the God of his life.

Today, more than ever, we need to take hold of this deeper meaning of our Salvatorian universality. Making this journey, we are led to drink more deeply from the Scriptures that so permeated Father Jordan’s life and the earliest Salvatorian documents. We receive special insight and energy from the life of Jesus Christ, our only exemplar as Salvatorians.¹¹ “Let your heart be in Jesus, your treasure. He will enlighten you and set your heart afire with love....”¹² We will also realize that, more than ever, the world needs people who live this kind of love not only in word but especially in deed. In other words, we will discover why God’s Spirit continues to call people from all walks of life to the wholehearted living of our Salvatorian Charism.

Universality as Inclusive Love

When we talk or write about love, we must remember that we are trying to find words for one of the most significant experiences in human life. Because of this, each language, each culture and even each generation has its own way of expressing what it has discovered anew about this eternal truth. As we Salvatorians live out our charism, we will do the same as we assimilate more deeply the central love dynamic present in our foundational charism.

I would like to suggest, as I did in 1997, that today, in the English language, the expression *inclusive love* uncovers some of the power and depth in Father Jordan’s original thoughts about universality. Inclusive love welcomes everyone. All God’s people and, in fact, all

God's creation, have access to our hearts. We exclude no one, nothing. It is as down-to-earth and practical as the words in St. Paul's famous love song in 1 Corinthians 13. It is wonderfully creative in its expression and self-giving. In the words of Father Jordan, "Love is inventive; it will show you ways and means more than any lecture I could give."¹³

Roots of Salvatorian Inclusive Love

God is the wellspring from which this drive for inclusivity flows. The inner life of the Trinity, in whose image we are made, is abundant with reciprocal communion. This bounty reaches out creatively and salvifically to all creation, drawing it into an experience of the fullness of life. No one, no thing is outside of God's love.¹⁴ This is the vision of the Reign of God that was so active in the life of Jesus Christ.¹⁵ This is the God experienced by the young Jordan as he journals: "Immerse yourself in the ocean of the love of your God."¹⁶ It is also what Father Jordan dreamed would happen as he banded together full-time apostles.

"The spirit by which they are impelled is the love of God and of neighbor, according to St. Paul's exhortation in his first letter to the Corinthians (ch. XIII). That love is like a burning fire from which issues forth such an apostolic fervor that they give all and wholly spend themselves for souls....."¹⁷

Therese von Wüllenweber (later Mother Mary of the Apostles) recognized this intuitively when, after her first meeting with Fr. Jordan in July of 1882 she poetically exclaimed that the Apostolic Teaching Society would "embrace and renew the universe!"¹⁸

Biblical Foundations of Inclusive Love

The biblical roots of this understanding of God's love shed important light on our own life experience, especially as members of the Salvatorian Family. In the Old Testament, we see the people of God grow in their understanding of who God really is. The first lesson they learn is that they are loved by God in a special way. They realize that they are a Chosen People. Many wished to stop God's self-revelation at this point. However, through the prophets and the *anawim* (the poor), they were challenged to grow in the realization that their Yahweh is for everyone. As such, God is the Lord of all peoples, the Lord of the universe.¹⁹ Second Isaiah (chapters 40-55) and Third Isaiah (chapters 56-66) are especially powerful in proclaiming this message.

One of the beautiful images used to communicate this truth is that of the banquet. It is God who will prepare a special feast of rich food and choice wines for everyone.²⁰ All are invited, no one will be excluded because they cannot pay or because of their nationality.²¹ The messianic banquet will be a celebration that embraces all peoples as members of God's family. Everyone has a place around the table of our God. In fact, the veil that has separated peoples from one another will be destroyed. We will all rejoice with and for each other because death has ended and salvation has arrived.²²

As a devout Jew, Jesus was aware of this part of the Scripture. In fact, according to the Gospel of Luke, he uses Isaiah's very words to announce what will happen in his public mission.²³ With this, Jesus positions himself within the prophetic tradition which proclaimed God's inclusive love. Jesus underlines this later in his response to the faith of the Roman centurion who is a "pagan" and not a member of the "chosen race."

"I tell you solemnly, nowhere in Israel have I found faith like this. And I tell you that many will come from east and west to take their places with Abraham and Isaac and Jacob at the feast in the kingdom of heaven, but the subjects of the kingdom will be turned out into the dark, where there will be weeping and grinding of teeth."²⁴

Jesus' conclusion is shocking to his fellow Jews. It totally contradicts the purity of race which was so central to the post-exilic Judaism of Ezra and Nehemiah.²⁵ Jesus is clear, faith, not race, is the only requirement for entering the banquet hall and sitting at God's common table.

From this, we can see that the universal love of God is truly inclusive. Jesus' public life shows us the consequences of fully accepting and incarnating this value in day-to-day life. As Jesus lives this value, God's Reign happens around him. He reveals God's inclusive love as his touch heals the sick, even if that means he must break the Purity Code and become ritually unclean. He does not hesitate to eat with sinners, talk in public with women or point to Samaritans, pagans and children as examples to be followed. The gospels are packed with these moments of the revelation of God's inclusive love in and through the person of Jesus Christ.

A very interesting thing happens to the image of the banquet in Luke's narration.²⁶ The parable is placed in the text as a response to Jesus' unpleasant experience of legalism during a meal in the home of one of the leading Pharisees. In the parable, invitations are given but people refuse to come to the feast. The invitation then goes out to "the streets and alleys of the town" in order to bring in "the poor, the crippled, the blind and the lame." When there is still more room, the invitation goes out even further to the "highways and the crossroads" in order to fill up the table. Jesus' parable gives us a concrete picture of God's dream of a common table for all people. The invitation is gratuitous; the response is up to the person. Everyone has a place at the table, if they accept the invitation. The fact that the invitation was extended to the marginalized, the very dregs of Jewish society and even to pagans, was, no doubt, offensive to many Jews who heard the parable. However, it confirmed Jesus' commitment to universality, to God's inclusive love.

Inclusive Love and the Preferential Option for the Poor

When we pray with the gospel accounts of God's inclusive love revealed in Jesus, I think we open ourselves to a clearer understanding of what 20th Century theological reflection has called the preferential option for the poor. Jesus came to bring salvation to everyone. He knew that no one was outside of God's love. This is why he went out to the edges of acceptable society to welcome those who had been pushed there by the rejection and prejudice of the powerful. This is why he felt free to bend or step over legal customs and even defy accepted ritual practice.²⁷ Jesus went out of his way to welcome everyone. As he did this, he discovered, as we do in our lives, that it was those who knew their own need for salvation that welcomed him and his message. The poor who had nowhere else to turn flocked to him and opened themselves to his saving action. Those who were full of their own power, knowledge, possessions and righteousness felt no need of him. Their commitments led them away from sitting down to the banquet of real life. So, the places at the banquet were filled by a motley assortment of people with whom no "pure" Jew would dream of sharing a meal.

Because Jesus was grounded in God's inclusive love, he was able to step over the cultural barriers within himself in order to be true to his mission. He chose to include those who were excluded by law, custom and practice. He opted for God's motely table companions. This was the only way he could authentically incarnate the Trinitarian communion he knew as Son of God. To do otherwise would be unfaithful to his own experience. The only ones excluded were those who chose not to come or who in Matthew's rendition of the parable refused to put on the special celebrative robe provided for the feast.²⁸

Salvatorian Inclusive Love

This broader understanding of universality as inclusive love gives our Salvatorian Spirituality a unifying principle. In the all-embracing love of the Triune God incarnated in Jesus Christ, we find the center of our own God-experience as well as the graced energy vibrantly alive in our apostolic call/response. It also sheds new insight on how a call to serve the poor is indeed central to who we are and certainly more than a passing fad.²⁹ Unfortunately in our more recent history, the phrase “preferential option for the poor” has, at times, been a source of misunderstanding among us rather than a way of speaking about our universal (inclusive) love. Perhaps some of the depth of the feeling involved in these discussions is related to the tendency to keep universality at an external and, I suspect, a more superficial level.

Love that is truly inclusive is indeed a revolutionary proposal. It turned Jesus’ well-ordered Jewish world upside-down and caused the powerful to move against him. It will do the same for our world. It upsets established order and custom. It threatens the false security that we human beings feel in the small “worlds” that we create and think we are able to control. When we hear that Jesus opts for the poor, we are afraid that means that he may exclude us or those we love. We can feel threatened. However, we need to realize that God’s table excludes no one. People choose to exclude themselves. Jesus goes out to the highways and the byways to bring in those whom we have excluded from our lives and society. The question is not whether we are invited or not. It is whether we are willing to sit down at the table with all God’s sons and daughters. In Jesus’ world that meant Peter who never dreamt of eating “unclean foods”, would sit and eat next to the Roman official who was enjoying these same foods. Nicodemus, who conscientiously avoided heretics and public dealings with women, would sit and share experiences with the Samaritan woman. Cured lepers would pass the plate to all. It was and is an unsettling picture. It is the Reign of God happening around us.

Salvatorian universality will, I believe, come closer to its root meaning as we explore the ramifications of inclusive love in our lives. Father Jordan points us in this direction just as the needs of our present world shout out the same message. In his conferences to the motherhouse community, we find numerous references to how we as a Salvatorian Family today can live inclusive love. No doubt, this was especially practical in a community that brought together people from many nations. The Founder was concerned that:

“...we who have the special task of imitating the holy apostles, we must consequently fulfill what the Divine Savior asked his apostles to carry out: namely love. We should be of one heart ... like the apostles, having one heart and one spirit. ... love should be self-sacrificing. Yes, I would say it should be like a mother toward her child: alert, patient, sympathetic, impartial, not one-sided but embracing all. If it is not extended to all ... it will do harm. But if our love is from God, we will love everyone; if, however, it is merely human, there is the immediate danger that we won’t love everyone. And this impartial love is especially indispensable in a quite specific way for our Society, which is meant for all people.”³⁰

Father Jordan’s words continue to ring true for the entire Salvatorian Family today. As such they deserve our careful meditation for they will help us understand how we are to live our universality which is indeed an inclusive love of all.

Early Salvatorian Literature

Of course, we will not find the phrases inclusive love and preferential option for the poor in the works of Father Jordan or any of the early sources of the Salvatorian Family. These are terms that have grown out of the latter years of the 20th Century in our desire to live Gospel

values more inclusively. What we do find in both the Founder and in our early literature are repeated references to universality, love for all, and a special concern for God's "little ones."

Father Jordan records the words of English Jesuit, Frederick William Faber: "I suspect that we can have no devout lives in the world without some active tending of the poor."³¹ In 1908, the Founder does the same using the words of the Bishop of Linz: "There is a danger for apostolic orders, that their members avoid places where there are great privations ... and seek instead places where they do not have to bear such sacrifices."³²

The need of all people to know God burned in the heart of Francis Jordan and he knew that meant touching and being touched by the lives of the poor, even when that was uncomfortable. He urged himself to "Be the Father of the Poor"³³ and "Break bread for the little ones at least once or twice a week..."³⁴ No doubt his own simple working class origins made him especially sensitive to the struggles of the needy. The boy whose family lived on the edge of social acceptance became the man who counseled himself to "...be very loving, understanding, and compassionate to the poor, the sick, the despised, the abandoned See in every person the immortal soul purchased by the Precious Blood, and never look down on anyone."³⁵ In an April 3, 1885 letter to Therese (later Mother Mary) in Neuwerk, he writes that the poor are "favorites of Jesus", coming remarkably close to our modern day terminology.³⁶

The early rules of the apostolate also shed light on how inclusive love which reaches out to the marginalized is at the heart of the Salvatorian mission. The well known 1884 Rule of the Apostolate for the First Order of the Catholic Teaching Society (Priests and Brothers) begins with a reference to the "little ones."³⁷ This term was the Founder's way of speaking lovingly about the poor. It is not a reference to children exclusively as some of our translations have led us to believe.³⁸ All nations (note the geographical inclusivity) are to be taught with a special attention to those who do not count socially, culturally and economically, that is, "the little ones."

The Apostolic Rule also written for the Sisters of the Catholic Teaching Society in 1884 is even clearer.³⁹ In surprisingly feminine language, Fr. Jordan urges the Sisters to nourish life among the people. Two biblical quotations link life, the poor, justice and teaching others to be just. The first is Daniel 12:3 "For those who teach many unto justice shall shine like stars in eternity." It is a favorite of Fr. Jordan and appears in other early texts as well.⁴⁰ Doing justice and leading others to do the same, will last forever and bring glory to God. The second quote is from the famous parable in Matthew 25: 14-30. Being compassionate to the very least of our brothers and sisters is what the Reign of God is all about. Salvatorians are to do this in a tender and loving way. We are to be "merciful mothers to the miserable, the sick, the poor..."⁴¹ While this was written especially for the first women's branch of the Salvatorian Family, we know that the Founder often used these same parenting words for both the men and the women of his foundation.⁴² His personal experience of God's tender and provident care was so powerful that he stepped over the cultural barriers of his time to express himself. God's inclusive love for all is tender and compassionate. This is the experience of God that Salvatorians are called to bring to others. This is the God we are to make known.

Early issues of the missionary magazine *Der Missionär* published by the Apostolic Teaching Society are another insightful resource for us in the area of universality and inclusive love. In the very first issue, September 1881,⁴³ immediately after a brief explanation of the purpose of the Apostolic Teaching Society, the reader is taken on an imaginary trip around the world. This is not a first class tour to see the scenic sights but rather an invitation to touch the reality of our suffering world. As readers, we are invited to allow our eyes to be filled and our

hearts to be moved with the needs of God's people. The description is graphic and ends by confirming that God's saving love includes all these situations and persons. The lens of the author is God's inclusive love and the reader is invited to live out that same kind of love.

The membership of the original core group of Fr. Jordan's Apostolic Teaching Society show how inclusive his vision really was. He dreamed of a mixed group of apostles going throughout the world evangelizing all.⁴⁴ What was important to him was the zeal and fire of love in the heart of these apostles. The nationality, gender, class, ecclesiastical status or race of the person was secondary. It would not be stretching the image to say that the vision of Fr. Jordan's core group was as motley and diversified as Jesus' banquet table. The second and third degrees of the Society only added to its richness. Bernard Lüthen's 1881 pamphlet on the Apostolic Teaching Society states that it was to: "Fill with the fire of enthusiasm for their vocation all the teaching forces that are already active in the Church of God and aid them in the fulfilling of their calling...."⁴⁵ He captured the compelling vigor of the dream in the last paragraphs of that same brochure. Everyone is called to join together in holy covenant so that God's Reign truly happens.⁴⁶

This was the dream, the vision. However already by 1882, Dominican, Raimondo Bianchi was derisively calling such inclusivity in the core group as a "type of Noah's Ark."⁴⁷ According to Bianchi's Report, there was no way it could go forward with official approval. It was simply unimaginable to include women and men who could be lay, religious or ordained priests all in the same group at the same level of membership. This was unthinkable. In order to remain faithful to his call as a Founder and to be a faithful son of the Church, Father Jordan let go of the inclusive membership he had hoped for in the original core group. In its place he devoted his efforts to the foundation of two more traditional apostolic religious communities each of which would reflect inclusivity or universality in their membership and mission.⁴⁸

Conclusion

As I draw this reflection to a close, let me return to my belief that when we see Salvatorian universality as inclusive love, I think we are touching into the very heart of our vocation. This is the central love dynamic that makes our knowledge of God experiential (John 17:3) and our mission vibrant (Matt 28: 19, Mark 15:16 and Daniel 12:3). This is the gift the Holy Spirit desired for the world at our foundation in the late 1800s and continues to desire for today's world. Salvatorian universality has something important to say to the human race which seems to be slipping deeper and deeper into racial /religious prejudice, ethnic war and class conflict. Through our Salvatorian Charism, God's Spirit urges us as a Salvatorian Family to break through the conscious and unconscious barriers that keep people isolated from one another. Salvatorians are invited to embrace God's feast day table with its rich diversity of celebrants. We are challenged to build our lives on the belief that all people are our sisters and brothers. Inclusive love, which reaches out with prophetic courage and loving tenderness to the "little ones" who have been excluded, is at the heart of the grace we have been given. It is up to us. The challenge is before us. Do we dare live out our Salvatorian universality in a way that makes a difference in our world? Let us make our lives as a Salvatorian Family a resounding YES to this question.

Reflection Questions

1. Re-read the Salvatorian Family Charter in light of this article.
 - a. Note words or phrases that speak to you and ask, “what is this saying to me and how will I respond?”
 - b. What could be some implications for the Salvatorian Family in your area of the world, and/or globally?
2. In light of this article, if you were to revise the Salvatorian Family Charter, what would you add or change?

Endnotes

¹ See Janet Bitzan, “Universality in the Salvatorian Family Charter and its Roots in Father Jordan”, *Key Elements 6* at www.congsds.org; www.sds.org; www.laysalvatorians.org

² See “Universality as Inclusive Love: A Key to Understanding the Preferential Option for the Poor in Salvatorian Spirituality” Carol Leah Thresher, SDS in *Contributions on Salvatorian History, Charism, and Spirituality Volume 4*, Milwaukee, 2007, p. 57-70.

³ *Talks of Father Francis Mary of the Cross Jordan* Translated by Daniel Pekarske, SDS and Aloysius McDonagh, SDS, Krakow, 2003 (hereafter *Jordan Talks*) 1891/04/08.

⁴ *Ibid*, 1899/03/31

⁵ *Ibid*, 1896/10/04

⁶ *Spiritual Diary*, Fr. Francis Mary of the Cross Jordan, New English Language Edition, 2011, Network Printers, Milwaukee, WI (hereafter *SD*) I/137.

⁷ *Jordan Talks* 1897/06/04

⁸ *Jordan Talks* 1897/10/01

⁹ For the full text of the pact see *SD* I/202-204.

¹⁰ *SD* I/202-203

¹¹ See *Jordan Talks* 1894/04/20 and 1899/02/24 for just two of the times Fr. Jordan speaks of Jesus as our model.

¹² Francis Jordan, *Circular Letter to the Members. On the Occasion of the Sixteenth Centenary of the Triumph of the Holy Cross*; Passion Sunday 11 March 1913 DSS X, n 1112, as quoted and translated by Miriam Cerletty, SDS, in “In the Footsteps of the Apostles” *Contributions on Salvatorian History, Charism, and Spirituality Volume 4* p 88.

¹³ *Jordan Talks* 1899/10/27

¹⁴ Romans 8: 19-27.

¹⁵ John 10:10.

¹⁶ *SD* I/150†

¹⁷ *Rules of the First Grade of the Apostolic Teaching Society*, Rome 1882 DSS I p. 19-26. English translation by Aloysia Kliemke, SDS in *Contributions on Salvatorian History, Charism, and Spirituality Volume 7*

¹⁸ *Spiritual Journey in Poetry 1859-1833 Therese von Wüllenweber* English Rendition Miriam Cerletty, SDS Milwaukee 1994, p. 75-76.

¹⁹ See Psalm 72.

²⁰ See Is 25: 6-9.

²¹ See Is 55:1-13.

²² See Is 25: 8-9.

²³ See Luke 4: 16-22 & Is 61: 1-2.

²⁴ Matt. 8: 11-12a

²⁵ See especially chapters 9 and 10 of the Book of Ezra.

²⁶ See Luke 14: 7-24.

²⁷ For just a few of these instances see Mark 1:40-41; 2: 18-22; 3: 1-6; Luke 6: 1-11.

²⁸ See the note on the celebrative robe in Daniel J. Harrington, SJ, “Matthew” in *The Collegetown Bible Commentary, NT*, Liturgical Press, Collegetown, MN 1992, p. 893.

²⁹ See *Charter* 8 a-d.

³⁰ *Jordan Talks* 1899/03/31

³¹ SD I/105, emphasis in the original

³² SD II/113-114

³³ SD II/9

³⁴ SD I/195

³⁵ SD I/133

³⁶ Translated and quoted in *Letter Dialogue*, Miriam Cerletty, SDS, *Studia de Historia Salvatoriana Section 1.2* Milwaukee, 1997, p.22.

³⁷ See DSS I, p.27ff for the original *Rule and General Regulation of the First Order of the Catholic Teaching Society, 1884*. The paragraph on the apostolate “Rule of the Apostolate” is included as the Preface of *The Constitution of the Society of the Divine Savior* in the May 1, 2000 approved version.

³⁸ Father Jordan uses the Latin word “parvulis” in this paragraph on the apostolate which most likely comes from the *Latin Vulgate* version of the Bible with which he was very familiar. This is the same word used by St. Jerome in the Vulgate 19:14. We find the same Latin word in Fr. Jordan’s *Spiritual Diary* to refer to the poor and not exclusively to children. See SD I/164; I/176; I/177; I/195.

³⁹ See AGS-E, IV 1219. English translation “Rule and Common Regulations for the Sisters of the Catholic Teaching Society 1884” *Contributions on Salvatorian History, Charism and Spirituality Vol 7 II-B-2.3* (hereafter Sisters’ Rule of the Apostolate).

⁴⁰ See Introductions to the 1880 *Smyrna Text* in *Familia Salvatoriana: 1 (1984)* and *1880 Draft of Statutes of the Apostolic Teaching Society* DSS II, 69.

⁴¹ Sisters’ Rule of the Apostolate

⁴² See above note #31 and SD I/159† for a few examples.

⁴³ *Der Missionär, Nr 1 September 1881* p. 3 in Sisters Archives USA RG26-7 A.1.

⁴⁴ SD I/138.

⁴⁵ *The Apostolic Teaching Society 1881*. DSS IV, 17-34. English Translation by Aloysia Klemke, SDS, in *Contributons on Salvatorian History, Charism, and Spirituality Volume 6*.

⁴⁶ *Ibid*

⁴⁷ See *Textbezeichnung: Votum vom R. Bianchi, OP 6.6.1882* DSS XX.II p 48-58.

⁴⁸ For a more developed treatment of this topic see my 1997 paper as cited in footnote 3 above.