



**Contributions on  
Salvatorian History,  
Charism,  
and  
Spirituality**

**Volume Thirteen**

**Blessed Francis Jordan's  
Pact with God**

## Contributions on Salvatorian History, Charism, and Spirituality Series

- Vol. 1 USA Salvatorian Centennial Series Part I
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Human Weakness
- Vol. 12 Key Elements
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Pact with God**

*A Project of the Joint History and Charism Committee*

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**October, 2021**

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*Blessed Francis Mary of the Cross Jordan  
Beatification Portrait*

## Introduction:

The Joint History and Charism Committee of the Salvatorian Family in the USA is delighted to celebrate the long awaited beatification of our Founder with the publication of Volume Thirteen in our series: Contributions on Salvatorian History, Charism and Spirituality. This volume, *Blessed Francis Jordan's Pact with God*, gathers research and reflections by well-known international Salvatorians on a largely still unknown text and dynamic found in Father Jordan's *Spiritual Diary*. As the reader will discover here, the Founder's Pact is a hidden gem that gives deeper insight into why Blessed Francis Mary of the Cross Jordan is indeed a treasure worth sharing with all the People of God.

Volume 13 opens with two lengthy articles by Father Peter van Meijl, SDS, and Sister Carol Thresher, SDS, which set in place the precious nature of the Pact. Father Peter's historical/analytical study uncovers the nature of the Pact for us and reaches the conclusion that Father Jordan is, in fact, a person of heroic virtue. Sister Carol goes on to posit that the Pact is a simple, yet profound, dialogue between Father Jordan and his Creator and can be designated a spiritual classic. Following these introductory articles, the reader will find Father Patric Nikolas, SDS's theological treatise analyzing the Pact through the lens of the well-known Canadian Jesuit, Father Bernard Lonergan's, four levels of insight. The final section of this volume begins with an article by Father Thomas Perrin, SDS, pointing out clues in the Founder's *Spiritual Diary* that lead us to his first writing of the Pact. Finally, the reader will come to three shorter and earlier reflections done by Salvatorians: Fr. Arno Boesing, Fr. Timotheus Edwein and Fr. Alfred Schneble. These three brief contributions reveal how earlier Salvatorian historians, when studying the *Spiritual Diary* and upon encountering the Pact, became aware that it was indeed very important in the life of the Founder. While

their thoughts are seminal in nature they do point us to what was to come.

In closing, the Joint History and Charism Committee hopes that this volume will add new depth to the joy shared by all Salvatorians with the beatification of Father Jordan on May 15, 2021.

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# **The Pactum of Father Francis of the Cross Jordan (1891-1915) A Ritual of Renewal**

**Father Peter van Meijl SDS, Vienna 1., St. Michael,  
Original German Version 2010**

## **Preface**

Each person lives in a special rhythm, has certain rituals to organize life. People like to remember their birthday each year; some mark their anniversary of marriage, the birthdays of their children or the anniversary of the death of a loved one. The entire liturgy is an extraordinary ritual, living in a marvelous rhythm, the rhythm of the liturgical year in the cycle of the seasons. Liturgy accompanies baptisms, marriages and funerals. It is always uplifting to take part in Sunday's Eucharist. There is always something to commemorate and to celebrate. This means that an occasion is brought into the present age, made present and presented. Liturgy cannot be boring if one is aware of this rhythm.

Each person and also each institution needs these rites of renewal otherwise life can become trivial, if no sense and no motivation are there, if boredom spreads and if there is no progress of relations. Thus people expect political rallies to set members in motion. Just then a kick start can be helpful. One steps out of the superficiality and routines of everyday life into the depths of existence.

If people and nations want to understand each other and collaborate agreeably then at national or international levels, they enter into covenants, treaties, or alliances. Thus, in recent years many expressions have come into languages that point to such unions or agreements between nations. We are familiar with stability pacts, solidarity pacts and coalition pacts. We are also familiar with the mutual assistance pact, treaty of friendship, non-aggression pact, safety pact and the defense alliance. There is the North Atlantic Treaty and the Warsaw Pact. In those treaties is always the hope for the future.

Religious-minded people are naturally linked or connected with their God and each other through a “Pact” and are taken into the community of the faithful. We speak then about baptism and confirmation, marriage, ordination, vows and promises.

But are there people who have drawn up such a written pact in their lives? With God? With a loving person? With oneself? What does such a pact look like, and how would it be lived?

In the life of Father Francis of the Cross Jordan, Founder of the Salvatorians, such a pact existed. He wrote the text into his *Spiritual Diary* on All Saints Day, November 1, 1891, and renewed it on different occasions over the course of 25 years, so it stayed present in his service, suffering and longing. He called the Latin document<sup>1</sup> *Pactum* and declared it a “pact” in his mother tongue to avoid false interpretations, e.g. thinking of a deal with the devil. In Austria, we have the verb “packeln,” which means to secretly arrange something, to compromise, in the sense that one hand washes the other. This is not the case with Father Jordan. His *Pactum* is a partnership agreement between Father Jordan and his God.<sup>2</sup> Father Jordan was about 43 years old and therefore in the middle of his life.

It is this *Pactum*, described as a ritual of renewal, which we will explore in this study.<sup>3</sup> This text as well as other entries in his *Spiritual*

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1 Cf. *Das Geistliche Tagebuch von Johann Baptist Jordan (Pater Franziskus Maria vom Kreuze) (1875-1918)*. Faksimile und Transkription (Documenta et Studia Salvatoriana, Bd. 22), Regensburg and Rome, 1999, LVI and 918 p.). The English preface in on XVII-XXV, which is published abridged in *Spiritual Diary 1875-1918*. New English Language Edition, Milwaukee, 2011.

2 Sister Carol Thresher SDS, unpublished manuscript, *Francis Jordan's Pact with God as a Spiritual Classic*, 8.12.2000.

3 Former authors of Jordan biographies made little effort to study that important text and the importance in his life. Father Pancratius Pfeiffer SDS didn't mention the *Pactum* in his biography (1930, English translation 1936 and 1947. Father Timotheus Edwein SDS gives a short note in his article *Itinerarium Spirituale. Der geistliche Weg unseres Gründers*, in *Folia Salvatoriana*, 1969, vol. IV. Nr. 1, p. 25-26, translated as *Itinerarium Spirituale. The Spiritual Itinerary of our Founder*, Milwaukee, 1990, p. 43; in his commentary (1980, 1981) to the *Spiritual Diary* (I, p. 346-348; II, p. 94-95) and in *DSS XV*, English translation, p. 128-131. The Salvatorian Sisters published in the edition of *Informationes de vita Congregationis*, November 1975, vol. 18, n. 11, on the first page an imprint of the original of the *Pactum* and on the second page they give a short introduction to the text. Further texts: Father Augustin A. Prieto SDS, *El pacto que hizo el Siervo de Dios P. Francisco*

*Diary* are useful to pursue his religious and apostolic personality and his human, pastoral and spiritual growth. They must, however, be read in the original language and in correct translations, as well as in context and in the light of other texts with historical background.

The basic form of the entries in Father Jordan's *Diary* consists of short, straightforward, strong, emotional and personal units of text. In comparison to these short text units, there are only a few longer parts with more than three sentences. The longer parts deserve special attention.<sup>4</sup>

The outline of the study: First we deal with the question of how the *Pactum* of Father Jordan can be read (Chapter I). Then we dedicate ourselves to formal elements of the text. I present the original text in Latin with the English translation and analyze the handwriting and the literary genre (Chapter II). Then the explanation of the three key words of the *Pactum* follows. Those are the terms *Pactum* (pact), *Hodie* (today) and *Deus Omnipotens* (God Almighty). The first digression points to important occasions in the life of Father Jordan which he wrote in his *Diary* in regard to 'today' (Chapter III). This method allows us then to turn to the questions of the content and the significance of the *Pactum*. Both the first part and second part of the *Pactum* contain typical key words. The second digression deals with the biblical verse, John 17:3 in the writings of Father Jordan (Chapter IV). At the core of the study

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*M. de la Cruz Jordan con nuestro Señor*, in *Voz del Salvador*, 1950, Nr. 6, p. 13-14; N. N., *A Pact between God and Father Jordan*, in *The Salvatorian*, 39(1961), Nr. 4, p. 10-13; Father Alfred Schneble SDS, in his study 85/0667-75 and in *El Pacto del Padre Jordán con Dios*, in *Salvatorianos en Colombia*, Nr. 16 (1986), p. 1-10; Father Arno Boesing SDS, *Um Pacto com Deus*, in *O desafio*, Vol. 9, June 1999, Nr. 92, p. 3; Sister Carol Thresher SDS, unpublished manuscript *Francis Jordan's Pact with God as a Spiritual Classic*, 8.12.2000 with appendix and bibliography.

<sup>4</sup> Father Peter van Meijl SDS, *In keine anderen Hände! Das Geistliche Tagebuch Pater Jordans in einer deutschen Neuauflage* (Michaeler Hefte, 9.01), [translated as *In no other hands! The Spiritual Diary of Father Jordan in a new German edition*], Vienna, 2009, p. 9. See also: <http://www.michaelerkerche.at/content/pfarre/content/seelsorger/articles/2010/04/15/a2642>. In that study was made clear that the German "translation" (2007) of the *Spiritual Diary* of Father Jordan doesn't show the content correctly and truthfully. We use in this study The New English Language Edition (Milwaukee, 2011) and quote according the division of the verses of the German commentary of Father Timotheus Edwein SDS (1980, 1981). For example, SD, I, 158<sup>3</sup> means *Spiritual Diary*, first part, p. 158, verse 3.

is the list of the renewals of the *Pactum* and its dynamic in the life of Father Jordan (Chapter V). The study concludes with a short summary.

What can we expect from this study, from that *Pactum*, from that *ritual of renewal*? I give some hints while referring to the history of the last 25 years.

Since 1986, in Austria, there is every year a so-called Salvatorian encounter which is prepared by the Salvatorian Priests, Brothers and Sisters with help of members of the Salvatorian Lay Association and collaborators. Already in 2010, the 25th Salvatorian Encounter-Day took place in Margarethen/Moos! Also since 1986, in Austria, there exists the Association of the Salvatorian lay people. These are women and men living their vocation in their unique commitment in collaboration with the Salvatorian religious. The international units of the Salvatorians watched with interest the development of this original idea of Father Jordan and its implementation. For those Lay Salvatorians of Austria, a course consisting of 30 *formation modules* was prepared and published in the years of 1991-1993.<sup>5</sup> Since then these modules have been translated into different languages and are popular for use by the formation personnel.<sup>6</sup> On March 1, 1997 the *Austrian Inter-Salvatorian Commission* (abbreviated ISK) was formed. In this taskforce meet the delegates of the Salvatorian priests and brothers, the Salvatorian Sisters and the Lay Salvatorians. Since then there have already been about 50 meetings!

Researchers like E. H. Erikson [The Life Cycle Completed], Jean Piaget and M.F. Saarinen have studied the life cycle of religious institutes during recent decades. They found a basic pattern which is

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5 Cf. Begleitbriefe für die Gemeinschaft salvatorianischen Lebens, Arbeitsmaterial für salvatorianische Laiengruppen (Österreich), that is Guide for the Preparation and Formation of Salvatorians, published by Sister Ulrike Musick SDS and Father Peter van Meijl SDS, Vienna, 1991-1993. Second digital edition, 2010.

6 Cf. Guide for the Preparation and Formation of Salvatorians, Milwaukee, Wisconsin USA, 1997, 174 p.; Vademecum per l'associazione Laica Salvatoriana, without (continuous) numbers, (Rome), 1999; Hungarian translation of the letters (without title or continuous numbers), 2003; Rumanian translation, without title, without (continuous) numbers, without year; Others Will Come ... Guide for the Preparation and Formation of Salvatorians (Salvatorian Spirituality & Charism Series #13), Salvatorians, Carmelaram P.O., Bangalore, India, 2008, 284 p. There is not yet a Polish translation, see Studia Salvatoriana Polonica, No. 12, 2018, p. 11- 32.

also fitting for political parties, family firms, organizations, companies, institutions and commissions. The conclusion is: All start with a vision and a small vivid group. The more complicated and difficult the program and the administration become over time, the more the vision weakens and the group shrinks until it dies. The institution reaches a turning point which can become a new start. Then the call is for a return to the original vision from which it all started.

Historical studies usually reach this conclusion: renewal and visions come from individuals who demand and promote the *ritual of renewal* and the necessary visions.

We have now reached such a turning point. We need new momentum and energy to get going again. Many interested persons are standing at the sidelines waiting with curiosity and impatience until they can add their vision to the playing field. Members of religious orders are asked first for the vision of their Founder and for their own vision.

I am confident that the *Pactum* of Father Jordan has enough fascinating elements to provide such a dynamic.

Sister Ulrike Musick SDS translated the German text into English and afterwards I updated the English Salvatorian literature in the footnotes. Finally Janet Bitzan SDS proofread and corrected the English text quoting from the *Original Spiritual Diary of Father Jordan* the facsimile edition of 1999, and for the English translation the *New English Language Edition*, (Milwaukee 2011), and the *New Oxford Annotated Bible: Revised Standard Version*. New York (Oxford University Press, 1973).

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December 8, 2010, Foundation Day of the SDS.

Updated September 8, 2020; 102<sup>nd</sup> Anniversary of the Death of Father Francis Jordan

## Chapter I:

### How is the *Pactum* of November 1, 1891 Measured?

The *Pactum* of Father Jordan was promised on a particular day, Sunday November 1, 1891. What had taken place beforehand that this special document was written on that particular day?

There are many elements and factors that could be listed which led to Father Jordan's *Pactum*. They are like little subterranean streams which move closer to the surface at certain times in certain places. The invisible stream becomes a visible spring. The river from that spring waters the dry land. So the question arises, which experiences of Father Jordan's life have prepared the *Pactum* and which have been later influenced by it?

And so, on All Saints Day 1891, came to the surface what already flowed underground in earlier historical events. Certain intense experiences, historical events, grateful memories, bitter disappointments and fears have to be considered. They are like many drops of water which together form a little subterranean river.

Father Jordan chose a particular liturgical date to write down his *Pactum* for the first time: the Feast of All Saints. Until then he had cultivated a close connection to the saints as illustrated in his *Spiritual Diary*.<sup>7</sup> Like various kings in the Old Testament renewed their alliances on liturgical feasts, for example Pentecost,<sup>8</sup> Father Jordan chose the feast of All Saints for his personal *Pactum*. Since the Lord made an everlasting covenant with David his chosen one [Sam 23:5], why should Father Jordan not also make a covenant with his dear Lord? Let us look at Psalm 89: 1-4, which begins: "I will sing forever of your love O Lord" (Ps 89:1), (*misericordias Domini in aeternum cantabo*).<sup>9</sup>

The study of the *Pactum* of Father Jordan is like looking through a prism with three sides, three points of view. The retrospective view – the look back – should unlock the first entry to the study of

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7 In the first part of his *Spiritual Diary* 70 names of saints are mentioned by Father Jordan. Cf. Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, unpublished manuscript, Chapter 7, footnote 180. See also Fr. Peter van Meijl SDS, *Padre Jordan e i santi nel suo Diario Spirituale*, conference for the Salvatorian sisters, Monte Verde, Rome, March 16, 1996, unpublished manuscript.

8 Cf. 2 Chr 15: 10-15; Ps 68: 16-19.

9 Cf. also to the covenant Ez. 16: 59-63.

the *Pactum*, followed by a prospective view – the outlook – and the introspective view – the insight.

**Looking Back (Retrospective View).** November 1891: Exactly 10 years earlier Father Jordan had finished the last phase of his foundation strategy. After the foundation of the Third and Second Grades in summer 1881, he arrived in Rome to found on December 8, 1881 the First Grade of the Apostolic Teaching Society.<sup>10</sup> Ten years of solid setting up work are the basis of the *Pactum*: Father Jordan’s underlying trust in God, the support of God’s almighty help experienced in all the problems and Father Jordan’s will to continue in spite of all expected oppositions.

There has also to be mentioned another important, pastoral and spiritual event in that year. On September 20, 1891 Brother Felix Bucher was ordained a priest. He traveled June 27, 1892 to the USA where he worked beneficently as one of the first pioneers of the American Province.<sup>11</sup> Four years earlier, between January 15 and March 5, 1887, Father Jordan had carried out an exorcism on that Brother. Father Jordan and his young and praying community had experienced the strength of the Almighty God over the power of Satan and over the poor Brother Felix. “The fight against the satanic spirit was repeated two more times. That has helped the Society much,” wrote Father

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10 Cf. Details, Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 12.

11 During the ceremony for the mission, June 27, 1892, Father Jordan said to the confreres and to Father Felix, with allusion of the content of the *Pactum*: “Remain true to your mission because your enemies never rest. I warn you to be on your guard against the deceptions of the devil.” (Talks of Fr. Francis Mary of the Cross Jordan (Documenta et Studia Salvatoriana, Vol. XXIII), Kraków, 2003, p. 10). About Father Felix Bucher see Cletus Edward La Mere, SDS, *Father Felix Bucher S.D.S. Indian Missionary of Grand Ronde*, Oregon, Washington, 1963, III+97 p.; Martinus Cawley, *Father Crockett of Grand Ronde. A life in honor of the 125th anniversary of his arrival 1860-1985*, Lafayette, 1996, 2nd printing, VIII + 119 pp, with an appendix “Letters of Fr Croquet’s successor, Fr. Felix Bucher, S.D.S., to his major benefactress, the Blessed Katharine Drexel of Philadelphia” (pp. 99-110); Cletus Edward La Mere, SDS, *Father Felix Bucher, S.D.S. Missionary and Mystic of Grand Ronde*, Oregon, Lafayette, 1996, XXVI + 87 pp., Editor: Martinus Cawley, OCSO.

Jordan to Therese von Wüllenweber February 20, 1887.<sup>12</sup> The satanic manifestation against the Society in the time of January/February 1887 had convinced the diocesan priest and theologian Lorenz Hopfenmüller (later Father Otto), to enter the new institute as he declared as the seventh and final point in his brochure on the Society.<sup>13</sup> After his healing, Brother Felix began the studies of philosophy and theology and was ordained a priest September 20, 1891.

Was not his day of ordination for Father Jordan a visible sign of God the Almighty who is stronger than the power of evil? Did Father Jordan feel himself to be an ‘instrument’ of that Almighty God while he, with the official permission of the Vicariate, was healing the poor Brother through the rite of exorcism? Was Father Jordan not obligated to make a pact with God the Almighty to protect himself against the power of Satan and to ask the Lord for help for his further apostolic activities? Because of his experience with Satan, Father Jordan, in his Pactum, called God *Creator omnipotens* (God Almighty), designating God as partner and helper against Satan.

There were still other events in the life of Father Jordan and in the development of the young religious Society. On January 17, 1890 the first group of missionaries traveled to Assam. Two of them died within six months. The second group of Salvatorian men departed December 12, 1890 and the first group of Salvatorian Sisters accompanied them. On November 1, 1891, the day of the *Pactum*, Father Jordan considered the names for the third group. He chose four persons whom he would soon send, December 25, 1891, to the mission in Assam.<sup>14</sup> Three more sisters were expected to join

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12 Letter of Father Jordan to Therese von Wüllenweber, February 20, 1887 in *DSS* X, No. 205. In *Letter Dialogue Between Father Francis Mary of the Cross Jordan and Mother Mary of the Apostles 1882-1907*, by Sr. Miriam Cerletty, SDS (*Studia de Historia Salvatoriana*, 1.2, 1997), the letter is translated as follows: “The battle with the demoniac spirits repeated itself twice more. It has been to the advantage of the Society” (p. 37).

13 *Die Katholische Lehrsgesellschaft (Societas Catholica Instructiva) deren Zweck und Entwicklung*, Father Otto Hopfenmüller, Doctor of Theology, print Josef Stampfl & Comp., Braunau am Inn, 1888, 44 p. in *DSS* IV, p. 123-166, p. 130-131.

14 In the only preserved Chapter Talk of 1891 Father Jordan said on December 25, 1891, in allusion to his *Pactum*, “Then you will have the strength to expose the snares of hell and the deceptions of the world; to scatter the gloom; to dispel the illusions of hell; to preach poverty, sufferings, and defiance; to preach the Crucified. You must strive against the devil, the world, and hell, and against their weapons:



them. In the text of his Pactum, Father Jordan promises to submit “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.” He also includes “the irrational creatures to the service of the Almighty.”

In 1891, following the death of Father Otto Hopfenmüller (in Assam, August 1890), the editor of the official brochure on the Society, issued a new publication with 26 pages.<sup>15</sup> The text was friendly and attractive and written for future candidates. In that same year Father Thomas Weigang wrote a brochure in Polish.<sup>16</sup>

The start of the *Officium in choro* (praying the Office in common) October 1890, was just a year before. Not all were pleased with that. The daily Eucharist, the personal reading of the Holy Scriptures or spiritual authors could have influenced Father Jordan to use the solemn word of *Today (Hodie)* in the *Pactum*. October 4, 1891, the feast of St. Francis, was the annual celebration of his name day. On that feast day 17 novices professed their first vows.<sup>17</sup> On the Feast of All Saints 1891, only one novice, Frater Matthias Bezdek, professed his vows in front of the General Superior.

The text of the Pactum is written in a solemn manner and full of strong personal emotion and a positive attitude. The text communicates constructive emotions (e.g. trust and confidence) and the values of self-surrender and encounter with God. It breathes the air of the solemnity of All Saints Day and the striving for holiness by all Christians. Consequently Father Jordan always included in the *Pactum* the petition that “*the Creator will clothe His creature with great sanctity.*”

So the Pactum is like a rearview mirror of key events of the past which have an effect on the present. The text is like a collage of typical Father Jordan ideas, expressions and experiences, which were valued by him.

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wealth, honors, and pleasures.” (Talks of Fr. Francis Mary of the Cross Jordan (DSS, XXIII), Kraków, 2003, p. 7).

15 Cf. *Die Katholische Lebrgesellschaft. Einteilung, Aufgabe, Geschichte der Gesellschaft*, Rome, Collegium Marianum Romanum, Printshop of the Catholic Teaching Society, 1891, 26 p. in *DSS* IV, p. 259-284.

16 Cf. *DSS* IV, p. 287-308.

17 In regard of the feast of Father Jordan’s Nameday 1891, cf. *Der Missionär*, 1891, p. 158.

**Outlook (Prospective View).** When studying the *Pactum* with a view to the future the question arises as to how this document influenced Father Jordan and his young institute. The mission in Assam had been started only recently. It caused many problems and suffering, not only for the missionaries there but also for Father Jordan at home. At that time, in the beginning of the years of the 1890's, Father Jordan lived like a person with founding fever. He planned strategic foundations in diverse countries and regions and looked for suitable persons for them. Next he applied to the Holy See for the *Decretum Laudis* (1892) but instead was placed under a period of Visitation which was to last nearly 20 years (1894-1913). With the *Pactum* he had a spiritual tool in hand which helped him to cope with the future of the developing religious institute with all its yet unknown happenings and worries. The *Pactum* covered him like a useful umbrella and helped him to protect the new small community against all sorts of hail, rain and storms.

What is impressive in regard to the *history of the document's effectiveness* is the fact that Father Jordan renewed it on five separate occasions (for four exists an exact date). He added the dates of the renewals to the first entry of November 1, 1891 in the *Spiritual Diary*. The *Pactum* was renewed on October 10, 1892, December 21, 1894, November 11, 1897, December 25, (without an indication of the year) and January 8, 1909. There are also more references in regard to the *Pactum* from November 1, 1891 until the year 1915 (three years before Father Jordan's death), all together a span of about 25 years. This span pertains to the period of a mature man's life between the ages of 43 and 67 years, while Founder and first Superior General of his Society.

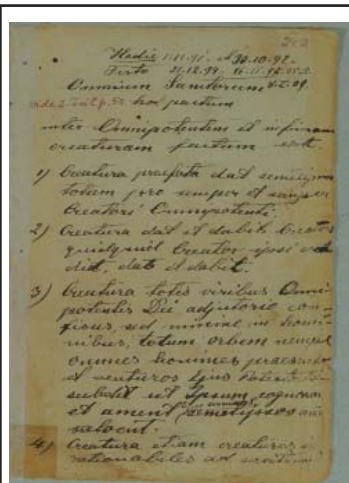
The prospective view of the *Pactum* is like a look to the future because the text was also oriented to the future. In accord with the *Pactum*, Father Jordan dared to take creative steps. He asked, for example, in the following year (1892) for recommendations from those Diocesan bishops where the Society worked, in order to apply for the *Decretum Laudis*, the first papal recognition.

**Insight (Introspective View).** After the retrospective and prospective views in regard to the *Pactum*, our intention is directed to another view, the introspective view. One key question focuses on the content of the *Pactum* and its significance for Father Jordan and his spiritual and

apostolic mission. In that regard, the *Pactum* was for him like a mirror for the present.

## Chapter II: Some Formal Aspects of the *Pactum*

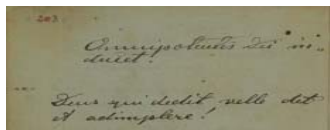
The original text, as seen below, is written in Latin and is found in the *Spiritual Diary*, Part I, pages 202-204. For emphasis, we have bolded the word **Creatura** (creature) and **Creator** (creator).



Hodie 1.11.91. et 30.10.92.  
Festo 2.12.94. 16.11.97. 25.12.  
Omnium Sanctorum 8.1.09. hoc pactum  
inter Omnipotentem et infimam  
**creaturam** factum est.

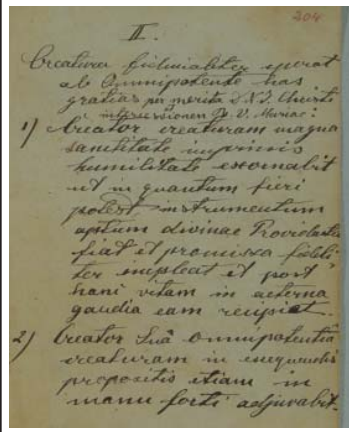
- 1) **Creatura** praefata dat semetipsam totum pro semper et saepe **Creatori** Omnipotenti.
- 2) **Creatura** dat et dabit **Creatori** quicquid **Creator** ipsi dedit, dat et dabit.
- 3) **Creatura** totis viribus Omnipotentis Dei adiutorio confisus, sed minime in hominibus, totum orbem nempe omnes homines praesentes et venturos Ejus Potestati subdit ut Ipsum cognoscant et ament Eique serviant, semetipsos autem salvent.
- 4) **Creatura** etiam creaturas irrationabiles ad servitium

[202]



[203]  
Omnipotentis Dei inducet.

Deus qui dedit velle det et adimplere!



II.  
**Creatura** fiducialiter sperat ab Omnipotente has gratias pro merito D. N. J. Christi et intercessionem B. V. Mariae:

1) **Creator** **creaturam** magna sanctitate imprimis humilitate exornabit ut in quantum fieri potest instrumentum aptum divinae Providentiae fiat et post hanc vitam in aeterna gaudia eam recipiet.

2) **Creator** Sua Omnipotentia creaturam in exequentis propositis etiam in manu forti adjuvabit.

[204]

**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!

**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.

*The Handwriting of the Pactum.* The Latin text is written clearly and nicely in one stroke of the pen. In comparison to the text before and after the *Pactum*, it appears that Father Jordan wrote the document in inner and outer tranquility. This impression could mean that Father

Jordan had already, during the last weeks of October, meditatively and reflectively considered the structure and content of the *Pactum*. The *Pactum* is like a program for the future. Father Jordan consciously plans for his further life, his future and his aging.

The main header “*hoc pactum*” is centered and not underlined. The significance of the text in Father Jordan’s life is apparent, not only because of the fact that he renewed the *Pactum* multiple times over the course of 25 years, but also in regard to the condition of the original pages (Part I, pp. 202-204). They were so often used and worn that they had to be restored. That can very clearly be seen in the facsimile edition (1999) of the *Spiritual Diary*.<sup>18</sup> Similarly worn pages – and therefore very meaningful ones – can be found, for example in the first part of the *Spiritual Diary*, pages 23 and 24.<sup>19</sup> This indicates that Father Jordan had the booklet often in his hands and meditated on the texts.

***The Literary Form of the Pactum.*** The first line of the text, *Hodie (Today)*, has been underlined by Father Jordan. The structure of the text, in two parts over three different pages, indicates that the title is consistent with the text. The first part of the *Pactum* covers the whole of page 202, uses some additional lines on page 203 and refers to the pledge of the creature. The remaining part of page 203 is free. Father Jordan marks the second part of the *Pactum*, which he begins on a new page with numeral II (p. 204). That page comprises the expectations of the creature for the Creator.

The two *partners* in the document are called from the very beginning *creator omnipotens*, Almighty Creator, and *infima creatura*, the lowliest creature, as Father Jordan refers to himself. It is not the first time that Father Jordan uses that appellation (see below).

The first part of the text (without the Roman numeral I) consists of four agreements between the creature and the Almighty Creator. The second part of the *Pactum* (with the Roman numeral II) consists of only two demands. In the first part of the document

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18 Cf. *Das Geistliche Tagebuch von Johann Baptist Jordan (Pater Franziskus Maria vom Kreuze) (1875-1918)*. Faksimile und Transkription (Documenta et Studia Salvatoriana, XXII), Regensburg and Rome, 1999, p. 416-420.

19 Cf. Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 7.

each sentence and item begins new with the word *creatura* (creature) and each point refers to *creator omnipotens* (Almighty Creator), the *creator* (Creator) or *omnipotens Deus* (Almighty God). Each of the two sentences of the second part of the *Pactum* starts with the word *Creator* in bold print.

Title, structure and content show that the literary form of the text is similar to the text of the covenant as shown in biblical exegesis. This particular document must be examined in connection to other similar text forms in the *Spiritual Diary* and other writings of Father Jordan. The most relevant *text forms* reporting special historical events are following.

At the very beginning of the *Spiritual Diary* (I, 1<sup>5-11</sup>) we find a text which describes the situation of the *Kulturkampf* 1875 in Jordan's home Diocese of Freiburg.<sup>20</sup> Then there are two texts (I, 152<sup>1-4</sup> – 153<sup>1-6</sup> and 155<sup>1-3</sup> which refer to Jordan's experience of his vocation in Jerusalem (March 1880).<sup>21</sup> The clarification of the goal of the Foundation (July 1883, in the Abbey of Einsiedeln, Switzerland) is correspondingly expressed in the rule *De apostolatu*.<sup>22</sup> The separation of the first Congregation of Sisters (October 1885) had a direct influence on Father Jordan's *Testamentum* (Spiritual Testament).<sup>23</sup> Father Jordan's new strategy and mode of operating after the first Diocesan recognition in June 1886 is found as an entry in the *Diary* (I, 192<sup>1</sup>).<sup>24</sup> The yearly feast of Saint Francis, the name day of the Founder October 4, is recorded in the short talks

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20 Cf. Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 5.

21 Cf. *DSS*, XX, I, p. 199-200, reference 8 and 9; cf. dem, *Historical-Critical Biography on Father Jordan*, Chapter 9, the part referring to the discussion of the foundation plans with the church authorities.

22 Cf. Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 17.

23 Cf. Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 17; idem, Father Peter van Meijl SDS, 1991, *Spiritual Testament of our Founder, Father Jordan: An Unfinished Symphony*, translated by F. Donald Skwor SDS. In *Contributions on Salvatorian History, Charism, and Spirituality* (USA Salvatorian Centennial Series, Vol. 2), 2001, p. 270-293.

24 Cf. Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 18, Footnote 31.

of Father Jordan to the community.<sup>25</sup> All of these cited texts have a special Jordanian text form.

Similar texts also follow the date of the *Pactum*, November 1, 1891, for example a text written on the twelfth anniversary of the Foundation, December 8, 1893, as is recorded in Father Jordan's talks to the community.<sup>26</sup> Ten years after the *Pactum*, in 1901, Father Jordan writes a text like a profession of faith (*professio fidei*) at the top of the first page of the *Diary* (I, 1<sup>1</sup>). It reads: *Approbo quae S. Ecclesia approbat et reprobo quae S. Ecclesia reprobat. Fr. A Cr. 1901.* (I accept what holy Church accepts and I reject what holy Church rejects. Fr. of the Cross 1901). Later, when we discuss the renewal of the *Pactum*, other important spiritual texts will be analyzed with regard to structure, content and function.

### Chapter III: Explanation of some Key Elements of the Pactum

We will now analyze the following four key words: *Pactum*, the expression “today” (*Hodie*), the term “God Almighty” (*Deus Omnipotens*) and Father Jordan's self-understanding as being the “lowest creature” (*Infima Creatura*).

***What does the Word Pactum Mean for Father Jordan?*** Father Jordan wrote the *Pactum* in Latin, not in his mother tongue German or in another language. So the question arises, what does the word *Pactum* mean for Father Jordan? The word *Pactum* is the neuter noun of the participle of the past tense of the verb *pacisci* (connected with *pangere*).<sup>27</sup> At Father Jordan's time that meant to reconcile something, make an agreement with someone, to make a treaty.<sup>28</sup> It meant to

25 Cf. *DSS*, XX, I, p. 356, reference 280.

26 Published in *Talks of Father Francis Mary of the Cross Jordan* (*DSS*, XXIII), Kraków, 2003, p. 13-16; Cf. *DSS*, XX, I, p. 404, reference 362.

27 Father Jordan used the word *pangere* in the *Spiritual Diary*, III, 1: “Esto memor pacti quod pepigisti cum Deo! Sed non sub peccato. 5.ii.09.” In translation: “Remember the Pact you have made with God! But not to the point of sin.” [Cf., I/202-204], 5 February, 1909.

28 Dr. K.E. Georges, *Lateinisch-Deutsches Schulwörterbuch*, Leipzig, 1883 p. 513: “mit jemandem über etwas Abrede (ein Übereinkommen, Abkommen) treffen, einig werden, etwas verabreden, sich ausbedingen, einen Vertrag (Vergleich) mit jemandem schließen.”

agree to or arrange something, to enter into a contract with someone, to close a deal. Therefore, the word *Pactum* refers to entering into a legal agreement, a covenant or a pact. The verb *pangere* (*pepigi, pactum*) means to confirm, to finalize, and to agree.<sup>29</sup>

To mark his personal relationship with the Almighty God by a *covenant or a contract*, Father Jordan chose an unusual, special word using the Latin term *Pactum*. It is surprising that this term is used only in his *Spiritual Diary* and in none of the other Jordanian writings (letters, talks, constitutions). The German word *Pakt* also does not appear.

On the other hand is the Latin word *pactum* not as unusual as it seems. Father Jordan alluded to his readings of the biblical books of Genesis and Exodus. There, in the accounts about Noah, Abraham, Moses and the prophets, he found exactly what he was looking for.

Father Jordan, who identified himself with their mission and destiny wanted to make a covenant with God as they had done. In contrast to God who had initiated the covenants with Noah and Abraham as written in Chapters 9 and 17 of the book of Genesis, it was Father Jordan himself who initiated his *Pactum* with the Almighty God.<sup>30</sup>

This raises the question as to how the Jordanian term of *Pactum* can be translated. To preserve the unique Jordanian significance in regard to the biblical background on covenant the Latin word *Pactum* is used

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29 Similar words in English are: *put together, agreement, contract, accord, concord, deal, treaty*. The German word *Pakt* has the meaning of *mutual assistance pact, treaty of friendship, non-aggression pact, North Atlantic Treaty, Pacific Pact, Warsaw Pact, defense treaty, stability pact*. To make a treaty means to share common interest. Jordan doesn't use the German word *Pakt* in his writings. He probably knew the deal of Faust with the devil which was famous because of the drama *Faust* by Johann Wolfgang von Goethe (1749-1832), in two parts (*Faust I* and *Faust II*). It may be that Father Jordan wanted to avoid an association to the *Devil's Pact* and his experience in regard to the exorcism of Brother Felix Bucher. Perhaps was his *Pactum* with the Almighty God influenced by this experience of the evil or *diabolos* as the confuser and opponent of God. According to a popular opinion Father Jordan wanted to protect himself through the *Pactum* with the Almighty God against an attack of the devil after the successful exorcism. The word *Pactum* can also refer to an alliance that covers spirit and soul (*Bündnis*). It is also used for the sacrament of marriage as a bond for life (*Bündnis für das Leben*).

30 See the text with Noah in Genesis 9:9, 11-17 and with Abraham in Genesis 17:2, 4-21.



in this study. No modern translation like pact, treaty or contract gives a precise association of that which is signified by Father Jordan's *Pactum*.

**Father Jordan's Understanding of the Word "Today" (Hodie).** There is a second term which has to be clarified. Father Jordan starts his *Pactum* in the *Spiritual Diary* with the Latin word *hodie* (today). He underlines it to further emphasize its significance. There are some events which strongly influenced and were of particular importance for him. Only those are recorded in the *Spiritual Diary*. Father Jordan almost always emphasizes these by the Latin word *hodie*, today. A detailed list of these events clearly demonstrates this.

### **First Digression: Important Events in Jordan's Life.**

#### **1. On the day of his ordination as a subdeacon, 15.3.1878:**

*Domine Jesu Christe volo intendo et propono hodie sacrum ordinem subdiaconatus rite et recte suscipere volo et intendo suscipere eum. et 8<sup>1/2</sup> matut. (I, p. 110<sup>1</sup>);*

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.

#### **2. On the day of his ordination as a deacon, 16.3.1878:**

*Domine Jesu Christe ecce ego indignus servus tuus intendo propono hodie sacrum diaconatus ordinem suscipere. Da mihi gratiam ut illum suscipiam ad tuam gloriam et ad salutem animarum id quod mihi [sic] et ad vitam aeternam quam mihi per passionem tuam sanctam concedere digneris. Amen. (I, p. 110<sup>4</sup>-111<sup>1</sup>);*

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 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.

#### **3. On the day of his ordination as a priest, 21.7.1878:**

*21 Julii Domine Jesu Christe volo statuo et intendo hodie sacrum ordinem presbyteratus suscipere ad tuam Gloriam et pro salute animarum. Sume et suscipe me in perpetuum holocaustum tibi. Amen. (I, p. 141<sup>9</sup>);*

July 21, 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.

**4. After the ordination, 21.7.1878:**

*Deo immensas gratias in saecula quia me [sic] hodie dignatus est, indignum famulum suum in ordinem presbyteratus assumere. Amen Die 21. Julii 1878. (I, p. 142<sup>1</sup>);*

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.

**5. At the first audience with Pope Leo XIII., 2.12.1878:**

*Hodie fui in Vaticano apud S. P. P. Leonem XIII. Ipse concessit [sic] bendixit [sic] crucem expresse et concessit Indulgentiam plenariam in articulo mortis item benedixit et concessit quinquaginta dierum indulgentiam statuae S. Petri. Romae II die mensis Decembris MDCCCLXXVIII. (I, p. 150<sup>10</sup>-151<sup>1</sup>);*

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

**6. When he wrote the Pactum, 1.11.1891;**

**7. During the visit to Subiaco, 21.11.1902:**

*Die 21. Nov. 1902 in s. specu oravi, ubi S. Benedictus diu tam sancte moratus est. Ibi vides Statuam quae proponit exemplum, cestium quae significat Providentiam, et Crucem in qua est salus. Non paucas gratias hodie accepi utinam semper sancte vivam sancteque moriar! 21.11.02. (II, p. 39<sup>4</sup>);*

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! November 21, 1902.

**8. While he suffered, 27.6.1903:**

Great suffering and affliction which abated **this evening**. Interior and external suffering. Oh my Father, what poor creatures we are! June 26, 1903. (II, p. 55<sup>3</sup>-56<sup>1</sup>, for the first time in German);

**9. On the election of Pope Pius X., 4.8.1903:**

*Cardinalis Sarto Summus Pontifex electus hodie. Pius X. 4.8.03.* (II, p. 59<sup>2</sup>);

Cardinal Sarto was elected Supreme Pontiff **today**. Pius X.  
August 4, 1903

**10. Pope Pius X sends greetings and his blessing, 20.11.1903:**

**Today** His Holiness, Pius X, sent me greetings and his blessing. November 20, 1903. (II, p. 65<sup>5</sup>);

**11. On sending four Salvatorians to Assam, 17.1.1904:**

*Heri apud S. Patrem Pium X. fui et hodie misimus quattuor Missionarios Apostolicos in Assam. 17.1.04.* (II, p. 68<sup>3</sup>);

Yesterday I was with the Holy Father, Pius X, and **today** we sent four missionary apostles to Assam. January 17, 1904.

**12. Private audience with Pope Pius X, 20.2.1904:**

*In audientia privata solus apud S. P. Pium X fui hodie ex commissione Rmmi [= Reverendissimi] Episcopi N.N. 20.II.04.* (II, p. 72<sup>3</sup>);

I was in a private audience alone **today** with His Holiness, Pius X, arranged by Most Rev. Bishop N.N. February 20, 1904.

**13. Name day of Our Lady of Sorrows, 15.9.1907:**

Oh heavenly Mother, **today** is your name day – p.52. [Feast of the Seven Sorrows, September 15, 1907] (II, p. 107<sup>7</sup>);

**14. Audience with Pope Pius X, 25.6.1910:**

*Hodie in audientia SS. D. N. Pii X Papae fui: "caro - sia benedetto"! Eramus 44 sodales S.D.S. 25.VI.10.* (III, p. 14<sup>2</sup>);

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. June 25, 1910.

**15. Final approbation of the Society, 8.3.1911:**

**Hodie** *SSmus D. N. Pius X P.P. Societatem Divini Salvatoris definitive approbavit. 8.III.11.* (III, p. 15<sup>4</sup>);

**Today** Our Most Holy Lord, Pope Pius X, definitively approved the Society of the Divine Savior. March 8, 1911.

**16. Private audience with Pope Pius X, 21.3.1911:**

**Hodie** *in audientia privata fui apud SSm D. N. Pium X. Benevolus conversatus est. Benedixit omnibus et in fine speciali modo Benefactoribus. 21.III.11.* (III, p. 15<sup>5</sup>);

**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. March 21, 1911.

**17. Feast of the Assumption of Mary into heaven, 15.8.1911:**

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: August 15, 1911. (III, p. 18<sup>2</sup>);

**18. First papal approbation of the Sisters, 15.8.1911:**

**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 and the approval of the Constitutions *ad experimentum*. Deo gratias! [Thanks be to God!] Hamberg: August 15, 1911. (III, p. 18<sup>3</sup>-19<sup>1</sup>)

**19. Feast of Mary's birthday, 8.9.1911:**

Oh powerful, most loving Mother, **today** is your birthday, hear me. Look upon the Precious Blood of Your beloved Son. Lochau: September 8, 1911.(III, p. 19<sup>4</sup>-20<sup>1</sup>);

**20. Special blessing of Pope Pius X, 2.2.1912:**

**Hodie** *S.S. Pius X mihi expresse benedixit. 2.2.12.* (III, p. 23<sup>3</sup>).

**Today** His Holiness Pius X specially blessed me. February 2, 1912.

**[End of Digressions]**

Jordan marks the days of his ordinations as a subdeacon and deacon (March 15 & 16, 1878) also especially with the word *hodie* (today). Likewise the day of his priestly ordination (July 21, 1878). On the occasion of the first audience with Pope Leo XIII, December 2, 1878, the Pope particularly blessed Jordan's cross and specially granted a plenary indulgence in the hour of death. November 1, 1891, Father Jordan starts the text of the *Pactum* also with *hodie* (today)! Approximately 11 years later, after the first General Chapter, Father Jordan was in the sanctuary of Subiaco near Rome and was praying for a long time "in the holy cave where Saint Benedict lived such a saintly life." On November 21, 1902, Father Jordan wrote in Latin "I received many graces today! Oh, that I may always live holy and die holy!" (SD II, p. 39<sup>4</sup>).

Father Jordan recorded significant events in the life of the new pope Pius X, Cardinal Giuseppe Sarto, using the key word *hodie* seven times! So starting on the day of his election, August 4, 1903 then the greetings and blessings of the Pope in the same year, a private audience in 1904 and finally a general audience with the pope in 1910. This same pope Pius X granted Father Jordan the final approbation of the Society on March 8, 1911 and another private audience on March 21, 1911. In that same year, on August 15, 1911, the Salvatorian Sisters received their first papal approbation. Father Jordan marked both special occasions with the word *hodie* (today). The Pope gave a special blessing to Father Jordan on February 2, 1912. Finally Father Jordan uses the word *hodie* (today) three times (once in 1907 and twice in 1911) in regard to feast days of Mary.<sup>31</sup>

The special term today (*hodie*) is only used in the second and third parts of the *Spiritual Diary* and does not appear in the first and fourth parts.

**Father Jordan's Understanding of "God Almighty" (Deus Omnipotens).** A third term which appears in the *Pactum* is the Almighty. Father Jordan writes right at the top of the page: (*Hodie hoc Pactum inter Omnipotentem et infimam creaturam factum est*). "Today this Pactum was made between the Almighty and His lowest creature."

31 Father Jordan's habit to use the word 'today' could come from the liturgical custom to praise 'the day of the Lord' especially and to see it as a day when the Lord shows his special power.

That means this treaty was made between the *omnipotens* and the *creatura*. He calls the two partners “*the Almighty*” and “*His lowest creature*.” But how can the concept of *Almighty* and Father Jordan’s self-understanding as being the lowest *creature* be summarized?

The result of a careful and detailed examination of all the entries of the *Spiritual Diary* in regard to the term “Almighty God” shows that it is nearly always a part of a personal prayer. In 1997, 269 personal prayers of Father Jordan were extracted from the *Spiritual Diary* and were summarized and published in a *Florilegium*.<sup>32</sup> It is an excellent collection to illustrate Father Jordan’s concept and his experience of God. Out of his weaknesses and humility Father Jordan addresses himself to God and experiences God as the *omnipotens*, the *Almighty*, the one who can do anything if only one trusts in him.

This can be demonstrated as a paradigm if one analyzes Father Jordan’s prayers as a seminarian (I, 12). He is 29 years old and it is normal that after this German prayer (I, 12<sup>1-9</sup>) follows a page (I, 13<sup>1-5</sup>) where Father Jordan lists a number of principles for his spiritual life in his mother tongue. The prayer and the principles can be read as a unity. Both pages show a very calm hand and a profound meditative prayer. In that prayer he asks the Lord to help him with his intentions. Is it exaggerated to recognize in these texts a foreshadowing of the *Pactum* between Father Jordan and his God?

In any case, the prayer includes all of the intentions which appear later as basic elements in the *Pactum* of 1891: God as Father and Creator; and he who can sacrifice himself completely for the salvation of souls; the unbelievers may know God’s goodness and mercy; that prayer is weak without divine help; the petition to fight for God until death; the needs of the local church. So Father Jordan, as an unworthy servant asks God to become an instrument of Jesus Christ and to be ready to die for him. These petitions show Father Jordan’s self-understanding and his experience of God. Here is the original text (I, 12<sup>1-12</sup>):

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32 Cf. **Preces Salvatorianae** (1880-1962) (in *DSS*, XXI), Rome, 1997, XXXIV + 297 p. First part: Prayers of the Founder (1875-1918), p. 3-83; Prayers from the *Spiritual Diary*, p. 34-83.

[1,12] *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.*

*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.*

**Father Jordan's Self-understanding as the Lowest Creature (*Infima Creatura*).** The last topic of the *Pactum* which has to be explained is Father Jordan's understanding of being a creature. The *Pactum* points to the author Father Jordan. It gives the reader a kind of a calling card and profile of Father Jordan. He refers to himself as a *lowest creature (infima creatura)* and wants to become *instrumentum aptum divinae providentiae (a useful instrument of Divine Providence)*. This self-portrait of Father Jordan is not unusual.<sup>33</sup> It should be studied in light of similar expressions in the *Spiritual Diary*.

With such negative paradoxical terms like “wicked sinner” (*peccator nefarius*, I, 146<sup>1</sup>), “most vile creature” (*vilissima creatura*, I, 150<sup>6</sup>), “worthless Francis” (*Francisce pessime*, I, 197<sup>11</sup>) and “the lowest creature” (*infima creatura*, I, 202<sup>1</sup>), Father Francis underlined the overwhelming and unique initiative and action of God. God himself held the first place in Father Jordan's life and work. The higher the soul climbs a ladder the deeper it can descend and the better it recognizes its own darkness. If one is in a dark room and suddenly comes into the sun, one is blinded. So it is also with God: the closer we get to the light the more intense our own darkness is perceived. That is why saints speak about themselves with images of darkness and evil, even though everyone knows that they were fine and mature people with good intentions, who strived for holiness. Father Jordan, who meditated on God as *creator*, realizes his darkness. He feels himself like a “lowest creature” (*infima creatura*). The objective observer recognizes the outline of a saint.

A detailed account of all self-portraits (the “negative” as well as the “positive” ones) which Father Jordan listed before the date of the *Pactum*, that is before November 1, 1891, shows that this calling card almost always emerges from his personal prayer.<sup>34</sup>

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33 See also the term: *peccator nefarius* (wicked sinner, I, 146<sup>1</sup>), *vilissima creatura* (most vile creature, I, 150<sup>6</sup>), *Francisce pessime* (worthless Francis, I, 197<sup>11</sup>) etc. For the historical background of *Francisce pessime* (25.7.1888), see Fr. Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, unpublished manuscript, Chapter 18, part “Man of Prayer.”

34 Cf. *Preces Salvatorianae (1880-1962)*, in *DSS*, XXI, Rome, 1997, XXXIV + 297 p. First part: Prayers of the Founder Father Jordan (1875-1918), p. 3-83; Prayers from the *Spiritual Diary*, p. 34-83.



There are two texts in which Jordan's self-portraits are found and which are useful as an explanation of the term "lowest creature" (*infima creatura*) in the *Pactum*. The first is a Latin prayer<sup>35</sup> (probably from Lent 1878, I, 57<sup>1-2</sup>), written in a dark, gloomy and disparaging tone; and the second is a self-assertion in German-Latin in light, high swinging and positive images which speak to his vocation and mission (about 1885, I, 181<sup>1-7</sup>).

<p>(I, 57) En ego miserrima creatura, rebellis contra Te summum benefactorem, peccatis obruta quotidie laesae summae majestatis rea fiens,</p> <p>en ego inscrutabile et ineffabile mysterium iniquitatis ante Te prostratum beneficiis tuis abutens quod de nulla re nisi de sua miseria inopia, egestate, desolatione gloriari possum.</p> <p>Tu Domine, semper effundis beneficia tua in <b>servum indignissimum</b> tuum sed iterum iterumque declino a mandatis tuis sanctis.</p> <p>Heu mihi <b>nefario servo</b>, contremisco ante Majestatem Tuam.</p> <p>En ego <b>nequissimus servus</b> sola tua misericordia confisus ad Te venio in te spero quoniam major est misericordia tua quam iniquitas mea.</p> <p>En ego esca vermium, putredinis materia, massa pulveris, ros vanitas!</p>	<p>Oh, I am a totally pitiful creature, rebelling against You, my greatest Benefactor, loaded with sin, guiltier each day of offending Your Majesty.</p> <p>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.</p> <p>Lord, You continually shower Your benefits on Your <b>most unworthy servant</b>, although time and again I stray from Your holy commands.</p> <p>Woe is me, <b>useless servant</b>, trembling before Your Majesty.</p> <p>I, Your <b>good-for-nothing servant</b>, come before You, trusting only in Your mercy, for Your mercy is greater than my iniquity.</p> <p>I, the food of worms, mass of corruption, pile of dirt, speck of dew, vanity!</p>
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35 See also a similar prayer in the *Spiritual Diary*, I, 101. All bold written words in this chapter are emphasized by the author.

The second text, in contrast to the first, is written in a light, sparkling manner. Various “positive” self-assertions of Father Jordan follow one after the other. Father Jordan sees himself as “*an angel sent from God*” (I, 181<sup>2</sup>). He speaks about himself in the first person singular: “*I am the angel of God the Most High*” (*Ego sum Angelus Dei Altissimi*, I, 181<sup>3</sup>). Or similarly: “*I am the herald of the Most High, of God forever living*” (*Ego sum praeco Altissimi Dei Viventis in saecula!*, I, 181<sup>7</sup>). No trace of a *vilissima creatura* (*most vile creature*)! Out of this self-understanding Father Jordan formulates his mission and encourages himself: “*Be a true apostle of Jesus Christ*” (I, 182<sup>3</sup>). “*Be a true herald of the Most High!*” (I, 182<sup>3</sup>). “*Fly like an eagle around the globe and proclaim the word of God!*” (I, 182<sup>4</sup>). The key word “*do not rest until...*” will follow later in the “*As long as - text.*”<sup>36</sup> The complete text is on the following page.

After these preliminary explanations of some of the key words of the *Pactum* (the concept of *Pactum*, the term of today (*bodie*), Father Jordan’s understanding of God the Almighty and his negative and positive self-portraits as a “*lowest creature*” (*infima creatura*), we must direct our attention to the content and the significance of the *Pactum*.

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36 Cf. SD II, I (20.12.1894). Other positive self-presentations of Father Jordan are in Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, first part of Chapter 17 (in the rule *De Apostolatu*) and in Chapter 7.

	[I, 181 <sup>2-7</sup> ], 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!
<b>Ego sum Angelus Dei Altissimi,</b> qui misit me evangelizare vobis omnia verba vitae aeternae.	<b>I am the angel of God the Most High,</b> Who sent me to preach to you all the words of eternal life.
Qui est qui erat et qui venturus est misit me ad vos ut annuntiarem vobis voluntatem ejus.	He Who is, Who was, and Who is to come sent me to you to announce His will to you.
Alpha et Oméga, Principium et Finis misit me!	The Alpha und Omega, Beginning and End, sent me!
Rex Coeli et Terrae misit me!!	The King of heaven and of earth sent me!!
<b>Ego sum praeco Altissimi Dei Viventis</b> in saecula!	<b>I am the herald of the Most High,</b> of God forever living!
	[...I, 182 <sup>3-4</sup> ] <b>Be a true apostle of Jesus Christ.</b> Do not rest until you have carried the word of God to all corners of the earth. <b>Be a true herald of the Most High!</b>
	Fly <b>like an eagle</b> around the globe and proclaim the word of God!

## Chapter IV

### Content and Importance of the *Pactum*

Also it is not yet known if Father Jordan had a similar text at his disposal to structure his ideas and convictions, but the text as a whole reveals Father Jordan's ideas, basic concepts and visions. The first and second parts of the *Pactum* are now combined and the single elements are highlighted. In that way the content and the importance of the *Pactum* can be exposed.

#### First Part of the *Pactum*.

1. Creatura ... dat semetipsam	1. The creature gives himself
2. Creatura dat et dabit ... quidquid ...	2. The creature gives and will give whatever ...
3. Creatura ... totum orbem ... subdit ut ...	3. The creature submits the whole world ...
4. Creatura etiam ... inducet ...	4. The creature ... will also lead ...

In each of the four elements of the first part, Father Jordan's lived spirituality is included. A look at the verbs of the *Pactum* demonstrates that:

- In the first paragraph is the total **dedication** to God the Creator mentioned. That dedication is also found in the significant month, March 1883, before Jordan officially made his first "vows."<sup>37</sup>
- In the second paragraph, mutual **surrender** is emphasized. The creature gives and will give the Creator, what the Creator has given, gives and will give to him.
- In the third paragraph, Father Jordan repeats his basic attitude of absolute **trust** (*totis viribus*) in the Lord, but not at all in human beings (*minime*). That basic **trust** is the main melody, the *cantus firmus* of his heart. Father Jordan, the messenger of God, promises to subjugate the whole earth, the whole world and to "**surrender**" **all** of the present and future generations to the Almighty (*potestas*). The goal of his

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37 Cf. Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 13: Paragraph Father Jordan's vows (March 1883).

desire is found in the biblical prayer of Jesus, as expressed in John 17:3 (*ut cognoscant*, that all may know you). Father Jordan develops this prayer with the basic words to know (*cognoscere*), to love (*amare*) and to serve (*servire*). This triad can already be found in the first Latin constitutions of 1882.<sup>38</sup>

- The fourth paragraph includes the irrational creatures, the *creaturas irrationabiles* in service for the Almighty God. At the end of the first part of the *Pactum*, he quotes the words of Saint Paul (Phil 2:13 – May God who gave the will also give the accomplishment).

**Second Part of the *Pactum*.** The second part of the *Pactum* (II) includes only the main ideas as Father Jordan had numbered them. Here is a synthesis of the verbs:

Creatura...sperat...has gratias...	The creature...expects...these graces...
1. Creator creaturam...exornabit...	1. The Creator...will clothe...His creature...
2. Creator...creaturam...adjuvabit...	2. The Creator...will assist...His creature...

Father Jordan expects trustfully from God the Almighty (*creatura fiducialiter sperat ab Omnipotente*), through the merits of our Lord Jesus Christ and the intercession of the Blessed Virgin Mary the following graces:

- The grace of great sanctity, especially humility, to be a proper instrument for Divine Providence.<sup>39</sup>
- The grace of carrying out (*proposita*) with the help of the Almighty what he set out to do. The term “*with a firm hand*”

38 *Regulae Imo Gradui Societatis Apostolicae Instructivae Accomodatae* (speciminis causa), Romae, 1882, in *DSS* I, p. 21: “... id assequi intendit, ut omnes homines magis magisque cognoscant Deum solum verum et quem misit, Jesum Christum, sancte vivant, animasque salvent.” In translation: “... it intends to achieve this: that all men come to a fuller knowledge of the one true God and of Him whom he has sent, Jesus Christ; that they live a holy life and save their souls” (accordingly *Contributions on Salvatorian History, Charism, and Spirituality*, Volume 7, Mailing II. Sources for Renewal 1980, [Milwaukee], 2009, II-B, 2.1.

39 Father Jordan writes similarly during his studies (1877): “Jesus Christ, accept me as Your instrument, and use me as You please. See, with Your grace, I am ready to die for You” (SD I, 12<sup>9</sup>).

(*in manu forti*) is a biblical expression which appears especially in Exodus 13:3,9,14,16 and comes up repeatedly in the *Spiritual Diary*.<sup>40</sup>

#### Four Elements of the First Part of the Pactum: Elements of Giving.

Here is again the text of the first part of the Pactum with the four core sentences:

- 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 and 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 to the service of the Almighty. May God who **gave** the will also **give** the accomplishment.

The four paragraphs of the first part of the *Pactum* must be viewed as a whole to recognize the significant assertions of the document. The four core sentences revolve around one and the same topic: the Latin word **dare** (to give, to surrender). After Father Jordan's *self-surrender* to the almighty Creator (first paragraph), the *handing over* of his life, his future and also his Society (second paragraph), the text reaches a climax in the third paragraph. Now, at this unique historical moment, November 1, 1891, Father Jordan *commits* the whole world, all people, who live now and later to God the Almighty (*potestas Dei*). Father Jordan's perspective of the universe was influenced by two biblical sources, Genesis 9 and Genesis 17. Both texts underline the "*whole creation*."<sup>41</sup> This *dedication* is not mystified or spiritualized but tangible, firm, apostolic and full of mission.

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40 See how the expression "*with a firm hand*" (*in manu forti*) is always connected with *adiuvare* (to help) in the *Spiritual Diary*: I, 204<sup>3</sup>; II, 44<sup>6</sup>, 46<sup>2</sup>, 53<sup>3</sup>, 71<sup>1</sup>, 72<sup>5</sup>, 79<sup>6</sup>, 82<sup>3</sup>, 87<sup>3</sup>, 95<sup>2</sup>, 103<sup>6</sup>, 115<sup>1</sup>; III, 3<sup>1</sup>, 16<sup>2</sup>; and IV, 32<sup>1</sup>.

41 Cf. the words "*omnes*" (all) in rule *De Apostolatu*; cf. Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 17.

Father Jordan expresses this with a phrase he loves, which he used since the beginning of the foundation and which he repeats now ten years later: *that they know, love and serve you and gain their salvation (ut Ipsum cognoscant et ament Eique serviant, semetipsos autem salvent)*. In November 1881 the manuscript of his first Latin Rule (printed in early 1882) was nearly ready to be given to his first two collaborators, the priests Bernhard Lüthen and Friedrich von Leonhardi. The first sentence reads:

*The purpose of the Apostolic Teaching Society is to spread, defend, and strengthen the Catholic Faith everywhere in the world, according to the dispositions of Divine Providence, [...] that all may come to a fuller knowledge of the one true God and of Him whom he has sent, Jesus Christ; that they live a holy life and save their souls.*<sup>42</sup>

The last paragraph of the *Pactum* includes leading the so-called *irrational creatures* (whatever that means) to the Creator. Does Father Jordan thus include the “pagans” in mission lands, e.g. in Assam?

### ***Second Digression: That All May Know the Savior (ut omnes cognoscant Salvatorem)***

*Ut omnes cognoscant Salvatorem!* That all may know the Savior! We find that statement for the first time in the *Spiritual Diary* between February 14 and 19, 1878, about one-half year before Father Jordan’s ordination. John Baptist Jordan was still in the great seminary of Saint Peter near Freiburg in Breisgau (Germany). Father Jordan cited in German:

*This is eternal life, that they may know You the one true God, and Jesus Christ whom You have sent (I, 83<sup>1</sup>).*

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42 J. B. Jordan, *Regulae Imo Gradui Societatis Apostolicae Instructivae*, Romae 1882, p. 3: “Finis Societatis Apostolicae Instructivae est fidem catholicam ubique terrarum, prout a *Divina Providentia* ei committitur, propagare, defendere atque corroborare. Exercendo igitur magisterio ecclesiastico tum verbis tum scriptis, id assequi intendit, ut omnes homines magis magisque cognoscant Deum solum verum et quem misit, Jesum Christum [...]” (*DSS* I, p. 21). English translation according *Contributions on Salvatorian History, Charism, and Spirituality*, Volume Seven, Mailing II. Sources for Renewal 1980, [Milwaukee], 2009, II-B-2.1.

In another paragraph, Father Jordan points again to the high priestly prayer in his mother tongue:

*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 (I, 119<sup>1</sup>).*

A second time Father Jordan quoted the words of John 17:3 in Latin:

*This is eternal life, that they may know You, the only true God and Jesus Christ whom you have sent (I, 178<sup>4</sup>).*<sup>43</sup>

John 17:3 (*ut cognoscant*) “that they may know” seems to be like a spring which bubbles up and seeks its way like at the pool of Bethesda in John 5:4. The experiences in the Holy Land and the encouragement and blessings of various bishops were like drops falling into the pool so that it overflowed. Father Jordan took it as a sign to start. He was morally certain: In the Holy Land, in the land of the Savior, he came to know the teaching and suffering Savior.<sup>44</sup>

After the return of Father Jordan from the Holy Land, we come across the texts Mt 28:19 and John 17:3 everywhere woven into statements about the development of the growing Society. So we find the text Mt 28:19 *docete omnes gentes (teach all nations)* twice in the oldest drafts of the Society.<sup>45</sup> We recognize it within the hand drawn seal of the evolving Society.<sup>46</sup> A picture of this seal is found in *DSS* II, p. 13 but a better and clearer one in the *Formation Modules* 1991 of Sister Ulrike Musick, SDS and Father Peter van Meijl, SDS No. 10. The best sketch of the seal is in the German documentation *Entwürfe, Satzungen und Regeln 1878-1926*, with the subtitle (in English translation): *From the Catholic Teaching Society to the Society of the Divine Savior and to the Congregation of the Sisters of the Divine Savior (Studia de Historia Salvatoriana 9.2)*, Rome 2009, p. 4. The biblical text is also found in the draft *Societas Catholica (A Catholic Society)* probably still

43 Cf. for study of this paragraph Father Michael Overmann SDS, in *Forum SDS*, 1991, No. 2, p. 312-313.

44 Cf. Father Thomas Knoebel, *Seasons of Grace*, in *Hope*, 1992, No. 1.

45 See in APS, B 103, published in *DSS* II, p. 13ff; English translation in *Contributions on Salvatorian History, Charism, and Spirituality*, Volume Six, Mailing I. Sources for Renewal 1979, [Milwaukee], 2009, I-B, 1.1. See comment in Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 8.5, p. 213-218.

46 Cf. *DSS* XIV, English translation, p. 11 and p. 25ff.



written in the great seminary 1878 with the number IV.<sup>47</sup> In the official program of the Society which was sent to the Italian bishops, April 1881, John 17:3 (*ut cognoscant te*) *That they may know You* and Mt 28:19 (*euntes docete omnes gentes*) *Go and teach all nations* are both explicitly mentioned!<sup>48</sup> Finally *docete omnes gentes* *Teach all nations* is on the cover of the German statutes of 1883<sup>49</sup> and on the title page of the Italian statutes *Regolamento per I cooperatori* of 1883.<sup>50</sup>

Father Jordan would later use both of these biblical passages in his talks to the community. On February 17, 1899 he spoke at length on the topic of universality and mentioned the relevant biblical verse:

*The Society is universal! There are orders and institutes that serve a limited purpose, that work only at home, or are very localized in one country or diocese or nation. However, other orders in the church are universal, like the order of St. Francis. Now our task, the mission of our Society, the spirit of our Society is this: omnibus et ubique. Therefore, it is important that you, each and every one of you, be imbued with this spirit: praedicate verbum Dei omnibus creaturis, “preach the word of God to all creatures” as expressed daily in the Intentio Societatis, “Intention of the Society,” where the purpose and the task, the universality of the Society is expressed.<sup>51</sup>*

Some months later, June 23, 1899, Father Jordan ended the talk to the Roman community with the following forcible words:

*Every one of you is called for the apostolate, and every one of you is called to make Jesus Christ known to human beings – ut omnes cognoscant Deum et quem misit, Jesum Christum! “That all might know God and the one he sent, Jesus Christ.”<sup>52</sup>*

Both texts fit together like two harmonious chords in the overture of the well-known Rule on the Apostolate (1884) and both are also

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47 The text is in *DSS* II, p. 18.

48 The text is in *DSS* II, p. 93.

49 The text is in *DSS* II, p. 175. English translation in *Contributions on Salvatorian History, Charism, and Spirituality*, Volume Seven, Mailing II. Sources for Renewal 1980, [Milwaukee], 2009, II-B, 1.4.

50 The text is in *DSS* II, p. 211; cf. *praedicate evangelium omni creaturae* (Mk 16:15b) in *Instructio Brevis* (*DSS* II, p. 243) and in *DSS* XX, I, S. 774-775.

51 Talks of Francis Mary of the Cross Jordan, in *DSS* XXIII, Krakow 2003, p. 278.

52 Talks of Francis Mary of the Cross Jordan, in *DSS* XXIII, Krakow 2003, p. 332.

found in the preface of the current constitution: “*Dearly Beloved, teach all nations, especially the children, to know the true God and him whom he has sent, Jesus Christ*” (2012, preface). It is still worthwhile to read what Father Pancratius Pfeiffer thought about these two biblical verses:<sup>53</sup>

**[End of Digression]**

In the first paragraph of the *Pactum* Father Jordan promised “*to give himself totally and forever*” (*dat semetipsam totum pro semper et semper*). Such a surrender is also found in texts similar to the *Pactum* (see above) and in all the writings of Father Jordan previous to the *Pactum*. We find it in the first printed version of the Latin Rule of 1882 and in the following editions.<sup>54</sup> It is also in the Rule *De Apostolatu*. In March 1883, some days before his “vows” Jordan wrote to Mister Müller in Gurtweil:

*I have decided therefore to devote my whole life as a sacrifice for the salvation of the souls. I have found with God's help priests and lay people from different countries and nations who will help me with that god-devoted work.*

*Our voice goes to the whole world and is heard by thousands of listeners.*

*It is my innermost wish to proclaim heavenly truths as far as the ends of the earth and where I cannot go in person I will send the printed word.*<sup>55</sup>

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53 Father Pancratius Pfeiffer SDS, in *Annales Societatis Divini Salvatoris*, 31.5.1955, p. 220 (Special edition from the inheritance of Father Pfeiffer; quoted in Father Peter van Meijl SDS, *Towards a Salvatorian Christology*, in *Contributions on Salvatorian History, Charism and Spirituality*, Volume One, Milwaukee, 1993, p. 95-107, p. 100-101, Footnote 16).

54 For example in the rule of 1882: “*Caritas illa est tamquam focus, ex quo procedit talis zelus apostolicus, ut omnia impendant et superimpendant semetipsos pro animabus usque ad effusionem sanguinis, si ita Deo placuerit*” (*DSS*, I, p. 21). What Father Jordan wrote in that rule, he renewed in his *Spiritual Diary* December 20, 1904 (renewal of the date of the *pactum*!) with the same two words *impendere* [to give all] *et superimpendere* [to spend oneself]: “*Impende et superimpende temetipsum ut omnes salventur! Nihili ducas quidquid tibi acerbi, opprobrii, humiliationis criticae etc. etc. occurrit. 20.XII.04.*” (II, 81<sup>3</sup>). In translation: “*Spend and let yourself be spent that all may be saved! Consider as nothing whatever may happen to you by way of bitterness, contempt, humiliation, criticism, etc., etc.*” The *salus animarum* [the salvation of souls] is always in front of his eyes!

55 Letter of Father Jordan, Rome, to Joseph Müller, Gurtweil, March 10, 1883, in *DSS* X, Nr. 163. The original was given on December 14, 1930 by Frater Aemilianus Rempel SDS, from Munich to Rome. The letter was given to the Salvatorians by Mrs. A. Ebner of Weilheim, Tiengen near Waldshut. (cf. APS,

***Two Elements of the Second Part of the Pactum: Elements of Expectations.*** Father Jordan expects five concrete graces which he lists in the first paragraph:

- a. Growth in holiness
- b. An increase of humility
- c. To be a useful tool of Divine Providence
- d. To faithfully fulfill the promises
- e. To be received into eternal happiness after this life (I, 204, II<sup>1-2</sup>).

That second part has only one thought: the help of God “with a strong hand” to accomplish the promises (*proposita*).

After ten years of hard work, the young Founder is seen as a person who has committed himself to the Almighty God and who asks him for these graces: to grow in holiness and humility. Those two graces are on the top of his prayer list. At the beginning of the year of his ordination, 1878, Jordan had promised solemnly:

*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!*<sup>66</sup>

In this special historical moment, on November 1, 1891 he renews that formal promise. And because Father Jordan himself was striving so zealously for holiness, he was also able to pass along this desire to his religious community. Three years later he delivers an electrifying Chapter talk to the Roman community. On April 20, 1894 he speaks on the theme of “vocation to holiness.” Father Jordan comments on a Chapter of the new Constitutions of 1892 in regard to daily growth in holiness<sup>57</sup>. Father Guericus Bürger SDS, who made the selection

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H 1. 33.1). See Father Peter van Meijl SDS, *Historical-Biographical Life of Jordan*, Chapter 13, Footnotes 117-118.

56 *Spiritual Diary*, I, 31<sup>3-4</sup>. See Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 7, Jordan's concept of striving for holiness.

57 The talk is published in *Talks of Father Francis Mary of the Cross Jordan, op.cit.*, p. 22-24; not included in *DSS XV*. Jordan comments the fifth article of Chapter 7 (*De pietatis exercitiis*) of the 1892 Constitutions (*DSS I*, p. 156): “Suffulti divina gratia, in dies proficiant in perfectione, quapropter magnopere studeant, ut solidis imbuantur virtutibus et omnia quam perfectissime coram Deo et hominibus faciant.”

of the talks for the 1938 edition of the *Exhortations and Admonitions* of Father Francis Jordan, wrote the following preface: “On April 20, 1894 our Reverend Father held an important Chapter on holiness. It is one of the most beautiful that he ever held. In it he spoke from the very depths of his soul, with great fervor and glowing enthusiasm.”<sup>58</sup>

Here is a man who speaks out of his inmost soul; a person who has met the Lord, who is “holy and the source of all holiness” (second Eucharistic Prayer). Father Pancratius Pfeiffer who heard the talk as a young religious, emphasized the strong impact of Father Jordan on the young Salvatorians:

*It was by no means his rhetoric, or his address as such which made a special impression when he spoke but rather, one may say, solely the spirit which animated the address. Everyone present felt and knew that the Venerable Father spoke from the depths of his heart, that he was utterly and intensely serious about the matter, and that before all others he himself practiced what he so earnestly recommended to us*<sup>59</sup>

In the fifth chapter of *Lumen Gentium*, the Dogmatic Constitution on the Church of the Second Vatican Council, the Church calls for the vocation to holiness. (No. 39-42). That call is like an echo of Father Jordan’s admonition to the whole Church.

In the *Pactum*, Father Jordan understood himself ever more clearly as an *aptum instrumentum Divinae Providentiae* (useful instrument of Divine Providence). Earlier he wrote “Divine Providence has created me.”<sup>60</sup> Now he wanted to become more and more its instrument.

## Chapter V

### Renewal of the Pactum: Dynamics of the Pactum

Witnesses testify that Father Jordan saw the performance of religious duties as a very serious matter. He could even be scrupulous about these.<sup>61</sup> Thus the *Pactum* was for Father Jordan a very important task. This pact had in his personal and apostolic life the role and significance

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58 *Exhortations and Admonitions* by Father Francis Jordan, Founder of the Salvatorians, translated by Father Winfrid Herbst SDS, Third English Edition, Rome, 1998, p. 25.

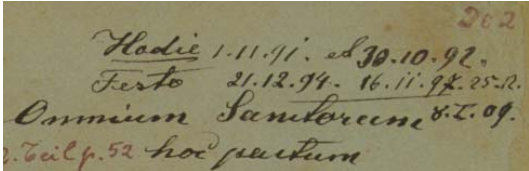
59 Father Pancratius Pfeiffer SDS, preface of *Exhortations and Admonitions*, p. 9.

60 Jordan in SD, I, 185<sup>4</sup>: “Divina Providentia creavit me.”

61 See the responses of 51 witnesses, questionnaire of 1936 for the preparation of the beatification process (in APS, N, 3.1.2)

of a *révision de vie* (*life review*), like an examination of conscience or “an instrument of a total surrender of the years 1891-1915” (Sister Carol Thresher, SDS). Father Jordan not only knew the proverb of Cicero<sup>62</sup> “*pacta sunt servanda*” (*pacts have to be kept*) but he renewed his *Pactum* regularly. He also tied each renewal of his apostolic zeal or an aspect of his spiritual life to a special religious event.<sup>63</sup>

How the *Pactum* functioned in Father Jordan’s life becomes apparent by his renewal over a period of 25 years. Five exact dates, with day, month and year (except for one entry) are listed on page 202 of the Diary. Father Jordan was primarily motivated by pastoral and spiritual concerns faithful to his vision and undertakings as Founder, faithful to his friendship with the Almighty God in the *Pactum*. A look at each of the dates will clarify the context of the renewal. Here is the list of the 5 dates:



- October 30, 1892
- December 21, 1894
- November 16, 1897
- December 25, [1901]
- January 8, 1909

**First Renewal of the Pactum: October 30, 1892 (I, 202<sup>1</sup>).** The first renewal of the *Pactum* took place after one year, that is exactly two days before the first “anniversary” on November 1, 1891. It was Sunday, October 30, 1892. Father Jordan was aware of what he had promised one year before. He added the new date after the renewal of his “promises.”

**Second Renewal of the Pactum: December 21, 1894 (II, 3<sup>4-6</sup>).** The context and background of the second renewal of the *Pactum* on December 21, 1894 after two years, is informative and worth unfolding. On Thursday December 20, 1894 one day before the second renewal of the *Pactum*, an inspiring and unique “document”

<sup>62</sup> Cicero, *De officiis*, 3, 92.

<sup>63</sup> Father Jordan made July 25, 1888 some resolutions in memory of the 10th anniversary of his first Holy Mass to spend more time in prayer. See Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 18; Paragraph “Man of Prayer.”

is found at the beginning of the second book of the *Spiritual Diary*.<sup>64</sup> The threefold “*Solange*” (As long as) text could have been for Father Jordan the incentive to renew the *Pactum* on the following day. One can see it also as a prelude of the renewal of the *Pactum*. The date December 20, 1894 is on the very top of the first page of second book of the *Spiritual Diary*. The text seems to be written quickly in one stroke in German, Father Jordan’s mother tongue, and is accentuated by three exclamations:

*Omnia possum in eo  
qui me confortat*

*I can do all things in Him who strengthens me.* [Phil 4:13] (II, I<sup>5</sup>)

*Omnia autem  
per Ipsum,  
cum Ipso  
et pro Ipso*

*But everything through Him, with Him, and for Him.* (II, I<sup>7</sup>- II, 2<sup>1</sup>)

*in te Domine speravi,  
non confundar in aeternum*

*In You, Oh Lord, I have hoped, I will not be confounded forever.* (II, 2<sup>5</sup>)

As Father Jordan thus renewed the *Pactum* he considered before his eyes the new situation in the Motherhouse of the Salvatorians in Rome and the whole situation of the Society. Now had the time come to spread out apostolically and to found “*apostolic nurseries*” (*Pflanzen-schulen*)<sup>65</sup> wherever they were needed. The essence and

64 *Spiritual Diary*, II, pages 1-3. This special text, *Solange*, was already known during the life time of the Founder by his confidant, the novice master, Father Paulus Pabst. The document is found in a booklet of the novitiate 1907-1908 (photocopy in APS, F 31.32, p. 5) and in a booklet of the novitiate of Frater Ignatius Baumeister 1910-1911 (photocopy in F 31.33, 2 p). Father Paulus Pabst was novice master in that time. Cf. Father Alfred Schneble SDS in his notes 69-043. The text is also found in the short biography of Father Jordan and in the chronicles of the young religious students (named scholastics) of the Salvatorian house in Fribourg (Switzerland) during the years 1898-1899 (photocopy in APS, F 31.4).

65 Cf. Letter Father Jordan to Father Felix Bucher, USA, (September 7, 1895): “Nurseries for holiness and science” (*DSS* X, Nr. 284); to Father Cyrillus Braschke, Walach-Meseritsch (September 24, 1895): “a big nursery of apostolic laborers” (*DSS* X, Nr. 286); to the community in St. Nazianz, USA, (August 24, 1896): “a big

purpose of the new foundations was: the Kingdom of God should be proclaimed in the whole world. The fire that burned in Father Jordan's soul was breathed into this document, written shortly after two visitation reports (September 18, 1894 and November 2, 1894) of the apostolic Visitor Father Antonio Intreccialagli, OCD. It remains an open question whether and to what extent this electrically-charged "*Solange*" (*As long as*) text was triggered by the restricted measures imposed by the Visitor.

The text itself is moving, fascinating and stirring. Father Jordan renewed his vocation and mission in this new situation of the apostolic visitation. Not without reason does the crux of the text revolve around the promise: "you must not rest one moment!" But as calm and silence prevail in the eye of a hurricane, it is a silence, which generates energy and does not cause nervousness. Encouraging words are found on the second to last page of the first book of the *Spiritual Diary*. The sentence *Vae mihi si non evangelizavero* (*Woe to me if I do not preach the Gospel!*) from the first letter to the Corinthians (9:16)<sup>66</sup> catches the eye. This biblical reference is like a kind of inclusion or link to the following dramatic "*Solange*" (*As long as*) text and is not quoted later. Here is that fascinating text. Father Jordan speaks as though to himself:

II/1 20 December, 1894

*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.*

*As long as God is not everywhere glorified,  
you dare not allow yourself a moment's rest.*

*As long as the Queen of Heaven and Earth  
is not everywhere praised,  
you dare not allow yourself a moment's rest.*

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nursery of holiness and science" (*DSS X*, Nr. 321); to Father Ambrosius Mayer, Brasilia, (February 1, 1897): "in time in Brasilia a proper nursery of apostolic religious" (*DSS X*, Nr. 337).

<sup>66</sup> *Spiritual Diary*, I, 212<sup>2</sup>.

*No sacrifice, no cross, no desolation,  
no trial, no temptation.*

*Oh! absolutely nothing should be  
too difficult for you with the help of God's grace.*

*I can do all things in Him who strengthens me.*

*Let no betrayal, no infidelity,  
no coldness, no abuse  
lessen your zeal.*

*But everything [II/2] through Him, with Him, and for Him.*

*All peoples, races, nations and tongues  
glorify the Lord our God.*

*Woe to me, Oh Lord,  
if I do not make You known to all!*

*Oh Lord, help me, show me the way!  
Without You I can do nothing.  
I hope all things from You.*

*In You, Oh Lord I have hoped,  
I will not be confounded forever.*

*Pray all the time with deepest humility and greatest  
confidence. Let nothing keep you from it.*

**[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.*

So far the text of December 20, 1894.

One day later, the day of the second renewal of the *Pactum*, on Friday December 21, 1894, Father Jordan wrote the following text whose first three sentences are directly associated with the basic concept of the *Pactum* in his Diary (II, 3<sup>4-5</sup>). The first two sentences are framed with a blue pencil and became like a bookmark for Father Jordan.

*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. (II, 3<sup>4-5</sup>)*



The last sentence of this paragraph “*fulfilling your resolutions*” undoubtedly refers to the first part of the *Pactum*. This clearly shows that the *Pactum* was the center and focus of Father Jordan’s actions (“*all you do and bear*”). In this context, on exactly December 21, 1894, he renewed his *Pactum* for the second time.

***First Distinct Indication of the Pactum, February 1895 (II, 8<sup>2-3</sup>).***

Only two months later there is already a first distinct indication that the *Pactum* is closely tied to his life. Father Jordan recalls God’s great actions in the Old Testament. He feels urged to establish his own foundations within the framework of history and the covenant with Abraham (Genesis 17) and Moses (Exodus, 19:31; 24:8 and Chapter 34). Both Abraham and Moses are now mentioned by Father Jordan for the first time. All important elements of a covenant resonate in Father Jordan’s meditation: all “*promises,*” all “*pledges,*” all “*oaths*” which the Almighty fulfills for those who believe in him, trust in him and therefore ask. God will not fulfill our wishes but his promises. Here is the text:

*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 – (II, 8<sup>3</sup>)*

***Third Renewal of the Pactum: November 16, 1897 (I, 202<sup>1</sup>).*** The next date of the renewal is Tuesday, November 16, 1897, added on the original page 202 in the first part of the *Spiritual Diary*. It had been a tough year for Father Jordan. His mother had died in Gurtweil, December 2, 1896, at the age of 73½ years. Father Jordan was not there; the reasons for this absence are still unclear.<sup>67</sup> Furthermore, after a cold in the spring of 1897, he was ill with pleurisy. This period of illness Father Jordan himself recorded.<sup>68</sup> People feared he could die, as Father Pfeiffer noted in his biography of Father Jordan.<sup>69</sup>

67 Cf. Father Alfred Schneble SDS, *Wo weilte Pater Jordan am 2. Dezember 1896*, in *Gedankenaustausch*, Volume 1, p. 34-38. The brother of Father Jordan, Eduard Jordan, who accompanied him to the grave remembered years later: “After the death of his mother he only came back to Gurtweil once; he knelt at his mother’s grave and wept” (*DSS*, XIII, English version, p. 26).

68 *Spiritual Diary*, II, 11<sup>1</sup>: “A die 8 Febr. 1897 usque ad diem 25. Martii tempus infirmitatis etc. —.” (From Feb. 8, 1897 to March 25, a time of sickness etc. —).

69 Pancratius Pfeiffer, *Father Francis Mary of the Cross Jordan, Founder and First Superior General of the Society of the Divine Savior*, St. Nazianz, Wisconsin, 2nd edition 1947,

There is nevertheless, a text in Father Jordan's Diary (II, 12<sup>2-4</sup>) which he wrote on Monday, October 25, 1897 in a sort of trance, a "fever." It is written with such power that the handwriting could not keep up with the inner emotion (clearly visible in the facsimile edition of the *Spiritual Diary*). It is immediately evident that this moving prayer has many similarities to the refrain of the "As-long-as" text (December 12, 1894), which he wrote in his Diary on the occasion of the second renewal of the *Pactum* (see above).

The text (shown on the following page), again a mixture of Latin and German, reveals its depth and beauty in the original. Immediately after this prayer there is a short note in the Diary: "Do not waste a single moment, and make use of every allowable means! (November 15, 1897)" (II, 13<sup>1</sup>). On the following day Father Jordan renewed his *Pactum* noting the date of November 16, 1897 on page 202 of the first book of the *Spiritual Diary*.

***Fourth Renewal of the Pactum: December 25 [1901?] (I, 202<sup>1</sup>).***

Although the year is not indicated, December 25 is a more than significant date for the renewal of the *Pactum*. Christmas, the feast of the birth of Jesus, Savior of the world, is the principal feast of the Society. Father Jordan's Society was allowed to use the name *Societatis Divini Salvatoris* (Society of the Divine Savior). The date of the renewal on December 25 was recorded in the first part of the original on page 202. It could have been inserted between the years of 1897 and 1908.

***In the Shadow of the Renewal of the Pactum: The Year 1901 (II, 30-34).*** The second half of 1901 was again extremely demanding for Father Jordan just like the second half of 1900 with six new foundations and two long visitation journeys. But then the year 1901 ended rather creatively and successfully. In early July of 1901 the Founder travelled to London, the capital of England, to make a new foundation. On August 18, 1901 the house was officially

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p. 374: "At this time as the result of a cold Jordan was visited by a serious sickness and grave fear was felt that he would not recover. He became so weak that he finally lost interest even in his foundations, which he surely had so much at heart. Already one heard the anxious query here and there as to what would now come of the Society?"

[II, 12] 25.10.97.	October 25, 1897
O Domine tu scis tu scis exprimere nequeo!	Oh Lord, You know, You know, I cannot express it!
Omnia possum in te.	In You I can do all things.
O Deus o Omnipotens, o Immense, o Jesu, o Salvator mundi!	Oh God, Oh Almighty One, Oh Immensity, Oh Jesus, Oh Savior of the World!

En ego mitte me — pro te pro animabus, pro Ecclesia Dei.	Here I am, send me — for You, for souls, for the Church of God.
Omnes, o Pater, omnes, omnes o Deus, omnes o Jesu, omnes, o Salvator mundi, salvare desidero vehementissime!	All, Oh Father, all, all, Oh God all, Oh Jesus, all, Oh Savior of the World, I desire most ardently to save all!
O rettet die Seelen!	Oh, save souls!
O rettet die Seelen!	Oh, save souls!
Ich bitte und beschwöre euch, rettet die Seelen!	I beg and implore You, save souls!
Kost' es was es wolle, rettet die Seelen!	Whatever the cost, save souls!

opened.<sup>70</sup> At the beginning of September 1901, Father Jordan made another apostolic journey to check out the possibilities for foundations. He was in Agram [today Zagreb], Budapest, Szeged, Temesvár, Vienna, Meseritsch and Merano. On September 24, 1901 the foundation in Jägerndorf [Krnov] in Moravia opened. On October 12, 1901 the 26 year old Father Philibert Schubert SDS was sent to Brasilia. Finally, on November 12, 1901, the *Santuario Madonna del Ponte* (Shrine of Mary on the Bridge) in Narni was accepted by the Salvatorians.

It was the last foundation which Father Jordan expedited before the first General Chapter in 1902. It was actually the end of the great period of foundations. After 1902 only a few new foundations were made. No one could imagine what this apostolic activity demanded in terms of effort, stamina, and suffering. At the end of July 1902, Father Jordan set out once again for visitation of the houses he had founded in Athus, Hamont, Welkenraedt, Hamberg, Vienna, Meseritsch, Krakow, Vienna, Merano, Lochau, Fribourg and Drogens. On September 9 he was back in Rome. Not everywhere was he welcomed with fanfares and trumpets; there were inner tensions and external dissatisfactions among the confreres.<sup>71</sup> Father Jordan was afraid of the upcoming first General Chapter: could he be voted out as Superior General? And what then? Resign? Leave? Start anew?

An attentive observer recognizes, however, a sign of Father Jordan's state of mind in some seemingly unrelated sentences in the *Spiritual Diary* from the second half of the year 1901. These

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<sup>70</sup> Father Peter van Meijl SDS, "If we had not persevered the whole matter would have been unsuccessful" (Jordan after his trip to England, 1901): *Founder Jordan and Great Britain in the first foundation period (1901)*, conference during the Salvatorian retreat, Retreat House in Glenfall House (The Gloucester Diocesan Retreat & Conference Centre Mill Lane, Charlton Kings, Cheltenham, Gloucestershire), June 18, 2008, 19 pages.

<sup>71</sup> Father Alfred Schneble SDS, *Über Jordans Visitationsreise von 1902. Sondernummer für die Mitglieder des SDS Generalkapitels 1975*, in *Historica SDS*, No. 69, June 1975, p. 1-24. In regard to the visitation, p. 6-18. More recently, Father Peter van Meijl SDS, *Wenn das Gehen kommt. Der Rücktritt von Pater Franziskus Maria vom Kreuze Jordan im Jahre 1915 im Lichte des Rücktritts von Papst Benedikts XVI. im Jahre 2013*, The Best Kunstverlag, Vienna, 2014, p. 84-105.

notes fit perfectly into the light (or shadow) of the renewal of the *Pactum*. The individual petitions and appeals for help refer back to the content of the *Pactum* in terms of language and content. Now one begins to understand why Father Jordan wanted to become *a useful instrument of the Divine Providence* (*instrumentum aptum divinae Providentiae*).

The individual pages are now listed in the original language (to preserve the original flair) and beside the translation without further commentary.

<p>[II, 30] O Divina Providential! 29.8.01. O Sancta Providentia ---</p>	<p>[II, 30] Oh, Divine Providence! August 29, 1901 Oh, Holy Providence ---</p>
<p>Societas sit Phalanx compacta et solida atque vacet tota fini supra praefixo. Quisque sodalis vacet totus eidem fini.  Pag. 16. ---</p>	<p>May the Society totally 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<sup>72</sup> ---</p>
<p>Vollständige Losschälung von den Kreaturen. Vollständige Hingabe an Christus. --- 25.10.01.</p>	<p>Perfect detachment from creatures. Perfect surrender to <u>Christ</u>. --- October 25, 1901</p>
<p>[II, 31] Gebet &amp; Busse – Busse &amp; Gebet.  O bete doch viel und thue Busse —  Beten – Beten -- Busse – Beten. Sine me nihil potestis facere  Omnia possum in eo qui me confortat.  27.10.01.</p>	<p>[II, 31] Prayer &amp; penance – Penance &amp; prayer. Oh really pray much and [do] penance Pray – Pray– penance – Pray . Without me you can do nothing. <i>I can do all things in Him who strenghtens me.</i> October 27,1901</p>

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72 This text refers to a sort of spiritual and pastoral program of Father Jordan in the *Spiritual Diary*, II, 16.

O vertraue doch immer auf den Herrn; er vermag ja alles und wird Dir helfen! ---	Oh always trust in the Lord; He can do all and He can help you! ---
O hl. Vertrauen, wie leicht machest Du Alles! O santa Provvidenza! ---	Oh holy confidence, how easy you make everything! Oh holy Providence! ---
[II,32] Praedicate Evangelium omni Creaturae! Subjicite Deo omnes homines ut serviant Illi Soli! 20.11.01.	[II, 32] <i>Preach the gospel to all creatures!</i> Subject all men to God so they may serve Him alone! November 20, 1901
O Jesu, hilf mir! ---	Oh Jesus help me! ---
O Deus Omnipotens adjuva me! Exsurge Domine, adjuva me! In Te solo confido, in Te spero, non confundar in aeternum! O misericors Deus exsurge adjuva me! O Omnipotens Pater per merita D. N. Jesu Christi adjuva!  Noli tardare, adjuva me! Ecce Sanguis/ dilecti Filii Tui!  29.12.01.	Oh almighty God, help me! Rise up, Oh Lord, help me! <i>In You alone I trust,</i> in You I hope, <i>I will not be confounded forever!</i> 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! December 29, 1901
[II, 33] Beherrzige oft deine Vorsätze; <sup>73</sup>  lese sie oft! 29.12.01.	[II, 33] Take your resolutions to heart, read them frequently! December 29, 1901
Wa. d. W. --- 29.1.02.	Wa. d. W. --- January 29, 1902

73 It is not quite clear to which sort of “resolutions” Father Jordan is referring. It could be a reference to those of the *Spiritual Diary*. Similar expressions are found throughout the whole Diary. For example: “Hold to the words of advice which this book gives you; read them often and take them to heart!” (I, 150<sup>8</sup>). In the context of SD, II, p. 30-34, Father Jordan is probably referring to his *Pactum*.

<p>O divina Provvidenza!  O gehe doch hin mit vollem  Vertrauen  zu deinem besten Vater, der Alles  vermag!  Sei zudringlich!!  2.2.02.</p>	<p>Oh divine Providence!  Oh, really go with full trust    to your best Father, Who can do all  things!  Be persistent!!  February 2, 1902</p>
<p>O Domine,  ne obliviscaris pauperis  qui magnopere tribulatur.  In Te est spes et fiducia mea.    Tuus sum,  Tuus sum;  rege et defende me!  17.2.02.</p>	<p>Oh Lord  do not forget this poor one  who is so greatly afflicted.  In You is my hope and my  confidence.  I am Yours,  I am Yours;  rule and defend me!  February 17, 1902</p>
<p>Beten  25.2.02.</p>	<p>Pray  February 25, 1902</p>

<p>[II, 34] Spiritu principali confirma me!  Tempus ruit versus finem!  7-4.02.  ---</p>	<p>[II,34] Confirm me in the original  spirit!  Time is speeding toward the end!  April 7, 1902  ---</p>
<p>Omnes,  omnes  o omnes!  20.5.02.  ---</p>	<p>All,  all,  oh all!  May 20, 1902  ---</p>
<p>[unleserlich gemacht]  31.5.02</p>	<p>[Made invisible]  May 31, 1902</p>
<p>O Omnipotens Deus,  adjuva me,  ut semper faciam voluntatem Tuam!  8.6.02.</p>	<p>Oh Almighty God,  help me,  always to do Your will!  June 8, 1902</p>
<p>Tempus ruit,  mors et aeternitas approximant gressu  festinante!  O Domine,  sanctifica me  et suscipe me!  8.6.02.</p>	<p>Time is rushing by,  Death and eternity are fast  approaching!  Oh Lord,  sanctify me  and receive me!  June 8, 1902</p>

***Fifth Renewal of the Pactum: Text was Rewritten Monday April 20, 1903 (II, 51-53).*** Perhaps Father Jordan wanted to copy the text of his *Pactum*, as he had written it on November 1, 1891, at the end of the first book. In that way he needed only the second book and no longer the first book of the *Spiritual Diary* for his meditation and spiritual reading because he used his diary in that way. Now on the day after the Octave Day of Easter (April 19, 1903, *dies in albis*) he needed the text of the *Pactum* again for his personal prayer to cope with a few anticipated problems and decisions required for the Society. So it is understandable that he copied the text of the *Pactum* from the first part of the *Spiritual Diary* and made minor changes. Each contractual partner gets his own page (II, 52<sup>1-5</sup> and II, 53<sup>1-3</sup>).

The reason for the renewal of the *Pactum* on the Monday after the Octave of Easter could have been again an upcoming financial burden. Should the house in Salita San Onofrio (near the Borgo Vecchio in Rome) be purchased as a motherhouse for the Sisters and, if yes, where to get the money?

On Saturday April 25, 1903, on the feast of Saint Mark the Evangelist, Father Jordan accepted the final vows of Sister Claveria Stadler and the first vows of Sister Juliana Elgas and invested the Italian Angelina Boni from Torri. On this occasion he informed Mother Mary that he had decided to purchase the house in the Salita San Onofrio.<sup>74</sup> For this it was necessary to establish a cash flow. Still on that same Saturday, April 25, 1903, the feast of Saint Mark, Father Jordan started a new advertising campaign to all members of the Society. They should find new benefactors and sponsors to secure the finances of the Motherhouse of the Salvatorians in Rome and of the young Society. Father Jordan's circular read as follows:

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74 Cf. *Diary, Mary of the Apostles 1875-1907. Translation from the German (Studia de Historia Salvatoriana, No. 10)*, Editor: Study Group Mary of the Apostles, Rome, 2010, p. 247 (reference to April 25, 1903). To the purchase of the house in Salita S. Onofrio, cf. *DSS XVI*, English translation, p. 258-262.



Rome, feast of St. Mark 1903,

*Beloved Son!*

*It is very dear to my heart to secure the finances of each individual college and especially of the Motherhouse. Many years of experience has shown us, however, that increasing the number of our benefactors and collaborators is an effective and enduring means to achieve this goal.*

*Love and zeal for God's cause must therefore prompt each faithful and good member of the Society to recruit this group of helpers wherever possible.*

*As your spiritual Father, I ask everyone for the sake of the love of Christ not to shy away from sacrifices and difficulties to strengthen and enlarge this mighty group.*

*The Almighty abundantly bless and reward you for each sacrifice and effort you undertake for this important endeavor.*

*With a paternal greeting and blessing from your loving spiritual father, Father Francis of the Cross.<sup>75</sup>*

That is the background as to why Father Jordan wrote his *Pactum* again in the second book of the *Spiritual Diary*. That text of the *Pactum* follows now with some explanations:

<p>[II, 51] <i>Pactum</i> inter Omnipotentem et infimam creaturam. 1. Creatura praefata dat semetipsum totum pro semper et semper Creatori. ---</p>	<p>[II, 51] <i>Pact</i> ...between the Almighty and His weak creature. 1. Said creature gives himself totally and forever to his Creator. ---</p>
<p>O Domine, adjuva me! In Te Domine speravi, non confundar in aeternum. 20.4.03. Soli Deo honor et gloria. ---</p>	<p>Oh Lord, help me! In You, Lord I have hoped. I will not be confounded forever. April 20, 1903 to God alone honor and glory. ---</p>

<sup>75</sup> Circular of Father Jordan, April 25, 1903, in *DSS* X, No. 641.

<p>[II, 52] Pactum inter Omnipotentem et infimam Creaturam,  1. Creatura praefata dat semetipsum<sup>76</sup> totum pro semper et semper Creatori Omnipotenti.  2. Creatura dat et dabit Creatori quidquid Creator ipsi dedit, dat et dabit.  3. Creatura totis viribus Omnipotentis Dei adjutorio confisus sed minime in hominibus totum orbem i.e.<sup>77</sup> omnes homines praesentes et venturos Ejus Potestati subdit ut Ipsum cognoscant, ament Eique serviant et<sup>78</sup> semetipsos salvent.  4. Creatura etiam creaturas irrationabiles ad servitutum<sup>79</sup> Omnipotentis inducet.</p>	<p>[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.</p>
<p>[II, 53] Creatura fiducialiter sperat ab Omnipotente has gratias per merita D. N. Jesu Christi et intercessionem B. M. Virginis:</p>	<p>[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:</p>

76 In the *Pactum* of November 1, 1891 *semetipsam* was written as the female form of the subject *creatura*.

77 Father Jordan substitutes the useless *nempe* (true, secure) of 1891 now with i.e. (*id est*, it is).

78 Father Jordan substitutes *semetipsos autem salvent* of 1891 practically with the same text *et semetipsos salvent* (and themselves find salvation).

79 In the *Pactum* of November 1, 1891 Father Jordan wrote *servitium*; in this text of the *Pactum* he uses the synonym *servitutum Omnipotentis Dei inducet* (lead to the service of the Almighty). The last sentence of the *Pactum* of 1891 reads *Deus qui dedit velle det et adimplere!* (“May God Who gave the will also give the accomplishment!”) That sentence is omitted because the page was full.

1. Creator creaturam magna exornabit<sup>80</sup> sanctitate imprimis humilitate ut in quantum fieri potest instrumentum aptum divinae Providentiae fiat et promissa fideliter impleat et post hanc vitam in aeterna gaudia eum recipiat

2. Creator Sua Omnipotentia creaturam in exsequendis propositis etiam in manu forti adjuvabit.  
20.4.03.

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.

2. The Creator in His omnipotence will assist His creature with a strong arm to accomplish what he has proposed.  
April 20, 1903

***Journey Notes in Regard to the Pactum: September 18, 1904***

(II, 79). Father Jordan started his exhausting visitation journey at the beginning of August 1904 with a friendly self-encouragement: “*Always be happy and cheerful towards all in Domino [in the Lord]*” (II, 78<sup>3</sup>, July 31, 1904).

That journey led Father Jordan from Rome to the foundations in Vienna, Athus, Hamont, London, Welkenraedt, Hamberg, Lochau and Merano. The letters that he wrote during this trip from August 1, 1904 to September 16, 1904 best convey the concerns that Father Jordan was facing.<sup>81</sup> Afterwards he needed time and rest to process all of his impressions. A stack of mail had to be worked on and discussed with the consultors. After his long absence from Rome many wanted to speak with the Founder. The hot and muggy Roman climate put an added strain on the weather-sensitive Father Jordan.

It is in this connection that a note in the *Pactum* dated September 18, 1904 [II, 79] must be read. The reminder said specifically: “*juxta propositum pag. 52*” (according to the proposal on page 52). Page 52 is that page on which the *Pactum* was written again on April 20, 1903. Father Jordan’s self-encouragement includes a short trilingual entry as he had often written them.

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<sup>80</sup> In comparison to the *Pactum*-text of 1891 the verb *exornabit* is moved to the front. None of these changes are significant.

<sup>81</sup> Cf. Letters of Father Jordan in *DSS* X, No. 699ff.

*Was immer für Leiden über dich hereinbrechen,  
semper avanti in Domino  
juxta propositum pag. 52  
maximopere confisus in Domino. 18.IX.04.*

In translation:

No matter what sufferings break over you,  
always advance in the Lord  
according to the proposal on p. 52,  
trusting in the Lord  
with greatest confidence.  
September 18, 1904 (II, 79<sup>3</sup>)

The Latin word *magnopere* (very special) was emphasized in *maximopere* (greatest)!

However, in order to have a thorough understanding of the influence of the *Pactum* on Father Jordan's life, the events during the months of October and November 1904 must also be taken into account.

By October 12, 1904 Father Jordan was travelling again in central Europe. This time the visitation led him via Agram [Zagreb], Vienna, Meseritsch, Trzebinia, Jägerndorf, Olmütz, Vienna, Hamberg and back to Rome, where he arrived November 2, 1904. Again he reports in his letters the concerns of these communities.<sup>82</sup>

The notes in the *Spiritual Diary* in the second half of 1904 (July 31-December 20) must be considered in connection with these two very exhausting historical visitation journeys. Not to be forgotten is the nervousness of Father Jordan and the members of the Generalate in finally submitting the petition for the long awaited Papal approbation (*Decretum Laudis*) and the termination of the apostolic visitation. When all of the required documents were ready, the entire file is delivered on September 30, 1904 to the Congregation of Religious. The entries in the Diary can be interpreted as a commentary on the journeys and to the wait for the *Decretum Laudis* but can also be seen as a commentary on the *Pactum*. Nearly every entry has as its topic the *Pactum* and/or a reference to it.

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82 Cf. Letters of Father Jordan in *DSS* X, No. 732ff.

For example the topic of holiness, the glorification of God's name always and everywhere, the salvation of souls, *semper avanti in Domino* (always forward in the Lord), trust in God, without anxiety and fear, *adjuva me in manu forti* (help me with a strong hand), *o Deus omnipotens* (O Almighty God), *per merita D.N. Jesu Christi* (through the merits of our Lord Jesus Christ), *adjuva me* (help me), Almighty Father, etc. These quotations show how much Father Jordan was aware of the promises of the *Pactum* during those exhausting months.

The last entry in the Diary that year was made on December 20, 1904, which was the tenth anniversary of the *As-long-as (Solange)* text of December 20, 1894!

Here are the notes in the Diary during the months July to December 1904:

[II, 78]	[II, 78]
Sei immer freudig und heiter in Domino gegen alle! 31.7.04.	Always be happy and cheerful in the Lord towards all July 31, 1904
Strebe unablässig nach jener Heiligkeit, die dein Beruf so sehr verlangt. 27.8.04.	Strive ceaselessly for that holiness which your vocation so greatly requires. August 27, 1904
O wie gut bist Du, o Gott! O hilf mir, Deinen Namen überall zu verherrlichen und die Seelen retten! Meran 11.9.04.	Oh how good You are, Oh God! Oh help me to glorify Your name everywhere  and to save souls! Merano September 11, 1904
[II, 79] Nicht forzieren etc. 16.9.04.	[II, 79] Do not force, etc.
Was immer für Leiden über dich hereinbrechen, <i>semper avanti in Domino</i> <i>juxta propositum pag. 52</i> <i>maximopere confisus</i> in Domino. 18.IX.04.	No matter what sufferings break over you always advance in the Lord <i>according to the proposal on p. 52</i> with the greatest confidence trusting in the Lord September 18, 1904

Keine Angst – keine Furcht! 20.IX.04.	No anxiety – no fear! September 20, 1904
O wie viele Seelen gehen zu Grunde! O Domine, adjuva me in manu forti! Ecce Tuus sum! Wien 19.X.04	Oh how many souls are ruined! Oh Lord, help me with Your strong hand! See I am Yours! Vienna October 19, 1904
Semper orare et non deficere. Ora instanter, instantius, instantissime! 17.XI 04.	Pray always and do not cease. Pray earnestly, more earnestly, most earnestly! November 17, 1904
[II, 80] O Deus Omnipotens! Per merita D. N. Jesu Christi exaudi me! Noli tardare: Exurge, adjuva me! 20.XI.04.	[II, 80] Oh Almighty God! Through the merits of Our Lord Jesus Christ hear me! Do not delay: rise up, help me! November 20, 1904
Vertrauen – Vertrauen auf Gott, durch den du Alles vermagst! 27.XI.04.	Trust – trust in God who can do all things. November 27, 1904
In spe erit fortitudo vestra. Is.30.15 1.12.04.	In hope will be your strength. Is.30.15 December 1, 1904
O Domine, adjuva me; in te confisus, omnia pro te sustinebo! Fac – fac! Pati – Pati – Pati – Pati 5.XII.04.	Oh Lord, help me! Putting my confidence in You, I will bear everything for You! Act – act! Suffer – Suffer – Suffer – Suffer. December 5, 1904
Meine ganze Hoffnung & mein ganzes Vertrauen ist nur auf Dich, o allmächtiger Vater! 11.XII.04	My entire hope & my entire trust is in the Lord alone, Oh, Almighty Father! December 11, 1904

[II, 81] Scribe – scribe – scribe – pro gloria Dei et salute animarum! 11.xii.04	[II, 81] Write – write – write – for the glory of God and the salvation of souls! December 11, 1904
Wer Großes leisten will, muss ein Mann des Gebetes sein 14.xii.04	Whoever desires to do great things must be a person of prayer. December 14, 1904
Impende et superimpende temetipsum ut omnes salventur! Nihili ducas quidquid tibi acerbi, opprobrii, humiliationis criticae etc. etc. occurit. 20.xii.04	Spend and let yourself be spent that all may be saved! Consider as nothing whatever may happen to you by way of bitterness, contempt, humiliation, criticism, etc. etc. December 20, 1904

**Reference to the Resolutions made Passion Sunday, April 9, 1905 (II, 88).** April 1905 was again a difficult month for Father Jordan. It is, however, not known what specific sorrows and sufferings afflicted him. April 9, 1905 was Passion Sunday. Father Jordan remembers another Passion Sunday in 1883, when he adopted the religious name “John [!] Mary Francis of the Cross” (I, 168<sup>1</sup>).<sup>83</sup> And once again he takes up his personal story of suffering and writes it down in his mother tongue, now in the light of the *Pactum*. Father Jordan was also waiting for the *Decretum Laudis*, which was granted the Society in the following month (May 1905). Finally Father Jordan encourages himself in the text “to act according to the resolutions made.”

*However great your inner and outer sufferings may be,  
or darkness and fear press in, and it seems to you/ /  
there is no escape, trust firmly in God.*

*Unite with Him more closely and act unflinchingly  
according to your resolve and purposes.*

*God will not test you beyond your strength,*

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83 Cf. Father Peter van Meijl SDS, *Historical-Critical Biography on Father Jordan*, Chapter 13, Footnote 125 on the topic of Passion Sunday. See also Idem, *Der Passionssonntag, Dominica Passionis, für Pater Jordan. Eine Betrachtung*, in Postulation Press. Information Service for collaborators of Father Jordan’s Cause, March 1997, No. 5, p. 12-15.

*and the matter will have a happy ending.*

*Sempre avanti in Domino! [Ever onward in the Lord!]. II, 87-88, April 9, 1905*

**Reference to the Pactum: July 1, 1905 (II, 91).** July 1, 1905 was a special day for Father Jordan. It was exactly 30 years earlier when he, as a student of theology in Freiburg in Breisgau, had started his *Spiritual Diary* (July 1, 1875). On this date, you can find an explicit reference to the *Pactum* in a bilingual entry (II, 913-4). First a sentence in German then the petitions in Latin.

*So befehlen, dass man gerne gehorcht.*

*O Deus adjuva me juxta pactum*

In translation:

*Command in such a way that others obey gladly. Oh God, help me according to the Pact! July 1, 1905*

**Reference to the Pactum: December 30, 1906 (II, 104).** Father Jordan spends July 10 to August 24, 1906 in his favorite place for recovering in Drogens, Switzerland. He needs rest because of his strained nerves. He must have known that since beginning of January 1906 some of his confreres were plotting against him and the Society in German newspapers.<sup>84</sup> Father Jordan used the time to think about this severe crisis in his Society. Surprisingly he also considered some odd foundation plans for the future. Some days after his arrival in the settlement of Drogens (Switzerland) he wrote, on July 14, 1906, in his *Spiritual Diary*:

*Recta intentione praemissa*

*decevi*

*perficere Deo opitulante*

In translation:

*Having made the good intention, with God's help,  
I resolved to accomplish it. Drogens: July 14, 1906<sup>85</sup>*

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84 Cf. Father Peter van Meijl SDS, *Die Angriffe auf die Salvatorianer in der deutschsprachigen Presse aus dem Jahre 1906. Eine erste und vorläufige Dokumentation mit einer Einführung in die Gesamtproblematik*, Seminar paper "Hedendaagse Geschiedenis" with Prof. van Eijl, Katholieke Universiteit Leuven, February 1983, 63 p.

85 *Spiritual Diary*, II, 100<sup>2</sup>.



But Father Jordan did not explain what he intended to do. At least since the General Chapter of 1902,<sup>86</sup> he had some odd ideas about a new society. At the end of 1906 he examined his conscience in regard to the past year. Of course, Father Jordan was naturally affected by the smear campaign in the press, but not discouraged. He encouraged himself in his *Spiritual Diary* to “go ahead” (*procedure*) and to “act courageously according to your Pact” (*age viriliter juxta Pactum*). Again he does not state what he wanted to accomplish. He wrote:

*Procede et age viriliter  
juxta Pactum  
confisus in Deo Omnipotente  
qui te liberabit  
ex omnibus tibi adversantibus etc.  
Dominus Omnipotens sit mihi adjutor fortis!  
Quis ut Deus! 30.XII.06*

In translation:

*Go ahead and act courageously according to your Pact,  
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? December 30, 1906 (II, 104<sup>2</sup>)*

**Reference to the Pactum in 1907: October 28, 1907 (II, 109).** The feast of All Saints 1907 is near; one might think that is a proper time to renew the *Pactum*. But the Church on October 28 celebrates the feast of the Apostles Simon and Jude, patrons of the Society and also the patron feast of Father Jordan’s home parish in Gurtweil. What did Father Jordan want to express with the following short and concise sentences (II, 109<sup>3</sup>)?

*Consider your resolutions. All – all – all.  
October 28, 1907*

He wrote a similar entry in connection with the *Pactum* on December 21, 1894, the day of a renewal of the *Pactum* (II, 3<sup>6</sup>):

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<sup>86</sup> In another chapter of the *Historical-Critical Biography on Father Jordan*, I described in detail what Father Jordan was thinking in those years (cf. *DSS* XVII, I, English translation, p. 89ff). See details in Father Peter van Meijl SDS, *Wenn das Geben kommt. (When the moment of going is arriving)* p. 106-139.

*Direct all you do and bear to fulfilling your resolutions.*

Two months later, on February 17, 1895 he had written (II, 8):

*Consider all – all – the promises, pledges and oaths  
which the all-faithful, almighty God has made  
to those who believe, trust, ask! Abraham – Moses –*

The threefold “all – all – all” (II, 109<sup>3</sup>) could, of course, refer to the resolutions but also to “all people,” an expression which we often encounter in connection with the *Pactum*.

It has to be said that it is not entirely clear if the phrase of 1907 “your resolutions” refers directly to the *Pactum* or if it is written in regard to other resolutions or proposals for new foundations.

There is another little, hidden hint to the *Pactum* in 1907! On September 15, 1907, Feast of the Seven Sorrows, Father Jordan wrote: “*Oh heavenly Mother, today is your name day – p. 52.*” The reference on page 52 of the *Spiritual Diary* is a reference to the text of the *Pactum*. Father Jordan copied it on Monday, April 20, 1903 from the first book of the Diary into the second book (II, 52). In the second book, the part of the *Pactum*, the “*intercession of the Blessed Virgin Mary*” is explicitly mentioned (II, 53<sup>1</sup>).

***Sixth Renewal of the Pactum: January 8, 1909 (II, 121).*** Friday January 8, 1909, is the last date that Father Jordan added on page 202 of the first book of the Diary. The exact reason for this is not clear. The New Year has just begun. It was two days after the major feast “Epiphany” (January 6). The second book in which Father Jordan recorded his notes was nearly full. Only a half-page remained free. Father Jordan not only added the date “*January 8, 1909*” to the original page (I, 202), but also made a special note at the end of the second book (II, 121<sup>4-6</sup>). Father Jordan examines his life and wants to express all of his work, suffering and desires in the words of the *Pactum*. The second last note at the end of the second book reads:

*O Deus, Omnipotens,  
ostende mihi voluntatem Tuam!  
Mater Dei Mater mea  
intercede pro me;  
ut perficiam et adimpleam  
Pactum! 8.I.09. (II, 121)*

In translation:

*Oh God, Almighty, show me Your will!  
Mother of God, my Mother, intercede for me  
that I may carry out and fulfill the Pact!  
January 8, 1909*

And two weeks later, on January 22, 1909, the final entry into the second book sounds like the climax of the *Te Deum* of the Austrian composer Anton Bruckner:

*O Deus Omnipotens,  
adjuva me  
juxta Pactum;  
in Te speravi,  
non confundar in aeternum. 22.I.09. (II, 121)*

In translation:

*Oh almighty God, help me according to the Pact.  
In You have I hoped, I will not be confounded forever.  
January 22, 1909*

Those two sentences build an ideal link with the powerful “*As-long-as text*” at the very beginning of the book! Exactly fourteen years (from December 20, 1894 until January 22, 1909) of deepest excitement and hope are combined in that book. The topic of the *Pactum* had really grasped Father Jordan since he takes it up again on the first page of the new book (III)! There is written on February 1, 1909 (III, 1<sup>1</sup>): “*Quidquid aeternum non est, nihil est*” (*Whatever is not eternal is nothing. February 1, 1909*). Four days later (III, 1<sup>2</sup>) follows another specific reference to the *Pactum*!

*Esto memor pacti  
quod pepigisti cum Deo!  
Sed non sub peccato. 5.ii.09 (III, 1<sup>2</sup>)*

In translation:

*Remember the Pact you have made with God!  
But not to the point of sin.  
February 5, 1909*

As mentioned before Father Jordan had odd foundation plans.<sup>87</sup> When he was in Vienna, August 19, 1909, on the feast of St. Bernard, he wrote into his Spiritual Diary (III, 8<sup>1-2</sup>):

*Confer te in montem  
ibi cum Deo age  
et ora instantissime  
ut perficias propositum.  
S. Bernarde ora pro me.  
Vienna 19.08.09*

In translation:

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 August 19, 1909 [III, 8<sup>1-2</sup>]

Father Jordan seems to be considering a special plan or proposal. The expression *perficere propositum* (to consider a proposal; in singular) seems to refer to a different *perficere* that is not the *Pactum* but rather his foundation plans and dreams. Father Jordan writes in his Diary on July 14, 1906 (II, 100<sup>2</sup>):

*Recta intentione praemissa  
decevi perficere  
Deo opitulante. Drogens 13.VII.06.*

In translation:

*Having made the good intention, with God's help,  
I resolved to accomplish it. Drogens: July 14, 1906*

Neither in 1906 nor here in the year 1909 did Father Jordan give details about this *propositum* in his Diary.

***Again and Again: Good Resolutions: The Year 1910 (III, 14).*** On October 7, 1910 we find Father Jordan's "resolutions" as already written in the Diary (III, 14<sup>4</sup>).

*Remember all your good resolutions!  
October 7, 1910*

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87 Cf. Footnote 86 and Father Peter van Meijl SDS, *Wenn das Geben kommt. Der Rücktritt von Pater Franziskus Maria vom Kreuze Jordan im Jahre 1915 im Lichte des Rücktritts von Papst Benedikt XVI im Jahre 2013*, The Best Kunstverlag, Wien, 2014, p. 82ff.

Similar expressions of Father Jordan are already known. So on October 28, 1907, the feast of the Apostles, Simon and Jude, patrons of the Society he writes in his *Spiritual Diary*:

*Consider your resolutions. All – all – all.*

Father Jordan used similar phrases in connection with the *Pactum*. Now he refers to his *Pactum* again with simple, stuttering words: “remember all your good resolutions”! There is, however, a clear indication on this special occasion.

On that same day, October 7, 1910 Father Jordan wrote two thank you letters for the good wishes he had received for his name day on October 4. One letter went to Father Bartholomäus Königsöhr SDS in Vienna<sup>88</sup> and the second was directed to all members of the Society. Both start with exactly the same introduction: “*Very pleased because of the esteemed good wishes for my name day I thank [you] for them from my heart. The good Lord reward you for this by...*”

The second letter to the members of the international Society, however, contains many elements and expressions that are typical of the *Pactum*. Father Jordan’s renewal of the *Pactum*, like the remembrance of his resolutions, was inspired by the good wishes for his name day and the hope to continuing working for the kingdom of God. He wrote to the confreres:

*May you with the help of God and under the protection of Mary strive untiringly for holiness and work steadily in the spirit of our Society as Salvatorians for the spreading of the kingdom of God and for the salvation of souls!*

*May God strengthen You in cross and suffering and reward you for all sacrifices made for his honor!<sup>89</sup> [III, 14<sup>5</sup>]*

On October 31, 1910, end of the month and the vigil of All Saints, we find in the Diary a hopeful call of the prophet Isaiah (12:2):

*Fortitudo et Laus mea Dominus. 31.10.10*

*The Lord is my strength and my song. October 31, 1910*

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88 Cf. Father Jordan’s letter to Father Bartholomäus Königsöhr SDS, Vienna, October 7, 1910 in *DSS X*, No. 1039.

89 Cf. Father Jordan’s letter to the members of the Society, October 7, 1910, in *DSS X*, No. 1040.

Four years earlier almost on the same day Father Jordan had written a similar note with reference to the prophet Isaiah (II, 102<sup>6</sup>):

*Fiducialiter agam  
et non timebo,  
quia fortitudo mea et laus mea Dominus. Isaias XII, 2, 30.X.06*

In translation:

*I will act confidently and will not be afraid  
because the Lord is my strength and my song.  
Is 12:2. October 30, 1906*

Finally on November 1 – the original date of the *Pactum* – Father Jordan wrote the same note in Latin (III, 14<sup>6</sup>) as on October 30, 1906. But now he omits the biblical citation:

*Fiducialiter agam  
et non timebo,  
quia fortitudo mea et laus mea Dominus. 1.11.10. [III, 14]*

In translation:

*I will deal confidently and not be afraid,  
for the Lord is my strength and my song.  
November 1, 1910*

All Saints' Day became the renewal day or jubilee date of the *Pactum*! Father Jordan will really act with confidence on October 22, November 3 and November 23, 1910 as he and his Consulters plan for the final approbation of his Society. On January 25, 1911 the time had come: the whole documentation was submitted to the responsible authority. On March 8, 1911 Father Jordan gets the official notice. The Society of the Divine Savior is finally approved by the Holy See!

**Possible Reference to the Pactum: February 5, 1915 (III, 36).** A possible reference to the *Pactum* can be found in the context of several practical ascetic resolutions. Father Jordan formulated them in the imperative and listed them in a kind of a “litany of self-exhortation.” At the end of the short list is the instruction “remember your resolutions” and a prayer to the Almighty Father:

*As far as possible, hurt no one.  
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.  
Oh God, almighty Father, help me,  
You know everything;  
I place my complete trust in You,  
but may all glory be Yours forever.  
February 5, 1915 (III, 36<sup>3-6</sup>)*

One has to know finally that the dictum “*remember your resolutions*” was a key element in connection with the *Pactum*, which becomes even more visible in the following prayer: “*Oh God, almighty Father, help me, You know everything; I place my complete trust in You, but may all glory be Yours forever.*”

Again Father Jordan does not identify his “*resolutions.*” He hands them over to the Lord: “*You know everything.*” Even if the framework of the *Pactum* is the same, the content of the “*resolutions*” is changing. This shows that Father Jordan in 1915 (!) was still thinking about a new society and that he had asked some young members to join it!

## **Conclusion: A Person of Heroic Virtues**

After the study of the *Pactum* with its key words and elements, meaning, background and especially its renewal over 25 years, one gains the insight that the measure of Father Jordan’s special, individual and heroic virtue is clear and convincingly demonstrated by this unique document, the *Pactum*.

Like in an inner mosaic were the following personal virtues consistently lived: trust in Almighty God, awareness of one’s own weaknesses and limitations, continuous renewal of apostolic zeal, worldwide apostolate for people and a burning desire for holiness. These virtues merit being called “heroic,” which means they are more than average, more than usual, more than commonplace. They are extremely evangelical, according to the gospel of the Lord Jesus Christ. It was him whom Father Jordan wanted to proclaim with the help of his Society. So, the *Pactum* demonstrates how this man of

God and Founder, Father Francis Jordan, lived his Christian vocation and mission every day with incredible dedication and constant fidelity: working in such a way that all people should come to know Jesus Christ, the Savior of the world, love Him and serve Him.

Therefore it is better to speak of a God-given *Pactum*. Because how else could a humble person dare to enter into such a *Pactum*, if not inspired by God the Creator?

## Francis Revisited

Exactly 100 years after Father Francis of the Cross Jordan worked on his *Pactum*, another Francis, Pope Francis, published a document for all people of good will on the theme of “Creation” (May 24, 2015). He began his encyclical letter with the words of yet another Francis, Saint Francis of Assisi: “Laudato si”, mi “Signore” – (“Praise be to you, my Lord”) on the care for our common home. The main theme is the responsibility of all people for this earth as our “common house.” In this long study, Pope Francis addresses, among other things, the most pressing problems that our time has to solve.

*Our insistence that each human being is an image of God should not make us overlook the fact that each creature has its own purpose. None is superfluous. The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God. The history of our friendship with God is always linked to particular places which take on an intensely personal meaning; we all remember places, and revisiting those memories does us much good. Anyone who has grown up in the hills or used to sit by the spring to drink, or played outdoors in the neighborhood square; going back to these places is a chance to recover something of their true selves. (n. 84)*

Father Francis of the Cross Jordan discovered the beauty of nature and the Creator's love for all creatures as a child “who has grown up in the hills or used to sit by the spring to drink” in his hometown of Gurtweil. His contemporaries called him “a child of nature.” Everything this child later on laid down as an adult in his *Pactum*, is a song of praise and thanks to the Almighty Creator, who deserves that we make a friendship pact with Him.



# Father Jordan's Pact with God: A Spiritual Classic for Salvatorians and the Whole People of God

Sister Carol Thresher, SDS

Today, more than 100 years after the 1918 death of Father Francis Mary of the Cross Jordan, many members of the Salvatorian Family remain unfamiliar with what has come to be called the Founder's *Pact* with God. Unfortunately, even those who are aware of it, often fail to grasp its significance in Father Jordan's life and foundational spirituality. As a result, I believe our Salvatorian Spirituality has been deprived of significant richness and depth. In this reflection, I hope to challenge present-day Salvatorians and anyone interested in coming to know this man of God. I encourage them to delve into the *Pact* and discover not only what it meant to the Founder but also what it can mean for us today. I believe that in undertaking this journey, we will uncover elements of a spiritual classic. Looking at *The Pact* from this vantage point will give new insight into the holiness of the newly beatified Francis Mary of the Cross Jordan. In that process, I suggest that we Salvatorians around the world will deepen our self-understanding as Salvatorians and be energized to share the spiritual richness of our Founder with the entire People of God.

## What is the *Pact*?

The *Pact* is a relatively short document written in Latin and recorded twice by Father Jordan in his personal prayer journal.<sup>1</sup> In Attachment 1 at the end of this reflection, I have provided a copy of the English translation of the Founder's first writing of the *Pact*.<sup>2</sup> The text is clearly written in the form of an agreement between the Founder and God the Creator. Part 1 of the *Pact* speaks to the creature's (Jordan's)

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1 *The Spiritual Diary, Fr Francis Mary of the Cross Jordan*, New English Language Edition, 2011, Network Printers, Milwaukee, WI (hereafter *SD*) I/ 202-204 and II/ 52-53.

2 See Attachment 1 for a copy of this first writing of the *Pact* as it appears *SD* I/ 202-204. I have numbered the lines of the *Pact* to facilitate referencing of specific points I will be developing in this paper. These numbers are **not** in the original and appear here as aids to our study of the document.

experience and commitment to his side of the contract. Part 2 spells out Jordan's expectations of the Creator's action in his life. The *Pact* was first recorded by the Founder on the Feast of All Saints, November 1, 1891. At the beginning of the original text, we find Jordan's addition of four dates which appear to be times of renewal.<sup>3</sup>

## Why is the *Pact* so unknown?

The answer to this question lies in the location of the *Pact*. It is a relatively short document written by Father Jordan in his own *Spiritual Diary*. In this private spiritual journal the Founder records the *Pact* twice and refers back to it a significant number of times. The diary, in itself, is a private spiritual journal consisting of four notebooks written by the Founder between 1875-1918. It travelled with him throughout his life clearly serving as a precious *vade mecum*.<sup>4</sup> Respectful of his deathbed statement to Father Pancratius Pfeiffer indicating that the words in the diary were "only things between the dear God and himself" after the Founder's 1918 death the notebooks were archived.<sup>5</sup> They laid there untouched until the initial opening of Father Jordan's beatification process in the 1940s. Eventually, this process prompted an early transcription of the original multi-lingual content of the four notebooks of Jordan's journal. However, it was not until the late 1970s that translations began to appear throughout the Salvatorian world. A record of those early translations can be found in the preface to the 1999 *Facsimile Edition* of the *Spiritual Diary*.<sup>6</sup>

As a result of this history of hesitancy, Father Jordan's *Spiritual Diary*, and all of its content, including the *Pact*, continued to remain largely

3 The 2011 English translation unfortunately moves these renewal dates to a footnote. A study of the original document, available in the 1999 facsimile edition of the Founder's diary, shows that Jordan himself placed the dates at the top of the document directly following the word TODAY. See *Das Geistliche Tagebuch von Johann Baptist Jordan (Pater Franziskus Maria von Kreuz)* (1875-1918), *Documenti et Studia Salvatoriana Tomus XXII*, Rome 1999, (hereafter referred to as *SD Facsimile Edition*) p. 417.

4 *Vade mecum* is a Latin phrase meaning "go with me." It describes a journal/guidebook carried by a person wherever they went so as to be available for ready use.

5 *Salvatorian-Chronik*, 3 (1919), No. 2, p. 182, as quoted in *Postulation Press*, No. 10, July 1998, p. 26.

6 See the English preface in *SD Facsimile Edition*, pp XVII-XVI.

unknown to Salvatorians until well into the 1980's. The decision to archive these, most precious of the Founder's personal writings, severely limited and I believe impoverished, Salvatorian self-understanding. As a result, following the death of the Founder and his early close associates, there seems to have been very little Salvatorian-specific content in initial formation programs. Even into the 1960s and '70s these programs throughout the Society and the Congregation were generally based on a generic introduction to vowed religious life accompanied by a small collection of sayings accredited to the Founder. These sayings were based on notes recorded, after the fact, by those who heard Father Jordan's talks. A thematic compilation of these notes was published in a 1938 German manuscript and subsequently translated and published in English in 1939 as *Exhortations and Admonitions*.<sup>7</sup>

It was not until the time of the Second Vatican Council that things began to change. The Council document, *Perfectae Caritatis*, devoted to the renewal of religious life, was promulgated October 28, 1965. This document provided new impetus for Salvatorians already deeply committed to renewal by bringing into special focus the primacy of the Gospels and a fuller understanding of our Salvatorian sources. The words of the Council were clear:

*The adaptation and renewal of the religious life includes both the constant return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of our time. This renewal, under the inspiration of the Holy Spirit and the guidance of the Church, must be advanced according to the following principles:*

- a) Since the ultimate norm of the religious life is the following of Christ set forth in the Gospels, let this be held by all institutes as the highest rule.*
- b) It redounds to the good of the Church that institutes have their own particular characteristics and work. Therefore let their founders' spirit and special aims they set before them as well as their sound traditions—all of which make up the patrimony of each institute—be faithfully held in honor.<sup>8</sup>*

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<sup>7</sup> *Exhortations and Admonitions of our Venerable Father and Founder Francis Mary of the Cross Jordan* prepared by Father Winfried Herbst, SDS and published by the Salvatorians at St. Nazianz, WI, June 13, 1939.

<sup>8</sup> *Perfectae Caritatis*, 2. See [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents). Underlining is mine.

## Discovering the *Pact*

As times and circumstances came together, new doorways opened toward a fuller understanding of what it means to be Salvatorian. Father Jordan's *Spiritual Diary* became a primary source, revealing a humble, holy and often complicated man of God. Careful readers discovered the *Pact* tucked into the diary.<sup>9</sup> They became intrigued by its unique format, renewal dates and the Founder's subsequent references to it throughout the diary. As a result, many began to sense that the *Pact* held a special place in the spirituality of the Founder. Salvatorian scholars, such as Fathers Peter van Meijl, Thomas Novak and Arno Boesing began to integrate references to the *Pact* into their writings and presentations about Father Jordan. All three of these Salvatorians were instrumental in sparking my personal interest in it. I owe a debt of gratitude to each of them for opening important doors in my own reflection.

In this volume (pp. 1-64) you will find an extensive paper on *The Pact* researched and written by Father Peter van Meijl.<sup>10</sup> His work offers a very thorough textual/historical analysis of the two Latin originals of *The Pact* found in the *Spiritual Diary*. He also provides historical perspective for the Founder's twenty references to the *Pact* during the years between 1891-1915. His careful work and helpful conclusions, which I will not repeat here, stand for themselves and offer us rich material for discussion. However, I want to point out that in his German manuscript, Van Meijl refers to the *Pact* in Latin (*Pactum*), opting not to translate the word into a common German word which seems to hold some negative connotations. He bases this decision on two factors. The first is Father Jordan's clear avoidance of the word, *pakt*, in his German language references to the *Pact* in the *Spiritual Diary*. And secondly, on the use of the Latin *Pactum* in St. Jerome's *Latin Vulgate* translation of the Bible where it describes God's covenant relationship with Noah, Abraham and the Chosen People. Since the word, *Pact*, does not hold the same negativity in the English language, I have chosen to use it, rather than the unfamiliar Latin, *Pactum*, in this reflection. I will return to Van Meijl's second

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9 See footnote number 1.

10 Father Peter van Meijl, SDS, *The Pactum of Father Francis of the Cross Jordan 1891-1915*.

point regarding the covenant implications of the *Pact* as we develop its possible ramifications as a spiritual classic for Salvatorians.

## **Why *the Pact* is important in understanding Father Jordan's spirituality**

*The Pact* was first recorded by the Founder on November 1, 1891. He was 43 years old and nearly 10 years into his significant struggle to establish a diverse group of modern-day apostles who would make God known and loved throughout the world. On this 1891 feast of All Saints he took time to write down the words that would accompany him for much of his life as Founder and Superior General of the Salvatorians. As I have indicated above, already in this first appearance of the *Pact* in Jordan's diary, we find a list of six additional dates that indicate his return to the words he had first written in 1891. Following this clue more closely, we discover a second full writing of the *Pact* in 1903 as well as multiple references to it throughout the *Spiritual Diary* until the final reference February 5, 1915.<sup>11</sup>

I would like to suggest that the above cycle of repetition can be seen as a pattern of renewal and that it indicates that Father Jordan found the words of the *Pact* central to his relationship with God. It is obvious that the words he had first written in 1891 drew him back time and again. There was something in them that resonated in his soul. Visual inspection of those pages in his spiritual journal shows wear and tear on those specific pages.<sup>12</sup> We know from the testimony of local community members at the Society's Motherhouse that the Founder was often seen praying in the chapel at night with his diary open in his hands. It is not difficult to imagine that these were some of the occasions for his prayerful return to the *Pact*. There was something in this text that drew him back. It must have strengthened him in times of struggle and called him to renew his commitment to God's call. I believe it is safe to conclude that the *Pact* became an expression of Father Jordan's personal covenant with the God of his life.

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11 See Attachment 2 for the dates and *Spiritual Diary* citations of the *Pact* and its renewal from November 1, 1891 to February 5, 1915.

12 My personal look at these pages in the original *Spiritual Diary* confirms this observation made by Van Meijl, Novak and Boesing.

## What does the *Pact* reveal about the Founder's spirituality?

- The format of the *Pact* reflects a give-and-take dynamic that speaks to a partnership of sorts. The words chosen by Fr. Jordan clearly indicate that it is an unequal partnership between God and himself much more reminiscent of a biblical covenant than a civil contract between equals. It also reveals the Founder's prayerful grounding in Sacred Scripture which becomes even clearer when we look at the totality of the *Spiritual Diary*.
- In the *Pact*, Father Jordan addresses God as the Creator who is almighty, a gift giver, and a strong defender. It is interesting that in this very significant text of Fr. Jordan's life he calls on God as Creator rather than as Savior or Father or any of the other names he uses for God throughout his writings and talks. The only reference to Jesus in the *Pact* comes in the familiar Christological prayer formula "through the merits of Jesus Christ" which we find at the beginning of Part II. However, even in this line, it is clear; the addressee of the *Pact* is the Almighty, the Creator. This choice by the Founder sheds an early light on the depth and breadth of his experience of God. The *Pact* is grounded in divine creative action in partnership with God's creature Francis Mary of the Cross Jordan. There is no attempt on the part of Fr. Jordan to theologize about this or even assign creation to one or the other members of the Blessed Trinity. Clearly, the *Pact* was not meant to be a theological treatise. However, it does show us the depth of the Founder's personal experience of God's creative action in his own life and in the world at large.
- Despite Fr. Jordan's identification of himself as "creature" to the point of being even the lowest and weakest of creatures, we also perceive in the language of the *Pact* that the Founder knows he has been gifted. He acknowledges that God "has given, gives and will give..." him, Jordan the creature, all the graces necessary to faithfully respond to his vocation. We sense a certain audacity in the absolute trust the Founder

expresses in the *Pact* as he gathers all creatures into God's Reign in order for them to "know, love and serve" and ultimately find salvation. The Founder "confidently expects" these graces from the Creator and trusts that he, the creature, will actively be used as an instrument of Divine Providence. Here we find the seed of the apostolic impetus that propelled him to gather people together to make God known and loved throughout the world.

### ***The Pact as a Spiritual Classic***

I believe there is little doubt that *The Pact* was important in the personal life and spirituality of Francis Mary of the Cross Jordan. However, the more I have worked with it over the years, the more I have become convinced that we can and ought to uncover its richness among the spiritual classics that gift, not only Salvatorians, but the entire People of God. In order to open this avenue of reflection, I will refer to the work done by David Tracy, the eminent Roman Catholic theologian at the University of Chicago, in his book *The Analogical Imagination*.<sup>13</sup>

The first time I became aware of the *Pact*, it intrigued me. I sensed its importance in Father Jordan's life and I wanted to know more about it. I soon discovered that there was very little reference to it at that time in Salvatorian literature. Each time I came back to the *Pact*, I became more and more convinced that I was in the presence of something important for me and ultimately for all Salvatorians. As I worked with it in retreat and workshop settings, I sensed that I was only seeing the tip of the iceberg. David Tracy's words explain well what was happening to me.

If, even once, a person has experienced a text, a gesture, an image, an event, a person with the force of the recognition: "This is important! This does make and will demand a difference!" then one has experienced a candidate for classic status.<sup>14</sup>

This provocative recognition led me to reflect, research and

<sup>13</sup> David Tracy, *The Analogical Imagination, Christian Theology and the Culture of Pluralism* (New York: Crossroad, 1981) hereafter referred to as Tracy, *Analogical*.

<sup>14</sup> Tracy, *Analogical* p. 115-116.

write further on Father Jordan's *Pact*. Following Tracy's words, it had already claimed my attention as a classic. Now, I wanted to understand what that meant and know if the truth it spoke to me was also meant for others. The remainder of this paper is my attempt to lay some important groundwork to answer these questions and to provoke others to join in this quest. While my primary audience consists of members of the Salvatorian Family around the world, I also hope to raise the possibility that the *Pact* can be seen as a spiritual classic that would benefit the whole People of God.

## Method used

Since I am working with an historical text in light of its meaning for today, my overarching method will be hermeneutical. Within this method, I will use David Tracy's four steps or moments in an interpretation of a classic to guide my analytical reflection.<sup>15</sup> These steps are: first of all, to be aware of my own presumptions as I approach the text; secondly to recognize the kind of attention this text has demanded of me; thirdly, to enter into dialogue with *the Pact* and the horizon out of which it was born. This third moment will demand some attention to historical and biographical material, as well as literary elements. Most of this third element will be done by referencing the rich material now available to the reader. Finally, according to Tracy's fourth step, I will attempt to move the dialogue into a more public sphere by looking at what others have had to say about Father Jordan's *Pact*.

## Step One: Presumptions with which I approach *the Pact*

Let me elaborate a bit on the ground I stand on as I approach this text as well as some of the pre-understandings I bring to the text. Here I am trying to identify what Hans-Georg Gadamer refers to as my own *horizon*.<sup>16</sup> It is also Tracy's first step when working with a classic text.

First of all, I bring my own Roman Catholic background as a woman born and raised in the north central United States of America at a time when the Catholic ghetto mentality was breaking down. I

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<sup>15</sup> Tracy, *Analogical* p. 118-121; 115-116.

<sup>16</sup> Hans-Georg Gadamer, *Truth and Method* (New York: Seabury Press, 1975) p. 269.



entered Salvatorian religious life at the beginning of the transition provoked by the Sister Formation Movement and the Second Vatican Council. These experiences have given me a positive attitude toward the world and the Church. They also have left me with the belief that people and groups can make a difference. Years of involvement in the Justice and Peace movement in the USA during the late 1960s and 70s as well as my 18 years as a missionary in Brazil, situate me as an activist for social change. My own personal spiritual journey and the 30 plus years of on-going formation work among Salvatorians around the world have also convinced me of the essential need to ground my social activism in on-going personal conversion and a deepening relationship with God. Thus I approach Jordan's *Pact* impressed by its embrace of the world and its active and integrative approach to making a difference.

It is clear to me that as I study the *Pact* the presumptions I am aware of are both personal and contextual. I also realize that while they are "deeply personal and individual" they are not "merely personal and ... simply static." They have been influenced, "... both negatively and positively, by the history of the effects and influences of [my] culture..."<sup>17</sup> Therefore, as I study the text here in a more formal setting, I want to be alert to any other pre-judgements that may shape the way I engage a text written over 100 years ago by our Founder, a south German ultramontane cleric living and working in Rome.

## **B. Step Two: Initial Force of the *Pact***

In my explanation of why I chose to study the *Pact*, I have already indicated that it laid a claim on me right from the beginning. This is what Tracy describes as the second moment of interpretation.<sup>18</sup> My first and subsequent encounters with Jordan's words provoked a special response within me. There was a "shock of recognition" which I did not control and cannot deny.<sup>19</sup> It was a response that spoke to my soul in a way that I have not yet adequately put into words. In David Tracy's words, I was not "struck dumb" yet I sensed

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17 Tracy, *Analogical* p. 118.

18 *Ibid* p. 119.

19 *Ibid*.

and continue to sense “...the force of the claim by a power...” that was not my own.<sup>20</sup> While not an overly dramatic experience, it was a solid intuitive understanding that deepened each time I returned to the *Pact*. I now suspect this experience was the timeless call of a religious classic.

...the kind of claim to attention that a religious classic, *as religious*, provokes is a claim that discloses to the interpreter some realized experience bearing some sense of recognition into the objectively awe-some reality of the otherness of the whole as radical mystery.<sup>21</sup>

It is my respect for this experience that leads me to devote time and energy here to a more disciplined conversation with the *Pact* in light of a more objective understanding of it as a spiritual classic.

### C. Step Three: Conversation with Jordan's *Pact*

Now I would like to walk with Tracy's third step for understanding a classic. This involves a dialogue which will hopefully move the process from the purely subjective reality of my horizon as an interpreter to another level. As such it engages me in “...an intensification process that promises and promotes experiences of both participation in reality and distancing from reality.”<sup>22</sup> As this process proceeds, Tracy's words warn me to never lose sight of the important second movement, the *sui generis* character of my initial response to the text. In fact it is “to understand and explain that response, all method, all reading, all conflicts of interpretation should be geared.”<sup>23</sup> Let us now begin that conversation.

**1. Father Jordan's Horizon.** Despite the limitations I have mentioned above, in order for this dialogue to proceed, we need to have at least a general awareness of the context in which Father Jordan lived, wrote and renewed the *Pact*.

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20 Ibid p 169.

21 Ibid p. 168-169.

22 Ibid p. 173.

23 Ibid p. 171.

John Baptist Jordan (baptismal name) was born in 1848 in Gurtweil near Waldshut in Baden in what today is southern Germany.<sup>24</sup> He was the second son of poor working class parents. His father was disabled in 1855 and, with his subsequent death in 1863, John Baptist left school to help support his family. First of all, he worked as a common laborer on the railroad, the rivers and farms in the area. Then in 1864 he became an apprentice painter and eventually was qualified as a journeyman in that profession. During those years he traveled around southern Germany and eventually became a member of the Kolping Society which was a journeyman's association founded in 1846 by a German priest, Adolf Kolping. It organized artisans to resist the secularizing influences in their environment through social and religious activities.<sup>25</sup>

As Jordan matured he began to experience an inner call. As a result, in 1869 he began private tutoring in the hope of returning to school with ordination to priesthood as a goal. Private tutoring, study at the Grand-ducal gymnasium in Constance and the Grand-ducal university of Baden in Freiburg occupied Jordan from 1870 until he entered St. Peter's Seminary in Breisgau near Freiburg on October 18, 1877. Here he prepared for ordination to priesthood which took place on June 21, 1878.

**a. The Political Situation in Jordan's Youth.**<sup>26</sup> During Jordan's childhood and youth the growing tension between Prussia and Austria for domination of the new German nation took its toll on

24 Baden is a region in Southwestern Germany bordering on Alsace and Switzerland. Made a duchy in 1806, in 1919 it became a state under the Weimar Republic.

The eastern area is a mountainous region containing the Black and Oden Forests; the western section is a broad valley, bordered by the Rhine River from Basel to Mannheim. The Danube River rises in southern Baden, about 12 miles northeast of Freiburg.... The principal towns are Karlsruhe, Mannheim, Heidelberg, Freiburg, Baden-Baden and Konstanz. *Colliers Encyclopedia* eds. Frank W. Price and Charles P. Barry (New York: P.F. Collier and Sons, 1949) vol. 3 p. 151.

25 See Jonathan Sperber, *Popular Catholicism in Nineteenth-Century Germany* (Princeton, New Jersey: Princeton University Press, 1984) p. 85-91.

26 Development of this topic can be found in *God's Strength Shining Through Our Human Weakness: A Character Study of Fr. Francis Mary of the Cross Jordan* by Daniel T. Pekarske, SDS, Chapter Two: "Context is Everything" (*Contributions on Salvatorian History, Charism and Spirituality Volume 11*, 2016) pp. 5-13.

Catholics who tended to side with Austria. Prussian leader Otto von Bismark's main goal was to consolidate the nation-state and he took steps to control Catholic opposition through what would eventually become known as the *Kulturkampf*. Jordan's home region of Baden was in the midst of this struggle.<sup>27</sup> In 1867 state exams were required by the government of all theology students at the end of their third year. In response, the bishop of Freiburg forbade students to take this exam. After the death of the bishop in 1868 the diocese remained vacant because, when according to custom the list of eight candidates to govern the see was presented to the Grand Duke of Baden, he rejected it.

The 1870s brought the tension to a climax throughout Germany with the passage of the infamous May Laws in 1873. Large fines and prison sentences were given to bishops who ordained men who had not taken the state exam. Minor seminaries were closed and boarding houses for clerical students were forbidden. Students for priesthood had to pursue their studies on their own at other schools. At the height of the conflict between Church and state, the Jesuits were expelled from the country, nine bishoprics were empty and 2000 priests were found guilty of disobeying the laws.<sup>28</sup> Much more could be said about the political situation during this time but this is sufficient to establish the fact that Jordan's early years and initial vocational call were experienced in a climate of antagonism between the Church and the new German nation-state. As a direct result of this state of affairs, in 1878, the newly ordained John Baptist Jordan had to cross the border into Switzerland in order to celebrate his first Mass.

**b. The Impact of the Religious Climate on Jordan.** Volumes have been written on the overall religious climate in Europe and in Germany itself during the 19<sup>th</sup> Century. Alexander Dru suggests that the German response to the revolutionary current of the French Revolution and the Napoleonic Empire was far different

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27 Information on the Grand Duchy of Baden has been taken from a talk given by Peter van Meijl, in 1982 SDS entitled *Our Founder a Prophet* in Sandoa, Shaba, (then) Zaire. See pages 40-41 in an unpublished copy of the English translation of the retreat.

28 See Thomas Patrick Neill and Raymond H. Schmandt, *The History of the Catholic Church* (Milwaukee: Bruce, 1957) pp. 541-543.

than that of France.<sup>29</sup> He holds that the intellectual tradition of German Catholicism contributed to its progressive approach to social problems.<sup>30</sup> Thomas O'Meara sketches out the struggle in Germany between modernity on the one hand and tradition on the other.<sup>31</sup>

Catholics moved away from liberalism in general because liberals in government after the 1840's had exchanged Catholic interests for anti-religious positions. And so, neither liberalism nor modernism achieved in Germany a solid position among Catholic clergy or intelligentsia.<sup>32</sup>

Francis Jordan was educated within a culture and religious system at war with the liberal state. The authors he quotes extensively in his *Spiritual Diary* during his seminary days seem to indicate that he was impressed with a variety of spiritual writers outside his own specific cultural milieu.<sup>33</sup> We find numerous references to the following authors: Frederick William Faber, Luis de la Puente, Paolo Segneri, and André Jean Marie Hamon. Jordan cites these and other spiritual writers in their native languages so we know that from the time he was a young seminarian he was reading from their original works. I have been unable to discover if this broad European reading interest was something he shared with other devout Germans of his day or if it rather reflected his personal broad interest in spirituality combined with his life long dedication to learning other languages. Only one German ascetical writer, Bernhard Heinrich Grundkötter, is cited frequently in the early pages of the *Spiritual Diary*.<sup>34</sup> Additional research is needed in this area in order to more fully understand how

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29 See Alexander Dru, *The Contributions of German Catholicism, Vol 101 Twentieth Century Encyclopedia of Catholicism* (New York, Hawthorn Books, 1963) p. 21.

30 Ibid p. 35

31 Thomas Franklin O'Meara, O.P. *Church and Culture, German Catholic Theology, 1860-1914* (Notre Dame, University of Notre Dame Press, 1991) p. 4.

32 O'Meara, *Church and Culture* p. 194.

33 A number of indices of the authors quoted by Jordan in his *Spiritual Diary* have been published over the years. Here I have chosen to consult the 1996 Brazilian edition of the diary (São Paulo: CIS-12, 1996) p. 08-100; the *SD Facsimile Edition* p. 845-853 and the *Spiritual Diary* 2011 English Edition p. 348-359.

34 Bernhard Heinrich Grundkötter (1827-1891) was a German parish priest who wrote a simple ascetical handbook which went into several editions. See *Spiritual Diary* 2011 English Edition p. 354.

the Founder came into contact with these writers and to what extent they influenced him.

Theological discussions draw no notice from Jordan in his diary. There are no references to important fellow Germans such as Johann Michael Sailer, Johann Adam Möhler, Johann Joseph von Görres and others who dominate the history of systematic theology during this period. The Catholic revival typified by the Tübingen School also receives no attention in the diary of the seminarian, young priest and seasoned founder. At this point we are not sure why this is the case, however the absence is important to note. North American Salvatorian Thomas Novak thinks that Jordan never assumed a critical stance in regard to the theology of his day.<sup>35</sup> Whatever the case may be, the Founder's writings certainly indicate more interest in practical spiritual and pastoral concerns than in academic theological discussion.

In addition to popular spirituality writers, Jordan also quotes extensively from the lives of saints such as: Bernard of Clairvaux, Teresa of Avila, Vincent de Paul, Gertrude the Great and Francis de Sales. Some of these he read in their original works while others he learned of through other authors on the lives of the saints. In fact, seven out of the 17 quotes from the Englishman Faber are about some of these great saints. From this, we can gather that Jordan seems to have shared the interest in the mystics that had marked the romanticism of the first part of the 19<sup>th</sup> century in Europe.<sup>36</sup> It is important to note, however, that the *Spiritual Diary* gives no indication of the excessive devotionism that also marked the period. This is suggested not only by the themes in his own developing spirituality but also by the absence of references to these popular phenomena. For instance there is no mention of one of the most popular German "mystics" of the early part of the century, Anne Catherine Emmerich (1774 -1824).<sup>37</sup>

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35 Taken from Thomas Novak, SDS, unpublished notes on the *Spiritual Diary* found in USA Salvatorian Archives.

36 See Kenneth Scott Latourette, *The Nineteenth Century in Europe: Background and the Roman Catholic Phase, Vol.1 Christianity in a Revolutionary Age* (New York: Harper and Brothers, 1958) p. 365-369.

37 See Lancelot Sheppard, *Spiritual Writers in Modern Times Vol. 42, Twentieth Century Encyclopedia of Catholicism* (New York: Hawthorne Books, 1967) p. 63-66.

As I close this very brief look at the impact on the young Jordan of the religious climate of Europe, and especially Germany, I am very aware that much more work needs to be done in this area. We need a thorough study of the writers he quotes in his diary as well as the selections he makes from their works in order to begin to understand how they contributed to his spirituality. It would also be important to look at what was available to him for study in the conflictive environment in which he prepared for priesthood. Who were his teachers? What books were available? What was the curriculum that guided his formation? These and other related questions remain for future study.

There are three other important trends in the religious environment of the 19<sup>th</sup> century which I want to point out because of their impact on Jordan as a founder. First of all, he shared with others the deep conviction that religion held an important key to understanding life and human history. This belief was in direct contrast to modernists who separated science and faith as well as romantic devotionalists who harkened back to pre-modern times.<sup>38</sup> Secondly, aware of his own experience, Jordan integrated an understanding of the importance of active participation of the laity in the mission of the Church in the world.<sup>39</sup> He had been personally involved in Catholic working men's associations and had attended the Catholic Days (Katholikentage) held in Germany since 1848. Thirdly, he had been influenced and impressed by the developing Catholic press.<sup>40</sup> Religious education of the masses through the popular press was an apostolic work he often emphasized throughout his life. This present study of the *Pact* will not deal directly with these areas of influence, however they have a bearing on the fundamental attitudes of the person making the *Pact*. Each area requires much more research and

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38 Bernard M.G. Reardon, *Religious Thought in the Nineteenth Century* (Cambridge: Cambridge University Press, 1966) p.1.

39 Latourette, *Nineteenth Century Europe*. p. 353-354.

40 Roger Aubert, *The Church in a Secularized Society, Series: The Christian Centuries Vol 5*. (New York: Paulist Press, 1978) p. 90. In footnote 24 Aubert shows how the Catholic dailies increased from 126-221 during the years of the *Kulturkampf* 1871-1881, He is quoting from H.H. Rieber, *Die Katholische deutsche Tagespress unter dem Einfluss des Kulturkampfes* (Gorlitz, 1936). These are precisely the years that Jordan studied for the priesthood and was ordained.

investigation as to how they influenced Jordan's spirituality and plans for a religious foundation.

**C. Rome during the years of the *Pact*.** After his ordination to the priesthood in 1878, Jordan applied for and received permission to study oriental languages in Rome. Here his growing call to found a society of modern day apostles from all walks of life matured. He sketched out plans, consulted other people and eventually established what he called the Apostolic Teaching Society.<sup>41</sup>

The ecclesial Rome that Jordan moved to in 1878 and would live in until he was forced to leave in 1915 as a political exile was consciously striving toward greater centralization in all areas of Church life.<sup>42</sup> A strong papacy bolstered by the definition of the dogma of papal infallibility at the first Vatican Council was seen as a bulwark against modern revolutionary ideas. This surge of ultramontanism had gathered strength in the early part of the century and one of its results was an increase in the spiritual authority of Rome.<sup>43</sup> The 19th century was marked by a striking renewal in Church life that today a number of historians see as restorative rather than revolutionary.<sup>44</sup> As a loyal son of the Church, Jordan felt drawn to Rome as the center of all he believed. Despite all the pain he would experience from being misunderstood by ecclesial authorities, he never wavered in his love for the Church, the city itself and all it spoke to him.<sup>45</sup> The strength

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41 Jordan's first sketches of the *Apostolic Teaching Society* created a society with three levels or grades of involvement: full-time apostles; professionals and university scholars; and part-time collaborators. All three grades involved lay people as well as ordained and professed religious. Both men and women were to participate in all three grades. Needless to say, this inclusive structure provoked reaction from ecclesiastical authorities and thus began a long history of tension between Jordan's intuitive vision/charism and approval of an actual canonical structure for his society. This complicated story has been recounted in depth in the Jordan biographies referred to above. However, it is important to note that the tension it provoked in the Founder's life is part of the context in which he renews the *Pact* under study here.

42 See Aubert, *Church and Secularized Society*, pp. 19-20; 57-69.

43 See Thomas Bokenkotter, *A Concise History of the Catholic Church* revised and expanded edition. (New York: Image Books Doubleday, 1990) p. 284-319.

44 See Bernard M.G. Reardon *Religion in the Age of Romanticism* (Cambridge: Cambridge University Press, 1985) p.26.

45 See Peter van Meijl's paper on this topic. "Jordan and His Foundations in the Ecclesial/Political Situation of Rome in the Second Half of the 19th Century,"



and boldness of the *Pact* are striking when we realize that it was written and renewed while Jordan's plan and foundation were being misinterpreted and eventually distorted by Vatican officials.

## 2. The Literary Genre of the Pact.

After this all too brief but important glance at Jordan's historical horizon, I want to consider the genre in which the text is written. This is essential for our conversation to take place. Tracy emphasizes that any "[t]ext is a structural whole."<sup>46</sup> As such the genre selected by the author is not merely a tool of classification.

Genre produces the meaning of the text. [It] ... allows the meaning to become shareable by provoking expectations and questions in the reader and, as classic, even enduring, excessive and demanding of constant interpretations and application even by the author.<sup>47</sup>

Philip Sheldrake also suggests that the success of a classic is often related to its genre and that it is this which often moved the reader to respond to it in the first place.<sup>48</sup> Jordan's *Pact* is written as a contract between himself and God. The only place we find the contract recorded is within his private spiritual diary. Thus, these two elements of genre, contract and diary are important in our understanding of the text.

A private spiritual diary is a very personal document not usually meant for publication. It is quite different from a factual calendar of events or from written memoirs. In the preface to the facsimile edition of the *Diary*, the Salvatorian Historical Commission states:

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

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*Contributions on Salvatorian History, Charism, and Spirituality Vol 1* (Milwaukee, 1993) pp. 131-141.

<sup>46</sup> Tracy Analogical p. 128.

<sup>47</sup> Ibid p. 129.

<sup>48</sup> See Philip Sheldrake, *Spirituality and History, Questions of Interpretation and Method*, revised edition (Maryknoll, New York: Orbis Books, 1995) p. 173.

story of a soul. For this reason, we do not find many historical facts but rather notes of a spiritual nature defining his personal relationship with God.<sup>49</sup>

The Commission underlines this with a quote from Pancratius Pfeiffer, Jordan's successor, who recorded the deathbed words of the Founder. Pfeiffer recalls Jordan's statement that the *Diary* contained "only things between the dear God and himself."<sup>50</sup> Because of this and as already mentioned above, the *Diary* itself was unknown to Salvatorians for many years.

The history of the *Spiritual Diary* suggests that it was seen by early Salvatorians as a very personal even private document. Those who knew of its existence hesitated to use it publicly. Most simply did not know it existed. Recently, we have come to understand that although it was born in private conversation between Jordan and his God, it is now part of our public heritage as Salvatorians. For our purposes here, I would like to suggest that the intimate nature of the *Diary* tells us that we are engaging a very authentic document that truthfully reflects Jordan's personal spiritual life. The diary genre therefore supports the authenticity and importance of the *Pact* which is contained in the *Spiritual Diary*. It would be interesting to see how personal spiritual diaries factor into the spirit of the times in which Jordan lived. However, this is another area for future research.

The second element of genre is that of a contract or *Pact*. It seems clear that Jordan meant these pages in his diary to be an agreement between himself and God. Lines 6-20 speak to Jordan's responsibilities while 23-33 are God's part of the bargain. There is a give-and-take in the text that may sound bold or even demanding to some. Jordan "gives" himself and "submits" the world to the Creator but he also "expects" that God will enable him to do this (lines 9, 11, 15 and 19-20). We note a tone of a partnership agreement between Jordan and God.

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49 Salvatorian International Historical Commission, "Preface" *Facsimile Edition of the Spiritual Diary*. May 1, 1999, Rome. P. XVIII.

50 Ibid. The reference to Pancratius Pfeiffer recollection is *Salvatorianer-Chronik* 3 (1919), No.2, p.182.

The contextual scene behind the use of the contract genre by Jordan is an unknown to me at this point. I am left with many questions. Was Jordan tapping into the biblical notion of covenant, since so much in the *Diary* has biblical roots? Arno Boesing, a Brazilian Salvatorian, suggests that we must remember the Old Testament history of covenant in order to truly understand the *Pact*.<sup>51</sup> Peter van Meijl develops this theme more fully in his work on the *Pact* also published here.<sup>52</sup>

On another note, we also need more research to know if *Pact*-making was a common spiritual practice at this time. Was Jordan one among many who made a contract with God? Was he perhaps imitating a particular spiritual writer by using this format? Or, was there any influence from the legal world that certainly he came into contact with as superior general? I have found no real answers to these questions. At this point, we do not know how original the *Pact* format was to Jordan. Hopefully additional future study will enlighten us on this point.

Despite the unanswered questions we still have about the contract or covenant-like nature of the *Pact*, I think it is appropriate to conclude the following. The contract nature of the *Pact*, along with the many times Jordan renewed it, tells us that it is a serious matter for him. It would not be out of place to suggest that he used it as a review of life and recommitment tool between 1891-1915. Eleven of the twenty renewals registered in the *Diary* take place either on significant days when it would be normal to take stock of one's life, or at the beginning or end of one of the booklets that make up the *Spiritual Diary*.<sup>53</sup> Boesing also suggests that lines 19-20 are in fact the classic formula by which a major superior accepted a religious profession. Thus, he concludes that: "For [Jordan] this promise represents the essence of consecration in the Salvatorian life."<sup>54</sup> If this is so, then the genre used by Jordan indeed adds even more weight to the words we find in the *Pact*.

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51 See Arno Boesing, SDS, *Um Pact com Deus" O Desafio*, June 1999. Translation of this document appears in this publication, pp. 120-122.

52 See Peter van Meijl, SDS, pp. 1-64.

53 See Attachment 3.

54 See Boesing translation in this volume, p 121.

### 3. Dialogue between some key elements of a religious classic and the *Pact*

Now I will look directly at the *Pact* and see if we can discover within it some of the traditional elements of a religious classic. To begin, it is important to acknowledge that the language of the *Pact* is traditional 19<sup>th</sup> century religious language. For some that could be a barrier to this conversation because Jordan uses expressions that many of us would never choose today. These could present an insurmountable impasse. Some could decide that what Jordan has to say is "...irrevocably strange" and that it "has no more than spectator interest for us now."<sup>55</sup> Here we are face-to-face with the "limit to" aspect of the text, we are recognizing its "historical distance" from us.<sup>56</sup> Wendy Wright's suggestion toward living with this distance and the language of classic texts is helpful here. She urges us to "slough off" words, values, images and assumptions that do not have meaning today while allowing to "unfold" those elements that may appear "distasteful" but "which need to be lived with and lovingly contemplated, as it were, in order for the kernel of universal religious meaning to be hulled from the husk of its historical appearance."<sup>57</sup> Wright's dynamic is part of the on-going relationship we have with a text. I would now like to lift up some of the aspects of Jordan's *Pact* which I believe ought not to be sloughed off for they reveal universal truths that need re-discovery today.

**a. Timelessness.** Jordan's use of the *Pact* during his own lifetime gives us a hint of its timelessness.<sup>58</sup> He kept coming back to it because it continued to hold meaning for him. We could say that it functioned as a classic within his life. This suggests to me that it held an "excess of meaning" within its very "flawedness."<sup>59</sup> By that

55 Tracy, *Analogical* p. 105.

56 *Ibid* pp. 172; 105.

57 Wendy M. Wright "The Spiritual Classics as Spiritual Guides," *The Way Supplement* 73 (1992) p. 42.

58 See Attachment 3.

59 The phrase "excess of meaning" is used by many authors on hermeneutics today. It describes the fullness of truth within the classic that cannot be fully captured by any historical moment. It is attributed to Gadamer, *Truth and Method*, pp. 253-58. Tracy's *Analogical Imagination* explains the essential flawed nature of the classic, especially the religious classic on p. 200.

I mean, he was unable to capture the full lived meaning of the Pact in any one commitment to it. Each renewal moved his covenantal relationship with his God to new levels.

As I said above, I personally experienced this timelessness quality of the *Pact* as I was pulled back to it again and again in my on-going formation work. It always seemed to have more to say to the subject I was elaborating. In addition, the intimate relationship with God that it reveals draws me into this same dynamic in my own life. The wisdom within Jordan's words continue to question and challenge me today. This dynamic also gives credence to the *Pact* as a real classic.

...classics are those texts that bring us into transforming contact with what is enduring and essential in our religious tradition. To put it another way, a classic is what may be called a "wisdom document."<sup>60</sup>

**b. Sense of the whole.** The language in lines 8-20 of the *Pact* communicates a sense of totality. All has come from the Creator and all goes back to the same Source. The movement is a circular embrace of all creation. Jordan stands as one gifted (11-15) and thus empowered to participate in this dynamic flow of life (line 15). He senses himself as sent to draw all other creatures into this same movement of grace and salvation (lines 16-20). There is a cosmic element in the totality of the words Jordan uses. It gives us a glimpse of the depth and breadth of Jordan's God experience.

Here I believe we see what Tracy calls the "limit of" experience of a classic.<sup>61</sup> Jordan's expression of a dynamic, involving relationship with the Creator is an "...expression of the whole that promises a wholeness of life."<sup>62</sup> There is something in Jordan's words that speaks to religious experience beyond him. There is a kernel of truth for all of us in the dynamic to which he pledges himself.

**c. Essential creatureliness and trust.** The Creator-creature language throughout the *Pact* is significant. It reveals Jordan's realization of his significant difference and distance from the Almighty. While the adjective *lowliest* (line 6) might not appeal to us today, it lets us

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60 Philip Sheldrake *Spirituality and History* p. 172.

61 Tracy, *Analogical* p. 172.

62 Ibid.

know that Jordan knew where he stood in relation to God. This understanding is in paradoxical tension with the sense of giftedness that is also present (lines 11-12). How does the *lowliest* creature dare to become a contractual partner with the Almighty? The answer lies in the complete trust he has in God (lines 11-20) Jordan *expects* God's action, assistance and final confirmation (lines 23-33). There is an implied partnership in the overall words and format of the *Pact*.

David Tracy points to this aspect of the religious classic. In the mysterious process that produced the classic "...a renewed sense of one's essential creatureliness..." is experienced.<sup>63</sup> This is then followed by a "...sense of fundamental trust expanding to a sense of "absolute dependence" upon the whole."<sup>64</sup> This is what Jordan captures in his tensive language of distance and relationship. His dependence on the Creator provokes active participation in the whole redemptive process of the universe (lines 11-17).

**d. Radical Graciousness and Mystery.** The whole agreement with God that Jordan proposes and commits himself to is based on God's radical graciousness (lines 11-12). The Creator is the giver of all gifts and Jordan sees himself as returning all that has been given back to God (lines 8-9, 11). Clothed with holiness and humility, he is able to be God's providential instrument (lines 23-30). The mystery of God's gracious power (lines 26, 31-33) enables him to live out the implications of this agreement.

David Tracy insists that a classic discloses that mystery is at the heart of human existence.<sup>65</sup> Unable to explain or capture that mystery, a classic text struggles to communicate its importance. In the *Pact*, we see Jordan's attempt to do this by summarizing the mystery of God's gracious nature in the semi-legal form of a contract/covenant between himself and the Creator. The mystery is that the divine side of this contract is lovingly fulfilled to such an extent that the creature on the other side is empowered to do his part. What follows is "an enabled, empowered, elicited, gifted expression of the

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63 Ibid. p. 201.

64 Ibid.

65 Ibid. p. 169.

whole.”<sup>66</sup> But, it is too much to really comprehend in human terms, much less in legalese. In the end, the mystery escapes us.

**e. The risk is worth it.** Jordan concludes his *Pact* by declaring that the strong arm of God will help him accomplish what he has promised (lines 31-33). As audacious as the agreement may be, God is the one who has provoked it (line 19) so Jordan knows he can risk making the promise. His usefulness in the Creator’s plan, as well as his faithfulness to the promise, are ultimately in God’s hands (lines 31-33). A sense of bold courage penetrates the text which might look foolhardy without its roots in a deep sense of providence.

When Tracy speaks about the production of a classic, he suggests that the difference between most of us and the “...artist, thinker, hero, saint...” is really one of intensity.<sup>67</sup> When a great person is caught up in the experience of truth, all risks fall by the wayside. He or she may not know where the journey will end but there is no stopping the movement. “Timidity is no longer possible. A courage to allow oneself to be played and thereby to play this game of the truth of existence must replace the fears and the opinions of every day.”<sup>68</sup> This happened to Jordan. Despite his weakness and failings as a human being, he was not afraid to take and repeat the bold step of commitment. He knew he was God’s active partner. This realization fueled his sense of mission. He wanted everyone to experience this same energizing God and become involved in the salvation of the world (13-15). He chose to continue this in his own life and in his stated objectives for his foundation despite pressure from the Vatican to revert to a generic and standardized form of religious life that would fit into canonical categories.

## **D. Step Four: Movement from the Private to the Public Sphere**

We have come to the last of David Tracy’s steps in interpreting a classic. The question is, will Jordan’s *Pact* stand up as a classic when we move into conversation with a larger group of people? Or, is the impact I describe in step two a purely private experience? This

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<sup>66</sup> Ibid. p. 202.

<sup>67</sup> Ibid. pp. 125-126.

<sup>68</sup> Ibid. p. 126.

last of Tracy's steps is important because "[t]he larger dialogue with the entire community of capable readers is a major need for any claim to relative adequacy in interpretation."<sup>69</sup> We do not have to find agreement on what is discovered but we do need to open up the conversation to other voices near and far. Again, within the limits of this reflection, I will try to do what Tracy suggests. I will examine two short texts and one more extensive study on the Pact and then suggest some ways that it is indeed a gift not only to Salvatorians but also to the whole People of God.

The first text is a brief reflection done by Timotheus Edwein, who was largely responsible for moving Jordan's *Spiritual Diary* out of the archives and into the lives of Salvatorians.<sup>70</sup> In a 1984 volume on the Diary we find his brief remarks on Jordan Pact.<sup>71</sup> The second text, which I have already referenced above, is that of Brazilian Salvatorian Arno Boesing.<sup>72</sup> Both writers agree that the Pact is important in Jordan's life. Edwein says it was "...indispensable to him..."<sup>73</sup> Boesing calls it "an important key for reading... [Jordan's]. ..life and vocational journey."<sup>74</sup> Neither author speaks directly to the question of whether we can consider the Pact a spiritual classic. This was not the question before them. However, we can draw them into this conversation by

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69 Ibid. p. 121.

70 Timotheus Edwein, SDS (1915-1986) was a German Salvatorian appointed postulator general for the cause of Fr. Jordan in 1978. He translated and produced an annotated German version of the *Spiritual Diary* in 1981.

71 Timotheus Edwein, SDS, "Some Thoughts About the Pact That Father Francis Mary of the Cross Jordan Made With God." *Documenta et Studia Salvatoriana Vol XVI* (Rome: 1984) pp. 210-214. Translation of these pages made by Miriam Cerletty, SDS appears in this volume pp.123-125.

72 Arno Boesing, SDS has done extensive work on Salvatorian history, charism and spirituality both while in Rome as Secretary General of the Society (1969-1975) and since that time in Brazil. He is responsible for the Portuguese translation of Jordan's *Spiritual Diary* from its original languages. He has also made available Portuguese translations of much of the original German and Latin Salvatorian literature. Translation appears in this volume p. 119-122.

73 All the quotes from Edwein are taken from the two page Cerletty translation of his German text. See note No. 71 above.

74 All the quotes from Boesing are my translation of the one page article that was published in 1999. For the full reference see note 51.



comparing the elements they speak of with those we have already considered here.

Jordan's sense of the whole strikes both authors. Edwein states that the "...*Pact*...involved...the Founder's whole being... [and has a] "...cosmic note..." While Boesing does not use the word cosmic, he stresses that Jordan's vision of the whole, "...sensitively broadens the horizon of Christian life [because] ... for him, the salvific work of Christ is not limited to human beings but involved all creatures."

The tension between Jordan's sense of creatureliness and his bold trust in God's action in and through him is noted by both authors. Edwein writes, "Father Jordan sees himself before God as the lowliest one, yet as one especially loved by God." We can imagine he says, "...the powerful tension in which almighty God himself and his poor creature met as partners." Boesing emphasizes that it is Jordan's understanding of "the vertical dimension of faith, in other words, the basic relationship between God and the creature, saved in Jesus Christ" which leads him to an act of total "consecration." Boesing says that Jordan "...boldly expects the Creator" to act in his life. Edwein concludes almost apologetically that Jordan "...actually dared to oblige the Almighty to help him in carrying out his vocation..."

Both writers refer to the mission implications of the risk element of the *Pact*. Edwein writes, "[w]ith selfless confidence, Father Francis Jordan entrusts himself to his Divine Partner of contract as a substitute for all humankind. He wanted to be an enlightened trail blazer that illuminates the one necessity: that all people 'know, love and serve God,' and themselves find eternal life and salvation." Boesing sees the *Pact* as "...a way to understand [Jordan's] firmness and perseverance despite the enormous difficulties he faced in the realization of his work [foundation of the Salvatorian Family]."

There does seem to be a significant difference between the approaches of the two authors to the mystery aspect of the *Pact*. Boesing sees Jordan's partnership with God as the "very significant mystical power" that allows him to be faithful till the end. Edwein, on the other hand, downplays the experience. His words may even appear belittling to some. "There is nothing comparable in the Founder's *Pact* to the manifold forms of spiritual life that one meets

in other God-gifted persons, and it is useless to try to speak about that. Father Francis of the Cross himself was taciturn in the regard. He knew only too well that it is not higher forms of prayer that are decisive but intimate love of God.” This comment could open up a large discussion on the meaning of mysticism and “higher forms of prayer.” It is evident to me that Edwein is approaching this question through the lens of the 17<sup>th</sup> century understanding of ascetical theology in which mysticism was an extraordinary phenomenon.<sup>75</sup> It is clear from his language that he is coming out of a hierarchical approach to spiritual experience. Boesing’s assumptions reflect a post Vatican II approach to what is mystical and what constitutes a spiritual experience. In his words, we find more emphasis on human experience and contextuality.<sup>76</sup> These differences are understandable given the fact that Edwein was educated and lived his entire life in a more classical European environment while Boesing, after his German theological training, returned to live and work in his Brazilian homeland where other approaches to spirituality have developed.

Finally, I want to make reference to a more recent work on the *Pact* by Salvatorian Father Peter van Meijl. Published in German in 2010, its English translation is included in this volume.<sup>77</sup> This work presents us with an extensive historical analysis of the Pact and the importance of the dates on which it was renewed by Fr. Jordan. van Meijl approaches the Pact through the lens of a faith covenant similar to the biblical covenants between God and the Hebrew people of old. It is not a legal contract/agreement between equals but rather a sacred bonding between the Creator and the creature, Francis Jordan. While van Meijl does not make specific reference to the *Pact* as a spiritual classic, he points out its importance throughout the life of the Founder in his chosen subtitle: *A Ritual of Renewal*.

As I conclude this fourth step, I want to suggest that what Edwein, Boesing and van Meijl say about Jordan’s *Pact* do support a positive answer to the question I have posed. Each of them has underlined elements of the *Pact* that would, in my opinion, give it classical status

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75 See Waaijman, Definition of Spirituality p. 33-35.

76 See Ibid p. 37-42.

77 See Note 10 for full reference to this work by Van Meijl.

not only among Salvatorians but for the whole People of God. In its content we discover an integrated approach to the key elements of a lived spirituality that flows from a Spirit-given foundational charism. The entire *Pact* is grounded in knowing God in an experiential way that acknowledges the truth of God and ourselves. Rooted in this reality, it reaches out to embrace all other creatures in life-giving relationship. Thus, it also provides the foundation for our apostolic mission with its inclusive approach to involving others in that mission.

The contractual or more accurately, the covenantal genre of the *Pact* also has important implications for us today. It demonstrates an active stance for engaging the world without falling into frenetic activism. The partnership it promotes is both bold and necessary for anyone who hopes to make a difference in the world today. Its inclusive vision of that world is cosmic and embraces all of creation. Finally, I believe that one of the real gems of the *Pact* is that it shows us a simple internal structure of commitment which deepens with renewal over the course of a lifetime. This is especially instructive for us at this time in history when we often find ourselves caught between a post-modern world where external structures are tossed out as unimportant and a yearning for a return to the “old ways” where these same structures are rigidly embraced to provide a sense of security. The covenantal relationship between Father Jordan and his God was the living, breathing center of his spirituality. It was the internal path to which he returned throughout his lifetime. As such, I believe it is a gift not only to Salvatorians but also to the Whole People of God. As we come to value its place in the life of Francis Jordan, I think we will come to see the *Pact* as a spiritual classic that will grace us all with its simple wisdom.

# Attachment 1

## Father Jordan's Pact with God (Spiritual Diary I/202-204)

- 1 **I/202 Today** 1.11.91 and 30.10.92  
2 Feast 21.12.94 16.11.97 25/12  
3 of All Saints 8.01.09  
4 this Pact was made  
5 between the Almighty and His lowest creature.  
6 1) Said creature gives himself totally and forever  
7 to his almighty Creator.  
8 2) The creature gives and will give to his Creator  
9 whatever the Creator has given, gives,  
10 and will give to him.  
11 3) The creature, trusting with all his might in the  
12 help of Almighty God, and not in man, submits to  
13 His reign the whole world, i.e., all persons who  
14 now or later live, so they may know, love, and  
15 serve Him, and find salvation for themselves.  
16 4) The creature will also lead even the irrational  
17 creatures //
- 17 **I/203** ... to the service of the Almighty.  
19 May God Who gave the will  
20 also give the accomplishment!
- 21 **I/204**  
22 II.  
23 The creature confidently expects these graces  
24 from the Almighty through the merits of Our Lord  
25 Jesus Christ and the intercession of the B V Mary:  
26 1) The Creator will clothe His creature with great  
27 sanctity, above all with humility, so that as far as  
28 possible he may be a useful tool of Divine Providence,  
29 may faithfully fulfill his promises, and  
30 after this life He will receive him into eternal joys.  
31 2) The Creator, in His omnipotence, will assist His  
32 creature with a strong arm to accomplish what  
33 he has proposed.

## Attachment 2

### References to the *Pact* in Francis Jordan's *Spiritual Diary*

Latin References <i>Pactum</i> and <i>Propositum</i>	German References <i>Vorsätze</i>
1. Nov 1,1891, I 202-204 - original document in Latin ...	
2. Oct 30, 1892 ...date added on I 202	
3. Dec. 21, 1894...date added on I 202	4. Dec. 21. 1894...II 3 develops same theme in German using the German word <i>vorsätze</i> to refer to the Pact. He circles the words in blue pencil
5. Nov. 16, 1897...date added on I 202	
6. Dec 25, with no year...added on I 202	
	7. Dec 29,1901... II 33 (read your <i>vorsätze</i> )
8. April 20,1903...II 52-53 - a second writing of the full <i>Pact</i>	
9. Sept. 18, 1904...II 79 - <i>propositum</i> with reference to p. 52	
	10. April 9, 1905... II 88 (act unflinchingly according to <i>vorsätze</i> )
11. July 1, 1905...II 91 (prayer to act according to <i>pactum</i> )	
12. Dec. 30,1906...II 104 (act courageously according to <i>pactum</i> )	
	13. Oct 28, 1907 ...II 109 (Consider your <i>vorsätze</i> )
14. Jan. 8, 1909...II 121 (prayer to fulfill the <i>pactum</i> )	
15. Jan. 8, 1909...date added on I 202	
16. Jan. 22, 1909...II 121 (prayer, help me according to <i>pactum</i> )	
17. Feb 5, 1909...III 1 (keep in mind the <i>pactum</i> )	
18. Aug. 19, 1909...III 8 (pray that your <i>propositum</i> be accomplished)	
	19. Oct 7, 1910 ...III 14 (remember your <i>vorsätze</i> )
	20. Feb. 5,1915 ...III 36 (remember your <i>vorsätze</i> )

### Attachment 3 Patterns for *Pact* Renewals

SPECIAL DAYS	END OR BEGINNING OF BOOKLET	NO PERCEPTABLE PATTERN
1. Nov 1, 1891 Feast of All Saints		
		2. Oct. 10,1892
	3. 12/21/94...adds date as he begins new booklet -see # 4	
	4. 12/21/94... beginning of Booklet II	
		5. Nov. 16,1897
6. Dec 25,---Christmas		
7. end of the year 1901		
		8. April 20, 1903
		9. Sept. 18,1904
		10. April 9,1905
		11. July 1, 1905
12. end of the year 1906		
		13. Oct. 28, 1907
	14. 1/8/09...end of booklet II	
	15. 1/8/09...adds date as he begins new booklet - see # 14	
	16. 1/8/09...end of booklet II	
	17. 2 /5/09...beginning of booklet III	
		18. Aug 19, 1909
		19. Oct. 7, 1910
	20. 2/5/15...end of booklet III	

# The Spiritual Pact as an Existential and Existentiell Manifestation of Intentionality, Identification, and Interiority

©Father Patric Nikolas, SDS

## The Spiritual Pact of Fr. Francis Mary of the Cross Jordan, Founder of the Salvatorian Family

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 for ever to his almighty Creator.
- 2) The creature gives and will give to his Creator, whatever the Creator has given, gives and will give to him.
- 3) The creature, trusting with all his might in the help of Almighty God, and not in man, submits to His reign the whole world, i.e., all persons who now or later live, so that they may know, love and serve Him, and find salvation for themselves.
- 4) The creature will also lead even the irrational creatures to the service of the Almighty.

May God Who gave the will also give the accomplishment!

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 the eternal joys.
- 2) The Creator, in His omnipotence, will assist His creature with a strong arm to accomplish what he has proposed.<sup>1</sup>

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1 Francis Jordan, SDS, *Spiritual Diary: 1875-1918*, ed. Fr. Daniel T. Pekarske, SDS, et al. (Milwaukee, WI: USA Jount Committee on History and Charism, 2011), 204-205 [I/202-204].

## Introduction

On the Solemnity of All Saints in 1891, Fr. Francis Jordan had a transcendent encounter with God that prompted him to compose his spiritual Pact. This moment permanently affected him, filling him with the certainty that “what he expected from God would correspond to God’s plans.”<sup>2</sup> Following a decade of spiritual experiences, he discerned what was happening between him and God as an all-inclusive and sanctifying Pact that encompassed not only him but the entire world, even those beings not equipped with consciousness or human communication.<sup>3</sup> This Pact cannot be mistaken for a contract, for Fr. Jordan saw himself as a creature utterly subjected to God, and in no position to reciprocate bargains. Rather, the Pact is a “bold statement of fact” about Divine Providence, articulating his entire spiritual perspective.<sup>4</sup> His lifelong experience had taught him to have complete trust in God, and in recognition of this, Fr. Jordan would not only dedicate himself, but everything and everyone who would ever exist.

As a contemporary Salvatorian, I love and am inspired by the Pact. It made a deep impression upon me when I first discovered it as a candidate, providing a sense of fitting into something that God had long been preparing me to undertake. Yet at the same time, I cannot help but wonder why Fr. Jordan considered its inclusion in his *Spiritual Diary* necessary. As the founder of a religious order who had embraced the traditional means of self-dedication in the church, religious profession and holy orders, he was already thoroughly consecrated to God. Moreover, such means of grace naturally overflow into concern for others, and the restoration of all things in Christ, strongly inferred throughout the Pact, is standard eschatology.

So why did he write it? In order to answer this question, I provide I) a brief analysis of his interior motivations featuring the terms existential and existentiell, offering explanation of what prompted Fr. Jordan to write the Pact in the first place. Yet if I were to limit

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2 Jordan, *Spiritual Diary*, 195.

3 Ibid.

4 Daniel T. Pekarske, SDS, *God’s Strength Shining Through Our Human Weakness: A Character Study of Fr. Francis Mary of the Cross Jordan (1848-1918)* (Milwaukee: Joint History and Charism Committee, 2016), 102.



studying the Pact only to how it articulated his spiritual perspective, this paper would not accomplish its actual purpose. While building on what the Pact meant to Fr. Jordan, my intent is to go beyond that and into what it can mean to Salvatorians today. As such, through analyzing Fr. Jordan's inner promptings from a 21<sup>st</sup> century perspective, this section serves the additional purpose of laying the groundwork for the possibility of the Pact as a framework for living within and discerning the will of God.

Section II) builds from this vantage point, accentuating how we are to live in the world by providing an exposition of Salvatorian universality as being in love with God,<sup>5</sup> that we may more firmly relate to the spiritual Pact as a core articulation of who we are as Salvatorians.<sup>6</sup> This section emphasizes living within an overall state of receptivity wherein which discerning the will of God becomes possible to actualize, leading into III) a point-by-point Lonerganian-themed analysis of the spiritual Pact as an expression of *intentionality*, *identification*, and *interiority*. Here I describe how to use the Pact to discern ongoing decisions we will make throughout our lives, who we will make them with, and how we will embody personal holiness in bringing them to fruition. Though this is a paper primarily written for Salvatorians, the principles explored herein can be applied by anyone.

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5 Bernard Lonergan, SJ, *Method in Theology*, ed. Frederick E. Crowe, et al. (Toronto: University of Toronto Press, 2017), 235. – also see footnotes 11 and 26. Universal due to the limitlessly unique ways that God loves all beings, and aligning with our charismatic availability to go anywhere and do anything whatsoever that the love of God inspires us to undertake (Cf. International Charism Commission. “Charism, Mission, Spirituality, Identity.” In *Salvatorians: Men and Women, Religious and Lay* (Society of the Divine Savior – USA Province Archives, 2001), 2. – also see footnotes 12, 16, and 46), Salvatorian universality is synonymously understood as “being in love with God” (Lonergan, *Method*, 235) throughout this paper.

6 Such an undertaking is admittedly speculative, and Fr. Jordan was not a systematic thinker. He saw himself very much in the spirit of the apostles, and was just doing what he believed the Holy Spirit was prompting him to do. Nonetheless, whether he was or was not aware of the type of analytical processes taking place in his interior life that I subject him to in this reflection, we can still learn much about the impulses that drive the most authentic spiritual seekers among us in an uncompromising quest for the proliferation of personal and universal sanctity. As a result, we can likewise demonstrate how to articulately utilize the Pact in a manner that increases our own spiritual potency as his spiritual sons and daughters.

## 1) *Existential* and *Existentiell*

Fr. Jordan's desire to articulate and live out his Pact stems from a deeper, more ungraspable place than most vocational discernments, where we discover our *existential* place in the church and world. As our spiritual forebear he accomplished this, yet as author of the Pact, his motivations were arguably more *existentiell*. For Rahner, existential "refers to an element in man's ontological constitution precisely as human being, an element which is constitutive of his existence as man prior to his exercise of freedom. It is an aspect of concrete human nature precisely as human."<sup>7</sup> This means uncovering and actualizing who we are most meant to become, which Fr. Jordan realized as priest and founder of the Salvatorians.

*Existentiell*, however, is more ethereal. This term "refers to the free, personal and subjective appropriation and actualization of something which can also be spoken of in abstract theory or objective concepts without such a subjective and personal realization."<sup>8</sup> This means a personal appropriation of a condition for the possibility of a thing which can be operative without knowing it is operative, that does not have to be objectified in order to be active, and becomes conceptually available to consciousness if appropriated.<sup>9</sup>

This concept of appropriation accurately points to what Fr. Jordan was trying to actualize – a hidden *is-ness* that is more fundamental and beyond our capacities to respond to God, even in our ordained and/or professed vocations. In other words, his vocation itself was not enough for him, for Fr. Jordan was impelled to apprehend the condition for the vocational possibility of all that exists and would exist. This is why the spiritual Pact itself exists in the first place, for it can be implemented as a means of going beyond what can be readily known about our vocations and tapping into *being itself*, in the hopes of finding, understanding, and articulating our commitment.<sup>10</sup>

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7 Karl Rahner, SJ, *Foundations of Christian Faith: An Introduction to the Idea of Christianity*, trans. William V. Dych (New York: The Crossroad Publishing Company, 1976), 16.

8 Rahner, *Foundations*, 16

9 Rev. Dan Pekarske, SDS, 2016, personal communication to author, May 26.

10 As Father Jordan's spiritual progeny we are to subject ourselves to equally rigorous discernment processes. Such discernment will be applied throughout

This state of being itself is the foundation upon which we will discover and discern the will of God, where we gradually become adept at discerning particular decisions we will make. As a means of understanding how we can utilize the Pact to do this, we will now examine Salvatorian universality, presented here as being in love with God.<sup>11</sup>

## II) Salvatorian Universality – Being in Love with God

For Salvatorians, universality stems from a commitment to unceasingly work toward and proclaim salvation “to all people, everywhere and at all times, and to do this through whatever ways and means the love of Christ inspires.”<sup>12</sup> This is a we/me proposition. On one hand, we are to prioritize spiritual activity for the benefit of other people. On the other, we must be inspired by the love of God to do this, for we cannot give away a spiritual experience we do not possess. As such, our commitment denotes how we must be changed in order to live out our vocations, so that all our thoughts, words, and actions “thrust to self-transcendence, in (an) actuated orientation towards the mystery of love and awe”:

Since that thrust is of intelligence to the intelligible, of reasonableness to the true and the real, of freedom and responsibility to the truly good, the experienced fulfilment of that thrust in its unrestrictedness may be objectified as a clouded revelation of absolute intelligence and intelligibility, absolute truth and reality, absolute goodness and holiness. With that objectification there recurs the question of God in a new form.<sup>13</sup>

For the purposes of articulating Salvatorian universality as being in love with God, what question of God is being referred to above? I propose it is simply this: How are you loving me? This question entails how the love of God is embodied in us, and how it overflows and will continue overflowing into ministerial activity. The fact that

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section III), where finding, understanding, and articulating our commitment respectively aligns with intentionality, identification, and interiority as mentioned in the Introduction to this paper.

11 Lonergan, *Method*, 235. Also see footnotes 5 and 26.

12 International Charism Commission, *Sabatorians*, 2. Also see footnotes 5, 16, and 46.

13 Lonergan, *Method*, 254.

when God answers this question it is both revelatory and clouded means that while our answer will provide clarity in an immediate and even ongoing sense, it is not definitively answered all at once and for all time without any further discernment being necessary.

As finite beings subject to infinite God, we can only know a little at any given time. For instance at the time of this writing, God has revealed that I am called to be a priest chaplain and theology teacher. As to how long this will remain the case my discernment remains clouded, for no one can accurately predict the future with certainty, and to attempt doing so would run contrary to the fact that God is the Object to whom we are subject. God is in charge, and we are not. Salvatorian universality manifests in the vast universe he has created, and not in the nanosized realms of our unquestioned preferences and prejudices. The question of how God is loving us will therefore recur in new forms many times throughout our lives, as we continue discerning how to live out and implement our universality.

No matter how it recurs, the answer to the question of God represents “the objective of the pure desire to know,”<sup>14</sup> embodying a desire that “is the prior and enveloping drive that carries cognitional process from sense and imagination to understanding, from understanding to judgment,” and “from judgment to the complete context of correct judgments that is named knowledge.”<sup>15</sup> It is therefore evident that for Lonergan the love of God is not merely affective but all-encompassing, including attributes such as intelligibility, truth and reality, and experiential fulfilment in discerning the will of God, even when it at first seemed inscrutable. This process is not fixed but ongoing, happening not all at once, but dynamically recurring throughout our entire lives.

Accordingly, in seeking to be vastly more impactful in living out his commitment to God, the Pact is the divinely inspired result of Fr. Jordan reaching into the profoundest depths of his own being as a metonym for being itself, and to the best of his capacity articulating how our unrestricted experiential interchange of being in love with God is what it actually means to be Salvatorian. By giving answer

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14 Bernard Lonergan, SJ, *The Lonergan Reader*, ed. Elizabeth A. Morelli, et al. (Toronto: University of Toronto Press, 1997), 198.

15 Lonergan, *Reader*, 199.

to the recurring question of how God is loving us, the Pact brings us into a state of being that transports our intellects through their creative, comprehensive, and discerning powers. This ontology is further realized as a state of universality<sup>16</sup> wherein which everything we are and will be naturally flows into ministry, for this “pure desire” to understand is “all-inclusive” in how it manifests through ideas and activity as an outpouring of love from our experience of God.<sup>17</sup>

The universality of being refers not only to “all that is known,” but “all that remains to be known.”<sup>18</sup> There will always be more to learn and experience, and we are to ceaselessly continue responding to and growing within the love of God as he shows us how to exist in the world. This love changes us, equipping us to be more than we are. For example, sometimes God calls us into a ministry placement that seems to be a perfect fit which magnifies our interpersonal and professional strengths, and at other times leads us in a direction that does not initially make any sense whatsoever. We may have to dig very deep to discover hitherto unplumbed depths from which to respond to what God desires of us. When we do this we consciously communicate with God as beings who reside in his love. As a result our hearts expand, and we personally demonstrate Salvatorian universality, allowing the question of God to recur in new forms throughout our entire lives. God takes the lead, and we respond in love to the one in whom we live, move, and have our being.<sup>19</sup>

Accordingly, now that we have analyzed Fr. Jordan’s interior impulses as author of the Pact and provided a means of understanding how it articulates our universality as Salvatorians as a

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16 As in footnotes 5, 12, and 46, this universality is always informed by proclaiming the Gospel to everyone, everywhere and always, through all inspired and discernible ways and means. International Charism Commission, *Salvatorians*, 2.

17 Lonergan, *Reader*, 200-201. Though I concur with Lonergan’s stipulation that “the objective of the pure desire is the content of knowing rather than the act,” that only reinforces the point I am making regarding relevant action as described. We can neither think, speak, nor act without at least somewhat actualizing “being (as) the objective of the pure desire to know” (ibid, 200). However, when such being-ness becomes established, it cannot help but inform subsequent activity in any rational moral agent.

18 Ibid.

19 Cf. Acts 17:28.

state of being in love with God, what remains is to describe how it shows forth our *intentionality*, *identification*, and *interiority*, all of which are to be applied in a loving service of evangelizing the entire world. Therefore, in the appropriately named tables, a point-by-point Lonerganian-themed analysis of the Spiritual Pact follows.

### III) The Spiritual Pact as an Expression of *Intentionality*, *Identification*, and *Interiority*

#### *Intentionality – finding our commitment*

<i>Spiritual Pact</i>	1) Said creature gives himself totally and for ever to his almighty Creator.	2) The creature gives and will give to his Creator, whatever the Creator has given, gives and will give to him.	3) The creature, trusting with all his might in the help of Almighty God, and not in man, submits to His reign the whole world, i.e., all persons who now or later live, so that they may know, love and serve Him, and find salvation for themselves.	4) The creature will also lead even the irrational creatures to the service of the Almighty. May God Who gave the will also give the accomplishment! <sup>20</sup>
Consciousness	1. Attentiveness to the data	2. Insights into them	3. Judgments that insights are correct or not	4. Decisions to act in conformity with right understanding <sup>21</sup> .
Thematization	1. Adverted to	2. Understood ( <i>meaning</i> found)	3. Judged to be true ( <i>truth</i> found)	4. Appreciated (both secular and transcendent <i>values</i> found) <sup>22</sup>

<sup>20</sup> Jordan, *Spiritual Diary*, 204 [I/202-203].

<sup>21</sup> Lonergan, *Reader*, 491.

<sup>22</sup> Louis Roy, OP, *Mystical Consciousness* (Albany: State University of New York Press, 2003), 20, 43.

Whether he thought of it this way or not, Fr. Jordan at least intuitively understood that committing our *intentionality* (the manner in which we deliberately show forth purpose), involves a data set, which he initially outlined in his Pact through points 1) – 4) in the table above. By lining up each of his points with Lonergan’s four levels of insight of 1. Attentiveness to the data, 2. Insights into them, 3. Judgments that insights are correct or not, and 4. Decisions to act in conformity with right understanding, Fr. Jordan’s intentionality for the Pact can be revealed in an order of increasing comprehension, with the result of finding our commitment.<sup>23</sup> By this I mean how to discern and act on particular decisions we will make throughout our lives.

The *first* thing to do here is acknowledge our status – God is the Creator and object of faith, and we the creatures are his obedient subjects. This is the datum to which we must be adverted in every conceivable way, and no further movement along the levels of insight is possible without completely interiorizing this basic fact. *Second*, the meaning of the data is that we should be giving ourselves entirely to God, accepting a personal stake in Divine Providence. Understanding this insight gives sufficient meaning to keep moving into judgment, which is where further insight reveals a *third* step.

This third step is where we acknowledge the fact that God provides salvation and creates all that is, entrusting to him everyone who lives and will ever live, that they may find salvation. We then arrive at the *fourth* level, where sacred and secular values alike are appreciated as expressions of God’s vast imponderability, and we additionally commit to him the entire created reality, including non-human life. The manner in which we discern our particular decisions is inseparable from being situated within the context of all life, and finding our commitment and trusting that God will provide all necessary fulfillments of his will

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<sup>23</sup> It can be argued that all of Fr. Jordan’s points 1) – 4) represent Lonergan’s 4th level of acting in conformity with right understanding. However, the context in which I give them here is in an order of increasing comprehension, where through the row labeled Consciousness that features attentiveness, insightfulness, judgment, and decisions, automatically leads into the culminating decision of 4), with the accompanying declaration that the God who gave the will also gives the accomplishment. The row labeled Thematization is included to supplement the descriptions of how 1) – 4) are to be integrally understood as they are presented.

leads to *identification* with this commitment as such, which is most fully understood as love for God, oneself, and all others.

Before jumping right into the next table, however, a demonstration of this discernment process is in order. How is God loving us? I again refer to ministry placements, using mine as an example. The ongoing answer to the question of how God is loving me is by forming me as a priest chaplain and theology teacher. Though I would be happy to continue in this direction indefinitely, chances are that the province (or perhaps the generalate) will eventually ask me to consider something different.

When this happens to any of us, we must *first* remember that God takes the lead, and that we have existentially given ourselves over to him through taking religious vows and holy orders. The we/me experiencing of this life is such that the manner he communicates his will to us does not merely recur through our own private insights, but also through his hierarchical representatives in the church. Because of this, even in spite of themselves, we must take them seriously as a means of revealing the will of God to us. *Second*, given that the nature of religious life is to keep giving oneself to God as he continually manifests in and through us, we must be willing to take personal responsibility in providentially manifesting his will in the world. This denotes accepting the need to navigate through any natural circumstances that grace builds upon while God brings us through all accompanying joy and suffering. Sometimes it will be rough.<sup>24</sup>

*Third*, there is much more at stake than what we want. God is the creator and savior of everyone and everything, and entrusting to him all that lives or will live involves placing our boots on the ground and fulfilling the greatest needs as they are presented to us. We must judge our steps accordingly, for when we arrive at the *fourth* level of deciding on a course of action, we are not only acting within the realm of religion, but of all life. The church manifests in the world,

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<sup>24</sup> Nonetheless, we must consider the indispensable value of perseverance: “My brothers and sisters, whenever you face trials of any kind, consider it nothing but joy, because you know that the testing of your faith produces endurance; and let endurance have its full effect, so that you may be mature and complete, lacking in nothing” (James 1:2-4).



and whether realized or not, we are embodying sacred values in an increasingly secular realm. Yet the entire world belongs to God, and committing all created reality to him also means we must know how to function effectively and appropriately within it. God trains and qualifies the people he calls, and we have no other choice worth making but to let his best shine through our best, and even our worst, no matter what we decide, or with whom we identify.

**Identification – *understanding our commitment***

<i>Spiritual Pact</i>	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: <sup>25</sup>
<i>Method in Theology</i>	Being in love with God, as experienced, is being in love in an unrestricted fashion. All love is self-surrender, but being in love with God is being in love without limits or qualifications or conditions or reservations. Just as unrestricted questioning is our capacity for self-transcendence, so being in love in an unrestricted fashion is the proper fulfilment of that capacity. <sup>26</sup>

*Identification* is given here as a sense of belonging with the people in our lives. This is because discernment extends both to our decisions themselves, and the people affected by them. As such, our relationships help us to understand our commitment, for we are made to live in community. We need healthy, loving relationships, and our intentionality (showing forth purpose as in the previous table) is inseparable from the people with whom we identify. As Salvatorians, we authentically understand our commitment of being in love with God when we embrace this fundamental fact. Even hermits live in a communal context, periodically returning to engage their religious brothers and sisters. For Lonergan, responding to God in community meant unrestricted “self-surrender.”<sup>27</sup> By invoking the intercession of

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25 Jordan, *Spiritual Diary*, 205 [I/204].

26 Lonergan, *Method*, 235. As in footnotes 5 and 11, being in love with God is synonymous with Salvatorian universality.

27 Ibid.

Mary in a spirit of confident expectation, Fr. Jordan's self-surrender shows not only the need to recognize being in relationship with the visible persons in our lives, but even those who cannot normally be seen (as in the communion of saints).

Visible or otherwise, in the spirit of Fr. Jordan taking the name of Mary and centrally locating it within his own religious name, she is given here as the heart of what it means to be in love with God. As the Mother of God whose relationships included direct linkage with the Holy Trinity, no one has ever made or could make a bolder demonstration of receiving and showing forth grace than her, and she is the blueprint for unrestricted self-surrender in community.<sup>28</sup> Mary's example of self-transcendence demonstrates moving beyond whatever questions she may have articulated,<sup>29</sup> with the result of all of them being answered and fulfilled by her permanent commitment to communally reside in divine love.

This is how Salvatorians are to understand our commitment, where great confidence in God and the intercession of Mary results in a joyful state of receiving and knowing grace, and to know in this context is to unrestrictedly know love. We thereby experience a broadening of our universality, which first overflowed from Fr. Jordan's apostolic desire to "lead all people towards perfect love."<sup>30</sup> The joy he discovered in God, along with "his readiness for constant dedication," led him to a more profound level of commitment, propelling him to write a maxim appropriate to this "New Era" of expansion: "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."<sup>31</sup>

As a creature of God devoted to Mary and inspired by her example, Fr. Jordan's confident expectation of unconfined, boundless love as articulated through the Pact represents an identification that transcends self, proper to fulfilling our commitment as Salvatorians. The universality that defines us simultaneously demands that we keep

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28 As in being exclusively human, and not fully divine and human like Jesus.

29 Among other inquiries, the question: "How can this be, since I am a virgin?" (Luke 1:34), immediately springs to mind.

30 Jordan, *Spiritual Diary*, 201.

31 Ibid, 201-202 [II/1].

our identities open at the top, so that ministerial activity continues unrestrictedly defining us throughout our entire lives. We do this in defiance of an all-too-human tendency to put a lid on who we are at a particular stage in our vocations, when doing so could come at the expense of discontinuing spiritual growth. Our universal Salvatorian charism demands that our hearts remain open, and this love, which prompted our founder to write: “All, Oh Father, all, all, Oh God all, Oh Jesus, all, Oh Savior of the World, I desire most ardently to save all,”<sup>32</sup> must be experienced and lived by all of us. We understand this commitment through the decisions we make, by identifying with God in community, and as we will see in the following table, through vigorously developing our interior lives.

**Interiority** – *articulating our commitment*

<i>Spiritual Pact</i>	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 the eternal joys. <sup>33</sup>
<i>Method in Theology</i>	1. Human/Secular Interiority/other interiority <sup>34</sup>
<i>Spiritual Pact</i>	2) The Creator, in His omnipotence, will assist His creature with a strong arm to accomplish what he has proposed. <sup>35</sup>
<i>Method in Theology</i>	2. Mystical/Transcendent Religious interiority/transcendence, religion <sup>36</sup>
Religious interiority is a furtherance of the other interiority (consciousness that accompanies all human acts and states). Limited meaning and value move toward infinite meaning and value. <sup>37</sup>	

Given here as cultivating our permanent life commitments, *interiority* denotes one’s inner nature or character. Articulating our commitment

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32 Ibid, 202.

33 Jordan, *Spiritual Diary*, 205 [I/204.1].

34 Lonergan, *Method*, 541-542.

35 Jordan, *Spiritual Diary*, 205 [I/204.2].

36 Lonergan, *Method*, 591.

37 Roy, *Consciousness*, 42.

refers to the consequent experience of our interior lives as described below. Though we all have inner lives where we meaningfully encounter God, interiority becomes perfected through 1) discerning and acting on decisions (intentionality), and 2) cultivating a strong sense of belonging with the people in our lives (identification), as an amalgamated matrix toward 3) actualizing the highest possibility of our commitments by being holy and becoming *saints*.<sup>38</sup> This is what it means to articulate our commitment, for we are all called to be saints who show forth the love of God and meaningfully communicate about it with other people. We cannot do this without completely offering up our lives in a spirit of *humility*. Understood here as right self-realization, humility means knowing who we are and who we are not and being at peace with it, for we are all called to be tools of Divine Providence.

Our interiority matures and expands when we recognize our created status, magnifying humility as a result of finding and understanding our commitment. Yet we can only know a little at once, and God finds it hilarious when we tell him our long-range plans. The recurring question of how God is loving us mandates openness to change, for beneath the root of who we are and how we have been called is a deeper, more primordial commitment – namely, to be tools of Divine Providence as aforementioned. We simply do not know how even our permanent commitments will look in the broadest possible scope, and the right realization of humility reminds us of our place – God remains in charge, and we remain his subjects.

Our interior lives are thereby unilaterally marked with God-given sanctity and especially humility, that our capacity to respond to Divine Providence, keep our word, and enjoy the beatific vision is assured. As “the foundation of prayer,”<sup>39</sup> humility is given preference, for it is the foundation of contemplation – this gift is a grace that “can be accepted only in humility and poverty.”<sup>40</sup> Building on contemplation, any consequent apostolic activity naturally leads

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38 “Fortified by so many and such powerful means of salvation, all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect” (*Lumen Gentium* 11).

39 *Catechism of the Catholic Church* 2559.

40 *Ibid.* 2713.

into and is inseparable from human and secular activity,<sup>41</sup> and our humility-based covenantal “relationship established by God within our hearts”<sup>42</sup> opens us to an interiority that “spontaneously reveals itself in love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control.”<sup>43</sup>

These interior phenomena express themselves in theory and common sense alike, allowing for the emergence of an *other interiority*, where the “gift of God’s love” becomes its own realm.<sup>44</sup> In this divinely created space of “prayer and self-denial,” God seems to withdraw us from a typified experience of theory and common sense and into a “cloud of unknowing,” only to intensify, purify, and clarify our experience of him,<sup>45</sup> finally returning us to our familiar surroundings transformed to carry out divine service. At this level of participation, we become more apt to receive the free gift of grace, that God may assist us in our Salvatorian mission of proclaiming the Gospel to everyone, everywhere, and always, through all ways and means.<sup>46</sup> Here we experience our charism in its fullness, where the mystical life increasingly moves us from limited meaning and value toward infinite meaning and value.<sup>47</sup> We are thereby rendered capable to receive God as “meaning and life in full actuality,” for “meaning and life are completely one only in God.”<sup>48</sup>

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41 This is because “human experience illuminates for us that love is not only supernatural, but is also...familial and civic” and hence secular. “Once that affirmation is made, the elements of love having to do with the supernatural and those having to do with the natural can be distinguished in terms of the restrictedness or unrestrictedness of the dynamic state. This allows for the adjudication of statements” that “seem to compress the two realms into one another.” Dr. Jeremy W. Blackwood. *And Hope Does Not Disappoint: Love, Grace, and Subjectivity in the Work of Bernard J.F. Lonergan, S.J.* (Milwaukee: Marquette University Press, 2017), 219.

42 Blackwood, *Hope*, 219.

43 Lonergan, *Method*, 541.

44 Ibid, 541-542.

45 Ibid, 542.

46 Cf. International Charism Commission, *Salvatorians*, 2. Also see footnotes 5, 12, and 16.

47 Roy, *Consciousness*, 42.

48 Edith Stein, OCD, *Finite and Eternal Being: an Attempt at an Ascent to the Meaning of Being: the Collected Works of Edith Stein*, trans. Kurt Reinhardt (Washington, D.C.: ICS Publications, 2002), 380.

## Conclusion

The Spiritual Pact reaches out beyond the ecclesiastical realm, deep into the heart of reality where God is directly encountered. As such, it is a potent formula that gives voice to our ungraspable *existentiell* longings that not even holy orders or religious profession can provide, for it articulates not only the thing to which we are called, but the condition for the possibility of the call in the first place. The same impulses that drove our spiritual forebear still exist in the Salvatorians today, who seek to meaningfully live out our universal mission to spread the Gospel in every possible manner of which we are or are not presently aware. Our state of being where our thoughts and words naturally flow into ministerial actions directly leads to a universality where Fr. Jordan's "New Era"<sup>49</sup> becomes a renewed era for all of us, always and everywhere, for all time.

In the final analysis this is why the Spiritual Pact exists, for it uncovers the core of who we are as Salvatorians, that we may become the contemplative apostles we are meant to be. Through thereby participating "in the order of the whole created cosmos," the world becomes irrevocably transformed in the loving image of God.<sup>50</sup>

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49 Jordan, *Spiritual Diary*, 202.

50 Blackwood, *Hope*, 221.

# Antecedents to the Pact in Blessed Francis Mary of the Cross Jordan's *Spiritual Diary*

Father Thomas Perrin, SDS, February 9, 2014

Blessed Francis Mary of the Cross Jordan, hereafter called Father Jordan, not only wrote the original Pact, as shown below, into the first volume of his *Spiritual Diary*,<sup>1</sup> or SD, but also copied it with minor changes, into the second volume of the SD.<sup>2</sup> That copy was written nearly 12 years after the initial entry, showing just how valuable Father Jordan considered the Pact. Probably he copied the entry to make the Pact more accessible to himself for his study and reflection, as he had by then started journaling in a second volume.

Having studied the *Spiritual Diary* extensively, this author came to the conclusion that, on several occasions, Father Jordan wrote words or ideas in early passages that would later appear in the Pact. Moreover, Father Jordan showed himself rather demonstrative in his willingness to offer himself to God completely. This is one of the more important aspects of the Pact. Finally, in his writings immediately preceding the first appearance of the Pact, Father Jordan showed increasing confidence in his words to God, showing more strength of character than he had before. He seemed ready to “test God” as it were, by making a bolder claim on God’s Providence. That said, let this study begin.

## The Pact<sup>3</sup>

Here is the Pact itself, as it appeared in the first volume. (SD I/202/1 to SD I/204/3)

Today 1.11.91\* [Nov. 1, 1891]

Feast of All Saints

this Pact was made

between the Almighty and His lowliest creature.

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\*Jordan entered these dates when he renewed his pact: 30 October, 1892; 21 December, 1894; 16 November, 1897; 25 December [year not given]; 8 January, 1909. [Numbered endnotes are on page 118.]

- 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 to the service of the Almighty.

May God Who gave the will also give the accomplishment!

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. (*La*)

---[End of Pact citation]---

In looking at the SD, the next task is to observe passages preceding the Pact that “point to” the *Pact* in some way or other. I refer to these as “specific antecedents.” Some may question whether a particular passage really “points to” the Pact. Let the reader decide as she or he goes along. Author’s comments in square brackets follow each quote.

### **Specific Antecedents to the Pact**

SD I/6/1 My spirit thirsts for souls, to lead them to their loving God and Creator. (Ge) ~November, 1875 [*Pact*, Part I, No. 3, hereafter annotated *Pact*, I,3], reads: “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.” [In essence, Jordan wants to lead souls to God.)

SD I/22/2 Before doing anything, renew your good intention, and always relate everything to God, your Creator and Lord. (Ge) 1877 [Pact, I,1,2 and II,1,2 read: “2) The creature gives and will give to his Creator whatever the Creator has given, gives, and will give to him.” and “2) The Creator, in His omnipotence, will assist His creature with a strong arm to accomplish what he has proposed.”]

SD I/35/2 - I/36/3 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;
5. because her Son grants her whatever she asks;
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 (Eng) [Pattern of divine promises made and kept: Pact I,3 and II,1,2]

SD I/37/1,2 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 (L) [*Spiritual Diary's* first mention of both creature and Creator!]

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. (Ge) [Trust: Pact I,3 and II,1,2 read in part: “3) The creature, trusting with all his might in the help of Almighty God . . .” and “2) The Creator, in His omnipotence, will assist His creature with a strong arm to accomplish what he has proposed.”]

I/38/1 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 (Ge) [Trust, anticipation of God's favor: Pact I,3 and II,1,2]

SD I/40/3 Oh Lord, what am I that You should think of me? What do I have that I have not received from You? (Ge) [Consciousness of gifts received from God: Pact I,2 reads: "2) The creature gives and will give to his Creator whatever the Creator has given, gives, and will give to him."]

SD I/93/3 Never seek yourself, but [seek] God alone, your supreme Creator and Lord. (L) [Returning gift of self to God, the Creator: Pact I,1,2]

SD I/101/1,2 Lord Jesus Christ, my Savior and Redeemer, God alone, one and triune, ineffable, and forever incomprehensible. 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.

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. (L)

[This prefigures, in a hidden way, the entire Pact: acknowledgement of God's greatness, acknowledgment of the sinfulness and neediness of the creature, recognition of the wonderful gifts received from God, a brave offer to work closely with God in doing God's will while receiving God's needed help, and praise of God, the generous One.]

SD I/125/2 Love and serve God with all your might. He is Most High and All Holy. In Him alone you will find true peace. (Ge) [Pact, Intro to Part I; I,1,3]

SD I/127/3 Of yourself you can do nothing, but (Ge) "I can do all things in Him Who strengthens me." (L) [NOTE: The Latin quote is from Philippians 4:13. Trust: Pact I,3 and II,1,2]

SD I/128/1 Whoever lives abandoned to God, lives for God alone. St. Francis Borgia, Hamon, 67 (Ge) [Self-giving: Pact, I,1]

SD I/128/6 My God and my all! (L) [Father Jordan uses a familiar prayer to express his confidence in God, which underlies the Pact.]

SD I/132/6 Cast all cares and all worries on the Lord, and be completely open to God alone! (L) [Trust: Pact I,3; II,1,2]

SD I/134/5 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) [Cf. John 15:5. Trust, God's help: Pact II,1,2]

SD I/146/1 Rome, 17 October, 1878 Lord Jesus Christ, "Accept my life and all that I have!" (L) [Self-giving: Pact I,1]

SD I/160/2 "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" (Ge) [This passage prefigures the Pact in a most beautiful way! Hope and trust, given to God, is rewarded! Note that it is written in German, Father Jordan's native tongue. Trust: Pact I,3 and II,1,2]

SD I/163\*/2 "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." (Ge) [A fascinating repeat of the above citation, I/160/2.]

SD I/168/3 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... (Ge) [Another German sentence, brimming with confidence and trust in God's love and power, and the person's ability to "do all things" when God helps! Trust: Pact I,3 and II,1,2]

SD I/183/5 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 (It) [This passage uniquely sets Father Jordan up to make a pact with God. It has a boldness, almost a brazenness, about it that is tantalizing. More importantly, note that

Father Jordan freely chose to record this line in his *Spiritual Diary!*  
No one was forcing him.]

SD I/183/6 You possess only as much as you believe and hope.  
(Ge) [This line immediately follows the quotation in Italian. Being  
in Father Jordan's native German, the reader can almost sense his  
approval of the preceding quote as he mulls it over.]

SD I/193/2: My food is to subject the whole earth to Jesus Christ!  
4 January, 1887 (L) [Pact I,3,4 read: "3) The creature, trusing 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  
to the service of the Almighty." Note that Jordan indeed wishes to  
"subject the whole earth" to God's reign!]

SD I/195/4 + Be on intimate terms with God and with+ His  
Saints! + (L) [Intimacy with God is the underpinning of the  
entire Pact.]

SD I/200/1 "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) [This passage reveals the enormous  
confidence, or trust, that Jordan has in God's sovereign help, and  
underlies the entire Pact.]

## Notes on the Antecedents Listed

It seems to the author of this paper that Father Jordan experienced a  
veritable crescendo of thoughts and feelings prior to the first writing  
of the Pact. Father Jordan was basically transported, or lifted up,  
into a life of great confidence in God. His tone in the SD changed  
dramatically as he closed in on the impulse to enter deeply with God  
into a mutual lifetime commitment, a covenant, a "pact." Gone were  
the tentative pleadings. Present were the palpable sentiments of one  
grown strong in the Lord.

The author commends further study of the Pact and SD to  
all readers. It merits far more than this simple introduction  
can give.

## Thoughts for Living the Pact

What can Salvatorians do to heighten their experience of the Divine? We can certainly enter into a covenant, or pact, with God. It is not necessary to make a pact identical to Father Jordan's. If anything, we should stand free enough to make a pact that truly befits us. The only caution is: Don't make a pact prematurely. God loves you, and is willing to accept your pact when the spirit within you is ready. Spiritual maturity is called for. Also, the ability to translate disappointment into renewed hope and vigor is needed. Still, what a beautiful thing if people could look at us and say: "Those Salvatorians! Isn't it wonderful that they are all living examples of 'covenant people'? They truly walk with God!"

### Soliloquy

Love begets love. God transforms us from lovers in small and childish ways into lovers in grand, mature ways. Our efforts, if feeble at first, grow strong by the practice. Our infant voices learn to cry out in newer and more effective ways: encouraging, affirming, thanking, cajoling, befriending, cheering up, and more. We listen better, so as to help at a deeper level. We think in more mature terms, and in deeper ways. We share from our depths; we share from the Gift that God has given us... the Word that IS God.

We live in a new age, and have a different calling than Father Francis had. He was a Founder; we are apostles. God invites us, as apostles of this new age, to go forth, and going forth, to proclaim to people, some yet to be born, the Gift that IS God. Will we stand alone or with others? Will we make a firm and "good intention" before beginning, an intention to offer everything, every work, every joy, every pain, every cross, every humiliation, to God? Will we raise that offering to the highest level, making it part of a covenant with God? Let our love be a covenant love, an enduring love, a mature love! And let our apostolic service spread God's love to all people. That is Salvatorian life...to give the Gift that IS God.

## A Note of Gratitude

This author is deeply grateful to all those who contributed in ways large and small to this paper, including Sister Carol Thresher, SDS, for her encouragement, Father Dan Pekarske, SDS, for his generous spirit, and my proofers, Lay Salvatorians Jan Targhetta, SDS, and Jim Anderson, SDS.

## Endnotes

1 All citations from the Spiritual Diary are taken from: *Spiritual Diary: 1875 – 1918*, New English Language Edition, (which the author suggests be labeled SD,NELE) 2011, Network Printers, Milwaukee, WI, published by the USA Joint Committee on History and Charism. Fr. Daniel Pekarske, SDS, played a lead role in its development. All citations from the SD,NELE are labeled in accord with current practice. The volume from the original four-volume set is in Roman numerals; after a comma is the page of that volume; after another comma is the approximate paragraph or sentence of the citation.

2 SD II,51-53, dated Apr. 20, 1903.

3 When Father Jordan wrote the Pact the first time he gave it the following format: Part I Introduction; Nos. 1) through 4); Part I Closing Sentence; Part II Introduction; and Nos. 1) and 2). He wrote no closing sentence to Part II. For the purposes of this paper, the identity of a particular sentence is given in square brackets as follows: [“Pact,” Part, Sub-element]. The Pact is also cited and described in DSS XV, Part 1 & 2; *The Life of Johann Baptist Jordan known in religious life as Francis Mary of the Cross Jordan: The Founder and the Confirmation of his Work, 1887 - 1898*; by Fr. Timotheus Robert Edwein, SDS; original edition, 1984; English Edition, 2008. (pp. 128-131)

# A Pact with God

## Father Arno Boesing, SDS

[Note: This article was first published in its original Portuguese June 1999 in *O Desafio*, a monthly publication of the Brazilian Province of the Society of the Divine Savior. The following English translation was done by Sister Carol Thresher, SDS, in April 2016.]

In his *Spiritual Diary*, Father Jordan records a pact, or in other words, a covenant with God. To the eyes of the less attentive reader, this may appear a bit strange or, who knows, even something of little importance. However, when we examine it more attentively, we easily notice how important it is in order to understand Father Jordan's life and vocational journey.

When Fr. Jordan wrote in his *Spiritual Diary*, we know he intended to record his experience of God strictly for his own personal use. This fact becomes a very moving and convincing witness to the attentive reader. What leaps out before our eyes is the consistency of Jordan's attitudes. At the center of his aspirations and concerns, we always encounter fidelity to the mission he received from God. He always remained the same: humble, decisive, coherent, faithful, and confident.

On November 1, 1891, the feast of All Saints, Jordan recorded this sacred covenant with God for the first time in his *Spiritual Diary*. It reflects the depths of his convictions and constitutes an important key to understanding his firmness and perseverance despite the enormous difficulties that he had to confront in the realization of his foundation.

In the Old Testament, God makes a covenant with his people. God covenants with Adam, and places "the tree of life" as its sign, (Gn 2:9); with Noah leaving the sign of "the rainbow" (Gn 9:13); and with Abraham in the sign of circumcision (Gn 17:11). With Moses, the sign is the paschal lamb: "I will establish a covenant with them ... They will be my people and I will be their God" (Ex 6: 4,7; also Ex 12:13).

Finally, through Jesus in the New Testament, God seals the definitive covenant with his people. The sign at this time is the blood of Christ poured out on the cross for our definitive reconciliation with God. “This cup is the new covenant in my blood.” (I Cor 11:25). God always remains faithful to this covenant while the people in both the Old and the New Testaments do not respond in the same manner (cf, Ps 78:37).

Jordan’s covenant with God presents two main points which are complementary. The first establishes the vertical dimension of faith which is the fundamental relationship between God and the creature, saved through Jesus Christ. The second refers to Jordan’s commitment to live the covenant of Jesus Christ in the midst of the People of God. This is the horizontal dimension of faith or, in other words, the relationship of the creature to other creatures.

Jordan’s covenant or pact begins with these words: “Today, November 1, 1891, Feast of All Saints this Pact was made between the Almighty and His lowest creature.” The *Almighty* here is God the Father. And, the *lowest creature* is Father Jordan. This covenant with God the Father has two distinct parts. In the first part, Jordan commits himself to God; in the second, he boldly expresses what he expects from God.

## **Jordan commits himself to God**

Jordan’s commitment to God consists of four elements:

1. Radical self-giving of himself to God: *Said creature gives himself totally and forever to his almighty Creator.*
2. Radical giving of all to God: *The creature gives and will give to his Creator whatever the Creator has given, gives and will give him.*
3. Radical confidence and dedication to the service of God: *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. A mission that includes all creatures: *The creature will also lead even the irrational creatures to the service of the Almighty.*



This is and ought to be the commitment of every authentic Christian. However, Father Jordan takes it on in a solemn and radical form. He is convinced that God the Father desires to lead all to Christ: *...there is no longer Greek and Jew... slave or free; but Christ is all and in all!* (Col 3:11). For this reason, Christ the Savior *...desires everyone to be saved and come to the knowledge of the truth.* (1 Tim 2:3).

In this way, Jordan consecrates all that is and that he has to the Creator of all things. For him, this commitment represents the essence of Salvatorian consecrated life. In this covenant, he sees a solemn expression of his religious vows. For this reason, he concludes this first part of the Pact with the classic formula used by a Major Superior to welcome the vows of a professed religious: *May God Who gave the will also give the accomplishment!*

In the horizontal dimension of faith, following the example of the apostle Paul, Jordan sensitively broadens the horizon of Christian life. As a result, Christ's work of salvation is not limited to human beings but involves all creatures. *...so that in the name of Jesus every knee should bend, in heaven and on earth and under the earth.* (Phil 2:10).

## **Jordan's bold expectations of God**

In exchange for placing himself entirely in God's hands, Jordan expresses bold expectations of the Creator: *...through the merits of Our Lord Jesus Christ and the intercession of the B V Mary:*

1. The gift of humility and holiness: *The Creator will cloth 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. Special help so that his apostolic work can be useful to the glory of God: *The Creator in His omnipotence, will assist His creature with a strong arm to accomplish what he has proposed.*

## **The significance of the Pact for Jordan**

There are some facts which reveal the extraordinary importance to Jordan of his Pact with God. Later, in his *Spiritual Diary*, he will rewrite the entire text (SD II/51-53). From time to time, he also renews this covenant with God. In the *Spiritual Diary*, at the top of page I/202

and at the beginning of the text of the Pact, he notes various dates on which he renewed it: October 30, 1892, December 21, 1894, November 16, 1897, December 25, [no year], January 8, 1909.

Later in his *Spiritual Diary*, Jordan refers to the Pact on a number of occasions. It becomes a type of “golden thread” present throughout the rest of his life. Here are some examples:

- December 21, 1894 (SD II/3): *Direct all you do and bear to fulfilling your resolutions.*
- December 29, 1901 (SD II/33): *Take your resolutions to heart; read them frequently!*
- September 18, 1904 (SD II/79): *No matter what sufferings break over you ... always advance in the Lord, according to the proposal on p. 52 [Pact] ....*
- July 1, 1905 (SD II/91): *Oh God, help me according to the Pact!*
- December 30, 1906 (SD II/104): *Go ahead and act courageously according to your Pact...*
- January 8, 1909 (SD II/121): *Mother of God, my Mother, intercede for me that I may carry out and fulfill the Pact!*
- January 22, 1909 (SD II/121): *Oh almighty God, help me according to the Pact.*
- February 5, 1909 (SD III/1): *Remember the Pact you have made with God!*

You can tell from these few citations in Jordan’s *Spiritual Diary* that this covenant with God is, indeed, like a “golden thread” that animates Jordan in the realization of his difficult mission. It constitutes a very significant mystical force that permits him to be faithful and to persevere until the end. Thanks to this Pact and animated by its mystical power, the Salvatorian Family will give continuity to his work throughout the world.

# Some Thoughts About the Pact that Father Francis Mary of the Cross Jordan Made with God

Father Timotheus Edwein, SDS

In 1891, on the feast of All Saints, the Founder records in his *Spiritual Diary* a pact that he will beg the Almighty to conclude with him—the least of his creatures. Our Reverend Founder longed to bind himself closer to God by this means, as well as to oblige God, as it were, to support him in the execution of his plans. In this way, Jordan felt that he could be more certain of doing everything for the greater glory of the Triune God. This pact, which must be understood in the light of the ascetical practices then in vogue, involved, so to say, the Founder's whole being. In subsequent years, Father Jordan will renew the pact frequently in order to live it more radically. The pact locates him wholly within God's world of salvation. It prevents Jordan from ever turning aside into a more comfortable world—one, in which there are neither crosses nor love of the cross.

It is interesting to note that in his *Spiritual Diary*, the Founder wrote the Creator's part of the pact on one page, and the creature's part on the opposite page facing that. The *German* translation of the Founder's Diary follows the layout of the original diary; that format, however, could not be used in the English and Italian editions of the diary because of the size of the book.

Jordan's spiritual pact certainly arose from an especially deep prayer experience with which God had honored him. So with humble courage, he binds himself to the Almighty and experiences in his prayer that the Lord has both accepted his unconditional offer and has also assured him of the divine presence in a new way. So Francis of the Cross brings into this spiritual pact not only his form of life as a priestly religious Christian but, above all, he embodies in the pact the vocation that the Lord has given him. Jordan almost wants, as it were, to *force* the Almighty by reason

of a contract, to assist him in his apostolic mission. Our Founder immediately noted down the pact concluded in prayer with the Almighty. He did so in a simple and clear form, which allows us to imagine the powerful tension in which almighty God himself and his poor creature met as partners. Francis of the Cross kept this commitment before his spiritual eye at all times. He renewed this pact solemnly again and again, and he found stability in it in times of great anxiety.

What is this pact with God about? Actually, it is purely and entirely about that which the early Fathers of the Church wrote in the first questions of the catechism. -With selfless confidence, Father Francis Jordan entrusts himself to his Divine Partner of contract as a substitute for all humankind. He wants to be an enlightening trail blazer that illuminates the one necessity: that all people “know, love, and serve God, and themselves find eternal life and salvation.” In return, this “lowliest creature” (Jordan) hopes, while trusting in the intercession of the Mother of the Son of God, that God will grant him what he asks. Jordan’s request is this: that God clothe him with humility and holiness, as far as this is possible, so that he may be a totally useful apostolic instrument of His Providence and a true servant of God, to whom eternal joys will one day be granted. Furthermore, in a special way God will assist his creature sensibly in the implementation of the task entrusted to him. Fr. Francis of the Cross actually *dared* to oblige the Almighty to help him in carrying out his vocation “for the glory of God and the salvation of all.” Jordan feared his own weakness and instability, and he knew that only with the power of God could he measure up to his vocation.

What stands out in the pact is the august image of God imprinted on Jordan. God is the ***ever greater One***, the ***Almighty***, the ***Creator. This God alone*** is Jordan’s God: he is ***Emmanuel, in whom the Founder lives and moves and has his being*** (Acts 17:28); nearer to each person than anyone is to himself or herself. Father Jordan sees himself before God as the lowliest one, yet as one especially loved by God. It is not surprising, then, that characteristics of Jordan’s spirituality imprint the pact: such as his humility and his confidence in God. “Deep calls upon deep”

(Ps. 41:7). A further trait rooted in our Founder's vocation and spirituality is his personal sense of responsibility that God be known and loved. He agreed with Fenelon: "What people lack most is the knowledge of God." Jordan also understood his life's task to be like that of St. Hilarius: "I know in my conscience that for me my most important task in life toward God by far is that I make Him known by means of all that I think, that I do, and say" (De Trin. I. 37).

The cosmic note in which Fr. Francis of the Cross sees himself as a representative for every creature may astonish some, but here too he follows the Gospel: "Proclaim the good news to all creation" (Mk 16:15). The saints also have written of this; for example: "Look, heaven and earth proclaim that they have been created!" (St. Augustine, Confessions, XI, ch. 4). Finally, and in no less cosmic manner, the Church proclaims in the Eucharistic Liturgy: "Then in your kingdom, freed from the corruption of sin and of death, we shall sing your glory with every creature" (Eucharistic Prayer IV). Indeed, all persons, all ways, all means are to be put at the service of making God known, loved and served everywhere in the world. Yes, ***the creature will also lead the irrational creatures to the service of the Almighty.***

There is nothing comparable in the Founder's pact to the manifold forms of spiritual life that one meets in other God-gifted persons, and it is useless to try to speak about that. Father Francis of the Cross himself was taciturn in this regard. He knew only too well that it is not higher forms of prayer that are decisive but intimate love of God. And one might add: while St. Francis of Assisi used the psalmist's language of praise in his great "Canticle to the Sun," Father Francis of the Cross Jordan imprinted his pact with the courageous and bold language of a prophet and an apostle. This is only to point out the difference forms of expression that arose out of the vocation of the great and the small Francis. The pact of Father Francis of the Cross Jordan was as indissoluble to him as his sense of being bound to the vocation and mission to which God had called him.

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

Notes taken from  
DOCUMENTA ET STUDIA SALVATORIANA,  
Vol. XV. II, 1984, pp. 128-131.  
Translation: Sister Miriam Cerletty, SDS

# Father Jordan's Covenant with God: An Unknown Chapter of Our History<sup>1</sup>

Father Alfredo Schneble, SDS (Colombia), February 7, 1985

## Foreword

In these pages we will address a key fact in the spiritual life of our Founding Father, a fact whose importance our historians have not yet discovered.<sup>2</sup> It is curious that during all my life no one has ever spoken to me about this matter.

Further, I will not present new research, but I will only gather in chronological order some of the notes that I have written during the past 27 years in my various copies of Father Jordan's *Spiritual Diary*.

## The Beginning

After having taken the religious habit on March 11, 1883, Jordan dedicated himself to God forever and noted in his Diary (in Latin):

“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.” (I/167) “Rome, Passion Sunday, 1883 John Mary Francis of the Cross”<sup>3</sup> (I/168)

With these words he gave himself totally and forever to the service of God; he no longer belonged to himself. Nevertheless, due to our very condition as created and limited beings, any dedication of a human person, even if it is total, exhaustive and forever, is capable of an ever growing increase in intensity and depth. That is the way it is with our religious vows and that is how it is with the marriage vows of husband and wife. In the lives of the saints you can see the same phenomenon.

In the case of Father Jordan, he says, during his last illness, that his Diary “only contained things between [him] and the good God.” But in this Diary he has kept a serial documentation that allows us to follow, to some degree, the growth and development of that first religious profession.

This Diary is a true gold mine still being excavated for the knowledge of the wonders that God has invisibly worked in the soul of his faithful Servant. I have never spoken about these wonders, but they do show up from time to time through the words of his teaching.

And now, let us follow one of the various lines that are offered to the attentive reader of this Diary: the history of the Covenant with God.

## The Pact of 1891

On All Saints' Day in 1891, Jordan wrote in his Diary the following entries in Latin that seem to have been written all at one time.

“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/202)“...to the service of the Almighty. May God Who gave the will also give the accomplishment!” (I/203)

“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.” (I/204)



This is as far as the text goes. It is not possible to say if, on this occasion, Jordan simply formulated and expressed something that had been coming together little by little in his heart, or if this is an outpouring of his soul under the impact of an experience of grace received on this very occasion. The words rather seem to imply the second possibility. But it does not matter: the fact is that something was born here, rising into the daylight, which would profoundly influence the future of our Founder.

We will not analyze the text; but in view of future developments, two observations to the last point of the Pact seem indicated:

- a. The words "*In exequendis propositis*" ("in compliance with the proposal") allow a double interpretation, that is, "what I have proposed" or even, "what you have proposed to me."
- b. Help "even with a strong arm" undoubtedly refers to the hope that, if applicable, God will still help him with miracles.

## **Renewal of the Pact**

It seems that during the next few years Jordan renewed this Pact regularly on the occasion of his annual retreats. The dates that are gradually added alongside of the first date (1 November, 1891) follow it like this: 30 October, 1892; 21 December, 1894; 16 November, 1897 and 25 December (the year is missing). For the years 1892 and 1897, it is clear that on these days he was on retreat. But in the Diary there is no explicit reference to this Pact during the period of 1891-1897. And the next (and last) date that Jordan has added to the margin of the original text of the pact is 8 January 1909. What could have happened in the meantime?

## **The Years 1898-1903**

Searching in the Diary towards the end of 1898, that is, during the probable time of a renewal of the Pact, there are two pages in Latin that draw our attention, because they rise to heights hitherto unreached. They appear to have been written on three different occasions of the same day and each time they bear the date of "17 November, 1898." The left page (II/15) contains the following biblical quotations:

*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.*

*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.*

The profound significance these biblical lines had for our Founder at that time, can be seen on the following page (II/16) to which they are but the introduction. Here is a real explosion. It is not possible to adequately render in a translation the severity – one could almost say the violence – of these Latin words. Let us first give the text of this page in Latin:

*Credenti omnia posibilia sunt*

17 November, 1898

*Quam maxima gloria Dei*

*Quam maxima sanctificatio propria et salvatio*

*Quam maxima salvatio*

*i.e.*

*Quam plurimorum salvatio*

*Quad ut perficias certa usque ad sanguinem usque ad mortem usque ad maximum martyrium semper-semper ubique*

*Anno insequenti implevisse te oportet. 17 November, 1898*

Here is the translation. The page begins with the exclamation:

*To those who believe, all things are possible.*

It is not possible to say whether these words at this time are meant to be Jordan's warning to himself, or if they are rather the reflection of an illumination of a ray of grace that impressed him at this time. In any case, he stopped writing, as the date between the lines indicates. But later (how much later?) he takes up his pen once again.

Now it opens before him, like a vision, a panorama of the Promised Land, of the goal towards which he is heading:

“The greatest possible glory to God.  
The greatest possible self-sanctification (myself?) and (his) salvation.  
The greatest possible salvation,  
i.e., the salvation of as many as possible.” (II/16)

(The total absence of punctuation in these and the following lines is indicative of his state of mind), and then he continues: “To attain this, fight even to the point of shedding blood, to death, to the most difficult martyrdom, always – always – everywhere.” (II/16)

But this is not yet all, he comes back to write the incredible: “In the coming year you absolutely must attain these. 17 November, 1898” (II/16)

Words like these are written only by a madman or a mystic lost in God. We cannot imagine what might have happened that Thursday, feast of St. Gregory Thaumaturgus, in the soul of Father Jordan. For the next day it still reverberates in him and makes him continue on the next page (II/17, in Latin):

“Trust in the Lord.

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” (II/17)

Perhaps we could say that God had now taken Father Jordan one step further on his path, which he had “promised” in a rather general way on that Passion Sunday in 1883 and on All Saints Day in 1891. Now something more is being concretized: the tiny bud that had been growing over the years now begins to open, and little by little shows the petals of the hidden flower, which is a passion flower.

## **Father Francis Mary of the Cross**

It is curious, in all this sublime elevation of his soul of which we speak, that there is not, in the least, any hint of spiritual joy, as one might expect, in such intimate contact with God. Everything is work,

labor, suffering and death.

In the life of Father Jordan, external appearances somehow do not coincide with much of what we read in his *Spiritual Diary*. True, he was not a “happy saint” in the style, for example, of Saint Philip Neri, who even acted clownish to counteract his reputation for sanctity; but our Founder also did not lead a sad life lacking in joys.

There is still a need for an in-depth study on the question of our Father Jordan. Perhaps he could be considered as a clear example of the often misunderstood doctrine of Saint John of the Cross... This doctrine is that the greatest sufferings bring within themselves the most sublime spiritual joys.

For the moment, however, we have to leave this idea. So let’s continue the history of the Pact that has now taken a new turn.

## The years 1898-1920

For about four years, there are no explicit references to the Pact in the Diary. It may be that during this time Jordan wrote little (there are only about ten pages in total of the Diary for all this time). But it could also be that he used other note books. In any case, during his trip to London in 1901 there is an explicit reference in German:

“Trust firmly in the Lord.

Call on Him and work *totis viribus* [with full strength] toward the goal you set on 17.11.98.

London: 16 July, 1901” (II/29)

And just 18 lines later Jordan makes this *meta-proposal* applicable to the entire Society, writing in Latin:

Oh, Divine Providence!

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” (II/30, reference to II/16)

The next explicit reference to this page 16 of 1898 is found in 1902, two days after the twenty-first anniversary of the founding of the Society. There are twelve lines in Latin that say:

“Oh Lord, for Your glory and the salvation of souls, according to the intention on page 16.”<sup>4</sup>

“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). 10 December, 1902” (II/42)

The reference to page 16 shows that this is the goal proposed in that outpouring of apostolic ardor. But another thing is less clear. Latin does not have articles; therefore, if Jordan wants to found an “*Ordinem*,” should this be translated as “the order” or “an order”? In other words, does he speak here of the Salvatorian men and Salvatorian women that he wants to convert into an “order” (as before!) – or does he speak of the foundation of a new order?

## Again the Pact of 1891

On Holy Thursday of 1903 (April 9) Jordan had finished page 50 of his Diary with this note in Latin: “Trust in the Lord, trust in Almighty God”! (II/50) Below these words he had drawn a balance scale with two weighing plates whose explanation may have to be sought in a note in Italian of 10 August, 1895, which reads as follows: “My trust in God and the Providence of God for me resemble the two plates of a scale; the more weight that is put on the first, the higher rises the second” (II/9)...

Now, on the page that follows this scale drawing (II/51), Jordan wrote on the Monday after Low Sunday<sup>5</sup> of 1903 in Latin:

“**Pact** between the Almighty and His weak creature.

1. Said creature gives himself totally and forever to his Creator.  
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/51)

The entry ends after one line, the rest of the page is blank. But the same day Jordan started again on the opposite page (right side) again (in Latin): “**Pact** between the Almighty and His weak creature,” (II/52)

On the next line he then copied the complete text of the Pact of 1891, ending it at the bottom of page 53 (II/53) with the date of April 20, 1903. If it were not for this date, one could believe that both editions were written on the same day.

## What does this mean?

The explanation will lead us to some more notes in the Diary. For example, he writes on September 18, 1904 in German: “No matter what sufferings break over you, *semper 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” (II/79)

After several allusions to the Pact, implicit during March and April 1905 (for example: “help me with a strong hand” (II/87) or “according to the purposes” (II/88)), follows another explanation in Latin and half in German (p. 91): “Command in such a way that others obey gladly. Oh God, help me according to the Pact! 1 July, 1905” (II/91)

For a year or so numerous implicit allusions follow until another one appears in Latin: “Go ahead and act courageously according to your Pact, 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” (II/104)

And on the feast of the name of Mary in 1907, he only briefly notes in German: “Oh heavenly Mother, today is your name day – p.52...15 September, 1907 (II/107)<sup>6</sup>

On 8 January, 1908 Jordan returns once again to the original mention of the Pact of 1891 to mark the renewal date in its margin. The same day in the Diary is this note in Latin: “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” (II/121)

And then he repeats fifteen days later: “Oh almighty God, help me according to the Pact. *In You have I hoped, I will not be confounded forever.* 22 January, 1909” (II/121)

Let us put an end to this enumeration with the Latin words that our Founder wrote on the first page of Book III of his spiritual notes, which today is known as LUMINA 1909-1918, the final part of the *Spiritual Diary*: “Remember the Pact you have made with God! But not to the point of sin. [*Cf., I/202-204*] 5 February, 1909” (III/1)

## Conclusion

As we have seen, the Pact that the “lowly creature” had celebrated with God in 1891 still continues to dominate his life 18 years later, in a situation so radically changed that no one, except God, could have foreseen it in 1891. But Father Jordan remained faithful to what he had promised - trusting in God, the Almighty and not in any way in men. With a closer examination of his Diary, considering the aspects offered in these pages, you will be able to see how his follow up was almost superhuman. Hopefully you will find someone who takes on this difficult task, which at the same time would be a work of love. Then it would be clear how one of our confreres – R.I.P. – was able to say many years ago, that our Father Jordan is “the saint of impossible things.”

February 7, 1985

## Endnotes

1 This paper was translated into by English by Anthony Scola, SDS, and has been edited by Janet E. Bitzan, SDS, to include only the parts of Fr. Schneble's paper that directly relate to Fr. Jordan's Pact (SDI/202-204). All endnotes have been added by the Editor.

2 Note that Fr. Schneble was writing in 1985 before most of the texts in this volume were written.

3 Although in the SD I/168, Fr. Jordan signed his name "John Mary Francis of the Cross," he "later changed to the shorter form Francis Mary of the Cross" (Earl D. Skwor, SDS, A Chronological Study of Early Developments (Unpublished), 1968, p. 62).

4 At this point in his paper, Fr. Schneble inserts a section entitled, "A Historical Study," in which he discussed times in the life of the Founder that may have been especially difficult for him, e.g. the appointment of a Visitor by the Vatican or the convening of the First General Chapter. Since the study of these historical events is beyond the scope of this volume on the Pact, this section has been omitted here.

5 Low Sunday is the first Sunday after Easter, now called Divine Mercy Sunday.

6 In 1907, the feast of the Holy Name of Mary was celebrated on the Sunday within the octave of the Nativity of Mary (September 8) which was September 15 of that year.



## About the Authors

**Father Arno Boesing, SDS**, was born April 19, 1937, in Itapui, Santa Catarina, Brazil. He entered the Society's preparatory seminary in Videira, Santa Catarina, at an early age and made his first profession February 2, 1961. As a seminarian, he was sent to Passau, Germany, where he completed his philosophy and theology studies prior to his priestly ordination on June 29, 1966. He is well known throughout the Salvatorian world for his significant contributions to our understanding of the Salvatorian charism. His fine grasp of both the German and the Portuguese languages, as well as his understanding of many of the other languages used by the Founder and early Salvatorians, enabled him to pioneer the translation of Fr. Jordan's *Spiritual Diary* and other early Salvatorian texts for Brazilian Salvatorians. His personal research and writing have laid a foundation for much material available to Salvatorians today both in Brazil and around the world. He has also been a driving force behind the collaborative Brazilian work in the area Salvatorian spirituality since the 1980s. Numerous Salvatorian retreats, reflection papers and study guides owe much to his in-depth understanding and undying collaborative spirit.

**Father Timotheus Edwein, SDS**, was born in Berlin on April 30, 1915, entered the SDS novitiate in 1936, made his religious profession on December 8, 1937, and began his studies in Klausheide. During World War II, his formation was interrupted by a period of military service and captivity in Russia. He continued his studies in Passau and then in Fribourg in Switzerland. He made his perpetual profession on March 11, 1949, and was ordained to the priesthood on July 24, 1949, in Fribourg. He ministered as teacher, formator and superior in different houses. He was also a good retreat master. In the years 1969-1975 he was the Provincial of his unit. On January 15, 1979, the Superior General, Fr. Gerard Rogowski, appointed Fr. Edwein as the new postulator. In 1982, Fr. Timotheus managed to finish the response to the objections of the General Promoter of Faith and prepared the new *Positio* on the introduction

of the Cause, which he submitted to the Congregation for the Causes of Saints. In 1983, the new Code of Canon Law was promulgated and new legislation concerning beatification and canonization causes was presented. The Apostolic Constitution “*Divinus Perfectionis Magister*” and the “*Normae servandae in inquisitionibus ab episcopis faciendis in causis sanctorum*” introduced a profound reform in the procedure of canonization causes. As a result, some important adjustments had to be made in the beatification process of our Founder. It was requested that the *Positio* on the life and virtues of Father Jordan be prepared with an extensive, critical, documented biography, under the guidance of a Relator assigned by the Congregation. Fr. Timotheus spared no effort and managed to write a voluminous Founder’s biography (*DSS* vol. XIII-XVII.I), covering his life up to 1909. Unfortunately, he was not able to finish his work as he passed away on April 9, 1986.

**Father Patric Nikolas, SDS**, graduated with an MDiv and an MA degree from Sacred Heart Seminary and School of Theology with an emphasis on Buddhist-Christian Studies. He is a full-time priest chaplain and theology teacher at Divine Savior Holy Angels all-girls’ college prep high school, and an adjunct faculty member with Cardinal Stritch University.

**Father Thomas Perrin, SDS**, joined the Salvatorians as a candidate in 1960 and was ordained a priest in 1997. A fluent Spanish speaker, Fr. Tom served in parishes a number of years, and has since ministered as a chaplain, first in an Indianapolis hospital, and currently at St. Anne’s Salvatorian Campus, Milwaukee. Father Tom has long had a love for Blessed Francis Jordan, Blessed Mary of the Apostles, and the Salvatorian family. He served as a member of the Joint History and Charism Committee from 2007 to 2014.

**Father Alfredo Schneble, SDS**, was born in Mannheim, Germany, August 6, 1914. He made his first vows in 1933, his final vows three years later in Passau, and was ordained to the priesthood in 1938. Father Alfred spent 16 years as a missionary in China. He went to Colombia in 1955 where he taught German, English and French in Divine Savior Seminary. He also began work in the field of entomology and was able to collect over 150,000 examples of

butterflies, among which there is a classification bearing the name now of “Schneblius.” From 1966-1971, Father Alfred spent time working in Rome doing SDS historical research. The latter days of his life were devoted to research and writing about Salvatorian history and charism. Fr. Alfred died in Columbia on September 29, 1986. (Annales, Vol. XII, No. 10, pp. 61-62)

**Sister Carol Thresher, SDS**, was professed as a Sister of the Divine Savior in 1962. She earned a BA and MA in history and taught at the grade and high school levels. After eight years in the 1970s with Milwaukee’s Justice and Peace Center, she was missioned to Brazil. There she served, with our Sisters of the São Paulo Province, among the poor for 18 years. While there, she also helped develop programs for Salvatorian spirituality retreats which then led to international formation work. This formation ministry eventually took her to Rome, Africa, India, England, Sri Lanka, Malaysia and the Philippines where she saw how the Salvatorian family serves the neediest people worldwide. After earning an MA in Biblical Theology, Sister Carol served on the Jordan Ministry Team and then as leadership team member and provincial until 2015. Currently, Sister Carol is devoting her time to research, writing and program development in the area of Salvatorian ongoing formation and history.

**Father Peter van Meijl, SDS**, was born on October 22, 1946, in Valkenswaard, The Netherlands. He entered the Salvatorian novitiate in Passau in 1965 and made his vows on September 8, 1966. After finishing his philosophy and theology studies at the Katholieke Universiteit Leuven in Belgium, he made his final profession on December 10, 1972, and began his pastoral ministry at the Salvatorian parish in Grevenbroich, Germany. He was ordained to the priesthood on October 2, 1976. In 1981, he returned to the University in order to prepare his doctoral dissertation in Church history. Meanwhile, he also served as superior and rector of scholastics at the Salvatorian Formation house in Heverlee-Leuven, Belgium. After the death of Fr. Timotheus Edwein, Fr. Peter was appointed as the new postulator on November 22, 1986. In his dissertation, which he defended in 1990, he presented an important part of the history of the Society: the period of the Apostolic Visitation conducted by Fr. Antonio

di Gesù Intreccialagli OCD 1894-1913. In Rome, Fr. Peter continued the work of his predecessor, preparing the documented biography of the Founder for the *Positio*, according to the new norms for the processes of beatifications and canonizations. He devoted himself to a thorough historical research on the life of Fr. Francis Jordan and on the history of our Society. During his systematic preliminary archival research, he was able to collect many valuable source materials which had not been available earlier and turned out to be very important for a better understanding of our early history and of the original vision of Fr. Francis Jordan. He also made an important contribution to spreading the knowledge of the Founder and his veneration. After his work as postulator, he served as parish priest of St. Michael's Church in Vienna (2002-2016). Today, he continues his activity as historian, researcher, writer and archivist of the Austrian Pro-Province.