

Spiritual Diary

John Baptist Gordon

John Baptist Jordan (1848–1918)
Fr. Francis Mary of the Cross

Spiritual Diary
1875 – 1918

New English Language Edition

Network Printers
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2011

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Milwaukee, Wisconsin, 2011

Contents

Introduction to the Spiritual Diary	v
<i>(“Preface to the Facsimile Edition,” DSS XXII, abridged)</i>	
Introduction to the New English Edition	xiv
Abbreviations of Languages Used in the Text	xvii
First Section	1
John Baptist Jordan’s education	
prior to beginning his <i>Spiritual Diary</i> :	
June 16, 1848, to June 1875	
Second Section (Spiritual Dairy I/1-16)	5
Jordan as a student of theology and	
philology in Freiburg im Bressgau:	
July 1, 1875, to September 1877	
Book I of the Spiritual Diary (1875 – 1894)	11
Third Section (Spiritual Diary I/17 – 109)	23
Jordan’s life in St. Peter’s Seminary	
until his diaconal ordination.	
September 1877, to March 1878	
Fourth Section (Spiritual Diary I/110 – 145)	95
Ordinations as deacon and priest;	
journey to Rome:	
March to October, 1878	

Fifth Section (Spiritual Diary I/146 – 159)	128
Study in Rome and Journey to the Middle East: October 1878, to September 1880	
Sixth Section (Spiritual Diary I/160 – 199)	155
The decade of founding the Society: September 1880, to the end of 1889	
Seventh Section (Spiritual Diary I/200 – II/32).....	194
Spiritual formation of the confreres and expansion of the two religious branches: Early 1890, until December 1901	
Book II of the Spiritual Diary (1894 – 1909)	212
Eighth Section (Spiritual Diary II/33 – III/37).....	234
A time of testing and trial: January 1902, to April 1915	
Book III of the Spiritual Diary (1909 – 1915)	294
Ninth Section (Spiritual Diary IV, 1 – 39)	317
Jordan's final years in Fribourg and Tafers. May 7, 1915, to September 8, 1918	
Book IV of the Spiritual Diary (1915-1918)	321
The Spiritual Testament of Father Jordan	346

Appendix I: Selected Authors Cited in the	348
Spiritual Diary	
Appendix II: Important Dates in the Life of.....	360
Father Jordan and the Salvatorians	
Appendix III: Scriptural Citations in the.....	364
Spiritual Diary	
Appendix IV: Themes in the Spiritual Diary.....	376

*Introduction to the Spiritual Diary from
“Preface to the Facsimile Edition,” DSS XXII, abridged*

John Baptist Jordan was born on June 16, 1848, in Gurtweil at Waldshut near the German border with Switzerland. In 1875, during his studies in Freiburg im Breisgau, he began to keep a diary. Some years later, in 1881, he founded in Rome the Apostolic Teaching Society, later to become the Society of the Divine Savior, and the Congregation of the Sisters of the Divine Savior (both popularly known as Salvatorians). Members of both religious societies are still working apostolically throughout the world to this day. This *Spiritual Diary* (*SD*), located in Rome in the Postulation Archives, was for many years unavailable to the members. However, due to an increased interest during the last twenty years, it was translated into various languages. The text of the *Spiritual Diary* provides an intimate insight into the spiritual development of Father Francis Mary of the Cross Jordan, who died September 8, 1918, in Tafers near Fribourg, Switzerland.

The Spiritual Diary of Father Jordan

Spiritual diaries as a literary genre must be distinguished from factual diaries or memoirs, especially from those which are intended to be published while the author is still alive or after the author's death. Father Jordan never thought about the possible publication of his *Spiritual Diary*. It served him as an aid and a compass on his way

to holiness and must be read as a revelation of his heart and a modest “story of a soul.” For this reason we do not find here many historical facts but rather notes of a spiritual nature defining his personal relationship with God. On his deathbed Father Jordan stated that his *Diary* contained “only things between the dear God and himself” (*Salvatorianer-Chronik*, 3 (1919), No. 2, p. 182, as quoted in *Postulation Press*, No. 10, July 1998, p. 26).

The *Spiritual Diary* we have today contains abundant deeply felt thoughts, inspirations, reminders, proposals and prayers, which Father Jordan had formulated himself or read in books. They all show the simplicity, depth and sincerity of the religious personality of the Founder of the Salvatorians. Moreover, they also clearly show how seriously Father Jordan pursued holiness and struggled in his spiritual life, in his vocation and in his mission. The spiritual life of Fr. Jordan is not a single event; it is rather a long maturing process which can be divided into three periods: 1) the time of searching and looking for the will of God as regards the meaning of his life (1875-1880); 2) the time of establishing his foundations (1881-1915); 3) the last years of his interior maturing until his death (1915-1918). In Salvatorian tradition, this private record is rightly called his “*Spiritual Diary*.”

The Text

Languages: Father Jordan had a phenomenal talent for languages. As a young journeyman (1868-1870) and as a student (1874-1878) he nursed and deepened this tal-

ent through international contacts and private study. His special interest in foreign languages is also reflected in his *Spiritual Diary*. In the four books of the *Spiritual Diary* there are entries in fourteen different languages. In addition to German and Latin, there are entries in French (87), Italian (60), Spanish (54), English (42), Russian (10), Greek (9), Dutch (4), Portuguese (4), Arabic (2), Syrian (1), Hebrew (1) and Polish (1). After his ordination (1878) he devoted himself to the study of oriental languages in Rome (1878-1880). From an account (November 22, 1879) he gave to his ordinary in Freiburg, Archbishop Lothar von Kübel (1823-1881), Jordan notes that during that period he had studied Armenian, Arabic, Hebrew, Greek, Coptic and Syrian.

Subdivision into Four Booklets: The *Spiritual Diary* was written over a period of forty-three years (1875-1918). The first note is dated July 1, 1875. At that time Jordan was twenty-seven years old and studying philosophy and theology at the University Freiburg im Breisgau. The last entry in the *Spiritual Diary* was made on April 14, 1918, about five months before his death.

The *Spiritual Diary* consists of four booklets. The first one contains 213 pages and was written over twenty years (1875-1894). The majority of notes stem from the time during which Jordan studied in the major seminary of Saint Peter in the Black Forest (1877-78). It is striking that there are no notes for the years 1881, 1882, 1884, 1889, 1890 and 1893. In the years 1892 and 1896 there is

only one single entry each. Some important events in the life of Father Jordan and his work, such as the foundation of the First Degree of the Apostolic Teaching Society (December 8, 1881), are not even mentioned. The second booklet has 123 pages and covers fifteen years (1894-1909). Both the first and second booklets were bound together into one single volume during Jordan's lifetime. The third booklet has thirty seven pages and covers six years (1909-1915). Finally, the fourth and last booklet has only thirty nine pages and covers the last four years of Father Jordan's life (1915-1918).

Entries: Apart from the diversity of languages, the entries in the *Spiritual Diary* present certain difficulties. What is most striking is the lack of chronological continuity. Sometimes there is a gap of weeks, months, or even years between entries. The *Spiritual Diary* was not written systematically. Because John Baptist Jordan understood the entries of his *Spiritual Diary* exclusively as private notes, we find abbreviations, repetitions, dashes or some spelling mistakes in the text. There are also partly inconsistent page numberings, crossings out and later additions as well as other signs which will be unfamiliar to the reader. Sentences are sometimes incomplete and not always free from stylistic errors. In Book 1 the date of the particular note is often missing; in Books 2-4 it is usually indicated. The numbering of pages 150-159 occurs twice in the first booklet. At one point Jordan removed several complete pages from Book 1 (pages 113-116). He then began Article I of a draft for his new work and then crossed it out.

The entries of the *Diary* can be divided into three types. The first are personal thoughts of Father Jordan (about 20%). The second type consists of quotations from the Old and New Testaments (about 30%). A third type includes quotations from various spiritual authors (about 50%). Both of these last groups clearly show what great importance texts from Holy Scripture and the masters of the devout life were for Jordan.

As regards the themes to be found in the *Spiritual Diary*, one can observe that some surface again and again. They are, among others: prayer and confidence in God, the apostolate and the salvation of souls, observance, humility, love and peace, Mary, holiness and the will of God, the cross, death and suffering, as well as universality. These short key words become the key concepts of Salvatorian thought. Through them one arrives at a deeper understanding of the charism of Father Jordan and of the Societies he founded.

Editions to date (1999)

At the beginning of the 1940s the text of the *Spiritual Diary* was transcribed from the original in the context of the opening of Father Jordan's beatification process by his successor, Fr. Pancratius Pfeiffer, SDS (1872-1945). Only in 1958 was the first edition of the *Spiritual Diary* published by Fr. Arnulf Buck, SDS, on behalf of USA Provincial, Fr. Paul Schuster, SDS. (*Aus dem Geistlichen Tagebuch unseres Ehrwürdigen Vaters Franziskus M. vom Kreuze Jordan*, 211 pp.). This edition (Salvatorian Center, St. Nazianz, Milwaukee,

Wisconsin) which had neither preface nor commentary was called the “Ring Binder Edition,” because of its cover.

In 1979 the first English translation was completed by S. Miriam Cerletty, SDS, and was published by the Salvatorian Sisters in Rome (*Father Francis Mary of the Cross Jordan. Spiritual Journal*, ix + 289 pp.). That same year the Brazilian Province published a Portuguese translation (*Do Diário Espiritual do Padre Francisco Maria da Cruz Jordan*, 209 pp.) to which Fr. Arno Boesing, SDS, added a short introduction.

On the occasion of the centennial of the Society of the Divine Savior (1981) the former Postulator General, Fr. Timotheus Edwein, SDS, presented in two volumes (1981, 1982) a German translation from the original text together with an elaborate historical and spiritual commentary. (*Geistliches Tagebuch. Franziskus Maria vom Kreuze Johann Baptist Jordan [1848-1918]*; vol. 1: 1875-1894, 378 pp.; vol. 2: 1894- 1918, 313 pp.). Both volumes were produced jointly by the Salvatorian publishing houses of Zug and Steinfeld (Eifel).

A first Spanish translation was made in 1985 by Sister M. Elena Saray, SDS (*Diario Espiritual*, Bogotá, xi + 189 pp.). Then in 1987, Fr. Piet Cuijpers, SDS, submitted as his dissertation for his licentiate in Leuven, Belgium a critical edition of the *Spiritual Diary* together with a literal Dutch translation (*Geestelijk dagboek Frans Jordan [1848-1918]. Tekstuitgave en vertaling*, xxiii + 439 pp. [vol. 1] resp. ii + 399 pp. [vol 2]). A year later Fr. Luis Munilla, SDS, published in

Madrid a further Spanish translation (*Francisco Maria De La Cruz Juan Bautista Jordan [1848-1918]. Diario Espiritual*, IX + 288 pp.). This edition is a translation of the text and the commentary of Fr. Edwein's edition.

In 1992, Fr. Angelo Capparella, SDS, produced an Italian translation (*Diario Spirituale di Padre Jordan*, 339 pp.). In 1994, Fr. Pawel Stanoszek, SDS, made a Polish translation (*Ojciec Franciszek Jordan, Dziennik Duchowy*, xiv + 309 pp.). In a second volume he provided a translation of the commentary of Fr. Edwein. (*Komentarz do Dziennika Duchowego O. Franciszka od Krzyza Jordana*, xiii + 272 pp.). Both volumes were published in Krakow. Finally, two years later in Caracas, Venezuela a further Spanish edition was produced. (*Francisco Jordan. Diario Espiritual*, 330 pp.). French and Hungarian translations of the *Spiritual Diary* are in preparation.

The present facsimile edition

All the above mentioned translations are closely connected with the work of renewing our Society as promoted by the Second Vatican Council. They were conceived as a spiritual help for the Salvatorian communities all over the world. At the same time, studies of the spirituality of the Founder and of the Society were undertaken which also made necessary a precise transcription of the original text as well as a facsimile edition. This appeared in 1999 in the academic series *Documenta et Studia Salvatoriana* (DSS XXII).

The facsimile edition is arranged so that the photographic facsimile of the original is on the left page opposite its exact transcription on the right. Where some parts could not be deciphered the corresponding place remains empty. The abbreviations of double characters used by Jordan are written out in full (for instance *mm* instead of *m*). Additions by other hands, inserted in ink or in pencil into the text after the death of Father Jordan, are reproduced in italics in the transcription. Missing letters, completed by the editors, are italicized in square brackets. The single lines are not numbered. Special attention was paid that texts which obviously belonged together always stayed together. In the header above the transcription there is an indication of the respective part of the *Spiritual Diary* (I-IV) as well as the page number (for instance SD III/7). Additionally the edition has its own ongoing enumeration at the bottom of the page.

In the supplement at the end of the book various indexes have been inserted. They are intended as tools for those working with the *Spiritual Diary*. The indexes of persons and places contain all the proper names mentioned by Father Jordan. The extensive subject index is taken from a list of German keywords compiled by S. Ulrike Musick, SDS (1985). The index of biblical quotations and dates takes into account the editions of Fathers Edwein (1981) and Boesing (1996). The sixth index contains a list of selected literature on the *Spiritual Diary*. There the reader can find references to indexes in other languages (English, Spanish, Portuguese). The Roman numeral in the

registers relates to the corresponding book of the *Spiritual Diary*; the Arabic numeral indicates the page in the original (for instance I/12).

It is the wish of the International Historical Commission that this present source work may become the starting point of a new phase of study and meditation. We hope it may contribute to an ever deeper understanding of the Founder of our Societies, the Society of the Divine Savior and the Congregation of the Sisters of the Divine Savior.

Rome, May 1, 1999

The International Historical Commission:
Fr. Joseph Brauchle (D),
Mr. Clemens Brodkorb (Archivist, Rome),
Fr. Antoni Kielbasa (PL),
Fr. Michal Piela (PL),
Fr. Alex McAllister (General Secretary, Rome),
Fr. Peter van Meijl (General Postulator and
Chair of the IHC, Rome).

Introduction to the New English Language Edition

For the past 30 years, the English-speaking members of the Salvatorian Family have been well served by S. Miriam Cerletty SDS's translation of Fr. Jordan's *Spiritual Diary*. But a number of factors have fueled the need for a new English language translation. First, S. Miriam's translation is virtually out of print. Many Lay Salvatorians and other new members in English speaking units no longer have easy access to this foundational text. Second, since the 1981 publication of S. Miriam's translation more has been learned about the text through the efforts of Fr. Robert (Timotheus) Edwein, SDS, and others. Finally, S. Miriam's translation, in staying as close as possible to the original languages, lacks somewhat the easy flow of modern conversational English.

One other consideration greatly influenced our decision to embark on a new edition: the appearance in 2007 of the new German language edition. Its beautiful presentation makes it a real *vade mecum* for Salvatorians, a book one feels drawn to carry everywhere and open often. In addition, its helpful subdivisions and illuminating appendixes offer a context that renders the text much more comprehensible. For all these reasons, the members of the Joint Committee on History and Charism in the USA have set their hand to this important project.

Although we look to the New German Language Edition as a guide, we have developed our own set of editorial principles. First, this is in no way meant to be a new definitive or critical edition. It offers commentary only where absolutely necessary to make sense of the text. Footnotes are kept to a bare minimum. And given the easy access today to complete facsimile editions of the *Spiritual Diary* the editors of this edition saw no need to include facsimile samples of his handwriting.

Knowing that many of those who will use this text are non-native speakers, we have tried wherever possible to use the simplest language available, while striving to stay true to the original sense of the text. We have employed standard modern punctuation and have broken passages up into sense lines. Admittedly, in a very small number of cases, using this somewhat poetic format has led to dropping a word here or there, but without ever changing the basic meaning.

We have felt confident to proceed along these lines because we know that today all really serious students of the *Spiritual Diary* have at their disposal not only the 1999 Facsimile Edition (DSS XXII) but also Fr. Robert (Timotheus) Edwein's two-volume text and commentary (1981-2) as well as S. Miriam's earlier translation, and the new German language edition. Hence we did not feel the need to duplicate their fine work here.

The primary aim of this new English Language Edition is to present to English-speaking Salvatorians a beautiful book – beautiful both physically and spiritually. Its format aims to provide just enough context to make diary entries more understandable. Its language attempts to be true to the original and at the same time to be welcoming and clear by using idioms that are familiar to modern English speakers without being clichéd or slangy.

One or two small final points. Where the editors felt the need to add a word for clarity, these are added in brackets [], and the inserted material is italicized. As far as possible, all dates have been standardized by day, month and year. All quotes from Sacred Scripture have been italicized in full. We have also used today's standard English abbreviations to refer to such quotations. No attempt has been made to correct errors in Jordan's attributions either to Scripture quotations or to the other authors quoted, although at times we did add attributions made available in the new German language edition.

No translation can please everyone. But we hope this new English language edition will be accepted by today's spiritual sons and daughters of Fr. Jordan in the same loving spirit as we offer it.

Fr. Daniel Pekarske, SDS
December 8, 2010

**Abbreviations of Languages used in
the *Spiritual Diary***

Ar	Arabic
D	Dutch
Eng	English
Fr	French
Ge	German
Gk	Greek
It	Italian
L	Latin
Pl	Polish
Por	Portuguese
Ru	Russian
Sp	Spanish
Sy	Syriac



John Baptist Jordan, age 12, 1860

First Section
John Baptist Jordan's education
prior to beginning his Spiritual Diary:
June 16, 1848 to the end of June 1875

A difficult and blessed beginning

John Baptist Jordan was 27 years old before he recorded his first inner experiences. He had almost completed his philological and theological studies at the University of Freiburg im Breisgau. To be able to enter into his mind and into his *Spiritual Diary* it is useful to know something about his early education.

His first experience of God

John Baptist Jordan was born in Gurtweil, Germany, in the neighborhood of Waldshut in the southern part of the Black Forest. He grew up quite poor. At the age of 12, on April 7, 1861, during the celebration of his First Holy Communion a deep spiritual experience set this joyful and active boy on the path of inner transformation. From that day onwards he felt a great longing for priesthood, and started to read spiritual books a pious neighbor put at his disposal. He also began to love prayer and often went off into the forest alone. During his frequent Confessions which he made every three or four weeks, the local parish priest noted his inner state, as did the whole village, and began acting as his spiritual guide. Despite the presence in Baden of a movement promoting the frequent reception

of Communion, villagers must have been struck by the fact that Jordan received Communion every Sunday.

On May 19, 1863, just one year after completing primary school, Jordan's father Lorenz died. He had made his living as a stable hand at a local guest house and died as the result of an accident he had suffered some years earlier which had left him increasingly incapacitated. The death of his 46-year-old father shocked him and further intensified his interior transformation. Now more than ever his mother Notburga, whose family name was Peter, had to work as a farmhand to maintain herself and her three sons.

A job to earn his daily bread

To help support his family in this period, Baptist Jordan worked as an unskilled laborer on a railway crew engaged in construction near his home village. A year and a half later (in 1864) he was bound as an apprentice to a painter/decorator in Waldshut, and attended the technical school there. He used the evenings to draw. It now seemed impossible for him to become a priest. His industrious mother would hardly encourage such an idea because she could not assist him financially, and she feared that the frail boy was not healthy enough for the rigorous studies required for the priesthood.

After completing his two-year painter's apprenticeship he worked in Waldshut for the next six months as a journeyman for his master, Hildenbrand, who was also a photographer. The years of apprenticeship which followed, saw

him in Baden-Baden, Augsburg, Munich, Regensburg, and also in Bohemia and North Germany. In the summer of 1868, he returned home to work once again for Hildenbrand.

Interior transformation and initial studies

In January 1869, Jordan was drafted into the army at Constance, but remained there for only a few weeks during which time he tried as much as possible to maintain his spiritual program. Upon his return home he decided to completely reorient his life. He resolved to follow the vocation he had felt in his heart for more than ten years, and this time he would allow no one to change his decision. Over the next year and a half he found excellent priests willing to help him prepare for his high school entrance exams. One of them, Friedrich Weber, later wrote about Jordan's private studies: "After one year he was accepted at the *unterquinta* (the fifth year of high school) at the Lyceum of Constance. He had studied hard and shown enormous application such as I had never seen before..." At the end of this year of preparation Jordan had to return to the army due to the outbreak of the Franco-Prussian War in the summer of 1870. But in Strasbourg he was soon dismissed as physically unfit for military service.

It was during this period, on holiday journeys to Austria, Switzerland, France and Italy, that Jordan must first have realized his particular talent for languages. Not all his teachers were happy young Jordan invested so much time in this language hobby. He also disappointed his

fellow pupils, who had invited him to participate daily in the Holy Mass. According to Jordan the requirements of school did not permit it. For his final exam he wrote a paper on Sophocles' *Electra* in eight languages, and another paper about patriotism in four languages. He appended to this a small study comparing these languages. It seems that the liberal-evangelical director of the school promised him a scholarship for philological study in Heidelberg. But Johann Baptist chose his native University of Freiburg im Breisgau. There in the winter of 1875/6, he simultaneously began studies in languages and theology, with the intention of preparing himself for the priesthood. But before embarking on university studies he headed off to Italy. During his stay in Rome, on September 23, 1874, he was so moved by a visit to one of the catacombs that he described it later in his *Spiritual Diary* (I/117 & 107).

Second Section
Jordan as a student of theology and philology
in Freiburg im Breisgau:
July 1, 1875 to September 1877
Spiritual Diary I/1-16

**The experience of vocation
and the start of the *Spiritual Diary***

On October 23, 1874, the young Jordan was registered in his first year of university studies concentrating on philology: the study of languages. Due to the cultural struggle (*Kulturkampf*) between secular and religious forces led by Prince Bismarck, he could not live in a seminary, but stayed in private homes just like his fellow students. Towards the end of the summer semester of 1875, he had a spiritual experience that would determine his later life, an interior experience which most certainly had a major impact on him. Thus, on July 1, he started to write notes—the start of what is today his *Spiritual Diary*.

Of course at this particular moment Jordan did not describe what happened within him during this experience, but wrote simply “affliction” or “grace.” At the same time he accepted it as a task entrusted to him by God. Like an Old Testament prophet he railed against those who had turned against God and opposed the church. With great determination he wanted to prepare

himself for his mission and to devote himself completely to the Almighty.

In his *Spiritual Diary*, Jordan still does not reveal this vocation. But seven years later, on March 10, 1882, he said in the first draft of a letter to Pope Leo XIII that he received the inspiration to found the Apostolic Teaching Society when he was a student of theology and philology, and that he had reflected on it for five years. With this affirmation he dated the inspiration for founding this Apostolic Society to the summer of 1875, because the five years of reflection ended on September 6, 1880, when Jordan received the pope's blessing for this plan. The grace he mentioned in his *Spiritual Diary* on July 1, 1875, was this apostolic mission. From that day, or in any case from the *Katholikentag* of the same year, the vocation to found an apostolic Society was part of his program.

***Katholikentag* in Freiburg: Jordan's role with the Catholic press and ongoing university studies**

Katholikentag (Catholic Day) was held in Freiburg im Breisgau in the summer of 1875. Most probably Jordan participated. There he encountered great expressions of Roman Catholicism and saw how these contemporary movements and associations addressed the challenges of the day. He must have found the *Katholikentag* extraordinarily inspiring. Also very important for him was his meeting with Josef Schorderet, who in 1873 had founded in Fribourg, Switzerland, an Association of the Catholic

Press called *Pauluswerk* (Work of St. Paul). Jordan immediately put himself at Schorderet's disposal.

One of Schorderet's collaborators, a young priest from Baden named Johann Evangelist Kleiser, soon became Jordan's lifelong friend. Jordan remained in Freiburg for several months and from there started touring his native Baden and Switzerland to promote the Catholic Press. He concentrated so much on prayer, study, and this apostolate that he came close to having a breakdown.

Back at his university, three men attracted special attention in the field of theology. The church historian Johann Alzog taught Jordan about the Church Fathers. Ritter von Buß introduced him to canon law in Baden at the very moment the *Kulturkampf* reached its height there. Alban Stolz, a professor and popular author, taught him moral theology. While Ritter von Buß struggled for the freedom of the Catholic Church, Stolz tried to block the secular campaign against Christianity. Alzog was one of the founders of the Görres Association which sought to unite Catholic academics.

The director of these "seminarians without a seminary," Johann Kamill Litschgi, was also a prominent personality. At the end of his three years of studies, Jordan obtained from Litschgi a very positive report wherein he underscored Jordan's "special feeling and diligence for foreign languages, combined with manifest modesty."

But Litschgi also mentioned his “awkwardness and his anxiety.” Regarding his behavior, Litschgi commented on Jordan’s “excited and nervous way of acting,” but concluded: “Jordan is very devoted and offers himself without condition to the church and to the clergy, for whom alone he wishes to work and live.”

The students’ spiritual life

What Jordan wrote in his *Spiritual Diary* the first days after his great spiritual experience in the summer of 1875 and in the following months, reveals how devoted to God he felt, and how much he tried to do everything to measure up to his vocation (I/2-6). In November and December he underwent periods of inner darkness and loneliness (I/6-10). The Eucharist gave him deep joy, and he prayed with burning expectation for Christ’s coming to him in Holy Communion (I/9). Entries like these reveal something about the background of his reflections, his dialogue with God, and the intentions he wrote about up to January 1876 (I/10-12) and then again in May 1877 (I/13). His love for Christ and the persecuted church inspired him to offer his own life to the church as a tool (I/12). Over the next years and later during the great moments of his life, he renewed this readiness to sacrifice himself (e.g., I/68, 119, 136f, 193; II/16f).

In September 1876, during the *Katholikentag* held in Munich, Jordan met Arnold Janssen, the now sainted founder of the Missionaries of Steyl known today as the Society of the Divine Word (SVD). This meeting

prompted Jordan to ask himself whether God wanted him to join this congregation. After final exams in the summer and autumn of 1877, he remained in Holland for language studies together with those who had graduated with him from the University of Freiburg. In Belgium he also met the stigmatic mystic Louise Lateau. Many years later he recorded in his *Spiritual Diary* (I/107) his memory of the striking spiritual experience he had during this visit. The question of whether he recorded the “Principles of St. Theresa” in this period of his life or at a later period is difficult to determine (I/13-16).



John Baptist Jordan as a student in 1874

Book I (1875 - 1894)

I accept what holy Church accepts
and I reject what holy Church rejects. Fr. of the Cr. 1901.*

L

1 July, 1875

Ru

O. A. M. D. G. E. A. S. A. **

L

A. Ω. ***

Gk

What is a mere mortal that You take notice?

Ge

The Lord has had mercy on His sinful servant;
and visited him with His grace.

With the Lord on my side, who can oppose me?

Convert, you peoples, to the eternal Father,
to the just and holy God.

You have provoked and rejected your Creator.

Rise up without delay, for the Lord is near!

In righteous anger the Almighty Judge mounts His holy
throne to judge the nations who trample under foot His
Bride [*the church*] purchased with His precious blood!

Convert, you peoples and nations,

for the Lord will judge the generations!

* This sentence was added here 25 years later by Jordan.

** *Omnia ad majorem Dei gloriam et ad salutem animarum.*

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

*** Alpha and Omega = the beginning and the end = Christ.

Ge And you, Germany, why do you defy your God?
 Why do you abuse His precious Bride?
 In fierce anger, He will pronounce
 His holy judgment upon you.

I/2

Elias – John the Baptist –

Paul –

J. Chr. the Son of God and Redeemer of the World –

Moses with Jethro in the – [*desert*]

Jonas – [*in the belly of the whale*]

If the world does not hate you, you cannot be My disciple.

Before you – at least go –

Pray for E. [*Enlightenment*], lead a holy L. [*Life*].

Live only with ___ [*God*], live only for ___.

Act only on ___'s direction. –

Associate only with ___.

Receive ___ often.

Every breath for ___

Do nothing without ____.

Trust only in ___

You will be able to do everything with ___.

Pray – pray – pray –.

Ru July 2

Ge What are you looking for, Oh man,
 a homeland on foreign soil?

Why are you trying to please
 those you will not be with for long!
Look above where your eternal friends
 continually direct you to your heavenly home!
Seek to please the One with whom you will live forever.

Ge

I/3

The world will never give you rest, Oh man,
 which proves to you that it is not your home!
Tear your heart away from it
 and enjoy the foretaste of your native land!
Do not mourn if the world hates you;
 for it is the enemy of God!
Do not weep if the children of this world persecute you.
Weep instead because they do not know the Lord!

July 8

Sanctify your body, Oh man;
 for it is a temple of the Holy Spirit!
When dark clouds brood above
 and cold frost invades your heart,
 throw yourself again and again
 into the arms of your Savior!
Oh son, come walk with Me.
Taste the sweetness of My ways!
Oh My son, where would you go, what do you seek?
Only I can give you true rest!

Ru

Ge

Ge **I/4** Implore your Lord and God,
that everyone might praise & glorify Him.
But if you achieve anything worthwhile through Him,
[*pray*] that you will be discounted as the unworthy tool.

At least once a day bring before your holy and great God
a special mortification as a precious offering of myrrh.
Never forget what holy, lily-white heavenly messengers
are so intimately near you on all your paths!
Never grieve them, but place yourself in their midst,
and continually serve your loving Father as they do!
Recognize your weakness, Oh man, and
throw yourself into the arms of your divine Redeemer.
Watch and test yourself in all you do, so that pride,
disguised as virtue, may not destroy your good works;
as this venomous and dangerous worm especially loves
to gnaw at the most deserving works.

I/5

True humility is the key to heaven's treasury of grace.
Oh pilgrim, get up bravely,
if you stumble along the rugged path to life.
Turn your gaze heavenward and walk without hesitation
until you arrive at the gates of everlasting life.
Oh wayfarer, do not grow weary, and do not fear.
For the Most High will strengthen and protect you on
your tiring and perilous journey to eternal paradise.

Oh Lord and King of Heaven and Earth, when,
when may I see You?
For me the time seems all too long
until I can love You perfectly in heaven.
How long, Oh Father, will You keep delaying?
How I wish I were already completely one with You.

Ge

I/6 My spirit thirsts for souls,
to lead them to their loving God and Creator.
Oh man, save your own soul; have mercy on it
and do not abandon it to God's severe judgment.
Oh child of man, is there anything sweeter
than to serve the Lord and have Him as a friend?
Oh you souls purchased at so dear a price,
I would gladly sacrifice my life to save you.

November 2 / The onset of trials and afflictions.

Ru/L

How much longer, Lord,
will You let the powers of darkness pursue me?
When will Your omnipotence dispel them
so I can proclaim Your glory?
What is harder for the earthbound pilgrim
than when God withdraws, leaving him to himself:

Ge

I/7 His fate is like that of a sailor lost on a dark night,
forsaken by all, upon the lonely sea, in a fragile boat
battered to and fro by tempest and storm.

Ge The encircling dangers force me to cry out in anguish:
 “Lord, save me, lest I run aground!”
Oh Lord, accept my days of trial to atone for my sins.
Day and night I cry out to You,
 but it is as if You do not hear my plea.
Pain consumes my mortal frame.
Surely You will rescue me soon.
Even if death’s night surrounds me;
 I hope in You and will not come to nothing.
A star lights my way even in the gloom of night,
 guaranteeing me redemption.

L *I hoped in the Lord, I will not be thwarted forever.*

Ru **I/8** November 15

Ge As a child, snatched from the circle of loving parents
at a tender age, pines for home in a foreign land,
so Your useless servant longs for You,
 Oh Food of Angels.

When, Oh Bread of Life,
 will You revive my exhausted strength?
How much longer must I tarry far from You,
You, my only hope and certainty,
You, my one and my all?

When, Oh Lord, will I be completely united with You?
When will it be You alone living and working in me?

When, with Your power and love,
will you transform this body of death into a body of life,
which will find its rest and joy in You alone?

Ge

I/9

Into Your arms, Oh my Savior and Redeemer,
I throw myself.
With You, for You, through You and in You
I wish to live and die.

November 1

Ru

Praise the Lord, my soul,
for His mercy is great from age to age!
Rejoice you Seraphim and Cherubim,
rejoice you angels and archangels,
rejoice all you angels of heaven and praise the Lord,
rejoice you holy apostles and evangelists,
rejoice you patriarchs and prophets!

Ge

Rejoice you holy martyrs,
rejoice you holy young men and maidens,
rejoice you innocent children,
rejoice all you saints of the heavenly court.
Rejoice and be glad
for the Lord is doing great things for me;
He will dwell with His unworthy servant!
Rejoice at this.
Be glad and marvel, for the Lord is wonderful!

Ru **I/10** December 1875

Ge Even when enemies attack you with terrible fury
and threaten to devour you, fear not!
For God will bind and limit them.
Lift your heart and all your thoughts to God,
who alone is your help!
When, Oh Lord, when will I love You completely? ---
Oh blast these barriers
and consume my heart with Your own.

Oh Father, see! I feel like an orphan
in a dangerous wasteland, beset by wild beasts.
And as a child, abandoned by all, sobs and whimpers,
expecting to find no salvation except from You,
just so, Oh Lord, just so, Your unworthy servant
sobs and whimpers to You.

Ru January

Ge Whenever you want to do something, ask yourself:
what good is this for eternity?

I/11

Know you are completely consecrated to God!
He alone has the right to claim your faculties.
Thus you may only desire something
if, or, because God desires it.
In all you do, never ask: do I want this?
Ask instead: is this what God wants or not?

Always be joyful and praise God constantly,
 whatever may break in upon you.
Yes, always be joyful, if God's will comes about in you,
whether by trials, afflictions or through condemnations.

Ge

Never waver,
 for you stand under the protection of the Most High.
Never let anything distress you as much as sin,
 whatever may happen to you.

Let nothing shake or disturb your inner peace;
 but always be eager to discern the inner voice.
Always be on the lookout where you can do something
 for the glory of God and the salvation of souls.
Be courageous, for the weakest [*united*] with God
 is still always stronger than all human power.

I/12

Oh Father, grant that I might die for You
 and for the souls purchased so dearly.
Oh most loving Father, see,
 they sit in the shadow of death, ignorant of You.
Lord, save them, since for You all things are possible.
Oh Lord, Oh Father, Oh God and Creator,
 should those who wander the horrible pagan night
 not know Your goodness and mercy?
Ach, my Creator and God, my soul is parched,
 thirsting for Your glory and for souls.

Ge Oh Lord, Almighty One, strengthen me
when cold north winds again
blow through my heart.
For You know
when You withdraw your help from me
then I sink powerless to the ground.
Strengthen Your unworthy servant
that I may fight loyally for You till death.

Lord Jesus Christ, Son of the living God,
Ach, see how Your precious holy Bride [*the church*]
is calumniated, persecuted and struck down.
Jesus Christ, accept me as Your instrument,
and use me as You please.
See, with Your grace, I am ready to die for You.

I/13 May 29, 1877

My child, do not lose your calmness or inner peace.
My child, give Me your heart.
Let Me alone reign within you;
I will be your life.

Ach, Merciful Father, yet have mercy on humanity!
See, Your beloved Son died for them.
Return Your erring sheep to the right path they lost.
Oh Savior, most deserving of love,
how little we love You!

Sayings of St. Theresa of Avila

Ge

- Say little, especially when you are with others.
- Never speak favorably about yourself, about what you know, the good you have done, your pedigree. But if you have reason to hope it may be useful, then do it, but humbly //

I/14 ... realizing these things are nothing other than gifts of God.

- Never make excuses for yourself unless compelled by important reasons.
- Avoid arguments, especially over trivial things.
- Address everyone with controlled cheerfulness.
- Shun all exaggeration, and never affirm anything you do not know for certain.
- Never speak before thinking what you will say, so that no offensive word may escape you.
- If someone wants to speak of spiritual matters, then listen humbly.
- In all your conversations and exchanges always mention casually a few words about spiritual life. In so doing you will avoid idle talk and //

I/15 ... uncharitable remarks.

- Fall in step with the mood of your companions. Be all things to all, so you may win all.

- Ge
- As far as possible, flee all exceptions and special treatment, for they bring much harm into a religious house.
 - Do everything as if you really saw God before you. This is a sure way to make great progress in virtue.
 - Keep your intimate prayers hidden so long as you are free to do so. “My secret belongs to me,” said St. Bernard and St. Francis.
 - Flee curiosity about things that do not concern you; never ask about them.
 - Be gentle with others, stern with yourself.

I/16

- When in charge of others, never reprove them while you are upset, but wait until you are again calm inside.
- Always let your cheerfulness be humble, peaceful, modest, and edifying.
- Reveal to your superior and to your confessor all your temptations, imperfections and difficulties, so they can advise you.
- Eat and drink only at the specified times.
- As long as you live, never cease to humble and mortify yourself in everything, and always nurture a special devotion to St. Joseph.

Third Section
Jordan's life in St. Peter's Seminary
until his diaconal ordination:
September 1877 to March 1878
Spiritual Diary I/17-109

In autumn 1877, Jordan joined St. Peter's Seminary in the Black Forest of Southeastern Germany, and lived in a spiritual community for the first time. Now his life was completely concentrated on spiritual and pastoral formation. His spiritual director, Nikolaus Gihl, was known for his famous book *The Holy Eucharist* which was published in that year.

Unconditional surrender

At the start of this new life –on October 22, 1877– Jordan received “minor orders,” a series of steps before being ordained to diaconate and priesthood. He took this as an opportunity to offer himself entirely to God. It was his intention always to live in the presence of God (I/92f). Over the following months he lived a kind of “second conversion:” a radical, unconditional surrender to God, a strong determination to reach the state of holiness.

Jordan particularly stressed certain attitudes that remained important for him for the rest of his life. In particular, he sought the usefulness and fruitfulness of humility. He tried to appropriate this virtue as his foundation. In this

way he gained basic new insights. Two precepts of St. Theresa of Avila became very important for him: "Humility is truth," and "A soul unaware it has received great gifts from God will never rise to do anything great for God" (I/78). He searched for ever-increasing purity in his views and actions, and for constant and continuous prayer—a life lived in the presence of God. From the time of his studies in Freiburg, he had realized that the cross is part and parcel of any apostolic embrace of the sufferings of Christ. This became particularly clear when state and secular forces were denying God and abusing the church. Jordan even reached the point where he asked God to grant him a share in the cross (I/52).

The central importance of prayer in Jordan's daily life can be noticed on almost every page of his *Spiritual Diary*. Many prayers have a celebrative character. Quite uncommon are two prayers in which he confesses his guilt in a frank, painful and rather terrifying manner. In the second, more than in the first, he stressed the mercy of God, and attributed all the good things he received to God, to whom all honor is owed (I/57, 101). Compared with these two, a third prayer which leads to a new stage of his life can be described in another way. In it he prayed to God to be united with Him, and thus to be freed of all sin, and to become like God. He even dared to call Jesus Christ, "My Beloved" (I/108).

Spiritual readings

The months Jordan stayed in St. Peter's Seminary were filled with reflections on Scripture and with intensive spiritual reading. Here we can list only some individual authors who were very important to him. Regarding meditation he found moral support during this year in the works of André Jean Marie Hamon, based on the spirituality of St. Francis de Sales. He was also introduced to meditation and contemplation by the works of the Jesuit mystic Luis de la Puente.

Finally in the late autumn of 1877 –if not towards the end of his study of theology in Freiburg– he discovered the “basic principles” of St. Theresa of Avila, which he summarized in various passages of his *Spiritual Diary*. As we will see, he remained in contact with her spirituality for the rest of the year. The work of Fr. Grundkötter of Münster, entitled *An Introduction to Christian Perfection*, was also particularly important to him. It was based on St. Thomas Aquinas' teachings on the virtues and also referred to other saints. Grundkötter's explanation of the concept of humility built on the sayings of St. John of the Cross and St. Theresa of Avila especially impressed Jordan (I/82, 78f). Another author, Eduard von Lehen, SJ, with his book *The Way to Inner Peace*, helped Jordan, who suffered pangs of conscience, to grow in inner freedom. Frederick William Faber, a contemporary of Bl. John Cardinal Newman the Oratorian who modeled his life on

the spirituality of St. Philip Neri, became important for Jordan. His work *All for Jesus*, extolled the life and wisdom of St. Philip Neri, drawing on many of his quotations.

The *Spiritual Diary* shows us that Jordan copied from the words of Church Fathers and saints, particularly from spiritual books: the early Church of St. Ambrose and St. Augustine, of St. Jerome and St. John Chrysostom, of St. Benedict and St. Gregory the Great. From among the saints of the Middle Ages he mentions St. Bernard of Clairvaux, St. Francis of Assisi and St. Bonaventure, St. Dominic and St. Thomas Aquinas; also St. Angela of Foligno and St. Catherine of Siena. Among the more contemporary saints who are also great authors, we see Thomas á Kempis (*The Imitation of Christ*), St. Ignatius of Loyola and St. Francis Xavier, St. Theresa of Avila and St. John of the Cross, St. Magdalene de Pazzi, St. Vincent de Paul, St. Francis de Sales and St. Jane Frances de Chantal, St. Alfonse de Liguori, St. Benedict-Joseph Labre and the Curé of Ars. Jordan combined an intensive reading of the lives of the saints with their spirituality. From his encounter with these great personalities Jordan gleaned the spiritual wisdom of the 2,000 year-old church.

We may regret that Jordan's intensive study never succeeded to penetrate the spirituality of each and every spiritual master. But the breadth of his readings permitted him to overcome many of the limitations which characterized German Christianity during this period, and to

reach an impressive spiritual depth. He was able to enrich and make fruitful his own inner experiences and his entire spiritual and apostolic life. But he was never able to formulate his own spiritual synthesis. He remained a man of intuition. In an atmosphere of great inner openness he tried to make meditative statements on the dimensions of faith and on following Christ. Immediately after his ordination to deaconate he wrote: "During your studies delve deeply into theological truths, especially through meditation. Half measures are of little use." (I/126). We should not be surprised to see that in this early stage of his spiritual life Jordan did not write or judge in a balanced way (cf., I/39 & I/57). This is why so many of the quotations he wrote down are difficult to understand, especially if one does not know their context.

The first appearance of the charism

In January 1878, Jordan once again experienced moments of deep inner darkness and abandonment. Yet there grew in him an especially profound longing for the salvation of all humanity. Thus he put the question to himself, particularly during prayer, whether it was God's intention and his own vocation to found an apostolic community: "...At an appropriate time each day turn to God for advice. Ask for enlightenment so you may fulfill His most holy will, that He might be known and loved by all!" (I/59).

In the phrase "by all" we encounter for the first time the universal dimension of Jordan's vocation. Already at this

early stage of Jordan's development, God had implanted in him the seed of a universal vocation and an apostolic spirituality, which touched him most forcefully. Now Jordan wrote two entries in his diary that impelled him in the same direction and would later be of great importance: the phrase, "those who sit in darkness and in the shadow of death" (Lk 1:79); and the saying in John 17:3: "Now this is eternal life: that they may know You, the only true God, and Jesus Christ, whom You have sent" (I/82f, cf., I/12, 119, 178). It is remarkable how strongly Jordan experienced the word of God by attending equally to the Old and New Testaments (I/68, 139, 145, 150).

During these months Jordan searched for signs of vitality that confirmed the truth of his call. But this was not yet the time for clarity or for decision making. He remained quiet and filled with willingness and hope. He wrote two separate entries in his *Spiritual Diary* about his project for a fraternal society, parts of which he later struck out (I/112ff, 124).

I/17 Constantly submit yourself to your confessor
for he is God's representative.

Ge

Do not be anxious when tempted against holy purity,
but with disdain immediately focus on something else.

In this [*matter*] always conduct yourself seriously
and in a manly spirit.

Anxiety leads to danger.

Live and act each day as if it were your last.

Often recall that all your acts and intentions must
not bring you shame on Judgment Day.

Never grow faint-hearted or despondent
when there seems no way out

and your trials and afflictions are formidable.

Know that your Redeemer //

I/18 ... at a moment known to Him,
will deliver and comfort you.

Pay attention at prayer.

Remember to whom you are speaking; do not rush.

Whatever suffering, trial, affliction, anxiety,
humiliation, etc., may overtake you,
always say from the bottom of your heart

Fiat voluntas Tua [*Your will be done*].

L

I/20 (In the original text there is no page I/19).

Ge I will live one day at a time,
never worrying about tomorrow,
since perhaps today is my last.

Let your first thought in the morning be for God.
Think, the only reason this day is given to me
is to glorify God and to gain merit for heaven.
Do not waste a minute,
for God will demand an accounting from you.
Often ask yourself, what would your fate be if you
had to appear before the judgment seat right now.

Often read from the *Imitation of Christ*, Bk II, Ch 7, 11
and [Carolo] Borgo's *Mystery*, "Meditations for the
Seventh Day."

I/21 Oh man, be humble!

For without humility you cannot please God.
Always be friendly to others,
even to your greatest assailant.
Discount no one, for all are redeemed by Christ.
Always remember:
what you did to your neighbor you did to Jesus.
Always consider yourself the least
or you will never have peace of mind for long.
In all you do, ask yourself, "What use is this for eternity?"

In every way possible die to yourself
and live for God alone.

Do not be like a reed blown here and there by the wind,
but be firm in the service of God
even when all is dark inside you.

In His time the Father will //

I/22 ... banish it again if you are faithful to Him.

Keep quiet, and again keep quiet
about the good things God gave you.

Is it not enough for your Father in heaven and your holy
guardian angel to see and know if you do any good?

Before doing anything, renew your good intention and
always relate everything to God, your Creator and Lord.

No kind of agitation comes from God,
however good its goal may seem.

St. Alphonsus Ligouri

Always be zealous and humble,
like one newly created by God just entering the world,
as if you only had to endure one day here on earth
as a test for [*gaining*] eternity.

I/23 Reflect on that, especially when dark night and
overwhelming distress and suffering oppress you.

- Ge Always be friendly and charitable toward others
unless duty requires you to be serious.
Always keep a holy seriousness towards the other sex.
Let not inner or outer suffering keep you from anything good, even if the devil sets before you images of a gloomy future, and in your own judgment everything tends to make you sad. In His own good time, God will again send the rays of His holy light.

I/24 *Silver and gold are tested in fire,
but God's beloved [are tested]
in the furnace of humiliations.* Sir 2:5

- L *No one comes to the Father except through me.*
Jn 14:6

- Fr Strive to be on good terms with everyone.
Bear with those who are full of faults
without letting your displeasure show.
Be hard on yourself and easy toward others.

Rejoice to see good people.
Esteem and cherish them as the friends of God.
Avoid a complaining and judgmental spirit.

Don't scrutinize the conduct of others to judge them
unless your responsibilities oblige you to do so.

Maintain within your soul the habit of recollection without which you can never attain true wisdom.

Fr

Whatever the hour, pour out prayer to the Lord.
Always be content with whatever God prepares for you,
however God prepares it.

L

I/25 Resolutions I

Fr

- a) Enter into a new life of recollection and prayer.
- b) Work hard to perfect each of your everyday actions.

Maintain modest character and speech.

Life and grace will be born in you:

- a) by means of fervent prayer,
inspired by the feeling that we need it;
- b) by means of vigilance, listening for the grace
which only asks to speak to us;
- c) by means of generosity, to obey and be guided by
simple and complete abandonment to love.

Prefer to be humiliated before people
and exalted before the face of God.

L

Talk to God constantly, i.e., look to God in all you do.

I/26 II.

“It would do me no good to convert the whole world,
if I would end up losing my soul.” St. Francis Xavier

Fr

- Fr “Oh the praise of men, what evil you have done,
still do, and will continue to do.
Through you the preacher opens hell for himself
while opening heaven for others.” St. Francis Xavier

Still more, Lord, more still!
More, Lord, more!

“The more human assistance fails me,
the more I count on God.”

- L Enough, Lord, enough!
Enough, Lord, enough!
Oh most holy Trinity.
Oh Jesus, my love. 3 Dec.

III.

- Fr Keep your bodies pure so they may rise glorious.
In all things follow the example of the saints
so as not to be separated from them on the last day
and cast among the wicked.

I/27 Love the cross.

N.B. We must all appear before the judgment seat
of Jesus Christ.

- L *We all must come before the tribunal of Christ*
2 Cor 5:10

The instincts of the saints:

Eng

- 1) Eagerness for the glory of God
- 2) Touchiness about the interests of Jesus
- 3) Anxiety for the salvation of souls. Faber, *All for Jesus*

Good St. Alphonso used to say that it was easier for a soul to be saved in the gaieties of the world than in a relaxed [sic., *lax*] religious order. Faber, p. 33

Mary conceived without stain, pray for us who fly to thee! L

How pure should all Christians be
who receive this God incarnate. Fr

Not to progress is to regress. L

I/28 Ways of practicing the love of condolence Eng

- 1) The people's sins about us
- 2) St. Bernard *de consid.* Are they not rather dry for the fire than white for the harvest (Infidels).
- 3) Visit the many churches and tabernacles – !

Bellarmino, long time spiritual director at the Roman College when St. Aloysius Gonzaga was there, often said, "There may lie in this house cemetery more young religious brothers who, despite their hiddenness, are no less perfect than that saint." Fr. Lehen, 85 Ge

Eng St. Paphnutius p. 86 Faber, *All for Jesus*,
 A piper [*sang*]: 1) When I was a robber
 I saved from violence a virgin consecrated to God.
 2) and once also I gave money to a poor woman, who,
 out of poverty, was offering herself to self [*sic., me*].*

It **I/29**
 Study at the proper time, and when the sign is given
 break off immediately. Colaric, 12

Don't just examine your sins;
 examine their roots and yank them out.

Eng Our Lord said an even stronger thing to St. Theresa,
 namely – that one soul, not a saint, but seeking
 perfection, was more precious to Him than thousands
 living common lives. Faber, *All for Jesus*, 120

Sp Saint Anselm said that being very devoted to Our Lady
 was a sign of being predestined for heaven, etc.
 Puente, II, 34

Jacob's mystical ladder has these steps:
 lectio – meditation – prayer – contemplation.**

* Faber's citation exemplifies the hiddenness of the good mentioned
 in the quote above. Even a rogue piper did hidden good acts.

** Jacob's mystical ladder (Gn 28:12) refers to a medieval approach
 to spiritual reading, (*lectio*) where each rung is one step closer to God.

If you want to win your neighbor over to the good or point out a fault, then avoid everything offensive. Instead win him with your practical love of neighbor.

Ge

I/30

My soul, if like the Virgin you seek God's grace,
then be humble like her in everything;
*for the Lord resists the proud
and gives His abundant grace to the humble.*

Sp

As soon as a hard aggressive insult or upset befalls you,
do not dwell on it.

Ge

But pray with the Savior on the cross, "*Father forgive...*"
or with St. Stephen, "*Lord, do not hold...*"

If, nevertheless, inner turmoil and feelings don't abate,
then kneel down before God, the All Gentle One.
Imagine Jesus Christ in front of you
at the moment He received the blow to the cheek,
and where possible make 1/4 hour meditation.

Moderate your studies,
especially those which are not urgently necessary.
What good would it do you, if because of this,
you were to love God even a slight bit less in eternity.
But consider well //

Ge **I/31** ... how much grace you could lose
if in this matter your will does not conform
totally to God's will.

Ru January 3, 1878

Ge For you the first and most important thing should
always be to become holy and pleasing to God,
so to live and so to die.

With God's grace eliminate whatever in any way
does not lead to this goal or hinders its attainment.

Become great before God, not before the world!

Por The preacher who practices what he preaches
will have an extraordinary following.
p. 74, St. Joã. Fr. Francisco Manoel do Nascimento

Sp Imitating the holy Virgin [*Mary*], I must test well
the spirit that lures me towards anything potentially
harmful, fearing it could be the spirit of Satan
disguised as an angel of light to deceive.

Lest so zealous for my neighbor's welfare
I lose sight of my own.

I/32 Let many things pass by
as if you did not know them. Puente, 66

Wholeheartedly embrace all the good things
compatible with the duties of our station.

Fr

Hamon, I, 112

*Oh, my food is to do the will of the One who sent me
and to do His work.* Life of Jesus Christ, 90. Jn 4:34

Por

*“Oh Lord, I am Your servant, Your servant am I, and
the son of Your handmaid,”* the most holy Virgin [Mary].

Sp

Most Rev. Bishop Lothar [*von Kübel, Freiburg im Breisgau*]
gave me permission to read forbidden books.

L

All the fruits of my garden, new and old,
I shall keep for you, my beloved Jesus Christ. Sg 7:13

Sp

My soul, never address Our Lord with ordinary names
using everyday language such as the Christ, the Master.
But call Him by his true name:

Fr

Oh Jesus, be Jesus to me.

L

I/33 You mourn the body bereft of soul
but not the soul bereft of God. St. Augustine

Whoever sins kills himself.

By what insidious means? By his own error.

With what weapon? With offenses against God. Tertullian

- L How bitter to sin! Oh hateful sin!
So easy to be snared, so hard to escape. St. Augustine
- Fr Live each day as if it were the last [*day*] of your life.
St. Anthony
- L If you were to die now, would you do this or that?
St. Bernard
- Fr We must train ourselves to do our everyday tasks well,
even the most ordinary. For holiness consists more in
this than in extraordinary actions, which being extra-
ordinary are rare. Hamon, I, 116
- Eng **I/34** As the Passion was Christ's road to glory,
so compassion for the Passion is ours. Peter Faber
- “Whoever wishes to find grace,
let him never take his eyes from the cross, whether
My providence be visiting with sorrow or with joy.”
as Our Lord said to the Blessed Angela of Foligno.
- Bl. Magdalena of Pazzi offered daily up [*sic.*] the
Blessed Blood fifty times for the living and the dead.
- Sp God takes more pleasure looking upon me than on
all the rest He created or will create. Puente, II, 78

“Live as a kinsman of so great a king,
allowing nothing unworthy of this nobility” Puente, II, 81

Sp

I/35 Blessed Albertus Magnus used to say a single tear shed over Our Lord’s Passion, was better than a year’s fast on bread and water, with watching and discipline.

Eng

F. W. Faber, 145

Once our Blessed Mother said to St. Thomas of C[*anterbury*]: everyone who honors both these (the 7 joys of the BVM on earth and the 7 joys in Heaven) I will console, exhilarate and present to my most dear Son at the hour of death.

That he was to honor with seven Hail Marias [sic.] the following joys:

- 1) her joy, because the Most Holy Trinity honors her above all creatures;
- 2) because her virginity has set her above all Angels and Saints;
- 3) because the great light of her glory illuminates the heavens;
4. because all the blessed worship her as Mother of God;

I/36

5. because her Son grants her whatever she asks;

- Eng 6. because of the grace given her on earth and the
glory prepared for her clients in heaven;
7. because her accidental glory keeps increasing to
the day of doom. p. 157

Fr Be very precise in all you do. Think before you act.

L *Utter desolation, all the land,
for no one takes it to heart.* (Jer 12:11) I/117

Fr Oh mundane routine and thoughtlessness,
what unspeakable evils!

L How often God's will becomes sufficiently plain
and clear through what is learned by some prior
experience of consolation. St. Ignatius Loyola

I/37

God alone consoles the soul with no prior cause,
as it is the proper function of the Creator to enter His
creature and to transform it totally into love of Him.

St. Ignatius Loyola

- Ge Oh my soul, throw yourself totally into God's arms;
do not despair even if traps are laid all round you.
Rise up to God, especially
in these terrible, indescribable hours of affliction.

Know that God loves you
even if He strikes you heavy and hard.
Do not let your courage fail, and in more peaceful days
prepare yourself for such severe suffering.

Oh Jesus, bind me so close to You (if it is Your will)
so my poor soul may nevermore suffer harm.

I/38

As soon as you notice a severe storm approach you,
as far as possible lay everything aside,
and throw yourself down before the Most Holy Trinity,
so that through intimate meditation and prayer for help
you may have the happy outcome you need.

7 January, 1878

Keep pondering and praying for enlightenment.
Could you perhaps give more glory to God and be of
more use to your poor soul and to your neighbor,
if far from the world, alone and unknown,
you would serve God in prayer, meditation and penance?

Oh Lord, *your will be done!*

I/39 My soul, your thoughts should always be in heaven.
Commune with God, with the Most Blessed Virgin,
with the saints and angels.

Ge Oh, stroll in heaven even now while shackled to earth.
How many joys and sorrows you can already share
with those intimate friends who love you so much
and with whom one day you will dwell.

Enlist them [*Mary, the saints and angels*]
as witnesses of your deeds and sufferings
so they may carry them before the throne of God.
Love especially your guardian angel
who always stands beside you.

Speak with people only when love and need dictate.
Even then, maintain as much as possible
your conversation with heaven.

Sp **I/40** Devotion is the language of the soul.
Whoever masters it really knows how to speak
and to dialogue with the Eternal Word.
St. Bernard

It is not against humility
to recognize in oneself the gifts of God.

Ge Oh Lord, what am I that You should think of me?
What do I have that I have not received from You?
Often recall what you are,
and you will deal pride a heavy blow.

What good is it to speak cleverly of the Trinity
if you lack humility, without which you displease
the Trinity. *Imitation of Christ* Gk

I/41 Imagine God, our Lord,
enthroned in infinite majesty like an immense sea
from which rivers of creatures all flow and return,
all drawn to Him as their goal and place of
eternal rest. Puente, I, 67 Sp

I have no claim to be heard other than my deep misery. Fr

Descend into hell while alive so you will not be made
to descend there dead. St. John Chrysostom L

For your repentance God has promised indulgence,
but for your procrastination He has not promised
another tomorrow. St. Augustine

Prayer is a way God uses to fulfill His eternal plans.
St. Gregory Sp

I/42 With God's grace, imitate your holy patron saint
[*John the Baptist*] as much as possible in the following: Ge

With God you will be great,
thanks to the gifts of His grace. Sp

Sp With yourself you will be strict
 in works of mortification and penance.
With neighbors you will be zealous
 in seeking their salvation.
 Do not be content with your own salvation
 but take even greater care that all become perfect
 so that everything is done for the glory of Christ
 our Lord. Puento, II, 112

Fr With a spirit of recollection, imitate the holy life of
 the Magi at the threshold of the stable at Bethlehem.
 It turns the heart into a sanctuary
 where we speak with God,
 a companionable solitude
 where nothing comes between God and the soul.

I/43

Sp ... at one time many of them could perhaps
 have been saints and stood very near to God;
 but little by little they grew careless
 and ended up in mortal sin ... Puento, I, 81

Humiliation is the vigil of exaltation;
 affliction is the vespers for a happy Easter.
 St. Bernard, Sermon 34, On the Song of Songs

Gk KNOW THYSELF

Here I am, Lord, Sp
 ready to shed my blood for love of you,
 if only you grant me a share in your [*love*]. Amen

Do not despair when your guiding star disappears; Ge
 stay true to God and search //

I/44 ... with sincerity and all zeal.
Then surely God will lead you to the proper goal
 as He did the three holy Kings.

I must take as my life's star and guide Sp
the light of reason and the light of faith,
the inspiration or the teaching of the Divine Spirit
and the direction of my church superiors or confessors.

Oh man, who procrastinates from day to day L
 when today may be your last. St. Augustine

Oh food for worms! Oh pile of dust, Oh speck of dew!
Oh vanity! Why extol yourself? Jacopone of Todi

Imitate your holy patron [*St. John the Baptist*] who was Ge
worthy to baptize the Lord Jesus Christ in the Jordan.

No longer should anything impure //

Ge **I/45** ... be found in you,
for the merciful God will support you.
Throw yourself into His arms.

Sp How happy I will be if I place all my trust in God,
for His providence will not fail me, whatever I do,
and will protect me from dangers before I fall into them.

Providence – Examples ... –

Ge With her own tender hands, St. Catherine of Siena
continued caring for a sick woman, even though she
was unremittingly hated and calumniated by her
(certainly under the influence of the devil) as if she
led a lecherous life.

I/46 A bishop said of St. Theresa of Avila:
If anyone wants her love,
all they must do is injure and insult her.
Grundkötter, 136

Do not spend time brooding over your mistakes;
it wastes your time, discourages you,
and confuses your mind and heart.
Humble yourself and repent as soon as you notice them.
After that, set them aside and continue on your way.
Fénélon, Lehen, 152

The holiest soul is not the one who makes the fewest mistakes, but the one who possesses more courage, more big-heartedness, more love; the one who masters himself the most, and who along the way is not afraid //

Ge

I/47 ... to stumble or even to fall and to get a little dirty, as long as he keeps moving forward. St. Francis de Sales.

From time to time read *Lehen*, chap. 8.

Great faith deserves great things.
And the more you trust in the good things of the Lord,
the more you will receive from His generous hand.

St. Bernard

Sp

That I may see You in this life through contemplation
by which I die to myself through perfect mortification;
and by this happy death die to see You later in sovereign
glory. Amen

Who has himself for a teacher, has a fool for a student.

St. Leo

L

It is better to be sinful but humble,
than to be just but proud. St. Augustine

I/48 Is not the practice of the presence of God
one half of holiness? Faber, *All for Jesus*, 165

Eng

L In solitude the air is more pure, heaven more open,
/Fr and God more intimate. /A saying of the saints

L Where were You, good Jesus? St. Anthony the Hermit

Eng St. Theresa says, That every one will gain the desired
end of his prayers more efficaciously, if he will but
offer his actions to the Eternal Father in union with
the merits of our Lord. F.W. Faber, 176

Ge Even when your workload is great,
spend 1 hour each day in meditation,
if your health permits. 17 January, 1878

I/49 “Oh how pleased God is with a crucified soul
when it does not desire to descend the cross,
but to die on the cross with his Savior”!

Fénélon. Lehen 166

L Every creature is a ladder to God.

Ge A humble soul returns to God in recollection, peace,
and trust; only the proud broods bitterly, fretfully
and irritably over his mistakes. Lehen, 176

Make your love of neighbor real
through self-denial and sacrifice!!

Guard against doing things merely out of habit.
As much as possible, do everything as if you were
doing it for the first time.

Ge

I/50

Meditate occasionally on your own corruption, evil,
weakness, etc., to come to know yourself ever better.
For comparison, meditate on God's holiness, power,
greatness, love, mercy, etc.

Never pass up a good work,
however repugnant you may find it,
lest you be listening to the evil enemy. Lehen, 182

Members of Grade I spend one hour a day meditating.

L

Pray every day that your intention be purified,
especially regarding that undertaking.

Jesus Christ once said to St. Angela of Foligno: //

Ge

I/51 ...“I will give you such a sure sign,
that the devil cannot imitate it.

But this sign is such an interior and burning desire
to bear hardship and contempt for love of Me,
that you will be just as happy to be held in contempt
as others are to be honored.”

- Ge When speaking to others about religious matters be careful not to show off your piety by accident, not even subtly or inconspicuously.

I/52

- L Let our main occupation be to meditate on the life of Jesus Christ. *Imitation of Christ*, 1.1

[*Imitation of Christ is the*] clearest mirror and most perfect example of all holiness. St. Bonaventure

“What now, Christ?” St. Vincent de Paul

- Fr Be on your guard against useless thoughts, vain imaginings, sensual dissipations, and maintain within yourself a spirit of recollection.
Hamon, I, p. 155. This is what the saints did.

- L *And He spent all night praying to God.* Lk 4:12

- Ge Pray to God each day that you will be able to suffer very greatly for His glory and your eternal salvation.

- L *Amplius Domine!* [*Even more Lord!*]

I/53

- Ge People often interpret the unrest that follows their failures as virtue. This is a mistake. Lehen, 191

*He sat amidst the doctors, listening to them
and asking them questions. Lk 2:46*

L

Always maintain perfect modesty in your speech
and in your dealings with neighbors.

Fr

In the opinion of St. Teresa, all tends to this object,
namely, to be able to serve God the more in other things.
For she often offers Him as an agreeable sacrifice,
this care she takes of the body.

Eng

F.W. Faber. 182, Dalton's translation I, 16

Take it as a very important concern
to care for the recovery of your physical health,
so you may serve God better
and do more for His glory
and for the salvation of your neighbors.

Ge

I/54

What good is all your knowledge
if you cannot apply it towards your highest goal,
but it lies there like a shuttered library?

A living dog can do more than a dead lion.

*He grew in age, wisdom and grace
before God and men. Lk 2:52*

L

- Sp Oh Sun of Justice, shine and enlighten my soul
so its footsteps may be like the morning light
that walks and lengthens to perfect day.
- Fr We let ourselves be carried away by our natural activity,
until it becomes necessary to moderate or mortify it,
in order to give grace the space to act and to inspire us
to do everything calmly and in moderation, with neither
undue haste nor reticence. Hamon, I, 165

I/55 Treat your neighbor with the same love
as if he were Christ Himself. Hamon, 169

- L My God and my all! St. Francis of Assisi

Blessed Albert, great in fact and in name, was not
afraid to declare: simply recalling and meditating
on the Passion of Christ is far more profitable than
fasting for a whole year on bread and water and
whipping oneself bloody each day. Puente

- Ge What would you do, how would you feel
if your dear brother or your father were sentenced
to the most disgraceful death for you,
or if you saw them undergo excruciating pain?
Behold, not just your brother or father
but your very Creator, the Lord and God,
died in greatest suffering //

I/56 ... for you!

Ge

What happiness to live united with Jesus and Mary!
As the sign of union between us and them,
the point of convergence will be the will of God.

Fr

Whoever are led by the Spirit of God are sons of God.

L

Rom 8:14

With God's grace,
use all power to do much for His glory and for your
own soul's salvation and that of your neighbor!
Be especially mindful of the physical needs of others.
Never shy away from any inconvenience when it comes
to helping someone or doing a work of mercy.
See that stinginess or selfishness never rules over you.

Ge

I/57

Oh, I am a totally pitiful creature,
rebelling against You, my greatest Benefactor,
loaded with sin,
guiltier each day of offending your Majesty.

L

I throw myself before You,
I, an inscrutable and indescribable mystery of iniquity.
Having abused Your benefits I have nothing to boast of
except my misery, uselessness, poverty, and desolation.

- L Lord, You continually shower Your benefits
on Your most unworthy servant, although
time and again I stray from Your holy commands.
Woe is me, useless servant,
trembling before Your Majesty.
I, Your good-for-nothing servant, come before You,
trusting only in Your mercy,
for Your mercy is greater than my iniquity.
I, the food of worms, mass of corruption, pile of dirt,
speck of dew, vanity!

I/58

- Ge Press on relentlessly
so the youth of every nation possible
receive a good Christian upbringing,
even if you must spill every last drop of blood
for the honor of God.

Oh God, all good and powerful, have mercy on me,
for You alone are my hope and my peace.

God will support you,
even when your undertaking seems impossible.

Oh, how many children fall prey to ignorance,
devoured by hellish spirits,
like blossoms on a frosty night in May.

- L Lord Jesus, have mercy on them.

I/59 So many people are kept from the good because they encounter obstacles, spiritual or physical, from within or from without.

People are like wanderers who, discouraged by obstacles, regress more in one day than they had progressed over a longer time with great courage.

Thus, Oh man, never set aside a good work because you meet a great obstacle along the way to your eternal goal. If God has permitted it, He will always stay by your side with His grace until the highest goal is achieved.

At an appropriate time each day turn to God for advice. Ask for enlightenment so you may fulfill His most holy will, that He might be known and loved by all.

Revere with great love the Most Blessed Virgin [*Mary*], St. Joseph, St. John the Baptist, St. Vincent Ferrer and all the other saints and angels of heaven.

I/60 The souls in purgatory also cry out to God for vengeance against those who refuse to assist them.

St. Vincent Ferrer

Once, when St. Rose of Lima was totally exhausted and without refreshment, she sent her holy guardian angel to a friend's house for chocolate. Grundkötter, 150

Ge When the chance comes
and you are free to choose your location,
do all you can to find a capable and experienced
spiritual director.
But if God leads you where you cannot have such a
spiritual director, then He Himself will be your guide.

L St. Leocadia emerged from her tomb, and in the sight
and hearing of all, praised Ildephonse's teachings
on the merits of the Virgin Mary saying:
Oh Ildephonse, my Mistress,
who holds the highest place in heaven,
lives through you. Guéranger, III, 492

I/61

Ge Live at all times in the holy company of Jesus,
Mary, and Joseph, and in holy conversation with them.

When you have the chance,
compile a book of meditations for children
up to about the age of 14
in as attractive and beautiful a form as possible;
together with an urgent warning about sin.
Introduce [it] with a short instruction on meditation.

Oh Lord, in such corrupt times exceptional means
are required to curtail sin with your grace.

What is more consoling in this valley of tears
than to be allowed into such an intimate relationship
with God through meditation and contemplation.

Ge

Oh man, meditating and contemplating on divine
mysteries you perform the office of the angels!

I/62 *Give me back the joy of Your salvation*

L

Pray often for great trust in God and for joy.

Ge

As far as possible, avoid anxious moods,

because the Lord is powerful and He can save you.

L

Strive to serve God lovingly and joyfully,
and, above all, lay aside any exaggerated anxiety
which displeases God, for He is no tyrant.

Ge

Wherever you are stationed,
work harder at doing everything well and doing much good
than at dwelling on past failures.

Do not stand out where there is no need,
but love being hidden and unknown.

That will help you more in making progress.

I/63

Let your example be the apostle St. Paul,

L

the patron you most imitate. Pray to him daily.

- Sp The four pillars of evangelical perfection:
I. Penance and bodily austerity
II. Prayer and contemplation
III. Fortitude and constancy
IV. Purity of heart. Puente, III, 24
- Ge Scan the globe,
its various peoples, nations and languages,
and see how much there is to do
for the honor of God and the salvation of others.
- Sp Pride is the mark of the fallen sons of Satan.
Humility is the mark of the chosen.
- +
- I/64** Spend the days for your neighbors.
Save the nights for quiet prayer.
- He went out to the mountain to pray
and prayed to God throughout the night. Lk 6:12*
- L “Introduce the rosary, it will cure so many evils.”
Words of BVM to St. Dominic
- Ge Have mercy on the poor.
- Sp All great things begin well
if at the start there stands an act of humility.

My soul, if you want the tower of perfection
you hope to build to reach the heavens,
then humble yourself to the abyss. Puente, III, 37 Sp

I/65 Carry on your spiritual dialogue with the Savior.
Sit, at His feet, humble and docile,
and attend to His words. Ge

Honor should seek you, not you it. St. Augustine L

Whenever you undertake anything important
that seems to you most useful and good,
test it while you still can by withdrawing for a few
hours of recollection with God, before dedicating
all your strength to it. Ge

However much work you undertake for the good,
turn toward God a few hours each day in recollected
prayer and meditation, or if possible in contemplation //

I/66 ... to preserve proper recollection and peace,
or to obtain it again.
As often as you can, spend night hours in prayer.

My King, you really know what it means to be tempted. Sp
Have mercy on me and either remove temptation
or give me the strength to overcome it.

Ge The devil is always working hard to suggest offensive and suspicious thoughts among those whose harmonious efforts could and should do great things for the glory of God and the salvation of all. Grundkötter, 176

“Only in heaven will a priest really comprehend himself. If he grasped it on earth then he would die, not of fear but of love.” Curé of Ars

I/67 If I were to meet a priest and an angel together,
I would greet first the priest before the angel.
Curé of Ars, Grundkötter, 194

L Never forget the wonderful works of God!

Ge In all you do and allow, significant and insignificant, let your guiding motto be:

L All for the greater glory of God
(to God alone honor & glory)
and for the salvation of souls
O. A. M. D. G. E. S. A.

Ge For better organization, keep a diary!

It I will do my spiritual reading modestly and humbly, recalling how little progress I have made in the spiritual life.

I/68 Finally, I will read Holy Scripture
with greatest reverence and devotion:
not reading hastily, but with a calm, attentive soul,
especially for all the things that are useful to humble me.

It

Always read Holy Scripture with great reverence
and kneeling, at least when you are alone.
Each day perform one voluntary humiliation
for the glory of the Crucified and to obtain humility.

Ge

The saints call humility the clearest sign of the elect.
To implement this, shun no trouble, no suffering,
no contempt, no slander, etc.
But struggle and work even to the point of martyrdom.
With the grace of God,
what influence St. Theresa had, a weak virgin, //

L

Ge

I/69 ... the Curé of Ars, and thousands of others.
Cf., Grundkötter, 217

“The proof of humility is patience.” St. Philip Neri

“First of all, the humble soul shows it has set aside
self-love and clothed itself with the fire of divine love.”

St. Catherine of Siena

You still lack patience!

Ge When suffering, never neglect anything good,
much less resort to anything evil.

L *“My soul is sad even unto death.”*

Ge Constantly for 15 years, St. Rose of Lima was plagued with severe interior darkness and affliction; for an hour or more each day she felt completely abandoned.

I/70

The more completely a soul surrenders to the Lord,
the safer it is. Fr. Huby. Lehen, 200

L *“Stop pursuing worthless things.”*
St. Bernard

*As silver is tested in fire and gold in a furnace,
so a man is tested by the sound of praise.* Prv. 27:21

Ge Love the holy Catholic Church more and more,
spare not pains or sufferings for this dear mother.

L Oh Lord, have mercy on me, a most wicked, vile sinner.

Sp Love of God dispels all human fear,
and zeal is as strong and relentless as death.
Puente, III, 96. Sg 8:6

God leaves to the wicked the false goods of this world,
keeping Himself as the sole reward for the good. Fr

“These things he gives the wicked,
reserving Himself alone for the good.” St. Augustine L

I/71 “*Men find arrogance an abomination.*” Prv 24:9

“Oh my soul, despise vain smiles
but value virtuous tears. Sp
For with earthly tears you can gain eternity.”
Puente, III, 112

“*Learn from Me, for I am meek and humble of heart.*” L
Mt 11:19

“*Far be it from me to glory
save in the cross of Our Lord Jesus Christ.*”

“*I am crucified to the world, and the world to me.*”

“*Blessed are those who hunger and thirst for justice,
for they will be filled.*” Sp

He will appear in the end; He will not lie. L
If he delays, wait, because he will surely come.
He will not fail. Heb 2:3. Ségneri, 2 February

Eng **I/72** Just as a thing looks green which is looked at through green glass, or red through a red glass, so is everything most pleasing and acceptable to God the Father which is offered through His Only-Begotten Son. Faber, *All for Jesus*, St. Gertrude, p. 188

L Whatever the hour, pour out prayer to the Lord.
Always be content with whatever God arranges for you and however He arranges it.
Prefer humiliation before the world and exaltation before the face of God.
Maintain a perpetual conversation with God, i.e., in all you do, look towards God.
Never say a thing about yourself without serious cause.

I/73

Eng “St. Bernard is said to have purposely chosen unhealthy sites for his monasteries, because he considered weak health a great help to contemplation and to interior exercises.” Faber, *All for Jesus*, 191

L Refer everything you see, do, hear, read, say, eat, etc., everything to God, to the suffering of Christ, to the saints.

Eng There are not a few who think that devotion to be solid must be dry, forgetting that dryness is apt to be either sand or dust. Faber, 203

A saintly old man once saw a table where everyone had access to the same food; but some ate honey, some ate bread, while others ate dirt. He realized those who ate their food moderately with holy fear, lifting their hearts to God had honey; those who ate with proper gusto //

Ge

I/74 ... but gave thanks to God for it had bread;
but those who ate for the mere pleasure of eating
ate dirt. Grundkötter, 237

He drank neither wine nor strong drink.

L

He drank no wine or strong drink. Lk 1:15

Gk

When dining with others, the saints were so careful about their abstinence that no one noticed it.

Ge

Grundkötter, 246

Nothing should make you happy but God
and what leads you to God.

Our utmost effort should go towards meditating on
the life of Christ.

Gk

There is nothing greater than to imitate God,
to be good and perfect oneself,
and to help others to be good //

Sp

Sp **I/75** ... and perfect. Puente, III, 129

Ge When insults come your way, stand your ground,
and do not look for the source of the insult.

Eng A spirit of thanksgiving [*is*] the characteristic of Saints.
Faber

Praise and thanksgiving are the very occupations
of our life in heaven. Faber, *All for Jesus*, p. 219

L *Lord, you should be adored.* Bar 3:5

Eng Speak to God in thanksgiving and you will get
graces more and more abundantly.
St. Bernard. Faber, 229

St. Maria Magdalena of Pazzi received a revelation
in which she was told that thanksgiving prepared the
soul for the boundless liberality of the Eternal Word.

Faber, 230

I/76

Father Didacus Martinez, apostle of Peru, used to say
daily four hundred times and often six hundred times,
“*Deo gratias*,” and he had some beads to be accurate.

p. 231

“Whenever any-one devoutly praises God and gives Him thanks for the blessings conferred upon Gertrude, the Almighty mercifully wills to enrich him with as many spiritual graces as he offers thanksgivings, if not at the present time, at least on some fitting occasion.”

Faber, 334

Eng

John of Avila used to say one “*Deo gratias*” in adversity was worth six thousand in prosperity. Faber, 239

God said to St. Catherine of Siena:
The soul which has arrived at the state of perfect love,
when it receives gifts and graces from Me, //

I/77 ... does not look so much at My gift,
as at the affection of charity
which moved Me to confer the gift upon it.

Faber, *All for Jesus*, 242

“I believe whatever the Son of God has said.”

L

St. Jane Frances had written on the walls of her cell:
“I sat down under the shadow of my Well-Beloved
and His fruit was sweet to my palate.” Faber, 251

Eng

“Grace is not given in proportion to natural powers.”

St. Thomas Aquinas

Ge

Ge For we find saints with weak and delicate physical constitutions who by grace became giants of mortification; among others Pope Gregory and Benedict Labre.

Grundkötter, 252

The devil fears nothing more than fasting and night vigils.

Curé of Ars. Grundkötter, 253

I/78

“The state of perfection consists in perfect love of God and in resolute self-contempt.”

St. John of the Cross. Grundkötter, 292

According to Henry Suso, self-complacency is the last temptation through which the devil still seeks to overthrow the person who has arrived at the 9th step, i.e., the highest level of perfection.

With some of these the devil succeeds so well that they become “the most infamous persons in the Christian world, whom one must flee even more than the enemies from hell.” Grundkötter, 293

“Humility is truth.” St. Theresa. Grundkötter, 293

A soul unaware it has received great gifts from God will never rise to do anything great for God.

St. Theresa. Grundkötter, 293

“I often think that most people who are going to be lost will be lost due to a lack of instruction.” Ge

Curé of Ars. Grundkötter, 296

I/79 “It is no humility at all when someone chooses not to use the real talents and graces bestowed by God to do great things for the glory of God and the salvation of one’s neighbor.” Grundkötter, 297

It is the will of God, and it is also true,
that we should all become holy.
It follows then that we can become holy.
If we also believe this is true regarding ourselves,
and so make a determined resolution to become holy,
striving for holiness with all the strength of body and soul,
then we are in line with the divine truth.

Grundkötter, 297 & 298

Instruction – instruct, do it, what you have in mind,
if it is God’s will! 14 February, 1878

The saints and holy doctors enumerate the transformation among the special fruits of Communion. Eng Faber, 267

I/80

Be totally convinced that of yourself you are only evil and truly worse than your neighbors. Ge

- Ge Thus, all the good which God has bestowed on you or works through you are, to a great degree, gifts of grace from God, for which countless others would be worthier than you. Live especially in this conviction, because God bestows His grace on you so that you undertake and accomplish great things for His glory.

Reflect often on the passage in the holy Gospel,

“They have received their reward.”

- L *Serve the Lord with gladness.*

- Ge With God’s grace, train yourself to see the goodness of God in even the smallest things.

I/81 Always have a picture of the Sacred Heart of Jesus set up in your room for veneration.

“Humility and prudence are the mother of great deeds.”

St. Francis Xavier

Meditate now and then on the words:

What are You, Oh God, and what am I!

St. Angela of Foligno says: “one is humble to the degree that the soul knows God and itself as required.”

Grundkötter, 298

Those in mortal sin are still an image of God;
but given your wickedness, you are less than they.

Ge

Grundkötter, 304

And you, whoever you are,
may desire even as great interior graces //

I/82 ... as God bestowed on the great saints,
so that you could love God just as much as they.
Yes, that is why even the desire to have ecstasies like
the saints (through which as St. Theresa testifies they
progressed so much in the love of God) would not be
objectionable. Grundkötter, 305 & 306

If anyone had anything praiseworthy to say about him in
his presence, St. Philip Neri never let him finish speaking.

Grundkötter, 307

Grundkötter presents very good and clear instruction
on how to obtain humility.

Work hard to know the truth and set yourself to it.
Consider the words, "*To enlighten those who sit in
darkness and in the shadow of death.*"

"Hold fast to the truth in everything, for God is Truth."

- Ge **I/83** *This is eternal life, that they may know You the one true God, and Jesus Christ whom You have sent.*
- Sp In heaven angels and saints do God's will out of love,
a love that is fervent, lasting, and intense.
They delight and rejoice in doing what God commands.
- Por Since not everyone is qualified to proclaim the gospel, those who are pure should busy themselves completely with this task when they are called, and they should put nothing else before this work. p. 98. Lk 9:6
- L *I can do all things in Him who strengthens me.*
St. Paul
- Ge To the great-hearted, honor and disgrace are the same if only they can do great things for the glory of God and for the welfare of their neighbor – one or many.
Grundkötter, 320

I/84

“The most perfect souls are those who most sincerely acknowledge and regret their mistakes, who most zealously try to eradicate their roots, namely, pride and self-love, and who profit from their sins in order to progress in humility and in gratitude to the all-merciful God.” Lehen, 212

“Get ready for opposition of every kind,
 for whatever physical and spiritual suffering
 may befall you in carrying out the good work.
 But trust in God, for Whom you should do it
 and through Whom you can accomplish it.
 Never become cowardly, but rejoice all the more
 if you may suffer much for your Savior.”

19 February, 1878

Ge

Ru

I/85 Pray much – pray much – and pray much
 for the poor souls.

Such prayer is so needed in our cold time.

Ge

Devote at least three hours a day to prayer.
 Shame on you for all the daily thefts
 you have committed against your God.

It

Before doing anything important meditate a bit
 on these words:

God resists the proud but gives grace to the humble.

Ge

L

*The same Lord is Lord of all,
 enriching all who call upon Him.* Rom 10:12

*Behold, I send you out as sheep in the midst of wolves;
 be wise as serpents and gentle as doves.*

Sp

Puente, III, 154

Sp **I/86** *Having received much, give much.*

Ge The road to hell is paved with good resolutions.

Sp Take care to check evil at its roots; and especially
to accept correction humbly and gratefully.
Because the difference between the saved and damned
is not that some sinned and others did not,
but that in the end some accept correction and change,
like David, whereas others refuse, like Saul,
and turn their anger against the one who corrected them.
Like Herod they fall into the depths of iniquity
and into the abyss of hell. From St. John. Puente, III, 162

Ge With persons of the other sex always be serious, brief.
Guard against and avoid most rigorously all familiarity.
Are you holier than David or greater than //

I/87 ... Solomon?! Men have fallen who seemed
as firmly rooted as the cedars of Lebanon.

For as long as your illness remains unhealed,
you will not sense its seriousness. Lehen, 215

It Any thought which could belittle one brother or another
and make me consider myself better or wiser
I will quickly banish and turn to something
charitable and useful. Colaric

Regarding the defects of others,
 other confreres or other nations,
I will say nothing, nor will I even think of them.
I will think instead of their virtues and excellences
 and of my own imperfections.

It

Following the advice of St. Bonaventure, I will keep
this resolution in my regular prayers and meditations
so that, through frequent and fervent prayer and medi-
tation, I become accustomed to those pious practices.

Colaric, 49

I/88 One attracts more flies with a drop of honey
 than with a barrel of vinegar.

Ge

We read that the saints could be struck in the face
or spat upon without becoming the least bit angry.

Grundkötter, 347

The devil should always find you busy.
 (basic rule of old hermits)

*All who pleased God passed through many difficulties
faithfully.*

Jdt 5

L

What good is this for God?
What good is this for eternity?

L *For a while the patient man shall endure,
and later joy shall be restored.* Eccl 1:29

Eng May we never forget that there may be souls on earth
whose glory God has tied to our zeal and prayer! p. 284

L **I/89** 3 or 5 X 5 Our Fathers
that I may become holy and pleasing to God,
do much for God and for the salvation of souls,
especially that I may successfully begin that under-
taking for the glory of God and the salvation of souls
(with God's help)
and may be totally consecrated and dedicated to Him;
and finally, holy and pleasing, that I may surrender my
life for my Beloved who is Jesus Christ, and that, being
holy, I may depart from this life, a martyr of Christ.

30 Glory Be to the Father, etc.

1 Our Father for mother

1 Our Father for brother

1 *Ave* [*Hail Mary*] and Glory Be in honor of the BVM
to obtain a good death

1 *Ave* and Glory Be in honor of St. Joseph
for the same purpose

5 decades of the rosary

1 Our Father to undergo martyrdom for Jesus, my Love

1 Our Father in honor of St. Aloysius

1 *Miserere* [*Psalm 51*] in expiation for my sins
and to practice humility.

L

I/90 Visit Jesus in the Blessed Sacrament
at least once a day.

Spend at least 1/2 hour in meditation.

Offer innumerable ejaculatory prayers to God.

Always walk about occupied in the presence of God.

Memorare, etc. (Remember, Oh most gracious Virgin)

Sub tuum Praesidium (We fly to your protection)

Veni Creator (Come Creator Spirit)

Veni Sancte Spiritus (Come Holy Spirit)

Stabat Mater that I may be united with God,
with Jesus my Beloved,
that with Him I may suffer, live and die.

Prayer to the guardian angel.

Give thanks to God more frequently.

To the immortal and invisible King of the Ages,
to God alone be honor and glory forever and ever.

I/91 The devil enjoys disrupting prayer,
and with hellish fury he obstructs interior and higher
prayer, great undertakings for the salvation of souls,
the very thought of desiring and striving to become
holy, and reasonable works of penance and mortifi-
cation of every kind. Grundkötter, 382

Ge

- Sp Meditating on the Passion of Jesus is like armor,
strong, shining, beautiful, covering us head to foot.
It makes us frightful to demons, terrible to the flesh,
admirable to the world, pleasing to the angels, and
loveable to God. Puente, III, 8
- L Always be indifferent with regard to health and sickness
to consolation and sadness and difficulties,
as long as God's will is done.

I/92 (1877)* Never let yourself be led by any passion.

“Feed me, Lord, the bread of tears
and give me tears to drink in full measure.”
“Love to be unknown and thought of as nothing.”
St. John Chrysostom

Strictly obey the rules of the house.
Always attend to your duties, etc.,
and stay away from gossip and idle chatter.
Do not work out of choice but out of duty and holy zeal.

Whenever you fail against humility,
impose a small penance upon yourself.

* I/92 and 93 were written during Jordan's retreat prior to minor orders, October 18-22, 1877. At the same time he made entries at I/23. Cf., Edwein.

Once more on Tuesday morning renew the intention to surrender yourself entirely to God as a sacrifice, and receive these holy orders [*minor*] for His honor and for your salvation. Retreat 18-22 October, 1877

Ge

I/93 (1878) Separate yourself from all creatures and use them only to attain the highest and eternal goal ordained for you.

L

If your eye causes you scandal, pluck it out, etc.

Not to my name, Oh Lord, but to Your name give glory.

Never seek yourself, but [*seek*] God alone, your supreme Creator and Lord.

Always be recollected, and no longer get distracted.

Ge

Always abide in the presence of God.

L

Be merciful for God is merciful! 18-22 October, 1877

Always carry your crucifix with you!

One act of divine love is [*a*] more finished thing than a statue of Phidias or Praxiteles. It is more firm than the foundation of the Alps. All things are bubbles [*compared*] to it. Faber, 295-296

Eng

- L **I/94** One must approach such noble activity (holy meditation on the Passion of our Lord Jesus Christ) humbly, confidently, insistently, and with as much purity of heart as one can.

St. Bonaventure, *In Pursuit of Divine Love*, chapt. 2

- It Apply yourself with all diligence,
as if you had nothing to hope for from God;
and then hope for everything from God,
as if you had put forth no effort at all.

No need to place your hope in mercy;
no need to place your hope in justice.
Just hope in your Lord, in your God.

Ségneri, *Manna*, 24 January

- L *Man will go into the house of his eternity.*

Eccl 12:5. Ségneri, 28 January

- Ge Never lose heart, never lose courage,
but trust in God,
even when the devil makes trials and dangers
seem insurmountably difficult; //

I/95 ... for with one word the Lord can calm the storm
and dispel the darkness. 27 February, 1878

*To love one's neighbor as one's self is greater than
all holocausts and sacrifices.* Mk 12:12

Ségneri, 20 January

L

With your patience you will secure your souls.

When the adversary advances, hold fast to your position,
do not let yourself be moved,
do not let yourself be driven out,
since you have no other way to win
than with invincible patience. Ségneri, 30 January

It

When at times you start to feel yourself changing,
then recollect yourself as soon as possible,
like one who notices symptoms of a chronic fever.
Ségneri, 30 January

I/96

Descend into hell for a few moments each day
and see how the damned do suffer.

Ge

Don't grumble against the good works of the righteous
for then you will err in the opposite direction, and you
will sin against your neighbor and against the Holy Spirit,
Who has prompted them to do the very works you are
grumbling about. He will avenge the offense.

Sp

- Ge Visit the poor souls in purgatory each day.
- D Has anyone ever spent just one hour or less with a holy person and not become aware of a noticeable change or improvement in his own disposition?
Bouvy, 43
- L *I am walking a path by which I will not return.* Jb 16:23
Ségneri, 6 January

I/97

Whatever vocation you choose,
prepare to be disillusioned. St. Augustine

- Sp Whatever life calling you choose,
prepare to suffer some disillusionment.
If you don't believe this and don't prepare to suffer it,
you will encounter what you do not expect
and you will falter or be disturbed in your vocation.
Puente, IV, 77

No path offers perfect security;
not heaven as Lucifer fell from it;
not paradise as Adam was cast out of it;
much less the world, as Judas was lost
from the school of the Savior.

St. Bernard, Sermon "De Ligno." Puente, IV, 71

“Those who are lovers and followers of my poverty,
 pain and contempt, which I always had,
 those are my legitimate and chosen children.”

Jesus once said this to Bl. Angela of Foligno.

Ge

I/98

Praise and thank God often wherever you may be,
 but especially when you see the work of His hands,
 even if only in brief words or feelings.

“On *Dies delictorum* [*chapter of faults days*] everything
 succeeds quite well for you if you rejoice neither in your
 good health, riches, applause, flattery, or anything else
 which allows you to take pride in yourself.”

Ségneri, 8 February

It

We do not hope in God because we served Him faithfully;
 we hope in Him to receive the grace to serve Him faithfully.

Lehen, 227

Ge

*Laughter may be mixed with sorrow,
 and grief with the end of joy.* Prv 14:13

Ségneri, 15 February

L

*If you do not hold firm to the fear of the Lord,
 your house shall suddenly be overthrown.* Eccl 27:43

Ségneri, 16 February

Ge **I/99** The most divine of all divine things
is to work with God for the salvation of souls.

Dionysius the Areopagite

Daniel 12:3 James 5:20

It “You are a grateful river, but still a river:
returning to the sea what the sea had given you.”

Ségneri, 17 February

L *Fight to the death for justice.* Eccl 4:35

No contestant is crowned

unless he has played by the rules. 2 Tm 2:5

Ségneri, 22 February

It Let these be your weapons:
mistrust of yourself; trust in God; prayer.

And do you desire, would it be worthwhile,
to be damned for a sin which is so sterile?
Or indeed, if somehow fertile, bears only punishment?

Ségneri, 26 February

Sp **I/100** “As heaven is adorned with stars,
so must the soul be adorned with virtues.”

Puente, IV, 103

*Glorify the Lord our God before darkness falls,
and before your feet stumble on the dusky mountains.*

Jer 13:16. Ségneri, 27 February

L

Whom the Lord loves He chastises. Heb 12:6

*A friend loves all the time,
and a brother is proven in distress.* Prv 17:17

*The testing of your faith produces perseverance;
but let perseverance come to perfection.* Jas 1:2

“Sometimes you will do much,
and then suddenly you will lose it all
because you are lacking in patience.”
Ségneri, 29 February

It

I/101 Lord Jesus Christ, my Savior and Redeemer,
God alone, one and triune, ineffable,
and forever incomprehensible.

L

Here I kneel before You,
a most wicked sinner, confessing before You, my God,
before the whole heavenly court,
and before all creatures,
that of myself I am so deeply evil;
nor can I do any good whatsoever without You,
my Lord and my God.

- L Thus, before You and all creatures,
I declare that whatever good is in me is from You,
and whatever good I have done or may do,
it is with Your help that I have done it,
am doing it, or will do it.
To You alone be honor, strength and glory
from all creatures. Amen
- Sp **I/102** Why do I not consume myself
in serving You with love,
doing for You what You do for me?
- L *What shall I do when God rises up to judge, and when
He questions me, what shall I answer Him?* Jb 31:14
Ségneri, 3 March
- Eng St. Gertrude was divinely instructed that as often as
a man gazes with desire and devotion on the Host
where the Body of Christ lies hid sacramentally,
so often does he increase his merit in heaven, etc.
Faber, 297
- Ge Or when you are hindered,
at least awaken the desire to do it.
- L *Your humiliation is in your midst.* Hos 9:14
Ségneri, 4 March

I beg you, by the mercy of God, to present your bodies as a living sacrifice, holy, pleasing to God, your reasonable act of worship. Rom 12:1

L

I/103

As the focus of your meditation take, above all, the bitter sufferings of Christ and the attributes of God.

Ge

*In You our fathers hoped.
They hoped and You freed them.* Ps 21:5

L

Persevere faithfully, tested soul! Your reward is prepared. The promise of infinite Truth will be fulfilled in you. Just a few days of humble efforts and then an eternity of unending happiness – yes, of a happiness you will already enjoy here below. Because God, after finishing His test, usually sends the purified soul consolation, joy, and peace. That is how it was ordained for the saints!

Ge

Lehen, 247

“To publish [i.e., *to proclaim*] the perfections of God to others or to acknowledge them ourselves is of all works the most acceptable to our dearest Lord.” Faber, p. 303

Eng

I/104

How many more would be converted if they would only read and meditate on God! p. 304

Eng The love of complacency, strictly speaking,
is the joy we feel in the infinite perfections of God,
that He is what He is. p. 309

We first rejoice that He is so good and perfect,
and then wish Him, if it were possible,
more goodness and perfection;
and this last act is the love of benevolence. p. 310

L *Say to Wisdom, "you are my sister," and call prudence
your friend, that she may keep you from another's wife,
and from the stranger who sweetens her words. Prv 7:4*

Eng "Thus trying to lead the lives of religious in the world,
by a sort of spurious adaptation of monasticism to the
world's circumstances is one reason why so many good
people fail in trying to be better." Faber, 336

I/105

I suspect that we can have no devout lives in the world
without some active tending of the poor.

Faber, 337 — — — sick[sic] etc.

Ge When possible, read the Exercises etc. of St. Gertrude.

Fr Cf., *The Exercises of St. Gertrude, Virgin and Abbess of the Order
of St. Benedict*. A very nice book in 32. etc. Poitiers, published
by Oudin

Start of the Spiritual Exercises

L

11th day of March,
1878

You should be found to be a holy priest.

Motto: To God alone be glory and honor forever and ever.

Oh my Jesus,

excessive trials and temptations have come upon me.

My God, my God, why have You abandoned me?

Why not relieve Your oppressed servant and sheep?

My soul is sorrowful even unto death.

Father, if it be possible, let this chalice pass from me,

but let Your will be done, not mine!

I/106

- In every action restrict your thoughts
either to the action itself or to God,
without reverting to something else.
- Do every act as if it were the last act of your life!
- Think of death a few times every day
and imagine the hour of your death.
- Always take pains that your ardor never cools.
- Diligently practice interior and exterior mortification
in your mental powers, your understanding,
your memory, your will, your imagination, etc.,
and in your 5 senses, especially with your tongue.

Ge

- Ge -Always be recollected,
conversing with God and His holy angels.
Reflect how the holy angels see the face of God
and still serve Him so ardently.
- When possible, read through this book once a month
and make an accounting in its regard.

I/107

Recall the extraordinary graces God gave you when you visited the highly graced Servant of God, Louise Lateau. What longing for the supernatural, what apathy for earthly and transitory things. How willingly you meditated on the holy wounds of Jesus or how you prayed?

Never forget that time and the encouragement you experienced in the catacombs in Rome.

When possible, read a chapter a day from *The Imitation of Christ*.

Oh Lord, behold,
for love of You and for Your holy honor,
if it be Your holy will I will assume the obligation
of the Breviary and of celibacy.
And with Your grace I will fulfill them.

I, a poor sinner, lay this petition at Your holy feet:
Give me burning love that never cools nor is quenched.
And let me possess You, my Beloved,
 here and forever in the world to come. Amen

Ge

I/108

Seek humiliation in everything.
Choose those things that humiliate you most
 where it does not detract from the honor of God
 or from your neighbors' salvation.
Oh Lord, give Your unworthy servant grace
 to carry out this resolution! Amen

L

Oh dear eternal Father,
Oh Lord Jesus Christ, my Beloved,
grant Your weak and sickly child whose salvation
has cost You so much, that I may not only remain
always united with You in love, and not offend You
by any grievous sin or even by deliberate venial sin
for anything in the world, but that I may be conformed
to You in Your sufferings and in all Your ways
 (as far as is possible for a weak creature)
if thereby it furthers Your glory and my neighbors'
salvation. I ask You this humbly
 through Your five holy wounds. Amen

Ge

Before all important business, renew your good intention.

Ge And then, if a touch of ambition, etc., arises,
renew it [*your good intention*] or say: it is already //

I/109 ... given away, it all belongs to God,
you come too late,
you shameful, impudent spirit of darkness!
What anguish would it be on your deathbed
if you had to think that this hateful spirit
had poisoned or robbed you of your good works?!

L Obeying the mandate of your representatives, Lord,
I desire, I resolve, and I intend to receive Holy Orders
for the sake of Christ our Redeemer. Amen

For Your honor and glory, Lord.

Ge Love poverty and really practice it.
Cf., Fr. Balthasar Alvarez

L I desire, I propose, and I freely intend
to receive the holy order of sub-diaconate tomorrow
according to the rite with the help of God.

Ge In practicing zeal for souls,
consider for a brief moment the sufferings of Christ,
and reflect that He endured all this for this one soul,
so that it might be saved.

Fourth Section
Ordinations as Deacon and Priest;
Journey to Rome from March to October 1878
Spiritual Diary I/110-145

A call to holiness

His ordinations as subdeacon and then deacon, on March 15 and 16, 1878, implied for Jordan the new vocation of dedicating himself completely to God. This was particularly true regarding his priestly ordination which took place on July 21 of the same year. For him the grace and call to priesthood were completely bound with the commitment to become holy (I/132). In this sense the retreat immediately prior to ordination motivated him to record his intentions in his *Spiritual Diary* (I/105ff, 132ff). These intentions arose partly from his own experiences, and partly from the retreat meditations which he took quite seriously, transforming them sometimes in a very personal way.

During this period we will see just how his spirituality came to full maturation. The importance of prayer increased, and there grew within him a great love of the scriptures and the meditations that flowed from them. He directed his attention in a special way to the Passion of the Lord. As core principles of his spirituality he records the following in his *Diary* (I/126):

- I. The Blessed Sacrament;
- II. The five wounds of Our Lord Jesus Christ;
- III. The Blessed Virgin Mary, my Mother.

Devotion to the Eucharist, veneration of the crucified Lord, and love for the Mother of the Savior came to characterize his life more and more as a founder. These also became the guiding principles for his spiritual sons and daughters.

Consolation in darkness

As had happened more often during the previous years, during this stage of his life until he left for Rome, Jordan experienced fears, darkness and temptations. This happened especially during the days of his ordination (I/105, 132, 136f, 142f). He also suffered from bouts of melancholy (I/131, 141), explaining why the gift of spiritual joy became increasingly important for him (I/131). He recalled comforting experiences from the past – including dreams – and recorded these in his *Spiritual Diary* (I/107, 117, 121, 130f). In this sense he was reminded of the joy he had experienced in his apostolic travels. He considered these as proofs of the validity of his vocation (I/132, 134f, 136ff). From a radical dedication to his vocational commitment he expected liberation from temptations as well as spiritual healing (I/135ff).

After his priestly ordination he felt Jesus' special closeness. He used to talk aloud to Jesus, with an intimacy not unlike the bridal mysticism in the Song of Songs and the

mystical tradition of the church. This is an expression of his longing for a deeper and more complete union with Jesus, and also of his readiness for martyrdom (I/107, 137, 142ff).

His vocation to found an apostolic community became increasingly clear to him. We find the most striking expression of his readiness for this vocation in the period immediately after his ordination to diaconate (I/119). More than once he urged himself to realize this task. Particularly after the short period of uncertainty and doubt, he was ready to start quickly (I/120, 127, 129, 130, 134f). Before departing for Rome he wrote briefly and clearly: “Establish an Apostolic Society and always keep your inner balance, even under the worst circumstances! September 19, 1878” (I/145).

“The Catholic Society”

In 1878, Jordan repeatedly wrote down basic practical points that seemed important for the embryonic program of a “Catholic Society” (I/141). Twice in the *Spiritual Diary* he attempted to develop a program, twice it died aborning. On I/112 he writes very clearly the “head” of his program: “In the Name and in the Power of Jesus Christ, Our Eternal High Priest.” Then follows Roman numeral I and five lines which Jordan himself later made illegible. I/124 is another attempt, but after a brief introduction the sketch breaks off.

From January 1878 on, we find increasingly frequent observations referring to this “work,” or “this undertaking.” These show how, even during his theological studies, Jordan felt impelled to begin something special “for the glory of God and the salvation of souls.” After his ordination to the priesthood, this interior call, willed by God, became an imperative he no longer knew how to escape. Plans were continually germinating in him for how to be most fruitful as an apostle of the Lord. After two unsuccessful attempts to set forth a program in his *Spiritual Diary* (I/112; I/124) he conceded that the power of the Lord was still weak within him. So he flung himself again unto the heart of God; he would, as it were, force God’s hand by his own trust and confidence.

Notes on the Text

In 1894, Jordan decided to combine all his personal writings in one notebook because he often re-read what he had written. At that time pages I/113-116 were transferred to pages II/4-6. It is impossible to ascertain today whether on that same occasion other pieces were eliminated. Actually, four pages of Book I are accommodated on three pages of Book II. So it is possible that one or the other entries that referred to his “planned work” were eliminated as being no longer timely. But it can also be that I/113-116 were not completely filled with writing or were so badly torn or damaged that the Brother bookbinder had to cut them out after Jordan had copied into Book II what he thought was still important. Here these pages have been restored to their original order.

I/110

Lord Jesus Christ,

I desire, I propose, and I intend to receive today,
fitly and rightly, the holy order of subdeacon.

I want to and I intend to receive it. 8:30 a.m.

L

+

On the 15th day of March in the year 1878,
through the mercy of God, I received the holy order of
subdeacon in the parish church of St. Peter near Freiburg
im Breisgau, from the Most Reverend Bishop i.p.i. Lothar
von Kübel.* May almighty God deign to help me always
to fulfill and perform this holy office faithfully, even unto
death. AMEN

As far as possible, try everywhere to refer everything
to God and to the suffering Son of God, e.g., when you
go up the stairs think of the *scala sancta*, the holy stairs,
and so forth.

Ge

Lord Jesus Christ, behold I, Your unworthy servant,
intend and resolve to receive today the holy order of
deacon. Give me the grace to receive it //

L

* Due to the *Kulturkampf*; Auxiliary Bishop von Kübel could not assume the office of archbishop. He remained diocesan administrator and titular bishop of Leuka, i.p.i. (*in partibus infidelium*: a former Christian area in Asia Minor).

- L **I/111** ...for Your glory and for the salvation of souls,
and to [*attain*] eternal life which I pray You to
grant me through Your holy passion.

AMEN

On the 16th day of March in the year 1878,
solely through the mercy and help of God, I received
the holy order of deacon from the Most Reverend Bishop,
i.p.i., Lothar von Kübel. May almighty God grant that
until I die I may discharge this office joyfully, rightly
and well, in a manner pleasing to God.

AMEN

- Sp The role of the angels is to assist those who pray,
to console and encourage them, and to present their
prayers to God along with the response they receive.
Through prayer we oblige them to come to our help,
as we may need it. Puente, IV, 181, March 22

- Ge To Rome for half a year and then to Vienna?

- L Lord, enlighten Your unworthy servant!

I/112	<i>In</i>	[<i>In</i>
<i>Nomine et virtute</i>		<i>the Name and Power</i>
<i>Jesu Christi</i>		<i>of Jesus Christ</i>
<i>Summi Pontificis</i>		<i>High Priest</i>
<i>Aeterni</i>		<i>forever]</i>

Be economical, especially in purchasing books, etc., that are clearly not very useful for you.

Ge

Be careful never to let bitter feelings toward your neighbor well up within you for any reason at all.

Maybe Vienna could be the suitable location for your undertaking? The Emperor.

I/113 = I/111 + II/4 (see, Introduction, Notes on Text)

If I were still pleasing men,

I should not be a servant of Christ. Gal 1:10

L

Would not the earth be foolish if it complained about a worker who, with little sympathy, maltreated it with a hoe, spade or plow?

It

Oh, how greatly passion blinded the Jews as they condemned Jesus to the cross. Passion – Ignorance.

Ge

Carry out that good work for the glory of God and the salvation of souls, even if you must spend your whole life to realize it. God, for Whom alone you should undertake it, will reward you in the next world.

Guard yourself //

I/114 = II/5 and I/117 in original

Ge ...carefully against vanity, self-seeking, self-complacency,
etc. p. 117

Comfort the afflicted, especially those whose souls
endure grave sufferings. Never forget that you are
performing a work very pleasing to God.

The Eternal Father sent an angel from heaven to His
divine Son in the Garden of Olives to console the
Savior sorrowing unto death, yet you want to deny
it [*comfort*] to your suffering neighbor!

When you hear confessions be especially compassionate
and comforting to the sorely tried.

I/115 = II/6

L *Behold I am coming soon.*

*Hold fast to what you have
so that no one may seize your crown.* Rv. 3:11

*Because you rejected knowledge,
I will reject you as my priest.* Hos 4:6

Ge “Everyone’s insight and understanding will be in
proportion to his prayer, action and suffering.”

Grundkötter, 430

Women, inasmuch as they are both daring and tender,
can easily bring down the rocks and stones of the
Church if one does not take care to flee from them.

Sp

Puente, p. 116, 28 April

(I/116 is a blank page in the original.)

I/117 connected to I/114

...complacency, because without God, remember, you
can do nothing. In this, commend yourself especially
to the dear Mother of God, your powerful protectress
and helper.

Ge

Oh men, who can imagine what you [I] experienced
in these holy places. Oh what holiness, oh what beauty,
when the holy virgins, clothed in white robes, candles
in hand, passed by, praying and singing, while from the
shadows one [I] saw them processing forward.
Oh the purity and the true faith of the first Christians.
No one can imagine it!

It

Most holy and eternal Father,
may we quickly join these holy martyrs!
Oh happy moment!
Oh holy moment!
Oh unforgettable moment!

23 September, 1874 in Rome

I/118

- L Look what was done (with the help of grace)
by Christopher Columbus, Vintorius, Alfieri, Peter
Lombardy, Suarez, Father Matthew, founder of the
Society of Temperance, St. Gregory the Great
(see, Scavini, I, 102)!

So in carrying out the work you propose,
do not let yourself break under any difficulties at all.

Through Him, the Crucified, in Him, the Crucified,
with Him, the Crucified, begin, proceed, persevere in
working for the glory of God and the salvation of souls.
Amen.

Cf., Faber – Ségur – Guéranger – St. Francis of Padua

- Ge It will aim especially at popularizing theological truths,
making them accessible to the people!
- L *God has given His angels charge over you, to guard you
in all your ways; in their hands they shall bear you up,
lest you dash your foot against a stone*
(Ps 1) and following. [sic. Ps 91:11]

I/119

- Ge Oh carry out the work you plan,
with the help of God and Mary's intercession,
for the glory of God and the salvation of souls;

even if you will be despised, persecuted, calumniated,
 misunderstood and ill treated by everyone because of it;
 and even if you have to shed the last drop of your blood,
 you have not yet in any way done what Christ did for you.
 Often contemplate Him dying on the cross, and at the
 same time consider His holy will so solemnly expressed
 in His high-priestly prayer before His death. Only the
 explicit command of church authority should deter you –
 Amen

Ge

Oh Jesus, You give the desire and the fulfillment.
 Behold, I submit everything to You.
 Just let everything be done for Your glory. Amen

I/120

You will merit more working with zeal
 than working for a long time.
 But if you unite the two,
 then your reward will be very great. Puente, IV, 345

Sp

*We must all appear before the judgment seat of Christ,
 that everyone may receive good or evil according to
 what he has done in the body.* 2 Cor 5:10. Ségnéri. 9 April

L

Oh my Lord and my God,
 with Your help grant that I may be able to carry out
 that undertaking for Your honor, so that all may be

- L imbued with Your sacred doctrine, and that,
burning with Your charity, I may pour out my life
for You, i.e., for Your glory. Amen
- Ge Never neglect to cherish and to foster a childlike
devotion to Mary at all times; in everything let her
/L be your advocate. / Oh Mary, take and accept me as
your unworthy servant for all eternity!
- Ge **I/121** Once in a dream, as I was being pursued by a mob
for some reason and was fleeing, Mary, with the Child
Jesus in her arms, appeared to me in glorious splendor.
She looked at me so lovingly that I sank to my knees,
ready to let that persecution break over me.

Another time I had to cross over a great abyss
and I believed the only way across was on a plank.
Then I was carried over the abyss by an invisible spiri-
tual being which I did not see, but felt. Having happily
reached the other side of the abyss, the being left me.

The first dream occurred at the beginning of my studies
and the last one before that.

- Sp I must strive to thirst for three things:
to obey God, to suffer for God,
and to bring many to serve God. Puente, IV, med. 49

I/122

Often renew and strengthen within yourself
 the three theological virtues [*faith, hope, love*].
 When embattled, especially holy hope.

Ge

“You catch more flies with a drop of honey
 than with a barrel of vinegar.”

Her enjoyments were prayer, silence and solitude.
 St. Mary Magd. of Pazzi

It

St. Magdalene of Pazzi found herself in a dark abyss
 like a very deep lake.

Here the first lions to assault her were temptations
 of infidelity which were so brazen they even incited
 her to deny God, etc.

Oh Word, Oh Word, *in You, Oh Lord, I have hoped.*
Let me not be confounded forever. St. Magdalene of Pazzi

L

Even if He slays me, I will hope in Him.

No one who hoped in the Lord is confounded.

Oh how many arrows of fear, doubts, mistrust
 when hell came upon me in a ferocious five-year battle //

It

It **I/123** ... to capture my heart.

St. Magdalene of Pazzi. Ségneri, Manna, 813ff

A continual recognition of one's nothingness and a continual enjoyment of everything which can lead one to despise oneself. This is how St. Magdalene of Pazzi defines humility in one of her raptures.

Read through the Passion of our Lord Jesus Christ every Friday.

L Let the Passion of Our Lord Jesus Christ be a constant motive to love suffering with Jesus Christ.

If your confessor allows you, fast a little every Friday in honor of the Passion of Our Lord Jesus Christ.

Ge It is enough simply to disregard impulses to self-love; if you assert two or three time a day that you will have nothing to do with them, then you will be rid of them;//

I/124 ... you do not have to chase them away with overwhelming force, but just say "no" calmly and quietly, and remain in peace.

St. Francis de Sales

In the name of the Father, Son and Holy Spirit

Amen

In God, through God, with God, for God
the Almighty

I.

A Catholic Society of clerics
and workers in the Lord's vineyard from
among all nations.

L

So do not fear temptations that seek to disrupt
your doing good; they are not sinful
as long as you do not will them. Lehen, 269

Ge

I/125 Do not change your meditation book without
an important reason; stay with De Puente for now.

Love and serve God with all your might.
He is Most High and All Holy.
In Him alone you will find true peace.

Now and then read and meditate on the Most Holy
Eucharist. Cf. *Blessed Sacrament* by Faber

In all you do, your prayers, etc.,
act in Jesus, through Jesus, with Jesus, esp. at Mass.
Without Him you can do nothing.
Without Him what is the use of anything you do?

Sp *Those who were baptized persevered in the teaching of the Apostles and in the communion of breaking bread, and in prayer.* Acts 2:42. Puente V, 25

Ge Amazing, how the Creator has made all things always to remind us of the shortness of our life!
Just meditate on nature.

I/126 In your studies delve deeply into theological truths, especially through meditation.
Half measures are of little use.

GK Little by little, with long-suffering patience and God's help, you will overcome temptations better than with any violent severities of your own.

Kempis, *Imitation of Christ*, Bk. 1 Chpt. 13

It Her pastimes were meditation, silence, and solitude.
Magdalene of Pazzi

- L I. The Most Blessed Sacrament
II. The Five Wounds of Our Lord Jesus Christ
III. The Most Blessed Virgin Mary, my Mother

The BVM usually asked God and not men
to judge her thoughts and feelings.

Puente, 23 May

This consoles me,
that he did not spare afflicting me with sorrows,
nor did I contradict the words of the Holy One. Jb 6:10
Ségneri, 25 May

L

I/127

Never be completely idle,
but read or write or pray or meditate
or do something for the common good.
Kempis I, 29, 19. 18

Gk

Be sure to carry out that planned undertaking,
knowing that it was decided and settled many times.

Ge

Of yourself you can do nothing, but
"I can do all things in Him Who strengthens me."

L

Each day St. Charles Borromeo prayed the rosary and
the Office of the Glorious Virgin on his knees, and on
the vigils of her feasts he fasted on bread and water.

Ge

Huguet, p. 45

There can be no life of perfection without esteem and
reverence for the interior paths. Avila, Fr. Hamon, 56

One single ardent act of virtue moves the soul further
forward than fifty lukewarm acts. St. Theresa, Hamon, 67

- Ge **I/128** Whoever lives abandoned to God,
lives for God alone. St. Francis Borgia, Hamon, 67

Picking a piece of straw off the floor out of obedience is worth more than suffering martyrdom following one's own inclinations. St. Theresa, Hamon, 89

Allot your prayer time according to how much work you have, and arrange your regular spiritual exercises so their length does not fatigue your soul.
St. Francis de Sales

There is nothing more common than a rule of life,
and nothing more rare than a well-regulated life.
St. John de Nepomoc

Prudence is the primary means to properly accomplish our duties. St. Ambrose

- L My God and my all!

- Ge Meditate often on God's attributes using the meditation techniques of affirmation and negation.

I/129

Once you have meditated through Puente then perhaps take Louis Bail!

Constantly practice daily, voluntary mortification,
but only gradually and by degrees. Ge

When you are in Rome visit the stational churches,
if you can. 8 June, 1878 L

The mercy of God surrounds all His works. Sp
Ps, Puente, 6 December

According to God's ordinary method, prayer must be
affective before it is contemplative, and discursive
before it is affective. Faber, *The Blessed Sacrament*, 159 Eng

Consider carefully before abandoning that work. Ge
Think of the time you felt especially drawn to it.

So I can and should look upon God, Sp
so very present within me,
as if I were His house, His dwelling place,
where He abides
and brings about all that I am, have, and do, etc.
Puente, p. VI, m. 14

I/130

The Fathers of the Church say that one who often
arouses perfect contrition within himself can be morally
certain that he is in the state of grace. Ge

Ge Console especially those afflicted with profound spiritual suffering.

Never give advice without first seeking God's advice in prayer.

Eng Supernatural joy is almost an indispensable condition of generous or long-sustained action.

Faber, H. *Blessed Sacrament*, 221

It cannot be repeated too often that one does not honor holy mortification by thinking or speaking lightly of the sweetness and the balm of spiritual joy. p. 222

Ge Carry out your projected work
for the glory of God & the salvation of souls.

I/131 As far as possible, work hard at being serene, cheerful and friendly. These promote the well-being of body and soul. Avoid and despise every melancholic and gloomy mood which may befall you.

Oh, how weak and miserable is man!

Innocent, spiritual joy is most necessary for your spiritual progress; do not fail to recognize it but be grateful to God when He grants it to you.

If I were shown a man who had a long memory for little kindnesses, who never seemed out of debt in his affections, who exaggerated his obligations to others, kept anniversaries of them, and repaid them twenty times over, I should be more struck with the likelihood of his turning out a saint, than if I heard that he whipped himself bloody, daily slept //

Eng

I/132

... on the bare boards, enjoyed the prayer of quiet, had been scourged by devils and had seen our Blessed Lady. Faber, *Blessed Sacrament*, 239

Recall with what consolation and joy your project has already filled you.

Ge

If you want to die at peace,
then work for the glory of God and the salvation of souls
even to the point of shedding your blood.

Be sure to consult with the beloved Savior over it.

Spiritual Exercises
begun the 17th day of July, 1878

L

Cast all cares and all worries on the Lord,
and be completely open to God alone!

L

Sacerdos [Priest]

Sacred! You give the sacred; you are sacred;
you administer the sacred!
Everything in you is sacred!
You make things sacred! Do the sacred!
So be completely holy.

I/133

+

Ge As far as duty permits, avoid associating with the
opposite sex. In speech always be as brief as possible.
Avoid every natural inclination. Say nothing of which
you cannot say, the dear Savior wanted me to say this.
Guard yourself against all tenderness;
in speaking prefer to be too short and too brief.

But be very loving, understanding, and compassionate
to the poor, the sick, the despised, the abandoned of
your own sex. See in every person the immortal soul
purchased by the Precious Blood, and never look down
on anyone.

Be cautious if someone wants to give you gifts!
If you can, try to make the giver understand that
you will give it immediately to some poor person
or to some good cause.

I/134 Consider whether anything ever brought you more consolation than when you worked with the right intention for the glory of God and for the physical and spiritual welfare of your neighbor.

Ge

If you are where God wants you [*to be*]
and [*if you*] do what God wants you to do,
then you will most certainly work out your salvation
and that of your neighbor (with God's help).

Has God not clearly indicated what He has called you to,
when in zealously caring for souls He grants you the
greatest spiritual joy, consolation and peace of heart?

Idleness begets mischief.

L

In your zealous care for the salvation of souls
always remain in the closest union and communion
with Jesus, without Whom you can do nothing.

Ge

Get on with the work soon, for it is your food //

I/135 ... which refreshes you in body and soul.

When your health and your confessor allow,
imitate the dear Savior by spending at least
a part of the night alone in prayer.

Ge Thoroughly test whether God's will for you is to continue dedicating a long time mostly to study. Would it not be more acceptable and pleasing to Him if you immediately got to work and studied only what you needed?

Dread covetousness in yourself
as a poisonous, abhorrent snake.

Never set foot in a public inn without a pure reason.

Avoid useless activities, light reading, superfluous newspaper reading, etc.

Always, whenever possible, wear clerical garb,
just as officers wear their uniforms.

I/136

Take St. Vincent de Paul as your model!

Read his biography again and again. 19 July, 1878

Without true mortification you will accomplish nothing really great before God.

When possible, give some time daily to reading biographies of the saints; especially of holy priests and above all, male saints!

Never omit your meditation unless it is a duty to do so. Ge
See everything in the light of holy faith!
All you think, say and do should be guided by faith.

The just person lives by faith. L

Oh Jesus,
You have called me to work and to labor untiringly
for Your glory and the salvation of souls!
Thanks be to God.

Oh Jesus, so that You will deliver me
from all my anxieties, my miseries and weaknesses
and give me back the joy of Your salvation,
I hope that I may work for Your glory //

I/137 ... and for the salvation of souls, even to the point
of shedding my blood, and that I may really do it!

Oh good Jesus,
You have redeemed souls with Your Precious Blood,
and should I, upon whom You have lavished so many
favours, stand idly by?

Let your zeal always proceed from the love of God,
according to His will, and let it be ordered by prudence,
constancy and justice.

L I hope to be freed from temptations
once zeal for souls and the glory of God consumes me!

Oh good, most sweet Jesus, how much and how often
 You prompted me with zeal for souls.
So should I stand idly by?
Shall I leave this life disconsolate and empty handed?

Give me, I beg You, Oh Lord,
 the time and the chance to begin!
Oh Lord, I am coming to life again, coming to life again!
Oh Lord, how long will You delay?
Oh Lord, what else could console me truly and perfectly,
 except to live completely for You, and//

I/138 ...to spend all my energy to promote Your glory
 and the salvation of souls, and to die for You?

Carry out the work you propose with God's help!
Oh Jesus, oh how sweet it is to work and labor zealously
for Your glory and for the salvation of souls.

Is not the only divinely-willed remedy that can heal you
a fervent holy zeal for the glory of God and the salvation
of souls? It consumes you as you work indefatigably,
directed by a good intention and urged and driven by
the love of God.

Zeal is given too little attention in school!

Oh, holy apostles

 flying through the world evangelizing all!

Oh inscrutable zeal;

Oh gift of God, how often you have been condemned
and suppressed with the excuse that you are meant for
the select few!

Whatever you do, wherever you do [*it*],
always do it so you will be working for the glory of God
and the salvation of souls.

I/139

Before beginning, once you have made your good
intention and have repeated it if necessary, don't be
scrupulous about it or about devilish temptations against
humility. Tell the infamous enemy of God and humanity:

 "I did not start it for you, cursed one,
 I will not finish it for you!"

Oh my God and my all,
 how tranquil I am when I hear Your voice!

Oh Lord, remind me, if I happen to forget.
 (May that never happen!)

Oh Lord, I have worked long but done little.

- L How intimate you can be with God
if you are zealous in truth and in fact!

How do you pray
when you are consumed with real zeal?

Regard your cassock almost like a guardian angel.

Put great effort into meditating, learning, and
contemplating Sacred Scripture, using a good
commentary like Maldonati, Cornelius a Lapide, A. Ti

I/140 Never omit your spiritual reading!
Nor visits to the Blessed Sacrament!

Do not pick up another book before you know well
the one you are reading!

Follow the daily timetable!
Spend the mornings for your hardest studies and tasks.

Be super prudent when you admonish.

*I know your works. You are neither hot nor cold,
I wish you were hot or cold.*

*But because you are lukewarm, and not hot or cold,
I will start to vomit you out of my mouth. Rv 3:15-16*

If your confessor permits you, meditate often (i.e., daily) on the Sacred Scriptures!

L

A society to help the sick and the poor, the lapsed, etc., of a particular parish or of the whole world!

I/141

Saint Vincent, pray for me!

As soon as possible, with God's help and the assistance and intercession of the B.V. Mary, lay the foundation for the S.C. [i.e., *Societas Catholica* = Catholic Society]
Delay no longer than necessary! 20 July

Obeing the confessor, I desire and intend to receive the holy order of priest for the honor and glory of God and for the salvation of souls. Amen

Note well, no restlessness comes from God,
however good the objective.

Ge

As far as possible try to acquire and maintain a cheerful, happy mood.

Always be deeply conscious of God's omnipresence.
Meditate on it occasionally
so that you may always be aware of it. 21 July

- L Lord Jesus Christ, I desire, purpose and intend
to receive today the holy order of priest
for Your glory and for the salvation of souls.
Take and accept me as a perpetual holocaust for You.
Amen

I/142

Unending thanks to God for all eternity,
for having on this day deigned to elevate His
unworthy servant to the holy priesthood.

Amen

21st day of July, 1878

And being in agony, He prayed the longer. Lk 22:43

- Ge If half-a-dozen people roamed the world seeking only
God's glory, they could move mountains.
Faber, *All for Jesus*, 17

- L Oh Lord, my Beloved, I rejoice
hoping that one day I can shed my blood for You.

Never give up until you are a saint
rejoicing with the Beloved in heaven!

Oh Beloved Spouse of my soul, possess it totally!

I/143

Oh Jesus, Oh Savior, Oh my heart's beloved,
grant that I may be one with You forever!

L

Oh good Jesus, where were You
when the Prince of Darkness plotted against me?

Let your dealings be in heaven; do not focus on earth
unless it promotes the glory of God
and the salvation of souls.

Work and pray indefatigably!

Is it allowed, proper, opportune?

A good work revealed before its time is half destroyed.
St. Vincent de Paul

Fr

The affairs of God are kept in the secret of His spirit;
announcing them to the world exposes them to the devil,
who can easily oppose them through those who let them-
selves be led by his evil ways. Coudren

... but also because we get tired of a thing
which we talk much about. Faber, *Holy Spirit*, 250

Eng

I/144

- L Meditate often on the Passion
of Our Lord Jesus Christ!

Oh Most Beloved Jesus, Spouse of my soul,
grant that I may always love You above all things.

Lord, how I wish! – Jesus, You know –

- Ge Surrender.

- L Give yourself totally to God;
Oh Lord, what do You want me to do?
Speak Lord, Your servant is listening
Here I am, send me as soon as possible!

- Fr To speak little and to do much;
these are the marks of righteous souls.
From the letters of Fénelon

What people lack most is knowledge of God.
Fénelon

Self-love is our heart's deep wound.
Fénelon

I/145

Whoever resists totally dying to himself
and surrendering to the grace of pure love,
will be punished in this world with remorse
and in the next world with the avenging fire of purgatory.

Fénélon

Fr

Anxiety about distractions is a more dangerous
distraction than all the others.

Fénélon, Letters

Establish an Apostolic Society
and always keep your inner balance,
even under the worst circumstances!

19 September, 1878

L

Where can you rest if you are not totally in Christ?

Read Sacred Scripture often; even better,
never let the sacred reading leave your hand...
Let sleep find you holding the Bible,
and the sacred page supporting your nodding head.

St. Jerome

Fifth Section
Study in Rome and journey to the Middle East:
October 1878 to September 1880
Spiritual Diary I/146-159

In Rome

Jordan arrived in Rome on October 4, 1878, and found a place in the German College for Priests called Campo Santo Teutonico, directed by Fr. Anton de Waal. Soon he began a study of Middle Eastern languages at the Papal Seminary San Apollinare. His bishop hoped that he would soon return to his native city of Freiburg to work there as a professor. It is also quite possible that the Congregation *Propaganda Fide*, which at this time was responsible for the churches of the Middle East and for Uniate Orthodox churches, also had expectations of him.

But for Jordan, the only matter of importance was to attain complete clarity about his vocation. This prompted him from October 17 to November 10 and again on November 30, to visit Roman churches as a simple pilgrim, to draw close to the saints and to enlist their intercession (I/146ff). With humility he pondered their virtues (I/156ff). Also at this stage he experienced a change in his inner motivation and in his joy at the Eucharist (I/148f, 152, 154). The two prayers he wrote, filled with longing for Holy Communion, are among his most precious (I/149, 150*). On December 27, 1879, and on January 9, 1880, he reached complete certainty about his vocation (I/151*).

Jordan's months in the Middle East

Jordan was in the second year of his language study when he traveled on January 21, 1880, to Cairo and Jerusalem by order of the Congregation *Propaganda Fide*, and afterwards to Lebanon for his study of Arabic. He confided the spiritual highpoints of his stay in Jerusalem and on Mount Carmel to his *Spiritual Diary* (I/152[†], 155[†]). Several times he met the Capuchin missionary (and later cardinal) Massaja, to whom he opened his heart, and who confirmed the validity of his vocation. Among “the great Cedars of Lebanon” he once pondered very deeply the words of St. John’s Gospel. There he discovered the meaning of his future work: “Now this is eternal life: that they may know You, the only true God, and Jesus Christ, whom You have sent” (Jn 17:3).

Outline of the project.

Already in Jerusalem, Jordan set out the basic structure of his project. As he had with his *Spiritual Diary*, he also laid this project upon the Holy Sepulcher. A document he sent to Massaja towards the end of his journey from Smyrna (the “Smyrna Text”), which is quite similar to the project written in Jerusalem, brings into clear focus the apostolic principles of his project: to live and to work according to the will of God for the well-being of all people. Members were to “devote all their energies in such a way that all of creation could recognize more and more the true God, and the one Whom He has sent, Jesus Christ, so that all will become holy and their souls will be saved” (Jn 17:3).

Jordan envisioned three groups participating in his project: the First Grade would consist of priests and lay people who would live as disciples of Jesus Christ according to the evangelical counsels and put their lives completely at the service of the Society. A Second Grade of priests and laity with academic degrees would support each other in defending the faith. A Third Grade would consist of parents and educators who, as apostolic persons, would spread the Catholic faith in their neighborhoods. Catholics of all rites would find a place in the Society. In his *Spiritual Diary*, Jordan entered the words of the Gospel that should mark the lives of those who would join the Society, especially of those who would live according to the evangelical counsels (I/157[†]-159[†]). But even before this he had written in his *Spiritual Diary* the *Intentio Societatis*, the proposed aims and prayers of the Society (I/157*). On September 6, shortly after returning from his six-month journey to the Middle East, he presented his project to Pope Leo XIII and obtained his blessing for it (I/157*). This meant the end of his language study. From now on he wanted to put all his energies at the service of the foundation. He wanted to start his work.

Similarities to St. Ignatius of Loyola

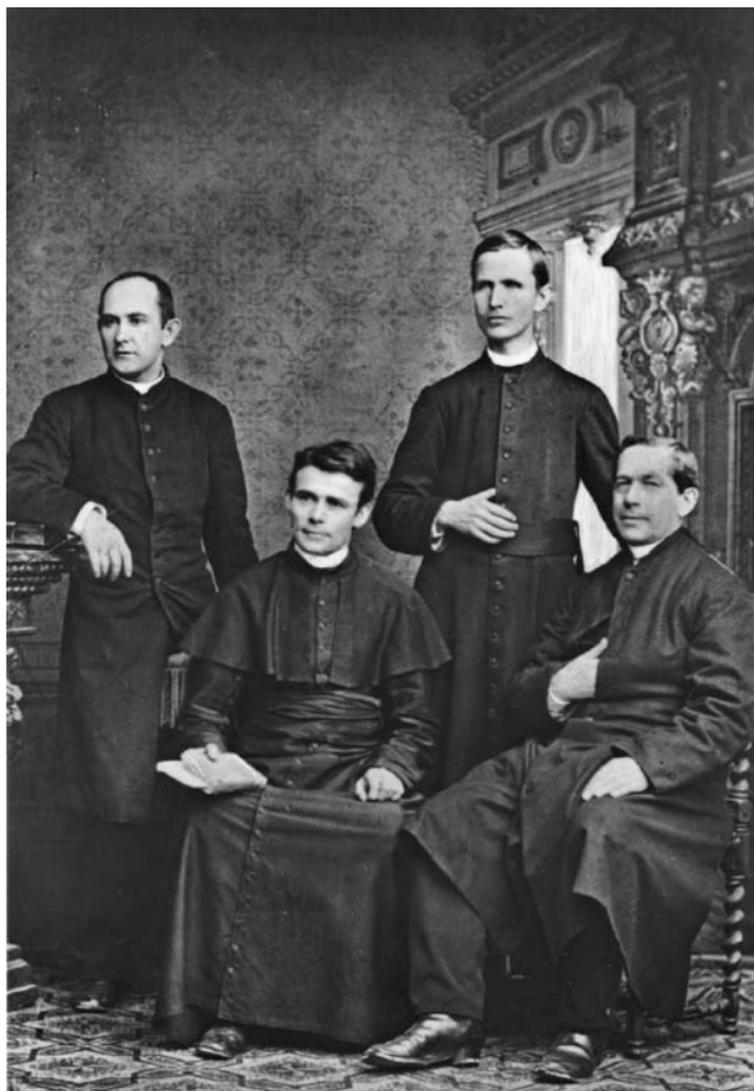
Entries such as I/151[†] are reminiscent of the surviving part of St. Ignatius of Loyola's spiritual diary. But where Ignatius details his spiritual experiences during Mass, Jordan is reticent to do so. Neither spiritual testament has much literary value, but both demonstrate exceptionally

profound lives of faith and prayer (SD I/149, 152, 154, 154[†], 156[†], etc.).

Ignatius of Loyola experienced the excess of God's love in a particular moment of grace on the Mount of Olives (I/153[†]). Jordan had a similar experience. The mere sight of Jerusalem so overwhelmed him that, "I wept" (*Sketches of the Journey to Egypt and Palestine*, p. 13).

"Precisely the Mount of Olives, the Garden of Olives, has long since become my favorite spot. How many memories this holy mountain evokes. Here the God-man often prayed. Here He taught the Our Father. Here His bitter passion began; from here He returned to heaven" (*Sketches*, p. 14f).

In Jerusalem itself Calvary appealed to him most. There he experienced that his plan was truly the will of God.



**Jordan (seated left) with von Essen, Lüthen, Von Leonhardi.
Ottoeburen, July 1881.**

I/146 Rome, 17 October, 1878

Lord Jesus Christ, "Accept my life and all that I have!"

All you saints, intercede for me, a wicked sinner!

L

Visit to the churches St. Maria in Trastevere,
St. Maria dell'Orto, and St. Francis.

20 October.

Visit to the church of St. Cecilia and the memory
of other noble things; a visit to the church on Via Lungara
where the Blessed Sacrament was exposed.

18 October, 1878

Your will be done, Lord!

Speak, your young servant is listening!

Lord Jesus Christ, *here I am, send me!*

May Your will be done!

Speak your servant is listening!

Do what you want with me,

whom you have tested exceedingly!

Lord, let it be done as You will.

Speak, Lord; Oh Lord, speak!

Oh all saints of God, intercede for me a sinner!

Oh holy martyrs of the Eternal City [*Rome*]

whose soil I am not worthy to touch,

- L plead and pray for me
that I may follow your footsteps faithfully. Amen

I/147 22 October.

Visited churches, especially B.V. Mary of Health, where I saw the relics and the bedroom of St. Camillus de Lellis. I kissed the place that contains a part of the foot of the saint, etc.

23 October.

I want to pray that God's will be done,
that I may know my calling, and also from this day on
that I will remember at daily Mass those who at any
time are committed to my care.

Oh Lord, I suppress these thoughts and set aside
what I would gladly do for Your glory,
so that I may know Your will more surely.
Do what You will, only let *Your will be done*.
Here I am Lord, whatever You will!

25 October.

Visited the church of St. Lawrence in which rest the
bodies of St. Chrysanthus and St. Daria, and is near
the site where St. Lawrence was martyred.

Lord, may *Your will be done* forever and ever. Amen

I/148

Visited the church of St. Chrysogonus
where the body of Bl. Anna Maria Taigi rests.
(We received relics.)

L

28 October.

Visit to the Church of St. Ignatius where I prayed
at the bodies of St. Aloysius and Bl. J. Berchmans.
Oh holy, angelic youths, pray for me!

Visited the bodies of the holy apostles Simon and Jude
in St. Peter's.

31 October.

Visited the churches: St. Sabina, St. Alexis, S. Maria
in Cosmedin. The stairs under which St. Alexis
withdrew to live and where he died.

1 November.

I was received into the Archconfraternity of Campo Santo.

3 November.

Visited the Capuchin church where there are many bones.

Oh Jesus, Oh Father of the Poor, have mercy on me
because I am suffering great persecution.

- L Oh my Jesus, how I wish
never to be separated from You in the future!
Oh Lord,
free Your servant from perilous dangers, *but not //*

I/149 ... *mine but Your will be done.*

Oh Bread of Angels, Oh heavenly banquet,
rejoice and sing praise all you saints of God,
for He who is mighty has done great things for me.

Behold, the choirs of angels prostrate themselves
on their faces before Him who in the morning
will make his home in you, Oh worm.

Oh ineffable mystery, Oh great condescension,
Oh food of the great, Oh Immaculate,
Oh one set apart from sinners,
Oh *my Lord and my God,*
You will come to me. Oh my love.

Oh Jesus, crucified for me, Oh Father, Oh my All.
One thing I ask of You, one thing almighty Lord,
this I seek! How I wish I could save everyone.

8 November.

Celebrated Holy Mass above the tomb of St. Aloysius.

10 November. After the holy sacrifice of the Mass! L
Accomplish that work for the glory of God
and the salvation of souls.
Oh Jesus, Oh sweet-smelling balsam, in me a sinner.
Oh my love!

I/150 Dedicate yourself to prayer!

Never omit meditation nor reading with reflection!

Study sacred scriptures intensively!
Serve God alone; nourish and strengthen the soul
with these three things:
The Bread of Life – Meditation – Spiritual Reading.
Rome: 27 November, 1878

Visited the churches Trinitá ai Monti, S. Maria de
Victoria ?, S. Maria de Angelis, S. Agnes.
27 November

Most vile creature!

If you desire to accomplish that work with God's help,
then do not neglect meditation. 30 November, 1878

Hold to the words of advice which this book gives you;
read them often and take them to heart. Ge

L Be cheerful;

Today I was in the Vatican with His Holiness,
Pope Leo XIII. He himself blessed the cross //

I/151

... and attached to it a plenary indulgence at the
moment of death, and he also blessed and attached
fifty-day indulgences to the statue of St. Peter.

Rome: the second day of the month of December 1878

Ge Sing now and then a devout little tune
for the glory of God and to lift your own spirits.

Por The goal crowns the work.

Ge Carry out what you have in mind if it is God's will.
But always be very humble because whatever good
comes about is God's affair, not yours.

Sp Here is how God works, when He wants to give
something to His chosen ones, He inspires them
with burning desire for it, so that through this desire
and through prayer they may dispose themselves
to receive it. Puente II, 44

I/152

Recall again what joy that undertaking has already brought you. Ge

Frightful were the temptations whenever I was not really enthusiastic about it. g.reg.war.

What peace it brings you!*

See, Lord, *here I am, send me!* L

To God Alone Honor and Glory!

Each one should meditate in his mother tongue whenever possible; the same with his spiritual reading. December 31, 1878 Ge

America! – America! Eng

Your will be done, Lord! L

God's will be done in all things!

I/153 Whoever has Christ in his heart can call himself a Christian. Pol

Go into solitude with some others, where you can live with God! L

Stop asking the Most Rev. Bishop for this as it will only mean a new chain for you.

* Reference here is to recalling his planned religious foundation. The abbreviations are original and their meaning is unclear.

- L First confer with yourself in solitude!

Oh Lord, for Your glory and with Your grace
let me accomplish the work.

Come to my aid for I am most unworthy and weak.
Oh Lord, my beloved, when will I establish it all for you.

With great longing have I desired it,
wished to accomplish it, sought and begged for it!
May Your will be done forever. AMEN

*Go and teach all nations.**

I/154

Sy/L *Fight to the death for justice,
and God will fight for you.* Sir 4:33**

- L I was admitted to an audience with Pope Leo XIII
on February 22 representing the periodical "*Black
Forest News*" 1879.

* Start of January 1879. Here the mission mandate appears for the first time (Mt 28:19) which in following years was to be no less dear to Jordan than Jesus' prayer in Jn 17:3.

** This text appears twice, first in Syriac, then in Latin.

March 2, 1879

I was admitted to an audience with His Holiness
Leo XIII with the representatives from the Arch-
confraternity of St. Peter.

L

Be humble and pray a lot.

Stay in Rome both years,
though you may return [*home*] in summer!

Publish "*Catholic Missions*."

After Holy Mass I experienced great consolation
over the proposed work. 25 March, 1879

I/155

Always be humble and beg God for perseverance.
For how many have already fallen frightfully
into the snares of the devil!!

Ge

God is no friend of confusion,
but of peace, quiet and order. Rodriguez I, 172

It

Blessed is the one who lives as he desires to be found
in the hour of death.

- It Take the example of the hen who, having laid the egg, immediately begins to cackle and thus loses it. The same happens to those who, having done a good work, immediately desire to be seen and maybe even say things which call attention to themselves. Rodriguez, I, 196

I/156

O. A. M. D. G.

[*All for the greater glory of God*]

- Ge Begin by feeding about 12 poor people a day at noon, at the same time adding some instruction to it. +

- Hb *Now Hanah was speaking in her heart, and only her lips moved, but her voice was not heard at all.* Sam. 1:13

- L Imitate St. Vincent de Paul!
With all strength! Meditate on what he did!

See and consider the purity of St. Aloysius
and humble yourself!

Consider the zeal of the holy apostle Paul, of St. Francis Xavier and other saints, and humble yourself.

Consider the mortification of St. Catherine of Siena and humble yourself.

Consider the desire of St. Teresa of Avila to suffer and humble yourself.

I/157

Consider the mortification and simplicity of the first hermits and humble yourself.

Consider the spirit of Elias and John the Baptist and humble yourself.

Consider the meekness of St. Francis de Sales and humble yourself.

Consider the discipline of St. Gregory VII and humble yourself.

Consider the constancy of St. Lawrence and the Maccabee Brothers, and humble yourself.

Consider the poverty of St. Francis and humble yourself.

Be merciful as your Father is merciful. Lk 6:36

I/158

Consider the faith of St. Gregory the Miracle Worker and humble yourself.

Consider the prayer of St. Anthony and humble yourself.

Consider the patience of Blessed Job and humble yourself.

Consider the teaching of St. Augustine and St. Thomas Aquinas and humble yourself.

Consider the celebration of the Mass of St. M. Alphonsus and humble yourself.

- L Consider the contemplation of St. Gertrude.
Consider her charity and familiarity with Christ
and humble yourself.
Consider the humility of St. Benedict Labre
and St. Alexis and humble yourself.

I/159

- Ge As in times of peace a wise prince readies himself with
weapons for the event of war, so you must arm yourself
in hours of rest, devotion and consolations for the battle
yet to come.

As in the human body one member is concerned about
all the others, etc., so it should also be in human society.

Cf., Rodriguez, I, tract IV, chap. 7

- It Imitate bees who swarm to the flower and avoid the
encircling thorns; do not be like the cockroach who
immediately heads for the dung.

Rodriguez, I, 289, tract IV, chap. 7

- L The unschooled will rise up and seize the Kingdom
of God, while we with our degrees are swallowed up
in the depths! From St. Augustine, Rodriguez, I, 519

Blessed are the meek. [Mt 5:5]

Learn from me, for I am meek. [Mt 11:29]

I/150** Rejoice and be glad, timid soul, because
the Creator of all will take up His dwelling with you;
the King of the heavenly choirs is coming to you;
the strong, omnipotent God is coming to you.
Rejoice, be glad! The King of virgins is coming to you!
Rejoice, be glad! The Lord of angels is coming to you!

L

Rejoice and be glad, troubled soul!
No angel is coming to you, no saint,
no seraphim or cherubim.
But the King and Lord of angels and all saints,
the King of cherubim and seraphim is coming to you.

Rejoice and be glad, exalt and sing,
because coming to you is not the Virgin of virgins,
but the Most High Himself, the Most Pure, Most Holy,
King of Virgins, the All-patient One, the Almighty,
All-meek, Healer of all ills, the Savior of the World!
Immerse yourself in the ocean of the love of your God.

I/151†

Do not despair of your undertaking
even if obstacles and persecutions, suspicions,
derision, contempt, and all possible sufferings
break out over you.

Ge

* After page 159 Jordan mistakenly repeated page 150. Hence, pages 150-159 appear twice. These duplicate pages are noted with an †.

Ge Live only in intimate union with God
and meditate often on the examples of the saints.

Trust in God and give glory to Him alone;
you deserved still much more persecution.

It is the will of God that you carry out that work.

27 December, 1879 after Holy Mass, and think
as you did at another time after Holy Communion.

L Your vocation is to found. That is morally certain.
9 January, 1880*

Ge But pray very much – very much, and meditate;
and never become attached to anything earthly
or be influenced by the judgment or the talk of men.
Follow the advice of only a few very devout servants
of God, turn only to God and to His saints.

– Contempt – calumny, ridicule – etc., will rise up
against you, but be courageous and cling firmly to God.

I/152[†]

L Lord Jesus Christ, I intend to make this trip
for Your glory, for You, for Your sake, for Your holy
Catholic Church. I am ready to receive from Your hands
whatever You send me, be it joy or sorrow, life or death.

* “Moral certitude” indicates something is as certain as possible,
to doubt which would be wrong.

All for You, Lord Jesus Christ, and that the purpose and desire not hidden from You may be achieved. Amen.*

L

As far as possible, always try to preserve a joyful, happy heart; especially regarding your neighbor. Be kind, affable, etc., out of love for God. Avoid all gloominess and harmful sadness.

Ge

Jerusalem, 13 March, 1880

Do every good work insofar as it is compatible with your station and calling.

As soon as possible carry out that work which God wills. Have profound confidence and a joyful heart despite the greatest sufferings. Despair //

I/153[†] ... not, and whatever you do, never be discouraged. Use every lawful means at your disposal. Renew the good intention three times each day with special reference to this undertaking, and every day invoke the Most Blessed Virgin, Patroness of the Society.

Begin with instructing capable boys who show sure signs of a vocation to the priesthood, and in addition begin a printing office as soon as possible.

* The trip to the Middle East (January 21 - August 14, 1880).

- Ge As soon as you can, try to move ahead under the special protection of *Propaganda* [*Fide*] and the Holy See.

Always be cheerful and amiable –

do not neglect the means to do this. –

Do not weaken your body too much

– for the devil comes disguised as an angel of light.–

Mortify your self-will; this is more pleasing to God than something which saps the strength you should use for the glory of God and the salvation of souls.

Jerusalem, on the Holy Sepulcher, 13 March, 1880

- L **154[†]** How bitter and how sad to see
so many Greeks – Russians – Copts – Armenians
who are not in the Holy Catholic Church!

- Ge Today it is precisely the schools which are the means of spreading the faith. –

And even if you have to circle the globe 50 times over, carry out your undertaking with all your strength.

After holy Mass on Mount Calvary

where the Sorrowful Mother of God stood.

Jerusalem, Passion Sunday, 14 March, 1880

Until your return to Europe dedicate at least three hours a day to the study of Arabic.

I/155†

On the 12th 13th 14th I was at the Holy Sepulcher
of Our Lord Jesus Christ near Mount Calvary.

L

Jerusalem, 14 March, 1880

This book was placed on Our Lord Jesus Christ's tomb,
on Mount Calvary, on the altars of the crucifixion of
Our Lord Jesus Christ and on the altar of Our Lady,
Mother of Sorrows, and on the place where the holy
Cross stood and where the Redeemer of the World died.

Jerusalem, March 14, 1880

Carry out the work with all your strength;

Ge

let nothing discourage you;

Do it solely for the glory of God

and seek consolation in Him Alone.

Pray much, converse with the saints,

never looking for consolation in anything earthly.

Even if everything seems lost, God will not abandon you
nor will His dear Mother.

On Mount Carmel, 14 April, 1880

L

I/156†

When the hour appointed by God arrives,

Ge

carry out the work. But always keep your peace of heart.

It is like a ray of heavenly light, renewing and sanctifying,
and something of which you should always be aware.

Ge//It/Ar A blessed oasis in a barren desert. // 1 May, 1880

Ge// Repeatedly after holy Mass a special prompting
It/Ar and joy.// 2 May, 1880

- L While asleep he was standing at the bed of (the dying) St. Aloysius seized by fever, and was reverently touching him, the saint himself arose and kissed the one who was touching him. Ain Warka

The Right Rev. Superior at Harissa attached the indulgence of the Way of the Cross to my crucifix.

I/157[†] Directions for the Society:
that it prosper greatly and spread everywhere
and accomplish much for the honor of Almighty God
and for the salvation of souls,
and that it be without blemish or wrinkle,
pleasing to God and serving Him alone.

Oh how great was the fervor of all religious
in the beginning of their holy institute!
Oh how great was their devotion in prayer!
How great their zeal for virtue!
How fervent the discipline that was observed, etc.

Kempis, Bk I, chap 18

I.

*Follow me and I will make you fishers of men;
and they left their nets at once and followed Him.*

Mt 4:19

II

*All who have left house or brothers or sisters or father
or mother or wife or children or lands for my name's sake
shall receive a hundredfold and shall possess everlasting life.*

Mt 19:28

September 6, 1880, I was received alone in a private audience with His Holiness Leo XIII concerning the founding of the Society.

I/158[†]

III.

*Go, stand in the temple and announce to the people
all the words of life.*

Acts 5:20

*The learned shall shine like the brightness of the heavens,
and those who instruct many in justice like the stars
for all eternity.*

Dn 12:3

IV.

Be valiant in battle and fight the ancient serpent;
and you will receive the everlasting kingdom.

Roman Breviary, Office of the Holy Apostles

V.

L *No one will receive the crown
unless he has competed according to the rules.*

Eph [2 Tm 2:5]

VI.

No one fighting for God gets entangled in worldly affairs.

2 Tm 2:4

VII.

Obedience is better than sacrifice. 1 Kgs 15

Obedience is the greatest liberty;
whoever attains it can scarcely sin any more.

St. Jerome

I/159[†]

VIII.

*Christ became obedient unto death,
even death on a cross.*

St. Paul

It “That day must be considered lost
when you omit mental prayer.”

St. Alphonsus Ligouri

Ge “Let us await the moment of Providence.

Let us not seek to accelerate its course,
for we can easily forestall it.

The moment of our impatience
is not always the moment of grace.”

“The most glorious adornments in the heavenly crowns
of the blessed are patience and resignation to the
sufferings endured on earth” Ge

When Paul, who would win the world, L
 went to Rome bound in chains,
God went with him,
 hidden in his heart as in a tent.
 St. Gregory the Great, 1, 27

Fathers of Christ by generating.
Mothers of Christ by giving birth.
 St. Bernard

193

9. 12. 86.

O fili, ne seras tempus pœnitentiæ,
in rebus minus utilibus !!!

Cibus meus saluicero Jesu Christo
universam terram. 4. 1. 87.

La loro provvidione è la provvidenza
di Dio che li manda. Il loro
sostegno è la confidenza in
essa.

Nunc

usque ad sanguinem
usque ad crucem
usque ad mortem!
usque ad mortem crucis
pro Ipso
Et Et Et si Deo placent

Sixth Section
The decade of founding the Society:
September 1880 to the end of 1889
Spiritual Diary I/160-199

The Beginning

The *Spiritual Diary* relates nothing of the many talks and activities Jordan engaged in after his plans had received the blessing of the pope. Nor is there anything about the nights he spent in prayer in the death chamber of St. Bridget near the Church of St. Bridget on the Piazza Farnese in Rome where Jordan and his first companions had taken lodging. He succeeded in engaging the faithful of some parishes in Germany and Italy to join his Third Grade, something he promoted at that time both spiritually and apostolically through the Society's periodicals. In the summer of 1881, the first group of priests joined him. Among them was one who became his most faithful and important of life-companions: Bernhard Lüthen, editor of the pedagogical work of Ludwig Auer in Donauwörth and pilgrim chaplain. Lüthen soon founded a journal for the faithful of the Third Grade called *Der Missionär*.

It was a coincidence that the newly inaugurated Society drew the attention of a very enthusiastic woman with a great interest in the foreign missions. She was already living according to evangelical counsels privately and had been waiting for a long time for such an initiative.

Her name was Baroness Therese von Wüllenweber, whom we venerate today as Blessed Mary of the Apostles. During the spring of 1882, she joined the Third Grade and during the autumn of the same year she was accepted into the First Grade. On the basis of her importance to the Society and her faithfulness to Jordan, she can be put at the same level as Lüthen.

In St. Bridget, Jordan gathered young men around him whom he hoped could join the First Grade. A planned seminary proved to be very important, because it appeared quite difficult to win diocesan priests for the Society and to free them from the diocesan structure. On December 8, 1881, in the death room of St. Bridget, Bernhard Lüthen and a younger priest named Friedrich von Leonhardi bound themselves to Jordan with private vows. With these vows the seed for the First Grade was planted, and Jordan always considered this day the founding day of his congregation: the Apostolic Teaching Society.

It was a great disappointment for Jordan when in the course of 1882, he was forbidden to keep the word “apostolic” in the name of his Society. Instead the Society came to be called “The Catholic Teaching Society.” In November of the same year the community in Rome had grown so much that they were forced to rent a large 16th century palace built by Cardinal Cesi very close to St. Peter’s Square. At that time the house was called Palazzo Morone. It became and remains today the motherhouse of the men’s branch of the Society.

During this period Jordan wrote in his *Spiritual Diary* special words that spoke of the power of trust. He even wrote a powerful prayer of trust (I/160, 162, 164). He certainly felt supported by a mystic experience, which he described this way: "I will show the church that the work is Mine,' says the Almighty" (I/166). At the same time he was fascinated by words that spoke of following Jesus in poverty and contempt (I/160; cf., 163, 165). Something else that would accompany him for the rest of his life was the knowledge that: "The works of God prosper only in the shadow of the Cross" (I/162). The same is true of a verse in Acts of the Apostles regarding the apostle Paul and the apostolic fruitfulness of suffering (Acts 9:16; in I/167). A little further on in the *Spiritual Diary* we find a somewhat biblical and Augustinian passage about the universal salvific will of God, something Jordan confirms and encourages in his universal apostolic thinking (I/176f).

Change

For one full year after founding the Society, now called "The Catholic Teaching Society," Jordan steered it, as he wrote later: "with the overflowing support of divine grace to a perfect situation." He transformed it into a proper religious congregation. In his own vows which he professed on Passion Sunday (March 11, 1883), he not only promised to live according to the evangelical counsels, he also promised to dedicate his life to the honor of God and the salvation of souls. He signed it with the name John Mary Francis of the Cross (I/167f). Later in his *Spiritual Diary* he explained the inclusion "of the Cross" to his

name in reference to the cross of Christ (I/179f). Sometime later Fr. Lüthen also professed his private vows and received from Fr. Francis the religious name Bonaventure.

Jordan had already thought of a female branch of the Society as early as mid-1882. Yet Lüthen's first attempt in Germany failed almost immediately. He then tried to found a community of sisters in Rome to be guided by Amelia Streitel. She had been a Franciscan of the convent at Maria Stern, who had tried to transfer to the Carmel of Himmelspforten in Würzburg. Before concluding her Carmelite novitiate she came to Jordan by way of Lüthen, without ever formally severing her relationship with her Franciscan community. A few weeks after accepting the private vows of Sr. Streitel, to whom Jordan gave the religious name Francisca, he also accepted the private vows of Baroness von Wüllenweber, who received the religious name Maria Theresia, though she never belonged formally to Streitel's Roman community.

Streitel came to Rome convinced she had received a call from God, and that she could realize this call under the guidance of Fr. Francis. Although they both shared a love of poverty, the following two years spent together were quite difficult. From the start, each had differing views of the practice of poverty. In the summer of 1884, Jordan had a very fortunate spiritual experience. He wrote in a letter to Lüthen:

The special loving disposition of God towards our Society is so great, that I am almost moved to tears ... I desire to fall on the ground and embrace the Savior because of the great love He gave and gives me who is unworthy. Let us love Him, and let us sacrifice ourselves for Him, because He did not consider our lowliness. A merciful period will now start for the Society. He will support His cause. He promised it to us. God asks of us complete self-denial. Poverty ... Oh, holy poverty!

Trial amidst crisis

During the spring of 1885, Fr. Jordan believed that he could bear no further responsibility for the way the sisters practiced poverty, and he tried to adapt them to the more apostolic practice of the male branch. The severe crisis which befell the sisters (in consequence of questions surrounding the way Sr. Francisca Streitl had left the congregation of Maria Stern), led to their separation from Jordan under the influence of Dr. G. Jacquemin and approved by Cardinal Vicar Parocchi. Jordan had not been involved in this decision, and for him it was a painful event about which the *Spiritual Diary* contains only a few passing remarks (I/182ff). A little later he again becomes aware of his special calling. In large joyful letters he wrote in his Diary: "Divine Providence created me" (I/185). Four months later there followed a further trial. In this period during which Fr. Francis had to fear the worst, he wrote the outline of a "Spiritual Last Will and Testament." There he set forth some basic elements of his spirituality.

Yet the difficulties came to a joyful end with the first diocesan approval of the Society by Cardinal Vicar Parocchi. Jordan did not lose courage during these difficult months (compare I/184f, 188f). On June 6, 1886, after having surmounted the double crisis, Jordan wrote in his Diary a joyful blessing intended for his spiritual sons and daughters. The blessing carries the hope that the Society will expand and grow until the end of time (I/189).

On December 8, 1888, together with Sister Maria Theresia von Wüllenweber, Jordan founded anew the female branch of his congregation. Some time earlier she had left Neuwerk, and started in all simplicity a new life on the outskirts of Rome in Tivoli, before the Sisters received official approval to settle in Rome itself. Now she received from Fr. Jordan the name "Mary of the Apostles." From the beginning she had been fascinated by Jordan's vocation and the charism of his foundation, into which she inserted her own vocation and her life in service to the missions. She remained faithful to Fr. Francis in spite of all previous difficulties. Only now was her missionary desire finally fulfilled. Mother Mary died on December 25, 1907, and was beatified by Pope Paul VI in 1968.

Even before the actual foundation date, Jordan had named the Blessed Virgin Mary as the chief patron of the Society. In 1887 or 1888, in a moment of spiritual consolation during prayer, he so strongly experienced the nearness of the Mother of the Lord and her help that he could express his praise only in stammerings (I/196). A

little later, on July 25, 1888, he admonished himself very severely regarding his negligence in prayer, and promised to spend more time praying to the Lord (I/197f).

The founding decade ended with another trial for Fr. Francis. In 1889, he thrice suffered a terrible vocational crisis. Lüthen described it most appropriately:

On the Feast of Pentecost, the feast of the foundation [December 8], and also on the Feast of Christmas, Reverend [Father] suffered the greatest temptation to give up everything, he felt an aversion for the Society which he loved so much: a terrible situation!

When he surmounted this trial, he felt inwardly so confirmed that he was ready to enter a new stage of his life: the period of expanding the Society.



Sending First Assam Missionaries, 1890

I/160

Man of God – envoy of Jesus Christ – angel of peace...

Ge

There is a very simple way to obtain everything
from the goodness of God.

Hope, firmly confident that He will fulfill His promise,
and then act on this trust. Chaignon, III, 158

“Those who are lovers and followers of my poverty,
pain and contempt which I always had, they are my
true and chosen children.” Bl. Angela, Sayings of Jesus

If you can believe! *For believers all things are possible.*

L

Lk 9:22

Those who hope in the Lord will have their courage
transformed – (from human into divine) – . Is 40:31

I/161

Rules

- 1) Do not reveal too much.
- 2) Never laugh.
- 3) To subordinates [*say*]: do this or that – that’s enough.
- 4) Admit no one unless his vocation is sure.

Firmness and Resoluteness

It

Have some [*people*] observe you and tell you sincerely
whatever is imperfect.

L

- L Remember us then, blessed Joseph, and by the support of your prayers, intercede with your foster son, and win for us the favor of your spouse, the most Blessed Virgin.
St. Bernadine of Siena

*Elias rose up like fire
and his words blazed like a torch.* Sir 48:1

I/162 *I have been a miraculous sign to many;
but You are my strong refuge.* Ps 70:7

- Ge In all that concerns us let us place our trust in God.
His providence will not let us hope in vain.

L *Cast all your cares on Him, for He cares for you.* 1 Pt 5:7

- Ge Our trust alone would already induce God to come to our help and to save us, because our trust gives Him glory and shows Him that we know His name.

L *Because he has hoped in Me I will free him.
I will protect him because he has known My name.* Ps 90
*Call upon Him in the day of trouble,
Then I will deliver you and you shall glorify me.* Ps 49

Giving and making the Spiritual Exercises
is of greatest importance.

I/163

Oh do not neglect to carry out your intention which the dear God has indicated to you [*with*] so much dedication and love for the supernatural, etc. Do not delay, as soon as obedience no longer holds you back.*

Ge

Fear not, for the battle is not yours but God's.

2 Chr 20:15

L

They did not convert the world by their miracles but because of their true contempt for glory and wealth.

St. John Chrysostom

One passion is not improved through another passion.

St. Vincent de Paul

Ge

It [*love*] *hopes all things, bears all things.*

L

The works of God prosper only in the shadow of the cross. Ge

I/163[†] (Page 163 is misnumbered and repeated.)

“See how sublime and significant a contest!

L

Oh what great and dignified glory, how happy to be assembled in God's presence and to be crowned with Christ as leader. Brothers, let us arm ourselves with all our strength. God watches us in our struggle, His angels are watching us, and Christ as well.”

* Note Jordan's unconditional obedience to the church. Cf., I/157[†].

- L *Shout! Without ceasing.*
Like a trumpet lift up your voice. Is 58:1
- Ge “There is a very simple way to obtain everything from the goodness of God. Let us hope with firm confidence that He will fulfill His promises and then act on this trust.”
- L He Who is, Who was, and Who is to come,
 the Almighty, sends me to you.

Whoever does not have charity towards another should on no account take up the office of preaching.

St. Gregory the Great

I/164

In you, Lord, I hope, I will not always be thwarted!

From You, Oh Lord, I hope for all things;

I hope and I trust in You alone.

You alone are my help, my strength, my hope, my support.

I cast myself upon You, Oh Lord,

defend and protect Your cause!

Where can wisdom be found?

Jb 28:12

It cannot be found easily in the land of the living.

Jb 18:13

*I thank You, Father, that You have hidden these things
from the wise and prudent and have revealed them to
the little ones.*

Lk 10:21

L

My God, Oh highest and infallible Truth,
I hope from You as much as You are able [*to give*].
But You are able to do all, so my hope has no limits.
St. Frances of the Five Wounds

Ge

I/165

In heaven we will never be able to wear the crown of glory if on earth we do not previously wear the crown of contempt. Patience in suffering, love in humiliation, the subjection of our own judgment and will, together with strict observance and great courage in temptations – this is how the lover of Calvary will be victorious on earth and come to possess heaven. St. Frances de Chantal

I am the father of the family, who cares for all the children and can give them everything.
But how painful it is when these children //

I/166 ...seek help elsewhere.

I have given you an unplowed land.
Why do you go asking others how you should cultivate it and not come to me, the Lord?

Ge “I will show the church that the work is Mine,”
says the Almighty.

Perfect detachment from all that is not God,
and the desire to be despised.

L *I will not give My glory to another.* Is 42:8

Fr As long as there may be one corner of the world where
God is not loved, I could not enjoy a moment's rest.
St. Francis Xavier

I/167

L *“He is a chosen tool of Mine to carry My name...
for I will show him how much he must suffer for My name...”*
(Acts 9:15-19). From this it is clear that Paul and other
chosen servants of God were chosen and destined by
God more to suffer much for Him than to do much.
For the service of God and, likewise the apostolate,
consist more in much suffering than in doing. It is
Roman to act courageously; it is Christian, yes indeed,
apostolic, to suffer courageously.
Cornelius a Lapide on Acts

I promise my Lord, Pope Leo XIII, and his legitimate
successors, obedience, as well as poverty and chastity,
and I promise with the help of divine grace to offer

myself wholly for the glory of God and the salvation
of souls.*//

L

I/168

Rome, Passion Sunday, 1883
John Mary Francis of the Cross

“Christian humility and submissiveness are far more
valuable than all the glory and riches of the world.”

Ge

Oh the immeasurable greatness and omnipotence of God!
Oh give me so firm and great a faith and confidence
as a person can possibly have with and through You.
Oh I recognize my nothingness, but through You,
Oh Lord, I can do all things.
Oh live in me; let me die and You live; let die every-
thing which hinders Your work in me, just as You will it.

I/169 Whoever, according to your example, follows
this desire perfectly is assured of the happiness
of eternal life. Sts. Peter and Paul

It

*In everything let us show ourselves as ministers
of God in much patience, that we may be glorified
with the Lord on the day of resurrection. 2 Cor 6:4*

L

* Jordan's first idea covered a vast apostolic field. But, led by Providence, shepherded by the church, and by his own choice, his undertaking was changed into a religious community in which Jordan professed his final vows.

- Fr If anyone (says St, Catherine of Siena) could see the beauty of a single soul, he would wish to die a hundred times a day to save it.
- Ge The grace of God knows no hesitation. St. Ambrose

In my sufferings and afflictions I should seek consolation only in God and with God.

I/170 “My prayer will never be fruitless provided it is good prayer. Either I will be granted what I ask, or I will obtain still greater graces.”

- L *“Behold, I am going to Jerusalem, driven by the Spirit: I beseech you earnestly, I, bound in the Lord.”*

Acts 20:22ff

Oh, how ignorant people are about divine things! A book like a catechism, well and beautifully illustrated, not expensive, intended for young people after leaving elementary school! It should also introduce them to higher spiritual things and contain examples of the saints, etc. Each book should bear the seal of the Society.

Cf., Council of Trent Session 23, chapter 18

However fertile the field, it cannot be fruitful without cultivation, //

I/171 ... even so the soul without instruction.

L

Cicero, Tusc. I. II. 5

St. Catherine of Siena says, if anyone could see the beauty of a single soul, he would wish to die a hundred times a day to save it. Cf., I/169

Fr

Humility

- 1) A person despises himself and longs to be despised by others.
- 2) He acknowledges as his own only his sin and his evil inclinations; he longs to be forgotten and despised by people so God alone may receive all praise and glory.
- 3) He neither murmurs nor complains if another speaks badly of him or treats him so.*
- 4) He has only God's honor in sight, never his own.
- 5) When the interests of God and the salvation of souls require it (only this, and not striving for our own interests and honor) then humility does not forbid us to hide and to conceal our faults, to care for our honor, to safeguard our right, to show our talents and to admit them to ourselves, to aspire to the regard and esteem of those in our charge, and so to act that they gain a high opinion of our knowledge or of our aptitude in administering affairs.

* Jordan interrupted his thought to make some other entries, and continues the points on humility on the lower half of I/172. All relevant entries from I/171-173 are strung together here.

- Ge 6) Do not dwell on or linger over the memory of your good works or over self-complacent thoughts.
 7) Without important reasons do not speak of yourself, either good or evil.

I/172

- L St. Chrysostom calls bad books the weapons of the devil and the ruin of the church.

Cf., Deharbe, *Examen for Clergy*, 89

- Ge Oh do not neglect to carry out your intention which the dear God has indicated to you [*by giving you*] so much dedication and love for the supernatural, etc. Do not delay as soon as obedience no longer holds you back. Cf., 163/1

I/173 Description of the Holy Land similar to Kuhn.*

I/174

- L Oh priests, great and renowned instruments of God, on whom the happiness of all peoples depends!

Council of Milan

* Jordan had probably marked out some empty pages ahead on which he planned to record memories of his time in Palestine. He either changed his mind or had no time to do so. Kuhn was a Benedictine hermit well known for his *Guide to the Holy Land*.

Whoever says “priest” implies a man entirely divine.

St. Ambrose

L

Priests sustain the position of the tottering world.

St. Eucherius

[*Priests*] The most select of the members of Christ.

St. Peter Damian

The whole Christian doctrine, as exemplified in the lives of the saints and of other great servants of God, presented with beautiful illustrations, would be very useful to instruct and improve people. The devil attains his goal by similar but evil means, namely, through novels, etc.

Ge

I/175 Those undertakings which begin in simple and ordinary ways will be more favored by God than those which employ unusual and brilliant methods.

St. Vincent de Paul

I.

Be very faithful in little things.

II.

Flee unnecessary anxiety and disquietude like poison.

III.

Always have only God's glory in sight in all you do.

IV.

Ge Persevere in suffering and in the cross.
 Oh persevere firmly and heroically.
 Courage, my child; look upon Me on the cross!
 Oh, persevere, oh persevere patiently!
 Embrace the cross and kiss it.
 Easter morning is coming soon!

L **I/176** A[ve] M[aria]
O. A. M. D. G. E. S. A.*

Gk I. Acts: *Keep watch over yourselves and over the whole flock of which the Holy Spirit has appointed you overseers to care for the church of God which He acquired with His own blood.* Acts 20:28

L II. *The little ones have asked for bread and there was no one who would break it for them.* Lam 4:4
 You shepherds of the churches, zealously announce the words of the Lord to your flock.
 Council of Trent, Session V, c. II

“The axe is already laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.” Mt 3:10

* *Omnia Ad Majorem Dei Gloriam Et Salutem Animarum.*
 All for the greater glory of God and the salvation of souls.

Sufficient for the day is its evil. St. Bernard, Mt 6:34

L

*He who is not with Me is against Me,
and he who does not gather with Me scatters.* Mt 12:30

*He wishes all to be saved
and to come to the knowledge of truth.* 1 Tm 2:4

*For He did not spare His own Son,
but handed Him over for us all.* Rom 8:32

I/177

The Son of God died for us:
rest assured you will receive His life,
you who have His death as a pledge.
St. Augustine on Psalm 96

*I live, says the Lord God; I do not wish the death of the
sinner, but that he be converted from his way and live.*
Ez 33:11

*He is the expiation for our sins, and not for ours only
but also for the sins of the whole world.* 1 Jn 2:2

*If one died for all, then all have died;
and Christ died for all.* 2 Cor 5:14

- L *One has died for all; therefore all have died.*
 This conclusion of the Apostle [*Paul*] is invincible,
 and for this reason: because he has died for the little ones,
 therefore also the little ones have died indeed.

St. Augustine against Julius, Op. in p. 1.1.c. 64

- Fr Preaching always bears fruit when it has as its minister
 someone who is truly crucified, who finds his happiness
 in suffering, //

I/178 ...his treasure in poverty, and his rest in work.

Hamon, III, 456

The Brothers of the Christian Schools were founded
 in 1680 by Venerable Abbé de la Salle.

Séguir, 64. *The Congregations*

- L *The learned will shine brightly as the splendor of heaven,*
and those who have instructed many in justice
[will shine] as bright as stars for all eternity. Dn 12:3

This is eternal life, that they may know You, the only
true God and Jesus Christ whom You have sent. Jn 17:3

Whoever would build his house high is asking for ruin,
 and whoever refuses to learn ends up badly.

“I often think that most people who are lost
are lost through lack of instruction.” Curé of Ars

Ge

Christ said to St. Theresa,
“Believe Me, the more My Father loves someone
the more trials He sends him. These are the measure //

I/179 ...of His love.

So how can I prove My love for you better
than when I send you what I chose for Myself?”

“Regarding trials and afflictions, there should always
be this motto: the more and greater the better.”

Ge

St. John of the Cross

John Mary Francis of the Cross

L

therefore:

the cross is your life

the cross is your salvation

the cross is your crown

the cross is your glory

the cross is your hope

the cross is your shield

the cross is your protection

the cross is your portion

the cross is your joy

For I should glory in
nothing but the cross
of Our Lord Jesus
Christ!

- L **I/180** Hail, Oh Cross!
Hail, Oh Cross, only hope.

*But we should glory in the cross of our Lord Jesus Christ
in which is our salvation, life, and resurrection.*

This sign of the cross will stand in heaven
when the Lord comes to judge.

Behold the cross of the Lord!
Flee, enemy hosts, the Lion of Judah conquers.

Feed with words! Feed with works! Feed with ideas!

St. Bernard

Priests are condemned for the people's evil,
either for not instructing the ignorant
or for not reproofing the sinner. St. Isidore

- Ge Be wise and cautious in everything, and confide
your intimacies only to those whom God wills.

Be truly interior, walking always in God's presence
and conversing with Him.

I/181 Converse with everyone
 and speak as if you came from beyond!

Ge

Act, speak, and conduct yourself as if you were an angel sent from God, who only speaks to people of his God-given task. Of what use is anything earthly!

I am the angel of God the Most High, Who sent me
 to preach to you all the words of eternal life.
He Who is, Who was, and Who is to come
 sent me to you to announce His will to you.
The Alpha and Omega, Beginning and End, sent me!
The King of heaven and of earth sent me!!
I am the herald of the Most High, of God forever living!

L

I/182

Avoid all unnecessary thoughts and presumptions.
 Leave everything to the Lord!

Ge

A just man who shirks humility will be shirked by God in spite of all his good works. And what appeared to be virtue in him is nothing but vice. St. Vincent de Paul

Be a true apostle of Jesus Christ.
Do not rest until you have carried the word of God to all corners of the earth. Be a true herald of the Most High!

Ge Fly like an eagle around the globe
and proclaim the word of God!

Especially in your dealings with the Sisters
be fatherly indeed, but also decisive and firm.

I/183

God leads by way of the cross those He employs
to save souls – the apostles and apostolic men:
a St. Francis Xavier, a St. Ignatius, a St. Vincent
Ferrer, a St. Dominic, etc. Lallement, 81

L *This is the victory that conquers the world: our faith.*
1 Jn 5:4

Prudence is the moderator and guide of the virtues.
St. Bernard

Right intention!!!

It Argue with God, insist with Him, pester Him, and indeed
do the same with His beautiful Mother, Mary, because
this pleases them and they rejoice over your persistence.
Ven. Pompillio Pirotti

Ge You possess only as much as you believe and hope.

I had the right intention when I resolved to establish and promote the Sisters' Institute. L

10 October 1885: even Rota wanted me to promote it.*

I/184 The same concerning the men's institute.

On October 12, 1885, when Rome celebrated the feast of St. Francis of Assisi that year, I saw that night in sleep St. Francis of Assisi dressed in a tunic, weeping (on our behalf). I was praying that he would bless the Society, and he blessed me and the Society, after which I awoke.

Work and do good with unbounded trust in God, and always do what you consider to be the best and most useful. Go peacefully forward trusting in the Lord but always focused only on God's glory and the salvation of souls! Ge

Every day pray most earnestly to God and to the most holy Virgin and do not cease, so that you may offer to your beloved Bridegroom, Jesus Christ, a large family of both sexes, pleasing and acceptable to God, // L

* When the first Sisters' foundation was removed from Jordan's supervision he simply noted in his diary that he had "acted with the right intention." Peter Rota, Titular Archbishop of Carthage and a canon of St. Peter's, was extraordinarily fond of Jordan and supported his cause the best he could.

- L **I/185** ...numerous as the sands of the sea
and the stars of the sky, and this:
1. that you may establish a holy family pleasing to God.
 2. that you may offer to your Spouse at some future time
in heaven innumerable spiritual sons and daughters,
holy and pleasing to God.

Divine Providence created me.

Elias rose up like a fire and his words blazed like a torch.

Sir 48:1

- Ge “Toward everyone in the community
you must behave like a piece of wood out of which
the sculptor is fashioning a beautiful statue.”

- L **I/186**
“The laborers for the great harvest are few,
a fact we cannot state without great sadness.”
St. Gregory the Great

- It “You have faith, but is it real?” Cottolengo
“Have faith, and good faith, and you will see.”
“Have faith, I tell you, have faith,
and good faith has the power to heal you.”

“Oh stay calm,
and let us allow Divine Providence to do it.”

“If by chance I would produce some little thing of my own, then the ‘Little House’ would collapse and fall into ruin.” Cottolengo*

It

*I have glorified You on earth,
I have manifested Your name to men...
I have completed the work You gave me to do.* Jn 17:4, 7

L

Whoever is not burning, sets nothing aflame.
St. Gregory the Great, cf., 209

I/187

*Whoever preaches,
let it be with the words of God.* 1 Pt 4:11

If you do not please, you do not appease. St. Bernard

“Difficulties only increase courage, so long as one is convinced that they must be overcome at any price.”

Ge

“Either on the vine or in the fire.”

St. Augustine, cf., Jn 15:6

L

* Giuseppe Benedetto Cottolengo (1786-1842) was Jordan's model of boundless confidence. In 1828, he founded his “Little House of Divine Providence” in Turin. There he cared for lost and handicapped men strictly based on alms.

- L “You have not fed, you have made dead.” St. Augustine

Word – Example – Prayer

But the greatest of these is prayer. St. Bernard

Not sparing their voices – not dragging the tempo.

Choral Office, St. Bernard

- Ge He was like a. S. [?] loving and kindly towards all.

I/188

- L Nothing makes God’s omnipotence more clear than when He makes omnipotent those who hope in Him.

St. Bernard, *Sermon 85 on the Canticle*

Whoever casts all his cares upon the Lord
has the Lord Himself as his provider. St. Bonaventure

Whoever has the Lord as his strength does not fall,
just as the Lord does not fall. St. Augustine

Oh hope, it is you who cause us to bear all things
sweetly and gently. St. Augustine.

He Himself is rest in labor, refreshment in heat,
and solace in tears. St. Lawrence Justinian

*Whoever does not have the spirit of Christ
does not belong to Him. Rom 8:9*

L

I/189

Why are you afraid to take up the cross
which leads to the kingdom?
In the cross is salvation, in the cross is life ...
In the cross is the overflow of heavenly sweetness.
In the cross is perfection of sanctity.
So take up your cross and follow Jesus,
and you shall go into everlasting life.

The Imitation of Christ, II ch. 12

Christ's entire life was the cross and martyrdom.

May Almighty God, Fa+ther, S+on, and Holy Spi+rit
bless you and sanctify you,
strengthen and multiply you
like the sands of the sea and the stars of the heavens
until the end of time. Amen. May 6,1886

I/190

Shout like a mighty trumpet throughout the earth
so that every creature may hear! Fly like an eagle,
and like an angel call with a great voice all the living
to the holy war to fight for the Supreme Commander
with the troops in sublime array drawn up in battle.

- L Rouse and summon the sleepers! Spur the inactive!
Shout. Shout like the angels whose trumpet calls the
living and the dead to eternal judgment!
Fear not, for I, the almighty Lord, am with you
and I will be your powerful helper.

I/191

Work for the Lord and He Himself will nourish you.

- Ge When evil spirits, anxieties and sufferings encompass
you on all sides, just pray to God with trust and work
without ceasing for His holy cause. Help will come in
His time; do not lose heart but place your whole trust
in God. 11 June, 1886

Do not omit any good work that befits your state.
Fear useless anxieties as a great enemy which will
hinder you from all good!

Oh, truly be mothers, not task masters, to those
entrusted to you; form children and not slaves.

- L **I/192** For the glory of God and the salvation of souls,
I intend and resolve to make every sacrifice,
even of my own life, to promote and further the Society.
I will always act in accordance with its purpose
in the name of the Lord. Amen.

“Seek My glory, seek the salvation of your neighbor;
say nothing which does not promote these goals.”

L

30 July, 1886

Pray most insistently,
and trust God to the utmost at all times!

7 August, 1886

“Give an account of your stewardship.” Lk 16:2

“Look, the whole world lies in evil,
and what are you doing?”

Believe, trust, hope, love, work –
You must lead all to Christ.
You are in debt to all, to whatever nation they belong.

I/193 9 December, 1886

Oh son, do not waste precious time on trifles!!!

My food is to subject the whole earth to Jesus Christ!

4 January, 1887

Their provision for the future is the providence of God
who feeds them. Their support is their trust in it.

It

Cf., Cottolengo’s “Little House,” I/186

L

Now
 to the shedding of blood
 to the cross –
 to death!
 to death on the cross
 for Him
 and – and – and. if it pleases God.

I/194

8 March, 1887

Recite

every day five *Pater Noster* and *Ave M[aria]*.

Cry suppliantly to God the Father through Jesus Christ, through His five most holy wounds, that you become holy and acceptable to God and remain so, and then pass over to your beloved Spouse.

9 March, 1887

For the glory of God and the salvation of souls build up the Society of the Brothers as well as the Sisters with the greatest zeal and with your trust completely fixed on God.

Suppress scruples boldly for they do you great harm. Be meek and humble of heart and always full of charity towards your neighbor! This is the will of God, and in this way you gain many for Christ.

I/195

Urgent

L

“Break bread with the little ones at least once or twice a week;” do not be pulled away for empty reasons!*

Here no man can abide unless he is ready with all his heart to humble himself for the love of God.

Imitation of Christ, I, 17

Complete the act of humility by practicing works of humility like sweeping, and the like.

+ Be on intimate terms with God and with+ His Saints! +

Nothing is more forceful than this pastoral gentleness.

St. John Chrysostom

With all your strength get through it, it is a saving way.
Its fruits testify to its goodness.

Ge

* Lam 4:4: “The suckling’s tongue cleaves to the roof of its mouth in thirst; babes cry for bread but there is no one to break it for them” (cf., I/176). Here breaking bread could mean instructing in the faith, or it could refer to the practice of handing out bread at the motherhouse.

I/196

- L *“Don’t be mistaken; God is not mocked.
As a man sows so shall he reap. Because whoever
sows the flesh will reap corruption in the flesh;
but whoever sows in the spirit will reap eternal life
from the Spirit.” Gal 6:8*

Oh Mary,
Oh Virgin,
Oh Mother of God,
Oh Queen of Heaven!
Oh holy One!
Oh Immaculate One!
Oh my Mother and Queen!
Oh my help,
I hardly know how to praise you.
I feel more than words can express!

- Ge As far as possible show no mistrust of others.

- L If you want to be rid of all your imperfections,
make some generous resolutions to please God
in all things; this will instantly bring all these things
to perfection and quickly unite you with God

2 April, 1888

I/197 *Caritas – Caritas – Caritas*

At least once a week investigate whether the apostolic spirit pervades the Society everywhere; if you find it lacking then pray with all your might, and full of holy zeal introduce [*it*] everywhere; see that:

1. conversations during recreation are spiritual
2. members have a taste for heavenly, not earthly things.

25 July, 1888

Francis, pray constantly
Francis! Francis! Francis!
Oh Francis

Dedicate at least seven hours a day to prayer!
 Oh pay attention and do not neglect it!
 Worthless Francis, seven hours a day //

I/198 ... to urgent prayer!

Fickle Francis!
 Dedicate seven hours in concentrated prayer!
 Lazy Francis!
 7 hours of concentrated prayer

And give yourself a severe penance
 if you have not done them.

The 25th day of July, 1888

- L Build a house in Rome, urgent
- a) for religious discipline
 - b) to consolidate the Society in the Eternal City
 - c) [*left empty*]

To season everything with heavenly food;
not savoring the things of earth.

I/199

See that in the refectory the lives of the monks are read, especially the Eastern and Egyptian [*monks*], leaving out anything that could be offensive.

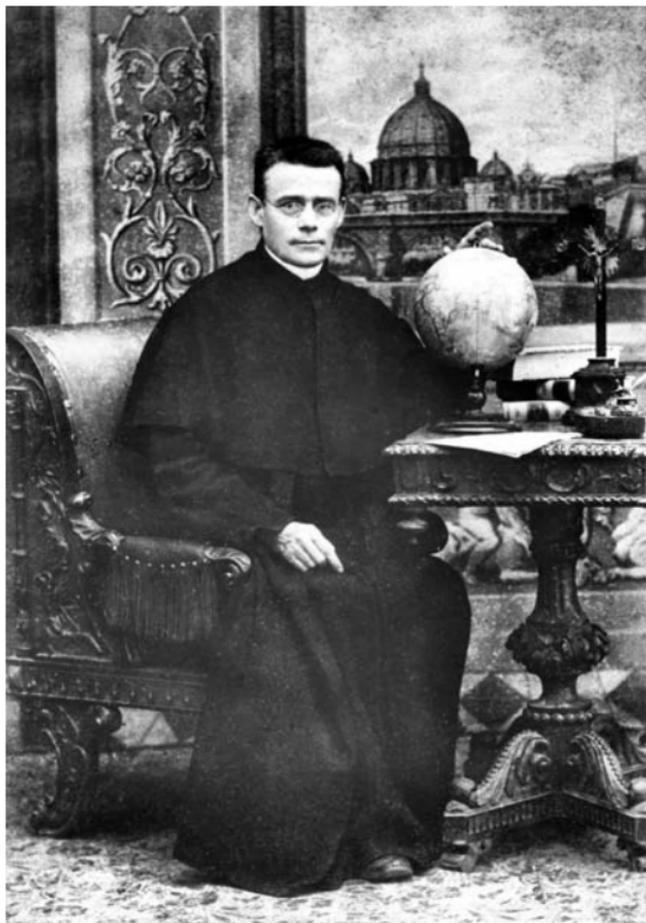
Exercises of piety –

Be watchful – and be a pastor – vigilant of all.

Our Society should live a true communism and socialism as that practiced by the first Christians, so that we overcome pseudo-socialism founded by the devil which subverts thrones and classes.

“The Lord guides me, I lack nothing.” Ps

Take great care not to fill your imagination with forbidden things.



Jordan in 1890, age 42.

Seventh Section
Spiritual formation of the members
and expansion of the two religious branches.
Early 1890 to December 1901
Spiritual Diary I/200 – II/32

Start of the first mission in Northeast India

There are few entries in the diary between July 1888 and June 1891. On January 17, 1890, Jordan was delighted that he could send the first 4 missionaries to Assam, a large region in Northeast India. Assam had been assigned to his order by *Propaganda Fide* at Jordan's request, after a number of other orders had declined the invitation. But Fr. Otto Hopfenmüller, the saintly leader of the small missionary band, died from meningitis only six months after his arrival. Fr. Angelus Münzloher, a very young priest, was forced by circumstances to replace him.

Jordan tried to compensate for the loss of Fr. Otto and his highly capable companion, Br. Marianus Schupp, who died within months of Fr. Otto. Over the next two years he sent three more missionary priests, one lay brother and three Sisters to the mission. Jordan did not, however, always make the best choices when picking the young missionaries. The breakaway efforts of one group of missionary priests caused difficulties both to the mission superior and to Jordan himself. He soon realized that some of his enthusiastic spiritual sons had not yet spent enough time with him and had not yet taken fully to heart his spiritual

teachings. He vowed to watch over all those for whom he bore responsibility like a true shepherd, and to trust the Lord to guide him (I/99).

The Spiritual Pact

On All Saint's Day 1891, Jordan had the privilege of experiencing a moment that would determine the rest of his life. Prompted by grace, he promised that in every moment of his life he would give himself to his Creator and return to Him all the benefits he had received from Him. To transform his life into such an ongoing dialogue of gratitude and dedication would mean renewing his strength and faithfulness. At the same time, he placed all human beings under the rule of God so they could love Him, serve Him, and thus find their salvation. This gave new expression to his vocation to act for the good of all. In fact, not only for all humankind; he also wanted to enlist in the service of God that part of creation not gifted with reason or speech.

All his hope was directed towards God. He expected to receive from Him great holiness and the grace to work as an instrument of Providence in order to fulfil this promise. He was absolutely certain that what he expected from God would correspond to God's plans. Apparently, his belief was also strengthened by "mystical experiences" he had been granted in that decade of his life. Therefore, he dared to define what transpired between himself and God as a "Pact": a Pact between God, the Creator, and him,

the “least worthy of all creatures.” He would frequently renew this Pact in order to keep this commitment always in mind (I/202ff; II/52f).

Jordan as spiritual companion. His concern for vocations and for founding seminaries

Especially in this decade, Jordan saw as his special apostolic task not only expanding the Society and admitting new candidates, but above all guiding and encouraging his young members spiritually. In this he did not want to assume the functions of spiritual director. These he left to the saintly Fr. Bonaventure Lüthen, who had at his side as director of philosophers and theologians, the young and brilliant Fr. Gregory Gasser, SDS.

Jordan himself was always available to discuss things with the novices and scholastics, and was happy when they came regularly to visit him. Whenever possible, he addressed his community weekly, and the sisters mainly at profession ceremonies. He made the spiritual formation of his spiritual sons and daughters part of his *Spiritual Diary* and of his own spiritual path. In this he could draw on the wisdom of the spiritual tradition which he conveyed with delight and fervor but also with prudence. At the same time, he worked with great faithfulness on himself. He struggled for perfection and faithfulness in everyday life and at the same time struggled against the anxiety over questions of conscience that had plagued him for years (e.g., I/7, 14, 17).

Due to the large number of candidates who streamed to him, it became necessary to open houses for education in the humanities. The first was established in Tivoli near Rome in 1890. He then opened two more in Austria near the German border: in Lochau on Lake Constance in 1893, and in Hamberg near Passau in 1900, as well as in Meran Obermais in South Tyrol in 1898. When founding new houses in other countries, it was his highest priority to attract seminarians to the Salvatorian life. He entered in his diary a list of countries where he hoped to found such seminaries. But this is only one of the many lists which he recorded (I/206). His concern to win over and prepare new vocations drove him to bold actions and ever greater trust in God. Despite the fact that many of the candidates were financially poor, he was willing to admit all those who showed signs of a true vocation (I/205).

Expansion of the two religious orders

In 1892, Jordan took the first opportunity to send three of his spiritual sons to the American Northwest. Three years later these men were followed by Sisters. At their promptings, a second men's community opened in St. Nazianz, Wisconsin in 1896, built on the foundations of an earlier religious community of German immigrants from Baden led by Fr. Ambrose Oswald. In the end, only the St. Nazianz branch flourished. Jordan had already sent spiritual sons and daughters to Ecuador in South America in 1893, but due to the 1895 revolution they fled to Colombia where they set up a permanent base. The Sisters,

however, moved back to Rome. Foundations in Brazil followed in 1896 and 1902.

Jordan also managed to found a large number of new communities in Europe during this decade. In Italy, in addition to Tivoli, he was able to found two houses at two pilgrimage sites: 1) in 1894, *Madonna della Scala* in Noto, Sicily, which served as another house of studies for philosophers and theologians; 2) in 1901, in a place of pilgrimage called *Madonna del Ponte* in Narni, near Terni. In addition, there were Sisters' foundations in Capolago near Como (1897), Torri in Sabina (1898), and Campobello di Licata in Sicily.

In 1894, Jordan opened a religious house for his community in Fribourg, Switzerland. This foundation was meant for students of philosophy and theology suffering from the Roman climate. Subsequently, he developed cordial relations with some university professors, but especially with the founder of the Catholic University of Fribourg, State Councillor G. Python. It was Python who suggested that Jordan establish an institution for delinquent youth. This was realized the following year in Drogens, Switzerland. From the very beginning he took this apostolate to his heart. Despite lack of support from the canton, this reformatory developed very well under Fr. Konrad Hansknecht, SDS, a highly gifted educator. Over the years Fr. Jordan developed a strong attachment to this house.

In 1887, when Jordan had first considered opening a place, he had focused on Vienna. However, these plans could not be realized until 1895. In that year his spiritual sons started operations in the suburbs of Vienna, where, especially in the decade before the turn of the century, a large number of workers had settled. At that time the Catholic Church experienced a great awakening which Salvatorian ministries were able to support. Their activities among socially underprivileged and rootless people signalled a new kind of evangelization through catechesis and lectures, youth work and activities in social clubs, and not least of all apostolic work. This social apostolate was primarily linked to Fr. Gregory Gasser, "The Apostle of Vienna." In 1899, Salvatorian Sisters also came to Vienna where they worked first as nurses and later as teachers.

In going to Vienna, Jordan had also wanted to open the door to the Austro-Hungarian Empire and the Slavic region. As a matter of fact, already in 1895-96 he had managed to root the Society in Temesvár, Romania (which at the time was part of the Austro-Hungarian Empire). In 1899, the Sisters got a foothold with two foundations in Hungary; the first of which was in Budapest. Salvatorian men began work in Moravia, Czechia already in 1895: in Wal-Meseritsch a place of special concern to Jordan. In 1899, Jordan opened a house in Jägerndorf/Krnov in Austrian Silesia. In 1900, he was able to send young confreres to Galicia which at that time was part of the Austrian Empire. From there he could reach the population of

Poland. In 1903, a new house was founded in Trzebinia, near Krakow.

Jordan had considered expanding into Belgium already as early as 1892. However, he was only able to gain a foothold there in 1900. He was able to found houses almost simultaneously on the borders of Germany (in Welkenraedt and Hamont in Belgium) and in Athus, France. These foundations not only positioned him to expand in these countries later, but ultimately to reach into Germany itself. But in the end, expansion into France proved unsuccessful. On the other hand, he did succeed in entering England at the turn of the century (1901).

Beginning of the apostolic visitation

Already in 1892, more than ten years after founding the Society, Jordan had taken the first steps to gain papal recognition. This attempt, however, failed initially for two reasons: first because the Society's Constitution was not fully mature, and second because the Society was not yet stable enough internally or financially. Due to difficulties surrounding the name of his Society in its Latin form (*Societas Catholica Instructiva*) after much reflection and deep prayer, Jordan chose the new and final name *Societas Divini Salvatoris*, "Society of the Divine Savior." The Church officially recognized the new name one year later in 1894.

At the same time, however, the Roman Curia also heard some criticism of Jordan coming even from one of his confreres. In 1894, these complaints led to the appointment of an apostolic visitator: the saintly Carmelite, Fr. Antonio Intreccialagli, who was renowned for his experience and wisdom. His duty was to follow and supervise the development of the Society. Jordan perceived this challenge as a heavy burden, especially in the early stages; but he had to bear it for almost twenty years. In that same year, 1894, the community of Sisters in Tivoli was stricken by a typhus epidemic which caused the deaths of many Sisters. One positive consequence was that the Sisters who had to move to Rome for safety were finally allowed to remain and set up their motherhouse there.

Apostolic yearning and radical commitment

God had also prepared Fr. Francis for these troubles through a new spiritual experience. Among the few diary entries made between November 1891 and spring 1894, one, a prayer, stands out. It is full of the delight which consists in suffering for Jesus (I/208).

At the end of 1894, one can detect a new apostolic impetus in Jordan's activities. He felt the urge to lead all people towards perfect love. He set down a challenge for himself which reveals the joy he found in God and his readiness for constant dedication. He starts with a triple exclamation. Each part begins with the phrase "As long as...": "As long as there is one person on earth who does not know

God and does not love Him above all things, you dare not allow yourself a moment's rest." (II/1). Here he also questions whether God expects still more from him.

On May 25, 1895, for the first time we find in his diary a mysterious term: "New Era" (II/9). This entry is accompanied by a plan which he only alluded to in a prayer (II/9). But soon it became clear that this was a plan for new foundations. A note from October 25, 1897, indicates that its real motive was his yearning for the salvation of all: "All, Oh Father, all, all, Oh God all, Oh Jesus, all, Oh Savior of the World, I desire most ardently to save all!" (II/12).

On November 17, 1898, he was especially preoccupied with founding a monastic order of men and women whose lives would above all be devoted to prayer. Once again he was inflamed with the fervor of trust in Divine Providence. A still more radical acceptance of God and His kingdom awakened within him. Thus, he was led to restate his lifelong motto, "All for the greater honor of God and for the salvation of souls," which he had so often cited in his *Spiritual Diary*. The theme of his diary entry of November 17, 1898, was still broader and firmer. To him it meant a solemn pledge to lead a daily spiritual struggle which could even encompass martyrdom (II/15ff, 21ff; II/28, 30f, 38ff).

I/200 “If one directs all his steps only according to the calculations of human wisdom he will never be able to build on the extraordinary assistance of heaven. He will never accomplish great things.” 27 June, 1891

Ge

One individual inflamed with zeal for the faith is enough to lead a whole nation back aright.

L

St. John Chrysostom, Homily 50. *ad pop.* 14 August, 1891

Give your spiritual children as much joy as you possibly can. Even if you must die for them, [*do so*] with true joy.

Ge

Jesus’ most precious friends are those from whom He desires the greatest sacrifices.

I/201 DETACHMENT

The Gospel should be read by the Abbot. p. 121
 Brothers should not read or sing according to rank, but [*according to*] those who edify the listeners. p. 122

L

“Prayer is the powerful weapon which triumphs. It is the stairway and the door of Paradise. It is the coin minted by God Himself, with which the eternal joy of the heavenly Jerusalem is securely purchased.”

It

L You accomplish to the extent that you apply yourself.

Ge Humble yourself as often as you can and really

L *ex corde* [*from your heart*]. 30 October, 1892

I/202

Today 1.11.91*

Feast of All Saints

this Pact was made

between the Almighty and His lowest creature.

- 1) Said creature gives himself totally and forever to his almighty Creator.
- 2) The creature gives and will give to his Creator whatever the Creator has given, gives, and will give to him.
- 3) The creature, trusting with all his might in the help of Almighty God, and not in man, submits to His reign the whole world, i.e., all persons who now or later live, so they may know, love, and serve Him, and find salvation for themselves.
- 4) The creature will also lead even the irrational creatures //

I/203 ... to the service of the Almighty.

May God Who gave the will
also give the accomplishment!

* Jordan entered these dates when he renewed his pact: 30 October, 1892; 21 December, 1894; 16 November, 1897; 25 December; 8 January, 1909.

I/204**II.**

The creature confidently expects these graces from the Almighty through the merits of Our Lord Jesus Christ and the intercession of the B V Mary:

- 1) The Creator will clothe His creature with great sanctity, above all with humility, so that as far as possible he may be a useful tool of Divine Providence, may faithfully fulfill his promises, and after this life He will receive him into eternal joys.
- 2) The Creator, in His omnipotence, will assist His creature with a strong arm to accomplish what he has proposed.

L

I/205**I.**

Arrange everything so that, as far as possible, it responds to the purpose of forming capable members, trusting firmly and unshakeably that God will also send the necessary means.

Ge

II.

Welcome with the same confidence all who have a genuine vocation and the required qualities, whether or not they can pay.

III.

Focus your main attention on forming thousands //

Ge **I/206** ... and thousands of competent members.

As far as possible, select for formation the best and most capable.

L Educational sites where more vocations are found:

- | | |
|-------------------|---------------------------|
| 1. Eindhoven | 17. Croatia |
| 2. Poland | 18. Holy Land |
| 3. Belgium | Palestine |
| 4. France | Syria |
| 5. Portugal | 19. Egypt |
| 6. Sicily | 20. Spain |
| 7. England | 21. Ireland |
| 8. Hungary | 22. Silesia |
| 9. Moravia | 23. Australia |
| 10. North America | 24. New York |
| 11. Canada | 25. Central America, etc. |
| 12. South America | 26. Scandinavia |
| 13. East India | |
| 14. Bohemia | |
| 15. North Italy | |
| 16. Tuscany | |

I/207

Ge Teacher training colleges for our Sisters.

Educate state-certified teachers.

“That shows how strong and indestructible a regular, firm and strict discipline makes things. Today it is the strongest branch of the monastic family of St. Benedict.” Reformed Cistercians.*

Ge

The Lord is my light and my salvation, whom shall I fear?
The Lord is my support, my refuge, my liberator.

L

14 March, 1894

I/208

“Come, they say, come to serve Jesus;
whoever gives himself to Him will be happy after death.
Till then it will be necessary to suffer extreme hardships.”

It

Oh Cross! Oh sweet Cross!
Oh Cross which I should love and prize most ardently
on account of Jesus!
Oh precious Cross! Oh Cross, great strength!
How I wish I really knew how to suffer with my Beloved,
Jesus, my God!
Oh desirable and sweetest manna for those who know it!
Oh, to suffer for Christ and with Christ!

L

A good farmer still tries to coax fruit from a poor tree.

Ge

* In 1892, three Cistercian congregations numbering 3,000 united.
In 1869, four congregations of the Strict Observance (OCSO) united
with about 1,000 members.

I/209

Ge “Alas, because of your faults, what a vast number of souls do not find salvation and fall into hell forever!”
St. Francis Xavier

Fr “Africa must be saved through the sacrifices of these missionaries.”

L Found a school in Benares [*Northeast India*] with a community with perpetual adoration. June 11, 1894

June 15, 1894

Mark in your calendar how great the harvest, etc., is in a) India b) China – America – etc.

Motto of St. Gregory, p. 186

I/210 Oh Savior, have mercy on us
Be a Savior to us!
August 26, 1894

Ge Do all you can to see that the holy rule is observed faithfully everywhere.

“If your faith is not strong you will not be firm.” Is 7:9

See to it with all your might that the holy faith is as great and lively as possible in all your spiritual children.

Rarely speak about yourself. If you must speak about yourself, let your words be as measured and counted as the coins which a miser is forced to dig out of his purse.

Meditations, Francis de Sales

It

I/211

Apostolic light is: the wholehearted effort towards humility, patience, and good works for the conversion of souls.

20 October, 1894

L

Believe, hope, trust, love, and advance!

Determination!

Ge

Do not despair,
the Lord will help you to realize your goal.
Place everything in His hands, trust firmly in Him,
hope and await all from Him.

I/212 Broken minds like broken bodies
must be handled gently. Seneca

L

"Woe to me if I do not preach the Gospel!"

1 Cor 9:16

Shout without ceasing like a trumpet; lift up your voice!

Is 58:1

- L *If I say to the wicked, Oh wicked man you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but I will hold you responsible for his blood. Ez 33:8*

By staying quiet the shepherd kills.

I/213

- Ge
- 1). As a pastor of souls strictly draw the attention of children to the obligation of making restitution so that they are kept from the duty to do so.
 - 2). Teach the children in such a way, with all morally allowed means of instruction, that they never fall into wrongdoing out of ignorance.
 - 3). Impress deeply on them the importance of forming the habit of making good spiritual reading regularly and of receiving the holy sacraments of Penance and Eucharist every month.
 - 4). A pastor of souls should also try to keep in contact with young people after they have left school.
- L I admitted Miss v. W. [*von Wullenweber*] to the Society, not for money's sake but for other well-founded reasons.



Mother Mary seated while holding the rule

Oh Lord, help me, show me the way!

Ge

Without You I can do nothing.

I hope all things from You.

In You, Oh Lord, I have hoped,

L

I will not be confounded forever.

Pray all the time with deepest humility and greatest confidence. Let nothing keep you from it.

Ge

II/3 Do not lose heart,
even if you should be greatly humiliated.

Trust in the Lord and strive for holiness.

Oh do not let any moments pass by unused.

21 December, 1894

Attach yourself closely to the Infinite One
and oblige Him to help you.

Seek everything from the one Who can and will give it!

Use every means to attain great purity of conscience.

Direct all you do and bear to fulfilling your resolutions.

Eat, sleep, do, all according to the goals you have set.

II/4

Cf., I/113-116

- L *If I were still pleasing men,
then I should not be a servant of Christ.*

Gal 1:10

- It Would the earth not be foolish if it complained about the worker who, with little sympathy, maltreated it with a hoe, a spade, and a plow?

- Ge Oh how passion blinded the Jews as they condemned Jesus to the cross. Passion – Ignorance.
Carry out that good work for the glory of God and the salvations of souls, even if you have to pour out your whole life to achieve it.
God, for Whom alone you should undertake it, will reward you in the next world. Guard yourself//

II/5 ... carefully from vanity, from self-seeking, self-complacency, etc., p. 117.

Comfort the afflicted, especially those who endure serious spiritual suffering. Never forget that you are performing a work very pleasing to God. The Eternal Father sent an angel from heaven to His divine Son in the Garden of Olives to console the Savior sorrowing unto death, and you want to deny it to your suffering neighbor. When you hear confessions be especially compassionate and comforting to the sorely tried.

II/6 *Behold, I am coming soon, hold fast to what you have so that no one may seize your crown.* Rv 3:11 L

*Because you have rejected knowledge
I will reject you from my office of priesthood.* Hos 4:6

“Everyone will pray, act and suffer according to his insight and understanding.” Grundkötter, 430 Ge

Women, insofar as they are both daring and tender, can easily demolish the rocks and stones of the Church, if one does not take care to flee from them. Puente, 116 Sp

II/7 22 December, 1894

- 1) Remove every obstacle from and in yourself, even the most insignificant imperfections. Ge
- 2) Equip yourself with all means, especially by sharing in God’s omnipotence through immense confidence in God.

Sincere avoidance of all evil! Of all imperfection.
Fear nothing but sin!
Do not be anxious or indecisive!
Hope firmly for the needed graces from God.

9 January, 1895

It is no longer I who live but Christ in me. Gal 2:20 L

- Ge God despises the peace of those He calls to battle.
St. Francis de Sales, 24 January, 1895

II/8

You cannot value your religious exercises seriously enough.

17 February, 1895

Consider all – all – the promises, pledges and oaths which the all-faithful, almighty God has made to those who believe, trust, ask! Abraham – Moses –

- L Humility is the throne of wisdom, the mantle of grace, the prelude to glory. St. Ambrose on Ps. 118 v. 50

- Ge Consider the condescension of the Divine Savior to St. Thomas – Paul – Peter – Magdalen, etc. 18 March, 1895

Build the house of your holiness on prayer, work, strict silence, and mortification.

- L **II/9** Be Father of the Poor. 19 April, 1895

- Ge A New Era

- L Oh Jesus, Oh my Savior,
You know what I intend and what I want;
I can do all things in You who strengthen me.
Oh Savior of the world! Oh Savior of all. 25 May, 1895

Great activity and great kindness. 12 July, 1895 It

Wherever I see the observance of the rule
I have complete confidence and I grant all faculties.
Daily meditation and annual retreat. July 30, 1895 Ge

My confidence in God and in God's providence
towards me resemble the two plates of a scale. It
The more weight that is put on the first,
the higher rises the second.

II/9b (page number II/9 is repeated, hence II/9b)
The mortification of the senses in seeing, hearing and
speaking is worth much more than wearing the penance-
belt and hair shirt. 10 August, 1895

In the middle lies virtue. 6 September, 1895 L

“Prayer offered in thankful remembrance for benefits
already received obtains everything.” Chaignon Ge

Rejoice in the Lord always!

The father's blessing makes firm the houses of the children. L
Eccl 3:11

Discretion It

L **II/10** [*...in everything we commend ourselves as ministers of God*] *through much endurance, in afflictions, hardships, constraints, beatings, imprisonments, riots, labors, vigils, fasts, ... through honor and dishonor, insult and praise.* 2 Cor 6:4

Ge Be earnest once and for all, because evening is fast approaching. 27 December, 1896

L Always preserve tranquility of soul.

Behold I am going to Jerusalem, compelled by the Spirit.
Acts 20:22. 8 January, 1897

Ge Never complain, be silent instead. 25 March, 1897

II/11

L From Feb. 8 1897, to March 25, a time of sickness, etc.

What God wills to be done is often realized in prayer.
5 June, 1897

The snow shall fall upon the one who fears the frost.
Jb 6:16

Ge “Speak to God as you would with another human being.”

27 June 1897

A seminary has been built in Burma (Mandalay) for indigenous candidates for the priesthood. It has 40 students.

Ge

30,000 male religious in France (2,000 contemplatives) and 130,000 religious women (4,000 contemplatives).

L

1897

II/12

Without Me you can do nothing.

“To God alone all honor and glory.”

25 October, 1897

Oh Lord, You know, You know, I cannot express it!
In You I can do all things. Oh God, Oh Almighty One,
Oh Immensity, Oh Jesus, Oh Savior of the World!
Here I am, send me –
for You, for souls, for the Church of God.

All, Oh Father, all, all,
Oh God all, Oh Jesus, all, Oh Savior of the World,
I desire most ardently to save all!

Oh, save souls! Oh, save souls!
I beg and implore You, save souls!
Whatever the cost, save souls!

Ge

II/13

- Ge Do not waste a single moment,
and make use of every allowable means!

15 November, 1897

Honor the Holy Spirit greatly and promote His devotion.

- L Each day [*pray*] the “*Veni Creator*” etc.,
that you may always know and do what is right.

- Ge Have a pure intention in everything and at all times,
and never let yourself be governed by passion.

Pray much with great humility, confidence & fervor.

- L Resist at the beginning – Resist at the beginning.

1898

Pray – suffer – work. 20 February, 1898

Oh how much a person is injured by harshness!

- Sp The religious of St. Joseph in South America.

II/14

- L 1) Purity of conscience
2) Humility, the greatest confidence in God,
and distrust of men, do not confide in people.
3) Continual prayer, urgent and fervent. 24 July, 1898

Love is strong as death. Sg 8:6. 10 September, 1898

L

In the future never stay the whole summer in the Eternal City [*Rome*] unless it is absolutely necessary, because then you are able to work much more for the glory of God, for yourself, and for the salvation of others, etc.

21 September, 1898

All – that – d. a.

Ge

22 September, 1898; 23 November, 1898*

All that is objectively permitted is also permissible to me.

22 February, 1899

Hope in the Lord; *In You, Oh Lord, I have hoped,*
I will not be confounded forever.

L

II/15

17 November, 1898

Ask and you shall receive, seek and you shall find,
knock and it shall be opened to you.

In You Lord have I hoped,
I will not be confounded forever.

* The February 22 1899 entry was added as an afterthought. Jordan first wrote the thought in abbreviated form and some months later added the complete sentence. The abbreviation written in September 1898 means: *alles was dir auch*; i.e., “all – that – also – to you.” All that is permissible for others is also permissible for you.

L *Because he hoped in Me I will deliver him;
I will protect him because he has known My name.*

*He will cry to Me and I shall answer him;
I will be with him in affliction.
I will rescue him and glorify him.*

*With long life I will satisfy him;
and I will show him My salvation.*

*Whoever trusts in the Lord is like Mount Zion,
whoever dwells in Jerusalem will not be moved forever.*

II/16 *To those who believe, all things are possible.*

17 November, 1898

The greatest possible glory to God.

The greatest possible self-sanctification and salvation.

The greatest possible salvation,

i.e., the salvation of as many as possible.

To attain this, fight even to the point of shedding blood,
to death, to the most difficult martyrdom, always – always
– everywhere.

In the coming year you absolutely must attain these. –

17 November, 1898

II/17 Trust in the Lord.

L

Pray, suffer, endure, sustain, work, fight even unto blood.
Cry to God, run, fly, spend yourself totally for Christ,
for the salvation of souls, and that you may accomplish
those things which you resolved yesterday.

18 November, 1898.

What is objectively per[mitted]. Yes. 14 December, 1898

Ge

The Reign of Charity

L

in the Society! 15 December, 1898

Harshness and impatience counteract the glory of God
and the salvation of souls.

II/18

*That they all may be one; even as You, Father, are
in Me and I in You, that they also may be one in Us.*

Jn 17:21

Oh Lord! Oh Almighty!

In You have I hoped, I will not be confounded forever!

I can do all things in You who strengthen me!

Oh Father! Help me! You are my strength, my foundation!

Come, come, do not delay, see this man of desires, arise.

Help me! Oh my Father, the Almighty! Oh Jesus!

Oh Savior!

2 April, 1899

L *The Lord will hear the desire of the poor!* Ps 10:17

II/19

Ge Strive for the goal and have confidence!
Should every kind of suffering break upon you,
 throw yourself into the arms of God.
Oh trust in Him,
He can really do everything and loves you above all.
Trust! Trust! Trust! Trust!

Oh, if only people realized that in our times we need not only workers, but we need especially good religious who intercede for our erring and sinful human race through lives of mortification, expiation and petition.

Ge/L **II/20** Fidelity to duty /for God.

Ge Italy – Italy – Italy
Do all you can to save all!
Oh my God, help me! 4 June, 1899

Love and firmness with those in your charge. 8 June, 1899

L Speak – write – wherever you can; be a trumpet.
*Elias rose up ... like a fire and his words blazed
like a torch, etc., etc., etc. [Sir 48:1]*
Write for the glory of God and the salvation of souls.

*Take courage and let your heart be comforted,
all you who hope in the Lord. Ps 31*

L

II/21

Go in the name of the Most High and enflame all.

Even tempered – Even tempered –

Ge

16 November, 1899. Try to a. M. R. e. [*undecipherable*]

Oh almighty Father – Immensity, King of Kings,
Lord of rulers, Creator of all!

L

Through the merits of Our Lord Jesus Christ, hear me,
for I have hoped in You.

You are my hope, my stronghold.

You are my foundation and my refuge.

My God and my All! 19 December, 1899

Who is like God!

II/22

Truly surrender yourself to Divine Providence!

Ge

4 January, 1900

“God will speak for those who keep silence;
He will triumph for those who suffer and will reward
the patient with a happy outcome.” St. Francis de Sales

Ge God uses time to bring about His providential decrees.

“Pray, be silent, be patient and all will turn out right when the moment appointed by His decrees comes.”

[*author unknown*]

Trust in the Lord when all else seems lost.

13 February, 1900

L **II/23** Providence – Providence –
Providence – Providence – Providence

Conformity to the will of God in everything.

Ge If at all possible [*set up*] a small community of Sisters in Italy and elsewhere for kindergartens – religious instructions – domestic schools for women, etc., etc.

7 March, 1900

L Lord, help me!

11 May, 1900

Ge Cover mistakes with the mantle of love.

If possible, arrange for the ongoing formation of newly ordained priests in large houses where there is good discipline, //

II/24 ...and make them firm in virtue and knowledge. Ge
 Where solid virtue is lacking,
 peace and unity will not last long.

See that all members acquire firm virtue.
 This is absolutely necessary for the survival and good
 progress, etc., of the Society. 31 May, 1900

Obedience – Obedience! 11 June, 1900 L

Highly recommend reading the life of Bl. Fr. Faber, SJ. Ge

II/25

Classical secondary schools, etc., are very important
 as well as private secondary schools.

August 19, 1900

When spirits are stirred up, the very fervor of quick L
 action detracts something from docility, without which
 no Society can be holy . . . Leo XIII, letter of 31 August,
 1900 to the XVII Italian Congress.

*...and (Romans) were able to occupy the whole place
 with their cleverness and patience. 1 Mc 8:4*

Through persecutions – obedience and prayer,
 the Society is made secure and strengthened.

Ge It is your duty to care for your health in earnest.

L **II/26** Columbia [*sic.*]:
 Jesuits: 145 (66 Col., 60 Foreign, 19 Novices)
 Franciscans: 87 (80 Foreign, 7 Native)
 Dominicans: 49 (28 Foreign, 2 Native, 19 Novices)
 Augustinians: 19 (7 Foreign, 6 Native, 6 Novices)
 Capuchins: 87 (27 Foreign, 35 Native, 25 Novices)*

Ge Peaceful – Peaceful – Peaceful!

L Oh Lord, You know, help me! 21 February, 1901

Oh Providence! Oh Providence!

Our help is in the name of the Lord!

Now is the time: –

Be a most ardent fire to – – –

+

23 February, 1901

I can do all things in Him who strengthens me.

II/27 Spiritual reading –

*Translating E as Extranei = foreign, and A as Autochthones = native.
 Thank you Mart Moris.

Oh Jesus, I trust in You:
You are my God and my All!
Oh Almighty, help me!

L

Oh Mary, Mother of God!
Queen of Heaven, powerful Virgin, intercede for me!
Our help is in the name of the Lord!
Oh most holy Trinity! Oh most holy Trinity!
Through the merits of our Lord Jesus Christ help me,
Oh strong God, Oh immortal God! 10 March, 1901

You cannot value catechetical instruction highly enough.
Oh really catechize !!! Often – much – regularly! –
15 March, 1901

Ge

II/28

Consider the promises of the Gospel; prayer – trust –
faith: those promises and that faith which are always
powerful because they are divine and eternal; that
prayer and that trust, which make smooth and easy
what seems impossible, opening heaven from whence
are drawn incredible proofs, which the whole world
of unbelievers will never overthrow. 18 March, 1901

It

It is better to trust in the Lord than to trust in men.
It is better to hope in the Lord than to hope in princes.
21 March, 1901

L

Ge Pray – Pray – Pray –
Pray – Pray – Pray. 29 March, 1901

II/29

L Oh Paradise – Oh Paradise – Oh Paradise!

In difficulty and trouble embrace patience!

Ge Trust firmly in the Lord.
Call on Him and work *totis viribus* [*with full strength*]
toward the goal you set on 17.11.98. [Cf. II/16]
London: 16 July, 1901

Eng A soul that loves prayer will be able to conquer trials,
crosses, difficulties, even the whole world if need be.
When a soul prays, there is nothing, however great or
difficult, of which it is not capable. Fr. de Ravignan S.J.
London: 22 July, 1901

II/30

Ge Just think what strength and consolation, etc.,
you have found in prayer!
22 July, 1901

L “Consider, Oh sons, the nations of men, and know that
no one has hoped in the Lord and been confounded.”
Sir 2:10

Oh, Divine Providence!

L

29 August, 1901

Oh, Holy Providence

May the Society be a unified and firm phalanx
and devote itself totally to the end stated above.*
Each member should be given completely to this
same end! p. 16

Perfect detachment from creatures.

Ge

Perfect surrender to Christ. 25 October, 1901

II/31

Prayer & penance – Penance & prayer.

Oh really pray much and [*do*] penance – pray –

Pray – Penance – Pray –

Without me you can do nothing.

L

I can do all things in Him who strengthens me.

21 October, 1901

Oh always trust in the Lord;

Ge

He can do all and He can help you!

Oh holy confidence, how easy you make everything!

Ge

Oh holy Providence!

It

* A phalanx is a military formation of soldiers joined in close and deep ranks to form a compact body. The end restates Jordan's apostolic passion from page II/16, which he willed as the spirituality and purpose of his religious families and of each individual member.

II/32

- L *Preach the gospel to all creatures!*
Subject all men to God so they may serve Him alone!
20 November, 1901

Ge Oh Jesus, help me!

- L Oh almighty God, help me!
Rise up, Oh Lord, help me!
In You alone I trust, in You I hope,
I will not be confounded forever!
Oh merciful God, rise up, help me!
Oh almighty Father,
through the merits of Our Lord Jesus Christ, help!
Do not delay, help me!
Look upon the blood of Your beloved Son!
29 December, 1901



Jordan in 1902, age 54.

Eighth Section
A time of testing and trial:
January 1902 to April 1915
Spiritual Diary II/33 – III/37

Life-altering events

The Founder's life was profoundly affected by events in the first years of the new century, 1901-1902. The sudden, widespread growth of the Society which had begun with taking over the mission in Northeast India now came to a temporary end. Worried for the survival of the young order, the visitor, Fr. Antonio Intreccialagli, decreed in October 1901, that new foundations could only be made if they did not incur further debt. This provision enormously complicated founding new houses. Another decree had perhaps even more dramatic consequences for Jordan. It stated that nobody should be admitted to the order who was unable to provide for his own living expenses until ordination.

In 1901, "Norms" issued by the Vatican Congregation for Religious took effect for all young and still developing congregations. These had an immediate effect on all the individuals belonging to the Society. As a consequence, Jordan was no longer able to educate the young members in Rome in his spirit as before. This was due to the fact that as Superior General he could now no longer be superior of the motherhouse or deliver weekly chapter talks to the community. He feared becoming estranged

from his spiritual sons. At the prompting of the visitor he convened General Chapter I in 1902 to engage the other members more directly in running the Society. It must have been a great joy for him when he received the first papal recognition of his male order, the so-called *Decretum Laudis* in 1905.

Worries about the spiritual life and apostolic direction

Now, more than in the previous decade, it had become the Founder's duty to encourage and console as well as to rebuke the members who were operating in a large number of countries and foundations. Every summer he undertook strenuous visitation trips. He struggled for the communal dimension of Salvatorian life and for living daily life in the spirit of his order, which was now formalized in the Society's Constitutions. He strove for this deeper unity with all the strength he could muster. He feared that a lack of dedication to the life of the Society and a lack of unity could threaten the flourishing and the fruitfulness of the Society and its apostolates. He urged conscientiousness and faithfulness in religious life. At the same time he was compelled by the visitor to promote and enforce a more uniform lifestyle than he would have liked. Jordan along with some of his members perceived this constraint as a real burden.

At the same time, *Propaganda Fide* arranged for a visitation of the Assam Mission. It took note of the selfless work of the missionaries and also highlighted the fact that

some members too often went their own separate ways. These missionaries had to be recalled to Europe. With the appointment of a new Mission Prefect, Fr. Christopher Becker, SDS, who served at the same time as mission superior, the Assam Mission saw a great renewal. However, two recalled missionaries started a press campaign against the Society and its founders once they had returned to their native Germany. Their overly harsh and unjust criticisms attracted other disaffected members, many of whom later defected from the Society. For Jordan this was a bitter experience which he also saw as a purification of the order.

At the same time, the detrimental effects of the financial modernization recently launched by the visitor made themselves felt. A mandate imposed by the visitor in 1901, stipulating that only those candidates could be admitted who were able to provide full board, led to a sharp drop in the number of young, up-and-coming members. This happened just when the many new foundations all over the world, and above all the Assam Mission, would need reinforcements. In General Chapter II (1908) this led to tensions above all between Jordan and the new Apostolic Prefect in Assam, Fr. Becker. The latter wanted this enormous mission to be supported much more strongly by the order both financially and in terms of personnel. Jordan, however, feared that too narrow a focus on the missions would endanger the universal orientation of the Society's many apostolates. These difficul-

ties greatly concerned Jordan until General Chapter III (1915). The burden of these years ruined Jordan's health, above all his nerves.

In these years Jordan also lost to death two of his most important apostolic companions: Blessed Mary of the Apostles, who passed away on Christmas Day, 1907, and Fr. Bonaventure Lüthen with his reputation for sanctity. Having spent his entire life force for the Society, he died on December 10, 1911. Jordan already understood by June 8, 1902 that his own death was rapidly approaching. Therefore, he asked God for renewed strength to carry out His will (II/34).

Plans to found new orders

As far back as 1898, Jordan had felt an urge to do more for the salvation of all by founding more contemplative communities. His *Spiritual Diary* shows he revived these plans in the summer of 1901 (II/30f). The entries for November 20 and 21, 1902, show how grateful he was for being able to visit the cave of St. Benedict in Subiaco. He was taken with the idea of helping all peoples of all languages to join the canticle to God: "All people, all races, all tribes, all nations, all tongues, praise the name of the Lord!" (II/43). A number of entries display, either explicitly or implicitly, an inner call to found more monastic-style houses (II/38, 40, 42, 44, 44, 74f). Though admittedly these ideas never came to fruition, for Jordan these plans and the insurmountable difficulties in realizing them had a significance

which we cannot easily understand. Thus, we see Jordan wrestling with God, time and time again addressing God with prayers and great confidence, only to be answered with silence. In these days the *Spiritual Diary* assumed a new character. Even more than before, Fr. Francis of the Cross' struggle with God is marked by constant prayer and unshakable trust.

II/33

Take your resolutions to heart; read them frequently!

Ge

29 December, 1901

Wa. d. W. – . 29 January, 1902 [*undecipherable*]

Oh divine Providence!

It

Oh, really go with full trust to your best Father,

Ge

Who can do all things!

Be persistent!! 2 February, 1902

Oh Lord, do not forget this poor one
who is so greatly afflicted.

L

In You is my hope and my confidence.

I am Yours, I am Yours; rule and defend me!

17 February, 1902

Pray.

25 February, 1902

Ge

II/34 Confirm me in the original spirit!

L

Time is speeding toward the end!

7 April, 1902

All, all, oh all!

20 May 1902

Oh Almighty God, help me, always to do Your will!

8 June, 1902

L Time is rushing by.
Death and eternity are fast approaching!
Oh Lord, sanctify me and receive me!
8 June, 1902

Ge **II/35** Good observance and discipline!
16 July, 1902

Oh what freshness, power and strength
good discipline brings!

L Woe to you, superiors,
if you are not vigilant over discipline and observance!

Ge Consider what enormous harm is brought about
by internal dissension,
especially if it happens with the superior.
Everything should be done to avoid it or to resolve it.
L Oh charity, Oh fraternal charity!
21 July, 1902

II/36

Ge Oh be a real father indeed to all your spiritual children!

Oh pray very much
and place your complete trust in the Lord,
even when dryness and abandonment assail you.

Without the Lord you can do nothing.

Unless the Lord builds the house,

in vain do its builders labor. Ps. 127:1

Ge

L

To You alone, Oh Lord, all honor and glory!

I can do all things in You. Rome: 22 July, 1902

II/37

A superior must be in the hands of God

like a pen in the hands of a writer.

St. Jane Francis de Chantal.

Hamont, Belgium: 3 August, 1902

D

The devil works through small transgressions
to cause us to lose our vocations. St. Alphonsus Ligouri

I am influenced more by one transgression
than by a hundred persecutions. St. Alphonsus Ligouri

I must keep three words before my eyes: deaf, blind, dumb.
To will and not to will is not in me.

Bl. Br. Gerald Majella, 3 August, 1902

Suffer for Christ! Do not be disheartened!

5 August, 1902

Ge

- Ge *Whoever glorifies me, him will I glorify.
But whoever despises me shall be despised.*
1 Sm 2:30. 20 August, 1902

II/38

Trust in the Lord and do not lose heart!
He can do everything. 13 September, 1902

- L Oh Lord, to You alone may praise be given
both day and night.

*I will set a guard over your walls, Oh Jerusalem:
all day and all night they will not cease to praise
the name of the Lord.* Is 62:6. 9 October, 1902

Either to suffer or to die. St. Theresa of Avila.
22 October, 1902

- Ge Oh consider catechetical instruction as a main task
of the Society of the Divine Savior.
30 October, 1902

- L The fear of the Lord! 15 November, 1902

II/39 Oh St. Benedict – pray for me!
All holy O.S.B. [*Benedictine*] men and women,
pray for me.

I can do all things in Him who strengthens me. Phil 4:13

L

Be the father that God wills!

Subiaco: 20 November, 1902

On November 21, 1902, I was praying for a long time in the holy cave where St. Benedict lived such a saintly life.

There I saw a statue which portrays him:

the basket signifies providence

and the cross in which is salvation.

I received many graces today!

Oh, that I may always live holy and die holy!

21 November, 1902

II/40

*Write – speak – be urgent – in season – out of season –
in all patience and teaching – entreat – etc. – trusting
in the omnipotence of God* [based on 2Tim 4:2]

21 November, 1902

Oh God, how poor and needy I am!

Ge

But through You I can do all things.

To You alone be all glory forever!

21 November, 1902

A new era is beginning on the Feast of the Presentation
of the BVM.

L

- L Renew you strength now and then by visiting the Shrine!
There, pray earnestly to the Almighty with prayers and supplications. Yearn and beg imploringly with humility and confidence!

II/41 I am Yours, Lord!

Help me, never overlook the trials which engulf me.

In all things may Your will be done! 28 November, 1902

- Ge Make a “prayer-storm”! Let nothing hinder you!

30 November, 1902

- L *For what is our hope . . . or crown of glory? Is it not you [standing] before our Lord Jesus Christ at His coming?*

1 Thes 2:19

- Ge Take unceasing pains and great care that everything might become as perfect as possible in the Society.

6 December, 1902

II/42 Oh insist, insist everywhere on religious instruction.
The fruits will be indescribably great.

8 December, 1902

- L Oh Lord, for Your glory and the salvation of souls, according to the intention on page 16.

I intend to found an Order of holy virgins and an
 Order of men who will praise Your name day and
 night and devote themselves to suppliant prayer to You.
 Oh Lord, help me. *In You I have hoped,*
I will not be confounded forever (Monks and Nuns).*

L

10 December, 1902

In the nun's Order there should be choir Sisters and
 lay Sisters.

Ge

II/43

The religious habit can be similar to the oriental ...

[*Jordan crossed out the last half of this sentence*].

In addition to prayer, meditation, and recitation of the
 Office and practices of penance, they should, when
 possible, engage in study. But needed relaxation
 should not be lacking.

All people, all races, all tribes, all nations, all tongues,
 praise the name of the Lord!

L

17 December, 1902

Oh Lord, to You alone
 all honor and glory forever and ever. Amen

17 December, 1902

* What Jordan intended with these new orders vis-a-vis the Salvatorians,
 cf., Fr. Edwein's *Life of Johann Baptist Jordan, DSS XVII.1*, Chapter 2.

- L **II/44** Oh how I wish I could establish in every city
at least one group of holy virgins to spend day and night
in adoration before the Blessed Sacrament, the Savior
of the World, concealed under the form of bread.

I can do all things in Him who strengthens me. Phil 4:13

Catechism – Catechism! 28 December, 1902

Oh Lord, help me!

Our help is in the name of the Lord!

Rise up like a fire!

Oh Almighty God, hear me.

Help me with Your strong hand! 3 January, 1903

II/45 Oh Lord, why have You forsaken me?

Oh Almighty God, help me!

Rise up to help me!

Oh Lord, You are omnipotent, why do You not help me?

In You alone I trust. You are my strength and my refuge!

14 January, 1903

In You, Oh Lord, have I hoped,

I will not be confounded forever.

23 January, 1903

II/46

Oh Father almighty!
Look upon the blood of Your only begotten Son!
Look upon the wounds of Your only begotten Son!
Look upon Your only begotten Son crucified!
Behold Jesus, Savior of the World!
Hear me! Hear me!
Rise up to help me!
Help me with Your strong hand.

L

Oh Mary, Mother of God and my Mother,
intercede for me! 29 January, 1903

Oh Father, I want to save all!
Miracles!

II/47

With holy attire – divine teaching – perfect example.

Let the earth be opened and bud forth a savior. Is 45:8

Oh Jesus, Oh Savior of the World,
look – look – here I am! Help me!
You know, Oh Lord; help me that all may be saved.
I am ready for everything.
With your grace I will bear everything.
12 February, 1903

- L You are a debtor to all – to all – to all!
 Alas, souls are perishing!
 Lament and weep bitterly! 12 February, 1903
- Ge **II/48** Turn to God, [*for*] people will not understand you!
 From Him come light and power.
- L *It is better to trust in the Lord than to trust in men.
 It is better to hope in the Lord than to trust in princes.
 The Lord is my strength and my song
 and He has become my salvation. Ps 118:8ff*
 21 February, 1903
- Oh Lord, Almighty One, in You alone I trust!
 You are my strength and my foundation,
 You are the Savior of the World!
 Oh help me! Help me! Rise up and help me!
 3 March, 1903
- II/49** Oh Father of Mercies,
 though the merits of Our Lord Jesus Christ
 bring about what I so ardently desire!
 Oh Mother of God! My Mother! Mary!
 All holy men and women of God intercede for us!
 3 March, 1903
- Ge Take care of your health. 6 March, 1903

Oh, if people only recognized how efficacious spiritual reading is, especially the lives of the saints.

Ge

Not everyone can meditate well and derive the corresponding benefits from it. Great care should always be given to / Reading – Prayer – Meditation.

/L

8 March, 1903

II/50

Oh, for the sake of the Crucified Savior, never let yourself be depressed by any circumstances, but work ceaselessly for your own sanctification and for that of others, trusting firmly in Him Who can do all things. Do not waste a minute.

Ge

16 March, 1903

The shepherd kills by silence. 17 March, 1903

L

Oh Jesus, Savior, I am Yours. 17 March, 1903

Trust in the Lord, trust in Almighty God! 9 April, 1903*

II/51

Pact

between the Almighty and His weak creature.

1. Said creature gives himself totally and forever to his Creator.**

* Here Jordan illustrated the workings of confidence in God with a balance scale. Cf. II/9

** Jordan begins to re-copy his Pact but breaks off and tries again at II/52-53.

- L Oh Lord, help me!
In You, Lord, I have hoped.
I will not be confounded forever.
20 April, 1903

To God alone honor and glory.

II/52 **Pact**

- between the Almighty and His weak creature,
1. Said creature gives himself totally and forever to his almighty Creator.
 2. The creature gives and will give to his Creator whatever the Creator Himself has given, gives, and will give to him.
 3. The creature, trusting with all his powers in the help of the Almighty, not in that of man, submits to His reign the whole world, i.e., all persons who now or later live, so that they may know, love and serve Him, and themselves find salvation.
 4. The creature will lead also the irrational creatures to the service of the Almighty.

II/53

The creature confidently expects these graces from the Almighty through the merits of Our Lord Jesus Christ and the intercession of the Blessed Virgin Mary:

1. The Creator will clothe His creature with great sanctity, above all with humility so that, as far as possible, he may be a useful tool of Divine Providence and may faithfully fulfill his promises, and after this life He will receive him into eternal joys. L
2. The Creator in His omnipotence will assist His creature with a strong arm to accomplish what he has proposed. 20 April, 1903

II/54

Oh Jesus, Oh Savior of the World!

2 May, 1903

Oh really, cast all your cares on the Lord!

5 May, 1903 Ge

“We will receive graces in proportion to our trust.”

(holy doctors of the church) 9 May, 1903

My food is to do the will of Him who sent me. Jn 4:34 L

21 May, 1903

*I came to cast a fire upon the earth,
and how I wish that it were already blazing.* Lk 12:49

26 May, 1903

Not too much – ! 27 May, 1903

II/55

- L *In You, Oh Lord, have I hoped,
I will not be confounded forever.*
7 June, 1903

“Remember Your promises, Lord, and say to Your afflicting angel: Withdraw your hand, that the earth may not be desolate and that You do not lose all living beings. It is I who have sinned, I who have done wickedly. These who are Your sheep, what have they done? I beg You Lord, turn away Your anger from Your people.”
9 June, 1903

- Ge Great suffering and affliction which abated this evening.
Interior and external suffering. Oh my //

II/56 ... Father, what poor creatures we are!
26 June, 1903

- L *In You, Lord, have I hoped,
I will not be confounded forever.*
28 June, 1903

- Ge Travel is very useful for promoting God's holy cause.
Do not neglect it, even if it is difficult for you.
12 July, 1903

Oh Lord, guide my paths; in You alone do I hope,
 You are my hope, my strength, my foundation.
 My God, I am Yours! Oh my helper!
 19 July, 1903

L

*In You, Lord, have I hoped,
 I will not be confounded forever!*
 Oh Lord, on You I cast my great concern!

II/57 *Whoever does not wish to work,
 neither shall he eat.* 2 Thes 3:10. 21 July, 1903

Ge

*In You, Lord, have I hoped,
 I will not be confounded forever.* 22 July, 1903

L

Virtue is perseverance in good works.
 St. Gregory the Great, pope. 26 July, 1903

*In You, Lord, have I hoped, I will not be confounded forever!
 Because he hoped in Me, I will deliver him.
 I will protect him because he has known My name.
 He will call to Me and I will hear him;
 I am with him in affliction; I will rescue him and glorify //*

II/58 ... *him.*

*With long life I will satisfy him,
 and I will show him My salvation.* 27 July, 1903

- L Oh Lord, You are my hope and my strength!
On You I cast my cares and worries.

1 August, 1903

We await the Sovereign Pontiff
whom You, Lord, have chosen.

- Ge Sincerely avoid all evil.

1 August, 1903

- L Knowledge – Prudence – Justice – Charity

2 August, 1903

Be strong, powerful in word and deed,
for the glory of God and the salvation of souls.

2 August, 1903

II/59

- Ge How does a good military leader do it?

- L Cardinal Sarto was elected Supreme Pontiff today.
Pius X.

4 August, 1903

Always move forward in the name of the Lord
toward the goal to be reached.

Hamberg: 11 August, 1903

Work, suffer, endure, pray, sigh, trust in God, Ge
do all – all – all for Him!
Oh how good He is toward you.
If only you could really comprehend this better.
20 August, 1903

II/60

The truth of the Lord endures forever. Ps 117:2
Hamberg: 30 August, 1903

All for God, all – all. Ge
Surrender yourself to Him without reserve.
Oh my God and my all! 12 September, 1903

My greatest penance is the common life. L
John Berchmans. 13 September, 1903

St. Bernardine, pray for us! 19 September, 1903

Oh humility and trust in God. Ge
Oh God, how good You are. How wretched we are!
25 September, 1903

II/61

St. Michael the Archangel, prince of the heavenly court, L
pray for us – pray for us – pray for us.
Feast of St. Michael, 29 September, 1903

L Oh Lord, make known to me Your will!
With Your help I am ready for everything.

29 September, 1903

Ge **II/62** Through love and gentleness.

8 October, 1903

Oh suffer, pray and work for God's holy cause
and trust firmly in Him Who can do all things.

Welkenraedt: 20 October, 1903

It "If one is obedient to the dispositions of superiors, he
derives this other good: that is, that each one will find
the security of not having sought himself in his own en-
deavors, but only the glory of God and the good of souls."

(Note from His Eminence, Cardinal Vicar, Pietro Respighi.)

1 October, 1903

L *In You, Lord, I have hoped,
I will not be confounded forever.*

28 October, 1903

Ge **II/63** Blind – Deaf – Dumb!

30 October, 1903

L This is no place for one who lacks the spirit of Christ.

30 October, 1903

When you are asked to what you belong, say: Ge
I belong to the Society of the Divine Savior.

31 October, 1903

Oh Jesus, Savior of the World, possess me totally! L
I am Yours! 31 October, 1903

The humble acknowledges his weakness and guilt; Ge
the proud tries to hide them behind the dirt of others.
1 November, 1903

II/64 Oh Lord, my desire is not hidden from You! L
5 November, 1903

Oh Jesus, Oh Jesus, Oh Jesus!
You know. You can, and You want to.
Oh help me, the one who trusts in You alone.
8 November, 1903

A circular letter concerning obedience of the members.
13 November, 1903

You, Lord, are my hope, You are my strength,
You are my foundation,
You are my help, You are my strong protector.
In You I place all my hope and my trust!
15 November, 1903

- L **II/65** Pray always and never give up.
16 November, 1903

We must pray;
to those who believe, all things are possible.
16 November, 1903

- Ge Prevail upon the loving God who can do all things.
16 November, 1903

There should go out from the central Motherhouse
a constant preservation and renewal of the Society
through the formation here of scholastics from all
houses and all provinces. 18 November, 1903

Today His Holiness, Pius X, sent me greetings and
his blessing. 20 November, 1903

- L To God alone honor and glory! 20 November, 1903

- Ge **II/66** Use these keys: trust in God and in prayer!
20 November, 1903

Cultivate my vineyard well! 22 November, 1903

- L Oh Lord, Father almighty, through the merits of Our
Lord Jesus Christ, hear me quickly! 23 November, 1903

Gentleness is so important.

Ge

Oh Jesus, teach us to be gentle as you are gentle of heart.

24 November, 1903

Better to die than not to be gentle! 27 November, 1903

An audience with His Holiness Pius X.

Be a holy flowering; fill the world;

It

I recommend the United States. 29 November, 1903

11/67 Do not lose heart, trust in the Lord,
and *sempre avanti* [*ever forward*] in the Lord!

Ge

4 December, 1903

Do not be indulgent, allow no delay.

It

By postponing the matter, the difficulty will not lessen but increase. As the cut has to be made, let it be done immediately, resolutely. Let all have confidence in Us and in Our word to which is added grace and heaven's blessing. (Pius X, 22 November, 1903. Letter to the Cardinal Vicar re: reform of sacred music, etc. in Rome.)

29 December, 1903

II/68 Care for each and all until I come. 4 January, 1904

L

Self-denial is the distinguishing characteristic of holiness.

Ge

16 January, 1904

- L Yesterday I was with the Holy Father, Pius X,
and today we sent four missionary apostles to Assam.
17 January, 1904

Night prayer – a treasure! 18 January, 1904

Oh Jesus, Savior of the World, You know what I desire.
You are almighty. I entrust everything to You.
In You I hope, and will not be confounded forever!
23 January, 1904

II/69

- Ge/L Help me, Oh Jesus, /I am Yours!
Oh time, how precious you are!
Give an account of your time!
28 January, 1904

- Ge Never forget that you must sacrifice yourself completely
for the things of God. 31 January, 1904

- L Oh Jesus help me, [*I am*] enveloped in so many trials.
Show me the path I should walk.
If You will it, then I will gladly do it with Your help.
Oh Mary, help me on your feastday!
For the glory of God and the salvation of souls
I will begin, if it pleases You.
Feast of the Presentation, 2 February, 1904

II/70 Oh Jesus, I am suffering great trials. L
Oh Lord, show me the path I should walk.
3 February, 1904

Pray much more and trust in God! 6 February, 1904 Ge

Pray ceaselessly! Pray! Trust in the Lord! L
13 February, 1904

All peoples, all nations, all races, all tribes, everyone –
You are a debtor to all! Do not rest until everyone
knows, loves and serves Jesus the Savior.
Oh Mother of the Savior, pray for us! 14 February, 1904

II/71

Oh Lord, Almighty, help me! Here I am.
In You have I hoped; I will not be confounded forever.
All – all – all! Oh Jesus, Savior of the World.
Help me with Your strong hand! 14 February, 1904

Oh Jesus help me! For You I live, for You I die!
In You, Lord, I have hoped, I will not be confounded forever.
I am ready for everything, Lord, help me.
With a loud voice I cry out to You, Lord, hear me!
Reveal Your power!
Oh Jesus, I will make known Your name.
You know the pressure I feel! 16 February, 1904

- L **II/72** Gladly will I undergo labors with Your help,
to bring about that which You know. Help me!
16 February, 1904

I, bound in the Lord – Phlm 1:1

Here I am, compelled by the Spirit – Acts 20:22

20 February, 1904

I was in a private audience alone today with His Holiness,
Pius X, arranged by Most Rev. Bishop N.N.

20 February, 1904

If you wish to obtain something from the Lord,
you will obtain whatever you ask for through prayer.

23 February, 1904

Oh Jesus, as much as You desire!

I will make Your name known.

Help me with Your strong hand! 25 February, 1904

Oh Virgin Immaculate, pray for me! 25 February, 1904

II/73

Raise up, Lord, a new army for Your glory
and for the salvation of souls!

Oh Virgin Immaculate!

3 March, 1904

Oh God almighty help me! I am completely Yours! L
6 March, 1904

Pray without ceasing! You must pray always!
6 March, 1904

Nothing grows except in the shadow of the cross. Ge
12 March, 1904

Oh Jesus, hear me! L
In You, Lord, have I hoped;
I will not be confounded forever! 13 March, 1904

II/74 The more intensely one is loved,
the more severely he is whipped in the present world.
St. Laurentius Justinian. 22 March, 1904

Quiet, surrender – quiet – do not force! 26 March, 1904 Ge

Let nothing be too difficult for you!
Do what you have proposed! 1 April, 1904

Oh Lord almighty, help me! Show me Your will! L
Look, I am here! *In You, Lord, have I hoped,*
I will not be confounded forever! 1 April, 1904

Now, Lord!

- L **II/75** Spend two hours each afternoon
– if God wants it– for the holy work. 3 April, 1904

Oh Father Almighty!

Help me through the merits of Our Lord Jesus Christ!

3 April, 1904

- Ge Reflect often on this significant sentence:
Do not trust in yourself but put all your trust in God,
and you will be able to do everything!
14 April, 1904

- L Oh Lord, how I wish I were intimately united with You
and could lead all to You! 20 April, 1904

II/76

- Ge Take great care that your spiritual children
always work and act in full harmony with the bishops
and the diocesan clergy, and above all with the Holy
Father, the Vicar of Christ. 26 April, 1904
- L Reveal to me and teach me Your will, Oh God almighty!
See, I am ready, but You, Lord, help me.
16 May, 1904

The promise of the Almighty –

[*is*] the confidence of the poor. 30 May, 1904

II/77 Let no cross, no bitterness, no trial, nothing, Ge
weaken your zeal for God's holy cause. 12 June, 1904

Oh Lord, rise up, help me! L
A new army for God's glory and the salvation of souls!
Oh! The time is short, come quickly to teach me!
19 June, 1904

I want, I do not want! 28 June, 1904

“Without asceticism no priest is zealous.” Ge
Cardinal Svampa of Bologna to Pius X. 7 July, 1904

II/78 Trust in the Lord with your whole heart L
and do not depend on your own prudence.
Think of Him in all your ways; let Him guide your steps.
Prv 3:5f. 30 July, 1904

Always be happy and cheerful towards all Ge
in Domino [in the Lord]. 31 July, 1904 L

Strive ceaselessly for that holiness which your vocation Ge
so greatly requires. 27 August, 1904

Oh how good You are, Oh God! Oh help me
to glorify Your name everywhere and to save souls.
Meran: 11 September, 1904

Ge **11/79** Do not force, etc.

No matter what sufferings break over you,
sempre avanti in Domino [always advance in the Lord]
according to the proposal on p. 52, trusting in the Lord
with the greatest confidence. 18 September, 1904

No anxiety – no fear! 20 September, 1904

Oh how many souls are ruined!
Oh Lord, help me with Your strong hand!
See, I am Yours! Vienna: 19 October, 1904

L Pray always and do not cease.
Pray earnestly, more earnestly, most earnestly!
17 November, 1904

II/80 Oh Almighty God!
Through the merits of Our Lord Jesus Christ, hear me!
Do not delay: rise up, help me!
20 November, 1904

Ge Trust – trust in God who can do all things.
27 November, 1904

L *In hope will be your strength.* Is 30.15
1 December, 1904

Oh Lord, help me! Putting my confidence in You, L
I will bear everything for You! Act – act!
Suffer – suffer – suffer – suffer. 5 December, 1904

My entire hope & my entire trust is in the Lord alone, Ge
Oh Almighty Father! 11 December, 1904

II/81 Write – write – write – L
for the glory of God and the salvation of souls!
11 December, 1904

Whoever desires to do great things Ge
must be a person of prayer. 14 December, 1904

Spend and let yourself be spent that all may be saved! L
Consider as nothing whatever may happen to you by way
of bitterness, contempt, humiliation, criticism, etc., etc.
20 December, 1904

Oh what immeasurable good can come about through Ge
such a – – periodical. 24 December, 1904

II/82 Trust & prayer – Prayer and trust!
I will advance in the name of the Most High!
He Himself is [*my*] refuge and foundation.
He Himself is my protector and savior, whom shall I fear!
4 January, 1905

- L My God, my God, why do You not help me
with Your strong hand! All, all, all! See, here I am!
I am Yours. Arise Lord, help me! 4 January, 1905

Holy – Holy – 4 January, 1905

II/83 *Behold, I am sending many fishers, says the Lord,
and they will fish them.* Jer 16:16. 6 January, 1905

- Ge All-powerful prayer! 20 January, 1905

Great danger threatens a nation in which authority
is not respected and the commandment of love of
neighbor, which also includes enemies, is violated.

22 January, 1905

- L Pray most earnestly with greatest humility
and the greatest confidence in Almighty God!
Oh Lord, help me! Rise up and come to //

II/84 ... help me. Look, I am here! 22 January, 1905

Oh Lord, You alone are refuge and foundation!
Although trials and difficulties abound,
do not be discouraged but trust in the Lord!
Work as long as you can!

- Ge Take care of your health and be obedient! 29 January, 1905

The rosary – the rosary. 29 January, 1905 Ge

Devote yourself to prayer in the evening and at night!
7 February, 1905 L

Pray without ceasing! 13 February, 1905

II/85 Insist on this: that they pray much! Ge
And furthermore that all become men of prayer.
13 February, 1905

Oh omnipotent Lord, You know – ! L
Trusting in Your grace I can do all things –
Oh, through the merits of Our Lord Jesus Christ
Your only begotten Son, rise up and help me
for Your glory and for the salvation of souls!
5 March, 1905

Obedience! Ge
Christ was obedient unto death, even death on a cross. L
“Deaf – blind – dumb.” Bl. Br. Gerard Majella Ge
7 March, 1905

II/86 Even if religious orders have lost some of their former zeal, nevertheless, they render Me great services, God added. What would the world be if there were no more religious houses?” 7 March, 1905

L Oh Jesus, Son of the living God, I am completely Yours!
 To suffer for You! All for You!
 Oh moment of ineffable grace!
 7 March, 1905

Ge More self-mastery! 9 March, 1905

Oh really pray to God, Who can do all things.
 All for You, Oh God!
 Full of confidence, call upon St. Joseph often, that //

II/87 ... he may obtain the great grace for you.
 Feast of St. Joseph, 19 March, 1905

L For the glory of God and the salvation of souls
 establish, with God's help, a society
 in honor of the Immaculate B.V.M.
 Oh Lord, help me; I am ready for everything,
 trusting in You.
 Oh Savior, Who for us became man,
 rise up and help me with Your strong hand.
 Oh Mother of God,
 be my protectress and powerful helper.
 Vigil of the Annunciation of the BVM, 24 March, 1905

Ge However great your inner and outer sufferings may be,
 or darkness and fear press in, and it seems to you //

II/88 ... there is no escape, trust firmly in God. Ge
Unite with Him more closely and act unflinchingly
according to your resolve and purposes.
God will not test you beyond your strength,
and the matter will have a happy ending.
Sempre avanti in Domino! [Ever onward in the Lord!]
9 April, 1905

St. Theresa, pray for me! 11 April, 1905 L

With God's help, establish a society
for the glory of God and the salvation of souls!
Oh how much good can be done!
19 April, 1905

II/89 *Be urgent, in season and out, convince entreat;
exhort in all patience and teaching!* 2 Tim 4:2
20 April, 1905

His (inspirations) visitations bring the soul
rest & comfort. 1 May, 1905 Ge

The will of God and God's greatest glory!
2 May, 1905

Oh how vital it is that each one does his duty
at his own post. 6 May, 1905

L **II/90** Act like a man! 13 May, 1905

Ge Insist over and over that each one do his duty at his post.
22 May, 1905

Forcing does much harm.
26 May, 1905

L St. Paul – St. Paul – St. Paul. – 7 June, 1905

Ge Excess harms, eventually quite a lot.
It can call forth severe temptations.
19 June, 1905

L Oh Lord, Almighty, help me! In You I trust;
You are my hope and my strength! Look, I am here!
20 June, 1905

It **II/91** Gentle of character and firm in direction.

Ge The more the religious life is lived & fostered,
the fewer will be the crosses, and vice versa.
27 June, 1905

Command in such a way that others obey gladly.
Oh God, help me according to the Pact! [*Cf.*, II/52]
1 July, 1905

Do it – for the honor of God – if at all possible.

3 July, 1905

Ge

Sempre avanti in Domino! Lochau: 25 July, 1905

It

II/92 More self-mastery, especially in the evening;
more often alone with God.

Ge

Linger more often alone near the tabernacle,
detached from all. Athus: 3 August, 1905

You need more rest.

Never work too long without resting a bit.

Thus you can do so much more for God's holy cause.

Hamont: 6 August, 1905

Even when it seems to you there is no way out,
trust in God and do your duty. The Lord will help you.

Meseritsch: 19 August, 1905

The greatest glory of God and the salvation of souls!

18 September, 1905

The Blessed Sacrament—the Cross—the Mother of God.

24 September, 1905

II/93 Gentleness and humility,

Oh what powerful tools these are! 8 October, 1905

- Ge Regarding admissions, be very strict with those not firm in the sixth commandment, and do not accept them. With the others, be ruled more by mildness and patience, but still take strict precaution. 8 October, 1905

Detachment from all creatures!
 All out of love for God!
 All out of love for God!
 All out of love for God! 31 October, 1905

II/94 Even in speaking,
 always attribute everything only to God.

- L My Father – my Mother!
 24 November, 1905

- Ge Obedience – Obedience – .
 27 November, 1905

- Oh My God and Lord, Almighty Father,
 help me through the merits of Jesus.
 L Oh Mother of God, intercede for me!
 3 December, 1905

Oh Lord, God Almighty, how I am constrained!
 See, here I am! Behold the blood of your Son.
 10 December, 1905

II/95

Oh Almighty God, I am completely Yours!

Help me with Your strong hand!

In You have I hoped, I will not be confounded forever.

6 January, 1906

L

Trust in the all powerful Lord,

Who rules the Society and protects it.

17 January, 1906

Oh Almighty Father,

through the merits of Our Lord Jesus Christ
help me to accomplish whatever is pleasing to You,
for Your glory and the salvation of souls.

2 February, 1906

Be watchful of your judgments,

especially concerning those in higher positions
who have a broader view. Fr. Beissel, SJ, p. 86

18 March, 1906

Ge

II/96

“The Spirit of God loves quiet, peace and order.

He does not dwell in agitation.

So avoid haste, noise, jumping to conclusions,
over-zealousness, especially in important things.”

1 April, 1906

L It is truly right and just,
proper and helpful for salvation,
always and everywhere to give You thanks,
holy Lord, almighty Father, eternal God!
Start of the Roman Preface
8 April, 1906

Ge Be still – God wills it. – 17 April, 1906

L Oh omnipotent Lord, rise up and help me!
You are my strength, my help, You //

II/97 ... are my hope!
St. Joseph, be my strong intercessor!
All honor and glory to God alone forever and ever.
Amen 6 May, 1906

Moses and Elias appeared. Mt 17:3
Trust in Almighty God.
I can do all things in Him who strengthens me.
Phil 4:13. 19 May, 1906

It The real essence of Christian perfection practiced with
the greatest sweetness and charity.
19 May, 1906

L **II/98** Write at least three times!! 19 May, 1906

Either be what they should, or don't be at all*
Do all that you can to correct a member who does not
behave in accordance with his state; in the case of one
who over a long period of time does not comply with
observance, etc., in spite of warnings, etc., it will be
a blessing to the Society if he leaves; because such a
person sometimes can also harm very much.

25 May, 1906

Ge

Oh powerful Virgin, raise up new apostles.
Immaculate Virgin of Loreto, Mother, arise!
You are my hope. Gather them together
and send them into the whole world!

26 May, 1906

L

II/99 Pray earnestly at the altars of the B.V.M
that your kind mother may help you powerfully!

29 May, 1906

Always give glory to God and thank Him at all times
for the many gifts He has given to you, so unworthy.

31 May, 1906

Ge

* Fr. Pancratius Pfeiffer reports that Jordan often quoted these words of Clement XIII when he refused to sanction a change in the spirituality of the Jesuits "*Aut sint aut non sint.*" (cf., *Annales* I, 4, 1 August, 1916, p. 40; *Annales* II, 3, 1 November, 1920, p. 61).

L Adore God day and night.
[*Sister*] Adorers of the Divine Savior. 15 June, 1906

Ge Obedience – silence – decisiveness – never force –
do everything as perfectly as possible – //

II/100 ...God will help you.
Trust firmly in Him and give Him all the glory!
16 June, 1906

L Having made the good intention, with God's help,
I resolved to accomplish it. Drogens: 14 July, 1906

Ge Let nothing prevent you from living completely for
God and for His holy cause! Drogens: 25 July, 1906

L On July 28, 1906, I visited the venerable monastery
of the Carthusian monks in Valley Sainte Valsainte.

Fr "Do we desire success?
We shall obtain it if we wait for it //

II/101 ...solely from grace, without ever neglecting
the cooperation God asks. And it will ordinarily be
all the greater to the degree that it brings us less praise
and is born of opposition in the shadow of the cross."
Drogens: 1 August, 1906

Pray – Pray – Pray. Drogens: 9 August, 1906 Ge

You are bound not to waste time. 12 August, 1906 L

They (Jesuits) possess the secret of being one heart and soul, being governed by the invincible bond of obedience. 10 September, 1906 It

II/102 Be still – Obedience – 25 September, 1906 Ge

Much water was not enough to extinguish the charity of the man of God who, if he suffered anything for the name of Jesus Christ, thought it happened wonderfully for him. 10 October, 1906 L

That I may know You, [*and*] that I may know myself.
25 October, 1906

Gentleness is necessary in a priest – powerful, etc. Fr
29 October, 1906

Strike the shepherd and the sheep will be scattered. L
Zec 13:7. 29 October, 1906

*I will act confidently and will not be afraid
because the Lord is my strength and my song.*
Is 12:2. 30 October, 1906

II/103

Fr The secret of her success [*St. Theresa of Avila*]
is [*found*] solely in her confidence in God.

Ge Strengthen your will! 30 October, 1906

Prayer is the greatest force in the world.

Never complain – except – out of love for the Crucified.
22 November, 1906

*Who is not with Me is against Me,
who does not gather with Me scatters.* Mt 12:30
6 December, 1906

L Oh Lord, everything for You!
Help me with Your strong hand!
6 December, 1906

II/104

Trust in God almighty, again I say to you, trust.
Trust mightily in the Lord;
hope for everything from Him!
27 December, 1906

Go ahead and act courageously according to your Pact, L
confiding in almighty God,
Who will free you from all your enemies, etc.
May the almighty Lord be my strong helper!
Who is like God? 30 December, 1906

Pray – Pray – Pray! 13 January, 1907 Ge

“One can perform no better work than to contribute
to the formation of a priest.” St. Vincent de Paul
16 January, 1907

II/105

Oh almighty Father, have mercy on me,
for my suffering is very great.
Oh strengthen me so that I may not succumb!
29 January, 1907

Battle quietly; exaggerate nothing! 8 February, 1907

Abraham Abraham! 9 February, 1907

Oh Lord, how much I suffer, help me! 25 February, 1907 L

Always be happy in the Lord! 6 March, 1907 It

Ach, how many begin with great zeal, make progress // Ge

Ge **II/106** ...but are not grounded in humility or in the
other virtues. A storm arises and they are in peril.

20 March, 1907

L Mortification – Mortification. 3 April, 1907

Fr Sacrifice your honor, your liberty and your life
as did Our Lord. 15 April, 1907

Ge Oh terrible suffering! 19 April, 1907

My sufferings are great. 23 April, 1907

L Whatever terrors the world holds, I scorn.
Even if the flood should rise, even if the whole sea
be churned up against me, even if the fury of princes
...I am ready to be immolated for You a thousand times.

St. John Chrysostom, p. 422. 27 April, 1907

II/107 Humility and confidence. Noto: 6 May, 1907

Oh Lord, how much I suffer! 9 May, 1907

Be holy. – 30 May, 1907

Ge/It Never tire! /*Sempre avanti in Domino!*

[*Ever onward in the Lord!*] Vienna: 11 June, 1907

Oh sweet name of Jesus! St. Paul. L
Lochau: 4 July, 1907

*Offer God a sacrifice of praise,
and pay your vows to the Most High.* Ps. 50:14
11 August, 1907

Oh heavenly Mother, today is your name day – p.52. Ge
Feast of the Seven Sorrows. 15 September, 1907

II/108

On September 11, 1907, Ge
I prayed in the holy house of Loreto. L

Oh Lord, I am suffering! Have mercy on me!
May Your will be done. 21 September, 1907

*With zeal I have been zealous
for the Lord God of hosts.* Elijah in 1 Kgs 19:10
22 September, 1907

As far as possible avoid every kind of force and Ge
agitation because it only does harm.

A book on the love and devotion to Mary: this devotion Fr
is one of the most powerful aids to priestly zeal.
27 September, 1907

Ge The rosary is a powerful means to zeal for souls.
29 September, 1907

Avoid the sensational. 5 October, 1907

II/109

Fr Activity! – Firmness – Gentleness – Patience – .
8 October, 1907

Ge Pray – Pray – Pray. 14 October, 1907

Consider your resolutions. All – all – all.
28 October, 1907

Do your duty day by day, come what may.
And trust in the Lord who can do all things.
2 November, 1907

L *Do not say in your heart: my power and the might
of my hand have gotten all this for me. Dt 8:17*
5 November, 1907

II/110 *Fear not... the battle is not yours but God's.*
2 Chr 20:15

Not to us, Lord, not to us; but to Your name give glory.
Ps 115:1. 5 November, 1907

*Come to Me all you who labor and are burdened
and I will refresh you,... because I am meek and
humble of heart.* Mt 11:28f L
12 November, 1907

Rejoice in the Lord always! It
Oh [*all of you*] stay joyful in the Lord!
19 November, 1907

Oh Mary, Mother of God, my Mother, L
– my protectress – my hope – Oh Mother, I am yours – .
30 November, 1907

II/111 Hope and trust in the almighty Lord.
Oh holy confidence! 25 December, 1907

[*Love*] ...*is patient... hopes all things, bears all things.*”
1 Cor 13:4, 7. 30 December, 1907

Obedience – quiet – the will of God – a good intention Ge
– trust in God – fidelity to duty. 31 December, 1907

Silent – Silent – Silence. 20 January, 1908

Oh Lord, You know – help me – L
In You have I hoped, I will not be confounded forever.
1 February, 1908

- L They dare great things because they are great.

St. Bernard of Clairvaux

II/112

Deo gratias – Deo gratias – Deo gratias --

Truly it is right and just, proper and helpful toward salvation always and everywhere to give You thanks, holy Lord, almighty Father, eternal God. (Roman Preface)

12 February, 1908

- Ge Never forget your holy guardian angel, whatever you do.

20 February, 1908

- L Troubles and afflictions greatly surround me.

Rise up, Lord, and help me!

You alone know, Oh Lord, how greatly I suffer.

For the sake of Your name which I desire to glorify, be my strong helper. 12 March, 1908

II/113

Oh St. Joseph, why don't you help me in such great difficulties? You can help me.

Feast of St. Joseph, 19 March, 1908

Preach Jesus Christ, and Him crucified.

- Ge Oh that this were correctly known!

29 March, 1908

Oh Almighty Lord, You are my strength,
You are my hope.
You know how vile I am; *but I can do all things*
in You who strengthen me. Phil 4:13
19 April, 1908

L

“There is a danger for apostolic orders, that their mem-
bers avoid places where there are great privations, etc., //

Ge

II/114

...and seek instead places where they do not have to bear
such sacrifices.” Bishop of Linz.
22 April, 1908

You alone are the Lord,
You alone are the Most High,
You alone are almighty.
Into Your hands I surrender my desires,
that You may hear them
through the merits of Our Lord Jesus Christ crucified.
And you, Mother of God, intercede for me!
25 April, 1908

L

Rise up, Lord, help me.
Show me Your will; through Our Lord Jesus Christ,
reveal to me how I may accomplish – [it].
26 April, 1908

- L The die is cast – united solely with God, do it –
 through Jesus Christ crucified!
 All peoples, tribes, nations, etc., all; //

II/115

...Oh Almighty, You alone are Lord.
 You alone are most high.
 Help me with your strong hand.
 Without You nothing is possible.
 28 April, 1908

Oh Mother of God, intercede for me!
 28 April, 1908

- Ge You have a serious duty to care for your health and to rest,
 so that with God's help you may accomplish –
 with God – Pray.
 28 April, 1908

Indeed, take care that the sacred liturgy and services, etc.,
 are always celebrated as worthily as possible.
 4 May, 1908

II/116

Calm – – – never force.

- L/Ge *Cast your cares on the Lord.* / Duty –.
 7 May, 1908

Traveling to the houses and frequent visitations are very important. / *Be urgent – in season – out of season – convince – entreat, exhort in all patience and doctrine.* Ge /L
 2 Tim 4:2

Trust in the Lord and (await) hope for success from Him. Ge
 Pray Noto, Sicily: 14 May, 1908

Trust in God – Trust in God
 Trust in God – Trust in God –
 Trust in God – Trust in God
 Trust in God. 26 May, 1908

II/117 Oh God, You know what I desire. L
 See, I am Yours. You can do all things.
 18 June, 1908

Take care of your health! Ge
 Be completely dedicated to God, and live, suffer, work, toil and die for Him alone, so that all is done according to His holy will. Drogens: 28 July, 1908

Say as little as possible about yourself.
 30 July, 1908

Oh Mother of God, help me! Be my strong helper! See, L
 I am yours. Maria Einsiedeln, Switzerland: 7 August, 1908

II/118

- L Oh almighty Lord, help [*me*] to do [*it*]
for Your glory and the salvation of souls.
Oh Mary, Mother of God,
be my helper and strong protectress!
8 September, 1908

Preach her [*Mary*] whom the angels must revere,
the one desired by the nations and the patriarchs
and prophets, begotten, chosen out of all..., the one
who has found lofty grace, the mediatrix of salvation
and the restorer of the ages. St. Bernard of Clairveaux
18 September, 1908

Oh God, help me, according to Your will.
2 October, 1908

II/119

Oh Mother of God, you are my Mother!
Help, defend, protect me! Oh my Mother!
Feast of *Mater Salvatoris*, 11 October, 1908

Oh Virgin Immaculate,
I am yours, help me according to the will of God!
For You, Oh Lord almighty, I am ready for everything.
Reveal Your will to me! 18 October, 1908

Let your conversation be in heaven with the angels! L
Trust in the Lord! 30 October, 1908

II/120

Oh Mary, reveal to me the will of your Son.
I ask you humbly with all my heart.
3 November, 1908

Do all that you can so that the members are (first) Ge
good religious and do not engage in too much
external activity. 23 November, 1908

Oh Lord, help me: in You I trust. L
You are my hope, You are my foundation.
29 November, 1908

Oh pray, pray, pray much! Do your duties! Ge
Oh God, show me the way!
11 December, 1908

II/121

“The imagination is a fearsome enemy.” Fr
[*Author unknown*] 28 December, 1908

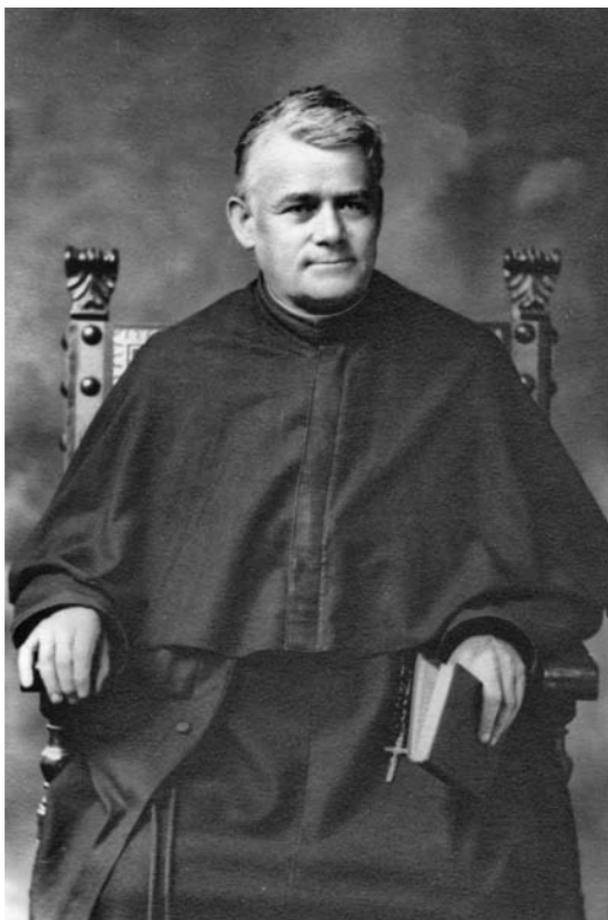
Not too uptight – trust – Ge
Too much fear does too much harm.
Take care of your health. 3 January, 1909

L Oh God, Almighty, show me Your will!
Mother of God, my Mother, intercede for me
that I may carry out and fulfill the Pact!

8 January, 1909

Oh almighty God, help me according to the Pact.
In You have I hoped, I will not be confounded forever.

22 January, 1909



Jordan in 1911, age 63.

Book III (1909 - 1915)

L

For God!

III/1

Whatever is not eternal is nothing.

1 February, 1909

Remember the Pact you have made with God!

But not to the point of sin. [*Cf., I/202-204*]

5 February, 1909

Pray earnestly, more earnestly, most earnestly!

Go into solitude and be urgent in prayer!

10 February, 1909

It Fr. N.N. approves of it, and the M[*onsignor*]
encourages me as favoring S [*the new Society?*].

Oh Lord, see, I am ready.

15 February, 1909

L

Oh Mother of God, my Mother, intercede for me!

Oh Lord, in You I trust! May Your grace assist me.

I can do all things in You who strengthen me.

Show Your power and raise up a new holy army!

20 February, 1909

III/2

New life – for God and the salvation of souls! L
Mornings for the S[ociety] afternoons –!
Pray earnestly, more earnestly, most earnestly
and have confidence, because the Lord is almighty, and
he who truly trusts in Him will never be confounded!
Oh Mary, Mother of God and my Mother,
intercede for me! 5 March, 1909

Introduce “the living rosary” for this purpose. Ge
5 March, 1909

Oh Lord, through the merits of Our Lord Jesus Christ, L
show me Your will and help me!
8 April, 1909

III/3

Almighty God, God of Abraham, God of Isaac,
God of Jacob, help me! I trust in You, Oh Lord.
I can do all things in You. Rise up and come to my aid!
Without You I can do nothing. Through the merits of
Our Lord Jesus Christ, help me with Your strong hand!

Oh Mary, Mother of God and my Mother,
support and assist me by your help.
Strong God, Immortal God, You are my hope,
You are my strength! Do not delay!

- L Oh Lord, help me.
Oh powerful Mother, why do you not help me?
Three Hail Marys daily, etc., for this intention.
17 April, 1909

III/4

Saints of God, intercede for me!
Blessed Jane [*de Chantal*] pray for me!
22 April, 1909

- Ge Constantly control the imagination!
23 April, 1909

- L Blessed Jane [*de Chantal*], pray for me
25 April, 1909

We cannot build the church on the ruins of charity.
Pius X

Anyone with no charity toward another should
on no account assume the office of preaching.
St. Gregory the Great
20 May, 1909

Oh Lord, Father of all, arise and help me!
I entreat You through the merits of Our Lord Jesus Christ.
29 May, 1909

III/5

Put aside all useless thoughts and pray very much! Ge
 Never forget that without God you can do nothing,
 that all glory belongs to Him alone.
 Pray and pray again, pray very much. 15 June, 1909

Oh Mother of God, be mindful of your servant L
 and obtain from your Son the desired graces.
 Oh my Mother! Meran: 15 July, 1909

Oh that all the members would recognize the importance Ge
 of the Divine Office and always pray it well!
 Consider, oh Salvatorian, the words of Christ:
 “*Without Me you can do nothing.*” Meran: 16 July, 1909 L

III/7 (Jordan skipped page III/6 unnoticed.)

Trust – Trust – Ge
 Trust – Trust –
 Trust – Trust –

Hope and have confidence in God Almighty. L
Without Me you can do nothing. Jn 15:5
 Vienna: 1 August, 1909

Glorify God much more in word & writing and Ge
 actions; whenever possible always bring home
 something religious. Vienna: 7 August, 1909

III/8

- L Go up on a mountain where you take up the matter with God, and pray most earnestly that your goal may be accomplished. St. Bernard, pray for me!

Vienna: 19 August, 1909

It *Rejoice in the Lord always*

Ge and be kind to your neighbor!

Suffered much with sickness, etc. 15 September, 1909

L Saint Francis, pray for me and help me!

Oh Saint Francis, pray for me!

Feast of the Stigmata of St. Francis, 17 September, 1909

Ge Consider that God is the most loving, the best Father! Trust in Him, He can do everything.

20 September, 1909

III/9

L Oh Mother of God, accept me under your maternal patronage and be my Mother! 14 October, 1909

Ge For love of God, as far as you are able, observe all the rules. 29 October, 1909

L *My food is to do the will of Him who sent me.* Jn 4:34
Not my but Your will be done! Lk 22:42

29 October, 1909

*These, however, were not of the seed of those men
through whom salvation was accomplished in Israel.*

1 Mc 5:62

L

III/10

To live and die holy and to save all!

Oh Jesus, Son of the living God,
through the sorrows of Your Mother,

I urgently beg this of You with all my strength
now and for my whole life.

Oh Mary, my Mother, into your hands I place my lot.

30 October, 1909

Do not waste a moment, but use it avidly for the glory
of God and salvation of all. Oh, indeed how precious
time is! Also the imagination! 31 October, 1909

Ge

III/11

Ambassador of Jesus Christ; vicar of Jesus Christ.

3 November, 1909

Fr

What now, Christ? 24 November, 1909

L

*In You, Lord, have I hoped,
I will not be confounded forever!*

Obedience and prayer. 25 November, 1909

L *In You, Lord, I hoped, I will not be confounded forever!*

It *Rejoice in the Lord always.*

L Saint Francis, pray for us. 6 December, 1909

Humility – Humility – Humility.

Oh how great a treasure! 18 December, 1909

III/12 *Without Me you can do nothing!* Jn 15:5

20 December, 1909

Ge Oh Father in heaven,
 through the merits of Your Son,
 have mercy on me and hear my desires; You know them.
 Oh heavenly Mother, intercede for me!
 Oh almighty Father, hear me, hear me soon!

21 December, 1909

L Many holy men, because of their self-confidence,
 have fallen through this fault. St. Jerome

Believe me, I am a bishop, I speak the truth in Christ;
 I am not lying. I have seen the cedars of Lebanon and
 rams of the flock ... fall to ruin, whose downfall I
 would not have dreamed of any more than [*I would
 have imagined the downfall*] of Gregory of Nazianz
 or Ambrose. 2 January, 1910

III/13

It is better to be a poor earthworm if God wills it ...
than to be a seraphim against His will.

20 February, 1910

Ge

Oh Immaculate Virgin, you are my hope, help me!
How I wish I could praise you worthily.

Oh help me that I may honor you and
that your shrines may be preserved and may shine.

2 March, 1910

L

The cross, not enjoyment!

All for God; all for God alone. 17 March, 1910

Fr

Leave everything to God and trust in Him!

22 April, 1910

Ge

III/14

Pray – Pray – Pray –

Pray without ceasing.

Pray earnestly, more earnestly, most earnestly.

6 May, 1910

L

I had an audience today with His Holiness,
Our Lord, Pope Pius X.

“Dear one – may you be blessed”!

We were 44 members of the SDS. 25 June, 1910

L I was sick from July 4th to 20th.

Ge Remember all your good resolutions!
7 October, 1910

L *The Lord is my strength and my song.*
Ps 118:14. 3 October, 1910

*I will deal confidently and not be afraid,
for the Lord is my strength and my song.*
Is 12:2. 1 November, 1910

III/15

Charity and holiness!!

4 November, 1910

Ge Take – thank – fear –
1 December, 1910

Avoid material injustice as far as possible.
13 January, 1911

L Today Our Most Holy Lord, Pope Pius X,
definitively approved the Society of the Divine Savior.
8 March, 1911

Today I had a private audience with His Holiness,
Our Lord Pius X. He spoke very kindly. He blessed
all, and at the end [*he blessed*] the benefactors in a
special way.*

L

21 March, 1911

III/16

“It is a fact of experience that no one believes anything
unless he really wants to believe it.”

Fr

Msgr. Gay, Bishop of Anthédon

23 March, 1911

Oh Almighty God, King of all people,
grant that we may lead all to You.
Help me with Your strong hand.

L

27 March, 1911

* “I congratulate you and hope that your Society will grow and accomplish very much for the glory of God and the Church and for the salvation of souls. I bless you, all your houses and members, your undertakings and works, your relatives, and all for whom you desire this blessing.’ ‘Especially for our benefactors,’ interpolated our Venerable Founder. And at once the Holy Father said, ‘Yes, certainly, for all your benefactors,’ and gave the blessing.” *Fr. Francis Mary of the Cross Jordan*, by Fr. Pancratius Pfeiffer, SDS, St. Nazaianz Publishing House, 1947, p. 454.

- L Be against no one, do good to all.
5 April, 1911
- Ge Consider before God what should be corrected in the
Society, what should be done, what should be improved.
4 May, 1911
- L Oh God, through the merits of Your Beloved Son Jesus,
arise and help me; help me with Your strong hand;
a new army //

III/17 ... *yet not my will but Yours be done.*

26 May, 1911

- Ge Always gentle, always, Oh God, help me –
Learn from Me for I am meek and humble of heart.

Mt 12:29. 26 May, 1911

Faith – Trust

All out of love for God – out of the greatest possible love.

8 June, 1911

All for God and for His holy cause,
every moment of life,
all your actions and omissions, etc.,
until your very last breath.

Rome: 7 July, 1911

III/18 My complete trust is in You, Oh almighty One. Ge
 You know what I desire,
 You also know my poverty, my weakness.
 But *I can do all things in Him who strengthens me.*

Phil 4:13. Hamberg: 4 August, 1911

Oh Mother, Queen of Heaven,
 Oh help me, help me, help me.
 See, I am here, I place all my requests at your feet.
 Today is your Jubilee Day. Assumption of the BVM,

Hamberg: 15 August, 1911

Today on the Feast of Mary's Assumption into heaven,
 I received news that the Sisters received the first papal
 approbation from the Holy See //

III/19 ... and the approval of the /Constitutions *ad* A
experimentum. Deo gratias! [*Thanks be to God!*]

Hamberg: 15 August, 1911

You must pray much more, more self-mastery. Ge
 He can do all things. Trust firmly in Him.

Hamberg: 26 August, 1911

Whatever is too strict harms you greatly.
 Trust in the Lord who gives you the necessary graces,
 and do what you can. Hamberg: 27 August, 1911

Ge Oh powerful, most loving Mother, today is your //

III/20 ... birthday, hear me.

Look upon the Precious Blood of Your beloved Son.

Lochau: 8 September, 1911

L Oh Lord, I wish I could always burn ardently for love
of You and inflame everyone.
May I be a burning fire, Oh God, and a flaming torch!
Oh God, through the merits of Your crucified Son,
hear me! Drogens: 16 September, 1911

Arise, Lord, help me! Alas, ravenous wolves have
entered and are tearing to pieces the sheep of the
Supreme Shepherd. Heretics are intent on destroying
Catholic Italy by sowing false doctrines.

Fribourg: 23 September, 1911

III/21

Ge Really, have immense trust in God.
Oh how much good you can do through it.
Oh almighty Father, strengthen my trust always more.
Oh holy trust in God!

L May all people serve You.
May all tongues praise the Lord!

Drogens: 25 September, 1911

“The members should keep the big picture in view.”

Ge

Cf., President of the 58th *Katholikentag* in Mainz, 1911

Surrender yourself totally and unreservedly to
the loving God. Place your complete trust in Him.

12 October, 1911

III/22

Zeal for souls along with great trust in God
is most useful to you –

The secret of her success [*St. Theresa of Avila's*]

Fr

is solely in her trust in God.

You must and can become holy!

Ge

19 November, 1911

The crucified were preaching the Crucified.

L

26 November, 1911

“The greatest danger lies in losing one’s confidence
in God amidst great dangers.” St. Francis Xavier

Fr

3 December, 1911

*I know your works, your toil and your patient
endurance, and how you cannot bear evil people. ...
But I have this against you, that you have
abandoned your first love. Rv 2:4*

L

4 December, 1911

L **III/23** *I can do all things in Him who strengthens me.*
Phil 4:13. 27 December, 1911

Ge When will we finally begin to love God
with our whole soul and our neighbor as ourselves?
St. Francis of Assisi
18 January, 1912

L Today His Holiness Pius X specially blessed me.
2 February, 1912

Fr Let your zeal be resourceful, active, persevering,
patient; it must unite gentleness and strength.
4 February, 1912

Just as love alone makes apostles,
it alone makes saints. 5 February, 1912

III/24

Ge Never force, rather stay calm in the Lord.
Never work too long mentally without a break.
Resourceful – Trust in the Lord.
1 March, 1912

Trust firmly in the Lord who can do all things!
L *Oh Lord, in You have I hoped,*
I will not be confounded forever. 4 April, 1912

It is finished: (Jn 19:30)

regarding the will of the Father,
regarding Himself,
regarding men.

It is a work of redemption.

So live that at the end of your life you can say:

It is finished! 5 April, 1912

Our task is education and instruction of youth,
also in elementary schools where it is necessary.

Cf., Drogens, where so much good has been done.

17 May, 1912

III/25

Entrust your concerns to the loving God, trust in Him;
He is the best of fathers.

And through Him and in Him you can do all things.

Be persistent, let nothing obstruct you.

Oh, if only you'd recognize how much you can achieve.

26 May, 1912

Strictly obey your confessor,
even in the seemingly smallest things.

Have great trust in God.

Do not spend time thinking about offenses you suffered.

Work with zest, placing your trust in God.

Avoid all brooding. 7 June, 1912

L

Ge

III/26

L *My heart is ready, my heart is ready.* Ps 57:7

14 June, 1912

Ge Everything out of love, nothing out of coercion.

*Tend the flock of God that is in your charge,
not by coercion but willingly.* 1 Pt 5:2

23 June, 1912

May all love God!!!

Love everyone for the sake of God!

9 July, 1912

Fr One day an obstinate heretic told St. Vincent de Paul that what alienated him most strongly from the Catholic Church was the fact of seeing a great number of its ministers leading an idle life in towns, while country people were deprived of the most indispensable instruction. //

III/27

...The example of St. Vincent converted him.

16 July, 1912

Ge Much prayer and great trust in God.

Oh never forget this!

Jordanbad: 6 September, 1912

For the honor of God and the salvation of souls,
 set up a fund, the interest from which could educate
 good religious priests in perpetuity.
 For the love of God, shun no sacrifice or difficulty.
 Disseminate brochures and inviting fliers, etc.
 Oh what great, immeasurable good can be done this way.
 25 September, 1912

Ge

III/30 (Pages III/28, III/29 are missing in the original.)
 Correspondence beforehand between the one in charge
 and the one in his charge. 7 April, 1913

Trust – Trust – Trust. 12 April, 1913

Love God, trust in Him. 13 April, 1913

L

Conformity to the will of God. 23 April, 1913

To suffer or to die [*following St. Theresa of Avila*]

Abnegation – Mortification

*Whoever wishes to come after Me must deny himself
 and take up his cross and follow Me. Mk 8:34*

Remind yourself of this again and again, never forget it.

20 May, 1913 ...*and carry his cross and...*

- L **III/31** Gentleness – gentleness.
 Gentleness – gentleness.
 Build up, don't pull down.
 25 May, 1913

- Ge Imagination is a terrible enemy! 7 June, 1913

I stayed in Hamberg through August. Rev. Fr. Paulus [Pabst] made me a Deo Gratias Rosary with 33 beads. In September I received a donation of 33,000 German Mark from a benefactor.
 33 beads in memory of Jesus Christ's 33 years. 1913

- L **III/32** *I will act with trust and not be afraid*
for the Lord is my strength and my song. Ps 12:2
 14 October, 1913

- Ge Let us not be afraid to follow the example of our Ven. Father Don Bosco, and, as was seemly for the Servant of God, to be somewhat bold.

Circular letter of Don Albera, 1913

A cardinal met with some of our students; he asked them to which community they belonged, and they said, to the *Collegio Salvatoriano*, whereupon he said,

- It “*è un magnifico collegio*” [*a wonderful religious house*].

1913

Oh Lord God Almighty, reveal to me Your will
through the merits of Our Lord Jesus Christ.
You know, Lord.

L

11 January, 1914

III/33

Christian faith, impossible faith. Tertullian

23 January, 1914

*Whatever is true, whatever is honorable, whatever is just,
whatever is holy ... think on these things.* Phil 4:8

1 February, 1914

If you take from me the little I possess,
you deprive the poor more than me.
If you send me into exile,
you cannot banish me from the domain of God,
because all the earth is His
and my homeland is as large as His domain. St. Basil

Fr

31 March, 1914

[*Love*] does not complain of impossibility,
for it believes that it may and can do all things.

L

Imitation of Christ, Bk. III, ch. 5

17 April, 1914

III/34

- Fr “Pray, pray, and do not stop praying for an instant; because if you pray you can be sure of being saved. If you do not pray your damnation is certain.”
St. Alphonsus Ligouri. 16 May, 1914
- Ge “A humility which becomes discouraged comes close to despair.” St. Francis de Sales. 22 June, 1914
- Fr The work of vocations. 26 June, 1914
- Ge Insight at the *Confessio* of the Apostles Peter and Paul* during the novena! 28 June, 1914
- L Where there is pride there will be contention. Prv 13:10

All honor and glory to God.

I will not give My glory to another. Is 42:8

Fribourg: 15 August, 1914

III/35

Truly it is right and just, proper and helpful toward salvation always and everywhere to give You thanks, Lord, holy Father, almighty God – Roman Preface.

Drognens: 21 August, 1914

* Beneath the high altar at St. Peter's in Rome.

Self-possession = /self-sanctification.

Fr/L

To be free to love = /the sanctification of neighbor.

Fr/L

7 October, 1914

How can you achieve the most?

Ge

How can you best promote the glory of God
and the salvation of neighbor?

Rome: 31 January, 1915

Oh God, my best Father, help me.

You know everything.

I trust in You. Yes, You can do //

III/36

... everything. I am Yours. 25 February, 1915

In Russia there are more than 60,000 schismatic monks!

It

25 February, 1915

As far as possible, hurt no one.

Ge

Meditate often on the great penitents, men and women.

Nothing if not holy.

Never complain!

Full of love towards all.

Trusting firmly in God, remember your resolutions
and the whole world.

Ge Oh God, almighty Father, help me,
You know everything;
I place my complete trust in You,
but may all glory be Yours forever.
5 February, 1915

Rest yourself from time to time. It is necessary.
5 February, 1915

L Oh Lord, help me.
Ge All for You –
L Be silent – silent – silent –
on account of You, the Crucified!
2 April, 1915

III/37

Leave all and you will find all. *Imitation of Christ*
13 April, 1915

Ninth Section
Jordan's final years in Fribourg and Tafers.
May 7, 1915 to September 8, 1918
Spiritual Diary IV, 1 – 39

Move to Fribourg and transfer of leadership

At the beginning of August 1914, the First World War broke out. In May 1915, when it became clear that Italy too would join in the war against Germany, it was inevitable that Jordan and the General Administration would have to leave Rome for a neutral country from which they could stay in communication with the various Salvatorian houses throughout the world (IV/1). The Fribourg community in neutral Switzerland offered to host the Generalate for the duration. Jordan would never return to his beloved motherhouse in Rome.

General Chapter III convened at Fribourg in October 1915, and accepted the Founder's retirement from active direction of the Society. Fr. Pancratius Pfeiffer was elected as his successor and given full authority to administer the Society. But he only assumed the title of Vicar General since the capitulars wished to continue calling Jordan their General Superior. Fr. Pancratius asked for the Founder's blessing and Fr. Francis was happy to give it, as Pfeiffer had won his full trust especially over the last several years. Fr. Jordan was now free from the daily burden of administration. Consequently, he was able to cultivate his rela-

tionships with his spiritual sons and daughters, not least of all with those who stayed behind in the motherhouse.

Profound peace and love overcome the trials of illness and death

Jordan was now freed from the worries and struggles of charting the right spiritual and apostolic path for his foundations. Despite all his troubles, he had always been able to preserve an inner sense of peace, and he was now able to experience this in a new way. This can be seen in an expression he entered in his diary on December 30, 1916: “*Templum Spiritus Sancti* [*Temple of the Holy Spirit*] – peace, joy, vigor, fruitfulness – a happy end and eternal joy” (IV/33). But soon he was beset by illness and the loss of vitality. On August 2, 1917, he suffered a stroke but recovered quickly. By the end of December he often felt weak. By March 1918, there were clear signs of stomach cancer. At first he did not suffer, nevertheless he was in critical condition. On May 2, 1918, he suffered another stroke. And at his request he was anointed on May 28. He endured advancing illness without complaint. And just as before, he was full of apostolic zeal. One day he said: “Oh, if only I could convert the whole world!”

On August 28 he was taken to the hospital in Tafers, as it was no longer possible to care for him at home. After his death, Sister Aloysia Bellwald who had cared for him in Tafers said:

“What shall I say about his grave suffering which he bore with so much patience? In my whole professional career in the service of the sick, I have never seen anything like it. His stomach cancer was one of the worst you can imagine. He himself admitted that it plagued him day and night.”

Fr. Pancratius recorded Fr. Francis Mary of the Cross' last words. A few days after his death, the mother superior at Tafers, Sister Huberta Dehottay, his nurse Sister Aloysia Bellwald, as well as the male nurse Jean Stempfel also gave their testimony concerning Fr. Francis' last days. They emphasised in particular his love of Jesus and his readiness to fulfil God's will even at a time of great suffering. Fr. Francis, the great devotee of Mary, was thus permitted to surrender his life to God on the evening of the Feast of the Birth of Our Lady, September 8, 1918. A full account of these days can be found in *Last Days of Father Jordan*, Salvatorian Spirituality and Charism Series, #10, Society of the Divine Savior, Bangalore, India, 2002. See also, *Postulation Press*, No. 10, July 1998, reprint from *Annales*.



Jordan on his birthday in 1917, age 69.

Book IV 1915 - 1918.

IV/1 7 May, 1915,
I came from Rome to Fribourg, Switzerland. L

“It has been reported that he often sighed and said,
‘If we had monks, the rest would take care of itself.’”

St. Wolfgang. 7 June, 1915

Good church singing should be greatly promoted
and maintained everywhere. Fribourg: 8 June, 1915 Ge

Experience has shown “that those students who had
no taste for clerical garb either did not become priests
or, if they did, left something to be desired.”

Benedictine High School in Metten

10 June, 1915

IV/2

Despise the devil – trust firmly in God, never lose heart.

Fribourg: 18 June, 1915

Simplicity and faith! 27 June, 1915

Have confidence in God.

Upon You, Oh Almighty, I cast all my cares.

In You, Oh Lord, have I trusted,

I will not be confounded forever. 5 July, 1915 L

It “A few days ago I was told by a person who had
 a private audience with the Holy Father that His
 Holiness showed himself very pleased with the
 /Ge Salvatorians.” /From a letter of Fr. Fulgentius //

IV/3 ... Moonen, SDS, 26 June, 1915 from Rome.
 Fribourg: 22 July, 1915

L Oh Lord, omnipotent and best of Fathers,
 in You I hope and trust;
 I cast all my cares upon You.
 Trust, trust in Almighty God, my son, oh trust.
 23 July, 1915

Nothing displeases God as much as ingratitude ...
 especially in His sons by grace. *Offer God a sacrifice
 of praise and pay your vows to the Most High.*

Ps 50:19
 6 September, 1915

IV/4
*God is love, and whoever abides in love
 abides in God, and God in him.* 1 Jn 4:16

Ge Until your death be zealous for love,
 especially in the Society.
 14 September, 1915

Brotherly love, that divine glue!
Without it no house can hold together.

Ge

19 September, 1915

G.S. in order. 21.9.15. [*undecipherable*]

Oh God, through the merits of Jesus Christ,
help me to live entirely for You.

21 September, 1915

IV/5

“The eyes of the just often perceive truth better
than seven sentinels who have taken their stand
on the mountain tops.” 30 September, 1915

Oh almighty God, help me, in You I trust,
You can do everything.

L

Behold the blood of Your beloved, only begotten Son.
Behold, send me.

Oh Mother of God, all-powerful intercessor,

I place my lot in your hands. Help me, protect me.

Oh God, look upon poor humanity, save it!

Ge

Oh send laborers into Your harvest!

L

Fribourg: 26 October, 1915

IV/6 Achieve the goal by using Brothers (at the start).

Ge

Fribourg: 27 October, 1915

Ge Pray – Pray – Pray –
without ceasing, with great confidence.

27 October, 1915

L Acknowledge what is Yours.
Disregard what is mine. St. Augustine

2 November, 1915

Ge Oh almighty and merciful God, help me!

4 November, 1915

Oh best Father, how long will you keep delaying,
Oh loving Father. 4 November, 1915

IV/7

Oh God, almighty and merciful,
look not upon my sins and my poverty
but upon Your only begotten Son who suffers
and dies upon the shameful wood of the cross
[*stretched*] between heaven and earth.

Oh hear me, You know my desires, Oh my Father.

Time is passing, hear me, hear me.

And you, Oh Queen of Heaven,

Mother of God, best Mother, hear me.

Delay no longer, oh see the misery.

Oh Mother, for the honor of God, for the salvation
of souls and of my poor soul. 17 November, 1915

IV/8

*I will act confidently and not be afraid,
for the Lord is my strength and my song.* Is 12:2
18 November, 1915

L

“The secret of her [*St. Theresa of Avila's*] success
consists exclusively in her trust in God.” Chaignon
19 November, 1915

Ge

*Those who hope in the Lord will renew their strength.
They shall take wing as the eagles; they shall run and
never weary; walk and never faint.* Is 40:31
20 November, 1915

Likewise, never forget this: rather be a man of prayer
than a scholar. St. Francis of Assisi
20 November, 1915

IV/9

“The cloister produces the most saints,
and saints are the ones who prop up the world.”
21 November, 1915

We should not accept convents or churches which are
not permitted by the holy poverty which we have vowed
according to our rule. 23 November, 1915

It “If you persevere you will succeed.”
Archbishop A.P. Timoni of Smyrna
July - August 1880

Ge If you persevere you will succeed. Fr. M.
29 November, 1915

IV/10

“Of all the interior gifts which the Holy Spirit pours out into our souls, the most distinguished is the gift to overcome oneself and to suffer gladly out of love for God.” St. Francis of Assisi
1 December, 1915

L I am Yours, Lord! 5 December, 1915

Fr “Prayer is the all-powerful act which puts the forces of heaven at the disposal of man.” Lacordaire
8 December, 1915

Seed must be sown, not hoarded. St. Dominic
8 December, 1915

IV/11

*Entrust the Lord with the care of your life
and He Himself will nourish you.* Ps. 55:23
14 December, 1915

St. Dominic was 46 years old when he began to gather the fruits of his long efforts. The little group of 6 members cost him 10 years of apostolate and 45 years of a life consecrated entirely to God.*

Ge

Lacordaire, *Life of St. Dominic*

14 December, 1915

It was decreed that Divine Office should be said in church briefly and concisely so as not to diminish the devotion of the Brothers, nor hinder their study, etc.

Fr

Lacordaire, *Life of St. Dominic*, 142

17 December, 1915

IV/12

Separated from the world –

Consecrated to God –

A holy and chosen race...

Given over to the divine service. St. Cyril of Alexandria

L

19 December, 1915

Trust in the Lord

Have an unbounded confidence in God;

He can do all things.

Oh trust, trust, trust! 20 December, 1915

* While Jordan was in Fribourg, World War I relentlessly thinned the ranks of his sons. He consoled himself by recalling the “failure” of St. Dominic who toiled 10 years to get 6 co-workers.

Ge The power of the imagination is a terrible enemy,
if a person permits himself to be lost in its dreams.

21 December, 1915

IV/13 Avoid dissipation, which is a danger.

25 December, 1915

Fr “Why are you killing the Brothers with these small
portions of food?” St. Dominic to the procurator of the
convent of Bolonga. 30 December, 1915

“This place is mine; it is the place of brawls, of
frivolous noise, of useless words.”

The devil to St. Dominic.

3 January, 1916

Ge Oh my God, best of Fathers,
for the sake of Your only begotten Son, hear me quickly.

5 January, 1916

IV/14

Oh almighty, most loving Father, help me!

L Rise up, help me for Your glory and the salvation of souls!
Do not delay.

Ge/L Oh heavenly Mother, /Queen of Heaven,
Oh holy Mother of God, help me!

Fribourg: 7 January, 1916

Oh all you holy founders of Orders, pray for me!

Oh Saint Michael, pray for me.

Oh Saint Joseph, pray for me.

7 January, 1916

Ge

IV/15

5 January, 1916

I firmly believe all that the Holy Roman Catholic Church believes and presents for belief. I want to live and to die in this Holy Roman Catholic faith.

If I have done, said, or thought anything in my life against the Holy Roman Catholic faith, or if anything should have happened in any way whatsoever against it through those under my charge, I herewith retract it and reject it.

Fribourg, Switzerland, 5 January, 1916

Fr. Francis M. of the Cross Jordan

IV/17 (page 16 is blank).

Oh God, through the merits of Jesus, hear me.

7 January, 1916

Oh best Father, hear me.

Show me the way through the merits of Jesus.

*Ask and you will receive, seek and you will find,
knock and the door will be opened to you. Mt 7:7*

14 January, 1916

L

- Ge Rejoice in the good that others do.
Praise God for it. 17 January, 1916
- L Idleness tests those whom wars had not broken.
St. Augustine (on Ps 115)
22 January, 1916

IV/18

- Ge Pray without ceasing, with the greatest confidence.
Never let yourself be discouraged by anything.
23 January, 1916
- Fr It was always his great gift to get others to act.
Re: Don Bosco
23 January, 1916
- Ge Constantly be attentive to the voice of grace,
and follow it in spite of difficulties.
25 January, 1916
- L *Far be it from me to glory except in the cross of our
Lord Jesus Christ.* Gal 6:14
25 January, 1916
- Ge Always do everything out of love for God.
25 January, 1916

IV/19 Repressive Method:

Fr

“He will always avoid familiarity with those who are under his charge.” He ought rarely to be found in the midst of his subordinates and then, only when he must punish or threaten.

Preventive Method:

On the contrary, quite different! Its aim also is to make the regulations of the house well known. Supervision is carried on in a beautiful way, such that the students will constantly be under the vigilant gaze of the director or the supervisor. The latter will speak to them as fathers, full of kindness; they will direct them with love; in a word, they will make it all but impossible //

IV/20 ...for the students to make a mistake.

This method is based entirely on reason, piety and friendship. It excludes all forceful punishment and strives to do without even light punishment.

Don Bosco

26 January, 1916

There would be a hundred million more if you had greater confidence. St. Dominic Savio to St. Don Bosco. This was a great number saved.

27 January, 1916

- Ge Oh best Father, see, I am suffering.
Help me, show me the way. 26 January, 1916

IV/21

From the start speak clearly re: religion, conscience, holiness, etc., but not in vague words.

You must be good, act worthy of yourself – etc.

29 January, 1916

- Fr Soul – soul! The fire of trust in God.
30 January, 1916

- Ge Be on guard lest you become agitated.
Everything with the greatest possible calm.
1 February, 1916

“Pray even if it is most burdensome and troublesome for you, and if it seems completely useless to you. Humble yourself before the Lord; prevail over the power of His heart; He wills it so.” Unknown

3 February, 1916

IV/22

- Fr Trust is the most glorious homage you can render to God
and it will be the measure of graces you receive.
They will be given to you in proportion to what you
have hoped for. 13 February, 1916

Poverty – suffering – contempt.

Ge

16 February, 1916

Oh almighty God, best father,

L

rise and hasten to help me

through the merits of Our Lord Jesus Christ.

7 March, 1916

Oh Lord God Almighty,

You have said “*Ask and you shall receive, seek and you shall find, knock and it will be opened to you*” –

You can do all things – hear me, help me through //

IV/23 ...the merits of Our Lord Jesus Christ.

10 March, 1916

Oh Lord, we are useless servants!

12 March, 1916

The servants of the Lord must not be quarrelsome,

but gentle toward everyone. 2 Tim 2:24

20 March, 1916

Interior peace of soul has no more terrible or dangerous enemy than scruples. 24 March, 1916

Fr

Dangers –Dangers – two dangers!! 30 March, 1916

Ge

Ge/L/Ge Constancy /—hopes all things, bears all things —/ zeal.

31 March, 1916

L Son, you have received the Holy Spirit for strength;
therefore, you may not be of little faith.

Brace yourself and do not fear; //

IV/24 ...be strong in battle and fight courageously.
Even if the whole world were armed against you,
do not panic through sudden fear; I who have
overcome the world am with you as a strong warrior.
For that reason they fall and are shaken.

Arvisenet, *Memoriale vita sacerdotalis*, c. 64

4 April, 1916

Fr One should not abandon a good work under the pre-
text of defects or bad intentions which might creep in.
One should renounce these latter and persevere in the
good work. Lehen, 5 April, 1916

IV/25

Ge Trust firmly in the loving God, your best Father.

15 April, 1916

L *Eat this book and go, speak to the children of Israel.*

Ez 3:1

“*Take this book and consume it.*” Rv 10:9

L

21 April, 1916

He was full of charm in conversation, gentle by nature, winning in speech, moderate in exhortation, exact in carrying out orders, careful in counsel, efficient in affairs, pleasing in everything, a cheerful outlook, //

Ge

IV/26 ...an appealing disposition, a calm spirit, constant in prayer, zealous in everything, firm in resolutions, persevering in virtue, continuing in grace, always the same, quickly ready to forgive, slow to anger, liberal of spirit, gifted with a good memory, shrewd in discussions, circumspect in choice, simple in everything, strict with himself, mild with others, reflective in everything.

Thomas of Celano re: St. Francis of Assisi

24 April, 1916

IV/27

“The simple presence of a pure soul before the Divine Majesty receives an easier hearing than our most pressing prayer.” Bishop James of Nisibis

27 April, 1916

Be humble and peaceable and Jesus will be with you.

L

Imitation of Christ. 14 May, 1916

- L *You, oh man of God, aim for meekness.* 1 Tim 6:11
17 May, 1916

“All our work consists in effective action.” *All for God*

- Fr Good and perfect action
is the true character of love of God. 20 May, 1916

- L *If you but knew the gift of God.* Jn 4:10
4 June, 1916

IV/27* (Jordan repeats page 27, hence, IV/27*)

- Ge Pay it no attention. 13 June, 1916

- L Peace and salvation 16 June, 1916

*The Lord has become my refuge
and my God the help of my hope.* Ps 93:22
18 June, 1916

- Ge St. Thomas teaches: that in the same way as our merits correspond to the greater or lesser degree of our love, so that which we obtain from God corresponds to the greater or lesser degree of our trust. St. Thomas Aquinas
19 June, 1916

IV/28

“To desire and to shun the same things –
that in the final analysis is solid friendship.

27 June, 1916

L

Never lose heart, my child, I am your Father,
your strong protector, the Almighty.

Trust firmly in Me and unite yourself intimately with Me.

28 June, 1916

Ge

Peace be with you;

May the Lord give you peace; peace be with you all.

29 June, 1916

L

“The devil is afraid of us when we are not afraid of him.”

Faith and trust in God. 11 July, 1916

Ge

IV/29

The mountain stands for temptations. *If you have faith as a grain of mustard seed, you will say to the mountain, move from here to there, etc.,* – and St. Francis was freed from his great temptations of severe depression, discouragement & complete perplexity. 17 July, 1916

Oh Mother of God, tomorrow is your feastday.

For the sake of Jesus, help me.

14 August, 1916

L *In great patience, in afflictions, //*

IV/30 *...in hardships, calamities, in beatings,
imprisonments, tumults, labors, watching, hunger ...
in honor and dishonor, in ill repute and good repute
(2 Cor 6:4) the love of Christ urges us.*

20 August, 1916

Save souls!

22 August, 1916

In You, Lord, have I hoped;

I will not be confounded forever.

Maggenberg, Switzerland: 31 August, 1916

Conformity to the will of God.

Fribourg: 6 September, 1916

IV/31

Yes, Father, for such was your gracious will.

Mt 11:26. 8 September, 1916

“He multiplies as many crowns for himself as he gains
souls for God.” Pope St. Gregory the Great, p. 3.

28 September, 1916

God give you peace. St. Francis of Assisi

10 October, 1916

A certain continual kind of preaching.

L

Council of Trent (the Gospel)*

11 October, 1916

God give you peace and salvation.

25 October, 1916

Show me, Lord, the path I should walk.

Trust in God, trust in God, trust in God.

Ge

3 November, 1916

IV/32

Oh Lord God Almighty, best Father,
through the merits of Our Lord Jesus Christ,
Son of the living God, show me the way to lead all
to You, and with the help of Your grace, to save them.
Help me with Your strong hand; do not delay.

L

And you, Mary, Mother of God, through the merits of
Our Lord Jesus Christ, Son of the living God,

help me and protect me; do not delay.

I hope and I trust in You, Oh Lord.

I can do all things in Him who strengthens me. Phil 4:13

8 November, 1916

*That is, preaching of the Gospel by living a worthy life.

- Ge **IV/33** **Pray – Pray – Pray –**
 Pray – Pray – Pray –
 Pray 5 December, 1916
- L *Joyfulness of heart is the life of man, and it is
 a never failing treasure of holiness. Eccl 30:22*
 15 December, 1916
- Live as if you were to die today. St. Jerome
 19 December, 1916
- Silence** 19 December, 1916
- “Temple of the Holy Spirit.”
- Ge Peace – joy – freshness – fruitfulness –
 a happy end and eternal joy.
 30 December, 1916
- L *The desire of the wicked shall perish. Ps 114:10 [sic. 112]*
 3 January, 1917
- Ge **IV/34** Great trust in God!
 11 January, 1917

All for love of God.

Ge

Always be joyful. Don Bosco

Fr

18 January, 1917

More trust in God /with regard to yourself.

Ge/L

*In You, Lord, I have hoped, I will not be confounded
forever.* (Very often) 27 January, 1917

Promoting the blessed devotion to the *Mater Dolorosa*
[*Mother of Sorrows*] is a sign of election.

29 January, 1917

Simple obedience.

L

Distain for scruples, etc.

Ge

IV/35

Lift up your heart – . 3 February, 1917

L

Forever will I sing the mercies of the Lord. Ps 89:1

5 February, 1917

[*Love*] does not complain of impossibilities,
for it believes it may and can do all things.

Imitation of Christ

17 February, 1917

Fr The saints do not rest here on earth.
20 February, 1917

I go forward like a steam engine, Pouf! Pouf! Pouf!
Don Bosco said this to Minister Lanza.
Pouf means “debts” in Piedmontese.
Fribourg: 6 March, 1917

The fire is trust in //

IV/36 ...God, without which Don Bosco could have
done absolutely nothing. 6 March, 1917

“Respectable friend, be our loving father.”
Unknown. 12 March, 1917

Ge Go through with it and do not concern yourself
with false fantasies from your imagination.
22 March, 1917

L “*I beseech you, I, bound in the Lord.*” Eph 4:1
29 March, 1917

L/Ge For the rest I judge + /Watch your imagination.
6 April, 1917

Peace with God. L

Peace with your neighbor.

Peace with yourself. Chaignon IV, 301

28 April, 1917

IV/37

More calm – The Lord is near, in Him, etc. Ge

9 May, 1917

Mount of Olives, agony in the garden, etc., humiliation.

Mount of Olives, the ascent into heaven & glorification.

20 May, 1917

All for the greater glory of God.

All for the greater glory of God. L

Maggenberg: 24 July, 1917

My food is to do the will of Him who sent me. Jn 4:34

Fribourg: 5 September, 1917

Gentleness – Gentleness. 9 October, 1917 Ge

The goodness and human kindness of God our Savior L

has appeared. Tit 3:4

Send forth the lamb, Ruler of the Earth. Is 16:1*

10 October, 1917

*This verse appears only in the Vulgate.

IV/38

- L Here I am, Lord, You know everything;
 through the merits of Our Lord Jesus Christ, help.
 I await everything from You;
 I hope in You, I trust in You.

Oh Mary, Mother of God, help, Oh Mary,

/Gk *Dei genitrix, /Theotokos.* [Begetter of God, God bearer]

Fribourg: 13 November, 1917

- Ge “The greatest danger lies in losing one’s confidence
 in God in the midst of the greatest difficulties.”

St. Francis Xavier. 4 December, 1917

- L The time of the star. St. Augustine.
 7 January, 1918

- Ge Obedience – who shows them [*the Magi?*] the way in
 Jerusalem? Obedience. What peace it brings.

9 January, 1918

IV/39

- L *In You, Lord, have I hoped,
 I will not be confounded forever.
 All things are possible in Him who strengthens me.*

Phil 4:13

17 January, 1918

It is as if communication was opened with God and the saints. 19 January, 1918 Ge

Obedience! 1 February, 1918

Daily I die for your salvation, brothers. St. Paul 1 Cor 15:31 L
22 February, 1918

Tabor – Mount Calvary. Ge
23 February, 1918

Nothing should come from the mouth of a priest unless it is holy, unless it is honest and useful. L
Imitation of Christ
14 April, 1918

Last Will and Testament
of Our Venerable Father
Francis Mary of the Cross Jordan
Founder of the Society of the Divine Savior

Greetings and blessings to all the members!

Father Francis of the Cross bequeaths to his spiritual sons in the Society, living now and in the future, this his last will.

1. As a lasting inheritance foster trust in Divine Providence. It will always care for you like a loving mother.
2. I place in your hands the faithful observance of poverty. It is a treasure of great price and a precious pearl for which, God will demand an account from you on the Day of Judgment.
3. Put all your hope and trust in God alone, He will fight for you like a mighty hero.
4. Woe to you if you put your trust in men or riches.
5. Remain sincere and loyal sons of our mother, the holy Roman Church. Teach what she teaches; believe what she believes; condemn what she condemns.

6. Love one another in the Holy Spirit. Let your love be plain to all.
7. You know I have deeply loved you. I want you to love one another.
8. Sanctify yourselves. Grow and spread over the whole earth until the end of time.

In the name of the Lord, AMEN

(*Annales*, Vol. VI, 8 December, 1956. No. VIII, p. 371.)

Appendix I:
Selected Authors Cited in the Spiritual Diary

St. Ambrose (339-397) was born in Trier in what is today Germany. He was a highly educated diplomat and politician and initially served as Prefect of Milan. Later he was appointed bishop of that city. He is widely recognized as an important mediator between Eastern and Western theology as well as between ancient culture and Christianity (SD/I: 128, 169, 174; II: 8; III: 12; IV: 17).

Angela of Foligno (ca. 1248-1309) already felt drawn towards Franciscan spirituality at an early age. During a pilgrimage to nearby Assisi she experienced a conversion towards a life of asceticism and charity, and she joined the Third Order of St. Francis. She is revered as a mystic and for her reputation for sanctity (SD/I: 34, 50, 81, 97, 160).

St. Augustine (354-430) was born in North Africa in today's Algeria. He had already faced many challenges in life before being baptized on Easter 387, at the age of 33. He died as bishop of Hippo. Due to his large number of writings (*Confessions*, *The City of God*, commentaries, lectures, letters), he has exerted a sustained influence on the Western Church (SD/I: 33, 41, 44, 47, 65, 70, 97, 158f, 177, 187f; IV: 6, 38).

St. Benedict of Nursia (ca. 480-547) was born in Nursia in central Italy. After completing his studies in Rome, he

joined a group of ascetics in the region of Subiaco. Subsequently, he adopted the life of a hermit for three years. One should see the origins of the Order of St. Benedict in the gathering of Benedict and some like-minded people at Monte Cassino. It was there that he wrote his famous Rule that was to become the basis of Western monasticism, which resulted in his becoming the “Father of Western Monasticism.” The organic unity of devotion to God (“prayer”) in the world (“work”) led to the creation of what one was able to call “Christian Europe.” It is interesting to note that *The Rule of St. Benedict* was the first book the young Jordan received (SD/I: 105, 201, 207; II: 39).

St. Bernard of Clairvaux (1090-1153) entered the still young monastery of Citeaux in 1111 along with 30 companions. Within just a few years he became abbot of the newly-founded Abbey of Clairvaux. In all he founded or furthered the cause of 68 Cistercian monasteries. Through numerous letters and other writings he tried to promote an internal reform of the Church and of monasticism. His piety and devotion to Christ were strongly inspired by the Old Testament. This became the basis of Western mysticism which sees the faithful soul in a spousal relationship with the crucified Christ. St. Bernard also had a great devotion to the Mother of God for which he was nicknamed “Mary’s Troubadour” (SD/I: 15, 28, 33, 40, 43, 47, 70, 73, 75, 97, 159*, 176, 180, 183, 187f; II: 111, 118; III: 8).

St. Catherine of Siena (1347-1380) was a 25th child (according to other sources, the 23rd). Early in life she came into contact with members of the Dominican Order. She read the Lives of the Saints and prayed the Breviary. Many people were inspired by Catherine's intense search for God. In her quest to achieve a comprehensive reform of the Church, she was followed by men and women, lay and religious. St. Catherine's criticism of the Church and her unconventional way of life led her to clash with Church authorities. She fought for the unity of the Church in an era when the pope was still residing in Avignon, France, and the Church was in schism after the emergence of an anti-pope (1378). Her remarkable personality is reflected in her approximately 380 extant letters, and in her major work, *Dialogue of Divine Providence*. At the center of her piety is the redeeming love of Christ and the veneration of the blood which he shed on the cross. She died at the age of 33. She was canonized in 1461, and in the 1970's Pope Paul VI bestowed on her the title Doctor of the Church (SD/I: 45, 69, 76, 156, 169, 171).

St. Dominic (ca. 1170-1221) was born in Spain. Pope Innocent III gave him the task of converting the Waldensians in Hungary and the Cathars in the South of France. His novel idea was to announce the Gospel while living a life of poverty. Moved by concern for the salvation of souls, St. Dominic undertook a life of evangelical poverty. The Dominicans developed gradually out of a community of diocesan priests who lived according to his spirit. The main task of this new order, also called the Order of

Preachers, is to proclaim the Gospel. St. Dominic emphasised the importance of studying Scripture and theology, and advocated a life of poverty without rigorous austerity (SD/I: 64, 183; IV: 10f, 13).

St. Don Bosco (1815-1888), baptized John, was a charismatic pastor and educator of youth. At first he took care of poor young people in Turin, founded schools and residential homes for them, and started the communal Order of Salesians in 1859. Jordan met Don Bosco for the first time in Turin in 1880. Don Bosco encouraged him to carry out his plans and promised to support him. Various aspects of Don Bosco's activities strongly influenced Jordan's care for poor young people, his idea of preventing trouble through education, and his promotion of the priesthood. Don Bosco visited Jordan in Rome on many occasions in the final years of his life (SD/III: 32; IV: 18, 20, 34f).

Faber, Frederick William (1814-1863). Initially an Anglican priest, Faber converted to Catholicism and joined the Institute of St. Philip Neri, the first English oratory of which had been founded in Birmingham by John Henry Newman. He promoted the veneration of the Precious Blood of Christ and the Blessed Sacrament. During Jordan's time at the seminary, Faber was one of the most important authors for him. He adapted quotations and thoughts especially from two works: *All for Jesus* and *The Blessed Sacrament* (SD/I: 27ff, 35f, 48, 53, 72f, 75ff, 79, 88, 93, 102ff, 118, 125, 129ff, 132, 142f).

Faber, Peter (1505-1546) is not to be mistaken for F.W. Faber who Jordan cites much more frequently. He was one of the first seven companions of St. Ignatius. He struggled for an inner renewal of the Church. He was also friendly and tolerant towards Protestants (SD/I: 34; II: 24).

St. Francis of Assisi (ca. 1181-1226) was born into an affluent family. He was joyful, popular and intelligent. At the age of 20 he suffered a life crisis toward the end of which he felt the call to renounce his father's inheritance, to live a life in radical poverty, and to base his life entirely on the spirit of the gospel. He and his Order of "Little Brothers" (which by 1221 had spread throughout the whole of Europe, North Africa and Palestine) challenged the affluent society of medieval Italy. St. Francis (*il Poverello*) wanted to become like Christ in all aspects of his life. His spirituality profoundly affected all parts of Europe through the foundation of the Sisters' Order of St. Clare and the Third Order. Jordan was drawn to St. Francis to such an extent that he chose this name as his own and adopted his cincture with its distinctive knot to adorn his congregation's habit. Jordan mandated that the Franciscan ideal of poverty be embraced as the perpetual "foundation of the Society." Christ's cross was of central importance for both the *Poverello* of Assisi and for Jordan. More than any other document, the *Spiritual Diary* shows that Jordan's only wish was to become more and more like Christ (SD/I: 15, 55, 146, 157, 184; III: 8, 11, 23; IV: 8, 10, 25f, 29, 31).

St. Francis de Sales (1567-1622) was a post Reformation bishop of Geneva. Due to his warm, humane and open-minded character, he was able to calm his troubled diocese during the Reformation. Two of his writings – *Philothea* and *Theotimus* – aim to show that true piety can be lived in every profession and social class (cf., Hamon below). (SD/I: 47, 124, 128, 157, 210; II: 7, 22; III: 34).

St. Francis Xavier (1506-1552) was the most important missionary at the beginning of the modern era. A descendant of a noble Basque family, he studied in Paris and was one of the first seven companions of St. Ignatius of Loyola when the latter founded the Society of Jesus. St. Francis Xavier first went to Goa and later to South India and then to the Maluku Islands. He founded the mission in Japan in 1549. He died three years later at the age of 46 when he tried unsuccessfully to enter China. Jordan was greatly fascinated by his zeal to work for the salvation of all, his audacity and his trust in God (SD/I: 26, 81; II: 156, 166, 183, 209; III: 22; IV: 38).

St. Gregory the Great (540-604) is one of the four Fathers of the Western Church alongside Ambrose, Augustine and Jerome. One could also call him the last Roman and the first medieval pope. Like St. Ambrose, he began his career as a politician and held office as *Praefectus Urbis* which at the time was the highest civilian office in Rome. As pope, he could draw on his diplomatic and organizational skills as well as his familiarity with political and social problems. But his appellation “The Great” was also

due to his profound piety (as displayed in his letters, his literary interpretations and books), his sense of art (which is reflected in his renewal of church music and also in his own compositions which gave birth to “Gregorian Chant”). He became one of the most important spiritual and pastoral guides of the medieval church (SD/I: 41, 77, 118, 159*, 163*, 186, 209; II: 57; III: 4; IV: 31).

Grundkötter, Bernhard Heinrich (1827-1891) was a pastor at St. Servatius in Münster, Westphalia, Germany. His ascetical literary work *A Guide to Christian Perfection* is inspired by Thomas Aquinas (SD/I: 46, 60, 66f, 69, 74, 77ff, 81ff, 88, 91, (115); II: 6).

Hamon, André Jean Marie (1795-1874) was a professor, preacher and superior of the Congregation of St. Sulpice in Paris. In his day he was an influential writer on theology. Jordan often cites Hamon’s 1872 3-volume book of meditations, the sixth edition of which he bought in 1876. Hamon became famous for his book on St. Francis de Sales. He conveyed the spirituality of St. Francis de Sales in *Meditations for Every Day of the Year* (SD/I: 32f, 42, 48, 52, 54f, 178).

St. Ignatius of Loyola (1491-1556) was educated at court and aspired towards military honors. However, he was seriously wounded while defending Pamplona and experienced a profound change of heart during his recovery. His personal crisis, conversion, and mystic experiences formed the basis of his book of spiritual exercises. It remains

highly authoritative to this day. After studying philosophy and theology in Paris, he was ordained a priest at the age of 46. In 1540, he founded the Society of Jesus and was elected its first general superior (SD/I: 36f, 148, 183).

St. Jerome (ca. 347-420). When he was a young man, friends led St. Jerome to baptism. Travelling to Trier, he learned about monasticism and decided to become a monk himself. He went to the Middle East in 373 to learn Greek before withdrawing to a strictly ascetic life in the desert. There he taught himself Hebrew and fully dedicated himself to the study of Scripture. Pope Damasus I called him to Rome and commissioned him to revise the old Latin translations of the Bible. Thus, he carried out many new translations of the books of the Old Testament. Three years later, he left Rome and settled in Bethlehem. There he directed many monasteries and resumed his studies of Scripture. His translation of the Bible (known as the Vulgate) is still highly esteemed (SD/I: 145, 158*; III: 12; IV: 33).

St. John Chrysostom (ca. 349-407) studied law and rhetoric. He was baptized at the age of 19 and, drawn towards the monastic ideal of perfection, he joined a group of hermits. Having been ordained a priest, he became famous for his sermons, earning the name *Chrysostom* = golden mouth. Even after becoming Patriarch of Constantinople in 397, he continued the simple life of a monk and set up hospices for the poor, the sick, and foreign pilgrims. When he dared to criticize the wealth of the court in

Constantinople he was banished by the Empress. (SD/I: 41, 163, 172, 195, 200; II: 106).

St. John of the Cross (1542-1591) was a Carmelite and mystic inspired by St. Teresa of Avila to cofound with her the Carmelite reform. He taught that in order to achieve intimacy with God, one had to free oneself from all human creations. In this way, God alone can reign within oneself as Lord. This spiritual path would enable people to find new access to God's creation. It creates space for love, which is both the beginning and the perfection of the spiritual path (SD/I: 76, 78, 179).

Lehen, Eduard Brignon de (1807-1867) was a Jesuit and author of *La voie de la paix intérieure* (SD/I: 28, 46f, 49f, 53, 84, 87, 98, 103, 124; IV: 24).

St. Liguori, Alfons Maria (1696-1787) was awarded a doctorate in law at the age of just 17 and initially worked as a lawyer. After studying theology he became a priest and founded the Congregation of the Most Holy Redeemer, the Redemptorists. He is regarded as an outstanding spiritual teacher. His works were translated into 70 languages. Revered as a Doctor of the Church, his wisdom and mildness as well as his Eucharistic piety became important to Jordan (SD/I: 22, 27, 158, 159* ; II: 37 ; III: 34).

Puente (de Ponte), Luis de la (1554-1624) was a Jesuit spiritual writer. His *Spiritual Meditations* (written in Spanish) went through 400 editions. His written meditations were characterized by mysticism. They also inspired

Jordan. (SD/I: 29, 32, 34, 41ff, 55, 63f, 71, 75, 83, 86, 91, 97, 100, 111, (115), 120f, 125f, 129, 151).

Rodriguez, Alonso (1557-1616) was a Jesuit and long-time novice master. His three-volume work *The Practice of Christian and Religious Perfection* was a spiritual guide for many generations of students and was promoted as novice reading (SD/I: 155, 159).

Segnéri, Paolo (1624-1694) was a Jesuit priest and spiritual writer. His publications include *The Manna of the Soul* (SD/I: 94f, 98ff, 123).

St. Teresa of Avila (1515-1582). “The Great” St. Theresa (as opposed to the little St. Thérèse of Lisieux), was a Carmelite and mystic. She reformed the Carmelite Order and founded 16 convents. With St. John of the Cross she also co-founded a number of monasteries. Among her many writings, *The Interior Castle* stands out as a classic of world literature. (SD/I: 14ff, 29, 46, 48, 53, 68, 78, 82, 127f, 156, 178; II: 38, 88; IV: 8).

Thomas á Kempis (1379-1471) lived in the Lower Rhine Region. He joined the Brethren of the Common Life and worked in a variety of functions: as priest, administrator, sub-prior and novice master. Of his approximately 40 writings only *The Immitation of Christ* acquired a high degree of fame. For many Christians it became the second most important book after Holy Scripture. (SD/I: 20, 40, 52, 74, 92, 107, 126f, 157*, 189, 195, 201; III: 33, 37; IV: 27, 39).

St. Thomas Aquinas (1225-1274) was a Dominican Friar and a student of St. Albert the Great. Revered as a Doctor of the Church, he became one of the most influential theologians in the history of the Church. He taught that ethics is the study of the virtues. Faith, hope and charity are “theological virtues” directed primarily towards God. Prudence, temperance, justice, and fortitude are “cardinal virtues” granted by the grace of God which enable us to reach our final end: experiencing the presence of God (cf., Grundkötter) (SD/I: 77, 158; IV: 27*).

St. Vincent de Paul (1581-1660) was ordained a priest before his 20th birthday. At first he worked in pastoral care, later in aristocratic circles as well. During his work he was confronted with the religious ignorance of the rural population. In 1617, he founded the *Confrérie de la Charité*. Two years later he became the chief chaplain to French galley slaves. His activity convinced him to dedicate himself entirely to the poor. In 1625, he founded the Lazarists and in 1633, he co-founded the Daughters of Charity alongside Louise de Marillac. This congregation later became the Sisters of Charity. He was a close friend of St. Francis de Sales who shared his concern for a rigorous education for priests. He was awarded the honor to be called Patron Saint of Charity by Pope Leo XIII. Jordan revered him very much (SD/I: 52, 136, 141, 143, 156, 163, 175, 182; II: 104; III: 26f).

St. Vianney, Jean-Baptiste-Marie (1786–1859) is better known as the *Curé d’Ars*. Because of his marginal suc-

cess as a student of theology, the bishop appointed him to an insignificant country parish. At first he was not even allowed to hear confessions, but Vianney refused to be discouraged. He founded a pastoral society for both men and women. He also built a primary school for girls and an orphanage. Because of his personal piety, his ascetic way of life, his pastoral enthusiasm and his goodness, Ars soon became a flourishing community. People came from everywhere, even from America, to hear him speak and to confess to him. When he died he was renowned as a saint. The Church confirmed his sainthood and awarded him the title “Patron of Parish Priests” (SD/I: 66f, 69, 77f, 178).

*Appendix II:
Important Dates in the Life of Fr. Jordan
and the Salvatorians*

- 1848** (June 16) Johann Baptist Jordan was born and baptized the next day in Gurtweil, a small village near Waldshut in Baden in the Southern Black Forest.
- 1855-62** Jordan attends government primary school in Gurtweil.
- 1861** (April 7) First Holy Communion.
- 1862-64** After finishing school, casual works on river control, railway construction and field work.
- 1863** Jordan's father dies, having been seriously injured in a horse accident 8 years earlier.
- 1864-66** Studies in Waldshut to be a painter, paper hanger and gilder.
- 1867-68** Journeyman travels; joins Kolping Society.
- 1869-70** Private studies to gain entry to Gymnasium (i.e., secondary school).
- 1870** Entrance exam in Constance for Gymnasium, class 6.
- 1874** Certified for work; summer travels and a brief stay in Rome; matriculation into the University of Freiburg in the school of Theology and Philosophy.
- 1875** First Diary entries; Fribourg Katholikentag.
- 1877** Travel to Belgium & Holland on summer break. There he takes private studies in Chinese. Enters the priest seminary of St. Peter near Freiburg.
- 1878** Ordained to subdiaconate (March 15); diaconate (March 16); priesthood (July 21).
- 1878-80** Language studies in Rome: Armenian, Syrian, Coptic, Arabic. Trip to the Middle East with longer stays in Egypt, Palestine and Lebanon.

- 1880** (September 6) Private audience with Leo XIII where he lays out his basic plan and receives the pope's blessing on his endeavors.
- 1880-81** Gathering the faithful to join the Third Degree of the Apostolic Teaching Society; the new initiative takes off in Germany and Italy.
- 1881** (December 8) Foundation in Rome of the First Degree of the Apostolic Teaching Society, having both men and women as members.
- 1882** Publication of *Nuntius Romanus* for the Second Degree of the Apostolic Teaching Society (The Academy); the foundation is given a new name: The Catholic Teaching Society (CTS).
- 1883** Founding a Sisters' congregation of the Catholic Teaching Society in Rome directed by Sr. Petra (Amelia) Streitel led to the transformation of the men's branch of CTS into a proper religious order. Jordan professed vows, took the religious habit and the name Francis Mary of the Cross. His first companions professed private vows: Sr. Petra Streitel as Sr. Francesca; Fr. Bernard Lüthen as Fr. Bonaventure; Baroness Theresa von Wüllenweber as Sr. Maria Theresia.
- 1884** Foundation of the Angels Sodality for children.
- 1885** Separation of the Roman Sisters' Congregation from Jordan orchestrated by Sr. Francesca Streitel and Fr. George Jacquemin. Thereafter, these sisters were known as the Sisters of the Sorrowful Mother or the Addolorata Sisters. (In 1947, the beatification process for Sr. Francesca Streitel was opened in Rome.) Sr. Maria Theresia von Wüllenweber remained faithful to Jordan through the bonds of her vows.
- 1886** Approval of the Constitutions for the "Catholic Teaching Society" by Cardinal Vicar of Rome, Lucidus Maria Parocchi.

- 1888** (December 8) The second Sisters' foundation was begun with Sr. Theresia Maria von Wüllenweber. As superior of the Congregation she was given the name Mother Mary of the Apostles.
- 1889** (November 15) The Catholic Teaching Society receives its first approbation as a diocesan institute.
- 1890** (January) Missioning of the first SDS men to Assam in Northeastern India.
(August) The death of the first mission superior, Fr. Otto Hopfenmüller and Br. Marianus Schumm.
- 1892** The start of the spread of the Society and the Congregation in Europe, North and South America.
- 1893** Jordan renames his religious society *Societas Divini Salvatoris* (SDS) or Society of the Divine Savior; by extension *Sorores Divini Salvatoris* (SDS) or Sisters of the Divine Savior. Both are called "Salvatorians" for short.
Start of a 20-year visitation of the male branch of the Society by Carmelite Fr. Antonio Intreccialagli.
- 1902** I General Chapter of the Society.
- 1905** First papal approbation of the men's branch of religious society (*Decretum laudis*).
- 1907** (December 25) Death of Mother Mary of the Apostles.
- 1908** II General Chapter of the male branch.
- 1911** Final papal approbation of the Society of the Divine Savior.
(December 10) Death of Fr. Bonaventure Lüthen.
-First papal approbation of the Congregation of the SDS Sisters (*Decretum Laudis*).
- 1915** Due to the outbreak of WWI, Jordan and his General Consulta take refuge in Fribourg in neutral Switzerland.

-III General Chapter of the male branch at which Jordan surrenders the responsibilities of General Superior; Pancratius Pfeiffer assumes the office of Vicar General.

First foundation within Germany (Klausheide)

1918 (September 8, Feast of the Birthday of BVM)

Fr. Francis Mary of the Cross Jordan dies in the Tifers hospital near Fribourg, cared for by the Sisters of St. Vincent de Paul, in the presence of his successor, Fr. Pancratius Pfeiffer SDS.

Jordan buried in the parish church in Tifers.

1926 Final papal approbation of the Sisters' Congregation.

1942 Jordan's beatification process begins.

1956 Mortal remains of the Founder exhumed and re-interred in the Motherhouse in Rome.

1968 Paul VI beatifies Mother Mary of the Apostles.

Appendix III:
Citations from Sacred Scripture
Old Testament

Citation	Book/Entry
Gn 22:1	II/71, II/105
Gn 24:42	IV/31
Gn 46:2	II/47
Ex 3:4	II/47, II/71
Ex 13:3	II/44, II/46
Ex 13:9	II/44, II/46, II/103
Dt 8:17	II/109
Dt 31:6	IV/24
1 Sm 1:13 [1:12f]	I/156
1 Sm 2 [2:30]	II/37
1 Sm 3:9f	I/144, I/146
1 Sm 15 [15:22]	I/158 [†]
2 Sm 24:16f	II/55
1 Kgs 8:36	IV/31
1 Kgs 17	I/157
1 Kgs 19:10a 14a	II/108
2 Kgs 2	I/157
2 Kgs 4:9.16	I/160
2 Kgs 7:17	I/160
2 Chr 20:15	I/163, II/110
Ezr 4:17	IV/27*
Jdt 5	I/88
Jdt 8:27	I/88

Citation	Book/Entry
Est 8:12q	I/181
1 Mc 5:62	III/9
1 Mc [8:4]	II/25
2 Mc 7	I/157
2 Mc 8:18	II/40, II/97
Jb 6:10	I/126
Jb 6:16	II/11
Jb 13:15	I/122
Jb 16:23 [16:22]	I/96
Jb 28:12f	I/164
Jb 31:14	I/102
Ps 1	I/118
Ps 7:1f	I/164
Ps 8:5	I/1, I/40
Ps 9:13	II/33
Ps 10:17 [9:37]	II/18
Ps 11 (10):2	II/17, II/45, II/50, III/3, III/19, III, 24, IV/12
Ps 13 (12):4	II/46, II/73
Ps 18 (17):2f	I/164, I/207, II/18, II/21
Ps 22 (21):2	II/45
Ps 22 (21):3	I/7
Ps 22 (21):5	I/103
Ps 22 (21):11	I/164
Ps 25 (24):2	IV/2
Ps 25 (24):4	II/56
Ps 25 (24):22	II/104
Ps 27 (26):1	I/207, II/82
Ps 27 (26):14	II/20, II/90, II/104
Ps 29 (28):2	I/109

Citation	Book/Entry
Ps 31 (30):2	I/7, I/122, I/164, II/2, II/14f, II/18, II/21, II/32, II/42, II/45, II/51, II/55-57, II/62, II/68, II/71, II/73f, II/95, II/111, II/121, III/11, III/24, IV/2, IV/30, IV/32, IV/34, IV/39
Ps 31 (30):3	II/77
Ps 31 (30):25	II/20
Ps 35 (35):2	II/32, II/45f, II/48
Ps 38 (37):10	II/64
Ps 40 (39):3	II/56
Ps 44 (43):23-27	II/18, II/32, II/45f, II/82, II/112, III/4, IV/14
Ps 46 (45):2	II/18, II/41, II/112
Ps 50 (49):14	II/107, IV/3
Ps 50 (49):15	I/162
Ps 51 (50):14	I/62, II/34
Ps 55 (54):23	I/191, II/54, II/56, II/58, IV/2, IV/11
Ps 57 (56):8	III/26
Ps 61 (60):3f	I/164
Ps 70 (69):6	II/23, II/41, II/51, II/115
Ps 71 (70):1	I/122, I/164, II/14
Ps 71 (70):2f	II/18
Ps 71 (70):5	II/33; II/64
Ps 71 (70):7	I/162
Ps 72 (71):11	III/21
Ps 80 (79):3	II/71
Ps 80 (79):6	I/92
Ps 89 (88):2	IV/35
Ps 91 (90):1	I/11, II/82
Ps 91 (90):2	II/45, II/64, II/82
Ps 91 (90):9	II/33, II/64
Ps 91 (90):11f	I/118
Ps 91 (90):14	I/162
Ps 91 (90):14-16	II/15, II/57f

Citation	Book/Entry
Ps 94 (93):22	IV/27*
Ps 100 (99):2	I/80
Ps 102 (101):2	II/71
Ps 102 (101):13	I/9
Ps 105 (104):2.5	I/67
Ps 108 (107):2	III/26
Ps 109 (108):26	II/23, II/26, II/32, II/41f, II/44f, II/47, II/51, II/103, II/115, III/3
Ps 112 (111):10	IV/33
Ps 114 (113):10	IV/33
Ps 115 (113b):1	I/93, II/110
Ps 116 (115):16	I/32
Ps 117 (116):1	III/21
Ps 117 (116):2	II/60
Ps 118 (117):8f	II/28, II/48
Ps 118 (117):14	II/48
Ps 119 (118):94	II/33, IV/10
Ps 119 (118):133	II/56
Ps 124 (123):8	II/26f, II/44
Ps 125 (124):1	II/15
Ps 127 (126):1	II/36
Ps 136 (135):12	II/115
Ps 143 (142):8	IV/31
Ps 143 (142):10	II/76
Ps 145 (144):9	I/129
Prv 1:7	II/38
Prv 3:5f	II/78
Prv 3:34	I/85
Prv 7:4	I/104
Prv 11:2	III/34
Prv 14:13	I/98
Prv 17:7	I/100
Prv 17:17	I/100
Prv 24:9	I/71
Prv 27:21	I/70

Citation	Book/Entry
Ecc1 9:4	I/54
Ecc1 12:5	I/94
Wis 2:3	I/77
Wis 7:13	I/32
Wis 8:6f	I/70, II/14, II/102
Sir 1:29 [1:29]	I/88
Sir 2:11	I/122, II/30
Sir 3:11	II/9
Sir 4:28	I/99; I/154
Sir 4:33	I/154
Sir 4:35	I/99
Sir 5:7 [5:8f]	I/1
Sir 11:22	II/50
Sir 27:3 [27:4]	I/98
Sir 30:22	IV/33
Sir 37:14	IV/5
Sir 48:1	I/161, I/185, II/20, II/26, II/44
Is 6:8	I/144, I/146, I/152, II/12, II/47, II/71, IV/5
Is 7:9	I/210
Is 12:2	II/102, III/14
Is 16:1	IV/37
Is 24:16	I/15
Is 30:15	II/80
Is 33:7	I/160
Is 40:31	I/160, IV/8
Is 42:8	I/66, III/34
Is 45:8	II/47
Is 48:11	III/34
Is 48:17	IV/31
Is 58:1	I/163*, 1/212
Is 62:6	II/38

Citation	Book/Entry
Jer 12:11	I/36
Jer 13:16	I/100
Jer 20:11	IV/24
Lam 4:4	I/176, I/195
Bar 3:5	I/75
Bar 6:5	I/75
Ez 3:1	IV/25
Ez 33:8	I/212
Ez 33:11	I/177
Dn 9:23	II/18
Dn 12:3	I/99, I/158 [†] , I/178
Hos 4	II/6
Hos 9:14	I/102
Hos 14:2	I/1
Mi 6:14	I/102
Hb 2:3	I/71
Zep 1:14	II/34
Zec 13:7	II/102

New Testament

Citation	Book/Entry
Mt 3:10	
Mt 4:19	I/157*
Mt 5:5	I/159
Mt 5:6	I/71
Mt 5:12	I/120

Citation	Book/Entry
Mt 5:29	I/93
Mt 6:2	I/80
Mt 6:10	I/18, I/38, I/152f, II/41
Mt 6:34	I/176
Mt 7:7	II/72, IV/17, IV/22
Mt 8:25	I/7
Mt 10:8	I/86
Mt 10:16	I/85
Mt 11:7	I/21
Mt 11:26	IV/31
Mt 11:28f	I/71, I/159, I/194, II/110, III/17
Mt 12:30	I/176, II/103
Mt 13:31	IV/29
Mt 14:23	III/8
Mt 15:25	II/41, II/111
Mt 16:16	I/12, II/86, III/10
Mt 17:3	II/97
Mt 19:26	II/16
Mt 19:29	I/157 [†]
Mt 20:4,7	II/21, II/66
Mt 21:27	II/66
Mt 24:30	I/180
Mt25:31	II/68
Mt 26:31	II/102
Mt 26:38f	I/69, I/105
Mt 26:42	II/41
Mt 27:46	I/105
Mt 28:19	I/153
Mk 6:50	II/67
Mk 9:23	I/160, II/16, II/65
Mk 11:23	IV/29
Mk 12:12	I/95
Mk 12:26	III/3
Mk 12:33	I/95
Mk 14:34	I/69, I/105

Citation	Book/Entry
Mk 15:34	I/105
Mk 16:15	II/32
Lk 1:15	I/74
Lk 1:37	I/72
Lk 1:46	I/9
Lk 1:50	I/9
Lk 1:79	I/12, I/82
Lk 2:46	I/53
Lk 6:12	I/52, I/64
Lk 6:36	I/93, I/157
Lk 9:6	I/83
Lk 9:23	III/30
Lk 9:59-62	I/83
Lk 10:2	IV/5
Lk 10:21	I/164
Lk 10:34	II/68
Lk 10:39	I/65
Lk 11:9	II/15, IV/22
Lk 11:23	II/103
Lk 14:26f	I/2
Lk 16:2	I/192, II/69
Lk 17:10	IV/23
Lk 18:1	II/65, II/73, II/79
Lk 21:19	I/95
Lk 22:15	I/153
Lk 22:42	III/9, III/17
Lk 22:43	I/111, II/5
Lk 23:34	I/30
Lk 24:19	II/58
Jn 4:10	IV/27
Jn 4:34	I/32, I/193, II/54, III/9, IV/37
Jn 13:37	I/12
Jn 14:1	II/67
Jn 15:5	II/12, II/31, III/3, III/5, III/7, III/12

Citation	Book/Entry
Jn 15:18	I/2
Jn 16:33	IV/24
Jn 17:3	I/59, I/83, I/178, I/202, II/52
Jn 17:4.6(7)	I/186
Jn 17:21	II/18
Jn 18:22	I/30
Jn 19:30	III/24
Jn 21:17	II/111
Acts 2:42	I/125
Acts 5:20	I/158 [†] , I/181
Acts 7:22	II/58
Acts 7:60	I/30
Acts 9:6	I/144
Acts 9:15	II/71
Acts 9:16	II/102
Acts 20:22	I/170, II/10, II/72
Acts 20:28	I/176
Acts 20:29	III/20
Rom 1:14f	II/47, II/70
Rom 8:9	I/188, II/63
Rom 8:14	I/56
Rom 8:31	I/1
Rom 8:32	I/176
Rom 10:12	I/85
Rom 12:1	I/102, IV/36
Rom 14:7	II/71
Rom 14:12	II/69
1 Cor 1:23	II/113
1 Cor 4:7	I/40
1 Cor 6:19	I/3, IV/33
1 Cor 6:20	I/6
1 Cor 7:29	II/77
1 Cor 9:16	I/212, II/2

Citation	Book/Entry
1 Cor 13:4,7	I/163, II/111, IV/23
1 Cor 15:31	IV/39
2 Cor 1:3	II/49
2 Cor 5:10	I/27, I/120
2 Cor 5:14	I/177, I/195, IV/30
2 Cor 5:20	I/160, III/11
2 Cor 6:2	II/26
2 Cor 6:4–8	I/169, II/10, IV/30
2 Cor 11:14	I/31
2 Cor 12:15	II/81
Gal 1:10	II/4
Gal 2:20	II/7
Gal 6.7f	I/196
Gal 6:14	I/71, I/179f, IV/18
Eph 3:1	II/72
Eph 4:1	I/170, II/72, IV/36
Phil 1:29	II/102
Phil 2:8	I/159 [†] , II/85, IV/39
Phil 2:13	I/203
Phil 3:20	II/119
Phil 4:4	II/9*
Phil 4:5	I/1, IV/37
Phil 4:8	II/33
Phil 4:13	I/83, II/1, II/18, II/26, II/31, II/36, II/39f, II/44, II/50, II/97, II/113, II/115, III/1, III/3, III/5, III/18F, III/23, III/35f, IV/32
Col 4:3	II/73
1 Thes 2:19	II/41
1 Thes 5:17	II/73, II/84, III/14, IV/6, IV/18

Citation	Book/Entry
2 Thes 3:10	II/57
2 Thes 3:16	IV/31
1 Tm 1:17	I/67, I/90. I/101, I/105, I/152, II/12, II/36, II/40, II/43, II/51, II/65, II/97, III/5
1 Tm 2:4	I/176
1 Tm 6:11	IV/27
2 Tm 2:4f	I/99, I/158 [†]
2 Tm 2:24	IV/23
2 Tm 4.2	II/40, II/89, II/116
Ti 2:1-15	II/20
Ti 3:4	IV/37
Phlm 9	II/72
Heb 10:9	I/152
Heb 10:38	I/136
Heb 11:34	I/158 [†]
Heb 12:6	I/100
Jas 1:2 [1:3f]	I/100
Jas 4:6	I/30, I/85
Jas 5:20	I/99
1 Pt 2:9	IV/12
1 Pt 4:11	I/187
1 Pt 5:2	III/26
1 Pt 5:5	I/85
1 Pt 5:7	I/132, I/162, IV/2
1 Jn 2:2	I/177
1 Jn 4:16b	IV/4
1 Jn 5:4	I/183

Citation	Book/Entry
Rv 1:4.8	I/1, I/163 [†] , I/181
Rv 2:2	I/140
Rv 2:4	III/22
Rv 2:10	I/12
Rv 2:19	III/22
Rv 3:11	II/6
Rv 3:15f	I/140
Rv 3:17	II/40
Rv 4:11	III/34
Rv 5:5	I/180
Rv 5:9	II/43, II/70, II/114
Rv 7:9	II/2, II/114
Rv 10:9f	IV/25
Rv 12:7-9	I/158 [†]
Rv 21:6	I/181
Rv 22:12	II/68
Rv 22:13	I/1, I/181

Appendix IV: Index of Themes

This index is taken from the New German Edition of the Spiritual Diary (2007). A number of other useful indexes exist, including the Word Index by Fr. Barry Griffin, SDS (n.d.) based on the translation of Sr. Miriam Cerletty, SDS. There is also an Index of Themes in the Facsimile Edition DSS XXII (1999).

All (*alle, ganz, jeder*): **I**/ 2, 4, 7f, 16f, 21-24, 26, 29-36, 44, 49, 53, 56, 61f, 67, 72f, 82, 86f, 91-94, 100f, 106, 108-110, 119, 123-125, 127-129, 131-133, 136, 139, 142, 144-146, 152f, 156, 151*f, 157*f, 160, 162, 163*, 164-169, 171, 176, 180-182, 187, 195-198, 20f, 205, 210f; **II**/2f, 7, 9, 9*, 10, 12f, 16, 18f, 22f, 26f, 29-31, 35, 41, 44, 50-52, 56, 58-65, 68, 75, 78-80, 85-87, 93f, 96-100, 102-104, 109, 113f, 117, 119f; **III**/1, 3, 5, 7-10, 13f, 17-20, 23-26, 33f, 36f; **IV**/3, 5, 12, 14, 15, 18, 21-23, 26, 29, 32, 34f, 37-39. See also, Surrender, Universality

Angel (*Engel*): **I**/4, 22, 35, 39, 59-61, 67, 83, 90f, 106, 111, (114), 118, 121, 139, 150*, 163*, 181, 190; **II**/55, 61, 112, 118f.

Anxiety (*Angst/lichkeit, Furcht, Skrupel*): **I**/10, 17f, 62, 121f, 136, 139, 175, 191, 194; **II**/7/10, 79, 84, 87, 110; **IV**/8, 23, 30. See also, Disquiet

Apostle (*Apostolat, apostolisch, Jünger*): **I**/2, 9, 63, 76, 125, 138, 140, 145, 148, 151, 163, 167, 177, 182f, 197, 211; **II**/68, 81, 98, 113; **III**/23, 30, 34, 47; **IV**/11.

Apostolic/Catholic Teaching Society: **I**/124, 140f, 145.

Approbation, ecclesial: **III**/15, 18f.

Authority (*Autorität, Obere*): I/16, 44; II/35, 37, 62, 68, 83, 91, 95.

Bible (see, Scripture)

Blessed Sacrament (see, Eucharist)

Blood (*Blut von Menschen*): I/43, 55, 58, 117, 119, 131f, 137, 142, 193, 212; II/16f.

Blood of Christ (*Blut Christi*): I/1, 34, 43, 133, 137, 176; II/32, 46, 94; III/19f; IV/5.

Body, human (*Leib, Körper des Menschen*): I/3, 8, 26, 33, 53, 56, 59, 63, 79, 84, 131, 134f, 148, 159, 153*, 212.

Calm (*Ruhe/n/ig, innere Ruhe*): I/3, 11, 13, 16, 21, 38, 49, 54, 58, 66, 68, 97, 124, 132, 135, 139, 141, 145, 152, 155, 159, 156*, 166, 182, 184, 186, 188; II/1, 3, 10, 89, 92, 96, 99, 102, 105, 110f, 116; III/7, 24; IV/3, 21, 35, 37. See also, Disquiet, Peace

Chastity (see, Purity)

Cheerfulness (see, Kindness)

Child (*Kind*): I/3, 8, 10, 13, 56, 58, 61, 97, 108, 120, 157[†], 160, 165, 175-177, 191, 195, 200, 210, 213; II/9, 23, 30, 36, 6; IV/3, 28.

Church (*Kirche*): I/3, 8, 10, 13, 56, 61, 97, 108, 120, 157[†], 160, 165, 175-177, 191, 195, 200, 212, 213; II/9, 23, 30, 36, 76; IV/3, 28.

Compassion (*Barmherzigkeit, Erbarmen*): I/1, 6, 9, 12f, 44, 50, 56-58, 64, 66, 70, 84, 93f, 102, 110f, 129, 133, 148, 157, 210, 129, 157; II/32, 49, 104, 108; III/12; IV/6f.

Confession/or (*Beichte, Beichtvater*): I/16f, 44 (114), 123, 135, 140f, 213; III/26.

Confreeres (*Brüder, Mitbrüder*): I/23, 163, 184f, 194, 200f; II/26, 35, 39, 42; IV/4, 6, 11, 13.

Confidence in God (see, Trust in God)

Consolation (*Trost, trösten*): I/19, 35-37, 61, 91, 111, (114), 126, 130, 132, 134, 137, 154, 159, 155[†], 169, 188; II/30, 89.

Cross (*Kreuz*): I/1, 27, 30, 34, 49, 68, 71, 78, 93, 118f, 154[†], 156[†], 159[†], 163, 167, 175, 177, 179f, 183, 189, 193, 208; II/1, 29, 39, 46, 50, 73, 77, 84, 85, 91f, 101-103, 113f; III/13, 30, 22, 30; IV/7, 16, 18.

Death (*Tod, Sterben*): I/7, 9, 12, 21, 31, 33, 47, 49, 55, 66, 90, 99, 106, 109, 111, 119, 132, 151, 154, 159[†], 168f, 171, 177, 193, 208, 212; II/14, 34, 38f, 66, 71, 85, 117; III/10, 30; IV/4, 7, 33, 39.

Determination (*Entschiedenheit, Festigkeit, Bestimmtheit*): I/17, 78, 161, 182, 211; II/20, 67, 90f, 99, 109. See also, All

Devil (*Teufel, Satan, der böse Feind*): I/10, 23, 31, 45, 50f, 63, 66, 77f, 86, 88, 91, 94f, 109, 132, 139, 143, 155, 153[†], 172, 174, 180, 191; II/37; IV/2, 13, 28. See also, Hell

Devotion (*Frömmigkeit, fromm*): I/13-18, 51, 87, 151, 157[†], 199; IV/20.

Disquiet (*Unruhe*): I/10, 22, 53, 97, 132, 141, 145, 175; II/10, 96.

Distress (*Bedrängnis, Finsternis, Gefahr, Heimsuchung, Leiden, Opfer, Prüfung, Verfolgung*): I/3, 6f, 10, 12, 21, 23, 30, 34, 37f, 40, 43, 46f, 49, 51f, 56, 59, 68-70, 73, 75, 82, 83-85, 88, 90f, 95, 97f, 100-103, 105, 111, 119, 121f, 126, 131f, 136, 142, 145, 148, 151[†]f, 160, 162f, 165, 167, 169, 175, 177-179, 191, 208; II/1, 10, 13, 15-17, 18, 22, 25, 29, 33, 37f, 40f, 45, 55, 59, 69f, 77, 79-91, 84, 86, 67-90, 92, 94, 100, 104-106, 110, 112, 114, 116; III/8, 18, 20, 25, 30; IV/10, 19-21, 23, 29f, 36f.

Divine Office (*Brevier, Officium, Corgebet*): I/107, 127, 187; II/43; IV/11.

Dream (*Traum*): I/121, 156[†], 184.

Education (see, Formation, Instruction)

Eucharist (*hl. Messe, hl. Opfer, das Allerheiligste, hl. Kommunion*): I/8, 79, 125, 147, 150, 154, 158, 151[†], 154[†], 156[†], 208, 213; II/115. See also, Worship

Failing (*Fehler*): I/24, 29, 46, 49, 53, 62, 84, 86f, 171; II/23; III/16; IV/6, 20, 24.

Faith (*Glaube*): I/44, 47, 77, 79, 100, 117, 136, 158, 154*, 160, 168, 183, 186, 192, 200, 210f; II/16, 27f; III/16f, 26, 33; IV/15, 28f. See also, Trust in God

Fight (see, Struggle)

Firmness (see, Determination)

Food (*Essen, Speise*): I/16, 73f, 149, 156, 193, 198f; II/3, 54, 57; III/9; IV/13, 26, 37.

Formation (*Erziehung, ausbilden, lehren*): I/2, 29f, 38, 42, 47, 54, 58, 61, 71, 74f, 78f, 118, 120, 126; IV/19f.

Foundation/s (*Gründung, Gründungspläne, Pläne, Vorhaben, "das Werk"*): I/32, 50, 65, 68, 84, 89, 91, 101, 112, (113), 118-120, 124, 127, 129f, 132, 134f, 138, 140f, 145, 149-151, 153f, 151[†]f, 155[†]f, 163, 166, 172, 183-185, 186, 198, 206f, 209; II/9, 23, 42, 72f, 75, 77, 87f, 91, 99f, 114, 118; III/1f, 8, 16f, 24, 27, 34.

Freedom (*Freiheit, befreien, frei*): I/17, 107, 136, 148, 158*; II/15, 57, 77, 104, 106; III/35; IV/26, 29.

Friend/ship (*Freund, Freundin, Freundschaft*): I/2, 6, 24, 39, 60, 87, 89, 99f, 104, 155, 200; IV/19f, 28, 36.

Friendliness (see, Kindness)

Gentleness, (see, Kindness, Goodness)

Glory, human (*menschliche Ehre, einige*): I/83, 113, 155, 171, 175; II/106; IV/39.

God the Father (*Gott Vater*): I/1, 4f, 10, 12-14, 21f, 30, 44f, 48, 55, 72, 89, 105, 108, (114), 117, 124, 148f, 157, 164, 178, 186, 189, 194; II/12, 18, 21, 32f, 46, 49, 56, 65, 75, 80, 94-96, 105, 112; III/4, 8, 12, 21, 24-26, 35f; IV/3, 6f, 13f, 17, 20, 22, 26, 28, 31f, 34.

God, gifts from (*Gaben, Geschenke Gottes, Gnade/n*): I/12, 20, 22, 36, 40, 42, 47, 75-81, 85, 99, 107f, 110, 118, 131, 136, 138,

145, 151, 153, 159[†], 167, 169-170, 202; **II**/1, 7-9, 39, 47, 54, 67, 85f, 99; **III**/1, 5, 19, 31; **IV**/2, 10, 18, 22, 26, 31f.

God, glory of (*Ehre Gottes, Gottes Verherrlichung*): **I**/1, 6, 11f, 20, 27, 38, 42, 52f, 56, 58, 63, 33f, 79f, 83, 89f, 100f, 105, 107-109, 111, (113), 118-120, 123, 130, 132, 134, 136-138, 141-143, 147, 151-153, 156, 151[†]-153[†], 155[†], 157[†], 162, 166f, 171, 175f, 184, 186, 192, 194; **II**/1f, 12, 14, 16f, 20, 36f, 40, 42f, 51, 57f, 62, 65, 69, 73, 77-78, 81, 85, 87-89, 91f, 95, 97, 112, 115, 118; **III**/6, 7, 10, 13, 27, 34-36; **IV**/7, 14, 22, 37.

God, will of (*Gottes Wille*): **I**/11, 18, 30f, 32, 37f, 54, 56, 59, 79, 83, 91, 105, 107, 119, 135, 137, 146, 147-149, 151-153, 151[†]f, 168, 181, 194, 203; **II**/ 23, 34, 39, 41, 54, 61, 74, 76, 89, 108, 111, 114, 117, 119-121; **III**/2, 9, 16f, 30, 32; **IV**/30, 37.

Goodness (*Güte, Milde*): **I**/12, 15, 25, 37, 71, 80, 90, 150[†], 160, 163, 194f; **II**/ 66, 93, 97, 99, 109f; **III**/17; **IV**/37, 37. See also, Kindness, Gentleness

Gospel (see, Scripture)

Grace (*Gnade*): **I**/1, 5, 12, 23, 25, 30f, 34f, 42, 54, 56, 59, 61, 69, 75-77, 79-81, 85, 98, 107f, 110, 118, 130, 145, 153, 159[†], 167, 169f; **II**/1, 7f, 39, 47, 54, 67, 85, 87, 100f, 118; **III**/1, 5, 19; **IV**/3, 18, 22, 26, 32. See also, Gift

Gratitude (*Dank/en/barheit*): **I**/74-76, 84, 86, 90, 98f, 111, 131, 136, 142; **II**/9, 96, 99, 112; **III**/15, 18, 35.

Harmony (see, Peace, Unity)

Health (*Gesundheit*): I/48, 53, 73, 91, 98, 135; II/3, 25, 49, 84, 115, 117, 121; III/24, 26; IV/13.

Hell (*Hölle*): I/26, 41, 86, 96, 122, 209. See also, Devil

Holiness, human (*Heiligkeit des Menschen*): I/2f, 26-29, 31, 33, 39, 42f, 48, 52, 59, 61, 63, 68, 73-75, 77, 79, 81, 83, 86, 88f, 91, 96, 100, 102f, 105, 108, 110, 117-120, 131f, 135f, 141-143, 146, 150, 156, 150[†]f, 155[†]-157[†], 159[†], 171, 174, 184f, 189, 192, 194f, 196, 204; II/3, 6, 8, 16, 25, 34, 39, 50, 53f, 68, 78, 82, 107, 82, 107; III/10, 12, 15, 22f, 35; IV/9, 12, 14, 21, 33, 35, 39.

Holy Spirit (*Heiliger Geist*): I/3, 44, 56, 90, 96, 124, 169f, 176, 189, 196; II/10, 13, 72, 96; IV/10, 23, 33.

Hope (*Hoffnung*): I/7f, 57, 94, 98, 122, 136f, 142, 160, 162-164, 179f, 188, 204, 211; II/2, 7, 14f, 18, 21, 28, 30, 32f, 41f, 45, 48, 51, 53, 55-58, 64, 68, 71, 73f, 80, 90, 95-98, 104, 113, 116f; III/3, 7, 11, 13, 24; IV/2f, 22f, 30, 32, 34, 38f.

Humility (*Demut/ütigkeit, sich verdemütigen*): I/5. 6, 13-16, 18, 21f, 24-26,, 30, 34, 40f, 43, 46f, 49, 57, 62-65, 67-69, 71f, 78f, 81f, 84-89, 92, 94, 90, 101, 108, 123, 127, 139, 150f, 154-158, 165, 168, 171, 182, 194f, 201, 204, 210f; II/2f, 7f, 13f, 40, 53, 60, 63, 83, 81, 83, 94, 105-107, 110, 120; III/11, 13, 17, 34; IV/21, 27, 37.

Imagination (*Phantasie, Einbildungskraft*): I/106, 199; II/121; III/10, 31; IV/12, 36.

Instruct/ion (*lehren*): **I**/2, 31, 47, 53, 118, 120, 125, 153, 158f, 170f, 174, 180, 207; **II**/25, 40, 66, 76, 89, 116; **III**/20; **IV**/8. See also, Formation

Intention (*Absicht, Meinung*): **I**/1, 22, 50, 108-110, 134f, 153[†], 183; **II**/13, 106.

Jesus Christ: **I**/2, 12, 21, 26, 30, 32, 37, 44, 48, 50, 55f, 58, 61, 64, 75, 77, 83, 89f, 97, 101, 105, 108-110, 121, 123-126, 134, 136-138, 141, 143-146, 148f, 152f, 158, 152[†], 155[†], 159[†], 163, 170, 177f, 180, 184f, 188f, 192-194, 204, 208; **II**/7, 9, 12, 17f, 21, 26f, 30, 32, 37, 41, 46f, 49f, 53, 63f, 66, 68-72, 75, 80, 85, 95, 113f, 107; **III**/204, 10-12, 16, 32; **IV**/4, 23, 27, 32, 38.

Jesus Christ, wounds of (*Wunden Christi*): **I**/107f, 126, 164, 194; **II**/46.

Joy (*Freude, sich freuen, Jubel*): **I**/8f, 11, 24f, 34f, 39, 51, 62, 74, 80, 83f, 88, 98, 103f, 122f, 126, 120-132, 134, 136, 141f, 149, 152, 150[†], 152[†], 156[†], 179, 183, 200f, 204; **II**/ 9*, 41, 53, 78; **III**/13; **IV**/17, 33.

Judgment (*Gericht*): **I**/1, 6, 17, 20, 24, 27, 35, 94, 102, 120, 126, 180, 190.

Kindness (*freundlich, fröhlich, froh, heiter, liebevoll, mild, sanft*): **I**/11, 14, 16, 21, 23, 25, 46, 51, 62, 76, 121, 131, 133, 141, 150, 151[†]-153[†], 187; **II**/66, 78, 93, 97, 105, 109f; **III**/8, 11, 19f, 33, 3; **IV**/19f, 23, 26f, 33, 37.

Know (see, Recognize)

Life/living (*Leben*): **I**/2, 5f, 8, 13f, 20f, 25, 29, 31, 33, 41, 44, 47, 52, 54, 56, 67, 71, 73f, 83, 89f, 95, 102, 104f, 106, 111, 120, 122, 125, 127f, 137, 146, 150, 153, 152[†], 157[†]f, 168f, 174, 177-181, 184f, 189, 192, 194, 196, 199, 204, 209; **II**/15, 19, 23f, 39, 53, 55, 58, 60, 71, 74, 91, 100, 106; **III**/2, 10, 17, 24, 26, 36; **IV**/11, 15, 33.

Love for Neighbor (*Liebe zum Nächsten*) **I**/23f, 28f, 39, 45f, 49, 55, 95, 133, 152[†]f, 163; **II**/83; **III**/4, 23, 26, 36; **IV**/19f, 36.

Love, God's for us (*Gottes Liebe zu uns*): **I**/4, 6, 8, 12f, 22, 37, 43, 50f, 59, 65f, 91, 134, 153[†], 163, 172, 178f, 192, 196; **II**/65; **III**/8, 25; **IV**/25.

Love, ours for God, esp. for Jesus (*Liebe des Menschen zu Gott*): **I**/5, 8, 10, 25-27, 42, 46, 51, 59, 62, 65, 69f, 76-78, 82f, 93, 97, 102, 104, 107f, 120, 125, 132, 135, 138, 142ff, 153, 166, 172, 184, 202, 208; **II**/52, 70; **III**/17, 21, 23, 35f; **IV**/27.

Martyrdom (*Martyrium, Hingabe des Lebens*): **I**/6, 9, 12, 21, 43, 58, 89, 120, 132, 136f, 138, 153, 192f, 209; **II**/16, 38, 61, 71, 106, 117, 119; **IV**/39.

Mary (*Maria, hl. Jungfrau, Liebe Frau, Königin, Mutter Gottes, Gottesgebälerin*): **I**/27, 30-32, 35f, 56, 59-61, 64, 89f, (113), 119-121, 126f, 132, 141, 146f, 148, 150, 156, 150[†], 153[†], 155[†], 161, 176, 183f, 194, 196, 204; **II**/1, 27, 40, 46, 49, 53, 69f, 72f, 84, 87, 92, 94, 98f, 107f, 110, 114f, 117-121; **III**/1-3, 5, 9, 12f, 18-20; **IV**/5, 7, 14, 29, 32, 34, 38.

Mass (see, Eucharist)

Meditation (*Betrachtung, Kontemplation*): I/20; 28-30, 38, 40, 46-48, 50, 52, 55, 61, 63-65, 73-75, 81, 85, 87, 90f, 94, 96, 103f, 106f, 119, 125-129, 136, 139-141, 144, 150, 152, 156-158, 151[†], 210; II/9, 43, 49, 95; III/36.

Melancholy (*Traurigkeit*): I/3, 23, 33, 91, 98, 152[†], 186.

Mercy (see, Compassion)

Monastery (*Kloster, Mönch, Nonne*): I/73, 77, 104, 185, 199, 209; II/42f, 86, 101; III/36; IV/1, 9. See also, Religious Order

Mortification (*Abtötung, Aszese, Buße, Sühne*): I/4, 7, 13-18, 21, 24, 35, 38, 41f, 46f, 54f, 63, 73f, 77, 86-88, 91-93, 106, 123f, 129f, 131f, 136, 145, 156f, 165f, 177-170, 198, 201, 213; II/8, 9*, 19, 31, 43, 60, 74, 77, 86, 92, 106; III/30, 36f, IV/10.

Music (*Musik, Gesang, Lied*): I/28, 117, 151, 201; II/48, 67, 102; III/14, 32; IV/1, 8, 11, 35.

Night, Prayer through the night (*Nacht, nächtliches Gebet*): I/7, 12, 35, 52, 58, 64, 66, 77, 135, 184; II/10, 29, 38, 42, 44, 68, 84, 92, 99; III/34; IV/30.

“Now” (*“Jetzt”*): I/20, 33, 39, 193, 202; II/26, 52, 74; III/10.

Obedience (*Gehorsam*): I/109, 121, 128, 158[†], 159[†], 161, 172; II/24f, 62, 64, 85, 91, 94, 99, 101f, 111; IV/34, 38.

Observance (see, Religious Discipline)

Ordination (*Weihen, geweiht*): I/11, 28, 92, 109-111, 132, 141, 167; II/44, 117; IV/11f.

Pact (*Pakt*): I/202; II/51-53, 91, 104, 121; III/1.

Patience/Impatience (*Geduld*): I/3, 69, 88, 95, 100, 126, 158, 150[†], 159[†], 165, 169, 175, 211; II/17, 22, 29, 40, 89, 93, 109, 111, 116; III/23.

Peace (*Friede*): I/13, 103, 123, 124, 134, 155, 160; II/7, 24, 96; IV/23, 27f, 31, 33, 36, 38. (See also, Calm, Silence)

Perseverance (*Beharrlichkeit*): I/63, 94, 137, 155; II/24f; III/23; IV/26. See also, Patience

Piety (see, Devotion)

Pilgrimage sites (*Besuch von Kirchen, Wallfahrtsorten*): I/28, 110f, 129, 146-150; II/41f, 99, 110.

Plan/s (see, Foundations)

Pope (*Papst, Hl. Stuhl, Vatikan*): I/150f, 154, 153[†], 167; II/25, 58f, 65-68, 72, 76; III/11, 14f, 18, 23; IV/2.

Poverty (*Arm/ut*): I/28, 41, 57, 64, 97, 105, 107, 109, 112, (114), 133, 140, 148, 156f, 157[†], 160, 163, 177f; II/9, 18, 33, 40, 55f, 113; III/13, 18, 33, 37; IV/5, 7, 9, 22.

Prayer (*systematisch Gebet, Bedeutung und Aufforderung, Gebets-Vorsätze*): I/18, 24f, 29, 38, 40f, 48, 52, 63, 66, 70, 72f, 75f, 84f, 87-91, 99, 106f, 111, 119, 122, 125f, 128-130, 132, 135, 148, 150f, 158, 157[†], 159[†], 170, 187, 189, 197, 201f; II/8, 11, 14, 19, 25, 28-31, 38f, 41, 43, 49, 66, 68, 72-74, 81, 83-85, 103, 108, 119f; III/1-3, 5, 8, 11,14, 19, 27; IV/6, 8, 10f, 18, 22, 26f, 33. See also, Night, Prayer through the night

Prayers, personal (*einige Gebete, längere Gebete*): I/6- 10, 12f, 57, 71, 101, 105-111, 136-139, 141-144, 146, 148-150, 152[†], 168, 196; II/2, 12, 18, 21, 32, 42, 45-49, 55, 64, 68f, 71; III/2f; IV/5, 7, 11, 32.

Preaching (*Verkündigung*): I/2, 6, 14, 26, 31, 47, 82f, 120, 125, 136, 153, 158[†], 161, 163[†], 170, 174, 176f, 180-182, 185, 187, 190, 195, 207, 212f; II/1f, 20f, 27, 32, 40, 58, 71f, 89, 113, 116; III/4, 7, 20, 22, 24; IV/31.

Press (*Buch, Tagebuch, Presse, Druckerei, Lektüre*): I/20, 32, 61, 67f, 73, 88, 104-107, 112, 123, 125, 127, 136, 140, 145, 150, 154, 153[†], 155[†], 170, 172, 174, 199, 201, 213; II/20, 24, 33, 40, 64, 81; III/27.

Pride (*Stoltz*): I/4, 30, 40, 49, 63, 84f, 171.

Priest (*Priester, Kleriker*): I/67, 105, 109-111, (115), 124, 132, 135f, 139, 141f, 153[†], 160, 174, 180; II/11, 23, 65, 76f, 102, 104, 108; III/26f; IV/1f, 27, 39.

Proclamation (see, Preaching)

Providence (*Vorsehung*): I/34, 41, 45, 159[†], 162, 185f, 193, 204; II/9, 22f, 26, 30f, 33, 39, 53.

Prudence (*Klugheit, Behutsamkeit*); I/81, 85, 104, 185, 199, 209; II/42f, 86, 101; III/36; IV/1, 9.

Purity (*Reinheit, Keuschheit*): I/3f, 17, 26f, 44f, 63, 83, 94, 107, 156, 150[†], 167; II/3, 14, 93; IV/27.

Radical self-mastery (see, All)

Readiness (*Bereitschaft*, “Vorwärts!,” “Jetzt”): I/11f. 20, 25, 27, 33, 39, 91f, 121, 138, 145, 152[†], 154, 170, 193, 203; II/26, 47, 52, 59, 61, 67, 71, 74, 76, 79, 84, 90f, 94, 104, 106f, 110, 119; III/1, 24, 26; IV/10, 35, 38.

Recognize (*Erkennen*): I/4, 12, 29, 43–44, 59, 73, 80–84, 103, (115), 123, 131, 147, 168, 171, 176, 178, 202; II/13, 19, 49, 52, 70, 78, 102, 113; III/6, 25, 34.

Recreation (*Erholung*, *Freizeit*): I/135, 178, 107; II/6, 43, 92, 115; III/36.

Redeemer (*Erlöser*): I/2, 4, 7, 9, 17, 21, 101, 137, 155[†], 177; III/24. See also, Savior, Jesus Christ

Religious Discipline (*Disziplin*, *Observance*, *Ordnung*): I/13–15, 67, 88, 92, 128, 137, 140, 155, 157, 157[†], 161, 165, 197f, 201, 207, 210; II/9, 23, 35, 91, 96, 98, 116; III/9, 18; IV/9.

Religious Exercises (*Religiöse Übungen*): I/87, 105, 128, 199; II/8. See also, Rosary

Religious Order (*Orden*): I/15, 27, 104f, 157[†], 183f, 207; II/8, 11, 13, 19, 26, 35, 37, 39, 42f, 86, 91, 98f, 113f, 120; III/18, 21, 26; IV/1, 9, 14. See also, Monastery

Rescue (*retten*): I/6f, 10, 12, 27f, 62, 86, 99, 103, 109, 149, 162, 169, 171, 183, 202; II/15, 20, 46, 52; IV/5. See also, Salvation

Retreat (see, Spiritual Exercises)

Righteous/ness (*Gerechtigkeit*): I/1, 47, 54, 71, 96, 136f, 154, 182; II/58; IV/5.

Rosary (*Rosenkranz*): I/64, 89, 127; II/84, 108; III/2, 31.

Salvation (*Heil*): I/1, 12, 42, 52f, 56, 62f, 66f, 79, 89, 91f, 99, 108, 111, (113), 118f, 130, 132, 134, 136-138, 141, 149, 153[†], 157[†], 167, 171, 176, 179f, 184, 189, 192, 194, 207, 209; II/14f, 17, 20, 39, 42, 58, 62, 73, 77, 81, 85, 87f, 92, 95, 118; III/2, 10, 27, 35; IV/7, 14, 27, 31, 39. See also, Rescue

Salvatorians (*Salvatorianer*): I/184, 198; II/38, 63; III/5, 14f, 32; IV/2. See also, Society of the Divine Savior, Foundations

Salvatorain Sisters (*Salvatorianerinnen*): I/182-183, 185, 194, 207, 213; II/23, 42, 44, 99; III/18. See also, Society of the Divine Savior, Foundations

Savior (*Heiland*): I/3, 9, 13, 30, 49, 65, 84, 97, 101, 114, 132f, 135, 143, 150*, 210; II/8, 9, 12, 18, 38 44, 46-48, 50, 54, 63, 68, 70f, 82, 87, 99; III/15, 37; IV/37. See also, Redeemer, Jesus Christ

School (*Schule, Katechismus-Schule, Unterricht, Lehren*): I/118-183, 138, 140, 150, 156, 159, 153[†]f, 170, 174, 1176, 178, 180, 191, 205-207, 213; II/23, 25, 27, 38, 42-44, 65, 104; III/20, 24-26, 30; IV/11, 19-21. See also, Formation, Instruction

Science (*Wissenschaft, Studien*): I/13, 29f, 54, 121, 126, 135, 139f, 150, 154[†], 159, 171; II/8, 23, 24, 43, 58; IV/11.

Scripture (*Bibel, hl. Schrift, Evangelium, Wort Gottes*): I/63, 68, 77, 83, 95, 139f, 145, 150, 176, 182, 201, 212; II/28, 32; IV/25, 31.

Self conceit (see, Vanity)

Service (*Diener, Dienst, dienen*): I/4, 6, 12, 38, 53, 57, 62, 80, 98, 106, 108, 110f, (113), 120f, 125, 132, 137f, 142, 144, 146, 150, 157[†], 176, 169, 174, 177f, 183, 202, 208; II/32, 52, 70, 86; III/22, 32; IV/12, 21, 29.

Sickness (*Krankheit*): I/45, 91, 108, 133, 136, 140; II/11, III/8, 14.

Silence (*Schweigen, Stille*): I/22, 122, 124, 126, 161, 212; II/8, 10, 22, 37, 63, 85; III/36; IV/33.

Sin/ner (*Sünde/r*): I/1, 11, 27-30, 33, 43, 47, 57, 61, 70, 81, 84, 86, 89, 96, 100f, 107f, 124, 146, 149, 158[†], 171, 177, 180, 212; II/7, 19, 55; III/1; IV/7.

Sisters (see, Women in General)

Society of the Divine Savior (*Gesellschaft des Göttlichen Heilandes*): I/124, 141, 145, 159, 153[†], 157[†], 170, 183f, 192, 194, 197-199, 213; II/17, 24f, 30, 38, 41, 63, 65, 88, 95, 98f; III/15-17, 24; IV/4, 6, 9. See also, Salvatorians, Salvatorian Sisters

Solitude (*Einsamkeit*): I/7, 38, 42, 48, 122, 126, 135, 153; III/1.

Spiritual Sons and Daughters (*geistliche Kinder*): I/183- 185, 189, 197, 200, 210; II/36, 76

Spiritual Exercises (*Exerzitionen, geistliche Übungen*): I/92, 105, 132, 162; II/9.

Spiritual Life (*geistliches Leben*): I/14, 28, 65, 67f, 76, 86-88, 105, 125, 128-131, 134, 140, 150, 152, 162, 170, 213; II/27, 49.

Struggle (*Kampf/en*): I/ 12, 68, 99, 122, 154, 159, 158[†], 163, 163[†], 190; II/7, 16f, 105, 110; IV/24.

Studies (see, Formation)

Suffering (see, Distress)

Surrender (*Hingabe*): I/1-18, 25, 27, 30f, 34, 37f, 46f, 51-53, 56, 59, 61, 73-98, 102f, 105-111, 119-123, 125, 128f, 132, 136, 147, 150, 163, 172; II/1f, 30, 33-34, 37, 41, 47, 50-54, 60, 63, 69, 71-76, 78f, 83, 86, 90, 93, 100, 117-119, 121; III/1, 9f, 17f, 20f, 24, 26, 30; IV/4f, 10-12, 18, 37, 39.

Teach/ing (see, Instruct/ion)

Temptation (*Versuchung*): I/16f, 66, 78, 91, 105, 108f, 123f, 126, 137, 139, 152, 155, 165; II/90; IV/17, 29.

Thanks/giving (see, Gratitude)

Time (*Zeit, Augenblick, Stunde*): I/5f, 17, 20, 23f, 35, 37, 50, 59, 61, 64f, 66, 69, 72, 85, 90, 96, 98, 100, 106-108, 117, 120, 137, 150, 155, 159, 154[†], 156[†], 166, 176, 191, 193, 197; II/1, 3, 13, 10, 19, 22, 26, 29, 34, 50, 69, 74f, 77, 86, 101; III/6, 10, 17.

Trust in God (*Gottvertrauen*): I/2, 7, 45, 47, 49, 57, 62, 28, 71, 73, 84, 94, 122, 139, 151[†], 160, 162, 163[†], 164, 168, 180, 184, 191-194, 202, 204f, 207, 211; II/2f, 13-20, 22, 27-29, 31-33, 36, 38-40, 42, 44f, 48, 50-57, 59f, 60, 62, 64-68, 70f, 73-75, 78, 80, 82-88, 90, 92, 94-97, 99f, 102-104, 107, 109-111, 113f, 116f, 120f; III/2f, 7f, 11, 13f, 17-19, 21f, 24f, 27, 30, 32, 35f; IV/2f, 5f, 8, 11f, 17f, 20-23, 25, 27, 30f, 34-36, 38f.

Truth (*Warheit*): I/78f, 82, 118, 126, 164, 176; III/12, 33; IV/5.

Unity (*Einheit, Einigkeit*): II/24f, 35, 76, 101, 103; IV/13.

Universality (*alle, überall, jeder, ganz*): I/1, 4, 9f, 21, 26, 32, 41f, 59, 75, 79, 85, 111, 119f, 124, 138, 140, 149, 153, 159, 153^f, 158[†], 163[†], 167, 174-177, 180-182f, 190-192, 199, 205; II/1f, 8, 20f, 30, 32, 34, 36, 43f, 46f, 49, 65, 67f, 70f, 75, 78, 81f, 85, 98, 109f, 114; III/5, 10, 16, 21, 27; IV/32.

Vanity (*Eitelkeit, Egoismus, Eigenliebe*): I/44, 56, 69, 84, (113), 123, 144, 155, 171. See also, Pride

Virtue (*Tugend*): I/4, 15, 53, 87, 100, 122, 127, 157[†], 171f, 182f; II/9*, 23f, 105; IV/26.

Vocation (*Beruf/ung*): I/83, 97, 134, 136, 147, 151[†], 153[†], 161, 163[†], 176, 181, 186, 192, 205; II/7, 26, 37, 83, 98; III/11, 34; IV/1, 5f, 12.

Will of God (see, God, will of)

Woman, Sisters in general (*Frau, allgemein Schwestern*): I/9, 23, 28, 86, 104, (115), 117, 133, 150[†], 184f; II/11, 29.

Work (*Arbeit/er/en*): I/65, 92, 120, 128, 143f, 167, 178, 184, 186, 191f; II/8, 13, 17, 19, 24, 29, 50, 57, 59, 62, 76, 92, 117, 120; III/25; IV/5.

World (*Welt, das rein Irdische, das Vergängliche, das Gottferne*): I/3, 31, 38, 71, 91, 107, 143, 145, 151[†], 155[†], 163, 181, 183, 192, 197f; II/29, 106; III/12; IV/12, 23.

Worship (*Anbetung, nächtliches Gebet*): I/28, 35, 52, 64, 66, 77, 90, 102, 126, 135, 140, 146, 149, 209; II/38, 42, 44, 68, 92, 99; III/8. See also, Eucharist.

Youth (*Jugend, Kinder*): I/58, 170, 213; III/24; IV/19. See also, Child

Zeal (*Eifer*): I/27, 43, 70, 88, 92, 94, 106, 120, 137-139, 156, 157[†], 186, 194, 197, 200; II/21, 26, 77, 86, 105, 108; III/23-26; IV/23, 26, 35.

Frequently recurring citations in the Spiritual Diary

“I can do all things in Him Who strengthens me.”
(Phil 4:13):

I/83, 127; II/1, 18, 26, 31, 36, 39, 44, 97, 113; III/1, 3, 18, 23; IV/32, 39.

“All for the greater glory of God and the salvation of neighbor. The glory of God and the salvation of souls/ of people / the welfare of neighbors.”

I/1, 11f, 56, 58, 63, 66f, 79, 83, 89, 108, 110, (113), 118f, 130, 132, 134, 136-138, 141, 143, 149, 153[†], 157[†], 167, 171, 176, 184, 192, 194; II/14, 16, 17, 20, 42, 58, 62, 69, 73, 77, 81, 85, 87f, 92, 95, 118; III/2, 10, 27, 35; IV/7, 14.

“In You, Oh Lord, I have hoped, I will not be forever confounded.” (Te Deum):

I/7, 67, 122, 164; II/2, 14f, 18, 32, 42, 51, 55-57, 62, 68, 71, 73f, 95, 121; III/2, 11, 24; IV/2, 30, 34, 39.

“This is eternal life, to know You, the one true God, and Jesus Christ whom You have sent.” (Jn 17:3):

I/83, 178; free citation in I/202; II/52, 70.

“Your will be done.”

I/18, 38, 146-148, 153; II/108; III/16. See also, God, will of.

“Lord, come to my help.”

I/37; II/18, 32, 44-46, 48, 80, 82f, 85, 87, 96, 98, 112, 114; III/16, 20; IV/14, 22.