

**The Salvatorians in History and Today**  
**1881–1981**



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Original German Edition 1981

*Edited by*

**Anton Kiebele SDS, Antoni Kielbasa SDS,  
Andreas Münk SDS & Peter van Meijl SDS**



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Edited by Alex McAllister SDS

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## **Introduction to the English Edition**

*Die Salvatorianer in Geschichte und Gegenwart 1881-1981* or as it came to be more commonly known *The Green Book* was published to commemorate the hundredth anniversary of the foundation of the Society of the Divine Saviour 1881-1981. The aim was to present a volume which would show both the past and present situation of the Society and be a worthy memorial of its first centenary.

This book was originally written in German and was soon translated into Dutch, Spanish and Portuguese. For many different reasons an English edition has not been published till now. As time has passed, however, many members of the Society have recognised the increasing importance of this book and the necessity that it should be published in English especially with the increasing number of members in our Society who are receiving their formation through the English language. We could not therefore allow the one hundred and twenty-fifth anniversary of our foundation to pass without publication of this book in English.

There has been no attempt made to update the Province histories or any other aspect of the book since 1981 simply to present it as a translation of the first German edition.

I would like to thank the many translators and all those who have helped in any way with the production of this volume especially Fathers Peter van Meijl, Malachy McBride and Thomas J. Novak as well as Mr Mario Kossmann and Mrs Marita Wilczek who did the final corrections.

Father Alex McAllister SDS  
Thornbury

## Foreword

A centenary, especially the first centenary, of a religious congregation is above all an invitation to look back, but not to glorify or condemn the past. The sole purpose of our looking back is to promote a deeper understanding of the past one hundred years without which we are not properly equipped to fashion the future. Unless we are familiar with the work and suffering of our congregation, we cannot see how we fit into the stream of history. We can only do this if we recall the familiar events through which our Society has developed in the past. Only our history can make us understand why we have developed into this particular congregation and why it is worthwhile being a member of this Society.

At its meeting, which took place from December 28, 1977 to January 4, 1978, the Salvatorian Historical Commission and its corresponding members made the recommendation that, for the Society's centennial in 1981, the Generalate should produce appropriate publications on the life and spirit of the Founder, Father Francis Mary of the Cross Jordan, and the history of his foundations. The Generalate approved this recommendation and on February 16, 1978 commissioned Anton Kiebele (Germany), Antoni Kielbasa (Poland), Andreas Münck (Germany) and Peter van Meijl (Belgium) to guide and coordinate the work of publication. In several working sessions this editorial group, after making certain corrections concerning contents and authors, evolved a tentative plan which was approved then by the General Synod of 1979.

The contributions in Part One illustrate the origin and sources of Jordan's work. They also examine the personality of the Founder, the ecclesiastical and religious situation in Germany a hundred years ago, and the growth and evolution of the Society within and outside of Rome during the first thirty years of its existence. They deal too with Jordan's closest collaborators who were a decisive influence in his foundation.

The contents of Part Two are concerned with how the Provinces, Pro-Provinces and missions all over the world have developed, what difficulties and problems emerged for them, and what highs and lows they experienced. Attention is directed in this section to the specifically Salvatorian forms of the apostolate.

The contributions in Part Three are to be understood as pointers and stimulants to further study and discussion of significant Salvatorian topics. Their purpose is to promote our family spirit, our responsibility for one another, and our great common goals: the spreading of God's kingdom and the sanctification of all peoples.

Notwithstanding the care taken to consult all known historical sources, we do not consider this present work as complete. We are, moreover, fully aware of the limits imposed by the short time in which it was prepared and a certain necessary

selectivity in the choice of topics. This book is merely one contribution to the history and presentation of Salvatorian life and activity; in an international religious congregation such a work cannot be exhaustive; and it would not have been possible without the preliminary work of other confreres.

Where the contents of the different contributions overlap, we have chosen to give preference to the autonomy and completeness of each contribution rather than to the conciseness of the volume as a whole.

Our thanks go to all those who in unassuming labour have typed out, translated or organised texts that were often difficult to read; to all confreres who collaborated in the presentation of this book; and to all those whose interest, encouragement and assistance accompanied our efforts, research and writing.

Rome, October, 1980

Anton Kiebele  
Antoni Kielbasa  
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## Abbreviations

<i>AA</i>	<i>Decree of the Second Vatican Council: Apostolicam Actuositatem, On the Lay Apostolate</i>
<i>ACST</i>	<i>Archive of the Campo Santo Teutonico, Vatican City</i>
<i>AG</i>	<i>Decree of the Second Vatican Council: Ad Gentes, On the Missionary Activity of the Church</i>
<i>AGS</i>	<i>Salvatorian General Archive, Rome</i>
<i>AG SVD</i>	<i>General Archive of the Society of the Divine Word, Rome</i>
<i>APS</i>	<i>Salvatorian Postulation Archive</i>
<i>APS F</i>	<i>Salvatorian Postulation Archive, Photocopy Section</i>
<i>DSS</i>	<i>Documenta et Studia Salvatoriana, edited by the SDS International Historical Commission, Rome, 1972, ff.</i>
<i>GS</i>	<i>Pastoral Constitution of the Second Vatican Council: Gaudium et Spes, On the Church in the Modern World</i>
<i>LG</i>	<i>Dogmatic Constitution of the Second Vatican Council: Lumen Gentium, On the Church</i>
<i>PC</i>	<i>Decree of the Second Vatican Council: Perfectae Caritatis, On the Renewal of the Religious Life</i>
<i>SDS</i>	<i>The Society of the Divine Saviour, The Salvatorians</i>
<i>SGG</i>	<i>Die Salvatorianer in Geschichte und Gegenwart 1881-1981, edited by A. Kiebele SDS, A. Kielbasa SDS, A. Münck SDS, and P. van Meijl SDS, Rome, 1981, 440 pp. The original German language edition of this book.</i>
<i>UR</i>	<i>Decree of the Second Vatican Council: Unitatis redintegratio, On Ecumenism</i>

## PART ONE

# Jordan's Work: Its Idea—Its Planning—Its Beginnings

## CHRONOLOGY

### I. JORDAN AND THE SALVATORIANS

- 1848 June 16: John Baptist Jordan (JBJ) is born at Gurtweil near Waldshut in Baden, southern Germany.  
Parents: Lorenz Jordan from Gurtweil (28.7.1818 -19.5.1863) and Notburga Peter from Bühl (15.3.1823 - 2.12.1896).  
June 17: John is baptised by the parish administrator, Father F. Clar, in the parish church of Gurtweil; his Godparents were Anton Jordan and Theresia Jehle.
- 1855-1862 JBJ attended elementary school in Gurtweil; Franz Xaverius Boll as teacher and Hermann Kessler as religion teacher.
- 1855 Accident to his father in the summer.
- 1861 April 7: JBJ's First Holy Communion.
- 1862-1864 After leaving school, JBJ works as needed on the railway, the rivers, and farms.
- 1863 May 19: the death of his father.
- 1864-1866 JBJ works as apprentice painter with Jakob Hildenbrand (1825-1888) in Waldshut.
- 1866 September 2: JBJ qualified as journeyman painter.
- 1866-1867 JBJ works as journeyman painter with J. Hildenbrand.
- 1867 March 26: JBJ receives letters of recommendation from Master Hildenbrand.
- 1867-1868 JBJ travels to Augsburg, Regensburg, and Baden-Baden as journeyman painter.
- 1868 August 20: JBJ enlists at Waldshut and is assigned to the cavalry.  
September 27: becomes a member of the Kolping Society, accepted by the Society's local president, Father Friedrich Werber, Waldshut.

- 1869 JBJ enters military service as a recruit in Constance, but is released after a few weeks.
- 1869-1870 Private study in Waldshut from February, 1869, to September, 1870, with teachers Father Freidrich Werber in Latin and French and Gottfried Nägele in Greek and natural science.
- 1869 June 5: letter of recommendation from Father Kajetan Gessler, pastor at Gurtweil; testimony of JBJ's studies given by Father Werber.  
August 7: JBJ takes part in Father Friedrich Meyer's First Holy Mass in Gurtweil.
- 1870 September 30: JBJ takes the entrance exam for the Grand-ducal Gymnasium (or secondary school) in Constance.  
October 1: School begins; JBJ is assigned to the lower fifth form.  
September 26: Letter from Father Kajetan Gessler recommending financial help for JBJ.
- 1871-1878 JBJ is recipient of a Kurz financial aid scholarship.
- 1874 August 11: Official matriculation into the University, followed by summer holidays, a journey to Italy, and accommodation in Rome at the Campo Santo residence.  
October 23: Enrolment in the Grand-ducal University of Baden in Freiburg for courses in theology and philology.
- 1875 July 1: JBJ begins the first and principal journal of his spiritual life (Geistliches Tagebuch, or Spiritual Diary).  
September 8: Jordan receives recommendation as a collaborator in the Oeuvre de Saint-Paul of the Canons of Schorderet, Fribourg.  
December 18: Jordan becomes a member of the student association Arminia, Freiburg.
- 1876 September 11-14: Katholikentag (Catholic Congress) at Munich; meeting with Father Arnold Janssen.
- 1877 August 8: JBJ ends his University studies; takes summer holidays; journeys to Belgium and Holland; takes lessons in Chinese at Bredevoort, Holland, from Father Smorenburg.  
August 7: JBJ applies for the 1878 ordination course.  
October 8: Jordan receives the recommendation from his home parish priest in Gurtweil, Father Fortenbacher.  
October 18: JBJ enters St. Peter's Seminary near Freiburg in Breisgau, Germany.  
October 23: JBJ receives tonsure and minor orders.

- 1878            March 15: Jordan is ordained subdeacon.  
                   March 16: Jordan is ordained deacon.  
                   March 21: Jordan writes a letter to Monsignor Anton de Waal, Rector of the Campo Santo Teutonico Residence, asking for information about study possibilities in Rome.  
                   June 12: JBJ is offered a position as language teacher for German and English at the junior seminary at Ste. Foy in the Diocese of Bordeaux.  
                   July 21: JBJ is ordained priest by Auxiliary Bishop Lothar von Kübel, administrator of the Freiburg Diocese.  
                   July 25: First Holy Mass is celebrated at Döttingen, Switzerland, near his hometown of Gurtweil.  
                   August 1: JBJ applies to the Freiburg diocesan authorities for a scholarship for further studies in Rome; permission is granted on August 22.  
                   October 4: JBJ arrives in Rome and lodges at the Campo Santo residence for priests.
- 1878-1879      Jordan studies the languages of Greek, Hebrew, Aramaic, Syrian, Coptic and Arabic at the papal seminary of Saint Apollinaris in Rome.
- 1879            November 22: JBJ reports to Bishop Lothar von Kübel, Freiburg, on his studies in the 1878-79 academic year with a request for an extension of the scholarship, which was granted on December 4.
- 1880            Jordan journeys to the Middle East.  
                   January 21: JBJ departs from Rome.  
                   January 29 - February 28: JBJ travels in Egypt: Cairo and Port Said; meets with Bishop Massaja.  
                   February 29-April 19: The sojourn in Palestine.  
                   April 20 - July 19: The sojourn in Lebanon; study of Arabic at the Maronite house in Ain-Warka.  
                   July 19 - August 14: Jordan starts his return trip to Rome, with stops in Cyprus, Rhodes, Chios, Smyrna, Syros, Corfu, Brindisi and Loreto.  
                   September 6: Jordan has a private audience with Pope Leo XIII, to whom he presents his plans.  
                   September 13-16: Jordan participates in the Katholikentag (Catholic Congress) at Constance; he meets then with Ludwig Auer.  
                   October 12: An agreement is reached between Jordan and Auer.  
                   November: The Statutes of the Societas Apostolica Instructiva (SAI)

- are submitted to the Cardinal Vicar of Rome La Valetta for his approval; approval refused in December
- December 8: Celebration at Sant' Alfonso; promise made to found a "religious work" with Hartmann, a theological student.
- December: Publication of the *Piccolo Monitore Cattolico* December: Jordan changes his lodgings from Largo dell'Impresso, 2 (10.4.1879) to Piazza Farnese, 96.
- 1881 January: Jordan visits the Cardinal Vicar of the Diocese of Rome.  
End of January to mid-March: Sojourn in Germany and Switzerland.  
February: Jordan meets with von Leonhardi and Lüthen.  
April 17: Jordan circulates a letter to the Italian Bishops about his plans.  
April 17: Publication of *Il Monitore Romano*.  
April-May: Regolamenti della Società Apostolica Istruttiva (The Rules of the Apostolic Teaching Society).  
June 30: First number of *L'amico dei fanciulli*.  
June-October: Sojourn in Germany and Switzerland.  
July 11: Jordan visits Lüthen at Ottobeuren, Germany.  
July 15: Lüthen's first brochures on the Apostolische Lehrgesellschaft (ALG, or Apostolic Teaching Society-ATS, or Societas Apostolica Instructiva-SAI) are printed by L. Auer at Donauwörth and then sent to German Catholic editors for review.  
July 22: Lüthen leaves the Cassianeum and joins up with Jordan.  
July 24: The Third Grade of the ATS is founded at Ottobeuren.  
September: The first issue of *Der Missionär (The Missionary)* edited by Lüthen appears.  
November: Lüthen and von Leonhardi are in Rome.  
December 8: Formal foundation of the Apostolic Teaching Society in Saint Bridget's in Rome.  
Beginning of December: The ATS printing press is set up in Saint Bridget's.
- 1882 March: Publication of the *Nuntius Romanus*.  
Beginning of March: The intervention of the Church authorities concerning the use of the word "Apostolic" in the title of the Society. Cardinal Vicar Monaco La Valetta draws up a memorandum for the Pope concerning the work or project of Jordan. The Pope refers the whole matter to the Congregation of Bishops and Regulars (Religious). Father Raimondo Bianchi, OP, is entrusted with the

investigation and reports with approval on the work of Jordan.

March 28: Jordan and Don Bosco meet in Archbishop Rota's apartment in the Vatican.

June 6: Father Raimondo Bianchi, OP, completes his report.

June 14: Jordan dissociates the ATS from Auer.

June 18: Lüthen makes his perpetual profession in the Society in Munich.

June-September: Jordan sojourns in Germany.

July 7: Father Ludwig von Essen, pastor of Neuwerk, joins the ATS.

August 26-27: Jordan, Lüthen, von Leonhardi, and von Essen meet in Munich. Jordan is director-general; Lüthen is national director for Germany; and von Leonhardi is the national director for Scandinavia.

September 25: The word "Apostolic" is forbidden in the title of the ATS.

October 24: Jordan receives a questionnaire from the Cardinal Vicar of Rome.

October: The first rule of the First Grade of the ATS is printed on the Society's own printing press.

November: a new name is adopted: The Catholic Teaching Society (CTS), or the Societas Catholica Instructiva (SCI).

Beginning of November: The CTS moves to Borgo Vecchio, 165 (Palazzo Cesi or the Palazzo Moroni).

1883 January 17: Father Francesco Cirino, a Theatine priest, is appointed Visitor.

January 30: Father Friedrich von Leonhardi leaves the CTS.

March: The CTS becomes a religious society.

March 11: Jordan takes vows, the religious habit, the religious name of Father Francis Mary of the Cross Jordan, and begins his novitiate.

Holy Week: Lüthen takes the religious name of Bonaventura as well as the habit; he also begins his novitiate.

April-June: Jordan travels to Germany, Austria and Switzerland.

May 29- June 1: Jordan visits at Neuwerk.

Mid July-September: Jordan is travelling in Switzerland, Germany, and Austria.

December 12: Edward Weigang joins the CTS and takes the religious name of Tomasz.

- 1884 The Rule of the First Order of the CTS is printed.  
 January: The *Manna für Kinder* (Manna for Children) is printed in Braunau/Inn.  
 October 17: Lüthen makes his perpetual profession.
- 1885 April: Jordan is in Germany.  
 August-September: Jordan is again in Germany.  
 December 26: The constitution of the CTS is presented to the Holy See for approval. Approval is refused.
- 1886 The *Apostelkalender* appears for 1886.  
 January 6: Father Ludwig von Essen dies in Neuwerk.  
 February 27: Cardinal Vicar Parocchi of Rome approves the constitution as submitted by Monsignor Jacquemin for the CTS for a period of three years.  
 March: All twelve professed members of the CTS meet in audience with the Cardinal Vicar; permission is given to develop a new constitution for the CTS.  
 April 11: The Cardinal Vicar accepts the new constitution drawn up by Jordan.  
 June 5: Approval of the constitution submitted by Jordan.  
 August 16: Approval is given to the statutes of the Angel Sodality.  
 December 18: Tomasz Weigang is the first member of the CTS to be ordained a priest.
- 1887 September 14: Father Laurentius Hopfenmüller joins the CTS and takes the religious name of Otto.
- 1888 April 5: The Cardinal Vicar gives the CTS a letter of recommendation for collecting alms.
- 1889 November 5: The CTS is approved by the Cardinal Vicar as a diocesan institute for the Congregation for the Propagation of the Faith.  
 November 18: The Congregation for the Propagation of the Faith decides to entrust the Assam mission to the CTS.  
 December 13: The newly erected Apostolic Prefecture of Assam (India) is entrusted to the CTS.
- 1890 January 17: The first missionaries are sent to Assam: Fathers Otto Hopfenmüller and Angelus Münzloher and Brothers Marianus Schumm and Josef Bächle.  
 February 27: The missionaries arrive in Shillong.  
 June 7: Through the intercession of the Cardinal Vicar, Pope Leo

- XIII gives his apostolic blessing to the benefactors of the CTS.
- July 2: A house of studies is set up at Tivoli.
- August 20: Father Otto Hopfenmüller dies in Assam.
- August 30: Brother Marianus Schumm dies in Assam.
- December 12: A second group of missionaries (three fathers and one brother) are sent to Assam.
- 1891 Office in choir is introduced.
- 1892 April 9: Jordan applies for approval of the CTS with its constitution and receives notice on May 31 that the decision is postponed until later.
- May 29: The patronal feast of Mary Queen of Apostles is celebrated for the first time as the Society's own.
- June 27: The first members are sent to the United States.
- September 14: The first foundation is made in Austria.
- December 7: The revised and printed constitution is submitted to the Congregation
- 1893 January 2: A name change is recommended for the CTS.
- April-May: The constitution is submitted under a new title: *Regulae et Constitutiones SDS*, that is, *Societatis Divini Salvatoris*, The Society of the Divine Saviour, Salvatorians.
- August 11: The first members are sent to Ecuador. They move to Colombia in 1895.
- 1894 March 17: The papal approval of the SDS constitution is once again postponed.
- July 16: Father Antonio Intreccialagli, OCD, is named as apostolic Visitor.
- July 18: The first foundation is made in Switzerland.
- 1895 July 20: The Palazzo Cesi is purchased.
- September 17: The first foundation is made in Czechoslovakia
- 1896 July-August: Jordan travels to the United States.
- August 15: The foundation is made at St. Nazianz, Wisconsin, USA.
- October 10: The first members are sent to Brazil.
- 1897 February-March: Jordan is seriously ill.
- 1898 February 26: The *Pia Unio Cooperatorum Salvatoriana* (The Salvatorian Pious Union of Cooperators) is approved.
- November 21: The first foundation is made in Romania.

- 1899 October 26: Jordan's return visit to Monsignor Ladislao Zaleski, Apostolic Delegate for East India (Assam).
- 1900 January: Publication of the *Bulletino Salvatoriano*.  
 March: Publication of the *Salvatorianische Mitteilungen*.  
 August 15: The first foundation in Belgium.  
 October 21: The first foundation in Poland in a private house. (Episcopal permission is received for the Polish foundation October 1, 1901.)  
 October 21: The first foundation in Yugoslavia.
- 1901 August 18: The first foundation in England.  
 November 29: Jordan's audience with Cardinal Ledochowski, the Prefect of Propaganda Fide.
- 1902 January: Publication of *Posaniec Salvatorianski* (Salvatorian Newsletter in Polish)  
 March: The Congregation of Religious forbids the SDS the use of the terms "first and second order."  
 October 5-19: The first General Chapter is held in Rome. Jordan is elected Superior General; Lüthen Vicar General and first Consultor; Weigang, Borchert and Gog second, third and fourth Consultors; Pankratius Pfeiffer procurator general.
- 1904 November 30: Jordan applies to the Holy See for the Decretum Laudis for the SDS.
- 1905 February 3: The apostolic Visitor, Father Antonio Intreccialagli, OCD, gives his report and recommendation to the congregation.  
 May 27: The Holy See grants the Decretum Laudis to the Society.  
 May 28: Propaganda Fide asks Jordan to propose someone for the position of Apostolic Prefect for the mission in Assam.
- 1906 January 9: Father Christophorus Becker is appointed Apostolic Prefect in Assam.  
 January-February: The campaign against Jordan and his work in the press.
- 1907 October 22: audience of Jordan with Monsignor Zaleski, Delegate for East India.  
 December 13: Approval for the Ceremoniale parvum.
- 1908 October 9-29: Second General Chapter.  
 December 12: A second novitiate is set up at Hamberg, Upper Austria.
- 1909 February 8: The Holy See approves the resolutions of the second General Chapter: the Society is administratively divided into four

- Provinces: Anglo-American Province (England, United States and Hamont, Belgium), Latin-American Province (Italy, Brazil and Colombia), Austro-Hungarian Province (Austrian Tyrol, Czechoslovakia, Poland, and Romania), and German Province (Germany, Switzerland, Welkenraedt, Lochau).
- 1910 November 3: The resolution of the Generalate to apply for definitive approval of the Society; submitted January 25, 1911.
- 1911 March 8: Definitive approval given to the Society. The constitution is approved ad experimentum for five years.  
December 10: The death of Father Bonaventura Lüthen and burial in Rome.
- 1912 December 29: Monsignor Antonio Intreccialagli requests that the apostolic visitation by the Holy See be ended.
- 1913 February 12: Father Pankratius Pfeiffer, the SDS procurator general, requests the ending of the apostolic visitation.  
April 9: The apostolic visitation is ended.
- 1914 February 19: The feast of Mater Salvatoris is introduced as the patronal feast instead of Regina Apostolorum, which is retained as a secondary feast.
- 1915 May 7: The Generalate is transferred to Fribourg, Switzerland, due to the outbreak of World War I.  
August 2: The first foundation is made in Klausheide, Germany.  
October 8-22: The third General Chapter is convened. Jordan renounces his re-election as Superior General, but retains the title of “Superior General”. Father Pankratius Pfeiffer becomes the vicar-general with the powers of Superior General until Jordan’s death. The new Generalate resides in Maggenberg, near Fribourg.
- 1916 May 31: The Constitution is approved for a further three years.  
Publication of the *Salvatorianer-Chronik* (today, the *Annales SDS*)
- 1918 April-September: Jordan is ill.  
May 27: Pope Benedict XV bestows his apostolic blessing.  
May 28: Jordan receives the sacrament of extreme unction.  
June 25: Jordan celebrates his last Holy Mass.  
August 26: Jordan is moved to the hospital in Tafers, near Fribourg, Switzerland.  
September 8: Jordan is called to his eternal rest, Sunday at 8 p.m.  
September 11: Jordan’s remains are buried in the parish church of Tafers.

- 1922 March 20: Definitive approval is granted to the Constitution.  
 1942 August 4: The beatification process of Jordan is opened.  
 1956 September 12: Jordan's mortal remains are exhumed and transferred to the general headquarters in Rome.

## II. THE SISTERS' CONGREGATIONS

### The Tentative Foundation in Johannesbrunn (1882)

- 1882 April-May: Lüthen makes the acquaintance of Thekla Bayer in Munich.  
 June 16: Thekla Bayer takes perpetual vows before Jordan.  
 August 3: The first community of Sisters is founded at Johannesbrunn, in the Diocese of Regensburg.  
 September 1: Babette Mayr, an employee of Auer, joins the Johannesbrunn community.  
 September 17: The community consists of five Sisters with Thekla Bayer as Superior.  
 October 9: Bishop Senestrey of Regensburg instructs Dichtl, the local priest, to remove the Sisters.  
 October 31: The Sisters' community moves from Johannesbrunn to Altötting.  
 November-December: Three Sisters move from Altötting to Neuwerk.
- 1883 January 24: Thekla Bayer is called to Rome.  
 January 26: Thekla Bayer visits Amalie (Petra) Streitel at Bamberg.  
 January-February: Thekla Bayer and Amalie Streitel with Lüthen in Munich.  
 Amalie Streitel is appointed Superior of the planned Roman community instead of Thekla Bayer, who is dismissed.

### The Sisters of the Sorrowful Mother in Rome (1883-1885)

- 1883 February 14: Amalie (Petra) Streitel goes to Rome and arrives on February 16; takes up lodgings in Rome, Borgo Nuovo 151.  
 March 6: Two candidates arrive; convent life begins.  
 March 18: Amalie Streitel is clothed in the habit, takes the name of Maria Franziska of the Cross, and makes her first vows.  
 March 25: The clothing of the first three Sisters in the habit.  
 October 4: The rule of the Sisters is in force, but not yet printed.  
 November 1: Mother Franziska assumes the guidance of the novices.

- 1884 Publication of the printed rule.  
 March 1: The Sisters move to Vicolo del Falco 18, in the Borgo.  
 September-October: M Franziska visits Neuwerk.
- 1885 February 9: Application for dispensation from religious vows for Streitel to join the CTS. (Bishop Pancratius von Dinkel of Augsburg.)  
 February 9: Jordan applies for permission for Streitel to join the CTS.  
 February 25: Visitation from the Cardinal Vicar's office.  
 May 9: Permission for Streitel to join the CTS, but without dispensation from vows.  
 June 1: The question of previous vows settled by a rescript; she lays down her office and begins the novitiate.  
 June 13: A new Superior is appointed for the Sisters, Stanisla Schoen.  
 July 7: Jordan applies for the reinstatement of Streitel as Superior; request is turned down.  
 July 7: Application is made for Lüthen to be appointed confessor for the Sisters; request is turned down.  
 July 24: Monsignor Jacquemin is appointed special delegate and confessor by the Cardinal Vicar.  
 July 25: The Sisters take their vows for the last time before Jordan.  
 August 16: The question of the Mother Superior is settled by the Cardinal Vicar in agreement with Monsignor Jacquemin: Streitel is the de jure superior, M. Scholastica is the de facto superior  
 September 17: Monsignor Jacquemin is appointed as spiritual director to the Sisters. The Sisters receive their new name on this day: Sorores Caritatis a Matre Dolorosa (Sisters of Charity of the Sorrowful Mother).  
 September 18: Monsignor de Waal, appointed by Jordan as his representative with the Sisters during his absence, resigns from this position and asks Jordan to request the Cardinal Vicar to withdraw his administrative mandate.  
 October 4: The new rule for the Sisters, written by Jacquemin, is approved by the Cardinal Vicar.  
 October 6: The new rule is solemnly promulgated by Jacquemin.  
 October 8: Monsignor de Waal is appointed as administrator.  
 October 10: Dispensation from vows of March 18, 1883 of the Sisters in the CTS.

October 10: Jordan tries, especially through the intervention of Archbishop Rota, to keep the Sisters under his guidance.

October 12: The Sisters community is approved as an autonomous religious institute, dependent upon the Cardinal Vicar.

October 13: The formal separation of the Sisters from the CTS is effected by a written declaration of Jordan as requested by the Cardinal Vicar's office.

October 14: Jordan returns to the Sisters the property belonging to them.

### **The Salvatorian Sisters**

- 1882            April 12: Wüllenweber reads an advertisement about *Der Missionär* in the *Kölnische Volks-zeitung*.  
April 20: She joins the ATS as a promoter.  
April 27: She makes an offer to Lüthen to take in missionaries of the Apostolic Teaching Society in Saint Barbara's Convent, Neuwerk, Germany.  
July 4-7: Jordan meets Theresa von Wüllenweber for the first time in Neuwerk.  
September 2: Father von Leonhardi goes to Neuwerk.  
September 5: Wüllenweber takes vows before von Leonhardi and is received into the first grade of the ATS.  
September 6: The Convent of Saint Barbara is donated to the ATS with certain stipulations.
- 1883            January 1: Wüllenweber changes her will in favour of the ATS.  
May 29-June 1: Jordan is at Neuwerk.  
May 31: She takes private perpetual vows before Jordan as Sister Mary Therese of the Apostles.
- 1884            July 22: Wüllenweber spends three weeks with the Sisters in Rome.
- 1886            August 15: Plans for a new foundation of Sisters are almost complete.
- 1887:            February-August: Koch, the new priest of Neuwerk, is occupied with plans for Saint Barbara's Convent.
- 1888            October 12: Jordan is informed by the Cardinal Vicar that there are no objections to a foundation of the Sisters outside of Rome.  
November 21: Wüllenweber sets out for Rome for the foundation; four candidates from the Diocese of Bamberg join her in Munich.  
November 24: Arrival in Rome.

- November 27: The Sisters move into their new home, Piazza San Francesco, Tivoli.
- November 29: Retreat begins.
- December 8: The foundation of the second order of the CTS; Wüllenweber is Superior of the community with the new name Mary of the Apostles.
- 1889 January 25: Jordan sells Saint Barbara's Convent at Neuwerk to Father Koch.
- March 20: Bishop del Frate of Tivoli confirms the constitution of the community.
- March 25: Wüllenweber makes her perpetual profession before Jordan.
- 1890 April 14: Wüllenweber asks the Cardinal Vicar's office to be allowed to return to Rome.
- December 12: The first Sisters go to Assam.
- 1893 April 30: The request by Wüllenweber to move back to Rome is renewed.
- August 11: The first Sisters go to Ecuador; they return in November, 1895.
- November 21: Monsignor de Waal is asked to use his good offices with the Cardinal Vicar regarding the move to Rome.
- November 25: Jordan applies for permission for the move to Rome. New name is given: Sorores Divini Salvatoris, or The Sisters of the Divine Saviour
- 1894 February 8: The Teachers Institute for the training of Sisters is opened at Tivoli.
- June 21: Typhus strikes the community in Tivoli; twenty Sisters are evacuated to Rome on the orders of the authorities; lodgings are arranged on Via della Lungara 112.
- July: Sisters begin to teach catechism in the Church of Santo Spirito.
- September 7: The Pope orders their return to Tivoli.
- September 24: Permission is granted for the Sisters to stay in Rome.
- December 6: The Sisters take on daily duties in the Dormitorio San Giuseppe.
- 1895 January: The Sisters start a vestment-embroidery within the house.
- January 28: The house in Tivoli is devoted exclusively to the novitiate.
- March 25: Nursing course for the Sisters at the Lateran Hospital.

- May 7: Jordan presents The Rules of the Second Order of the Divine Saviour to the Sisters: they had been printed in Vienna.
- May 30: The first Sisters go to the United States.
- June: A course for kindergarten teachers is conducted in the Sisters' Motherhouse.
- November 13: The first Sisters go to Switzerland.
- 1899 July 1: Beginnings in Hungary.
- November 26: Beginnings in Austria.
- 1901 May: The title Sorores Divini Salvatoris receives the approval of the Church.
- 1903 August 3: The house on Salita Sant'Onofrio 11 is purchased.
- 1904 May 26: Jordan gives the Sisters a new constitution.
- November 18: The generalate house is confirmed by indult as the Motherhouse for the Sisters; the novitiate is established at the same time in Rome.
- November 21: The novitiate is moved from Tivoli to Rome.
- December 28: Beginnings in Belgium.
- 1905 July 5-24: Ecclesiastical visitation by Father Thomas Esser, OP.
- July 24: The constitution, altered in two points by Father Esser, is submitted by Wüllenweber for approval.
- July 28: The constitution is approved by the Cardinal Vicar.
- July 29: Father Esser instructed by the Cardinal Vicar to convene the first General Chapter of the Sisters with Esser as chairman.
- December 1-6: The first General Chapter is held; Wüllenweber is elected Superior General.
- 1906 May: Antonio Intreccialagli is appointed permanent Visitor to the Sisters.
- February 19: Wüllenweber's first severe attack of asthma.
- 1907 January 2: She suffers a second asthma attack; consequently she is periodically incapacitated.
- November: She is confined to her room.
- December 18: Papal blessing for Wüllenweber.
- December 23: Last Holy Communion.
- December 25: Mother Mary of the Apostles Wüllenweber is called to her eternal rest shortly after midnight.

- December 26: Her remains are taken to the church of the Campo Santo.
- December 27: Burial in the cemetery of Campo Santo.
- 1908 July 7-13: Second General Chapter; Sister Ambrosia Vetter is elected Superior General.
- 1911 August 18: The congregation receives its Decretum Laudis.
- 1926 April 27: The congregation receives definitive approval.
- 1943 December 4: The beatification process for Mother Mary of the Apostles is opened.
- 1952 May 31: The mortal remains of Mother Mary of the Apostles are moved from the cemetery of Campo Santo to the Motherhouse.
- 1968 October 13: Mother Mary of the Apostles Wüllenweber is beatified by Pope Paul VI.

## **The Kulturkampf in Baden**

*Father Antoni Kielbasa SDS*

On the occasion of the 150th anniversary of the Archdiocese of Freiburg (1827-1977), Remigius Bäumer reviewed the works which had been published up to that point on the subject of the Kulturkampf in Baden. He noted that these were only a modest part of the writings dealing with the Kulturkampf in Germany as a whole. J. B. Kißling merely touched on the Baden Kulturkampf,<sup>1</sup> while Karl Bachem treated the subject in greater detail.<sup>2</sup> In his work on the Kulturkampf Georg Franz limited himself exclusively to events in Baden.<sup>3</sup> E. Schmidt's description of the Kulturkampf in Germany has limited importance, because his judgement was strongly influenced by the National Socialist idea that Catholics were "enemies of the State."<sup>4</sup> The edition and commentary of the work by E. R. and W. Huber needs correction and is not therefore very satisfactory.<sup>5</sup> Valuable ideas and informative material are found, on the other hand, in the work of R. Lill<sup>6</sup> and E. Gatz.<sup>7</sup> Bäumer notes that thorough research into the Baden Kulturkampf has only been undertaken in recent years. He cites the monographs by Hans Färber,<sup>8</sup> Lothar Gall,<sup>9</sup> Manfred Stadelhofer,<sup>10</sup> Josef Becker<sup>11</sup> and Walter Peter Fuchs<sup>12</sup> as examples.

Although Becker's work is weak in that it does not pay sufficient attention to Vatican material on the Kulturkampf, it does give an informative description of the Baden government's procedures against the Church and a basic portrayal of the Baden Kulturkampf, including a lot of material especially from German archives. Stadelhofer's work, a dissertation, begins with a report on Kulturkampf legislation in Baden. It traces the development of the Kulturkampf there, deals with the turning point of the Kulturkampf and the passing of the first mitigating law on March 5, 1880, examines the Church's policy during Archbishop Orbin's period of office in which he tried to maintain a balance, and finally describes how the laws mitigating Church policy evolved up to 1918. This work, based on the available sources, is of great informative value.<sup>13</sup>

### **The course of the Kulturkampf in Baden**

The situation of the Church in the Grand Duchy of Baden deserves our special attention, because this is where Jordan received his intellectual and spiritual formation. Persecution of the Church in Baden in many respects followed the same course as in other parts of Germany. Its roots went deeper, however, going further back into earlier historical events and taking a harsher turn in Baden than in other German states, for it was here that the Kulturkampf had its origins. Liberal influences from France and Switzerland were strongest here.

Baden formed part of the Ecclesiastical Province of the Upper Rhine, with its metropolitan see in Freiburg. This Province, comprising the Dioceses of Mainz, Rottenburg, Fulda, Limburg and Freiburg, was erected in 1821 by the Bull *Provida sollersque*. It covered the states of Württemberg, Baden, Hessen-Nassau, Hessen-Darmstadt and the free-city of Frankfurt. Although these states at first gave their approval to the Papal Bull, they later gradually passed laws and regulations that progressively restricted the freedom of the Church.<sup>14</sup> A similar situation prevailed in other ecclesiastical provinces.

Faced with growing repression of the Church by the State, the German Bishops met together for the first time in a joint conference at Würzburg in October and November, 1848. With this impressive reaction to State oppression, the Bishops were trimming their sails neatly to the wind of liberal ideas blowing in the revolutionary year, 1848. In a memorandum passed by the conference on November 14, 1848,<sup>15</sup> the Bishops demanded that individual governments should grant the Church full autonomy and freedom to carry out her apostolic task. In March 1851, the Bishops of the Upper Rhine Ecclesiastical Province convened and addressed a memorandum to their respective governments, demanding that restrictions on Church administration and on education be abolished. The reactions of the State authorities to these demands were unsatisfactory. The Bishops therefore drew up a new letter in June 1853, and began at the same time to circumvent government regulations, making use of the authority that was theirs by virtue of their office. This led to a worsening of the already tense relations between Church and State. An example of the measures taken by the State is the house arrest of the Archbishop of Freiburg, Hermann von Vicari (1842-1868).<sup>16</sup> However, his resolute, inflexible stand resulted in an indisputable victory for the Archbishop.

The authorities found themselves obliged to open serious talks with the Church on certain outstanding problems. Several agreements were reached, ending with an understanding between the Baden government and the Holy See on June 28, 1859. The Bull *Aeterni Pastoris* represented a victory for the cause of the Church. The government declared itself willing to grant significant concessions, but in the long run these did not bring the Church in Baden the same freedom as, for example, was given by the corresponding 1850 constitution in Prussia.<sup>17</sup> The Liberals in particular protested energetically against the agreement between the Church and State. Their continually repeated demands for a harder line against the Church finally led to the fall of the government. The new Liberal government at once took up the settlement of relations between the temporal and the spiritual power (the State and the Church) as they understood it. Among other measures they repealed the agreements made in 1859.

From this moment anti-Church legislation multiplied. On July 29, 1864, a law came into force which severely limited the influence of the clergy on the education of youth.<sup>18</sup> In the course of a progressive secularisation of the educational system,

the government on March 8, 1868, passed a law on elementary schooling,<sup>19</sup> which was resolutely opposed by Archbishop von Vicari.<sup>20</sup> Matters got worse when Julius Jolly, a former lecturer at Heidelberg University, was appointed Minister for Religious Affairs in 1866. Jolly felt called to lead the fight against the Catholics as a “fight for decency, civilization, culture and freedom of conscience” and to use the State’s powers ruthlessly.<sup>21</sup> For Bismarck, Jolly represented in Baden what Lutz was in Bavaria. Thanks to his rigorous procedures against Catholics, Jolly was called upon as a collaborator to help draw up the Kulturkampf legislation for Prussia.<sup>22</sup>

The conflict became even more furious when, on September 6, 1867, a law was passed introducing a compulsory State examination for theology students.<sup>23</sup> This law, which later served as a model for the so-called May Laws,<sup>24</sup> was passed in Prussia in May 1873. The law drawn up by Jolly required Protestant and Catholic theologians to take a common examination no later than a year and a half after completing their University studies. The Minister of the Interior appointed a commission for this, the chairman of which was a member of the Ministry of the Interior. To be admitted to this examination, candidates had to give proof of at least three years of University studies during which they had attended lectures in Latin and Greek philology, in philosophy, history, and canon law. An oral exam was to test primarily the candidate’s knowledge of the Greek language, the history of philosophy in its main periods, and a review of the history of German literature (since Klopstock), as well as the principal works of the German classics. There were written and oral exams in the Latin Language, world history in general, European history in greater depth (in particular German history since the beginning of the 16th century), and special knowledge of Baden ecclesiastical legislation and Church-State legislation. Scores that were too low in written and oral tests for one subject could not be compensated for by higher achievements in another subject. If a candidate failed to pass the exam twice, he was excluded from any Church appointment.<sup>25</sup>

The Archbishop of Freiburg, Hermann von Vicari, explicitly forbade the clergy to take the exam in a decree of September 14, 1867.<sup>26</sup> Upon the death of von Vicari (April 14, 1868), the Chapter of Freiburg Cathedral, appealing to the Papal Bull *Ad Dominici Gregis* submitted a list of eight candidates for the vacant Archiepiscopal see to the Grand Duke of Baden. The Grand Duke rejected the list and demanded another one. As the Chapter did not comply with this demand, no new Archbishop was elected. Auxiliary Bishop Lothar von Kübel therefore directed the Diocese as administrator. For fourteen years Freiburg remained without an Archbishop.

Furthermore, in 1860 the government had introduced civil matrimony on a voluntary basis and in 1870 it was made compulsory.<sup>27</sup> At the same time the Jolly cabinet prohibited the religious orders from any kind of educational activity.<sup>28</sup> In addition, all decrees of the Vatican were declared inoperative.<sup>29</sup> When Bishop von Kübel

published the decrees of the First Vatican Council in 1870, Jolly announced that the government would ignore them in so far as they affected the interests of the State. The Baden government was aiming at the complete secularisation of the State. It should be noted here, however, that, in contrast to the Catholic Church, the Old Catholics enjoyed government support. A law of June 15, 1874,<sup>30</sup> gave them the same rights as Catholics. The Old Catholic Bishop Reinkens was recognised as a Catholic Bishop and paid by the State.

The Church authorities' resolute refusal to allow the compulsory State exam for theology students had further unpleasant consequences. A law of February 18, 1874,<sup>31</sup> confirmed that Church appointments could only be accepted by persons who had passed the exam and prohibited all those who refused to take the exam from publicly exercising any priestly functions. Persons acting to the contrary were liable to a fine of sixty to three hundred marks and on the second occasion to imprisonment for three to six months. Ecclesiastical superiors who appointed a priest to any office or function in the Church in violation of the legal requirements had to reckon with fines of 300 to 1,500 marks in the first instance, and with imprisonment of six to twelve months for a second offence.<sup>32</sup> "With such draconian measures the government is trying to implement its cultural exam and guarantee the 'national education' of the clergy."<sup>33</sup> The same law also decreed the closure of the junior seminaries and boys' boarding schools at the end of the 1874 school year, and the institutes for theology students at the end of the 1874 summer term.

Lothar von Kübel, the administrator of the Diocese, protested against these "draconian measures." He decided to ignore them and, as proof of his determination, ordained several priests and sent the newly ordained priests into the parishes. The government forbade them to act as priests, prosecuted the ones who would not comply, and threw them into prison, where they were compelled to perform the most menial tasks together with common criminals. The Bishop was given a choice of sentence—a fine of five hundred marks or ten days arrest. This blow dealt by the State against the Church hit its mark, and in the next few years its ruinous consequences were felt. The number of students for the priesthood diminished. The number of new priests fell from 446 in the decade 1855-1865 to 136 in the decade 1875-1885. At the height of the dispute between the spiritual and the temporal authorities over 300 parishes and vicariates were vacant.<sup>34</sup> In the 1880's the Kulturkampf was waged in Baden no less bitterly than in Prussia.

Non-confessional schools which had already been introduced earlier were confirmed as the only official schools by a law of September 18, 1876.<sup>35</sup> Then came a turning point: when his policies no longer enjoyed the Grand Duke's unqualified approval, Jolly was dismissed. Some improvements followed, but it certainly did not mean the repeal of the Kulturkampf legislation. Only later did the government negotiate with the Church; this led to the law of March 5, 1880, which began to

remove the decrees of the Kulturkampf. The abolition of all the relevant Kulturkampf legislation, however, was not complete until the beginning of the 20th century.<sup>36</sup>

In his assessment of the impact of the Kulturkampf in Baden, Remigius Bäumer came to the following conclusion: “During the Kulturkampf, Baden Catholics proved their loyalty to their religious convictions up to the point of sacrifice.” This meant that the consequences of many of the measures of the Kulturkampf were able to be reduced or diminished. The faithful, however, did not limit themselves just to passive resistance. They played an active political role in the Catholic Party (Katholische Volkspartei) and later in the Centre Party (Zentrum). Their political representation became a power with which even the government had to reckon. The corporate sense of Baden Catholics was decidedly strengthened; the bond identifying Church and State in the minds of most Catholics was broken, and unity with the Pope was consolidated. In reviewing all aspects of the situation, one must say: the Baden Kulturkampf with its emergency laws against the Catholic Church—a proof of the intolerance of political Liberalism—was a misfortune for Church and State. These negative effects have only recently been overcome.<sup>37</sup>

### **Jordan during the Kulturkampf**

John Baptist Jordan was born in 1848, the year that has gone down in history as the “awakening of the people,” when freedom movements broke out in Paris, Berlin, and Wroclaw. The year 1848 was also for German Catholics a year of protests. They insistently demanded independence for the Church and freedom of education, of the press, and of assembly. 1848 was the year of the first General Congress of German Catholics (Katholikentag), held at Mainz, and the first conference of the German Bishops, held at Würzburg.

In 1864, while there was open conflict between Church and State, Jordan left his native town of Gurtweil. He was an apprentice and, in accordance with the custom of the day, later began his years as a journeyman. Through this experience he got to know his fellow human beings with their troubles and cares and above all their spiritual needs. A Salvatorian commented: “I was very impressed when I was told that our Founder began the Society after he personally saw the spiritual need of so many men in the port of Bremen. This resulted in his decision to study in order to help suffering humanity as a priest.”<sup>38</sup>

Jordan’s own Diocese was at this time in the throes of the conflict over the appointment of a new Archbishop, following the death of Hermann von Vicari in 1868. Jordan himself was to discover what the Kulturkampf meant in practice, when in 1874 he began his University studies and was forced, because of the closure of the halls of residence for theology students, to look for private lodgings. After his first year of studies he began to keep a diary; the very first page reflected the quarrels between Church and State: “Repent, O nations, be converted to your

heavenly Father, God, who is holy and just. You have angered Him and rejected your Creator. Arise and do not delay, for the Lord is near! In His just wrath the almighty judge has taken His seat on His holy throne to judge the peoples who trample under foot His Bride, which He has purchased with His precious Blood! Be converted, O peoples and nations, for the Lord will judge the generations. And you, Germany, why do you defy your God? Why do you revile His precious Bride? In great wrath He will pronounce His holy sentence on you.”<sup>39</sup>

The nearer he came to the day of his ordination, the more Jordan realised that he had no chance of any appointment as priest in his own Diocese of Freiburg. In 1878 ten other candidates were ordained with him. The following year there were only ten all together—the lowest number for the Archdiocese of Freiburg during the Kulturkampf.<sup>40</sup> After his ordination, Jordan was able to celebrate Mass only behind closed doors. Not until February 15, 1881, did he receive a government permit to accept a pastoral assignment in Baden.<sup>41</sup>

It is true that when the Kulturkampf in Baden was at its height, Jordan was not yet ordained, and that at the time of his ordination the conflict was beginning to ebb. In 1878, the State even intensified its efforts to reduce the Kulturkampf. In November 1879, the government in effect abolished the State exam for theology students, and a year later, in 1880, the conflict was finally at an end. If Jordan is mentioned in connection with the Kulturkampf, it is not his personal difficulties that should be considered so much, but rather the events and circumstances of the time, which influenced his plans and intentions. It would certainly be an exaggeration on the one hand, to pretend that the Kulturkampf was a determining factor for Jordan’s subsequent activity. Its influence on the young theologian’s intentions and future plans should not, on the other hand, be overlooked. Jordan spent thirty years from 1848 to 1878 in his own country in a time that was politically anything but stable. The events of this time must therefore be taken into consideration in any accurate evaluation of his ideas and plans and in an unprejudiced evaluation of personality.

#### (Endnotes)

- <sup>1</sup> J. B. Kißling, *Geschichte des Kulturkampfes im Deutschen Reich*, I, Freiburg 1911, 430 ff. II 427 ff. III (1916) 392 ff.
- <sup>2</sup> K. Bachem, *Vorgeschichte, Geschichte und Politik der Deutschen Zentrumspartei*, I-IX (Cologne 1927/32).
- <sup>3</sup> G. Franz, *Kulturkampf. Staat und katholische Kirche in Mitteleuropa*, Munich 1954, 240 ff.
- <sup>4</sup> E. Schmidt, *Bismarcks Kampf mit dem Politischen Katholizismus*, Hamburg 1942; cf. also Schmidt-Volkmar, *Der Kulturkampf in Deutschland 1871 bis 1890*, Göttingen 1962, 188 ff.
- <sup>5</sup> E. R. Huber - W. Huber, *Staat und Kirche im 19. und 20. Jahrhundert*, II, Berlin 1976.
- <sup>6</sup> R. Lill, *Vatikanische Akten zur Geschichte des deutschen Kulturkampfes*, I, Tübingen 1970.
- <sup>7</sup> E. Gatz, *Akten der Fuldaer Bischofskonferenz*, I, Mainz 1977.
- <sup>8</sup> H. Färber, *Der Liberalismus und die kulturpolitischen Fragen in Baden von 1850 bis 1870*, Dissert.

- Phil., Freiburg 1959.
- <sup>9</sup> L. Gall, *Der Liberalismus als regierende Partei*, Wiesbaden 1968.
- <sup>10</sup> M. Stadelhofer, *Der Abbau der Kulturkampfgesetzgebung im Großherzogtum Baden 1878 - 1918*, Mainz 1969.
- <sup>11</sup> J. Becker, *Liberaler Staat und Kirche in der Ära von Reichsgründung und Kulturkampf*, Mainz 1973.
- <sup>12</sup> W. P. Fuchs *Großherzog Friedrich I von Baden und die Reichspolitik 1871 - 1904*, I, 1968.
- <sup>13</sup> R. Bäumer, "Der Kulturkampf in Baden. – Ergebnisse und Probleme der neueren Forschung", in: J. Sauer, *Gestalten und Ereignisse - 150 Jahre Erzbistum Freiburg 1827 - 1977*, Karlsruhe 1977, pp. 101-103.
- <sup>14</sup> J. Krasuski, *Kulturkampf, Katolicyzm i liberalizm w Niemczech XIX wieku*, Poznan 1963, p. 91.
- <sup>15</sup> *Archiv für Katholisches Kirchenrecht*, Vol. 21, 1869, 108 ff.
- <sup>16</sup> Bihlmeyer-Tüchle, *Kirchengeschichte*, Vol. 3, Paderborn 1961, 403 ff.
- <sup>17</sup> G. Franz, op. cit., p. 241.
- <sup>18</sup> *Archiv für Katholisches Kirchenrecht*, Vol. 13, 1865, p. 266 ff.
- <sup>19</sup> G. Franz, op. cit., p. 242.
- <sup>20</sup> *Archiv für Katholisches Kirchenrecht*, Vol. 19, 1868, p. 468.
- <sup>21</sup> The quarrel between the Church and the State had been in progress in Baden for years before Virchow coined the word "Kulturkampf" in 1873. Cf. J. Dorneich, *Der Kirchenkampf in Baden (1860-1876) und die Katholische Gegenbewegung*, in: *Freiburg Diocesan Archive*, Vol. 94 1974, p. 567.
- <sup>22</sup> G. Franz, op. cit., p. 242.
- <sup>23</sup> *Archiv für Katholisches Kirchenrecht*, Vol. 19, 1868, p. 160 ff.
- <sup>24</sup> G. Franz, op.cit., p. 242.
- <sup>25</sup> J. Becker, op.cit., p. 237 ff.
- <sup>26</sup> *Archiv für Katholisches Kirchenrecht*, Vol. 19, 1868, p. 162.
- <sup>27</sup> G. Franz, op.cit., p. 243.
- <sup>28</sup> K. Bachem, op.cit., Vol. II, Cologne 1927, p. 323.
- <sup>29</sup> J. B. Kießling, op.cit., Vol. II, Freiburg 1913, p. 434.
- <sup>30</sup> *Archiv für Katholisches Kirchenrecht*, Vol. 32, 1874, p. 451 ff.
- <sup>31</sup> *ibid.*, Vol. 31, 1874, p. 377 ff.
- <sup>32</sup> *Badisches Gesetzes- und Verordnungsblatt* 1874, 93 ff.
- <sup>33</sup> R. Bäumer, op.cit., p. 115.
- <sup>34</sup> E. Schmidt-Volkmar, op.cit., p. 190.
- <sup>35</sup> *Archiv für Katholisches Kirchenrecht*, Vol. 39, 1878, p. 426.
- <sup>36</sup> J. Krasuski, op.cit., p. 251.
- <sup>37</sup> R. Bäumer, op.cit., p. 126.
- <sup>38</sup> *Libella manuscripta* b) *Manuskripte von anderen*, Callistus Waizenhöfer SDS, AGS, I, G, 16.
- <sup>39</sup> J.B. Jordan, *Spiritual Diary*, I, p. 1.
- <sup>40</sup> G. Merkel, *Studien zum Priesternachwuchs der Erzdiözese Freiburg 1870-1914*, in: *Freiburger Diözesan-Archiv*, Vol. 94, 1974, p. 36.
- <sup>41</sup> *Admission to pastoral work in Baden*, AGS, I, C, 63

## Jordan and the “Katholikentage”

*Father Günther Mayer SDS*

### A Catholic General Assembly

Franz Adam Lennig, the dean of Mainz Cathedral, rose to prominence in the middle of the 19th century in the struggle for the Church’s rights. “Lennig was a man of exceptionally keen insight and of boundless energy, having at the same time a kindly and very noble temperament.”<sup>1</sup> It must be emphasised that the first conference of German and Austrian Bishops—which was held at Würzburg in 1848 and at which Catholic demands were formulated—met at his inspiration. “Lennig alone also foresaw that the Bishops’ demands would meet with opposition both from governments and from the prevailing anti-Catholic public opinion. To break down this opposition and stimulate the widest possible support for the programme worked out by the Bishops at Würzburg, the Catholics of Germany had to be organised and mobilised. The uniting of all Catholics in Germany was therefore no more than a necessary consequence of the Würzburg assembly.”<sup>2</sup>

Lennig first founded the Piusverein (Pius Association), which was composed of professional men of academic background and artisans. Within a few months hundreds of similar associations had been set up in all the German states. At the same time it became apparent that these associations needed to remain closely linked to one another. For this purpose an umbrella organisation, the so-called “General Assembly” was called into being, to be convened every year in different German cities with the participation of representatives from all the Catholic associations and guilds. As time passed this assembly came to be called the “Katholikentage” (i.e. Catholic Congress, literally “Catholic Days”), and it is still organised today with the participation of representatives from the whole Catholic community.

The first General Assembly was held at Mainz in the first days of October, 1848. Numerous representatives from the clergy, the aristocracy, the intellectuals, the town people, and the country people took part, thus showing how relevant the organiser’s idea was. In his address to the Assembly Lennig said: “So we have met here to look one another in the face, to get to know one another, and to debate about the best form of action to take and the best way to set up our own household.”<sup>3</sup>

The Assembly elected as its chairman von Buss, a noted Councillor of State, member of the National Assembly of the Duchy of Baden, co-founder of the Baden Catholic Association and later Professor of Canon Law at the Faculty of Theology of Freiburg. The *Historisch-politische Blätter* described him as follows: “His fiery, intelligent eyes, the power and strength of his voice, his expressive style of speech,

all gave his words the magnetism of a deeply moving, powerfully penetrating intellect, while his gift of improvisation, which cannot be learned in any school, charmed his audience by its novelty and originality.”<sup>4</sup> What was principally required from this Assembly was the creation of a common front for Catholic action, unifying the efforts of all Catholic groups and associations and determining the best means for collaboration among them. Its purpose was to influence, inform, strengthen, and guide public opinion. If this could be done, the Catholic voice would become so powerful that the whole of German society, governments, and National Assemblies would have to take it into account.

The protection of these General Assemblies made the later development of various Catholic associations possible—that is associations, which were either already in existence or just beginning.<sup>5</sup> In many cases the emergence of these associations was in fact an immediate result and object of the General Assemblies’ discussions and demands. The General Assemblies in the years 1848 to 1850, for example, were principally concerned with the welfare activities of the Saint Vincent de Paul Society and the abstinence from alcohol campaign. The Assemblies in the years 1851-1858 concerned themselves with the work of Adolf Kolping,<sup>6</sup> i.e. for the organisation of young journeymen. The Assemblies in the years 1859-1876 discussed social problems according to the instructions and request of Bishop Ketteler.

### **The Freiburg Katholikentag of 1875**

The twenty-third Katholikentag was held at Freiburg from August 31 to September 4, 1875. It acquired particular significance from the fact that no Catholic General Assembly had been held since 1872 because it was impossible to fix a date for the meeting due to a cholera epidemic in Munich in 1873 and parliamentary elections there in 1874. Conflicts and problems that had arisen for the Church in the intervening years from the anti-Catholic legislation had to be discussed and answers had to be found at this Katholikentag.

#### **a) Jordan’s participation in the Katholikentag**

This 1875 Katholikentag, held in Freiburg, prompts us to ask the question whether Jordan was present at the discussions. When this Congress met, Jordan had completed his first year of theology in that city.

Buss and Alzog were not actually Jordan’s teachers during this year, but they were teaching at the same University and certainly missed no opportunity to draw their students’ attention to the importance of the General Assembly and to arouse their enthusiasm for it.

A further factor to be considered is that, during this academic year, Jordan had been made more and more aware of the problems surrounding him. Indeed, he had himself become a victim of them. The residence for seminarians had been closed,

so he had to take private lodgings in the town. The special “cultural exam” required by the government, and strictly prohibited by the Bishop, was the subject of students’ conversations. The times were calling out for a solution and for the removal of these abuses. And now, what should happen but that representatives of Catholics from all over Germany were to meet in Freiburg for their General Assembly to discuss these burning questions. This was more than an event of merely local significance. The German Church was sending its most eminent representatives to the capital of Baden. Decisions reached here, resolutions made here, would set the pattern for the future. That Jordan would have failed to attend these deliberations is most unlikely. The fact that Jordan’s name is not to be found on the list of Katholikentag members is no proof that he did not take part.

It is true that the list does include the names of thirteen theology students, some of them from Freiburg itself, but inscription was not essential for anyone taking part in the deliberations. Sessions were public and were open to anyone on the payment of a small entrance fee.

#### **b) Participants at the Assembly**

Freiburg was an Episcopal see. Jordan had been there since autumn 1874, receiving his theological training at the University. We may justly expect to find among the Katholikentag members men who were prominent in the Catholic life of Freiburg and some who had a particular connection with Jordan. On the first pages of the registration list we see the names of two important people who exerted a great influence on Jordan: Professor von Buss and Professor Alban Stolz. As members of the preparatory committee, they both bore decisive responsibility for the organisation and success of the Katholikentage. Councillor von Buss (two years later Jordan was to attend his lectures on canon law) had been very closely linked up with the Katholikentage ever since 1848. He was by now an “old acquaintance” at the General Assemblies.

Bishop Lothar von Kübel, as the Episcopal administrator, and a determined opponent of the liberal government, had to bear the consequences of the anti-Catholic legislation. The administration and government of the diocese, to which no Ordinary could be appointed, fell on his shoulders from 1868 until his death in 1881. The training of his future priests was a source of great worry. His seminary had been closed. The school legislation was applied in his diocese too. Three years later, this bishop was to ordain Jordan a priest in the Cathedral of Saint Peter.

“Waal, a Monsignor and Rector of the Campo Santo Teutonico, privy chamberlain of His Holiness, from Rome”<sup>7</sup> was another member of this Assembly. A year earlier, in the summer of 1874, Monsignor de Waal had given hospitality to Jordan, who had just matriculated and was about to begin his theology studies, in his hospice at the Campo Santo.

The members of the Assembly also included the very active Father Friedrich Werber from Radolfzell, formerly in charge of the parish of Waldshut and Jordan's private tutor for Latin and French.

Canon Schorderet, from Freiburg in Switzerland was also present; he had founded the "Work of St. Paul" and now wanted to report on the success of this enterprise. But above all, he wanted to submit to the Katholikentag his project of organising an international Catholic news agency to serve the Catholic press. Jordan had been actively engaged in furthering the "Work of St. Paul" and had obtained a certificate and recommendation from Schorderet, authorising him to promote the spread of the work in Germany and to receive donations for it.

Doctor Gihl, the spiritual director of Saint Peter's Seminary, was also a member of the Congress. Many years later, he would still remember his pupil and give him a warm testimonial for his religious character and bearing.

Doctor Josef Hergenröther, a professor from Würzburg was there. A few months before the actual foundation of the Apostolic Teaching Society, Hergenröther would be the first German Cardinal to recommend it to the faithful.

Father Litschgi, the director of the seminarians' residence, was likewise to be found among the members. As Jordan's Superior, he knew him particularly well and felt obliged to recommend this student with his talent for languages to his bishop.

### **c) The resolutions of the Katholikentag and Jordan's apostolic programme.**

The resolutions passed by the Katholikentag corresponded to the needs of the time in which they came into being. What mattered was to free the Church, defend it against the errors of the age, remove abuses that had crept into religion, as well as strengthen and confirm the faithful. The best men in German Catholicism, who came from all levels of society and all the professions, worked conscientiously to find ways and means of reaching these goals. The resolutions of the Catholic Assembly fell into six different sections, namely: 1. formal matters, 2. charity and missions, 3. social problems, 4. Christian science and art, 5. associations and the press, 6. schools.

We print the resolutions below and add by way of comparison a corresponding excerpt from Lüthen's brochure, "The Apostolic Teaching Society – its nature and significance."<sup>8</sup> This text may be looked upon as the first publication to formulate a programme for the Society. It was written by Lüthen on Jordan's instructions at Ottobeuren, probably at the end of July 1881. The fact that it was continually re-published in the following years in expanded form, but never basically modified, is convincing proof that it perfectly corresponds to Jordan's ideas. We will not go

into the question of who may have been dependent on whom; for example, did Jordan receive the stimulus for his plans at this Katholikentag, or did it simply confirm him in ideas that he had long recognised as just and necessary? When Lüthen drew up his text, did he use the Congress resolutions as a basis and guide in order to better emphasise the up-to-date character of the Society? We are inclined to answer the last question in the affirmative. Lüthen was thoroughly acquainted with events at the Katholikentag. Our view is also confirmed by the fact that, in a later enlarged edition of 1888, Father Otto Hopfenmüller explicitly makes reference to the Katholikentag of the same year at Freiburg im Breisgau.<sup>9</sup>

We may summarise by saying that Jordan's intentions and ideas, as well as the task and aims of his Society, remarkably coincide with the demands formulated by the Catholic Assembly. In particular, the speeches made there can in many points be considered a strong supporting commentary on Jordan's own brief and summary formulations.

### **Charity and Missions**

The General Assembly recommended participation in associations for charity, prayer, missionary work, and young people's education. It asked for support for the Association of Saint Boniface and urged the formation of group associations for the support of missionaries and mission teachers. It also pleaded for support for the training of gifted young people.

Jordan's missionary programme needs no further elucidation. The first formulation of the Society's aim reads: "The Apostolic Teaching Society has set itself the task of helping to spread, defend and reinvigorate the Catholic faith in all countries on earth in the spirit of the Apostles... It wishes to send missionaries to countries where heresy and unbelief prevail..."<sup>10</sup> Lüthen comments: "This is the principal concern of the Apostolic Supreme Pastor (cf. Encyclical *Sancta Dei Civitas*) and the Apostolic Teaching Society takes full account of it. It trains and sends missionaries to the lands of the unbelievers and heretics... What is one mission house at Steyl in comparison with the undreamed of need for missionaries! But poor young people, fine young people, would come forward in abundance to be trained as missionaries, if only the opportunity were offered them. It would be even better, however, to have formation houses in the heathen lands themselves, where the indigenous students could be trained as missionaries. These would be better suited for the work of evangelisation than foreign-born priests."<sup>11</sup>

Jordan described himself as a missionary even before the foundation.<sup>12</sup> At his first meeting with Lüthen, Jordan introduced himself as a missionary,<sup>13</sup> and he wrote the same in the documents of the Austrian Pilgrims' Hospice at Jerusalem in 1880. The Society's first periodical bore the title *Der Missionär* (The Missionary).

## **Social Problems**

The General Assembly expressed its conviction that social problems could only be solved if Christian principles were observed. It recommended labour laws based on Christian principles, the establishment of homes for servants, associations with social aims, Catholic homes for working children. It also recommended that the Catholic press should devote more attention to social problems.

It is astonishing what attention social problems received in Jordan's programme for the apostolate. Social concern was to be one of the principal involvements of the Society and, together with some other activities, would be the future hope of the Society. Jordan was of the opinion that social problems must be solved above all by training and by effective Christian love of one's neighbour. Education he understood here not only as a good classroom education, but in the wider sense of a daily conscious character training and a self-education in religious matters, at every age level, and in every walk of life. All walks of life were included in the Society's apostolate and joined together in the "third degree", the degree of the "non-academic laity."

Jordan's views on the social apostolate of his Society are explained by Lüthen in the following words written in 1882: "We would also mention here in particular that, God willing, the Apostolic Teaching Society can make a contribution to the renewal of social life. Through the apostolate of those engaged in the first degree, the Society aims at training young persons in suitable centres to be good hard-working craftsmen, not only teaching them the required skill and ability, but also giving them that religious training and outlook that is so vital for the solution of social problems, and which cannot be acquired by present-day secular education. Craftsmen educated in this way could have a great influence on their fellow workers. The same thing could be said of art... This concept of the apostolate can expect to enjoy its most brilliant successes in the social field."<sup>14</sup> In the edition of Lüthen's brochure revised by him in 1888, Father Otto Hopfenmüller raises the question: "Might not God have destined a new religious order to carry out this and many other tasks for the factory workers, the prisoners, etc.?"<sup>15</sup>

## **Christian Science and Art**

The General Assembly recommended the unification of Catholic forces in the world of science, the training of Catholic lecturers, the support for and foundation of Catholic private boarding homes, and the inclusion of a course in Christian art in theological studies.

The importance Jordan attached to the study of science can be seen from the statutes, in which is stated: "The second stage is composed of men with an academic background who, without abandoning their previous profession, devote themselves predominantly to the Society's aspirations in the scientific or literary

field. For such members a Latin periodical will be published as soon as possible in Rome. This scientific periodical is meant to give Catholic scholars the possibility of making one another's acquaintance, of informing one another of their work, of helping one another in their scientific pursuits, and of making their results known to one another."<sup>16</sup>

The aim of this "Academy of Scholars" was therefore the pursuit of science in the service of the Church. The academic magazine *Nuntius Romanus* aimed at serving science, and aimed above all at serving scientists by inspiring them with "apostolic spirit" and zeal.

### **The Press and Associations**

The General Assembly recommended the spreading of inexpensive Catholic publications, the setting up of lending libraries for young and old and the foundation of press associations. It took a stance against anti-Catholic articles in official publications, proposed that Catholic associations be introduced into every parish, and called for an association of Catholics in the legal profession.

It is practically superfluous to waste words writing about the importance of the apostolate of the press, so highly did Jordan esteem or value it. The Society's first field of activity was none other than the press. While he was still at Saint Bridget's, Jordan set up his own printing press, to which he owed his first successes. *The Missionary* magazine came out even before the actual foundation. With his *Apostle Calendar*, other magazines, and pamphlets distributed gratis, Jordan was completely in tune with the first recommendation made by this section of the Katholikentag. With his organisation of "promoters" and "collaborators", he put the second recommendation into practice. As far as the press itself is concerned, however, Jordan seems to have been influenced more by the work and personality of Schorderet than by the resolutions of the Katholikentag. Lüthen writes: "Turning to one of the main weapons for the defence of the faith—the press—this is precisely where we can register the most beneficial effects of our Society..."<sup>17</sup>

With regard to associations, there is astonishingly little to be found in Jordan's own writings. But Lüthen has more to tell us on this subject, although under a different title, "the lay apostolate". What he has to say on the lay apostolate is all inclusive and expresses clearly the nature of associations and their activity. "Who can fail to realise what the lay apostolate means in our day in the lecture hall, in parliaments, in public associations, in colleges, schools, factories, and in our families! Well does the Apostolic Teaching Society place such emphasis on the lay apostolate... In particular where a priest cannot or may not speak, where he is even despised and goes unheard, there a layman can often take on an apostolic mission with great effect and count on better success. I repeat: the lay apostolate is of the greatest importance in our day."<sup>18</sup>

## **Schools**

The General Assembly also recommended striving for freedom in education, the founding of several reformatories for boys, the opening of private Catholic schools, and the training of the clergy for work in the field of education.

Lüthen does not explicitly speak of schools, but the matter is understood in the general educational scope of the Society. Jordan knew the value of a good school built up on Christian principles and attached great importance to it. From personal experience he also knew the ruinous effects that a liberal, anti-religious school with atheist teachers can bring about in the hearts of the pupils. Two observations in circular letters of the year 1888 show us what Jordan thought of the state schools: “It is especially the spirit of liberalism with its secular mentality, prevailing in many state schools, that stifles or weakens vocations to the priesthood. A monopoly in education prevails in Germany...”<sup>19</sup> The Society has “assumed the task of training devout and talented young people to be priests and missionaries—those who might easily lose their vocation through the unchristian spirit that prevails in state schools. It has likewise assumed the task of developing the late vocations of those who could not be admitted to the state schools...”<sup>20</sup> Jordan included not only catechism and religious instruction in his educational programme, but also a full school curriculum with state recognition, if possible. He saw this as an essential part of his apostolate. For him the school was more than just a means of training young men for the Society.

## **The Munich Katholikentag 1876**

The twenty-fourth Katholikentag was held at Munich from September 11-14, 1876. The anti-Catholic legislation of the Kulturkampf had by then been intensified, but this led in turn to more vociferous and more widespread protest and opposition to the oppression of the Church. The state appointed its own police inspector for this Katholikentag who actually stopped one speaker and kept him from continuing and admonished another to stick to the established programme.

### **a) Participants**

We find hardly any acquaintances of Jordan among the participants of this Assembly. The whole representation from Freiburg, for example, was absent. Of particular significance for us was Jordan’s meeting with Janssen. Both were included in the list of participants: “Janssen, Arnold; rector of the missionary house at Steyl near Venlo in Holland-Limburg” and “Jordan, Johann Baptist; clergyman from Baden-Baden.”

## **b) Resolutions**

The Catholics' political demands for the restitution of previous rights, particularly freedom of education, and a protest against government monopoly in education, were approved as resolutions. Basically, the resolutions repeated and continued those of 1875. We will limit ourselves here to what is relevant to our context.

## **Missions and Charitable Work**

The General Assembly recommended maximum support for Catholic missions abroad in spite of the Church's many troubles at home. Janssen was able to present his interests and his work to the General Assembly and obtained the following recommendation of his work through a supplementary motion: "This Assembly welcomes the setting up of the Mission House of Saint Michael the Archangel, founded last year at Steyl near Venlo in Holland for the foreign missions, with the blessing of the Holy Father and of many Bishops in Germany, Austria and the Netherlands. It sees in this initiative a first attempt to obtain a greater personal participation of German Catholics in the missionary work of the Catholic Church among the heathen, through the establishment of a German mission seminary. This institute (for those wishing to dedicate themselves to a missionary vocation) is warmly recommended by the Assembly to the interest and support of all Catholics."<sup>21</sup> Janssen had given the following rationale in support of his motion. "Although heartily in agreement with the line of the motion, the General Assembly had previously indicated that it could not itself be the origin of such a work but must wait for some priest to come along who would devote himself entirely to this work and try to implement it."<sup>22</sup> In his justification, Janssen also referred to a recommendation by the Bishop of Speyer in which a former missionary by the name of Smorenburg was named as a Chinese language teacher for young missionaries. Jordan was later to receive instruction from this missionary.

## **The Katholikentag at Constance in 1880**

The twenty-seventh Katholikentag was now convened for the period from September 13-16, 1880 and once more in Jordan's home country, this time at Constance on the lake of the same name. This Katholikentag is therefore also of particular interest to us. This was the town where Jordan attended secondary school from 1870 to 1874 and concluded his school education with graduation. He had benefactors in Constance, who invited him to lunch on certain days."<sup>23</sup>

## **a) Members of the Katholikentag**

It naturally fell to von Kübel as Diocesan administrator to be present at the opening of the General Assembly, which was being held in his diocese, and to welcome the participants. Owing to the pressure of pastoral duties, the Bishop was unfortu-

nately prevented from taking part in the further course of the deliberations. We again find Schorderet among the members and also Friedrich Werber. We also meet Ludwig Auer, the director of the Cassianeum at Donauwörth. He had come to request the Assembly's renewed approval and recommendation of his work.

Simon Deggelmann, a merchant at Constance and a member of the Katholikentag, must have been a friend of Jordan's from the latter's younger days. Their relation no doubt goes back to the time when Jordan joined the Kolping Association. We are justified in assuming that Jordan kept up this contact while at secondary school and was often to be found in the Association's rooms.

### **b) Jordan's participation in the Katholikentag**

Jordan took part in the Katholikentag deliberations as a registered participant or member. The list of participants at the congress noted: "Jordan, a priest, from Rome."<sup>24</sup> There could be no more impressive proof of Jordan's interest in the events of his day. The fact that he was present at Munich and Constance as a registered participant is added evidence for the probability of his participation at Freiburg. But the real significance of this event is rather to be seen in Jordan's personal situation at this time.

Decisive events in Jordan's life occurred in the period between the Katholikentag at Freiburg and this one at Constance. He had concluded his theological studies at Freiburg; he had recognised the need for an organisation to defend the faith and protect the Church. Perhaps the Freiburg Katholikentag is where the seed was sown that was to mature in him slowly and subconsciously, to blossom finally in his plan to found a society. At least it was the year 1877 when Jordan first became conscious of his vocation as a founder. In his letter to Leo XIII in 1882 Jordan testified: "Ch'ebbe l'ispirazione di formare la medesima per cinque anni mentre era studente di Filologia e teologia."<sup>25</sup> In 1878 Jordan was ordained priest, following which he was given a stipend to complete his linguistic studies in Rome. He arrived there on October 4 and concluded his written account of his life at the Campo Santo with the words: "I hope that I shall soon be able to do more for the greater glory of God and for the salvation of souls."<sup>26</sup> From now on his spiritual diary enables us to feel something of the mysterious, dramatic struggle being waged in his soul, as he sought to see whether his vocation was genuine.

In 1880 Jordan was sent on a journey to the East. In his letter to Leo XIII he wrote concerning this journey: "Che recatosi ai Luoghi Santi per ricevere sempre più vigore nel s. proposito, quelle visite giovarono mirabilmente a confermare la sua volontà."<sup>27</sup> Before leaving for the Holy Land, Jordan noted: "It is the will of God that you should carry out that work..." and "Your vocation to found... is morally certain."<sup>28</sup> On the 14th of August Jordan returned from this journey and "now the work began." Jordan first called on Monsignor Rampolla; "he liked the plan."

Cardinal Simeoni was “not very enthusiastic.” Cardinal Bilio was so enthusiastic that he declared himself ready to act as protector. Cardinal Franzelin was “very kind.” Another Cardinal received him “in not a very kindly manner.” Finally, in September, through the good offices of Cardinal Bilio, Jordan was admitted to a private audience with Leo XIII. We read in his diary: “On 6th September 1880, I was received alone in a private audience with His Holiness Leo XIII on account of the founding of the Society.”<sup>29</sup> This 6th September was a Monday, and just one week later, on Monday September 13, we find Jordan at the Katholikentag at Constance. Why had he gone there? What may have been his frame of mind, now that he had moral certainty about his vocation and the Holy Father’s blessing into the bargain? Perhaps he wanted once again to re-orient himself and get his ideas quite clear. Perhaps he was looking for an answer to questions that were still open. Perhaps, as previously at Freiburg, he wanted to feel once more the pulse of Catholic life in the company of representatives of all German Catholics and to sense what mattered most at that time. Perhaps he wanted to wait for “the hour appointed by God.”<sup>30</sup> He wrote in his diary: “Let us await the moments of Providence. Let us not seek to accelerate its course; we might be premature. The moments of our impatience are not always the moments of grace.”<sup>31 32</sup> Undoubtedly he had long consultations with Bishop von Kübel, to whom he owed obedience.<sup>33</sup> Presumably Jordan was not satisfied by the outcome of the Katholikentag. Indeed, nothing new was to be expected of this Assembly. It is true that the situation was still the same as in 1875, but what could the Katholikentag do other than give its renewed approval to the resolutions passed then and urge their continued application? The Catholic programme of action had been fixed at Freiburg; it was now simply a matter of resolutely carrying out its various recommendations, discussing the experiences gained and drawing practical conclusions from them.

### **c) The resolutions of the Katholikentag**

It should not therefore surprise us if the resolutions of the Catholic Assembly of 1880 at Constance did not contain anything new for the purposes of Jordan and his foundation. Certainly, brilliant speeches were made at this Assembly also, especially speeches about the press and the sciences, but in fact they represented no more than a repetition of the programme drawn up at Freiburg. The following few resolutions, however, are of some interest to us: The General Assembly once more recommended that Catholics note the good work being done by the Cassianeum at Donauwörth in the field of education. The Assembly also directed the attention of German Catholics to the “Work of St. Paul” by Schorderet, and it again recommended the organisation of spiritual retreats for a variety of groups.

## **The Universality of Jordan's Work**

The following paragraphs should make clear, however, that this Katholikentag was not entirely without significance for Jordan. One thing is quite certain: it is not easy to overestimate the significance of these Assemblies for Jordan or their consequences for him. At the first Assembly at Freiburg in 1875, Jordan received the stimulus for his foundation; he there saw the direction his ideas should take. At Constance he was given fresh confirmation that his basic concern was right.

In what does the importance of Jordan's foundation consist? We are convinced that we have found the answer to this question in the Katholikentage, and would summarise it as follows: The lay movement in the Catholic Church in Germany owes its origin and its expansion to the Katholikentage. It was through these assemblies that the lay movement came into being. The forces awakened in the process were of such variety as had never been seen in the history of the German Church. These forces were unified in the Catholic associations, which almost without exception had been either founded or promoted by the Katholikentage and took their programmes and aims from these congresses. This development threatened to get out of hand, with the possibility of the forces splitting up and rivalling one another, but the danger of this development was not recognised. This was the situation at the later Katholikentage, both at Freiburg and at Constance, where dozens of independent associations appealed for promotion and support. It needed some sort of central guidance for all these groups, an organ to remain in continual contact with all the associations and coordinate their efforts.

This was what Jordan had at heart. He seized on the ideas and the outcome of the Katholikentage and raised them to an international, universal level. This was Jordan's vocation, this was his greatness, this is the Work "that so obviously bears the stamp of the Holy Spirit."<sup>34</sup> Jordan did not actually want anything new. He wanted to reshape what was already in existence. What Jordan was demanding can only be described as frighteningly bold and stupendous, indeed arrogant. Let Lüthen put it into words: "The Apostolic Teaching Society has assumed the task of helping to spread, defend, and reinvigorate the Catholic faith in every country on earth... It seeks to inspire all teaching forces already at work in the Church of God with enthusiasm for their calling and to support them in their practice of it."<sup>35</sup>

Although the full significance of the Work when still in its infancy cannot be estimated perfectly in advance, it can be sensed. "Within the bounds of possibility, the present work of the Catholic press should be brought together and concentrated into one great force, with the personnel employed in it being sanctified in accordance with specific rules of Christian perfection. The intention is to win the German intellectuals too for this union of all intellectuals in the world... In our fatherland also, the Catholic world is employed in manifold efforts to combat unbelief and the evils of the times... What is needed above all else is a unified, central

guidance for all these efforts. What a gain it would be for the Catholic defence... if all those engaged in theory or practice were guided in an apostolic spirit of love and unity. What imposing majesty and invincible power would Catholic truth acquire if it proved possible, as the Society plans, to bring together the peoples of all tongues for reciprocal support in spreading and defending the same!

“For would it not be of great profit for intellectuals all over the world, and through them for Catholic learning, if this planned international periodical were to support them from home in their research and efforts... through which periodical, moreover, the learned of the world could come closer to one another and get to know one another?” The Society furthermore promotes “Catholic book illustrations, which cannot be overemphasised, by circulating printing plates, woodcuts, etc., among religious publications in different countries. What is out of date in one is new in another...”

This Work is “so stupendous that it must almost seem impossible, had not men of prominence and wisdom declared it to be practicable.” “From this Work a new, refreshing breeze will go out over the whole organism of Holy Church; there will be a renewal of Catholic consciousness at all levels... United as a great crusading army the Society will march on, striking fear into the enemy and helping to bring about the triumph of truth and grace over error and sin. But all this can only be, if it finds due appropriate support. May many priests and laity therefore be found who will devote themselves to this ideal with all they possess and with body and soul! May the learned and intellectuals not draw back from such an alliance with the ordinary people! May existing associations and groupings find their way together in the bosom of this Society... May the owners of Catholic publishing firms seek to pass on this spirit little by little to their personnel, or indeed give themselves entirely into the possession of the Society. May the whole Catholic world take part in this new creation, from the professor to the housemaid, from the father of the family to the servant, from the master to the apprentice, so that its spirit may fill Church and school, lecture room and parliament, workshop and drawing-room and so that everywhere, in union with the founder of the Society, the cry may enthusiastically be taken up: Everything with God and for God to the blessing of our neighbour!”<sup>36</sup>

### **(Endnotes)**

<sup>1</sup> J. May, *Geschichte der Generalversammlungen der Katholiken Deutschlands 1848-1903*, Cologne, 1904, 2nd edition, p. 22.

<sup>2</sup> *ibid.*, p. 23.

<sup>3</sup> *ibid.*, p. 29.

<sup>4</sup> *ibid.*, p. 32.

<sup>5</sup> Baumgarten, *Stowarzyszenia Katolicki w Niemczech*, in *Przegląd Powszechny* 13-14 (1887) pp. 191-207, 278-294, 426-441; 15-16 (1887), p. 377-391.

<sup>6</sup> T. Brauer, *Adolf Kolping*, Kevelaer, 1935; B. Ridder, *Person und Leben Kolpings*. In *Urkunden und im Urteil von Zeitgenossen*, Cologne 1960; H.J. Kracht, *Kolping. Ein Mann von gestern mit Ideen*

- von morgen, Essen 1972. (Adolf Kolping was a priest concerned with contemporary social problems of young workers.)
- <sup>7</sup> Verhandlungen der XXIII. Generalversammlung der Katholiken Deutschlands zu Freiburg im Breisgau am 31. August, 1., 2., 3. & 4. September 1875, Freiburg 1875, p. 235.
  - <sup>8</sup> B. Lüthen SDS, Die Apostolische Lehrgesellschaft oder Societas apostolica instructiva. Ihr Wesen und ihre Bedeutung. o.J. (1881), DSS, IV, p. 19 ff.
  - <sup>9</sup> O. Hopfenmüller SDS, Die Katholische Lehrgesellschaft (Societas Catholica Instructiva), deren Zweck und Entwicklung, Braunau 1888, p. 7, DSS, IV, p. 129.
  - <sup>10</sup> B. Lüthen SDS, op.cit., p. 3, DSS, IV, p. 21.
  - <sup>11</sup> *ibid.*, p. 13 f., DSS, IV, p. 31 f.
  - <sup>12</sup> Cf. Cardinal Hergenröther's recommendation of 17.1.1881 "sacerdotem missionarium" in: B. Lüthen SDS, op. cit., p. 9, DSS, IV, p. 27.
  - <sup>13</sup> B. Lüthen SDS, "Gründung der Gesellschaft", in: Beiträge zur Geschichte der Gesellschaft des Göttlichen Heilandes. AGS 1, BL, 1378.
  - <sup>14</sup> B. Lüthen SDS, Die Apostolische Lehrgesellschaft oder Societas apostolica instructiva. Ihr Wesen und ihre Bedeutung. Regensburg 1882. 2nd edition p. 16 f., DSS, IV, p. 52 f.
  - <sup>15</sup> O. Hopfenmüller SDS, op.cit., p. 8, DSS, IV, p. 130.
  - <sup>16</sup> B. Lüthen SDS, op.cit., p. 42 f., DSS, IV, p. 22.
  - <sup>17</sup> *ibid.*, p. 12 f., DSS, IV, p. 30 f.
  - <sup>18</sup> *ibid.*, p. 12, DSS, IV, p. 30.
  - <sup>19</sup> F. Jordan, Rundschreiben an Oberinnen (circular letters to mothers superior) of March 1888, DSS, XI, p. 712.
  - <sup>20</sup> F. Jordan, op. cit., DSS, XI, p. 716.
  - <sup>21</sup> Verhandlungen der XXIV. katholischen General-versammlung Deutschlands zu München am 11., 12., 13. und 14. September 1876, Munich 1876, p. 349.
  - <sup>22</sup> *ibid.*, p. 124.
  - <sup>23</sup> P. Pfeiffer SDS, Jordan und seine Gründungen, Rome, 1930, p. 22.
  - <sup>24</sup> Verhandlungen der XXVIII. Generalversammlung der Katholiken Deutschlands in Konstanz am 13., 14., 15. und 16. September 1880, Constance, 1881, p. 411.
  - <sup>25</sup> F. Jordan, Letter to Leo XIII, March 10, 1882. DSS, X, p. 63.
  - <sup>26</sup> Quoted to P. Pfeiffer, Jordan and His Foundations, loc. cit., p.32, photocopies of the original in AGS, 1, F, 46/1.
  - <sup>27</sup> F. Jordan, Letter to Leo XIII, March 10, 1882, DSS, X, p. 63.
  - <sup>28</sup> F. Jordan, Spiritual Diary, pp. 96 and 97.
  - <sup>29</sup> *ibid.*, p. 102.
  - <sup>30</sup> *ibid.*, p. 100.
  - <sup>31</sup> *ibid.*, p. 100.
  - <sup>32</sup> *ibid.*, p. 103.
  - <sup>33</sup> See remarks in the Spiritual Diary. AGS, 1, G, 1, 1, pp 163 and 158
  - <sup>34</sup> B. Lüthen SDS, The Apostolic Teaching Society (1881), loc. cit., S.3, DSS, IV, p. 21.
  - <sup>35</sup> *ibid.*, l.c. p3, DSS, IV, p21
  - <sup>36</sup> *ibid.*, 3. 10-15, pp. 28-33.

# Jordan's Contacts in the Years 1875 to 1881

*Father Peter van Meijl SDS & Johan Moris SDS*

## **Introduction**

You are no doubt aware of people, either alive or in history, who have been strongly influenced by some specific vision or idea. Such people are generally very sensitive to what is being thought, said, and done in their own day. To acquire some sense of the meaning of the events of their day, they attend important conferences, listen attentively to the speeches of famous people, discuss these with their friends, and correspond with others holding similar views. They also take up specialised studies and in this way try to form their own opinions. This process of growth continues for years and does not always produce clarity and certainty. On the contrary, its characteristic features are restlessness, uncertainty, and experiment. Ultimately, however, such people feel inwardly and outwardly compelled to do something practical for a particular cause, something more than just discussing and debating. With great zeal and determination, they create something of their own, often something quite new, and then try to find collaborators for their cause.

The Founder of the Salvatorians, J. B. Jordan, undoubtedly belongs to the type of person described in the first paragraph. The purpose of our article is to help you become acquainted with some of those people whom Jordan met before the year 1881 and to look at their ideas and concerns. We shall not examine the question of how much they put new ideas and plans in Jordan's head or merely caused ideas to surface which were already hidden there. Our contribution has been written for the most part from original documents, which are referred to in the footnotes. The information we have about Jordan's youth shows that he travelled quite considerably, even then. He was already corresponding with a bishop in the missions when he was completing his secondary schooling in 1874. He made his first visit to Rome that same year. He already had a great talent for learning foreign languages and had an interest in the wider world. He also had a strong desire to get to know people.

We have decided to begin our article with the Katholikentag at Freiburg in 1875, for this was the first opportunity Jordan had of meeting many important personalities connected with the Church. It was the beginning of a number of contacts that influenced his life in varying degrees. We shall follow such contacts up to the year 1881, the year in which Jordan's "Work" became public.

### **Jordan and Canon J. Schorderet (1875)**

In August 1875 Jordan completed his first year of studies at the University of Freiburg im Breisgau, where he was studying theology and philosophy. The Katholikentag was held from September 1 - 4 in that city. Catholic representatives came from all over Germany to Freiburg to discuss important issues of Church and State. The participants included professors whose lectures Jordan would later attend: Franz Joseph Ritter von Buss (1803-1878), a Catholic authority on social issues, and Alban Stolz (1808-1883), under whom Jordan was to study moral theology, liturgy, specialised pastoral theology, and pedagogy. Both men played a great part in the initial organisation and final success of this 1875 Katholikentag. The opening address was given by the auxiliary Bishop of Freiburg, Doctor Lothar von Kübel (1823-1881), at that time acting Diocesan Bishop. On August 21, 1878 he was to ordain Jordan to the priesthood. Monsignor A. de Waal, the Rector of the Campo Santo in Rome, where Jordan had lodged during his Roman holiday in 1874, gave a talk about the city of Rome on the first day. Another participant in the Katholikentag was Jordan's former private tutor for Latin and French, Father Friedrich Werber (1843-1920), later the editor for many years of the newspaper *Freie Stimme*. From Fribourg in Switzerland came a guest with whom Jordan was not yet personally acquainted: Joseph Schorderet (1840-1893), who had been quite successful in promoting the Catholic press—in 1869 he had founded the *Revue de la Suisse Catholique*. In 1871 he began the daily newspaper *La Liberté*, which is still being published today, and in 1872 he set up the Francis de Sales Association in Switzerland to promote the Christian press. He followed this in 1874 by the foundation called "The Work of St. Paul," also known as "The Work of St. Paul for the Promotion of the Catholic Press." He spoke about this new Work at the Katholikentag, trying to convince the participants of the need to set up an international Catholic news agency to serve the Catholic press. He had already established a Catholic correspondence bureau at Berne. Catholic clergy and laity from all over Switzerland regularly provided this bureau with up-to-date news and information, which it immediately passed on to the newspapers. Schorderet's views met with the approval of the assembly.

Jordan's name does not occur in the list of participants at this Katholikentag, but it was not necessary to register in order to attend the talks. Schorderet's lecture aroused Jordan's great interest. He introduced himself to Schorderet and declared himself willing to work for "The Work of St. Paul" in his spare time. Only five days after the Katholikentag, Jordan received a hand-written letter signed by Schorderet himself reading as follows: "The undersigned director of "The Work of St. Paul" recommends to you Mr. John Baptist Jordan, who enjoys our full confidence and has been entrusted by us to create interest among the Catholics of Germany in "The Work of St. Paul" and to accept their donations. We have absolute trust in him and ask the Catholics of Germany to accept him as they would

ourselves.”<sup>1</sup> For the first time in his life Jordan, then a student of theology, began to travel in Germany working for a cause he considered important. He resolved to become a collaborator in the project, because “the Work of this Roman Catholic press apostolate is not a national but an international, universal, work of the Church, and because we particularly need to acquire German collaborators. We share in fact the opinion of others that Providence has chosen the work of the press apostolate to play a special role in countries where, owing to the persecution and banishment of the priests, the apostolate of the living word from the pulpit will come to an end...”<sup>2</sup> Unfortunately, poor health forced Jordan to give up these promotional excursions, as they were an additional burden on top of his university studies.

A French biography written in 1928 mentions that Schorderet instructed various persons to set up information centres. Jordan was sent with Cornelius Reichenbach (1848-1922?) from Baden to Paris to set up a Catholic news agency there.<sup>3</sup> According to A. Schneble, this journey took place in December 1875.<sup>4</sup> About Cornelius Reichenbach we know very little at present.<sup>5</sup> When on April 15, 1920 he came to our house at Fribourg at the age of 72, the house records referred to him as “a well known acquaintance of the Venerable Father.”

In this connection, another name may be mentioned that was linked with the Work of Saint Paul in Germany: Johann Evangelist Kleiser (1845-1919). Unfortunately, we were able to discover very little about him, for there is no critical biography about him as yet. Kleiser however, must have been very closely acquainted with Jordan, for after Jordan’s death, he wrote in the review *Canisius Stimmen* (which he had founded in 1878): “A deep and lasting friendship had joined us to him for over 40 years.”<sup>6</sup>

### **Jordan and the founder of the Divine Word Society, Arnold Janssen (1876)**

In August 1876 Jordan passed his final exams with Professor Doctor Alban Stolz in liturgy and specialised pastoral theology and with Professor Doctor Wörther in revelation and Christian dogmatic theology. He was thus able to take a well-earned holiday. A month later we find him at Munich, where the 24th Katholikentag was being held from September 11 - 14. Arnold Janssen (1837-1909) gave a lecture there on the Divine Word Society he had founded at Steyl in Holland on September 8, 1878. Jordan was fascinated by this lecture and personally approached Janssen afterwards.<sup>7</sup> Janssen noted Jordan’s address in Munich,<sup>8</sup> for he could make good use of men like this in his missionary society. In Janssen’s opinion, Jordan was a veritable linguistic genius and “at the same time of a deep and serious religious bent”.<sup>9</sup> Jordan now began publicity to promote the Mission House at Steyl and also to find financial support. In A. Janssen’s account book<sup>10</sup> we read that Jordan sent

him 21 marks on January 7, 1877. The donation was also mentioned in Janssen's own review.<sup>11</sup>

Subsequently, the two men began correspondence with one another. On March 15, 1877 Jordan wrote to A. Janssen asking him to send him the New Testament in Dutch and Flemish, as he would soon need these.<sup>12</sup> What was he planning to do in the coming summer holidays? Janssen had offered him the chance to learn Chinese with a former missionary in China, Father Smorenburg<sup>13</sup> at Bredevoort (Province of Gelderland in the Netherlands). Jordan took advantage of this situation to add a further language, Dutch, to his linguistic accomplishments. During his final year of secondary education (1874), Jordan's interest in the China Mission had been aroused and he had been in correspondence with the co-founder of the Milan Missionary Seminary, T. Raimondi (1827-1894). Since 1868 the latter had been procurator of the Propaganda Fide for the China Mission. The Foundress of the Salvatorian Sisters<sup>14</sup> mentions in her diary for August 22, 1890 that Jordan said: "Bishop Raimondi had died in Hong Kong and that he had corresponded with him around 1874..."<sup>15</sup>

After his contact with A. Janssen, Jordan was naturally very much taken up with the idea of going to the missions. "You know how attracted I am to missionary work," he wrote in a letter to Janssen.<sup>16</sup> But he did not wish to join Janssen's new missionary society, intending rather to go to the Propaganda Fide in Rome after his ordination. This decision should not at all surprise us, for in the winter term of 1876-77, Jordan had given a lecture about this world-wide mission centre (Propaganda Fide Institution) in Rome to the "Arminia" student association at Freiburg. He himself had studied it thoroughly.<sup>17</sup> Three years later, in October 1880, after careful consideration and consultation with many Churchmen from East and West, Jordan set up something of his own. He wanted to arouse all sections of society, men and women, priests and lay people, children and young persons, workers and scientists. He wanted them to commit themselves to making the Christian faith alive, to spreading it, and defending it. That necessitated having a little nucleus of people to provide the driving force for all the others. Its members should leave everything, give up their previous professions and devote themselves exclusively to the aims of the undertaking, known as the "Apostolic Teaching Society" (its Latin title: "Societas apostolica instructiva"). From this nucleus there later developed the Salvatorians, the Salvatorian Sisters and the Sisters of the Sorrowful Mother. This plan of Jordan's was partly known to Janssen. Jordan also intended to work for Janssen's cause in so far as this was possible. From February 1880, for example, Janssen had been involved in negotiations with the Minister General of the Franciscans in Rome, Father Bernhardin, about a mission territory in Shantung. Jordan, who was living in Rome, went on behalf of Janssen to the Minister General and discussed the matter with him. He wrote to Janssen that there was no need for him to come to Rome as yet.<sup>18</sup> Jordan did not hesitate to ask Janssen

directly and concretely “...whether you are ready for us to join forces, and under what conditions”. But at the same time Jordan wanted to send Janssen the printed statutes of his undertaking and asked for Janssen’s statutes in return.<sup>19</sup> In addition he also sent him the contract he had drawn up with Auer in October as confidential information, asking for it to be sent back as quickly as possible.<sup>20</sup> Jordan wanted to know how matters stood. Three weeks previously he had written to Auer: “...we should try to join forces with others—perhaps Steyl?—at least as collaborators. Everybody at Steyl can be a collaborator of ours. Once associations have received final approbation, it is more difficult to join forces.”<sup>21</sup>

When Janssen then paid a visit to Rome from February 1 - 21, 1881, the first thing he did was to write down Jordan’s address in his notebook:<sup>22</sup> S. Brigida, Piazza Farnese. The two men talked things over with one another and exchanged information about the statutes of their respective foundations. Father Joseph Hartmann, then a student who wanted to join Jordan and spent seven months with him in the same lodgings in S. Brigida, could still clearly recall this meeting 50 years later. On October 20, 1930 he wrote to Jordan’s successor, Father Superior Pankratius Pfeiffer: “From this last named characteristic of Jordan’s, it is easy to understand why he gave a resolute refusal when one day in the winter of 1880-81, the Founder of the Divine Word Society, Janssen, came to Santa Brigida and tried to get him to form a coalition. When his visitor had left he told me: “I am quite sure that God has given me the vocation to found a congregation of my own, fashioned according to the plan I have understood from above and answering all the needs of Holy Church, though at present formed only of priests linked together by the bond of the love of God and all men. I cannot therefore simply fit in with a plan evolved by men, the basic features of which are unknown to me.”<sup>23</sup> On June 8, 1883, Janssen wrote to J. B. Anzer (1851-1903), the first Divine Word Missionary: “Father Jordan’s Teaching Society in Rome has now also decided to give up its excessively broad programmes and become established as a religious congregation with three vows and even a religious habit.”<sup>24</sup> The two associations sent one another their reviews to help and inspire one another. In November 1883 Janssen’s review *Kleiner Herz Jesu Bote* reprinted a report from Jordan’s *Der Missionär* about the new mission house at Braunau am Inn (Upper Austria) and commented on it: “We are happy to welcome an enterprise of this kind undertaken in the noble service of the missions, and do not hesitate to recommend it warmly to the prayers and generosity of our readers.”<sup>25</sup>

Even as the two men grew older they did not forget one another. Janssen still recalled in his memoirs of 1899 how he had first met Jordan at the Munich Katholikentag of 1876.<sup>26</sup> But Jordan, too, was getting older, and especially around 1905 he had a lot to suffer. On May 26, 1905 Janssen wrote: “The day before yesterday I was with Father Jordan. How he has suffered! It stands out clearly in

the lines on his face.”<sup>27</sup> Janssen died in 1909. Jordan had written a letter to the sick Janssen on November 11, 1908.<sup>28</sup>

It may be stated in conclusion that the relations between Jordan and Janssen were always characterized by strong affection and mutual interest.

### **Study years in Freiburg Seminary and at the Campo Santo Teutonico in Rome (1877-1880)**

After passing his entrance exam, Jordan entered the Freiburg diocesan seminary at Saint Peter in Breisgau. He had already heard about the events of his own time and experienced many of them. He had done a lot for Schorderet and Janssen and participated in two Katholikentage (Freiburg 1875 and Munich 1876). He now devoted his main attention to himself and his own vocation. In the seminary he struggled to find his way. Was he to set up something new or not, and if so, what was it to be like?

His spiritual diary, started on July 1, 1875, gives us glimpses of how he wrestled for clarity and certainty. In ten months he made three retreats. In this period (October 1877 to July 1878) the 29 year old student of theology filled 121 pages of his diary, 30 of them between January 17, 1878 and February 14, 1878 alone! There is no period like this in the rest of his life. Two concepts in particular turn up repeatedly: “teaching” and “youth.” The first indications and sketches of an undertaking of his own date back to this time.<sup>29</sup>

Where would Jordan take up his work after his ordination? A letter of March 21, 1878 reveals his decision—he asked the rector of the German “Campo Santo” in Rome, Monsignor Doctor Anton de Waal (1837-1917), if he could take up residence there. On his journey to Italy four years previously he had lived in this college, which was a residence for German theology students in Rome. Jordan remembered de Waal well, having heard his enthusiastic talk on Rome at the Freiburg Katholikentag in 1875. Jordan now turned to him: “After my ordination next autumn, I intend to go to Rome for a time, at least until the following spring. I shall be going to the Propaganda Fide in order to specialise further in languages, especially oriental languages.”<sup>30</sup> After his ordination on July 21, 1878, Jordan’s Bishop, Doctor Lothar von Kübel, sent him to the “Campo Santo”: “Another newly ordained priest by the name of Jordan will also be coming to Rome. He is a real linguistic genius and I recommend him to your care.”<sup>31</sup>

Before leaving for Rome Jordan wrote in his diary on September 19, 1878: “Found an apostolic society and always be of good courage in all difficulties.”<sup>32</sup> His vision was to create a Work with the particular scope of proclaiming the Christian faith. An age marked by great indifference and religious ignorance needed a Work of this kind. How such an undertaking should be organised was as yet unclear to him.

On October 4, 1878, Jordan arrived in Rome at the “Campo Santo,” where de Waal had been rector since 1872. De Waal had founded the college for historical and archaeological studies for priests. In association with this, he had founded the *Roman Quarterly for Christian Antiquity and Church History* (1887) and the Roman Institute of the Görres Society. In 1876 de Waal had set up a college for priests in the old national foundation of the Campo Santo, which was intended to give German priests the opportunity of devoting two years or so to the study of Church history and Christian antiquity after completing their theological studies. In exceptional cases, students of other subjects were also accepted.

In the chronicles of the Campo Santo, de Waal made the following entry of October 4, 1878: “Two newly ordained priests have arrived from Freiburg, Herr Franz Mutz and Herr Jordan. The Campo Santo had not been notified about the latter,<sup>33</sup> but as he possesses quite extraordinary linguistic talents, I think that sooner or later he will certainly be an honour to our foundation and that I must help him all I can, as he only has a bursary of 800 marks.”<sup>34</sup> De Waal had introduced the rule that each student must record his curriculum vitae in a certain book in Latin. The last sentence of his entry, written in his own hand on October 26, 1878, shows that not even language study was what mattered most to Jordan: “...I hope... that... I shall soon be able to do more to the greater glory of God and for the salvation of souls.”<sup>35</sup>

The thirty-year-old Jordan naturally spoke about his plans to his fellow students. They, however, did not always respond with enthusiasm. For example, a former student of the Campo Santo, Professor Monsignor Josef Prill, wrote about 40 years later: “I soon got to know a priest then at the Campo Santo, Herr Jordan, who was busy at the time with the foundation of a new society for the defence and spreading of the faith and Christian morals. The rector of the Campo Santo, Monsignor de Waal, was actively interested in these endeavours and tried to rouse the enthusiasm of us priests for the matter, especially for the section of scientific collaborators, but without very much success. I fully acknowledged Jordan’s aims and good intentions, but I remained unconvinced of the need to found a new association. Moreover, the whole affair, as it was then conceived, struck me as not being very practical and offering little promise for lasting success. In addition, Jordan himself—whom I knew but little, of course—did not exactly give me the impression of being the man to instil life and spirit into such an organisation and to give it the necessary firm foundation. Consequently I paid no further attention to it, so that I only remembered the details very vaguely... One day when Jordan happened to visit me, he spoke to me about his society and its aims and institutions and tried to arouse my interest. I was happy to assure him that I appreciated his good intentions with all my heart, and considered all efforts in that direction as very meritorious, but at the same time left him in no doubt that I regarded the whole affair, which he was then trying to set up, as hardly feasible or viable. I

remarked in easy conversational manner, but pretty bluntly, that I did not consider him the man to found such a Work and set it up on a reliable footing. Jordan was neither roused nor offended by this outspoken discourtesy, but answered quite simply and calmly: ‘Well, after all, God often chooses the men who in themselves are the least capable to be the instruments to carry out His plans’... This answer made an enormous impression on me and disarmed me completely, for it was obviously not a calculated expression of false humility, but came out so simply and naturally that I could only see it as the expression of his true feeling. I had the clear and definite impression that Jordan was deeply convinced that he was serving God’s plan and was sure of success through God’s help, and did not count on his own strength. I have therefore never forgotten this conversation and this proof of his humility and his trust in God. Ever since that day I have felt the deepest esteem for Jordan himself.”<sup>36</sup>

When the Bishop learned that Jordan was discussing his plans and ideas for a new institution with others during this study period in Rome, he wrote on December 21, 1878, in clear and unmistakable terms to de Waal: “I, too, cannot approve Jordan’s idea to found a new order for the same reasons that you give. I am grateful to you for getting him to give it up. We sent Jordan to Rome so that he could further specialise in oriental languages, but not to waste a lot of time learning additional modern languages. It is also a good thing incidentally that he should spend part of his time studying dogmatic theology, for theologians here in Baden are not given such a deep and thorough introduction to dogmatic theology. But he should make oriental languages his main object of study, seeing that the Lord has given him special talents for this and such talents are not exactly in great supply here.”<sup>37</sup>

Four years later, however, in 1882, de Waal is seen helping Jordan with advice and practical assistance in building up the female branch, where certain difficulties had to be overcome.<sup>38</sup> In 1895 de Waal published a sizeable book in which he dedicated almost two pages to Jordan and his enterprise. He wrote: “At the beginning of his enterprise, Father Jordan had to confront difficulties and obstacles of every kind: material means were lacking; doubt about his vocation and his capacity cost him influential benefactors; the first disciples he gathered around him too often had to be sent away or went away of their own accord, and these, remaining in Rome, by no means cast a good light on his Work. Through all this he nevertheless held steadfastly to his goal, and in his unshakeable trust in God, which was often miraculously rewarded, he found the strength to go on building calmly and courageously. Today his congregation has 400 members... The female branch of the congregation... has in the meantime... been given a fresh start.”<sup>39</sup> Ten years later, de Waal again mentioned Jordan in another book: “The Society, founded essentially for the mission, developed with surprising rapidity and was able to set up quite a number of houses in Europe, America, and Asia.”<sup>40</sup>

On March 8, 1911 the Salvatorians were finally approved by the highest Church authorities. For de Waal, this was an opportunity to write Jordan a detailed letter: "...and probably no one in Rome rejoices so deeply with you and offers you such warm congratulations as I do. After all, I have been a witness and spectator of the whole development of the Work, as little by little one stone was placed on another, with no lack of the mortar of cares and troubles, until finally, with the visible blessings of heaven, the building now stands complete..."<sup>41</sup> He promised Jordan "to continue to follow the development and future prosperity and the work of your Societas Divini Salvatoris with keen interest."<sup>42</sup> We can very well understand de Waal recalling his own institute of the Campo Santo: "The very first beginnings were laid by you in our Campo Santo, and just as I rejoice at this, so I hope that in the future, too, these friendly relations will continue between your House and our Foundation..."<sup>43</sup>

De Waal's opinion of Jordan can be seen from what he wrote in the Chronicles of the Campo Santo for October 18, 1901: "Ledochowska is another soul alongside Jordan who will one day or another probably be canonised and in whose Work, as in Father Jordan's Work, it was my privilege to collaborate in the early days, io povero."<sup>44</sup>

At first, Jordan used the Campo Santo as his base, from which he diligently attended the Pontifical Seminary of Saint Apollinaris in Rome in order to specialise in oriental languages. He was soon to move to other quarters in Rome where he could learn to speak Italian better and to be able to get to school more easily.<sup>45</sup> He attended lectures<sup>46</sup> in Syrian, Coptic, and Arabic and continued privately to study Hebrew and Greek. He studied Armenian with Archbishop Alexander Balgy (1814-1884), the titular Archbishop of Akrida in Macedonia, who wrote out a report for Jordan about his Armenian studies on January 13, 1880. Jordan was so able to convince him of his plans that on January 18, 1881 Balgy gave him a letter of recommendation.<sup>47</sup> When this great scholar<sup>48</sup> died in 1884, the scientific review of the Academia Litterarum (the scientific section of Jordan's undertaking) dedicated a brief appreciation to him.<sup>49</sup>

We conclude this chapter about language studies in Rome with a mention of another of Jordan's teachers, an important representative of the Eastern Church, the Coptic Bishop of Chariopolis, Agapius (Abraham) Bshai (1831-1887). He was Jordan's private teacher<sup>50</sup> and also his good friend. In 1879 he even presented him with a Syrian book.<sup>51</sup> On January 17, 1881 Bshai, to whom *The Catholic Encyclopedia*<sup>52</sup> was not very complimentary, gave Jordan a letter of recommendation that was published in 1894 in the first edition of *Der Missionär*, the official journal of the Salvatorians.<sup>53</sup>

### **Contacts in the East (January to August 1880)**

At the end of November 1879 Jordan wrote to his Bishop Lothar von Kübel, to whom he still owed obedience, that he would “make even more extensive studies of the oriental languages in the current year.”<sup>54</sup> Two months later the Bishop received another letter from Jordan which informed him that he was about to undertake a journey to the East “to acquire practical experience, make acquaintance with the circumstances of the missions there, and also for his own spiritual reasons.”<sup>55</sup> Jordan had been commissioned by Propaganda Fide to take a message to the Apostolic Delegate in Alexandria in Egypt, L. Ciurcia. He wished to stay for a longer period in Palestine and Syria in order to devote himself to the study of Arabic. There are two sources for our information on what Jordan did and what he experienced in the next eight months. During the journey he kept notes in a form similar to a diary,<sup>56</sup> and after the journey he wrote a report entitled *Journey to Africa and Asia* in 1880.<sup>57</sup> We learn from the reports how he sought contact with many Church dignitaries, who these dignitaries were, and how they confirmed him in his plans. We cannot but respect the thirty-two year old Jordan when we see with what courage he went to nearly every important patriarch and archbishop of the Eastern Church.

To begin with, there was the experienced missionary Bishop Guglielmo Massaja OFM Cap (1809-1889). He was appointed Bishop and Vicar Apostolic of the Galla territories in 1846, and was the first Catholic bishop to visit them in modern times, which he did at the risk of his life. Until his banishment in 1879, he exercised an admirable apostolate and built up the hierarchy in Ethiopia. He was made a Cardinal in 1884.

The first meeting between Jordan and Massaja took place quite by chance in the Franciscan Friary at Cairo, where both had taken up lodging. Jordan wrote in his report: “At Cairo, I had the good fortune to meet Bishop Massaja who is highly esteemed for his work. He had arrived from his mission and stayed for a time with his secretary Father Gonzaga in the Convento Grande.”<sup>58</sup> The second meeting took place on February 28, 1880. “We took up our quarters at Port Said, and the following day, when we had said Mass and visited Bishop Massaja, who also happened to be there...”<sup>59</sup> The 70 year old missionary Bishop, who had been through so much in his life and built up so much that was new, was the first to be profoundly convinced of Jordan’s project and gave him the blessing of the Church. A proud and happy Jordan wrote on March 30 1880: “At Jerusalem for the first time our undertaking received the blessing of the Church from Bishop Massaja and the Latin Patriarch.”<sup>60</sup>

After this meeting in Jerusalem contact between Massaja and Jordan became intense and affectionate. At Jordan’s request Massaja gave him a letter of presentation in 1883, “recommending his Work in all its branches to the people.”<sup>61</sup> Massaja

had already known about Jordan's plans for three years and was happy to see them being implemented. "You have quite a company around you now who can be your voice with the masses, and you have even found a way of spreading the word of God by means of the press, so that too serves the apostolate..."<sup>62</sup>

The following year Jordan accepted Massaja as a member of the Academy of Catholic Writers.<sup>63</sup> In a later letter Massaja wrote: "Be sure that I am intensely interested in all your apostolic activities. We have known one another for some years now and you have always shown me respect as for a father, asking my advice before beginning anything." The next sentence in this letter moved Jordan deeply: "I have always looked upon your work as if it were my own."<sup>64</sup>

It can best be imagined what a joy it was to Jordan when in the same year Massaja was made a Cardinal. "The news has profoundly touched and excited me," Jordan wrote: "and has aroused in me all those pleasant memories that link my thoughts, my life and the whole Catholic Teaching Society to your Excellency, not as a friend to a friend but as a son to his attentive and loving father. Indeed, when I consider that Monsignor Massaja was the first Bishop who encouraged me to act by strengthening me with his blessing at the holy places in Jerusalem, when I remember that, as your Excellency himself expressed it in a most reassuring letter, you look upon the labours and plans of the Society as your own work, I cannot but recognise in you a truly loving father."<sup>65</sup> At the end of the year Massaja sent Jordan's book back to him with the requested recommendation.<sup>66</sup>

In 1886 Professor Carl von Brentano, a member of the Academy of the Catholic Teaching Society, wrote a little article on Cardinal Massaja and Jordan for publication in the *Apostelkalender*, the yearbook of the Catholic Teaching Society. In addition to Jordan's meetings with Massaja in Palestine, von Brentano also mentioned Massaja's extensive history of the missions, of which he would have liked to see a German translation "so that the extraordinary merits of this apostolic man should be more widely acknowledged."<sup>67</sup>

After Massaja's death in 1889, an appreciation of him was printed in *Der Missionär*, published by the Catholic Teaching Society.<sup>68</sup>

In conclusion, let us record a comment of Josef Hartmann about Massaja, contained in a letter to Father Pankratius Pfeiffer: "Distinguished members of the senior clergy, as well as the parish priests of Rome, and in particular certain Cardinals (de Montel, Hovard, Hergenröther and Massaja OFM Cap) granted him (Jordan) an audience almost weekly and were happy to see him, especially the last named, an adviser to the Curia on questions of the eastern missions, who always encouraged him to hold tenaciously to the plan he had fashioned some years before, in spite of all the apparently insuperable difficulties..."<sup>69</sup>

From all the Bishops, Archbishops and Patriarchs quoted by Jordan in the report on his journey<sup>70</sup>, two other persons must be mentioned here who took a very positive attitude towards him. On July 3, 1880, he visited the Syro-Maronite Patriarch Massad. He wrote in his report: "Discussion, especially in the evening. The Patriarch's blessing and encouragement for our undertaking."<sup>71</sup> Two weeks later Jordan was the guest of the Greek Melchite Patriarch Gregorios Youssef (1823-1897). Jordan noted: "I told him of our plan. After the patriarch had given his blessing to our project and we had said pretty well all there was to say about the great cause, I left encouraged."<sup>72</sup>

### **Conversations with the ecclesiastical authorities in Rome**

That his eastern travels brought a clearer sense of the way forward to Jordan can be seen from his spiritual diary. After two months in the East, at the Holy Sepulchre in Jerusalem he wrote: "As soon as possible I will carry out the work that is God's will... As soon as possible I will try to proceed under the special protection of Propaganda Fide and the Holy See..."<sup>73</sup> Back in Rome, in the middle of August, he put this intention resolutely into practice and officially broke off his language studies. Jordan first paid a visit to the secretary at Propaganda Fide for the Eastern Rites, Monsignor M. Rampolla (1843-1913). The monsignor was well disposed towards Jordan's plan. The prefect of the same congregation, Cardinal Giovanni Simeoni (1816-1892) did not show much enthusiasm. Jordan was more fortunate with another Cardinal, the prefect of the Index Congregation, Cardinal L. Bilio (1826-1884), who had played a leading role in the preparation and organisation of the first Vatican Council. He declared himself Jordan's protector and gave him his blessing. On Jordan's second visit, he promised he would speak to the Pope about his undertaking. He was even better than his word—he obtained for Jordan a private papal audience, a very rare occurrence in those days. On September 6, 1880, Pope Leo XIII received the 32 year old Jordan and gave him his blessing. This indicates that Cardinal Bilio had pressed Jordan's case very strongly with the Pope and that Jordan himself must have made a very good impression on Cardinal Bilio.

Cardinal Bilio made intensive study of Jordan's ideas and their pastoral value. Encouraging the active involvement of the average Christian particularly appealed to him. They have more to do than merely listen to what the bishops and clergy say; they have their own task, which no one else can perform. The first official brochure about Jordan's work, published in 1881, contains the passage: "The official voice of the teaching Church belongs to the bishops and the priests: they are the successors of the apostles. But who can be unaware of the significance of the lay apostolate in our time in universities, parliaments, government bodies, public discussions, schools, factories, and families! The Apostolic Teaching Society lays great emphasis on this apostolate of the laity, reminding superiors, teachers, par-

ents, and those in authority of their duties. It reminds scholars of the importance of science for the kingdom of God. It fills everyone with enthusiasm for the stern battles of today, by making them aware that they belong to the community of courageous Christians, and by encouraging them in daily prayer. For this very reason, Cardinal Bilio has laid much emphasis on the Third Stage, which is concerned particularly with those responsible for education—helping them and encouraging them through leadership, reading, and prayer to understand and carry out their vital task. Heads of families also discover a focus here—something which was previously missing.”<sup>74</sup> Cardinal J. B. Franzellin, SJ (1816-1886), a very active man in the Vatican Congregations, was also convinced of the value of Jordan’s plan “after rather long discussion.”<sup>75</sup>

Jordan knew how important it was for the credibility of his work to have the Church authorities behind him, for not everyone would welcome his ideas. In a letter dated November 11, 1880 to his first collaborator, L. Auer, Jordan wrote: “I have not yet been to Cardinal Hergenröther, but I shall go there tomorrow. Be prepared for opposition to come from the rank and file of the clergy and from the top. However, we have strong support from the Holy Father, Cardinal Bilio and the Secretary of Propaganda Fide...”<sup>76</sup> Three weeks later, Jordan wrote to Arnold Janssen: “On 6th September Leo XIII received me in private audience about the founding of this religious society, Cardinal Bilio having already spoken to his Holiness about the matter. This Cardinal in particular, and also Monsignor Rampolla, the Secretary at Propaganda Fide for the Eastern Rites, gave us their support.”<sup>77</sup>

Before leaving for Germany in January 1881 to gather the money and support needed “in order to set up a little printing press here in Rome,”<sup>78</sup> Jordan visited the German Cardinal Hergenröther (1824-1890) to have his work recommended in his own country. The Cardinal wrote on January 17, 1881: “I heartily recommend the Apostolic Teaching Society, founded in the City of Rome under the patronage of the Blessed Virgin Mary, Queen of Apostles, to the clergy and the educated laity, and I likewise recommend to them Father J. B. Jordan, who is so intent on the expansion and promotion of the same Society.”<sup>79</sup> Arriving at Bologna, Jordan paid a visit to its Archbishop, Cardinal Lucidus Maria Parocchi (1833-1903). The latter wrote for Jordan on January 22, 1881: “Father John Baptist Jordan, a priest of the diocese of Freiburg, comes to us with the recommendation of people of the highest reputation. The Apostolic Teaching Society, to be set up by him under the patronage of Mary the Mother of God and the Queen of the Apostles, has as its purpose the spread of the Catholic faith by writing and by word of mouth. We hereby recommend this Society in its three stages to all the faithful as furthering the Catholic cause. We also ask God’s blessing on this Society.”<sup>80</sup>

Such letters of recommendation were of special significance for making the Work known and for its growth. They are to be met with in nearly all Jordan’s publica-

tions. Later, several letters of this type were published together in a special brochure.<sup>81</sup>

### **Jordan's contacts with representatives of the printed word**

It was in Jerusalem at the Holy Sepulchre that Jordan wrote in his diary: "As soon as possible I will carry out the Work that is God's will... I will begin with the instruction of capable boys, who show sure signs of a vocation to the priesthood and begin, besides, a printing office as soon as possible."<sup>82</sup> This decision to set up a printing press is not surprising, for Jordan had been interested in the Catholic press for years. A few examples will illustrate this. There is a ten-page speech in French, hand-written by Jordan, entitled *Discours de la presse*<sup>83</sup> in which he spoke about the importance of Catholic journalism.<sup>84</sup>

Jordan moreover had taken part in the 1875 Katholikentag at Freiburg and knew very well what had been said there on the topic of the press. Immediately after the Katholikentag, the Swiss Canon J. Schorderet, the founder of The Work of Saint Paul, had in fact, entrusted him with making this Work known in Germany. Probably it was near the end of the same year that Jordan was sent by Schorderet to Paris to establish a Catholic news agency there. In the course of his studies at Constance, Freiburg, and Rome he built up his own library which was enormously comprehensive for those times and still amazes us today.<sup>85</sup>

On February 22, 1879, an international congress for Catholic journalists from all over the world was held in Rome. At the invitation of Monsignor Tripepi more than 1,300 newspapers, magazines, weeklies, etc., were represented. The newly elected Pope Leo XIII gave a remarkable address to more than 700 journalists. It was a "Festival of the Catholic Press."<sup>86</sup> Would Jordan, who was then studying in Rome, be able to take part? We read the answer in his diary: "On February 22, 1879, I was granted an audience with Leo XIII as the representative of the magazine *Schwarzes Blatt*."<sup>87</sup>

Another participant in this congress was the already famous Professor Ludwig von Pastor,<sup>88</sup> the author of *The History of the Popes*. Jordan succeeded in obtaining the collaboration of this great scholar. Jordan mentioned him, even placed him first on a list of the "Members or Collaborators and Promoters"<sup>89</sup> of his Work.

The same list also included Jordan's former private tutor Dr. Friedrich Werber (1843-1920). Werber, when he was curate in Waldshut, had given lessons to the twenty-one year old Jordan from the spring of 1869 to September 1870 so that he could be accepted sooner at the Grammar School in Constance. He gave Jordan a certificate of his studies on June 5, 1869. Having left his first appointment at Waldshut, Werber worked for 49 years at Radolfzell on Lake Constance, becoming parish priest of the town in 1887.

We meet Werber, who must always have been very active with the press, at the Freiburg Katholikentag in 1875. At the Constance Katholikentag in 1880 he was registered as a member and at the 1888 Katholikentag, again at Constance, he gave an animated and inspiring speech on the importance of the press. A man like this could not absent himself from the international congress in Rome in February 1879, if he wished to have his views presented there. Werber had taken Ludwig von Pastor along with him. How was Werber to find his bearings in Rome? Where could he stay during this international meeting? There was only one answer for him: J. B. Jordan!

Jordan met the delegation from Radolfzell at the station and took them to the Campo Santo. Later in the same year, Werber published a book about this journey to Rome in which he wrote about Jordan: "This young priest, by name Johann Baptist Jordan, born at Gurtweil near Waldshut, had previously been my pupil and now, in Rome, was to be alternately my guide and my teacher. Some ten years had passed since he came to me as a 20 year old painter and decorator journeyman and asked me to give him Latin lessons as he wanted to become a priest... He had been studying with the greatest application and had developed the most tenacious commitment I had ever seen and only wished I possessed myself... Although he never had any money to call his own, he has travelled all over the world and knows at least 12 to 15 languages. He has an enormous talent for languages and knows literary German and the Waldshut dialect, French, English, Italian, Dutch, Spanish, modern Greek, some Turkish, Hebrew, classical Greek, and heaven knows what besides and is now studying Arabic, Egyptian and Chinese, so that in Rome we used to call him jokingly the Chinaman. It is a pardonable weakness in me that I am proud of my former pupil. One has so many who never come to anything or even worse, that one may be pleased about a pupil who really does amount to something."<sup>90</sup> Werber continues in his book: "He is an extraordinarily pious priest who in the opinion of my sister 'should be in a monastery and not out among the people.' Our Lord has no doubt destined him for something great."<sup>91</sup>

It is not surprising then that after his journey to the East, Jordan first tried to win support for his ideas about the Catholic press from among people who had already made a name for themselves in that line and whom he knew personally. He met with success!

On September 14, 1880, a month after Jordan's journey to the East, Werber's daily newspaper *Freie Stimme* mentioned him for the first time: "Jordan, a priest... who has been to Palestine and Rome." In 1880, we come across four announcements about Jordan and his new undertaking and in 1881 no fewer than 17!<sup>92</sup> Jordan's new Work needed many collaborators at the grassroots level, working in the parishes to encourage people to live a consciously Christian life. Werber was responsible for this in Radolfzell, as can be seen from a magazine of Jordan's.<sup>93</sup> We know of a letter of Jordan's to Werber which he sent him together with the first

number of the *Nuntius Romanus*, the magazine for the scientific section of his Work. He asked for an advertisement in the paper *Freie Stimme*: “circulate the correspondence concerning our Roman Society in *Germania* and other newspapers.”<sup>94</sup>

Schorderet, too, was ready to work for Jordan’s cause. A relieved and happy Jordan wrote from Fribourg in Switzerland to L. Auer<sup>95</sup> on October 17, 1880: “The Work of Saint Paul is prepared to print our publications; Canon Schorderet says we are the spirit and they are the body, or we supply the material and they print it.”<sup>96</sup>

Jordan sought out others who had experience with the press. He got to know a 58 year old Dutch priest, who was ready to work for Jordan’s cause in the Netherlands, Gerardus Roelofs (1821-1885). Jordan wrote to L. Auer: “In the course of this week, Father Roelofs from Zwolle in Holland will be calling on you. He owns a printing press in Holland and has already become a member of our Society and is ready to take over the foundation and management of the Society in Holland. Please receive this dear and zealous Brother affectionately in the spirit of our Society.”<sup>97</sup> Three weeks later Jordan again wrote to Auer: “We will give the translation rights for your writings (if you will permit this) to Father Roelofs at Zwolle, but on condition that they appear as publications of our Society.”<sup>98</sup> Father G. Roelofs, who had been parish priest of Saint Michael’s at Zwolle since January 5, 1866, was publisher, chief editor, and printer of the weekly *Ijsselbode* (later renamed *Overrijsselsch Dagblad*) and a collaborator of the religious magazine *De Goede Zaaier* (1877-1887, Zwolle). Saint Michael’s parish records in Zwolle give us an interesting picture<sup>99</sup> of this man, who travelled a great deal and was very fond of attending conferences.<sup>100</sup> In answer to our request, the former town archivist of Zwolle told us in a long letter of May 4, 1973, all that he remembered about Roelofs, whose life he had gone into at some length in 1941. He wrote: “Roelofs was not a man of courage: he lacked the virtue of perseverance. When difficulties arose he gave up. He never brought anything to a good conclusion. He was very far-sighted and often took new initiatives. Roelofs was very rich and travelled a lot, which had given him many contacts on the international level. Above all, he attended conferences. Another of his interests was Catholic education. He sought connections with countless new congregations and institutes which might possibly have taken up work with schools. So he hoped at least...”<sup>101</sup>

Jordan not only made contact with representatives of the printed word in Switzerland, Germany, and the Netherlands; in Rome too he was busily on the lookout for possible collaborators in this field. In a letter of November 1880, he mentioned an Italian Monsignor by the name of Fortini, “who already has some writing experience” and speaks various modern languages.<sup>102</sup> Jordan had great hopes for Fortini’s weekly *Fiacola*. Jordan wanted “to travel to France, Germany, Holland, England, and America” with Fortini, first of all to collect funds, and secondly to promote the

Society and set up new foundations for it.<sup>103</sup> It was Monsignor Fortini in particular who proposed that Jordan should set up a small printing press in Rome.<sup>104</sup>

Jordan's interest in getting to know people who were active in the publishing field was not limited to Western Europe but took in Eastern Europe as well. In a letter of Jordan's near the end of October 1880, we come across the name Miarka.<sup>105</sup> Karol Miarka (1825-1882) launched the Catholic press in Polish in the region of Upper Silesia. He was both a teacher and an author, as well as a publisher and the owner of a printing press and book store. He was active politically and in the field of social criticism in Upper Silesia. At Mikolow/Nicolai he published the weekly pedagogical magazine *Monika*, the reviews *Katolik* and *Wirtschaftlicher Ratgeber*, and numerous calendars, religious books, dictionaries, and books of his own. On his death in 1882, his son Karol Miarka (1856-1919) continued and expanded the printing firm in Mikolow.

Does the above mentioned letter refer to Miarka senior or junior? How did Jordan get to know him? Very probably Jordan had learned about the press work of Karol Miarka senior from Adolf Hytrek.<sup>106</sup> Hytrek edited the review *Katolik* in place of Karol Miarka after the latter's arrest. Hytrek, who had also been under pressure from the German authorities, took the advice of his Bishop H. Förster, the Bishop of Wroclaw, and finished his theological studies in Rome. There in 1878, he took up lodgings in the Campo Santo Teutonico, where Jordan was also living at the time, and stayed there until 1890. Moreover, the wording of a letter of Jordan to L. Auer on October 25, 1880 seems to indicate that Karol Miarka had been arrested in 1880: "You should not write to Miarka, for he cannot receive your letters."<sup>107</sup> It is even possible that the government authorities confiscated his correspondence. When Karol Miarka junior began his work as a publisher in 1880 he was only 24 years old and undoubtedly not so well known as his father. Later, however, Jordan began to write to Karol Miarka junior.<sup>108</sup> The correspondence dealt with printing—in Polish translation—magazines published by Jordan (e.g. *Der Missionär*), the information leaflets for the various sections of his Society, and the diplomas of membership.

Jordan sought to make further contacts in Eastern Europe with the help of another person of some significance, Monsignor Stanislaus Stojalowski (1845-1911). In 1875 Stojalowski had bought the reviews *Wieniec* (The Wreath) and *Pszczółka* (The Bee) from their owner Czeslaw Pieniazek and published them first at Lwów in Galicia. Stojalowski was also the publisher of certain other magazines (e.g. *Piast*) and of numerous books. He also had connections with Karol Miarka's printing press, in which he had some of his publications printed.<sup>109</sup> Probably Jordan got to know Stojalowski through his contact with Karol Miarka. With reference to Stojalowski, Jordan wrote on October 25, 1880: "Moreover, in Galicia there is more room to move." This sentence is understandable if we bear in mind that in Galicia, which was Polish territory under Austrian occupation, where Monsignor S. Stojalowski was at work, circumstances were different and more favourable

than in the Polish territory under Prussian occupation. For this reason, Jordan was extremely interested in working with Stojalowski.

## Conclusion

What then are our conclusions about Jordan's contacts in the year 1876-1881? It is clear that Jordan did not attempt to walk his path alone during these pioneering years. Though inspired by the sense of a mission to work for the cause of God and the welfare of mankind, he sought to make significant contacts everywhere. These contacts no doubt enriched him both as a human being and as a Founder, correcting and stimulating his insights and his thoughts.

This article is also an invitation to its readers to examine more deeply the outstanding qualities of Jordan, particularly in these first years of his work: his happiness in the company of others, his openness to the world, and his deep trust in God.

## (Endnotes)

- <sup>1</sup> Letter of recommendation "Bureau Central de l'Oeuvre de Saint-Paul, Fribourg, 8.9.1875; original in AGS 1, H, 6, 1.
- <sup>2</sup> Explanation of "The Work" by Schorderet "Bureau Central de l'Oeuvre de Saint-Paul," Fribourg, 8.9.1875; in AGS, 1, H, 6, 2
- <sup>3</sup> Philipona, P., *Le Chanoine Schorderet, Fribourg 1928*, p. 347: "Moreover, M. Schorderet had sent a young man from Fribourg in the Grand Duchy of Baden to the south of Germany to set up an information centre. A little afterwards, M. Reichenbach was sent to Paris with one of his compatriots, M. Jordan. A French priest, Father Bonnot, was later sent to Rome with the same mission: to work, if possible, to set up a permanent news service for the use of the Catholic press of all countries".
- <sup>4</sup> A. Schneble SDS, *Historica SDS*, No. 255/256, p. 13.
- <sup>5</sup> Reichenbach appears on the list of members of the Discussions of the 35th General Assembly of German Catholics at Freiburg im Breisgau from September 2nd to the 6th, 1888, Freiburg, 1888, p. 413, where he is mentioned as "Reporter for 'le Monde' and 'l'Union de l'ouest'."
- <sup>6</sup> J.E. Kleiser, "Franziskus Maria von Kreuz Jordan, General of the Congregation of the Divine Saviour", in *Canisius Stimmen*, 41 (1918), p. 263. In the *Annales du B. Père Canisius*, 1918, p. 158, Kleiser wrote exactly the same sentence: "A deep and constant friendship united us to him for more than forty years."
- <sup>7</sup> Letter of A. Janssen to Steyl, 12.9.1876, in AGS, SVD 51.023. Photostat copy in AGS, 1, F 36/6.
- <sup>8</sup> A. Janssen, *Address book*, p. 115 (AG, SVD 50.031). This and the following facts from the SVD archives have been taken from an unpublished study of Schneble 71.018 (today SCHN - 71.0138 ff).
- <sup>9</sup> Letter of A. Janssen to Steyl, 12.9.1876, in AGS, SVD 51.023. Photostat copy in AGS, 1, F 36/6.
- <sup>10</sup> A. Janssen, *Kassenbuch I*, p. 33 (AG, SVD, 50.032).
- <sup>11</sup> *Kleiner Herz-Jesu-Bote*, 4 (1877), March, p. 24.
- <sup>12</sup> Jordan's letter to Janssen, Rome, 15.3.1877, DSS, X., p. 2.
- <sup>13</sup> Antonius Everardus Smorenburg (1827-1904) was nearly 20 years a missionary in China before becoming parish priest of Bredevoort (Diocese of Utrecht) in 1871. Cf. F. Bornemann, SVD, A.E. Smorenburg, in *Verbum SVD*, 1973, 213-221.
- <sup>14</sup> A. Tietz SDS, (publisher), *Short biography and diaries (more precisely notes on the work) of the late Mother Maria of the Apostles, née Baroness Therese von Wüllenweber*, Rome, 1977, Part II, p. 33.
- <sup>15</sup> This news of his death must have been due to an error, as Raimondi did not die until 27.9.1894 (According to A. Schneble SDS, *Historica SDS*, No. 7, p. 33).
- <sup>16</sup> Jordan's letter to Janssen, Rome, 27.6.1877, in DSS, X., p. 3.

- <sup>17</sup> cf. A. Schneble SDS, "Father Jordan - the Founder", published in Festschrift zum 100. Stiftungsfest der Katholischen Deutschen Studentenverbindung Arminia zu Freiburg im Breisgau, 1974, pp. 39-42.
- <sup>18</sup> Jordan's letter to Janssen, Rome, 5.12.1880, in DSS, X, No. 20. On 9.5.1882 the matter was clear. Jordan wrote to Janssen: "In the in-terest of your China mission I inform you that I have just received a letter announcing the coming arrival of Msgr. Cosi in Rome. If you have any important points to discuss with him therefore, this would be an extraordinary opportunity for you" (DSS, X, pp. 98-99).
- <sup>19</sup> Jordan's letter to Janssen, Rome, 5.12.1880, in DSS, X, p. 25.
- <sup>20</sup> *ibid.*
- <sup>21</sup> Jordan's letter to Auer, Rome, 11.11.1880, in DSS, X, No. 17.
- <sup>22</sup> This booklet is in AG, SVD, 50031.
- <sup>23</sup> Josef Hartmann's letter to Father Pankratius Pfeiffer, 20.9.1930, in AGS, 1, H 15/11.
- <sup>24</sup> Fritz Bornemann SVD, Aronld Janssen, der Gründer des Steyler Missionswerks 1837-1909, Steyl 1970, pp. 170-171.
- <sup>25</sup> Kleiner Herz-Jesu-Bote, 10 (1883), November, p. 88.
- <sup>26</sup> Janssen, A., Erinnerungen (Memoires), in AG, SVD, 3. 358-359: "On the occasion of this meeting, I made the acquaintance of Jordan, who was later to found the Teaching Society... He showed willingness to join the Divine Word Society. Later he changed his mind and founded the Teaching Society in Rome."
- <sup>27</sup> Various reports about Jordan and A. Janssen, in AGS, 1, F, 36.
- <sup>28</sup> DSS, X. pp. 641-642 (but see Dutch version of Centennial Book p. 63, footnote).
- <sup>29</sup> In his study Über die Ursprünge der SDS (On the origins of the SDS), Rome, 1966, p. 6 ff., A. Schneble SDS examined the development of Jordan's foundation on the basis of his diary.
- <sup>30</sup> Jordan's letter to de Waal, Freiburg, 21.3.1878, in the archives of the Campo Santo Teutonico (abbreviated ACST). The rector's letters are to be found under the numbers 15 991 and 15 100. A photostat copy of this letter is in AGS, 1, F 46/4.
- <sup>31</sup> L. von Kübel's letter to de Waal, Freiburg, 28.7.1878, in ACST. Photostat copy in AGS, 1, F 46/5.
- <sup>32</sup> J.B. Jordan, Spiritual Diary, I, p. 145: "Funda Societatem apostolicam et esto semper aequo animo in omnibus tribulationibus" (underlining in the original).
- <sup>33</sup> Probably de Waal was mistaken, as the Bishop had reserved a place for Jordan in writing on 28.7.1878.
- <sup>34</sup> A. de Waal, in Chronik des Campo Santo 1873-1895, Lib. 69, s.p.; Copy of this chronicle in AGS, 1, F 46/100, p. 1 ff.
- <sup>35</sup> J.B. Jordan, in "Curricula vitae" 1875-1903, Lib. 81, in ACST. Photostat copy of the Latin text in AGS, 1, F 46/1: "...spero fore ut Deus omnipotens servo suo indignissimo concedere dignetur ut ad gloriam Dei et pro salute animarum mox plus operari possim."
- <sup>36</sup> Josef Prill's letter to Father Pabst, Lothmar, 3.3.1929, in AGS. The former theology student Josef Hartmann wrote about this period in a letter dated 20.9.1930: "It was not surprising that he found a few young critics among the priests at the Campo Santo (Monsignor de Waal was on Jordan's side from the beginning, as was also the rector of the Anima)." (AGS 1, H 15/11)
- <sup>37</sup> L. von Kübel's letter to de Waal, Freiburg, 25.12.1878 in ACST. Photostat copy in AGS, 1, F 46/6.
- <sup>38</sup> S. Horn SDS looks into these problems concerning the Sisters in his article on de Waal in Forum SDS, 5 (1970), No. 5, pp. 501-502.
- <sup>39</sup> A. de Waal, 25 years in Rome 1870-1895. A picture of Catholic life in the German colony, Frankfurt, 1896, p. 348.
- <sup>40</sup> A. de Waal, Roma Sacra, Vienna, 1905, p. 694.
- <sup>41</sup> In the quotation of S. Horn SDS, art. cit., p. 503.
- <sup>42</sup> *ibid.*, p. 504.
- <sup>43</sup> *ibid.*, p. 504.
- <sup>44</sup> A. de Waal, in Chronik des Campo Santo 1896-1917, Lib. 70, copy of this passage in AGS, 1, F 46/100, p. 27.

- <sup>45</sup> A. de Waal, in *Chronik des Campo Santo 1873-1895*, Lib. 69, s.p. under 10.4.1879: "Today Father Jordan left the Campo Santo and moved into lodgings in the city, partly in order to be nearer the college and partly in order to improve his Italian." Copy of the *Chronik* in AGS, 1, F 46/100, p. 2.
- <sup>46</sup> Jordan's report (October 1878 - October 1879), Rome, 20.11.1879, in DSS, X, p. 6-7.
- <sup>47</sup> This recommendation appeared in the *Monitore Romano*, 3 (1883), p. 48, and in *Annales Societatis Catholicae Instructivae*, 1 (1894), p. 48.
- <sup>48</sup> *The Catholic Encyclopedia. An international work of the Constitution, Doctrine, Discipline and History of the Catholic Church*, edited by Charles G. Herbermann, e.a., 1907, New York, writes: "...Balgy and Catergian..., two well-known writers on Armenian topics." I, 1907, p. 738.
- <sup>49</sup> *Nuntius Romanus*, 4 (1885), back cover 4.
- <sup>50</sup> Jordan's letter to L. von Kübel, Rome, 25.11.1879, in DSS, X, p. 7-8
- <sup>51</sup> Cf. S. Horn SDS and G. Mayer SDS, "Zusammenstellung der Bücher, welche E. V. vor der Gründung der Gesellschaft besaß" (The books possessed by Jordan before the founding of the Society), in: *Forum SDS*, 5 (1970), No. 5, p. 616.
- <sup>52</sup> *The Catholic Encyclopedia*, 1909, p. 356 a: "...was succeeded in 1866 by Agapius Bshai, Bishop of Cariopolis, representative of his nation at the Vatican Council in 1869-70. Owing to regrettable differences with his flock, this Bishop, more learned and pious than tactful, was recalled to Rome in, or soon after, 1878, and did not return to Egypt until 1887, forty days before his death."
- <sup>53</sup> *Annales Societatis Catholicae Instructivae*, 1 (1894), p. 48.
- <sup>54</sup> Jordan's letter to L. von Kübel, Rome 25.11.1879, in DSS, X, p. 7-8
- <sup>55</sup> Jordan's letter to L. von Kübel, Rome 22.1.1880, in DSS, X, p. 9.
- <sup>56</sup> These notes were originally written on loose leaves and amount to 38 pages. They are entitled: "Pilgrimage to Egypt and the Holy Land" (AGS, 1, g 5, 1).
- <sup>57</sup> This report 'Reise nach Afrika' fills 36 pages and is to be found in AGS, 1, G 5, 2. A. Schneble SDS first published and commented on this report in his book *Jordan en tierras del Salvador*, Medellín, 1974.
- <sup>58</sup> J.B. Jordan, *Journey to Africa and Asia in 1880*, p. 16.
- <sup>59</sup> idem, p. 18.
- <sup>60</sup> idem, p. 24. The name of the Latin Patriarch was Vincenz Braco.
- <sup>61</sup> Massaja's letter to Jordan, 23.1.1883, in AGS, D. 986. Translated from the brochure *The Catholic Teaching Society (Societas Catholica Instructiva)* in its conception, significance and development, 1883, 3rd edition, p. 11 (DSS, IV, p. 77).
- <sup>62</sup> *ibid.*
- <sup>63</sup> *ibid.*
- <sup>64</sup> Massaja's letter to Jordan, 24.1.1884, published in *Annales Societatis Divini Salvatoris*, 2, 1895, p. 31. We translate from the Italian original.
- <sup>65</sup> Jordan's letter to Massaja, Rome, 18.8.1884, in DSS, X, pp. 129-130. Translated here from the Italian original.
- <sup>66</sup> Massaja's letter to Jordan, 13.12.1884 in AGS, D, 1007, published in *Annales Societatis Divini Salvatoris*, 2 (1895) p. 32.
- <sup>67</sup> C. von Brentano, 'Wilhelm Massaja, Cardinal of the Holy Roman Church and Archbishop of Stauropolis', in *Apostelkalender*, 1886 (p. 32).
- <sup>68</sup> *Der Missionär*, 9 (1889). No. 17, p. 202
- <sup>69</sup> Josef Hartmann's letter to Father Pfeiffer, 20.9.1930 in AGS, 1, H 15/11.
- <sup>70</sup> Besides the names already mentioned, Jordan also noted the following: S. Maddalena, Archbishop of Corfu; L. Ciurcia, Apostolic Delegate for Egypt and Arabia; Monsignor J. Dibs, Maronite Bishop of Beirut; Hanna Hajj, Maronite Bishop of Baalbeck (Heliopolis); Bishop Freifer; Monsignor Basilius Nasser, Armenian Bishop of Bzomar; L. Piavi, the Apostolic Delegate for Syria; M. Fakak, Melchite Bishop of Beirut; A. Timoni, Archbishop of Smyrna.
- <sup>71</sup> J.B. Jordan, *Journey to Africa and Asia in 1880*, p. 29.
- <sup>72</sup> idem, p. 32. Our Italian magazine *Il Missionario* dedicated an article to the Patriarch in 1897 (p. 143).

- <sup>73</sup> J.B. Jordan, *Spiritual Diary*, I, pp. 152 - 153.
- <sup>74</sup> B. Lüthen SDS, *The Apostolic Teaching Society or Societas apostolica instructiva. Its nature and significance*, 1881, p. 12 (DSS, IV, p. 30).
- <sup>75</sup> J.B. Jordan, *Journey to Africa and Asia in 1880*, p. 36.
- <sup>76</sup> Jordan's letter to L. Auer, Rome, 11.11.1880, in DSS, X, p. 17.
- <sup>77</sup> Jordan's letter to A. Janssen, Rome, 5.12.1880, in DSS, X, pp. 24-25.
- <sup>78</sup> Jordan's letter to L. Auer, Rome, 11.1.1881, in DSS, X, p. 30.
- <sup>79</sup> This letter of recommendation was written in Latin and was published by B. Lüthen in *The Apostolic Teaching Society or Societas Apostolica Instructiva. Its nature and significance*, Donauwörth, 1881, pp. 9-10 (DSS, IV, pp. 27-28). We reprint the translation given there.
- <sup>80</sup> Parocchi's letter also is in Latin and was published in the above mentioned brochure (DSS, IV, p. 27). Cardinal Parocchi was called to Rome by Pope Leo XIII in 1882 and was Cardinal Vicar for Rome from 1884 to 1889. He was therefore Jordan's ecclesiastical superior for many years. A special study to show the contacts and relations between Jordan and Parocchi is planned.
- <sup>81</sup> *Litterae Commendatitiae*, 1883-1885, AGS, 1, G, 13; DSS, XI, pp. 599-613.
- <sup>82</sup> J.B. Jordan, *Spiritual Diary*, I, pp. 152-153.
- <sup>83</sup> AGS, 1, G, 8. Unfortunately we do not know when or where this lecture was given.
- <sup>84</sup> He writes: "You know that Europe is now at one of those grave moments of history which can decide its future, perhaps for many centuries. If we wish to arrest the decadence with which revolution and impiety threaten Europe, we must resolutely and energetically employ all the means of struggle and of propaganda which the present state of society places at our disposal. Now, among these means, one of the most powerful, both for good and for evil, is journalism." (AGS, 1, G. 8. p. 1).
- <sup>85</sup> Cf. S. Horn SDS, and G. Mayer SDS, "Zusammenstellung der Bücher, welche E. V. vor der Gründung der Gesellschaft besaß" (The books possessed by Jordan before the founding of the Society), in: *Forum SDS*, 5, (1970), pp. 599-619.
- <sup>86</sup> *Annales Catholiques*; 1879, p. 489: "It can be said that the 22nd February, the feast of the Chair of Saint Peter at Antioch, was also the feast of the Catholic Press." *Civiltà Cattolica* 115 (1879) gives the Latin and Italian texts of the speech on pp. 745-750.
- <sup>87</sup> J.B. Jordan, *Spiritual Diary*, I, p. 154: "A.D.N. Leone XIII, in audientiam admissus die 22. Febr. tamquam repraesentans ephem., *Schwarzes Blatt* 1879." We know that the weekly *Schwarzes Blatt* was founded in 1877 and immediately challenged the *Kulturkampf* in Germany with satirical contributions. It was so popular that a year later it was being printed in an edition of 20,000 copies and achieved the reputation of being the best popular weekly in Catholic Germany. Cf. H. Brück, *History of the Catholic Church*, Münster, 1938, p. 424; K.M. Stiegler, "Germania", in H.-D. Fischer, *German periodicals from the 17th to the 20th century*, Munich 1972, p. 299 ff. Unfortunately we do not yet know what Jordan had to do with this paper.
- <sup>88</sup> His diary contains the following informative note: "22nd February. I took part in the audience for German Catholic editors. Father Doctor Werber, the editor of *Freie Stimme* from Radolfzell, took me with him; I was there as representative of the *Schwarzes Blatt* in Berlin. Leo XIII gave a magnificent speech." (L. Freiherr von Pastor 1854-1928, *diaries - letters - memoires*, published by Wilhelm Wuehr, Heidelberg, 1950, pp. 123-124).
- <sup>89</sup> This list "Socii vel Cooperantes et Fautores" is to be found in AGS, 1, B, 2. It contains the names of 33 prominent scholars. Johan Moris, who dates this composition at somewhere between August 1880 and the middle of 1881, has been engaged for some time on detailed research into these 33 persons. Cf. J. Moris, *Information for furthering Salvatorian historical research*, No. 5, Hamont, 1977.
- <sup>90</sup> Werber, F., *An Ultramontane on the other side of the mountains, a journey to Rome to the journalists' audience with Pope Leo XIII*, Radolfzell, 1879, pp. 90-91.
- <sup>91</sup> *idem*, p. 93.
- <sup>92</sup> Following Schneble, A., 'Father Jordan and his work in the press 1880-1881', in *Historica SDS*, No. 60, pp. 1-4. Unfortunately the 1882 editions of the *Freie Stimme* could not as yet be found.
- <sup>93</sup> *Il Monitore Romano*, 1 (1881), No. 7, p. 56: "In Radolfzell, Diocesi di Friburgo, Germania, Direttore il Rev. Dottore Werber."

- <sup>94</sup> Jordan's letter to Werber, Rome, 7.3.1882, in DSS, X, No. 64. For "verbreiten" (spread or circulate), Schneble read "beachten" ("take notice of" or "take into consideration"). (Historica SDS, No. 66, p. 3).
- <sup>95</sup> Ludwig Auer (1839-1914) was director of the Cassianeum, an important pedagogical institute at Donauwörth. Jordan drew up a contract with him on 12.10.1880. The two men promised to help one another particularly in their literary efforts.
- <sup>96</sup> Jordan's letter to L. Auer, Fribourg, 17.10.1880, in DSS, X, No. 10.
- <sup>97</sup> *ibid.*
- <sup>98</sup> Jordan's letter to L. Auer, Rome, 11.11.1880, in DSS, X, No. 14.
- <sup>99</sup> Registri memorabilis Parochiae Sie Michaelis Zwollis, cap. III: "Gerardus Roelofs; Ruim 19 jaren pastoor van St. Michael. Een ijzeren man met buitengewone ijver en lust om veel te werken. Ten laatste overspannen en meer dan vol van de St. Paulusvereniging onvoorziens overleden op de 2e maart 1885 en in het priestergraf bijgezet" (our underlinings). The Nieuw Nederlandsch Biografisch Woordenboek, volume II, 1912, item 1226 maintains: "Hij onderscheidde zich door buitengewonen zielenijver."
- <sup>100</sup> G. Roelofs was in Fribourg for the Canisius jubilee in 1881. The Annales Catholiques, 1881, pp. 539-542 write of him as follows: "M. Roelofs, the parish priest of Zwolle, proposed a toast on behalf of his Dutch compatriots, in which he thanked the citizens of Fribourg for the honours which they had paid to Blessed Peter Canisius. The Dutch people became in a way the heroes of the festival, and that was only right." In September 1882 Roelofs took part in the Eucharistic "Congress" at Avignon. On his return journey he travelled via Lyon and Fribourg. In June 1883 he was present at the Eucharistic Congress at Liège.
- <sup>101</sup> The authors of this article have the original of this letter (VJM 73/23-26).
- <sup>102</sup> Jordan's letter to L. Auer, Rome, 12.11.1880, in DSS, X, p. 18.
- <sup>103</sup> *ibid.*
- <sup>104</sup> Jordan's letter to L. Auer, Rome, 28.12.1880, in DSS, X, p. 28.
- <sup>105</sup> Jordan's letter to L. Auer, Rome, 25.10.1880, in DSS, X, p. 13. On the list "Socii vel Cooperantes et Fautores" the name of Miarka is mentioned as "editor and publisher in St. Nicolai, Poland." Immediately following, Jordan included in the tenth place the name "H.H. Florian Kurdys Przeor Zgromadzenia H.H. Paulinów Cracovia." This Paulist Father (1835-1899) was the author of historical and ascetic writings. From 1876 to 1879 he was prior of the Monastery of "Skalka" at Kraków, from which centre he spread the Fraternities of the Guardian Angels and the Rosary, for which he elaborated new statutes.
- <sup>106</sup> Cf. J. Pospiech, "Adolf Hytrek (1853-1899)", in: Kwartalnik Opolski, 1973, No. 4, pp. 105-109.
- <sup>107</sup> This same K. Miarka was in fact frequently sentenced and punished by the state authorities for the spreading of nationalist ideas, for anti-German lectures, and for the defence of the Polish language against Germanisation. His last arrest, which damaged his health and his career, took place in 1880. (cf. L. Wojtczak, 'Miarka Karol', in: Słownik pracowników książki polskiej, Warsaw, 1972, pp. 580-581).
- <sup>108</sup> Cf. letters of Father Dworski, assistant priest at Mikolow (Nikolai), to Father Jordan, Nikolai, 7.3.1890; K. Miarka to Jordan, Nikolai, 14.3.1890; Father Dworski to Father Jordan, Nikolai, 26.3.1890; K. Miarka to Father Jordan, Nikolai, 31.3.1890; (AGS, PG 3-17: Apostolatus preli, activitas editorialis 1882-1915, Coll. 2. De apostolatu promovendo, M. Martius 1890 - Correspondenza con K. Miarka). We also have the draft of the contract between Father Jordan and K. Miarka regarding the production of a Polish Apostle Calendar (AGS, 1, folder 1889-1890/3, No. 7).
- <sup>109</sup> Cf. A. Wadowski, "Stojalowski Stanislaw", in: Słownik pracowników książki polskiej, Warsaw, 1972, pp. 857-858).

# The Formation and Growth of Jordan's Work

*Father Antoni Kielbasa SDS*

## I. The New Religious Associations in the 19th Century

The history of the Catholic Church in the nineteenth century can boast of an unprecedented growth of religious life. After the radical onslaught on religious life at the end of the eighteenth century and the secularisation of the monasteries in Germany in 1803, religious orders came back once more, and religious could lead their lives in accord with their Founders' intentions. Alongside the old orders, which were radically reformed, new communities came into being, following the example of the old ones in their life and work. They arose in response to the religious, social, economic, and cultural needs of the age, which needs were often better understood among the lower orders of society than among the higher, more influential ones. It is, therefore, not surprising that many of the founders of new institutions were ordinary parish priests or even laymen and women.

The new religious communities that arose in the nineteenth century, known as societies, congregations or institutes, had the apostolate as their aim. They undertook for example the education of children or young people, the care of the sick and other types of charitable activity. Other institutes came into being whose field of activity was the Catholic press. Nearly all these institutes looked upon missionary work as one of their tasks; some, indeed, saw it as their principal task. Clerical institutes all went in for pastoral work in a broad sense.

### **The number of new associations**

The total number of new orders and religious institutes that were founded in the nineteenth century is not known. In the years from 1850 to 1860 the Holy See approved forty-two new institutes and congregations, and in the years 1862 to 1865, seventy-four communities received approval from Rome.<sup>1</sup> Most of the religious communities placed themselves under the special protection of the Mother of God, which may be taken as an indication of a flourishing Marian piety. In the years from 1802 to 1898 there was not one year in which at least one new congregation dedicated to the Mother of God was founded.

In this respect the years 1830 to 1839 and 1850 to 1859 deserve special mention. There were real record years; for instance, 1850 saw the birth of sixteen and 1854 of fourteen congregations all dedicated to the Mother of God.<sup>2</sup> Both the new communities and the old orders are a sign of the inner strength of the Church and a witness to the need for constant updating and renewal.

### **The Holy See and the new religious associations**

The new male communities, for the most part, were formed as religious congregations with simple vows, such as had been founded from the sixteenth to the eighteenth century. The term “order” could not be used for them because of its logical and ontological connections with the word “rule.” The new institutes only had “a constitution” which could not be directly equated with a “rule,” nor indeed even be compared to an order. The basic prerequisite was lacking: members of the new foundations were not “religious” and could not therefore enjoy the rights and privileges of religious. The Church at that time supported the opinion of a minority of canon law experts that simple vows did not make an institute a religious order. Such associations could only be considered as a worthy form of “life in community.” At the same time, it must also be pointed out that these communities were quite clearly distinct from lay institutes. Lay institutes imitated the life of the religious orders in a certain sense and developed parallel to communities and congregations. Their members took no vows or at most only simple and temporary vows. To distinguish them from the religious communities they were called Pious Associations or Unions. The congregations and lay institutes were of great value to both Church and state, which is why the Holy See approved their form and their norms as a way of life which so much resembled that of convents and monasteries. Often the Holy See helped new communities, which sometimes floundered for a while, to find the right direction for their specific way of life and apostolate. In many cases, two foundations with identical or similar aims had to be avoided. The structures of these new institutions presented a problem of no mean proportions, as no fixed norms had yet been elaborated in canon law for either the “religious” communities or the pious associations.

Some congregations received papal approval even though they were not recognised by canon law. Around the year 1830 it became normal practice in Rome to approve congregations with simple vows even though the legal and canonical questions had not been finally resolved. The Secretary of the Congregation for Bishops and Religious, Bishop Bizzarri, proposed in 1860 that new communities should be allowed to work out their own statutes which could then be approved by the Holy See. This could be facilitated by drawing up basic norms that would be binding on all. In 1862 Bizzarri published a document, “*Methodus quae a. S. Congregatione Episcoporum et Regularium servatur in approbandis novis institutis votorum simplicium.*” This document possessed no legal force but was regarded as a model.

Documentation had been prepared for the First Vatican Council to approve a codification, but the Council lacked time to discuss the draft “on institutions with simple vows.” It is possible to work out from the sources what was the Church’s standpoint in this matter, which is of considerable interest to us. An analysis of the draft shows clearly that, although simple vows are not placed on a level with solemn vows, nevertheless these simple vows, constituting an essential element of

religious life, form the basis for the existence of institutes which are similar to the old orders.

In the meantime the Holy See prescribed that all new institutes applying for papal approbation should obtain a *Decretum Laudis* as a first step towards final recognition. With the new Pope, Leo XIII, the decree *Ecclesia Catholica* of August 11, 1887 at least gave indirect recognition to simple vows as authentic vows. A second important document of the Roman Congregation, the decree *Auctis Admodum* of November 4, 1892, recognised members with simple vows as equal to those with solemn vows as regards all questions of canon law. The evolution of the juridical situation of religious communities finally reached its climax in Pope Leo XIII's apostolic constitution *Conditae A Christo* of December 8, 1900. After long years of discussion and contention Pope Leo XIII declared that simple vows were an essential part of religious life, just as much as solemn vows. They now became the juridical basis for new types and forms of religious life, the so-called religious societies, whose members, being recognised as authentic religious, now shared in the basic rights, privileges, and duties of religious life. The problem of the lay institutes was left open; they continued to be pious associations. Their juridical position was only settled by Pope Pius XII with the constitution *Provida Mater Ecclesia* of February 2, 1947.

This detailed history of societies with simple vows and the so-called lay institutes from the point of view of canon law is crucial for a true understanding of the history of our foundation. Many events relating to the origin, development, and especially the ecclesiastical approbation of Father Jordan's work must be seen and judged in the light of the realities of his day. Jordan was not the only one who had to come to grips with the contemporary problems of humanity and the Church. Undoubtedly he possessed a special charism from God. His ideas were very progressive, as we might put it today. But a more important question was how to put these ideas into practice. Here Father Jordan could not lose sight of the practicalities of daily life; he had to bear them in mind and take them into his plans.<sup>3</sup>

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*Lexikon für Theologie und Kirche*, Vol. VI: Die religiösen Kongregationen, pages 440-441.

T. Skwarczek, *śluby zwykłe w prawie zakonnym*, Lublin 1967 (not in print).

## **II. Jordan's Ideas, Plans and Projects**

Johann Baptist Jordan was no hermit, going his own way alone and in isolation. He was but one of many men and women filled with apostolic zeal; he wanted to make

his contribution to building up Christ's kingdom in the world. Among these many apostolic people, there was an active and fruitful exchange of ideas. Together they sought, not always successfully, for new ways and means in the apostolate, and, in spite of inevitable misunderstandings, true and lasting friendships were formed.

### **Before Ordination**

Jordan had noted: "Ch'ebbe l'ispirazione di formare la medesima per cinque anni mentre era studente di Filologia e Teologia"<sup>4</sup> (for five years, while he was a student of philology and theology, he had the inspiration to found it [i.e. the apostolic society]). This leads us to look for the beginnings of our Society during his student days, which Jordan intensively utilised to prepare for his future activity. There were, among other things, his contacts with leading personalities of public standing, which enabled him to get a better knowledge of the contemporary problems of the world and society.<sup>5</sup> Of particular importance in this respect were the German Katholikentage, in which Jordan took part at Freiburg in 1875, Munich in 1876, and Constance in 1880.<sup>6</sup> His acquaintance with the missionary Bishop T. Raimondi during his matriculation year, his contact in 1876 with Arnold Janssen, the founder of the Missionaries of the Divine Word, and the link forged in 1880 with the missionary Bishop, and later Cardinal, W. Massaja aroused in him a great zeal for the missions.

From Canon J. Schorderet and J. Kleiser Jordan learned the value and great importance of the Catholic press. At the beginning of his University studies he joined "The Work of St. Paul," for which he worked with great dedication.

Three professors from the University of Freiburg, famous for their scientific and pedagogical activity, Alban Stolz,<sup>7</sup> Ritter von Buss,<sup>8</sup> and Johann B. Alzog,<sup>9</sup> together with others drew Jordan's attention to the lay apostolate and the problems of young people, but also to the need to win persons from the world of science for the spreading and defence of the faith. For Jordan these men were models of loyalty to the Church and her supreme pastor.

In spite of repeated attempts, however, not one of these personalities succeeded in winning Jordan over to his own cause, notwithstanding Jordan's enthusiasm and willingness. They made him aware of their problems; they influenced his thought; and they served as examples and models for him. They were nearly all engaged however with only one apostolate and Jordan regarded this as a shortcoming. He sensed that he had to create something different, something of his own. A few months before his ordination Jordan made the following entry in his diary, which with occasional breaks he kept up to his death: "But first, consider well and pray for enlightenment, whether you might not perhaps give greater glory to God and bring more benefit to your poor soul and to your neighbour, if you served God in isolation from the world, alone and unknown, in prayer, meditation and words of penance?" (SD I, 38). The expression "but first" indicates that Jordan was about

to take an important decision. A later text makes clear how Jordan saw his Work in practical terms: “Members of the First Stage shall devote one hour a day to meditation” and “Pray daily that your intention may be purified, especially with regard to that institute” (SD I, 50).

The works “instruction” and “youth” appear continually in the entries in Jordan’s diary, for example: “Insist with unrelenting strength and effort on a good Christian education of youth, wherever and in whatever nation it is possible, even though you should have to shed the last drop of your blood for this to the glory of God” (SD I, 58); “God will help you, even though your undertaking may seem impossible; Oh, how many children fall prey to ignorance, are devoured by the spirits of hell, like blossoms in a frosty night in May” (SD I, 58); or: “If possible, write a book of meditation for children up to 14 years of age. Make it a beautiful and attractive as possible but at the same time with a most urgent warning against sin. Begin it with a short instruction on how to meditate” (SD I, 61). In this connection he quoted a saying of Saint John Vianney: “I often think that most souls who are lost, are lost through lack of instruction” (Curé of Ars Grdk. 296; SD I, 78). On February 14, 1878 Jordan wrote: “Instruction – give instruction, do what you intend if it is God’s will!” (SD I, 79). In this he took the Apostle Paul as his model: “The holy Apostle Paul shall be your model and patron, whom you shall imitate with all that is in your power. Invoke him every day” (SD I, 63). Of himself he demanded: “Be anxious and zealous for the knowledge of the truth. Ponder the words: Enlighten those who sit in darkness and in the shadow of death” (SD I, 82). Page 83 of his diary begins with the scriptural quotation: “This is eternal life, that they might know you, the one true God, and Jesus Christ whom you have sent” (Jn 17:3). Jordan’s ideals can only be understood in the light of this text, which he longed to implement and on which he founded his Work. In the same month of February 1878, Jordan wrote down a text, expressing at this early date the love of suffering and willingness to accept suffering, which characterized his whole life: “Be prepared for all the contradictions and all the hardships of body and soul that will meet you as you carry out this Work. Trust in God for whom and through whom alone, you must accomplish the Work. Never lose courage, but rather rejoice if you are called to suffer much for your Saviour” (SD I, 84). In March 1878 we find two entries in which Vienna is mentioned as a possible place for the foundation: “To Rome for half a year and then to Vienna?” – followed by the request: “Lord, enlighten your unworthy servant!” and the question: “Could Vienna perhaps be the most suitable place to begin your undertaking? The Kaiser” (SD I, 111, 112). Jordan described the main scope of his future Work in the words: “We must especially aim at popularising the theological truths so as to make them available to ordinary people” (SD I, 118). In the period of preparation for ordination to the sub-diaconate and diaconate (March 1878), Jordan expressed his views not only about the aims and location of his Work, but also about its structure. The

text in his diary gives the impression of being an introduction to an established programme or statutes or norms that had already been drawn up. The text begins:

“In  
Nomine et virtute  
Jesu Christi  
Summi Pontificis  
aeterni  
I.”

(In the name and in the power of Jesus Christ, the Supreme and eternal Pontiff, SD I, 112).<sup>10</sup>

Further details of Jordan’s plans are revealed by a later entry in his diary:

“In  
Nomine Patris et Filii et Spiritus sancti  
Amen  
In Deo, per Deum, cum Deo, pro Deo  
Omnipotenti.  
I.

Societas Catholica clericorum et operariorum  
in vinea Domini apud omnes gentes.”

(In the name of the Father, and of the Son and of the Holy Spirit. Amen. In God, through God, with God, for God the Almighty. A Catholic society of clerics and workers in the Lord’s vineyard among all nations, SD I, 124).

This is the first time we learn something about the name of the Work. The same year, but after his ordination to the priesthood, Jordan found another name on September 19, 1878: “Found an apostolic society and always be serene in all tribulations” (SD I, 145). In the autumn of 1882 Jordan came back to the original name “Societas Catholica.” The fact that Jordan planned to accept both clergy and laity in his Work is of special interest to us. The division into clergy and laity was later to be clearly expounded in the statutes of the Society and was still to be found, though in a slightly modified form, in the statutes even after the First Stage had been transformed into a religious society in the year 1883.

Three elements of the planned Work are now known: the name, the members, and its universality.

After the above quoted introduction (SD I, 124) Jordan interrupts his entries; he rules a line and fills the rest of the page with notes on a different matter. In the following pages of his diary, Jordan again fails to come back to these introductory words, which throw light on another text that in all probability Jordan himself composed at the same time; this contains his ideas about a “Societas Catholica.”<sup>11</sup>

This text consists of twenty articles, of which No. 15 has been cancelled in the original by the author. Particularly noteworthy is Article No. 2, which speaks of the aims of the Society: “The glory of God and the salvation of souls: and therefore to sanctify oneself and to spread, strengthen, and defend the Roman Catholic faith among all nations on earth, and to defend and protect the privileges of the Roman Pontiff.”

To the previous explanations on the scope of the planned Work, Article 3 adds: “Above all, every effort shall be made to ensure that true, deep religion is established in men’s hearts...;” while Article 14 deals in a practical manner with who are to be members in the Work: “The Society shall be composed of priests and of young men of at least 17 years of age who aspire to the priesthood; of laymen, intellectuals, and workers of at least 17 years of age...” Everyone who is to be accepted by the Society “...shall take a vow to persevere in this, his vocation, until death and faithfully fulfil the common rules of the Society and the specific charge of his own job and mission (Each one shall renew the vow annually)...” (Article 12). Article 3 lays down: “No one shall possess anything as his own property, everything shall belong to the Catholic Society...” The characteristic dress common to all members is “a black cassock, a red cingulum and red buttons; this colour shall remind each member that he must be ready to shed his blood for the calling described above. Each one shall wear a broad cloak over the cassock” (Article 13). No member shall live alone; they must rather “always live in twos and threes so that one may help and strengthen the other” (Article 18). Articles 7 and 8 deal with the leadership of the Institute; it is to be elected by the brothers and confirmed by the Pope. “The Supreme Council shall consist of twelve priests of different nationalities and languages and shall be elected by the brothers (by all members)” (Article 8). For members to carry out their work, the author considers it necessary for them to be given adequate training. Special emphasis is given to the duty of working well and honestly. In schools, teachers are to aim at getting their pupils to learn from the motive of spiritual love rather than from fear, threats, or punishments” (Article 10). Finally, certain Articles (3, 16, 17, 19) deal with the practice of prayer, reception of the sacraments, and other aspects of the spiritual life of members.

Jordan adds to the articles a whole series of quotations from the Scriptures that could be applied to the apostolate. He observes: “Consider how many of those redeemed by the Precious Blood of our Lord Jesus Christ still sit in the shadow of death. Four-fifths of the inhabitants of Asia are given to paganism. China has more inhabitants than Europe and most of them are ignorant of Christ.” In conclusion, he indicates briefly that the Work is to consist of three grades, those who pray, those who teach, and those who simply assist. The “Societas Catholica” therefore aims at carrying out priestly work in the narrow sense of the word, and at giving

instruction. It therefore admits priests, laity, and teachers or intellectuals to membership.

After his ordination to the diaconate, Jordan tried to arrange a future stay in Rome. He wrote a letter to Monsignor Anton de Waal, the rector of the Campo Santo Teutonico in Rome: "After ordination to the priesthood next autumn, I intend to come to Rome for a time, at least until the following spring. I hope to continue my study of languages, especially oriental languages, at the Propaganda College..."<sup>12</sup>

Between March and July 1878 Jordan frequently wrote about the new Work in his diary: "Oh, carry out the appointed Work, with the help of God and the intercession of Mary, for the glory of God and the salvation of souls. Even though you be despised, persecuted, slandered, misunderstood, and ill treated by all, and have to shed the last drop of your blood, you will still not have done what Christ did for you. Often contemplate Him dying on the cross and consider His holy will that He pronounced so solemnly before His death in His high-priestly prayer. Only the explicit command of the Church authorities shall restrict you. Amen. O Jesus, you give us the will to perform something and the power to accomplish it. See, I place everything in your hands; let all be done for your glory. Amen." (SD I, 119). On the following page he wrote: "O my Lord and God, grant me your help to complete the Work that has been begun to your glory, so that all people may be filled with your holy teaching and that I at last, inflamed with love of you, may pour out my life for you, that is for your glory. Amen." (SD I, 120) Shortly after June 8, 1878 we come across a theme in Jordan's entries that is to turn up again and again later on, that of spiritual consolation: "Consider well before turning aside from that Work. Remember the time when you felt particularly impelled" (SD I, 129). Even during the retreat in preparation for ordination from July 17 - 20, 1878, Jordan's thoughts were occupied with his Work: "Examine well whether it be the will of God that you should continue to devote yourself principally to study!" (SD I, 135). Questioning and uncertainty alternate with resolution and clarity: "Would it not be dearer and more pleasing to Him, if you began this Work at once and continued to study only such things as are necessary for this?" (SD I, 135) and: "Begin the Work soon, for that is the food that refreshes you in body and soul." (SD I, 135).

Jordan pleads almost imploringly: "Lord, I beg you, give me a suitable time and the right opportunity to begin!" (SD I, 137) The last entry before his ordination was full of confidence: "With God's help, and with the assistance and intercession of the Blessed Virgin Mary, lay the foundations of the S. C. as soon as possible. Do not delay longer than necessary!" (SD I, 141) On July 21, 1878, Jordan was ordained to the priesthood. In the autumn of the same year he went to Rome to continue his studies there. His idea to found a society to serve the religious need of the people, here took on more practical form and matured.

## Studies in Rome

At the beginning of his stay in Rome, in October 1878, Jordan was again plagued by doubt and uncertainty as he had been before his ordination: “For this reason, O Lord, I suppress this idea and leave undone what I would gladly do for your glory, so that I may better know your will. Do what you will. Your will be done. Whatever you will, Lord, I am here.” (SD I, 147) A little later he seems to be more decisive, writing: “O Jesus, crucified for me, O Father, O All, one thing I ask of you, Almighty Lord, one thing I wish!” (SD I, 149) The two entries of November 10 and 30, 1878, likewise indicate resoluteness and clarity: “Carry out this work for the glory of God and the salvation of souls!” (SD I, 149) and: “If with God’s help you wish to perfect this work, do not cease from meditation!” (SD I, 150.) At the end of 1878, Jordan once more expressed himself on the international character of his Society: “Where possible, each one should do his meditation in his native language and also his spiritual reading. December 31, 1878 America!—America! Your will be done, Lord! In all things may the will of God be done.” (SD I, 152.)

After his arrival in Rome his planned Work not only occupied his thoughts, he also spoke a great deal about it to others and probably sought fellow workers. Not everyone was helpful to him. His Bishop Lothar von Kübel, for example, who had so warmly recommended him in July 1878 to the rector of the College of the Campo Santo Teutonico in Rome, Monsignor Anton de Waal, wrote to the same de Waal a few months later:<sup>13</sup> “For the reasons I gave you, I cannot approve of Jordan’s idea to found a new Order. I am grateful to you for having got him to abandon the plan.”<sup>14</sup> Unfortunately, Anton de Waal’s letter to Bishop von Kübel is undiscovered.

On April 10, 1879 Jordan left the College of the Campo Santo Teutonico and moved into a flat in the city near to the pontifical seminary of Saint Appolinaris, so as to be able to improve his Italian.<sup>15</sup> The notes in his diary for 1879 show that he was still uncertain about his planned foundation. Although he speaks of great consolation “on account of the proposed Work,” he again raises the question of whether he should withdraw into solitude. But this doubt is followed by words that break the inward tension: “O Lord, if only with the help of your grace I could perform it, help me in my unworthiness and weakness. O Lord, when shall I be able to found it all for you, my beloved! With great longing I have desired, wished, sought, and striven for this! Your will be done in eternity. Amen. Go and teach all nations.” (SD I, 153)

Towards the end of 1879 the decision seems to have been taken: “Do not lose courage in your undertaking, though hindrances and persecution, suspicion, derision, insolence, and all manner of suffering should be your lot. Live only in inward union with God and give Him alone the glory. You have merited far worse persecution.” (SD I, 151a)

On December 27, 1879, after saying Mass, Jordan wrote in his diary: "It is the will of God that you should carry out the Work" (SD I, 151a). A long period of intensive searching and interior prayer lay behind him, when he could write: "Your vocation to found is morally certain. Jan. 9, 1880." (SD I, 151a)

Many of Jordan's acquaintances had helped him reach this decision. Mention must be made in the first place of the rector of the Campo Santo in Rome who, when Jordan entered the college there, was still against a foundation. Monsignor Anton de Waal helped Jordan a great deal and was later proud of the fact: "Ever since he began to develop his first ideas of a new foundation at the Campo Santo, he remained in contact with us and liked to come by to tell us his joys and sorrows, ask for advice, work out his plans and so on. God's blessing is clearly on his activity. I am happy that I have always spoken on his behalf and done whatever I could for him. On the occasion of his letter to Teresia Ledóchowska at Salzburg, Anton de Waal noted: "Ledóchowska is another of those souls like Father Jordan who will probably be canonised one day and to whose work I was able to make my contribution at the beginning, as I did with Father Jordan's, *io povero*." When Jordan's Work received final ecclesiastical approbation in March 8, 1911, de Waal wrote: "...the basis for it was first laid in the C.S. about thirty years ago."<sup>16</sup> Anton de Waal even sought collaborators for Jordan's projected Work from among the others living at the Campo Santo. One of these was Joseph Prill, who arrived at the College on December 6, 1880. Nearly 50 years later he recalled: "I also soon became acquainted with Jordan, a former chaplain at the Campo Santo, who was busy at the time with founding a new society for the defence and spreading of the faith and Christian morals. The rector of the Campo Santo, Monsignor de Waal, took a lively interest in these efforts and tried to make us chaplains enthusiastic for the matter, especially for collaboration on the scientific side, but without much success..." Jordan himself was likewise busy recruiting collaborators and asking people to join in, among others this same Joseph Prill, who was later to become a Monsignor: "In fact one day, when he happened to come on a visit, Jordan spoke to me about his society and its aims and organisation and tried to arouse my interest in it. I readily assured him that I recognised his good intentions with all my heart and considered all his efforts in this direction as highly meritorious, but at the same time I left him with no doubt that in my opinion the whole business, as he was then setting about it, was not feasible and was incapable of developing into anything. I also remarked in an easy conversational tone, but pretty pointedly, that I did not consider him the man to found such a Work and to put it on a sound basis. Jordan showed no sign of agitation or offence at this barefaced rudeness, but answered quite calmly and simply: 'Well, after all, God often chooses the most incapable persons as instruments to carry out His plans!' (I can no longer guarantee that I have quoted him correctly word for word, but as far as the meaning and intention are concerned, I stand absolutely by the accuracy of the quote.)"<sup>17</sup>

### **Jordan's Journey to the Near East**

The idea of setting up a new Work took on more and more practical shape during Jordan's journey to the Near East. Jordan mentioned the reasons behind this journey in a letter to his Bishop, L. von Kübel, dated January 22, 1880: "I have already taken exams in oriental languages. Now, to obtain practice in the languages, an experience of the missions, and for my own spiritual benefit, I am going for a time to Egypt, where the Propaganda Fide is sending me. After a while there, I am thinking of spending a longer period in Palestine and Syria for study purposes, returning to Rome after several months..."<sup>18</sup> The notes on this journey are to be found in the general archives of the Salvatorians in Rome. They bear the title: "Pilgrimage to Egypt and the Holy Land." While still abroad, or more probably after his return to Rome, Jordan supplemented the notes he had made on the journey and copied them into another book under the title "Journey to Africa and Asia in the year 1880." On the basis of these notes, it is possible to reconstruct the whole journey.<sup>19</sup> It lasted seven months and represented an event of supreme importance in Jordan's life and of the greatest significance for his future plan to set up a new apostolic Work in the Church. Jordan underlined the value of this journey in a later letter to Pope Leo XIII of March 10, 1882: "To receive ever greater strength for his holy project, he (Jordan) visited the Holy Places, and this visit helped wonderfully to strengthen his will."<sup>20</sup> On February 4, 1880, Jordan arrived in Cairo and was warmly received in the Convento Grande, which is the large Franciscan Friary there. Five days later the missionary Bishop Guglielmo Massaja<sup>21</sup> and his secretary came to enjoy the Franciscans' hospitality for a time. For Jordan it was a stroke of good fortune to make the acquaintance of this outstanding Bishop and to be able to speak to him about his plans for a foundation. He met him again at Port Said on February 28. On March 30, Jordan wrote in his travel notes: "At Jerusalem, our undertaking first received the ecclesiastical benediction of Bishop Massaja and the Latin Patriarch."<sup>22</sup> (Jordan also mentioned this event later in his letter of March 10, 1882 to Pope Leo XIII.)

On July 1, Jordan visited Bishop Hanna, who had previously given his blessing to the planned undertaking, at Ain-Warka. Patriarch Massad, too, with whom Jordan discussed his plans on July 3, blessed and encouraged him. Bishop Foreifer at Saint John Mawani did likewise (July 6), while on July 11 Bishop Basilius of the Armenian College even declared himself a member of the future Work. In Beirut Jordan received the support and blessing of the Greek-Melkite Bishop Malathios Fakkak and the Greek-Melkite Patriarch Youssef (July 17), and in Smyrna the blessing of Archbishop Timoni.<sup>23</sup>

His stay in the Holy Land strengthened and encouraged Jordan and helped him reach a final decision to carry out his project: "As soon as possible," he wrote on March 13, 1880, "carry out the Work that God wills with the greatest confidence and with a cheerful, joyous heart at all times, in spite of the sufferings. Do not

despair and never lose courage; use all permissible means available; renew your good intention three times every day, especially with regard to this enterprise, and invoke daily the Blessed Virgin, the patron of the Society. Begin with the teaching of good boys with a clear vocation to the priesthood and then, as soon as possible, set up a printing press too. Try to make progress with the special protection of Propaganda and of the Holy See. Always be cheerful and kind—do not neglect the means that help in this, Do not weaken your body too much—for the devil comes disguised as an angel of light. Mortify your own will—that is more pleasing to God than something that destroys your strength which you should be employing to the glory of God and for the salvation of souls.” (SD I, 152 bis and 153 bis) On March 14, Jordan said Mass on Mount Calvary on the site of the crucifixion. In a kind of solemn commitment to Christ, he laid his diary that same day on the Holy Sepulchre and on the altar of our Lady of Sorrows. He was aware that this meant the beginning of his Way of the Cross. From April 10-19, Jordan stayed on Mount Carmel. There, on April 14, he wrote in his diary: “Carry out the Work with all your strength; do not be discouraged by anything; do it for the glory of God alone and only seek consolation from Him. Pray much; have converse with the saints; never seek your comfort in anything of this world; even though all may seem lost, God and His dear Mother will never forsake you” (SD I, 155 bis) and “When the time appointed by God has come, carry out the Work, but always let your heart be at peace; that is like a ray of heavenly light that renews and sanctifies, and always bear this in mind.” (SD I, 156 bis)

The diary excerpts quoted here are sufficient to show that Jordan’s awareness of his vocation to found an apostolic Work grew increasingly clear and certain within himself as he approached his ordination to the priesthood. Even at this date he was sketching the structure and scope of his project, which took on practical shape during his stay in Rome. His journey to the Holy Land overcame all doubt and uncertainty, so that on his return to Rome he could begin to implement the Work.

### **III. The Beginning of the Work**

#### **The Founder’s first steps**

Jordan returned to Rome from his journey to the Near East on August 14, 1880. “Now down to work,” he wrote with regard to his project, “first to Monsignor Rampolla;<sup>24</sup> he liked the plan; then to Cardinal Simeoni,<sup>25</sup> who was not very enthusiastic about it. Afterwards I went to Cardinal Bilio,<sup>26</sup> who liked it very much, offered himself as *protettore di fatto* and gave us his blessing. I then went on to another Cardinal, who did not give me a very friendly welcome...From there (I) went to Cardinal Franzelin,<sup>27</sup> who honoured me with a very friendly welcome and after a lengthy discussion gave the Society his blessing. I again visited Cardinal Bilio, who promised to speak to Pope Leo XIII. On September 6, the difficulties

that presented themselves having been overcome, I was received in private audience by His Holiness, who discussed the enterprise with me and gave me his blessing.”<sup>28</sup> Following this meeting with the Pope, Jordan wrote in his diary: “Die VI. Sept. 1880 in audientia privata solus fui apud SS. Leonem XIII. propter Societatem fundandam.” (On September 6, 1880, I was received alone in private audience by Pope Leo XIII on the matter of the planned foundation of a Society, SD I, 157.) A few days later, he travelled to Constance to take part in the Katholikentag there from September 13-16, 1880. During these days Joseph Schorderet introduced him to Ludwig Auer,<sup>29</sup> a Catholic publisher, who was the founder and director of the Cassianeum Pedagogical Institute at Donauwörth. Jordan seems to have been very interested in the work of the founder of the Cassianeum, for on September 27, he wrote to Auer from Freiburg: “Unless something prevents me, I will come and see you in a few days time to talk to you about the important matter you are already familiar with.”<sup>30</sup> At the end of September and the beginning of October 1880, Jordan and Auer met for several talks, nothing of which unfortunately has been written down. A text written by Ludwig Auer reveals that the new Work was to be world-wide and that the Cassianeum was to be the main centre for Germany. “The Apostolic Teaching Society aims at achieving all over the world what the Cassianeum has set up as its goal in the German-speaking countries, except that its efforts are directed towards the foundation of a religious Order.”<sup>31</sup> Later the expression “Order” was altered to “religious Society.” Jordan and Auer planned the institution in their discussions—it is possible that others may also have participated. On October 12, 1880, Jordan and Auer concluded their deliberations with a contract that both signed. According to its terms the Cassianeum joined up with the Apostolic Teaching Society and agreed to set up the German National Office for the Work. For his part, Jordan promised that the Apostolic Teaching Society would help spread Auer’s writings.<sup>32</sup> Copious notes on the talks held at this meeting were later written down and have been preserved at Donauwörth; they give insight into the development of the statutes of the Apostolic Teaching Society.<sup>33</sup>

### **Statutes of the Apostolic Teaching Society**

The general archives of the Society contain a printed text with the statutes that were provisionally valid in accordance with paragraph XIII.<sup>34</sup> As this text contains a detailed programme, it is worthwhile reproducing excerpts from it here. As regards the aims of the new Work, it states:

“The Apostolic Teaching Society is a Catholic (not national) association of those working to promote the glory of God, by devoting themselves to science, education and teaching.”

### **The means to achieve this goal are:**

The Church's normal means of grace (especially the holy sacraments and prayer), in the first instance for the sanctification of those using them, who may thus acquire the blessing of God and abundant merits for the Teaching Society.

The Apostolic Teaching Society regards the use of these supernatural means in community as a new and increased source of strength, and therefore urgently recommends its members to have recourse to their community use.

The following are special means:

1. the union of Catholic forces at work all over the world;
2. the foundation of its own organs of communication;
3. other literary activities and the encouragement of Catholic illustrators;
4. the foundation of teacher training institutes, colleges, missionary institutes, orphanages, pedagogical co-operatives, libraries, book clubs.
5. the holding of retreats, popular missions, pedagogical gatherings.
6. joining with other religious associations.

### **Notes**

- ad 1. The union of Catholic forces at work all over the world in prayer, in a Christian spirit of sacrifice, in study, and in work, will be of the greatest importance. The Apostolic Teaching Society must provide a very powerful support for the relevant Catholic associations and institutes already in existence and a most fertile breeding ground for new institutions yet to be founded.

The Apostolic Teaching Society seeks to avoid the dissipation of Catholic effort; it rather seeks to concentrate on already existing undertakings.

- ad 2. The following are envisaged as the first publications of the Apostolic Teaching Society:
1. a scientific publication in Latin, produced in Rome in which members can share suggestions, helpful study guides, and the publication of the results of their studies;
  2. A publication for the directorship of the Apostolic Teaching Society with suggestions for individual directors and news from all countries (also in Latin and produced in Rome).
  3. Teachers' publications must be published by the central office of the Teaching Society for each country in the national language, and illustrated, if possible.
    - a) short, clear and thorough religious instruction;

- b) suitable stories or legends;
  - c) short articles on the Church's liturgical year;
  - d) religious instruction drawn from nature and human experience;
  - e) good narration;
  - f) guidelines for life, family life (especially teaching, and instructional aids for teacher training);
  - g) caution regarding dangerous or bad publications;
  - h) light, entertaining material of high quality.
- ad 3. The press must be used to the greatest possible extent, paying full attention to the highly significant aspect of illustration, which must be upgraded and organised in accordance with Catholic principles.
- All books and papers published by the Apostolic Teaching Society must automatically bear the seal and approval of the Apostolic Teaching Society and, whenever necessary, ecclesiastical approval.
- ad 4. & 5. The founding of institutes and the holding of meetings must of course always fit in with local circumstances and must comply in particular with Church and civil law.
- ad 6. The link with other relevant Catholic associations should be as close as possible. In the case of religious orders, mutual participation in merits and graces is also aimed at."

The chapter concerning the internal and external organisation of the institute is very informative. Jordan wanted to impose the obligation of active apostolic work not only on the clergy, but on lay people too. In fact, the laity were to be won over to and prepared for the work of intensifying and deepening the religious spirit in their own particular walk of life. It is their task to bear witness to Christ and His teachings by word and deed before their neighbour. To discover whether and to what extent Jordan had the idea of smoothing the way for what today would be called a "lay institute" would require particular research and more intensive study. What is quite certain and obvious is that the work of the laity was of the greatest concern to him, so that he found strong approval and support for his project among Church dignitaries.

## **INTERNAL ORGANISATION**

The activity of the Apostolic Teaching Society covers

- A. the entire field of knowledge,
- B. the entire field of teaching and education, that is
  - I. family education

- II. elementary and secondary school education
- III. advanced studies
- ad A. In the field of science, the Apostolic Teaching Society strives everywhere, for the glory of God, to advance in the search for and recognition of the truth; in this, its attitude towards modern science is that it very readily recognises its value, but opposes its errors.
- ad B. In its educational and teaching activity, the Apostolic Teaching Society first of all strives to see that young people are brought to the knowledge and fulfilment of the ordinance established by God. Young people should be given the necessary foundation for their earthly and eternal happiness.

In this effort, the Society in no way neglects profane learning, but zealously promotes it. In doing this, the Society will lead young people to know and give glory to God through their knowledge of nature and the world of human experience. It will equip them with necessary and useful knowledge, as well as training for their life here on earth.

All political goals are, of course, utterly excluded from the activity of the Apostolic Teaching Society.

## **EXTERNAL ORGANISATION**

### **a) Personal.**

*The Apostolic Teaching Society consists of three grades. The members of the first grade are priests and laymen who, following in the footsteps of the Holy Apostles, dedicate themselves to the will of God, exclusively for the purposes of the Society.*

*The Apostolic Teaching Society employs members of the first grade, according to their abilities, in scientific work, as teachers, educators, artists, printers, or in some other field corresponding to the aims of the apostolic Teaching Society.*

*The second grade of the Society is composed of members who remain in their professions and participate principally in the scientific efforts of the Apostolic Teaching Society or interest themselves in these matters.*

*The third grade of the Apostolic Teaching Society is made up of members who in their professions associate themselves with the activity of the Apostolic Teaching Society in the fields of education and teaching.*

### **b) Geographical organisation.**

The Apostolic Teaching Society has its centre in Rome.

Each country has a centre which serves as the main office of the Apostolic Teaching Society, on which all smaller associations existing in that country depend.”

The above text was an attempt by Jordan to present his programme in a clearly defined framework.

After the discussions at Donauwörth in October 1880, Jordan visited J. Schorderet in Fribourg. From there he wrote to Ludwig Auer: “The Work of St. Paul is willing to print our publications.” At the same time he informed Auer that “Father Roelofs of Zwolle (Holland) wants to visit you. He owns a printing press in Holland and has already joined our Society as a member; he is ready to take on the foundation and management of the Society in Holland.” Shortly after this, Roelofs was to visit Ludwig Auer at Donauwörth.<sup>35</sup> On his return journey to Rome Jordan met Don Bosco in Turin, who promised to support the Work.<sup>36</sup> On arriving in Rome he at once paid a visit to Cardinal Bilio and Cardinal Franzelin; the latter expressed the fear that the Work would be dissolved by the Bavarian government “if this association appears in public.”

At this time Jordan was given the great chance to spread his Work to Lwow (Poland)<sup>37</sup> by Monsignor Stanislaw Stojalowski. He now worked on the statutes of the new Institute to obtain approbation. At the same time, he occupied himself with details concerning the members of the second and third grades, their division into groups, their dependency in religious questions, and the forms for their reception as members. Above all, he was concerned with the publishing of the Society’s official publications in different languages.<sup>38</sup> Before printing the statutes at Donauwörth, Jordan wanted to found the main centre of the Institute in Rome. For this demanding enterprise, he won the support of Monsignor Paulo Fortini, an Italian. Jordan was at that time of the opinion that the Holy See would appoint the General Superior. After the foundation he and Fortini would “travel to France, Germany, Holland, England, and America, on the one hand to acquire funds, on the other hand to spread the Society and set it up in other places.”<sup>39</sup> Jordan’s contact with Fortini did not last long. In the middle of November a student, Joseph Hartmann, was recommended to him. Hartmann had arrived in Rome shortly before, and had found emergency accommodation in the Austrian-German College dell’ Anima.<sup>40</sup>

### **The new Institute’s first home**

J. Hartmann joined up with Jordan, and the two of them, some time around December 1, 1880, rented “two rooms situated on the upper floor, facing the garden, in the Saint Bridget’s college of the Turin Congregation of the Holy Cross. The college was uninhabited at that time, except for the local Superior.”<sup>41</sup> The church and monastery of Saint Bridget are located at No. 96, Piazza Farnese. Saint Bridget of Sweden had lived in this house and died there on July 23, 1373. In 1825 the Congregation of the Holy Cross rented the church and convent from the chapter of the basilica of Santa Maria in Trastevere, and renovated the building and purchased it in 1855. The congregation sold the property in 1896 to Jadwiga Wielhorska

and the Polish Carmelite nuns under her direction, who had been living in the house since November 1, 1889.<sup>42</sup> Not until 1931 did the Sisters of the Congregation of Saint Bridget return to the convent and church on the Piazza Farnese.<sup>43</sup>

Joseph Hartmann not only tells of the accommodation they shared at Saint Bridget's, but also describes the first steps taken towards setting up the society: "...and on December 8 (if not on the previous evening, I no longer remember), before the altar picture in the Redemptorist church, the Founder celebrated the Holy Mass, at which my humble self received Holy Communion. There we inaugurated our circle or alliance (for at yet, of course, we had no kind of statutes and still less any mutual obligations) in a 'provisional' manner, as I would put it, with the purpose of founding a religious association."<sup>44</sup> Should the planned Work be a religious society with solemn vows? Should it be an association like the one founded by Bartholomäus Holzhauser? In Jordan's opinion, such an association would not be adequate. As yet, however, he could not make up his mind. He was constantly seeking, "...until, during an audience with the missionary Cardinal Massaja, when we acquainted His Eminence with our plan for a Holzhauser kind of secular priests' society, the Cardinal expressed grave doubts as to whether such an association could be a success without vows under obedience to the bishops of mission territories. For the first time, Jordan began to look into the idea of a formal religious foundation with simple vows."<sup>45</sup>

The Superior of Saint Bridget's, Father Ferdinando Pierbattista, who was responsible for liaison between the Turin Congregation and the Holy See, was happy that Jordan had rented the rooms in his house and was such a diligent helper in the church. "Sometimes, as at Christmas and Epiphany, Father Jordan would preach in Italian at Saint Bridget's to a small congregation, mostly women and children. Father Superior always congratulated him on the success of his sermon."<sup>46</sup>

From time to time, Saint Bridget's offered hospitality to priests from outside for their retreats. They, too, were happy to be able to converse with Jordan, although he was often away from home, trying by numerous contacts to get as many people as possible interested in his Work. In addition, extensive correspondence took up a great deal of his time. Most of the letters that have come down to us concern his contact with Ludwig Auer. At that time it was by no means ruled out that Blessed Arnold Janssen might join Jordan's Work.<sup>47</sup> Jordan also often spoke about setting up a printing press in Rome. In this connection he again undertook a longer journey to Germany. "I hereby inform you," he wrote to Auer, "that in a few days' time I shall be leaving here (Rome) for Germany to see about establishing a small printing press here in Rome. We shall be given room for it in this house."<sup>48</sup>

At the end of January 1881, Jordan left Rome and travelled first to his birthplace Gurtweil. After a short visit to Switzerland he wrote to Auer: “Perhaps God has now sent us some capable apostolic priests for the first grade. One of them was still wearing a sword, as he had held the commission of a captain in Paris in 1870.”<sup>49</sup> Jordan was referring either to Friedrich von Leonhardi<sup>50</sup> or A. Wittmann.<sup>51</sup> After going to Reichenau and Constance, he arrived on February 18, 1881, at Donauwörth. It is not impossible that on this visit Jordan had time and occasion to talk about his planned project at length with Bernhard Lüthen,<sup>52</sup> a member of the Cassianeum. “Father Jordan’s plan interested me,” Lüthen wrote in 1910.<sup>53</sup> His considerations about Jordan’s work are to be found in the editions of the “*Ambrosius*.”<sup>54</sup> After his return to Rome, Jordan several times spoke to J. Hartmann about the German priest Lüthen, “who will also probably join us.”

Hartmann, who had been living in the Campo Santo Teutonico during Jordan’s absence, came back after his return to the rooms they shared. Around the time of 1881 the accommodation became too small, however, when an Italian, who had already received minor orders, joined the company. The Italian studied at home with Jordan’s help,<sup>55</sup> while J. Hartmann attended lectures at the Gregoriana. Jordan’s plan at the time was that Hartmann, who had previously studied in Brixen and Innsbruck, should be ordained deacon after one or one-and-a-half years’ further study and then preach with him, the Superior of the association, to the children, orphans, and grown-ups of Rome at Saint Bridget’s. Joseph Hartmann himself explains why nothing came of this plan: “As I was unfortunately quite unable to stand the hot climate of the city, I went back over the mountains to Innsbruck about mid-July 1881, while Jordan applied to good friends in Freiburg im Breisgau and other parts of the German fatherland, canvassing support to set up the first house of the Teaching Society in Rome, in which—unless my memory deceives me—he met with the very best of success.”<sup>56</sup>

In the meantime Jordan had met a canon of Slav origin (his name is not known), who declared himself willing to support the Work.<sup>57</sup>

#### **IV. In Public - Easter 1881**

Jordan made his first public move in December 1880, with the first number of *Il Piccolo Monitore Cattolico*,<sup>58</sup> a miniature magazine produced on the printing press of the Sacred Congregation of Propaganda Fide, which Jordan distributed gratis. At Easter 1881, on April 17, Jordan addressed a letter<sup>59</sup> to all the Italian bishops, asking for their blessing on the Apostolic Teaching Society. He also drew their attention to two enclosures, the programme of the Institution, drawn up in Latin, which had already been sent to the parish clergy, and a copy of *Il Monitore Romano* (No. 1 of April 17, 1880), a magazine meant for members of the Apostolic Teaching Society.<sup>60</sup>

The programme, an undated four-page folder presumably printed at the beginning of 1881 by the Rome printers “della Pace” and sent out as the official programme of the Apostolic Teaching Society, begins with the words:

Ad honorem Dei omnem scientiam habentis  
Societas Apostolica Instructiva  
sub praesidio  
B.V. Mariae Reginae Apostolorum

The task of this Society is to respond to the prayer addressed by our Lord Jesus Christ to His eternal Father before His passion (“This is eternal life...”). With the help of God’s grace, the Society works for the salvation of its members and, following the words of Our Lord Jesus Christ, “Go and teach all nations”, it also, using the same divine grace, dedicates itself diligently throughout the world, where the greater glory of God requires it, to teaching and training in elementary and higher schools and in universities. It further dedicates itself to the writing, translating and printing of books and magazines, so that people of every nation shall come more and more to know the true God and Him whom He has sent, Jesus Christ. In this way, the people will be helped to live holy lives and save their souls. At the same time the Society, being subject above all to the Pope, the first of the Apostles, shall undertake in a special way to defend his rights.

*The Society is divided into three stages. To the first stage are admitted priests and laity who, following in the steps of the Apostles, leave behind all earthly things (“See, we have left all things and followed you”). They devote themselves wholly and with all possible means to the task of educating and teaching people of all nations both in elementary and secondary schools and universities, especially in their own country. They also devote themselves to the writing, translating and printing of books and magazines. As teachers or writers or printers they use various means to carry out this task, just as soldiers use various weapons.*

*The second stage shall be open only to learned and cultured persons, priests and laity who, though already practising a profession and continuing in it, shall associate themselves with the Society in such a way that they combat false teaching and training with all their might and in every way. They shall also, in so far as they are able and their professional commitments allow, spread and promote Catholic teaching and training. They shall support one another in this, forming a bond of sacred unity. For these members, guidelines shall be drawn up in Latin and published as soon as possible.*

*To the third stage are admitted lay persons of both sexes, who associate themselves with the Society in such a way that they strictly reject false teaching and education and whatever is opposed to their Holy Faith. So, they carefully protect their children and those for whom they are responsible from false doctrine. They do not send their children to non-Catholic schools, but see to it that they are educated and*

*brought up in a Catholic manner. They themselves shall instruct the children for a certain time every week in their own families, using books and writings published or recommended by the Society.*

The third page of the folder contains the information that Pope Leo XIII had given his blessing to the new Work on September 6, as had also several cardinals, patriarchs, archbishops and bishops of different rites.<sup>61</sup>

The first number of *Il Monitore Romano* contained little information about the Apostolic Teaching Society. The second number of May 15, 1881, however, answered questions on the identity, scope, and organisation of the Society.<sup>62</sup> Around this time also — at the end of April or the beginning of May — the statutes of the Apostolic Teaching Society, printed on the press of Della Pace 35, appeared in the form of a brochure under the title *Regolamenti della Società Apostolica Istruttiva*.<sup>63</sup>

It was also around this time that Jordan was already using stationery with the heading as follows:

SOCIETAS APOSTOLICA INSTRUCTIVA.  
DIRECTIO GENERALIS. ROMAE.<sup>64</sup>

The development of the Society must have been well advanced, as Jordan wrote to Auer: “In Italy things are progressing, there are already four directorates in existence.”<sup>65</sup> Moreover, many Italian magazines were publishing information on the Apostolic Teaching Society.<sup>66</sup>

In Germany, L. Auer, B. Lüthen, and H. Koneberg,<sup>67</sup> in continual contact with Jordan, were dedicating themselves to the spreading of the Work. That summer Jordan himself again travelled to Germany and Switzerland. At the beginning of July, he sent Auer an urgent request from Ottobeuren, asking him to come there to discuss some pressing problems. At this meeting Jordan and Auer discussed the possibility of bringing out the magazine *Monika*, published by the Cassianum, as a publication of the Apostolic Teaching Society, the ownership rights remaining with the Cassianum.<sup>68</sup> We do not know how the negotiations went, but it would seem that Jordan would have preferred a different outcome, for by August 11, 1881 a new magazine, dated “September 1881” and intended for the general public, was ready for dispatch. Its title was *Der Missionär*.<sup>69</sup>

Cooperation between Jordan and Auer, which had so far run very smoothly, began to falter in the summer of 1881 and finally came to an end in October of that year. The scope of the Apostolic Teaching Society was so incomparably broader than that of the Cassianum that a break between the two institutions was inevitable. Their paths from now on were quite different, although one of Auer’s collaborators, Bernhard Lüthen, who up to then had been editor of the magazine *Ambrosius*, went over completely to Jordan’s side on July 22, 1881. From that time on, Lüthen was the one principally concerned with the further development of Jordan’s Soci-

ety. While still a collaborator of the Cassianeum, he wrote a brochure entitled “The Apostolic Teaching Society,” which he sent to various Catholic publishers in Germany on July 15, 1881.<sup>70</sup> In it he described the aims of the Society as follows: “The Apostolic Teaching Society has set itself the task of helping to spread, defend, and reinvigorate the Catholic faith in all countries on earth, in the spirit of the Apostles.”<sup>71</sup> To achieve this aim, the Society uses the spoken and written word; it sends out missionaries to heathen countries, helps with pastoral work in the parishes, and encourages all engaged in teaching by helping them in the performance of their duties, and by giving them a new spirit. In this booklet, Lüthen divided the Society into three stages corresponding to the members’ connection with the Work and to their particular capabilities and their professional status. From September 1881 onwards, Lüthen published the magazine *Der Missionär*. With this official publication of the Apostolic Teaching Society for the masses, he publicised and gave out information on the new Work:

“To begin with, it aims at making many Catholic Christians really Catholic again, so that they no longer simply bear this wonderful name externally, but are also inwardly filled with the true spirit of the Catholic faith. It aims at making already zealous Catholics yet more zealous for the salvation of their own souls and the souls of others. We welcome every legitimate means: science and art, teaching and missions, magazines and associations. We intend to use and promote all these means to the best of our ability in order to instil new life into the people, to help them to live zealously for the Faith and for virtue. Priests and laymen, parents and teachers, artisans and workers, masters and servants, we call them all to our banner! Secondly, however, it wishes to spur on Catholic Christians and lead them to defend their Holy faith courageously and skilfully. In particular, by forming an association of Catholic intellectuals, it wishes to help these in the defence of our Holy Faith...

Thirdly, and this shall be our concern today, it wishes to train missionaries and send them to heathen lands and the lands of the heretics, so that they may let the light of the Holy Faith shine out on those who sit in darkness and in the shadow of death.”<sup>72</sup>

After leaving the Cassianeum on July 22 1881, Lüthen, as the one responsible for the spreading of the Society in Germany, lived in the Benedictine monastery of Ottobeuren. On Sunday, July 24, 1881, the first parochial group of the Apostolic Teaching Society in Germany came into being at Ottobeuren. Lüthen reported on it: “On July 24, the Apostolic Teaching Society was founded at Ottobeuren. It is not at all difficult to arouse people’s enthusiasm for this apostolic work. There is also a layman here who zealously publicises the Society. The parish priest gave away 150 copies of the larger brochures to the men. His generosity will certainly have had a salutary effect on the people. The people here have the necessary background to be able to profit from the brochures. Perhaps the most advanta-

geous way of going about it would be this: At morning Mass there should be a sermon on the needs of Holy Church, drawing attention among other things to this Association that aims at helping to supply those needs. At the evening devotions those willing to join should be asked to stay behind. Copies of the statutes should be distributed and explained to them, their names entered in a list with the help of suitable persons, and certificates of membership signed. It means a small sacrifice, of course! But an apostolic work cannot begin and thrive without sacrifices.”<sup>73</sup> There is no evidence that Jordan took part in this ceremony, but the possibility cannot be excluded.

By October 1881, the Apostolic Teaching Society was set up in eight parishes in Italy, two of them in the Diocese of Brescia and one each in the dioceses of Bologna, Fiesole, Gerace, Sarzana, Savona and Vicenza. In Germany at that time it had been set up in four parishes in the Diocese of Freiburg and in one parish each in the dioceses of Speyer and Augsburg. The group in the parish at Ottobeuren then numbered 102 members plus 54 subscribers to *Der Missionär*.<sup>74</sup> A new group that wished to join the Apostolic Teaching Society had to notify the editor of *Der Missionär*; in addition, the names of all members of such a group, which was under the charge of a director, were to be entered in a list; the complete, up-to-date list was to be given to the editors of *Der Missionär* in November each year. It was also laid down on what days of the month members should venerate the patrons of the Society and pray for it.<sup>75</sup> We know from the article, “How the Apostolic Teaching Society fared in 1881”, that the members of the Society preached and wrote a great deal and that the number of parish groups increased. In addition to the dioceses already mentioned, the Apostolic Teaching Society was introduced in Rome, Bergamo, Mantua, Messina, Lariati, Munich, Regensburg and Chur.<sup>76</sup>

At the beginning of December, Jordan set up his own printing press at Saint Bridget’s.<sup>77</sup> This gave a fresh impetus to his Society’s apostolate of the press in Italy. Jordan was able to win the services of Archbishop Pietro Rota<sup>78</sup> for editing whatever was written in Italian, while Lüthen took charge of the German publications. Jordan launched an intensive publicity campaign for all his productions; by the end of 1881 he had published about 60,000 copies of pamphlets and papers,<sup>79</sup> and in 1882 the Apostolic Teaching Society was already publishing magazines and books in ten different languages.<sup>80</sup> In addition, catalogues, folders, and letters were appearing, making the Society’s publications known to a wide circle, especially among the members, benefactors, and friends of Jordan’s Work.<sup>81</sup>

### **The Official Foundation Day**

Once Jordan’s Work had officially entered the public eye in Italy in April 1881, and parochial groups of the Apostolic Teaching Society were in existence in Italy, Germany and Switzerland, Jordan saw as his primary task the establishment of the first grade of his Institute. The Work—conceived as a world-wide movement

embracing all social classes and professional groups, already existing associations and some still to be established—was to coordinate the efforts to re-establish the Kingdom of God in the world. In Jordan's plan all this was to be directed by a religious congregation (an Order).

On his return to Rome in October 1881, Jordan called his two collaborators, Father Lüthen and Father von Leonhardi. The three of them together made a retreat with the Jesuits in the Borgo Santo Spirito at the beginning of December. On December 8, 1881, the Feast of the Immaculate Conception, Jordan said Mass in the chapel of Saint Bridget of Sweden. After receiving Holy Communion, his two collaborators took their vows, Bernhard Lüthen for three years, Friedrich von Leonhardi for life.<sup>82</sup> It is remarkable that Jordan did not note this event in his diary. We may however consider what he wrote in the Society's first catalogue after the name Lüthen as relevant information: "...On the Feast of the Immaculate Conception of the Blessed Virgin Mary in the year 1881, after a period of examination and following spiritual exercises, (B. Lüthen) took vows of poverty, chastity, and obedience for three years in Rome..."<sup>83</sup> The same note is to be found in Jordan's answer to the Cardinal Vicar's questionnaire of October 1882.<sup>84</sup> In a circular to the members of the Society, which Jordan wrote for December 8 1882, there appears the following: "...on the Feast of the Immaculate Conception 1881, our tiny little Society came into being."<sup>85</sup> "Years later on December 8, 1893, the twelfth anniversary of the foundation was kept as a great feast day in the Motherhouse".<sup>86</sup> On this occasion, the Founder said to the community gathered together in the chapel of the Motherhouse: "At about this hour (9 a.m.) twelve years ago, three of us were gathered together in the room where Saint Bridget died, and there the Work actually began. Twelve years ago! Not long to be sure, but what an abundance of grace, what an abundance of blessings the Lord has sent our family in such a materialistic, decadent age!"<sup>87</sup>

Eight years later on October 11, 1901, in an address in chapter, he again referred to the foundation day: "This week Holy Church celebrated the feast of Saint Bridget. Perhaps you visited the holy place on the day itself, or you may still have it in mind to visit it. You can imagine what thoughts came into my mind when I went there this week, when I thought back to that time twenty years ago: how we lived then in that holy place and offered the Sacrifice of the Mass. I thought of how the Society was founded—how small it was, how inconspicuous and poor, how unknown and hidden. And now! what a change there has been. We had only three priests then; we have 140 now. See how much has been achieved! The Society has spread over a large part of the world. The ground has been prepared for so many communities and points of growth of the Society."<sup>88</sup>

Let us now hear what other witnesses have to say about the foundation day of the Society. In his memoirs, following the report on how he made his profession, Bernhard Lüthen writes: "As we were receiving Holy Communion from the Found-

er's hand, Monsignor Duval, a bishop of the Congregation of the Holy Cross, who was living in the house, happened to come in and was thus a witness of this significant action. It was a glorious day; for the splendid canonisation ceremony was taking place in Saint Peter's which gave the Church of God four new saints: Benedict Labre, (de) Rossi, Laurence of Brindisi, and Clara of Montefalco. The bells of St. Peter's rang out solemnly... This priests' association had no actual rules; we were united in the purpose of serving Holy Church by defending, invigorating, and spreading the Holy Faith, observing the three sacred vows. I only remained in Rome a short time after this. I returned to Germany..."<sup>89</sup>

The third participant in this event on that December day, Friedrich von Leonhardi, wrote to Pope Leo XIII in the autumn of 1882: "...after careful self-examination and insistent prayer to God, I came to my decision: on the feast of the Immaculate Conception of the Blessed Virgin Mary, the same day on which you, Holy Father, solemnly proclaimed to the world the canonisation of the four new saints, I bound myself together with a third priest from the Diocese of Paderborn, to the founder of the new Society..."<sup>90</sup>

A fourth reference to December 8, 1881 has come down to us. It comes from Father Cyriacus Hielscher, OFM, (baptismal name Joseph); he was still a layman at the time but was also present at Saint Bridget's. "My most cordial greetings to yourself and all your spiritual children on the occasion of the 25th anniversary of your Society," Father Hielscher wrote to the Founder. "I still vividly remember that so important day, although at the time I did not actually realise what was happening. You, Father Lüthen, and Father Leonhardi behaved quite mysteriously. The canonisation of Benedict Labre and the other three saints made everything all the more solemn. As dear old Giuseppe, our cook, belonged to the Pope's guard of honour, he had to take up his position in the Vatican. I wanted to be cook for the day, but I burnt the copper pan in which I was trying to roast chestnuts. In the afternoon we visited Saint Benedict Labre's grave."<sup>91</sup>

No less significant than these witnesses' accounts are the items of information contained in the Society's magazines. A few days after the foundation ceremony at Saint Bridget's, "Il Monitore Romano" wrote: "...on 8th December, the Feast of the Immaculate Conception, the first grade of the Society was set up."<sup>92</sup> From a report of Lüthen's, we learn that the persons living in the Society's house in Rome prepared for December 8, 1882, by spiritual exercises, because on this "day a year previously, the new Society had been founded."<sup>93</sup> Even after March 1883, December 8, 1881 continued to be regarded as the foundation day of the Work. At the end of 1883, Lüthen called December 8 a vitally important day "for our Society! On this feast day two years ago, its foundations were laid."<sup>94</sup> Other publications of the Society also mention the details related here. A brochure entitled "The Society of the Divine Saviour", published in 1903, contains a drawing on page 7, the top part of which represents the Immaculate Conception, while the middle of the drawing

portrays the foundation scene. Father Jordan is giving his first collaborators Holy Communion; a bishop and a priest can be seen in the background. The lower part of the drawing shows Saint Peter's basilica, before which two angels are planting a tree. The title underneath reads: "VIII December 1881."<sup>95</sup> The same illustration is to be found in other publications of the Society.

### **An Order comes into being**

From information published by Lüthen in *Der Missionär*, it can be gathered that pupils were living at Saint Bridget's at the beginning of 1882.<sup>96</sup> The March number of the magazine reported that a group of 14 students had gathered round Jordan.<sup>97</sup> At the end of March 1882, Jordan was negotiating with the owners of Saint Bridget's for additional rooms, as the number of priests had also risen. On the Tuesday of Holy Week, Friedrich von Leonhardi received three priests into the Society in Belgium.<sup>98</sup> On July 7, 1882 the parish priest of Neuwerk, Ludwig von Essen, joined the Apostolic Teaching Society.<sup>99</sup> In October 1882, Jordan himself, in an answer to the Cardinal Vicar's questionnaire, gave the names of nine others who were interested in the first grade of the Society.<sup>100</sup> On January 13 1883, the parish priest, Father Scheugenpflug, and his assistant, Father Voith, of the staff of Regensburg Cathedral, joined Jordan's Work.<sup>101</sup>

In the spring of 1882, Jordan drew up new statutes for the first grade of the Apostolic Teaching Society, the *Regulae Primo Gradui Societatis Apostolicae Instructivae*; they had little in common with the statutes drawn up at Donauwörth. By March 1882, they had already been printed at Saint Bridget's, and they may be considered, for all practical purposes, as the first rule of the first grade of the Apostolic Teaching Society. They deal with vows, with the religious life and, in one chapter, with Christian love. They describe the purpose of the Society in the following words: "The purpose of the Apostolic Teaching Society is the proclamation, defence, and deepening of the Catholic Faith all over the world. This purpose has been ordained for it by Divine Providence. In carrying out its teaching office, both by word of mouth and by writing, it takes as its goal that all people should come more and more to know the one true God and Him whom He has sent, Jesus Christ, and that they should live holy lives and thus save their souls."<sup>102</sup>

During a stay in Germany in the summer of 1882, Jordan organised the first General Assembly of the priests of the Apostolic Teaching Society on August 26/27 in Munich, Zweibrückenstraße 2, which was attended by Jordan himself and also by Father Lüthen, Father von Leonhardi, and Father von Essen. On the first day, the following principles were agreed on:

1. "The Apostolic Teaching Society places itself with utter and complete subservience at the disposal of the Apostolic See and the episcopacy in all love and respect.

2. The Society is under a General Office at Rome, which consists of a General Director, his Vice-director and two assistants, whose number may be increased according to need by the General Office with a majority vote. The General Director is elected for five years by a majority vote of the other members of the General Office and by the National Directors. The General Director appoints his Vice-director and the assistants for five years.
3. In the event of the death of the General Director, the Society is run by the General Office until the election of a new General Director, which must take place within three months. The office of Vice-director expires on the death of the General Director.
4. A main office shall be set up for each nation. A National Director chosen by the General Office shall be responsible for it. In agreement with the General Office, he will appoint his Vice-director and a few assistants.
5. The dismissal of a member of the General Office will be effected in accordance with the rules laid down in the above voting procedure.
6. The preceding paragraphs are valid until the next conference of the General Office; this shall be held once a year as determined by the General Director.”

On the second day, various offices and positions were distributed. Jordan was elected General Director of the Society. He appointed Friedrich von Leonhardi as his Vice-director. Von Leonhardi, Lüthen, and von Essen became assistants to the General Director. Bernhard Lüthen took over the office of director for the German speaking countries with the exception of Prussia. Ludwig von Essen became responsible for Prussia, while Friedrich von Leonhardi was made director for the Scandinavian countries. All participants of the conference finally signed the minutes.<sup>103</sup>

In the autumn of 1882, Jordan had to change the name of his institute from “Apostolic Teaching Society” to “Catholic Teaching Society.”<sup>104</sup> At the beginning of November, he transferred the “Roman Missions Seminary” from Saint Bridget’s to the top floor of the Palazzo Moroni, or Palazzo Cesi, at 165 Borgo Vecchio.<sup>105</sup> By this time, his community was already leading a life similar to that of a religious order, although the formal stamp of a religious order did not come until March 1883.

In spite of intensive recruiting activity, few candidates—all of them priests—came forward to join the first grade of the Society. The second grade, on the other hand, had many new members.<sup>106</sup> Difficulties were encountered in the membership of priests and laymen together in the first grade, as their status in the Institute had not yet been clarified. The Church authorities urged above all that the practical questions should be resolved: did members of the first grade form a community? did they take vows? did they remain in their place in the world in spite of their link with the Institute?<sup>107</sup>

It must not be overlooked that the founders of other religious societies at that time were faced with similar difficulties. Jordan knew this. He also knew that many founders saw themselves obliged to modify their original plans, if they wished to avoid the danger of bringing into being a Work that would not and could not outlive its founder. Many institutions came to nothing in this way. No Work of this kind should be the private concern of its founder. Every founder has received his charisma for the sake of all of God's people. The call to found a new Work is always a gift in the Church and for the Church: it is up to the Church to accept this Work or refuse it. Aware of this, Jordan was always obedient to the Church. His difficulties with the foundation of the Institute must be seen against the background of the views and circumstances prevailing at that time. Moreover, Jordan was not faced exclusively with difficulties to be overcome; he also met many members of the Curia who were most obliging and helpful in offering suggestions and making proposals for the foundation and development of his Work.<sup>108</sup> From the first beginnings to the transformation or reorganisation of the first stage of the Institute, the idea of founding a religious order came up again and again in Jordan's plans.<sup>109</sup> The only thing unclear to him was how to give this idea practical shape. Jordan knew the troubles and the needs of his day; his diagnosis was correct, but he had difficulty in working out the appropriate therapy. He was therefore happy and grateful when others recognised his problems and he regarded all the help he was offered as a consolation, a gift, and an encouragement.

Jordan saw from the beginning that there would be a problem with candidates for the first grade. He therefore soon began to accept young persons and to train and educate them for his aims. "When I came to Rome in 1883," wrote Bernhard Lüthen, "a considerable number of pupils had already gathered around our Founder and were pursuing their studies. For the most part, however, they did not intend to join the Society for good; they only wanted to make use of the Society in order to reach the priesthood."<sup>110</sup>

In other words this development was more or less a burden on the young Society, so that Jordan saw himself compelled to work out a fixed form for his Institute. By the beginning of Lent 1883, he was convinced that if the Work was to survive he had to decide in favour of a form recommended by the Church. To this end, the ecclesiastical authorities had made some helpful suggestions.<sup>111</sup> On Passion Sunday, March 11, 1883, the juridical transformation of the first grade of his Institute into a religious society was complete, and Jordan took his vows, probably in the confession chapel of Saint Peter's, before his confessor, Father Ludwig Steiner, OFM Conv. He took the name in religion of Franziskus Maria vom Kreuze Jordan (Francis Mary of the Cross Jordan). In the draft of a letter of Jordan's to the Cardinal Vicar in March 1886, we read: "...It is three years this month since I was clothed with the religious habit and took the name in religion of Franziskus vom Kreuze, dedicating myself wholly and entirely to God at the tombs of the Holy

Apostles Peter and Paul...”<sup>112</sup> The text used for his profession can be found in his diary on page 167f.: “I vow obedience to our Holy Father Leo XIII and his lawful successors, likewise poverty and chastity, and I vow to devote myself wholly to and sacrifice myself for the promotion of God’s glory and the salvation of souls. Rome, on Passion Sunday 1883. John Mary Francis of the Cross.”<sup>113</sup>

The transformation into a religious society brought with it important consequences for the community. Not all the members were able to take this step and only a few were prepared to accept the religious habit. Lüthen wrote: “... When the Society became a religious order through its Founder’s having accepted the habit, those pupils were selected who wished to dedicate themselves to the religious life and to the Society for ever. The others had to find a place for themselves elsewhere. The members who stayed on received the habit from the hands of the venerable Founder and began their noviciate.”<sup>114</sup>

The habit was at first grey, later black with a cingulum. Of the priests only Bernhard Lüthen remained in the new religious Society. He began his noviciate in Holy Week under the name in religion of Bonaventura. Jordan’s former deputy, Friedrich von Leonhardi, had already given his written resignation from the Catholic Teaching Society on January 30, 1883: “It has now in fact become clear to me that it is not my vocation to continue in your apostolic Work, which the three of us began together, in community with you...”<sup>115</sup>

Owing to the changed juridical status, Father Jordan drew up new statutes with the title: *Regula et Normae Communes primi ordinis Societatis Catholicae Instructivae, Romae, 1884*. In these statutes he included the so-called “Apostolic Rule,” in which his great apostolic zeal was expressed as follows: “Dearly beloved, teach all nations, especially the children, that they may know the true God and the One He has sent, Jesus Christ. I exhort you before God and Jesus Christ, who will judge the living and the dead, by His coming and by His Kingdom: Preach the word of God, urge in season and out of season, persuade, implore, instruct with all patience and wisdom. Go and proclaim all the words of eternal life to the people; by word of mouth and in writing announce to all incessantly the heavenly doctrine! This, Beloved, is the will of God, that all should know the eternal truths. I implore you to exert yourselves to the utmost and sacrifice yourselves, so that you may say with Saint Paul: I am guiltless of the blood of all. Never cease day and night to admonish everyone, even with tears. Lose no opportunity of proclaiming and teaching the doctrine of God to all, publicly and privately!”<sup>116</sup> The rule of 1884 introduces completely new elements; we read for example: “The rule and way of life of this Order is to follow the holy gospel of our Lord Jesus Christ by a life of obedience, poverty, chastity, and of the apostolate.”<sup>117</sup> Or again: “Holy poverty, the foundation of our Society, shall be loved and practised in all its purity as far as is possible, and members shall choose it as their mother. They shall also be willing to go begging from door to door, if obedience or necessity requires this.”<sup>118</sup> About the

habit we are told: “The habit consists of ash-grey cloth with a cingulum;”<sup>119</sup> and finally: “The rule and these norms shall be read or listened to once a month, and everyone shall make himself acquainted with them.”<sup>120</sup>

The transformation of Jordan’s Work into a religious Society was not without effect on the founder of the Society of the Divine Word, Blessed Arnold Janssen. On June 8, 1883, he wrote: “The Teaching Society in Rome (Father Jordan) has now also decided to give up its over-comprehensive programme and set itself up as a religious congregation with three vows, and even with a religious habit...”<sup>121</sup>

### (Endnotes)

- <sup>1</sup> H. Jedin, *Handbuch der Kirchengeschichte*, Freiburg 1971 Vol. VI/I, pp. 654-655.
- <sup>2</sup> *ibid.* p. 670.
- <sup>3</sup> Heimbucher, *Die Orden und Kongregationen der Katholischen Kirche*, II, pp. 341-551.
- <sup>4</sup> Jordan to Leo XIII, (concept), Rome, 10.III.1882. DSS, X, No. 76, p. 63.
- <sup>5</sup> Cf. Van Meijl/Moris, “Jordan’s contacts from 1875 to 1880”, in this volume.
- <sup>6</sup> Cf. G. Mayer SDS, “Jordan and the Katholikentage”, in this volume.
- <sup>7</sup> Theologian and noted popular author, professor of pastoral theology and pedagogy at the University of Freiburg; lived from 1808 to 1883. Cf. H. Vorgrimmler, *LThK*, 1964, p. 1093 f.; O. Köhler, “In der Not des christlichen Glaubens: Alban Stolz und Heinrich Hansjakob”, in: J. Saurer, *Gestalten und Ereignisse - 150 Jahre Erzbistum Freiburg 1827 bis 1977*, Karlsruhe, 1977, pp. 181-192.
- <sup>8</sup> Cf. J. Dorneich, *Franz Josef Buss und die katholische Bewegung in Baden*, Freiburg, 1979.
- <sup>9</sup> Cf. F. Gurk, “Glaubenskraft und Aktivität am Bild bedeutender politischer Persönlichkeiten der Erzdiözese Freiburg”, in: J. Sauer, *Gestalten und Ereignisse - 150 Jahre Erzbistum Freiburg 1827 bis 1977*, Karlsruhe 1977, pp. 166-169; cf. P. Stockmaier, “Johann Baptist Alzog (1808-1878)”, in: H. Fries, G. Schwaiger, *Katholische Theologen Deutschlands im 19. Jahrhundert*, Munich, 1975, Vol. 3, pp. 44-59.
- <sup>10</sup> He then adds a few lines that he later crossed out again. But the original text can be deciphered: “Seminaria ad educandos presbyteros imprimis (?) Germaniae a puerilitatis annis iuxta (?) ... publicae viribus damnosorum non expositis erigenda. Deo adiuvante.” Jordan drew a line under the Latin text and left the rest of the page blank. He continued his entries on pp. 113, 114, 115 and 116, but for as yet unknown reasons tore these pages out of his diary in December 1894. He wrote their contents on the still blank part of page 112 and on pages 4-6 of the second part of his diary. Jordan reserved the pages from 117 on for the collaborators of the different categories; at the top of the pages are the following titles: p. 117: “Debita specialia I. Classis” (the particular duties of the 1st Class); p. 118: “Debita specialia secundae Classis” (the particular duties of the 2nd Class); p. 119: “Debita tertiae Classis specialia” (the particular duties of the 3rd Class). Jordan then crossed out all these headings and filled the empty pages with other contents. These details may seem complicated, but they throw light, perhaps even vital light, on Jordan’s first and therefore earliest plans.
- <sup>11</sup> Cf. Father Jordan’s manuscript *Societas Catholica*, AGS, 1, B, 103 (DSS, II, pp. 11-22); A. Schneble, “Documenta SDS Societas Catholica, Entwurf P. Jordans zur Gründung einer Ordensgesellschaft”; *idém*, “Über die Ursprünge der SDS”, Rome 1966, pp. 9-14; *idém*, “Unsere Statuten vom Oktober 1880”, *Historica SDS*, No. 7, Medellín 1973, p. 19; quoted from I. Sendung, *Rome, Salvator Mundi 1979*, I.B., 1.1.
- <sup>12</sup> Jordan to Anton de Waal, Freiburg, 21.3.1878, Archive of the Campo Santo Teutonico in Rome, No. 15 100: letters left by Rector de Waal; letter, AGS, 1, F 46/4.
- <sup>13</sup> Lothar von Kübel to Anton de Waal, Freiburg, July 28, 1878. Archive CST No. 15 100; photostat copy, AGS, 1, F, 46/5.
- <sup>14</sup> L. v. Kübel to A. de Waal, Freiburg, December 25, 1878. Archive CST No. 15 100; photostat copy, AGS, 1, 4, 46/6.

- <sup>15</sup> Cf. Chronik des Campo Santo, copy, AGS, I, F, 46/100, p. 2.
- <sup>16</sup> Cf. Chronik des Campo Santo Teutonicum, p. 21 (15 September 1896): p. 27 (18 October 1901); p. 29 (17 March 1911); AGS, I, F, 46/100.
- <sup>17</sup> Cf. J. Prill, Eine Erinnerung an den Hochw. Herrn P. Franz Jordan, Stifter der Genossenschaft der Salvatorianer, Lohmar, 3. III.1929; AGS, I, H, 17/1.
- <sup>18</sup> Jordan to v. Kübel, Rome, 22.1.1880, DSS, X, p. 9.
- <sup>19</sup> Cf. A. Schneble, Padre Jordan en Tierras del Salvador 1880, Medellin 1974; cf. J. Moris, "Jordans reis en verblijf in het Nabije Oosten", series of articles in *Inter nos*, 15 (1979) - 17 (1981).
- <sup>20</sup> Jordan to Leo XIII (notes), Rome, 10. III. 1882, DSS, X, pp. 63-65.
- <sup>21</sup> Baptismal name Lorenzo Antonio, born 8 June 1809 at Piova d'Asti (Piemont), Capuchin from 1826, ordained priest 1832, from 1836 lecturer in philosophy and theology at Moncalieri-Testona and Torino-Monte dei Cappucini, from 1844 definitor of the Turin province. Pope Gregory XVI appointed him Apostolic Vicar of Galla on 26 April 1846, but he only entered the territory in 1852. In spite of difficulties he founded the Catholic mission in the southern part of Abyssinia. In October 1879 he had to leave the mission. From 1884 he was a Cardinal. He died on 6 August 1889 at S. Giorgio da Cremano near Naples. Cf. A. Rosso, Guglielmo Massaja - Lettere e scritti minori: Vol. I-V. Rome 1978. Volume V contains letters referring to Jordan and his Work, e.g.: "...Qui abbiamo il sacerdote Giovannibattista Jordan Priester, che l'E. Sua ha conosciuto nel Cairo; molte e lunghe conversazioni: abbiamo avuto con questo buon Sacerdote, e speriamo che il Cielo lo prosperi nelle sue intraprese. Ho sentito con piacere che l'E. Sua approva l'opera di questo Sacerdote, lo che mi da piu fiducia nel mettermi in relazione con lui..." (Massaja to Petaccia from Manopello, Marseilles, 7-11 July 1880, T.V. No. 812) (We have here Father Baptist Jordan, the priest whom your Excellency met in Cairo; we have had numerous long conversations with this good priest and hope that God will further his undertakings. I was happy to learn that your Excellency approves the Work of this priest and this gives me greater confidence in entering into contact with him...).
- <sup>22</sup> Cf. Jordan, Reise nach Afrika und Asien im Jahre 1880. AGS I, G, 5, 2 Copy, pp. 6,11,12,16.
- <sup>23</sup> *Ibid.*, pp. 18,19,20,21,22.
- <sup>24</sup> Mariano del Tindaro Rampolla (1843-1913), then secretary of the Congregation of the Propaganda for matters concerning the Oriental Rite; from 1887 Cardinal and Secretary of State; the most important of Leo XIII's collaborators.
- <sup>25</sup> Giovanni Simeoni (1816-1892), then Prefect of the Congregation for the Spreading of the Faith and of the Propaganda for matters concerning the Oriental Rite.
- <sup>26</sup> Luigi Bilio (1826-1884), Barnabite, ordained 1849, professor of philosophy at schools run by religious orders at Parma and Naples, 1857 in Rome, 1864 Consultor to the Holy Office, 1866 Cardinal, 1867 president of the preparatory theological-dogmatic commission for the First Vatican Council, at the Council itself member of the presidium and president of the dogmatic commission, 1877 Grand Penitentiary.
- <sup>27</sup> Giovanni Battista Franzelin (1816-1886), Jesuit 1834, ordained 1849, from 1850 teacher at the Collegium Romanum, 1857-1876 chair of dogmatic theology, 1876 Cardinal.
- <sup>28</sup> J. Jordan, Reise nach Afrika und Asien im Jahre 1880, AGS, I, G, 5, 2, p. 23.
- <sup>29</sup> Cf. L. Auer, Alte Ziele - neue Wege oder die Aufgabe des Cassianeums, Donauwörth 1897; H. Kautz, Ludwig Auer, Neue deutsche Biographie, Berlin 1953; Pädagogische Stiftung Cassianum in Donauwörth. Festschrift zum 75jährigen Gründungsjubiläum im Juni 1950, Donauwörth; Festschrift Hundert Jahre Cassianum, Verlag und Druckerei Ludwig Auer, Donauwörth 1875-1975, Donauwörth 1975. Born April 11, 1839, at Laaber; founded the Cassianum at Neuburg on June 4, 1875, transferred 1875 to Donauwörth; died at Donauwörth on December 28, 1914.
- <sup>30</sup> Jordan to Auer, Freiburg, 27.9.1880, DSS, X, p. 10.
- <sup>31</sup> Auer to Bishop of Augsburg, 4.10.1880, draft of the letter in Cassianum archives, Photocopy, AGS, F, 44/63.
- <sup>32</sup> Original in Cassianum archives, Photocopy, AGS, F, 44/39.
- <sup>33</sup> Originals in Cassianum archives Photostat, AGS, F, 44/1-120. Cf. Statutes of the Apostolic Teaching Society, DSS, II, 23 ff.

- <sup>34</sup> Cf. Provisional statutes, DSS, II, p. 67 ff.; quoted from *Sendung II*, Rome, Salvator Mundi, 1980, I, B, 1.2.
- <sup>35</sup> Jordan to Auer, Fribourg, 17.10.1880, DSS, X, pp. 10-12.
- <sup>36</sup> Jordan to Auer, Turin, 21.10.1880; Rome, 5.11.1880; DSS, X, p. 12, pp. 14-15
- <sup>37</sup> Jordan to Auer, Rome, 25.10.1880, DSS, X, pp. 12-14.
- <sup>38</sup> Jordan to Auer, Rome, 11.11.1880, DSS, X, pp. 15-18.
- <sup>39</sup> Jordan to Auer, Rome, 12.11.1880, DSS, X, pp. 18-19.
- <sup>40</sup> Hartmann to Kerl, Lenting, 6.8.1921 (AGS, H, 15/5).
- <sup>41</sup> Hartmann to Pfeiffer, Würzburg, 20.9.1930, AGS, 1, H, 15/11.
- <sup>42</sup> Alfonso Villar, *Appunti Storici sulla Chiesa e la Casa di S. Brigida a Roma*, 1903 (Tipografia Salvatoriana), pp. 13-15.
- <sup>43</sup> A. Andersson, *La Casa e la Chiesa di Santa Brigida nella Storia*, Rome, 1979, p. 12; an excerpt from C. Bildt, *Svenska Minnen och Märken in Rom*, Stockholm 1932.
- <sup>44</sup> Hartmann to Kerl, Lenting, 6.8.1921, AGS, 1, H, 15/5.
- <sup>45</sup> Hartmann to Pfeiffer, Würzburg, 12.9.1929, AGS, 1, H, 15/9.
- <sup>46</sup> Hartmann to Kerl, Lenting, 6.8.1921, AGS, 1, H, 15/5.
- <sup>47</sup> Hartman to Pfeiffer, Würzburg, 20.9.1930, AGS, 1, H, 15/11. Jordan had approached Janssen in December 1880, asking whether and on what terms he would be willing to join his Work. Cf. Jordan to Janssen, Rome, 5.12.1880, DSS, X, pp. 24 f. On the same topic J. Hartmann wrote: "...when one day during the winter of 1880/81, Janssen, the founder of the Steyl Congregation, came to Saint Bridget's and tried to win him (Jordan) over for a coalition, which he resolutely rejected." The visit of the founder of the Divine Word Society must have taken place in February 1881, as he arrived in Rome on February 1, 1881.
- <sup>48</sup> Jordan to Auer, Rome, 11.1.1881, DSS, X, p. 30.
- <sup>49</sup> Jordan to Auer, Gurtweil, 16.2.1881, DSS, X, p. 31.
- <sup>50</sup> Born 16.2.1847 at Zittau (Saxony), officer, fought in the campaigns of 1866 and 1871. Student at the German-Hungarian College in Rome, ordained 18.12.1875 in Rome; 1877-1880 missionary in Sweden, 1881-1883 member of Jordan's Teaching Society; priest in England (1885-1890), returned to Germany 10.9.1890. He died on 22.1.1924, in Altshausen (Baden-Württemberg) as a "sacerdos interdictus" or suspended priest.
- <sup>51</sup> Coadjutor in the chapter of St. Nikolaus, Fribourg, former captain in Paris; 1882 as author in Fribourg; accepted by Jordan in 1882 as aspirant; cf. answer to the Cardinal Vicar's questionnaire, October 1882, AGS, 1, E, 25/6a and b
- <sup>52</sup> Religious name: Father Bonaventura, born 5 May 1846 in Paderborn, ordained 15.3.1872, house chaplain at Wewer near Paderborn; 1877-1881 at Donauwörth, Cassianum, editor of the priests' magazine *Ambrosius*, joined Jordan on 22.7.1881, temporary profession 8.12.1881, perpetual profession 18.6.1882; one of Jordan's first collaborators, editor, novice master, General Consultor from 1902-1908; died 10.12.1911 in Rome.
- <sup>53</sup> B. Lüthen SDS, *Beiträge zur Geschichte des Gött. Heilandes*, Hamberg 1910, AGS, 1, BL, 1378, p. 3 (Original).
- <sup>54</sup> In the April 1881 number (p. 32) a memento for the spreading of the Apostolic Teaching Society was given second place in the intentions; the same in the May, June and July numbers (pp. 40, 48, 56). The August number included an article by B. Lüthen on the "Societas Catholica Instructiva" under the motto: All things with God and for God to the good of our neighbour (p. 57). In September an article appeared "The significance of the Apostolic Teaching Society for pastoral care," in which the statutes printed and published by L. Auer at Donauwörth were included (p. 67 ff.). In the same number B. Lüthen wrote about the Teaching Society founded at Ottobeuren on 24 July 1881 (p. 70). The October number gave first place to the memento for the Apostolic Teaching Society (p. 80).
- <sup>55</sup> Hartmann to Kerl, Lenting, 6.8.1921, AGS, 1, H, 15/5.
- <sup>56</sup> Hartmann to Pfeiffer, Würzburg, 12.9.1929, GAS, 1, H, 15/9.
- <sup>57</sup> Jordan to Auer, Rome, 27.3.1881, DSS, X, p. 32.
- <sup>58</sup> Jordan's first magazine was a little publication in the format DIN A 6, rather like a folder, the first

- three numbers of which contained only four pages; number four had eight pages. It was intended for children and was to come out according to Jordan's plan in different languages.
- <sup>59</sup> Circular letter to the Italian Bishops, AGS 1, E 107; DSS, XI, p. 651.
- <sup>60</sup> The subtitle "Bullettino istruttivo illustrato" is addressed to adult readers, in the first instance to the members of the Apostolic Teaching Society. The first numbers were printed on the Della Pace (Piazza della Pace was the location) press in Rome. In 1889, the magazine was given the new name *Il Missionario*; in 1901, the name was changed to *Il Bullettino Salvatoriano*.
- <sup>61</sup> Original in AGS, E 106; DSS, II, 91ff. On 14 April 1881 Jordan wrote to Lüthen, "Our Italian paper has been printed, likewise an appeal and letters to the Italian Bishops," DSS, X, p. 32; *Annales SDS*, Vol VI (1955) No. 5, p. 215.
- <sup>62</sup> *La Società Apostolica Istruttiva*, in: *Il Monitore Romano*, 1 (1881) 2, p. 13 ff.
- <sup>63</sup> DSS, II, p. 199 ff.
- <sup>64</sup> Jordan to Auer, Rome, 23 May 1881; AGS 44/18, F 44; DSS, X, p. 34 f.
- <sup>65</sup> Jordan does not mention the places. Two months later Lüthen, in his brochure "Die Apostolische Lehrgesellschaft" (Donauwörth, 1881) mentions that parish groups have been formed in the dioceses of Rome, Mantua and Bergamo (p. 10).
- <sup>66</sup> *Il Divin Salvatore* on 27.4.1881, *La Buona Settimana* on 22.5.1881, *La Civiltà Cattolica* on 4.6.1881, *Unità Cattolica* on 27.4.1881. Cf. Blue Book.
- <sup>67</sup> Father Hermann Koneberg, born at Bedernau in the Diocese of Augsburg on 14.8.1837, ordained 16.8.1860, profession OSB on 11.10.1868, from 1871 to 1889 parish priest at Ottobeuren; known as author of religious publications; died while master of novices at Saint Stephen's, Augsburg, on 25.11.1891.
- <sup>68</sup> Jordan to Auer, Ottobeuren, 11.7.1881; DSS, X, p. 36.
- <sup>69</sup> At first published monthly, from January 1882 every two weeks, for Catholic families, especially members of the Apostolic Teaching Society; at the end of 1883 subscribers numbered 6,500, in 1885 7,500; editor's office and administration moved several times, from Ottobeuren via Munich, Rome, Braunau on the River Inn, Vienna, Herbesthal in Belgium, and again Munich to Berlin, where the last number came out in September 1939; there has been a Swiss edition since 1923, which since 1974 has been published under the title *Unterwegs*.
- <sup>70</sup> DSS, IV, p. 17 ff.; also an accompanying letter to the brochure, *The Apostolic Teaching Society*, 1881, AGS, 1, E, 109.
- <sup>71</sup> *The Apostolic Teaching Society*, 1881, p. 3, DSS, IV, p. 21; the following editions of the booklet of 1882 (DSS, IV, pp. 37-56) and 1883 (DSS, IV, pp. 67-84) add nothing essentially new to the scope of the Society; it may be pointed out, however, that the first three editions include the text of the statutes for members from the first to the third stage. Subsequently these statutes also appeared in Italian: *Regolamenti della Società Apostolica Istruttiva*, Roma 1881, (DSS, II, pp. 119-128); *Società Apostolica Istruttiva*, Roma 1882, (DSS, II, pp. 131-150); *Regolamenti per i Cooperatrici della Società Cattolica Istruttiva*, Roma 1883, (DSS, II, pp. 211-234); *Statuten der Apostolischen Lehrgesellschaft*, Ottobeuren 1881 (DSS, II, pp. 99-106), *Statutenbüchlein für die Mitglieder der Apostolischen Lehrgesellschaft*, 1882 (DSS, II, pp. 153-172), *Statuten für die Mitarbeiter und Mitarbeiterinnen der Katholischen Lehrgesellschaft*, Munich 1883, (DSS, II, pp. 175-194); *Status de la Société Apostolique d'Enseignement*, Roma 1881, (DSS, II, pp. 109-115).
- <sup>72</sup> *Der Missionär*, 1881, No. 1, pp. 2-3; cf. "What does the Apostolic Teaching Society aim at in the world?", *Der Missionär*, 1882, No. 2, p. 10 ff.; No. 3, p. 18ff.; No. 4, p. 26 ff.; "To the priests", *Der Missionär*, 1882, No. 8, p. 58 f.; "A New Sermon About the Cross", *Der Missionär*, 1882, No. 11, p. 82 ff.
- <sup>73</sup> Cf. *Ambrosius*, 6 (1881) 9, p. 70.
- <sup>74</sup> Cf. *Il Monitore Romano*, 1 (1881) 7, pp. 55-56.
- <sup>75</sup> Cf. *Der Missionär*, 1 (1881) 2, pp. 15-16; *Der Missionär*, 1 (1881) 2, p. 16; 1 (1881) 3, p. 24; 1 (1881) 4, pp. 31-32.
- <sup>76</sup> Cf. *Der Missionär*, 1 (1881) 9, pp. 26-28.
- <sup>77</sup> Cf. *Il Monitore Romano*, 1 (1881) 9, p. 72.
- <sup>78</sup> Pietro Rota (1805-1890), Bishop of Mantua, in the 1860's three times driven from his bishopric or

- imprisoned, resigned in the 1870's and went to Rome; became titular Archbishop of Carthage and canon of St. Peter's in the Vatican; cf. Renato Moi, Monsignor Pietro Rota, Archbishop of Tebe, Brescia, 1962.
- <sup>79</sup> Cf. *Der Missionär*, 1 (1881) 4, p. 27.
- <sup>80</sup> Cf. Jordan's answer to the Cardinal Vicar's questionnaire (24.10.1882), AGS, 1, F 25/6a-b).
- <sup>81</sup> DSS, IV, p. 61; DSS, XI, pp. 759, 791-822.
- <sup>82</sup> B. Lüthen SDS, *Beiträge zur Geschichte des Göttlichen Heilandes*, Hamberg, 15/16 August 1910; AGS, BL, 1378, p. 3
- <sup>83</sup> "...Festo Imm. Conc. B.V.M. anno MDCCCLXXXI tempore probationis et exercitiis spiritualibus praemissis emisit tri vota nempe Paupertatis Castitatis Oboedientiae in tres annos, Romae;" cf. *Catalogi Generales Sodalium SDS*, AGS, 262 II.
- <sup>84</sup> Cf. Jordan's answer to the Cardinal Vicar's questionnaire (24.10.1882), AGS, 1, F, 25/6a-b).
- <sup>85</sup> "...cuius Immaculae Conceptionis festo anno MDCCCLXXXI orta est nostra minima Societas;" cf. DSS, X, p. 116.
- <sup>86</sup> Cf. Our twelfth anniversary, *Apostel-Kalender*, 10 (1895), pp. 104-106.
- <sup>87</sup> Cf. *Capitula Reverendissimi Patris et Fundatoris Societatis Divini Salvatoris*, collected by Father Joh. Capistranus M. Schärfl SDS, s.l., s.d., 803 pp. in AGS, 1, Gb, 11.7, p. 5.
- <sup>88</sup> *ibid.*, pp. 777-778; cf. *Der Geist des Gründers*, Zitate aus den Kapitelansprachen P. Jordans, selected and with an introduction by P. Bernward Meisterjahn SDS, s.l., s.d., p. 55-56
- <sup>89</sup> Cf. B. Lüthen SDS, *Beiträge zur Geschichte des göttl. Heilandes*, AGS, 1, BL, 1378, pp. 6-8.
- <sup>90</sup> Cf. Draft of letter of Leonhardi to Leo XIII., 1882, AGS, 1, E, a25/3.
- <sup>91</sup> Hielscher to Jordan, Paranagua (Brazil), 11.11.1906, AGS, 1, D, 1171.
- <sup>92</sup> Cf. *Vicende della Società Apostolica Istruttiva nel 1881*, *Il Monitore Romano*, 1 (1881) 9, pp. 71-72.
- <sup>93</sup> Cf. "Aus dem Missionsseminar der Katholischen Lehrgesellschaft", *Der Missionär*, 3 (1883) 1, pp. 11-12.
- <sup>94</sup> Cf. "Der 8. Dezember", *Der Missionär*, 3 (1883) 23, p. 274.
- <sup>95</sup> DSS, V, pp. 563-616.
- <sup>96</sup> "The newest pupils in the house are young persons who live here together in order to be educated according to the rules of the More Perfect Life and at the same time to be prepared for their later professional life," *Der Missionär*, 2 (1882) 3, p. 22. Cf. also DSS, X, p. 49.
- <sup>97</sup> *Der Missionär*, 2 (1882) 5, p. 40; *Der Missionär* 2 (1882) 18, p. 144 includes a special item of information: "This autumn we are opening a novitiate in Rome to test and prepare those who make themselves fully available for our purposes..." and further: "In addition to this, there already exists there a seminary for candidates for the priesthood. Our thanks to the generous benefactors who make such things possible! May God preserve them and increase their numbers!"
- <sup>98</sup> The name of one of them, Bernhard Hermes, appears in the first list of members; cf. *Catalogi Generales Sodalium SDS*, AGS, 262, II, p. 8.
- <sup>99</sup> Cf. Fritz Bornemann, *Der Pfarrer von Neuwerk Dr. Ludwig von Essen und seine Missionspläne*, St. Augustin 1967, p. 148.
- <sup>100</sup> Korsan, spiritual director in the archiepiscopal seminary in Prague; Jos. Kisgen, parish priest at Osburg, Diocese of Trier; Seb. Rohr, curate in Munich; Koller, cooperator at Regensburg Cathedral; Strunk, assistant priest in Augsburg; Elskamp, assistant priest in the Diocese of Münster; Nic. Zimmermann, assistant priest at Wohlhausen in the Diocese of Basel; Witmann, coadjutor on the chapter of St. Nikolaus in Fribourg; Schmitt, expositus at Mühlendorf in the Diocese of Munich. Cf. Jordan's answer to the Cardinal Vicar's questionnaire (24.10.1882) AGS, 1, E, 25/6a-b.
- <sup>101</sup> Cf. *Catalogi Generales Sodalium SDS*, AGS, 262 I, p. 10.
- <sup>102</sup> "Finis Societatis Apostolicae Instructivae est fidem Catholicam ubique terrarum, prout a Divina Providentia ei committitur, propagare, defendere atque corroborare. Exercendo igitur magisterio ecclesiastico tum verbis tum scriptis, id assequi intendit, ut omnes homines magis magisque cognoscant Deum solum verum et quem misit, Jesum Christum, sancte vivant, animasque salvent." Cf. *Regulae Imo Gradui Societatis Apostolicae Instructivae, Accommodatae (Speciminis Causa)*, Rome, 1882, p. 3, DSS, I, pp. 17-26.

- <sup>103</sup> Personal copy of the minutes by B. Lüthen SDS, AGS, 1, Ea, 20.
- <sup>104</sup> La Valetta to Jordan, Rome, 25.9.1882, AGS, 1, E, 25/4; *Der Missionär* 2 (1882) 19, p. 152; 2 (1882) 21, p. 168.
- <sup>105</sup> Cf. *Il Monitore Romano*, 2 (1882) 21, p. 168; cf. *Der Missionär*, 2 (1882) 21, p. 168.
- <sup>106</sup> In his answer to the Cardinal Vicar's questionnaire Jordan lists four priests as members and nine priests as aspirants. Of the lay members, the name of a Roman is known, (AGS, 1, E, 25/6a-b); three of the members are entered in *Catalogi Generales SDS*, 262 I, Nos. I, IV and V, pp. 4, 6, 8; in No. VII, p. 10, two other priests are named who were accepted before March 1883. What names were written on the still missing pages is unknown. The article "III. Stufe der Katholischen Lehrgesellschaft. Bitte, einen Schritt näher" informs us that "more than a thousand persons have already joined this pious association...", *Der Missionär*, 4 (1884) 21, pp. 241-243.
- <sup>107</sup> Within the space of one year, from March 1882 to March 1883, the Curia several times examined and expressed its judgment on Jordan's Work: cf. report by Father Raimondo Bianchi of 6.6.1882, (AGS, 1, F, 2/2); Cardinal Vicar to Jordan, Rome, 25.9.1882, (AGS, 1, E, 25/4); questionnaire of A. Barbellini, 24.10.1882, (AGS, 1, E, 25/5a-b).
- <sup>108</sup> Cf. e.g. the remark by the Cardinal Vicar A. Barbellini on the structure of the Work: "The best thing would be to divide the first stage into two separate Societies for men and women respectively like the Franciscans (1st Order) and the Franciscan Sisters (2nd Order) or other Orders and Congregations." Questionnaire, 24.10.1882, pp. 2-3, No. 4; AGS, 1, E, 25/5a-b).
- <sup>109</sup> The text *Societas Catholica* (1878) speaks of the Society with a rule and vows, AGS, 1, B, 103; cf. Auer to Bishop of Augsburg (4.10.1880), where the word "Order" has been corrected into "religious Society," AGS, 1, F, 44/63. The following may be taken as indirect proof of this statement: In the draft statutes for the *Societas Catholica* (1878) mention is made in chapters XII, XIII, XV and XVIII of the vows, habit, poverty (with particular emphasis) and the common life; cf. AGS, 1, B, 103. In the statutes of the "Apostolic Teaching Society" of 1880 members of the 1st grade, that is priests and laymen, are expected to cooperate well with other religious Societies; cf. DSS, II, p. 73. From the very beginning Jordan intended that members of the 1st grade should be bound by vows. "Members of our 1st grade, priests and laymen, take simple vows;" cf. Jordan to Janssen, Rome, 5.12.1880, DSS, X, p. 24 f. That this was actually carried out can be seen from the report by Father Bianchi: "The members of the 1st grade, following the example of the Apostles, leave everything and devote themselves fully and entirely to the scope of the Society; under the simple vows of obedience, chastity, and poverty they pledge themselves to be prepared for any sacrifice, even the sacrifice of their lives, in order to support the cause of the Society. In the 1st grade therefore, the Society is a real religious Institute;" Rome, 6.6.1882, photostat copy in AGS, F, 2/2, p. 5; cf. also the Cardinal Vicar to the Congregation for the Bishops and Religious, photostat copy in AGS 2/1. All priest members of the 1st grade listed by Jordan in the autumn of 1882 had taken temporary or perpetual vows; cf. Jordan to the Rome vicariate, October/November 1882, draft in AGS, 1, E, 25/6a-b. The rule of 1882 also includes for the 1st grade, [principles of the religious life,] e.g. the common life, taking of vows, spiritual exercises...An article in *Der Missionär* describes the daily routine of the Saint Bridget community in Rome. It corresponds in every detail to the normal horarium of a monastery; cf. *Der Missionär* 2 (1882), p. 22 f.
- <sup>110</sup> B. Lüthen SDS, *Beiträge...*, copy, p. 17.
- <sup>111</sup> Cf. report by R. Bianchi (6.6.1882), AGS, 1, F, 2/2; A. Barbellini questionnaire (24.10.1882) AGS, 1, E, 25/5a-b.
- <sup>112</sup> "...Hoc mense elabitur tertius annus ex quo habitum religiosum indui nomenque Franciscus de Cruce assumpsi et ad Sepulcra SS. Apostolorum Petri et Pauli me Deo dedicavi..." DSS, X, pp. 146-147. The draft of a letter of Jordan's to Leo XIII s.l., s.d. has almost the same wording: "...Eandem Societatem abhinc tribus annis in perfectiorem statum, gratia divina abundanter adjuvante, redegit ipseque assumit sibi nomen ut supra in Religione de Cruce..." (With the help of God's abundant grace he changed the status of this Society three years ago into the more perfect one and took for himself the above mentioned name in religion of "vom Kreuz" (of the Cross...), DSS, X, pp. 141-143. Shortly after the change, on March 23, 1883, Jordan signed a letter to Therese von Wüllenweber with the name "Johannes Franciscus v. Kreuze," DSS, X, pp. 118-119.
- <sup>113</sup> "Promitto Oboedientiam D. N. Leoni XIII, Papae et eius successoribus canonice intrantibus necnon

Paupertatem et Castitatem atque promitto divina gratia adjutus me totum dedicare et sacrificare gloriae Dei et saluti animarum. Romae Dominica Passionis Anno 1883. Joannes Maria Franciscus a Cruce.” (GT I/167-168).

<sup>114</sup> B. Lüthen SDS, Beiträge, AGS, 1, BL, 1378, pp. 17-18.

<sup>115</sup> Leonhardi to Jordan, Rome, 30.1.1883, AGS, 1, H, 19/5.

<sup>116</sup> DSS, I, p. 33 f.

<sup>117</sup> “Regula et Vita hujus Ordinis est: Observare S. Evangelium D.N. Jesu Christi vivendo in Oboedientia, Paupertate, Castitate et Apostolatu.” Regula et Normae Communes Primi Ordinis Societatis Catholicae Instructivae, Rome, 1884, DSS, I, p. 31.

<sup>118</sup> DSS, I, p. 38 (No. 15).

<sup>119</sup> DSS, I, p. 38 (No. 17).

<sup>120</sup> DSS, I, p. 44 (No. 58).

<sup>121</sup> Cf. Fritz Bornemann, Arnold Janssen. Der Gründer des Steyler Missionswerkes 1837-1909, Steyl 1970, pp. 170-171.

## The Path Towards Church Approval

*Father Antoni Kielbasa SDS*

It is of the utmost importance for the founder of every new religious society that his Work and its statutes should receive recognition and final approval from the Church. The first step to this goal are the written recommendations of Church authorities. When the Bishop of the Diocese where the Work began gives his *placet*, it becomes an institution of diocesan or episcopal standing. If the Work then develops and spreads and finds approval from the other Bishops in whose dioceses it has foundations, then the next step is to seek papal approval. Jordan's Work successfully passed through all the steps leading to papal approbation. Of the numerous letters of recommendation for Jordan's Work contained in the Society's general archives, we will cite here only a few of the oldest ones, which were more like promotional or informative endorsements. Most of these letters warmly recommend the Founder personally; emphasise his great zeal, his ideas and achievements; and at the same time solicit support for his Work. The aims of the Institute, the means to achieve them and the organisation and structure of the foundation receive no mention, or at least only marginal mention.

During Jordan's journey to the Middle East his ideas frequently found the blessing of ecclesiastical authorities. On his return to Europe Jordan was even given the blessing of Pope Leo XIII and of several Cardinals and Bishops. He was in contact with Cardinal Bilio, Cardinal Franzelin, Cardinal Hergenröther,<sup>1</sup> Cardinal Howard,<sup>2</sup> Bishop Massaja, Monsignor Montel,<sup>3</sup> with the rectors of the colleges of the Campo Santo Teutonico and the Anima and with other personalities in Rome. As Joseph Hartmann writes, Jordan was granted weekly audiences by Church authorities and was well regarded, especially by Bishop Massaja, who continually encouraged him.<sup>4</sup> On January 23, 1883, Massaja wrote to Father Jordan: "I have read all the recommendations by other illustrious Monsignors of greater importance than I. I entirely agree with what they say in all these reports recommending your institute on a broad basis in all its stages, and I ask God's blessing on you and your institute."

Bishop Massaja went on to remind Jordan of the event of the first Pentecost and the fact that the number of disciples rose steadily. He continued: "When you told me about your idea in Egypt it was only a seed, but a seed that was germinating and to which I then had the honour and the happiness to make my contribution in courage and boldness. Think, then, how great is my job today, now that I see this seedling flourishing and bearing much fruit... Have courage, dear friend, and bear in mind what I wrote to you, pass on your courage to all your collaborators, priests or laymen, who contribute to the flourishing of your Work by teaching or by the work of their hands. Well then, my friend, humility and hope in the Divine

Teacher who illuminated you. With my blessing accept also my best wishes for all that you have already done and all that God hopes from you for His Church, and believe me that I am not ashamed to admit that.<sup>5</sup>

Before setting off from Rome for the North at the beginning of 1881 in order to organise help for his plans, Jordan asked for a letter of recommendation from Cardinal Hergenröther. It bears the date of January 17, 1881 and reads: “I heartily recommend to all clergy and educated laity the Apostolic Teaching Society, founded in the City of Rome under the patronage of the Blessed Virgin Mary, Queen of Apostles, and I likewise recommend Father J. B. Jordan, who is so intent on the spreading and promotion of the same Society.”<sup>6</sup>

On January 22, 1881, the Archbishop of Bologna wrote Jordan a similar recommendation: “We hereby certify that the Apostolic Teaching Society—to be set up under the patronage of Mary the Mother of God and Queen of Apostles, by Father Johannes Baptist Jordan, a priest of the Diocese of Freiburg who comes with the recommendation of the highest personages, to spread the Catholic faith in writing and by word of mouth—deserves to be recommended in all its three stages to all the faithful as furthering the Catholic cause; we also ask God for His blessings on this Society. Signed - Lucidus Maria Cardinal Parocchi.”<sup>7</sup> Three years later, in 1884, Parocchi was made Cardinal Vicar for the Diocese of Rome. Jordan was then a completely unknown German priest; did he at the very beginning of his Work have contact with Cardinal Parocchi, who was known for his great kindness all over Italy? Parocchi was the protector of many orders, congregations and associations.<sup>8</sup> Early in 1882 Jordan drew up a rule for the first stage of the Apostolic Teaching Society. It is possible that Archbishop Pietro Rota, a canon of St. Peter’s in Rome, read this text, for in a letter of recommendation dated March 9, 1882, he wrote: “Having read the Rules of the Apostolic Teaching Society and having been convinced of the truly apostolic zeal inspiring the Founder of the same and his collaborators to work for the salvation of souls by religious instruction and by every other possible means, we urgently recommend this holy enterprise to all good Catholics; may they support and promote it in every suitable way and with all their zeal.”<sup>9</sup> There are also some other letters of recommendation from Archbishop Rota; in the course of time Father Jordan gathered these letters from Cardinals and Bishops together—they were a great support to him!

### **Episcopal Approval**

In November 1880, Jordan submitted the statutes of the Apostolic Teaching Society drawn up at Donauwörth to Cardinal Vicar Raffaele Monaco La Valetta<sup>10</sup> for approval. “I have sent the statutes (in Italian) to the Vicar General’s office; they are being examined and as soon as I receive the *benepiacitum* I shall submit them for the *imprimatur*...;” thus Jordan reported to Auer<sup>11</sup> on November 19, 1880. But things did not go as quickly as he hoped, for on November 23, he again wrote to

Auer: "I have not yet received the statutes from the Vicar General's office; the secretary has promised he will speed the matter up and the Cardinal has already passed them to the examiners."<sup>12</sup> In a letter of November 29, he reported: "The statutes have now been further submitted to the Sacred Congregation for the Bishops and Religious for their judgement, so I shall not be able to send them to you for some time..."<sup>13</sup> During this period Jordan had already approached the Congregation of Rites about the matter of a suitable front page for his planned publications.<sup>14</sup>

According to the statutes drawn up at Donauwörth, Christmas 1880 was to be the foundation date of the Apostolic Teaching Society (Art. XV). But shortly before Christmas Jordan wrote to Auer: "First of all I must inform you that the Sacred Congregation for the Bishops has referred the matter to the competence of the individual Ordinarii loci, so that the Bishop concerned will have to decide. The Cardinal Vicar here, that is our Ordinarius loci, has created great difficulties; he will not give his approval for the statutes drawn up with you on the grounds that they are too extensive, amounting almost to a second Catholic Church, and that the means are missing. We shall meet the same obstacle with the other ordinaries..."<sup>15</sup> At the same time he had actually modified and shortened the statutes before submitting them! In spite of advice Jordan refused to consider new statutes. The original plan of officially initiating a new Work at Christmas 1880 therefore came to nothing. Jordan now proposed to Ludwig Auer not to publish the statutes of the Work as this might create new difficulties. He remembered St. Vincent de Paul, who only wrote down statutes at the end of his life, believing that the humble practice of serving others was the best guarantee for producing mature statutes.

Early in January 1881, Jordan visited the Cardinal Vicar for Rome in order to discuss his problems with him. He found Cardinal La Valetta keenly interested; if he did good, the Cardinal assured him, he would praise him for it. Following this, things went better for him in Rome, as Jordan wrote to Auer.<sup>16</sup> Jordan now went to Switzerland and Germany to organise help for his Work in Rome. In March he was already back there, devoting himself eagerly to his plans. At Easter 1881, Jordan presented himself and his Work to the public. In May there were already four directorates of the Apostolic Teaching Society in Italy. Shortly afterwards B. Lüthen reported that parochial sections had been formed in the Italian dioceses of Rome, Mantua and Bergamo. The first parochial group of the Apostolic Teaching Society in Germany was officially established on July 24, 1881, at Ottobeuren. By the end of the year, on December 8, the first stage of the Work was officially instituted. The centre for the new institution was housed in Rome at Santa Brigida on the Piazza Farnese.<sup>17</sup> In the meantime Cardinal Monaco La Valetta was being informed from various quarters about this new organisation with the highly questionable name of "Apostolic Teaching Society." Although he knew about Jordan's plans and intentions, he saw himself obliged to act as representative of the Pope, the Bishop of Rome. At the end of February or early in March 1882, he requested a

written explanation of what had been attempted and accomplished from both Jordan and Father von Leonhardi. On Monaco La Valetta's instruction Jordan composed a memorandum about his Work for Pope Leo XIII; it bore the date of March 10, 1882. Of what Jordan and von Leonhardi wrote, only the drafts remain. Jordan drew up his draft in 19 points and spoke of himself in the third person.

*"Holy Father,*

*Johann Baptist Jordan, a priest of the Freiburg Archdiocese, Baden, prostrate at the feet of his Holiness, presents, on the instructions received from his Eminence, the Cardinal Vicar, the following information on the Apostolic Teaching Society as he has for the moment founded it (happy and willing to accept whatever change the wisdom of the Supreme Pontiff Leo XIII may decide).*

- 1) *For five years, while still a student of philology and theology he was inspired with the idea of founding this Society.*
- 2) *To assure himself that the inward impulse he felt really came from God, he did not neglect to devote himself to much prayer and to seek the advice of experienced and wise men of God.*
- 3) *After much prayer and after receiving the approbation of various priests, prelates and Cardinals, the urge to begin the Work became so strong and irresistible that he could find no further peace of mind.*
- 4) *Although he knew what difficulties, opposition and persecution awaited him because of this holy enterprise, he felt such readiness of heart within him that he feared no manner of unpleasantness but (was willing) to offer himself completely, even his life, for this cause if it pleased God.*
- 5) *For this reason he renounced accepting any Church appointment in his own Diocese, although this would have brought him considerable revenue and honour.*
- 6) *To respond to the call of God he studied various languages at the University of N.N. and with the help of God's grace soon learned 12 languages sufficiently to be able to write school exercises and to pass exams in various other oriental languages.*
- 7) *To receive ever greater strength for his holy undertaking he visited the holy places, and this visit wonderfully helped to strengthen his will.*
- 8) *Having informed the Most Reverend Bishop Massaja and the Patriarch of Jerusalem of his intention, he received from them their special blessing to begin the Society.*
- 9) *Other most reverend Cardinals, Patriarchs, Archbishops and Bishops, including their Eminences Cardinals Bilio, Parocchi and Hergenröther, when informed by the humble writer, helped him with words of the highest*

*encouragement; some also deigned to give him written recommendations, which are herewith submitted to your Holiness.*

- 10) *The Bishop of his home Diocese, too, gave the Work his blessing.*
- 11) *Divine Providence sent him the necessary help to maintain it (the Society), both in the form of priests and laymen inspired by the same spirit and also in financial means, so that today the Apostolic Society numbers... members, priests and laymen.*
- 12) *[With great zeal] a priest of the Society in Munich is organizing a branch of the foundation there. By his piety and learning he has already aroused great interest in the Society, which is to be introduced into the different parts of Germany, among both clergy and laity.*
- 13) *The Society has set up a printing shop in Rome for the publishing and circulation of good writings, and this is doing much to further our holy purpose. It publishes various pamphlets in Latin, Italian and German every month; the humble writer submits a copy of each to your Holiness. His collaborators are the very pious Mgr. Rota, also Mgr. Grimaldi, Mgr. Fortini, Mgr. Teloni, etc., mentioned below, and Bishop Anivitti.*
- 14) *He has set up a private school for language teaching.*
- 15) *The programme and the relevant statutes, a copy of which is hereby submitted, were drawn up by the writer and examined by Archbishop Rota, who gave encouragement.*

*It (the Society) is divided into three degrees, as various degrees exist in the enemy's camp too (see page 2 where marked XX).*
- 16) *The Institute's Third Degree has already been introduced into many dioceses in Italy and abroad and numbers hundreds of members.*
- 17) *The humble writer named the Society the Apostolic Teaching Society:*
  1. *to express the spirit by which it is inspired and which its members must possess, that is the spirit of sacrifice, poverty, burning zeal, in contrast to the spirit of our age—avarice, egoism and sensuality;*
  2. *to express fearlessness in working for the Holy Faith;*
  3. *to express that the first duty of all who wish to belong to it is to collaborate in spreading, defending and re-invigorating religion and in working for the good of souls;*
  4. *in order to express the aims of his Society by this term "Apostolic Society" without circumlocution or secrecy.*
- 18) *It was not thought that this particular designation "Apostolic Society" could give rise to difficulties, as to the writer's knowledge there exist other associations such as the Apostolate of Prayer, the Apostolate of the Press and an Apostolic Union of Belgian and French priests, which at the present*

*time is flourishing and enjoys the honour of being approved by your Holiness in the brief of May 31, 1881, addressed to the "Superior General of the Apostolic Union." The writer therefore thought that he could call his own Society "Apostolic" since it combines the apostolates of prayer, the press, priests, and laity. He felt all the more justified in giving it the title "Apostolic" as with its work, its colleges and its future missions the Society is entirely engaged in the defence of the Holy See and its sacred rights.*

- 19) *Finally the writer was in all good faith of the opinion that the title "Apostolic" could not give rise to difficulties from the fact that it is not exclusive to the Society, as though he were abusing the rights of other Societies that bear this name, and, moreover, it is amplified by the further designation "Instructivae," so that the title "Apostolic" only serves to define the type of instruction the Society aims at giving.*

*With the above, Most Holy Father, etc.*"<sup>18</sup>

Friedrich von Leonhardi began his letter to the Pope with a description of his career up to the time he met Jordan. After a brief portrayal of the spiritual situation he described Jordan's work as a genuine answer to this situation. Both Jordan's scientific and human qualifications were decisive motives leading him to join the Society, as he saw in them signs of God's Providence.<sup>19</sup>

Cardinal Monaco La Valetta gave both letters to Pope Leo XIII, who sent them on to the appropriate Congregation. On March 12, 1882 the Cardinal Vicar sent a letter to the Congregation for the Bishops and Religious informing that body that a Society with the name "Apostolica istruttiva" had been founded in Rome for the publication, printing and distribution of good writings. He went on to mention the founder, the place of foundation and the simple vows taken by members of this Society. La Valetta pointed out that the Congregation had requested the founder and his collaborators to explain the purpose of his institute to the Holy Father. A final point in the letter was that the designation "Apostolic" is reserved for the Holy See alone.<sup>20</sup> The Congregation received the reports from the members of the Society together with this letter. Having taken note of these documents the Congregation on 16.3.1882 appointed one of its consultants, Father Raimondo Bianchi OP, to make an examination of the whole business. Bianchi's 17 page report bore the date of June 6, 1882. He based the first part of it on existent written declarations and on publications of the Apostolic Teaching Society in so far as these dealt with the beginnings and foundation of the Work, its leadership, its aims and the means to achieve them, the title "apostolic," the members, their division into three stages and their obligations. In the second part of his report Father Bianchi raised very precise objections, drawn up in 13 points, mostly concerning the aims of the new Work and the means to achieve them. He had objections on principle even against the main purpose—the spreading of the faith by means of the press. The founding of mission houses without authorisation by the Propaganda Fide Congregation

was illicit, he pointed out, and for the rest there were already sufficient institutes and orders engaged in missionary activity.

The division of the Institute into three stages could in Bianchi's opinion not be approved by the Church, for one reason because of a certain analogy with Masonic groups. He particularly saw great difficulties in the acceptance of men and women in the first stage. The second and third stages could not form part of the Institute, as the first stage was itself an Institute with simple vows. Moreover in the two lower stages it was unclear what actually constituted belonging to the Society. In Father Bianchi's opinion a distinct Institute should be created for women, with its own constitutions, its own novitiate, and so on.

The designation "Apostolic" in the name of the Society was rejected by Father Bianchi, who advised replacing it by "Catholic," which adequately respected both the apostolic and the Roman aspect. Finally he maintained that the Society could not be approved in its present form as it lacked the elements of an Institute with simple vows.<sup>21</sup> This report was sent by the Prefect of the Congregation for the Bishops and Religious with an accompanying letter to the Cardinal Vicar on June 26, 1882; the Prefect also informed the Cardinal Vicar that, after taking note of the report on the Apostolic Teaching Society during the audience of June 26, 1882, the Pope was ready to ratify the Institute, which up to then had had diocesan status. The Prefect of the Congregation supported this Institute.<sup>22</sup>

On the basis of Father Bianchi's report Cardinal Vicar Monaco La Valetta forbade Jordan<sup>23</sup> in a letter dated September 25, 1882, to use the adjective "apostolic" in the name of the Society. The Founder thereupon returned to the original designation "Catholic," so that his Institute now bore the title "Catholic Teaching Society." In the same letter of September 25, Cardinal Vicar Monaco La Valetta spoke of a questionnaire to help clarify some of the uncertainties about the organisation of the Society. On October 24, 1882, the Cardinal's secretary, A. Barbellini, acting on behalf of the authorities of the Rome Diocese, sent Jordan a letter containing five questions and a series of proposals. In this questionnaire Barbellini, basing himself on previous explanations of Jordan's, tried to put the latter's ideas into clearer form with the help of juridical terminology:

1. *The Roman diocesan authorities required information about the number of priests belonging to the first stage, their duties in their dioceses, whether they had taken vows, whether such vows were temporal or perpetual, whether the priests had made spiritual exercises before taking vows and how long the period of probation previous to profession had been.*
2. *This question concerned the practical application of the vows of poverty and obedience especially of members of the first stage, who as priests might perhaps hold high offices in their dioceses.*
3. *The diocesan authorities required clarification on how and to whom members*

were to give the spiritual account asked of them monthly on what constituted the specific sign of the Society.

4. *Jordan was asked to explain in what way priests and lay people, including women, belonged to the first stage and how these members practice the vows of poverty and obedience. At the same time it was suggested to him not to exalt the vocation of women too much and to subdivide the first stage, as in the case of the Franciscans and other orders and congregations, into male and female religious.*
5. *Clarifications were requested concerning the organisation and structure of the first stage as well as the second and third stages. To enable the diocesan authorities to judge the purpose and value of the second and third stages in their national and international forms, factual reports were asked for on the work and success of the sections established in Roman parishes.<sup>24</sup>*

With the help of von Leonhardi Jordan drew up his answer to the Roman diocesan authorities in October or November 1882, giving the following information to the above questions:

1. *Bernhard Lüthen as the Society's director for Germany was based in Munich and published the magazine Der Missionär, the Society's official organ. Following a period of probation and a spiritual retreat he had taken temporary vows on the Feast of the Immaculate Conception 1881, and perpetual vows on the Feast of the Sacred Heart 1882. After probation and a spiritual retreat Friedrich von Leonhardi had taken perpetual vows on the Feast of the Immaculate Conception 1881. Mgr. Dr. Ludwig von Essen, a parish priest in Neuwerk in the Cologne Archdiocese, had taken vows for three years on July 7, 1882, after due preparation. Bernhard Hermes, a parish priest in Gusenberg in the Diocese of Trier, had taken vows for five years. Other priests were aspirants to the first stage (Jordan listed nine, but crossed the names out again; cf. Il Monitore Romano, August 1882).*
2. *Members owe obedience not only to the superior general but also to his delegates. With regard to the vow of poverty in the case of priests holding important offices in a diocese Jordan wrote: these priests are religious living in the world, and everything they receive, they receive for the Society. The Society for its part pledges itself to guarantee these priests all they need for their work. The parents and relations of these priests must be loved in God; Jordan said nothing about material help for them. As the Society was an obedient and zealous servant of the Church, members must carry out their mission in accordance with the will of the Church.*
3. *The monthly accounting, written on special forms and covering both spiritual practices and income and expenditure, was to be submitted by members not living in community to the director general. This was done using a*

*conventional name (Titus, Sempronius) known only to the director general. As the Society spread, these accounts were to be submitted to the national or provincial director.*

*The sign of the Society was a white scapular with a cross of red and blue, the Sacred Heart of Jesus and the name of the Mother of God.*

4. *The lay brothers took three vows and observed the same rules as the priests of the first stage. Jordan gave the example of Giovanni B. Dibona of Rome, who after a period of probation and spiritual retreat had taken perpetual vows. Others aimed at the same goal. No specific rule had yet been laid down for women, who therefore followed the same rules as men, as for example baroness Therese von Wüllenweber. Once their own rule had been drawn up and approved by the Church, the women members would form a Society of their own.*
5. *The members of the third stage were only linked to the Society as collaborators and friends. They strove to lead a good life and support the Society by good works and material help.*

Jordan completed his clarifications with a list of activities of members of the first stage during the previous year:

1. *Retreats and other supplementary pastoral work;*
2. *The editing of Il Monitore Romano, L'amico dei Fanciulli, Nuntius Romanus, Der Missionär (5,000 readers);*
3. *The printing and publication of books in 10 different languages;*
4. *The publication of other material;*
5. *In Rome the Society numbers about 20 priests and lay persons, who mostly belong to the first stage;*
6. *In the Archdiocese of Cologne the Society owns a house with its own grounds.*

In conclusion, Jordan expressed the opinion that, in addition to many priests and laity who were already members of the Society, numerous Bishops too, who had become acquainted with the first stage of the Institute, were awaiting approval of the Society by the Church authorities.<sup>25</sup>

To all appearances Jordan's clarifications did not satisfy the Cardinal Vicar, for on January 17, 1883 he appointed the Vicar General of the Theatines, Father Francisco Cirino,<sup>26</sup> as visitor to the Catholic Teaching Society. No written report of his has been found to date, although Monaco La Valetta, the Cardinal Vicar, informed Jordan in writing on January 17, 1883 that the visitor had been instructed to submit suitable proposals concerning the Catholic Teaching Society to the diocesan authorities.

It was possibly the suggestions and proposals of the questionnaire of October 24, 1882, together with the appointment of a Visitor, that gave Jordan the final impulse in the Lent of 1883 to decide in favour of a religious Society. Arguments to support this change had existed since the beginning of his work, and by now Church approval as well as the continuation and further development of the entire Society depended on it.

The years 1883 to 1885 brought little success to Jordan. Problems and difficulties with the women's branch of the Catholic Teaching Society led to the Sisters' separating from Father Jordan in the autumn of 1885. Cardinal Lucido Parocchi, the new Vicar for the Diocese of Rome, gave them a new spiritual guide in the person of Monsignor Giorgio Jacquemin<sup>27</sup> on September 17, 1885. This decision of Cardinal Parocchi put Father Jordan in a bad light. New difficulties with the Church authorities arose for him (from an appeal) as a result of a request launched by him on February 15, 1886, with the title "An international mother-house for the Catholic Teaching Society in the holy City of Rome," in which he wrote: "...it has grown and become stronger and its constitutions have already been approved by the Church... Encouraged by the blessing of the Church's authorities, let us then now found an international Motherhouse for our spiritual family in this holy place, either purchasing a house or building one... Let all help in this, great and small, mighty or humble, rich or poor! If someone can build a whole floor, let him build a floor, if someone can build a wall, let him build a wall, if someone can give a brick, let him give it, or even a grain of sand if that is all he can give." The campaign "Bricks to build a mother-house" led to the intervention of the Cardinal Vicar. He instructed Monsignor Jacquemin to inform the German Bishops of the state of affairs in the Catholic Teaching Society and of the meaning of the expression "cum approbatione eccl."<sup>28</sup>

The constitutions of the Catholic Teaching Society submitted by Jordan at the end of 1885 were turned down by Cardinal Parocchi. On February 27, 1886, however, he approved the Constitutions of the Catholic Teaching Society elaborated by Monsignor Jacquemin (nine hand-written chapters covering 26 pages) temporarily for a period of three years...<sup>29</sup>As a result of this decision Father Jordan and his collaborators feared that the male branch of the Catholic Teaching Society would be also taken away from him. They at once protested and Father Jordan requested an audience with Cardinal Parocchi for himself and his twelve professed members, an audience that proved to be of great value to him. The Cardinal Vicar agreed that he should be allowed to work out new constitutions and submit them for approval.<sup>30</sup> On April 11, 1886, he received Jordan's new constitutions and on June 5, 1886, approved them for a trial period of three years. For the first time the Catholic Teaching Society had received Church approval by the Cardinal Vicar for the Diocese of Rome. What Father Jordan submitted for approbation was basically a short version of the Constitution that appeared in print later the same year; it

comprised four manuscript pages written by him. The text was divided into ten short chapters: de fine Societatis, de mediis propriae sanctificationis, de voto paupertatis, de voto castitatis, de voto oboedientiae, de vita communi, de mediis sanctificationis proximorum, de diversis Societatis membris, de admissione, de Societatis Regimine.<sup>31</sup> The religious community approved by the Cardinal Vicar lived in the Palazzo Moroni, in Borgo Vecchio 165. Only a part of the fourth floor of the building was at their disposal, however. In the autumn of 1886, when new candidates asked for admission and part of the third floor had to be added, 72 persons were living in the rented rooms. “Thank God,” we read in *Der Missionär*. “The trust our friends have shown in our Work has been justified, for by Providence our private undertaking has been placed under the protection of the Church and the Constitution of our Society approved by his Eminence the Cardinal Vicar.” The author of this report continues: “We are a religious society with perpetual vows; we accept no one who does not feel called by God to the religious life and who is not resolved to remain in the Society until the end of his life.”<sup>32</sup> At the end of 1886, the community was made up of 85 members, professed, novices, oblates and candidates, from the following dioceses: Ariano, Augsburg, Avellino, Bamberg, Benevento, Brescia, Wrocław, Budweis (Budjovice), Ermland, Freiburg, Girgenti, Cologne, Kraków, Leitmeritz, Limburg, Munich, Paderborn, Prague, Regensburg, Rottenburg, Tivoli and Würzburg.<sup>33</sup>

The constitution of 1886 in defining the “aims of the Society” distinguished between the sanctification of one’s self and the sanctification of others. This twofold purpose is named in all editions of the Constitution of the years 1888, 1891, 1892, 1896, 1902, 1911, 1922 to 1951. Members are called upon to aim at this goal: “Faithfully and courageously following the example of their Master Jesus Christ and the apostles, they shall dedicate themselves wholly to God and keep back nothing for themselves” (Art. 2). The third article speaks of the forms of the apostolate: “By their example, by speech and writing and in any way the love of Christ may suggest, they shall strive in the Lord to make known and glorify God the Father, His Son Jesus Christ and the Holy Spirit to all men everywhere, and to save souls.” These constitutions attach particular importance to the common life: “All members are bound to the common life. They are so united by one and the same bond of Christian love and their vows that like the apostles they strive with one heart and soul to achieve the aims of the Society.” The text from St. John 17,3 is no longer quoted here and the so-called “apostles’ rule” of 1884 is also missing. It turns up again in the constitution of 1888, 1891, 1892 and 1896.<sup>34</sup>

In August 1886, a folder signed by Father Jordan and addressed to the diocesan clergy was circulated in Braunau: “Three years after our community began, its constitutions have received their first approval by his Eminence Cardinal L. M. Parocchi, the Cardinal Vicar of His Holiness Leo XIII. We beg you therefore, Reverend Sir, to participate in our Work. Our members are to help spread the

gospel of Jesus Christ in Christian as well as in heathen lands by writing and by word of mouth. In particular we ask you for the love of Jesus, Redeemer of the world, and for the salvation of immortal souls, seeing that there are so few apostolic workers, to guide young people, in whom you discern a leaning towards the religious life and the apostolate, to join our Society, which observes the holy religious vows and a rule... Help us to arouse and promote the grace of vocations among German youth, and make our Work known to pious young men! Though you may not thereby be working directly for your own home country in the narrow sense, it is the one, holy, Catholic Church, our common Mother, for whom the work is done. And may not one vocation call forth the other, so that where religious vocations are born, there may also be more aspirants for the diocesan clergy? ... We offer you here the opportunity to become better acquainted with our Work and to check it out..."<sup>35</sup>

At this period the following lay groups were attached to the Society:

1. *Academia Litteratorum*. According to a report in the *Nuntius Romanus* of 1884 the aim of this academy was to unite all available forces to exercise the apostolate in word and writing and help defend Catholic principles and teaching against the constant attacks of so-called science. The members have their own statutes and originally formed the second stage of the Apostolic Teaching Society. In March 1882, the first number of the *Nuntius Romanus*, which was initially to be called the *Nuntius Apostolicus*, came out for the members of this academy. Its purpose was to publicise papal encyclicals and the constitutions and decrees of the Vatican congregations. It also dealt with theological topics. It was edited by Archbishop P. Rota. In the edition of the *Nuntius Romanus* of December 23, 1905, the editors informed the readers that the review was to cease publication. They recommended to the readers a new, similar publication, the *Acta Pontificia seu Decreta SS. RR. Congregationum*, published from May 1905 onwards in Rome by the pontifical publishing firm Pustet in Regensburg.<sup>36</sup>
2. *The third order, originally the third stage of the Apostolic Teaching Society. This had its own statutes and developed best of all the Society's groups. Its members were "apostles in the world," working for a good Catholic press and in particular for the wider distribution of the Society's periodicals. Another group of men and women collaborators worked for similar ends; they were known under the title of "Pia Unio Cooperatorum Societatis Divini Salvatoris." Cardinal Parocchi approved the statutes of this association on February 26, 1898. In the first paragraph we read: "The main task of members is to support the Society of the Divine Saviour with their prayers and works, so that it may more easily and more faithfully accomplish the aims for which it was founded; they shall make the Society known and be its fellow apostles, acting always in unity with the local*

*ecclesiastical authority in dependence on the Society's General Superior. Collaborators shall render the work of the Society easier... They shall help the Society both spiritually and materially.*"<sup>37</sup>

*The designation first and second order for the new institutes was prohibited by the Holy See in 1902.*

*The periodical Der Missionär had been published since 1881 and was addressed to the broad masses, but more especially to the Society's collaborators. It was joined from March 1900 on by the "Salvatorianische Mitteilungen" (Salvatorian News), intended for collaborators and benefactors and publishing first and foremost information about the Society, its life and work. In the years from 1913 to 1920 the Salvatorian News were brought out together with Der Missionär, then, from 1948 onwards, as a quarterly published by the North German Province. The same group of readers was intended for the Apostelkalendar, published from 1886, both in Rome and in the two neighbouring towns of Simbach (Germany) and Braunau (Austria). It came out in book form, edited by Father Bonaventura Lüthen. The first year's publication comprised 64 pages.*

3. *The "Engelbündnis" (Angel Sodality). This association was founded in 1884 to promote the apostolate among children; it was approved by Cardinal Parocchi on August 16, 1886. The Angel Sodality accepted children up to the age of 14. They had to agree to say a short daily prayer and to wear a cross on a blue ribbon round the neck. The sodality aimed at helping children to keep the true faith and lead a virtuous life. Its efforts were supported by the children's periodical Manna, published from January 1884 on; by the end of 1885, it already had 3,500 subscribers. From 1884 to 1899 Manna came out every two weeks, from 1900 onwards once a month. Its first editor was Father Bonaventura Lüthen. This children's periodical ceased publication from 1939 to 1952, but then came out again for a time until 1956. From 1923 onwards Manna existed alongside Der Missionär in Switzerland, too. In 1969 it merged with two other children's periodicals, published by the Pontifical Missionary Work for the Young and the SVD missionaries respectively, and given the name "Weite Welt - Manna." Since 1973 it bore the name "Tut - Weite Welt."*<sup>38</sup>

### **Papal Approval of the Work**

Only six years after receiving Episcopal approval Father Jordan undertook to obtain final papal approval.<sup>39</sup> The date of his first attempt was April 9, 1892. He presented three testimonials: from Cardinal Parocchi dated March 11, 1892, from the Propaganda Fide on the Assam Mission dated January 25, 1892 and from the Bishop of Tivoli<sup>40</sup> dated December 15, 1891. The request for approval of the Catholic Teaching Society was turned down by the Congregation for the Bishops and Reli-

gious “pro nunc dilata” on May 31, 1892.<sup>41</sup> The reason given for the rejection was deficiencies in the text of the constitution. Father Jordan asked for instructions and then, in July 1892, submitted the required supplement “de regimine” with a renewed request for approval. At the end of the year, on December 7, 1892, he gave the Congregation the printed text of the revised constitutions.<sup>42</sup> The Congregation thereupon instructed its Consultor, Monsignor Alberto Battandier, to study and make a report on this text. On the basis of this report, submitted by Monsignor Battandier on January 2, 1893<sup>43</sup> the Congregation on January 7, 1893, confirmed its earlier decision to refuse Father Jordan’s Work final approbation.<sup>44</sup> Father Jordan was now asked to revise the constitution once more with the help of Monsignor Battandier. Among other recommendations Monsignor Battandier’s report had urged a change in the name of the Society on the grounds that the Latin term for Teaching Society “instructiva” was not sufficiently precise. To change the name of the Society already so widely known was no easy matter for Father Jordan nor for his Work. The will or even the wish of ecclesiastical authority however, was a guideline for Jordan in all his activity. So the newly edited constitution contained the new name of the Institute:

Societas Divini Salvatoris - The Society of the Divine Saviour. The full title of the text of the constitutions reads: “Regulae et Constitutiones Societatis Divini Salvatoris;” by April or May 1893, Father Jordan was able to submit it for approval.<sup>45</sup> Monsignor Battandier himself was given the text to examine and report on. He drew up a positive report on the Society of the Divine Saviour, dated May 20, 1893, and submitted this together with a letter of May 21, 1893 to the Congregation for their decision.<sup>46</sup> Almost a year later, on March 17, 1894, the study commission for new institutes decided that the Congregation should refuse Jordan’s Work its approval.<sup>47</sup>

In the meantime, complaints had been made about studies in the Society, and this cast Father Jordan’s request in a negative light. In spite of a new and positive report made by Father Luigi Lupidi on April 12, 1894, the study commission again decided on June 9, 1894, to reject the application for final approval of the Society of the Divine Saviour.<sup>48</sup>

Father Jordan was forced to put off his request for approval. In spite of numerous testimonials of approval, many complaints were also being raised against the Society. Father Jordan himself was criticised for having set up foundations in too short a time, too far away and without assurances for their material support. He had too few members for the tasks he had taken on. In addition, the financial situation of the Motherhouse in Rome was catastrophic. Other complaints concerned the studies carried out in the Society, the habit and choir office that Father Jordan had introduced in 1890. It is not possible or desirable to go into detail here about these different accusations. It must however be noted that Father Jordan demanded many sacrifices of his confreres, and not all of them were ready to make them. As

regards financial matters in particular, the Founder lacked the necessary experience.

The outcome of Father Jordan's two years of effort to obtain final approbation for his Society was the appointment of an apostolic visitor. The letter of appointment was signed by the Prefect of the Congregation for the Bishops and Religious, Cardinal Verga, on July 16, 1894.<sup>49</sup> The letter stated that the Congregation was obliged to take this step because of a number of facts that were often encountered in new religious institutes. In the case of the Society of the Divine Saviour it was in particular a matter of the economic circumstances.

Undoubtedly the visitor's observations and suggestions would help the members of the Society and contribute to renew and strengthen the institute. For this delicate mission (to quote the Cardinal) Father Antonio de Gesù Intreccialagli of the Carmelite Order had been chosen.<sup>50</sup> The visitation lasted for just under 20 years and did not officially end until April 9, 1913. During these years other people beside Father Intreccialagli were in contact with Father Jordan on behalf of the Congregation.

In spite of all its drawbacks the visitation contributed much to the Society's further development. At the beginning of 1894 the Society numbered 271 persons (37 fathers, 102 scholastics, 21 brothers, 17 clerical novices, 10 brother novices and 84 candidates).<sup>51</sup> In 1902, the year of the first General Chapter, there were 366 persons (145 fathers, 81 scholastics, 52 brothers, 14 novices for the priesthood, 5 brother novices, 51 candidates for the priesthood and 18 brother candidates),<sup>52</sup> working in the U.S.A., Brazil, Colombia, Austria, Switzerland, Sicily, Bohemia and Romania. In 1899 the Society had 26 foundations in all, 13 in Europe, 7 in Asia and 6 in America. At the beginning of the twentieth century the Salvatorians took up their activity in Yugoslavia, Poland, Belgium and England. The statistics for 1904 showed a total membership of 417 (174 fathers, 48 scholastics, 57 brothers, 21 novices for the priesthood, 6 brother novices, 94 candidates for the priesthood and 17 brother candidates).<sup>53</sup>

### **Decretum Laudis**

Following the developments of the preceding years Father Jordan saw himself compelled in 1904 to turn to the Holy See for approval of his Society. Thus after 10 years he once more took up the question that was of such importance to himself and his Work. On September 30, 1904, he asked the Holy See for the granting of a *Decretum Laudis*;<sup>54</sup> his request was supported by the reports of 20 Bishops.<sup>55</sup> The greatest weight attached however to the views of the apostolic visitor, Father Antonio Intreccialagli. In agreement with the Generalate, Father Jordan accompanied his request for the *Decretum Laudis* with a request for the ending of apostolic visitation. In a detailed 31 page report of February 3, 1905 on the status of the

Society<sup>56</sup> Father Intreccialagli seconded both of Jordan's requests. He could recommend the granting of the *Decretum Laudis*, he wrote, as the aims of the Society were holy, the Society was sufficiently spread over the world and the number of its members was in proportion to the existing foundations. Discipline in the Society was good and the Bishops in whose dioceses the Salvatorians were represented were unanimous in their positive judgements on their activity, way of life and apostolic zeal. The visitor described the Society's economic situation as not good but adequate. Concerning Father Jordan he did not conceal that he was an impractical person with no talent for organisation, but confirmed nevertheless that he was totally committed to working for the glory of God. Jordan had surmounted his initial uncertainty, he further reported. The Society's tasks were well defined. In view of the years of work given by so many priests and as a stimulus to all who were preparing for the priesthood by prayer and study, he considered approval by the Holy See as suitable.

He also felt able to support Father Jordan's request for the ending of apostolic visitation. It was true that in the past the Founder had committed errors in the administration of the Society, but he now had the great help of the Generalate, elected by the General Council, and of the formulations and resolutions laid down in the Constitutions. Intreccialagli nevertheless advised the Congregation to instruct the Generalate of the Salvatorians not to open any fresh foundations until such time as the number of priests had increased and debts had been repaid. New foundations should be established close to already existing houses (if such were to be set up).

Following this report the Congregation granted the Society of the Divine Saviour the *Decretum Laudis* on April 14, 1905; the document bore the date of May 27, 1905.<sup>57</sup> In his great joy at this decision Father Jordan addressed a letter to all members of the Society urging them to be true to their calling.<sup>58</sup> Only six months later, however, another blow of fate struck Father Jordan. In several newspapers he and his Work were attacked in fashion.<sup>59</sup> At the same time shortage of personnel and material needs of the Assam Mission caused him endless difficulties.<sup>60</sup> The setting up of new foundations and the growth in number of members, on the other hand, gave him real joy. In the second General Chapter from October 9-29, 1908 Father Jordan was again elected General Superior. For administrative reasons this Chapter divided the Society into four Provinces,<sup>61</sup> so that Jordan saw that he was now obliged to request final approval.

### **Final Approval of Jordan's Work**

In August 1910 the General Procurator of the Society, Father Pankratius Pfeiffer, met with a representative of the Congregation for the Religious to discuss the report on the Society; in the course of the conversation he was advised to submit

a request for final approval.<sup>62</sup> Father Jordan was delighted at this proposal and together with his consultants submitted the request for final approbation of the Society to the Congregation on January 25, 1911.<sup>63</sup> He accompanied his letter with a copy of the Constitutions, testimonials from 19 diocesan Bishops and a report on the condition of the Society, which at that time was divided into four Provinces and a mission territory, had 23 foundations and 418 members, including 187 priests.<sup>64</sup> The Salvatorians' request was supported by the visitor.<sup>65</sup> The Congregation intended to make a decision on the Society's request during the plenary session of the Cardinals on March 3, 1911. A Consultor of the Congregation, Monsignor Benedikt Melata, had re-examined the text of the Constitution and made only one change. He recommended both that the Society should be given final approval and that its constitution should be confirmed (February 11, 1911).<sup>66</sup> On March 8, Father Jordan was officially informed that the Society of the Divine Saviour founded by him had been finally approved by the Holy See.<sup>67</sup>

Owing to the preparations then being made for the new code of canon law, the Society's Constitution was approved for an experimental period of five years, with the note that Monsignor Melata's observations and modifications should be followed, especially those concerning the work of members of the Society in Assam. After a thanksgiving Mass in the chapel of the Motherhouse, Father Jordan and his confreres had the possibility on March 21, 1911, of thanking Pope Pius X in person. In this audience the Holy Father said: "I congratulate you and it is my wish that your Society may grow and achieve great things for the glory of God and the Church and for the salvation of souls."<sup>68</sup> On the occasion of the final approval of his Work Father Jordan received numerous congratulations from prominent contemporaries in Rome and elsewhere. The final confirmation of the Constitution of the Society of the Divine Saviour was only given on March 20, 1922 under Pope Pius XI.

### **(Endnotes)**

- <sup>1</sup> Joseph Hergenröther (1824-1890), made a Cardinal in 1879, Prefect of the Vatican Archives, a leading Church historian of the 19th century.
- <sup>2</sup> Edward Henry Howard (1829-1892), entered the English College, Rome, in 1854; studied oriental languages and was sent to East India on a diplomatic mission in the service of the Church; 1872 titular Archbishop of Neocaesarea, 1877 Cardinal, 1881 Archpriest of Saint Peter's, 1884 Bishop of Frascati.
- <sup>3</sup> Prelate Johannes von Montel (1831-1910), auditor of the Rota from 1877 on; auditors acted in part as consultors to the Congregation of Rites; 1889 Deacon of the Rota; a close confidant of Leo XIII with considerable influence concerning many problems of the Church in his day; cf. Anton de Waal's biography of Monsignor de Montel in: Ch. Weber, *Quellen und Studien zur Kurie und zur Vatikanischen Politik unter Leo XIII.*, Tübingen, 1973, pp. 1-67.
- <sup>4</sup> Hartmann to Pfeiffer, Würzburg, 20.9.1930, AGS, 1, H, 15/11.
- <sup>5</sup> A. Rosso, *Guglielmo Massaja - Lettere e scritti minori*, Rome, 1978, Vol. V, pp. 165-166. Cf. Dutch Italian text, p. 125.
- <sup>6</sup> B. Lüthen, *Die Apostolische Lehrgesellschaft, Donauwörth*, 1881, p. 9 f., DSS, IV, p. 27 f.; cf. footnote 75, p. 48 - Greenbay.

- <sup>7</sup> Lucido Maria Parocchi (1833-1903), 1871 Bishop of Pavia, 1877 Archbishop of Bologna and Cardinal; as he failed to obtain government approval he was obliged to give up Bologna in 1882; 1884-1899 Cardinal Vicar of Rome, 1889 Bishop of Albano, later of Porto and Santa Rufina, 1899 Vice-chancellor, 1896 Secretary of the Holy Office; author of numerous philosophical and theological writings; his recommendation was printed in Lüthen's brochure of 1881, p. 9, DSS, IV, p. 27.
- <sup>8</sup> From a later expression of appreciation for Cardinal Parocchi: "There would be much to say if we wanted to tell all he did for us, beginning with the warm, friendly welcome and encouragement with which he delighted our founder and strengthened him in his purpose in 1880 when still Archbishop of Bologna, and when the Society was not yet founded, existing only in the mind of our founder, and so on up to the most recent times;" *Der Missionär*, 23 (1903) 2, p. 61.
- <sup>9</sup> *Appeal*, Rome, Easter 1882, p. 3, DSS, IV, p. 61.
- <sup>10</sup> Raffaele Monaco La Valetta (1827-1896), 1868 made Cardinal, 1876-1884 Cardinal Vicar of Rome, from then on until his death Grand Penitentiary and Secretary of the Holy Office, 1884 Bishop of Albano, 1889 Bishop of Ostia and Velletri.
- <sup>11</sup> Jordan to Auer, Rome, 19.11.1880, DSS, X, p. 20.
- <sup>12</sup> Jordan to Auer, Rome, 23.11.1880, DSS, X, p. 22.
- <sup>13</sup> Jordan to Auer, Rome, 29.11.1880, DSS, X, p. 23 f.
- <sup>14</sup> Jordan had a cover picture designed for his publications: the proof sheet shows two representations of the sacred humanity: the Child Jesus in the arms of the Mother of God, and the Sacred Heart on the top of the picture; the Congregation of Rites decided the Sacred Heart could be depicted on the breast of the Child Jesus but must not be shown a second time in isolation in another part of the picture. Cf. Jordan to Auer, Rome, 19.11.1880, 22.11.1880, 23.11.1880, DSS, X, pp. 19-22.
- <sup>15</sup> Jordan to Auer, Rome, 19.12.1880, DSS, X, p. 26.
- <sup>16</sup> Jordan to Auer, Rome, 11.1.1881, DSS, X, p. 30.
- <sup>17</sup> Cf. A. Kielbasa, *Werden und Wachsen des Werkes*, No. d, p. 66.
- <sup>18</sup> Jordan to Leo XIII (draft), 10.3.1882, DSS, X, pp. 63-65; translation taken from "Sendung II", Rome, *Salvator Mundi* 1980, II-A-2.
- <sup>19</sup> Leonhardi to Leo XIII (draft), 1882; AGS, 1, E, 25/3; Jordan to Teloni, Rome, 16.3.1882, DSS, X, p. 69.
- <sup>20</sup> The Cardinal Vicar to the Congregation for the Bishops and Religious, Rome, 12.3.1882, photostat copy AGS, 1, F, 2/1.
- <sup>21</sup> R. Bianchi's report and judgement on the Apostolic Teaching Society, Rome, 6.6.1882, photostat copy AGS, 1, F, 2/2.
- <sup>22</sup> The Congregation for the Bishops and Religious to the Cardinal Vicar, Rome, 30.6.1882, photostat copy, AGS, 1, F, 2/3.
- <sup>23</sup> Cardinal Vicar to Jordan, Rome, 25.9.1882, AGS, 1, E, 25/4.
- <sup>24</sup> Barbellini to Jordan, Rome, 24.10.1882, AGS, 1, E, 25/5a-b.
- <sup>25</sup> Jordan to the Rome diocesan authorities, October/November 1882, draft, AGS, 1, E, 25/6a-b.
- <sup>26</sup> Francesco M. Cirino, born in Nicozia, Sicily, in 1813, joined the Theatine Order, took vows on 15.1.1832, concluded his studies with a doctorate in theology. While still young became a member of various Roman scientific academies and was especially active in the Academy for the Catholic Religion, of which he was secretary up to 1880 and which he organised and animated, Consultor to several Congregations. Elected Superior General in 1859, an office he held for many years. A good, humble and modest religious, he did not accept his election as Archbishop of Genti. During the troubles of 1870 he moved from Rome to Frascati. He died on August 3, 1892, while visiting his family at home in Palermo. It is to this day not known how long Cirino's visitation of the Catholic Teaching Society lasted or what its outcome was. His contact with Jordan occurred at the time when the institute was being transformed into a religious order. How far Cirino may have actively contributed to this, or what part if any he may have played, cannot be determined today. Document of appointment as visitor, AGS, 1, E, 25/7; the document is dated: Rome, the 17th day of the year 1882.
- <sup>27</sup> Giorgio Jacquemin, born in Echternach, Luxemburg, on 27.3.1853. Ordained priest on 24.8.1877 and went the same year to Rome to study canon law. Lived at first in the Bohemian College and then became the parish priest and vice-director of the German church Santa Maria dell'Anima. Continued

- at the German church after graduating. The Sisters of the Catholic Teaching Society with their superior Franziska Streitel went to confession at this church. Jacquemin had something to do with it when the spiritual guidance of the Sisters was taken from Father Jordan. He himself was given this responsibility and on 19.10.1886 was appointed administrator. He worked at the development of this Institute for 35 years. In 1894 he was innocently accused by Sister Scholastica, the same sister who had previously accused Jordan, before Cardinal Parocchi; he was obliged to go, but returned to the Sisters when the accusation was proved to be without foundation. In 1896 he accused Sister Franziska Streitel before Cardinal Parocchi and brought about her removal. In pursuance of his office he several times journeyed to the U.S.A. to visit the Sisters' foundations. It was on such a journey that he died on April 17, 1920. The chronicle of the Sisters of the Mother of Sorrows reveals that Giorgio Jacquemin was a personal friend of Cardinal Parocchi, whom he visited outside working hours. Cf. J. Thill, *The Life of Monsignor George Jacquemin*, Sparta/Wisconsin 1956, 2 volumes.
- <sup>28</sup> An appeal of Jordan's, in AGS, 1, E, 126; reaction to the appeal in AGS, 1, E, 40, E, 40/1. An international Motherhouse for the Catholic Teaching Society in the Holy City of Rome, *Der Missionär*, 6 (1886) 4, p. 42f; DSS, XI, pp. 844-896; cf. Jacquemin to archbishop (in Munich), Rome, 26.3.1886, photostat copy, AGS, 1, F, 16/1.
- <sup>29</sup> Approval of the constitution for the Catholic Teaching Society drawn up by Jacquemin without the agreement of Jordan (1st Order), 27.2.1886, AGS, 1, F, 4/4A; E, 1207b; G, 14; DSS, II, pp. 307-334. Jordan to Parocchi, draft, Roma, mense Martio 1886, DSS, X, p. 146 f.
- <sup>30</sup> Approval of the constitutions, 5.6.1886, AGS, 1, E, 1207 c; F 4/4B; E 129; DSS, II, pp. 335-346.
- <sup>31</sup> Our College of Divine Providence in Rome, *Der Missionär* 6 (1886) 20, p. 234 ff.
- <sup>32</sup> Annual Report of the Catholic Teaching Society in Rome 1886; DSS, XI, p. 710 f.
- <sup>33</sup> DSS, I, pp. 45-409; 419-529; *Constitutiones Societatis Divini Salvatoris* 1922, 1951. Copy Dutch text, p. 136.
- <sup>34</sup> DSS, XI, p. 707.
- <sup>35</sup> "Statutum Academiae Societatis Catholicae Instructivae," *Nuntius Romanus*, 3 (1884), p. 36 f. (DSS, II, 265-268); Massaja's letter to Jordan of 24.1.1884 shows that Massaja had become a member of the *Academia Litteratorum* (A. Rosso, as above, p. 211).
- <sup>36</sup> Approval of the "Pia Unio Cooperatorum Salvatoriana" (PUCS) and its statutes by Cardinal Parocchi on 26.2.1898, AGS, 1, F, 4/22.
- <sup>37</sup> The statutes of the Angel Sodality were approved by Cardinal Parocchi on 16.8.1886, AGS, 1, E, 1246; F, 4/5; E, 129; DSS, II, pp. 283-305.
- <sup>38</sup> Jordan's request for approval of the Catholic Teaching Society with constitution enclosed, AGS, 1, F, 2/4; E, 49-51.
- <sup>39</sup> *Litterae commendatitiae* (Letters of Recommendation), AGS, I, F, 2/6-9.
- <sup>40</sup> AGS, 1, F, 2/10, Report by the Congregation's consultor, Alberto Battandier, of 29.5.1892.
- <sup>41</sup> AGS, 1, F, 2/12-13.
- <sup>42</sup> AGS, 1, F, 2/14.
- <sup>43</sup> AGS, 1, F, 2/14.
- <sup>44</sup> AGS, 1, F, 2/15 II.
- <sup>45</sup> AGS, 1, F, 2/16a; F 2/17.
- <sup>46</sup> AGS, 1, F, 2/22.
- <sup>47</sup> AGS, 1, F, 2/24-27.
- <sup>48</sup> AGS 1, F, 1/16; F, 2/29; F, 2/100.
- <sup>49</sup> Antonio Augusto Intreccialagli, born in Montecompatri on 18.2.1852, entered the novitiate of the Roman Carmelite Province on 19.1.1868 and was professed on 20.1.1869. After ordination on 22.5.1875 he worked in various houses of his Order. 1891 elected Provincial Superior. As consultor to the Congregation for the Bishops and Religious he was appointed several times as visitor to different Orders. On 22.5.1907 Pius X named him Bishop of Caltanissetta. On 24.7.1911 appointed apostolic administrator of Monreale on 16.3.1914 Titular Archbishop of Sardica cum iure successione for the Archdiocese of Monreale. He died in Monreale on 19.9.1924. In the period from 16.7.1894 to 9.4.1913 he was visitor to the Society of the Divine Saviour; cf. L. Muzio, *Una Luce da Monreale*,

Rome, 1975.

- <sup>51</sup> Cf. Schematismus Primi Ordinis Societatis Catholicae Instructivae, mense Aprili 1894, DSS, VII, pp. 53-86.
- <sup>52</sup> Cf. Schematismus Societatis Divini Salvatoris, ineunte anno 1902, DSS, VII, pp. 271-325.
- <sup>53</sup> Cf. Schematismus Societatis Divini Salvatoris, exeunte anno 1899, DSS, VII, pp. 227-270; Schematismus Societatis Divini Salvatoris, ineunte anno 1904, DSS, VII, pp. 385-440.
- <sup>54</sup> AGS, I, F, 2/30.
- <sup>55</sup> AGS, I, F, 2/32-53, DSS, XI, pp. 614-633; also Litterae Commendatitiae datae in favorem SDS (1881-1901) AGS F 2/57; DSS, XI, pp. 634-648).
- <sup>56</sup> AGS, I, F, 2/58a-b.
- <sup>57</sup> AGS, I, E, 71; DSS, XI, p. 736 f.
- <sup>58</sup> Jordan to the members of SDS, Rome, 29.5.1905, DSS, X, pp. 508-510.
- <sup>59</sup> *XX Jahrhundert*, 6 (1906) 1, pp. 4-6; 2, pp. 16-18; 3, pp. 24-29; 9, pp. 102-106; 10, p. 116 f.; *Augsburger Postzeitung*, 220 (1906) 37, 47, 48; *Augsburger Abendzeitung*, (1906) 22, 34, 35, 36, 71.
- <sup>60</sup> In a letter to Cardinal Gotti, the Prefect of Propaganda Fide, of 6.7.1904 the delegate to East India, Archbishop W. Zaleski, proposed a visitation to the Assam Mission (AGS, I, F, 3/55).
- <sup>61</sup> The division of the Society into four provinces decided by the General Chapter in 1908 was approved by the Holy See on 8.2.1909; AGS, I, E, 79.
- <sup>62</sup> Pfeiffer, Pater Franziskus Maria vom Kreuze Jordan, Rome 1930, p. 347 f.
- <sup>63</sup> The final approval was discussed in the Consulta on 22.10, 3.11 and 23.11.1910; cf. *Liber actorum Consilii Generalis* (1902-1915), p. 335 f., 339-340, 342-343, AGS, I, F 2/74-94.
- <sup>64</sup> Cf. Schematismus Societatis Divini Salvatoris, ineunte anno 1911, DSS, VIII, pp. 373-460.
- <sup>65</sup> Intreccialagli to the Congregation for Religious, Rome, 25.1.1911, AGS, I, F, 2/74.
- <sup>66</sup> The Congregation for Religious, AGS, I, F, 2/95-96 Ia, IIa, Ib, IIb.
- <sup>67</sup> AGS, I, E, 80; F, 2/73-76; DSS, XI, p. 554 f.; The decree of approbation was sent directly to the individual houses of the Society, DSS, XI, p. 556; Jordan to the Bishops, Rome, 11.3.1911, DSS, X, p. 680; Jordan to SDS members, Rome, 13.3.1911, DSS, X, p. 681.
- <sup>68</sup> *Salvatorianische Mitteilungen*, 12 (1911) 3, p. 35 f.

## **Francis of the Cross Jordan: His Calling and His Way**

*Father Stephan Horn SDS*

It was a happy chance that brought the young Johann Baptist Jordan and the missionary Bishop Guglielmo Massaja together on February 7, 1880. For two weeks they were both guests in the Convento Grande of the Fathers of the Holy Land. They met again at Port Said, and then they lived together as pilgrims in Jerusalem at the Casa Nova. Finally they shared a few days in the monastery of the Capuchins in Beirut. For both of them these weeks proved to be a significant turning point in their lives and were the beginning of a deep friendship. But what a world there lay between them.<sup>1</sup>

For Massaja, an Italian Capuchin, travelling like an exile, the days in the Holy Land were the last stops on the way home. The long pilgrimage had completely worn out the seventy-year-old man. He had spent thirty-five years in fearless but tiring missionary work in Ethiopia. Everywhere the great missionary Bishop was received with the highest respect. Pope Leo XIII encouraged him to write his autobiography which brought him not only great renown but also the red hat of a Cardinal. Jordan too considered himself to be an “apostolic missionary” who placed himself at the service of the Propaganda Fide.<sup>2</sup> But he was still in training. At the Apollinare in Rome he had studied oriental languages in order to communicate with orthodox Christians in the near east, an ecumenical task which he considered a missionary assignment. Jordan was trying to discern if he had a missionary vocation.

Bishop Massaja was the first Bishop with whom he shared his thoughts. He confided to him the plan of a new kind of apostolic community which he felt called to found. This conversation had a surprising result. Massaja did not advise the new priest to wait or first get acquainted with an apostolate which might develop into a foundation, nor to let his ideas clarify or come to nothing. Rather he was in complete agreement. He joyfully gave his blessing and encouraged Jordan to start.

What were his motives for this? Massaja gives the answer in a letter of recommendation for the young foundation which sounds more like a friendly encouragement for Jordan. “Now then, my dear friend, have humility and trust in God who inspired you! It is not you who has acted up to now, but it is God, Jesus Christ, who has acted.”<sup>3</sup> The great missionary, considered a saint by Leo XII, was certain that Jordan had received a call from God. Indeed, Jordan’s work can only be understood in the light of this charismatic calling.

## **The Calling**

At the time of his first Communion Jordan had a profound spiritual experience which changed his life. He himself later regarded this event as his conversion.<sup>4</sup> In Gurtweil, a village in southern Baden, where Jordan was born in 1848 and which in 1860 was still a small world of its own, his changed behaviour caused a great sensation. In spite of the depressing poverty of his family, this talented leader of his schoolmates was full of high spirits and pranks. Now at twelve years of age all that changed. Every Sunday, in front of the whole congregation, he went to Communion. This was fifty years before the reform of Pius X restored this practice. He went to the pastor for spiritual guidance and with frequent confession gave him a strict account of his conduct. With this good man, a simple soul, he found a place where he could get absorbed in religious books, especially in the lives of the saints. He liked to go into the woods, there to be alone with God in prayer. Thus he gradually detached himself from the village which observed only externals. But what did God have in mind for him? Was he called to priestly service?

After finishing elementary school Jordan worked as a part-time labourer. His father was an invalid for a long time which caused the family to live in very modest circumstances. Upon his death the family was in even greater need. Two years later Jordan could finally begin training as a painter, a pursuit which came easily to him because of his artistic talents. As a wandering journeyman he began to develop his extraordinary facility for languages. He tried to study as much as he could but he had limited opportunity. After a short period of private study, he managed to attend the grammar school at Constance for four years, concentrating on his language studies since he felt called to the priesthood. He decided against a career in philological studies and went instead to Freiburg in Breisgau for theology and classical philology. In his spare time he kept up his study of all kinds of modern languages.

During these years the idea came to Jordan to found an apostolic community. This seemed strange to him as he was not yet thirty years old, and so he kept pushing the idea aside. But in the year of his spiritual and pastoral preparation for the priesthood at Saint Peter in the Black Forest, the matter could no longer be ignored. Jordan felt himself drawn into an immense spiritual struggle. Was God calling him? How could he be sure? There are two documents which tell us about this decisive period which formed his life more than anything else. One is the *Spiritual Diary* which Jordan began during theology and continued to the end of his life. The diary deals fully with this time of decision. The other document is an outline prepared for Leo XIII in which Jordan describes in retrospect the decisive criteria of his calling.<sup>5</sup>

During this year of study at Saint Peter's seminary, waves of emotion surged in Jordan's soul. A new aspect of his character appeared for the first time: he was

subject to bouts of melancholy. He sought to find relief from this spiritual aridity by reaching out to others and by confidently entrusting himself to God. But he endured distressing periods, not even confiding his distress to his diary. There he recorded his cry for help to God, in the words of Christ in the Garden of Olives and on the Cross. At the same time we find evidence of the highest spiritual joy in meeting the Lord in the Eucharist, showing a deep intimacy with Christ. In the midst of this turmoil the idea of an apostolic foundation seized him and worried him, but when he allowed himself to ponder on this inner call he found joy and fulfilment. When he sought to ignore it, he found distress of mind.

Jordan began to reflect on these matters and he decided to test himself. During his theology studies he worked for the Apostolate of the Press of Prelate Schorderet whom he had met at the Freiburg Catholic Days. During his vacations he canvassed Germany untiringly for the Catholic press. He went to Paris to help establish a Catholic news agency and in Freiburg collected donations for Schroderet's partner Kleiser and his building project. Now he recalled that he always experienced great consolation whenever he spent himself in such apostolic efforts. Should that not give him an idea as to what his calling was to be? He felt the same consolation whenever he considered a possible foundation. But every time he put the idea aside and simply did his work at the seminary, he became upset. In an effort to overcome these feelings, he made a thorough study of spiritual theology. He examined the rule of Saint Ignatius on the discernment of spirits and found an important text about spiritual consolation to guide him. The writings of Saint Alphonsus Liguori and Angela of Foligno also helped him to discern his own spiritual experiences. One important sign of a genuine calling was that the consolation he received did not bring about a self-centred satisfaction but an interior peace, making him eager to work tirelessly in the service of God. He declined a promising, honourable career in the Freiburg Diocese and later wrote about this time, in the third person: "...although he knew how many difficulties, obstacles, and persecutions he would have to face for the sake of his project, he felt in his heart a great readiness to face any adversity and, should it please God, to sacrifice himself totally, even to death."<sup>6</sup>

During his years of language study in Rome (1878-1880), the inner conviction concerning his mission was strengthened. His stay in Jerusalem, the long hours of prayer, encouraged him so much that he took a decisive step. He asked for Episcopal approval and presented his plans to other important persons in the Church. Massaja was the first one he asked for his blessing. He then approached the Latin Patriarch of Jerusalem, the Syro-Maronite Patriarch, and all oriental Bishops of Uniate rites whom he was able to visit on his journey. In Rome, it was Rampolla, secretary of Propaganda Fide at that time, then Cardinal Hergenröther, and Cardinal Bilio who encouraged him. Finally, on September 6, 1880, Pope Leo XIII gave Jordan his blessing. Although the thirty-two year-old priest had to wait another six

years for a first formal, but provisional, approval from the Diocese of Rome by its Cardinal Vicar Parocchi, the permission of the Pope at this time was decisive. It had become very important for him to have the Church recognise his calling as a true charism.

What were the signs of the times that Jordan saw? What was it that urged him on? As a founder he was a contemporary of Arnold Janssen and Don Bosco. He had met Janssen during his theological studies at the time of the Steyl foundation (1875). Janssen tried to get Jordan to join his community, but Jordan felt himself called to more all-inclusive work, not solely missionary. He even tried to recruit Janssen, at least by a loose association, to his own plan.<sup>7</sup> Years later he advised Janssen to change the Steyl group into a religious community, a step which was actually taken.<sup>8</sup>

With Don Bosco Jordan maintained a close relationship and visited him before the start of his own Society (1880). The great apostle of youth promised him his support and they met often before Bosco left Rome.<sup>9</sup> He gave Jordan a clearer grasp of the great problem facing the Church: to influence and renew society on the basis of faith. In the spirit of Don Bosco, Jordan would later encourage his confreres and his Sisters' congregation to take care of young people living at the fringe of society. He was convinced that through a lively faith, through the formation of socially concerned Christians, human society could be uplifted and renewed. Jordan's closest co-operator, Father Bonaventura Lüthen ventured an early opinion about the foundation: "This apostolic idea may yet celebrate its most glorious triumphs in the social domain."<sup>10</sup>

Jordan's aims did not exactly mirror the ideas of Catholic action as laid down by Bishop Radini-Tadeschi and years later actualised by John XXIII.<sup>11</sup> Jordan did not consider activities of a social nature as part of a grand political strategy of a democratic state, for example the founding of co-operatives. Jordan's plans instead focused on strengthening the faith of the laity in the midst of the social and cultural environment already secularised. Given a missionary motivation, people could influence every area of life. He strove to involve the laity in the mission of the church, especially in education, science, and areas where priests were excluded.<sup>12</sup> This was one of his most cherished projects.

A second interest was closely connected: to foster a deeper sense of church community and cooperation, especially in view of all the new activities starting in the Church at this time and the many challenges it faced. A third concern was the integration of faith and modern life.

In many ways Jordan's ideas coincided with those of Janssen and Bosco, but they encompassed a wider range of action. He thought of a union of Catholic teachers, educators, and parents. He wanted to bring to life the faith and the apostolic spirit of the individual through the periodicals of the Society. This was quite successful

since he had from the outset two prominent authors: Lüthen, the editor of the *Ambrosius* at the Cassianeum in Donauwörth, and Archbishop Rota, the predecessor of Sarto as Bishop of Mantua, who worked in Rome since his resignation.

A second group within the Society was to consist of academics and scientists. At the Catholic Days Jordan learned of the efforts of the “Görresgesellschaft.” His Freiburg teacher of church history, Professor Alzog, was one of its founders. He was closely connected with the German National Foundation of the Campo Santo which also tried to reconcile faith and science. By such examples Jordan intended to bring scholars together on an international level for the support of the Faith. He considered founding a periodical for promoting scientific knowledge and for fostering the cooperation of science and religion. The magazine would have close ties with the ecclesiastical authorities, especially with the Holy See. After Vatican II such attempts achieved success. In Jordan’s time, however, such attempts were almost certainly doomed to failure, although men like Cardinal Massaja and Ludwig von Pastor entered his Society. His periodical started as *Nuntius Romanus* publishing mainly Vatican decrees and in 1906 was merged with the *Acta Pontificia seu Decreta SS. RR. Congregationum* edited by Friedrich Pustet in Regensburg. Jordan did not have anyone who could totally devote himself to such an undertaking, who would have at the same time wide scientific knowledge and organising ability in a high degree.

Jordan himself was taken up totally with building the central core of the community, recruiting and training those who were eager to become involved in his new venture. A year after the official date of the foundation, December 8, 1881, Jordan turned this union of secular priests and laymen, who had bound themselves by private vows, into a religious order. He saw this as necessary for greater apostolic effectiveness. He was determined that the work of this group would be all-inclusive. It would touch all areas of life, and every possible means would be used to build up the Faith. Missionary efforts and ecumenical endeavours were to be directed towards the revival of the Faith to counter the eroding spirit of the times.

After Pope Leo XIII had verbally approved Jordan’s venture at the end of 1880, the young priest entered on a period of intense activity in Germany and in Rome. He began to search for co-operators, persuade similar enterprises to join his project, publish magazines, found the female branch of the Society, and set up a seminary in Rome. His attempt to merge with the Cassianeum in Donauwörth, which had cost him much effort, did not succeed. Among the German clergy he was able to enlist were two distinguished men: Lüthen, his first and closest co-worker, and Doctor Lorenz Hopfenmüller. The latter, a pastor in the Diocese of Bamberg, had done wonderful work for the press and for Caritas (a Church Relief Organisation in Germany) during the Kulturkampf.<sup>13</sup> After long trials, Jordan began to pursue his quest with the enthusiastic devotion of a young priest, like a flood breaking over a dam.

Jordan's call from God could build upon his undoubted talents. He was quite convinced about the path he should follow, which he saw as marked out by God. Long years of prayer and experience had given him a strong and quiet conviction about his mission. He had an ability to persuade and motivate others, and he showed great determination as soon as God's will was clear to him. His stormy temperament helped him take risks, but it brought him problems as well which soon began to appear. His intense study of foreign languages and his active involvement in the Catholic press made him nervous and tense. He was inclined to act impulsively and quickly and this led him into strange opposed behaviour patterns. He could on occasion show great uncertainty coupled with an anxious examination of conscience. Jordan also wanted to establish a Ruthenian College in Rome after 1900. He had contact with Eastern Rite Patriarchs whose liturgies and languages he understood. He used the term "Apostolic" deliberately to avoid the limitations of "Catholic" and "Roman", thereby including both East and West in his plan.

Jordan did not have a gift for organisation like Janssen or Ledochowska. Yet his compensating strong points were remarkable: his single-mindedness, his application to daily tasks, the clarity with which he gave instructions, his constant readiness to seek advice from competent, sensible men in the Church, and, above all, the sureness of his spiritual orientation. But he did not want to found his work on mere human cleverness and advice. His work did not rely on human relations, material goods, or even on his own abilities. Jordan acted with the daring of faith, and was eager to follow divine inspiration, relying on a certain apostolic shrewdness to help him with his unfamiliar and difficult tasks. With this basic attitude he went to work in a straightforward and direct manner. Simplicity and integrity of heart were increasingly the marks of his character. From the time of his First Communion and the death of his father we can see an extraordinary spiritual maturity in Jordan. The struggle over his apostolic calling challenged him to a new decisive step—one might call it a second conversion—an unconditional turning to God. From now on, a resolute striving for holiness animated Jordan in his readiness to submit to and devote himself to his calling.

### **The Way**

The first attempts to create an apostolic community called for new efforts which nearly broke him. In the end, however, these endeavours enabled him and his work to grow. It must have been painful for him to restrict the development of his own talents for the sake of his new mission. He curtailed his study of languages and the chance to become a reputed scholar. It was also difficult to build an apostolic community without any previous pastoral experience. But the real test for Jordan during those years was his attempt to found a community of Sisters.<sup>14</sup>

Jordan had entrusted to Lüthen the taking of the first steps in this direction. After a failed attempt in the Diocese of Regensburg, Lüthen had found some women

who were ready to join the foundation. Lüthen thought he saw a natural leader in Petra Streitel who had been a Franciscan nun in Augsburg and a novice with the Carmelite nuns in Würzburg. Upon leaving these she thought she was free to join Jordan's community, but she was in fact still bound by her vows made in Augsburg.

Finally in February 1883 a small community of Sisters was gathered together in Rome. Soon serious difficulties arose. While Jordan shared a high regard for the Franciscan vocation with the over-enthusiastic Sister Streitel and like her desired a reform of the ideal of poverty, he hesitated to take the path she wished to follow. Jordan thought that total involvement in the apostolate required great simplicity of life. Streitel followed more the penitential way of Saint Peter of Alcantara and wanted to make fasting and abstinence obligatory in her community, with less emphasis on the apostolate. With many letters and conversations she urged Jordan to accept her line of thought. Jordan's first biographer, Father Pankratius Pfeiffer, summed up the situation this way: "The Mother Superior became a victim of her belief in extraordinary guidance from above, Jordan of his hesitancy and too great forbearance."<sup>15</sup> Regarding the intention and attitude of Streitel he continued, "...considering her own peculiar view, she was as a person definitely unsuited to be a superior for a Founder who has his own plans and had founded a contemplative-active society. The only correct solution would have been for Jordan to declare that he thought her unsuitable for his purposes and thus close the matter once and for all and appoint another superior. But that he did not do." Did he fear yet greater evils from deposing her or was it that "Jordan hardly gave up on anyone who made difficulties for him" as Pfeiffer writes?<sup>16</sup> It is a judicious explanation when one considers the later foundation of a sisterhood with Mother Mary of the Apostles who was beatified in 1968. The second foundation conformed to Jordan's ideas. But with Streitel, did the Founder ever confront the question as to whether her calling was genuine, whether it was in God's plan for her to be led to him, and whether their basic ideas could ever be reconciled?

After a long wait, which made Jordan more doubtful and made any action more difficult, the matter came unexpectedly to an end. Cardinal Vicar Parocchi placed the Sisters under his own direction and appointed their confessor Jacquemin as his own representative for the young community. Jordan was in Germany just as the events of the summer of 1885 came quickly to a conclusion. What awaited him upon his return home in September was recorded by him a few months later. He committed to paper an outline of how he felt, a document which shows how deeply hurt he was and what it cost him to accept the Cardinal Vicar's decision. "Back in Rome I saw with deepest sorrow the condition of my spiritual daughters. God knows it, I cannot speak, God knows it. I wanted to talk with the Superior [Cardinal Parocchi]. I wanted to defend myself, but I was not heard. I trust that God heard me. A priest [Jacquemin], on the orders of the ecclesiastical authority, imposed a rule and constitutions, without listening to this humble writer or con-

tacting him. The new Superior [Cardinal Parocchi] told me that he would not listen to me until I declared my withdrawal from my family [the Sisters' community]. Being thus under pressure, I made this declaration and called upon God."<sup>17</sup>

The crisis really came to a head for Jordan six months later at the end of February 1886, when he held in his hands the constitutions of the male branch of the Society. These constitutions had been approved by Cardinal Vicar Parocchi and had been drawn up, not by Jordan, but by none other than Jacquemin. Could this mean that the male branch also would be removed from his control? At any rate it seemed that his authority was being seriously undermined. Was he not being called into question as a founder? Jordan would have to ask himself whether the Church was unable to recognise his calling. Had he deceived himself? Was everything he had done in vain? He asked Parocchi to listen to the twelve members of the male branch who had already taken final vows. The Cardinal agreed and after speaking to the members he withdrew his own constitutions of February 1886. This period of great uncertainty and deep sorrow prepared the way for the first recognition of Jordan's work. On June 6, 1886 Parocchi approved the rules which Jordan presented to him. On the whole, these events seemed to the Founder really to be a judgement, or even a condemnation, "and that before the whole world." He wrote a short note to Parocchi in March 1886: "This year it will be three years since I took the religious habit, chose the name Francis of the Cross, and dedicated myself before the tombs of the apostles Peter and Paul. God knows what and how much I have suffered in these three years, so that I became weary with living."<sup>18</sup>

Jordan stood the test. No wonder he later said that in following the apostles the most bitter chalice to be drunk is not the hatred of an evil enemy, not the persecution of evil men, not even the folly and persecution of good people. It is the last chalice, the one given "by those appointed by God to support you, protect you, ecclesiastical authorities putting obstacles in your way. This is the fourth and the most bitter chalice. But God may permit that you drink it. If you would ask Saint Francis or Saint Vincent which was the most bitter chalice for them, they would answer: the one when we were forbidden to preach by the authorities."<sup>19</sup>

Father Francis of the Cross did not resign, but examined his conscience and looked for a way to respond to his calling. Only a few weeks after the separation of the Roman community of Sisters, he was encouraged by his friend Archbishop Rota, to make a new beginning. Yet he waited until Parocchi declared that nothing was in the way of a new foundation outside of Rome. The severe trial turned into a blessing for Jordan's work. On December 8, 1888 the Founder together with Sister von Wüllenweber, Blessed Mary of the Apostles, was able to set up a community of Sisters who would live and work entirely in his spirit. Two years earlier Parocchi had given his written approval of the male branch of his foundation. Now the two communities experienced their first flowering.

Besides all this Jordan had from the start set for himself two concerns: the publishing of magazines and the building of a seminary in Rome for those wishing to join the young religious society. The second project became his own special interest—one might say the principal item in his life's work. Already in the first year of his foundation, he could rejoice in the fact that his house at Saint Bridget's had begun to fill up. Rooms soon became crowded and Jordan had to seek quarters in a much larger building, the Palazzo Moroni (or Palazzo Cesi) near Saint Peter's, which he later acquired. After the first approbation in 1886, a great increase in members took place, brought about by the publications of the Society and especially by an attractive pamphlet by Lüthen about the Society and its meaning for that particular time. But another important factor helps to explain the growth. Jordan inquired only whether the young people who applied had a vocation; he did not consider whether or not they could pay tuition fees. This very generous policy answered not only the needs of his foundation but also the concerns of the times. Cardinal Massaja encouraged him in this when he called the gift of winning new apostles a second miracle of Pentecost.<sup>20</sup> In 1878 Don Bosco sent a memo to the newly-elected Pope Leo XIII referring to a severe problem in the church, the fostering of priestly vocations.<sup>21</sup> If Jordan was to answer the hopes of the Church, it meant drawing men of a missionary mind, especially priests, who were ready to live in poverty and surrender totally to the cause of Jesus Christ.

This was a heavy load, a large responsibility for Jordan. Numbers tell quite a story. At Saint Bridget's the number of members and postulants had grown to thirty by 1883, increasing only slightly through 1885. But in 1886 there were seventy-two, two years later there were one hundred and fifty, and in 1891 they numbered two hundred. How striking this growth became is seen from the enrolment statistics at the Papal Gregorian University where scholastics attended since 1884. In this year the number of Salvatorians enrolled was three, in 1885 it was six, then year by year the number rose to eighteen, forty-three, seventy-seven, ninety-four. In 1892 the high point was reached with one hundred and five in philosophy and theology. From 1892 to 1894 Jordan's student house was the largest of the Roman houses with students attending the Gregorian. The two next largest, the French and German colleges, sent fewer than one hundred.<sup>22</sup>

It is easy to see what difficulties this growth caused. The Founder, with Lüthen and a few older members, was more and more tied to the house in Rome. This made fund-raising difficult, especially in Germany where the prohibition on new foundations prevented the Society from taking root. There were no large benefactors in Rome. With such uncertainty about the necessities of life, Jordan took some "apostolic risks." He saw his task as divinely imposed and so he awaited divine help with some extraordinary results. Nevertheless, for more than two decades he constantly faced this exhausting struggle. Each member did what he could, living in straitened circumstances, even in want.

On their travels, Jordan and his confreres solicited alms from high and low. The Society's magazines carried notices asking for aid. A building-stone project for the Roman house was started. Calendars were sold. But this was not enough. There were always pressing debts; again and again the limits were reached where the Society's very survival came into question. Yet Jordan continued to support the poor of Rome on a large scale. Reports show it was more than just small gifts to individuals. Often the Motherhouse was a "poor peoples' kitchen" with several dozen people being fed every day. Jordan saw it as his task to run the house from day to day with the strongest possible trust in God.<sup>23</sup> He not only bore this daily burden and spent long hours in prayer, he also had to encourage his confreres to maintain their confidence. His deep conviction was that God's help would never fail, if only the young community was prepared to carry out God's will with complete dedication.

One of Jordan's critical judges, Dr. Johannes Pfeiffer, recognised his greatness in this regard: "If a man like him, from the time of his ordination scarcely healthy for a quarter of an hour, undertakes the daily support of more than three hundred men, without any real means, it must be called more than daring."<sup>24</sup> Pfeiffer reports that he had to read aloud at table letters revealing God's special help, one of which he never forgot.<sup>25</sup> He testifies that just when Jordan was in extreme need, he always found help in a striking way. Such singular answers to prayer became so well known that even the rector of Campo Santo, Anton de Waal, cited it in a short report on Jordan's foundation.<sup>26</sup>

One such astonishing incident occurred on the feast of Our Lady Help of Christians, in 1883. Father Otto Hopfenmüller related it in a pamphlet.<sup>27</sup> A similar event happened exactly two years later, in 1885, a very difficult year for Jordan.<sup>28</sup> These extraordinary answers to prayer occurred so often that they seemed to the members of the house almost a matter of course. In the testimonies for beatification these events were often hinted at, although no direct questions were raised about them. Father Dominicus Dauderer, a very competent witness, maintained: "The confidence that Jordan had in this matter was so great that some saw it as born of audacity and a lack of experience of the world. I myself witnessed how this trust in God was extraordinarily rewarded: at one time the sum of 30,000 Marks came from a single source in Germany, and then 15,000, and later even greater amounts, always sent at the right time when we were in great need."<sup>29</sup>

All this had meaning not just for Jordan personally. Certainly, through these repeated trials of faith he himself was led to greater confidence in God and a more urgent recourse to prayer. But above all, the presence of God evidenced in His support and providence, was tangible proof for his small community that it was trying to follow Christ. Christ's promise to his disciples became palpably present for them: "Seek ye first the kingdom of God and his glory, and everything else will be added unto you."<sup>30</sup>

Father Francis is an example of what must be realised again in the Church today, from both a theological and a spiritual point of view. If individuals, in spite of adversity and want, live in radical commitment to Christ, God will really touch their hearts. He allows himself to be called upon and he will answer. But such matters have relevance only to the following of Christ, for those who wish to give witness to faith in Jesus. If we can give this witness, we shall be a sign of the continuing presence of Christ in his Church creating new spiritual life through the Holy Ghost.

A real aim of Jordan in the “house of providence” was to promote the growth of this new life in his community of apostolic men and women. He considered himself the spiritual father of these sons and daughters, and was called by them “venerable Father.” What impressions did the young people get when they came to Rome? Jordan appeared to them as a man who radiated courage and confidence, who was possessed of an interior strength. If one would meet him in a group of confreres without knowing him, nevertheless it would be clear: this must be the Founder. At the same time he was a man of sincere openness, meeting the candidates, not revealing his status, appearing always modest and friendly. They were glad to meet with him since he always had a smile or a word for them, even if he had to break the conversation with God in which he was steadily absorbed. In daily life he issued no orders but asked for favours. He was concerned about the contentment, the well-being, and especially the health of others since he had ruined his own health. His impulsive temperament, however, allowed him immediately to reprimand others for their faults.

Behind his friendliness something deeper was hidden. Most people were unaware of the mental anguish Jordan endured and accepted fully and readily. They felt that he was as concerned with their progress in the spiritual life as were the novice master or rector of scholastics to whom they were entrusted. Jordan was pleased when they came to his room every week or every month for a talk. He left everyone his freedom, and would refer them to someone else if he thought that another, especially Father Lüthen, could give better counsel. He gave others his time and removed any fear that a confrere might inconvenience him. In such conversations he liked to talk about apostolic endeavours and plans and tried to share with his listener his apostolic fervour.

Above all he gave spiritual guidance. His Spiritual Diary gives witness to what riches of spiritual wisdom he had drawn from tradition. He made what he found there his own, forming it to his own personal needs. His spiritual wisdom was like a flame fed by personal experience and he wished to share this wisdom with others. Father Hubert Kreutzer relates: “Many professed members, myself included, went to the Servant of God almost every week to seek advice. We valued his counsel highly. I have kept in mind some of his guiding words all through my life. For example, after my ordination on June 21, 1902, he told me, as I left for home

for my first Mass: 'Father Hubert, God has given you good and beautiful talents by which you are able to lift many people to a good life, to excellence. But with your talents you are also able to degrade people, to influence them towards evil. Pay attention, so that you always do the first.' Through forty-one years these words of his have guided me, especially at difficult times. They have prevented me from taking many a wrong turning."<sup>31</sup>

Jordan was untiring in his efforts to encourage total dedication to God, apostolic fervour, untiring confidence in God, and striving after holiness. His conferences show us a man filled with the joy of God and with faith in His guidance. By the same token he warned of the difficulties of the spiritual life. One of his great themes was the acceptance and love of the cross. He anticipated Vatican II with another theme, the call to holiness. Of course he did not expand on this question of the vocation of all Christians. But to all who heard him, he presented holiness as something attainable, the goal towards which all should struggle. He gave this call to holiness the form of a genuine appeal based on the experience of his own spiritual life.<sup>32</sup> Here appears a characteristic of his pedagogic success. He went all out to encourage the highest ideals, to overcome mediocrity, to urge steady advancement. At the same time he was convinced that he had to develop the spirituality given him by God as founder. He interpreted all the rules of community life in this light and tried to pass on to others a boldness in faith which would not be deterred when even human limits had been reached.

In 1889 a new phase began for Jordan and his community. This was to be a period of twelve years of rapid growth. With astonishing purposefulness and energy the Founder went to work. He faced a very difficult task. At the house in Rome he had only a small number of older, experienced confreres, but a great number of young members soon to be ordained to the priesthood, eager to do apostolic work. He was ready to respond in his usual way when the unusual was to be done. He entrusted the younger men with the task of building houses of the Society on several continents, in various countries, to begin the work of the apostolate.

This demanded of the members a generous, self-sacrificing involvement which the Founder supported with his own cooperation and devotion. The extensive mission of Assam was entrusted to him in 1889. When the first Superior of this mission, Father Otto Hopfenmüller died after only a few months of apostolic work, the Founder was able to send only young men as he did almost every year to 1895. In 1892 he sent young members to the United States as well as to Vienna, originally selected as his first area of activity. The next year it was a mission to Ecuador; then foundations in Moravia and in Switzerland. A planned mission to South Africa, at the request of the Propaganda Fide, did not work out. In the same year another reversal occurred. A revolutionary, anti-church government in Ecuador expelled the Fathers and Sisters from that country and they returned to Rome by way of Colombia. The next year the Society was established in Brazil.

In 1898 the Founder accepted work in Romania; in 1899 in Colombia. 1900 was an important year: The Salvatorians spread to the Dutch-speaking lands as well as to Croatia and Poland. In 1901 Jordan established foundations in England, Silesia, and Italy. These dates, which do not include the new foundations of the Salvatorian Sisters and some new training centres, show the apostolic fervour which inspired Jordan. But in 1901 this period of new foundations came to a sudden end. Until the death of the Founder in 1918 very few were added. What was the reason for this?

Jordan's plan is clear. It was not that he did not think that a gradual, healthy development of one apostolate, such as the Assam Mission, would not have been a good idea, and in hindsight it might have been better to do it this way. However, what he wanted was to emphasise the universal character of his apostolic Society. He sought to make a small start in as many places as possible, encompassing the whole world. His confreres were expected to build these foundations on their own, but still remain in close contact with the Founder and live in the spirit of the community. It was Jordan's aim to bring to life, at least in embryo, the many forms of the apostolate which characterise the Society of the Divine Saviour today.

In Assam, it was missionary activity that was important; in Vienna, the revival of the Faith; in Switzerland, it was social work; in England, helping a "diaspora" church. He had other plans for an even greater variety of apostolates which never saw the light of day. He thought of establishing a Ruthenian Institute and founding a branch of the Society in this Orthodox rite which would have shown its ecumenical orientation.<sup>33</sup>

A second reason for this expansion was his readiness to answer the expectations of the Pope, of Propaganda Fide, and of the Congregation for the Eastern Churches. But Jordan could not satisfy such a multitude of expectations. In addition, he had another aim in this expansion, the erection of a number of schools with the specific purpose of training future priests. There was a school at Tivoli (1890), one at Lochau on the German border (1893), two more in Fribourg, Switzerland, and one in Noto, Sicily (1894). Similar schools followed in Meran in South Tyrol (1898), one near Passau on Austrian soil (1900), and one in Hamont, Belgium, near the Dutch-German border (1900).

Less easy to understand are the difficulties which resulted from Jordan's ideas and his far-flung apostolates, for the difficulties began to appear only with the abrupt cessation of the expansion. Father Pankratius Pfeiffer, the first to succeed Jordan as Superior General, pointed out the most obvious difficulty: not all the members were able to go along with Jordan's daring method and went to the Church authorities to complain. As a result, the Church appointed a Visitor in 1894. The Visitor was the Provincial of the Discalced Carmelites, Father Antonio Intreccialagli, who was to serve as Visitor for many years.<sup>34</sup> He was a highly

esteemed, wise, and saintly man who, in spite of reservations, did not at first try to stop the wide expansion of the Society. But right after the turn of the century, he considerably restricted the admission of candidates from poor backgrounds. Only those who were able to pay the full cost for the whole time of their education were to be admitted. In addition, no debts were to be incurred for any new foundation or building. These measures, aimed at easing the financial strain, hindered the young Society's growth and greatly affected the Founder. He could no longer find young workers in the same quantity as before. The apostolic enterprises of the Society could not be increased. Members who were inspired by Jordan's enthusiasm now had the feeling that they were marking time or even falling back.

Jordan was first to share the burden of his confrere's difficulties. He suffered considerably from apostolic setbacks but also from criticism, reproaches, and even animosity on the part of some confreres. The unanimous spirit of solidarity seemed endangered, a fact which Jordan recognised as an even greater threat to the apostolic effectiveness of his foundation. The lack of understanding of some confreres of the spirit he imparted to his apostolic community and for particular decisions hurt him deeply. These experiences challenged him to grow in patience and in a generous willingness to forgive and to understand, virtues which were greatly praised by his confreres in later testimonies. An even greater difficulty seemed to be the fact that his ecclesiastical superiors – among them even Intreccialagli – apparently did not fully understand that his actions were rooted in his calling. Thus one of his achievements was a deeper insertion of his God-given charism into obedience to the Church – not in theory but in the daily life of a church both holy and burdened with sin. His love of the Cross and his unbroken commitment to the Church as well as to his apostolic work enabled him to endure the tension between these poles. His calling became rooted more deeply in obedience to the Church.

Through his vocation and through the particular way God led him, Father Francis Mary of the Cross Jordan had become a shining example of apostolic life for his spiritual sons and daughters. Without exception they were deeply convinced of having met a holy Christian. But unknowingly he also left a spiritual impact on many people living in Rome or coming as pilgrims to the tomb of Saint Peter. Almost daily, the Founder of the Salvatorians went to St. Peter's. There he spent a period of adoration in the Blessed Sacrament Chapel, before going to the tomb of the first of the Apostles to continue his prayer; finally he stayed for a short while in front of the statue of the Mother of God, because her veneration was always of great importance to him. People were stunned when they saw this simple priest praying. When kneeling on the floor, everything around him completely faded away. He immersed himself in deep conversation with Jesus Christ and the Saints. All the tasks and burdens of his vocation weighing on his shoulders day by day as well as every consolation he gratefully received from God, came to life for Father Jordan

in such prayer. This was the place where he found the kind of faith that moved mountains, a boldness of trust that even increased the more he was depressed – like a ball bouncing ever higher the harder it is thrown to the ground.<sup>35</sup>

This union with God, which continued to deepen with the years, gave Jordan an astounding radiance. A confrere testifies: “People in Rome said: ‘If you want to see a saint, you have to go the Blessed Sacrament Chapel in St. Peter’s, where Father Jordan prayed every day.’”<sup>36</sup> A Pallotine reported, that he, “as a young student, liked to go to St. Peter’s with his friends to admire Father Jordan in prayer.”<sup>37</sup> And Anton de Waal, being able to observe the Founder from the very beginning and even in difficult times, confided this judgment about Jordan to his diary as early as October 18, 1901: “Ledochowska is another soul alongside Jordan who will one day or another probably be canonised and in whose Work, as in Father Jordan’s Work, it was my privilege to collaborate in the early days, *io povero*.”<sup>38</sup>

In order to ensure the government of the Society during the World War, Jordan in 1915 left the city of Rome he was so deeply attached to and returned to Fribourg in neutral Switzerland, where he had undertaken his first apostolic ministry, and near to his home country where he first received his divine vocation. There, in the same year he delegated the government of his foundation to Father Pankratus Pfeiffer. After severe suffering on his sickbed Johann Baptist Jordan, who had been calling himself Francis of the Cross ever since his profession, died on September 8, 1918. One of his final words was an expression of joy and gratitude, which can be taken as a summary of his life: “God is so good; his will be done!”<sup>39</sup>

#### (Endnotes)

- <sup>1</sup> D. Wierl (editor) 35 Jahre in Abessinien. Missionserinnerungen des Apostolischen Vikars der Gallaneger und nachmaligen Kardinals Wilhelm Massaja O. Cap., München 1939, p. 356-366; Jordan’s travel notes *Reise nach Afrika und Asien*, AGS 1, G, 5.2; cf. P. van Meijl - J. Moris, *Kontakte Jordans in den Jahren 1875 bis 1881*; A. Schneble, *Jordan en tierras del Salvador, Medellin 1974*; S. Horn, “Begegnungen, Jordan und grosse Männer seiner Zeit,” *Forum SDS*, 5 (1970) No. 5, p. 505-509.
- <sup>2</sup> Document in memory of Jordan’s sojourn in the Austrian pilgrims’ hospice in Jerusalem, March 1880, AGS, 1, C, 60.
- <sup>3</sup> Massaja to Jordan, in A. Rosso, *Guglielmo Massaja - Lettere e scritti minori*, Rome 1878, Vol. 5, p. 165-166. Cf. AGS, 1, D, 986: “Umiltà, adunque, o caro, e confidenza nel Divin Maestro ch l’ha ispirato. Ella finqui ha fatto nulla; chi ha fatto più qui è Dio, è Gesù.”
- <sup>4</sup> Jordan was, after the celebration, reprimanded by his pastor, Father Kessler, the founder of the Gurtweil Monastery, because of his unusual behavior at the communion rail. The quiet answer of young Jordan is best given in the words of his brother: “I couldn’t help it, a white dove hovered over my head and then flew up to heaven”. The testimony of the villagers connects the astonishing change in the behavior of Jordan with this vision which he did not mention to his confreres. He made references to it in remarks to Father Pankratus Pfeiffer which are to be taken as an indication of a conversion. “After Holy Communion and the death of my father I was as transformed,” “Until my 12th year I was frivolous, from then on I was different.” (Cf. J. Lammers, *Das Gebetsleben P. Jordans. Eine theologische Quellenstudie*, Helmond, 1957, p. 3 ff). In fact Jordan had only now found true faith; he was seized by the mystery of God and sought his company in prayer, and since that time experienced God’s help, as he confessed to Father Pankratus (*Summarium* § 7). Just as one might call such an event a conversion, so perhaps one might speak of a second conversion, in the sense of

- Lallement, as Lammers (Gebetsleben, pp. 1-6) thinks. For it is in another turning point in his life, in his tremendous struggle to found a religious community, that we find positive indications of Jordan's striving after holiness. It may have been in the seminary of Saint Peter that he, for the first time, wrote down the motto, repeated by him in Cairo on February 9, 1880: "I must become holy - Let everything therefore be holy". Cf Horn-Mayer, "Zusammenstellung der Bücher, welche der Ehrw. Vater vor der Gründung der Gesellschaft besaß", in Forum SDS5 (1970), No. 5, pp. 615 and 617. In describing the youth of Jordan, I am relying on the presentation of Father Pfeiffer, *Jordan und seine Gründungen*, Berlin 1930; J. Lammers, *Gebetsleben*, p. 1 ff.; and the testimony of witnesses in the process of beatification. (Cf. § 7, 342, 529, 859, 1012, 1341 ff., 1347, 1349.)
- <sup>5</sup> The following statements follow closely the Spiritual Diary. Cf also the important points in J. Lammers, *Gebetsleben*, pp. 15-48. The report, as a sketch, is found in DSS, X, pp. 141-143.
  - <sup>6</sup> DSS, X, p. 63, No. 4. In this note may be seen, against the background of the Spiritual Diary, a clarification and expansion of the criteria for the vocation.
  - <sup>7</sup> Cf. the correspondence, commented upon in DSS, X, pp. 2-3; p. 24; p. 98. Cf. van Meijl-Moris, *Kontakte*, p. 36.
  - <sup>8</sup> Fritz Bornemann, Arnold Janssen. *Der Gründer des Steyler Missionswerks 1837-1909*. Steyl, 1970, p. 170-71.
  - <sup>9</sup> Regarding Jordan's visit with Don Bosco 1880: DSS, X, p. 15. On March 28, 1882, another meeting took place in the Vatican residence of Archbishop Rota: cf. Filthaut, *Chronologie des Lebens und Werkes des Dieners Gottes P. Franciscus vom Kreuze Jordan*, 1978, p. 10. An important testimony of Bonifatius Brenning, based on the statement of Jordan himself is in the Summarium (§1405): "The Servant of God was visited often in Rome by Saint John Bosco, and he himself told me this on several occasions. I was told that on the occasion of one such visit, Don Bosco remarked to the brother in charge of the door: 'You have not got saints yet, but they will come'."
  - <sup>10</sup> B. Lüthen, *Die Katholische Lehrgesellschaft (Societas Catholica Instructiva) in ihrer Bedeutung und Entwicklung*. Einsiedeln, 1883, p. 15; DSS, IV p. 81.
  - <sup>11</sup> Cf L. Elliott, *Johannes XXIII. Das Leben eines grossen Papstes*. Freiburg-Basel-Wien 1974, pp. 46 ff, 57-65.
  - <sup>12</sup> In these and the following statements, I follow the drafts and texts of the rules contained in vols. I and II of the DSS, also the propaganda pamphlets published in Vol. IV of the same series, also G. Mayer, "Jordan in seiner Zeit. Die Katholikentage von 1875-1880." *Forum SDS 5* (1970), No. 5, pp. 369-411.
  - <sup>13</sup> See A. Kiebele, *Die Mitarbeiter Jordans*, p. 131.
  - <sup>14</sup> The following is based on the opus of P. Pfeiffer, *Jordan*, pp. 119 - 143. Cf S. Horn, *Begegnungen*, pp. 520-533, 539-543.
  - <sup>15</sup> Pfeiffer, *ibid.*, p. 143.
  - <sup>16</sup> *Ibid.*, p. 132.
  - <sup>17</sup> Draft of a letter of Jordan to Leo XIII, very probably not forwarded. DSS, X, p. 142 ff.
  - <sup>18</sup> Jordan to Parocchi (March 1886) DSS, X pp. 146-147.
  - <sup>19</sup> W. Menke, editor, *Worte und Ermahnungen unseres Ehrw. Vaters und Gründers, P. Franziskus Maria vom Kreuze Jordan*, Berlin 1938, pp. 190-192.
  - <sup>20</sup> Cf. Massaja to Jordan, (23.1 1883) in: Rosso, *Masaja*, pp. 165 166; AGS, 1, D, 986.
  - <sup>21</sup> *C. Kardinal Salotti, Der heilige Johannes Bosco*, edited by E. Fritz, München 1955, p. 306 ff.
  - <sup>22</sup> G. Mayer, "Cor et Centrum. Die Sendung des Mutterhauses in der SDS," *Forum SDS 5* (1970) No. 5, pp. 446-451, especially p. 446; Cf. the figures in Filthaut, *Chronologie*.
  - <sup>23</sup> Cf. especially Summarium § 773; here, relying on the porter, the number of 100 to 120 people is given as top figure.
  - <sup>24</sup> Cf. Summarium § 1131.
  - <sup>25</sup> Cf. Summarium § 1120.
  - <sup>26</sup> A. de Waal, *25 Jahre in Rom 1870-1895. Ein Bild des katholischen Lebens in der deutschen Kolonie*. Frankfurt 1896, p. 348.
  - <sup>27</sup> DSS, IV p.146; cf. Pfeiffer, *Jordan*, p. 195 ff.

- <sup>28</sup> Pfeiffer, *ibid.*, p. 196.
- <sup>29</sup> Summarium § 584 f. Further testimonies in § 272 f., 403 f., 1478; cf. also § 195.
- <sup>30</sup> Lk. 12, 31 par.
- <sup>31</sup> Summarium § 1288.
- <sup>32</sup> Cf. above all: *Worte und Ermahnungen*, pp. 19-27. Dutch footnote: The word Ruthenian is an old word for Ukrainian. It is still used by the Ukrainians who lived in the Carpathian Mt. Ukraind, where this group had their own particular historical and religious development. In the past the name "Ruthenes" referred to the R.C. (Uniate) Ukrainians, sometimes called the Roman Catholics of the Byzantine-Slavonic Rite.
- <sup>33</sup> *Agenda et lumina*, 24.3. 1901, AGS, 1, G, 2.7. p. 7.
- <sup>34</sup> Cf. Pfeiffer, Jordan, pp. 260-264.
- <sup>35</sup> With this comparison Jordan characterises the strength of trust; cf. Summarium § 161.
- <sup>36</sup> Summarium § 1583.
- <sup>37</sup> Summarium § 143.
- <sup>38</sup> A. de Waal, in *Chronik des Campo Santo 1873-1895*, copy of this passage in AGS, 1, F, 46/100, p. 27.
- <sup>39</sup> Pfeiffer, Jordan, p. 373.

## **Jordan's Collaborators Lüthen, Weigang, Hopfenmüller**

*Father Anton Kiebele SDS*

In the first years of the foundation of the Society the quality of the collaborators Jordan could enlist was very important. He depended on people who were able to work with him and able to share his ideas. So we take a closer look at three colleagues of those early years: Bernhard Lüthen, Eduard Weigang, and Lawrence Hopfenmüller. Each had his own character and each contributed to Jordan's work in a special way. We shall look at these relationships, keeping biographical details to a minimum.

### **I. Father Bonaventura (Bernhard) Lüthen (1846-1911)**

#### **His life**

Bernhard Lüthen was born on May 5, 1846 at Paderborn, Westphalia, the third of four children. His parents, Heinrich and Theresia (nee Wünnenberg) Lüthen, were deeply religious people. He was baptised on May 17, 1846 and given the name Stephan Bernhard. His brother Karl became a priest and this inspired Bernhard to do the same. On March 15, 1872 he was ordained as a castle chaplain for the Baron of Brenken in Wewer. As castle chaplain he was in charge of the religious education of the children. He began to take an interest in the spiritual needs of mothers and founded the first association for mothers in the Diocese of Paderborn. He was made director of the ministry to mothers in the diocese and began a new magazine for them called *Monika*.<sup>1</sup>

After a call from Ludwig Auer in October 1877, Lüthen joined the Cassianeum at Donauwörth and took over the editing of the magazine *Ambrosius*. Just before coming to Donauwörth he made a retreat at Steyl, September 10-14, 1877.<sup>2</sup> As editor of *Ambrosius* he tried to reach a wide audience through the spiritual formation of those involved in Christian education. The subtitles of the magazines indicate this: "A magazine for directors of associations of Christian mothers and for their pastors" and "A magazine for the ministry to youth". Single annual sets were issued under theme titles: "Children's Ministry" (1877-78); "Ideal Priestly Life" (1878); "The Priest's Own Holiness"; "The Priest According to the Heart of Jesus" (6th annual set). It should be mentioned that for Lüthen the idea of a "common life" for secular priests was very dear to his heart. At his own expense he added to *Ambrosius* a supplement on the common life-style of secular priests similar to that of Bartholomäus Holzhauser.<sup>3</sup>

Lüthen showed his interest in ministry to children through various publications: *Guardian Angel Letters*; a booklet for altar boys; another on Saint Anthony. He wrote *Short Instructions for Confessions* and a booklet on the Heart of Jesus. As a chaplain at the shrine of the Holy Cross he was highly esteemed not only in the pulpit and confessional, but also because of his visits to the sick. Always a friend of the sick and the poor, he would give his last penny to them.

In the spring of 1881, perhaps earlier, he met Jordan. He was fascinated with Jordan's ideas. On July 22, he left the Cassianeum and went to Ottobeuren where Father Kronberg gave him a room in the Benedictine monastery. The first brochure on the "Catholic Teaching Society" appeared on July 17, 1881.<sup>4</sup> In September, the first issue of *Der Missionär* came out with Bernhard Lüthen as editor. In October he moved to Rome but remained the editor of *Ambrosius* until the end of the year. On December 8, 1881, he made private vows for three years before Jordan.

At the beginning of 1882 Lüthen returned to Germany, living first at Widow Schlossman's and then in Miss Köll's house.<sup>5</sup> He celebrated daily Mass at Saint Ann's and later at the Capuchins in Gottesacker and heard confessions regularly at the cathedral. Jordan met Lüthen, von Leonhardi, and von Essen on August 26 and 27, 1882, in Munich. At about the same time Lüthen tried to establish a congregation of Sisters at Johannesbrunn in the diocese of Regensburg which caused Jordan much trouble.<sup>6</sup> During Holy Week (mid-March, 1883), Lüthen received from Jordan both the religious habit and the name "Bonaventura" and began his novitiate. Now the location for printing the *Missionär* had to be moved to Rome. On November 11, Lüthen again returned to Germany, where the *Missionär* was printed and mailed.

In 1884, Lüthen became editor of the children's magazine *Manna* and returned to Rome, but spent the summer in Germany on a promotional tour. In October 1884, he made his perpetual vows after a three-day retreat, and added to his editing work the various offices and tasks of the young Society. He became prefect, novice master, rector, General Consultor, while at the same time mastering many administrative tasks. In 1895, he was able to hand over the office of novice master to a younger priest and the General Chapter of 1908 relieved him of the office of General Consultor, but he remained novice master for the Brothers until his death. On July 30, 1910, Lüthen came to Hamberg for a two-month rest. In September of 1911, he made his last retreat and died on December 10, 1911.

### **Lüthen's Collaboration in Jordan's Work**

When Lüthen joined Jordan, it was not so much the personality of Jordan which motivated him, but rather the concept which Jordan proposed to him. He wrote: "I was interested in Reverend Father Jordan's idea."<sup>7</sup> Thus we get, already in 1881, a description of the Apostolic Teaching Society from Lüthen, the "man of the

pen". He also wrote about the idea of the new Society in the pages of *Ambrosius*. He was so enthusiastic about the enterprise that he gave up his secure position in Donauwörth. He was totally involved. The first publicity concerning the establishment of the Apostolic Teaching Society appeared in the summer of 1881, in Ottobeuren, during the time Lüthen stayed with Father Kronberg. He was the public relations person for the new Society.

As early as September 1881, he produced the first issue of the *Missionär*. He wanted a wide distribution for the magazine, but did not succeed in this because its quality was not good enough.<sup>8</sup> However, he did not give up. His constant change of address shows how difficult it was for him to become established in Germany. Lüthen was determined. He saw that publishing was a good apostolate which required his assistance. He was closely attached to the other three men who professed vows in the Society on December 8, 1881. Lüthen's main task was the *Missionär*, through which the purpose of the Society was made more widely known and he devoted all his energies to this. When the Society's organisational structure was set up in 1882, Lüthen was made national director for the German-speaking countries. He was a consultor to Jordan, General Director in Rome, and watched over the foundation of the Sisters which was under way in Germany. It is difficult to decide now how good his decisions in this regard were.<sup>9</sup>

Meanwhile, his magazine continued to grow when two laymen were added to the staff, Kastner and Schlütter. The magazine gave the Apostolic Teaching Society a good starting basis. Not only was it a source of benefactors who provided needed financial help, it also influenced the development of the third step of the Society, the lay movement. It appears that the young Society was almost overwhelmed by this movement. Lüthen and Jordan were unable to govern or stop it, still being on their own at this time. Their plan to enlist secular priests never materialized.

They now directed their attention to the formation of young men, since it was evident that the work could only progress through young co-workers properly trained. That the work was expanding can be seen from the fact that the *Missionär* was forbidden to raise funds in the diocese of Munich-Freising. On the other hand, the move of the publishing office from Rome to Braunau-on-the-Inn was detrimental. Lüthen had to handle all the difficulties and in 1884 added the editing of the children's magazine, *Manna*. He had some experience in this, having edited the *Guardian Angel Letters* at the Cassianeum. The printing and editing at Braunau, however, was a problem since he was urgently needed in Rome.

The Society had evolved into a religious congregation and this demanded from the members a decision which not all were ready to make. During this time Lüthen remained at Jordans' side; he had become indispensable. After the promotional trip through Germany in the summer of 1884, he returned to Rome and remained there. Besides the editing work, he often took Jordan's place, was prefect of can-

didates, novice master, took care of the young Sisters, and was in charge of the house and its affairs. Jordan was often away from Rome on long trips and only Lüthen could take his place. Help came when Father Weigang was ordained and Father Hopfenmüller joined. During this time the problem of the religious rule, proposed by Jordan and requested of the Vicariate by the professed members under the leadership of Lüthen, showed that Lüthen was fully and completely with Jordan as Founder and director.<sup>10</sup>

For many years Lüthen was the novice master. As more new priests entered, he was able gradually to relinquish some of his tasks. Editors for the publications were found, and in 1895 another priest became novice master. But the more the Society grew and new foundations were made, the more Jordan was engaged in these things and the more did administrative tasks fall to Lüthen. Now more than ever he was Jordan's representative. His correspondence alone was monumental. An incomplete list, dating from 1900 to the time of his death, contains over 7,000 letters. He usually consulted Jordan on major decisions, but sometimes he had to act without him as in the press dispute in 1906. Jordan depended completely upon Lüthen and knew that he could absolutely rely on him. This reciprocal trust would sometimes prompt the remark that Lüthen was running the Society. In 1908, Lüthen was no longer one of the general consultors and he accepted this quite calmly. Jordan, however, could not and would not do without his counsel. The sources have to be explored more fully in order to portray correctly the part Lüthen played in Jordan's work. How much can the title "co-founder" be applied to him? Jordan's words at Lüthen's deathbed are very significant: "Dominus dedit, Dominus abstulit; sit nomen Domini benedictum."<sup>11</sup>

### **Lüthen's personality**

One cannot do justice to Lüthen's personality in this short article. The more one examines his personality, the harder it becomes to judge. Father Lüthen lives in the tradition of the Society as a saintly man. There are, however, documents showing another side of Lüthen, causing much trouble to some members. Careful study is needed to show why, in spite of all his severity, consistency, and clear determination, his kindness and absolute integrity left a more lasting impression upon the confreres.

Father Lüthen had received a strict upbringing from his parents. He had "an extremely calm, reflective, cautious nature."<sup>12</sup> Mathematically talented, he thought clearly and logically, seeing a thing in its essence, rationally approaching matters to be decided. He had a superior mind, marked by Westphalian soberness, almost melancholic and scrupulous. All this might have held him back if there had not been a conscious religious formation which overcame his severity. Father Lüthen was an ascetic, following a rigid daily schedule which he carefully revised each year. (Cf. his *Diarium Spirituale*.)<sup>13</sup> He later regretted having been so severe on

himself because he had damaged his health which bothered him throughout his life. As regards his piety, he fostered a deep devotion to the Mother of God and to the Sacred Heart, which provided an emotional complement to his personality.

Like Jordan, Lüthen considered the fulfilment of God's will to be basic. Jordan regarded God's will as divine inspiration, while Lüthen was more strongly directed by a clear insight into the nub of a problem and in this way discerned the will of God. We can reflect upon his decision to join the Apostolic Teaching Society. Jordan's plan and idea attracted and inspired him, "like from above"<sup>14</sup> and this was the reason he devoted himself entirely to the new task, i.e. Jordan's work.

His virtue, which so impressed his confreres, was basically a self-abnegating, retiring asceticism, a lifestyle limited to the essentials. We often hear statements like "in this no one was his equal". Father Lüthen's life, in my view, must be seen and judged according to his idea of service to God's plan. From the depth of his personality Lüthen was sure of his life's work, and here he found his self-awareness, his self-understanding, and his self-assurance to stand by the side of a man who absolutely needed him for his great work.<sup>15</sup> Lüthen understood himself to be the complement of Jordan and was utterly faithful to this. This reflected another facet of his personality, namely his support for Jordan where he himself might have acted differently. A confrere's comment illustrates this: "Malicious tongues affirm that Father Bonaventura governs the Society together with Father Pankratius Pfeiffer."<sup>16</sup> It is not surprising that Pfeiffer is mentioned in this connection, since on this point both were so similar regarding their nature and personality. Father Pfeiffer showed great esteem for Lüthen in his biography, *Father Bonaventura Lüthen SDS*.<sup>17</sup> Lüthen lived his life in a way which proved completely and fully that his personality was submerged in the great work of Jordan to which he had dedicated his whole strength. This is what gave Father Lüthen his integrity and brought him renown as a saintly religious.

## **II. Father Thomas Joseph of the Divine Providence (Eduard) Weingang 1843-1926**

### **His life**

Eduard Weingang was born on September 25, 1843, at Märzdorf in the parish of Eisersdorf near Glatz and baptised two days later at Saint Martin's, the parish church in Eisersdorf. He was one of ten children of Franz and Maria Weingang (nee Bittner). He attended the primary school at Eisersdorf and at thirteen, with the strong backing of his teacher, he enrolled in the secondary school at Glatz, completing two grades in one year. During his fourth year he was ill for a long time and finally had to leave for financial reasons. He got a job at a cotton mill in Eisersdorf and later found a better job at a mill at Zarki. Here he was warehouseman, cashier,

secretary, and department head due to his excellent handwriting, his skill in calculating, his business acumen, and his conscientious work.<sup>18</sup>

He was closely involved in his parish and although he once thought of the priesthood, he felt he did not have a vocation and married Marianne Hiller of Zarki on June 12, 1873. His wife died eight years later and since they had no children, upon consultation with Canon Klaczynski of Kielce, he sought admission to the local seminary. His acceptance was not without difficulty since he had to pass an entrance exam and wait a year for permission. He finally entered the seminary on September 9, 1883, in Warsaw but had to leave a month later since he had not attended a Russian secondary school.

Weigang was advised to pursue his vocation in Rome and here he became acquainted with the recently founded Catholic Teaching Society. He was accepted on December 12, 1883 and began his novitiate on February 2, 1884. Events followed apace with perpetual vows in 1886; tonsure, minor orders, and subdiaconate in the same year; and diaconate on June 19, 1886. On December 18, 1886, Cardinal Vicar Parocchi ordained him as the first member of the Society to become a priest. The next day Father Thomas celebrated his first Mass in the chapel of the Motherhouse.

Father Thomas Weigang was the longed-for help in the Society and soon he was making extended fund-raising trips which went on regularly during his twenty-five years in Rome. He prepared the first Polish brochure, *The Catholic Teaching Society* and prepared the second edition in 1897 entitled, *The Society of the Divine Saviour*.

When the Polish foundation at Trzebinia began, he was asked to go there as Superior. On April 27, 1909, he celebrated his final Mass in Rome where he was universally loved, and after one last fund-raising trip to Württemberg, he arrived at Trzebinia on June 24, 1909. He was local Superior for three years and was occupied with the building of the new church. In 1912, nearly seventy, he refused a second term as Superior and became active in the pastoral ministry. In October 1926, the Sisters of Piasniki near Kattowitz wanted him for supply work. On December 23, he fell ill and died on December 29, 1926. He is buried in the cemetery of Lipiny.

### **Weigang's Collaboration with Jordan**

Father Weigang's full religious name "Joseph of the Divine Providence" had a special significance. He certainly regarded providence as at work in his personal life. The name becomes more meaningful when seen in the light of Jordan's work. He was the person sent to Jordan by Divine Providence. He was five years older than Jordan and had more practical experience. Father Pankratius wrote in his obituary of Weigang: "We know that the Society had to go through more than one

childhood illness. It had to be organised and developed, a process that took years. We know that this process seemed long and difficult to many and they were puzzled by it. Father Thomas experienced all this, perhaps more than others, but he persevered in difficulties, and supported the Founder, avoiding non-essentials.”<sup>19</sup>

Father Weingang certainly imagined his life as a priest differently from what it turned out to be. Understandably, at a crisis point he thought of leaving. His greatness consisted in his recognizing how much this young enterprise needed his experience. He knew how to relate to simple people, how to deal with them, understanding their needs and opening their hearts. This is why immediately upon ordination he embarked on begging trips. In any case, what money the *Missionär* raised was insufficient. Furthermore, personal contact with benefactors was very important. When we look through his correspondence in the general archives according to localities, we are amazed at his trips everywhere: Bavaria, Württemberg, Rheinland, Westphalia, and Silesia. He gathered benefactors through his friendly approach and was skilled in presenting the new work to them.

When he became General Consultor and Secretary to the Superior General and was more confined to Rome, he turned to correspondence with benefactors, maintaining the contacts he had made on his begging journeys. He took over the work of the agencies in some dioceses. He was known and respected far and wide and through him, the young Society.

Aside from his worldly tasks, Weingang was a first-class minister of religion. For many years he was a spiritual director and master of ceremonies in the Motherhouse and conducted the chapter of faults in the Founder’s absence.<sup>20</sup> Able to hear confessions in Italian, German, and Polish, he was sought after as a confessor in various convents.

When Weingang was wanted for the first Polish foundation, it was not easy for Jordan to let him go. It was even harder for Weingang to leave Rome, his home for twenty-five years. Without hesitation, he accepted the position which involved a sacrifice for him. He always maintained contact with his Polish home, and had edited the first Polish brochures of the Society. Now at the age of sixty-six, he was ready to take on the office of superior. He started the building of the church in Trzebinia and had a section ready for use in two years. Eager to attract vocations from the local area, he drew up plans for a boarding school at Kraków, but it was never built. After his term as Superior, he was fully involved in ministry to the end of his life. When he became ill and died, he was not at home but on a lengthy supply ministry.

### **Weingang’s Personality**

Pfeiffer describes Weingang in his necrology: “Father Thomas was a bright example to us in many ways, and it is no wonder that, through his simple, mild, helpful,

selfless character he won love and respect from all who dealt with him.”<sup>21</sup> His strong point was his even temperament; from childhood he brought magnificent spiritual and moral gifts to his environment, seen already in his factory work. He had such influence upon his co-workers that he could lead them in procession to the church. He was a committed layman who knew the value of planning and order. Pfeiffer called him an example of perseverance.

The off-hand remark: “You cannot necessarily count on Father Thomas”, is to be understood in the sense that he would not let himself be pressurised into accepting an idea that seemed unclear and poorly thought out. As Pfeiffer writes, he always carefully considered the opinions of the Founder and Lüthen. He went along with them so that others wished he had a stronger backbone.” Lüthen said: “Father Thomas is open to reason.” Weigang was General Consultor and personal secretary of Jordan for many years. On this Pfeiffer wrote: “To be the Founder’s consultor is not the same as being a consultor to any other superior. The viewpoint of a founder is necessarily a determining and directing factor for the foundation. Father Thomas saw this and put up with it. He found the necessary strength and did not lose himself or his courage.”<sup>22</sup>

Weigang was a humble, modest character, deeply religious. Everything had its proper place. Not surprisingly, he kept in his wardrobe a little package marked with a black cross which contained hectographed copies of the announcement of his death, written in his own hand, leaving only the date blank. It read: “According to the inexorable will of God, Father Thomas of Divine Providence Weigang, member of the Society of the Divine Saviour (The Salvatorians) has today been called from this world. The deceased asks all who may have been offended by his human weakness to forgive him for the sake of Christ, as he also forgives others from his heart, and he recommends his poor soul to the prayers of the faithful, especially the Holy Sacrifice of the Mass and the Rosary. The Salvatorian College, Trzebinia (Galizia), the ... 19....”<sup>23</sup> A card is addressed to the Superior: “Father Thomas Joseph SDS asks for a quite simple burial (like that of a working man). In the coffin he is to be clad only in an old habit, violet stole and biretta. Trzebinia, March 17, 1914. May God reward you.” So it is rightly written on his gravestone: “Thomas Weigang, Salvatorian, 1843-1926. Zealous priest, virtuous religious.”<sup>24</sup>

### **III. Father Otto (Lorenz) Hopfenmüller, 1844-1890**

#### **His Life**

Lorenz Hopfenmüller was born on May 29, 1844, in Weismain, upper Franconia. He was one of twelve children of Friedrich and Marianna Hopfenmüller (nee Jakob). He started school at the age of five and at twelve he was helped by Chaplain F. Reuben to pass the entrance examination for the secondary school at Bamberg. Wishing to become a priest, he studied philosophy and theology at the seminary at

Bamberg and was ordained on October 6, 1866, by Archbishop Michael Deinlein. At Deinlein's request, he pursued doctoral studies and obtained his doctorate at the University of Würzburg with a thesis on Irenaeus' teaching on the Eucharist.<sup>25</sup>

On October 1, 1867, Hopfenmüller became town chaplain at Saint Martin's in Bamberg. On January 3, 1872, he published the first issue of the *Bamberger Volksblatt*. For the next five years he fought with the liberal press. On October 11, 1876 the first court case took place; Hopfenmüller was sentenced to three months confinement in a fortress and 14 days in prison for lèse-majesté and libel. In 1875 Hopfenmüller found the time to translate the works of Clement of Alexandria from the original language.<sup>26</sup>

On November 11, 1876, the final issue of the *Bamberger Volksblatt* was published with Hopfenmüller as editor. Two days later he began his imprisonment in the fortress of Oberhaus in Passau. After being released from the fortress on February 17, 1877, he served his imprisonment in Bamberg until March 5. The first trial by jury in the Bayreuth court followed on July 26, 1877, in Hopfenmüller's absence, he was sentenced to five months imprisonment. Hopfenmüller appealed and at the next trial on October 19, 1877 he was sentenced to six months imprisonment for offending Bismarck and to fourteen days imprisonment for reprinting censored articles. But the sentence was reduced to five months imprisonment and court costs. On November 2, 1877, he went to prison in Nürnberg under solitary confinement and was released on April 2, 1878.

On April 11, 1878, Hopfenmüller was removed from his chaplaincy, having fallen into disfavour with Archbishop Schreiber because of his editorial work. Hopfenmüller was sent to Reichmannsdorf as a curate where he managed to eliminate public begging by forming a union of Christians to care for the poor, especially by creating work to be done at home.

Four years later, in February 1882, he was moved from Reichmannsdorf to the parish in Seußling, where he found similar conditions. Again he concentrated his efforts on the poor. On December 3, 1882 he started another union of Christians to care for the poor, patterned on the early Christian communities. He also set up a guild of basket-makers, started a Rosary fraternity, introduced the "Child of Jesus Association" and the "League of Angels." Seeing an advertisement for the *Missionär* in the *Bamberger Volksblatt* he got in contact with Bernhard Lüthen.<sup>27</sup> In 1886, while he was considering the possibility of joining a religious congregation, he made a pilgrimage to Rome. His widowed mother died on January 1, 1887, and seeing no further obstacle to a religious vocation, he wrote a letter to Lüthen. He said that he wished to go to the foreign missions and asked Lüthen for advice. Two weeks later he applied for admission to the Catholic Teaching Society.

Because of the problem of finding a replacement for him in Seußling, he could not leave the parish until September. He then joined the Catholic Teaching Society,

received the habit and took the name Otto. It was not easy for an older, experienced man to live in community with much younger confreres. His novice-prefect was sixteen years old and he had to give conferences to his fellow novices. With ecclesiastical permission, his novitiate was shortened and he made his first profession on May 20, 1888. His “leave of absence” from the parish in Seußling was made permanent.

Hopfenmüller was now entrusted with the formation of the candidates.<sup>28</sup> He gave lessons in Latin, Greek, and German, and also taught religion. He produced the brochure, *The Catholic Teaching Society*<sup>29</sup> and the 1889 edition of *Manna Religiosum*.

By a decree of the Holy See of February 13, 1889, the Apostolic Prefecture of Assam was assigned to the Catholic Teaching Society. Fathers Otto Hopfenmüller and Angelus Münzloher and Brothers Joseph Bächle and Marianus Schumm were asked to go to Assam as missionaries. Hopfenmüller attended Father Angelus’ first Mass in Taufkirchen at Christmas 1889 and spent the next two weeks raising funds for the Assam Mission preaching sermons at his former parish in Seußling on December 27, at St. Martin’s in Bamberg on December 29, in Burgkundstadt on January 5, and in Kronach on January 6. He also visited Doctor Kagerer of the Ludwig Mission Association and received a promise of financial help. On January 7, 1890, he returned to Rome. Ten days later, at a departure ceremony in the Motherhouse, the new missionaries received their mission crosses from Father Jordan.<sup>30</sup>

Early on January 19, the group departed by ship from Brindisi and during the trip they learned a little English from some Irish priests on board. They reached Bombay on February 2, and three days later arrived in Calcutta, where they stayed with the Jesuits. Father Hopfenmüller visited the Diocesan Administrator in Dacca, Chiltatung. Other first visits followed. On February 18, 1890, they continued by train to Golaunda, then by streamer to Gauhati, where they arrived on February 21, finally reaching Shillong on February 27. There they found three Catholic families.

The four set themselves to learning the Khasi language and by end of May Hopfenmüller had already written a catechism in Khasi and sent it to the Jesuit printing press in Calcutta, where it was printed in August. He began translating Schuster’s Biblical History (Old Testament), followed by a life of Jesus and a life of Mary in Khasi. Plans were under way for the church, school, convent, and orphanage when, on August 17, Hopfenmüller fell ill. A shock to all, he died four days later from meningitis caused by a heat stroke.

## Hopfenmüller and Jordan's Work

When Hopfenmüller decided to join the Catholic Teaching Society, it got a man who furthered its work in a special way.<sup>31</sup> He had looked around at other missionary societies but saw that he was needed there. He wrote: "I chose the newly-founded Catholic Teaching Society in Rome because it needed workers and with its good spirit it promised real fruit for the kingdom of God."<sup>32</sup> What his decision meant for the Society is seen in a report of Dr. Johann Körber in the Bamberg Pastoral Magazine: "One can only congratulate this new society, hardly out of its embryonic stage, on acquiring someone like Hopfenmüller. He will bring a ferment, a vitality to the institute (about which we were a little skeptical), and with his steadfast will, versatility, and constancy will secure the existence of the congregation and help it grow. The third edition of the *Apostelkalender* has, we are told, his essay 'Borrowing causes sorrow'. We have bought several copies of this calendar, which are rich in content and in illustration, to help the good cause of the Teaching Society. We should like to recommend the same to all our friends and those of Father Hopfenmüller."<sup>33</sup>

Hopfenmüller's admission made the Catholic Teaching Society widely known in the archdiocese of Bamberg and beyond. His niece, the later Sister Scholastika Hopfenmüller, and Brother Marianus Schumm followed Hopfenmüller into the Assam mission. From the very beginning, missionary work was his great goal. Yet, as he did not want to take this decision on his own, he did not join the Society of Mariannahill, the Steyl Congregation or the Missionaries of the Sacred Heart at Tilburg and Antwerpen, but waited for the Superior to assign him his place of work in God's kingdom. "Entering the Teaching Society you obediently place yourself at the hands of a Superior, who can first examine you, evaluate your qualification and then assign you your place".<sup>34</sup>

What Hopfenmüller accomplished in the Motherhouse in a year and a half was enormous. As a novice he was assigned to teach catechism and give conferences to the novices. After profession, he worked as an editor of the *Missionär* and with his *Manna Religiosum* gave the young Society its first manual of piety, widely used elsewhere as well. Sending him to the missions was a big loss for the Motherhouse, but it was the right decision for the Founder to make because, without Hopfenmüller, he would have been unable in good conscience to accept the Assam Mission. The only other available priest was twenty-three year old Münzloher, so Hopfenmüller, filled with zeal for the missions and with great priestly experience, was the one chosen for the post of Mission Superior.

It was also clear that the earlier the Society could take over a mission the more favourable it would be for its development, since it was clearly mission oriented. Although Hopfenmüller worked only six months in Shillong, his achievements there, including the establishment of the mission, are almost unbelievable. What he ac-

accomplished in translations alone is astonishing. He prepared a grammar, some readers, passages from Scripture, and a hymnbook in the Khasi language. Father Hopfenmüller is indeed a pioneer in our Society and in the mission of Assam.

### **The Personality of Hopfenmüller**

It is difficult to characterise Hopfenmüller since he lived in the Society for only three years. Growing up in a large family gave him social and communication skills, helping him to be well accepted by the simple people of his various pastoral activities. With his spiritual and intellectual gifts he could have held a variety of positions. Father Christophorus Becker describes him in his book this way: “Although Father Hopfenmüller generally preserved a deep seriousness, he was in no way sullen or gloomy. He met everybody frankly, openly, mildly, kindly. He answered adversaries and offenders quietly without an offensive word, often keeping silent. At parties he loved cheerfulness and fun. His great knowledge remained hidden under still greater modesty; he never made a show of it. At the same time he was indulgent towards others who, with their little knowledge, wanted to play first fiddle; he never hindered or censored them. As kind as he was towards others, he was strict and severe with himself. In his home there was almost the order of a cloister.”<sup>35</sup>

Hopfenmüller was a profoundly religious man, living an ascetical lifestyle. Prayer and mortification were essential for his apostolic work. Obedience to the Superior was for him a help in recognizing God’s will. Perhaps Jordan found it difficult to give orders to him, he was already a priest when Jordan began his studies. Hopfenmüller sensed this when he wrote to Jordan in 1890: “You needn’t feel any irritability from my side when you admonish, correct, or blame. I know only too well how frail and weak I am.”<sup>36</sup> The early death of Hopfenmüller was a great loss but all felt he lived a full, accomplished life. Münzloher wrote: “Well, he has lived his life so that on the day of his death he could say with Saint Paul: ‘I have fought the good fight, kept the faith, and after all, a crown of justice is set for me, which he will give to me on that day, our just judge.’”<sup>37</sup>

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- <sup>1</sup> W. Menke, P. Bonaventura Lüthen, Berlin 1936, p. 29.
- <sup>2</sup> B. Lüthen, *Diarium Spirituale*, p. 12 (AGS, 1, G, 21)
- <sup>3</sup> W. Menke, loc. cit., pp. 53ff; A. Schneble, *Historica SDS*, end of Dec. 1975, No. 65.
- <sup>4</sup> Cf. DSS, IV, Rome 1972, pp. 15; 19-34.
- <sup>5</sup> B. Lüthen, "Gründung der Gesellschaft" (Foundation of the Society), in: *Beiträge zur Geschichte der Gesellschaft des Göttlichen Heilandes* (Contributions to the History of the Society of the Divine Saviour), p. 5, AGS, 1, BI 1378.
- <sup>6</sup> B. Lüthen, "5. Trennung der 1. Schwestern (Francisca Streitel)" (5. Separation of the first Sisters [Francisca Streitel]), in: *Beiträge zur Geschichte der Gesellschaft des Göttlichen Heilandes*, p.13, AGS, 1, BI 1378.
- <sup>7</sup> B. Lüthen, *Gründung der Gesellschaft*, loc. cit., p.2 (copy)
- <sup>8</sup> B. Lüthen, *Gründung der Gesellschaft*, loc. cit., p.4 (copy)
- <sup>9</sup> Cf. A. Schneble, *Historica SDS*, March 1975, No. 55.
- <sup>10</sup> B. Lüthen, *Diarium Spirituale*, loc. cit., p.53. In his resolutions made during the spiritual exercises of August 18 to 28, 1886, Lüthen writes among other things: "In the Reverend Father I will see Jesus Christ and behave correspondingly, obligingly, cheering him up etc., helping him to carry his cross."
- <sup>11</sup> P. Pfeiffer, *Pater Jordan und seine Gründungen*, Berlin 1930, p.354.
- <sup>12</sup> P. Pfeiffer, loc. cit., p.184.
- <sup>13</sup> B. Lüthen, *Diarium Spirituale*, loc. cit.
- <sup>14</sup> B. Lüthen, *Gründung der Gesellschaft*, loc. cit., p. 2 (copy)
- <sup>15</sup> B. Lüthen, *Diarium Spirituale*, loc. cit., p. 51: "Fidelity to the Reverend Father in this difficult situation. As long as he does not sin, follow him; for I have attached myself to him, to nobody else!"
- <sup>16</sup> *Jägerndorfer Chronik*, citation according to A. Schneble, *Historic SDS*, No. 69, p. 4a, 10.1.1976.
- <sup>17</sup> P. Pfeiffer, "P. Bonaventura Lüthen", in: DSS, III, p. 105ff.
- <sup>18</sup> Cf. A. Michalik, "Father Thomas Weigang SDS", in: *Der Missionär*, 47 (1927) p. 111.
- <sup>19</sup> P. Pfeiffer, "P. Thomas Weigang", *Annales SDS*, Vol. II, No. VIII, 1927, p. 197.
- <sup>20</sup> P. Pfeiffer, "P. Thomas Weigang", loc. cit., pp. 197-198.
- <sup>21</sup> P. Pfeiffer, P. Thomas Weigang, loc. cit., p. 198.
- <sup>22</sup> P. Pfeiffer, P. Thomas Weigang, loc. cit., p.197.
- <sup>23</sup> A. Michalik, P. Thomas Weigang SDS, loc. cit., p.190.
- <sup>24</sup> A. Kielbasa, "P. Thomasz Weigang, 1843-1926", *Forum SDS*, 11 (1976) 101.
- <sup>25</sup> St. Irenaeus De Eucharistia. Dissertatio inauguralis quam scripsit Laurentius Hopfenmüller, Archidioeceseos Bambergensis presbyter. Bambergae, Typis Ottonis Reindl 1867; 103 pages in quart. Cit. according to C. Becker, P. Otto Hopfenmüller, Aachen/Immensee 1923, p. 7.

- <sup>26</sup> “Schriften des Titus Flavius Clemens, Kirchenlehrers von Alexandrien” (Scripts of Titus Flavius Clemens, Doctor of the Church of Alexandria), translated from the original text by Dr. Lorenz Hopfenmüller, town-chaplain in Bamberg. Edited in the Bibliothek der Kirchenväter by Dr. Valentin Thalhofer, Kempten 1875, volume 45. (Cit. according to C. Becker, P. Otto Hopfenmüller, loc. cit., p.131.)
- <sup>27</sup> C. Becker, P. Otto Hopfenmüller, loc. cit., p.198.
- <sup>28</sup> N.N., Speaking on our own behalf, *Der Missionär*, 8 (1888) 124.
- <sup>29</sup> O. Hopfenmüller, *Die Katholische Lehrgesellschaft* 1888, DSS, IV, p. 123ff.
- <sup>30</sup> N.N. A farewell celebration in the Motherhouse of the Catholic Teaching Society, *Apostle-calendar* 1891, pp. 49-51.
- <sup>31</sup> “We sincerely thank the good God that since Father Otto’s profession (he is now in his 44th year of life and the 21st of his priesthood), his wide knowledge and experience have become more useful and accessible for our house than was the case while he was a novice.” *Der Missionär*, 8 (1888) 124.
- <sup>32</sup> Letter to the clergy of his home diocese of 1.3.1888. Cit. according to C. Becker, P. Otto Hopfenmüller, loc. cit., p. 232f.
- <sup>33</sup> C. Becker, P. Otto Hopfenmüller, loc. cit., p. 226.
- <sup>34</sup> Letter to Father Jordan of 24.1.1887, cit. according to C. Becker, P. Otto Hopfenmüller, loc. cit., p. 209ff.
- <sup>35</sup> “An old man said: ‘We sometimes said, that instead of Archbishop Schreiber in Bamberg, our Curate should have become Archbishop; he would have been more fit for this.’ Letter of Curate Rauch of 31.12.1921. Cit. according to C. Becker, P. Otto Hopfenmüller, loc. cit., p. 178).
- <sup>36</sup> C. Becker, P. Otto Hopfenmüller, loc. cit., p. 199f.
- <sup>37</sup> Letter to Father Jordan of 22.7.1890. Cit. according to C. Becker, P. Otto Hopfenmüller, loc. cit., p. 339.

## **The General Superiors of the Salvatorians from 1915-1969**

*Father Andreas Münck SDS*

### **Father Pankratius Pfeiffer (1915/1918-1945)**

Markus Pfeiffer was born on October 18, 1872, in Brunnen, Germany, and joined the Society of the Divine Saviour as Frater Pankratius on March 21, 1889. After his ordination on May 30, 1896, he was assigned to the Motherhouse and his duties included being private secretary to the Founder. At the first General Chapter of the Society he was elected Procurator General and kept this position until 1915. He thus made many contacts with leading figures in the Curia at the Vatican. During these years he also became one of Jordan's consultants. The third General Chapter, held in Fribourg in Switzerland, elected him Superior General. Jordan's necrology tells how this election came about. "Because of these circumstances (Jordan's scrupulosity) he found certain matters of government difficult, and this got worse as time went on. The Reverend Father (Jordan) was himself aware of this and at the beginning of the third General Chapter in the autumn of 1915, he decided to renounce his re-election as Superior General... this change of government touched him deeply, being so involved in the Society... he told me 'I couldn't bear it if I were not on such good terms with you.'"<sup>1</sup>

Father Pankratius led the Society for thirty years. He always used the Founder as his model. He considered Jordan's personal virtue and saintliness a basis for governing as a religious superior. Referring to the farewell scene of Elijah and Elisha, he wrote after Jordan's death: "Let, I pray you, your spirit be twofold in me."<sup>2</sup>

As Superior General, Pfeiffer considered it his holy duty to encourage the members to strive for perfection, according to the Constitutions.<sup>3</sup> Most effective for him was the oral and written exchange of thought. This form of contact had great influence among the members of the Society at that time. His answers and special illustrations to questions of the religious life are like a book, presenting an ideology valuable then and now. He regarded this exchange of ideas as more important for a young, developing religious community than for an older religious order, whose spirit and practices are fixed and confirmed through centuries of tradition. Along with Father Bonaventura Lüthen, he considered the lack of a tradition a serious problem for a young religious society.<sup>4</sup>

His talents, diligence, realism, and decisiveness made Pfeiffer an excellent, undisputed authority in spite of the financial crisis of 1930 which overshadowed his period of office. This is seen especially in the great vacuum caused by his death

from a street accident on May 12, 1945. His influence continued for many years, having guided Salvatorians during his long period in office. He trained them according to his own formation, enriched by his spiritual and theological development in Rome, and influenced further by Jordan and Lüthen.

Both then and now, Pfeiffer does not receive uncritical acclaim. Any criticism of Pfeiffer, however, is just only if it distinguishes between the person and the matters under consideration and if it judges him in the light of his day. At a time of growth requiring competent people, Pfeiffer was the right man in the right place. In addition to his work in the Society, his kindness, sincerity, and total involvement earned him the respect and admiration, not only of Pius XII during the war years, but also of ordinary people. There is a street in Rome named after him: “Via Padre Pancrazio Pfeiffer” and a mosaic plaque in Ascoli Piceno. Father Pankratius rests in a tomb with other Salvatorians in Campo Verano Cemetery in Rome.

### **Father Francis Emmenegger (1947-1953)**

After the death of Father Pankratius, Father Facundus Peterek took over the administration of the Society until a new Superior General could be elected. The capitulars of the VII. General Chapter, on May 5, 1947, chose Francis Emmenegger as the second successor to Jordan. He was born in Schmitten, Switzerland on August 2, 1898. Upon entering the novitiate, Felix Emmenegger took the name of the recently deceased Founder, Francis. After his ordination in Passau on June 29, 1922, he went to Steinfeld as a teacher and then as local Superior from 1932 to 1939. Thereupon he was chosen head of the Swiss Commissariat.

The VII. General Chapter made a prudent decision in electing a Swiss Superior General. Not only in the political realm, but within the Society itself, two years after the war, the fronts were still hardened, the wounds not yet healed, and sad memories were still alive. So the new Superior General, in describing his task at the end of the chapter, said: “Our first duty is not founding new establishments, but the renewal and development of the inner life of the Society, in the words of Pius X, whom our Founder admired so much: To restore all things in Christ our Saviour.”<sup>5</sup>

Emmenegger tried to bring about this renewal of the Society entrusted to him by reconciliation through kindness, through a sincere winning of hearts, and through good humour. He was deeply shaken by the expulsion of the missionaries from China, the confiscation of or restriction upon Society locations in Poland, Czechoslovakia, and Romania.

He collaborated authoritatively in the new edition of the Constitutions of the Society, published in 1951; yet, his approach was anything but systematic. Avoiding big words, long discussions, theoretical dissertations, he preferred to persuade his confreres by example. He was a delicate, talented, modest, and ascetic man. He

felt disappointment and suffering keenly, both of which afflicted him during his term physically as well as psychologically. It was understandable, then, when he refused a second term. He died on January 1, 1975, in Fribourg and rests in the cemetery at Montet.

### **Father Bonaventura Schweizer (1953-1965)**

Joseph Schweizer was born in Ebnet, Germany on July 5, 1893. He was given the name Bonaventura upon entering the Society and was ordained at Passau in 1921. He then worked as a teacher at Klausheide until 1927 and at Steinfeld until 1931, when he became novice master and superior at Heinzendorf. In 1939, he became Provincial Superior of the North German Province in Berlin, and from 1947 till 1953 he held the same position in the Swiss Province.

Father Bonaventura was elected Superior General in 1953 and when his second term of office ended in 1965, we can say without exaggeration, that an era came to an end, as he had given the Society a certain character. As former Novice Master and Provincial in two Provinces, he came into his new office already known as a man of the spoken and written word. These qualities also marked his years as General Superior. He could write piously and speak with passion, and carried himself with such dignity that his visitations were impressive experiences. In order to keep the members informed and in good contact, he took a cue from his predecessor, Pankratus Pfeiffer, by regularly publishing his visitation reports in the *Annales*.

Whereas Francis Emmenegger had concentrated his efforts towards renewing and deepening the spiritual life of the Society, Schweizer, full of enthusiasm, saw broader horizons and proclaimed in his letter of assumption of office: "Our field is the world... to help, to save, to heal, to sanctify."<sup>6</sup> Thus, during his term, new foundations were started on five continents including new missions in Tanzania, Zaire, and Taiwan. His skill and sociability were demonstrated by two events in the early 1960's which brought honour to the Society and himself. The first was his appointment as a member of the Second Vatican Council; the second was the consecration of Arnold Cotey, the first Salvatorian Bishop of the Mission Diocese in Tanzania. Father Bonaventura died at Meran on June 2, 1968.

### **Father Maurinus Rast (1965-1969)**

The Tenth General Chapter elected Father Maurinus Rast Superior General in May, 1965. Father Maurinus (baptismal name Martin) was born in Sigglin, Germany, on October 17, 1906. Soon after his ordination in Rome in 1926 he went to Colombia where he was a teacher, pastor, and superior for 33 years. Father Maurinus was quite different from his predecessor, being less impressive, more reserved, seemingly insecure because of his poor eyesight. He didn't speak much but had the gift of patiently listening and giving his counsel in a prudent and winning manner.

Possibly these qualities partly explain the great hope placed in him since he had the task of launching the inner renewal of the Society after the close of the Vatican Council (which he attended as a Council Father). Because of his successful youth work in Colombia, he seemed suited to this work.

But within a year of taking office, he was confronted with financial difficulties which caused him stress almost to the point of paralysis. He was thus hindered in his main task, the revision of the Constitution. At the extraordinary reform chapter of May 1969, Rast resigned for reasons of health.

To his credit, his untiring and thorough work prepared and strongly shaped the reform chapter. In spite of a certain scrupulosity and conservative point of view, he pleaded for a more biblical viewpoint in the task of renewal, curtailing the more canonical approach of former years. On December 5, 1969, Maurinus Rast died in Rome of cancer and was buried in the Salvatorian tomb on Campo Verano.

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### (Endnotes)

<sup>1</sup> *Salvatorianer Chronik*, 3 (1918) 2, p. 180f.

<sup>2</sup> Father Bonaventura Schweizer (editor), P. Pankratius Pfeiffer, *Gedankenaustausch. Über das Ordensleben* (Father Pankratius Pfeiffer, Exchange of thoughts. About religious life), Zug, 1951, 197.

<sup>3</sup> "About the Superior General the constitutions say: "Superior generalis omni studio enitatur, ut commissam sibi societatem iuxta societatis constitutiones in perfectione acquirenda promoveat," cf. Father Bonaventura Schweizer (editor), loc. cit., 197.

<sup>4</sup> "Our constitutions are certainly not unchangeable, but they contain for us a continuity which dispenses us from changeable and personal opinions of individuals, and tells each of us: you have to do this and to leave that, and if you deviate from this way, you are already going astray, and according to your position you draw others with you. Today and tomorrow, here and there and everywhere," cf. Father Bonaventura Schweizer (editor), loc. cit., 198.

- <sup>5</sup> Primum nostrum officium est nunc non novas foundationes instituere, sed internam Societatis vitam asceticam restaurare et firmare secundum Verba Sancti Papae Pii X, quem tam pie venerabatur noster fundator: Omnia instaurare in Christo Salvatore!” Cf. *Annales Societatis Divini Salvatoris*, Vol. I, No. 1, 1947, p. 8.
- <sup>6</sup> *Annales Societatis Divini Salvatoris*, Vol. VI, No. 1, 1953, p. 3.

## PART TWO

# The Development of the Society

## The Organisation of the Society from 1908 to the Present

Up until the second General Chapter, held in Rome from October 9-29, 1908, the foundations (houses) of the Society were immediately subject to the Generalate. Because the Salvatorians had by now spread to three continents (Europe, Asia, and America), the General Chapter decided to divide the community into smaller administrative units. Various possibilities were open for discussion. It was decided finally to erect four Provinces:

1. *The Anglo-American Province (St. Nazianz, Wisconsin, Hamont, Wealdstone);*
2. *The Latin American Province (Tivoli, Noto, Narni, Portorecanati, Cartagena, Rio de Janeiro);*
3. *The Austrian-Hungarian Province (Vienna X, Vienna II, Walachisch-Meseritsch, Obermais in Meran, Jägerndorf, Hamberg, Trzebinia, Mehala-Timisoara);*
4. *The German Province (Lochau in Bregenz, Fribourg, Drognens, Welkenraedt).<sup>1</sup>*

The Motherhouse in Rome and the Mission in Assam remained independent administrative entities.

On February 8, 1909, the decision of the General Chapter was approved by Rome. This division remained in force until the IV. General Chapter, September 12-30, 1921, had to make new decisions based upon the changed political situation after the First World War. Thus new administrative units would be created in the form of Provinces and Commissariats: The Anglo-American Province, the German Province, and the Austrian Province; commissariats in Belgium, Brazil, Italy, Colombia, Poland, Romania, and Czechoslovakia. The Holy See confirmed this re-alignment on May 23, 1923. The Motherhouse again remained an independent administrative unit as did the Mission in Shaowu Fukien, China, which had replaced the Mission in Assam in 1921.

Before the outbreak of the Second World War, the Italian-British Commissariat was formed in 1926 and the Swiss Commissariat in 1937. Six new Provinces were erected: in Czechoslovakia in 1924, in the U.S.A. in 1926, in Poland in 1927, in South and North Germany in 1931, and in Brazil in 1935.

After 1945 the establishment of new administrative units marked the growth of the Society. With the beginning of apostolic works in Africa and Australia the Society had spread to all five continents. In 1955, the Salvatorians took over two mission territories in Africa (Tanzania and Zaire), and in 1961, the first foundation was established in the Archdiocese of Perth, Australia, which belongs to the British Province. After the closing of the Mission on mainland China the Society was again entrusted with an area of ministry in the Far East in 1960 by taking over the Mission in Taiwan.

The growth of the Society in the meantime required some changes in previous administrative units. In 1947, the Italian Commissariat and the British and Colombian Provinces were founded, and a year later the Swiss Province. The commissariats in Belgium and Romania were elevated to the status of Pro-Provinces in 1951, as were Italy and the northern part of the Brazilian Province ten years later. Belgium became a Province in 1968 and Italy in 1973. In the same year the North Brazilian Pro-Province and the South Brazilian Province were again united into one Province. The Salvatorians settled in Spain in 1955. After belonging to various administrative entities (subject to the Generalate until 1969, to the Colombian Province from 1969 to 1970, to the Belgian Province from 1970 to 1974), Spain became a Pro-Province in 1974. The foundations in Venezuela developed in 1957 and formed a region in 1971, as part of the Belgian Province.

Members of the Polish Province have also been working in Canada since 1970. Today the Society of the Divine Saviour encompasses seventeen independent administrative units: twelve Provinces (Austria—A, Belgium—B, Brazil—BR, Switzerland—CH, Colombia—CO, Czechoslovakia—CS, North Germany—DN, South Germany—DS, England—GB, Poland—PL, Italy—I, and USA), two Pro-Provinces (Romania—R, and Spain—E), and three missions (Tanzania—TA, Zaire—Z, and Taiwan—RC).

## Chronological Scheme of the Development of the Provinces

1908	Austro-Hungarian				Latin-American			Anglo-American					German					
1923	A	CS	Po	Ro	Co	Br		It				Bg						
1924		Cz																
1926									lb	USA								
1927			PL															
1931												Dn		Ds				
1935						BR												
1937																Ch		
1947					CO			It	GB									
1948																CH		
1951				R														
1955										TA		Z						
1960																		
1961						BRn	BRs	IT								RC		
1968																		
1973								I										
1974						BR						E						
1975	A	Cz	PL	R	CO	BR		I	GB	USA	TA	B	E	Z	Dn	Ds	RC	CH

### Key:

- Anglo-American Province (1908-1926)
- Austro-Hungarian Province (1908-1920)
- German Province (1908-1931)
- Latin-American Province (1908-1923)
  
- A Austrian Province (from 1923)
- Bg Belgian Commissariat (1923-1951)
- BG Belgian Vice-Province (1951-1958)
- B Belgian Province (from 1968)
- Br Brazilian Commissariat (1923-1925)
- BR Brazilian Province (1935-1961; from 1973)
- BRn North Brazilian Province (1961-1973)
- BRs South Brazilian Province (1961-1973)
- CS Czechoslovakian Commissariat (1923-1924)
- Cz Czech Province (from 1924)
- Ch Swiss Commissariat (1937-1948)
- CH Swiss Province (from 1948)
- Co Colombian Commissariat (1923-1947)
- CO Colombian Province (from 1947)
- Dn North German Province (from 1931)
- Ds South German Province (from 1931)
- E Spanish Pro-Province (from 1974)

- GB British Province (from 1947)
- Ib Anglo-Italian Commissariat (1926-1947)
- It Italian Commissariat (1923-1926; 1947-1961)
- IT Italian Pro-Province (1961-1973)
- I Italian Province (from 1973)
- Po Polish Commissariat (1923-1927)
- PL Polish Province (from 1927)
- Ro Romanian Commissariat (1923-1951)
- R Romanian Pro-Province (from 1951)
- RC Taiwan Mission (from 1960)
- TA Tanzania Mission (from 1955)
- USA North American Province (from 1926)
- Z Zaire Mission (from 1955)

**(Endnotes)**

<sup>1</sup> Cf. *Ordinationes Secundi Capituli Generalis Societatis Divini Salvatoris*, Rome 1908, p. 15, DSS XI, p.27

# 1. The Provinces

## The Austrian Province

*Father Waldemar Posch SDS*

The geographic location of Vienna right at the heart of Middle Europe, with possibilities to spread out in all directions, soon drew Father Jordan's eyes to Vienna. He was filled with great expectations, but the tough reality was full of bitter disappointments. However, he knew that Vienna needed him—not where the glorious facades of the world-famous Ringstraße of Vienna rose, but where the city became desolate and bleakly uniform, outside, at the periphery, in the workers' section of Favoriten. Here were gathered the masses of newcomers from Yugoslavia, Bohemia, and Moravia; here they lived a rather miserable life as brick makers, cobblers, tailors. Provision of structures and services by the Church had been outstripped by the fast growth of the city. The Church would have been prepared gratefully to accept whatever help was offered from outside; but the liberal spirit of the time was against it. Father Jordan, however, remained unshakable in his purpose.

August 6, 1887—Father Jordan travelled to Vienna as early as 1887 to set up a foundation. The petition for the admission of Salvatorians to Austria was answered benevolently by Prince-bishop Cardinal Dr. Cölestin Ganglbauer (1881-1889), but at the same time difficulties on the side of the State were pointed out.<sup>1</sup>

1891—the Founder sent two Fathers to Vienna to prepare the way for entrance. The initiative failed. Father Leopold Ziska, military curate for Bohemian soldiers at the barracks in Vienna, however, was finally able to prepare the way for the first Salvatorian foundation in Austria. He was also entrusted with the religious instruction for Czech children at the Komensky school in Vienna Favoriten.<sup>2</sup>

September 14, 1892—in the tenth district, the first establishment of Salvatorians in German-speaking lands was set up in Vienna. The community was composed of two Fathers and one Brother. After a short time in their first apartment at 10, Eugenstraße (now Pernerstorfer Gasse) they transferred to 37, Jagdgasse.<sup>3</sup>

September 15, 1893—a boarding school was established at Lochau, Vorarlberg. Because of its central position at the borders of Austria, Switzerland, and Germany, this house of studies later on became very important for the development of the whole Society.<sup>4</sup>

May 30, 1893—it was a heavy blow to Father Jordan, when the Austrian Embassy to the Holy See informed him about the refusal of his petition to His Majesty through the Austrian ministry of Cult and Education.<sup>5</sup> But a new time was dawn-

ing. The lower citizenry, under the leadership of some members of the High Aristocracy, and the unforgettable popular leader and later Mayor of Vienna, Dr. Karl Lueger, brought back the fundamental values of Christianity. Men of this orientation prepared the way for Father Jordan to get the desired permission from the State.

June 27, 1894—through the efforts of the Chief of an Administration Section of the City of Vienna, Dr. Alphons Heinefetter, who was well disposed towards Father Jordan, (“with the highest decision of June 27, 1894, the introduction of the Congregation of the Divine Saviour into the Archdiocese Vienna was most graciously granted.”) The Founder had to oblige himself to guarantee a capital of 10 000 fl. Austrian currency for the establishment with two Fathers and one lay-brother. Furthermore, the establishment was not allowed recourse to public funds or to general charity for its means of sustenance.<sup>6</sup>

As severe as these conditions for admission were, they nevertheless gave the Salvatorians some encouragement and confidence. They courageously began opening up new fields of activity. On the other side of the Danube a new township was emerging. After the regulation of the Danube (1868-1875), shipmill proprietors, who had previously exercised their trade in Kaiserwasser, settled there. They laid the foundation for the colony Kaisermühlen. The Salvatorians took over the ministry here. Father Theophil Muth, a man of rare goodness of heart and prudence, became the first curate at Kaisermühlen. Later as pastor he was far ahead of his time. His “ship-church” excited world-wide attention; his “Russian Church” in the slums of the garbage dump in Brettldorf showed him as an advocate of the poor. A marble relief with his portrait was set up as a memorial by the sculptor Hans Schwathe in the vestibule of the parish church at Kaisermühlen.

October 28, 1894—The Sacred-Heart Basilica in Vienna Kaisermühlen was officially opened. The divine services were conducted by priests of the Society of the Divine Saviour under the leadership of their Superior, Father Bonifacius Gammerschlag of the local community of Vienna X.<sup>7</sup>

April 28, 1895—the Sacred-Heart Basilica in Kaisermühlen was consecrated by Anton Cardinal Gruscha in the presence of Emperor Franz Joseph I.<sup>8</sup>

June 29, 1895—the local community Kaisermühlen was officially established, after the Salvatorians had already taken over the service in the Basilica.<sup>9</sup>

1897—as rented apartments had proven unfit for regular community life, the Salvatorians acquired their own house in Vienna Favoriten, 13, Weldengasse.<sup>10</sup>

July 9, 1900—Father Eliseus Gabelseder founded a house Hamberg in Upper Austria as a house of studies for late vocations. Soon the farmhouse was not sufficient for their needs, and so a new building was erected in 1904. On the other hand,

however, a house established on July 5, 1900, in Agram (Croatia) had to be closed after only a short time.<sup>11</sup>

July 14, 1901—first solemn Mass in the temporary church in Vienna X, holding 900 persons, built by the Salvatorians.<sup>12</sup>

1907—a club-house was opened up with a large theatre-room, connected to the house Vienna X. In consequence, the square in front of this house was called “Salvatorianerplatz” by the municipality of Vienna. Later on, this house became the residence of the Austrian Provincialate. From here, Father Gregor Gasser developed his all-encompassing apostolate. On May 28, 1933, on the occasion of the 20th anniversary of his death, a memorial plaque with his portrait was unveiled in the vestibule of the theatre. The address given at the event was by one of Gasser’s former pupils, Minister a. D. Dr. Richard Schmitz.<sup>13</sup>

1908—the second General Chapter decided to establish the Austrian-Hungarian Province. It included eight houses: Vienna X, Vienna II, Wal-Meseritsch, Meran, Timisoara, Jägerndorf, Hamberg, Trzebinia. The establishment of the Austrian-Hungarian Province was approved by the Holy See on February 8, 1909.<sup>14</sup>

May 17, 1909—with the takeover of the Heart-of-Jesus parish in Kaisermühlen the Salvatorians administered a parish in Austria for the first time. Father Theophil Muth was the first parish priest, and as such the originator of the “Swimming Church” at Vienna winter harbour, and the builder of the “Russian Church” on the dumping ground Brettldorf (today UNO-City).<sup>15</sup>

The end of World War I, so unhappy for the “Danube Monarchy,” also brought an end to the Austrian-Hungarian Province—it was dissolved in 1920. The Generalate decided on August 10, 1920, that the establishments in “Austria itself” be added to the German Province, and the remaining houses be dependent on the Generalate (until the General Chapter 1921). The Polish and Czech Provinces were erected in the post war successor states, as well as the Romanian Commissariat. All available Fathers and Brothers were recalled from Austria, and they formed the basis for the re-building of the South German, and later of the North German Provinces. An uncertain future loomed for the establishments in Austria.

1921—the houses in Austria were incorporated into the German Province.<sup>16</sup>

February 16, 1922—an Austrian Commissariat was set up including the houses of Vienna X, Kaisermühlen, and Hamberg.<sup>17</sup> An unexpected event brought the great change—the taking-over of the real estate of the Austrian Barnabite Province in Vienna and Lower Austria in trust. During the counter-reformation Emperor Ferdinand II had called the Barnabites from Italy to Vienna in 1626. After centuries of beneficial ministry the strength of this Province was exhausted. As a result of the good will of the Archbishop and later Cardinal Dr. Theodor Innitzer towards Father Theophil Muth and because of the friendly advance of the Generalate of the

Barnabites in Rome, the Salvatorians were entrusted with the Barnabite real estates together with the ministry of the attached parishes.

April 26, 1923—the property of the Barnabites included the establishments of St. Michael and Maria Hilf in Vienna, as well as those of Mistelbach and Margarethen am Moos in Lower Austria. Later, the parishes Hüttendorf, Maustrenk, and Gallbrunn were joined to these. The former Court parish of St. Michael was suppressed. All the other houses remained connected with parishes. The unusual extent of the Barnabite real estates, consisting of apartment-houses, fields, forests, and vineyards at first caused some administrative difficulties, because of their run-down condition. However, in their parish ministry the Salvatorians were exemplary.<sup>18</sup>

May 23, 1923—because of the changed situation the Austrian Commissariat was raised to a Province.<sup>19</sup>

July 2, 1928—the new Province could look to the future with confidence, if it succeeded in recruiting new members for the Society out of its own country. Styria offered favourable hopes. Father Eliseus Gabelseder acquired Villa Lapp in Graz III, 33, Lindenweg for the purpose of erecting a house of studies. On July 3, the contract of purchase was signed.<sup>20</sup>

1931—the seed seemed to come up. Hamberg in Upper Austria became the Austrian scholasticate. From there the students attended the school of Philosophy and Theology in Passau.<sup>21</sup>

September 8, 1932—a true foundation time had come about in Austria—Father Theophil Muth acquired the collegiate cathedral of Gurk in Carinthia from the Redemptorists with the intention to erect a secondary school there.<sup>22</sup>

1933—the St. Michael house in Vienna became the residence for young members preparing themselves at Vienna University to become teachers.<sup>23</sup> But already dark clouds could be seen gathering on the horizon, which were forebodings of the coming troubles. The Austrian scholastics were subject to petty harassment at their daily crossing of the border on their way to school at Passau, and in the town they were also bothered.

October 15, 1935—because of the procedural difficulties experienced at the German border it seemed advisable to transfer the Austrian scholastics from Hamberg to Graz.<sup>24</sup>

1937—in this same context the Salvatorian parish of “The Twelve Apostles” was established near the local house of Vienna X. The invasion of the German troops and the annexation of Austria to Germany seemed at first to be a guarantee that religious institutions might enjoy a certain protection. But this was an illusion—the houses of education were dissolved, the younger confreres were called to labour

service or military service; sentences in concentration camps, wartime prisons and death followed. In the final stage of the war the central region of the Austrian Province, Vienna and Lower Austria became the battle ground between the advancing Russians and the fiercely resisting German armies.<sup>25</sup> The beginnings of the war, however, did not yet predict this bitter conclusion.

June 27, 1938—at Gurk a three-day celebration took place in honour of the canonization of Countess Hemma, the donor of the cathedral at Gurk. Bishop Hudal, then Rector of the Anima in Rome, delivered the papal blessing, but not the papal bull, which should have confirmed the cult. After the divine service Hudal was invited to a secret conversation in Vienna with Joseph Bürkel, Commissioner for the re-union of Austria with the German Reich. A kind of truce between Party and Church was to be negotiated. But the radical forces of the Party gained the upper hand.<sup>26</sup>

September 1938—following an official order from the state, the boarding school of the Salvatorians in Graz was shut down.<sup>27</sup>

October 15, 1938—excesses of National Socialists in uniform took place against the Salvatorian parish at Hüttendorf near Mistelbach.<sup>28</sup>

February 1, 1939—re-establishment of the parish St. Michael in Vienna.<sup>29</sup>

November 4, 1939—the Gestapo seized the local house in Graz. In order to secure the property rights of the Salvatorians better, a loan contract was signed with the Air Force office in Graz.<sup>30</sup>

September 10, 1944—in air attacks against Vienna, damages to the roof and windows of St. Michael's were suffered. The "Michaeler Durchhaus" was destroyed down to the first floor.<sup>31</sup>

April 18, 1945—the church of the Salvatorian parish Hüttendorf near Mistelbach was burned by incendiary shells during the battle between Russian and German combat units. Later on the parish house accommodated a Russian ambulance station.<sup>32</sup>

April 22, 1945—a Russian soldier shot Father Titus Helde during his attempts to protect the women and girls who had found refuge in the local house of Mistelbach from violence.<sup>33</sup> For a long time the end of the war was not the end of terror for Austria. The greater part of Vienna and Lower Austria as a whole became the Russian zone of occupation. A ray of hope during that sad time were the CARE-packages from our confreres in the USA. The regular re-building started only after the State Treaty had been signed, and after the withdrawal of the foreign troops in 1955. A most burning problem had to be solved immediately—vocational recruitment. The uncertain situation in East Austria and the utilization of Graz College for other purposes turned the glances of the Austrian Province towards the "Golden West."

September 27, 1946—The Austrian Provincial, Father Otto Bader, contacted the Provincial of the South German Province, Father Lukas Klose, about opening an Austrian boarding school at Lochau, Lake Constance. The permission was readily given because there was serious danger that the “German property” would be expropriated. This house of studies was opened with 15 boys, Father Damascen Österreicher as director of the school and Father Beda Bungarten as prefect for the boarders. Father Paulus König joined them as a teacher of physics and chemistry the next year.<sup>34</sup>

May 1, 1957—the Kolping House named after Father Jordan was opened in Mistelbach by Archbishop Dr. Franz König.<sup>35</sup>

September 12, 1959—since the local house in Graz was free of tenants, the Austrian boarding school was transferred from Lochau to Graz, and a new building was started near the old house of studies.<sup>36</sup>

June 29, 1961—the new building was officially inaugurated by Father General Bonaventura Schweizer.<sup>37</sup>

September 1, 1967—Bishop Joseph Schoiswohl erected the parish-curacy “Salvator-Church” in Graz, and appointed a priest of the community at Lindenweg as curate.<sup>38</sup>

October 1969—the Austrian scholastics were transferred from Passau-Klosterberg to Graz.<sup>39</sup>

June 6, 1977—the house at Margarethen am Moos together with all its real estate was signed over to the Salvatorians.<sup>40</sup>

June 8, 1978—the real estate of the “Barnabiten-Collegium Mariahilf” became property of the Austrian Province of the Society of the Divine Saviour, as well as the properties in Langenzersdorf and Breitenfurt.<sup>41</sup>

January 1, 1978—the parish-curacy “Salvator am Wienerfeld” was established in Vienna X.<sup>42</sup>

February 19, 1979—the “Barnabiten-Collegium Mistelbach” (together with Hüttendorf) and the parish house of Gallbrunn became property of the Austrian Province of the Salvatorians.<sup>43</sup>

### **Apostolic Tasks**

The Austrian Province serves six larger city parishes, two of whom are in the midst of a difficult social milieu; they also staff one town parish and seven country parishes.

Nineteen members of the Province are engaged as religious instructors, two are hospital chaplains, and one member works in the missions. Some members work,

after special studies, as educators, church musicians, and social workers or in schools for educationally disadvantaged children. Others are active in ministry to families as artists, temporary military chaplains, in popular missions, among foreign workers (Croatians), for workers, and for tourists. The Austrian Province maintains a boarding school for secondary school students and a retreat house. The diocesan clergy are regularly helped out in our supply ministry.<sup>44</sup>

### **The Provincials of the Austrian Province**

1.	Bartholomäus Königsöhr	1908-1914
2.	Albert Hauser	1915-1921
3.	Theophil Muth	1923-1939
4.	Otto Bader	1939-1947
5.	Roland Macho	1947-1953
6.	Otto Bader	1953-1959
7.	Rudigier Schmidseher	1959-1968
8.	Robert Jedinger	1968-1975
9.	Albrecht Cech	1975 - ad multos annos.

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# The Belgian Province

*Father Jules Bartelet SDS and Father Paul Frederix SDS*

## Introduction

The ideal and the work of Father Jordan were based upon the universal mission of Christ: “Therefore go out, making disciples of all nations...” (Mt. 28, 19) He was convinced that this mission had no limitation. The knowledge that there were indeed such limitations between peoples was painful for him. All the more painful was it for him to see how his own fatherland had set up restrictions to the free exercise of the apostolate and to the organisation of Church life by various laws. He could not be resigned to such restrictions. He envisioned a movement surpassing all boundaries and having the universal character of the joyful Gospel of Christ itself.

Belgium too, as a neighbour to Germany—which was closed for the new congregation through the laws of the so-called “Kulturkampf”—had a role in the vision of the Founder. The first petition submitted to the Bishop of Liège, Monsignor Doutreloux—to be allowed to found an establishment in his diocese, preferably in Liège itself—was politely refused for the reason that there already were sufficient religious in his diocese. A personal meeting with the Bishop, a month later in Rome, brought better results. Jordan received the encouraging news that a foundation near the German border would still be possible. But seven years passed, before it could be realised. Only after benefactors had been found who made a house in Welkenraedt available could the first foundation in Belgium become a reality.

Father Jordan himself desired to prepare this first foundation in Belgium. On November 29, 1899, he arrived in Liège where the Bishop gave him permission to set up an extensive establishment with juniorate, novitiate, scholasticate, print shop, etc. in Welkenraedt. Later on, a second foundation further inside the country was to be added. Father Jordan regretted that steps towards this end had been taken so late, for he wished this region to be a fruitful field of labour. There was an active religious life here and the numerous orders and congregations never lacked vocations. The new establishment was entrusted to Father Lukas Burkhard. On December 1, 1899, the Bishop signed the document for the formal establishment of the house and in August of the next year Fathers Lukas and Pacificus Spreider made their home there.

This first step was soon followed by the second and third steps. The turn of the century offered great promises, for Jordan could figure on forty to fifty new priests in 1900. With these new forces the Congregation could spread out fast. In November, 1900, Father Jordan again travelled to Belgium and obtained from

Monsignor Heylen, the Bishop of Namur, the permission to establish a house in Athus, a small village near the French and Luxembourg border. On November 21, 1900, the foundation became official and the house was entrusted to Father Anselm Schauff. Two days later, on November 23, Monsignor Doutreloux gave his official consent to a third foundation of Salvatorians in Belgium, this time in Hamont near the Dutch border. The direction of this house was taken over by Father Virgilius Koelman, a Netherlander by birth who had grown up in Germany. Although these three houses—all starting within one year—had one common goal, i.e. the formation of new members, each one had its own history of development which was marked by interior circumstances and political events.

### **The Houses of Welkenraedt, Athus, & Hamont to 1908**

*Welkenraedt* is situated in the German-speaking part of Belgium, at that time comprising only a few villages, on the border of the district of Eupen-Malmedy. This territory had changed its nationality many times in the course of history. Welkenraedt is easily reached by road or rail from Germany. Therefore, the house is oriented towards Germany, fitting in exactly with the plans of Jordan. The original plans about erecting a large training centre were for the present not realised, but a print shop was installed. For some years therefore the house carried the name of “Salvatorian Printery.” The German-language magazines, *Salvatorianische Mitteilungen*, *Der Missionär* and *Manna* were printed and dispatched from here. Chief of the print shop was Father Lukas Burkhard who had gained experience in Rome. Since the printery seems to have been a financial failure, it was closed in 1906 and the equipment sold. The community which took care of the dispatching of the magazines as before, still lived in a rented building. It was only in 1907 that the confreres bought a tract of land in order to build a community house with a large chapel, probably with the view to the training of members as originally planned. At that time there were eight priests and one brother in the community. Their task was mainly to help in the care of souls in Germany as well as in Belgium, besides the handling of the magazines.

*Athus* was meant to be for the French-speaking parts of Belgium and for France what Welkenraedt was for Germany where foundations of the Congregation were not possible before 1915. But it seems that difficulties of language and adjustment were so great that the chance to exist and to develop here was judged too poor. We find that Father Anselm Schauff, who was entrusted with the direction of the house, was already in Welkenraedt by 1902. The young confreres who were busy working there for some years were unable to keep things going. In June, 1906, they left Athus.

The development of *Hamont* took a more favourable course compared to that of the two houses previously mentioned. Thanks to the patronage and the support of the local clergy and of Baron Joseph de l’Escaille<sup>1</sup> an imposing building was erected

in Hamont-Lo, situated in a large wooded section. On September 24, 1902, hardly two years after the arrival of Fathers Virgilius Koelman and Gotthard Klostermann the new community house with a large public chapel on the main floor was occupied. For the religious and ecclesiastical life of the 400 inhabitants of Hamont-Lo this meant a great improvement. But it was not easy to attract Flemish and Dutch candidates. Therefore, a beginning was made, for the time being, with German students, as Father Jordan suggested. There were however, one native clerical candidate, later Father Fulgentius Moonen, and two Brothers, Trudo Cornelissen and Majella Rademakers from Holland. The young community had to cope with some difficulties such as language problems and differences in mentality. In addition the house lost its greatest benefactor in December 1902, through the death of Mr. de l'Escaille, and the community was forced to look for new benefactors in Germany. Through these efforts a new elementary school could be erected in 1903, fitting in with the wishes of the local authorities and the populace.

### **The Province From 1908-1914**

It was realised inside and outside of the Congregation that since the Salvatorians now already had thirty-four establishments and were active in three continents, a better organisation of the administration was required. Therefore, at the second General Chapter, October 1908, in Rome, it was decided to divide the Congregation into four Provinces. Consequently, both the Belgian houses were aligned with different Provinces: Welkenraedt to the German, Hamont-Lo to the Anglo-American Province.

For Welkenraedt this new arrangement had no significant consequences. The usual normal activities continued—in the first place, the care of souls on both sides of the border, but also in publication of the Salvatorian magazines. Therefore, a valuable library could be established. At the same time the mission procura for Assam was founded, and that led to the arrangement of a museum which was well stocked. The outbreak of the First World War did not at first cause any difficulties for the house and its inhabitants. The border-traffic was indeed made more difficult, but with special passports the border could be crossed without hindrance. The publishing office was shifted to Herbesthal in German territory since deliveries could be made from there without difficulties. In 1916, the Publishing Department was transferred to Munich. In 1917, some more members were called into military service so that only Father Anselm Schauff remained in the house until the end of the war. After the war some Fathers found a convenient home in Herbesthal, on the other side of the border. From there they devoted themselves especially to the care of souls in the occupied Rhineland. A problem which dragged out over several years was recognition by the Belgian State of the property rights of the Welkenraedt house.<sup>2</sup> Happily it was able to be saved for the Salvatorians.

The whole Anglo-American Province itself now consisted of three establishments which although not forming a geographical unit, did for a short time cooperate fruitfully—St. Nazianz in the USA, Wealdstone in England, and Hamont. Communication was no problem since the pioneers of these houses came from German-speaking territories. Wealdstone and Hamont had already joined previously under one administration and for the General Chapters of 1902 and 1908 they had elected two delegates in common. Since the Provincial Superior resided in St. Nazianz a great deal of his rights were, for practical reasons, transferred to a Pro-Provincial for the European part of the far-flung Province. Through the arrangement of local Chapters, expensive travelling was avoided and the remaining business was settled by correspondence. This cooperation went so far that a group of three students crossed the ocean and continued their studies in St. Nazianz. Through this arrangement the burden resulting from the increasing number of late vocations from Germany for the small community in Hamont—from 10 in 1910 to 27 in 1914—could be eased somewhat. Besides training these vocations for the priesthood Hamont also had to care for the preparation of future missionary Brothers for Assam, for whom a new building with living and workrooms was erected in 1914.

At the outbreak of the war the students were on vacation and unable to return; so a small exodus took place—of the forty-nine residents only Brother Majella Rademakers remained and he was a Dutch citizen. Father Bernardus Raaf wrote about him: “The College owed him very much, perhaps even its very survival.”<sup>3</sup> During the war the Hamont Community House provided a place of refuge for some Brothers of the Congregation of School Brothers (Congregazione dei fratelli di Nostra Signora della Misericordia, F.D.M.), who were on the run; one of them wished to remain as a Salvatorian. This one, Father Lambertus von Bever, did much for the College after the war. The Pro-Provincial and Superior of Hamont, Father Dorotheus Brugger, who in 1914, was at St. Nazianz for the Provincial Chapter, could not return to Belgium. His place as Superior was taken by Father Bernardus Raaf who was staying at Welkenraedt. In 1916, however, he suddenly reappeared in Hamont. Even during the war the presence of this German Father was held in high regard, as he was known as a God-fearing priest and a zealous pastor of souls. Upon his request also Father Albanus Burkhard came back to Hamont. In this way Hamont was able to survive during the war, but not all problems were solved. Both of these Fathers received residence permit after the war, but the return of the other members was impossible. There was also at Hamont, moreover, the problem of property rights. All German property was confiscated and only after some years did the Belgian State acknowledge that the Salvatorian house was not a German property. Only in 1923 was this problem solved. This solution was due especially to three people, as appears from the following quotations from *Annales*: “In the matter of the Hamont College our former Father Virgilius Koelman who came over from America and who is the owner of the College, took energetic steps which gave us hope for a favourable outcome.”<sup>4</sup> “The indefatigable

and prudent efforts of Fathers Fulgentius and Bernardus secured possession of the Colleges at Hamont and Welkenraedt for the Society—thus we can say today: the Colleges are ours.”<sup>55</sup> Immediately after this the house received legal status through the institution of the “V.Z.W. Salvatorianen college.”<sup>56</sup> In the same year the College at Hamont was withdrawn from the Anglo-American Province, and the Welkenraedt house from the German Province. Both foundations now formed the Belgian Commissariat; Father Fulgentius became the first Commissary.

### **Further History of the Welkenraedt House**

The situation between the two world wars and also immediately afterwards remained practically unchanged in Welkenraedt. There was no more thought about establishing an ecclesiastical seminary. The Fathers enjoyed a very good reputation in the neighbourhood; they helped out in the various parishes, conducted missions, gave conferences to religious sisters, and did pastoral ministry in the public chapel. This large chapel attracted many people on Sundays and feasts, since the services were conducted in the German language. Also during the week many of the faithful came for confession heard in three different languages. Some of the Fathers were also engaged as chaplains in some of the parishes. Welkenraedt, though officially belonging to the Belgian Province, remained oriented towards Germany with regard to language and mentality. After the Second World War the German population soon aged and died out and were not replaced by younger people. At this time only Father Willibrord Saanen, a Netherlander, resides in the house and holds services in the chapel. Under present circumstances the house has no future due to its location and its language problems.

### **Further History of the Salvatorian College in Hamont**

In 1925 the College at Hamont was finally able to start up again with a small group of Flemish and Dutch students, but it took years before the school could develop to its full potential. During the first ten years the number of students remained small, never surpassing thirty. 1937, two priests of Dutch mothertongue were ordained: Fathers Antonius Slenders and Aloysius Beenen. Then, the outbreak of World War II brought many difficulties. In spite of this—paradoxical as it may seem—the College and the Belgian Province only at this time began to flourish because during the War there had been seven ordinations to the Priesthood, and seventeen Scholastics as well as four Brothers who made their first vows. Between 1940 and 1950 there were even twenty-three ordinations all together, nearly all of them former students of Hamont. During the last forty years no less than five large wings or separate buildings were added to the College thanks to the ability, the good judgment and the untiring efforts of Father Antonius Slenders. Added to all this were new farm buildings, a parish church, a new Kindergarten, a new elementary school for the village and a Mission Centre. In 1981, more new school

buildings will become necessary, when the College will be open also for day students, both boys and girls. The number of pupils, therefore, will considerably rise along with the necessary improved facilities. Together with these building activities the College was also striving for a higher standard of instruction. In the fifties a number of Fathers took up university studies in a variety of subjects. In 1953, the State approved the classical department and about twenty-five years later a “modern” department of Natural Sciences was recognised and in 1979 another department was added. Since 1951, the College has been receiving support from the State.

### **The Establishment of the Belgian Province Scholasticate**

Thus far we have reported mainly on the external development of the Hamont College. The most important aspect is and remains of course its spiritual activity. Its influence has extended from this centre far into the surrounding areas and even well beyond the borders of the State. Besides teaching and educating, which of course are also apostolic ministries, numerous other things have happened. Pastoral help was provided to various parishes in Belgium, Germany and the Netherlands. Lectures, recollections, tridiums and retreats were given for many organisations, for mothers, nurses, religious sisters, alcoholics, and sick people. The missionary spirit too was emphasised and promoted (we shall return to this item later on).

After World War II, the number of candidates increased so much that a separate formation centre seemed to be a necessity. In 1955, an estate was bought in Kessel-Lo, near the university town of Louvain. The Archbishop of Mechelen, Cardinal Van Roey, agreed to the erection of a Scholasticate of Philosophy and Theology, as well as of a novitiate. Soon, however, this house proved to be too small, so that nine years later the foundations were laid for a bigger and more modern building in Heverlee, also near Louvain. Enormous efforts were needed to collect the means for this building. Each weekend four to eight Fathers travelled hundreds of kilometres to Germany in order to give pastoral help in the parishes and to apply for financial support; Fathers and Brothers sold tens of thousands of calendars in house-to-house visits. Although the number of students at Hamont rose to far over 200, the number of vocations decreased considerably in the 1960's in consequence of the secularising trends in world and church. Thus, the building at Heverlee right from the outset was too large as a scholasticate. However, not only philosophy and theology are studied in Heverlee, but the Fathers and the Scholastics both provide other services, above all to religious sisters, as well as religious holiday periods for youth, catechesis, services for the retarded, fostering of religious vocations and the missionary spirit etc.

### **Mission Work in Zaire and Venezuela**

The year 1955 also had special importance for the Belgian Vice-Province for another reason. For years the Superiors and Prefects had promoted an interest among the students in Hamont in missionary work. Several young Fathers and Brothers now waited for an opportunity to enter a mission field. Such a chance arrived when the Franciscans offered us a territory in Kapanga in the African country then called the Belgian Congo, now Zaire. The Belgian Vice-Province accepted this proposal gladly, and in 1954/55 the first four missionaries set out on the journey. Now there are thirteen Salvatorians, among them one Swiss and one Polish Father working in Zaire.

The missionary thrust of the Belgian Vice-Province continued. Upon the request of Father Maurinus Rast, the Provincial Superior of Colombia, it was decided to take over the work of some Colombian Salvatorians in Caracas, the Capital of Venezuela. Accordingly, three Fathers and four Scholastics went to Bogotá in Colombia in order to learn Spanish and to prepare for their future work. In 1964, they settled in Caracas where they took over several parishes. The departure of these Flemish and Dutch confreres led to the foundation of the Salvatorian Relief Action for South America on which a report will be found in a later section of this book.

### **Collaboration with Spain**

A further consequence was the close relationship between the Belgian Province and the College at Logrono in Spain which was founded in 1958 for the training of priests serving in South America. The Colombian Province was supposed to provide the needed personnel. But the contacts with Colombia diminished on account of great distance and personnel difficulties. The community of Logrono voted to join the Belgian Province since it was already settled in South America and therefore, was working in the same direction. Personnel support moreover, could only be expected from Belgium and Belgian Fathers had already worked in Logrono since 1960. Hence, this house was joined provisionally to the Belgian Province in 1970, but it remained financially dependent on the Generalate. In the course of time, members of the Belgian Province were active in Logrono as educators, teachers, Rectors of Scholastics, local Superiors, etc.

### **Parishes in Belgium and Germany**

Whereas earlier Constitutions were against the administration of parishes in the home country, now the desire was expressed more frequently and more urgently that this possibility might also be opened up to the members of the Province. Up to then the members practically had only one choice—between teaching and missionary work in the developing countries. Some indeed wanted to devote themselves exclusively to parish work, preferably while living in community. Thus, in

1965-1975 several parishes were committed to our charge. The first one was the Salvator Mundi parish in Hamont-Lo, where Father Andreas van Rooij in 1965 was solemnly installed as Pastor by Dean Hendrikx. But negotiations with Bishops regarding more parishes in Belgium and the Netherlands failed. In Germany, however, we were received with open arms. In 1966, the Salvatorians were introduced in the large parish of St. Catherine in Solingen-Wald. The first Pastor was Father Paulus Crins. Two years later, another important parish followed: St. Josef in Grevenbroich, where Father Eduard Gijsen became Pastor. Members who were working in the same area joined these two houses in Solingen-Wald and Grevenbroich. At this time, eighteen Salvatorians are active in Germany. As the shortage of priests became more noticeable also in Belgium it became easier to take over parishes but no large communities were entrusted to us, as was the case in Germany. The aim was on occasion to take over a small group of neighbouring parishes in order thus to form a small community and to arrive at a more intensive collaboration. In this way, the community of Landen (1970) in the Archdiocese of Mechelen-Brussels and the one at Overpelt (1975) in the Diocese of Hasselt were established.

### **Retreat House Salvator in Scherpenheuvel**

Besides teaching, missions, and parochial work, some of the younger members expressed the wish to devote themselves particularly to young people by providing religious instruction not only within but also outside of school work. With this thought in mind, work was taken up in 1973 in the well-known Marian Sanctuary of Scherpenheuvel. This small community is active in parochial work, but also in arranging days of recollection, retreats, and religious weekends for young people which have been organised since 1980 in a special Retreat House.

### **Decentralisation within the Province**

The Belgian Vice-Province had grown considerably until the 1960's in numbers as well as in extent. Thus in 1965, the membership of about one hundred Fathers, Scholastics, and Brothers was dispersed over eleven countries and three continents—Belgium, Brazil, Germany, France, Italy, Colombia, the Netherlands, Switzerland, Spain, Venezuela, and Zaire. Practically everything was under the direction of Hamont, however, decentralisation was desired and also necessary. Therefore, a petition was filed with the Congregation for Religious which was granted on November 15, 1968. The Belgian Pro-Province was raised to the status of a Province. As a consequence the number of Province Consultors was doubled, who then could more easily be assigned to the different houses. Furthermore, according to the General Directory of 1969, the Zaire Mission became an independent administrative unit, and Spain and Venezuela were granted the status of a

region by the Belgian Provincial Chapter in 1972. This gave them a great deal of autonomy. The Spanish Region became an independent Pro-Province in 1974.

### **Summary and Conclusion**

In general, three periods can be distinguished in the history of the Belgian Province:

1. 1900 to 1939: a slow and difficult beginning; shortage of members, accommodation and finances;
2. 1939 to the sixties: flowering, numerous vocations and material progress;
3. From the sixties to 1980: stagnation and decline in vocations.

Several causes may be given for the difficult beginning: Most important perhaps is the fact that many schools in Belgium and the Netherlands were under the direction of Dioceses and religious orders, so that there was no direct need for new monasteries or colleges. Then, all foundations of Father Jordan were situated near the borders of the country. That fact had some advantages but also great disadvantages: problems in language, differences in mentality, unusual geographical placement with limited vocational influence. Special difficulties arose due to the two World Wars. The number of members after the remarkably flourishing period 1939-1960 remains constant at about one hundred. At moment the Salvatorian men work together with the Salvatorian Sisters in promoting vocations to the religious life in Belgium and in the Netherlands. The first period of flowering of our Province has passed, but we now prepare for a second one for, as St. Paul says: "Let us not grow weary of doing good; if we do not relax our efforts, in due time we shall reap our harvest." (Gal. 6,9)

### **PROVINCIAL SUPERIORS**

#### **1. Anglo-American Province**

Provincial Superiors:     Father Epiphanius Deibele 1909-1919  
                                   Father Dorotheus Brugger 1919-1923  
Pro-Provincial for Europe: Father Dorotheus Brugger 1909-1919

#### **2. Belgian Commissariat**

Commissaries:             Father Fulgentius Moonen 1923-1931  
                                   Father Anselm Schauff             1931-1938  
                                   Father Joh. Baptist Berg         1938-1947

### 3. Belgian Vice-Province

Vice-Provincials:	Father Herman-Josef Dysters	1947-1951
	Father Pius Weiss	1951-1957
	Father Theo Palmans	1957-1963
	Father Jules Bartelet	1963-1968

### 4. Belgian Province

Provincial Superiors:	Father Jan Cornelissen	1968-1975
	Father Albert Vanderkrieken	1975-

### Literature

*Het Gezelschap van den Goddelijken Heiland (Salvatorianen), door een Lid van het Gezelschap, Neerpelt, 1904, p. 53-56.*

*Die Gesellschaft des Göttlichen Heilandes mit besonderer Berücksichtigung des Salvatorianer-Kollegs in Hamont, Belgien, Provinz Limburg. Hamont-München, no date, 30 pages.*

*De Salvatorianen. Doel en werkzaamheden van de Societeit van den Goddelijken Heiland, gesticht door P. Franciscus Maria v. h. Kruis Jordan. SDS (door Father de Koning), Hamont, 1941, 52 pages.*

*Het doel en streven van de Congregatie der P. P. Salvatorianen in het algemeen en van het college van Hamont in het bijzonder, (onder redactie van P. X. Palmans SDS), 4th edition, Hamont, 1967, 48 pages.*

J. Moris SDS and P. van Meijl SDS, *Gids voor de tentoonstelling op de salvatoriaanse kontaktdag te Heverlee, 21.5.1971, Heverlee, 1971, 23 pages.*

*Wording en groei van het Salvatorcollege en van de belgische Salvatoriaanse provincie, Hamont, 1977, 48 pages.*

Kloster Herbesthal-Baum. *Klosterchor*, Sept 1980, 64 pages; about the Salvatorians cf. pp. 11-48.

### (Endnotes)

<sup>1</sup> Joseph de l'Escaille was married to the Baroness d'Erp and therefore was called "Baron" although he did not have this title himself.

<sup>2</sup> About the problem of property rights which applied also to the house at Hamont see further below.

<sup>3</sup> *Salvatorianer-Chronik SDS*, Vol. 1, No. IV, 1916, p. 36.

<sup>4</sup> *Annales SDS*, Vol. II, No. IV, 1921, p. 70.

<sup>5</sup> *Annales SDS*, Vol. II/II, No. IV, 1923, p. 59.

<sup>6</sup> "Vereniging Zonder Winstgevend Doel Salvatorianen College" means as much as "Non Profit Organisation of the Salvatorian College".

## The Brazilian Province

*Father Arno Boesing SDS*

### The First Phase (1896-1901/Campos-Quatis-Campos)

#### The Preparations

The first attempts to establish a branch of the Salvatorians in Brazil go back to 1896. In that year probably in September, our Founder Father Francis Jordan, made the following statements: “His Lordship the bishop of Niterói (Brazil) requested that some priests of the Society of the Divine Saviour should be sent to his diocese.<sup>1</sup>

1. The bishop will entrust some parishes to us and the priests will be able to live in a community.
2. The Society does not need to contribute anything. The community will be able to support itself without being dependent upon the Society.
3. The diocese is poor, according to a statement of the bishop.
4. The language is Portuguese and that is why the bishop prefers German priests.
5. He is offering us three parishes in the county of Barra Mansa; outside the city—they are Quatis, Divisa and Espírito Santo; or parishes in Angra where there is already a house, which belongs to the parish. This area is less healthy than Barra Mansa. The Society intends to open a centre for formation of students; this is why the area must be healthy.<sup>2</sup>

The above-mentioned bishop was Dom Francisco do Rego Maia, local bishop of Petrópolis RJ, who since July 6, 1895, resided in Campos RJ. Dom Francisco visited Father Jordan twice in Rome.<sup>3</sup> Although Father Jordan hesitated at first, Dom Francisco realised one of his dearest wishes—to obtain Salvatorians for his diocese, thanks to the support of the Internuncio Monsignor Gotti. Dom Francisco and Father Jordan signed an appropriate contract on October 2, 1896, wherein the Salvatorians committed themselves to sending four members, namely two Italian priests, one German priest and a German brother. Dom Francisco, as his part of the agreement, undertook to pay for the journey, to provide a residence for the priests, and to support the community; in case they found that they could not support themselves.<sup>4</sup>

The bishop wanted to take the priests back with him to Brazil right away—so on October 10, 1896, Father Sabbas Battistoni<sup>5</sup> was named as the first Superior of the future community in Brazil. Later the *Missionär* reminded of this event: “Since

October 10, 1896, the Society has had a branch in Quatis in the diocese of Niterói, in Brazil.”<sup>6</sup>

In a pamphlet about the Society, which was published by a member of the first order in 1898, we can read: “At the earnest request of his Lordship, Bishop Francisco do Rego Maia, and at the wish of the Holy Father, in October 1896, our Reverend Father sent two worthy priests to this large diocese (lacking in priests)—here there were one million Catholics with only sixty priests—for this reason, the Fathers were to found a branch there.”<sup>7</sup>

So, Father Jordan sent two priests, an Italian and a German, Father Sabbas Battistoni as Superior, and Father Ambrosius Mayer.<sup>8</sup> Both accompanied Dom Francisco on board the ship “Las Palmas” departing from Naples. After a difficult journey, the ship finally dropped anchor on November 3, 1896, in the port of Rio de Janeiro. There the group were given lodgings by the Jesuits, until they finally arrived in Campos RJ. on November 6, 1896, after an eight hour journey.

In Campos the priests lived temporarily in the bishop’s residence until they became familiar with the language and had decided where the first foundation should be. During this time both priests accompanied the bishop on pastoral visits in various parishes in the diocese. The General Catalogue of December 1896 mentions a “Marian College in Brazil with a temporary seat in the city of Campos.”<sup>9</sup> It names Fathers Battistoni and Mayer, who were sent to the diocese of Niterói at the request of the Pope to found a college,<sup>10</sup> and also mentions that other priests will follow.

Father Jordan was very concerned with vocations. Even then he impressed upon Battistoni: “I really hope that we can build a house in Brazil for the education of the students of our Society.”<sup>11</sup> And in another letter to Father Mayer he wrote; “It would please me a great deal if in time, an efficient planting house for apostolic religious could be built.”<sup>12</sup>

### **The Founding of a Marian College in Quatis**

In the year 1897, support was expected from Rome. In a letter of January 25, 1897, Dom Francisco informed Father Jordan of his investigations concerning the place for the foundation and that Quatis was chosen. There was an old grammar school there, which was built by lay-people and which was no longer in operation because of a shortage of staff and the dissatisfaction of the people with the running of the school. The building was offered to the diocese at a reduced price. The school was to be the property of the diocese, but the Society would be free to establish a seminary later, either in Barra Mansa or in some other place. The following month a pastoral visit was planned for Dom Francisco to the parishes in the area and so the opportunity presented itself for the bishop to view the building and sign the contract.<sup>13</sup>

Later on March 13, 1897, Father Battistoni reported to Father Jordan about the train journey along the river by the three of them from Barra Mansa to Quatis. They travelled in a special train decorated with bunting, which didn't stop at the usual place in Quatis, but somewhere in the region of the school. The people were very happy at the arrival of the priests, who would take over the college. "Quatis was a small settlement, two kilometres from the Paraíba River, 400 metres above sea-level, and its source of transportation is the railway from west Minas."<sup>14</sup>

After the bishop's visit, the Fathers remained for a time in Quatis, before they returned to Campos. In a letter of March 28, 1897, Father Jordan wrote to Father Battistoni with satisfaction: "I am writing to you today, to express the joy, which your last letter brought me. I hope we can soon come to some agreement regarding the college. The idea pleases me greatly. Would it be possible to found a college in Quatis at some later stage, for the students of the Society? ..."<sup>15</sup>

On April 23rd, of the same year, the decision was made to open the house in Quatis and to take over the school and three parishes. At the beginning of May, Father Nazarenus Rocchi<sup>16</sup> and Brother Juventuis Tumminelli<sup>17</sup> arrived from Rome as support for the others.

After their arrival in Rio de Janeiro, they went straight to Campos. It was there they first discovered that their fellow priests had moved to Quatis. Although they had arrived in Rio on May 1st, they did not reach Quatis until May 7, and surprised the others, who hadn't received the telegram with the date of their arrival.<sup>18</sup>

On July 14, 1897, the contract was signed at last, whereby the school and the residence of the Salvatorians were handed over. In November of the same year, two more priests increased the numbers of the Quatis community. They were Alkuin Breuer<sup>19</sup> and Alban Wohlmüt.<sup>20</sup> There were now six members in the community—five priests and one brother.

Despite all the difficulties, especially the language difficulty, the "Colégio Mariano de Quatis" was opened on January 20, 1898. Apart from the school, the priests administered three parishes: Quatis, St. Vincenz Ferrer, some 20 kilometres from Quatis, and the ward of Espirito Santo as well as a number of chapels. The school had a reasonably successful start; we know that in the school year of 1899 there were 18 boarders and 30 day pupils who attended classes.<sup>21</sup>

### **The difficulties increase...**

In the meantime, more difficulties arose. On February 30, 1898, Father Alkuin Breuer wrote to the Founder about apparently serious health problems. A few months later in August of the same year he returned to Switzerland. That was the beginning of the end. On his return to Europe, Father Alkuin compiled a thorough report on the situation in Quatis on August 2, 1898, at the request of Father Jordan. It mostly concerned all kinds of pastoral<sup>22</sup> and financial difficulties. The finan-

cial situation was bad—they were in debt to a tune of DM 3000—they hadn't enough money from the school for its debts. The house, despite the contract with the Bishop, had not yet been transferred to them. Their small income came mostly from the boarding school.<sup>23</sup>

The community tried to solve the problem and in doing so they took over a fourth parish, namely Santo Antônio in Vargem Grande.<sup>24</sup> In June 1899 the bomb dropped. Fathers Nazarenus Rocchi and Alban Wohlmüt asked for a dispensation from their vows and to be secularised. That signified the breakdown. In December 1899, the “Colégio Mariano de Quatis” ceased to function.

In a letter of December 19, 1899, Father Alban informed the Founder that he had already approached the bishop and was now in Areias SP. He added “The college in Quatis, as the Reverend Father probably knows, has been closed by the bishop, at the request of our Father Superior.”<sup>25</sup> Father Alban Wohlmüt died on March 7, 1900, in Areias from jaundice, before he received his dispensation. In January 1900, Fathers Ambrosius Mayer and Nazarenus Rocchi moved to Campos, the first as a hospital chaplain, the second as a commissioner of the church of the Third Order of the Carmelites. The seat of the “Colégio Mariano,” was moved from Quatis to Campos.<sup>26</sup> Father Sabbas Battistoni asked for a dispensation from his vows and moved to another parish to await his dispensation. In March 1900, Bishop Maia took the three priests, who had “survived shipwreck”, under his supervision. He appointed Father Sabbas as parish priest of Monte Verde, Father Nazarenus as parish priest of Guarulhas, near Campos and Father Ambrosius was given a chaplaincy in Campos, where he also gave a few lessons.<sup>27</sup>

As for Brother Juventius Tumminelli we only know that he gave up his vows and entered the Benedictines on April 10, 1900. On October 5, 1900, Father Lüthen wrote to Father Ambrosius and to Fathers Sabbas and Nazarenus: “Father Ambrosius is ‘Vicarius in capite’ of our priests in Brazil. Everything that remains from the college, including the remainder of the money from selling the house, books, and collections, shall be given to him. Account shall be given to Father Ambrosius for everything according to the rules.”<sup>28</sup>

## **The Second Phase (1901-1908/Rio de Janeiro)**

### **The Preparations**

The second phase of the history of the Salvatorians in Brazil began in 1901. Father Philibert Schubert<sup>29</sup> wrote in his history of the Society of the Divine Saviour in Brazil<sup>30</sup> about his being sent to Brazil. In August 1901, the Founder suddenly called him and said “It is possible that you will be going to Brazil...” and in September a further conversation followed; “You are definitely going.”—“What should I do there?”—“You will see when you get there.”—“Is the position a permanent one.”—

”That is still not certain, it could be for some years or it could be permanent.”—  
”Am I to join the others there and begin with them, or am I to begin without them?”

On September 7 that year, Father Jordan wrote to Father Ambrosius Mayer, “Vicarius in Capite”: “God willing I will send Father Philibertus, your fellow countryman, to join you next month, to prepare the way for a community life—later more Brothers will be sent.”<sup>31</sup> Shortly after that on October 11, 1901, Father Jordan wrote once again to Father Ambrosius; “I am sending you a dear brother, who will examine how things stand in Brazil. Be helpful to him in every way. For the sake of unity I have made him commissioner—my representative in Brazil.”<sup>32</sup>

Before he left Rome, Father Philibert got a few last words of advice from the Founder; “If possible do not go to Rio<sup>33</sup> but look for a place on the coast, where there are a lot of people and traffic. If the opportunity arises, you should establish a college with six priests. Do not accept any requests from bishops to run seminaries...”<sup>34</sup>

With this in mind, Father Philibert left the Motherhouse on October 12, 1901. Two days later, he left Genoa on board the “Re Umberto.” On November 4, that same year, he arrived in Santos. Through the night of November 7 he travelled with the “sempione” to Rio de Janeiro. True to the wishes of the Founder he took the boat straight away to Petrópolis, without going ashore.

In Petrópolis he spent the night with the Franciscans, whose guardian Cyriakus Hilscher was a personal friend of Father Jordan. On November 10, Father Philibert visited Bishop Rego Maia in Petrópolis and brought him a letter from Father Jordan. Dom Rego Maia was preparing to leave for Pará and so he could no longer offer any help to the Salvatorians, other than to offer Father Philibert a place to stay in his residence. There, Father Philibert met Father Ambrosius Mayer, who was very depressed after all they had gone through. Father Ambrosius left Petrópolis for Campos, where he remained for twenty years.

In the bishops’ residence, Father Philibert also met Dom Joaquim Arcoverde Cavalcanti, Archbishop of Rio de Janeiro, to whom he also gave a letter from Father Jordan. After Dom Joaquim had listened to what Father Philibert had to say, he said “Write to your superior and inform him that I am prepared to help and to take you into my diocese.”<sup>35</sup> Father Philibert did just that. While he waited for the Founder’s decision, he travelled quite a bit between December 1901 and September 1902, to Cabo Frio, Niterói, Sao José de Bicas, Juiz de Fora, Belo Horizonte, etc.

In the catalog of 1902<sup>36</sup> there is still mention of the “Collegium Marianum Brasilianum”, but no address is mentioned; also mentioned were Father Philibert Schubert (Commissioner), Father Ambrosius Mayer and Father Nazarenus Rocchi. In answer to Father Philibert’s enquiry, Father Jordan wrote on March 4, 1902;

“In answer to your kind letter concerning Rio de Janeiro let me say that you are the best judge of which place would be best suited to our needs: that is, a college of education, a healthy climate, resources and work, the possibility of soon (within one to three years at the most) increasing the community to seven priests”<sup>37</sup>

When Father Philibert was in Bicas, he received an urgent order from Father Jordan: “Go to Rio de Janeiro and begin work there.”<sup>38</sup> On September 10, he arrived in Rio de Janeiro and stayed for a few days in the convent of Santo Antônio.

### **The Founding of the “Colégio Mariano” in Rio de Janeiro**

On September 14, Father Philibert began his work in the parish church of Engenho Velho “and so prepared the way for the future.”<sup>39</sup> On January 21, 1903, he took over the running of a school, of the church of the Immaculate Conception in Andaraí Pequenot. He asked Father Ambrosius Mayer to join him, but received a disappointing answer: “I cannot, please forgive me.”<sup>40</sup>

On April 19, 1903, a first helper arrived from Rome in the person of Father Serapion (Xaver) Ewald.<sup>41</sup> Father Philibert at once built a home for the priests in Chácara do Vintém. On October 9, of the same year, the third member of the community arrived, Father Eucharius Merker.<sup>42</sup> Once the community was complete, Father Philibert was officially installed as the local Superior of the “Colégio Mariano de Rio de Janeiro” on November 2, 1903.

In January 1905, the community moved to the suburb of Meyer, along with the school. Later, in 1907, they moved to Piedade. On November 13, 1907, another priest, Father Kunibert Hantz<sup>43</sup>, arrived from Europe. However, a year later, on September 3, 1908, Father Serapion Ewald returned to Europe. Despite this the community developed to such an extent that on July 21, 1908, they were able to buy a piece of land on Berquó Street, where at a later stage, from 1910 to 1912, the church of the Divine Saviour was built. On October 10, another two priests arrived from Europe: Father Fidelis Both<sup>44</sup> and Father Laurentius Hergenbahn.<sup>45</sup> In 1913, the new residence was opened, which was extended in 1939. The parish of the Divine Saviour was officially handed over to the Salvatorians in 1929. In addition to the spiritual work of the parish, the novitiate of the Salvatorians was also here from 1940-1944. At present, the house in Piedade, Rio de Janeiro, is the oldest one in the Province.

### **The Third Phase (1908-1923)**

The General Chapter of 1908, divided the SDS into Provinces. Brazil became part of the Latin American Province, together with Italy and Colombia. In the first three years, from 1908 to 1911, Father Philibert Schubert was Provincial and Father Ogerius Bartsch Pro-Provincial for Italy. In the second three years, 1912-1915, Father Ogerius Bartsch was Provincial and Father Philibert Pro-Provincial for Bra-

zil and Colombia. It was certainly not an easy task to manage a Province which consisted of two Latin American countries and one European country. They tried to overcome the problems by nominating a Pro-Provincial for Italy, Brazil and Colombia. This was a decisive phase in the history of the Salvatorians in Brazil. After the problems experienced by the first priests, there followed a period of expansion with the following foundations.

### **Baipendi MG (1912-1917)**

At the request of the local parish priest, Monsignor Marcos Nogueira Pereira, Father Kunibert Hantz went to Baipendi in June 1912. On December 14, Father Laurentius Hergenbahn, and on Christmas Eve, Brother Claudius Krebs arrived. On this day, Father Kunibert was named as pro-parish priest and Father Laurentius as assistant. Everything went very well until the end of 1917, when because of the war with Germany, it became difficult for our priests to remain in Baipendi. After a new pastor had been installed, Father João Oliveira Barreto, the Salvatorians returned to Piedade-Rio de Janeiro on December 13, 1917.

### **Belo Horizonte MG (1920-1931)**

On July 20, 1920, Father Laurentius Hergenbahn arrived in Belo Horizonte. On that same day the archbishop of Mariana, Dom Silvério Gomes Pimenta, agreed to a foundation of the Salvatorians in Barro Preto, a suburb of Belo Horizonte. On August 11, 1920, Father Robert Walz arrived and on August 15, took over the curacy of St. Sebastian in Barro Preto and the Church of St. Joseph in Calafate. Six months later, on April 12, 1921, the community was complete with the arrival of a third member, Brother Claudius Krebs. At the beginning of 1931, the Salvatorians left Belo Horizonte, however. This was to enable them to establish a house in the south of the country, namely Videira SC.

### **Vassouras RJ (1921-1979)**

On April 1, Father Optatus Klimke travelled to Vassouras RJ. with the order to replace the ex-Salvatorian, Father Ambrosius Mayer as pastor of the Church of the Immaculate Conception. The official installation of the pastor took place on April 24, 1921. The community in Vassouras was completed by the presence of two other priests, namely Father Serapion (Xaver) Ewald and Father Edmund Mayr. On March 18, 1979, it was officially closed and given back to the diocese. To mark this occasion, there was a concelebrated Mass said by Dom José Costa Campos, Bishop of Valencia, Father Arno Boesing, Provincial, and Father Argemiro Brochado, parish priest.

### **Jundiaí SP (1922)**

At the request of the parish pastor of Jundiaí, Cônego Higinio de Campos, the first Salvatorian priests arrived in Jundiaí-Vila Arens on December 11, 1922. They were Father Vincenz Hirschle (Superior and pastor) and Father Eucharius Merker (assistant). On October 21, 1923, they took over the parish at a celebration in the old Holy Cross Church in Vila Arens. The following January, Father Remigius Mayer joined them. On December 3, 1923, they acquired the residence of the Vila Arens and the attached piece of land. On February 3, 1925, the “Escola Apostólica Divino Salvador” was opened with Father Eucharius Merker as its first director. At long last this was the first Salvatorian Seminary in Brazil. A school was opened for day pupils in 1954 in the same building as the seminary. This school is still quite well known today by the name “Colégio Divino Salvador.” The minor seminary of Jundiaí was moved to Várzea Paulista SP, to the “Jordanianum.”

### **The Fourth Phase (Since 1923)**

In 1923, the Brazilian commissariat was erected and remained in existence until 1935. The first commissioner was Father Fidelis Both (1923-1929). He was followed by Father Philibert Schubert (1929-1935). During the lifetime of the Brazilian commissariat, two important foundations were made, namely Videira, SC and Indianópolis in São Paulo.

On June 19, 1935, the Brazilian Province was established. There followed a period of expansion and progress which lasted until 1961. During this period the various Provincials were as follows: Father Vincenz Hirschle (1935-1938), Father Fidelis Both (1938-1941), Father Michael Dürr (1947-1953), Father Adalberto de Paula Nunes (1953-1956), Father Aloysius Filthaut (1956-1959), Father Kilian Mitnacht (1959-1961). The following houses were established during this time: Parangaba CE, Pacoti CE, Várzea Paulista SP, Campinas SP, Barbalha CE, and Conchas SP.

On December 8, 1961, the Brazilian Province was divided into the northern and the southern Province. The reasons given for this move were the distances involved and the differences in the mentality of the people. The first Provincial of the southern Province was Father Kilian Mitnacht (1961-1965). His successors were Father Gabriel Contini (1965-1968) and Father Marcellino Aldo Zanella (1968-1973). The first Provincial of the Northern Vice-Province was Father Agostinho Mascarenhas (1961-1967); he was succeeded by Father Paulo de Sá Gurgel (1967-1973). During this time a foundation in the North, in Patos PB, was made, and in the South foundations in Guarapuava PR and Vila Mariana in São Paulo.

On January 9, 1973, both Provinces were reunited as one Brazilian Province. The following are the names of the Provincials of this new Brazilian Province: Father Marcellino A. Zanella (until September 1973), Father Armando Spohr (1973 until

the General Chapter in 1975), Father Olivo Binotto (1975-1977) and Father Arno Boesing (since 1977).

The following is a summary of the history of the foundations made during this phase.

### **Videira SC (1931)**

Father Fidelis Both and Father Laurentius Hergenbahn were the first Salvatorians in Perdizes, present day Videira. The main objective of this foundation was to encourage vocations. Bishop Dom Daniel Hostin proved to be very interested in the Salvatorians and entrusted the parish of the Immaculate Conception with its many chapels to them. It was originally established in 1930. In 1939, a curate's position was created in Tangará, so that two priests could live there permanently, and thus serve the people better. Although the main goal of our work in Videira was to run a seminary, this was not realised until 1940. Today, besides the stations of Videira and Tangará, there is the parish of St. Peter in Pinheiro Preto also staffed by our priests.

### **Indianópolis SP (1933)**

The main objective of this branch also was to run a seminary. The archbishop of São Paulo, Dom Duarte Leopoldo, gave permission for a seminary to be built, but under the condition that in the same part of town as the seminary, a church would be built and run by the Salvatorians. On February 15, 1933, the first Salvatorian, Father Robert Walz arrived in this place, and in the same year the cornerstone of the church "Nossa Senhora Aparecida de Indianópolis" was laid. At the end of May 1933, the cornerstone for the seminary was laid. The building of the seminary was blessed on January 20. Sometime later two more wings were added to the building. In 1973, the numbers of scholastics were few and the seminary was moved to Vila Mariana SP. Here the FAMO (Faculty of Philosophy, Science and Letters) of Moema has come into being and since 1977 the "Colégio Moema."

### **Parangaba CE (1938)**

The presence of the Salvatorians in Parangaba, a district in the city of Fortaleza CE, goes back to February 6, 1938. The bishop of Fortaleza, then, Dom Manuel de Silva Gomes, was very interested in receiving Salvatorians into his diocese. The first to arrive was Father Laurentius Hergenbahn. He soon became ill and was forced to return to Rio. Father Bellarmin Krause took his place in the parish of "Bom Jesus dos Aflitos." In 1939, a building belonging to the parish was converted into a pro-seminary, which was later moved to Pacoti in 1944. On May 13, 1945, the foundation stone for the minor seminary "Mater Salvatoris" was laid in Parangaba, which was officially opened on March 9, 1952. From 1967 on, day

students were enrolled to the college until 1974 when it was rented out as a private school.

### **Pacoti CE (1942)**

On October 2, 1942, Father Kilian Mitnacht took on the chaplaincy of the “Colégio Maria Imaculada” of the Vincentian Sisters (Sisters of Charity). In 1943, Father Kilian began to renovate a building of the “Colégio São Luiz,” which belonged to the parish but which was given to the Salvatorians to use as a minor seminary. In 1944, the parish of Pacoti was given over to the Salvatorians. The first parish priest and Superior was Father Gerlado de Andrade. In 1953, the minor seminary was moved back to Parangaba. On October 11, 1953, the archbishop of Fortaleza, Dom Antonio Almeida Lustosa, laid the cornerstone for a new pro-seminary, which was opened in 1957. Due to the lack of vocations this seminary had to close in 1969. In 1973, the community of Pacoti was closed, to the extent that only Father Kilian remained as parish priest and the only member of the community of Parangaba.

### **Várzea Paulista SP (1944)**

In 1925, a piece of land was bought in Várzea where the seminarians of Jundiaí would have a place to rest. Also, fruit and vegetables were to be grown there for the seminary. In 1944, a further piece of land was bought and in that same year the novitiate was moved there. The building of the minor seminary “Jordanianum” was begun in 1957. In 1958, the novitiate was moved to Indianópolis. In 1969, the “Jordanianum” was closed and the community was dissolved. On February 19, 1978, the novitiate returned here once more and the community of the “Instituto São José” was established.

### **Campinas SP (1944)**

At the request of the Bishop Dom Paulo de Tarso Campos, the Salvatorians went to Campinas in 1944. The reason for founding this house was to staff several chaplaincies, as well as teaching and making preparations for the future parish of “Divino Salvador.” The pioneer for this work was Father Burkhard Scheller as a teacher in the diocesan seminary. Father Philibert Schubert arrived on February 29, 1944, as chaplain to the Sisters of the Crucified Jesus. On April 3, the third member of the community, Father Miguel Schledorn arrived. He was to teach in the diocesan seminaries of Jundiaí and Campinas. In July 1944, the community obtained their own residence in the “Avenida Ferreira Penteadó.” On May 3, 1949, the building of the church of “Divino Salvador” was begun, which was opened on December 24, 1950; the official dedication did not take place until June 2, 1951, the same day as Pius X’s beatification. Eventually Dom Paulo de Tarso established

the parish on February 11, 1961, whose first pastor was Father Teodore Contini, who took up office on February 18, 1961.

As a special honour for the Brazilian Salvatorians, as representatives of the whole SDS, two priests of the Brazilian Province were nominated to be bishops.

On February 20, 1967, Pope Paul VI named Father Mário Teixeira Gurgel as auxiliary bishop of Rio de Janeiro, and he was consecrated on May 14, 1967. Dom Mário has since been appointed bishop of Itabira MG.

The second bishop is Dom Alfonso de Oliveira Lima, diocesan bishop of the newly established parish of Brejo MA (1971). He was named as bishop on December 7, 1971, and consecrated on April 9, 1972.

### Literature

Texeira Mária Gurgel SDS, *Nossa Senhora Aparecida de Indianópolis*, São Paulo, 1943, p. 57

Felisbert Schubert SDS, *História da Congregação do Divino Salvador no Brasil*

Felisbert Schubert SDS, *Residência Salvatoriana em Baependi 1912-1917*, Campinas, 1955, 11 dac.

*Jubileu de Ouro da Congregação do Divino Salvador no Brasil 1901-1951*, São Paulo, 1951, p. 49

### (Endnotes)

<sup>1</sup> The diocese of Niterói was established on April 17, 1892. But on July 6, 1895, the bishop's seat was transferred from Niterói to Campos and on July 16, 1897, to Petropolis. Finally, on February 25, 1908, it was transferred back to Niterói. Cf. Anuário Católico do Brasil, 1971, p. 938.

<sup>2</sup> Provincial Archive (PA), 96-101.

<sup>3</sup> Cf. "Chronik der Gesellschaft", in: Der Missionär, 16 (1896), No. 20, p. 308.

<sup>4</sup> PA, 96-002.

<sup>5</sup> Father Sabbas Battistoni was born on the Feast of the Birthday of Our Lady on September 8, 1869, in Castel Madama, Diocese of Tivoli.

<sup>6</sup> *Der Missionär*; 19 (1899), No. 8, p. 120.

<sup>7</sup> *Die Gesellschaft des Göttlichen Heilandes*, Rom, 1898, pp. 30-31, DSS V, pp. 376-377.

<sup>8</sup> Father Ambrosius was born on 24.1.1873 in Aschaffenburg, Diocese of Würzburg.

<sup>9</sup> *Schematismus Primi Ordinis Societatis Divini Salvatoris*, Rome, 1896, p. 32: "Collegium Marianum in Brasilia, provisorie in Urbe Campos (Rio de Janeiro)", DSS VII, p. 166.

<sup>10</sup> "College" does not mean a school; at that time, each community of the Society was generally called "college".

<sup>11</sup> Jordan to Battistoni, Rome 29.1.1897, DSS X, p. 242.

<sup>12</sup> Jordan to Mayer, Rome, 1.2.1897, DSS X, p. 243.

<sup>13</sup> PA, 97-026.

<sup>14</sup> F. Schubert, *História da Congregação do Divino Salvador no Brasil*, p. 9, PA, M. 305.

<sup>15</sup> Jordan to Battistoni, Rome, 28.3.1897, DSS X, p. 244.

<sup>16</sup> Father Nazarenus of the Sacred Heart of Jesus Rocchi was born on 12.10.1873 in Castel Madama, Diocese of Tivoli, Italy.

- <sup>17</sup> Brother Juventus Tumminelli was born on 23.2.1865 in S. Castaldo in the Diocese of Caltamisetta, Italy.
- <sup>18</sup> PA, 97-028.
- <sup>19</sup> Father Alkuin Breuer was born on 30.6.1873 in Cologne, Germany.
- <sup>20</sup> Father Alban Wohlmut was born on 14.7.1871 in the Diocese of Budweis, Germany.
- <sup>21</sup> Letter from Rocchi, *Der Missionär*, 19 (1899), No. 8, p. 120.
- <sup>22</sup> “Für diese Leute braucht es Jahrhunderte und viele Kräfte um sie wieder zu moralisieren; man sagt, im Süden sei es besser...” (For these people it takes centuries and many efforts to restore their moral standards; supposedly the situation is better in the South...).
- <sup>23</sup> A. Breuer to Lüthen, 1308, 1898.
- <sup>24</sup> Four hours away on horseback from Quatis.
- <sup>25</sup> AGS, *Acta personalia P. Alban Joseph Wohlmut*, 13, p. 14.
- <sup>26</sup> PA, M-305.
- <sup>27</sup> *Ibid.*, p. 3.
- <sup>28</sup> AGS, 1, Gc, 35, p. 6.
- <sup>29</sup> Father Philibert Schubert was born on 13.2.1875 in Lengfeld, Bavaria.
- <sup>30</sup> Philibert Schubert, *Geschichte der Gesellschaft des Göttlichen Heilandes in Brasilien (1901-1922)*.
- <sup>31</sup> Jordan to Mayer, Rome, 7.2.1901, DSS X, p. 386.
- <sup>32</sup> Jordan to Mayer, Rome, 11.10.1901, DSS X, p. 388.
- <sup>33</sup> P. Philibert was to avoid going to Rio, because of the risk of jaundice.
- <sup>34</sup> AP, M-305, p. 5.
- <sup>35</sup> *Ibid.*
- <sup>36</sup> *Schematismus Societatis Divini Salvatoris*, Rome, 1902, p. 37, DSS VII, p. 307.
- <sup>37</sup> Jordan to Schubert, Rome, 4.3.1902, DSS, X, p. 397.
- <sup>38</sup> AP, M-305, p. 17.
- <sup>39</sup> *Ibid.*, p. 23.
- <sup>40</sup> *Ibid.*
- <sup>41</sup> Father Serapion Ewald was born on 24.10.1896 in Braunlingen, Baden.
- <sup>42</sup> Father Eucharius Merker was born on 21.11.1876 in Klingenstein, Diocese of Speyer.
- <sup>43</sup> Father Kunibert Hantz was born on 4.3.1882 in Pirmasens, Diocese of Speyer.
- <sup>44</sup> Father Fidelis Both was born on 16.5.1880 in Krämersdorf, Germany.
- <sup>45</sup> Father Laurentius Hergenbahn was born on 10.9.1882 in Frankfurt, Diocese of Limburg.

# The Swiss Province

*Father Josef Birrer SDS*

## **The Houses of the Swiss Province:**

### **Fribourg:**

1894-1899	Marienkolleg, Grande rue 58
1899-1956	Marienkolleg, Stalden 145
since 1956	Salvatorkolleg, Waldweg 5

### **Drogens: Institut St. Nicholas**

1895-1915  
1934-1963

### **Solothurn: Salvatorverlag (Publishing House)**

1930-1948

### **Gottschalkenberg: Salvatorkolleg**

1937-1957

### **Zug: Salvatorkolleg**

since 1948

### **Montet: Institut Marini**

since 1960

The history of a province of a religious order is not so much a history of houses but of human beings who have heard God's call and responded. According to time and circumstances they have joined together for apostolic work. This article will show how the Salvatorians in Switzerland have responded to that call. As with others, it is a story of successes mixed with failures.

## **I. Formation of Members for the Priesthood and Religious Life**

The first Salvatorians arriving in Fribourg in 1894 responded more to the needs of the young religious community than to those of the local church. Many scholastics who should have studied in Rome could not take the Roman climate. The Catholic University of Fribourg gave these scholastics a good opportunity to study philosophy and theology.

### **Fribourg as a Scholasticate**

In Fribourg the members both at Grande rue and Stalden led a very frugal life. With great trust in God but with little money the scholasticate was opened. In 1895, seventeen students were already studying in Fribourg, which required much work and sacrifice from the three Fathers and the one Brother. They depended upon every benefactor, no matter how small the gift. With this help the beautiful high altar was blessed in 1901. In 1902 His Royal Highness, Prince Max of Saxony, dedicated a vestment for solemn occasions. In 1906, the Scholastics began spending their vacation at the castle Hohe Zelg. These were great events that stood out against a background of a humble, work-a-day world.

As things improved financially, the house suddenly lost its purpose. In 1925, the Klosterberg in Passau was ready with a new scholasticate building. By the next year there wasn't a single Scholastic left in Fribourg. Three Fathers, two Brothers, and a brother candidate made up the community. Only in a few isolated cases did a Scholastic live there any more.

### **The Secondary School and Novitiate on the Gottschalkenberg**

The Salvatorians eventually realised that if they wished to become established in Switzerland they would have to be concerned about vocations from among the Swiss. Thus a house of studies was set up in Switzerland.

After a long search, a house on a hill in Gottschalkenberg near Zug was acquired in 1937. The place was poverty-stricken from the start. The harsh winters there were an added burden, with constant snow shoveling, as well as mail and other essentials of life obtained only with great difficulty. In 1938, Fathers Ambros Suter, Dionysius Glehn, Brother Columban Bürdel and three students began there. The first three years of studies were taught in the house and then the students continued in Fribourg at the Collège St. Michel. In 1941, the first students made that step to Fribourg.

In 1945, the first students were invested with the habit and Gottschalkenberg became the novitiate. World War II forced the Province in 1946 to temporarily close the house of studies since so many members were drafted into military service causing a teacher shortage. Fortunately, in 1947, students again could be accepted. In 1951 the first two students from Gottschalkenberg were ordained. But the house became more of a problem, with repairs urgently needed. In view of the great distance as well, the house was sold in 1957 to the city of Zug. The members moved into a newly built house in Fribourg.

### **The Salvatorian House in Fribourg**

The arrival of the students from Gottschalkenberg brought new life to the college at Stalden. But this house no longer met the demands for a modern house of

studies. And so the Salvatorians built a new college on the Schönberg in Fribourg and reluctantly sold "The Stalden." Father Francis Emmenegger, first local Superior, began the house chronicle: "Now we are fortunate that we have a suitable, clean, cloistered home for ourselves and future generations. Light, air, and land for garden and sports ground are adequately provided, and we live more freely and lively." Classes were conducted there until 1970, and then it became solely a residence for students. In 1979, a portion of the house was assigned to French students of theology, and so the house again serves its original purpose, even if not for our Society.

## **II. The Education of the Socially Handicapped**

In 1881, the pastor of Chatel-St.-Denis had acquired property in Drognens in order to build an institution for neglected boys and young men. To provide a solid foundation for this, he founded a society in which every canton of Switzerland was represented. They sold the land to this Society and the directorship of the institution was entrusted to the "Priests of the Holy Spirit." They remained in Drognens for four years but were not successful.

### **The Salvatorians in Drognens**

In 1894, Councillor Python, representing the government of Fribourg, approached the Salvatorians and asked them to take over the "Colony Drognens." Father Jordan came to Drognens with Python on September 27, 1895, and in November, the Society took over the colony. One Father, three Brothers, and thirteen "half-civilized" boys from broken families moved into the colony which was in deplorable condition. The buildings were dilapidated, the soil swampy and poor. The first Salvatorian Sisters came there in 1896. Some of the buildings burnt down in 1897.

### **The Struggle of Father Konrad Hansknecht**

In 1903, Father Konrad Hansknecht, a strong, fiery personality, assumed the directorship of the place. He changed its education goal according to the change of its name from "Colony" to "Institut St. Nicolas." He knew only too well that a name change was not enough; the whole educational method should be changed. But this could only happen if the institute had suitable buildings.

The government of Fribourg had other worries. It directed all its attention to the Catholic University. A battle in the press ensued between Hansknecht and Councillor Python. When all this did not help, Father Konrad confronted the government with an ultimatum: either comply with our building demands or we Salvatorians leave. Since war had broken out no one believed that the Fathers, Brothers, and Sisters would leave. Father Konrad stuck to his word and on April 10, 1915, the establishment closed.

He returned to Drognens on March 15, 1934, after the Fribourg government had pleaded and made a number of promises which, of course, it did not keep. After the Salvatorians returned, the state erected a new building, but it was cheap and unsuitable for modern education. With their own means and with the help of benefactors, the Salvatorians had to build workshops on land they didn't even own. They did it solely for the sake of the boys. Father Konrad Hansknecht, having spent his entire life in the service of youth, died in 1939.

In the early years Drognens had been a re-education institute for difficult boys. This placed heavy demands on the Salvatorians, especially the Brothers who carried an almost unbearable workload. During the day they worked with the apprentices and students in the workshops. After the day's work they had to supervise them until all were in bed asleep. In addition, they had to take care of their spiritual life and continue their education as teachers, for hardly any of the Brothers had been prepared for this difficult task. A hard life!

In the course of time, the task changed. No longer was the corrective aspect of the institute emphasised, but rather the educational. These socially handicapped boys had the opportunity to attend a good secondary school in Drognens. This development once again required the modernization of the buildings but the state was not ready for this. Should the Salvatorians buy the place? The matter was settled when suddenly the army purchased it.

### **The Institut Marini in Montet**

The apostolate of Drognens was to be continued, but where? The bishop of Fribourg asked the Salvatorians to take over the run-down Institut Marini in Montet. The institute was started by St. Sophie Barrat, founder of the Sacred Heart Sisters. In October 1831, she brought novices and emigrant children into the new house. Subsequently the house often changed owners until the Salvatorians acquired it in 1960. According to the specifications of Father Timotheus Edwein a new building was erected in Montet. The garden was prepared, the farming began, and Drognens was closed on July 20, 1963.

Now that there were good educational facilities at hand, the lack of qualified young members was more keenly felt. The state no longer provided any subsidies for the institute, the salaries for lay teachers had to meet the state requirements; problem after problem occurred. The decision was finally made in 1976 to accept no more students. Attempts to cooperate with other Catholic schools failed. Caritas then rented the house as a refugee centre for South-east Asians. In the meantime, the institute was purchased by Chiara Lubich, foundress of the Focolare movement.

### **III. The Apostolate of the Press**

Salvatorian publications were edited in Germany but enjoyed wide circulation in Switzerland, thanks to the salesmanship of the Brothers. In 1921, for example, statistics for Switzerland were: 18,000 *Apostle Calendars*, 15,000 *Manna Calendars*, 5,000 *Salvator Calendars*, 6,000 subscriptions to *Der Missionär* and 5,000 to *Manna*. The monthly mailing of these two magazines took place in Fribourg. It was a gigantic task for the college since they were not equipped for the job. The Brothers at times shouldered the magazines in baskets up the Stalden to the main post office. In 1922, Switzerland began to publish its own edition of *Der Missionär* with Father Eberhard Müller as editor.

#### **The Crisis of 1923**

In 1923, the Reichsmark collapsed in Germany. For a while Salvatorian publications were no longer able to be produced in Germany. Thus, a first five-year contract was made with Union Druckerei, a printer in Solothurn, for *Der Missionär* and *Manna* and with Tyrolia, a printer in Innsbruck, for the calendars. In 1925, issues for Germany and Austria could again be printed in Munich. Those for Switzerland, however, continued to be edited and printed in the country. Hence, the *Missionär* and other publications became native to Switzerland.

#### **The Salvator Publishing House**

In 1925, Brother Celsus Walser mailed the magazines; Brothers Romanus Hessman and Nikolaus Huser begged and recruited new subscribers. Because of their tireless work, subscriptions increased. This happy result brought its own problem: one Brother alone could no longer handle the work in Fribourg. A publishing department would have to be set up.

In 1929, some Brothers moved into a rented home in Solothurn. The Generalate, since it owned the publishing department, bought a parcel of land there. The Salvatorians, however, lacked the funds to build on this property. At his own expense, a good Catholic architect built the publishing house following the Salvatorian plans. They were given the right of pre-emption which later they used. In the public eye the house was not permitted to appear as a “monastic foundation.” Solothurn, therefore, remained solely a community of Brothers, with Brother Celsus Welser as Superior. The rector of a nearby seminary served as chaplain.

When the publishing house was taken over by the Swiss Commissariat on October 15, 1947, steps were taken to achieve better integration of the publishing apostolate into the Province. The Villa Lauried in Zug was rented in 1948 and the Brothers moved from Solothurn. Father Philipp Renz joined Brothers Kanius Grosser, Bernhold Oberhänssli, and Antonius to form the first community. A new publishing

department was built in 1957 and a new community house was added in record time in 1970.

That this expansion was justified can be seen in the figures for 1961: 53,000 copies of *Der Missionär*, 18,000 copies of *Manna*; 20,000 *Apostle Calendars*, 20,000 *Manna Calendars*, and 10,000 *Salvator Calendars*. Once again it must be emphasised that this growth would have been impossible without the unselfish labours of the Brothers. The work of the editors must also be recognised. Father Helmut Mehr succeeded Father Eberhard Müller in 1939 and for twenty-five years was responsible for the periodicals and calendars. He knew how to write in a plain and popular style.

### **The Apostolate of the Press Today**

Since 1961 many things have changed. Only *Der Missionär* and the *Salvator Calendar* have survived. Why this decline? Simply, there is a shortage of Brothers who used to go on difficult subscription trips. Subscription lists have shrunk in spite of efforts to keep the periodicals contemporary. In 1973, *Der Missionär* became *Unterwegs*, a name with a more neutral effect. It is printed on an offset press which enables the full use of illustrations. After the loss of *Manna* (1969), the *Apostle Calendars* (1972), and the *Manna Calendars* (1979), we are certainly well advised to promote the remaining two—*Unterwegs* and *Salvator Calendar*—with all our efforts.

### **IV. Pastoral Work**

From the start parish work has always had a place with Salvatorians in Switzerland. From Fribourg they substituted for many pastors. In 1900 one Father covered the chaplaincy in Düdingen. With the death of their pastors, Salvatorians took care of the parishes Alterswil and St. Ursen. They said Mass in Villars-les-Jones and St. Barthelémy near Fribourg. Later they also worked in the urban parishes of St. Moritz, and St. Nikolaus.

The Fathers from Gottschalkenberg went on many supplies. It was a means for a small religious community to become known to the diocesan clergy and parishioners. But this work also provided the subsistence for the Salvatorians because for decades they depended upon every franc for survival.

With the growing shortage of priests, the Salvatorians in Switzerland today carry the full responsibility of parish administration. This began in 1968 with St. Joseph's parish in Zurich, and in 1979, two more parishes were added: Stammheim/Andelfingen and Giffers/St. Silvester. Weekend supply and summer replacement continue as well.

## **V. A Part of the Salvatorian Family**

### **The Province as an Administrative Unit:**

1908-1931:	German Province
1931-1937:	South German Province
1937-1948:	Swiss Commissariat
since 1948:	Swiss Province

### **The Superiors:**

#### **Commissaries:**

1937-1939:	Konrad Hansknecht
1939-1947:	Francis Emmenegger
1947-1948:	Bonaventura Schweitzer

#### **Provincial Superiors:**

1948-1953:	Bonaventura Schweitzer
1953-1958:	Gallus Lustenberger
1958-1964:	Franz Emmenegger
1964-1969:	Vinzenz Koch
1969-1975:	Timotheus Edwein
1975-1977:	Moritz Sturny
since 1977:	Karl Meier

The Swiss Province of the Salvatorians is a small Province located in the heart of Europe. Various activities and assignments have often reminded the confreres that they are members of a larger community. Two Superior Generals were provided by this small Province: Francis Emmenegger and Bonaventura Schweitzer.

In the middle of May, 1915, the Generalate had to leave Rome and make its home in Switzerland. The third General Chapter took place in Maggenberg near Fribourg in October 1915. The Founder lived in Fribourg and died in nearby Tafers, where he was buried in the parish church. His spiritual sons and daughters held this place in reverence until his body was moved to Rome in 1956. Even today, however, many confreres still visit Tafers.

A small Province alone could not take over a mission territory; but it can be a helpful partner. Thus, the Swiss Province provided individual missionaries such as Father Albert Ihle, shot in the Congo in 1968, and Father Paulus Wey, currently working in Zaire. This partnership provides material assistance to the missions

including the income raised by the publishing department and the work of Father Alfons Romer in Montet who sends tons of material every year to aid the mission fields. Without our generous benefactors, however, this work could not be done.

In the course of our history the publishing department at Solothurn was able to help the entire Society during financial crises. We may not be able to render such assistance for some time, but are glad to be able to continue to serve in a smaller framework.

**Literature:**

*Der Missionär*, 76 (1956) 12, p. 352-402

## The Colombian Province

*Father David Restrepo R. SDS*

Cartagena, the harbour city on the Atlantic, belongs to that part of the Caribbean area where Christianity was established and preserved by Ludwig Bertram and Petrus Claver. Here also the Salvatorians, Germans almost without exception, stepped onto Colombian soil fearing no difficulty. With apostolic zeal they laid the groundwork for the Colombian Province. In the coastal region they scattered the seed of the Gospel, which produced good fruit.

In stages this 'conquest' for the Gospel, which succeeded only in the third attempt, will be uncovered. This conquest consisted of forty-three years of uninterrupted activity on the Atlantic Coast, without penetrating into the interior of the country. Only after forty years did the Salvatorians settle in the Provinces of Antioquia, Bolivar, Caldas, Cundinamarca, Chocó, Santander and Valle des Cauca and make efforts to seek native vocations.

During the first years their labours were restricted to parish work. Only the pastoral care of parishes was considered appropriate apostolic activity: hence the great numbers of Masses, sermons, religious instruction classes, confessions, communions, baptisms, marriages and funerals. Today the Salvatorians try to utilize "all means, that the love of Christ inspires," to the advantage of their apostolic work.

### I. On the Atlantic Coast

#### Three Attempts: 1893-1895-1899

1. The first arrival of the Salvatorians in Colombia took place on September 18, 1893. Monsignor Pedro Schumacher, Bishop of Portoviejo in Ecuador, sought help from the Founder, who sent him three Priests and five Sisters. These boarded a ship in Genoa on August 11, 1893. Only two Fathers, Pacomius Eisele and Patritius Keller, as also the four Sisters, Stanislava Raeskowski, Catalina Schubert, Augusta Burkhard and Dominica Viregg reached their destination in the Province Esmeralda in Ecuador, a territory of 14,155 square kilometres with 14,500 inhabitants. Sister Rose Steinberger upon arrival in Cartagena had to be taken to Santa Clara Hospital. Father Macarius Dicks remained at her side and for the time of his stay in Cartagena placed himself at the disposal of Bishop Biffi. Both were eventually able to continue their journey two months later, in November 1893. In April 1895 a liberal anti-clerical revolution broke out in Ecuador and foreign missionaries had to leave the country. Father Patrick Keller joined Bishop Schumacher

and went his own way. The two other Fathers, the Salvatorian Sisters, the Franciscan Sister Bernarda Buttler and fourteen Sisters of her community left Caráquez on July 5, 1895.

2. On August 2, 1895, the second arrival of the Salvatorians in Colombia took place. Those banished from Ecuador had to remain in Panama for twelve days. From there the Sisters returned to Europe. They arrived in Rome on November 11. The Fathers turned to Bishop Biffi of Cartagena with the request for acceptance. Thereupon Father Pacomius for the time being was appointed pastor of Sma. Trinidad and Father Macarius pastor of Santo Toribio. Father Pacomius Eisele soon became sick and requested permission to return to Europe. In July 1896, he travelled to Fribourg, Switzerland. Later he withdrew from the community, went to the U.S.A. and died (1940?) in Bogotá. Father Macarius Dicks, after he had worked for one year and seven months in Cartagena, without any hope of being able to return to Ecuador, on March 5, 1897, in feeble health, returned to Europe.
3. In a letter of May 8, 1897, the new Bishop of Cartagena, Pedro Adán Brioschi, pressed for the return of Macarius Dicks. In his desire for mission work, mindful of a bishop without priests, of so many sheep without a shepherd, Jordan set down some conditions for establishing the Salvatorians in Cartagena. In a letter of February 21, 1899, the Bishop termed these conditions as justified and urged an early arrival. Thus the third arrival of the Salvatorians in Cartagena was effected. Fathers Macarius Dicks and Jacob Hörner, who in the previous year had been ordained in Rome, as also the newly professed scholastic Benno Melder came to Colombia. Although the last two returned to Europe in 1903, nevertheless other Fathers gradually followed and the community of Salvatorians was able to gain a foothold in Colombia. This definitively began on May 26, 1899, when the Society of the Salvatorians was eighteen years old and numbered 24 houses in three continents, 95 priests, 173 professed members, 13 novices, 53 candidates, a total of 334 persons.

More than sixty foreign Salvatorians, predominantly Germans, laboured in Colombia. They bequeathed to our land an exemplary heritage of apostolic and vocational witness, without noisy successes, but with silent eloquence for the heavenly archives; these are telling traces of a life dedicated to God.

### **Cartagena: Parish of Santísima Trinidad (1899-1955)**

After the second arrival of the Salvatorians in Colombia, on August 6, 1895, Father Pacomius Eisele had administered the parish Santísima Trinidad in Cartagena until his return to Europe in July 1896. Father Macarius Dicks, first pastor of Santo Toribio, was his successor for eight months: then he also, on March 5, 1897, returned to Europe. After the third arrival of the Salvatorians in 1899, the parish

Santisima Trinidad became the cradle for the Colombian Salvatorians. For twenty-one years it was the only establishment of the Salvatorians in Colombia. This was the starting point of their activities in the various parts of the city and in the villages along the ocean (1904-1948). A letter of August 17, 1903, gives evidence that the financial condition was miserable. In 1903, it almost became impossible to finance the return trip of Father Jakobus Hörner to Europe. Because of the diocesan assessments and other expenses it seemed almost impossible to accept a third Father into the house.

The parish church Santisima Trinidad is one of the oldest and most beloved churches in Cartagena. The Salvatorians have completed the interior and enhanced it artistically.

In November 1935, the second scholasticate was opened in the parish house. The first had been situated in Manga. The scholastics, Germans without exception, arranged the Liturgy as well as the solemnities of Holy Week, and in the month of May, the processions and ordinations. Famous was the polyphonic choir. Particularly outstanding was the 'Cruzada Eucaristica' under its directors Father Philip Renz, Father Maurinus Rast, Father Sigismund Käppeler and Father Vianney Augustin. In 1949, the 50th anniversary of the arrival of the Salvatorians in Colombia as well as of the taking over of 'Santisima Trinidad' was celebrated. The parish records reveal some results: 50,222 baptisms, 8,874 funerals, and 5,384 marriages.

For serious reasons it was the lot of Father Anselm Eisele to insist that this parish be transferred to the Archdiocese. Father Felizian Gossner conducted the decisive negotiations with the Archbishop and on September 22, 1955, turned over the parish. After 56 years of zealous apostolic work, this step had become inevitable because of lack of personnel and the need to conserve man-power. Thus the first establishment of the Salvatorians in Colombia came to its end.

### **Cartagena: Pie de la Popa**

From the parish of Santisima Trinidad we also administered the section of the city known as Pie de la Popa with its little church built in 1875. At the time our Founder died in 1918, ten Salvatorians had come to Colombia; however, only six had remained. His successor, Father Pankratius Pfeiffer, sent three more Fathers, who arrived in Cartagena on February 8, 1920. The Foundress of the Franciscan Missionaries of Mary Help of Christians, Mother Bernarda Buttler, thereupon donated a parcel of land, on which Father Patritius Mayr began to build a house in Pie de la Popa. In October 1920, the Fathers, with Father Bernhard Egger as Superior, moved into this new establishment, the second in Colombia. The construction of a new parish church was begun in 1933 and after various difficulties it was completed in 1947: Fathers Wendelin Maas and Maurinus Rast had a substantial part in the project. The old parish house was sold in 1963 and in 1965 a larger building

was dedicated; a second story was built onto this house in 1973. After that the Archbishop, Rubén Isaza, requested us to exchange this parish for a parish at the city limits; otherwise the SDS would have the two best parishes in the city. The Provincialate declined this request. Upon the decision of the Provincial Chapter on July 6, 1973, Father Provincial, David Restrepo, to the great regret of the parish, on January 1, 1974, transferred the parish in Pie de la Popa, after 52 years of activity, to the bishop.

### **Mission Rio San Jorge (1921-1924)**

In addition to the assignments in Cartagena, the Salvatorians in 1921 received the offer from Archbishop Brioschi to undertake missionary work along the River San Jorge in the South of the Bolivar Province, today Cordoba. On February 8, 1921, Father Eusebius Zumkeller, Father Hugo Schulz and Father Bernhard Egger travelled into the mission territory. However, Father Hugo became sick after one year and thereupon returned to Europe. Because of personnel shortage, already after three years, we had to discontinue this promising work. The mission territory was too extensive. Hence, on January 7, 1924, the Salvatorians returned to Cartagena.

### **Four Commissariats**

By 1923, the Salvatorians in Colombia numbered twelve members and together with Italy and Brazil belonged to the Latin-American Province. In 1923, the first Commissariat, with independent leadership, was created. The first Commissary was Father Bernard Egger, who after his return from the Mission San Jorge had made his home in Pie de la Popa, as Superior and pastor at the same time. In December 1926, Father General, Pankratius Pfeiffer, visited the commissariat. At this time the foundations of San Onofre, Santa Cruz de Manga and Maria la Baja were made. In 1927, the first scholastics came from Germany to Colombia.

Father Konstantin Weissenrieder guided the Commissariat from Pie de la Popa 1930-1935. In 1935, he opened the second scholasticate in the parish of Santisima Trinidad, with Father Maurinus Rast as rector.

Father Emmeran Roider became the third commissary while residing in Manga from 1935-1938. He had come to Colombia as a scholastic and been ordained a priest in 1930. During his term a considerable number of German scholastics came to Colombia. Because of political conditions in 1938 this 'personnel influx' came to an end. The fourth and last Commissary, later the first Provincial of the Colombian Province, was Father Maurinus Rast from 1938-1947. During his term of office a foundation in Chile and communities in San Jan Nepomuceno, San Jacinto, Barranquilla, Nueva Lucia, Bogotá, Granada, La Estrella and Monderredondo were established.

### **San Onofre (1924-1959)**

After giving up the Mission Rio San Jorge, the Archbishop offered the parish of San Onofre to the Salvatorians. In every respect the village San Onofre was very neglected: for twenty years it had been without a priest. To this parish belonged many widely scattered small villages, the most remote of these being 65 km away. The Fathers endeavoured through catechetical instruction and repeated visits to the villages and to the islands to enliven the faith and preserve the religious life of the people. This purpose was also served by the renovation and decoration of the church.

Along with the parish of Santisima Trinidad in Cartagena the Salvatorians also wanted to relinquish San Onofre. The Archbishop pleaded for postponement. In October 1958, Father Felizian Gossner for three urgent reasons insisted on the transfer of the parish: lack of personnel, age of the Fathers and the installation of native personnel into the interior of the country. After thirty-four years of untiring labour the Salvatorians relinquished the San Onofre parish to the diocesan clergy.

### **Cartagena: Santa Cruz de Manga**

Since 1899, the Salvatorians from Santisima Trinidad had provided pastoral care for the Island of Manga in the city of Cartagena. In a plain wooden chapel they celebrated Holy Mass on Sundays and feast days. Gradually on the island, however, a brisk building boom unfolded and Manga developed into an aristocratic suburb of Cartagena.

Father Patritius Mayr was a Salvatorian with 'great plans,' he was a bold and zealous worker who was well-liked and he harboured a special interest in Manga. He began the construction of a new church which became a memorial to his industry. The steeple became known as 'the Steeple of Father Patritius', however, a second steeple remained unfinished. In the course of years, a number of Fathers with dedication and energy managed the expansion and restructuring of the church, rectory, and parish home. The parish even today is still cared for by the Salvatorians.

### **Maria la Baja (1924-1948)**

With special care the Salvatorians have concerned themselves with the village Maria la Baja. Today it can easily be reached by road from Cartagena. However, at the time of the mission it was difficult to approach. In 1910, three years after his arrival in Cartagena, Father Alexander Treitinger took charge of the villages along the ocean bay and from Cartagena made his apostolic journeys to Bocachica, Pasacaballos, Santa Ana and Barú. Then he pressed forward on the mainland and came to Maria la Baja. In 1924, the Salvatorians developed Maria la Baja into a foundation and by 1925 it already was one of the five foundations on the Atlantic Coast, administered by one of the eleven Salvatorian missionaries. Father Alexan-

der worked here tirelessly until 1937. The last seven years of his life he spent in Cartagena. Father Alfred Knoll, at the almost youthful age of 34 years, was his successor. Later Brother Gabriel Lang supported him. Unassuming and bravely Father Alfred traversed his territory, situated in a very taxing climate, by boat and by horse. His activity concentrated on catechetics, administration of the sacraments in chapels and schools as well as the spiritual care of the native people. On March 30, 1948, the parish Maria la Baja was returned to the Archbishop.

### **Cartagena: Alcibia (1933-1947)**

From Pie de la Popa, Father Otmar Forster had been given responsibility for the public chapel in Alcibia, dedicated to Mary Help of Christians. In 1933, Father Maurinus Rast took up residence there and with great zeal worked for the care of souls. In 1935, first Father Vianney Augustin, and later Father Alfred Knoll, followed him, in 1937 Father Leopold Ahrens. When the Archbishop in 1947 erected a parish in Alcibia, the Salvatorians relinquished responsibility for it.

### **Chile: Castro (1938-1948)**

In 1937, Father Pankratius Pfeiffer and the Bishop of San Carlos de Ancud, Monsignor Ramón Munita, conducted negotiations concerning a foundation in Chile. The Bishop submitted the following offer: a completely furnished house, 12,000 Chilean Pesos for the construction of a temporary chapel as well as a sufficiently large property in a favourable location for horticulture within the city-plan of Castro. In return the Fathers within a year should open a parish school as a base for a future vocational training school. To enable the development of a community, there were offered besides the parishes of Chaulec near Castro and of Puerto Montt. On November 13, the Generalate accepted the offer with the parish of Castro and reported to the Bishop, that the following January Fathers Fridolin Maier and Rembert Gavanische as well as Brother Michael Albrecht would set out from Genoa for Chile. Both Fathers spoke Spanish as they had spent a number of years in Colombia. The contract was for 25 years. In May 1939, Father Sigismund Käppeler became the director of the St. Martin parish school with 150 pupils. In support of the Chilean foundation, Father Anselm Eisele arrived in Castro in 1940. In 1943, Brother Michael Albrecht, at his own request, received a dispensation from his vows. A year later, 1944, when there was already some thought given to the withdrawal of the Fathers, in order to strengthen the Colombian Commissariat, the Bishop of Ancud offered the Salvatorians a less burdensome parish. In 1945 and 1946, the Bishop sought by all means to prevent the dissolution of the foundation: he even offered the management of the Diocesan seminary for priests. Father Anselm Eisele in 1946 returned to Colombia. In the same year Father Bernhard Egger died: he lies buried as the only Salvatorian in Chilean soil. On a visit in Castro in 1947, Father Maurinus Rast insisted on closing this foundation. Within ten years

the parish indeed had grown religiously, the school had attained a very good reputation, yet the diminished personnel could be put to more effective use in Colombia. In 1948, our foundation in Chile was closed: Fathers Fridolin Meier, Rembert Gavanesche and Sigismund Käppeler returned to Colombia.

### **San Juan Nepomuceno (1940-1949)**

During a stay in Europe at the occasion of a chapter, Father Maurinus Rast as Commissary and Father Emmeran Roider for a time were detained in a camp at Marseille. During this time Father Wendelin Maas, as representative of the Commissary, agreed to the acceptance of the parish San Juan Nepomuceno. On January 1, 1940, Father Alfred Knoll formally assumed the pastoral care of this parish, while Father Christian remained at Maria la Baja. When Father Maurinus Rast had returned from Europe, the foundation was officially opened with the approval of the Archbishop. Father Leopold Ahrens became pastor and Superior. When he became ill and on November 8, 1940, died as a victim to typhoid fever, Father Alfred Knoll took charge of the parish. Father Bertram Zeh remained as vicar in Maria la Baja and Father Odilo Schick in Guamo. In February 1947, Father Bertram Zeh took over the parish of San Juan and remained there for two years. On April 25, 1949, San Juan, by decision of the Provincialate was returned to the Bishop. Father Bertram went to San Onofre. His place in San Juan was taken by the former Salvatorian, Father Wilhelm Steinhofner.

### **Nueva Lucia (1942-1945)**

The last foundation during the forty-three years of pastoral care along the Atlantic Coast was made in 1942 in Nueva Lucia. In this year there developed in Cartagena demonstrations against Germany at war. Father Maurinus Rast as commissary sent some Fathers into the interior of the country, to get them out of the danger zone. Father Odilo Schick took over the new pastoral position. He was supported by Fathers Agathon Ridder and Berno Schwimbeck. It was a short but fruitful time. In February 1945, the Salvatorians withdrew from Nueva Lucia.

### **San Jacinto (1943-1949)**

San Jacinto was the neighbouring town of San Juan on the road from the coast to Medellin. It was completely natural that the Salvatorians from San Juan extended their activity to San Jacinto. That happened in 1943. Pastor at that time was Father Alfred Knoll, to whose parish San Jacinto with seven outposts was joined. San Jacinto embraced a territory of 471 square kilometres with about 10,900 inhabitants. For a number of years San Jacinto was served from San Juan, until in 1949 the latter was returned to the Bishop.

## II. In the Interior

### **Bogotá: Divino Salvador (1942)**

Forty-three years passed before the Salvatorians pressed forward from the Atlantic Coast into the interior. As the first Salvatorian Father Philipp Renz in March 1936, at the occasion of the Catholic Youth Congress came to Bogotá. On August 26, 1938, the commissary, Father Emmeran Roider, and Maurinus Rast, rector of the scholastics in Cartagena and the next commissary travelled to Bogotá. They investigated the possibility of a foundation and found a benevolent reception by the Bishops, Ismael Perdomo and González Arbeláez. In a developing suburb they found land for the construction of a college and a public chapel. The outbreak of the Second World War 1939, favoured the transfer of personnel from the coast to the interior. On November 2, 1940, Father Josef Gierer and Brother Armin Bayer came to Bogotá. They gave religious instruction, while Father Josef studied Spanish and literature at the Jesuit University Javeriana. At the next visit of Father Maurinus it was decided to sell the already acquired land, since difficulties had turned up. On April 24, 1941, Father Josef Gierer for the first time celebrated Holy Mass in the Mary Help of Christians chapel. Later the present church was erected here. On November 24, of the same year, Father Hugo Siebenrock and on December 22nd, the scholastics Robert Weber, Polykarp Kräutle and Berno Schwimmbeck arrived in Bogotá. They found shelter with the Franciscan Sisters. So, as a result of the war, the scholasticate in Cartagena was closed. For their final studies the students attended the Javeriana University.

In March 1942, Frater Theodard Riegel arrived and was ordained a priest on March 15. In July from Barranquilla, Fathers Werner Pothast and Hildebert Helmer arrived. Besides taking care of the chapel, they gave instructions in four colleges and helped out in the parishes. On January 3, 1943, Robert Weber and Polykarp Kräutle were ordained. Now a novitiate was opened for the student of theology, Jesús Zapata who, however, soon withdrew. The site of the residence had to be changed a number of times. After various negotiations, conducted by Father Gierer, the cornerstone for the new church was laid on March 19, 1948. For the time being the construction of the church was delayed for lack of funds until finally on September 8, 1950, the last beam could be laid. In February 1951, the Salvatorian Sisters also came to Bogotá. In the same month from Germany Father Ivo Schaible arrived in Bogotá. He remained here fourteen years and during this time as artist worked at the interior decoration of the church.

On October 1, 1969, Father Tulio Maya relieved Father Josef Gierer as pastor. The faithful were very much dissatisfied with the change, as Father Josef had superbly guided the destinies of the parish and through his spirit of enterprise had acquired the general benevolence of the people.

### **Granada (1942-1945)**

In December 1941, Father Ricardo Mejia, pastor of Granada, lived as a guest in the parish of Trinidad in Cartagena. He became enamoured of the community and invited them to his parish. Here in Granada the Fathers according to the wish of the parish and city council were to assume the administration of the college 'San Luis Gonzaga.' The Archbishop of Medellin gave his approval on October 15, 1942. So, Fathers Felizian Gossner and Agathon Ridder in July 1942, moved to Granada. In May 1943, the school expanded into a temporary boarding school and the first seven Colombian aspirants entered. As the school year ended on November 19, the search for a permanent seminary in Estrella began. In September 1944, nine seminarians moved over to Estrella. By the end of 1945, the last year of our activity in Granada, the number of seminarians rose to thirty-eight.

With the death of Father Hugo Siebenrock in Bogotá, 1945, the personnel question in the commissariat became worrying. As personnel for La Estrella had to be provided immediately, it was decided to close the foundation in Granada. In December 1945, the Salvatorians left Granada, the cradle of Colombian vocations.

### **La Estrella (1944)**

On November 18, 1943, the Archbishop Joaquin Garcia Benitez handed over to Father Maurinus Rast the decree for the erection of a minor seminary in La Estrella. So, on February 2, 1944, Father Josef Gierer could be transferred from Bogotá to Estrella, in order there to prepare the acquired land site. With him came Father Reginbert Schmucker. On March 19, the Archbishop blessed the chapel and dedicated the House. In April 1944, Father Beda Friedrich from the United States visited the College. He was full of optimism and the spirit of enterprise and sent the necessary capital; he also suggested various types of propaganda.

Since July 1944, La Estrella also was the seat of the Commissariat. On September 8, the Apostolic College 'El Salvador' with nine pupils who had come from Granada was opened. With the 'Villa Jordan,' which had been bought on November 1, there now were available buildings, which in 1946, were gradually remodelled to provide space for chapel, dining room, etc. All this however did not suffice to provide for the growing number of aspirants. So, it was decided to build a new four-story structure. On July 29, 1951, the cornerstone was laid and in August the construction began. The first part of the building could be turned over to its purpose on January 6, 1953. The second part, also four-stories, was occupied by the Fathers in 1959. The number of students increased from nine to 444: the first graduated in 1966. In 1971 a day school was opened which gradually grew and now numbers 650 students from seven different localities.

### **Medellin (1956)**

Twelve years after beginning in La Estrella, a second foundation in the Valley of Aburrá, in Medellin, the Capital City of Antioquia was opened. Father Felizian Gossner had anticipated this establishment as the residence of the Provincial. In consideration of the Salvatorians' 'excellent willingness' in the service of the Archdiocese the Archbishop gave his consent. On April 9, 1956, the decree of establishment appeared with the right to a semi-public chapel included. The Provincialate moved to Medellin on May 9, 1956. The new neighbours rejoiced at this and offered their generous cooperation. On November 18, 1956, the Auxiliary Bishop, Buenaventura Jauregui blessed the chapel. Five years later the small but well built church of the newly established parish 'Los Doce Apóstoles' was dedicated. It is very much in demand as a Wedding Church.

### **Cali (1956)**

December 8, 1956, is the official foundation day of this establishment. The Salvatorians took over the care of the suburb Caldas, south of Cali, and the chaplaincy with the Marist Brothers.

The establishment of the parish 'Divino Salvador' was tied up with numerous difficulties: there was no church and no land for a church. Finally, after a long battle the city officials agreed to the construction of a church on a building site that had been designated for public service. A private citizen offered to build the church, if the Bishop would reserve a crypt for his family.

With the combined efforts of the Bishop and of Father Weber, they managed to get the Catholic aid organisation Adveniat to erect a Medical Centre beside the church. The College was built by a family with the support of the Sisters of the Sacred Heart of Jesus.

On October 1, 1962, we opened an elementary school for about 140 children, three years later, a secondary school, which in 1979, obtained the final approval. For several years the confreres of Cali, in addition, also held various chaplaincies.

### **Manizales (1967)**

In 1967 we acquired a foothold in Manizales. After negotiations between Father Provincial Felizian Gossner and the Archbishop Arturo Duque Villegas, we obtained land in the neighbourhood of the Franciscan College Gemelli.

On April 22, 1967, the Archbishop approved the erection of the novitiate and on May 9, 1967, assigned the parish 'Divino Salvador' to Father Tulio Duque; at the same time he appointed him chaplain of 'Villa Clara.'

The solemn dedication of this foundation took place on August 7, 1967, which at the same time also was the twentieth anniversary of the institution of the Colombian Province.

In 1968, we had nine novices. Subsequently, the house for seven years lodged the minor seminary. During this period we experimented conducting the novitiate only after the course in philosophy. This new programme began in 1975, under the leadership of Father Bernardo Ospina; after September 1976, Father Eusebio Betancur headed the novitiate.

### **Bucaramanga (1969)**

Fathers Bernardo Ospina and Mario Agudelo in 1969, made efforts to open a foundation here so that an old desire of the Province would be fulfilled. A precondition for that was the acquiescence of Bishop Hector Rueda Hernández and his clergy. On November 6, 1969, we received the official document for the transfer of that part of the city, Diamante II., to us.

In January 1970, the community, almost simultaneously with the erection of the parish, moved into their own building. With bazaars and other programs and the support of enthusiastic parishioners began the construction of the church 'Divino Salvador' whose cornerstone was laid on April 30, 1972: this is the fifth church in Colombia, dedicated to the Divine Saviour.

The increasing urbanization brought along with it a quick growth of the parish. Only to the unrelenting zeal of Father Bernardo Ospina and his associates can we credit the fact that the parish organisation kept in step with the growth of the city.

### **Bogotá: Madre del Salvador (1974)**

The preparations for the last foundation of the Salvatorians in Colombia go back to the year 1968. At that time the family meetings of 'Divino Salvador' pressed for the erection of a chapel and a society of interested persons was formed. In 1969, Cardinal Anibal Muñoz Duque declared himself ready to turn over to Father Josef Gierer, who was available for the purpose, a parish, and on March 25, 1971, established the new parish.

Although as yet there was no church and Father Joseph in addition held the position of the bishop's vicar in charge of the marriages of foreigners, the parish work had begun. The building of a four-story parish centre began in 1972. Twenty-seven months later the Cardinal solemnly dedicated the two million pesos project.

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# The Czechoslovakian Province

*Franz Vrazel*

## I. Introduction

Bohemia and Moravia until 1918 were parts of the Austro-Hungarian Empire. The three Czech houses accordingly belonged to the Austro-Hungarian Province. After the birth of the Czechoslovakian Republic—October 28, 1918—first the Czechoslovakian Commissariat and then in 1924 the Czech Province were established covering the Czech speaking areas of Bohemia and Moravia. In Slovakia (it had its own government in Bratislava from 1969) there never was a house. Nevertheless, four Slovaks entered the Society. We can differentiate four periods in the history of this Province:

1. 1895-1922 (1924) Beginning until the establishment of the Province; 3 houses belong to the Austro-Hungarian Province (Wal Meseritsch/Valasske Mezirici, Jägerndorf/Krnov and Brünn/Brno);
2. 1922 (1924) 1945 Life and work in the independent Province, founding of new colleges (Wranau/Vranow, Prossnitz/Prostejov and Prague); 1938 separation of the Sudetenland and loss of the college Jägerndorf/Krnov; 1939 erection of the Protectorate Bohemia and Moravia; 1945 birth of the Second Republic, loss of the Prague house, re-incorporation of the Jägerndorf/Krnov house into the Province;
3. 1945-1950 Brief activity in the free Second Republic (three years) till 1948; 1948 the Communist Putsch and birth of the 'Socialistic Republic;' 1950 prohibition of religious orders and societies, liquidation of the houses, deportation of the Salvatorians into concentration camps, with the following exception— the continuance of restricted pastoral activity of three Salvatorians (Brünn/Brno, Wranau/Vranow, Wal Meseritsch/Valasske Mezirici);
4. 1950-today Life and work deprived of freedom, with prohibitions and persecution; military service of Salvatorians in penal communities for forty months from September 1950-December 1953; hard labour in construction work and in industry; in individual cases pastoral work was 'permitted' in the parishes; underground pastoral work

and organisation of a new Catacomb-Province; destruction of this organisation through the state security service and mock trials and imprisonment for Salvatorians (1960-1961); a short awakening during the Prague Spring (1968) and the surprise attack of the Russians (August 21, 1968); intensified persecution until today, the prohibition of religious still continues.

## **II. Colleges of the Salvatorians and their Activities in General**

Already fourteen years after the founding of the Salvatorians it took root in Slavic soil. The Venerable Founder, Father Jordan, personally founded the college in Wal Meseritsch/Valasske Mezirici in 1895 and favoured it greatly. The responsibilities of the house were the direction of a seminary, then a juniorate for clerical candidates, novitiate, parish missions, retreats, assistance to parish priests, centre for the Salvatorian lay co-workers and the editorial office of the magazine *Spolupracovník* (co-workers). In 1899, Jägerndorf/Krnov (mission, retreats, supply work) and in 1910 the Brünn-Hussowitz/Brno-Husovice house (pastoral work, school, directorship of Catholic Societies, mission, supply) were established. All other colleges came into being under the second Superior General, Father Pankrätius Pfeiffer: 1926 the pilgrimage shrine of Mary twelve kilometres from Brünn/Brno with the hard work and responsibilities of the pilgrim ministry, school, retreats for priests, Catholic Pathfinders, mission, supply work in the entire Diocese of Brünn/Brno; and in 1934 the parish of St. Peter with 20,000 faithful in Prossnitz/Prostejov. Besides pastoral work in parishes, there were also instructions, supplies and the care of Catholic Societies among the activities of the confreres. At the same time there were also in this house the SDS Central Publishing Department. In 1939 a house was finally established in the capital city of Prague/Praha XV-Lhotka. The members ran the parish Mary Queen of Peace and worked in the schools and sodalities here. For a short time the Prague College also housed the scholasticate.

### **Origin of the Czechoslovakian Province**

The three Czech colleges established before World War I, Wal Meseritsch/Valasske Mezirici, Jägerndorf/Krnov and Brünn/Brno belonged to the Austro-Hungarian Province. After the fall of the Austro-Hungarian Monarchy and the birth of the Czechoslovakian Republic (1918) these three houses became the pillars of a new Province. After initial difficulties the Czech commissariat was established in 1922 and in 1924 the Czech Province. The first Provincial was Father Facundus Peterek and the first Provincial Chapter began on June 7, 1927.

### **III. Individual Colleges**

#### **Wal Meseritsch/Valasske Mezirici**

The first Czech Salvatorian Fathers here in 1895 took over a residence for students of the local Czech secondary school. The Venerable Father himself had prepared the takeover of this house in negotiations with the Archbishop of Olmütz, Dr. Theodor Kohn. He anticipated this college as the future Motherhouse of the Czech Province and had in fact visited it nine times. The pioneers, who arrived here on September 17, 1895, were Father Cyrillus Braschke and Father Matthias Bezdek. Father Cyrillus laboured here as Superior, prefect and catechist until 1908; however, he remained until 1913, while Father Matthias Bezdek, as educator, catechist, preacher, remained only four years in Wal Meseritsch/Valasske Mezirici. Thereafter, he was called to Vienna, where he did effective work as catechist, preacher, youth counsellor, and spiritual director of the Czech tertiaries. Here he died at the age of fifty-one years in 1919. In the beginning, both Salvatorians had to contend with great material difficulties. With the help of the Archbishop Dr. Theodor Kohn, the school building was bought, renovated, and enlarged in 1898. It was possible through willing helpers and generous contributions to house as many as fifty students. In 1909, the student-support society, which had aided these students, was disbanded. The house of studies thereby was faced with problems that threatened its very existence. The Austrian Provincial intended to close and sell the college. The Superior at that time, Father Wilfrid Kalinsky, used his ability to oppose that proposal and gained support from the Generalate; as a result the house was taken out of the Austro-Hungarian Province and placed directly under the Generalate.

During World War I, the house served as a military hospital. Only in 1922, could the residence be converted into a house of studies for Salvatorian youth. Simultaneously Wal Meseritsch/Valasske Mezirici became the seat of the Provincialate and novitiate house. In the same year (1922), two zealous parish missionaries from Brünn/Brno arrived here: Father Paternus Kubac and Father Facundus Peterek. Thereby, with mission, retreats, triduums, etc., a very brisk activity began outside the house. During the years from 1923-1928, these two Fathers conducted 140 missions and triduums as well as forty-four retreats. When Father Kubac was appointed vicar of the parish in 1929, necessarily the number of parish missions declined. In 1937, the Vicar General of the Society, Father Facundus Peterek, could dedicate an extension of the college building with the participation of many of the faithful. Thereupon, Wal Meseritsch became the Motherhouse of the entire Czech Province. During the tenure of Father Stephen Srahulek, as Superior, and his Consultor and novice master, Father Wilfrid Kalinsky, the novitiate constantly had at least five or six novices (in 1941 there were nine novices), while the prefects Father Johann Janku, later Father Jiri Pustejovsky and Father Paul Randysek

were preparing thirty to fifty clerical candidates in the imitation of Christ. Other Fathers went on supply in the parishes or worked as religion teachers, missionaries, and retreat directors. The Fathers were readily approached as confessors by the faithful of the surrounding area as well as by the clergy. Father Janku founded and directed the movement of the so-called 'Salvatorian Co-workers,' who not only gave their moral support to the Czech Province but also gave great material aid. The magazine *Spolupracovník* (co-workers) was subsequently established for this sodality. Thereby, a broad base of public information concerning the Czech Salvatorians, their zeal, their way of life, and activity could be publicized. The clerical candidates with their orchestra, concerts, and theatre performances regularly furnished entertainment for these co-workers and for many others.

The Second World War drastically disrupted this idyll. Problems developed concerning the feeding of so many people; schools of higher learning were closed by the protector of the realm and students as well as scholastics were sent to the factories of the German Reich in the frame work of total service. In 1939, the German Army occupied more than half of the college and on a number of occasions the Gestapo suddenly descended and searched the house for forbidden literature, partisans, etc.

After 1945, the Czech Salvatorians in the newly established Republic began to reorganise and with high spirits the delegates travelled to the first 'peaceful' General Chapter at Rome in the year 1947. Father Stephanus Srahulek as newly elected Provincial moved from Wal Meseritsch/Valasske Mezirici to Brünn/Brno. In replacement, the newly ordained Father Alfred Vrazel came as Prefect and Father Cajetan Matonoha as spiritual director and parish missionary to Wal Meseritsch; again Father Wilfrid Kalinsky was Superior; then until 1950 Father Leonard Pauk. In February 1948, the communist invasion came into Czechoslovakia. The Salvatorians were able to carry on their work after this revolution for only two more years. In April 1950, the communist police and the secret state police gathered all religious, including the Salvatorians, into various concentration camps (cloisters). From there the young Salvatorians were drafted along with others into military service and into the so-called technical unions and there with shovel and pickaxe did heavy physical labour for forty months. The communists made hospitals of our colleges (Prossnitz/Prostejov and Wal Meseritsch/Valasske Mezirici or homes for apprentices (Jägerndorf/Krnov). Other houses were occupied by so-called 'Peace-Priests' (Brünn/Brno and Wranau/Vranow). After the military service most of the clergy had to continue at hard labour in factories. Whoever was fortunate enough obtained permission for spiritual activity from the communist Secretary of Church Affairs (these, practically speaking, replaced the bishops), and continue to function in a church as administrator, but not entirely free: he was paid but directed and controlled by the secretary of church affairs and his spies. Those who got no permission could continue, after their work in the factory,

under great risk, to preach Christ's truth and grace 'in the catacombs'. This 'forbidden activity' was continued for example, in Wal Meseritsch/Valasske Mezirici by Father Alfred Vrazel in cooperation with Father Wilfrid Kalinsky, who was allowed to celebrate 'officially' in the monastery chapel. That continued only until his death in April 1957. After that Father Alfred Vrazel could only celebrate in secret and conduct religious instructions for the young only in the family circle. Ten years after the communist putsch and the interdiction of religious orders—1960—the communist security police once again planned a persecution of everything religious, in order to scare off any increase in pastoral ministry. Father Provincial Srahulek, the Provincial Secretary and spiritual motor of active underground activity, Father Albinus Kvita as also Father Vaclav Janisch were the first ones apprehended. After another year, many other Salvatorians were jailed and for 'threatening the republic, conspiracy, etc.' condemned to imprisonment between two and thirteen years (Father Janisch for life, Father Pustejovsky to thirteen years, Father Provincial to eight years). Indeed, in 1968, came 'the Prague Spring' under the Dubèek-Regime, Father Provincial Srahulek nevertheless had to put in practically eight full years and Father Pustejovsky was only released from prison with four others in July 1968, very sick; and died in 1974. Only after the imprisonment of all others in the religious camps by the communist Secretary of Church Affairs in 1950, Father Wilfrid Kalinsky was allowed to do pastoral ministry. He was allowed to celebrate daily and hear confessions until 1957. A hospital was erected after that in the monastery building. The situation has remained that way until today. Approximately thirty-five clerical novices returned to their homes. Other members (Fathers, Scholastics, Brothers) lived alone or by themselves after the military service, worked mostly in industry or agriculture, and in this way practiced their apostolate as circumstances and possibilities permitted. Each one to this day is aware, that he is constantly observed and controlled by the Secretary of Religious Affairs and his spies.

### **Jägerndorf/Krnov**

From 1899 the first Salvatorians lived in private. In 1904, a new house was built outside the city. It had a marvellous location not far distant from a place of pilgrimage—The Shrine of the Sorrowful Mother, called Burgberg. The house had a rather large chapel where divine services were frequently celebrated. The Fathers conducted missions and retreats and helped in the pastoral work in the neighbourhood. From the beginning, the monastery was a great blessing to that region. On an average, four Fathers and three Brothers lived in that house. After the Munich Pact in 1938, the Sudetenland was separated and annexed to Greater Germany. Consequently, the Czech Province turned over the College Jägerndorf/Krnov to the North German Province. The result was that the inhabitants of this house were drafted into military service and into the war. Even after the war's end there was no rest for Jägerndorf/Krnov. The Sudeten Germans were taken into camps and

deported to Germany. The communist authorities had a great interest in the beautifully located building. After the 1948 February Putsch it was transformed into a school for apprentices and continues to be used to this day for secular purposes.

### **Brünn-Hussowitz/Brno - Husovice**

In 1910, the Bishop of Brünn/Brno, Dr. Paul Huyn, put the Salvatorians in charge of the pastoral care of the Brünn/Brno industrial area of Hussowitz/Husovice. Besides doing parish work, the Fathers helped out not only in many of the Churches of Brünn/Brno, but also in the neighbouring SDS foundation Wranau/Vranow. The new Romanesque Sacred Heart Church, under the pastoral care of the Salvatorians, was built by 'the ecclesiastical building union' under the leadership of the meritorious President Franz Charvat. The chief promoter of this new Church however, was the well known and zealous catechist, Father Franz Venhuda, who travelled throughout all of Moravia to collect contributions. Bishop Dr. Huyn consecrated the Church. The sermon at this solemn occasion was delivered by Prelate Dr. A. C. Stojan, later Archbishop of Olmütz, a saintly man. 'Hussowitz—once a red, socialist part of the city, where priests were even physically attacked on the street, after 20 years of tenacious pastoral work became, however, a flourishing parish'—thus spoke the last Bishop of Brünn/Brno, Dr. Karl Skoupy in a sermon. The first pastor appointed was the very zealous SDS parish missionary, Father Paternus Kubac, who also started a number of Catholic societies. His replacement during the First World War was Father Cyrillus Braschke. After Father Kubac, from 1921 until 1926, Father Leonard Pauk was pastor, from 1926-1933, Father Facundus Peterek, until 1934, Father Cyril Braschke, after him, 1934-1939, Father Aloys Prokop, from 1939-1947, Father Josef Tomastik, and 1947-1960, up to the time of his arrest, Father Provincial Stephen Srahulek. Faithfully at his side stood his Provincial Secretary, Father Albinus Kvita, the apostle of the youth of Brünn/Brno and the director of the children's choir, who, condemned for a number of years, died in prison. After the arrest of Father Srahulek a Peace-Priest was set up as pastor. A music school was housed in one part of the building. In spite of everything, we firmly hope that the good seed of God's grace will continue to flourish and bear abundant fruit. From 1940-1950, this college was also the site of the scholasticate. After that the study of theology in Brünn/Brno was forbidden by the communists.

### **Wranau/Vranow near Brünn/Brno**

Wranau/Vranow, located twelve kilometres north of Brünn/Brno, since 1240 has been a Marian Shrine of Pilgrimage. The monastery and church had been built by the princes of Liechtenstein, Maximilian and Katherine, in the 17th century for Pauline Monks, who had been concerned with ministry to pilgrims from 1633 until the abolition of the monastery by Emperor Joseph II. Deceased members of the Liechtenstein dynasty were buried in the crypt of the church. From 1780-1926 diocesan priests had pastoral charge of the church. In 1926 the Bishop of Brünn,

Dr. Josef Kupka, transferred the care of the shrine and of the parish (four parishes with three churches) to the Salvatorians. Father Leonard Pauk became the first pastor. Thanks to his care and the generosity of Prince Johann II of Liechtenstein it was possible to renovate the church and monastery in time, for the 700th anniversary of the appearance of the Mother of God. This shrine is well visited, mainly in September, on the feast of Mary's birth.

Wranau/Vranow always had four priests (Father Pauk, Father Douda, Father Janisch, Father Smutek), hence, besides pastoral ministry in the parish and shrine, they could also devote themselves to parish missions. The Priests' retreats for the Diocese of Brunn/Brno were regularly conducted there. In 1947 Father Josef Tomastik arrived here as pastor as well as the newly ordained Father Bohumir Privetivy as preacher and catechist. A long time member of this community, Father Dr. Janisch, in 1945, went as chaplain (staff captain) into the army. He had great influence on the soldiers and was well-liked. At that time ideological commissars were introduced in the place of clergymen. Father Janisch was arrested and accused of conspiracy. The public prosecutor demanded the death penalty. Father Janisch was condemned to life-long imprisonment. He was granted amnesty in 1961, and a short time later in a second wave of arrests he was condemned to seventeen years imprisonment. During the 'Prague Spring' 1968, he was finally released. Although he was sick, he could still work as administrator in Subivov near Olmütz. A communist police commando suddenly attacked in April 1950, the first college Wranau/Vranow at night and took all members to a concentration camp. As an exception, out of fear of the faithful, Father Pauk with consent from the Secretary for Religious Affairs could continue the pastoral care in Wranau/Vranow. He died as the last SDS administrator of Wranau/Vranow in a charity care centre. After him, a diocesan priest again took over pastoral care.

### **Prossnitz/Prostejov**

From 1934 on, the Salvatorians here had charge of the parish of St. Peter with 20,000 faithful. St. Peter originally had been a cemetery church. After the renovation of various parts, including the high altar, the church was typically Salvatorian: behind the high altar were pictured almost life-size Christ and the twelve Apostles at the Last Supper. As the first Superior and pastor the experienced parish missionary Father Paternus Kubac came to Prossnitz/Prostejov. His vicar was the newly ordained and later zealous apostle of youth, Father Methodius Micola. The work was hard; nevertheless, the first fruits appeared: With God's grace and help many socialists in Prossnitz/Prostejov again found their way to Christ. However, in 1939, the German Army came and with it the Gestapo. Father Methodius became a SDS martyr. Because of a particularly zealous sermon, an atheistic teacher reported him; he was arrested by the Gestapo and on July 3, 1942 he was shot. Then two gifted Salvatorian writers came to Prossnitz/Prostejov; Father Jiri Pustejovsky and

Brother (later Father) Ireneus Drda. The Salvatorian Publishing Department was established in the college. All that the members, co-workers, and other faithful needed, originated and appeared here, in the first place the periodical *Spolupracovník*, SDS Liturgical Texts, SDS Hymns. Brother Ireneus Drda, under the fictitious name M. K. Bystricky, published three books. The last, a historical work, at present is only in the form of a manuscript. In April 1950, the communist state police also attacked this college, the members had to go to the concentration camp. Father Aloysius Prokop alone could continue the parish work. However, he had to leave the house as the college was occupied by a Red-Cross-Organisation. Father Prokop had so much work that he, although supported by two Sisters, wore himself out. Overworked and exhausted, but beloved by all, he died on December 29, 1961 of diabetes. The pastoral ministry in this parish thereafter went to the diocesan clergy and they continue to work there today.

### **Prague-Lhotka/Praha-Lhotka**

In 1939, Father Johann Janku came to Prague to take over the pastoral ministry of a very large parish. Father Janku had already as a devotee of Mary at the Marian Shrine at Wranau/Vranow collected spiritual Marian hymns, arranged them and in honour of the Mother of God published them. Now, in his Marian Church of Queen of Peace he could continue in this activity. On the high altar of this church, there stood a column with a statue of Mary in atonement for a crime. Namely, in the year of the birth of the First Republic (November 1918) anti-church and atheistic Czechs in a demonstration against the 'Catholic Habsburgers' had torn down and shattered the Baroque Marian pillar with the statue in the Altstadt-Platz (i.e. Old City Square). Besides doing parish and social work (a large home for the elderly), Father Janku conducted many religion classes. Father Vojtech Synek, Frater Pius Ciganek and Brother Antonius Parchansky gave him great support in all this. After World War II the diocesan clergy took over the parish.

## The South German Province

*Father Hermann-Josef Würtenberger SDS*

### The German Province

According to a resolution of the second General Chapter (October 8-29, 1908), the houses of Lochau near Bregenz, Fribourg (CH), Drogens (CH), and Welkenraedt (B)<sup>1</sup> belonged to the German Province. The residence of the German Provincialate was at Lochau. The main purpose of this house was the formation of German priests for the Society, and it was founded in 1893.<sup>2</sup> The house in Fribourg (CH), founded on July 18, 1894, gave Salvatorian scholastics the opportunity of studying at Fribourg University.<sup>3</sup> The establishment of Drogens (CH) had been arranged by the Founder himself; it was used for the education of troubled boys.<sup>4</sup> With its remarkable farm it also helped to maintain the community of Fribourg. The house at Welkenraedt, founded on December 1, 1899, was intended to become the press centre of the Salvatorians.<sup>5</sup> In addition, the mission procura for Assam was housed there.

The first Province Superior was Father Hilarius Gog, who also built the house at Lochau. In 1909 the Province had 40 fathers, 17 brothers, 6 scholastics, 50 clerical candidates, and 6 brother candidates.

### During World War I

The world war suddenly stopped this first growth of the Society. The military command seized the house at Lochau, and in 1916, it was used as a military hospital for some months.<sup>6</sup> The German brothers, scholastics and fathers were more and more called into military service. By the strict closure of the frontiers, contact between communities was considerably impeded. With the passage of time, the shortage of food and heating material were felt acutely.

### First Establishments on German Soil

The war also brought a release of the strict laws of the Kulturkampf and consequently the first Salvatorian establishments on German soil. The first community was established at Klausheide, near Paderborn on August 2, 1915.<sup>7</sup>

The second establishment was erected in Munich on December 1, 1916. In Prinzenstraße in Nymphenburg a villa was rented, and a press centre for Salvatorian magazines was established there. But just one year later, this house did not meet their needs. Therefore, in February 1918, a larger house with a garden was bought on Romanstraße, Munich.<sup>8</sup> A book-shop was added to the publishing house. This house at Munich was not a real community, but just a publishing house. Only in

this way could the approval of the State authorities be obtained. Nevertheless, the Salvatorians had an establishment in Bavaria.

### **New Foundations after the War**

In 1918, after the war, the restraining laws of the Kulturkampf were completely cancelled. Soon other establishments of Salvatorians could be made. On Easter 1919, a house for homeless youths in Berlin was entrusted to the Salvatorians. In the same year, they were entrusted with the administration of the 'Caritas Verband' in Berlin.<sup>9</sup> Because by now there were some important SDS establishments in Germany—and the new Provincial Superior was active there, too—the residence of the German Provincialate was transferred in autumn 1919 from Lochau to Klausheide.

### **New Foundations in Bavaria**

On November 29, 1919, three Salvatorians moved into the house at Griesbach (Lower Bavaria). Their primary task was to take care of Our Lady's Shrine 'Maria Schutz' on the Kronberg. They also worked in some specialised ministries and preached parish missions.<sup>10</sup> A year later the Salvatorians were also entrusted with Our Lady's Shrine 'Mater Dolorosa' on Gartlberg/Pfarrkirchen. They have been serving this shrine in the Rottal since January 12, 1921.<sup>11</sup>

### **New Foundations in Württemberg**

Also in Württemberg the Salvatorians were soon able to set up a foundation. In 1920, they were entrusted with the care of the shrine of the 'Precious Blood' on the Gottesberg/Bad Wurzach. But only a year later, on September 14, 1921, could they move into the former hermitage.<sup>12</sup> And another year later, Father Pankratius Pfeiffer, Superior General, bought the castle at Bad Wurzach for \$7,000 dollars for the Society. The contract of sale was signed on September 5, 1922. A secondary school for SDS candidates was planned. Although there was some remodelling to do, lessons began on June 4, 1924.<sup>13</sup>

### **The German Province Becomes Larger**

As a consequence of World War I, the political situations in Middle Europe were fundamentally changed. In particular, the dissolution of the Austrian Empire, and the establishment of several national States on its territory necessitated the re-organisation of the Austrian-Hungarian Province. At the IV. General Chapter of the Society on September 12-30, 1921, one of the items was the re-organizing of Provinces. The Chapter decided to dissolve the Austrian-Hungarian Province, and to join the communities of Vienna II, Vienna X, Hamberg, and Timisoara into the German Province with equal rights and duties.<sup>14</sup>

To represent the interest of the Austrian communities with the State authorities an official representative or commissary, residing in Vienna, was appointed.

After this new arrangement the German Province in 1922, was composed of seven communities in Germany, four in Austria, one in Switzerland, and two in Romania.

Already at that time a partition into South and North German Provinces was being considered.

But this re-distribution of houses did not last long. In October 1922, the Superior General of the Barnabite Fathers offered the buildings and land of his Austrian Province to the Salvatorians. Father Pankratius willingly accepted this offer. Thus, four establishments were transferred to the SDS in Austria. On June 5, 1923, therefore the Austrian Province was erected. Now the German Province had eleven establishments, four in the north and seven in the south of Germany.

### **The New Establishment on Klosterberg/Passau**

The lack of rooms in Hamberg and the positive experiences the Society had with the scholastics at the Passau major seminary induced it to open its own scholasticate at Passau. A suitable house was found on the Klosterberg/Passau. The building had room for about seventy scholastics. The sale was concluded on July 28, 1925.<sup>15</sup>

### **The German Provincialate at Bad Wurzach**

In 1928, a new Provincial Council was elected for the second term of office of Father Athanasius Krächan. As the new council was mostly composed of members from the South German communities, it moved to Salvatorkolleg, Bad Wurzach from Steinfeld in 1928. Father Athanasius was also the local Superior.<sup>16</sup>

### **The House on the Hamberg**

The establishment on Hamberg was on Austrian soil, but it had always served as a centre of formation for our young German generation. During World War I it housed a part of the school classes from Lochau together with their teaching staff. After the war it lodged the team for popular missions, the novitiate, and the scholasticate of the Austrian and German Provinces. Therefore, it was incorporated into the German Province in 1922. When Klosterberg was acquired and remodelled in 1925, Hamberg was given back to the Austrian Province.

### **Novitiate in Heinzendorf**

As the Austrian Province needed Hamberg for its own purposes, and the Klosterberg was completely taken by scholastics, the German Province was forced to look for another building to be used as novitiate house. At first the Provincialate planned to buy the old Cistercian Abbey Aldersbach (Lower Bavaria) for this purpose. But too

many difficulties surfaced. Therefore, the Society took the chance, when at Heinzendorf, about twenty kilometres north of Wroclaw, a castle was available to be sold at a relatively low price. On August 1, 1930, the sale contract was signed, and on August 25, 1930, the first novices moved in.<sup>17</sup>

### **Division of the German Province**

The German Province grew so rapidly in the twenties with regard to the expansion of the houses and the number of members, that the government by one provincial superior became more and more difficult. Travelling demanded more and more time and expense. Also a disproportion arose in the representation at the General Chapter in comparison with other Provinces and Commissariats. Therefore, the Generalate applied to the Holy See for the permission to divide the German Province into the North and South German Provinces. On November 10, 1930, the Vatican agreed to the request.<sup>18</sup>

### **The South German Province**

The division officially took place on December 30, 1930. The new South German Province included the houses of Bad Wurzach/Stadt, Bad Wurzach/Gottesberg, Lochau, Munich, Passau/Klosterberg, Griesbach, Pfarrkirchen/Gartlberg, and Fribourg (CH). The residence of the Provincialate was at the Salvatorkolleg Bad Wurzach. Father Apollinaris Thoma was the first Province Superior of the South German Province. Fathers and Brothers were assigned to the Province in which they were working at the time of partition; but within three months they could make a request to be transferred into another Province. As far as the scholastics, novices and candidates were concerned, the regulation was passed that those from Bavaria, Württemberg, Baden, and Switzerland belonged to the South German Province and the others to the North German Province.<sup>19</sup>

### **The Educational Institute at Drogens Switzerland**

The re-education institute, St. Nikolaus, Canton Fribourg, had already been entrusted to the Salvatorians from 1895 to 1915. At the beginning of the thirties the Swiss Cantonal Administration asked the Salvatorians again and again to take over the Institute. On November 9, 1933, they came to an agreement, that the Salvatorians would take over the establishment. On April 4, 1934, four Fathers, seven Brothers, and two Sisters moved in under the leadership of Father Konrad Hansknecht.<sup>20</sup>

### **First Difficulties with the New Regime in Germany**

With the takeover of Hitler on January 30, 1933, a period of oppression of religious congregations and convents began in Germany. The South German Province of the Salvatorians was to feel that very soon. Already in May 1933, a strict visa law

became compulsory, and a limit of 1,000 Marks was set for Germans going to Austria. The Lochau community was isolated from the other houses of the Province. The novitiate for Brothers had to be transferred from Lochau to Bad Wurzach/Gottesberg. German boys were not allowed to enrol in the boarding school at Lochau, so that it seemed to be destined to extinction. In Germany itself petty border harassment began. Repeated visits were made to the boarding school at Bad Wurzach in order to check up and supervise whether lessons were being given in accordance with the spirit of the new rulers. Although nothing essential was discovered, the minister for culture in Stuttgart ordered a stop to new enrolment for the boarding school at Bad Wurzach in 1937.<sup>21</sup>

### **The Swiss Commissariat**

Because of the various obstacles to relations with foreign countries by the National Socialist government, the Generalate in Rome was compelled to separate the Swiss communities of the Society from the German Province and to set up a Swiss commissariat. The Holy See gave its agreement on November 9, 1937. The first commissary to be nominated was Father Konrad Hansknecht.<sup>22</sup>

### **Boarding Schools are to be Closed**

To the rulers of the Third Reich the religious communities, especially their boarding schools, were thorns in their sides. They tried to abolish and close them. The first one was the boarding school at Lochau. Soon after the forced annexation of Austria to the German Reich on March 11, 1938, the new rulers ordered a stop to new enrolment for the first class. On July 27, the boarding school was declared to be just a private school, and thus it was deprived of the right to be a 'German school in a foreign country' as granted in 1928, and it could no longer conduct examinations qualifying for admission to a university.

Finally on October 20, 1938, the boarding school at Lochau was definitely closed, and the boys were transferred to the State boarding school at Mehrerau.<sup>23</sup> The school in the Salvatorkolleg Bad Wurzach moreover, had to close down on April 1, 1940, for a long time.<sup>24</sup>

### **During World War II**

In spite of the oppression under the National Socialist regime, the South German Province continued to grow. Thus at the beginning of 1939, it counted 242 members and 156 candidates. When on September 1, 1939, World War II broke out, this development was suddenly interrupted. It was a heavy blow for the Society, but especially for the German Provinces. The larger houses were seized, scholastics and Brothers, and some Fathers too, were called into service in the army, and everything was put under martial law.

The South German Province suffered serious losses during these war years—seven Fathers, twelve Brothers, and sixteen scholastics lost their lives; four Fathers, three Brothers, and five scholastics were listed as missing. Consequently, forty-seven Salvatorians offered their lives on the battlefields and in the prison camps. Many also returned suffering the effects of wounds and they have had to endure life-long suffering.

The material damage of the South German Province, however, was modest by comparison. Bad Wurzach, Passau/Klosterberg, and Lochau were used for war purposes. The communities had to get along with just a small part of the buildings. The Provincialate was transferred to Munich, Romanstraße. The smaller houses were spared direct interventions of the National Socialist Party, but had to suffer many difficulties and oppressions.

### **New Start**

After the collapse of Germany at the end of the war, the Salvatorians at once began re-building. The Provincialate in Munich formed the centre of the Province. Father Lukas Klose, who had to bear the brunt of the responsibilities of the office of Provincial all during the war years, suffered a serious heart attack in 1946, but recovered well enough to continue in his office until Father Gottfried Görmiller took his place in 1947. Here, in Munich, one after another the members ‘came home’ from the war and prison camps declaring themselves ready to take over a ministry in the South German Province.

The first of the larger houses to be freely settled and arranged was Klosterberg, which was handed back to the Salvatorians on August 22, 1945. Towards the end of 1945 a small scholasticate was erected in Passau. On October 10, 1946, the first course for novices was started.

Lochau had been used as military barracks up to the end of the war. When French troops entered Vorarlberg on April 30, it received other occupants. At first it was taken over by the early French soldiers. Later on, it became a camp for Russians, and finally it was used as a military barracks by troops from Morocco.

On September 17, 1945, it was given back to the Salvatorians after seven years. At first, it served as a home for homeless boys from Bregenz schools. Only on April 13, 1953, was the South German Province able to re-open the school for its candidates.

At the Salvatorikolleg Bad Wurzach the eastern part of the house became free of occupants, and on November 5, 1945, the school was re-opened with five classes. By the end of 1950 it had finally reached its full number of classes as a secondary school.

The first ordination of a Salvatorian priest of the South German Province after the war took place on April 20, 1946, and three more followed on December 21, 1946, at Passau.

Thus the Province, on January 1, 1949, had again 88 priests, 48 brothers, 14 scholastics, 55 clerical candidates, and 2 brother candidates, altogether 207 members and candidates.

### **New Tasks**

The first new establishment taken over after the war was Maria Steinbach (Memmingen) on February 1, 1952. After the death of the previous parish priest Father Vollmer, Bishop Dr. Josef Freundorfer of Augsburg entrusted the Salvatorians with the shrine of Our Lady and the parish of Maria Steinbach. Two Fathers were appointed.<sup>25</sup>

From 1954 on the South German Salvatorians shared in the so-called Chapel-car Mission established by the Dutch Premonstratensian, Father Werenfried van Straaten. This was a mobile ministry to Catholic refugees in Diaspora regions of North and Central Germany. When the situation of the Church became more stabilized, this apostolate came to an end in 1956.<sup>26</sup>

After the war, at Weilimdorf, a municipal district of Stuttgart, a new township for workers was arising. The Salvator Parish was erected there at Stuttgart-Giebel on March 6, 1959. As the Salvatorians had been cooperating in the mother parish of Stuttgart-Weilimdorf since 1954, this new parish was entrusted to them. The township has about 8,000 Catholics. The first parish priest was Father Gerwich Branz, who had built the Salvator Church. Two Fathers assisted him in his work.<sup>27</sup>

The Society owes the establishment of Schippach mostly to two confreres, Father Josef Bergmiller and Father Paulinus Wrobel. Soon after World War I, they made every effort for the 'Schippach Movement' which had set as its goal the construction of a church for Eucharistic Reconciliation. After World War II, the Society inherited a house at Schippach and established there a small community on February 1, 1957. The first Superior was Father Luchesius Grötzinger, to whom the parish was entrusted by the Bishop of Würzburg, Julius Döpfner. With much effort and dedication, he built the modern church, dedicated to Pope Pius X; it was consecrated on October 2, 1960, by the Bishop of Würzburg. Two Fathers and one Brother formed that small community.<sup>28</sup>

### **New Parishes**

The Munich community in Romanstraße, the residence of the Provincialate, was the centre of the South German Province. From the time when the publishing house had been transferred to Berlin in 1927, the members worked mainly in pastoral ministry. When in 1957, in Munich-Laim, the new parish St. Willibald was

erected, it was entrusted to the Salvatorians by Cardinal Wendel. The whole community of Romanstraße, together with the Provincialate, settled in Agnes-Bernauer-Straße. Since that time three confreres have been ministering in this parish, while a Brother works as a sacristan. The parish includes about 8,000 Catholics.

Because of the great lack of priests in the Diocese of Rottenburg, the Provincialate again and again was offered empty parishes. The following parishes were taken over:

January 1, 1969	Willerazhofen near Leutkirch by Father August Kühnbach.
January 16, 1969	Steinhausen an der Rottum with the two parishes Rottum and Bellamont by Father Albert Schöllhorn.
September 10, 1970	Ellwangen near Rot an der Rot by Father Hermann Feßler.
October 1, 1970	Haslach with Goppertsweiler near Wangen by Father Odilo Schick; Neukirch with Wildpoldsweiler by Father Hilarius Kübler.
September 5, 1976	Aßmannshardt with Alberweiler by Father Gerwich Branz.
Since 1971	Maierhöfen near Isny, Father Erhard Kolb has been serving in this parish, which belongs to the Diocese of Augsburg. Five other parishes of this Diocese are administered by the members at Maria Steinbach.

The obligation to staff these parishes binds us as long as a priest is free to do the job. Then they revert to the Diocese.

### **Specialised Apostolates**

While parish work grew to such an extent only over the last few decades in our Provinces, popular missions, retreats, and sabbaticals had always been the main tasks. At the present time, eight members belong to this team of missionaries. They organise this apostolate from their home base at Klosterberg.

Since 1966, this team has also been taking part in the work of 'Kreis Junger Missionare' (KIM) (Young Missionary Group) in the Diocese of Passau. This movement was founded in 1962 by Father Hubert Leeb OSFS; its task is to awake and foster religious vocations.

Since December 8, 1974, Father Godehard Fuchs has been ministering among workers in Tuttlingen.

In a broad sense the catechists in the various kinds of schools also are part of this ministry.

In 1973, there were also four confreres in hospital ministry, six as chaplains in homes for aged and recreation centres, and two confreres are chaplains with Salvatorian Sisters.

### **Our Magazines**

Three magazines are edited at our House in Munich:

- a) *Salvatorianische Mitteilungen* (Salvatorian News). It is the organ of information of the German Salvatorians for their friends and benefactors. It was first published in 1951. Since 1957, it appears every three months.
- b) *Wegbereiter* (Preparing the Way). It is a quarterly for awakening and fostering religious vocations. It has been published since 1953, at first under the title of *Priestersamstag*, since 1967, under the title *Wegbereiter*. It has an edition of 80,000 copies.
- c) *Forum SDS*. It has been published since 1966, at non-fixed intervals. It primarily shares information with the members and communities of the South German Province and also with the rest of the Society.

The magazine *Heiland der Welt* (Saviour of the World) is also published at Klosterberg/Passau. It is edited by the mission procura and is published every six months. It was founded by Monsignor Inigo König in 1958, and is written for friends and benefactors of the Salvatorian Missions.

### **Our Schools in Bad Wurzach and Lochau**

Before World War II, all our schools were intended for the formation of our candidates. But when, after the war, our school at Bad Wurzach was re-opened on November 5, 1945, it was to have an adequate number of boys. Hence, it accepted all those who wanted to come to this boarding school, even if they had no intention of entering the Society. As this proved to be a good apostolate, it was continued. When a boarding school of the South German Province was initiated in Lochau in 1953, it was initially a religiously oriented school. But also here it soon changed to become a free school open for all. A long discussion started in the Province about this new orientation of our schools, but nothing could be changed. The prevailing circumstances were stronger.

At the beginning of the sixties more and more non-boarders applied for admission to the school at Bad Wurzach. A plan to enlarge the school was slowly maturing. This became even more urgent when, from 1972 on, larger classes were required by the State reform of higher schools. After long deliberation, in cooperation with the Diocese of Rottenburg and the Town of Bad Wurzach, the construction of a

new building for the school was started in 1975. It was ready for occupancy on August 16, 1976. The school at Lochau, instead, had to be reduced. Until 1973, this school had five classes of secondary school, and afterwards only the first two classes of the gymnasium. On July 28, 1979, the school was definitely closed. The members at Lochau dedicated themselves completely to pastoral ministry in the neighbourhood and in more distant areas.

### **Concern About Recruitment**

Although in the first years after the war, the number of candidates could by no means compare with the numbers before the war, it was still satisfactory. The novitiate and scholasticate on the Klosterberg were filled with young confreres from Belgium, Italy, Austria, Switzerland, Spain, North and South Germany. In 1961, 18 novices and 60 scholastics populated the Klosterberg, so that the buildings had to be enlarged. The South German Province, at that time, had two novices and twenty scholastics. Since 1966, the number of vocations decreased rapidly, so that in 1974, there were only one novice and five scholastics belonging to our Province. In 1980, five South German novices began their novitiate. May this be a hopeful beginning for an increase in more new vocations.

### **Outlook for the Future**

Although we are concerned about the future of our communities and apostolates, we will not give up hope that our Reverend Father Francis Mary of the Cross Jordan will help us to find generous young men for his foundation and our Province and so that the SDS may continue to carry out its mission and ministry.

### **The Provincials of the German Province**

- |    |                         |             |             |
|----|-------------------------|-------------|-------------|
| 1. | Hilarius Gog            | (1909-1912) | Lochau      |
| 2. | Hilarius Gog            | (1912-1915) | Lochau      |
| 3. | Bartholomäus Königssohr | (1915-1919) | Lochau      |
| 4. | Conradus Hansknecht     | (1919-1922) | Klausheide  |
| 5. | Conradus Jansknecht     | (1922-1925) | Klausheide  |
| 6. | Athanasius Krächan      | (1925-1928) | Steinfeld   |
| 7. | Athanasius Krächan      | (1928-1931) | Bad Wurzach |

### **The Provincials of the South German Province**