**FAMILY 3**

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**Base-25 c**

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**INTRODUCTION**

The booklet “IN FAMILY” became out of print. Equally it occurred by the second edition, which I titled “IN FAMILY AND WITH CHARISMA”. Meanwhile I have extended notably the materials and present now the third edition: “FAMILY 3”.

Truly the charisma that received P. Jordan was not to hide it like a big treasure, but to set it to produce - as Jesus asks in the parable of the talents - especially because Jordan was inspired by God, so that he was inviting all the Laypeople to be employed insistently at the announcement of the Gospel. To announce our charisma, which is a gift received from God for the whole Church, it is an obligation, especially because any person who approaches to this charisma, is going to feel animated and inspired to announce, together with others, the same Savior of the world.

To the beginning of the book I place three documents approved in recent Chapters or General Synods of the Society of the Divine Savior, on *“Our Salvatorian Mission”, “Forms and Means in our ministry”,* and *“Our life in Apostolic Community”,* that have served as inspiration to write several articles, as well as the document of the International Commission of Charisma on *“Charisma, mission spirituality and Salvatorian identity”.* All of them are catalogued and arranged by the number "0", since they are to be the basis of abundant reflections of this booklet.

**How to work the topics:**

One can read the topics personally in of tidy form as they are appearing in the book. Or if you prefers, you can read the brief biographies of the God's Serf Francisco Maria of the Cross Jordan and of Blessed Maria of the Apostles, who are in the end, continuing than with the topics, since thus these acquire a major context in the history, in his origin and in his why.

Nevertheless, the topics are thought, normally for a work in group, for the formation of religious candidates and religious, as well as for the formation of groups of Salvatorians Laypeople. They are brief, for not to exceed the time of a meeting, knowing that only in one day everything cannot by explained. They have been published, mainly, in the magazine *“Iglesia y Vida”,* with 7.500 monthly copies of diffusion; this fact demanded, equally, the briefness, simplicity and adaptation to all the public ones. At the end of many topics, I have added, a few questionnaire to help in the community reflections.

The scheme of the meeting can be: Initial prayer in charge of someone of the group. Reading of a phrase of the Gospel according to the topic, or the Gospel of the following Sunday, commented in the group by someone, or with contributions of every member, not more than 10 minutes, since it is a question for introduction and an exercise of sharing. Later on take the topic of the day, well there can be read as written and commented and explained for whom it coordinates this meeting, or better if a mini-commission of approximately three persons has prepared in advance the topic, and looked in the Diary of Jordan, in his Allocutions and in the Bible … some texts that confirm and extend the topic, since by written them, I covered the inverse way, always without preserving in the articles the texts on which I base it. Important is the exchange of ideas, resolution of worries and doubts, as well as to reflect and to discern on perspectives of future, thinking to what mission call us the Savior in our community and inside the Church. Finally, the final prayer must not be missing, thanking, normally shared by several of the group. The meeting must not be longer than hour and a half, dedicating later a brief time to share a coffee and personal experiences.

On our Web page:  **www. Salvatorians.org.ve** youcan find many complementary materials, as well as presentations that can help you in the personal reflection or to prepare or to direct a topic in your group.

There are groups that begin and join in the first term for a work or pastoral action and, being in it, they feel the need for reflection; others that meet to help and to accompany themselves in a reflection, and if they do it well, necessarily it will take them to a pastoral awkward action. These topics can help in both cases.

Luis Munilla, sds

**0.1 MISSION STATEMENT of the Society of the Divine Savior**

We Salvatorians are called to follow Jesus Christ, the Divine Savior,  
by living as community within the universal Church for apostolic service.

As with our Founder, Father Francis Mary of the Cross Jordan,   
we proclaim to all people the salvation which has appeared in Jesus Christ,  
so that by the lives we live and in our apostolic activities,  
all may come "to know You, the only true God,  
and Jesus Christ whom You have sent" (John 17:3),  
and have life in all its fullness.

This mission compels us to share our call to be apostles   
with people from all walks of life.

We are ready to serve all people everywhere,  
by all ways and means which the love of Christ inspires.

We trust in God's loving providence in discerning  
and courageously responding  
to the particular signs of the times in each place and age.

Today, these signs urge us to be a prophetic voice  
for the renewal of Church and world,

by conveying in a contemporary way the values of the Gospel  
in dialogue with each culture;

by animating lay people to live their baptismal commitment  
for Christian leadership, ministry, and service;

by joining the poor in challenging contemporary evils  
which frustrate a fully human life,  
particularly social injustice, poverty and violence in all their forms.

We Salvatorians seek to fulfill our mission by being one with those we serve,  
manifesting to the world the goodness and kindness of God our Savior.

Approved by the VIII General Synod, October 24 1995

**0.2 RESOLUTION ON WAYS AND MEANS**

To further our Salvatorian mission, Father Jordan urged us to be ready to use "all ways and means" given the signs of the times. While we engage in a great variety of apostolates, our God, Church and world continually call us to strengthen the authenticity of our personal and communal witness, to prepare ourselves for ministry, to evaluate the effectiveness of our apostolates, and to answer new challenges according to the following criteria:

1. to create methods to raise religious consciousness among people through Christian formation and spiritual development;
2. to collaborate with the entire Salvatorian family, share responsibility in partnership with laity, cooperate in ecumenical endeavors, and join forces with those involved in similar apostolates and in promoting the defense of life and human rights;
3. to prepare lay people and Christian communities to engage in leadership in the work of evangeli­zation;
4. to relate with those we serve through mutual experiences of life and faith, community and prayer;
5. to serve the needs of the poor and marginalized in a manner which empowers them to transform their situation;
6. to promote a missionary spirit and to support missionary activity through personnel and/or finances;

7. to educate ourselves and others to respect creation and so to use natural resources justly and responsibly.

The presence of these criteria marks our apostolates and ministries, whatever they may be, as authentically Salvatorian. Today, a reading of the signs of the times and the recommendations from the provinces/missions point toward an emphasis on:

* pastoral centers which serve the whole person by supplying a wide range of services; such as, religious instruction and preparation for ministry, human development and promotion of family life, health care and psychological counseling, and economic assistance;
* evangelization at the parish level in light of our Salvatorian charism in communion with the local Church;
* evangelization through social communications media;
* ministry to youth which demonstrates the varied dimensions of the Christian vocation.

**0.3 RESOLUTION ON OUR LIFE IN APOSTOLIC COMMUNITY**

**- XVI GENERAL CHAPTER -**

*“…that they may become completely one,  
so that the world may know that you have sent me…”*  
John 17.23

In order to be authentically Salvatorian and inviting to others, our consecrated life in community must witness a communion of love, advance our mission and be flexible to our apostolates, support the members in their works and ministries, and manifest our charism. To do so, we are called to *renew our life in community*. Today, Salvatorians around the world indicate that this renewal can be furthered by the **following initiatives**.

1. We **cultivate ways of praying together** centered in Christ which are conducive to our apostolic identity and are rooted in shared reflection on our experience of God in Word, Eucharist, community and apostolate. (c. 401-403, 501-504)
2. We **emphasize in initial and continuing formation** that our life and service within community has an apostolic value in itself, that the individual is called to be committed to the community’s needs and apostolates, and that each individual’s apostolic activity needs to express our charism. (c. 311, 326)
3. We **assess our community gatherings** by their capacity to enrich and strengthen our bonds as a community of life and faith, that is, by their quality and regularity and not only by their quantity or long tradition. (c. 406)
4. We **provide occasions when we express to one another** our need for forgiveness and reconciliation so that we more fully respect and accept each one’s individuality. (c. 309, 326, 404-405, 509)
5. We **use any appropriate means** which can help us more effectively communicate and dialogue, share personal experience and concerns, and give and receive support. (c. 403, 405)
6. We **open our life in community** to fuller integration with the Salvatorian Family and to deeper relationships with men and women of similar apostolic and spiritual aspirations, while respecting differences of lifestyle. (c. 107-108)
7. We **evaluate the simplicity of our lifestyle** and **integrate our communities** within the reality of the people whom we serve, conscious of our obligation to be in solidarity with the poor. (c. 315, 403)
8. We **form our leaders** to view their role as one of service and shared responsibility; to engage us in dialogue, communal discernment, and apostolic planning; and to implement the initiatives in this resolution. (c. 324-326, 405-406, 701-704)

In our efforts to renew our life in community, we gain inspiration from the apostles at Pentecost:

*“They devoted themselves with one accord to prayer, together with some women,   
and Mary the mother of Jesus, and his brothers. When the time for Pentecost was fulfilled,   
they were all in one place together. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.”*Acts 1:14, 2.1,4

**WORKSHOP**:

On the three previous documents I prefer not to put questions for discussion. But I clarify again, that there are Documents written for all the Salvatorians religious men of the world. There are a way of expressing briefly our TODAY and they want to mark ways and questions for the future. In any of the topics that continue, we can ask us, what say these three programmatic documents for our life, and our apostolic action.

**0.4 “CHARISMA, MISSION, SPIRITUALITY AND SALVATORIAN IDENTITY”**

Text contributed by the International Commission of Charisma

Rome, June 16, 2001

**Introduction**

We the Salvatorians, men and women, religious and lay, describe our charisma, mission, spirituality and Salvatorian identity, affirming that these elements are related between them in an inseparable way. The charisma and the mission are two faces of the same coin that are lived by means of the spirituality. The identity is the resultant one of the specific Salvatorian characteristics that we recognize in us and for those that we are recognized by the others.

At first we are in accordance with the following dynamic description of the terms:

**Charisma** is a specific gift given by the Holy Spirit to a person or to a group for the good of the others so that God is known and loved better.

**Mission** is the dimension of the charisma by whom, who receives the gift, he is sent to share it with others.

**Spirituality** is the dynamic form in which a person or a group, live through the specific charisma and the mission that they have been given them by God.

**Identity** is so much what we are for us self as the form as the others see us. It is the embodiment of our charisma, of our mission and of our spirituality.

**Salvatorian Charisma**

The founding charisma is the specific gift of the Holy Spirit given to P. Jordan for the Church and the world. It is deeply rooted especially in four Biblical texts that are key elements for his life and work. These are the center of the charisma that he communicates to all the Salvatorians.

Juan 17,3: *“This is the eternal life: that meet you the only real God, and whom you have sent, Jesus Christ”.*

Mat. 28, 19-20: *“Go, then, and make all the people disciples baptizing them in the name of Father and of the Son and of the Holy Spirit, and teaching them to keep everything what I have ordered you. And now I am with you every day up to the end of the world”.*

Marc 16, 15 *“And he said to them: Go all over the world and proclaim the Good Piece of news to the whole creation”.*

Daniel 12,3 *“The learned ones will shine as the shine of the firmament, and those who taught to the multitude the justice, as the stars, for the whole eternity”.*

Key elements found in these founding texts for which we are called and qualified:

* To live the eternal life
* To meet the only real God and his envoy Jesus Christ
* To follow the traces of the Apostles
* To do disciples of all the nations
* To guide others to the eternal truth and to the justice
* To proclaim the universality of Christ's message
* To be capable of discerning the signs of the times

**Salvatorian Mission**

We, Salvatorians, are called and sent by the mission to announce, by means of our life and action, the evangelical message, as we can find in the key elements of our charisma:

* To announce the Savior
* To work for the plenitude of the life, that is to say, for the salvation
* To guide others to take existential conscience of God
* To support us mutually on our apostolic commitment
* To involve others in the mission
* To emphasize the role of the lay apostle

To proclaim the message to the whole world, everywhere, opportunely and importunately, and to do this by means of all the forms and means that Christ's charity inspires us

**Salvatorian Spirituality**

The Salvatorian spirituality is the concrete way as we live every day our charisma and mission. Specific elements of our spirituality:

* To meet God, that is to say, to experience God as the center of our life,
* To trust in the Divine Providence
* To live holiness as a vocation and to help others to do the same,
* To show the kindness and the love of the Savior (Tito 3,4)
* To be persons of prayer
* To be poor in spirit
* To have apostolic zeal
* To live through the truth, the justice, the solidarity and the loyalty
* To be ready to load the cross for the good of the mission
* To love in inclusive form
* To follow the lead of Maria in announcing the Savior
* To love to the Church
* To live through the simplicity of sons and daughters of God

**Salvatorian Identity**

We identify us as Salvatorians, for the form we live through our charisma, mission and spirituality so much at personal level as community level. We are joined by the mutual commitment to be the flesh-colored expression of these key elements, throughout the others can identify us as Salvatorians.

**TOPICS ON CHARISMA**

**1.- WHAT IS AND WHAT IS NOT A LAY SALVATORIAN?**

It is here not the question of excluding anybody, neither to feel we are the only ones or the best ones in the God's Church, but of explaining what is legal and juridical a Lay Salvatorian and the procedure to became it. Neither it is the only way, since so as the experience, the practice and the live are so important as the studies in many careers, the same occurs at the time of tuning in to a charisma, truly several more or less long ways can be chosen to come to the same purpose.

In general all the Salvatorians we work very much for the God's Kingdom, although it is not a question of judging here if we always do it in right form. What I want to emphasize with, it is: that for the fact of our intense work, truly the Salvatorians we have many friends, sympathizers, collaborators, relatives, etc. But: is the same all this? Are they all Lay Salvatorians? Clearly not, and it is not that I say it, but in General Chapters (meetings with Salvatorians religious representatives of the whole world), these topics have been tackled, having every time major clarity in it. That's why we must distinguish.

**Friends of the Salvatorians**: How many will we not have each one of us or every community as such? Hundreds, thousands, and between them, as in any friendship, it exists the most diverse grades. Friends that often they are from such a father, of from someone student, or of the Sister they known and they do not even they don’t know that one is a Salvatorian, and it can even give the case that a friend is even agnostic or atheistic: why not? And, nerveless, they collaborate with us, for example in an ONG or in a cultural magazine. Clearly this group does not belong automatically to the so called group *“Lay Salvatorians “*[lately the branch of the Lay Salvatorians approved the official name: “International community of the Divine Savior” to designate the group].

**Sympathizers**: There are people, who like our form to be and to treat with people, the opening of such a father or of such a community, the hospitable that prove to him, it to experience satisfaction in such and such activity or in the celebration of the Eucharist. Truly this is not exclusive even of members or Salvatorians communities, but yes they are and I believe that they are the majority of our own ones. It is not strange that the nearby faithful or even a little more distant, they approach our centers or parishes … with friendliness and feeling in tuning, in even somehow feeling them self as Salvatorians. But again the question: are they Lay Salvatorians? In accordance with our documents and requirements, certainly they are not.

**Collaborators of the Salvatorians**: We give one more step. What a lot of catechists, volunteers, collaborators, persons who dedicate part of his time to Christ's cause together with one or more Salvatorians they exist, and they get into debt for announcing the Savior! Some of them have used twenty, thirty and more years collaborating in one or several activities. Is it by them the question of Lay Salvatorians? Truly we might have the doubt in some moment; and if we start discussing it in major depth we can discover often persons full of the spirit and perhaps even of the Salvatorian charisma. Other times not: simply they collaborate in preparing the baptism, in the parochial choir, in the neocatecumenal or of another style communities, that they surge around a person or an activity carried out by one or more Salvatorians … And especially, if they have not been accepted in the branch of the Laypeople, it is logical that they do not belong to this branch, and neither they belong to the branch of religious or religious since have not even done the novitiate. (Even this mentioned, perhaps is easier to differentiate for some, as the thing regarding the commitment as Laypeople). Nevertheless groups as that I have just described, -so much collaborative with Salvatorians- they would not need, to me to understand, long years or meetings of preparation to know the charisma of Jordan and to pass to the community of Lay Salvatorians, that they put his forces together to announce Christ as Savior.

**Salvatorian Family**: The concept “Salvatorian Family” has been spread to define the set of Religious men, Religious women and Lay Salvatorians, the three branches as we usually say. But before explaining it, I answer to the following thing: The relatives of the Salvatorians, only for this raison: are already they Lay Salvatorians and do they belong to the Salvatorian Family? Certainly they do not. Likewise not all my relatives belong to the possible company that I have founded and registered and that for example was created to “make rackets to kill mosquitoes”. If we want to understand the family concept in the broad sense, naturally that is not a question of excluding anybody, since there are families in those who up to the third cousins and fourth are born in mind. But in the strict and definite sense of our documents, the technical term of *“Salvatorian Family”* does not depend on the interpretation of such and such member, that's why I clarify that it is applied only and exclusively to the set of *“religious “*, *“religious “*and *“Lay “*Salvatorians.

**Lay Salvatorians**: men and women (here I do not enter the ages, since Jordan was already working with young people and was speaking to the children entrusting to them responsibilities), married, without marrying, remaining in his state and familiar obligations, that, filled with enthusiasm by the charisma received by P. Jordan for the whole Church, they know it thoroughly (meetings, periodic convocations, retreats…), they live and spread it, and collaborate with other Laypeople by means of an affiliation with their own statutes, responsibilities, commitments or lay votes, and all this facing the common MISSION of *“announcing the Savior with all the means that Christ's charity inspires”.* Certainly inseparable of the charisma received by P. Jordan is that the Laypeople must be evangelizators, active in the church, and they have to organize they self in order to be more effective.

In particular, the practice of at least these last two decades in enough countries and religious provinces, is that religious men and religious women (often as a whole) they have invited Laypeople to know the charisma of Jordan, understanding that it is a question of a treasure for the whole Church, and not something to preserve in a trunk, and after a period of walking together, sharing experiences, and to study in depth documents … a good number of Laypeople have decided to integrate himself into the *“International Community of the Divine Savior ”*, after elaborate his local or national statutes, defining the stages of formation and the apostolic individual and especially community commitments to take up office. And in this way at present we tell with Lay Salvatorians in more than 20 countries and with religious men or religious women in approximately 40. That's why the last General Chapters not only have insisted, but they have made like obligatory to encourage this branch of the Lays, conscious that without this branch, religious men and/or religious women we are not complete, and our action is poorer at the missionary action.

The experience shows that the Lay Salvatorians, as they know the charisma of Jordan, every time they get more enthusiastic for a common apostolic and social action, and for to study in depth this spirit, that can feed the proper spirituality and the community one.

I end as I began. To be Lay Salvatorian is not exclusive, but enclosing. Every Christian who wishes it, can progress to be a part of the *“International Community of the Divine Savior”* and to put thus his forces to the service of the announcement of Jesus’ Good News. It is not nevertheless an obligation, and you can keep on belonging to your juvenile everlasting group, or to some another organized group, and collaborate or not with the Salvatorians. It is not even of receipt in the Church, that for the fact of belonging for example to Maria's Legion or even to the Catholic Action … someone thinks that all people should belong to this group, that they think that they have to direct or organize the rest of the groups and especially if they were thinking that the others do not serve. *“Mutatis mudandae”,* this has to be applied also, from the same moment, to the group of the Lay Salvatorians.

**WORKSHOP:**

Do I know any movement, congregation or ecclesial group a little more thoroughly? In only one phrase or in only one word: what is the most typical of this group?

Do I collaborate with any apostolic or ecclesial group and I am capable to do it in team and contributing with my qualities, or do I prefer to work in solitary?

Do I believe that my group of reference is the best, the only one, the most important? Do I despise others, or consider them of another lower category? Yes or not, and why.

**1.2 GOD'S EXPERIENCE**

How does it happen to a person to found a new movement or congregation in the Church? Does he want to become famous? Does it receive a divine inspiration? Does there exist a species of red direct phone between God and some privileged persons?

P. Jordan, founder of the Salvatorians, he received neither any call of the heaven nor any special messenger. Rather the doubt was harassing him, since it harasses many (all?) young people. One day writes in his Spiritual Diary*: “Your vocation of founding is morally true”.* But until that shall happen, he has to overpass hours of doubt, consultation and of cross, in nights of prayer and of insomnia.

How did, then, so important decision come in his life?

The first religious deep experience in his life dates to his first communion. It looks like a lie that, like child, one could have a really deep experience of God. And, nevertheless, it is like that in many cases. Hence the importance of accompanying and of forming well the children in his religious process and in his approach to Jesus, especially on the part of the proper Fathers. The mother of Jordan, Notburga, had in that a big role. And Jordan changed a lot after his meeting with God in the first communion. From now on, the personal frequent prayer was indispensable for him. When *“it was lost”,* already they knew where to find him: or in the river going fishing to take some food to his poor family, or praying in the hut of branches of tree, that had been constructed in the forest.

The relation with his pastor Kessler, and the fact of being an acolyte also helped him to penetrate into the friendship with Jesus and to want to be a priest. But that thing at moment was impossible, since his family could not allow itself such expenses. Momentarily so, it helped to the maintenance of his family being employed at the cleanliness of the river bed of a river, and at the construction of the railroad of his locality and later as painter, without neglecting never the prayer, the religious readings (and the study of the Latin, accompanied of his pastor).

Passed 20 years of age, it could enter as seminarian. Of what he was meditating every day, or of the books that he was reading in these moments, we have had steadfastness left. As well as after a glass of good wine, you have left in the palate the flavor of the bouquet, of equal form Jordan, after his meditations and readings it was noting down the *"bouquet"* or summary of what him had more impressed, in order that that shall serve him in the future as help to cultivate certain attitudes in his life. Through these notes, we know that his principal occupation, and the why of all his efforts and of all his life, was the nearby and frequent communication with God. This will not always be easy and pleasant to him, since sometimes we imagine of the saints, taken by certain envy towards them. Jordan, as any mortal one, often must propose to him to be constant in the prayer and dedicate the necessary time to that.

Concluding: without a deep experience of God, we will be able to organize things, meetings, activities ...; but sooner or later they will collapse, or we will discover that these are simply human works. When God walks on way, nevertheless, on many difficulties that supervene, his presence will become clear, since it was the case in Jordan’s life.

**WORKSHOP**:

What can I tell on my “experience of God”, of my relation with him? Especially, how live I it, through my prayer, meditation, reading of his Word, sacraments.

What experience do I have of the life in general? My way of living fills me? I am satisfied and it satisfies me? I enjoy it really? I am doing something for the others?

Does my God's experience lead me to thinking or rethinking some attitudes for with my similar ones, in my vision of church, of my country and of the world in which I live?

**1.3 CONFIDENCE IN THE DIVINE PROVIDENCE**

To trust in the Divine Providence is everything opposite of being passive. There are Christians who continuously say*: “God will provide”* and do not move a finger to solve personal situations or of the brothers. And God, naturally, does not provide, since he is not anybody who is to solve our lethargy or attitude of wandering.

The confidence in the Divine Providence of P. Jordan was something very different. There was based on his God's deep experience, topic on that I commented in the previous number, which was taking him to an extraordinary spiritual life, to a big faith, and as consequence, to a very nearby dealing with God and to a big confidence in Him.

Another common mistake of ours is to think that to trust in the providence is to ask him principally for material things: we trust that I remedied us an economical situation or an illness... Also it is necessary to trust in these situations, naturally, but that is not quite all.

For me, the unlimited confidence of Jordan consisted especially in *“vital proper and foreign situations”* in *“economical and material matters”* and in *“situations of regarding the future”.*

**Vital situations**: every jungle people, usually does ask him insistently: what is my goal in my life, what I propose to myself for the future, how I will make gain the bread for me and for my family...?

That was for Jordan not an exception. The exceptional thing was how it solved it. The solved that not only he and not with help only of the most nearby. With big effort he was trying to answer to these vital questions, but with the same insistence he was asking it to God*. “God: what do you want of me? - Must I be or not priest? - Must I found or not a new movement or congregation inside the Church”...* And, like in the games of tracks that today we propose to the young people, he was trying to look with a big effort for the tracks that God was putting him in his life. He decided not only by him, and alsonot *“it was retiring imprudently”* in the God's hands; that is to say: what God wants, but without my effort!

On the contrary, he took part in Congresses of ecclesiastic renewal, he visited personalities - included bishops and cardinals – he asked the Pope for hearing and it was received in audience by him, he studied and worked with big efforts... And, naturally, the Divine Providence (that etymologically comes of foreseeing, seeing in advance, being far-sighted ...), was showing him sometimes simply traces, other times ways, and rarely freeways where to orienting his life and his work in and for the Church.

**Material and economical matters**: this only the saints do it well. When God asks you for something, you simply have to work quite what is on your part, that he will put the means. With the God's men, the visions are different: the mathematical rules fail before them, and the economical balances fit in other rules. So much it is like that, that Jordan had for enough years an *"Inspector"* next to him on behalf of the Congregation of Religious of Rome, which was leaving him alone neither to the sun nor to shade, because his numbers in accountability were always red. But either the butcher, or the baker, nevertheless, never distrusted neither him; they did not distrusted also not when it had to feed in Rome approximately two hundred mouths without economical means. The work belonged to God, and This one was present also in the shape of the most opportune economical helps. But Jordán never stopped looking personally for economical means for his work, and educated all his members, so that as young people they were making responsible of obtaining with effort the economical necessary means.

**Situations of future**: another error that we usually do is to believe that to the Christians, -especially to the saints- it must always go humanly well. Not further at all of the reality. For being like he was, the same Christ finished crucified. Jordan never didn’t stop the difficulties, since the experience was indicating him that, although it should cross throughout big difficulties and crosses, at the end he always saw the light. This was his agreement (on that another day I will comment) and his experience with God. I advance that this agreement of Jordan with God, led him to deliver him completely to Him, trusting in the forces that God would give to him to solve all the situations of the life. And, naturally that Jordan never was defrauded.

But I prefer to end today with a few words of P. Jordan:

*"I exhort you so, to that in any event, anyone that will be, and for more unfavorable that it seems to you, you fulfill simply your duty and deposit your worries in God. You will fast experience how the Lord directs everything for our biggest good. Trust in the Lord! Always have faith in the Divine Providence!"*

**WORKSHOP**:

Which are the rules or bases ho do determine my future? What do I himself expect from me self for tomorrow? What is what I bear in mind at the time of deciding: money, social position, studies …: Does any God count in my life at the time of organizing my future, or my present? Do I leave any chink to the Divine Providence or my essentials are they only materialists?

**1.4 PERSONS OF PRAYER**

Another typical Salvatorian element is*: “To be persons of prayer”.* Although it is common with other Communities and Movements in the Church, we want to accentuate it as one of our elements. And when I say we *"want",* I refer not only to the religious ones, but to anyone that decides to be a Salvatorian (lay, religious men or religious women).

There are expressions like these: devout person, pious, sanctimonious ... all of them alluding somehow to strange attitudes as for the prayer or the relation with God. There arise hence sometimes, like reaction, the opposite attitudes, of the people who is scandalized on attitudes of the Christians, resumed in the following saying: “I believe very much in God, but do not tread on the church”.

About what does it talk each other, then, in this element and essential attitude, but sometimes contradictory? Let's see the life of P. Jordan:

**Sayings:**

*"Never give anybody an council without having consulted earlier with God in the prayer”.*

*"The prayer is the powerful weapon that triumphs; it is the stairs and the door of the paradise; it is the currency minted by God himself, with which one buys with safety the eternal happiness of the celestial Jerusalem”.*

*"A person, who loves the prayer, will be capable of overcoming all the tests, crosses, difficulties, and even the whole world, if it was necessary. When a person prays, there is nothing for very big and difficult that is, of which it is not capable”.*

*"The one, who wants to do big things, must be a man of prayer!”*

*"The prayer is the biggest force of the world”.*

*"The prayer is the currency that has been minted in the heaven and with which this one can buy self the heaven”.*

Serve like a button of sample these six phrases of P. Jordan, someone original of him, and other seizures of some saint. They denote, in any case, a life of continuous relationship with God. It was doing nothing without consulting it first in the prayer. Prayer, often large, since we well know, that nevertheless he was not leading him to neglecting his tasks of Superior, founder, adviser...

It did not fall down in the temptation of saying*: “I do everything with good intention but I have no time for specific prayer; so all my work is already a prayer”.* It is the frequent temptation of many Christians of today, who do not lasses time for the nearby dealing with God, occupied in the multiple business and tasks of the modern life. Already in his times Jordan did alert*: “The prayer is especially necessary in this our epoch of so many indifference”.*

**Facts:**

The prayer of P. Jordan had become to be like a second nature in his life, since he could not speak or write, without the word God should sprout of his heart. So, truly all his efforts had his origin in the experience of the Gospel and in the lights that he received in his moments of prayer.

It is not strange that the believers we pray in moments of difficulties, since as the sayingsays: *“we come to saint Bárbara when it thunders”.*

I would dare to say that this was not the attitude of P. Jordan. It is not said, that he did not pray in times of difficulties. Yes and very much; and also he had to overcome the biggest difficulties in his life. But his life of prayer was such one, which he was not very different in the difficult moments. He was accustomed to entrusting to Maria his worries and intentions, and naturally thanking him. Even he did put in the hands or under the stand of a small statue that he had in his office his messages. That's why we know that, when it was doing prayer of request, he was not asking for things for himself, but for the others and facing to the Evangelization.

**Recommendations:**

A father usually gives advices to his children. Jordan gave those to himself, since he wrote a Personal Diary or I Book of Intentions, where it was noting down what he himself was proposing and checking it often to see if it was progressing. Also, through which he himself was living was advising it to the students and to the religious young people. Are here some examples:

*"Use this key: Confidence in God and prayer!"*

*"Be your weapon: The suspicion of yourself. The confidence in God. The prayer”.*

*"Remember how much force and console etc. you have found in the prayer!”*

*“We have a vocation to which we cannot correspond without great prayer. If it was heard that one had discovered a way with which it is possible to reach everything: how it would be fought to obtain! How much would not happen for reaching it? And we have this fortune. God himself gave it to us: it is the prayer”.*

With Jordan we can conclude, then, and say convinced*: “The prayer is the most powerful weapon”.*

**WORKSHOP**:

To part of the prayers what I did learn of memory when I was a child, can I say otherwise personnel and together? How much specific time do I dedicate to pray every day, or at least weekly or monthly? Do I make it alone when it is an obligation for my, on behalf of the church or thorough the regulation of my group? The things that I speak, especially in decisions and difficult topics, have I prayed them earlier, to Jesus’ example?

If the topic has seemed to you interesting, you can look for other sayings or thoughts of Jordan on the prayer in his writings: his Spiritual Diary, Words and Exhortations, Allocutions …

**1.5 TO PREACH AND TO SHOW THE KINDNESS AND THE GOD'S LOVE FOR ALL THE HUMANS**

In the fest of Christmas, every *year* is reminded to us *“apparuit humanitas et benignitas Domini Nostri Jesu Christi”: “there has become present between us the humanity and the kindness of our Lord Jesus Christ”.* (Tt 3,4) What has to do this with the Salvatorians? It is so important, that our Constitutions begin literally with the same phrase! This is our fourth distinctive note.

That in Christ the kindness and the love that God has us, has become present, it is really true. Do we go to the facts: The whole Jesus’ life consisted in doing the good, as the Facts of the Apostles they proclam. All the persons who met Jesus along his life went out winning. They went out gaining in humanity, health, faith, salvation, pardon... Especially the poor and the opened to his message, could give steadfastness of it, turning later into his followers.

P. Jordan realized much this, and at all times it saw as his task and of all the volunteers who were joining him, the task to announce the Savior. Hence the name of Salvatorians. Not that we save, but Jesus is the one that keeps on saving and we want to be continuators and his collaborators.

Important pretension of Jordan was announcing simple form the principal message of Jesus. To do it like Jesus made it and to do it like the apostles did it. That's why it formed a wide Salvatorian movement of religious men, religious women and Lays, that should have as task to living especially the Gospel, and, about saying it this way: to show the Savior with the proper life, to be a living and open Gospel for people that they do not read the God's Word.

The apostles, whom we want to imitate, learned everything of Jesus, and announced the experience that they lived during three years of his friend and teacher Jesus. The human features that more characterized Jesus were: his closeness to the people, his kindness over everything and his outstanding humanity.

The fest of Christmas, it is the titular or principal fest of the Salvatorians, since we celebrate the origin and the why of our being. We celebrate the why of our lives, which only have sense from Jesus’ birth and if we announce him in his kindness and in his humanity.

What better for us, as to seem to Jesus in these features? A Salvatorian must show necessarily in his face and attitudes the kindness and amiability of the Savior. If we follow the lead of Jesus, we cannot be different to him.

It is surprising to note in almost all the first Salvatorians that they affirm that his domineering impression of Jordan was his kindness, his spirit of withdrawal and his interior life.

When all that we read *“Iglesia y Vida”, we* should hear in Christmas the following words*: “When there were evident the kindness and the God's love, our Savior, he saved us, not because of the good facts that we had practiced, but ... for his compassion ..., by means of Jesus Christ, our Savior ...”* let's than think: this is the most important task of a Salvatorian, and also the mine, if I want to collaborate with them!

That's why we want to characterize ourselves for a healthy Christian optimism, proving to be capable of "receiving" the God's marvels in the universe and, particularly, in the life of the humans. We need to be sensitive to the signs of the times and to the God's manifestation in the whole creation. Only with our presence, over our words, we should be for the creatures of the current world a living reflex of Jesus.

As well as the Savior is a friend of all, and he has an attitude of kindness and compassion for all -especially to the sinners-, in the like form the Salvatorians we must distingue us in this immense love that it saves. As well as Jesus came to reveal the kindness and God's love for the humans; we must be the continuators of this task today.

**WORKSHOP**:

Which are my domineering features, both the positives and the negatives? Does that of the kindness appear, the good manners, the respect the persons and to accept them like they are …? And that not only when I am with my group of friends or group of meeting, but when I treat with others as chief, as employee, as member of my family, as civil citizen, before my similar ones. On what masks do I put myself to show off, or not to show me as I am?

Reading some moments of the history of Jordan: what features or virtues can I recognize in him? Do I try to imitate him?

In the Salvatorians that I know: can I recognize this feature of humanity, kindness, interior life …? [If it is not like that, you have permission to comment on it to him in order that it should correct and be a better Salvatorian. Thank you].

**1.6 TO LOVE AND TO LIVE THE EVANGELICAL POVERTY**

Today one speaks very much about the famous *“option for the poor”.* It is a topic that is in fashion and causes passions inside the Church. Everything the one that speaks on this theme, he thinks he has right, -his reason- and sometimes there are listened opinions that certainly they are *"peculiar"*, or they are only truth if they are allowed to complement by other equally valid opinions. On the other hand I state that, in the daily life, often the ways of living do not differ so much of those who really are also worried on the topic and nevertheless they explain it in diverse ways.

Jordan, properly speaking, he did not have to choose for the poor. The Jordan’s they were really even extremely poor and there they were considered in Gurtweil (native village of Jordan in Germany) as the real poor and got into debt. *“Poor of solemnity”,* were said in his days. In fact, therefore, his word did not have major relevancy in his village.

Properly, might have stayed to Jordan a rejection or resentment even on his way of living as poor from child. Because in the real life, there are many poor that in his aspirations and in his heart are surrounded with materialisms. Many of them they do not have his heart attached to God, but to what they dream they are one day old. Likewise I have known richreally *"poor"* because they have his heart put in his bank accounts and in his material goods, and every day one find them, and: what a major poverty than this one!

Nevertheless, in the middle of his big family poverty, the big wealth of Jordan was the same God. It was not content with less. He always needed of Him, always he turned to Him, and one of the biggest treasures for Jordan, and he was *“to trust in the Divine Providence”.* In this all, there played a big role his mom, Notburga, who was his best catechist, and transmitted the values through that she herself was living.

In his Spiritual Testament, Jordan writes only 6 paragraphs. Three of them speak about the poverty:

*1. “I leave you as heredity, perpetual poverty, like a beautiful treasure, as pearl, of which God will ask you for accounts the day of the judgment.*

*2. Put only in God all hope and confidence; he will fight for you like a brave hero of war.*

*3. Moan of you if you put your confidence in humans and wealth!"*

According to Jordan the evangelical poverty, the entire lack of affection of material things, was the heart of his Society. It seems to contrast with that the target that he proposed to all his collaborators: to announce the God's Kingdom with ALL THE MEANS that Christ's charity inspires. Which is not an invitation to look every day for the most modern technical and more expensive means, but to discern in every time and place what will help more to the announcement of the Gospel, without discarding of beforehand any way (let's think for example about Internet and other modern means), but limiting oneself, at the time of the truth, to what really it is opportune and suitable, as one day I will explain when I should treat concretely of the Means. It attracts attention that Jordan from the first moments will buy several palaces to Counts, Dukes ... for his apostolic work; houses that were already not fulfilling his purpose in the families that were possessing them and yes they were helping to shelter the big numbers of seminarians and candidates who were coming to the Salvatorians. To Jordan it was taking the sleep from him the fact that, many seminarians of poor families, but with qualities and promising, they had to leave it for lack of means. On the other hand he always speaks in a radical form on the poverty.

*“A transgression of the vote of poverty brings with him serious consequences. When in a religious house the poverty is not already observed, the discords arise, it eliminates the peace, the God's blessing moves back, and they stop the necessary help".*

*"The members must prefer the poverty as if she was a mother, must leave everything not only in the practice, but also in the spirit and in the attitudes, and must strain in a progressive abandonment of his same, without depending on any creature, but only of almighty God, whom they are dedicated forever. "*

*“The holy poverty is so important in a religious order, which trough his observance the community prospers or falls down in the ruin”.*

Many phrases more of Jordan, of unusual spiritual *"wealth"* might I quote concerning this topic, but I have no space.

I conclude with the following fact: In all the general meetings of the Salvatorians of last years, some aspect of our work has materialized with the poor. In 1987 the whole document on the *“Option for the poor”.* In 1993 we decide*: “to join the poor, fighting the contemporary evil that frustrate the possibility of a fully human life, especially the social injustice, the poverty and the violence in all his forms, in the document “Our Salvatorian Mission”.* In 1997 on concretized: *“To attend to the needs for the poor and of those who have been relegated to the social alienation, in such a form that impels to transform they themselves his situation ",* in the document *“Forms and Means”.* And in 1999 in the document *“Apostolic community": “We evaluate the simplicity of our life style and integrate through a mutual interaction our communities in the reality of the persons to whom we announce the Gospel, conscious of our obligation to be joint with the poor. "*

**WORKSHOP**:

What is my relation with the material things? Am I attached to anyone? Am I dreaming in others, or only do I live and work to obtain them?

Perhaps really I am poor and in my family rather I am passing it badly: how do I value the work, the effort, the collaboration with my family? Am I costumed to demand and to ask that everything should given me?

Am I generous with organized institutions or works that help to the poor and to spoil the structures of poverty? What think I on giving alms in the street to any person who is asking?

**1.7 TO HAVE A BIG APOSTOLIC ZEAL**

[COPY THE ORIGINAL TEXT in blue]

*" While beech on the ground the only man who does not meet God, and I did not love him on all the things, you cannot allow yourself only one moment of rest.*

*While God is not glorified everywhere, you can rest not even only one moment.*

*While there is not praised everywhere the Queen of the Heaven and of the ground, you cannot rest only one moment.*

*No sacrifice, no cross, no suffering, neither no abandonment nor ordeal, no attack: completely not at all! be for you too difficultly with the God's grace: quite I can in That one that comforts me.*

*No treachery, infidelity, neither coldness nor mockery extinguishes your fire. On the contrary, quite: for, with and in.*

*All the peoples{villages}, races, nations and languages{tongues}, praise the Lord our God. Moan of me, Lord, if I do not announce you to the men! "*

Of whom will be these *so "extremist"* words? Of a madman, of a quixotic, of a saint? Truly of someone who fulfilled it: of P. Jordan.

From the moment in which Jordan was flooded with a big experience of God and with a big love for Him, all his life did not have another sense than the entire delivery to God and to dedicate it only that others were meeting him.

This was what he thought from the first moment when he dreamed of a movement of awkward persons, Laypeople and priests, men and women... Idealist like he was, he thought that at once all would join him for this big project. But *“a thing is to preach and other one is to give wheat”.* The idea seemed to him very nice, but always to commit oneself costs much more. A person always thinks: that shall do the others, not my! It is very difficult, or I have no time! People admire the apostolic men, but few ones are ready to share with them unconditionally the apostolic fatigue.

Nevertheless he did not lose heart, and yes there were persons who were contagious of this zeal of Jordan. The numbers of his collaborators were growing rapidly, in such a way that he did not hesitate to send at once to the India (Assam) the first missionaries, when scarcely it was provided with a few priests, since we will see in his day.

If it put his so high strip of wood: wherefrom did it extract the model, whom wanted he to imitate? His models were not different that the same Apostles, who dedicated his life fully to his Teacher.

Jordan wanted that we should imitate the apostles, in the knowledge, closeness and friendship that they had with Jesus, in the faith that they put in him, and in the response that they gave him delivering his life to the cause of the Kingdom and in the announcement of his good news throughout.

So much it is like that, that, before coming to the name of Salvatorians, his movement was calling itself: *“Apostolic Instructive Society”.* The name of **Society**: with the intention of joining forces of all, with same and the only purpose. That thing about **Apostolic**: for being so jealous and delivered like the Apostles. And term **Instructive**: not to instruct or teach mathematical or other sciences, but because he saw that in general the Christians were needed from great instruction and knowledge to strengthen the own faith. Yes there were many Christians who were following faithfully abundant traditions, rites and credence, but they were lacking normally the foundation of all this; often it was a superficial faith that was giving of with the first difficulty. That's why the real instruction was very necessary, which today we call Evangelization (or *“second Evangelization"*) opposite to a traditional faith or simply of sacramentalitation or fulfillment of the established thing.

A very curious thing is that when Jordan speaks on the announcement of the Gospel, it is not satisfied with anything, but he speaks of evangelizing constantly ALL and in ALL PARTS. The word “all”, it appears in his Spiritual Diary 535 times, which is very significant, so much of its own zeal and delivery, as of what he wanted for his collaborators. He certainly beloved in this idea as target and as goal, and one of his big pains was when, bishops of the most mixed parts of the world, were asking him for members of his Society and he had to say to them not, or not for the moment.

Another very curious anecdote related to this, is the fact that he personally was dominating approximately fifty (fifty!) languages, and many of his followers, several languages, since for him was a priority what today we call *"enculturation"*, to go in the culture of the people to where we go away to evangelize, as well as learn his language and culture. As button of sample I quoted this phrase of him*: “The Society has not been determined for Italy or Germany, but for all the countries; and each one in his place has the task, the duty to cooperate in the extension as this spirit. And so, between us, no people are excluded, and they is also the spirit of the Society, that there are accepted persons of all the nationalities. That is a very important point, and if you do separate you from him, then you will therefore be separating from the spirit of the Society. "*

It is precisely that's why for what from the beginning of the Society, the model to follow for us is that of the Apostles and in our Society we remember the fest of every Apostle, like to have very present and often the need to imitate them and to follow his example.

Equally on put always *“Maria Reina of the Apostles”* as interceding figure and as example in our apostolic zeal. We keep on having the privilege of celebrating this fest on October 11.

**WORKSHOP**:

Do you know persons who should have dedicated all his life for a just, noble, humanitarian, religious cause …? But, do you meet really a little more thoroughly the why and how they have done it, or you only know it superficially? What do the words of Jordan seem to you - do you meet concrete Salvatorians or other persons of church who should act like that? Do you believe that it would be interesting to know something more thoroughly the apostolic zeal in Jordan?

**1.8 TO ACCEPT THE CROSS OF EVERY DAY AS BASIC ELEMENT OF OUR LIFE**

One of the phrases most known from Jordan is*: “The works of God only do prosper in the shade of the cross”.* With her it expresses truly a basic experience that it has marked and it will keep on marking his life and his ministry.

His experience that can be summed up in the following thing: God calls him and other many persons to carry out big works, big actions. But with it, the Lord does not promise that everything is going to be easy. Rather the opposite: if there is a big work for doing, it is because anything has not been carried out yet, or because something goes badly between the persons, or because it is necessary to turn off diverse attitudes... In any case the person called by God to promote this one acts, normally he is going to meet straight ahead big oppositions, since the same Jesus was. Sometimes there will be oppositions and difficulties of the life itself, but sometimes they come from other persons and it can even than of personalities of Holy Mother Church (when the above mentioned happens it turns into one of the chalices or more bitter crosses; the “*fourth chalice* “that calls Jordan). Only persons truly holy, and with God's help, they are capable of drinking these chalices. That's why it experiences Jordan and reminds to us that the works of God only do prosper loading with the crosses, and sometimes the big crosses, of every day.

Since we know, on having begun his religious life, which earlier Juan Bautista Jordán was calling, changed his name and put itself: FRANCISCO, to imitate the poverty and simplicity of san Francisco; MARIA, to imitate Maria, OF THE CROSS, for his deep experience of the cross*: “The Cross is your life, the Cross is your salvation, the Cross is your crown, the Cross is your glory, the Cross is your hope, the Cross is your shield, the Cross is your protection, the Cross is your portion, the Cross is your happiness "*, and he signed with his pen and with his blood.

*“God drives for the way of the cross whom he destines to save souls, like the apostles and the apostolic men or like S. Francisco Javier, S. Ignacio, S. Vicente Ferrer, Santo Domingo etc. ": “Why are you afraid to take the cross that leads you to the kingdom? "*

Jordan looked only in the Lord for his help, and it was humbly out of all kinds of self-defense before the most diverse accusations. To the co-brothers who were getting up in zeal to defend him, he answered with pleasure*: “Everything will happen; have confidence in the Lord”.* Before a lot of criticism and defamation that some persons wrote against him in a few German Diaries of that time, he wrote to one religious man that he was inviting him to defend oneself and to use weapon similar to those of his attackers*: “Do not lose Heart, the good God will protect the Society; let's think about how to do only his will. This thunderstorm has not made but to strengthen the Society ...”*

That's why he recommends all his followers with full conviction:

*“Do not be scared before the cross! Since it is a sign, that God loves you. Do not flee, then, of the cross and do not lose the fortitude! There is no simply another way to come to God that the cross. All your works must pass throw the cross. We must continue in the steps of Christ loading with the cross, since by means of the holy cross it is like He redeemed the world. "*

And in another occasion*: “Do persevere in the suffering and in the cross, yes, it bears road surface and heroically. I cheer up, my son: look in the cross! Last, yes, last with patience! Embrace the cross and kiss her, soon the morning of Easter comes! "*

It is equally interesting, how the shield of the Society, as well that of the Salvatorian Sisters, they lead to the teaching Savior in diverse positions, but always taking as fund the cross.

Jordan also told, that often it is more difficult to removing a smallness effort, that carrying a big cross. But in all the two things he appears as a perfect teacher. It passed easy and difficult examinations with the same delivery and patience.

To conclude we can say that: Since the cross is the signature of the God's work, we can confirm that Jordan was richly adorned by the same one, without for that he have reduced his confidence in God or his plans have come litter. Jordan was a person much loved by God.

**WORKSHOP**:

What big crosses have I had to support till now in my life? How have I carried them? Have there been, even, an occasion to me to reject God or to stagger in the faith? What is my experience in this point as person of church – how do the Christians in general accept the crosses? What do I know about the life of Jordan, where it is possible to admit that really he lives this that he writes in the phrases of above?

Do God sent to us all the crosses? Wherefrom do they come? How are they loaded, lived and overcome …? Does it have sense to support them? What says to us the God's Word in this sense?

**1.9 LOVE TO MARIA Y A THE CHURCH**

*“I approve what Holy Church approves and I reprove what Holy Church reproves”.*

It is very curious that this title did not put Jordan on the first page of his Diary the day he began to write it, but he added it twenty years later, in the year 1901. It is a species of target or of motto in his life, strengthened with the improvement of many proves, and confirmed with his generosity and love to the Church.

They had passed, then, 20 years of tireless, and so many times painful commitment with his apostolic foundation. Feeling Catholic of Jordan (*senctire cum Ecclesia*) had already overcome several difficult proves, especially in the inevitable confrontations, as founder, with the Roman officials, who were trying to support under tutelage the work of Jordan, with a prudence taken root in the Canon law. In this way, Jordan had learned to distinguish better the difference between a modest official of the Church and the pastoral Teaching of the same Church. It had to obey the first one in the context of his vocation. The second one was for him the only norm: I say if or I say not, where the Teaching of the Church should say if or not. The P. Jordan was supporting the same profession of faith of S. Ambrosio*: “Where Pedro is, there is the Church”.*

In his Spiritual Diary Jordan it mentions several times the word “Church”. Often it is simply to propose to visit some of the churches of Rome. In the most categorical phrases, nevertheless, it is to express his love to the Church.

Of these references to the Church we can conclude that he loves the Church, which a few times takes the reference as a hierarchy and other one referring what today we call *“God's people”,* and in any case that he takes active and abundant part in the life of the local church, in the fest and events in Rome as a real believer.

Only a couple of examples*: “Love increasingly the Holy Saint Church and curtail neither efforts nor sufferings for this dear Mother”.*

*“Lord Jesus Christ, I propose to do this trip for your glory, for You, for your cause, for the Holy Saint Church. I am ready to receive of your hands what you want to send to me, may be happiness or suffering, life or death. Everything is for You, Lord Jesus Christ and because the intention and desire is fulfilled that I have not concealed you. Amen “*(Before traveling to Holy Land in special mission of Propaganda Fide).

*“Be always real and faithful children of the Holy Mother Roman Church; teach what she teaches, believe what she believes, and push back what she pushes back”.* (The latter phrase is a part of his brief spiritual testament).

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The devotion to Virgin Mary is one other of the characteristics of Jordan. It could not be less. Jordan recommends her to all his followers*: “Never forget to support and take care at all times of a filial devotion to Maria; that she shall be your intercessor in all the things”.*

**But: in what did this devotion consist?**

In his Spiritual Diary we find quantity of advocations and short prayers to Maria, especially when he was passing for big difficulties and in the worst moments in his life. Also he prayed one or several rosaries in the day to the Virgin. Equally he visited many churches and Marian sanctums when he has occasion. It was a question of a popular and simple devotion of his part, as each of us can have.

A significant fact in his life is: the image of the Virgin of Fatima of cast that he had on his table and to whom was entrusting his messages and worries in the shape of small bits of paper of which approximately 120 have survived us. These show clearly the worries of P. Jordan. Also, there are a clear sign of how Jordan, in accordance with the *“excesses mariologiques of his time",* venerated Maria as ‘almighty interceding', how he was entrusting to him all his worries and how is life fully of an unlimited confidence in his maternal help. There are sufficient worries exhibited with horrifying clarity, for example when it is a question of the daily needs for the community of Rome, the priority help to the Mission of Assam in the India, and often with internal difficulties arisen in one or another community and that Jordan had much in his heart; finally the individual co-brothers (and sisters) whom he had to accompany on his paternal prayer.

The bits of paper of his prayers are a testimony of the deep veneration of P. Jordan to Maria. The personality of Jordan, which always has before his eyes the God's Mother in his apostolic worries of an uninterrupted and irremovable form (for some even of a rather infantile form), is exactly the same one, the fiery one and combatant of the God's Serf, that we find in his Spiritual Diary.

In certain occasion there counted Jordan an anecdote of his life, which shows where he always had put his thought*: “In certain occasion in a dream a persons' big quantity was prosecuting me, and I do not remember for what motive and I was fleeing. Maria with the Child Jesus in arms was appeared me, in the middle of the most beautiful splendor and it looked at me kindly, with an affectionate smile. I on having seen her, I put myself of knees, ready to surrender to the pursuers.”*

But, to others as the prayers, the real devotion to Maria must consist of imitating his form of life, his listening to Father, his service to the Church... This was also fundamental in the life of Jordan, since they testify for example, these phrases of hem*: “Each one, also, must honor Maria by means of very devotes prayer, and throw the practice and acquisition of those virtues that make us more similar to our Celestial Mother.”*

*“Look at Maria, who although spiked not so much, did nevertheless so much with his good example, his poverty, his modesty and other virtues. Imitate her so that also you reach very much by means of the good example.”*

**WORKSHOP**:

What do I think about the church? What credibility does the church have around me and why? What last documents of the Church do I know?

There are devotions in enough Christians who limit themselves to being interested in themselves almost “appearances “of the Virgin and to a species of “sacred gossip”: how is my devotion towards her? “Throw Maria to Jesus” it has always been the saying of the Church. Does the devotion to Maria bring me really to Jesus? What virtues do I admire in Maria and should I imitate?

What are my prayers to Maria? What are my prayers for the Church?

**1.10 TO BE INSPIRERS FOR OTHERS**

**MOVEMENTS AT THE INTERIOR OF THE CHURCH**

P. Otto Hopfenmüller, one of the first Salvatorians, relate that in the beginning of our Society, enough Students in Rome were passing very much to where our neighbors the Jesuits, in order to consult, and to see if one was giving them something, so they did not understand clearly well was our own spirit was. And Jordan commented*: “I hope that we had already come to the point of being able to say: I am Salvatorian as for the spirit as for the clothing”.*

In the Apostolic Calendar of 1895 Jordan writes of his handle and letter*: “Our name, Society of the Divine Savior, is not only nice, but he wants to characterize our Institute. So, what is what our Society claims, not other as continuing the salvific work of the Divine Savior through the modest participation in the activities of the whole Church and distributing to the world the whole grace that the Divine Savior conquered for all the humans: to announce the holy and sublime doctrine of the Savior, contributing in this way so that the Good News that the shepherds were proclaiming in the fields of Bethlehem - ‘ You a Savior has been born - ’, they find echo in all the countries ”?*

This absence of clarity in some of our members at which it points P. Hopfenmüller, stems from the famous principle that we have*: “to evangelize with all the means that Christ's charity inspires us”.*

This universality of means, nevertheless it does not give white letter so that each one feels capable of knowing and of decide about all the things, and less without be preparing.

It is not also an excuse so that each one could be employed at the ministry that he wants *“because he feels he called it ”,* without a real discernment and without approval and coordination on the part of the Superiors.

It is not also a motive so that every Salvatorian he alone wants to make himself responsible for all the activity of his parish, center, group... Just the opposite: it is precisely an occasion to put together the qualities and charismas of all those who are around of you and to use them in community form and organized form in order to the announcement of the God's Kingdom.

The clarity or motivations that sometimes can lack some of our members, with certain frequency they have be tempted to look for her in the past in other congregations that have the apostolic activity most definite or limited to concrete aspects. Nowadays when clarity does not exist, the temptation is almost that of passing to certain movements that we could call our cousins, since also they work widely with lay groups, since there can be the Charismatic Movements, Focolares, Way Neocatecumenal ......

It is not that we could not collaborate with the above mentioned movements and with others. The article 108 of our Constitution says*: “In consonance with the original intention of our Founder, we try to promote the cooperation of individuals and groups that join us in the same spirit and apostolic purpose”.* It is referring here especially to the collaboration with the Salvatorians women and with the Lay Salvatorians, but it does not exclude any other ecclesial group. But we cannot spoil in any case our own charisma. On the contrary, the more let's study in depth ours, the more we will be able to enrich others with our experiences.

A few examples: Jordan had the idea of joining the Congregation of the Divine Verb, as well as that of joining to D. Bosco or also to the Society of San Pablo. With all of them he collaborated a time but he saw that his charisma was different, and the universality that he was supporting for his members was that of helping *“to coordinate the catholic forces”,* that was not losing any effort throw the individualism, that all the Christians were active evangelists not alone mere recipients of Evangelization; that it shall be open a big dialogue in the Church in order that we all be evangelists of the same cause, that we all were evangelists in community, inspired by the apostles (with his variety of personalities and of places of Evangelization, but concerning the same teacher and community).

It is a question of being opened, to use the dialog, collaborators with all in the cause of the Kingdom, inspirers of cooperation, dialogue, opening, responsibility of all the Christians inside the Church, valorizing the charismas and qualities of each one, coordinators of activities and ministries, advanced in the leadership, opened for new fields ...... But all this, it is naturally very different as that some Salvatorians allow themselves to take for any movement that sounds them to new, although they represent a new way inside the Church, as if it was the last pike put in Flanders, having as excuse the Universality of our charisma. One can question himself, naturally, if his way or response to God goes through the Salvatorians or another ecclesial movement, or even if it is called to found new one... But what it cannot do, is: shielding itself in the Universality and largeness of our charisma, to lose the orientation, choosing for a different way and to say this is today the real interpretation of our charisma (for him, naturally).

A very active pastor, in whose parish there was quantity of ecclesial movements*: “Short courses of Christendom ”, “Maria's Legion ”, “Way Neocatecumenal ”, "Charismatic"* and other diverse groups, happened to explain to me very well his position*: “I am a parson of all, and that's why I cannot belong to any of the movements giving him preference over the others; I coordinate all and appear in all, but I do not belong properly to any, since I have seen parsons falling down in the temptation of it being almost exclusively of one of the movements, creating with it big division in his parish”.* Personally I believe that this is a healthy attitude for a Salvatorian.

**WORKSHOP**:

Do I know my charismas and personal qualities? Am I using them and setting them to serve in a adapted form across the possibilities that the Salvatorian community and the Church gives me in general?

If someone asks me: What is the Salvatorian charisma - what would I say in only one phrase? How is my collaboration with other movements? Am I inspiring for them from my charisma and I prosper from his wealth?

**TOPICS ON MISIÓN**

**2.1 TO ANNOUNCE THE SAVIOR, BUT: HOW? NOWADAYS**

Do you remember the anecdote of that general captain who did set a soldier to take care in the barracks of a newly painted bank, so that nobody was getting dirty on having sat down, and when after a few weeks he passed for the same place, there was another soldier doing custody in front of the bank. They had been relieved in the guard for weeks, without having asked at least for the origin of the alertness before the famous bank. They kept on taking care simply of an empty bank!

This mention this before the fact that sometimes the same happens with our ways of evangelizing: in a certain moment, an inspired and charismatic person made something very suitable to announce the Savior or to spread the Christian charity in this moment (let's put for case: to construct a big hospital). And nevertheless, it can be that in our days it is already not what the community of the faithful needs, because the State covers these services, or because the building is today an old one, and creates more disadvantages of the goods that it contributes, or for thousands of reasons. And, nevertheless, often, there is people who at least they do not start thinking about these questions, and simply they continue certain tradition, which examining it thoroughly, sometimes does not even correspond with the original intentions of the founders.

That's why the Salvatorians we have obligation to evaluate often our ministries, although not always we have done it in depth. (The Article 206 of our Constitutions says*: “We bind to evaluate periodically our apostolic activities in view of the evangelical values, and to adapt the methods and means we use in them, in order to one guarantees better and more suitable response to the needs for the God's People”*).

Jesus said*: “go and announce the Gospel ... “*but he did not say exactly how... One wonders, for example, why there are so many religious congregations, or so many ecclesial movements, being based in same and the only Gospel of Jesus Christ. And nevertheless, if one examines thoroughly, he will see that mainly they are right of being, since they accentuate aspects that often are different, that otherwise would be forgotten. And also we are present at the phenomenon of which groups and movements when they stop having a deep why, usually disappear.

Jordan, meditating deeply the Gospel, and seeing the needs for his time said to himself:

If the eternal life consists to know God, and to his envied son JC, and the people really do not meet him, I must dedicate my life completely to it.

If I dedicate my life to announce JC as Savior, I must see that others also dedicate him to this big task, since I believe in it.

Also: how are they going to love the Savior if people do not know him really; and how are they going to meet him, if is no one who announces him?

On the other hand, it is important that, not only the priests, but every Christian, lives through his life of faith, and spreads it to the others.

By evangelizing: why to limit ourselves only to schools, catechesis or missions...? The Salvatorians, let's use all the means that Christ's charity inspires us. Also, in every moment of the history and in every certain place, let's use the most opportune and appropriate.

Use, also, simple means, which the people could understand and assimilate: let's popularize the Christian truths, which they can consolidate and strengthen the faith in the families, the children, the young people and older...

More or less this was the conductive thread of Jordan and the one that must inspire us: universality of means, places and armsfor the announcement of the Gospel. Continue evaluationof the why and of the ways of announcing. Constant invitation to collaborate all in this task...

**And: how to do this today?**

With this we return to the question of the beginning, and I will try to give a few responses:

First of all let's throw fantasy and creativity and greatly love and let's not be satisfied with past *"laurels"*.

Secondly, let's incorporate all the members of our communities, they shall be parochial, educational, missioner, basis communities, or how they are called. All together we will be able to do much more and, especially, we will be more faithful to the Gospel that is for all. Let's do as when a stone throws to the water that are creating to circles concerning this fact, some more distant some more nearby and all different, but always concerning the same stone (concerning the same Jesus as Savior, we could say).

Being crafty, let's enter even the back door. That is to say: let's examine well the needs of our days, and of our concrete community, to see what need concerning the announcement of the Gospel she had today, now and in this place.

Let's do it, even, in the style of Jesus and of the apostles, who although they did not let us by writ how to evangelize, yes they gave us example with his life. We can select some information here of how they did it, but always they will be partial. Let's look thoroughly at the Gospel: always in reference to Father, in community (two by two), in prayer (entire nights ...), to those of open heart (the simple ones, which feel poor and they need God) proclaiming not the fear and the threat, but the freedom of the God's children (if they do not listen to them they shake the dust of the feet ...), of the lost sheep, out of his country or his hometown, without difference of Jews, Greeks, Romans ......

In our concrete case, let's know that we define ourselves for the heart of the matter: Salvatorians, which alludes clearly to the Savior. Which it is certainly an honor but simultaneously a duty and an obligation, since it is not enough to announce any feature of the Gospel, neglecting or making others up. It is necessary to announce the *"whole"* Savior!

**WORKSHOP**:

What are the means most adapted to announce the Gospel in my environment? Is the Gospel transmitted well to the generations of today? What must we renew, correct, change, accentuate in our parish ... to announce really the Savior? Do I feel guest, animated, incorporated by any group who announces the Gospel? On the first pages of this booklet the document “Forms and Means”, it is the moment to reread him, and equally with the other previous documents, in order to can better evaluate.

**2.2 SALVATION: PLENITUDE OF HUMAN LIFE**

We listen often that Jesus came to save the world. Again in this December we are going to celebrate this so extraordinary mystery. But: what does this salvation consist?

Often we heard expressions like: to save of the sin, to save the souls for the heaven, to be saved each one...

The briefness of the space, will allow me to come only to texts of the Council Vatican II, and little more.

Hundreds of times speak the Council on the salvation. And especially it mentions that Christ's salvation is for all the humans and for all the times.

But that that is to say quite all and nothing simultaneously. Let's pass, therefore, to specify some details:

*“She is the person of the human creature that it is necessary to save. She is the human society that it is necessary to renew. He is, consequently, the human; but the quite entire human creature, body and soul, heart and conscience, intelligence and will ...”.* With this fraises the Council corrects certain spiritualisms, which speak only about the salvation of the souls, or only about prayers, fulfillments with the Church, and religious practices, as if the life of faith did not have to see with the *rest of the person.*

*“Multiples are the ties existing between the message of salvation and the human culture. In effect, by revealing to his people up until to the full declaration of his same in incarnated Son, god spoke according to the proper types of culture of every epoch.”* Also it is something important, since in every moment of the history, we must approach the concrete person, and in a language and forms that it understands.

*" Nevertheless, God wanted to sanctify and to save the humans not individually and isolated between yes, but to constitute them in a people who was meeting him in the truth and was serving him holy.”* Another correction to we have to consider for the persons who are thinking to have a direct communication with God, as if God had a telephonic direct special line for them. From Jesus’ arrival we are call to form a God's people, to save us in bunch, to live as a community, to collaborate all in the task of Evangelization and announcement of the Kingdom, each one in accordance with the task to which he has been called.

Another aspect to add is that nobody of us is a savior for the others*: “Since only Christ is the Mediator and the way for salvation",* as it affirms the Council; we are just collaborators, means, instruments...

Also we must think that *“the salvation does not reach, although one is incorporated into the Church, to whom without persevering in the charity it remains in the bosom of the Church “in body ", but not “in heart”.* It is an important challenge to those who are Christian only of name, which only they are worry about to be baptized, and little more. How is it possible to aspire to a full salvation, when one puts on his part only the minimums? It is as if one was experimenting with his life, for example, fixing to him some punches even very close to the heart, but trying not to come to him ..., only for experiencing the risk. Someday he will lose his life in the attempt, without to be conscientious of that. The same can happen to the Christians of *"minimums"* in his faith.

**Some other orientations that the Council gives:**

1.- To the Laypeople*: “It concerns all the Laypeople to collaborate in the beautiful company which the divine plan of salvation reaches more and more to all the humans of all the times and of all the grounds. Open them all kinds of ways, then, everywhere so that, to the measurement of his forces and of the needs for the times, they can also take part, jealously, in the saving mission of the Church. "*

2. - On how: The Church must evangelize with authentic freedom, and *“using all and alone those means that are similar to the Gospel, and for the good of all, according to the diversity of times and of situations”.* Do not we remember something similar in the Salvatorian charisma? Jordan entrusted to us*: “to announce the Savior with all the means that Christ's charity inspires”.*

3.- Importance of meeting in community to listen the God's word*: “Since nobody can be saved if earlier he does not believe, the presbyters, … they have as principal obligation to announce to all Christ's Gospel... "*

4.- Urgency of *“saving and to renew to any creature so that everything is restored in Christ and all the humans constitute in him a unique family and one and unique God's People.”* Although the Council knows of the difficulties of the announcement of the Gospel, that he advanced gradually in spite of the efforts, that sometimes even one steps back to previous stadiums, and that we can speak about one *“already, but still not”.*

5. - Therefore the importance that in the schools it will not only knowledge transmitted the children, but these are *“as the saving ferment of the human community. “*Hence the importance of the classes of religion.

6. - On the war and other so current aspects*: “It is not the hate what it saves to the world, is not alone the bread of the ground what can satisfy the famine of the human”.*

7. - Finally, to the young people*: “Finally, it is to you, young people of the entire world, to whom the Council is going to direct his last message. Because you are ho have to receive the torch of the hands of your olders, and you will live in the world in the moment of the biggest transformations of his history. You are ho gathering the best of the example and educations of your Fathers and teachers, you are going to form the society of tomorrow; you will save or perish with her."*

**WORKSHOP:**

At the time of being employed at ministry, a balance is necessary between action and contemplation. Look and comment on texts both in the Gospel and in writings of Jordan, on this balance.

In yourself, or in the persons that you meet: is there danger of activism thorough lack of prayer? Or is there danger of spiritualism thorough lack of treading on the reality?

**TOPICS ON “FORMS AND MEANS”**

**3.1 EVERY MAESTRILLO HAS HIS SMALL BOOK (his method)**

So says one of the wise sayings of the popular culture. This is applicable also to every religious Congregation, so although we all have the same finality, the *“Forms and Means”* of carrying out it diversify enough. And since it is normal, the recipients can have ears more opened for some determinate forms than to others.

One of our last documents on renewal on international level is entitled *“Forms and Means”* to announce today the Gospel. And he invites us to check them, to carry out the Evangelization with the means of nowadays. As the first point, on which today I want to comment, asks us the document*: “To create methods in order to obtain religious conscience in the people through the Christian formation and the spiritual development”*

Is it is sufficient, then, to announce the Gospel? His message is it not valid forever, independently of the methods that are used to announce it? Will not be the most important thing to announce the catholic truths, so that they all know them, and to leave new methods?

Truly the Gospel is universal and it has validity for all the times and for all the cultures, and his message is the only one and that really can fill our hearts. But in such a changeable world, without leaving the essential thing, we must make to dream the keys and chords that today interpret it and could be heard, and past not nostalgias that will never return.

Why did it take place the Council Vatican II? Why as taken place meetings and assemblies as important as those of Medellin, Puebla, Santo Domingo, Appeared ... for quoting someone? Why did it take place the Plenary Council of Venezuela, and also those of other countries?

If the announcement of the Gospel were so easy and logician, that only needed to repeat the old catechism of Ripalda or Astete, all these initiatives of the current Church were also superfluous. But it proves that with all the attempts of renewal we not happen to transmit correctly the values of the Gospel!

If the force of the announcement, as such, were sufficient, they would disappear, to saying something, all the violence and existing wars in the world. But we still have not been right, the believers and the professionals of the announcement of the Gospel in general, with the forms to impact today, or rather to transmit the most genuine of the Gospel, and have not achieved that, our world, having confronted with, he lives otherwise, more human and especially more according to the values of the Kingdom announced by Jesus.

The Forms and Ways of announcing the Gospel must be continuously in review. At least this is the obligation of all Salvatorians, when we have for goal*: “to announce the Savior with all the means that Christ's charity inspires”.* If we can use all the means, necessarily we must check them and evaluate them periodically, to use the most suitable, since we cannot use all simultaneously.

Every country, every religious province, must look, and even invent, the methods most adapted to announce the Gospel.

This way for example in Venezuela:

A current method, and always improvable, is to edit a magazine as *“Iglesia y Vida”,* that every month must be renewed and present concrete proposals of faith and of life.

Another equally current and improvable method, it is to receive with opening the diverse groups, in our centers of Evangelization, and that our contact with them alludes to the Savior, always trying to impel the Christian formation and of the spiritual development, not only encouraging activities.

Another praiseworthy initiative, it is the Catechists' School, the collaboration and impulse of the Continental Evangelizing Mission.

A big challenge and that demands continues renewal of methods it is also the work with young people and it is still informed of initiatives and activities to announce the friend Jesus.

And this way other initiatives of health, diverse missions in the chapels, and in general everything what it has to do with the promotion of the Justice and the Peace..

I refuse to name method, but let's take as a big sign and possibility what we call *“Salvatorian Family”:* the meeting of religious men, religious women and Laypeople to put together our possibilities and forces in order to evangelize through a common charisma.

The phought of Jordan on the methods can be summed up in this phrase of hem*: “Use all the forces in announcing Christ, with the word, with the writings and with the example!”* But examining thoroughly his writings, we can conclude this way: Means: they all are possible and none is sufficient; they all are changeable and none is decisive; they all might be used, but they must be discerned, and in all we don’t have enough.

The Council Vatican II speaks 47 times of methods. And very concretely on the topic that occupies us*: “Do you explain the Christian doctrine with methods accommodated to the needs for the times, that is to say, that should answer to the difficulties and problems that more worry and distress the humans of today”.* Equally it urges the bishops to *“to renew the forms and methods of the ministry, suitably accommodated to the circumstances of our times”.*

**WORKSHOP:**

Am I opened for the diverse initiatives of the Church? Read I the diverse documents where orientations are given for the Christians, for the coexistence, for the justice, for the peace?

There Are "recalcitrant" Christians who defend rigid positions, nothing ecclesial, especially for with the others, not for with oneself. You know cases: can you put any examples? Do you belong to these groups?

What forms and means would you advise today to announce better Jesus’ gospel?

Do I collaborate according to my possibilities in the Evangelization? Do I think that I have duties in the Church or only rights?

**3.2 TO RETUR(NS) WITH (rewriting about) THE EXPRESSION:**

**“SALVATORIAN FAMILY”**

The second aspect that stresses us the International document Salvatorian *“*Ways and Means” itis*: “To collaborate with the whole Salvatorian Family, sharing responsibility with the Lays; to cooperate in ecumenical works and with those who are employed at ministries similar to ours, as well as at the promotion of the life and of the human rights”.*

This recommendation, then, invites us not to be islands: the religious men ones on the one hand, the religious women ones for other and the Lay Salvatorians for his own way. We all sail in the same ship: to the service of the Evangelization, trying to put each one the best thing of us to the service of the Kingdom, and in the style of Jesus: not of individual form, but in community.

In the enunciation it turns out to be clear that nobody is more than the other. Since the text has been writ for the branch of the religious men and invites us to collaborate with the whole family, and very important: sharing responsibility with the Lays. Really, then, it is not that we leave them any tasks to which we do not come, or for which we are not prepared, or for those we do not serve... It is a question that each one assume his own responsibility: the one that is a father or family mother, as such; the one who is a student or worker in accordance with his position and possibilities of time in the church; who is a professional, as such; the one that has been called fulltime, since it is the religious one, being consistent. But all shall do that with unanimity and of the hand in Jesus’ knowledge, our Savior, and in announcing him.

The tasks, following these criteria, are much wider than if each one has to do everything. Let's imagine that in the civil life, each one had to cook the bread, to harvest one by one all the food, to construct and to repair the car... and another quantity of absurd things, since the person is sociable from nature.

It attracts attention, nevertheless, that in the Church sometimes this was forgotten, and they have unburdened themselves in a few persons (or someone has appropriated unduly of) all the responsibilities. This way the ambiguity came, even, of calling Church, to only a group of the same one. The council Vatican II, nevertheless, put the points on the i. Let's remember, for example as he says that *“we all are called to holiness”* to one and the same holiness, but each one for his way, stresses the Council. And how does he insist on the possibility and obligation to evangelize of the Laypeople, and especially remembering that they must not only practice, not perhaps especially eminently liturgical, but secular tasks*: “what it constitutes the temporary order is his field, as for example the goods of the life and of the family, the culture, the economy, the arts and professions, the institutions of the political community, the international relations and similar others, and his evolution and progress, since they have his own value. There they must act as real yeast, Christianizing and evangelizing all these human realities”.*

Lumen Gentium remember us (nº 13) that there are places and conditions in which the Church cannot be a salt of the ground if it is not through the Laypeople, and that there are fields of real mission and patrol, touching them heal the structures and ambiences of the world (nº 36).

The two introductory lines of this reflection speak to us about *“ecumenical works”*, so that we are not content, for example, with our parochial concrete community, but we begin bonds of respect, growth and collaboration with other confessions, naturally, the one who has charisma, facility and opportunities and is called to it: let's remember again that nobody can “*cook*“ his whole life [=nobody can do all he alone].

Equally, if we collaborate together Lay, religious men and religious women, the possibilities to work *“at the promotion of the life and the human rights”* it will be much wider. When she is only one person the one that works, -for example in a parish-, for the promotion of the life, for the poor ... the action usually remains in the merely welfare thing: to remedy small needs of a few persons, that also, sometimes you doubt if they are really the neediest. But when he is a persons' *"army"*, the action can be wider, and especially there can stuff oneself the structures that prevent a really human life, and there are always persons in these groups that are capable of leading works of awareness, which overcome the merely welfare thing. In many religious communities, there have already been established commissions of *“Justice and Peace ”,* but if we do not want that they remain merely in studying the reality, or producing documents, there must be a big work of collaboration between persons capable and called to it: the Lays, the religious men and women.

To all this and more there is called the *“Salvatorian Family”.*

**WORKSHOP**:

Considers what you are doing alone at personal level for others, for the society, for the Church.

Reflects and comments with others what you can do in group, with persons of diverse ages, knowledge, skills, charismas, opinions for the good of the others. To do some representation putting itself each one in the roll of others, imitating a family, a parish or a religious community …

Examine the responsibilities of the Laypeople in your parish, college, association … or center of Evangelization; if it is necessary to assume other new responsibilities all together, or even if we remain in what is merely obligatory, or we do not go so far as to announce expressly the Gospel.

**3.3 ASSUMING MY RESPONSIBILITY**

The International Salvatorian Document *“Ways and Means”* invites us *“to prepare Lays and Christian communities in order that they commit themselves in leaderships in the evangelizing work”.*

How much costs, really, that each one assumes his responsibilities in the announcement of the Kingdom! As I was commenting the previous time: sometimes one blames his brothers not to commit itself: the Laypeople to the priests and religious and these to the Laypeople. The history confirms it, and till not long ago one has not spoken about adulthood of the Laypeople.

For me the example is very illustrative, when two countries in war they sign the peace. That is very well, but nobody believes that for the alone fact of signing a document, already the peace is a reality. The hates, quarrels, problems ... continue like the previous day. Therefore: these two countries must work from the signature of the agreement, with all the *“Ways and Means”,* and at level of all the instances, so that the peace goes so far as, with the years, to be a reality!

The same at level of Church: for the fact that the Council has remembered the adulthood of the Laypeople, and that the Salvatorians, in documents, we have it perfectly delimited, with it simply the Laypeople are not formed: they continue like the previous day! It is necessary to form Christians who are really active and multipliers: it have to do, as others say, with multiplying arms, workpeople in the vineyard of the Lord.

And much heavenlight our document remembers us: it is not a question of creating acolytes, and submissive people to the priest ... but persons formed well, that with his responsibility and contributions they are leaders of the Christian community and of the society, extending the values of the Gospel. For that we have created in several places schools of theology, schools of catechesis, seminars of formation, or in a simpler form, Biblical courses, meetings for formation, catechists' meetings...

When one speaks about leaderships: to what do we refer? Truly there are the supreme ones, for saying it in some form, since there can be the leadership of the Pope, of some leaders, or of personages like Teresa of Calcutta or Francisco Jordán... But it is not necessary to think only about these heights of the stratosphere. We need truly leaders for these positions, but also for every day. And there, each one of us we must assume our responsibility being leaders in the family, in the Christian community, in the ambience of work, in the society... Really one can be a leader in the family, without imposing things, but marking ways with the example and even with the word; living values that indicate ways or tracks of how to live the Gospel in our days. The same in a group of teachers in a school, or with the friends, or in the most diverse situations: we must be leaders of the Gospel.

The leaders: are they born or they are forming during his life? Truly there are qualities and charismas that are received simply as gift and that one has or does not have them of birth, for example the musical hearing. The saying already confirms it*: “quod natura non dat, Salamanca non praestat”.* If you have not got certain qualities for birth, at least not even studying in the University of Salamanca you are going to acquire them. You lose the time and lose the many trying it!

But this is to go away to the extremes; it is like to look only at a caricature of the reality. The most normal thing is that we all have abundant qualities and that we could cultivate them and improves them. The same happens referring the announcement of the Gospel: we can prepare us to be more effective in the task, and especially we can collaborate with other persons who have the same ideal, in order to put the efforts together.

A good part of the Christians are used to being passive spectators like in some sports meetings. They take part very devout in the Sunday mass, and little more. It is time to wake up of the sleep!, as he says the Bible. It is a good time to form us as Christians, at all the levels, in order to be able to assume roles of leading role, simply, but efficiently, in the sowing of God's Kingdom.

I hope that none of us we drain the bundle, throwing the load to the others a task as nice and important as to be leaders and evangelists in the time in which we have to live! If I do not assume my responsibility (and if possible in community) on this task that the Lord entrusts to me, surely it will remain without executing. I will be responsible for it.

**WORKSHOP**:

It would be opportune today to do some exercise to know each other better; for example doing a list with my qualities and defects, to comment it with some person of confidence. Also to examine if I assume responsibilities and how I fulfill them. Or to assume, finally, someone in good of my parish, of the young people, elders, patients … And: why not to do it in group with others?

**3.4 NEIGHBORS' RELATION?**

The fourth aspect that asks us the International SalvatorianDocument *“Ways and Means”* is: To relate with those we serve through mutual experiences of life and faith, community and prayer.

How they have changed the things! When I was a student it was still said to us that our big enemies were: the demon, the world, and the meat. That's why the religious life, and especially the monastic one, it was a real one to retire from the world. And nevertheless from the Council one invites us to love our world; and it is logical, since otherwise: how will we be able to try to evangelize anybody that we do not love? How will we be able to take contact with anybody or something that we were considering our enemy?

But: these relations that is asked us, shall be like the neighbors of houses or of apartments, like the clients of a hairdressing salon...? Without despising anybody, but these relations are usually superficial, passengers or nothing compromising.

At level of Evangelization it is asked us to love the world and the persons that we evangelize; not only that we receive them well, since it is usually the first step, but we treat them like brothers, and that there are for us like a family, a real family: that of Jesus!

**Experiences of life and community:**

The article 108 of our Constitutions already invites us to *“to promote* directly *the cooperation of individuals and groups that joins us in the same spirit and apostolic purpose”.* Nevertheless it specifies the same article that *“these do not have right to take part in our internal life and in his structures of government”.*

On one hand it makes clear that every branch of the community (religious men, religious women and lay Salvatorians) has its own forms of life, his structures, his own economy, his form of government... and on the other hand invites us to share experiences of life and of community.

There are many fields in which to share, still supporting each one his hearth (house) and his community responsibilities of local type or individuals. Experiences of life, they can be for example: the relative ones to the announcement of the Gospel, experiences of work with the youth, with the older, with the poor, with the children, in the catechesis, in the social action and the work for the justice. Still without living permanently under the same roof, experiences of community can be for example: the community work in some of the previous fields or others which one is called, celebration in community of common events, like significant fest of Salvatorians, of the parochial or of work community, of families involved in Evangelization in community...

**Experiences of faith and prayer:**

It is difficult to separate the fields, since already in the previous those, the majority of them will be experiences of faith, when it is a question of persons who try to announce in community the Gospel.

But they can be much more concrete when not only one is employed at the same field or with the same purpose, but later it is reflected together and the experiences or experiences are shared, and they are evaluated together. In this way people grows in confidence, in faith and in commitment. And when it is worked thus, all these experiences enrich the proper family life, it be a question of lay Christian families or of religious families that live in community. These experiences of faith and of community will represent a mutual wealth for all and in no case an evasion. Since we know all about cases both in the families, and in the communities, about individual persons who without being able to arrange the things of the proper house, *they “dedicate himself”* to arranging those of out.

Sharing the prayer is clear: adult persons and of faith that they experience a good relation with God and with the brothers, are capable of sharing diverse forms of personal and community prayer. I do not refer here only to the Sunday mass and similar, but to the prayer shared in special moments, which serve to drink in the well of the life and of the knowledge, together with other brothers to be able to keep on working together, with new energies and with new fortitude in the mission of the Kingdom. There are prayers that can take as a starting point an experience of life, a Biblical text, or similar.

**WORKSHOP**:

The work should go in the sense of celebrating together with your group, or with some community some meeting of prayer, some personal and shared meditation of the life, some comment of some fact of life.

And if possible, to look for a stable group where to share experiences and experiences of faith that help me to grow, evaluate, progress.

**3.5 THE POOR EVANGELIZE US**

*“To serve the needs of the poor and marginalized in a manner which empowers them to transform their situation.”* This is what asks us for the document *“Ways and Means”.*

I want to put to the beginning of this brief text a few words of San Pablo*: “With the Jews I have become Jewish to win the Jews; with those who are under the Law, as whom it is under the Law - even without it being - to win which are under her. With those who are without law, as whom it is without law to win which are without law, without being I without God's law but under Christ's law. I have become weak with the weak ones to win the weak ones. I have done my everything to all to save at all costs some. And I do all this for the Gospel to be a participant of the same one”.* (1 Cor 9, 20-23).

Although Pablo does not speak directly about the poor, I discover in this text how and the why of his life and, therefore of his ministry: everything does he conscious and express form for the Gospel, or as he said again: because it is Christ who lives in me. It is the essential point at the time of any *"option"*: to choose for Christ! Entire clarity is necessary in this, since the poor we must approach with an evangelical and not alone spirit with socializing attitude. The leaders and the sociologists have very important tasks to carry out in order to eliminate all kinds of poverties. The religious ones and the Christians in general also; but the target must never be missing*: “the poor are evangelized”.* Otherwise it is easy to fall down in a social activism that truly is not our task. All the fashions, they make the previous dresses old; that's why when it was begun to speak strongly about the *“option of the poor”* (and also of the theology of the liberation) there existed also the danger of sub estimating other forms of Evangelization. Pablo, he reminds to us the target and last purpose*: “quite all that they do, of word and of mouth, do it on behalf of Lord Jesus “*(Col 3,17).

There keeps on commenting san Pablo who give himself generously, even being one of them (Jew with the Jews; without law with those who are without law ..) in order to gain them for Christ. But it specifies, that he cannot lose his identity, since it cannot leave what is constitutive of his being: living in Christ. He is under Christ's law and subordinates the rest to it. Saved the distances, in our delivery to the brothers, we must imitate Pablo: not to lose the identity in any case, since otherwise: to whom are we going to announce or on behalf of whom? What wealth or value will we have to share? Naturally that in the simplest and poorer brother we must see to Christ, and truly many people we have the experience of finding in persons of poor heart the biggest wealth, and a presence of the Lord that we ourselves do not have in spite of be dedicated to*: “The poor evangelize us”.* On the other hand it is equally the saying true*: “I am I and my circumstances”,* in such a way that if, for example, I have had possibilities of studying, of receiving a good education, of enjoying a few means ... Hardly I can integrate my into a way different from the used one, TO BE an entire poor person, sociologically speaking. My intellectual, spiritual baggage and the human quality that I have acquired, especially if it has been with effort, will accompany me whatever I go.

It is important that the religious communities we live through the *“option for the poor”.* It is essential that the Christian communities live in love that Jesus had towards the poor. It is essential that we all live through the spirit of the Blessedness’s. Simultaneously, on what I always insist, we all are not able for everything and we all do not even have time for everything. There will be in the communities the one who is more suitable for the preaching and the catechetique action; they will be those who prefer the direct contact with the people or that stand out in the social work. Personally I see that the Salvatorians in Venezuela we have full appreciation the ones for the others, and we all value and respect greatly the work, generosity and delivery of every brother, anyone that is the place and field at which it is employed. The fan of our ministries is big, and in all the work has an out-standing place with the poor person, beginning for Chuao and ending for Tacagua, for saying something. Nobody is more or less that other for the place or the task that it has entrusted and in our meetings and retreats we try to share experiences and check the orientation, the ways and the means in our ministries.

I believe that our document has remained short when he asks us *“to attend* *the needs for the poor ...”* that in certain way has been corrected when he asks us to help to go out of structures being the poor the transformers of situations. In the first part it seems to be inviting to be paternalistic, but everything is corrected in the second part when it gives the leading role to the poor. The latter part allows me to breathe calmly, since one feels, that for much that it does, he is never a savior, and San Pablo indicates the same*: “to save at least some”. There* does not believe a Superman that can remedy all the situations, nor direct to all the persons or situations in his life. Neither must we believe it to ourselves.

**WORKSHOP**:

The best workshop would be to deliver part or all my time to the direct work with the poor from my faith. Or at least to acquire some commitment from this moment, together with lay or religious others fulfilling Jesus’ order: “Go and announce the Gospel”, trying that my incidence is of social and religious order.

Am I paternalistic in my social work, in my task of Evangelization, in my approach to the poor?

Do I feign ignorance of this work and leave it for others?

**3.6 MISSIONARIES TODAY?**

The sixth aspect and really one Salvatorian is it*: “To promote a missionary spirit and to support missionary activity through personnel and/or finances”.*

When I read an announcement like this: *“not to dump garbage in this place”*, I think: the fact is that in this place garbage’s were dumped unduly. And the same with the rest of the orders or obligations*: “Not to sound the horn” “To go to mass every Sunday and fest”.* They all are remembering of something that was not fulfilled completely well.

Will it be that been, when it is reminded to us that we have to *“Promote the missionary spirit”* is that we are not encouraging it sufficiently in these moments?

The P. Jordan was a big missionary, since when the members of his nascent congregation were counted by the fingers of the hands, he accepted to send missionaries to Assam in the India. And in the book *“Jordan and his Foundations”* it is possible to observe the same missionary zeal, since immediately he sent members for many countries of Europe and of America. This was filling with enthusiasm the young Salvatorians and Salvatorians sisters and was one of the motives over which the Society and the Congregation spread so rapidly.

After the founders disappear, the congregations often become more conservative and devote themselves to give forms and structures to the spiritual received patrimony. Someone even go so far as to perish and disappear on having looked so much inwards. We have not remained immune to this temptation the Salvatorians; that's why there have been enough years in which almost we have not done new foundations *“ad gentes”* out of the countries in which we were already more or less consolidated. And even in one of the international meetings, I remember that the biggest worry was how to support financially a possible new foundation.

These times they have already passed in a great degree, and lately we have seen putting new missionary seeds in the Philippines, Shri Lanka, continental China, several oriental countries of Europe and of Africa, Guatemala, Mexico and sur that some more.

**The missionary spirit:** Of what does it consist the missionary spirit that is asked us above? In being conscious of that we have a big mission. Missionary is the one that carries forward a mission. The mission is to announce Jesus Christ as Savior of the world. To live one himself the friendship and closeness with Jesus in such a way that, as Pablo was saying, one does not have any more remedy than it to announce and give it to known.

Missionary is the one that is sent. But one is not sent throughout himself, but for another person or for another group of persons. He is Jesus himself the one that sends*: “Go and announce the good news”,* and the one that involves groups of brothers and charismas and they send on behalf of Jesus. One can be sent either by oneself, nor even Jesus. He was sent by Father.

That's why it is necessary to be checked continuously, if one is fulfilling faithfully this mission or is withdrawing on if same, forgetting the one who has sent him.

Like as in the previous reflections: one can neither be everywhere, nor to have all the possibilities. That's why it is necessary today more than never the collaboration of all the living forces of the Church: lay, religious, priests...

Finally, although here one is speaking preferably about the mission far from the proper hearth, nevertheless one can have a big mission entrusted him in his own ambience, in his house, in his homeland or nation.

**Missionary I?** And: why not? Yes, I refer to you can join expressly to a group of missionaries, as us the Salvatorians or other missionaries, in order to join forces as layman or as religious or religious sister to carry out this big mission: to announce Jesus. Have you ever asked for it? Have you ever prayed for the missionaries? Have you not ever worried sometimes questions in this sense?

**WORKSHOP**:

The proposals of this booklet are very general, in order that they serve for all. But simultaneously it would be time to specify what God wants of me, to what it has called me or calls me in my life. How am I living it? What mission has the Lord entrusted to me?

As Christian, is important not only to receive, but to give. “It is better to give that to receive”, as he says the Bible.

In the Bible there are many persons who have received an extraordinary mission: Moises, Jeremías, Samuel … Revises his history, and especially his response to God.

**3.7 “THE SEA IS NOT A DUMP OF GARBAGES, BUT A GIFT OF GOD”.**

The document “Ways and Means” ends by asking us*: “To educate ourselves and others to respect creation and so to use natural resources justly and responsibly”.*

This is a reflection ho seems very modern. Perhaps that's why the point appears as the end of the document. Who was thinking a few years ago that reflecting on the nature, on the economy, on the contamination and pollution of the same one... was a religious topic?

Naturally that in years or even in the previous centuries they were affirmed that the nature take us to God. That only on having seen the creation, since Saint Tomás and big believers remembered, he was leading us to thinking about his creator.

But hence to respect the nature, not to contaminate it, not to waste the water, not to dump garbage but to gather her..., it is a question of another level.

Truly this comes given by the circumstances of our modernity and of our world. When it began the economical, technological revolution and of all kinds of inventions: who was worrying about the ecology and of not damaging the nature? They were not even imagining that the modern inventions, like the iceboxes for quoting something, could damage to the nature with the gas that they were using.

When there were begun to use the packing of plastic, the most mixed bundles, the boxes that they cheat on the size or the value of the content, the nappies of using and pulling, the canisters that we do not know where to stop time uses drunk his content ... nobody was imagining that the garbage could wrap us exceedingly. There are tons of garbage that every day pile up in a big city, and even in the not so big one. Physicists, ecologists and naturist -for quoting some of them- they have had to start working, to invent the construction of big parks on big garbage collectors, to design the separation of residues for species in order to be able to recycle them and to turn them into gas, or into other types of energies, to join the glasses in order reconvert them so that the heaps do not pass over our heads.

That is a whole symbol of the modern culture of rapidity, consumption, superficiality and up to abuse of the nature! And we see how this one takes revenge for the modern man that it is annoyed too much with effects like the *"child"*, “*the girl”* (el Niño, la Niña) and other curious names that disguise what the human egoism is doing with the creature that his creator entrusted to him*: “take care and dominate the creation”. It* seems as if the writers of the first pages of the Bible already knew by intuition the weakness of the nature and the power of destruction of the modern man on the same one.

The conscience that is arising (in a few countries more and in other countries less; in a few persons a little and in others very little ...) on the scarcity of the resources like the water and different forms of energy, it is still far from being sufficient.

That's why it is important that each one we educate ourselves in administering the resources with justice thinking about future generations in order that we could deliver to the next generation not a world fuller of useless utensils and becoming exhausted in natural resources, but a world in growth and recovery. This, as all the things, does not depend surely on very important form of the humble reader of these lines, but rather on the big jerifaltes- dominators of the politics. But in the measurement in which the lower ones, the simple ones we take conscience of the importance of our world and of his resources, of the cleanliness of our surroundings and of the spoiled care of the *"square meter"* that corresponds to us, the world will be more a world and those of above will have to take effective measures to save it.

Ah, certainly! The phrase of the title comes from the Spanish bishops before the catastrophe of the subsidence of an oil tanker in sea of Galicia.

**WORKSHOP**:

A good activity would be, in group, to give walk arraund our quarter or environment. It is sure that we discover, if we go attentive, quantity of absences of subsidiarity throughout accumulation of garbage, damages to the properties or nature, inadequate constructions that do little human the coexistence …

But perhaps in this walk we even will dare to retire plastic or similar thinks, cleaning and collaborating with a more habitable environment; or perhaps we even can organize a day of cleanliness of the nature, or plant some trees, etc.

**IV. VARIED TOPICS**

**4.1 S. D. S.**

On several pages of *“Iglesia y Vida”* the abbreviation appears sds (S.D.S.) after some name, or with some another motive. What will he want to say this? *“Sociedad de solterones? Sopa de Sapo? Se desea Sueldo?”[[1]](#footnote-1)* Youself can do other curious combinations, but it is not anything of that.

And since it is not a question of a movie, I am not going to leave you with the intrigue until the end. It means *“Society of the Divine Savior”,* that it is the official name of the Salvatorians.

Every congregation uses a few initials or abbreviation consisting of two or three letters that define him and his members usually placed it after his names: this way for example *“s.j.”* = Societatis Jesu, the Jesuits, Jesus’ Society. C.M.F. *“Cordis Mariae Filius “*= the claretians, Children of Maria's Heart ... and this way indefinitely, because one of the *"mysteries"* in the Church is to know how many congregations they exist.

The Salvatorians earlier we were SCI, a time later we passed to be SAI and finally SDS. Strange thing: do you not believe? It seemed that one has not anything in common with the other thing, or name. Nevertheless it has his logic.

**SCI***: “Societas Catholica Instructiva”,* Catholic Instructive Society, was our first name. That thing about **Society** is clear; that thing about **Catholic** seems that not so much, so some cardinal thought that the alone name of *"Catholic"* had to be applied to the Catholic Church as such, and not to a congregation in particular, that's why they ordered message of changing our name. And that thing about **Instructive** it was an attempt of meaning that the Salvatorians wanted to communicate something with his work and with his life: the announcement of the Gospel, the catechetical formation, the defender of the catholic truths as was saying then, and not precisely only through the education in the schools as they might understand some, but in all the realities and possibilities of the civil society and of the ecclesiastic one.

**SAI***: “Societas Apostolica Instructiva”.* The innovation compared to the previous one, was *"****Apostolic****"*. In order to evangelize, in the style of the apostles... But look here, that some another learned cardinal thought that the *"Apostolic one"* had to descrive only just the Holy See, and see us looking for an other new name. Less evil because P. Jordan had self a printing for his magazines in several languages; for brochures, printed matter (and perhaps for the envelopes, I do not know that), because at least nowadays the change of letterhead supposes a fortune.

**SDS**: What are the things! In his time they did not allow San Alfonso Maria de Ligorio to put to his congregation the name of *"Salvatorians"* in particular the name of *“Congregatio Sanctissimi Salvatoris”* that's why he assumed de name*: “Congregatio Sanctissimi Redemptoris”* today Redemptoristen; the reason was that the Lateran Church was already *“Sanctissimi Salvatoris”.* Someone suggested to Jordan: And why not Salvatorians? And, oh wonder, he liked the name and in Rome this time they did not put snags, with what everything remained tidy/fixed. Salvatorians is the popular name (as also they have many congregations: *deonianos, corazonistas,* etc). And *“Societas Dinivi Salvatoris” was* the official name for the future. Since previously I cheated them when I put the name in the language of Don Quixote*: “Sociedad del Divino Salvador”,* since this is a translation, since for example in German we call *“Gesellschaft des Göttlichen Heilandes ”,* and of course that sounds so badly to our thin Latin ears. As you can obswerve, we could say that we are cousins of the Redentorists, and that the Providence reserved us this extraordinary name of Salvatorians.

Jordan and his confreres were glad about the new name, since they understood that from now on they were not defined by anything secondary as it can be what one does: potter, cutler, instructor of flight or of things of the Gospel ..., like it was rather in the first two names, but they passed to be defined for what they were and for whom it was giving them the being: the Divine Savior. He is the reason of our being, of our form of living, of the effort that we do to announce him. He is Savior and we are Salvatorians, whose only reason of existing is to announce to him to through all the way and means that Christ's charity should inspire us, in every time and in every place, and to collaborate thus in the salvation wanted by the Savior.

Someone took the opportunity to specify it this way*: “The purpose of the Society of the Divine Savior is: to work with all his forces in order that Christ, the Savior, is met, loved and venerated in all the parts of the world, and that they all look in Him help and consolation, and in Him they find his temporary and eternal salvation, and this being remembered of the words of the Divine Savior: 'this is the eternal life, that they all you meet you, God, and to that you have sent, Jesus Christ”.* (That one someone was P. Buenaventura Lüthen).

Finally, the initials, and the fact to being so many different congregations it gives place to pranks and pleasantries, since it is natural and it even is a sample of good health: they tell that a very rich aged missis was dying and they were the Franciscans to visit her achieving that she was signing a Testament in favor of his works. But on the following day the Jesuits came obtaining a new testament in favor of them. It turns out that in this time there was born Jesus in Bethlehem (!) and the Franciscans there were the first ones in going to adore the child being surprised at the presence of the mule and the ox*: “What a Company this company of Jesus!”,* they exclaimed one Franciscan. Just in this moment there were entering a few Jesuits to gild the child, and it ridicules one of them seeing the Franciscans*: “Look: the Brothers of the Old Testament! “*(What it does not tell the chronicler is if while they were delayed it is philosophical digressions perhaps they inherited others, like the Salvatorians).

**WORKSHOP**:

To look for stamps, shields, initials, logotypes … of the Salvatorians and of other congregations, trying to find out on his symbolisms.

Describe some of the Salvatorians "stamps" and his signification.

Studies in depth what can mean for you the name “Salvatorian”.

**4.2 THE FIGURE OF THE P. JORDAN AS PRIEST**

The bishop (Lothar) who ordered Jordan together with other ten partners said to them*: “Less evil that they do not know what waits for them...”* “He spoke so, because of the difficulties of the cultural struggle (Kulturkampf). The bishop yes realized that they should work out of the homeland, and he was conscientious of the personal, economical and pastoral difficulties that they should overcome. To Jordan, also there was added to him that of the search of the God's will, what God has prepared for him in this life, his plans of foundation, and the incomprehension’s of some ecclesiastic authorities in certain moments... Jordan is an example of faith and of good fortitude before the crosses and difficulties during his whole life.

But let's not go forward at the end of the movie: the intentions that Jordan had the day of his ordination were different, not those of the bishop:

The last spiritual retreats were not for him a last test to think if it had to be ordained or not: by that time he had already decided definitively! His combat was consisting of saying one YES before the altar as deep and unconditional as his personality it should allow it. And we know that Jordan was a man of extremes: “all or nothing”.

What he writes in his Diary in this moment is*: “Lord JC, I want, I decide and try to receive today the holy priestly ordination for your glory and for the salvation of the souls. Take me, accept me as perpetual holocaust. Amen”* (=DELIBERY). And also he writes*: “They should be given to God immense thank, because he has deigned today to accept his unworthy serf in the priestly order”.* (=GRATITUDE). Equally write in Latin*: “Sacer! Sacra das! Sacer es! Sacro fungeris! Sacrata sunt in te omnia! Sacrum facis! Sacrum fac!* (that in the language of Don Quixote means*: “Consecrated; you distribute sacred things; you are consecrated; you serve to the sacred thing; everything in you is sanctified; you transmit the sacred thing; acts, then, sacredly ”*) (=ATTITUDE BEFORE THE SACRED THING) And he concludes*: “IDEO ESTO SANCTUS TOTUS”* (Therefore you has to be completely holy) (=RADICALISM, ALL).

One of the Diaries that were narrating the ordination writes*: “... The poor student who did not possess anything, but a big confidence in God, has managed to realize his desire to be a priest, for his iron application, his talent for languages and his extraordinary willpower”.* These features that the periodic describes are completely true. Let's remember the family poverty; the daily way to cover to be able to study; the help that it should have received from good families during his baccalaureate to be able to go forward; the fact of having to eat every day of the week with a different family taking your own spoons and plate under the arm. Likewise the fact that priest should have been ordained out of his country for the political problems of the moment, which did not intimidate him.

I never have to lose heart. It was like an intention in his life, that's why he changed his name and there put himself Francisco Maria on THE CROSS. And crosses he has during all his live: incomprehension on the part of ecclesiastic authorities and on the part of the same religious ones; absence in economical means to feed the students and religious.

The steadfastness is a conductive thread in his life: since he starts by learning the Latin, it starts working as child to help his poor family; during his vacation that he dedicated money to obtain money to be support his family and also to learn languages during the same ones, going so far as even to study the Chinese ... All this effort contributed so that later was not afraid before any of the big difficulties, with God's help.

He is a man in continuing search. Search, not only to discover if he has to found a congregation or movement ..., since this is simply a WAY, but especially to give responses adapted to his time respect the Evangelization and the religious formation. Let's see as anecdote the consultation that he did to Don Bosco*: “In Turin Jordan interrupted his trip and he managed to meet with Don Bosco on October 20, 1880. This charismatic apostle of the youth was already 60 years and with big experience it might be a big help for Jordan. He proved to be much opened to his plans, did to him some warnings of big importance for the throwing. Especially Don Bosco prepared him: before the resistance of the half and high clergy*, *that would give him many headaches, since it had given also to him. Don Bosco warned Jordan also as for the 2nd and 3rd Grade planned in his foundation, advising him to proceed in the biggest possible harmony with the corresponding bishops and pastors. The same one was ready to give support to Jordan in the measurement of his possibilities (Cf letter of Jordan of 5 and 11.11.80)”.*

Largeness of sights: It was not satisfied with giving a *“small response”,* for example founding a mission’s institute, or any school ...*:* He was feeling named*: “to announce the Savior with all the means that Christ's charity should inspire us”.*

Let's not forget to stand out, to end, his life of prayer and his devotion to Maria.

**WORKSHOP**:

Here there have stood out some features of Jordan as person and as priest. It is sure that in his writings you can discover some more. What features do you like more, and in which is he an example for the priest of today?

2009-2010 has been declared by the Pope “Priestly Year”. Do I pray for the priests and in general for the vocations? If one looks - Internet, etc - he can find many reflections on the occasion of the Priestly Year. Am I interested in this type of reflections and of ways of growing in my faith?

Completes Jesus’ phrase and reflects on her: “The grain is great and workpeople small …”

**4.3 HOW IS A RELIGIOUS COMMUNITY ORGANIZED**

Many people know well what the Priest do in the parishes, which is his work and how they attend to the people, etc. For a few months I am writing on the Salvatorian charisma. But before continuing with the topic, I do a high place in the way, answering to a worry that several persons have asked me: How does a religious congregation work inside?

Difficult task to sum it up. Also there are naturally certain differences between a few congregations and others, especially as for the terminology that is used. I am going to limit meself to the functioning of the Salvatorians, and for analogy, most will be able to be applied to the rest of the congregations.

In addition to the Gospels, which are common to all the Christians, and other documents of the Church, we have what we call CONSTITUTIONS. It is a question of a little booklet, where our charisma, our community life is described, how to live through the religious votes, how to form the religious ones in his most general lines, and how to govern the congregation. It is a text rather of religious type and with intention of facing and inspiring. It is not a question of norms, but rather of goals and targets. The Constitutions are a text written normally by the Founder, or in our case renewed after the Council Vatican II, in accordance with the texts and inspiration of our Founder.

But there are aspects that must materialize much more, because they are rather of legal type. We do it in the GENERAL DIRECTORY. Text, equally brief, for the whole congregation, for our religious ones of the whole everybody of us in the world. That's why it contains quite general regulations. But in every nation (rather in every religious province) it exist little different detail. That's why we have also PROVINCIAL STATUTES, where there are regulated aspects of the ministry of the proper province, aspects of the formation, concrete forms of government... And finally also there are LOCAL STATUTES, which are some regulations that every community or religious concrete house establishes, especially if it consists of more than 6 members.

**But let's go on parts:** Every six years there meets a representation of all the Salvatorians of the world: the Superior of every religious Province and one religious for every 50 remaining members, in addition to the members of the Generalate in Rome. There are checked the life and activities of the Provinces of the 6 previous years and something is programmed for the future. Also there are chosen 5 members of the Generalate, who are those that they represent in Rome all the provinces. To these, especially to the General Superior, is assigned especially to check, to cheer up, and to visit to the rest of the administrative units in the world. In addition also the General Econome/Tressor is chosen. Also there can be checked some of the documents that I have named above, as well as the work of certain International Commissions (like that of History, that of Charisma, that of Renewal ...) and the Ordinations or Recommendations of the previous meeting. That's why it is called: General chapter.

Every two years one assembles the Generalate and the Superiors of the Provinces. His task in this moment is especially of review and animate for the two following years. This year 2010, we will do it in Logroño, Spain. This meeting it is called: General Synod.

I am speaking much in general about “*religious Provinces”.* But certainly it should differ a little. There exist CONGREGATIONS, like we in Venezuela, which is the smallest administrative unity inside our Congregation, with certain independence. This is when there is no yet a big number of members with definitive profession, or there are no diverse or differentiated ministries, or when the group does not defend himself yet economically and therefore depends more directly on Rome. When there excel already these requisites (we in Venezuela hope to overcome them in a few years) one ascend to be PROPROVINCIA, which as his name indicates, it is walking towards a target: to become a Province. In this second category, what only is missing it is: that there are no sufficient members yet, but the others two requisites have already fulfilled and he enjoys therefore of more independence. Religious PROVINCE is the third possibility, the most accomplished. Normally a Religious Province, it corresponds to all the religious ones of a country. But sometimes there are two or more provinces in a country (like Brazil, Germany ...), or a province has one or several houses of religious in other countries (like Poland).

In the three previous cases, one is provided with a Provincial Government (Vicarial or Pro-provincial) composed at least by three members and sometimes, especially in the Provinces, 5. Just as on a global scale the General Chapter exists, at level of provinces (or similar) the PROVINCIAL CHAPTER exists, where there are chosen the Provincial Superior and his advisers. Equally there can be checked the Provincial Statutes, the work of the commissions and other aspects of the life of the Province. This takes place every 3 years. In all the provinces commissions usually exist also of: Renewal, Charisma, Formation, History, for Vocations... It is a way of sharing responsibilities and of supporting us in the targets.

It is not so, not much less, as some think, that a Superior must decide everything, may be local or provincial. We guide us very much by the following principles:

**Joint responsibility**: the things in the Congregation, in the Province, in the house, in the parish ... are a responsibility of each one and every one of the members, but especially when we look for solutions together.

**Subsidiarity**: one works very much at basis level, in such a way that what it could do and solve the initiative of each one and from below, the Superior must not solve it. The Superior supports and cheers up, but it intervenes only when it is necessary.

**Solidarity**: every member respects and cooperates with the others for the common good and of the Church. Also with the guidelines that come of above, from the Superiors.

**Responsibility**: of every person individually in his charge and in his task for the common good.

**WORKSHOP**:

There is a booklet “A multicolored Light” edited by the Conference of religious of Spain, where more than 200 male congregations, they explain each one on only one page the principal of his charisma and mission. It would be interesting that you were comparing some of them and were talking on the discoveries.

The females took the same initiative also, in such a way that they edited another booklet of the same characteristics.

**4.4 - 120 YEARS AFTER THAT DATE: 8-12-1881**

Jordan always stood out on December 8, 1881, like key date of the Foundation of his work*: “In the fest of the Immaculate Blessed Virgin Mary, queen of the Apostles, had his origin our teeny society ("minima societas")* (circular Letter in the 1st anniversary of the Foundation, on Dec 8. 1882). *“12 years ago we were assembled in the chapel where Santa Brigit died and there our work gave concrete beginning”* (He remembers Jordan on Dec. 8, 1893).

Jordan, for then was living in Rome, in the house of Santa Brigit. Since his collaborators were different in the pastoral and in the printing that he already has, he has not any more possibility that to be rent any more rooms in the building. In the second half of November, 1881, after deliberating, P. Jordan, Bonaventura Lüthen and Francisco Von Leonhardi agreed to constitute the 1°Grade of the Apostolic Instructive Society in the solemnity of the Immaculate Blessed Virgin. First they did go to Borgo S. Spirito to be prepared throw three days Spiritual retreats. Then *“on December 8, 1881, in the chapel of Santa Brigit, privately* (heimlich), *after receiving the Sacred communion of hands of the Reverend P. Jordan, we did interiorly the holy votes, I for three years, and the Reverend Von Leonhardi forever”.* (This is the only thing that P. Lüthen writes in his memoirs, on this so significant date).

**What idea did they have with this foundation:**

The position that there were supporting the three involved ones in the *“official foundation”* of Santa Brigit on December 8, 1881, about the First Grade of the Apostolic Instructive Society is clear: the members of the First Grade, both priests and Laypeople, compromise, through private votes, in order to be in this way completely free for his apostolic task. In the first moment they did not think about a life of tidy and conventual community, so that the group was more flexible facing the apostolic commitment. In any place that a group of collaborators was assembling, since they were doing it in Santa Brigit, there was produced spontaneously a home-loving coexistence impregnated with familiar spirit.

(Of these three first ones: Jordan always continued as Founder up to his death in 1818; P. B. Lüthen was always faithful as Salvatorian in diverse tasks of formation etc. And Federico von Lehonardi, who was a big propagandist of the work, presented his resignation in January, 1883, since it had entered with the idea of being a missionary in Sweden and his expectations were not fulfilled with rapidity; it represented a big loss for Jordan).

**Some steps in the process to found:**

1.-Jordan always interrogated what God wanted of him. It is not that already from seminarian it was aspiring to be a bishop or another charge of relevancy. Matters were worrying him, rather, as: that the religious formation of the Christians was deficient; that the practical apostasies of the religion were great; that in the political struggles of his time, the Christians could not defend his faith, that had turned this one, especially, into simply religious practices...

2.-That's why, to a little time of ordered as priest, he went to study Rome, sent by his bishop and because of the facility that he had to learn oriental languages.

3.-In Rome he follows to think how to give response to the first question; how to serve the best possible to God's Church. And he made use of an official trip to Holy Land, to where it was sent in special mission, to ponder, to pray and to consult very much to diverse religious personalities. Already during the vacation after the first mess, in his village, he had written in his Spiritual Diary: Found the Apostolic Society and have always the calmness in all the difficulties (September 19, 1878). We can say, that the idea of founding something different (in 3 diverse Grades, since we saw), it was already courting him.

4.-During the trip to Holy Land it has a couple of very lucid moment’s referring for the God's will for him:

a. - Jordan passed several entire days on the foot of the grave of the Lord. And that's why it notes down in his book of intentions*: “On the 12th, 13 and 14 March, I was in the tomb of our Lord Jesus Christ near to the Mount Calvary”.* Also he placed his book of intentions on the Holy Tomb; he wanted to take it to house like a very personal relic of the holy Places. *“This book was put on the Tomb of our Lord Jesus Christ in the mount Calvary, in the Altars of the Crucifixion of our Lord Jesus Christ and in the Altar of the Holy Virgin Mother Dolorosa and in the place where the cross was and where the Redeemer of the world died. Jerusalem on March 14, 1880.”*

In the Mount Carmelo, the holy mount of the prophet and of Our Lady, renewed Jordan his decision to say one yes roundly to his apostolic vocation*: “You shall carry out the work with all your energies; don’t discourage yourself thorough nothing: Make it alone for the God's glory and look for alone consolation in Him. Pray very much; have relation with the saints. Never look for consolation in any terrene thing; although everything seems lost, God will not leave you and less his dear Mother. On the Mount Carmelo, April 14, 1880”.* In the note above mentioned Jordan says also*: “In the Mount Carmelo also I prayed for it”.*

b. - Before the solitary cedars of Monte Lebanon*: “Stretching his sight on Holy Land and allowing to pass for his mind such a widespread spiritual misery, they were sprouting of his soul with more impetus that never the words of the Savior: This is the eternal life, that You meet the only God and to his envoy Jesus Christ “*(Jn 17,3). And Jordan said to itself*: “Yes, (the Society that you must found) must announce you, oh God, and to your only Son”.* Jordan did these confidants about his hour of the Tabor, enough years later to his private collaborator and later successor in the leadership of the Society. It did not conceal in this moment the little that there was importing his person completely absorbed by his own vocation*: “In the Lebanon I had the impression from which my foreseen foundation would arise at sight, still in case it was me who was not returning any more to Europe”.*

5.-En the course of these meditations and reflections, he raise from the reflection to the determination*: “Your vocation of founding ... is morally true”,* he writes.

6.-Three weeks after the return of Holy Land he writes: On September 6, 1880 I was alone in private audience with S.S. the Pope León XIII, to treat of the foundation of the Society*: “his Holiness conversed with me about the project giving his blessing”.*

7.-During the years in which he is more occupied with his foundation, with all his difficulties and his successes, Jordan does not mention anything in his Diary. Only it mentions the audience with the Pope (September 6, 1880) and his religious private profession (March 11, 1883). Occasionally it appears some other enigmatic note that can reveal to us the bustle of these years.

8.-Moving to 13 years after the foundation, the male Congregation was telling with more than 300 members, of whom 48 were priests, approximately 100 professed students and 30 Brothers and the rest Students. The female Congregation, which just had then six years of existence was already provided with 80 members.

**WORKSHOP**:

If you have read several or all the previous articles you will be able to explain what has to see the God's experience, his confidence in him, and other aspects that must exist in a person up to founding a congregation or movement.

Does it be to us easy or difficult to discover God's will to us? To tell in the group some experiences of life.

120 years after that date, and in particular in our ambience: do they exist also urgent tasks for the Christians?

**4.5 HOPE FOR VENEZUELA**

*“To the serious and multiple lacks through that the country lives, the consecrated life tries to take a message of hope, based on the conviction and the experience of which, thorough the disinterested love, it is possible to live in communion, at freedom, and in full collaboration to construct a new Venezuela in the view of the Gospel. It will be neither the number nor the age, but the quality of the delivery what promotes this purpose”.*

What a revolutionary will have written the previous text between quotation marks? - He will wonder more than one of the readerships. I clarify to begin, that it is a question of the paragraph number 123 of the text that is prepared on the Consecrated Life (or on the religious ones) for the next session of the Plenary Council of Venezuela, to celebrate in Caracas the first week of August of the present year.

I am not going to speak here about the *“serious and multiple lacks through that the country lives”.* For that, only is needed that each one puts the magnifying glass in the daily life and it will realize perfectly it. But yes I want to emphasize some aspects from how the religious ones we can be a motive of hope in the Venezuela of today. And I refer to the today - today (the XXIst century as such), and not only to the today - now (the recent events, although also and much especially).

He speaks the previous text of the *“disinterested love”,* of the *"communion"*, the *"freedom"* and *“full collaboration”.*

**DISINTERESTED LOVE**: Let's observe the first aspect: still good part of the religious ones we are not Venezuelan from birth, but throughout proper decision, having come to the country for love to the people -and to God, naturally-, working often between the poorest and in works like education, health, pastoral parochial, missions in general, and others... And this normally the people can value it, and he appreciate the work of the *"Little sister"* or of the *"Padrecito"*, understanding that they have not come to Venezuela to enrich but to deliver his life every day, and to announce the good news of the Gospel, elbow to elbow with the population between the one that lives and whom it loves. The same the religious Venezuelans for birth, who called by God, and *“contemplating the style of density and depth”* of many others religious, have felt questioned and cheered up to do of God the partner and well-known and dear friend. The ones and the others, thorough his disinterested love, represent a big sign of hope, and a model continuing for all of us.

**COMMUNION**: Notice where the origin of community life in the congregations is, and what can that contributes to the Venezuela of today. In the marriage the wife and the husband have been chosen mutually and want to live in communion and in love for the whole life. Sometimes they obtain it and another *"much times"*, they do not.

In the consecrated life it is not like that! Each one has been called by God, and later several brothers or sisters are in the same community (often of different nationalities, ages, mentalities ...), without having been chosen mutually, and often at least not even knowing previously, but they were called to live in a real life of brotherhood, working in coordination for a few common targets and deeper than one himself.

Although one is slightly reflective, he will realize immediately the tremendous value that this represents, and of the examples of dialogue, tolerance, coexistence, work, planning (for not speaking about other clearly religious values) that this community life of the religious ones reaches carries, in a moment like the present, and especially as indispensable way to create a future with a real hope.

**LIBERTY**: You will remember that famous saying*: “they will be able to shut me up in the jail, but what they will not achieve with it to deprive me of my liberty”.* Serve this phrase just as springboard to throw myself to dive at the real freedom of the religious ones. Precisely with his votes, they give testimony of the deep and big freedom that it provides to be delivered completely to God, *“available to establish new relations where the obedience sends them, chaste without nobody who is the first one in his life for like that to be able to love all equally and especially whom nobody loves, poor in spirit accepting everything as God's gift and the biggest gift, the others”* (text of the same said document). Freedom inhaled and wished by so many Venezuelans of the most diverse tendencies and signs in this moment, and freedom that ripples as an invisible flag in every religious community that really he has decided in favor of God and of the brothers, serving again as point of reference and gives hope to those who look beyond the present moment.

**FULL COLLABORATION**: *“to construct a new Venezuela in view of the Gospel”.* With this one full collaboration on behalf of the religious ones can count the whole Venezuelan people, and in fact I know that it is relies on with it. What I want to wish to finish these brief lines, is that ALL OF US, with our values and defects, with our different ideas and mentalities, with our varied possibilities, with what the life has been providing us up to the present, let's want and let's be capable of creating the *“new Venezuela in view of the Gospel”* as he wishes this document of the Plenary Council of Venezuela.

**WORKSHOP**:

To talk on the religious life in Venezuela; it can serve the document on the Religious Life that was approved in the Plenary Council of Venezuela. Do we know it, have read it ever?

What are the qualities that you discover, in general in religious men and women that you know?

If some young people will ask you: would you be able to advise him on any current congregation you please or than you convince, especially thorough the form how this one works for the good of the Gospel?

**4.6 TO RE-RUBBERIZE OR TO RENEW?**

More of one will have wondered and asked what P. Gustavo is going to do in Poland, if only he has learned to say the Polish words *“pivot “*,*"curva"*, *"droga"* and *"dobránosh"*. It occurs, that there meets this year the International Commission of Renewal of the Salvatorians, where more than 20 members join, practically one for country [for most understood, one for religious province]. What is the origin of all this?

The Council Vatican II was entrusted to all the religious ones to check and to update his Constitutions, Traditions, Rules, Customs ... in order to be faithful to the Bible, to the renewal wanted by the Church and to the particular Charisma of every Congregation received from his founders.

And there came all the complications at the same time. It has not been easy at all and we are still in it. The Superiors could in this moment have said*: “That a commission of ten persons brings everything up to date and we are ready!”.* Really it had not served bay no means; everything had remained in mere texts, possibly without life.

The process was very different*: “That every religious starts working and being renewed!”.* That's why wide polls were sent in all the languages and to all the countries, where they were invited to answer from the Superior up to the last cat, since we usually say. Do not see the heat with which these discussions were lived in the sixties. Everybody wanted to be right! Really it led all this to discussing thoroughly the different aspects of the religious life, but simultaneously to create big tensions and differences like in any human wide group where there is difference of ages, experiences, opinions etc.

The responses be summed up, catalog, related ... everythingbut not *"computerized"*, since we were still in another age. The case is that they were returned to the base, to be reworked again. And I do not tell them any more rolls, because if then we all remain tired of the work, not for it I want to tire you now.

With all this the Constitutions and General Directory were written *“ad experimentum”* (1969). It was an attempt of separating what there are inspirational texts (Constitutions) of what there are changeable norms (General Directory). They stayed well, and there were nice texts that were reflecting better than the old Constitutions the thought of the Founder (P. Jordan). But there were very long texts and especially we remain so tired of the work, which few ones reading again these texts. [Pardon for the word *"experimentum"*, but it seems that they interpreted some in his poor Latin, that as they were not definitive, could experience them or not].

We turned, then, to begin. Again all we started on working: to the provinces, the commissions of renewal, formation, finance (that were created by that time), the Superiors, the General Synods and the General Chapters. With great merit and big effort was managed to do a few concise and brief, structured well texts and in which all the members were agreeing practically and of all the countries, through the General Chapter of 1981 that gave them the last finishing touch. (As anecdote, the sober hieratic superior of England of the moment, he gloried himself that he had contributed only with 18 corrections, had intervened 18 times and after many loquacious interventions of others, they all had been accepted). Much has worked at these definitive texts the International Commission of Renewal of these times (that rather he was a commission of preparation of texts).

On having finished this, with good criterion it was thought that it was not sufficient in spite of having good texts that were summing our life and our charisma up, but it was necessary to live through them, to know them, to read them, to specify them in the life. This way it was begun by an *“International Plan of Renewal”.* The question was to prevent that every country or every Province was not working independently, so was the danger after all this, since it was giving priority in the Church and in the Congregations in this moment to the decentralization and the freedom. And there it began the problem, since the Latin ones in the concept *"Plan"*, an slightly, open and progressive process;for Germans “Plan” is something that cannot change; the Americans understand it in the style of a company, and the Poles in fight with the communism, on having heard of plans, were falling ill; there in communistic ambiances only could be in charge the Superiors, the rest have to obey, not to plan...

We begin to prepare a very good but too ambitious plan, not to leave anybody out, not to leave any detail of the daily life out. Almost we perished in the attempt. But there came the North Americans, very pragmatic they, managed to squeeze it and to reduce it of such a way, so that the famous “Plan” was looking like another thing. The hundreds of pages that we already had, remained limited to a simple graph of a page! This way there could get together the fact that nobody was remaining out (of which they all were very attentive), that there were no different marches or speeds in our Congregation, that we all were involved in the renewal, and that nevertheless it was advanced to good step. thorough this way it was checked and especially there was pondered our Heredity (as we gave in calling to our original principal texts), our Mission or apostolic tasks nowadays, our community life and our ministries. Several beautiful texts and brief (not major of a page) they have arisen from all this work, and there are those that I placed at the beginning of this book. Equally we wrote other several texts of animation or comments, to ponder them during the annual spiritual retreats or for the monthly retirement.

But the history has not come to his end, since periodically it is checked what has done and how to keep on walking and *“revitalizing us in creative loyalty to the proper charisma”.* (Puebla 762). That's why P. Gustavo has gone to Poland to continue this work, since in our case we can apply only the half of the story: “they *lived happy*”, but is still missing *“... they ate partridges”.[[2]](#footnote-2)*

**4.7 THE VOTES: ONLY FOR RELIGIOUS?**

Last February 23 they did his first religious votes in El Amparo - Catia, three young Salvatorians, who have finished his novitiate in Manizales (Colombia). On March 16 another young man will do his perpetual votes and other will renew his votes for one year. There are three forms of the same reality. But: for what all this hieroglyphic of votes?

First of all it is convenient to clarify that the religious votes are always the same ones, so much if there are the first ones, as if they are renewed for one year, as if they are definitive or perpetual. It is a question of 3 votes of: Consecrated chastity, Poverty and Obedience.

Secondly, it is convenient to clarify that the intention from the first moment is already them to live in definitive form, that is to say seriously, depth and forever, although the Church gives the opportunity to be growing in the commitment and to show it even of external form, until one is delivered definitively to God and to an apostolic mission.

It is not a question of comparing, but: the fiancés since they know each other until they do the commitment of loyalty forever before the altar, also promise themselves love and delivery with a lot of frequency and the majority even every day. In the measurement in which these promises of love are sincere, deep, real and shown through details and varied experiences, the commitment that does (before the altar) will be really indissoluble and forever.

This way also the religious ones, since they begin to know or rather to study in depth what is a community, his rules, customs, tradition, mission ..., through the novitiate, and of the subsequent years of study, until they are delivered definitively to God through a certain congregation, they are showing every day his commitment, his delivery, his votes until these are promised perpetual.

It is not, really, then, that the religious ones have several opportunities in his delivery and the marriages only one. In both cases there exists the preparation, the growth and the definitive delivery, and if we are going to be honest: the happiness of the delivery, the crises and the improvement of the same ones or succumbing before the difficulties of the way.

In case of the religious ones, which calls to follow him is Jesus. And the religious votes are the response to this call and to the love that Jesus shows those that he calls. thorough the Vote of Consecrated Chastity, the religious one resigns the conjugal love, in order to open the heart to love freely all the persons through his apostolic mission. The one who lives this vote beyond the letter, as a real virtue and in radical form, must be transformed therefore in a person full of love, warmth, obliging, and kind and available for the mission following Jesus’ example, who also lived like that.

Thru the Vote of evangelical Poverty, the religious one shows that he depends and wants to depend on God, that he plays down the value of the material things, that he gets rid voluntarily of many of them, that he puts them together with other partners to realize the apostolic mission to which they have been called, which is detached in his life and shares the material things, not because these are bad, but because, since Jesus recommended when he sent the 72 disciples, the confidence must not relapse into our forces, means, knowledge ..., but in relying on Jesus, resting in God and living through the joy of the delivery.

And: why is the Religious Obedience, so badly understood sometimes? To hear, to see and to be quiet! That other does decide for me and in this way I’m not wrong! Nothing of that! The etymology of obedience comes from the Latin: ob-audio = to hear, to listen. And this task belongs to all the human beings and, in our case, to all the religious ones: from the Superior up to the last acolyte. It is a question of *"discerning"*, today is said, of evaluating, organizing, putting efforts together, joining forces and joining arms for a common mission of Evangelization. Jesus lived these same task up to the blood, always wondering what the will of Father was*: “Not only of bread the man lives ...”. “If it is possible that this calyx goes on from me, but my will does not do ...”.*

Finally: The lays ones: do they not do votes? Do they remain out of this religious ambience, or are they of second category? There were times about which many people thought in this way and the majority even they believed it. We are not even so different, not everything has to go in the same pot. The holiness, naturally only is one, and we all are invited to live it, religious and secular. For being concrete: you all have heard speaking about groups like: Marista Family, Salesiana Family, Franciscan Family, Salvatorian Family ..., and other many groups of lays, that together with religious they live through the same charisma facing a common mission. The nomenclature sometimes changes, but all these groups have some system of recognition of the delivery to a common mission, also with external signs like celebrations, prayers, emblems, votes, promises or similar, in that it is evident, that each one from his differences is called by the same Lord, it takes part of charismas delivered for the good of the whole Church, and in the same spirit they lives equally the discernment, the generosity and the love to God.

**WORKSHOP**:

Is not a question of comparing the one who is better or worse. The Council remembers that we all are called to the holiness, to the same holiness. But there would not be badly to try to differentiate in two columns the religious one and a layman, without perishing in the attempt.

**V. TOPICS ON THE OCCASION OF THE “YEAR OF JORDAN ”**

**5.1 JORDAN AND EDUCATION**

**We all recognize the importance of the education in the life of a person, especially in the first years of his life. Who were the principal educators of Father Jordan? I do not go away to recount his teachers, who would not fit on this page, but the most nearby persons and the influence that they had in him.**

**The Fathers of Jordan: to marry thorough the Church?**

Many young people feels he well economically pressed nowadays before marrying, or to be able to rent or to buy a housing, which often delays the important moment to begin a life together programmed by the love.

The Fathers of Jordan (Lorenzo and Notburga) were not an exception; they were very poor, they had inherited many debts on behalf of Francisco, paternal grandfather of Jordan, who was very enterprising. That's why they could not think of having by any means housing in many years, or perhaps in all his life ever. It is not strange that his first son, Martín, was born before they were marrying and even that Juan Bautista (first name of P. Jordan), he was born a few days before his Fathers were marrying thorough the Church. That is to say they managed to do an agreement with the family, for which they were getting a room for them, with such that were supporting two single aunts of Jordan, with which the economical perspectives were still more complicated, but it was the only way of being able to coexist as married couple. Later there was born the third son, Eduardo.

A neighbor of those times tells that *“the house of Jordan was of wood, it was built to evenness of the soil, it had a roof of straw that was going down up to the same apartment, with which there were not so necessary the walls, which it did not have and which Jordan and his two brothers had to live in the high part of the house, in the attic sticking to the roof, in a room that had a thing similar to a window”.* In winter, in Germany and without heating, I imagine that more than one cow would sleep in the shallows of the house to give heat in the night!!!

**Notburga Peter:**

Some time ago that I read in a booklet the example of 50 priests' mothers, and how had they influenced the vocation of his children. Between them was Notburga, and in that time it did not even attracts attention of me, since I was not meted his son Jordan. Between the virtues of this mother we can think that she was very hard-working, that she loved very much his children, that she was always taking them in the Church, which was teaching them to pray, that she had to deal as young woman of his husband injured in an accident during his work and was incapacitated to work and that she has to get thus for the subsistence of husband, 3 sons, 2 aunts spinsters and some another relatives… Tells us a neighbor of them, that *“from the moment of the accident of the husband, she had to live in miserable conditions, and she was convicted to work painfully; it did not even have sufficient time to educate his three small sons, who must be abandoned to their own destination”.*

Less evil that the little town Gurtweil was rather small, it was a healthy village, there were no vicious people (if it was not that any liked too much the beer ...) there was a river and a mill where the children were enjoying playing and going fishing; he was, also, surrounded with forests, where easily the children were playing to the secret storage and other infantile games and where with the time, Jordan, was moving back to do his personal prayer. Nevertheless a little time that Notburga had free, she dedicated it to teach prayers, to correct and to educate his children.

**Lorenzo Jordán:**

One always usually identifies more the educational task with the mother than with Father. Also in this case. But let's do justice: what was Lorenzo's role in his family?

Certainly he was a model for the work. The immense debts that it had received from his father were rather to despair and to devote themselves to harm in some form and to obtain easy money. It was never like that, but it was model for all his family especially for his children: before his death almost it managed to pay the above-mentioned family debt. He used each opportunity the most that he could to work; practically he was lacking hours in the day. He was a rural, hard-working temporary employee per days or per hours, since in the little town he was difficult to find someone who was giving work. He had his own field, small and insufficient. It was doing of gravedigger. When an ambulant seller was coming to the people, it was hiring him to proclaim (not by microphone because it had to do it shouting). It was employed at a small restaurant, especially in the night taking care to the horses of the persons that they were passing over there and were staying in it.

Certainly you remember that it was a horse who gave him a kick in the breast and in a leg that was never treated, but rather they infected him, dying young.

**Teresa Keller**

Godmother of Jordan. She was a good, charismatic and very prayer person. For circumstances of the life she had not married until a certain Antonio was widower and it was fixed in her, taking charge of this husband and of three daughters that he had already. She never had proper children. As godmother of Jordan always dealt with him, especially due to the economical situation for which his family was passing. As Notburga had so little time, she was also supplier, giving good councils and always accompanying Jordan especially since it showed the desire to be a priest. She helped him so that she could go away to another village, to Constanza, (what coincidence we have a school that is called La Constancia!), to study the baccalaureate, helping him to pay periodically his meals and accommodations, but not completely, so she was supporting Jordan inside his own poverty. Jordan was always very grateful and recognized by the effort of this his godmother.

**Valentín Maier**

The owner of the water mill. Good neighbor. He has many religious books, especially lives of saints and Juan Bautista was a lot of time reading in his house. It was devout and an example for the child.

**The Pastor Hermann Kessler**

In times of Jordan it was not the catechists who were preparing for the first communion, but the same Parson who was assembling weekly the children and the young people. How many weeks did the preparation lengthen, it was depending on the zeal, patience and age of the priest. It seems that this one parson he prepared with assiduity the children, since it was surprised of that Jordan the day of his first communion was relaxed thorough the appearance of a pigeon as I already explained in another moment. And especially he dedicated special attention to the education of Jordan from the moment in which it showed his intention of being a priest. Do you remember the history or legend of which Jordan learned quite the Latin declinations in only one day so that the priest should teach him from now on this language? With love the parson gave him classes, not only of Latin, but of other subjects of humanities, in order that Jordan was preparing to be able to make the baccalaureate prompt, to come to the goal that he wanted to obtain. The parson always believed in the possible vocation of Jordan, and even, due to the vivacity of the child, prophesied him that *“someone would become important, but would have to suffer very much”.* He unmelted him a big love to the Eucharist and apostolic zeal.

**The teache Lord Boll**

He loved Jordan; it had to fight with his liveliness and to give him additional works since he was learning with facility and time was remaining him. For him he was always the best pupil. Sometimes it was leaving him supervising the class when he had to stay away. When it was extracting it to the slate, especially for the arithmetic, with the right hand it was doing the exercises and with the chalk of the left it was painting some caricature when the teacher was careless. More than once it took to class some toad or snake hidden to disturb the partners, especially to the girls.

**Three props**

Not long ago I referred in the same magazine to three props of the education: the family, the parish and the school. In Jordan we see that these three props were solid well and the base of his future.

**5.2 JORDAN AND POLITIC**

**Who does not know the experience of persons that leave his country for political causes, or that even must leave his work and look for other out of the country for the same reasons? In every century it happens this. Let's see as it was the case in this one and other details in times and in the person of Jordan.**

**Otto von Bismark (1815-1898)**

He tried, together with his government to restore in Germany a new model of country, a new culture, a way of living completely secularized, and this for all the means and over any person and institution. This was driving to a monopoly in the education, which was protested in the Catholic Congresses, especially in that of Munich. The education and the families are always the point of view of governments that want to restore by force new models of countries.

As for the Church, and not only to the catholic but also to the Protestants and other confessions, he wanted to restore a lay culture, began of the country to several congregations, closed enough seminars, imposed a new résumé of studies in the same ones, imposing some lay subjects (as Greek, geography, history …) doing without theological others, and demanding a final examination from the seminarians on the part of the State. Without that examination it might not work as priests, pastor, or ecclesiastics in general inside Germany.

Enough Christians left the faith and it did not matter for them or they did not understand the gravity of the situation, precisely for an absence of religious formation or for lack of a deep experience of his own faith.

On the contrary, others put up these dispositions and became strong in the faith, between them enough bishops as there was Hermann von Vicari, bishop of the diocese of father Jordan, which was taken to the jail during a certain time for being opposed to the regime without respecting the dispositions in his seminar.

**Consequences**

Other consequences we can imagine them, but I want to stand out rather, that this one done with the time served to strengthen certain groups, to give consistency to several communities, to become stronger in the faith several groups, to look for tracks of solution in the diverse seminars. It is the same that has happened more clearly in countries dominated by the communism, as Poland, where precisely for the confrontation of ideas, the church became stronger and learned to live in the secrecy, with abundant movements and vocations …

On one hand it produced apathy and slovenliness in enough teachers, but for the other one it increased the factor of the active resistance, and enough teachers met groups of more active pupils in clubs and bars, where they were completing the education of the seminar or of the University, since here they had more freedom to speak than inside the same classroom of classes or meetings.

The same students were very active and they took diverse initiatives, as to create others active affiliations and means to be more conscious. This way, for example the affiliation of the ***"Sperlinge"*** (theoretically the *"sparrows"*) that was alluding of the German verb *“sperren "*, to shut up, to put to the jail, to corner, to take freedom away from the teachers and ecclesiastics...

Equally the group with Latin name: ***“Arminia”*** (in German it alludes to Hermann), with clear allusion to the local bishop Hermann who had been imprisoned by the government. Jordan discoursed in this group once with a good speech upon *“Propaganda Fide”,* for his missionary interest and for the opening and universality that this institution of the Church was representing. The pseudonym of Jordan in this affiliation was: ***“Frath”*** fragment of the name of the river Euphrates, since his family surname (Jordan) was alluding to another fertile Biblical river. (These students really they had a good fantasy, since they always usually have it!).

Also the group ***“Kolping”*** existed especially for workpeople who were treating as a close form, studying in depth the faith and social matters, simultaneously that forming co-operatives between them.

**The *“Catholic congresses”***

The Catholic Congresses (Katholikentage), already there had being a tradition from years ago in Germany, but on the occasion of this cultural struggle, they were revitalized by a lot of more force, congregated to the principal catholic wise persons of the moment, both of Germany and of the neighbors countries germane-speaking, treated on many aspects of the faith, of the Christian charity, of the attention to the poor and of the catechesis in general both by means of the word and for written means, of the sacred art and of the experience of the faith in general. The seminarians were trying to take part also in these Congresses, although it was serving in the organization, in the dining rooms, or in any other type of organization. But the conferences were free and open for every public. Jordan took part in several of these congresses: that of Friburgo (1875), that of Munich (1876) and that of Constanza (1880) in which he knew big personalities, theologians, bishops, persons of the press, founders of later congregations and of other movements. Let's name a pair of them as sample: Joseph Schorderet, founder of the Work of San Pablo and editor of many magazines, whom Jordan helped for months, and with whom he learned to establish new propaganda units; one of his mottoes was *“the God's Word cannot be chained”.* Johann Evangelist Kleiser, founder of the Sisters of san Canisio and of the magazine *“Canisio and Maria's Voice”,* and friend of Jordan for more than 40 years. San Arnoldo Janssen, founder of the Missionaries of the Divine Verb, and about whom we will speak in another moment.

**To do politics?**

Nevertheless the well imaginable aggressiveness of this moment in the whole civil society, it is unknown in Jordan any direct attack neither to Otto von Bismarck nor to any of the politicians of the moment. Rather one always sees him centered on the religious matters, on the formation of the faith and on trying to discover the God's will in his life and how to answer to these certainly painful social and Christian situations. Of the posterior attitudes in his life, it is possible to deduce that Jordan was sure of that: possessing a good religious formation and living deeply through the faith, many of the structures of sin and injustice in the persons and in the society might change automatically.

On having finished the baccalaureate, he is seen visiting Rome, center of the Christendom and of the Christian faith, where it called him especially the attention the catacombs and the Christians' testimonies that there had been buried, great after having being even martyred. In his Spiritual Diary it noted down: *nobody can imagine the purity of the faith and the loyalty of the first Christians! … Oh, tremendously happy moment for me!*

**WORKSHOP**:

“Give to César what belongs to César and to God what belongs to God”. Who pronounced this phrase and what does he suggest you?

How do the things go in your quarter, in your urban development, in your city, in your country? The responsibilities cannot be left in hands of the others. It is necessary to take part actively to look for solutions for all. What do you think about your leaders? The leaders are chosen by the people, so that it represents them in a certain and limited time. Eternal is only God. Do I take part in the decisions that they have to see with my community or with my country, or only do I deal with showing criticism and dissatisfactions?

Di I know something on the “Social Doctrine” of the Church. In this same magazine “Iglesia y Vida” I wrote approximately ten articles about topics of Social Doctrine. Did you read them?

**5.3 JORDAN AND THE EUCHARIST**

**The Eucharist is the mystery and central sacrament of our Christian life. Jordan spoke often on her, but especially he lived through it. Today I will use a different resource. I will do an interview to several persons; what it passes is that they all died already, but left his written testimony. The testimonies are literal and real, the resources are proper.**

Let's ask first his successor P. **Pancracio Pfeiffer**, to see what he says to us on the devotion of Jordan to the Eucharist:

**PP***: “His composure in front of the Holiest was truly edifying. Several times a day he was running to suffocate his fortitude in front of Jesus Sacrament, not only in the chapel of our house, but in the Basilica of S. Pedro in the Vatican and was speaking with the Lord as if he had seen him with his own eyes of meat. It was celebrating the mass with big fervor and with supreme attention for fulfilling all the rubrics”.*

Let's investigate that thing about San Pedro. Let's use the *“machine of the time”. We* follow Jordan a day of the week going from our house, which is to 200 meters of the square of the Vatican, towards the Basilica. It walks agilely, some student accompanies him; occasionally he stop to greet to some ecclesiastic personality, many people meet him and they are interested in his foundation; also he is called by name from some poor person to who gives some coins for that he has asked the doorman to go out of house. And it comes to the Basilica. We see that there is no safety in the entry of the same one as nowadays that sometimes one passes half an hour or more trying to enter. He go direct to the chapel of the Holiest, to the right of the ship, once passed the Pietá, does a very reverent genuflection and long time kneels down. **P. Paulus Pabst**, who accompanied him several times in these *"walks"*, gives his own witness after the death of Jordan:

**PP***: “I remember to have listened to whispers and very positive judgments on behalf of workpeople of the Vatican Basilica that saw him frequently in prayer. A time ago the postulator of the Palotinos said to me that when he was a young student, he and his partners were coming with pleasure to S. Pedro in order to contemplate P. Jordan in prayer”.*

Brother **Gervasio Werder** joins us and adds*: “The people of Rome were saying: if you want to see a saint you have to go to the chapel of S. Sacrament in the Basilica of S. Pedro, to where P. Jordan is going every day to do prayer”.*

**Dr. Juan Pfeiffer;** he knows that we are writing this article, and he give to us a manuscript note, since he will also give his testimony*: “… P. Jordan, while it was celebrating the Eucharist was giving the impression of being a man possessed truly by God. Simply when one saw him coming to the vestry in order to dress itself the liturgical ornaments, one was remaining built of his devotion and withdrawal. During his visits to the Holiest, one was noticing that he was completely imbued with the supernatural thing and was completely absorbed in the Holiest sacrament. The festivities of the ecclesiastic year were celebrated in the house of the worthiest form. Although not everything is necessary to attribute it to the God's Serf, naturally, nevertheless everything was truly a reflex of his spiritual attitude”.*

I call to P. **Xysto Kraiser**. I leave message that he recalls me to give his testimony, since he does not attend at the moment. I am also not available when he recalls me to the cellular, and he leaves to me his recording. These moderns’ devices serve at least for something:

**XK***: “When he was entering any church, after having crossed itself with the holy water, his look was always fixed in to the Tabernacle, to where immediately it was going… also I could observe personally, that he was visiting several times the Holiest in the chapel of our Mother House in Rome. He was never going out of the house without having visited first the Savior in the Tabernacle, and was not returning to his room without doing to him for visit. During the years through that we live together in the Mother House, I did not see it otherwise but immersed in the deepest veneration before the Holiest and always of the same way, every day, and for many years”.*

We touch at the door of the room of P. **Engelbert Heilmann**, only two soft clicks, to the most classical German style, not to bother to the neighbors. “Ave”, it is listened from within, which is the sign of that one can enter. Remembering the ancient traditions, before saying to him good afternoon, and much less *“hello chamo-collegue”, I* greet him reverently*: “Ave, holy mother of Gog – ave María purísima” - “Without sin conceived- sin pecado concebida”, he* answers me, and now well we can enter in dialogue. Sight, you are young, sure that you remember some testimony of some older father of our congregation, and bla, bla, bla …

**EH**: Yes, how not*: “The deceased* ***P. Efrén Bonheim*** *told me that the Most reverend Father had passed repeated entire nights in prayer in front of the Holiest. This father had during a lot of time the order in the Mother House of closing the chapel with key in the night, and opening it early in the morning. The Most reverend Father allowed himself to shut up time and again inside the chapel at the time of closing P. Efrén, until it was re-opening in the morning”.*

**P. Atanasio Krächan** enter in the room to bring the mail, opened, naturally, since it was the custom then. This father was the manager or *“prefect”* of the students. The letters were received opened, since the Superior or the manager had right to check in. Anyway almost they all are letters of benefactors, promising donations or doing some spiritual consultation. We take the opportunity to know the testimony of this Father who has just entered and tells us:

**AK***: “As prefect of the theologians my position in the chapel was next to the door of entry of the same one. That's why, as the God's Serf was entering, after crossing itself, I observed that, on having entered already, he had forgotten everything what it was surrounding him and no other thing had more importance for him, out of the tabernacle. His genuflection was always a preaching for us. For the form how he was greeting the Holiest, one was noticing that it had established a personal contact with Jesus Christ. During the recitation of the Divine Office, P. Jordan, which had his position close to where the Gospel was always read was returning a little, in order to stay looking directly at the Holiest. We, the most ancient of the Society, did our this custom of the Founder, of visiting the Divine Savior in the Tabernacle regularly and especially on having gone out and to enter of the house”.*

It presses already to deliver the article in *“Iglesia y Vida”,* since on the 15th it must always go to the printing and today it is 14th. But **P. Apolinar Thoma** insists that he also wants to appear in our magazine. He always reads it and especially he likes the pleasantries and the gossip on “Salvatorian Family” (certainly he fulfills years on April 1 and hopes that his name should appear in the section of birthdays).

**AT***: “When it was seen P. Jordan entering in our Chapel, it seemed that he was attracted by the altar: so affected it was entering! It was approaching with the hands lengthened forward like to greet the Savior in the Tabernacle. After the genuflection, when it was going to his position, he was trying not to give the backs to the altar, but it was walking almost of half a side, looking at the tabernacle, in such a way that one was noticing that it was completely joined to the secret Lord in the Tabernacle…”*

Already, Father, it is enough! That we are in the danger of the fact that Efraín pushes the article back for coming late, and replaces it with something of the agency ZENIT and we are ruined. I am going to give form to all this in the computer. Thank you and see you soon!

**WORKSHOP:**

How do I live the Eucharist? I take part for obligation, to accomplish with the Church, not to sin …

Or rather I do participate for love to the Lord, for gratitude towards God, for conviction and fulfilling the request of the Lord: “Do this in my memory”.

The Fathers can think: what example do I give to my children? Did my faith infect them positive with my example?

Am I attentive to the God's Word? Do I live through it in the week? Only do I go to mass when it is obligatory?

Do I do any service for the parochial or ecclesial community?

**5.4 JORDAN AND THE PRESS**

**For more than 30 years you have in your hands the magazine *“Iglesia y Vida”.* The Calendar with positive messages already has in Venezuela equally enough years of existence. What do they have to see the Salvatorians with the ministry of the press? What had to see Jordan with the publications? What was the first Salvatorian publication? Does the Salvatorian charisma consist of doing publications?**

Going back to 1881, year of the foundation of the Salvatorians, we observe the following thing: P. Jordan had taken part as seminarian in several Catholic Congresses in Germany (Katholiekentage) in which there was checked the life of the whole Church and it was a question of giving solutions to his problems, especially on the occasion of the Kulturkampf. In these congresses one always speaks of facing widespread to such pagan publications, and so well-read publications; and of popularizing the Christian truths.

With this motive there arose in the epoch several congregations dedicated to the ministry of the press, between them the most familiar is that of the Paulinos and Paulinas. Jordan in his vacation devoted itself to spread the publications of the Work of San Pablo and it always realized the importance of the same ones. Before the Salvatorians were founded, already P. Buenaventura Lüthen, of the team of the first collaborators of Jordan, was collaborating in several publications; especially he was directing in Germany the magazine ***“Ambrosius”*** for priests. Ludwig Auer, had **the whole printing** that it put at the disposal of the work Salvatorian.

If the three initiators of the Salvatorian work had to see with the press, and they were filled with enthusiasm by the ministry of the press, if we observe that in the first years the Salvatorians have proper printing and publish more of twelfth average of publications of big throw: might not can said that this was the nucleus of the Salvatorian idea, that this was his principal activity and that of that there was consisting the charisma of the new foundation?

Not, truly not, although some have believed and affirmed it. Of having been like that, Jordan had joined one of the new congregations that devoted to it. But Jordan wanted a movement (even of Laypeople, priests and religious ...) extended, with big horizons, without limitations, with spirit of universality, which was dedicated to *“to announce the Savior, thorough all ways and means that Christ's charity was inspiring”,* certainly also and a emphasized form by writings, but not only by means of them.

Certainly, that the new Salvatorian printing was announced this way in all the magazines*: “... To all writers and publicists are recommended, since the same one wants to facilitate good catholic publications, printing at the minimal price. And it is in grade of printing in diverse languages, included the Greek”.*

Jordan speaks truly that ***“The press is a language that multiplies the things, which he speaks across thousands of copies”.*** That's why for every Branch, Movement, Pious Association or Organism that is born inside his work, it creates the appropriate way of communication or magazine.

In December 1880 Jordan promotes the publication*: “****Il piccolo Monitore cattolico ”****,* 4 pages of letters dedicated to the children. Of this one publication only 4 numbers appear, being replaced in June, 1881 with the magazine *“****L'amico dei Fanciuli”***that appears as supplement to the publication *“****Il Monitore******Romano”*** that already existed from April of the same year. It wants to be like a catechism for the Fathers, and especially a help for the moms. It is a question of a *“good catholic press for children”* as it is said in the first number, although personally I think that valued from now on, it was more an adults' magazine for children. Between other details, it has few illustrations.

*“****Il Monitore Romano”***has already seen the light on April 17, 1881 before the foundation of the Salvatorians (8-12-1881) and goes out on the 15th of every month, affirming*: “In the columns of our magazine instructive dialogues will be on the principal and practical doctrines of the Christianity, easy articles about the liturgical institutions, histories with morale contents, announcements and axioms of pedagogic, and norms of how living correctly in the civil society. We put attention to that our Diary is pleasant and useful, that's why we will introduce chronicles of the Vatican; and a position adapted to bibliographical announcements will be given, in order that the families could choose the best readings and put them in hands of his small children...”.* Purpose of this magazine was to edit proper articles and to re-edit other already released works, which were good, especially for the formation of the children, helping priests, teachers and professors, as well as the Fathers as such. That is to say a magazine of religious pedagogic.

*“****Nuntius Romanus****”:* It is a magazine in Latin, for the *"Second Grad"* of the Salvatorian foundation or *“Intellectuals' Academy”. It* has 24 pages and is published on the 20th of every month. Between other activities the members of this academy must communicate to all members the advances of the science, must send a copy of his publications to be reviewed in the magazine and must publish appropriate articles.

For the *“Third Grade”* (or the Laypeople and members dedicated to a part-time work) there is published ***"Der Missionär"*** (in German) and the magazine *“****Il missionario”***in Italian. Equally there appears *“****Il Bullettino Salvatoriano”***where are affirmed that one could be A COOPERATOR from 14 years and he says*: “Of not little importance it is the ministry of the good press. First of all the cooperators will do a truly holy work if first of all they think about how to remove from the proper house and from the families the bad and perverse press, which is a powerful poison for the souls redeemed by Jesus’ beautiful blood. With a little of Christian courage friends and acquaintances can warn the relatives and to his employees who should not read and much less that they should subscribe to these publications that support the doctrine reproved by the Church, and that insult to the catholic faith, the divine worship, the ecclesiastic persons principally to the Vicar of Jesus Christ, the supreme Pontiff ...”.*

***“Apostel Kalender”*** or apostolic Calendar, which still today he is published with big success from 1882. ***“****Our calendar is beautiful in all senses and edited with all detail, it offers abundant matter of religious select and interesting reading in the most diverse forms and it is adorned by many beautiful drawings and illustrations. It is worn out with a lot of care and at the end of the same one all kinds of interesting things is for diary happening etc.”*

The infantile magazine ***“Manna”*** equally appears in 1884 and wants to be a food or manna for the children, to whom he speaks in the first person*: “We already take half a year together. During this time the magazine Manna has come 12 times to your house. And: why? In order to show you the way towards our celestial homeland, to separate you from the evil and to lead you to the good things”.*

About this written press arises the whole movement, as the subscribers, the cooperators, who, if they pay at least an annual lyre, have right to receive his magazine; the monitors and proctors -of big importance- since they are really persons that there try to receive subscribers, benefactors and persons been interested in the movement and the publications. This group receives magazines free, in order to interest others in, and have faculty to inscribe them in the groups. That is to say, that the responsibility of the propaganda, or rather Evangelization, comes up to the last grades and not only relapses into the priests. The name of benefactors is reserved properly for those who support with scholarships the new vocations, which normally come from low classes and with few ones or no resources.

*Some titles of the previous magazines raise the worry of if “L'Osservatore Romano”* has something to do or not with the Salvatorians magazines. Really not. Since this publication is previous, and he was born on July 1, 1861 with the principal purpose of defending the Pope and the Pontifical States after the defeat suffered on September 8, 1860. Truly it was based on another already existing sheet in advance, but not on publications Salvatorians, since this Congregation did not exist yet. What it has in common with some of the said publications, and others of the epoch, is that they are apologetic and defensives of the catholic doctrine and of the Pope.

**WORKSHOP**:

How is my habit of reading? Do I read very much? What do I read: superficial things and passengers or also topics to internalize? From the magazine “Iglesia y Vida” what do I read, only the pleasantries and the kitchen or also the rest of the articles.

Do I have the Bible in House? Only of adornment, or also do I read it? What other religious books do I read or meditate? Do I share my readings with anybody to prosper mutually?

What books of father Jordan or Salvatorians books have I read completely from end to tail? Have they helped me in anything?

**5.5 JORDAN AND MARIA**

**The strong points in the devotion of P. Jordan they were: The Holiest, The Cross and the God's Mother. With this I am not saying anything special, I realize, since there are essential devotions in every Christian.**

**The difference in every person is how he lives through it in particular. And in Jordan, it is worth it to see how he was living through his devotion to Maria.**

Immediately it named Maria as Patron of his Society, it is more almost we can say that she is the Founder and Protector of the Society, or at least the continuing model and example. Not in vain the foundation took place in the fest of the Immaculate Blessed Virgin in 1881. The title that he chose to venerate was that of *“Queen of the Apostles”,* not by chance, but because his Society should be eminently apostolic, but without to neglect the contemplative thing, following the example of Maria and of the apostles. Maria was the one that accompanied so many times the apostles, so much in Jesus’ life, as, especially, and of more transcendent form, since Jesus left her to us as our mother and mother of the Church, already from his accompaniment in the prayer in the Cenacle. This title included for us always to look at her and to come to her in any apostolic task, and to look simultaneously at the apostles in his zeal, in his mission, in his community way of announcing the Savior.

When the name changed to his Society, they passed to be called Society of the Divine Savior, the jump was logical, passing to have the same Virgin Mary a Patron, but in his most central dedication, since she is *“Mother of the Savior”.* His Society was defined now for the *"center"* (Savior) and not for the periphery (his ministries), and this way the devotion to Maria equally, had to be much more centered, after all she was the Mother of the Savior.

The prayers that more frequently he was saying to the Virgin were: the Rosary, about which I will speak a little more and the Latin hymns *“Stabat mater”* (= the painful mother was crying near to the Cross…), *“Memorare”* (Remember, Virgin Mary, who has never heard saying…) and *“Sub tuum praesidium”* (Under your cover…).

In a presentation in Power point, that you can see in: www. Salvatorians.org.ve, I affirmed that the devotion of Jordan to Maria, was consisting of three principal aspects: to know her, to pray to him and to imitate her. The three aspects are indispensable. To know her wherefrom his confidence, love and veneration was born; to pray him, since it was the logical way of being in contact with her and of asking him in his big apostolic needs and, of course, to imitate her, since otherwise everything previous an appearance had been.

**Anecdotal facts:**

All the new foundations, and they were great, they were dedicated to the Virgin: all the houses were taking the name of her*: “School of Virgin Mary of …”.* Another very familiar anecdotal fact is that Jordan had a small statue of the Virgin of Fátima in his room, which still preserves in the museum of Rome, whom he was entrusting to him in writing, in small ballot paper his urgent needs for personnel or for money. And it did never lack his big and extraordinary help. Equally in the house there was a statue of the Painful Virgin, before which often he was kneeling down, and not rarely with the arms extended in cross. Although he was not looking for it expressly, nevertheless, due to his concentration and abstraction, often other Salvatorians were witnesses of this detail, with what they were commenting: Which will be now the worry of our Father? To see it like that, it was a motive for them of supporting him with his own prayers.

Onlooker also, that to the payments or subscriptions of the Salvatorians magazines it was called the *“Mite of the Madonna”.*

**The Rosary and other aspects**

Jordan had habit of directing weekly a few speeches or recommendations to the whole community. Many of them survive, since the students were much applied and were noting down everything. There are several notebooks (in German and mainly in stenography, although they have been already transcribed and even translated into Spanish). Many pages speak about the Virgin, and from the devotion to the same one.

A phrase that impressed P. Sixto Kraiser, impresses me also*: “The one who grows in the love to the God's Mother, grows in everything good”.*

P. Xysto wrote in a poll that it did some time ago between those who knew Jordan, in order to know his virtues*: “I believed almost every day the fact of seeing him walking along the corridors, always taking between his hands a small rosary”.* And next he comments what I already reported of the images of Fátima and of the Painful one. *“Particularly important for him was the prayer of the rosary that he was saying and pondering in all the circumstances of the life, both in the very important ones and in the daily ones. In it he saw the possibility of supporting the apostolic awake zeal and of taking it to the practice. That's why he noted down in his Diary: the prayer of Rosario is a powerful way of the zeal for the souls”.*

P. Juan Pfeiffer testifies that *“the fact that he was always taking the rosary between the hands already was not even causing to us impression. When he was not working, he was praying; he was truly a man of prayer”.*

Finally let's say that the parson Schönberger, who administered him the Anointing of the patients in his last days says to us*: “I remember myself especially of his last illness. I gave the Anointing of the Patients. It received it with full conscience and I was impressed by his withdrawal and his spirit of faith”.*

For that they do not remember it, Jordan changed his name, since it was a custom in the epoch and it continues it being at least in the person of the Pope when it is chosen. It is a way to mark ideals or targets to being obtained. That's why; leaving the name of baptism *“Juan Bautista”* (without stopping for it professing special devotion to this Patron) it put itself on the name of Francisco Maria of the Cross.

**WORKSHOP**:

Look in our web page for some presentations on Jordan and Maria. Look in the Spiritual Diary, phrases on the Virgin and short prayers to Maria.

How is your devotion to the Virgin? Routine, or does it help you to change and face your life towards Jesus?

Throughout the year there are several fest of the Virgin. Do you know them and have them devotion? Do you take part these days in the Eucharist or since they usually are not “of prescript” do not you give them importance?

**5.6 THE CHRISTMAS, PATRONAL FEST**

**OF THE SALVATORIANS**

**The Christmas is one of the principal fest of all the Christians. Why is it the Patronal Fest of the Salvatorians? Let's step back in the time 1888, for example, and there we are a group of Scholastic speaking with P. Jordan in the courtyard of Moroni, Mother House of the Salvatorians, in Via della Conciliazione 51, Rome, giving the Vatican.**

Then The *“Via della Conciliazione”* was not like now. It was Mossolini who ordered to knock down the whole line of houses extending two adjacent streets and putting to the new and wide street that goes from the River Tevere (Tiber) up to the Vatican. The street takes the current name in memory of an agreement signed between Italy and Saint Sied and that was inaugurated scarcely in 1950. And the house of the Salvatorians in those times was bigger, it had one more wing and with it a square, very big patio and space for henhouse, pigs and other animals giving the very same Vatican, in the center of Rome. But this one needed to extend for some commissions or Congregations and asked the Salvatorians for space to with what the house remained smaller, but sufficiently wide, and who neither knows it, today, does not even realize it.

But do we go near P. Jordan and the young scholastics people, where these always harass him with questions and that today have asked him*: “Why is the Christmas the Patronal Fest of the Salvatorians?”*

**PJ**: *It is sure that many of you, who have just entered as seminarians last September, do not know that previously the Patronal Fest was not Christmas but we had other one.*

**Student**: And how is that, it is possible to change a *Patronal Fest*, which age, why did it change?

[Note of the journalist, so that you do not remain with the intrigue: Scholastic was the name that was defining the students of Philosophy and Theology in those times. Because in all the seminars and universities the Philosophy and *"Scholastic"* Theology was studied as basis, that is to say: the written one by Saint Thomas de Aquino, in so many volumes. Today the Scholasticism keeps on having a lot of importance, but other many modern authors are studied and not only Saint Thomas].

**PJ**: *Patience jungle man! You are going to see that it is possible. When we found this Institution, I called her “Societas Catholica Instructiva” that is to say, with the purpose of instructing suitably all the Christians, of simple form, announcing them the Savior. And I answer one who asked me yesterday, if that thing about "Instructive" age because we had to have many schools and teach mathematical and other sciences. The name of this Society wanted to be inspired in the Apostles who taught and instructed in so many parts. That's why we put as Patron the “Queen of the Apostles”. And naturally also, secondly we put also all the Apostles.*

**Another student**: How good that we have so many Patrons, this way we will have more holidays!

**PJ***: Very alive are you; do not believe! You do not go away to free of the classes in these days. Rather it will have you to imitate all the Apostles in his friendship with the Lord, in his closeness to, and in his apostolic delivery, in his form of missioning. Also we put as Patron San Miguel, so that it helps us in the struggles, efforts and temptations.*

**Third student**: And how did it pass to the fest of Christmas?

**PJ**: *Do not be in the hurry, my dear, since an intermediate step still stays. Saint Sied did not like the name that was incorporating the "Catholic" word, since they said that this word was reserved to the Church as such, which in his set was a Catholic, that is to say: Universal. That's why we had to choose another name and there occurred to me that of “Societas Apostolica Instructiva” to imitate more closely the apostles, to form community close to Jesus, to learn of, to go out two by two, that is to say “in community”, like the Apostles... They are our model.*

Another **student** interrupts: Then, when I shall be ordained as priest: is it me no allowed to live alone in a parish?

**PJ**: *Heavenlight that not! It is not the normal thing, we are a community, we want to cultivate the community, and the one that is not call to live in community and to exercise the ministry as a community, it is better that it is ordained as diocesan priest.*

[Clarification of the journalist: through whom we live in the XXIst century it is easy the Salvatorians to know that it does twelfth average of years to us there approved a programmatic so-called document “Apostolic Community” that together with another pair of recent documents, one called “Our Mission” and one other “Ways and Means”, have served to check the ministries, the forms of life simultaneously that the community and apostolic life in general. And although yes there are any religious who live alone in a parish for diverse motives, it is not the common thing, and in any case they belong and take part of the activities of a nearby community constituted canonically].

**PJ**: *But allow me to continue. This name did not also please above, because we fell down in the same error: the name of "Apostolic" wanted to reserve the Church, which in his notes is defined as Catholic, Apostolic and Roman... And as we say, to the third one the defeated one goes, Rome itself proposed to us the name of “Society of the Divine Savior or Salvatorians”.*

**Student**: I like much more! To me also!, they add several.

**PJ**: *And: to whom not? I was very glad of it, since from this moment we call not for the activity, but for the Center, to whom we love and announce: The Divine Savior.*

The conversation is cheered up, and the boys (pardon: *"Scholastics"*) they neither stop interrupting and nor allow to finish the phrases. Great patience sees that it has this Jordan with so much young men, since there are more than hundred, of diverse nationalities, living together as seminarians in the house. Poor econome, I do not know not as it feeds to so many mouths and also to any beggars who come to the door; of that I will speak soon!

**Student**: now capisco (of the verb capire = to understand) then that's why changed to also the Patronal Fest, putting that of Christmas: because the Divine Savior is born.

**PJ**: *True. And we take as a goal and as obligation to know to imitate this child who is born humble, that is quite a kindness as says the Writing: “Aparuit Humanitas et benignitas Domini Nostri Jesu Christi” [Note: “There has been evident the humanity and kindness of our Lord Jesus Christ”. To Father Jordan always liked to insert some phrases in Latin and even in other languages to stimulate the Scholastic ones to which they were learning them]. This is the whole challenge for us, ho wants to be and to be called Salvatorian, it must shape his life with that of the Divine Savior, it is certainly very high goal. Are you going to be capable of obtaining it?*

It appears that they like ask more that to answer; to this question nobody answers or it is one yes in a very low voice of all. Rather interrupt another **student**. And: Why do we have now the holiday of *"Mater Salvatoris"* and not that of *"Regina Apostolorum"* - highlighting the words in Latin to show that he yes knows...-.

**PJ**: *The question is logical, but also the response. The Virgin is the same [with that Jordan wants to clarify to those that last week were discussing that the Virgin of his village was the most important]. Being already our central holiday that of the Divine Savior, it was normal to venerate Maria especially as the “Mother of the Savior”, and more when the Church celebrates this fest on October 11. So our devotion must grow to Maria, who truly is Jesus’ Mother, but simultaneously the Mother of the Church from the first times and the one that always represented a big support for the Apostles when they were still walking with fear hidden in the Cenacle asking for the arrival of the Holy Spirit. That's why...* [Riiiiiinnnnngggg!]

There sounds the bell that it calls to pray vespers, and as he says the Rule, which al they all know and practice: the bell is the God's voice and it is necessary to leave everything although one is writing a letter and goes for the half of a word [littera inchoata, he says the rule, to leave the newly begun letter!].

So there is no remedy, we must leave here our investigation and go to pray the rosary. [A last clarification: after the Council Vatican II the Pope moved the holiday of *"Mater Salvatoris"* on the first of January. But the Salvatorians we have permission and privilege of keeping on celebrating it on October 11].

That the Divine Savior blesses all in these Christmases!

**WORKSHOP**:

To comment in group on Christmas traditions of the regions of each one. We can song Christmas bonuses, songs of praise … and to comment, how they help me for in my faith.

**5.7 THE YOUNG FOUNDER AND HIS SOCIAL DIMENSION**

**That the Salvatorians in Venezuela (and in all the countries) we attend to a big number of social works, it is at sight. But: what the origin is; how was the Founder thinking; what actions did he tackle in particular?**

**What importance had in Jordan the social dimension?**

Truly it is difficult to value it, since the circumstances in which he lived were different and especially the way of speaking had not been elaborated by the Theology as today. Then one was speaking only about love and charity towards the neighbor, not about social action etc. Nevertheless the social conception was already inside his sights from the beginning. For example in the rule of the Salvatorian sisters of 1881 he says*: “in order to gain everything for God, turn into compassionate mothers for with the poor, the patients, the wretches, in whom they must see Christ. Because this way it is written: “what you do to one of these smaller brothers, you do it to me”. (Mat 25, 40). “The activity of the Sisters has to see with the education of the children, of the poor and patients in order to save the souls through the exercise of the spiritual and physical works of compassion”.*

P. Buenaventura Lüthen clarifying these aspects writes*: “I want to remember here and with big force that the Apostolic Instructive Society, if God wants it, can play an important role in the renewal of the social life. She wants in fact and strongly apostolic, to form the young people in institutions in order that they turn into qualified craftsmen and to prepare them not only with a solid knowledge and being competent in these matters, but providing to them a good religious formation, like instrument necessary for the solution of the social problem. And more when the current laciest education cannot transmit these values... This apostolic idea can gather someday splendid results even in the social plane”.*

The same one P. Jordan, in spite of all the mishaps he assumed a boarding school in Switzerland (in Drognens), for the education of the male godforsaken youth, which lasted even it does a couple of decades and to whose charge a big Salvatorian educator was from the first moments P. Konrad Hansknecht.

Another big spiritual son, P. Gregor Gasser, founded in Austria, before the First World War the *“Popular Catholic Union*”, especially for the workpeople, joining with it the apostolic work and the social work. Still today in Vienna, in the big city, the Salvatorians work with the people of the street, who are received in one of our parishes.

**Testimonies of those who met him:**

In addition to the said documents, certainly that it will be interesting to listen what there reported some of Fathers who knew directly P. Jordan:

**P. Pascual Schmid**: big Salvatorian archaeologist, who investigated in Holy Land, and some of whose discoveries they appear in the book *“And the Bible was right”, he* writes on customs of Jordan*: “When we were returning walking of the University to our house, normally we were finding the whole tail of poor, sometimes even up to twenty, in front of our Mother House hoping that one was giving them meal. According to my opinion they were always receiving of the same meal that we were taking. On the other hand, repeatedly I could observe, that P. Jordan, when he was going out to do his used walk up to San Pedro, was asking the doorman for a few coins that it was giving to the beggars that he meets in his way”.*

**P. Atanasio Krächan:** (that was in Rome the prefect of the students, as already we saw), he underlines the personal behavior of Jordan on having met the poor*: "On having finished the morning, numerous poor were coming to our door, sometimes until hundred or hundred twenty, in accordance with the declarations of the doorman, and to each of them was always giving something, at least a piece of bread. To the half day and in the night the door of the Mother House was frequented of the same way. Since I self could observe, P. Jordan, in the walks that we were making together, was always trying to have a heap of coins for the poor. When it did not have anything, he could dismiss to the poor person of such an attractive form, that it was not remaining discontented and much less was feeling despised”.*

On the other hand **P. Guerricus Bürger** speaks of how the example of P. Jordan influenced also the Superiors that it put in other houses*: “I self experimented, that an every time major number of poor was coming to the door of our house of Rome in order to ask for meal. The God's serf recommended always treating well to the poor. Certain day the God's serf came to do a visit to our house of Fribourg in Switzerland; I was the Superior of the house and I was marked before him of giving too many alms. The God's Serf simply smiled and said to the speaker calming him: 'this is not a too bad thing’”.*

Also **P. Clemente Sonntag** mentions interesting information*: “before any need, the best thing was always exhorting us to help the best we were able. For example after the earthquake of Sicily of Calabria in 1908 we send sheets and blankets and everything what we could, although we ourselves were living in precarious conditions. To the family of the cardinal Tripepi de Reggio de Calabria, who lost his house completely, did to prepare for them during a long time an accommodation in the posterior part of our Mother House. Equally, in order to promote the peregrinations to Rome, especially during the jubilee year of León XIII, he did that we were practicing a wide hospitality in our house. In the benefactions towards the neighbor it was not allowed to guide by human calculations. This way it is as I met him in the years through that we live together”.*

And to end, the same one **P. Krächan** adds*: “The whole work and the life of P. Jordan were directed to the salvation of the immortal souls and to the conversion of the sinners. I want to remember the already mentioned school of Drognens, dedicated to the education of children depraved and difficult to educate; equally I will mention the acceptance of positions of mission that were enduring big sacrifices, especially in South America”.*

In the Constitutions of the Salvatorians before the Council Vatican II, he was saying that we are ready to assume ministries that others leave, or places that others leave, because of the difficulty, of the poverty, of the scarce results, etc. And this way it has happened in the history, when there were not even a dozen: P. Jordan sent 3 religious ones to Assam, in the India, very inhospitable, difficult place and without means, which religious others left and which Propaganda Fide entrusted to P. Jordan. Equally in Austria in general and in Vienna in particular, the Salvatorians assumed several works that the Bernabitas could not already take forward. And these cases have not been exceptions along our history.

To end I want to remember that the word Salvatorian comes from Jesus as Savior, wherefrom the words stem to save, to recover, healing ... as well as from the German Heiland (Savior) there derives equally Heil (salvation) the same that in other languages. For what it is understandable that, just as Jesus was attending to the body, to the patients, and to his pardon and completes healing, our concrete ministry cannot separate or divide the person dealing only with some spiritual aspect. And this, of simple form, if he understood and lived P. Jordan, although the theology of his time had not crumbled it in the form in which it has done in our days.

Certainly: do you remember the condition that Monsignor Arias put to the Salvatorians so that they could found in Caracas? This was the first one, and it has been fulfilled fully*: “They will take charge of the Parish of Santos Ángeles Custodios, “ad nutum Sanctae Sedis”; They will found a Parochial School, to be able to be of arts and offices, for the training of the hard-working class”.*

**WORKSHOP**:

Do I know any social work Salvatorian in Venezuela or in the world? Is it not better to dedicate the time to preach and to left out these material things …?

Do I collaborate in any social work of the Church in general?

**5.8 JORDAN AS SPIRITUAL GUIDE**

**Many confreres bear witness of the worry/interest of P. Jordan for being a good spiritual father of all and how he was thinking about how to help all by means of his council. Really he was advising and was cheering every confrere up with programmed and periodic dialogues. He has always the necessary time for each one.**

Some of Fathers, who in that time were students, have left written testimony of what attracted attention of them personally on the character of Father Jordan. Let's see some examples:

P. **Guerricus Bürger** bears witness of concise form*: “it was using every occasion that was appearing to him to direct his spiritual children, and the door of his office was always opened for each of us when we wanted to ask him for some council”.*

P. **Dominico Daunderer** reaffirms the same thing*: “The members of our Society who were coming to him to ask for council, they were finding a very affective welcome simultaneously and at the same time they were experienced a big consolation. He was asking us if we were finding some difficulty in our spiritual life or in our studies and search to cheer up and to comfort us. As for those of out that were looking for advice, normally the same doorman of the house usually forwarded them towards P. Buenaventura, making more time in this form for the seminarians of the house that we were more than hundred”.*

The testimony of P. **Huberto Kreutzer** is particularly interesting*: “I was there for the first time on September 29, 1894 in the mother house of Rome; since then until I finished my studies in 1902 I kept on seeing it practically almost every day, excepting the vacation, and especially I had the habit of speaking with him every week or every 15 days. Our rector, P. Gregorio Gasser had given us the council to come to P. Jordan weekly or every two weeks, in order to receive at least a word of fortitude or simply his blessing”.*

The same Jordan was inviting the students to visit him regularly. P. **Xystus Kraisse** writes*: “The was always ready to give an council when the difficulties were appearing. At once it was extending this invitation: 'when you have anything, come simply’, and when we were not visiting him was insisting: 'I like very much when you come to see me’. We had neither the impression of which we were never representing for him a weight, nor when we were interrupting him in the middle of his work”.*

P. **Pascual Schmid**, like investigator who was later, writes in a more detailed way*: “In my times, a great number of scholastics we were coming to converse often with him. We did not have the impression of serving him as load; he always had time for us. He never dismissed me saying for example: 'now go, because I have no time’; rather there was had the impression of being satisfied when one was coming to him. Nevertheless he thought about how to exercise direct influence on anyone, to make prevail his will or to impose his opinion. He respected every individuality, and those who were not coming so much to him, they were never seen badly by him. I was coming voluntarily and was feeling stimulated to do it since I always found in him for what I was looking internally and what I self was wishing. For us, scholastics, really he was our real Rector, and nevertheless P. Jordan never thought about how to get in what it was not his charge”.*

**The daily life and the *“chapters of faults”***

With so much young student as they were living in the mother house, more than 100 as I said already, almost it is possible to say that the venerable Father Jordan was receiving every day a species of siege. In this respect there says an former Salvatorian, **Juan Pfeiffer***: “the direct task of father Jordan was not to instruct the young people and to be entrusted of his formation, that was running due to another father; but every day it was receiving numerous visits of the young students, who were exhibiting his difficulties and were waiting, truly, for an advice and his help”.*

Father **Rodolfo Fontaine**, confirms that thing in a very descriptive form*: “I had the habit of coming weekly where father Jordan in a day determined in order to receive his advice, and they were doing others like I. This way it was happening that in front of his door a certain queue was formed, and they all were waiting that his shift should come. Often it was happening that some were telling others what he had said to them ...”.*

There existed in times of Father Jordan the *so-called “chapters of faults”.* Nowadays it would be it was a species of *“review of life”.* The fact is that several members of the community at the beginning of the meeting were putting themselves of knees and were accused publicly of some absence of the daily life, apologizing to the whole community and to the Superior. Finished this introductory act the Superior was directing some words or speeches to all the members. It turns out to be, that Jordan had to direct many of these speeches especially for the students in Rome. And these, very applied, they were writing, like the journalists, in stenography or rapid writing, quite what he was speaking. The writings are in ancient German, and a part, (that there are usually big quotations), in Latin. –You may imagine the difficulty of transcribing a few texts of ancient, Gothic German, but written with the scrawls of the stenography-. Nevertheless, all this texts has been transcribed and compiled in a book of more than 400 pages. This titled book *“Talks*” I already translated it into Spanish and it is to get in our parishes. There are talks to the religious members, Salvatorians, but they speak much about the spirituality that the proper father Jordan self had, and it is an example and a directive basis for any of us.

This way, then, thanks to the application of some students of these time, we can in our days read and enjoy the thought of P. Jordan. Some persons say that if one wants to be declared a saint, he must not write too much, so everything is checked with magnifying glass by the managers of the process and this one lasts very much. The work of the investigators is big as for the life and writings of P. Jordan, due to his many initiatives in his life, and to the quantity of writings that have survived; but the wealth is so much major for us, and in some form we can say that he keeps on being, thus, a spiritual guide in our days.

**WORKSHOP**:

It is an ancient custom in the Church to have a master or a spiritual director who faces and helps. She was saying, I believe it was the holy Teresa, that he preferred a very wise director although it was not so holy. I suppose myself that, because in that way he would known how to face him, and that the effort to be a saint, was corresponding naturally to her.

There are Christians that practically “they do communicate directly with God ”, as are said by them, since they neither confess, neither go to mass, they neither ask for advice, they do not even read the Bible …: Will it be that they do not need orientation, or will it be that they are really disorientated …?

**5.9 THE VOCATION OF FOUNDING**

**How does he become one *"Founder"*? Truly there are no schools and universities and very much less postgraduate courses to prepare one to be a Founder. One does not also shut himself up in his room to calculate if this way of living, will give him more advantages and more money than others. The vocation of founding is born.... Let's see!**

**The growth as person and as Christian:**

Jordan has to live in a difficult moment of the history. Germany was impoverished, the people had to pay many taxes, there was division in three big regions where there were dominating especially the hard and energetic Prussians of the north. Otto von Bismarck faith entrusted of unifying Germany initiating the revolution called *"Kulturkampf"*. This led him to confront the diverse religions, not only the Catholics. He expelled many congregations, closed seminars, schools and houses of formation. It changed the résumé of studies into the theology. Several bishops were taken to the jail. Many catholic Laypeople reacted to defend his faith, organizing itself in the *“catholic congresses”* where it was studied and planned everything regarding the catechesis, social action of the Church, publications, and other many topics.

Jordan had contact with big personalities of the Church, with many writers and publishers, with persons who in the future would be equally founders of some movement; of all he learned and with several he collaborated; nevertheless he was feeling that God was calling him to another thing.

Sent by *“PROPAGANDA FIDE”* to Holy Land, together with another priest, to take a very important package, they took the trip calmly, in ships, and for ground, passing thorough the north of Africa … In all these places Jordan took the opportunity to practice the languages of the country, and to know thoroughly not only the churches, but everything related to the customs and to the faith.

In Holy Land it was also several weeks visiting all the holy places, and contacting with diverse bishops, some of oriental rite, exhibiting the ideas that him were boiling in his head, and asking for advice.

**The growth as founder:**

It is sure that as good reader you have already known by intuition the aspects of the life, which influenced in Jordan and led him to discerning what God wanted of him. They were: the life of his family, especially his mom Notburga, his experience of faith, the hard circumstances of the life in the country, especially in the struggle that happened against the religion, the catholic congresses and the big dynamism that these were provoking in the life of the Church, the contact with big personalities of the Church and the trip to Holy Land, and specially: his big contact with God through the prayer. To the base of everything, there was always the reading and daily meditation of the Sacred Writing.

**Some meetings with personalities:**

**MASSAIA**: The Capuchin bishop G. Massaia, whom he found in Holy Land, was always a good adviser and master for Jordan. It was defending his project and his work; several times he gave him good advices. As well as in the first interviews simply he cheered up and praised him so that it was taking forward his inspiration, later he suggested him that perhaps it was better to found some religious society with votes -a congregation- and not only a movement of Laypeople, secular priests etc. And the rest would come already with the time.

**PIOTR SEMENENKO**: Co-founder of the Resurreccionistas, comments that Jordan (ho as young man had studied Pole!) he went to see him in several occasions, and especially the first time proposed to him all his projects to found a new congregation that would be called S.A.I. As Piotr was employed at one of the Congregations of Santa Sede, he gave him good advices, and a booklet with the history and the purpose of the diverse congregations. In fact they kept on being friends and on collaborating in the future, in such a way that the first Constitutions of the Resurreccionistas were edited in the Salvatorian printing of Rome; and Jordan took advantage of the material of these constitutions to prepare theirs.

**ARNOLD JANSSEN**: founder of the Missionaries of the Divine Verb (or Verbitas, or in German Steyler), traveled to Rome in January, 1881, and after visiting Don Bosco, to ask him for advice, came to Rome where it had the direction of our founder written down*: “S. Brigida, Piazza Farnese”.* Jordan in a posterior letter is relies to him with confidence his advances, in particular his experience of the trip to East, the audience with the Pope León XIII, and his interest to obtain the permissions of working in Rome, etc. Janssen sent to Jordan the sketch of his articles of association and invited him again to join him, recognizing in this way the missionary spirit of Jordan, which did obviously not accept, although he worked as young man during a time gathering funds for the missionary house of Steyl. The collaboration kept on being good, since it is known that Jordan lodged often seminarians of the Divine Verb in his house and vice versa, the Salvatorians students of the north of Germany, they passed often thorough Steyl. Janssen always considered Jordan as a genius in languages, who should come to him well for his work in the missions, simultaneously that a person of a deep spirituality. Jordan as young man lived in Holland with Janssen for some weeks in which he began to study the Chinese in order to prepare himself to go to the missions. In another occasion, already from Rome he asked him for a Bible in Dutch to revise this language. Not only they sent to him the Bible, but also diverse manuals in Chinese and some advices of how studying it.

**THE ARCHBISHOP, PIETRO ROTA**. This archbishop, already older, has his retired, and left his diocese of Mantua in 1878. The Pope León XIII gave him an honorific title naming it archbishop of Carthage, nonexistent diocese, but it was the way of taking him to Rome and that had a small subsidy to be able to live since this archbishop really had lived in a very poor form; he even named him canon of the basilica of San Pedro with the same purpose. Jordan met him and they understand well each other, in such a way that from now on this archbishop was a big writer in all the Salvatorians magazines, especially in those of Italian language and we find with a lot of frequency the signature *“Archbishop of Carthage”.* This way for example in one of his writings this archbishop recommends very much the Society of father Jordan in these terms*: “examined the rules of this Apostolic Instructive Society, and much more for having known personally the big apostolic zeal that cheers up his Founder and all the members associated with him in this holy company of spreading the religious formation, and of promoting in the whole world possible works that tend to the sanctification of the souls, we on our part recommend her vividly to all the good Catholics in order that they support her and support it with all his determination in the mode and way that each one should find more suitable. Pietro Rota, archbishop of Carthage and canon of the Vatican”.*

It is a document truly of big historical validity, the note that this archbishop sends Jordan on April 2, 1882*: “Very reverend father. On Friday, the 28th of current month. I send you this invitation to be in the evening in my house for the lunch together with don Bosco and this way treat together on the two religious orders, the already the one established and still nascent the other one. I wait for your confirmatory response by means of the same note, remaining simultaneously yours afectísimo, Pietro archbishop of Carthage”.* Jordan was glad very much, of this invitation, and received from don Bosco the council not to lose heart before the ecclesiastic difficulties that had asked him for clarifications of juridical type at the time of defining his work, since a real ministry should always face to all kinds of adversities. Don Bosco was, then, one of the big personalities of the Church that took very seriously from the beginning the work of Jordan. On having visited father Jordan in his house, more than once Don Bosco said to the doorman*: “you have no saints in ypur history yet, but they will come”.*

**DON BOSCO:** on October 20, 1880 Jordan met don Bosco in Turin. This one was 65 years old and had a lot of more experience than Jordan in matters of Church. Don Bosco took the opportunity to give valuable advices to Jordan. Especially in everything regarding the Laypeople; he always advised him to proceed in big conformity with the bishops and with the parsons. But he promised him to support him with all his forces.

Don Bosco and Jordan truly they have many common points: the humble origin, the two lost soon his father, a difficult infancy, and had to begin to study late. The two fought strongly for the diffusion and defense of the catholic faith although with diverse styles. Jordan was very skillful in languages and it was giving him an international touch to his work, Don Bosco had special preference to the young people and especially for the most godforsaken. Both preferred organizing a type of very simple catechesis for the people and impregnated with big confidence in God and with love to Maria. Both had difficulty with certain jurists of the Church. Don Bosco had a motto*: “give me souls, the rest remains”.* And Jordan was praying often*: “I hope that I could save to all”.* Don Bosco was admiring Jordan for the difficulties through that he had to live in Germany because of the oppression against the Church, and how he tried, with his means, to liberate her of this oppression. Don Bosco tried to form a group of salesians Laypeople but it had to turn it into a group of benefactors since the juridical aspects of the Church were not allowing it to themselves, hence the advices that Jordan gave to Father on the same aspect. When don Bosco died in 1888, in the whole Society of the Divine Savior one prayed for him, and several notes were published in the diverse Salvatorians magazines, remembering his life and his work for the youth.

**5.10 THE STRATEGIES OF JORDAN AT THE TIME OF FOUNDING**

**How difficult it is today to open a new company! How a lot of papers and permissions are needed! How much it is necessary to foresee so that it does not turn out to be a defeat from the first moments! Does the same happen with the foundation of a religious house or of some mission?**

**1.-Strategies inwards:**

In times of Jordan it was not a question especially of papers, of permissions, etc. although also they were necessary. The difficulties performed especially human type, religious type and of economical order, since we will see in the following lines.

Probably the XIXth century is one of the centuries in which more religious institutes and congregations were founded on the Church. And this in spite of an ancient prohibition of a Council that has prohibited to found new religious orders; and although in Rome truly in the XIXth century hardly they were accepted the establishment of a new congregation.

In the Middle Ages to found a convent or even a congregation was not so difficult, since there were always rich sponsors who even were taking charge of building the whole convent. In the XIXth century this changed and the founders who had this intention had to look he selves for the proper means.

That's why Father Jordan followed the following strategy: when he has intention of founding a new house, or a new mission he was thinking about how to fill with enthusiasm first of all persons between his acquaintances and friends or between the persons of the region where he wanted to found. From them it was receiving the initial and indispensable funds for the new work. He was choosing between the proper members the most intrepid and the prepared, who knew enough good the local language where they should go to work and if it was possible, that they knew the mentality and were prepared, and that they were healthy with a good health. Often, since he was lacking resources, it was he himself in person or he sent some members, religious Brothers, to look especially benefactors that were supporting the new foundation. And the students of Philosophy and Theology he was asking that there should look benefactors between their own relatives and acquaintances of his families. A whole strategy!

**2.-Strategies outwards:**

Very effective for the missionaries' preparation it showed to be the *“Fest of the Languages”* that was established in our house of Rome, where it was invited to high hierarchies of the Church of diverse countries, and where the students were singing, discoursing, doing theaters… in the most different languages.

Filled with enthusiasm the bishops, often were asking Jordan to send some members to his diocese or country (we go that almost they were acting as today does to record players of soccer and sports).

Jordan preferred to send members to the neediest and more distant countries, like North America and Latin America …

The bishops normally asked him members for parishes, and although Jordan does not exclude this work, it looks of not dedicate the members only to parishes, but to establish in many parts equally vocational schools and other ministries like popular missions, preaching and spiritual retreats, catechesis and publications, and for the Sisters: works of the Christian charity and of education, education and girls' instruction, work in schools, infantile hearths, patients' care, older etc...

It is known that one of the principal difficulties at the time of founding was the absence of means of the Society of the Divine Savior. So much that the Vatican designed in the person of Father Intreccialagli an apostolic visitor (like an auditor, we would say today), that he should control quite the finances, and it was allowing neither to get into debt even nor to accept candidates who could not pay at least a minimum for his studies. Nevertheless this visitor was more tolerant at the time of doing foundations; one was noticing that he self had a good missionary spirit, also, since Father Jordan was receiving helps to do foundations, was allowing them more easily, but anyway, he even advised him not to do any foundations for talking each other about too insane places for a young community. He advised that the drinking water shall not missing, that the house shall be adapted, without luxuries, but that it did not have, for example, you fail of insane moisture and space for a community of minimum three persons. All that should be covered by the petitioner bishop, in addition to whom he had to collaborate in his maintenance, since they had big luck, after everything, if three fathers were receiving, free, and without having paid a point for his studies and formation. This father Intreccialagli was a more expert and better manager than Jordan. But to this one (Jordan) was not lacking humility to receive willingly his valuable advices, which he, for his part, it was spraying abundantly with his prayer and his apostolic spirit.

It is to note that, several bishops were promising very much but later they were not expiring with his promises of direct help, in such a way that the missionaries were meeting in big predicaments to be able to survive. Equally some bishops wanted older religious for his foundations, of which regrettably Father Jordan was not arranging since they all were newly tidy, and nothing any more that they were arranged they were sent to any position of big responsibility, since the intention was not to remain with many new priests in Rome, but to give them departure and at once to send them to some pastoral task. Several at this religious young people were scared before the difficulties and preferred, or not to go to this mission, or to transfer after a little time to the diocesan clergy where they had more economical means and a life seemingly easier. On the other hand it was almost like a custom in the epoch, that several young people who wanted to be priests could not pay them selves his studies and that's why they were entering a religious congregation up to completing his studies, passing later to the diocesan clergy.

Father Jordan traveled enough to visit the new foundations, to solve the difficult problems, to cheer up and to face the young priests, as well as to look and to think benefactors that they were supporting with his spiritual and material help all this apostolic work.

There is a edited a complete volume of letters Father Jordan to diverse members and personalities; even after his publication other 500 letters have been gathered, many of whom are to animate some person up, to give advices, to invite to be good apostles and missionaries and to press and to urge always and in any case to the proper consecration and to work for the good of the others.

**5.11.1 JORDAN EXORCIST 1/3**

**We know movies as that of the *"Exorcist"* and similar, that helped by the special effects, are really impressive. I do not know if they express the reality, or have enough of fiction. The fact is that the Salvatorians chronicles tell an impressive history in the life of P. Jordan.**

It talks on the life of Brother Félix Bucher who on August 15, 1885, he has done the religious profession for three years. The last one of 7 brothers, son of a pious family, hard-working as baker, typographer… his mother died when he was 16 years old; he lived through a real life of faith; his Sunday always belonged to God. He participated not only in the mass to the beginning of the morning, but it was taking part also in the evening in two or three liturgical offices. Finally: he was feeling attracted by the religious life.

In this history, Jordan as Exorcist, we will base on the faithful and detailed chronicle written by P. Buenaventura, witness of all the events. We will discover the symptoms of the patient, the opinion of the doctor and the first initiatives of P. Jordan and other members who were living with him in the Mother House of Rome. We are at the end of 1887 and first of 1888.

In 1884 it asked to be admitted by the Salvatorians and came rapidly to Rome. Already in August Leonardo could begin the novitiate. It was employed at the kitchen, but as lay brother, until in August, 1866, one year after the profession, was harassed by a violent and persistent interior crisis.

He began to suffer big evil of head and stomach. Félix was not feeling happy not even when it was assigned for another charge. Even when it told this all this to his spiritual father P. Buenaventura, the difficulties did not calm down completely, but they increased more.

In the middle of December outcropped him a species of vocational crisis, strong quakes and tedium for the work attacked him. Nevertheless, everything seemed to talk each other about a big temptation, then, in accordance with the testimony of Father Buenaventura, it was very firm in the love to God and was not allowed to take by these interior inclinations.

At the end of 1887, when he was praying in the chapel, a strong unpreparedness attacked him and it had to go out. The first one and the second day of January, brother Félix was bothering to the brothers who were sleeping with him in the same room. He screamed, it was throwing itself of the bed and was speaking in a confused form. Father Jordan ordered to call the doctor Oreste Gamba, and described him what was happening. The doctor thought, first of all, about epileptic attacks and prescribed the patient *“Bronkalium”* in liquid form. He thought equally about the *“Dance of San Vito”* and tried to treat it equally. The attacks, nevertheless, worsened and they were difficult to support, simultaneously that they lasted enough time; from his bed it was throwing alternatively the legs moving them up, later to direct them to the ground, beating them, in such a way that it was possible to feel the noise for the whole building, and it was moving the arms very fast in circle. It called again the doctor Gamba, who decided to be present at one of the attacks.

What he saw led him to leaving the suspicion of epileptic attacks. While these attacks take with them the loss of the conscience, the doctor testified that the brother Félix realized completely during the same ones. That's why it became more inclined to believe it were *“corea”* (dance of San Vito), during which the patient does many distorsioning things against his will. But even these symptoms were not corresponding fully with this illness. He can pay attention to the orders of Father Jordan and even of the doctor Gamba and do the movements slowest and even to stop them, at least in little time. Even other diverse phenomena did not belong to this illness.

Brother Félix was rebelling during the attacks, a certain laugh that was rather a gesture of derision and it was easy that it was spitting to her facing the present persons or even that was kicking to them when someone was approaching. Finally the doctor Gamba had to declare*: “what it touches to the morbid way of acting, it was not looking alike in anything to the dance of San Vito, but it was differing in multiple aspects, and that properly it might speak almost about madness”.* He joined this opinion as Father Jordan entrusted him that they were thinking to carry out an exorcism, *“because he} had noticed something that was not natural”.* That's why Dr. Gamba, disconcerted, and without wishing to think directly about religious matters, described the clinical picture with a vague term*: “almost madness”.* With this he opened the possibility indicated by Father Jordan of the demoniacal influence, which might be overcome by means of the ecclesial exorcism, but that the doctor Gamba could not carry out with his experiences and medical means.

The attacks recurred during the day and during the night, to the beginning of the lightest form. And they were increasing the evil of head and stomach. Eight days after the first attack, the successive attacks turned in more drastic: the strident screams to that even the doctor Gamba had listened, turned almost into sounds similar to those of some animals. But especially there became more frequent the signs to which Father Jordan had paid attention. These were not yet exceptional signs, as speaking or understanding a foreign language, matter that was mentioned in that epoch in the *“Roman Ritual”* of 1614, in an instructive text to the chapter “On the Exorcisms”. Rather these signs were phenomena of the species that already during the centuries in the Church were had as warning signs of the demoniacal invasion and briefly can be named as *“repugnance of the persons to the sacred things”.*

These signs rebelled especially when he tried to help the patient not only in the body but especially in the spirit. When the priestly blessing for the patients was offered to brother Félix, the stole of the priest flew for the airs with the whole fury. Again it knocked down the statue of Lourdes. Even the use of the water of Lourdes was making it become mad. During an attack, Father Thomas Weigang gave him the order to say*: “Praised be Jesus and Maria!* He could to this with great fatigue; it was very difficult for him to pronounce Maria's name. When on January 14 one gave to drink water of Lourdes, he drank it, but later he was as if it had consumed a poison.

**It will continue …**

**5.11.2 JORDAN EXORCIST 2/3**

**We saw in the previous history symptoms of illness or of possession of the young man Brother Félix, his struggle for overcoming the illness, some welfare doubts that this was trying him and the medical and spiritual attention that was offered to him. We continue with the exciting and strange history:**

Before all the symptoms and events that we report in the previous number, Father Jordan approached the ecclesiastic authorities, in particular the Vicarial Cardinal of Rome, Monsignor Parrochi in order to inform him and to ask for the *permission of carrying out the ecclesial exorcism in accordance with the “Roman Ritual”,* which cannot be realized, naturally, without permissions, not for any person or priest, since there are very strict norms on it, in order to examine well every case.

Father Jordan explained not only the signs of the demoniacal influence, which were jumping clearly before his sight, but it presented also the results of the doctor Gamba. The doctor who had followed the case, after meeting better the patient, was excluding with big steadfastness the previous diagnosis on a mental illness, since the patient, during the attacks, was always *“compos sui “* -in his complete ones- and it was remembered of all that that it was happening; it was, according to the new diagnosis, no any mental illness. The doctor based on his examinations, excluded also the nervous illness and consequently also the idea of a clinical hysterical picture. According to him, he has to admit that in the suffering of the brother Félix there was *“something that was out of the common things of the illnesses”.*

Father Buenaventura noted down the details on the confusion of the doctor Gamba and wrote for the ecclesiastic authority*: “that these symptoms of the illness and the strange behavior of Brother Félix, they could be attributed either to the epilepsy nor to any mental evil, as well as to any natural illness “*in accordance with the medical reports and everything observed in the strange behavior.

The Vicarial Cardinal Parrochi, gave to Father Jordan the permission to execute the exorcism in accordance with the Roman Ritual. On the following day the patient was laughing sarcastically at Father Jordan.

**Beginning of the exorcism:**

In the first hours of the evening of January 15, Father Francisco began the exorcism in the chapel of the house. Next to him there were Father Buenaventura and Father Tomás, who were answering to the prayers. After saying the litany of All the Saints, he ordered the demon repeatedly *“with authority, strongly, with adventurousness”* to say his name, up to making to recognize finally as the Lucifer*: “truly they listened two times to the terrible word Lucifer!”.* After saying this name, brother Félix had the impression that Lucifer had lost already almost his power on him. To the question on the motive of having been possessioned on the Brother, he answered in not completely understandable way*: “for the exaltation of the power of God”,* and later again it remained more clearly perceptible*: “no cause; this was the God's will”.* Finally it left that body, but the brother Félix was not yet free. The exorcism lasted one hour and a half. After the prayer of gratitude, the community intoned one *“Te Deum”.* Brother Félix, for the time being, was completely cured.

In this second part of the history: "Jordan exorcist”, we see the clash of the prayer of Jordan and of the whole community, to extraordinary, humanly inexplicable facts, and catalogued as demoniacal possession. We will accompany during the whole exorcism.

But, about four week later there were news. Brother Félix anticipated that a new possession was coming to him and prepared itself for it spiritually. He asked especially for the protection of the Blessed Virgin God's Mother and the help of the archangel Miguel. Also he was singing constantly a popular canticle of his region*: “quite for the God's glory” (“alles meinem Gott zu Ehren”).* Finally the demoniacal activity became more recognizable. Father Jordan and Father Buenaventura opposed them immediately his confidence in God*: “let's see, as everything concludes, really quite all shall be for the good of the God's exaltation”.* Later Father Buenaventura found the brother Félix in a moment of calmness, *“it was joined by God and submitted completely to his will”,* although the young brother was afraid that this time might be much more tremendous. Father Jordan obtained on the same evening, once again, of the cardinal Parochi the delegation for the exorcism.

**The most difficult moments:**

On the following day brother Félix began to dance in the room of Father Buenaventura, an incessant dance. He was suffering because of this torture. The demon was speaking thorough him*: “I want to make it dance until he dies",* that's why Father Francisco began immediately the exorcism in the room. To repeated request that he should say his name, the demon wrote with the finger of the brother the name of *"Lucifer"* on the wall, but later, had to pronounce equally his name when Father Jordan arranged him on behalf of the Blessed Virgin Mary of Lourdes*: “and then he said a very clear word: I am a Lucifer”.* Four other demons revealed his presence saying his name. The question about the motive of the possession, obtained as response the *“intention to possession of the soul of the brother Félix in order to remove it from God”.* The prayers took rapidly to the escape the demons who were accompanying to Lucifer. During this horrible scene brother Félix, was doing the sign of the Cross, for what it was possible to deduce that it was fighting internally against the power of the demon. At the end of all this, he was lying completely finished on the paving.

But Lucifer was still in him. On the same evening, when brother Félix was in the room of Father Buenaventura, reporting and asking for spiritual help, the temptation of suspicion began to be born in him against the exorcism, in such a way that he was thinking that Lucifer should not be expelled by Father Francisco. Father Buenaventura described next*: “this state of despondency was the most painful thing for the exorcist",* since it was the way of wanting to demoralize to P. Jordan. Later, as Father Francisco lived through a brief period of calmness, in the evening it was led again to the chapel. Father Jordan continued the exorcism accompanied of other four or five partners. Lucifer was going on the rampage, that's why Father Jordan was exorcizing strongly. Father Buenaventura was reported: *“for 10 and 100 times tirelessly exorcisms recurred invoking Christ's passion",* especially to thorough his flagellation. But when the voices were listened from the street, everything was interrupted temporarily, in order not to cause disadvantages, although there was already had the foreboding from which the demons were moving away. Meanwhile it was already 2:15 p.m.

Also on the following Saturday the efforts of the exorcism did not obtain, at least facing the exterior, results. To the prayers of entreaty, they were answering with blasphemies and disobedience. The brother, or rather, the demon in him was extending his hands against two Maria's pictures that were in the chapel: the picture of the Queen of the Apostles in the altar and the picture of Maria's Immaculate Heart in the side wall; the demon directed his hate, across the closed door, also to the statue of our dear Mother of Lourdes who was in the vestry.

On Sunday morning, brother Félix sheltered, like always during the struggles against the demon, in Maria Inmaculada, in front of the picture of the Madonna that squashes the snake, in his room, needing a time in order to be able to communicate. Later he could receive also in the same morning the Holy Communion, in the moment in ho he had already his own forces. Nevertheless in spite of this successive effort of the exorcism, it was not possible to verify an entire result, although it was asked the whole community, which was provided almost with 80 members, that it should pray; during the exorcism, the community was praying in the dining hall that was separated from the chapel by means of the vestry. Lucifer was proving to be ready to fight and haughty, *“more strident than never”.* When once he wanted to do more loudly, it took *“with immense fury two banks of the Church and threw them in front of them”.* In this critical situation Father Francisco spoke with the brother Félix in a moment of freedom of the demoniacal pressure. Father Francisco was finding it completely submissive to God's will but simultaneously resigned. The brother was affirming that the devil was not leaving it because *“he was not the pope but only of his Vicarial Cardinal who had given the permission of the exorcism to Father Jordan”,* another way of wanting to demoralize P. Jordan. Father Buenaventura wrote*: “the venerable Father was requesting him to leave this frame of mind and to wait with the whole confidence in the power of Saint Church, to beg for the liberation of the infernal dragon and to fight against him”.* This seems that it brought changes. During the exorcism it was seen as brother Félix was collaborating strongly. To a little time Lucifer, which power now was broken, was expelled and at the end of Sunday, it went out completely by means of the sign of the Cross, of the places where the brother Félix was warning his presence and his influence. This way it finished *“the principal act of all this infernal finished drama”.*

*It* **will continue …**

**5.11.3 JORDAN EXORCIST 3/3**

**We will be present in this third part at the ending of the exorcism carried out, on behalf of God, thorough P. Jordan. We saw in the two previous parts the medical diagnoses, the extraordinary behaviors of possessed in relation to his vocation, as well as the actions carried out with permissions of the ecclesiastic competent authority. Let's continue:**

The struggle against the malignant one that seemed already to be decided had not ended yet. It had several harassments still, and one of the hardest happened on Wednesday, February 23. Now brother Félix had to experience the demon in his big brutality. Lying on his bed, his head was beating incessantly against the paving. Since it was not possible to help him with any type of attention, one was afraid that the worst thing was happening. The demon, which had not could crease the soul of the Brother, was demanding from him now the maltreatment of his body. The intervention and the prayer of P. Jordan were needed again. And trustworthy P. Buenaventura tells, that everything ended, thanks to God, on fifth of March.

Brother Félix, finished well his studies; even, after all this experience, strengthened in the faith and in the vocation, he decided to be ordained priest, something that previously it was discarding, since he was thinking to work as religious Brother, but not as priest. Completely recovered, he was sent for enough years to the United States, to a new mission, where he died after a recognized and successful missionary work, since we will see further on. He same was speaking with a lot of care and precaution carried to extremes on this period of his life, been grateful the received care and to the prayers that supported him at all times.

**What did it represent that in the life of P. Jordan?**

Firstly I must say that the easiest thing should be to dismiss this young man and to send it to his house without getting into problems. But it was not like that, but Jordan attended to the young man in his need; he discovered that it was possible to treat of a serious vocational temptation and of demoniacal harassment, which remained clear after the healing; it was finally also a serious temptation for him himself as priest, and especially as founder of the whole new ecclesial movement, in order that it was losing heart and leaving everything, since later I will accentuate. Nevertheless he investigated what it was possible to do through the doctor; he was allowed to advise by other fathers; he discovered the special symptoms; he was provided with the ecclesiastic authority as it was the case; he intensified the prayer and he was accompanied in the same one by all the inhabitants of the house who were almost hundred; the whole community, which could have remained touched of the wing with such a strange event, nevertheless went out strengthened in the faith and in the vocation; and more importance or publicity did not happen to the event on the part of the protagonists not of the community in general, so even for years everything stayed at private level and in the files as a thing of the second order.

On the fact as one, experts say that it is possible to consider to be a moderate possession, in spite of pompous, since possessed in all the moments of crisis he always preserved the conscience, he was not allowed to influence by the malignant one, but in the long run it went out strengthened in his vocational decision. He did not feel guilt, as such, but influence, harassment and temptation either ever. The spiritual struggle of all the implied ones was really big, and finally it represented a way of spiritual growth. Another conclusion is that, in this difficult moment, Brother Félix allowed himself to accompany for a good spiritual director, since we know that it was P. Buenaventura. The terrible experiences meant for the Brother Félix a strong examination, so much more that they were coming to him with having a full conscience, not only in the periods of calmness but also during the periods of crisis. Nevertheless the moment of weakness, which is evident in the absence of confidence or at least of frankness in the middle of the confrontations with Father Buenaventura and Father Jordan, the brother Félix managed to accept the test, and always to remain joined to God and always to invoke Maria so that it was helping him in his struggle.

But almost as conclusion we can say, that the principal test was for P. Jordan in his Founder's task and for his young foundation. The community was still in a phase of consolidation and of spring flowering. On June 5, 1886 after the described events, Jordan received the first ecclesial approval for the male branch of the religious community. In the successive months many candidates came, especially of Italy. Also it was planning in these moments to begin with the new feminine foundation. If it had showed less force as exorcist, this fact would have been of importance for his young foundation; if he had been wrong, if it had lost before the temptation, all these facts might have debilitated him and even put the foundation in danger.

Father Francisco was acting completely with confidence in God and in conformity with the authority of the Church. He gave force his confreres, and especially to brother Félix, inviting his confreres to reject the arisen suspicion; equally he had the support of the prayer of the whole community that was compromised in this matter, although it was not taking part directly.

Jordan did not write directly on these events in his Spiritual Diary, but yes he noted down some feelings, since he was feeling as a fence for the fears and for the suffering, simultaneously than for the malignant spirits. The most important notation dates between fourth of January and March 8, 1887:

*“ NOW*

*up to the blood*

*up to the cross*

*up to the death!*

*up to the death in cross*

*for Him and … only if it was pleasant to God”.*

After the first exorcism Father Buenaventura, who is who narrates the events, wrote*: “the God's sovereignty, the power of Jesus’ name, the Catholic responsibility of Saint Church, are revealed splendorous in this event”.* After finished the third phase of the tentative as exorcist of Father Jordan, he could write*: “Deo Gratias: the hell had to know again that there is only One, to which we must serve and this is Jesus, the son of living God …”.*

And Jordan, further on he wrote once to the Sisters*: “the struggle against the infernal spirits that they repeated recured several times, they were very useful for the Society”.* And, after examining all the aspects, he self felt that a new spiritual and apostolic dynamism had been given him. Now it might experience again the power of the confidence in God and of the love to the Cross.

**5.12 THE PURGATORY IN LIFE**

**The case of Father Jordan is not atypical. There had to happen already to other many Founders for big tests, like defamations, criticism, expulsion of the proper community, etc.**

In the life of Father Jordan there exist also some facts that I have given in titular *“purgatory in life”.* It is a question principally as a few slanderous publications in diverse Diaries of Germany, during the year 1906, that were trying to hurt directly Father Jordan.

Although there were anonymous writings, since there are usually all the slanderous ones, it is possible to affirm almost that were written by some former Salvatorian missionary of Assam. It happened that some of them were investing the terms, giving more importance to the Mission received in Asia, which to the whole rest of the foundations and even of the Community in general. They were demanding, for it, that all the economical means of the Society should go directly to the Mission, and this way there was other criticism on the managing function of Father Jordan, who truly was more Charismatic than the Manager, on the way of preparing itself the students, which truly was not regulated in Europe in these years as it is today, in such a way that in some places five years were studied, in other six, and in others the one who knows how much. All this was an object of criticism in the mentioned Diaries.

The purpose of these articles, like one of them reveals, it is to warn the priests and the new candidates in Germany, so that there should not enter this new Society, who was asking for a lot of money, but whose Founder, they were saying, he was *“a strange saint",* on one hand very good, but, according to them, unable to organize the Society.

I do not enter in details, since there are quite long articles and, since we will see, rather they speak against the same personages who wrote them.

Father Jordan worried enough, since it is logical, but he left the whole matter in hands of his collaborators, especially of Father Buenaventura and of Father Pancracio, those who wrote a few notes of clarification for the said Diaries, and they informed Saint Siege about any doubt that this matter should arise especially.

Also they did a poll to all the members of the Society on diverse aspects they were touched in the articles, in order to know the general and real opinion of all the members, and simultaneously with the intention of improving aspects that truly were improvable. The introductory letter for the poll begins this way*: “Dear confreres: as there already meets most of you, our Society and especially our Reverend Founder is being attacked by certain Diaries across ill-disposed articles that present numerous distortions of the truth, exaggerations and you even slander ... "*

To Rome, they came abundant responses, especially of adherence to Father Jordan, simultaneously than with proposals, especially as for the progress of the curriculum in the diverse places.

The Sacred Congregation of Religious authorized Father Jordan to dispense of the votes any member who was feeling unsatisfied. Truly some of them went out of the Society, which was liberation so much for them as, especially, for the same Society. All of them kept on being priest’s incardinated in diverse dioceses.

**Evaluation of the facts:**

Things like that happen even in the best families, as was saying Don Quixote de la Mancha. And dress with historical perspective, rather they served to put in his place the person of Father Jordan. On one hand it was quite common in Europe, that young people wanted to be priests, but they had not means to study; that's why they were looking for the support of religious congregations, passing later to be a part of the diocesan clergy, since it was the case after the affair that we have narrated. On the other hand, this process showed the prudence and the holiness of Father Jordan, accepting this cross in his life, since it is possible to verify in his Spiritual Diary, entrusting everything to the prayer, as well as to the orientation that there were giving him the Fathers who belonged to the General Council. Also through the dialogues, and of the polls, there was prepared by all this material the second General Chapter that took place in 1908. This General Chapter served to enrich and to improve in general all the aspects of the life in the Salvatorian community. This was the how of an evil, was extracted precisely a good.

On the other hand the said articles were published in very located places, with what they had no too much influence as they were claiming. Also they did not diminish the economical earnings for the Salvatorian work, perhaps they even increased something, so the readership of these areas of Germany did know well the Society, loved her really and they were not allowed to influence by these opinions, but they read them of critical form. It did not also lower the number of German candidates, but they increased up to the First World war, going so far as to form two Religious Provinces in Germany, due to the big number of members. Although several priests went on to the secular clergy, in general the members of the Society, after the mentioned problems, they reinforced precisely his religious vocation. In a personal letter of Father Jordan, this one reflected briefly the events in the following way*: “This storm has done the Society strongest and firm. Let's always support that's why firmly the discipline by means of the religious observance, since this does the Society strongest and influential”.*

**Second General Chapter (9 - October 29, 1908)**

The Society of Divine Savior, after 25 years of existence, had received from the Vatican the approval called*: “Decretum Laudis”* at the beginning of 1906. It is as if after this important event, all the demons had come untied against a work as apostolic as the Salvatorian since precisely in this year the attacks of the press already mentioned took place.

All these numerous vicissitudes advised to call together a general meeting, or General Chapter to examine the diverse aspects of the community and apostolic life and to face the future with new guidelines.

In such a call it was asking that all the communities should prepare diverse documents, for example: the list of the personnel of the community, the finance, especially if they had debts in the house or were constructing buildings; report on the religious discipline in the community and in case of being educational schools it had to report on the most diverse aspects of the education …

Also the number of members of German origin was very big in the Community, with the danger never wanted by Father Jordan, of turning into a properly German congregation, since he was always speaking about the universality.

The Society was provided in that moment with 389 members and after the proportional importance was regulated, 30 members took part in the Chapter, representing all the rest. There directed the chapter one not-Salvatorian, Father Clemente Gerum OCD, approved by the Vatican, who would help very much in the organizational part of the same one. Today it is very common that experts of other congregations take part, in order to facilitate these international meetings. In that moment that was not so common. Since all this was new in the Society, curious anecdotes happened, as for example that the representative father of Trzebinia wrote a letter saying that *“the Superior of the house was sick and had to take care of it, that's why it was not going to the meetings, in addition to which the trip was very expensive”.* Another father of Sicily wrote simply *“it would support the meetings with his prayer, since he was sure that it was not going to serve very much his presence in the same ones”.*

**Conclusions:**

First of all Father Jordan was re-elected as General Superior. This not without certain difficulties, since the critical wave between the members of the Chapter it was well represented, and the elections took place to the beginning of the same one. The group of General Consultors remained renewed, and at the end of the Chapter they even added to themselves other consultors, like Father Buenaventura Lüthen, who was taking 27 years along near to the Founder and he did not want to leave it on the outside. They gave him the title of *"Co-founder",* and in this way it might keep on intervening in the future decisions. This was, naturally, at the end of the Chapter, since in beginning the intentions were tenser.

Four commissions worked very well: the Commission of finance, the Commission for the reform of the studies, the Commission to study the matters of the Missions and least but non list in important the Commission for matters of religious discipline. There was regulated, for example, the formation of the religious Brothers, the places for the houses of the novitiate, the duration of the humanistic studies that increased to seven years, as well as the diverse aspects of the religious formation. Equally the Society began to divide in Religious Provinces, although this was not completely approved by Rome, since they were too much and one advised them to do fewer divisions than they had proposed.

At the end of the chapter all the members were got in audience by pope León XIII, who gave them his blessing, being grateful to them for his work in the Church.

This way was ho this so original crisis, it was overcome by prayer and effort and through rules of the Second General Chapter. A very beautiful testimony is that of Father Evaristo Mader, who says to us that *“Father Jordan as Founding was very much loved by all his ‘dear spiritual sons and daughters’",* but since General Superior had to surrender, since it is natural, to the criticism that arise in any institution.

Father Clemente, in his final speech, said between other things*: “there have been carried out all the works for that we were reckoning truly with harmony, brotherly love and peace. Surely you selves are conscious of that this chapter has performed big profit for the whole Society, supposing that all the decisions that we have taken do not remain on the paper; and of the rest there will be well careful both: the Generalate and the new Provincial Superiors”.*

**TOPICS ON THE OCCASION OF**

**“CONTINENTAL EVANGELIZING MISSION”**

**IN QUITE LATIN AMERICA**

**2009-2012**

**6.1.1 ASSAM 1/4**

**What would we say about an organization that having only six members sends the half of them to a Mission, and not to a mission to the little town of nearby, but to an intercontinental mission, to the India? Since this was the case of Father Jordan. And now when in Venezuela we are working for the Continental Evangelizing Mission, it is interesting to know an example as that I want to show.**

*“Quam speciosi pedes, evangelisantium pacem”.* This Biblical phrase had always attracted the attention of Jordan*: “What beautiful are the feet of those who preach the peace!”.* And not only the peace but the God's word.

It was that the Cardinal Antonio Agliardi, approached the Sacred Congregation of Propaganda Fide, reporting of the need to form an Apostolic Prefecture in the region of Assam, in the India. It was a question of a very extensive region where there had been few missionaries and that had had to leave this work and now it was necessary to organize the region sending a good number of missionaries. That's why this Monsignor came to certain Congregations that he thought that they might help in this matter (like the Franciscans, Bernabitas and big others) but *"nanain",* always it received denials. It was covering the year 1887, and the Indians of Assam, they should resign without having missionaries in the moments.

This region was very extensive, with enough vegetation, very mountainous, difficult to gain access and of communications, with very different climates, in the certain months with danger of big malignant fevers, but for the rest a good ground as each other.

As for the missionaries till now, they had worked preferably with the English people, who were dominating the area, attending to them in his spiritual needs but with faint hope to obtain conversions between the native ones. The Protestants or the evangelical ones were already taking enough years in the area and neither had they obtained many conversions.

To Jordan the intestines were stirring him inside before news like this one, and with big decision, after consulting the proper confreres he went to the Sacred Congregation of Propaganda Fide, offering to take charge of this big Mission, distant, difficult, and needed of great personnel and flood of many questions. He offered to send two priests and one or two lay Brothers. He thought immediately of sending the best, although the number of members whom he had, it was possible to be accounted almost with a hand.

It was a question of a very extensive territory: approximately 70.000 km² and one was speaking about approximately 5 million inhabitants at that time, about whom approximately 3 million were Hindus, one million and a half Moslem, and half a million aborigines who were professing the paganism, but really more opened to the Christianity that the two previous groups.

The number of Christians in 1881 was of 7.093, of which 351 were catholic, 1.676 Anglican ones, 1.475 Baptists, 1.827 Calvinists, 290 Presbyterian ones, and 1.035 Christians without any specification, although some, truly, Catholics. And so, the approximately 500 Catholics, they were dispersed on such a big territory, did not see in years a missionary, in many parts they had not chapel and much less a catholic school. On the contrary, the Protestants established on the mountains, had 20 schools with approximately 600 pupils and they were supported by the English government, although it is truly it was not prohibiting the catholic churches. The buildings were normally of wood and of cane of bamboo with which it was impossible to be protected, in the long run, from the white ants. In photos of the epoch there are seen images of some simple church where the house of the missionary was doing part even from the Church.

The cardinal Oreglia, saw that a big weight of above comes out with the proposal of Father Jordan, presenting officially the proposal of Jordan to the Vatican in the following textual letter*: “this institute that would take charge of the region of Assam, would be the Catholic Instructive Society (Salvatorians), been founded on Rome through the reverend Juan Bautista Jordán, priest of the diocese of Freiburg, Germany. Since it is the first time that this Institute asks to take charge of a mission, Cardinal one has passed to the reverend Speaker a brief treatise edited by printing, with the letters of recommendation emitted to his favor for several cardinals and bishops, simultaneously that an original letter of the reverend Vicario Cardinal of Rome, praising to the same Institute. The members of this Institute are guided by three simple votes of poverty, chastity and obedience and they take the salvation of the neighbor as his purpose, in addition to the proper consecration. Such an Institute is provided at present with 154 members adding all: both the processes, and the novices and the candidates. In entire they are six priests, four deacons, 124 students who study for the priesthood and 17 lay brothers”.*

The delivery of this mission of Assam to the young Institute of Father Jordan reinforced in this one institute visibly the apostolic spirit. In September, 1829 mother Maria of the Apostles wrote in his Diary that the Holy father was trying to deliver this missionary field to the Society, where the Sisters would have to be employed also; and with this there was carried out his big and intimate missionary desire that she was living for ages.

January 17, 1890 was a super-important day in the brief history of the young Institute of Father Jordan, which was noted down, truly, forever, in the annals of the Society. To the evening of this date the Founder, together with the participation of the whole community of the Mother House of Rome, instituted the first four missionaries who should depart for Assam: Father Otto Hopfenmüller, Superior, Father Angelus Münzloher and the religious Brothers, Joseph Bächle y Marianus Schumm. Otto was redeeming a big role in the Mother House as educator, like publicist and publisher. Father Angelus, newly tidy and two young well Brothers. They all met in the dining room, preparing the fest for such an occasion. The certainly well simple meal, since the Mother House, with so many students, had enough debts. It was first of all a religious fest. At the entry of the dining room there had been placed a picture of the Holiest Virgin Mary, protector of the Society; it was adorned well by flowers and by lights. There were no computers of that time to design an elegant gigantographie but I’m sure that did show not less the big large poster that was placed with the phrase, in Latin, which up I mentioned***: “what beautiful are the feet of those that proclaim the peace”.*** In the center of the poster, the globe was paint, with the Cross and the new missionary area. Other allusive banners were not missing in the dining room in diverse languages.

But we leave for the next delivery the words or speech that Father Jordan directed in this moment to the missionaries and to the whole community, with this occasion, in the chapel of the house.

It will continue...

**6.1.2 ASSAM 2/4**

**We leave, the past time, the Salvatorian community walking of the dining room towards the chapel, after a frugal festive dinner, well ornate and since it was the custom, surely that they were not whispering in the trajectory, but saying the psalm 50*: “Miserere Mei Domine … ”***

The crosses for the missionaries were prepared on the altar, and the speech, Jordan had not written it, but it was going out of the heart. What it passed is that there were always applied and fervent students who were noting down with scrawls, that is to say in shorthand the words of such solemn speeches, since then there were no tape recorders.

There is here a part of the same one*: “A double feeling upsets today my soul: one of pain and other of happiness. A pain is for me when I think, that our dear confreres separate of us. Nevertheless happiness invades me when I think, that you go to Asia, the country where there is the cradle of the humanity, to proclaim the crucified Christ. Through our confreres, the first ones that our Society sends, it has to take the peace, the good of news of the Gospel to the gents: this happiness must overcome fully the pain!*

*And so, go to the hard battle, which waits for you! Yes, your struggle will be certainly difficult! You will have to fight against the most dangerous and worse enemies of the humanity: the world and the demon! But I deliver to you nevertheless a weapon, with which you will always go out winning, a weapon that, on having seen her, the hell trembles!*

*When the emperor Constantine went out to fight against Magencio, he} saw a sign in the heaven with the inscription: “With this sign you will win”. It was the cross. Also you will triumph with this sign over the gents, over the hell! The Divine Savior has preceded us with the cross; as child, He embraced the cross, all his life was a cross, his end{purpose} was the cross! It had her embraced until between the most terrible pains it delivered his spirit in the hands of his celestial Father. This way it triumphed over the world! Also you will triumph by means of the cross and the pain! Yes, you will have to suffer very much: do not be provided with another thing! But I say to you: the more you suffer, the major will be your success! At the measurement in which an apostolic man suffers, at this same measurement it will be employed for the salvation of the souls! The God's works bloom only in the shade of the cross. With works, efforts, perspiration, even, perhaps, with your blood, you will have to save souls!*

*When the situation sometimes is to you difficult, then look for your Divine Master how it hangs in the cross between heaven and ground left by God and by the men. When stormy waves of desolation threaten to swallow you, yes, when it seems that you are already sinking, look then again at the cross and you will be glad and be capable of fighting and of suffering again. Yes, have patience, persevere up to the end! I say it once again: the major are the sufferings, the major will be the success! And if there was in the plans of the Providence the fact that you have to spill the blood as martyrs, look then at the cross and it will not be difficult to you.*

*But it will not also be late in the success comes! Even if you have not to live through it, be sure firmly of that God shall bless your work to the benefit of your spiritual followers! ”*

After these felt and lived words of Father Jordan: from whom would not some mall tear escape? Especially from the four missionaries who in this moment received the missionary Cross with the following words*: “And so, tackle the way on behalf of God! Remain always joined to your brothers, until we greet ourselves again there above in the perpetual freedom and happiness! ”*

In a ship of steam called *"Oceana"* the four missionaries and pioneers embarked on January 19, 1890 with a course to the mission of Assam, who did not know anything anymore than for the map. On second of February, after 13 days of trip, they came to the port of Bombay. The trip in the ship they did not dedicate to sunbathing to become brown, but they made use of it well to be prepared to the new apostolic service. They dedicated many hours to the study of English that would be his new language, and contacted with enough persons who were traveling in the same ship, many of them native Englishmen.

The arrival to Bombay caused to them a big impression; truly it was a question of the second most inhabited and bigger city of the India. They went to the Jesuit school of San Francisco, guided by a *"cooli"*, that is to say a man of a low caste and they remained impressed by the numerous population who simultaneously was a miscellany of very different colors. In the evening they followed his way, but this time in train, accumulated between the thousands of travelers who distinguish the trips in train of the India, going to Calcutta where they came on February 5 in the morning. Naturally that the missionaries impressed by the most diverse experiences, were taking notes of enough things, which were published in the magazine “Der Missionär”, and later in a booktitled *“Im Stromtal des Brahmaputra”,*  (In the Vale of the Bramaputra), written by P. C. Becker, that is so fat as the catechism of the Catholic Church. For example they noted down that they traveled in the train towards Calcutta it was in Third Class and that each one paid 28 rupees and for the baggage only 26. The missionaries fell down again in good company (that of Jesus, or Jesuits again). Even until the 16 they devoted themselves to adapt to the ambience, knowing the people, visiting bishops and writing letters.

One of these letters was directed to the bishop of Calcutta F. Pozzi, asking him for audience, informing him that they would go to visit him on the 12th or 13 and that therefore he shall be in house and has not to go out of trip in order that they were not losing the time. And what practical were these missionaries, as we see! As I did already announce, did 16 they did depart again in train traveling two days continued up to Dhubri, which the first city of Assam was considered. From there they continued in another craft until they could come to Gauhati on February 21. In the port they were greeted cordial and vividly for the missionary only one of that region Father J. Of Broy, who led them to the missionary station. This father had already built a chapel and six rooms. The parochial community or mission was consisting of 32 Catholics that, naturally, they all were European. In this city it was foreseen that was the center of the mission, or apostolic prefecture. With the purpose that the trip was not so expensive, the missionaries rented a chariot with oxen, saving in these form 28 marks as whole, which for them was a fortune. But it had the disadvantage of which the missionaries were not fitting in the above mentioned chariot and they had to go walking. So on February 27, after a traveling long journey of 41 days trough half a world, the missionaries came to Shillong.

What had done the majority of us after to come after 41 days of exhausting trip? I self suppose that to go to the bed and to rest undiscontinuously at least for two days. Since the missionaries did not do that: the first thing that they did was to go away right to the Church and to celebrate in gratitude the Holy Mess.

**It will continue...**

**6.1.3 ASSAM 3/4**

**I did not want to mention the past time that, as anecdote, our missionaries got lost in the last stretch of the trip, since, on having placed quite the baggage in the chariot thrown by oxen, they had to do the lacking leagues *“per pedes apostolorum”,* as they say in a letter (in authentic Spanish it would be: “in the car of San Fernando, a time on foot, and other walking”), losing visibility on the ways, so they had to backtrack approximately 10 km to come to his goal, but they came!**

Father Otto, did not use the cellular one to communicate with Rome, since well you can imagine, but a letter in quite perfect Latin. And to prevent you from having to use the dictionary, I sum them up his content that is of the following tenor*: “Here in Shillong we have a small ruinous house with two rooms although big, of whom one is used as chapel and other one to live we, the priests; for two Brothers we are going to construct two small rooms semi-detached to the building. Up to today we have not even been able to make us comfortable, since we do not find workers, since they all are occupied in reforming the house of the governor of the province. Missis Costello, a good catholic, has prepared for us, meanwhile, three small rooms and invites us for the lunch. But we take the dinner as the Jews that is to say staying and where we can. We have big restrictions that we tolerate them with big happiness for the God's Kingdom...”.*

The first task was to learn the local languages to be able to understand the people; that is why Father Otto devoted himself to learn the language khasi, and Father Ángel the bengálico, in order to be able to work in the south of Assam.

When one trusts in the Providence, this one becomes present; and our missionaries, we have been witnesses, of whom they were putting everything in hands of the Providence. That's why it is not of surprising that, a few days after they come there, two young people 19 and 21-year-old, newly qualified came, to visit the missionaries. After a conversation, -I suppose that in English, although the chronicler does not say it-, the two young people offered to give classes of khasi and of bengálico to the missionaries, since what they were wishing was to be instructed in the catholic faith. For the missionaries this was the best news of these days, (much better than if they had taken them nougats of Christmas or any another delicacy although they were in Lent). In such a way, the missionaries a few days later, with the help of these students, already they were preparing a catechism for the population, in language khasi. Many natives, onlookers, were approaching to see also the new missionaries. Two religious brothers, devoted themselves especially to works with the hands in good of the mission and they wrote at once to Rome much grateful for having being chosen and sent as missionaries, where they saw that they could help very much, although they had not studied theology.

Although, since it is natural, with very few participants, nevertheless the Fathers carried out all the religious typical services of the Lent and of the Easter. Even the Superior had the idea, and carried out it, of visiting the indigenous Catholics bengálicos and to give them the sacraments during the period of Easter. For this purpose he took with him an interpreter and prepared a questionnaire in language bengálica to prepare people to the confession.

He does not say the history if the interpreter was translating during the confession, I suppose that not, but Father would use the questionnaire and the penitent would answer yes or not, the rest left it to the fantasy of each of the readership. The inhabitants became very satisfied, since they were not accustomed to a constant pastoral service. In the small chapel 12 persons were fitting only. They were working enough with the Catholics of English languish and with the children of them, who were influenced enough by the Protestants. During the Easter there came 10 khasis young people, Methodists, who wanted to know which the difference between the Catholics and the Protestants were. They were not coming with intention of conversion, but of doing a study that we might call of school type. Others several approached with similar intentions, having to warn them the missionaries, that the conversion must not happen for mundane motives or for obtaining some advantages, but the conversion of the heart is necessary. On the other hand the missionaries realized that the Protestant Churches were wide and beautiful, the schools well built and beautiful and they had many teachers and 11 missionaries. The difference was, then, very big, but his fortitude did increased on having seen all these differences.

The bishop of the region wanted to help the missionaries in a way that nowadays we would see as somewhat strange, but in honor to the truth, I must reflect her and the fact is that he sent to them a letter *“threatening the Christians of English language who were not going to fulfill the Easter of which they might remain excommunicated if they were not taking part in the celebrations”.* This, I suppose, with the purpose that they were giving good example to the natives.

Father Ángel, for his part, also wrote to Rome and sent a photo of the chapel that they had, which certainly had been constructed by help of the Protestants. The graceful thing is that in the chapel there was a harmonium, quite big and that it was sounding very well, thing that was an attraction and that was pleasing all the inhabitants very much. In July 22 the first part of the catechism had already been printed in Calcutta on language khasi, which was representing a good help for the missionaries.

Apart from the difficulties and adventures that we have reported the first difficulties appeared also in the community life. The economical lacks were very big; the few Catholics of the area could not help very much; the bishop could not and did not see it as his task; in this time there was no Internet to be able to do a bank transference from Rome, apart that the community was very indebted to the local matters. So the poor missionary had it hard to be able to obtain food, and the Superior decided to restrict the diet, not to slim all, but to stretch a little monetary resources. This led to differences between them and to criticism, writing the Superior to Rome on the difficulties and being ready to leave his charge if it was necessary for the good of the community, since his intention was only of service and to collaborate with the divine grace and to be the a good one and an obedient religious.

The publication of the catechism in indigenous language was a big advance and a whole success and help for the Evangelization but: oh surprise!, on August 21, 1890 Father Ángel fulfilled the painful duty to send to Rome a telegram that was the most rapid way of reporting and that textually he said*: “Shillong 11,12 hours. P. Otto mortuus. Angelus ”*

**It will continue …**

**6.1.4 ASSAM 4/4**

**It is sure that the scholar reading already deciphered the telegram gone over to Rome*: “P. Otto died. Angel”.* Such tragic news and that so much it concerned the Salvatorian intercontinental mission, it was communicated by two words*: “Otto died”.* Almost it removes him up the title after his dead, since from *"Pater"*, only it stayed the *"P"*, to pay less in the telegram I suppose, and he signed as simple *"Angel"*. Like that was the material poverty through that these poor missionaries were living.**

Father Otto died truly of a brain hemorrhage. In the letter that a few days later came to Rome, Father Ángel was more explicit, telling that he had gone to the city to look for a doctor and remedies, but when it returned to house, Father Otto had already died. He would say later*: “only one thing consoles me, that there will celebrate in the heaven the eighth one of the Asunción of the virgin Maria since he has lived as a saint”.*

Since we usually say, the evil does not come alone. In such a way that 10 days later, on August 30 he died equally brother Mariano Schumm, and of the same evil.

It would be too long to place here the report on the life of two deceased. But the partners highlight the big life of prayer that they were taking, since they were getting up at five o'clock in the morning and, especially Father Otto, he was dedicating until 10 a.m. all the time to pray, to meditate, to celebrate the Holy mass, spiritual readings ... and most of the time was doing it of knees; his favorite virtue was the mortification and probably the cause of his death and of the Brother was there being exhibited too much time, of direct form, to the solar beams and the bad feeding. So much it is that the bishop intervened to ask them always to put themselves one sombrero, that will adapt the religious habit to the heat and even that they will smoke, as the Jesuits were doing by order of his Superior, to frighten the mosquitoes and not to be exhibited to any illnesses.

On December 12, 1890 seven new members of the Society departed for the mission: three Fathers, a Brother and three Salvatorians Sisters, having been reminded before his depart, to live happy in the religious life, with big loyalty and to have love to the Cross. In successive periods new missionaries were sending in the measurement of the possibilities. Father Ángel was nominated new Superior.

The priorities will be now to construct centers of education, like primary schools and of baccalaureate, since these were scarce in the region and all of them directed by Methodists or other groups. The help of the local leaders for this purpose was void. Problem was also, that apart from having no schools, they did not have teachers, and of Europe it was difficult to be sending the whole personnel that was requested from the Mission. But although somewhat rustic, some schools were founded, beginning to give education, to form children's choirs and to give the catechesis in such a way that on December 8, 1891 there were baptized and admitted the first khasis into the bosom of the Catholic Church.

Equally they acquired a printing, a real printing, where the lettering of lead was arranged laboriously line to line and where they printed the catechism, a Sacred History and other necessary materials.

There is everything a long chapter on the personal problems in all this history and how they were solved in every moment, but I do not enter it, because it would be too long and boring; anyway it already sentenced Don Quixot de la Mancha*: “Ho more donkeys, more farts!”.* And this also was the case, especially when too young, newly tidy missionaries were sent; but with love and charity ways of community work were discerned in good of the Evangelization.

The Salvatorian Sisters were taking charge of the education of the girls and often also of the children, as well as of some hauses for older people and social works, all this adorned with the education of the music, so important thing, as well as of handworks and other specialties.

Everything was going *"well",* but one day, let's say poetically, the wind was too strong and the ground moved in his foundations. The telegram that came to Rome, this time in Italian, also was very laconic*: “Earthquake. Tutto distrutto. Angelus”.*

Truly on June 12, 1897 there happened an earthquake that Assam destroyed. Only it lasted from four until five minutes, at 5:15 p.m., but all buildings and the city in general remained destroyed and it is not of surprising, due to the simplicity of the constructions. On the other hand, later it kept on raining for several days, with which it seemed that the nature had been flattened by this region, in order that nothing will stay in foot.

The missionaries survived all, thanks to God, remaining hurt with certain gravity only the sister Xaviera Förster. Of the civil population the victims were great. The brief chronicle might sum up this way*: “we were on the verge beginning the blessing with the Holiest and everything began to tremble. All the people, as well as the fathers and sisters went out through the door and through the windows. Only sister Xaviera, who thought that the earthquake would be smaller, remained inside and it was necessary to rescue her of between the debris. A older missis who was cooking in the house of the sisters escaped running with the plate of the rice in the hand and the sister superior went out shot with two vases for flouers well prepared for the blessing. Nothing was staying in foot. Only a newly completed small school, on the foot of the mountain, did not fall down. And it was the salvation, since there the sisters could stay, together with 40 children”.*

Both the missionaries and Sisters remained overnight without clothes, without food, without room, without chapels, without schools ... and truly it were not possible to be provided very much with the English government for the necessary repairs. Most of the help came later from Germany, from the villages wherefrom the proper missionaries were original.

From Rome new missionaries were sent and especially I want to emphasize Father Christophorus Becker, who even was a firm candidate to replace as General Superior Padre Jordán in the General Chapter of 1908, but with big missionary spirit there was sent and he accepted the task of being a Superior and Apostolic Prefect of the Mission.

The Mission had been growing and was consisting now of seven primary regions and secondary 32, 12 churches or chapels as well as 21 schools (which was not a big thing compared with 774 schools that the Methodists were taking).

The eyes of the missionaries, after several years of missionary work, truly were already looking more for the local mission than for the rest of the Society, asking missionaries only for this region and requesting means and helps that the Society could not send, in such a way that they must be remembered of that *“the Mission is only a part of the Society”.*

Nevertheless in a meeting or General Chapter of 1908 approved, between other things, that it were sent more missionary for one year England to learn English as well as the English customs and also to learn medicine, in good of the mission.

They were thinking how to divide the mission in two in order that it was easier to administer the Mission, when there came the First World War, which interrupted completely the missionary activity of the Salvatorians and of Salvatorians Sisters in Assam, being sent to prison all the missionaries of German origin. In this moment the archbishop of Calcutta sent five Jesuits, in order to substitute the Salvatorians in his missionary work. The sisters returned to Europe on November 15, 1915, March 27, 1916 and the brothers in December, 1919.

With all these innovations, what the Salvatorians decided in 1921 it was to open new missions, but in Africa and in China.

Today, in 2009, we have in the India more than 100 Salvatorians, the majority of them native, but this is an already different history. Let's thank God!

**6.2.1 THE UNITED STATES**

**One gives the Presidents of the States hundred days of grace to evaluate his first negotiations. We have evaluating the work of Jordan, and considering how in a scarce dozen of years it had spread over Asia and now over America; I believe that we can give him a good note. In four articles we will see the expansion of the Salvatorians, in life of Jordan, for the Americas.**

**The Diocese of Nisqually, Vancouver, Washington. (1892).**

When the Salvatorians came to the United States in 1892, they remained in Vancouver, in the state of Washington. Although further on the principal foundation is going to be a different one, since we will see.

On June 27, 1892 the Fathers Severino Jurk, Félix Bucher and the Brother Marcial Braendele, after a hearing with the Pope León XIII and of said goodbye of the Founder and of the confreres of the mother house, came to New York, route Antwerp on July 25; and on August 11 they came to Vancouver. They had offered them to take charge of a school as way to go settling in the United States. But the reality of that place was really sad. The financial condition of the school was in the miserable condition. The bishop Jünger trusted very much that the Salvatorians were taking charge and saving the situation. But in these conditions it was impossible to take charge of the school.

That's why it began what it might call the *“Salvatorian exodus",* since during the next 15 years they were taking charge of diverse parishes and ministry in the Northwest of the United States, until in the second general chapter in Rome, in 1908, the whole ministry of the United States was restructured, defining a clearer line. This first stage did not satisfy anybody, not to P. Jordan, not neither to the bishops, nor to *“Pilgrims Salvatorians”.* Between other places they were working in Corvallis (Oregón), Cottonwod, Idaho, Pe Ell, Washington, Los Angeles, California and others. In 1893 on initiative of the bishop William Gross, they settled in Corvallis (Oregon) taking charge of the reserve of the Indians. There some Fathers of Polish origin worked especially. They are still employed at this area the Salvatorians, and very close to Tucson where so many movies on the Indians were rolled.

Important difficulty in this area was that of the languages, since all the people were immigrant and nobody was speaking well English; a few groups were isolating themselves of others in accordance with his nationalities, creating closed circles. Nevertheless every group was building his Church and his schools but since there was no priest who knew his language, it was difficult to attend to them.

**The attitude of Father Jordan towards the foundation of the northwest of the United States.**

Really the beginning of the United States was difficult and the Salvatorians ended in settling in a fixed place due to the difficulties that previously I named. On the other hand there were sent priests of Polish nationality and of German nationality with different mentalities and they had to start working at diverse places. All this joined the distance of Rome, was creating difficulties of organization.

We all know for previous numbers of this magazine *“Iglesia y Vida”* on Father **Félix Bucher**, on whom an exorcism had been carried out. He was sent in the first group of missionaries to the United States, where he remained for 40 years. He worked with big missionary enthusiasm between the Indians of Oregón. Father Jordan sent to him, especially in the first years, abundant affectionate and nearby letters full of words of fortitude and of paternal affection. Equally it cheered him up also to write often; in the letters one alludes to the perseverance, to the need to support in the sufferings, the difficulties and the crosses of all kinds. Often the founder expressed also in these letters his big hope with reference to the development of the Society in North America; he wanted to found, as he writes, big schools, from which they might devote one to diverse apostolic activities. Equally there was mentioned the big work of the Salvatorian Sisters, living in Milwaukee; and he was always insisting on the personal holiness and that everything would be fine, if every missionary was living holy and was a saint in his personal life. *“Every member must persevere, pray, work and always have confidence in God up to the death, since quite I can that entire one in him ho comforts me”. There* were the principal councils of Jordan.

**The congregation of the Sisters of the Divine Savior: Milwaukee.**

Milwaukee, sited in the center of USA, very near to the Great Lakes, to the Mississippi and Chicago, as well as famous for his big brewery.

The conditions to be able to send Sisters yo Milwaukee, they were complicated, since the area was very poor, there were no many inhabitants and they could not live of alms in general either. That's why, in the contract they turned round him to all the difficulties, inviting them to work as nurses, in order that they were visiting all the patients of the area in their own houses, without distinction of religion, race or any another condition. That's why in May, 1895 three Sisters departed for the United States, coming on Fourth of July to his destination.

**Visit of Father Jordan to the United States**

In the summer of 1896 Father Jordan came to the United States to Milwaukee and Sankt Nazianz, in order to verify and to face the work of the Fathers and of the Sisters.

In addition to the patients, the Sisters had begun to attend also to the aged persons in their own house; this way the construction of a house for this purpose became necessary, since it was easier to attend to them. On the other hand, since enough Sisters were sent to the area, this way they could take charge of eight parochial nearby schools. In whole there were sent 93 Salvatorian Sisters to work in the United States during the life of Mother Maria of the Apostles. And up to the death of Jordan they had done the novitiate in the United States, 42 candidates.

It is to notice, that many of the Salvatorian Sisters were coming to the United States as young people even only with the temporary votes, such was the engagement level of these jung sisters and of the Congregation in these moments.

**The beginning of the foundation in San Nazianz (1896)**

In the United States everything is done very big, that's why they were hoping that Father Jordan, in his visit, will come with 50 new members, and I do not exaggerate, this consists in the chronicles. But naturally it was not like that, but he traveled only with two Fathers, a Brother and a young candidate, to form the new community.

It began the negotiations with the archbishop and with the inhabitants of the area and with a pious affiliation that existed and wanted to be annexed to the Salvatorians. That's why on August 15, 1896, holiday of the Virgin gave itself beginning to the Salvatorian Maria school of St. Nazianz. To his return to Rome Father Jordan confessed that he was satisfied of the foundation in the United States; that was taking her much inside his heart, which was praying very much for her and which it was sure that would be a place that would give many vocations and would serve to extend the Society and especially to encourage the holiness and the knowledge and the science. For this naturally, like always, the members should support the good spirit and the observance of the rule. America, according to him, was a big labor camp, which had need of many saints full of ardent zeal. On the other hand he insisted them in that they should learn very well English. He did not approach in his visit on the distant West, since with the means of transport of then it had meant a trip of several weeks, also perhaps it was a little disappointed by the work not so communitarian that it was taking forward for this area.

**The apostolic life**

The area of St. Nazianz was and it is an eminently agricultural area, that's why the Salvatorians also had a big agricultural extension where they were cultivating the most diverse things for the community and especially for the seminarians. Also they founded a printing in one of the side buildings that had big success and that quantity religious materials published. Equally from this small center they helped to many churches of the surroundings in the pastoral in general. The Salvatorian Sisters they helped the Fathers in these tasks of the education of the seminarians, of the printing and of other works as a real ministry and as a way of doing all much cheaper for the missionary community, due to the economical difficulties. Good part of the works fell down with the arrival of the First World War.

The Salvatorian community became very flourishing in USA. Today the Fathers, due to the big distances in the country, are distributed in five big regions and are approximately hundred twenty; the Sisters approximately sixty and the Laypeople approximately two hundred.

**6.2.2 FOUNDATION IN ECUADOR: Emeralds (1893).**

**Truly there was very interesting everything related to the first Salvatorian *"Intercontinental"* Missionfor the India, in Assam … *Not less "intercontinental"* were the foundations in America. Today we continue with the foundation in Ecuador.**

**High and important negotiations:**

In May, 1893 the bishop of Portoviejo of Ecuador, Pedro Schumacher, does a visit to Father Jordan in Rome, in order to obtain missionaries, both Fathers and Sisters for his diocese of Esmeraldas. This diocese had 35.000 km², 23 parishes and only nine priests. It was a very poor diocese, with the people of big religious ignorance and the morality was not what more he was emphasizing. In May, 1893 also the mother Maria of the Apostles went together with other two Sisters to the Latin-American School of Rome to speak with the bishop Schumacher. In his spiritual Diary, it is to see that she was much glad about this meeting. The bishop wanted to have three Fathers and five Sisters since a big apostolic activity was waiting for them. The contract had four pages and 10 points between Father Jordan and the bishop; it was a question especially of the conditions of work and of the economical safety. It was signed in Rome on May 19, 1893.

This bishop, as good German, had benefactors enough, since Germany always has had through the habit to support the missions and the social works in other countries especially poor, that's why the bishop did not hesitate the most minimal thing to promise financial help to this mission, since it was the only form in which Father Jordan might send missionaries. The bishop would be in charge of paying the trips and of providing the means necessary for three Fathers and five Salvatorians Sisters, including the monthly and annual contribution so that they could survive that it would consist of 5000 sucres per year for the maintenance of the Sisters and for the missionary purposes of the Fathers, and also 30 sucres to the month that they might extract of the parochial funds (with what it is confirmed that the parochial funds were exceedingly squalid, since only they might be extracted 30 monthly sucres, and even with danger of unbalancing the parochial arks!) . All this was developing perfectly and without big difficulties until new laws and norms came on behalf of the government of the president Eloy Alfaro who was preparing his liberal conspiracy and who later took that as a consequence, between others, of all the foreign missionaries to expel, included the Salvatorians, with which the population of many regions of Ecuador, remained without spiritual guides during decades, from which still today it suffers.

Like all the revolutions, that of Eloy Alfaro in Ecuador, it had his more and his less. It was, President in 1897-1901 and in the second period of 1906-1911. During his government there was finished the Railroad Transandino that Guayaquil joins with Quito. He promoted the separation between Church and the State. To all that it is necessary to add that it legalized the divorce, he constructed numerous public schools, he restored the freedom of expression, he instituted the right to the lay and free education as well as the civil marriage. It was murdered in 1912 before a new coup d'état. His body was mutilated, dragged by the streets and finally incinerated in the so called *“Barbarian Bonfire”* in the Park *“El Ejido”* of Quito.

Five Sisters chosen for Ecuador, received from Father Jordan a warm recommendation, consisting of that were always living through a big reciprocal and mutual love between them and that were always joined to Jesus’ sacrifice in the Calvary. And so, on August 11, 1893 three Fathers and five Sisters embarked in a ship that was departing from Genoa, Italy, and came on September 18 to Cartagena, Colombia. It was a question of a very young community that they had from 25 years (that is to say newly ordained Fathers), up to more the biggest with 36 years. On September 27 they came to Manta in the province of Esmeraldas. It was a territory of 14.155 km ² and it had 14.500 inhabitants.

Nevertheless a Father and a Sister came very sick to Cartagena (Colombia) of his marine passage and remained there for some months, Sister Rosa directly in the hospital and Father Macario living in the house of the Bishop with the one that began a good relation, since we will see and that it served later to facilitate the foundation in Colombia. At the arrival with the ship a priest was waiting for them with several horses to lead them to the Episcopal city, where they came at 5:30 p.m.; they had passed 47 days of trip.

**The apostolic activity**

In Emeralds and neighboring populations it was begun by a big work of education, catechesis and preaching. They were visiting the families, were writing letters and articles; also they had to direct the parishes and especially exercise a pastoral itinerant service to attend to the whole population in his hamlets, small populations and in any place where they were living. The Sisters directed also the public schools, but it was a too big task for them, in such a way that at once they wrote to Father Jordan, in order that he should send many more missionaries for this poor country.

The bishop was defining the work of the Salvatorians as a work of *“a lot of value and great steadfastness”.* Because of the political difficulties of the moment, the Church had his difficulties, included the bishops and the missionaries, who were always an object of suspicion and even of offenses, of which our missionaries went out unharmed, in such a way that he had to live through experiences of big danger and of fear and they even had to resort to hide and inclusive escape. The pastoral activity of the Salvatorians in Ecuador lasted only two years in this first stage.

On July 3, 1895 the Founder received the news, which was coming from Panama, of which all his members had been expelled from Esmeraldas because of the Liberal Revolution. The Sisters returned to Rome and the Fathers spoke to Colombia to Cartagena. As there they were already meeting the bishop Biffi, once they went so far as to shelter in Cartagena, this one had no disadvantage in entrusting them the parish of the Holiest Trinidad and of Saint Toribio, in the very same Cartagena, as anything provisional until the Fathers could return to Ecuador to Esmeraldas; this is at least what they all were thinking.

But the foundation in Colombia as such, I will narrate it in the next number.

Nowadays, the Colombian Province has re-founded again on Ecuador, being provided with two foundations of the Fathers and one of the Sisters in Quito and surroundings.

**6.2.3 Brazil: Campos-Quatis (1896)**

**I do not know, which was the rhythm of fashion that was danced in Brazil on having finished the XIXth century. But yes I know the rhythm of work, of enthusiasm and of faith that there took with him the first Salvatorians missionaries who came to the country.**

The first tries of be establishing in this country come of 1896. When Father Jordan returned from the United States, in 1896, it was already waited by a famous host, the bishop of Niterói of the Brazil, Dr. Francisco do Rego Maia. This one asked the founder missionaries for his diocese. Scarcely one year after the ministry closed in Ecuador for reasons that we already saw, had it opened a new possibility of ministry in Latin America.

This diocese was provided with a million inhabitants and had only 60 priests.

The bishop was offering some parishes and housing, in such a way that the priests could live in community. The Society did not have to send anything; that is to say that the community might be supported without having to depend on the Society. But, on the other hand the diocese, in accordance with the affirmation of the proper bishop, was poor. How might the promises and his fulfillment be combined, then?

Father Jordan could not decide he only, but, since he has a supervisor on behalf of the Vatican, P. Intreccialagli, he had to ask him for permission, which was not much in accordance with new foundations, for all the debts that Father Jordan had, suspecting that this would represent new debts for the Society. That's why a document gave to Father Jordan. That is to say, that he might send missionaries with the following conditions: a) the bishop should take charge completely of the expenses of the trips of three priests and of a layman, b) to offer them a suitable house and c) to provide them with sufficient means of subsistence, since they might not gain the indispensable thing in the proper department. And he was adding the note*: “if all these conditions are fulfilled I would not put any difficulty to the foundation in Brazil”.*

The bishops can look naturally for ways. Since he could not promise all this, he spoke to the Vatican, to the Cardinal Secretary of the State, Mons. Rampolla; this Cardinal expressed to him the express desire of the Holy Father with which Father Jordan should help this poor bishop. It was what I already was saying you, that the bishops know the subterfuges of the Vatican: and this was the way of that were obtaining the permissions of founding, without having the things sufficiently clear as for the economical thing. At this way four members were destined: two Italian Fathers and a father and a brother from Germany. The bishop received the order of paying the trip, giving them a house and supporting them in what was possible. The bishop not shortly not lazy said to everything yes and that he already would take at once all the missionaries with him. Probably he received the help for the trips of some institution of the same Vatican.

The come to Brazil, and nothing was prepared, the missionaries they had to live in the house of the very same bishop. Also, on the other hand, the missionaries needed a time for *“estudar a língua Portuguesa”* and also to take the decision relating to the place where the first foundation should be established. During this time two Fathers accompanied practically every day the bishop in his pastoral visits to the diverse parishes of the diocese.

Father Jordan, when he was opening a new mission, always worried about his continuity, therefore about the vocations. That's why he wrote immediately to the missionaries*: “what happens with the vocations? When will we be able to open a seminar or a house for vocations?”* This has especially importance, because Father Jordan writes from the bed since he was five weeks ill, even without being able to celebrate the Holy mass.

On April 23, 1897 there was taken the decision to found the house in Quatis and to assume a school of baccalaureate and three parishes. Little by little there were sending more members of Rome, who could take charge of the diverse positions of education and of all the ministries that they were assuming. They promised to Father Jordan that it was a place in that there would be many vocations, that's why he did not hesitate to open another school in Campos, since with it he was already gained for the cause and sent new missionaries for this work.

Nevertheless as it was to foresee, assuming schools, education and all the responsibilities, it was simultaneously to assume big financial charges, in such a way that a report was sent to Rome saying that 3000 marks owed and that he was not having salaries to manage the school, that the school was not giving any profit because it was poor and that few earnings belonged to an internee child that they had opened. For that the Salvatorian community thought about how to solve the problem assuming the fourth parish, a little richer.

With Rome naturally they might not help very much in all these questions, because with the students' quantity that they had to support, rather they were full of debts.

That's why the Father superior, Father Battistini, worried and almost desperate, from the foundation, begins this way the next letter to Father Jordan*: “answering to your letter in the one you says to me that it worries much with regard to everything ours, I must say to him that I also am worry very much with regard to you Most reverend. You are truly a holy and wise male; but I must confess that not only I not understand in this moment your ideas, but I understand his letters either, not even his responses; and if I continue thus soon I will go mad”.*

*“The big works only grow in the shade of the Cross”* it was a well familiar phrase of Jordan; and since we see, in Brazil, the thing was confirmed again and only they could go out forward with big efforts of all the missionaries, asking for help everywhere, living poorly and having to work every person sometimes as if he was two or more persons simultaneously.

In 1901 it began the second period of the history of the Salvatorians in Brazil. In the night from November 7 until November 8 of the same year Father Filiberto Schubert came to Rio de Janeiro in the ship *“Sempione”.* He has order of seeing the possibility of opening in Rio de Janeiro a school with six Fathers; he had neither to accept the proposals of the bishops, who at once, since it was supposed, would ask them to be employed at diverse parishes, nor dedicate to the education to the diocesan seminar. It was so a very clear target: to look for native Salvatorians vocations in the area, to be able with this help to work very much more later in Brazil. Since it was necessary to lodge in the Episcopal house, to a few weeks the same archbishop already asked them to propose the general Superior that they could be employed at their own diocese.

Again without having phone, neither Internet nor the modern means, that bringing his difficulties, that's why the decision of Father Jordan was, that there were deciding the same missionaries who knew the things on the area. That's why September 14, 1912 began officially the missionary activity in Rio de Janeiro. There was constructed a new house that was blessed in 1913 being registered as property of the Salvatorians and that's why it is considered to be the first property of the Salvatorians in Brazil; this house was extended in 1939.

The World War from 1914 to 18 brought his complications, especially for all the citizens of German origin, who should have folded Rio de Janeiro over. But as soon as the war was finished, they could extend again to diverse cities of Brazil, Belo Horizonte, Vassouras and Jundiai. In 1935 the Brazilian province was founded officially, since it had already sufficient members as to be directed in independent form.

**The results of the foundation in his ambience.**

Summing up we can say that so much efforts, sacrifices, and love of so many Salvatorians predecessors, who gave everything best of his same, without saving any type of effort and always living in precarious conditions, is what made possible that the Brazilian province was developing thus. The difficulties were especially as for the language and financiers, as for the health and illness and even sometimes as for ups and downs in the enthusiasm and despondency. The distance of Rome truly was a big disadvantage, because all the important decisions there were slowing very much in came and sometimes it was urgent to decide. As for the financial situations, they were so big that it was impossible to solve them, neither for the founder nor for the Salvatorians of Brazil; they all had to suffer very much because of it until they were finding ways of solution. But let's not believe that these difficulties were crossed only by the Salvatorians, but all the congregations pawned to a missionary work had to suffer and pass for the same difficulties. Truly he had them to decide in extreme circumstances, basing in this way, through his sacrifice, the bases of the future community and of the Salvatorians provinces of the moment; at present there are three Salvatorians provinces in Brazil: a province of religious men and two of religious women; that's why we must appreciate very much the effort that the pioneers did in all that period, really difficult.

**6.2.4 Foundation in Colombia**

**After the first Salvatorian men and Salvatorian women arrived at the coasts of Cartagena, Colombia, way to Ecuador, there to was listened to any volume the rhythm and musician of *“Pollera Colorá ”,[[3]](#footnote-3)* and if it was not of this color, perhaps it was green or yellow or since it shall be, but the music surely there was not missing. Several things surprised the European missionaries at his arrival, since we will see, and immediately they fell in love with Colombia.**

Let's remember that Monsignor Eugenio Biffi, was the one that received that nun and Father that came ills to Cartagena way of Ecuador and that they should have remained there for two months. The sister in the hospital and Father in the residence of the bishop, accompanying him to the diverse ministries for the diverse territories and parishes. Later he was the same bishop the one that gathered some Fathers when they were fleeing of Ecuador expelled by the president Eloy Alfaro and gave them equally housing and work.

The Salvatorians were estimated by this bishop as well as by his successor Pedro Adán Brioschi. He was this second bishop the one that begged Father Jordan that the Salvatorians were establishing definitively Cartagena, Colombia through insistent letters. In December, 1829 Jordan was putting two very clear conditions: that could live in community and that had all that was necessary to be supported of suitable form.

So we can say that to the third one it was the defeated one: from this moment the Salvatorians settled definitively in Cartagena and going forward at the end of the history we can say that from Colombia the Salvatorians they spread Chile (1938), (where only they lasted a few years), to Spain (1955), to Venezuela (1957) and again to Ecuador (1987).

When the Salvatorians came, Cartagena had only 10.000 inhabitants.

**Foundation of the house of the Trinidad.**

On May 3, 1829 they departed for Colombia three fathers and the Scholastic one that scarcely had done the profession. On May 25 the house of Cartagena was founded officially. For 21 years this was the only house of the Salvatorians in Colombia.

The chroniclers say that *“not everything was roses and flowers”.* And, *“because of the language, the climate and the customs so different from the Caribe, because of the weak economy and a stage of so big and difficult work, since the whole territory was without electrical light, it was unhealthy, he was lacking aqueduct, and there was populated* - continues the chronicler - *by persons of color and mulattos, with barefooted and half-naked children, narrow streets, impassable ways and an unbearable smell”.* The parochial and missionary activity, as well as the economical conditions, they were suggesting to initiate some another type of work. That's why the Fathers expanded also to all the surroundings of Cartagena.

The chronicler continues narrating that *“almost always one person did to the work of two, three or four persons. Sometimes they had to live dispersed and of outlying form, without money, without books, without subsequent permanent formation, resisting in adverse conditions, difficulties, obstacles and illnesses”. “They delivered his life in order to create a religious conscience through the education, order to announce the eternal truths, and the announcement of the crucified Savior; with the protection of the Queen of the Apostles they were teachers of confidence in God, pillars of prayer, and his force majeure was a merciful kindness as the founder wanted. They constructed churches, chapels, houses treat them, schools and schools; quite for the God's glory and for the salvation of the souls”.*

**The relations of Father Jordan with Colombia.**

The founder, who understood Spanish and was writing in this language, loved very much his foundation in Colombia, continued with interest and constant worry his steps, the first contacts and motivations, the idea and the achievement, the expeditions and the means, the necessary personnel and his financing, where they were living and how they were working, trying to face and taking diverse decisions. In this there helped him very much naturally Father Buenaventura Lüthen, who was his right arm in Rome.

**The result of the apostolic activity.**

The bishop was writing in 1899 to the General Superior, *“that the Salvatorians are very busy with his work and that they take it forward with big zeal and that at least six priests would be necessary for all this work”.* Not all the members were adapting themselves with the same facility, that's why an exchange was suggested with the members of the United States. But the archbishop of Cartagena told that the situation was so precarious that it was not possible to take charge of the trips, and even that the economical matters were worsening of such a way, which from now on perhaps might not even take charge of the maintenance of the Fathers.

Finally there was formed the trio of the Fathers Firmus, Macarius and Patrician. These lived in big poverty, which truly they did not scare and really they always took a deep love for his new land. From Rome recommendations were coming; that is to say through that Father Macario had to live together with the community not only and isolated and that for long missionary trips should receive special permission. So much it is so, that May 11, 1907 it came an order of Rome that Father Firmus had to return to Rome for not having respected these norms, breaking the vote of obedience.

Father Pancracio Pfeiffer carried out the first official visit on behalf of Father Jordan to the Salvatorian community of Cartagena. And this trip of him was very good, since he opened the way for the sending of futures missionary for the work in this area.

The Salvatorians that went so far as to be employed in Colombia at times of the Founder were all foreigners: in whole 54 of whom one was Hungarian, different Austrian, three North Americans, and rest of Germans. And they all collaborated together in good of the pastoral one, obtaining good results. Many things could be carried out only with the help of many friends and benefactors that they had.

And the always flowery Colombian language, finish the chronicle with*: “there were planned the molds to be continued in the future for many persons in order to follow the lead and the Christian life imitating the Divine Savior. There always remained this model heredity and this “important stone” of all those predecessors, glory for the future apostolic generations of the Society of the Divine Savior: several Salvatorians, worth children of Father Jordan, were invited to continue the traces of the apostles”.*

At present the Colombian Province has approximately 60 members, Colombian all of them, and there are extended on several parts of Bogota, Cartagena, Cali, Medellin, Manizales, Bello, La Estrella, La Union and Bucaramanga. It exists also a similar number of Salvatorian Sisters and more than 200 Lay Salvatorians.

**VII.**

**LAST YEARS OF JORDAN**

**And**

**HIS**

**HEREDITY**

**7.1 THE SUCCESSION OF JORDAN**

**Our history is coming to his end. It is sure that you will like to know something about last moments of the life of Jordan, and how was his succession prepared and carried out. It is the object of these lines.**

**The third general chapter**

It turns out to be, that on the occasion of the First World war 1914-1918, all the young people Salvatorians Germans were called to the army. In Rome only remained the members of the Generalate, but, later, also they had to leave Rome. And as German citizens, they sheltered in the neutral Switzerland, in our school of Fribourg. Before going out, Father Jordan had to arrange his passport and for it they did to him a photo in the patio of the Mother House, who has survived, and gives us the idea of how was he in this moment. From May, 1915 the school of Friburgo turns into the head office of the Salvatorian government for motives of the war. The Mother House remains empty of personnel and she is delivered in custody to Santa Sede. This had some advantages: nobody had to remain to take care of the walls; the activities of government could be continued by certain normality in Switzerland; and also, thus, the Mother House of Rome, previsibly would not be taken control by the government, on having belonged to the Vatican. Later it brought with equally a different consequence: on having returned the house, the Vatican asked for everything what there were the courtyards and a wing of the building to construct diverse and dicasterys. For those who know Rome, it goes about the left part of the completion of the Via Della Conciliazione, earlier to enter the Vatican, where the bookstore Ancora is. But a thing for other one, we all go out winning.

Father Jordan was writing in his Spiritual Diary in this moment*: “Have confidence in God. Yes, oh omnipotent God; in you I put all my worries; in you, oh Lord I have waited, I will not be confused eternally”.*

It was appearing to a dilemma: Father Jordan due to the age and especially to the worries it was too damaged, but they all respected him and, at first, they did not want that he will stop being a General Superior; but on the other hand it was necessary, and more with the circumstances of the war, to have an efficient Generalate. That's why they entrusted a father major who was reporting all this with Father Jordan. He was certainly a little scrupulous and he did not want to feign ignorance easily of his responsibilities, but it understood at once the question and proved to be ready to resign from this charge.

It began, then, the third General Chapter on October 8, 1915 in Fribourg. It was presided by the same father Clemente, Carmelite barefoot, that had presided at the previous Chapter with so much success. After praying with the invocation to the Holy spirit, the first one that intervened was Father Jordan, announcing that he was resigning from the charge, and that they were not thinking to re-electing him. This caught some for surprise, that's why the session was interrupted in order to be able to converse in the corridors on the positions to take. The solution was easy: Jordan would leave as Father Superior General Honorific but there would be chosen the new one, to who, at the moment, one would give the title of General Vicar, but there would be who would take charge of effective form of the government of the Society of the Divine Savior. All the votes relapsed into Father Pancracio, the less one into Father Jordan and one into target. With such a unanimous voting, it is understood that they all remained satisfied and the Chapter was continued, already having a new General Superior. Pancracio was 43 years old and Jordan 67 in this moment.

Father Pancracio always informed punctually about the most important decisions his Founder, but since it is natural, to the old people not so suitable news always are hides. That's why Father Jordan, with good humor, often, after receiving diverse information, was saying simply*: “I understand already!”.* It was a question especially of problems related to the World War and his consequences for the diverse communities in the whole world, especially in the mission of Assam, where, since we saw, all the members should have gone out, questions on the admission of new candidates and the general development of the Society.

Father Jordan devoted himself especially to the prayer and to write many letters, which survive, always cheering other persons up, even when he was sick, and it could not even celebrate the Holy mass, was always asking for the others, especially if it was known that they were delicate of health.

Several pages or new regulations were to proved in the General Chapter for the future trough four diverse commissions, but we do not enter it for not being of interest in this moment.

Father Pancracio remained as General Superior for 30 years, with another character very different from that of the Founder; it was in everything very organized, more rapid in the decisions that Father Jordan, constant and of kind, but hard character, simultaneously that very illustrated and of big knowledge. In order to announce the diverse thoughts, ideas, regulations, proposals, etc. he began to publish a Salvatorian chronicle, which still exists with the name of Annals, where he and other Salvatorians were publishing on the most diverse topics of the religious life. Many of his articles, in refined German, and with abundant appointments in Greek and Latin, they have been published in a book that we already have translated into Spanish andis entitled *“Exchange of ideas”* and that has more than 400 pages, transmitting us many aspects of our charisma, as well as traditions of the moment.

Some of the last notes of Father Jordan in his Spiritual Diary are*: “Pray without intermission with the maximum confidence. Never do yourself to discourage”. “Always listen to the voice of the grace and follow her in spite of all the difficulties”. “Quite always all for love to God”.*

His mail, big as did remember, was more or less of this tenor*: “Of any heart I wish you and to all my dear spiritual children the happiest Paschal and great holidays thank you in the Lord; health, peace, patience in the ordeals, big confidence in God, holy life and after this life, the glorious resurrection. The ordeals happen rapidly but later the Easter comes. The telephonic call of Father Próspero and of the brother José they have thrilled me very much. That God's will do. Let’s always trust in him}, our very loved Father”.* (Letter to Father F. Moonen).

When it was 70 years, June 16, 1917, he sends a small circular letter to the whole society, in response to many congratulations that it had received from the whole world*: “The most dear children: my deepest gratitude, for all the beautiful gestures full of piety, congratulations, etc. on the occasion of me 70 birthdays. The Divine Savior rewards them abundantly for this and grants to them the grace of aspiring increasingly to the holiness. That adorns them with all the virtues of the good religious one, of a real Salvatorian, and does them an instrument adapted in the hands of the Divine Providence. I greet and bless all of heart. His spiritual father who loves, father Francisco Maria of the Cross Jordan, SDS, General Superior”.*

During the year 1917 his health was worsening, especially the veins were calcifying, as well as it was progressing a tumor in the stomach. The pains were stronger and stronger. The brother nurse had been called like welded for motives of the war, and in house it was not possible to attend to him appropriately. He had enough ups and downs in the health and often it could not even celebrate the mass, but he never stopped receiving the communion of the patients.

On May 28, the chronicler noted down*: “Today the Reverend father has received from the canon Schönenberger, parson of the near parish of San Moritz and to proper request, the Extreme unction, in the presence of the whole community”.*

In August of 1918 was taken to the little hospital of Tafers, in Switzerland, directed by the Sisters of the Charity.

It was a question of a small hospital for patients and major persons and without economical resources. For the sisters it was an honor to receive a personality like Father Jordan. And he felt very good between the poor. The sister superior tells between other things, that on the occasion of the visits that were doing him, he usually counted enough on his activity during his life; and that especially he liked to stress like the Providence it had always helped him in everything the needs; and he was not getting tired of advising all to have full confidence in God.

Already in another occasion I commented on several details on the death of Father Jordan, now only I want to remember that he died in God's peace and surrounded with the sisters nurses and of several Salvatorians on the eighth of September, 1918, holiday of the birth of the Virgin, at eight o'clock in the afternoon, commenting on the presents*: “a saint has died!”.*

**7.2 THE DEATH OF JORDAN**

**When one speaks about *“heredity”* all they think immediately about goods, money, possessions … But when it is a question of a Founder, the spiritual heredity is over everything, so if one is careless, with a Founder so loose and entrusted in the Providence as P. Jordan, what one might be rather there would be abundant debts.**

**The funeral:**

*“My Jesus, I love you; do quite all so as God want it; God is so good for me; that his will shall do”.* These were the last words of Father Jordan before dying.

His corpse was exposed to the veneration and many people of the surroundings they passed to visit him (let's bear in mind that died the 8th and was buried on September 11), the authorities and the bishop took part in the funeral; they all were considering him as saint. It was buried by special permissions inside the Church of Tafers, Switzerland. Nobody approached the mortuary bed only for curiosity, but truly for veneration towards the founder; nobody was invited to make it not direct not indirectly; it was a spontaneous fact.

Some articles appeared even in the local press. I quote*: “on September 11 a God's man has been buried in the parochial Church of Tafers, in the presence of the bishop of the diocese and of a notable number of priests, in the real sense of the word, simultaneously that founder of a religious order: Francisco of the Cross Jordán. “*The funeral praise ran in charge of the local parson, characterizing it as a man of virtues and of big holiness. In the ceremony 19 priests of the surroundings took part, nevertheless of the Salvatorians, because of the war, (we are in 1918), only eight fathers and two brothers could take part. Of the Salvatorian sisters it did participate not any since they in this moment did not have any foundation in Switzerland, but yes 30 sisters of the Charity took part.

In the moment of the death of Father Jordan, the Society had developed very much being provided with 57 foundations, 25 of the male branch and 32 of the feminine branch of the Society in three diverse continents: Europe Asia and America. Truly the Superiors thought in this moment, that although it was buried in the central ship of the parochial Church, nevertheless in the future it should be transferred Rome to the cemetery where there were resting the rests of some other Salvatorians, especially Father Buenaventura, noting down the following expression*: “likewise in the life they were so close, in the death they must not be separated”.* In fact in 1956 the rest of Father Jordan were taken to Rome, but not to the cemetery, but to the Mother House situated in Via della Conciliazione.

**Letters of condolence:**

In a few days about 225 letters of condolence came to Father Pancracio Pfeiffer, coming of the most diverse latitudes.

The Secretary of the State of the Vatican sanded to Pancracio the following note*: “Father Pancracio Pfeiffer, General Superior of the Salvatorians in Tafers (Switzerland). The August Pontiff takes part vividly in the pain of the religious family of the Salvatorians because of the felt death the founding father Francisco Jordán and the gives of heart apostolic comforting blessing. Cardinal Gasparri”.*

We cannot contribute here everything of the testimonies but yes recall a pair of them. The archbishop **Väravy** emphasized that the founder had been demonstrated *“as a main wise person, in his life it had been the whole event here in the ground simultaneously that a consolation for all his Society, guaranteeing that he would be from now on the protector and the employer before all the requests of his spiritual sons and daughters”.* This archbishop augured and wished them in every member of the Society always to give him the same spiritual wealth’s of the founder and of a very living form, especially the confidence in God, and always to support his spirit.

**Dr. Augusto Steiger** said*: “I will remind with great pleasure to Father Jordan when I celebrate the mass. He for his part, already sharing the celestial beatitude as reward of his rich life of work to the service of God and of the Church he will beg the protection and the God's blessing for his foundation and for all his children”.*

Of the parson of Ottobeuren, **Johann Walter we** emphasize*: “… it is edifying for all, to be joined by a priest so enthusiast and so adorned on behalf of God as for the progress of the kingdom of Jesus Christ in the ground. I imagine in the heaven to the pious priest, who so much loved the Divine Savior; because it is impossible for me to think that a serf of so special and so jealous God, and that has been employed so much at his life, which he has fought and suffered for the heaven, should wait before the eternal doors of the beatitude. ”*

The general Superior of the Jesuits P. **Dedóchowski**, augured Father Pfeiffer*: “happy that one that has sacrificed all his life in a disinterested activity for the Divine Savior and for his Church; it is already probably joined to for the whole eternity, and we will always remember it on having celebrated the mass, in case his soul to the needed still of our help. Powerful intercessor in the heaven for his Society, in order that there spreads and gives testimony of the divine Savior up to the limits of the world”.*

Also many condolences of civil authorities came, showing his admiration for Father Jordan, his gratitude and the appreciation of having enjoyed his friendship.

Of between the Salvatorians equally there are some excellent testimonies and I want to emphasize that of Father **Josef Bermiller***: “the venerable father took with big honor the name that he chose - of the Cross - for many years. His Cross was certainly rather unknown and I always had the impression of which very few Salvatorians understands all his nobility. There occurs to me the period of my novitiate, which notes I found recently. I felt very sick and very badly so much my physics as spiritually during a long period, doubting if it would manage to finish well the novitiate. I was praying very much before the statue of the Holiest Virgin. More dull when I was feeling, I listened clearly to an interior voice that was saying to me more or less the following thing: if you want to become a real son of Father Francisco of the Cross, you must take patiently also Cross, like he takes her and during your life you cannot rest on another thing than on the Cross. I deeply ashamed and humiliated in this moment, I added in my notes, that I was not wishing more that the good God liberated me of my cross. I must say that I self felt surprised on these reflections, since only one takes as a model the canonized saints and not the alive ones, but from that moment I understood much better the Cross that the reverend father was carrying and always had a big veneration towards him. Truly we have now a big mediator in the heaven, which represents all our interests with inspired eyes without escaping noting at all to him, not even judging already of merely human form. That rests in peace”.*

Very near are also the words that Father **Paulinus Wróbel** wrote*: “the death of our good father has upset me very much. Now I realize how much I have loved, and how nearby I have been to him. It is not precisely a miracle, since I had the biggest luck that of living close to him in Rome. His confidence in God, the dedication to fulfill his holy will, his fiery zeal for the souls were really inspired. I saw him celebrating the holy mass with big building or praying in front of the holiest Sacrament. I must confess that often I entered of incognito the chapel when the reverend father was doing the adoration to the holiest, in order to build me and to stimulate myself towards the perfection seeing this touching example. I do not doubt ever that he is a saint and that we soon will see him on the altars. Every day I pray for this intention, and I ask even for his intercession for my needs. I see it certainly very near to the spirit of the Mother of the Savior, whom so much love had in life, praying for us his children …”.*

**As summary we can say the following thing:**

There were great the persons who sent his condolences: representatives of the ecclesiastic and civil authority, diocesan priests, as well as representatives, hard-working of diverse congregations religious, diplomatic of printing, friends and benefactors of the Society, as well as teachers and some ex--Salvatorians as well as numerous spiritual sons and daughters of Father Jordan. Almost they all express the conviction that Father Francisco is already in the heaven, and even of that we take need for the prayer more as we ourselves that for him and even that now we have a big mediator. They emphasize his form of life, his testimony impregnated always with struggles and pastoral sufferings, his continuous and disinterested sacrifices: on this base it is as his virtues grew and even his holiness. But his loss is not anything catastrophic, but it will be a motive of a new flowering.

Because of the war it was difficult to spread the news, in such a way that many Salvatorians found out about his death only several months later.

Between the principal virtues of the Founder the following ones appear in these documents: his life dedicated entirely to the service of the Divine Savior, his zeal by the souls, his apostolic fervor, his sufferings and sacrifices supported heroically by him, his continued work for the diffusion of the God's Kingdom on the earth, his life of prayer, his Eucharistic piety, his Marian devotion, a big love to the neighbor, an excellent worry and taken care by his spiritual sons and daughters. Two particular features of Father Jordan were emphasized: having lived of a truly heroic form during his life through his by-name *“of the Cross";* his unbreakable confidence in God, mentioned so repeatedly in these notes of condolence, and that he was for many people an incomparable model.

**WORKSHOP**:

The P. Jordan faced the death with a big peace and simplicity. How do I prepare myself for the definitive meeting with the Lord? How do I accept the death of dear persons?

It is a fact the big violence that reigns around us: many violent deaths. Does this worry me, and how much, or only if it affects me directly through some dear person?

As we have seen in the documents, they wrote each other very good things of P. Jordan on the occasion of his death. Can we sum them up briefly? What would be said about me, if I should present myself before the Lord?

**7.3 SPIRITUAL AGREEMENT**

**Between the aspects to stand out in the heredity received from Jordan, we must emphasize his *“agreement with God”.* What? How? When? Is it possible to compromise with God? Will not be it certain arrogance even opposite to the holiness to assume an *“agreement with God”*?**

**The Bible:**

In the Bible, to speak about agreements, it is very common. Already from the first pages of the same one it is possible to read on the God's agreement with Adam, whose sign was the tree of the life; the agreement with Noé, whose sign was the Rainbow; the agreement with Abraham, with circumcision and the agreement with Moses, with the Paschal lamb for the conciliation with the people*: “I have closed an agreement with them ... took you as my people and I will be your God”.*

These and other agreements were going and preparing to the AGREEMENT in strict sense of God Father with Christ. This one is prefigured in Jesus’ baptism in the Jordan and is fulfilled in the delivery of his blood in the Cross.

In the Biblical agreements, he is God Father who takes the initiative and the people is the partner of agreement*: “I am your God, and you will be my people”* (which leads to certain attitudes and behaviors on the part of the people as compensation to the benevolence and God's compassion). Often one speaks in the Writing that the select people has broken the agreement with God*: “They have not maintain the agreement with me”.* The Fathers of the Church allude to God's agreement Father with Jesus, to whom every Christian is tied*. “The agreement that has closed with us the Holy Spirit, it is not necessary to take it lightly”.* In the marriage carried out as Christians, the holy Fathers saw a contract that updates that of God with Jesus and with it with the God's people, the Church. Also the state of the monks was considered to be an agreement; to be inscribed in the list of the monks. Of the same way it reminds a Spanish council not to lose the agreement of the virginity; that is to say not to be an unbeliever to the Votes. Since a young woman dedicated to God is tied to his celestial husband by the force of his If to the agreement of the chastity. San Agustín speaks about the *“agreement of the daily prayer",* with which he thinks simply about the prayer of Our Father*: “Forgive us, as we forgive”.*

As well as the man can compromise with God, of the same way he can *"compromise"* without God, or against God: To carry out an agreement with his enemy, that is to say: with the Devil. In the Middle age and even in the Contemporary there has remained alive in the people this counter-agreement (I compromise with the devil, since there speak for example the poets Fausto, Frietz and other writers, to part of many cases that we know in the daily life, with terrible practices, even of human sacrifices).

P. Jordan understands the agreement as something personal, as what God can wait of the baptism of every Christian, and in particular of him, to which P. Jordan commits itself of a festive form and up to the last consequences. The agreement is personal, writing in his spiritual Diary, and it is not thought so that others should act of the same way. It is a way of relation, personal closeness and God's experience. Truly in it there is an example, and spiritual heredity, for all of us, although he did not look for it expressly; but we can learn of this experience and deep relation with God. Truly, say specialists who study this moment and others of the life of Jordan, which talks each other about a deeply mystical man and about big personal relation with God.

**The text of the agreement: [Look for original text in English in the Diary]**

The original text written in Latin, he says the following***: “Today, on the 1-11-1891st, Holiday of All the Saints did to itself this agreement between the Omnipotent one and his negligible creature:***

***1) The mentioned creature is delivered forever and forever to the Omnipotent Creator.***

***2) The creature is sick and he{she} will return to his creator everything what the Creator has given to him, it gives to him and it will give to him.***

***3) The creature, trusting with all his forces in the help of Almighty God, not in that of the men, submits to his Power to the entire world, that is to say, all the men of the present and of the future, so that they meet him, love him and serve him and this way find the salvation.***

***4) The creature induces also to the irrational creatures to the service of Almighty God.***

***God, who inspired me his will, helps me also to his fulfillment.***

***The creature waits confiadamente of the Almighty one, for the merits of N.S. Jesus Christ and for the intercession of the Sma. Virgin Mary, you are thank you:***

***1) The Creator will provide to his creature of a big holiness, and especially of humility{humbleness}, so that, if possible, it is an appropriate instrument of the divine Providence, fulfills faithfully the engaged thing and, after this life receive him in the eternal happy moments.***

***2) The creator, in his omnipotence, will be present also at his creature with strong arm so that it could fulfill his promises. ”***

Next to this text there Jordan was putting diverse dates, in the posterior years, which indicates that the agreement kept on having validity, which lived and was through it truly a living goal in his life.

**His significance:**

This agreement, since we can appreciate, has two axes; one the fundamental relation between God and his creature redeemed through Jesus Christ, and other, the obligation that hence becomes detached to abide fully and completely on his part to the agreement of Jesus Christ with his people and even with the whole humanity. Since in Jordan the word of the Apostle finds an unspeakable resonance*: “Since, one is God, one also the mediator between God and the men, the man Jesus Christ, who offered himself as rescue for all”.* And so, we have in this agreement, like Jordan announces it, the element that supports completely his life. Supported and pushed by this foundation, it can and has to be thrown to his apostolic task.

The young Jordan, by means of this written reflection, is delivered completely to the Creator; all his life is for, since he recognizes him, it loves him, wants to serve him, and wants to dedicate all his life for. It is an act of gratitude for God, whom he wants to return everything what from Him received had, delivering his life to the God's cause and for the good of the humanity. And hence, truly, of the God's experience, there arises the idea of joining arms, of founding the whole movement (today called Salvatorian Family) for to devote itself to the announcement of the Gospel and to announce the Savior.

The agreement is inclusive, since it includes the whole nature, the whole creation, even all the irrational creatures; they all must serve the Lord, and any creature must be respected through the human; they all must be partners of way until the whole creation is summarized in Christ, as says San Pablo.

In all his delivery, in all his ministry, he always waits, naturally, for the God's help.

Good heredity, certainly; truly better than a lot of many dollars!

**WORKSHOP**:

Sum up, with your words, the heredity that transmits us Jordan through the experience of his agreement with God.

Surely you have discovered that it talks about a very intense experience of God, almost, or without almost, mystique. How is my experience with God?

What do I expect from God, what I’m waiting of me?

What does he expect from us as group, as community?

**7.4 SPIRITUAL TESTAMENT OF JORDAN**

**[Take the original text in English!]**

***“ To all the brothers, presents and futures: a greeting and my blessing! P. Francisco Maria of the Cross announces with this writing to his spiritual, present and future children, his last wish:***

***1. a perpetual heredity Is for you***

***the confidence in the Divine Providence,***

***that always nourishes you provisionally***

***as a kind mother.***

***2. I leave You as{like} heredity, perpetual poverty***

***as{like} a beautiful treasure, as pearl,***

***of which{whom} God will ask you for accounts***

***the day of the judgment{opinion}.***

***3. Put only in God all hope and confidence;***

***he{it} will fight for you***

***as a brave hero of war.***

***4. : Moan of you if you put your confidence***

***in men and wealths!***

***5. Be always real and faithful children***

***of the holy mother Roman church;***

***teach{show} what she{it} teaches{shows},***

***believe what she believes,***

***and push back what she{it} pushes back.***

***6. Love you some others in the Holy Spirit,***

***and that your love is known by all!***

***7. Be conscious of how much I have loved you,***

***and desire that also you***

***love each other some others.***

***8. Sanctify you,***

***grow and multiply you all over the world***

***up to the consummation of the times***

***in the name of the Lord.***

***Amen. ”***

P. Jordan noted down in his Diary*: “From February 8 until March 25, 1897: I have been sick”.* Will it proceed of this moment what we know as Spiritual Testament? We do not know it, but it is very possible, and if it is not like that, surely that he wrote it during any of his illnesses. Truly it was not written in his final days. The so-called spiritual testaments like that are usually written with enough anteriority to the death of the person, like for example that of Pablo VI or the draft of Juan Pablo II.

Yes it is a question truly of an original writing of Jordan, impulsive, untidy and stressing the same on what he was always insisting and personally he was living. Truly it could be a draft to write in the future a Spiritual Testament, since we see that they have done many personalities, lately the same Juan Pablo II.

Much does not need lucubrate/investigate to recognize here first of all the proper confidence of Jordan in the Divine Providence, of which as logical consequence comes his way of living through the poverty and of recommending her to the others.

He continues this conductive thread: the Providence is like a mother; the poverty is a treasure; hope and confidence in God who repeats and stresses by means of the malaventuranza [unhappiness] of the following paragraph; love to the Church; love from the ones to the others; as Jesus and Jordan have loved us, we have to love the ones to the others; sanctify you, grow and multiply you.

The reference to Biblical texts is clear, and they are easily recognizable; in another place I have affirmed that his mother language of Jordan was the Scripture.

Here all his spiritual and apostolic worries are gathered.

**WORKSHOP**:

What heredity am I going to leave to our world? What will be my testament, writing or not writing?

**7.5 OTHERS WILL COME …**

*“Oh Jesus, I love you! Oh Jesus, I love you!... Many people lost the patience and stopped in the half of the way. Persevering is finished with finding a solution … The good God will do all well. Others will come and having our sufferings present, they will continue our work ... should have confidence in God! … My God, blesses all my children. Strengthen them, teach them to fight and do that they all are holy “*(Words of Jordan in his last days)

I have seen several attempts of summing these words up by means of a truncatedphrase: *“Others will come … and will continue”.* No manipulation bigger than this one of a text, if it is not pondered inside his context. Let's see:

Selected this way this pseudo-phrase, it can feed for the one side many feelings of false hopes and for other even the justification of stagnation and un-commitment (what san Pablo qualifies like to deal in not doing anything *“of profit ”*).

For some it can mean a *“big confidence in the Providence”*, to the effect that she does everything as for the vocations it, believing in a power of call for the mere name of Salvatorians or of being a religious group or congregation. Nothing more false, especially when we see in Jordan and in other men of faith how they wore out in his delivery, in his community life, in the time dedicated to the dealing with God and in the forces that they dedicated to spreading and announcing his work (that of God) with magazines, personnel and all kinds of means in general.

But it is not a question of judging here anybody, oh my God, but of seeing the real sense of the complete phrase, and that cannot be extracted of the context of feeling general in the whole life of Jordan. Let's analyze the phrase on parts to facilitate his comprehension:

*“Oh Jesus, I love you …!* That part remembers the central thing in Jordan: his love to God centered on Jesus, and a fundamental option, the principal one in his life. It is significant that repeats the phrase with naturalness, as a prayer and to remind it to himself, and to base any other speech only on this fundamental attitude through that he lives. Anyone who wants to keep on reading and living through the rest of the phrase must begin equally somewhere here. If I do not take a decisive love as response to the love that I have discovered in God towards me, any other determination or commitment it can be a superficial one or a response to me himself and not to God. *“Jesus, I love you”* then*,* first of everything in my life.

*“Many people lost the patience and stopped in the half of the way”. It* reflects the experience of Jordan of having invited so many persons for the announcement of the Gospel and who did not persevere: religious, religious sisters and Laypeople. He does not judge, but he states. What a lot of times he was insisting personally the young people on the God's experience and on the need for the prayer, not only of word, but with his example and with the practice! All the, not Salvatorians, testifies to have seen it, for example, in the chapel of the Holiest of San Pedro, in prayer and abstracted completely forgetting of running the hours and of this world! Jordan he is sorry, certainly, that many people *“lose the vocation”,* but on the other hand we listen to him to advise*: “those who do not serve, shall go out as soon as possible”. He* does not want religious at all costs, but those who are really directed and centered on the God's experience, wherefrom everything else has his origin. But this is the whole learning, and he needs time and dedication! This learning of the love and delivery does not come to God only, it is not automatic, that's why it is those who remain on the halfway, about which he so much is sorry.

*“Persevering one finishes with finding a solution …”* Now if I understand that he speaks especially on the moments of the crises and difficulties that come to all, and to him also. We can verify it in his Diary and how he prays to God and his holiest Mother in these moments, and we know how he places messages in the hands to the small statue of his table. We know of the big difficulties in his personal life, in his way of discernment, and of the enormous difficulties in the movement that he is creating. But this is his personal experience*: “in You I have waited, I will not be confused forever!”* Any difficulty has a solution and God always helps and he is next to one. The personal crises lived with faith and perseverance, are an occasion rather of strengthening*: “the big works grow in the shade of the cross”*, and other texts seemed that he has lived intensely. In these circumstances it is a question of living through the faith and of sticking to the prayer and confidence in God; it is not a question of persevering in a way when one sees that his course must be different, since in this case it is a question of following only God for another way.

*“The good God will all well do”.* Thinking about the crises overcome in his life, and especially, about this case, in the community difficulties overcome as movement and as congregation (let's remember the attacks of the German press, the difficulties about the missions and about the new labor camps …), now in this phrase I see a worried Jordan positively for the future of his congregations and movements. He already neither scares the past, since it passed and already was overcome excelled and positively, nor faces the future with desperation: it is a thing of the good God. There is a note here -at least in A Major- of confidence in God over everything. All good will do it.

*“Others will come and having our sufferings present, they will continue our work…”* In this ambience of confidence in God and in the future, it is when Jordan throws this prophetic phrase -although not so prophetic, since it is so logical for a God's man, who is not an announcement, but a simple confession of his normal everyday- of that others will continue his (and ours) work. *“Others will come”,* truly; it is not on his part one riddle, a puzzle, but an assertion. The intermediate part of the phrase has been suppressed often, perhaps for briefness or for facility to place it under an image, but it is essential*: “… and having our sufferings present …”* which is speaking not so much about if the proper sufferings of Jordan have been great or small, but on the need for the continuity, about the tradition, about pursuit of the inspiration and about the charisma, which Pfeiffer and others were calling the *“Spirit of the Founder ”,* that is to say: that continuing the work cannot be out of the proper charisma, copying of others, inventing something new, but as well the Council Vatican II said, returning to the sources of the Gospel and of the founders for a renewed church. Any looking at another side in search of mere innovations is discarded in this text, since what it attracts is an experience full and convinced in the faith through the proper charisma. Persons who fulfill these conditions, they will certainly continue truly our *"work"*, which certainly stays in suspense points and in singular. Since the work is one, and there are no works as such that can be checked and changed or suppressed, it is already even necessary and indispensable to renew, to suppress, to reinvent or to evaluate as they say our constitutions. Only this way a work as this one can exist, without the danger of which each one defends and loves his own activities, -not his works - that is to say the work of Jordan and of God.

Pardon, I speak of not to cut phrases and I have cut her, let's observe that it continues with small letter*: “have confidence in God!”* Yes, so finishes correct the phrase. It is more of the same. It is the same and only one, rather. The rest surround concerning that: let's trust always and in any circumstance in God and not in us or in the number or capacity of the members, the Good God, I am sure, shall do all well.

And with this confidence it is with the one that now ends, without speaking to the present confreres or that in the future read these thoughts, asking them to work very much, to be strong, to look for many vocations …, but*: “My God, blesses all my children. Strengthen them, teach them to fight and do that they all are holy”.* It was logical: for what were we going to wait? It is not anything rhetorical, but natural. If it begins with the confidence, faith and love in God, to Him is whom he asks for the future, more than to his followers, whom he neither meets nor even does known how many they will be, not with how many generosity they will be employed at the vineyard of the Lord. Not that he distrusts his followers, certainly not (Neither I when I try to create certain questions!), but he trusts that everything will be fine in any case, on the condition that we enjoy the God's blessing, that we learn of Christ to fight and not get weak, and that we become holy in life.

I would like concluding, without comments, adding simply a blessing phrase of Jordan, which it notes down in his Spiritual Diary on May 6, 1886:

***“The blessing of almighty God, Father, Son and Holy Spirit descends on you, He sanctified you strengthen and multiply you like the sand of the sea and the stars of the heaven up to the consummation of the centuries. Amen. “***

**WORKSHOP**:

Although it seems contradictory: really it is not so decisive if there are so many Salvatorians in the world … but if really we accomplish our mission to announce the Savior. Do you pray for the vocations, it is prayed in your community? What is your hope on the future? - He looks for a Power-Point Presentation in the Venezuelan Web on this topic.

**VIII. SPIRITUALITY**

**8. “REREADING OF THE SDS SPIRITUALITY**

**FROM THE REALITY OF LATIN AMERICA “ [[4]](#footnote-4)**

*“There is diversity of charismas, but the Spirit is the same; diversity of ministries, but the Lord is the same; diversity of activities, but he is the same God who acts in all of them “*(1 Co 12, 4-6).

First at all I will remember and clarify the terminology. For it let's look at the following scheme:

|  |  |  |
| --- | --- | --- |
| **1. CHARISMA** | **That goes to:** | **1. CONSECRATION** |
| 1.-Generous and spiritual gift on behalf of God to persons, for the building.  2.-The charisma of the founder or founder women cannot be identified by the *"work"* that it carried out, answering to the needs for his historical moment. The charisma is a living gift; it is the breath of the creative Spirit to the service of a dynamic history, which will never be a simple repetition of the past. This vital force, this spiritual energy must be open, be personified, adapt themselves to the times and to the places, to the socio-cultural contexts and to the needs of the people and of the gents.  The charisma of the religious life is neither a program nor a rigid structure. It is an energy that sprouts of the Spirit, the force of a life destined to communicate. A dynamism that incorporates the religious one, and in our case to the layman, to a family provided with a special gift of the Spirit for a specific mission in the Church. | Naturally that we are dedicated to God by the Baptism; but in religious live it materializes by means of the Consecration to God through a certain inspiration that leads you to specifying it in a certain order or religious community.  - I document *“Our Salvatorian Mission”,* where he speaks of that: The Salvatorians, we are called *“to follow Jesus Christ, the Divine Savior, living in community inside the universal Church, facing an apostolic service - “*  C. 102 *“Christ urget us, as well as to the Apostles to embrace a life of entire consecration to God.”* |
| **2. SPIRITUALITY** | **That in our case is lived in:** | **2. COMMUNION** |
| In essence the spirituality is an intimate and transcendent phenomenon, which has to see with the Spirit, which is vital since it has to see with the life or death of a community, since it is discovered in his ways of living and since it corresponds with our way of specifying of living through the charisma, it is also a source of motivation for our mission and search of meaning in the life.  The spirituality might be understand as the personal experience of interior peace provenience of a real relation with God, who influences and organizes the relation with the most nearby (community, family), and who through a *“smell of holiness”* gives meaning to the life (being a ferment for her). | The spirituality has a lot to do with the relation with God, with the Spirit, but in our case we have been called, and have chosen to do it in community. To living spirituality it correspond a living communion, to routine spirituality it correspond a routine community …  **I document*: “Our life in apostolic community ”*** |
| **3. PURPOSE, goal, targets** | **That materializes in:** | **3. MISSION*: “Ways and Means ”*** |
| We have always spoken principally of:  *“ To announce the Savior ”*  With all the *“Ways and Means”.* | The works that we do, if possible in community form or at least in communion with the Salvatorian community to be faithful to our consecration, to show our communion and with it to fulfill our last purpose. |

**LET'S GO TO OUR TOPIC:**

1.-If one has entrusted me a rereading of the spirituality, it is of supposing that we have specific spirituality.

2.-From the reality of Latin America. I understand that it is to see how to live through it between us of concrete form.

**I. REREADING OF OUR SPIRITUALITY.**

In *“Ratio Institutionis”* of the Salvatorians appears in the point 1.6 the following thing:

Some elements of our Salvatorian spirituality:

Of the writings of Jordan and of his example there appear the following elements of our charisma Salvatorian:

 To look always for the God's glory.

 To work for the salvation

 To teach the Gospel.

 To love, to collaborate with and to obey the Catholic Church.

 To live with an universal spirit

 To work with the Laypeople at all the levels.

 To make to know and to love God. (Juan 17,3)

Jordan also emphasized other evangelical attitudes in his words and examples that turned into characteristics of our spirituality proper Salvatorian.

 An unbreakable confidence in the Divine Providence.

 Apostolic Zeal.

 Poverty as foundation of the Society.

 Vision and practical sense.

 Entire availability for the service.

 Love and kindness.

 Simplicity.

 Love to the Cross.

 Special Devotion to Maria as Queen of the Apostles, Mother who helps and Mother of the Savior.

 To turn us into persons of prayer.

**Dedicated to the Holy Spirit.**

Probably the elements [they are essential] and characteristics [normally are not so essential] are a little intermingled, without being completely defined, since there are, nevertheless, differences between elements and characteristics:

|  |  |
| --- | --- |
| **ESSENTIAL ELEMENTS:** | In a car, for example they are, the engine, the wheels, the gearbox …  In a building: the essentials, the walls, the windows, the baths … |
| **CHARACTERISTICS** | The color of the carriage, the cylinder capacity, the mark of the rubbers, the number of horses …  Of brick or of stone, or of the miscellany of the two, of aluminum, glazing anti reflecting to the heat or double glass for the winter cold … |

As well as the essential elements are common to any car or to any building, since the wheels, engine cannot be missing … walls, windows … From equal way to everything religious one and to everything Christians must not be missing the common elements as they can be (without being exhaustive) the baptism, the faith, the prayer, even the obligation to announce the Gospel …

Nevertheless the characteristics, they always have the virtue of being something special for some reason: rubbers antipricks or with covers for the wells of aluminum; bricks of face seen (that do not need painting) but that are placed in the shape of cross; windows that are tilting to avoid that when it rains between the water, or that close of completely hermetic form to avoid the cold to enter…

That's why between seven elements that are enumeratet us in the Ratio (always to look for the God's glory. To work for the salvation. To teachthe Gospel. To love, to collaborate with and to obey the Catholic Church. To live with a universal spirit. To work with the Laypeople at all the levels. To make to know and to love God), we discover very common elements with all the Christians and with all the congregations and movements inside the Church.

Nevertheless between the characteristics, we should discover something, that although it is not alone ours, nevertheless, if it does not have any special dye, color or different combination (Salvatorian), we would not have reason of existing.

My topic is not on the Salvatorian charisma; but I do not want to stop putting to the base of our spirituality even a paragraph on the charisma, since the spirituality has to overflow with the charisma that one has received and tries to live.

To the basis of the charisma of Jordan and of his spirituality, there is his God's big experience, with whom it supports frequent contact, up to going so far as to become convinced that there is no another most guessed right thing that to dedicate his time and his life *to know God and his envoy …* (and this way other texts that we know). If the biggest thing is to meet God, to have contact with him and to fulfill the proper life of something that is worth it, in this case one would be egoistic keeping it only for his same, that is impossible in accordance with the Gospel; that's why - Jordan was reasoning-: I must announce it to the whole world, to dedicate all my forces and energies to it, and, since it is a fact that big absence of religious culture exists, and that the experiences are superficial (as it is evident in the religious current contest, in which many people lose the values the faith), I must achieve other persons (community) than in accordance with his possibilities, knowledge and time … dedicate all his energies and the best thing of his same to the announcement of the Good News (since it gives up more in community and with more arms), that is to meet God, and this way they all could save his soul.

All this is considered understood, but it is not so logical, since when somebody ask for anything of ours to a Salvatorian, immediately it begins to describe the works and actions, passing over everything previous, and the danger equally is to put itself to speak about spirituality Salvatorian, without bearing in mind that so that the same one exists, precedes in Jordan and must precede of equal form in his followers what I have described in the previous paragraph.

|  |  |  |  |
| --- | --- | --- | --- |
| **1.-ORDER, IN ACCORDANCE WITH THE INTERIOR THOUGHT AND THE MEDITATION:** | **2.-ORDER, IN ACCORDANCE WITH THE LOGICAL FOUNDAMENT AND AT THE TIME OF FOUNDING:** | **3.- ORDER, OF MANY CANDIDATES?** | **4.-ORDER, OF MANY SALVATORIANS, IN HIS CONSCIENCE AND WHEN THEY HAVE TO GIVE ACCOUNT:** |
| a. - God's Experience | a. - God's Experience | a. - they do know us for our work | c. - We are doing many different works … … |
| b. - To announce it: by acts | b. - To obtain forces, arms, community | b. - They Know some community, with the positive and negative thing. | b. - We have only certain conscience of community; sometimes he reigns the individualism or the secularism |
| c. - Arms, community for it | c. - To save all by means of the community work | c.- Do they go so far as to know and live through our spirituality? | c.- Does not the spiritual reference get lost, even, sometimes, giving priority to the social thing? |

The 3rd and 4th one they do not correspond in the order and importance with the 1st and 2nd one. Will it not be that sometimes we do not grow for this reason as religious community, which has a few targets as community?

**Which is, then, our specific spirituality?**

Truly between the eleven features or characteristics that are named above, we can recognize, if he lives through them, a real Salvatorian. Without we could claim that these characteristics are alone ours, not much less. But the way of highlighting the details certainly must give as resultant something typical our and also even each characteristic of each of us in particular.

Likewise the colors that 4 different painters buy can be completely equal, of equal way the elements are the same for every Christian … since they are born in his origin of the Gospel. But the resultant picture is different in every artist, in every congregation, in every person; otherwise, he were a bad artist, or we would talk about a copycat, or he will not even be recognized as such, as religious, religious sister or lay Salvatorian.

In the book *“In Family”, I* gather several of my articles on the elements of our charisma and other materials on the same topic that we have been treating with the Lay Salvatorians of Venezuela. Now I emphasize some aspects only, and especially it seems to me that it is the way of seeing them in a logical and structured sequence:

**1.-TO BE PERSONS OF PRAYER.**

Although in the Ratio it appears in the tenth place, I place it in the first one for the following reason: a person can believe in the providence of wrong form or for lethargy or expediency as we see in many Christians; we can have a great apostolic zeal without base, confusing a personal work with something apostolic; the poverty can be something not wished, or in the opposite saucer of the balance, a current of fashion that has not anything in common with the religious, and like that several other elements.

A good prayer, nevertheless, leads to an intimate contact with God, and arranges the rest of the things of the spirit, and as consequence of the spirituality. And although the prayer is essential in every Christian, P. Jordan was demanded to his same and later he asked in the constitutions, a long, deep, intimate prayer and it even continues.

**2.-UNBREAKABLE CONFIDENCE IN THE DIVINE PROVIDENCE.**

As well as only with the long, real dealing prolonged with a person a real friendship and confidence can arise with her, of equal form an unbreakable confidence in the Divine Providence, only it arises after a long dealing with God. The confidence in God is especially slightly spiritual, not especially to hope that he should pay to you the invoices of the baker or butcher (as sometimes it happened to Jordan). I understand that in Jordan it was especially one to begin in the God's hands, to ask him on the proper life and what to do or how to specify a mission, and once discovered, to say*: “hands to the work”,* knowing that God is never going to trump him, not even in the material thing, but, this because they are friends and they could do up inclusive an agreement.

As element of our Salvatorian spirituality, the CONFIDENCE, stems or detaches of the previous point of the prayer and of the contact with God, as something logically and *“irremediably”.* The confidence, or you has it or you don’t has, as a consequence of a deep prayer and contact with God, but it is not possible to invent of intend to have from nothing, that is to say of a world of *"no-prayer".*

**3.-POVERTY AS FUNDAMENT OF THE SOCIETY.**

For me it is a logical consequence of the two previous points. It is a spiritual virtue; it belongs to the spirituality. (Later, naturally, it is necessary to specify in the practice, but only if it takes the spiritual thing as a base, otherwise it will be poverty or up to simply sociological misery or a very radical social option in case of *“people ho resign to the human comfort without relying on a religious basis”*).

I want to say with it, that the poverty of a Salvatorian is first of all a fruit of the prayer and of the confidence in God, that it makes you relative everything else down, not because it has no value, but because, thus your biggest treasure and wealth will be the Lord, which it will bring as logical consequence, your confidence in; not having confidence in God, and not resting on him for your ministry, you will be out of orbit, will not obtain big thing, in the long run you will lose heart or change line or action before the next fashion.

**4.-APOSTOLIC ZEAL. UNIVERSALITY. LOVE TO THE CROSS …**

Of the three previous points the zeal and apostolic conviction is born, the delivery in the middle of the difficulties. Zeal that it specifies in taking and popularizing the faith to all the strata, and with collaboration of all of them:

- To the children (with collaboration of the children)

- To the young people (with the collaboration of these),

-To the fathers and family mothers, who must be real catechists, to intellectuals who sometimes take an imbalance as a lot of knowledge of certain matters and oversight of the God's things.

- To the pagans, to the Christians …

Entering details this point, belongs rather to the topic of the Mission.

**5.-HUMAN QUALITIES.**

The spirit is not lived in the clouds, but it is personified in the person. That's why we recognize certain characteristics in the way of living the same Jesus from Nazareth, and can or we even should recognize certain characteristics or human qualities in the way of expressing us and of presenting to us the Salvatorians such as love and kindness, evaluation, practical sense, simplicity, opening, universality, spirit of collaboration with other persons and institutions … and all those who go in this line.

Of one or of another form they have been enumerated and explained thorough P. Jordan in his talks and especially they have been lived by him.

**6.-DIVINE QUALITIES:**

For separating them from some form of the previous ones. They are such as: love to the cross, devotion to Maria, delivers to the Spirit.

The love to the cross was so typical in Jordan, although simultaneously common with the majority of the saints. An other quality is the devotion to Maria, especially in his Mother's dedications of the Savior and Queen of the Apostles who leads us to pray him not only but especially to imitate her. And the confidence in the Spirit.

**7.-TO BE INSPIRERS FOR OTHER MOVEMENTS TO THE INTERIOR OF THE CHURCH.**

I dedicate a little separate to this matter, because I believe that it is much Jordanian, although nobody mentions it between the Salvatorians and inclusive is looked a some strange when it is insinuated, since the practice sometimes is the opposite.

The fact was precisely that his movement had dyes of *"universality"* in the sense of unifying forces in the Church, of setting movements to collaborate between all of them, of accepting the good and specific thing that each one had, without need to resign from it, but precisely the touch of Jordan was something as: We have to release already all *"capillismos"* [only to think in one self an in his activities] and of rivalries and individualities! The cause of the God's Kingdom needs from major unity and effort of all to one and together! Our times of religious confrontation need a new response opened for all the fronts, but coordinated!

That's why, today, welcome the collaboration with charismatic groups, focolares, neocatecumenales – to name some with which I know, we are collaborating with more or less wise move in some parts of the world. But whenever this collaboration may be departing from our own spirituality, and trying to contribute our wealth, simultaneously that we can prosper with them of the others. As it is said today nowadays: having a big auto conscience!

**II. - FROM THE REALITY OF LATIN AMERICA**

All the previous aspects, we must live as Salvatorians, I believe that, in all the parts of the world. There are universal values that us nobody must lack and we must live all of them with big intensity at any place that we have been born or that we live. We cannot fall down in the fanaticism of certain nationalisms that badly understood and thinking to put them over more universal values, they take to ways of living incongruous and up to fanatics.

But made this proviso, naturally that in Latin America, the dyes, the light, the color can and must be diverse, or at least those are to be noticed or accentuated of diverse form from other latitudes.

**1.-TO BE PERSONS OF PRAYER.**

The prayer, the meditation, the reflection, the contemplation are indispensable and they represent a big engine of life in Latin America. The people are reflective, they has religious attitudes, often it touches the mystery (sometimes Christian and sometimes simply religious), he respects the religious thing and values the closeness and communication with God, of whom he waits very much.

It is necessary in the people a real formation for the prayer, since in this so changeable time and where the materialism interferes for all the splits, it is a danger to leave outdoors the God's people, or to confuse him with search of innovations without assuring a valid transit to new forms; they can stop (of valuing) the traditional thing with the risk of falling down in a disastrous weakening in his spiritual life. He commented on the document of Medellin in this respect, that*: “This decline of the spirituality is particularly dangerous, because the presbyter transfers easily its own crisis to the community in which he lives”.* (Medellin, Conclusions 11,6).

The Salvatorian of Latin America, it can enrich his prayer, that of the God's people and with it that of the Church, giving him his value to the contemplation as for time and depth (remembering that the time counts of different form between the poor that between the rich ones, and in accordance with my experience, are valued of diverse form in Latin America and in Europe). Also the prayer can be enriched by the youth, happiness, and symbolisms that so much are valued for America Latina. And the pastoral one of youth Salvatorian must look that the young man grows in a *“authentic and apostolic spirituality, from the spirit of prayer and knowledge of the God's Word and the subsidiary love to H. Maria who it joining Christ makes united with his brothers”.* (Puebla, Conclusions 1195)

Adult must feel the Salvatorian of Latin America in his spirituality and in his prayer, without depending only not principally on the history of last 500 years and on the best contributions or worse arrivals of Europe, but principally today already of a proper, vital and optimistic reflection that illuminates the others, so much to the God's people into America Latina, as in a missionary form towards the exterior, since in his time they did the peoples of the old Europe. The *"young people"* of America Latina, can illuminate, accompany, stimulate andmake happy the *"old people”* of other latitudes.

**2.-UNBREAKABLE CONFIDENCE IN THE DIVINE PROVIDENCE.**

The confidence in God is a little what I meet every day in the people with whom I have rubbing. They have truly a big, confidence generous and full of faith. Although it must be purified, since often I meet a confidence in God who I interpret as human powerlessness, more than real religious attitude.

The Salvatorian of Latin America, in which we give for natural that a real life of prayer already lives, it is he himself who must purify and help to purify the confidence in the providence, propitiating a personal and community faith in the persons, a solidarity in the coexistence that leads to trying to solve the human problems that are to our scope with human means, always trusting nevertheless in God in all our human and religious initiatives.

The confidence in God must take to the Salvatorian of America Latina to a gratitude for the life, for the nature, for being able to feel God in so many beauty around him, that even often all this God's magnificence towards these grounds, seemed to help to support and overcome with faith and elegance the suffering that on the other hand is lived every day and in so many situations.

The confidence in the Providence, it was in Jordan over all the economies, and in the people Latinoamericano mostly living in the poverty, it is possible to value other many things over the simple economy, the saving or the ostentation.

The confidence can be mistaken when one rests on his wealth. But also when it rests on other values that in them are not so rich (in the Gospel a simple cane, a rucksack are named, a few sandals of restored …) as there can be the proper forces, the number, the youth … but it shall be really a confidence in God.

I said that the *"mother language"* of Jordan was the God's Word. And in Latin America the way of growing in the whole variety of communities is precisely the direct confrontation with the Word. The Salvatorians we must encourage the interest in the Bible, which demands the pastoral Biblical suitable one that should give to the lay faithful criteria to answer to the big questions of the today life, simultaneously that should avoid the alienation of the life in the Church to shelter in the sects for the harassment that many people carry out.

**3.-POVERTY AS FOUNDAMENT OF THE SOCIETY.**

I said one day that Jordan did not choose for the poor, since he was really poor from his birth and therefore he did not need *to "choose"*. It was a question of a really sociological poverty, but with the help and the example especially of his mother Notburga, it turned into a really evangelical poverty, where from child it was already weighing his encounter with God, his prayer and his faith, and to feel rich in God, that the material miseries to support.

Properly might have stayed to Jordan a rejection or resentment even on his poor way of living from child. Because in the real life, there are many poor that in his aspirations and in his heart are surrounded with materialisms. Many people do not have his heart attached to God, but to what they dream to posede one day. Likewise I have known rich peoplereally *"poor"* because they have his heart put in his bank accounts and in his material goods and: what a major poverty than this one!

The Salvatorian from America Latina must be an evangelical poor person, avoiding any sterile discussion on theoretical tendencies in the so-called *“Option for the Poor”.*

Having our option clear for the poor as Salvatorians, our apostolic action must imitate the way of living of Jesus and of feeling his ardor and delivery for the persons, of a tireless, dedicated, obedient form, without saving efforts to example also of Jordan, and surrendering of any heart. This apostolic love is evident, for example, in tenderness, as the one that had Jesus in the dealing with the people; attention, with dedication to every person and to every community; compassion, not to be a judge of other but a brother, uniting him with reception/welcome and availability.

**4.-APOSTOLIC ZEAL. UNIVERSALITY.**

I emphasize only, like buttons of sample, a pair of texts that should have been written trough P. Jordan:

*“A genuine spirituality of the Laypeople be promoted from its own experience of commitment in the world, helping them to deliver to God in the service of the men and teaching them to discover the sense of the prayer and of the liturgy as expression and food of this double reciprocal delivery”.* (Medellin, Conclusions 10,17)

*“We think that it is necessary to continue and to accentuate the doctrinal and spiritual formation of the Christian faithful, and first of all of the clergy, religious and religious, catechists and pastoral agents, emphasizing clearly the supremacy of God's grace that it saves through Jesus Christ in the Church, by means of the lived charity and through the efficacy of the sacraments”.* (Santo Domingo, Conclusions 45).

*“We must develop in our militants a mystique of evangelizing service of the religion of his people. This task is now more current than of that time: the elites must assume the spirit of his people, purify it, acarate and personify it in illustrious form. They must take part in the convocations and in the popular declarations to give his contribution”.* (Puebla, Conclusions 462)

Between many aspects of our apostolic zeal, I believe that today, and in to America Latina it is essential to promote this our aspect: FORMING, PROMOTING, QUALIFYING AND GIVING FIELD TO THE LAYPEOPLE, especially inviting them to be a part of the Salvatorian Family. We are already doing it in our administrative units. But not all our members are conscious of this essential aspect that should be a task of all, and that, major unity would create, more arms for the vineyard of the Lord, and more coordinated way of being employed at common targets.

**5.-HUMAN QUALITIES.**

The qualities that at the top I named (love and kindness, evaluation, practical sense, simplicity, opening, universality, spirit of collaboration …) to my understanding, they are much established in the peoples of Latin America.

García Márquez says, that the response of the Latinoamericano people opposite to the oppression, the plundering and the abandonment is the life. Neither the deluges nor the pests, nor the famines nor the cataclysms, nor at least eternal wars through the centuries and the centuries they have managed to reduce the tenacious advantage of the life on the death.

And Santo Domingo (Conclusions 116) asks to dynamice a spirituality of Jesus’ following, which should achieve the meeting between the faith and the life, which should promote the justice, the solidarity and which should encourage an encouraging and generating project of a new culture of life.

To the Salvatorians of America Latina correspond to live in real and fraternal communion and to help to create ecclesial living communities, dynamic and missionary; loving each other, making use; sharing the faith and everything what has to do with the faith; allowing us to evangelize and evangelizing.

**6.-DIVINE QUALITIES:**

The popular devotions we must help to support them and purify them, base them more and better in the Gospel, or better in an essential Cristo-centrism, especially as Salvatorians through that we live in and for the Savior, trying to recount the others towards Him.

I emphasize also the devotion to Maria, example of faith, suffering, solidarity with the poor and afflicted of his time, since it is known in the Magnificat, and especially in his avocation of *“Queen of the Apostles”* that she accompanies us in the apostolic action and in his title of *“Mother of the Savior who takes us towards his Son”.*

**7.-TO BE INSPIRERS FOR OTHER MOVEMENTS AT THE INTERIOR OF THE CHURCH.**

The Council Vatican II was inviting us all to that *“pleasant we collaborate with those who look for identical purposes”.*

This is, then, the spirit us must guide. So, the spirit of competition and rivalry, the pretensions of leading role or exclusivity … are not proper of our mission in Latin America, but the collaboration with all departing of our charisma and spirituality. Nobody is completely perfect, nor has all the truth.

*The document "Vita Consecrata” remembers* (54), that*: “The members of the secular Institutes, lay or clergymen, for his part, contact other needles in the ordinary forms of the daily life. Due to the new situations, not few Institutes have come to the conviction that his charisma can be shared by the Laypeople. These are invited to inform therefore in a more intense way in the spirituality and in the mission of the Institute itself. In continuity with the historical experiences of the diverse secular Orders or Third Orders, it is possible to say that a new chapter rich of hopes has been begun, in the history of the relations between the consecrated persons and the laity”.*

Further on he speaks about the originality of the new communities that *“consists frequently of the fact that it is a question of groups consisted of men and women, of clergymen and Laypeople, of married and celibates, who follow a particular style of life, sometimes been inspired by one or another traditional form, or adapted to the requirements of the today society. Also his commitment of evangelical life expresses itself of several ways, although it is evident, as a general orientation, an intense aspiration to the community life, to the poverty and to the prayer”.*

It touches us, then, to finish, to the Salvatorians to be first of all expert guides of spiritual life, since the spirit is the most beautiful talent which we have as persons, but *"acculturated"* inside our people and in the today world.

**CONCLUSION:**

We saw that the Salvatorian spirituality in general is very open and very rich with quantity of tones and colors. If with seven notes thousands of symphonies can be created, with seven characteristics something similar happens.

And especially, just as the Latin musician is recognized after the fourth first notes that it sounds, of equal form the Salvatorian spirituality lived and encouraged in and from America Latina, it has to be able to differ and to be a motive of happiness and of life *“from the fourth note”,* that is to say: immediately after having contact with a Salvatorian, anyone that this is.

**WORKSHOP**:

1.-When I have to give account of the Salvatorian spirituality, where I begin to explain: do I begin by our activities?

2.-In the parishes, (often questioned for diverse reasons) is it possible to work from our Salvatorian spirituality and to promove this spirituality between the believers?

3.-In the ambience in which I live, are we becoming average to promote our Salvatorian spirituality: which?

**BRIEF And**

**ANECDOTAL**

**BIOGRAPHIES:**

**Jordan**

**And**

**Wüllenweber**

**9.1**

**LIFE OF JORDAN**

**IN**

**ANECDOTES**

**1.-The Family Jordan**

We complain today about that the life is very badly and that there is no work. Let's see what happened to the Fathers of Father Jordan.

The paternal Grandfather -Francisco- was a very enterprising man, but much risked at the business, and on having been ruined it had to be employed simultaneously of judge, sacristan, farmer, forest, negotiating watch, etc.

Francisco Jordán tried to pay at first his obligations with the sale of small farms. In 1841 it auctioned one for 241 Florins. Soon it sold other one for 100 Florins.

Another solution found changing to the house to his neighbor. This business by an amount of 3.100 Florins was closed on April 24, 1842. Francisco Jordán received in cash 2.000 Florins with which it could be pacifying the most impatient creditors.

Nevertheless on having changed the house, it should have got into arrangements, contracting new debts.

Francisco had five sons: Elisabeth and Magdalena, the youngest remained single and working of servants, for having no means to marry. Three elder sons Lorenzo, Antonio and Katharina yes achieved it, although with difficulty and enough late.

LORENZO, father of Father Jordán: he inherited the debts of his father and it was working as a mule to pay them: it was simultaneously: gravedigger, police officer, entrusted of throwing edicts in the village used of the small restaurant *“Zum Engel”* to take care of horses there lodged, and finally, mailman.

NOTBURGA: It was the name more commonly of young people in the village, due to saint Notburga whom was representing in an image with four sons in the right arm, four in the lefthander and one newborn baby dead, to his feet. The mother of Notburga died when this one was 3 years old: Very soon she started serving, then, in the inn *“Zum Engel”,* after passing a short and hard youth. She was a hard-working, reliable and good Christian. There she met Lorenzo.

Lorenzo and Notburga, were very hard-workers and they decided to overcome all the difficulties to create their own hearth. This way, then, after already having a son and on the verge of being born P. Jordan, they could marry for the Church and with assent of his Fathers. The condition was that there were living with them the Fathers of Lorenzo and his two single sisters, whom it had to give food and room. They accepted everything for the big love that they had.

Juan Bautista (this was the baptismal name of P. Jordan), he lived through a poor but elegant well infancy. In his table there was small bread and almost nothing of meat. The daily bread of the poor in that time there were potatoes, turnips and soup of millet.

Summing up: The Jordans were there considered in Gurtweil the poors and got into debts. His word did not have major influence in the village. The appreciation and the influence of the Jordans fell down definitively from the bankruptcy of the grandfather Francisco Jordán. To this it was added that they not all of the family of Juan Bautista were enjoying precisely good reputation. Nevertheless the Fathers of Juan Bautista, more still that his grandfathers were appreciated and respected as *“honest Christians”* in the village.

A final anecdote that confirms the previous thing: The poor of the village, they were receiving every year written authorization to gather firewood in the forest of free form. In these lists the grandfathers of Jordan appear, and later also his mother Notburga, which is an indication of his big poverty.

**2.-The accident:**

We know that Francisco was employed from 15 years ago at theSmall restaurant *“Zum Engel”* trying to take good tips for his house. In Zuzach (Switzerland) fairs of cattle were celebrated with relative frequency, and the same happened in Constanza and Basel. The cars and horses were lodged to this side of the Rhine, in the Small restaurant that simultaneously was serving as post office.

In an occasion in which had lodged 40 or 50 horses, these were too tight and nervous, having to jump Francisco in the middle of them to put peace. In these it fell down knocked down in the middle of the same ones, going out given with several kicks, with so bad luck that remained seriously hurt in the right leg and in the breast. [[5]](#footnote-5)

It had break in the leg and the splintered bone, by what it been necessary to be amputated, so that the blacksmith of the village made an orthopedic leg of iron so that it could walk.

Also he had a deep wound left in the top right part of the thorax under the clavicle that was not already treated, but one was infecting and suppurating more and more, until, after bearing long years of suffering, it took him to the death. As consequence of this wound, the arm was paralyzing little by little, remaining weaker and weaker, atrophied and useless. The most diverse medicines were used and several doctors were consulted between them to a Doctor of Hallau, to where Juan Bautista accompanied him in multiple occasions.

Francisco was very patient in the middle of his suffering and he did not complain in the middle of his increasing illness and his economical misfortune. With a lot of effort it could still redeem his assistant's charge of police.

There tells a contemporary lady of him, that*: “The family father was not going out of house in the last years; for the Christmastime it was carving little sheeps, and also he was looking for the way of earning some money painting sacks”.*

**3.-The role of Notburga:**

To Francisco's death, on one hand the family debts had grown, amounting to 560 Florins; but on the other hand also the properties of the grounds had been extended in *“two days”* (as they were measuring then the areas, that is to say: the quantity of grounds that could be worked in two days), thing that had his importance, since there were so many mouths that to fill, since there were four young people and four adults to the table.

After the death of his kind husband, mom Notburga had to answer for everything and for all. In that time it was already provided -and with the years much more- with the effective help of four sons that it had in house. On November 13, 1896, writes the parson B. Feederle, to whom in this moment it was already P. Jordan that his mother was very badly of health. *“Rvdo. P. Superior: I communicate to you that your mother has fallen down as sick person. She complains about headaches and sickness. The doctor thinks that it can be a small infirmity that will turn to repeat with facility. I say this to him so that you could pray for her together with your congregation. As precaution I have administered her the holy sacraments. Asking you for a memory in the prayer and with all respect he signs: B. Feederle, Parson”.*

The book of announcements and notes of the Parish of Gurtweil of 1896 contains this way the death of Notburga *“On 2° Sunday of Advent, on December 6 ... later Rosary for Notburga Jordan... On Wednesday novenario for Notburga Jordan”.* P. Jordan was of trip, finding out about the death of his mom scarcely when it returned to Rome on December 8 in the night. [[6]](#footnote-6)

**4.-The child Jordan**

In a village of 500 inhabitants, since it was that of Jordan, everything is known. In fact, when I visited Gurtweil a few years ago, and asked the children if they remembered something of Father Jordan, they answered without doubting it: he was a *"Spitzbube"* (a rascal). The history confirms it:

At the age of 6 there began Bautista Jordán to go to the school. It was wide awake and clever. Time was remaining him and the teacher did not know how to do with him. Sometimes, in his absence, it was ordering him to take care of the partners and it was arming more disorder that if nobody was taking care of the class. Other times it was ordering him to explain something to other partners. The case was to have it entertaining. When it was in the slate solving some problems and the teacher was turned round, he took the opportunity to paint some puppet that was making the partners laugh, and before the teacher were apperceived had already erased it.

Other times Baptist was escaping of the school. In his times people did not see that too much evil, especially in his case of that, as expert fisherman, was making use the morning going fishing to hand in the creek and taking something that to eat to his poor house. Nevertheless he liked reading very much in free moments, and out of the school.

They tell that of child it had predisposition to do mischief. Nothing was sure before him: neither a bird, nor a fruit, nor the trees...

At the age of 12, on Sunday In Albis of 1861 on -April 17- Baptist approached for the first time the table of the Lord. Missis Schlosser-Vonderach tells us how the Bautista's First communion left to her an unforgettable memory; she wrote this*: “The catechesis it was given herself by the priest parson Kessler, a very pious and active priest. In his first communion, Baptist was attracting attention for his bad behavior in the bank; the parson Kessler re-lit him hardly, but Baptist, quite seriously, answered him that he could not avoid it since there was a pigeon on his head fluttering that then went away towards the heaven. The P. Kessler since then worried much more of him”.*

Juan Bautista could not interpret this event, since he was not in this moment the conscious actor, but the attractive recipient. His partners of school were making use of this fact sometimes to puncture Juan Bautista for his *"conversion"* and his new character, more serious. *“Later they usually bothered him, especially when the priestly vocation took seriously that thing about: You does a pigeon flutter again for the head?”* This demonstrates us with clarity that this event left trace in the village.

After the experience of the first communion, they tell of him, that a hut of stage did in the mount, on a tree, in the style of Tarzán, where it was going to pray and retire with certain frequency.

At the age of 14 it finished the school. He has liked studying, but for it his parents were too poor. He devoted himself with his brother Martín to be employed, then, at the route of the train, which was constructed in the area, in order to help the family.

He learned later the office of painter, decorator and upholsterer. If he had lived in Chuao in our days, sure that he has put an announcement in the magazine *“Iglesia y Vida”* to be announced. His teacher, Hildebrand, gave him soon the title of *“Painter, upholsterer and decorator”,* due to his effort and his talents. During the vacation he earn his broad painting, simultaneously that was visiting France, Switzerland, Belgium and Holland, to learn languages and to know art, churches and especially the customs of the people.

**5.-Languages**

Father Meyer de Arlem tell us in a writing of September 4, 1924*: “The day previous to the first mess of my uncle the official young man of painter came to the people, Jordan, to settle as painter. He attended the first miss and here there came to him the idea of that was still on time to become a priest. Jordan was to the chaplain of Waldshut, P. Werber, he communicated to him his decision and asked him to teach him the basic beginning of the Latin. This new work did not do a lot of illusion to Werber and he wanted to come out it partly of in way putting him as task for his house neither more nor less than suddenly the 5 declinations. Werber was thinking that Jordan with this would move back. When Jordan returned in the established term from 8 until 14 days, with his learned well lessons, Werber continued astonished with his new and promising disciple”.*

This legendary report does not correspond to the facts, but it has infiltrated into the biography of P. Jordan, because somehow it heightens the talent of Jordan for the languages as well as also the steadfastness with the one that could confront many difficulties that were opposed to his vocation.

The following thing on the contrary is historical: in the final examination of baccalaureate, Juan Bautista Jordán added to his normal examination, a voluntary work in several languages. With it he was thinking to compensate his *“lack in trigonometry”.* One of his teachers wrote of him*: “It would have obtained better global results in the Lyceum if instead of devoting itself to his outlying, rather slightly fruitful love, his determination had used completely everything to other disciplines. It has delivered voluntarily some works in the scientific area of languages: 1) Electra's Argument (of Sófocles) in 8 European languages. 2) Writing on the love to the homeland in four modern languages; 3) Etymological Essay of the languages”.* [[7]](#footnote-7)

**6.-Spiritual Diary:**

In our houses we have the Spiritual Diary of Jordan, very interesting certainly, and that several persons are already acquiring and enjoying it. Now we have it in Spanish, since years ago I devoted myself to translate it. But the original is in several languages, principally in German, but also there are thoughts in English, French, Italian, Portuguese, Arab, Polish... The dates he wrote them in beautiful Cyrillic capital letters of the Russian. The Russian language had already occupied him from much earlier, not so much for his love to the languages, but for the missionary challenge that this unknown country was offering.

Close to his ordination one of his formers ones wrote the following report for the bishop*: “I afford in a special way to direct the attention to the theologian of the third course J. Bautista Jordán from Gurtweil. East differs in a special spirituality and humility and also in an extraordinary capacity for learning of languages. Jordan there is “driven the tooth” in whole, to more than fifty -I say fifty- foreign languages; he speaks some languages, remaining most has learned the sufficient thing to be able to translate them”. [[8]](#footnote-8)*

The love for the languages infected from the beginning the Salvatorians. In 1889 (8 years after the foundation) there interfered the *“Fest of the languages",* like a fixed tradition. It was a question of the students of theology singing songs and they were throwing speeches in the biggest number of possible languages.

**7.-Student of baccalaureate:**

The particular teacher of Jordan during the baccalaureate was met as *“The parson of the snails”,* since it was collecting conches of snails of all the continents and was supplying to the universities of Europe and America. What it was extracting with the profit, he was sending it totally to the missions. Jordan learned, then, of him, not alone Latin, but also mission spirit.

In his native village they were admiring his steadfastness, since every day was walking up to the nearby village to learn languages and other studies...

Imagine that you have 22 and scarcely at this age you have begun to study the Baccalaureate. Imagine that your partners are all minors that you, some with 14 years. Continue on thinking that to do these studies you have had to go out of your house and have had to look for a free accommodation in another city. About the meal later we will speak... On the other hand, you will not imagine that a free room -in Germany- were very warm in the winter... Since all this happened to Jordan! And also, when the partners were asking him why he was studying at this age, being *“so old”*, he was answering with decsion*: “because I want to be a priest”.* The mockery at first were generals, although with his character, prompt he has gained all his partners.

His parson, P. Gessler, he wrote the following certificate so that Jordan should look with him for (almost free) accommodation*: “Juan Bautista Jordán, - son of a very poor widow-, has distinguish till now for a religious model and moral behavior and in a trajectory of irreproachable life. He feels special inclination for studying theology, but without economical support it will not be able to obtain his goal. His two instructors -the Chaplain Werber and the Vicar Nagele de Waldshut- have expressed to the one whom signs his entire pleasure for the talent, application and Bautista's progresses, for what we recommend it to him so that you help him. Gurtweil on September 26, 1870”.*

From a Foundation it received a small scholarship, of which on the other hand he has to *“return 10 florins a year to the fund of the above mentioned foundation”.* Jordan received in 6 years a whole of 1.770 marks; according to this he had to return in 6 years and a half 65 florins that he was paying until 1890. Also it gave some particular classes, I suppose that of languages, and not of mathematics, since well you can imagine.

A very curious anecdote is that he belonged to the *"Spoons -Students".* They were named this way, because, several days in week, due to his poverty, with their own plate and a spoon under the arm, had to go to eat where some charitable family that was inviting them. Every Monday in one, on Tuesday in other one, etc.

His effort for the study and his work they were debilitating his forces, in such a way that the doctor ordered him rest and to eat only eggs and bacon. (The doctor seems that it was not known what the cholesterol was, but in any case he was known that with only one sausage in the night, and the water of cooking he used as soup, the funeral could be to the return of the corner).

His first notes were almost an award. Between 30 pupils, and in spite of his holes in the preparation, managed to go out as the number 8 of the class. What more was costing him there were the mathematics and the history. What less the languages.

In vacation it turned Jordan to house squalidly and skeletal for many deprivations and the hard work and study. His mother worried for it. She attended to him the best possible and it mended and prepared the clothes for him for the following course. Also, since good mother was praying very much for him.

In four difficult years of Constanza the teacher of religion Adam Hennecka, (that also it gave Hebrew in the last year), not only gave classes to Jordan, but he cheered him up and faced him very much spiritually. In the list of teachers he is included as *“spiritual director”.* This man, who retired in the summer of 1875, was for Baptist, *“spiritual director”* in one his deepest sense.

**8.-In the University**

With 26 years he began the university studies in Freiburg of Germany, as preparation for the priesthood, since because of the CULTURAL REVOLUTION (Kulturkampf) of Germany, the Seminar was expropriated and closed and it was prohibited to study in the seminars.

The Bishop had to look for accommodation where it could. Jordan should have stayed at house of two Christian major, generous and good ladies and kept on receiving the scholarship with the one that could finance his pension.

In the Philosophy and Theology it was having better notes than in the Baccalaureate. Here it was having Notable and Outstanding. The teachers largely were major, traditional priests and of not very good preparation, with all the problems of the Cultural Revolution; the good teachers had had to go out of Germany.

In this *“Seminar over a distance”* Jordan began, then, his studies for priest.

Soon it got into an Association of Students called ARMINlA where they were revising his studies; they were receiving classes of Theology completing the topics of the University and were cheering up mutually in his difficulties. To the beginning they were 14 partners. This Association, of young people and without a coin as it is to suppose, they did not have fixed head office and were meeting in the bars about a beer, although with cultural purposes.

They want to meet a big Benefactress of Jordan: A simple woman, the miller's wife of his village! She was a godmother of baptism and she helped him during all his studies and even later as priest. But even this one had to stop helping him a time, since the mill burned. Oh my God!

With 27 years he began to annotate his intentions in a cahier. This is his famous Book of Intentions, also so-called SPIRITUAL DIARY. With the date in Russian (July 1, 1875) it begins, writing later in Latin*: “ALL QUITE FOR THE BIGGEST GOD'S GLORY AND FOR THE SALVATION OF THE SOULS”.*

For a seminarian as Jordan the normal thing was, that, on having finished the priest's career, he has no work in Germany, unless he was surrendering to the requirements of the State. They were the so-called *“Outcast Priests”.* For being faithful to the church and his educations had to be ordained out of Germany. These circumstances did not scare Jordan in his years of student.

Summing up: See the perspectives of Jordan: thirty years old, without many, finishing his studies by means of sacrifices and helps of third, and ... without perspectives of work in his own Homeland! Hellas, that he seems one of so many young people of our days!

**9.-Killing Tigritos in Vacation [[9]](#footnote-9)**

In the last years of university, Jordan was visiting in vacation his mom and his family, but to a few days, with his small rucksack he was tackling new ways: highway and blanket! Since one usually says. In the rucksack it was taking some painter's paintbrushes and other materials, since where he was coming he looked for some botched job to survive and he was visiting the famous sanctuaries, especially Marian ones and the churches. He was what today we call, a painter of fat paintbrush. This way he knew several regions and even countries.

In the vacation, with 27 years, he dedicated his time to do propaganda of the PAULINOS, newly founded and dedicated to the catholic press. He traveled round France and Germany, announcing magazines and catholic books. There it brought in the itch of the *"press".* In October he returned to house very tired, quite sick. Such was his delivery to this apostolic work!

The following year, 1876 (with 28 years) devoted itself rather to the missioner work, with the religious ones of the DIVINE VERB, to the orders of his founder (Arnol Jansen) in Holland and Belgium. Arnold saw in him a good boy, very religious and hard-working, and with missionary initiatives and renovators ones... and he wanted to gain him for his big missioner work. To Jordan it liked very much this work, but he was feeling called to another thing.

In one of his holiday trips he visited Rome. What more impressed him there were the CATACOMBS. There his vocation became stronger and I decided to follow the example of the first Christians.

An event that upset deeply Jordan was, that on the occasion of the Cultural Revolution, the government expelled 50 nuns of the convent of his village, who had to emigrate to O'Fallon in USA. (He has in this date 25 years). This questioned quantity of things in his life.

Before being ordained, the last year of studies he spent it in the Seminar of San Pedro (in the Black Forest).

The big question of this year was not in doubtful plan *“: must I be or not priest?”,* but rather of intensity: HOW CAN I DO, TO BE MUCH MORE FAITHFUL AND DEDICATED!!!

**10.-As hobby: to buy books!**

With the budget that was arranging Jordan, it was not remaining him for many vices. But it is curious that any coin that it could fix was used in buying books. Nothing was mattering for him to resign from any diversion (and even to take out it of the meal) to be able to buy a new book, on which it was stamping his signature.

Checking nowadays some of the books that he bought in his juvenile ages, we find more than 100 to learn and to practice diverse languages ... and quantity of spiritual, good books, and in all the languages.

Some examples: Of P. Luis de la Puente, in Spanish*: “Meditaciones of the misterios de nuestra Santa Fe. De la Perfección del Cristiano”.* Of Paolo Seguenzi*: “The Manna dell'anima ’. Of William Faber: “All For Jesus - The Blessed Sacrament “…*

**11.-His Utopia: to renew Church and society**

P. Jordan *“was a cook before monk”.* Before ordained as priest, already he was thinking that he was call to renew the Church, and not to do the things only through habit.

He was thinking truly about some foundation. He writes*: “IT IS NECESSARY TO WORK ESPECIALLY FOR POPULARIZING THE CHRISTIAN TRUTHS AND MAKING THEM ACCESSIBLE TO THE SIMPLE PEOPLE! ”*

In the interior pins and needles of if to found or not, re-ate him the following thought: The ETERNAL TRUTHS are not announced not with sufficient frequency, not of sufficiently clear form, not with sufficient insistence. Something is to do, then!!!: Instruction, to teach, instruction, Evangelization...

Although he was speaking so many languages, the principal one, nevertheless, it was the LANGUAGE OF GOD'S WORD. He write for example between his intentions*: “Reed the holy Scripture of knees and with big devotion, at least when you are alone!”*

Even in dreams they were occurring to him, since it is normal, his big worries: Certain time was dreaming in the big pursuits and problems that would come against him. But, in dreams, him the Virgin and the child were appeared, and *“I feel of knees, ready to leave that the pursuit was popping in against me”.* I already did not have, then, fear of the hand of the Virgin and of the Child.

Again he dreamed that his life was like to cross a big abyss across the trunk of a weak and fragile tree. In dreams he passed safe and without effort taken in arms of an angelical being...

But, such a firm and determined vocation: did it liberate him of having difficulties?

Not, truly!!! For example he writes: *“Jesus, strong ordeals and temptations harass me. Why do not you relieve to this serf and oppressed sheep? Sad is my soul up to the death; if it is possible it separates of me this chalice, but my will does not do, but yours”.*

**12.-Arriving to the goal**

This writer does not have security of Jordan liked to do crossword puzzles. But curiously in the Spiritual retreats of preparation to the ordination he wrote something that sounds to hieroglyphic*: “Sacer! Sacra das! Sacer is! Sacred fungeris! Sacrata sunt in te omnia! Sacrum facis! “*(Which is a game of words concerning the word *“priest”* in Latin) [Translation for the ignorant of Latin: *Consecrate! Distributor of sacred things! You are consecrated! You serve to the sacred thing! Everything is sanctified by your action! You transmit the sacred things! Devote yourself to the sacred things!]*

If the German government was prohibited priests were ordained: how did he get them ready? With his habitual vivacity! It celebrated his first mass in Döttingen, Switzerland, to two kilometers of his village crossing the German border. Thus he could deceive the German government. There, then, all his family was walking, and practically the whole village for the solemn sung mass. (It is necessary to me to investigate if P. Jordan had good or bad musical hearing and what choir he sang in this occasion; I it stay having to for the next one!)

**13.-To Rome**

After the ordination, his good bishop gave him a scholarship and authorized him to travel to Rome on October 4, 1878 for one year, to be prepared in oriental languages (Aramaic, Copto, Syrian, Greek ...) and in everything regarding the missions in the Institute of Propaganda Fide. The bishop was hoping that meanwhile the political thunderstorm should pass to recover later Jordan as teacher well prepared for his seminar, but he was wrong.

Who starts studying loudly from the first day of course? Let's not be innocent: Jordan dedicated a few days to know the City of Rome and to visit other priests, partners of studies equally exiled, etc. He was not losing heart for anything, therefore soon it had occasion to be personally with the Pope León XIII on December 2, 1878. (Other two times he visited in these days the Pope, at the head of some German groups, as representative of some local magazines).

The fact of studying in Rome had enough advantages for Jordan, between others the following ones:

- His spiritual horizons and of catholicity were broadened.

- His radio of action spread out of his province (Baden),

- It did not remain in the political conflicts (Kulturkampf) of his nation and region.

- It began good relations with personalities of the Church, even with the Pope.

- It had occasion to be related to the world of the science, etc. etc.

**14.-Yes like not: [[10]](#footnote-10)**

In April, 1880 it has to change housing in Rome to the more modest one for not being able to pay the previous one.

His bishop hoped that he extracted the doctorate. But Jordán was feeling pins in him that did not allow him to sleep calmly. [Those who do not allow the author of these lines sleep well are the mosquitos’ ones from Caracas!] What must I do with my life? Must I found any movement, affiliation, congregation ... to announce the Savior? He obeys in everything to his Bishop, but he prays*: “Lord, Jesus Christ, here I am: send me! “*That's why he exhibits his plans of founding other priests but they laugh at him and they do not pay attention; they are too busy with his studies and works and see the thing as too fantastic and immature. They all give to him you chatter and nobody joins him.

He is occupied with this thought*: “I hope I could save all! “*And also he writes*: “Your vocation of founding is morally true”.*

**15.-Trip to Holy Land**

But there came the hour of the big test: THE TRIP TO HOLY LAND: The chief of the missions of the Vatican (of Propaganda Fide) wants to send him to Egypt and Arabia with an important secret mission. For that it nominates him an *“Apostolic Missionary”.*

Jordan writes*: “I tackle this trip for you and for your glory...”* Also it goes with big illusion for seeing where the Savior suffered the Passion and for a big religious motive, that is to say: for clarifying what he feels he called.

In these dates the company of Israelite aviation *“EL AL”* was not founded yetthat's why the trip to Holy Land lasted from January 21, 1880, until August 14 of the same year. But really either Jordan was traveling in donkey, but in ship and with many stops to practice and to learn oriental languages and to know places and sanctuaries.

Dr. Bögor accompanied him and the two remained impressed of the trip. Soon a big thunderstorm got up, so that almost they sink. The ship turned into a big hospital, where all had to suffer. They were afraid not to be able to go so far as to see at least Africa... Less evil that they did not blame like Jonás with the danger of throwing him for the hut!

In Alexandria he opened his eyes like two melons since everything seemed strange to both: it was a big miscellany compared with the European world. There were Latin and Greek, schismatic coptos, Moslem, white, half-caste, black... Jordan was interested in the Bedouins of the desert, the monuments of the pharaonique times, the mosques and Muslim customs; Arab gardens, starred skies of Cairo... And especially he took the opportunity to practice the Arabic and to know the customs of the people.

**16.-In Jerusalem:**

Jordan and his partner spent 4 weeks in Jerusalem. Almost they were not entering house for visiting the holy places *“where the Divine Savior suffered the Passion”.* He passed a few days in the Mount Carmelo.

An important visit went to THE CEDARS OF THE LEBANON: He remained admired that they kept on existing from the times of Salomon. They are a symbol of hardiness.

Later Jordan commented: in the Lebanon I had the impression of which it would carry out the work to found, still in case I could not return to Europe. It is in holy Land where he understood such an important message of the Gospel of S. Juan 17:3,7 *“This is the Eternal Life: You to meet and your envied Jesus Christ”*, that it kept on inspiring during all his life.

Since it was to wait, he visited many oriental bishops who normally cheered him up in his work.

Especially the oldest and more missionary, the Bishop Massaia cheered him up and was constituted in his adviser and protector. [[11]](#footnote-11)

Jordan is already not content only to think about his project, but he puts it in writing and sent it to Massaia: his work will split into three grades, to include the whole God's people and so that they all devote themselves to evangelize, according to his knowledge, his time and his force. With these details we see how there are forged a founder and the internal struggles that he has to conquer.

In the ship of return, Jordan almost turned the “heavy” one; some of them almost dump him for the hut. So convinced it was of his work, which was explaining it to all, especially to illustrious passengers and different personalities. They understood or not his work, all saw in him a person filled with enthusiasm by Jesus and by the Gospel.

When one is fully decided to something and has the necessary hardware and account with sufficient means ... usually says. Hands to the work...! And generally, with so determined persons, big projects usually carried out. Well: Jordan ends up the Diary of his trip, by writing: HANDS TO THE WORK!!!

**17.-Annoying all:**

Returned to Rome of his trip to Holy Land, Jordan does not leave of annoy priests, bishops and cardinals, and it even comes again up to the Pope. It seems to that person of the Gospel that it was not stopping beating to the door the whole night, until they open to him... [[12]](#footnote-12)

Another thing that influenced very much the ideas of Jordan was the CATHOLIC CONGRESSES of Germany.

Periodically Congresses were celebrated joining the diverse Associations and groups of Christians against the pursuit that existed against the Church.

Jordan took part in that of Freiburg (1875); Munich (1876); Constanza (1880) etc. Truly that did it as student, with an organizer's bracelet, to place tables, chairs, the water small glass to the lecturer... But it was the way of not paying and of finding out about everything! During these congresses it is reaffirmed in his ideas of the importance of*: “Helping, to spread, to defend and to re-stimulate the catholic faith in all the countries of the world. To send missionaries all over. Importance of the magazines and of the press in general... Union of the scientists ...”*

**18.-Luking for advices and alliances:**

After the trip to Holy Land, it tunes in to some Auer of Germany, which had a big printing and was editing magazines. He wanted that he was joining his work. The tow were friends and they collaborated long time. Auer collaborated especially in writing the Statutes or Rules for the movement that it had to form, but they never went so far as to be accord in the economical things, and they “brooked the cards”, as we can say.

His bishop, D. Lotario, did not have any more remedy than to give up before the evidence and, before the insistence of Jordan, he did not have any more remedy than to sing to him that one of*: “why to lose the hopes to turn to see you... ”;* he gave him his blessing for the new task and made him free to carry out it [although in the deepest he wished he soon shall repent and to return to his Diocese soon as a good teacher of languages in the Seminar].

When he was going to Rome, he interrupted his trip in Turin to speak with D. Bosco, 20-10-1880. D. Bosco 60 had years and big experience. He advised Jordan that such a new idea was careful with the half and high clergy, that were going to give him many headaches. That he has to take care by organizing the 2 ° and 3rd Grades, that they not all would understand them to the first one. That he shall be always ok with the bishops and with the parsons... And especially he said to him*: “Here, you have me at your disposal for what you needs”.* Really a Lord, Don Bosco, where they are!

On having come to Rome, he is going to live to a species of Residence called *"Santa Brígida"* in the Square Farnese. This had the advantage of which he could be renting more and more rooms for those who were joining him. That had chapel in the same house and that could devote oneself to the ministry without need to have to lose time in buys, in cooking...

Jordan begins in Rome doing a Sheet of Propaganda and sending it to the houses by means of the children that he knows about his groups, games, catechesis, etc.

Certainly, that soon began the problems with the *“Congregation of Rites”* in Rome, because in his infantile sheet they say that there was a *“serious error":* Jesus's Heart was appearing two times in the front (once in the breast of a child and other one apart). I do not know what the error was; perhaps some simplistic one believed that Jesus had two hearts...! Jordan, simply it changed Jesus’ Heart, by a pigeon and everything it was solved. (The children kept on distributing his sheet for the houses and on doing a big ministry).

Jordan -very innocent he- goes to one of the Congregations or offices of the Vatican so that his Statutes were approved and to be able to start working officially. The shot goes out for him for the butt, since (as in some public places) they send him from office to office without solving anything, and apart from that they charge from him the corresponding stamps (and because the today tax IVA did not exist yet).

**19.-The foundation**

The previous defeat served Jordan to do a deep reflection, since he writes to his friend Auer more or less the following thing*: “The big thing must begin with the Cross and suffering, with patience and humiliation, otherwise it will not give result. The God's hand keeps on showing also in the middle of the difficulties. It is not necessary to do everything all at once, so this way we will be able to leave also something for our successors. Let's do what is in our hands for God and for the needy souls, that God will do the rest ...”.* (This way, then, on having returned from the Vatican, he kept the Statutes in the drawer of the table and kept on working with fortitude).

In this time, and before the difficulties, he asks another big missionary and founder for advice: Arnold Janssen, founder of the Missionaries of the Divine Verb. Janssen had a big missioner house in Steyl, Holland, and wanted that Jordan was becoming a missionary of his group, but Jordan was feeling called to another thing. In any case Janssen and Jordan were always good friends they wrote each other many letters, were advised and each one contributed with his charisma to the cause of Jesus and the followers of both are extended all over the world.

Since it is very enterprising, for Easter of 1881 a printing has already founded Jordan in the residence of Santa Brigit, and there appears the first number of the magazine *“Monitore Romano",* which sells the subscribers, but sends free (remembering the advices of D. Bosco) to the bishops and parsons.

In July, 1881 it joins him, which later would be famous P. Buenaventura Lüthen.

Between the two they edit the first number of the famous German magazine *"Der Missionär"* (The Missionary) edited later in several languages. Also Von Leonhardi joined him, with what the first steps were already happening for the foundation. (It had to go renting more rooms in Santa Brígida, since the space was now very litle for his activities and for the interested people -or at least curious- with his plans).

We save ourselves the rest of perspirations and tears of Jordan and his collaborators. The case is that after successes and displeasures, they decided to give form to the first nucleus and did the following thing: 8-12-1881, celebrated together the Mass in the Chapel of Santa Brígida (after the corresponding spiritual retreats); after the communion they did his Votes before Jordan P. Lüthen and Von Leonhardi, with what there remained founded the Salvatorians (although first they received another name, like I explains next).

**20.-The affaire of the names:**

\* The Salvatorians, first of all they were cold S.A.I. = Apostolic Instructive Society, because he wanted to instruct, or to teach and to catechize ... (hence the name instructive) and Apostolic, for wanting to do it as good as the Apostles and to follow his example.

\* But some ecclesiastics did not like the name, because *"Apostolic"* it would be necessary to reserve Saint Sied. That's why the name changed into S.C.I. (Catholic Instructive Society). Catholic, wide, universal, that is to say: to announce ALL the peoples... But this epithet is applied also to the Universal Church, as such.

\* On May 21, 1893 there receives the definitive name of SDS (Society of the Divine Savior) = Salvatorians, name that certainly, had been prohibited to S. Alfonso Maria de Ligorio to put him for his congregation.

**21.-It is no well that thought evil it does not come:**

This way we go out winning: It came out such an ugly name of *"Instructive” that* is difficult to translate into other languages, since it seems that one is giving lessons all the time...

And that thing about *"Apostolic"* was improvedthat can understand be principally as diverse activities. We remain with the CENTER: and we do not speak about politics!: JESUS, which is our SAVIOR, to whom we must announce. That's why our anagram or shield is: JC Savior in the Center, with the right hand as teaching and in the left a book where are put two famous lettering *“Alpha”* and *“Omega “*, beginning and end or goal of all the things. And normally it has the circular inscription *“Jesus Christ, God's Son”* and as basis: *“Savior”.*

Jordan explained several times with happiness how we must continue, imitate, seem, announce ... the Savior. So in this way, we define ourselves for the purpose, not by the means.

**22.-A lot of changes including up to the own name!**

The Salvatorians were founded and: now what?

Three members were in whole: Jordan, Lüthen and Von Leonhardi, but the tasks are distributed well:

1. Lüthen leaves rapidly for Germany to do propaganda and to obtain means for the new foundation, and: how good he did it!.

2. Von Leonhardi administers in Rome, where every time there is more work, especially of magazines and publications.

3. Jordan dedicates efforts to consolidate the spirituality of the foundation and to contact the people. (The community of Santa Brígida increases constantly; they are already 14 persons between priests, seminarians and workpeople of the printing).

They follow months of great movement. Jordan travels to Germany, where he meets Teresa von Wüllenbewer, who some years later will be the first Salvatorian Sister, and superior. Lüthen edits successfully *“The Missionary”.* Von Leonhardi buys part of a bigger house in Rome. *Not even “Pepe Ganga”[[13]](#footnote-13)* had made it better: it was a question of the Palace Moroni, since his owners needed urgently money. It was a big palace or big house, which had clinging up to a henhouse and a farm in the Center of Rome, few meters of the Vatican. (That is today the current Mother House of the Salvatorians in the Via della Concilliazione, 51). One was buying this palace later in successive periods, since the number of the students was growing. What yes was delivered to the Vatican was the farm, so that administrative offices were constructed.

The Pope León XIII, as he was already a friend of Jordan and he trusts very much in him, he gives him for the chapel of the new house the altar of the last Conclave, where many cardinals had celebrated the mass, just before his election.

To organize the first Grade as he had it thought-out originally, it was very complicated. That's why Jordan decided to organize oneself better, on another form, dividing on one hand the males and for other one to the females: to begin the feminine congregation he chose Amalia Streitel.

The things began well, but soon the differences were seen. Jordan insisted in the ministry and the Streitel was insisting in the penitence. He even corrected Jordan of a little coward for not insisting so much on the penitence. (It is necessary to make notice that Streitel had been Franciscan and was insisting that's why on the penitence, wanting rather to do a species of reform of the Franciscan ones that a new religious Order).

In Einsiedeln (Switzerland) there is a very beautiful Basilica devoted to the Virgin, to where P. Jordan was accustomed to go as young man to do hours of prayer. In July, 1883, Jordan has again the opportunity to visit the Virgin in this sanctuary, and asks him for help to clarify his ideas and to go forward.

The Virgin, always helped him, naturally. This time saw clear Jordan that the poverty had to be the foundation of the Congregation, the same as a big confidence in the Divine Providence, which would never leave them in the stagnant one. On the other hand, the Cross turns out to be essential facing the ministry. And as principal task, that THEY ALL meet the only real God.

Speaking about the Cross: let's not forget that little earlier Jordan had changed his name, on having done his religious profession (11-3-1883) and there put himself that of FRANCISCO MARIA OF THE CROSS Jordan.

**Francisco**: since to be an effective apostle it had to leave everything to example of S. Francisco de Asís and to be always ready, without ties.

**Maria**: for his love to the Virgin.

**Of the Cross**: because, to Christ's example, the real life is born alone of the Cross. (The big works, only they can grow in the shade of the Cross - he said in certain occasion, and a chronicler noted down, because then there were no video cameras).

A curious event was the following one: Sister Juana was seriously sick. Sister Francisca Streitel (superior and lover of the penitence) did not want to call the doctor, since she was saying that it was a thing of the penitence and that God wanted to take with him the kind Sister. Jordan did not want to lose him, since many people needed for his work.

Jordan put itself in prayer and ordered her to eat well. Of the room of the sick person a smell as of violets started going out that it made disconcerted to all. Until finally on December 26, 1883 Jordan ordered with solemnity to the sick person to getting up of the bed and this one remained surprisingly cured.

In 1884 the magazine Manna (the Manna) has more than 2.000 subscribers. She is a magazine for children.

As in Germany it continues the big controversy for the religion, P. Jordan wants to send to the north Sisers, although it is without habit to be able to do ministry and to spread but without the government notices it. The parson to whom he proposes this does not want to get into fuss, and at the moment it has to postpone his foundation.

In the summer of 1884 it sprouts in Italy the terrible pest or epidemic. The Sisters are invited to be employed at the hospital and they do it with very much zeal and interest; at the moment nobody in the community becomes sick.

On December 8, 1884 he founds the *“Angelic League",* which is an affiliation for children. Since the children are the first ones who must be evangelized. They have his magazine (Manna), his meetings, prayers etc...

**23.-Good bye to the Adoloratas and welcome Salvatorian Sisters!**

The difference between the Mother Streitel and P. Francisco was so big especially as for his ideas on the penitence and the ministry that these religious sisters did separate from Jordan advised by the Reverend Jacquemin, and put themselves the name of *“Sisters of the Charity of the Painful Virgin”,* devoting itself definitively to the Contemplation and to the Penitence. (They still have house in Rome). The P. Jordan felt it very much, but it was respectful with this decision.

Another most curious and inexplicable fact was the healing of the Brother Félix Bucher. The doctor was not finding solution, since every time it was doing more strange things. They all thought that was devilish. P. Jordan helped from other Fathers, they did abundant prayer, included the exorcism on the Brother. After a time it remained completely cured. (So much it is like that, that was sent to the missions of the United States, where it worked very well for enough years).

In Rome it was prohibited in times of Jordan to found more congregations: so high was the number of the same ones! But this one devised them of the following way: on December 8, 1884 it founds in Tívoli, to 30 km from Rome, the Sisters' second Congregation, which will be the Salvatorians. To his front he puts Teresa von Wüllenweber (Today already Blessed Maria of the Apostles), who with 4 partners begins the congregation in Tivoli, close to Rome).

**24.-Hard beginning in the Missions:**

On January 10, 1885 the Salvatorians students hold in Rome the first fest of the LANGUAGES. Where they sung in several languages, did speeches, declaimed poetry, etc. (The languages have always been a *"specialty"* of the Salvatorians and sign of his internationality).

In September, 1889 Propaganda Fide asks to P. Jordan to send missionaries to Assam, in the India. Other major Congregations had pushed the idea back for the difficulty. After abundant prayer, he accepted, and on January 17, 1890 the first 4 missionaries departed to the India towards the *“Apostolic Prefecture of the former kingdom of Assam, of the kingdom of Botha and of the kingdom of Manipur”.*

They did the fest of farewell with prayer, singings, dinner, community recreation and a good homily of P. Jordan, which still survives, where it gave them many advises and invited them to be faithful, even up to the martyrdom.

Soon a big cross came: August 22 comes the news of the death of the Superior of the new Mission, P. Otto in a plain telegram*: “P. Otto Mortuus. Angelus”.* (In the language of D. Quixotic would say*: “P. Otto died. Angel”.* And not only this, but 10 days after, Marian Brother dies. (The work of P. Otto was enormous; in a few months that it could be in the mission, he learned the language, translated several parts of the New and of the Ancient Testament, prepared a grammar ... in addition to his very big pastoral works).

In December 12 P. Jordan was already in disposition to send the *"restored ones"*: three new priests for the Mission. These were got by the Pope León XIII, who gave them his blessing and dismissed them.

In August, 1892 they offer P. Jordan to found in USA. He sends 3 priests to take charge of the foundation.

The care of the liturgy was very big between the first Salvatorians. The choir Salvatorian was much known in Rome by his taste and good preparation; well it is true, that Germans were the majority and had studied abundant music during the baccalaureate. The theologians were going out to sing in many parishes and everywhere they were asking for his collaboration and those who were listening to them, were giving his donations freely. [Perhaps those who today sing on the verge of the Subway were inspired by them!]

In August of the same year the first missionaries leave for Ecuador: three Fathers and 4 Sisters proceeding on September 28 to the opening of the Mission of Esmeraldas.

In June, 94 it brought in the typhus in house of the Sisters; 7 died, and 20 should have gone out to his families and in order to create more available space in the house for the sick sisters. The doctor recommended to them to eat more and better. (In September of the same year, the Pope allowed them to found in Rome, in spite of the prohibition that existed, due to his zeal and good work for the Church).

**25.-*: “With the Church we have crashed, friend Sancho!”***

What happened with the booklet of the Constitutions that Jordan had presented for his approval *“In Rome”,* since one usually says? In August, 1894, instead of approving the Constitutions of P. Jordan, they did send him an *"Inspector"* or *“Apostolic Visitor”* due especially the many debts that this has carried away. This one was bringing the assignment of cure the economy, recommending to him “not to trust so much in the Divine Providence”.

This visitor, P. Antonio Intreccialagli, realized immediately many debts that Jordan had with the baker, with the butcher, and naturally with that of the *"pasta"*, since we are in Italy. None of them, nevertheless, had doubted ever of P. Jordan, who was inspiring them a big confidence. (The visitor invited to extend also the number of general Advisers, thinking with good reason that two heads are better than one and to dismiss of the congregation, as soon as possible, not suitable members). If this should happen to someone of us, immediately he would have thought: they are scraping me! Jordan did not think like that, but he collaborated in everything with big humility.

The Bishop of Sicily (that for being a bishop Missionary was not paying the magazine, but yes he was reading it), invited Jordan to found in this island. A few days after Jordan founded there, and soon the vocations rained in the same one (3 fathers, 5 theologians, 6 philosophers and a Brother).

(From enough parts requests of foundation were coming to him, but almost it was prohibited to found through the Visitor, due to his poverty and absence in means),

20-12-94 Jordan begins the second notebook of his Diary*: [TAKE IT FROM ORIGINAL TEXT!] “While beech on the earth the only man who does not meet God, and I did not love him on all the things, you cannot allow yourself only one moment of rest. While God is not glorified everywhere you can rest not even only one moment. While there is not praised everywhere the Queen of the heaven and of the ground, not so to rest not even only one moment ...”*

16-1-95 there is celebrated again the fest of the languages and the farewell of two missionaries under the motto*: “Teach all the peoples”. [[14]](#footnote-14)*

In 1892 they were too much in house; that's why they ask for permission the Aesculapius to hold the liturgy in his chapel, which chapel was bordering on us and all the problems had disappeared; but the permission was denied.

P. Francisco was a man of prayer. The prayer and the action were two faces of the same currency. He was preventing in order that the prayer was not shy because of the apostolic work. In his visits to the houses, he never stopped asking and examining how Salvatorians the fest and religious celebrations were celebrated, as well as the community and personal times of prayer. In the houses of formation sometimes they wanted to reduce the times of prayer to devote them more to the scientific work. The mute was for answer before these desires. Better a little to much as to less in the prayer, it was his maxim. And this norm he was living in his personal experience.

In February, 1895 there come at least the following bishops to ask for personnel to P. Jordan: That of Terracita, that of Piazza, that of London, that of Prague, that Of Milwaukee and that of Berlin, in addition to the Councilman of Friburgo Lord Pyton.

Normally he was sending to the new foundations Religious and Sisters join. But sometimes Sisters were needed only. In this case Jordan asks the bishops to take care of them and to deal for his sustenance, and these asked from his side, that there should be communities of at least 5 Sisters so that they take a better life of community.

Jordan was always coming with big confidence to Maria. On his office it had a statue of the immaculate one of Lourdes, of identical plaster. He was placing his intentions noted down on small ballot paper in his hands or under the statue. Some examples*: “Oh, Mother, pays soon the debts”. “Mother, look at our need for money”. “Finance, Maria, Mother”.*

**26.-Of Cannon in Colombia:**

The distant foundations are always difficult and full of crosses: From Assam bad news comes; the cholera was arrived; they all fall ill with flu and a Father with cholera, but at the moment the situation was not too serious. From Ecuador news does not come because of the revolution; in June all the Fathers and Sisters have to flee and settle in Colombia, beginning a foundation in Cartagena.

*“The prayer is the currency minted by God",* and therefore the only valid currency before him. This was saying Jordan before some critics who wanted to do their own will and who were criticizing him, was inviting that were accepting well the Superiors, who were not neglecting the community prayer and who were not confusing the God's will with that of one himself.

In August, 1896 Jordan traveled to USA and he spoke with the bishops of St Nazianz where it founded a beautiful school. Also he spoke with that of Milwaukee where Fathers and Sisters were already working.

**27.- Finance and foundations.**

The finance kept on being a problem: the income and alms kept on being equal and the members and candidates were on the increase; they had to slow down the entry to the seminar of *"poor"* candidates that could not pay, or deny to them the revenue, for indication of the *"Visitor"* named by the holy Head office.

The *"Visitor"*, P. Antonio Intreccialagli, compared P. Jordan with a bad farmer, who in 12 years had not learned to cultivate yet the Good field that the Lord had given him. His argument was that Jordan had many young members, who of course were not giving good results economically and with it the debts were accumulating. Jordan was arguing that many farmers first sow, and sometimes, until they do not harvest, they cannot pay the seed. One notices that he was really *“from a little village”.*

On having returned of USA P. Jordan, the bishop of Rio de Janeiro was waiting for him, asking him for missionaries. Jordan was prepared and wanted to send to him at least a patrol of 3 Fathers and a Brothers, but it had to consult P. Antonio (the *"Visitor"*), who was opposed because of the economical situation. There occurs to P. Antonio a *“happy idea”* thinking that the poor bishop pays the expenses of the trips and the maintenance of the missionaries. What will be the solution before a so big problem?

Let's go on parts: P. Jordan exhibits all these problems to the poor Bishop of Rio de Janeiro and this one scratches the white hairs and almost he faints. To all these things the bishop cannot commit oneself, but to remain without missionaries neither is he dispose. Solution: the poor bishop goes away right where the Pope. This one summons Jordan and Intreccialagli and says to them that they cannot leave the poor bishop without missionaries. So with help of money of the Vatican for the missions and with Salvatorian personnel, and surely that slightly contradict P. Antonio, a mission is begun in Fields, close to Rio de Janeiro, but only with two Fathers so that it was not being too expensive. (We are in the year 1896).

From October, 1896 the Salvatorians philosophers can follow the classes inside the Mother House, without need to go out to another center of studies. The reasons: that they were a big number and could not pay the classes in a university, in addition to which they had proper and prepared well teachers. This way they were not losing so much time for the way and could dedicate some hours to supplementary classes to refill some lagoons of other previous studies. Also, this way, studying languages and customs of other countries, the Salvatorians will prepare themselves with sufficient largeness and opening as to be able to be employed at any part of the world. Not only in his own country!

In this time, they ordered to several students of Theology to repeat (or rather to add) one more course, in the end, before being ordained, so that they were prepared well in Pastoral, for the ministry. They were thinking that it was not worth to do the things anyway, but with good preparation.

In this epoch several houses were founded in Romania, Hungary and Czechoslovakia. Some of them still continue today after so many years of isolation and of communist regime.

During a trip that Jordan did to visit several houses of Europe and to found others, his mother died. Since there was neither fax nor Internet... the news did not come to him until he was back in Rome.

At the end of 1896 the SDS was provided with more than 370 members. P. Jordan usually wrote many letters to the benefactors of Germany informing them about his activities, being grateful to them for his donations and asking them for new others. (The only fact of being grateful already was a way of asking).

The night of Christmas Jordan received a letter of congratulation of the same Pope León XIII. This cheered him up very much and Jordan wrote in his Diary again that he had to help to save the whole humanity, and that he had to do everything for the God's biggest glory. In the examination of conscience that it does at the end of year, after so many difficulties, he can write calmly that he has not left the combat, but with the help of above he has worked with patience, valor and full confidence.

**28.-Other anecdotes in the foundations.**

They say the chronicles that on February 8, 1897, P. Jordan seized such a cold that he was completely K.O. So much, it is so that he has to keep bed for several months, to leave the direction of the Congregation in hands of P. Buenaventura and he was not even possible to rise to celebrate the Mass. And although this writer is profane in medicine, he thinks that more it was pneumonia that another thing. The alone doctor allowed him to hold the mass the day of S. José (it was always said, that the saints have influence). But it still continued a few weeks in bed, time that he dedicated especially to pray.

The day of the Announcement could send 7 Sisters for the United States to two foundations: One in *“Uniontown”,* and other one in *“Lewistown”.* They were: a school and a hospital.

The doctor wanted that P. Jordan was going out of Rome to rest from his recent illness; it is not that it was going to seize the tuberculosis. But for P. Jordan was more worrying the absence of money than his own health and more now that he could not travel. That's why he entrusted to P. master of Novices to do these trips through Germany and another substitute named for his charge. [[15]](#footnote-15)

In 1897, the Mother Maria was looking for a house in Rome, and on trying to obtain authorization to move to the capital of the Christianity. Of Rome they were asking him to take distances of the Founder and to start working as an autonomous congregation. Since almost they were putting this him as condition and it was not convincing her, she delayed for later his idea of going to Rome.

On June 12, 1897, an earthquake that lasted approximately five minutes knocked down for the soils the whole mission of Assam. But at least no missionary received personal damages. Only on the 21st the Superior could write a telegram*: “Earthquake. Quite damaged. Help!!! "*

From Brazil they asked more and more Brothers for the education. But P. Jordan had to answer: Impossible: there is a very big tail and earlier they are the Mission of Assam and St. Nazianz in USA. Nevertheless, in October he could send to them a couple of Fathers to attend the schools and three parishes more that they had accepted.

In 1898, a congregation newborn in France (*"Missionaires du Verbe Incarné"*) they wrote to P. Jordan with the intention of joining him. They had good economical earnings, there were only 4 and soon they were waiting for young reinforcements. But, in spite of the economical help and of that this way it might put foot in France, Jordan did not see it opportune, since it was a question of another different spirituality......

Before the strong debts, P. Jordan was cheering all up to be responsible persons in the economy and to contribute all with what they could. They all can do something: to write letters, to write an article, to look for some benefactors, to collaborate in the things of the house, to pray......

P. Jordan knew that we all must pass for tests, especially the young people. That's why he was never getting tired of cheering up all and of reminding this to them, personally and in his talks. Have fortitude before the difficulties and trust in the Providence simultaneously that to put effort and decision of your part. Nobody can jump superficially the tests in his vocation. Nevertheless, he understood that each one can have his weaknesses and was expecting from each one -and even more from the Community- for the corresponding consideration and comprehensive indulgence.

On May 18, 1898 he P. Jordan tackled a long trip in order to visit the confreres in Austria and Switzerland, to initiate new foundations or to impel others already initiated and especially also in order to find for the Sisters possibilities of ministry or of formation. His way passed on Trent, Jägerndorf, Budapest, Vienna, Munich, Stuttgart, Friburgo of Germany and Friburgo of Switzerland, Drognens, up to Douvaine-Chablais.

Every Friday in the year he directed a talk to the community in Rome. Some students who knew shorthand noted down the same ones, with what the book has been published *“Words and Exhortations”.* Naturally that the original, in German and Latin but simultaneously in shorthand there look like a few scrawls that there is no the one who understands them. That's why I prefer putting, although it is only one thought, in Spanish, to open mouth [to interesting the readers]*: “I wanted to leave to you a special heredity, if it is that it is allowed me to speak this way, and it is a question of a big CONFIDENCE IN GOD. It hurts really very much when today it is necessary to see, what few confidence exists in the Lord; how does the humanity move merely in the area -just as the small animals in the mud- and he has forgotten the celestial things; it does not look already up, wherefrom there comes the help, the power and the force”.*

Much spoke P. Jordan on the prayer. 3-7-96 he put this example, before his trip to USA*: “...It was needed money for a trip to America and today there has come 3.000 DM of Germany of an anonymous person “for the trip”. It calls very much the attention the one that comes so much and of so many parts, in what way the Divine Providence helps us in the last times; now almost a finished trailer can travel for America. Nothing happens by chance, and this is the surest sign that it comes of above.... "*

After the earthquake of Assam, donations of the benefactors ones rained, in such a way that during a time donations could be sent to the mission up to two and three times a month.

The day of S. Francisco de Asís of 1898 was celebrated in the Mother House in the best form. In addition to the onomastic of the Founder, he was fulfilling also the same year 50 years of age and 20 of priest. These occasions were celebrated with special prayers from several days earlier, mass and special sermon the day of the event, special meal (inside the poverty that there was reigning), speeches and congratulations in several languages, and up to singings and theaters.

The stenographer about whom I have already spoken *“was very attentive”* with paper an pen*"*, and of the speech of P. Jordan for this day, we can highlight the following thing*: “The principal desire that today I want to show you is this: that you try always to study in depth the mystery and the love of the cross. That you love the sufferings; if you do this, I have founded hope of which you will resist, of that you will obtain your crown, and of which you will guide many to the heaven... That you are sure from now on, -the same that later in your work- that the fruits of the salvation only prosper in the shade of the cross...”* [The last part of the phrase has become lapidary between the Salvatorians, and we even have edited postcards with the same one].

**29.- Jordan keeps on founding.**

On November 1, 1898 the new foundation was inaugurated in Mahala (Hungary), close to Timisoara. They took charge of the catechesis of more than 400 children. The intention was to create soon a seminar.

On December 8, 98 10 celebrated anniversary of the foundation of the Sisters; this was a good occasion to recognize and to restore the house of Generalate of the same ones in Rome, since till now almost they had been infiltrating as they could in the eternal city, due to the difficulties that they were putting to the new foundations.

During the autumn, the death flogged the Sisters' flourishing community again, with the death of someone young people. Two died in the route Lungara. One of dropsy and other one of consumption. On December 2 another Sister died in Tivoli also of consumption.

To solve the economical problems, some cardinals of Rome advised to P. Jordan to join another richer congregation and without problems. It was opposed radically to this. *“This looks like to me the same that to want to join two trees so that they are one”. “There is no any authority that could dig the grave to the Society from the emperor up to the Pope, passing for the smallest of the Society. To any critic or pessimist who should come to us to discourage we will say: Adiutorium nostrum in nonmini Domini. And if someone retires or some of them succumb: Adiutorium nostrum in nonmini Domini... “*(Our help is in the name of the Lord)

Once Jordan told*: “In the beginning of the Society a big man of already aged spirit asked me: Has anybody already won for your cause? I said to him: only one have I who me surrenders without conditions. He answered me: then the Society is already done. This was the true and the mentioned one it continues in her, precisely for his submission and his name is P. Buenaventura. Therefore unity”.*

Precisely one of the times that P. Buenaventura gives his opinion on P. Jordan, he says that *“it was admiring especially the prudence and the value that he has to confront the projects as well as also his objectivity and determination at the time of putting into practice his apostolic initiatives. It was doing everything with a big spirit of service”.*

The changes of century always have something of *“magician”.* For P. Jordan the beginning of the year 1900 was simply an occasion to remember all*: “Give in in the hands of the Divine Providence”.* With occasion of the *“Holy Year”* many bishops visited Rome, and stayed where the Salvatorians, (because it is close to the Vatican and because they can do that for free: how not!) with what in addition, new relations and contacts settled. Even the Pope León XIII recommended Jordan that *“he was wishing the Society to spread all over the world, and that especially it should work in Latin America”.* At the beginning of 1891, and before the economical penury, P. Jordan sent a Brother to gather funds in Germany. Previously this one had done it very well and had helped to construct half a school of Lochau. Now, nevertheless, they were disappointed with him. He decided to act as political journalist, believing that this was his vocation and every day was speaking about him in the local Diary. The P. Jordan had to write to him a letter saying to him that should not get into politics. At first it he sat very badly; but then he accepted this resolution.

At the end of 1891 and since they were not diminishing the debts, the visitor threatened to expropriate the Mother House of Rome, if the thing was not improving. Then Jordan and collaborators did write to all the houses, benefactors and collaborators... so that they all should renew his efforts. Apart of that, Jordan also came to the Virgin with his famous ballot paper*: “Mother, you must pay the debts soon! What a sums, oh Mother!”...*

The economical report that P. Pancracio prepared after all this, came even to the Pope, whom the spiritual work was worrying especially and ordered a note being grateful to P. Jordan all the good that his members were doing, as well as the Sisters of the same name and he was giving *“his special blessing to all the Salvatorians of both sexes”* (5-5-1901). (What does not consist is if the Pope ordered a check of help or not, but the previous thing satisfied so much the Visitor as to P. Jordan).

Neither have we known if P. Jordan has study psychology or something similar. But so much he as his collaborators exploited well the previous praise of the Pope and the special mention of the Sisters... and they announced this fact to all the benefactors’ ones and in all the corners of the world, and this if it brought his economical fruit, as it was to wait.

**30.-The white hairs of Jordan**

The year 1902 was especially a year dedicated to preparing the First General Chapter (let's say that it is a general meeting of the Salvatorians) and to re-elaborate the Constitutions or Rules of the Society. For the time being, it was possible to say the first stage of expansion was concluded and he can devote himself to the consolidation of that what existed. Especially, because P. Antonio, before the danger of bankruptcy, has prohibited receiving no more student that they self could not finance his studies. Naturally P. Antonio was not the demon; he was always looking for the good of every member and of the Congregation. P. Jordan was to him very grateful by his advice and by his councils. The thorn of both, it was nevertheless, the economy.

There is no steadfastness of the km that P. Jordan did during his life in train and other means. Surely that not as many as the Pope Juan Pablo II, because there were other times, and other means, but the difference between both, must not be so much. In all the trips he had to solve material and spiritual matters. Buy of areas, negotiations before leaders and bishops, to ask for recommendations, to look for money... To attend on the complaints of the members, to cheer up to discouraged, to look for new destinations and works for those who were not to taste, to do of mediator with the Superiors and members... Once he writes*: “The government of the Society is turning out to be to me very difficult. I have suffered very much although I have not told it to you earlier. These things are mining my intentions and my health. This year so many white hairs have gone out for me, that I himself am even surprised “*(2-9-1902).

On October 6, 1902 the First General Chapter was inaugurated in Rome. They assisted 25 members and 6 forgave his absence. The majority of them were not passing of 30 years, few ones were going on from the 40. The P. Jordan inaugurated it with a talk about the Cross. Later, for acclamation they chose Jordan as first General Superior of the Congregation. But legalistic some of them protested because the voting had to be secret. So on the following day they voted with ballot paper and it went out chosen by unanimity. Buenaventura received a vote. Who would give it vote?

We are in July 21, 1903 it dates in that the silver weddings of ordination of P. Jordan are fulfilled, but they postponed the celebration several months. Since the previous day the Pope León XIII had died. There came to him many letters of congratulation, adherence and loyalty of all parts. Pío X replaced this Pope, 4-8-1903.

**31.-The west of the printing, and other problems**

At the end of 1905 they had to sell the printing that they had in the Mother House of Rome, since the expenses that it was causing were very big. And they had to be satisfied with editing the diverse magazines in other printing, since it was going out cheaper.

In 1905 some P. Esser, wanted to change the purpose of the Salvatorians, since it seemed to him too wide. He wanted that they were devoting themselves only to the education and to hospitals. This disliked Mother Maria and Jordan, those who put all the meat in the spit to solve this wrong. P. Pancracio for his account and risk went directly to the Vatican, where they answered him that if the founder was P. Jordan, it had to be whom the purposes had to mark and not any visitor.

In the General Chapter of the Salvatorian Sisters to solve the matter of the purposes, the Visitor P. Esser, wanted that they were already not choosing Mother Maria as Superior General. These asked the Sisters not to vote for her, for being major and for his health. The first voting caught them from all for surprise and they were disconcerted without knowing for whom to vote. That's why the votes went out much dispersed. But in the second voting -after the harangue of Superiora of Budapest- they all voted again for Mother Maria (and the Visitor remained flabbergasted).

The year 1806 was a year of *“Salvatorian crisis ",* since a Diary of Munich devoted pages to defame them and this created bad opinion in many of his readership and especially greatly pain in P. Jordan and in enough Salvatorians. (The bad thing is that the writers of these articles were a group of anonymous Salvatorians, faultfinders and dissatisfactions).

Those who were rushing forward against P. Jordan and his work were making it like *"brave"* from the anonymity and were insulting for example with the following expressions: They were calling Jordan*: “painter's farmhand of fat paintbrush of Baden”.* To his work*: “factory of priests”.* And to his priests*: “anointed agricultural farmhands”. (P. Jordan lasted and prayed very much. It put a bit of paper under the statue of the Virgin who was saying simply: “Reputation!").*

In Rome they gave to Jordan authorization so that it was allowing to leave for the discontented priests and go on to the diocesan clergy to devote oneself to other works and without obligation of the community life, which was seeming to be the real problem. Several did it. This, on one hand it brought enough worries to replace his positions, but for other one Jordan affirmed*: “This storm has made the Society stronger and more solid”.*

**32.-Death of the Mother Maria and of Jordan**

On December 25, 1907 there died Mother Maria of the Apostles, Superior from the Salvatorian Sisterss, after several illnesses and she was buried after two days in Rome. In July, 1908 they chose as substitute Sister Ambrosia.

At the end of 1908 there was celebrated the second General Chapter of the Salvatorians in which diverse matters talked, as the Mission of Assam, the studies in the Salvatorian houses, the division in Provinces, on having been so widespread... and there were also elections. There was a critical sector that did not want to choose Jordan as new General Superior. Finally, he was chosen. The Superior of the Mission did not want but there were sending many missionaries more to Assam, which was then impossible. He has been to be satisfied, knowing that nobody is forced to give what it does not have.

On having approached at the age of 60, already the life of Jordan was going out, but not in this way his apostolic enthusiasm. He was not feeling satisfied with the realized up to the moment. He wanted a lot of more delivery and radicalism of his part and on behalf of their people. Even a new Society went so far as to think of founding *“under the name of Blessed Virgin Mary”.* This was not carried out, naturally, nobody advised him in this direction. This was rather an expression of his avidity of deep delivery.

In April, 1906, Anibale di France, the Founder of the *"Rogacionistas”,* he stayed at the Mother House of Rome. Jordan spoke with him on his plans of founding a new Congregation. It impressed this one, that a older man had so much enthusiasm, but he did not advise it to himself, since it would be a copy of the first one that it had already founded.

Anibale di France, Founder of the Rogacionistas, rather he suggested to P. Jordan that was accepting them inside his Congregation, since they were small and this way they would form a major unity. This did not like P. Jordan, but what he copied of the Rogacionistas was his motto and his interest in the vocations in the church*: “Request the Master of the grain”.*

In 1914 the World War exploded. Many Salvatorians were called to lines and they died or disappeared in the war, with what there diminished his forces and the propulsion that then they had.

Italy also entered war, with what the Generalate had to be moved of Rome to another neutral country (to Switzerland). In May, 1915 P. Pánfilo Voit did P. Jordan a photo in the patio of the Mother House of Rome, who needed for his passport and it is the photo most widespread and known today about Jordan.

In October, 1915 the General Chapter III was held in Fribourg. Any representatives could not take part because of the war. P. Jordan that was already very sick did not want already to continue as General Superior. They chose P. Pancracio Pfeiffer as successor; this was a faithful collaborator of Jordan; and the Founder did not interfere already any more in the government of the Society.

He lived through last three years, then, of a more pacific form, dedicated especially to the prayer and to the mail with the numerous members and benefactors that were writing to him.

In May, 1918 he received a heart attack and on June 25 it could celebrate his last mass. Later it kept on receiving only the communion until in September of the same year he died.

On August 26, 1918 it was moved to the child hospital of the Sisters of S. Vicente de Paúl in the little village of Tafers, close to Fribourg in Switzerland. On having entered the door of the house for older people and having seen the old men in the door, he exclaimed*: “Well, now I am between the poor”.* But on having entered his room and having seen three armchairs, he says*: “the first impression was very good, in accordance with the holy poverty, but now, these beautiful furniture...".*

There survive several phrases that Jordan said in his bed of death. On September 3, Tuesday, he says that prophetic phrase*: “The good God will do it all good. Others will come and remembering our sufferings, they will continue the work”.*

On September 8, holiday of the Nativity of the Virgin, at 8 p.m P. Jordan he dies. They prepare his room; the brother José shaves and brushes him. It remains dressed in the Salvatorian habit and rosary in hand; priestly stole; calyx to the depth of the head; crucifix to the feet; 6 candles; white flowers; two palms; two kneelers... They all pass before him, and they comment: he is a saint...

**9.2**

**TERESA**

**VON**

**WÜLLENWEBER**

\* 19.02.1833

+ 25.12.1907

- Blessed Maria of the Apostles-

50 years Baroness - 24 years Salvatorian

On this topic I prepared a few Power Points, with images, texts and effects. In the text that it follows it will be possible to observe that it is a question of brief, almost telegraphic phrases, several seizures directly of one of the presentations. They can be looked in www. Salvatorians.org.ve

**SOME DATES:**

|  |  |
| --- | --- |
| 1848 - 1850 | 2 years in the Boarding school of Benedictine Sisters in Liège (Belgium) |
| 1850 - 1857 | 7 years in Myllendonk (Germany) parochial Mission |
| 1857 - 1863 | 6 years in the Congregation of the Sacred Heart; temporary votes |
| 1863 - 1868 | In Myllendonk 3 weeks in convent of the Visitación |
| 1868 - 1871 | With the Sisters of the Perpetual Adoration; novitiate |
| 1871 - 1876 | Myllendonk; missionary private vote; it hires Neuwerk |
| 1876 - 1882 | Institute Santa Barbara directed by her; buy Neuwerk |
| 1882 | Under the guidance of The P. Jordan; it continues in Neuwerk |

I sum here some information of interest up only to meet Blessed Maria of the Apostles, selected of the *“brief Biography”* of Sister Ulrike Musick.

After long years of search, the young woman Teresa discovers that in Germany new foundations are needed to face the Kulturkampf or campaign of struggle against the religion. That's why she rents a big convent in Neuwerk and begins a foundation of *“German Mission Sisters”.* In this moment she writes*: “When I hear to speak on the missions, I experiment on my interior a real urgency, a love and a wish that otherwise they are not known for me…”.*

The people of the village were thinking that the convent had to turn into hospital. Teresa was thinking that it had to serve for any good use and de facto the first thing that it received they were orphan girls and poor children. The parson wrote a few articles of Statutes so that everything should work. Teresa was insisting on conventual norms. Young girls that were coming were taking it as something of step, not definitive. The mayor wanted that it was a hospital. Businessmen wanted that it was for his employees in difficulty. Or that everybody was putting the spoon in the matter.

From Switzerland, the Daughters of the Divine Love did a contract of collaboration, but it had to break. Also it was in negotiations with the Divine Verb (Arnold Janssen), missionaries, but it did not go so far as to come off either.

I have finished so far in few lines the first 50 years of Teresa's life, although she saw that *“the fact that his efforts were compensated by a modest result, it was a difficult and humiliating test, which she was accepting as the God's will”.*

On April 12, 1882 she read a note in a magazine with the following content:

*“Apostolic Instructive Society (SAI): founded in Rome through Juan Bautista Jordán with two priests: Bernhard Lüthen and Friedrich von Leonhardi. The intention: to extend, to proclaim and to strengthen the catholic faith everywhere of the world in the spirit of the Apostles. The members split into three groups:*

*1.-Priests and Laypeople: those that leave everything, according to the example of the apostles and devote themselves exclusively to the intention of the Society.*

*2.- People with studies who, without leaving his occupation, contribute to the scientific or literary efforts of the Society;*

*3.- All those who strain for fulfilling his duties in the spirit of the Society”.*

Teresa contacted with Jordan and this one visited her on July 4 of the same year*: “It gave me the impression of being a humble, real, jealous apostle (it remained three days…) my first and only desire it is always to belong to this Society more narrowly up to my death. Dear God: thanks to you forever! ”*

To a few days she wrote the following poetry with the Latin melody of *“O Sanctissima”,* although in Spanish it follows neither the metrics nor the heap of this song; in German, yes:

*“Oh Holy, the only, venerable, Society!*

*Apostolic, jealous for the souls, noble Society!*

*That you grow firmly, multiply you,*

*Spread throughout!*

*Include and renew the universe!*

*Attracts towards you shepherds of souls, attracts teachers, educators,*

*consecrated women -Oh, lead them and guide them to all of them!*

*Re-christianize the homeland; evangelize the unbelievers;*

*Protects the orphan children-*

*Oh, teach them and instruct them, all of them!*

*Motivate the fathers to the loyalty,*

*the mothers, to the holy formation of the children,*

*the public managers to the honesty-*

*Call them to the holiness, all of them!*

*Gives them the real knowledge of the learned ones;*

*give him depth to the arts;*

*Dedicate and transform the world of the work.*

*Oh, do it ... do it!*

*Iilluminate your own leaders,*

*light the heart and the soul*

*so that, really, they do not look but only to Jesus!*

*Holy, venerable Oh, the only Society!*

*Apostolic, jealous for the souls, noble Society! ”*

On September 5, 1882 she writes*: “For the present I promise, with full knowledge of what I am doing, to obey P. J. B. Jordan, Founder of the Apostolic Instructive Society, in everything what is in accordance with the law and to live in spirit of poverty, as also in accordance with the holy chastity. Through this commitment of mine propose person, I promise to do my compromise with P. Juan Bautista Jordán for one year to be told provisionally from the date of today.”*

Teresa's radicalism*: “On the 6th … before notary, I gave my convent and three houses to the First Order, to the three Founders”.*

Also she works distributing the magazine *“Der Missionär“* = The missionary, other publications, as well as the Angelic League with children and selling *“stones of construction”,* to collect funds.

In May, 83 Jordan visits Neuwerk, cheers the sisters up, and Teresa writes *“I did perpetual votes”.*

At Neuwerk she keeps on being employed for some years until Jordan shall call her to go to Tivoli, close to Rome to begin with the current feminine branch of the Salvatorians. It gets rid easily of the large house of Neuwerk and leaves with fortitude for Rome on November 21, 1888.

Gone to Rome, together with several candidates of Munich who joined in the trajectory, they prepare themselves with a few retirement to receive the habit on December 8, remaining founded the Salvatorian Sisters. Teresa von Wüllenweber, changed his name into Maria of the Apostles. In whole they were 5 Sisters. Jordan invited them to be saints. *“The congregation of the Sisters will be big, if it is established in the cross, do not desist, the Lord helps”,*  Jordan wrote to them.

With the exception of Maria, none of the Sisters had been far from his native village. It was difficult to them to adapt one and almost every day someone was falling down sick.

On March 25, 89, with special exemption, mother Maria could do his perpetual votes, for his preparation and because it was destined to be mother superior. She writes in his Diary*: “I must be very grateful, because my life is finished in order to live entirely through a new life up to the death me to be given completely to the Society, it avenges what is. To do everything in accordance with the spirit of the Founder”.*

During the first months they did not have big economical difficulties, since Maria's father sold the furniture of Neuwerk and other belongings and could keep on helping his daughter.

In these first moments P. Lüthen was the ordinary confessor of the Sisters, giving to them simultaneously conferences on the holy rule and classes of Italian. The Fathers Otto and Thomas also helped very much.

At the end of 1890 some Sisters could go out as missionaries to Assam, in the India, in order to accompany the Fathers who were already going there a few months ago. Maria was satisfied for it, considering his missionary spirit.

The time in Tivoli was dedicated especially to the formation and to the ministry with the children and the poor. Enough Sisters were sick and someone died. The house was filled with more than 50 candidates. It was time to think of going to found in Rome (which was prohibited for the time being).

In 1893 3 very young Sisters are sent to Ecuador. The experience dictates them that they must prepare oneself better as teachers, and an institution is founded for it.

It brings in the typhus, terrible illness, in the house and several young Sisters die. Several have to go out of Tivoli not to be contagious and it is the moment to go to Rome, although they are not accepted of definitive form in the city.

It is mentioned of her, that in the manner with young people it was always kind, and that they were treating her like a partner more than like a superior.

Although the script of superiors of then was asking to be hard, and to demand often humiliations, which should prove the candidates, nevertheless could apologize when for these motives the tears were leaving for someone. *“The superior must be like a sack loaded on a donkey, which does not import for him if they raise or lower it, this way it must be a superior. If they give him the charge or come out it, it must be the same for her”.*

In 1894 they can settle of definitive form in Rome. In addition to the proper tasks of formation, they devote themselves to give catechesis in a nearby parish and to attend to needy in a nearby center.

On May 30, 95 the first 3 Sisters are sent to the United States. On the other hand they were growing so much that was difficult to find work for all of them in Rome.

Testament of the Mother Maria:

*“ I wait with a great confidence*

*that my good sisters will pray very much for me*

*and they will keep on working with holy zeal*

*for the proper consecration, anxious to do to the neighbor the real good,*

*adhered to the spirit of the Founder*

*of the Society of the Divine Savior”.* (before 1903)

In this time there were already more than 150religious sisters, and they had been recognized officially in Rome, and Maria of the Apostles writes*: “The things now have changed, dear. Sometimes twenty letters come in one day and they need response. Since our Congregation has grown, also our spirit of sacrifice must grow and a real interior love must join us narrowly, so that neither the suspicion nor the resentment takes root between us”.*

In December, 1905, in spite of his age and his infirmities it was re-elected as Superior General by unanimity; the Sisters wanted to show with this gesture the love towards her and betting for the unity in the congregation.

December 25, 1907, fest of Christmas, dies surrounded with Sisters and with Salvatorians in big peace.

**As summary of the life of Maria of the Apostles we can say that:**

***She always looked for God's will,***

***She did not lose heart in times of darkness and of cross,***

***She loved very much the Church and the simple people,***

***She was the intrepid missionary one together with Jordan,***

***She could not go out to distant countries to mission, but she sent young people religious to do it, and understood that the mission is close to house and far from the same one.***

**His character was simple and affable, his amicable and spontaneous conversation, his form of life -being still a baroness- simple, poor and self-sacrificing. His delivery: radical, constant and assiduous.**

**She was beatified on October 13, 1968**

**and his fest is celebrated on September 5.**

**His rest remains in Rome in the chapel of the Mother House of the Salvatorian Sisters.**

**STATUTES OF THE**

**‘INTERNATIONAL COMMUNITY OF THE DIVINE SAVIOR’**

**- Lay Salvatorians-**

**- Vicariate of Venezuela-**

**STATUTES**

**‘INTERNATIONAL COMMUNITY OF THE DIVINE SAVIOR’**

**- Vicariate of Venezuela-**

**I. - Origin of the idea**

Worried by the situation of the Church of his time, Father Jordan was trying to turn the ecclesiastic life into more alive one and more participated. He was deeply convinced that to come to a more authentic Christianity, it was indispensable to compromise all the forms of life of the church, in summoning, forming and involving the Laypeople in the ministry.

In the diverse forms of organization of the Salvatorian Family that successively he adopted, he was trying to involve priests, religious and lay, trying to support the compromised layman as integral member of the same one.

The Salvatorian mission, fundamentally it is only one and the same one, so much for religious male as female, as for laypeople. The whole Salvatorian promises to announce the Savior and his saving message, to all, for all the Ways and Means that Christ's charity should inspire.

That's why Father Jordan was getting into debt in forming the layman, creating conditions so that he could carry out the Salvatorian mission in his familiar and labor ambience.

The Salvatorians, summing up today the original thought of Father Jordan, taking part with Maria of the Apostles, place to the layman again in his due place in the Salvatorian Family, in loyalty to the charisma of the Founder, to called by the universal church, expressed especially from the Council Vatican II and to the strong declaration of the Spirit in our days.

**II. - Concept and purpose**

Member of the *“International Community of the Divine Savior”,* is that entire catholic laypeople that cheered up by the Salvatorian charisma, he assumes an effective commitment with the mission of the Salvatorian Family, without coming undone either of his ambience or of his way of life.

The *“International Community of the Divine Savior”* is an organization that congregates all the persons that together with religious men and religious women Salvatorians, share the same spirit and the same apostolic purpose.

This affiliation has proper structure and coordination foreseen in the chapter four of these Statutes.

**III. - Profile of the members of the *“International Community of the Divine Savior”:***

**Vocation**

As Salvatorians, we are named to take part in the mission of the Church, and to live through the baptismal vocation, updating the ideas of Father Jordan. We answer to that one call, intensifying our Christian vocation of holiness and of apostolic action, living in the world our vocation, in our family, in our professional life and in a wide context of ecclesial and socially life. We share this Christian vocation with the whole God's people.

**Mission**

As Laypeople we assume, together with the religious men ones and the religious women ones, the same Salvatorian mission, of bearing witness with our life and proclaiming with our apostolic action, the message of salvation.

With our way of life, we bear witness to the evangelical values in the personal, familiar, professional and ecclesial life, cheering others up in the experience of his faith.

**Spirituality**

Our source of inspiration, as Salvatorians, is the Divine Savior. Simultaneously we follow the lead of the Apostles in Christ's pursuit and in his way of announcing it.

We live through our mission in happiness, simplicity, availability, opening and kindness that are proper characteristics of all the Salvatorians.

Our fraternal union leads us to a mutual help and to praying especially for the members of the Salvatorian Family.

**IV. - Structure and coordination**

The *“International Community of the Divine Savior “*is a part of the Salvatorian Family, with which supports a relation regulated by the Constitutions of the Congregations and by the Statutes of the Association in accordance with the Common Law of the Church.

This Community is governed by proper Statutes elaborated and modified by the National Coordination gathering the suggestions that every local community contributes at national level, and approved by the Salvatorian Family, that is to say, for the General Council composed by two religious ones, two religious ones and two Laypeople named by the respective directives. It is a task of this General Council to coordinate common activities in good of the Evangelization, and to advise the diverse groups in case of need in order that they could keep on deepening and extending the Salvatorian charisma. Every branch of the family feels and lives through the solidarity with others, simultaneously that has its own structure, organization and independence.

The Association organizes itself in local groups. Every group identifies with a significant name for our Salvatorian mission, and he is presided by a proper Board, with tenure of **two years.** The board is composed by the Director, an Assistant director, a Treasurer, a Secretary and optionally, one or more vowels, chosen by the members of the group, assigning to them the following competences:

To represent, to cheer up and to coordinate the life of the group.

To promote the permanent formation of the members of the group.

To look and to promote the fraternal coexistence with the Salvatorian Family.

To accept candidates for his commitment.

To solve the possible serious cases of the members of the Association.

To summon and to preside at the General Assembly.

The diverse and possible existing groups in the country compose the *“International Community of the Divine Savior”* of Venezuela.

Every group, is provided with a religious adviser (religious man or woman Salvatorian) named by the **General Council**, with the following competences:

To cheer up and to attend the *“International Community of the Divine Savior”* in the respective level, as for the spirituality and mission, in the spirit Salvatorian.

**The National Coordination:**

The National Coordination forms at present with a maximum of three members for every Local Group (Chuao - Catia - San Félix). His duration is three years. Every Local Group designates the members who are going to represent him in the National Coordination. All these members meet and of between they choose the diverse charges of the National Coordination.

The National Coordination supports the necessary contacts between his members, and meets at least once a year, in order to check the development of the *“International Community of the Divine Savior”* in Venezuela and to program activities and to try for his extension and development in good of the announcement of the Savior.

Equally it supports the contacts that he considers to be opportune with National Instructions of other countries, especially Latin Americans.

There determines the one who represents the *“International Community of the Divine Savior”* of Venezuela in convocations, meetings, or international events and solves how these representations are financed.

**V. - Formation of the Lay Salvatorian**

**Program of formation**

The formation of the lay Salvatorian consists of the following stages:

After an initial period for the first contacts and information, there are two differentiated stages:

A period of *“Initial Formation”* (brought near of two years)

And the Stage of ongoing Formation.

The minimal content of formation is the following one:

**Initial formation:**

Introduction to the theology.

Spiritual and practical Formation in the life of prayer.

Knowledge of the charisma, of the mission and of the Salvatorian history**. [[16]](#footnote-16)**

Knowledge of the socio-political and economical reality especially of the proper region.

**Permanent formation**:

Preparation for apostolic life, review of the ministries and growth in the diverse Christian areas.

In the process of formation diverse forms and means are used, as:

Periodic meetings.

Meetings or retirement, talks, conferences, workshops...

Personal Studies and readings.

**Admission to the commitment:**

In the admission of the lay to the *“International Community of the Divine Savior”*the following conditions are observed:

To be persons of Christian verified life.

To syntonize with the charisma and Salvatorian mission.

To have availability to live through the spirit of the Salvatorian Family and to collaborate with his mission.

To be major of age and to have sufficient ripeness to assume the commitment with this Association.

To do a request in writing, the first time to the Directorate of his group, and to be accepted by the above mentioned Board.

To have concluded successfully the initial training course.

**Commitment**

After the phase of initial formation, the candidate assumes a commitment with the *“International Community of the Divine Savior”.*

This one consists of adhering to Christ and with his saving work, as an increase of the baptismal commitment, lived in the spirit of the Founder and faced towards the achievement of the Salvatorian mission.

**Formula for the commitment:**

“Lord Jesus Christ, Savior of the world, to intensify my baptismal commitment, I (*name*…), I commit myself before You and in the presence of (*the Director or representative*) for one year, with the Salvatorian mission in the Church, collaborating in the salvation of all the people our Founder Father Francisco Maria of the Cross Jordan proposes to us, according to the Statutes of the *“International Community of the Divine Savior”.* As compromised lay, I want to get into debt with my testimony of life and apostolic action in order that Christ Savior is met and loved by all the people. Being provided with God's grace, with the intercession of Maria, Mother of the Savior, and of the Apostles and with the support of the Salvatorian Family, I hope to fulfill faithfully my commitment”.

The commitment is renewed annually.

The temporary retirement of a member, is a competition of the Board. The initiative for the dismissal can be taken by the proper member or by the Board.

In the book of minutes or of *"Members" there* are gathered the discharges and casualties of the members, with the corresponding dates.

**VI. - Finance of the organization**

The affiliation will be supported by means of the monthly contribution of the members in order to form a common box for the expenses of administration, formation and ministry. It is a question of a quota of monthly voluntary collaboration and in accordance with the proper possibilities (there being established the habit of contributing approximately the value of 10Bs. monthly for person).

The monthly contribution will be destined to the maintenance of the local group, to the needs for the national group or to fulfill the duties the international group.

A member does not answer individually for the financial obligations assumed by the organization as such.

**VII. - General and transitory dispositions**

The possible cases omitted in these Statutes, will be a competition of the Board of the concrete group, or of the national Coordination.

For the period 2008-2010 are composed by the members of the National Coordination, the members sent by every local group as representatives to the National Coordination:

The director: Sabin Ormaza (Chuao)

Assistant director: Paula Villasmil (Catia)

Treasurer: Fernando Montoya (Chuao)

Secretary: Solangel Dique (San Felix)

Consultor: Dagoberto Hurtado (San Felix)

Consultor: Petra Sandoval. (Catia)

These modifications will come into force 6/16/2008 and will apply for all the groups of Lay Salvatorians of Venezuela.

It is a competition of the National Coordination to designe:

Two members of the CIDS for the General Council of the Salvatorian Family of Venezuela,

The International Representative of the international Community of the Divine Savior.

------- Articles of association approved by unanimity in the First Meeting of National Coordination on June 14, 2008 in El Amparo, Catia. Caracas. --------

1. The autos play with worth’s in Spanish, impossible to translate in this form in English. Bachelors Society; soup of toads; salary is wished. Surely in English people can do the same? Note of the translator. [↑](#footnote-ref-1)
2. The reference is here to the stories for children, than in Spanish always are finishing “fueron felices y comieron perdices”. That will say: all is O.K.It is nothing more to say. Note of the translator. [↑](#footnote-ref-2)
3. “La pollera colorá” “The red pollera” is a very much known ballenato song in Colombia today. Note of the translator. [↑](#footnote-ref-3)
4. Summary of conference dictated in Bogota in September, 2004 in the Meeting of Latin-American Provinces. He claims to bind of a logical form the elements of our spirituality (that have been already defined or commented from another angle in this booklet) and to extract the consequences for an experience of our charisma in Latin America. [↑](#footnote-ref-4)
5. ACCIDENT OF THE FATHER:

   Hey were not little the problems that the Jordans as family has; in adition to this, a holiday, when from 40 to 50 horses had been joined in the blocks of the small restaurant and were disturbed, Lorenzo Jordán brought in to appeased ... receiving a pair of kicks: one in the right leg and other one in the side.

   As consequence, it had during the rest of the life infected the side with the open wound and a leg was necessary to cut him. The blacksmith of the village made him, as solution, a different of iron.

   Summing up: the Jordan, there were the poor of the village. His word was not worth, then, anything before the others.

   In his wooden house covered of straw, normally ten persons were living: his parents, two brothers (Martín and Eduardo), the grandparents, two aunts and a child of one of them. [↑](#footnote-ref-5)
6. The misfortunes do not come alone: On Sunday "on May 10, 1874 it fell down a beam to the 1,30 of the half day in the tower of the church. Theodor Jordán, who was touching the big bell was reached in the hands and in the legs and, seriously hurt, he had to be got off the tower”. [↑](#footnote-ref-6)
7. **Of how Jordan gained to pulse the nickname of “The Chinese”:** Jordan used the summer vacation of 1877 in the study of a mission modern language. That's why traveled to Holland to learn Chinese with the parson Smorenburg. With it there was gained the nickname of: “The Chinese”. At the same time he takes the opportunity to travel trough Holland and Belgium. The theologian student sacrificed pleasant his vacation for the sake of his apostolic formation.

   [↑](#footnote-ref-7)
8. Of his studies in Constanza (1870-1874) grammars, methods and poetical works survive in the languages: Portuguese, Spanish, French, Italian, Russian, Dutch, Swedish, Danish and English. Also there are works in Greek, Latin, Gothic ancient and Hebrew German. During the studies of theology (1874-1878) it assembled also literature in oriental languages and of average, like Arab, Sanskrit, Arameic, Armenian, Syrian, Chinese east, I warm, Romanesque, javano, Ethiopian and Persian. [↑](#footnote-ref-8)
9. “Matar tigritos” to kill little tigers, in Venezuela is an expression that will say: to have eventual little jobs, but no an definitive work. Note from the tranalator. [↑](#footnote-ref-9)
10. Typical Venezuelan expresión: “sí como no”. Depending of the accent can mean “yes, naturally” or “yes but also no at the same time”. Note of the translator. [↑](#footnote-ref-10)
11. Massaia was a Capuchin bishop that was more than forty years as missionary in Africa in the most difficult places, between others in Ethiopia. When Massaia returned to Rome they ordered him to write a book on the missions where it tells his experiences, that weighs more than one kilo. Later they promoted Cardinal.

    [↑](#footnote-ref-11)
12. It is recommended to read the following texts of the Writing that inspired directly Jordan: Jn 17,3; Mt 18,28; Dan 12,3; Hebr 11,34; Apoc 12,7-9; 2Pe 1,11, 2Tim 2,4; 1Sam 15,92; Fil 2,8. [↑](#footnote-ref-12)
13. Pepe ganga = bargain. Very popular and cheap shopping center in Venezuela. Note of the translator. [↑](#footnote-ref-13)
14. The Mission of Assam was prospering with 70 baptisms the previous year, 46 confirmed ones; 870 Catholics: 10 schools with 270 boys; two orphan-asylums... The principal difficulties kept on being the opposition of the Methodists and the absence of economical resources. - the one who writes these lines observes between other things, that formerly the success was calculated by numbers; that the missionaries worked very much, but that the number of marriages in the statistics is similar to that of San Félix (Venezuela)-. [↑](#footnote-ref-14)
15. This did not pleas the Visitor, since he was saying that it could not be simply named by him, but voted through all his Advisers in an official meeting. So P, Jordan assembled all the Advisers and: whom did they choose? The same person that Jordan has named. This way the Visitor was satisfied. [↑](#footnote-ref-15)
16. To use for that study: Spiritual Diary, Talks and original texts of Father Jordan, supported by the Guide “Family 3” or other means. The National Coordination will prepare a more finished guidebook. [↑](#footnote-ref-16)