

BLESSED FRANCIS JORDAN
ARTISAN OF PEACE

By

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And

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“You must know that any disturbance of peace with God and the neighbor has harmful consequences. How much evil results, for instance, when peace with one’s confreres and with the Superior disturbed! How hard it then is to make progress! Therefore, if somewhere something is out of order in this regard, see to it that you put it in shape.”

(BL. FRANCIS JORDAN)

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PREFACE

After a lifetime of apostolic service in the Church, Blessed Francis Jordan wrote in his notebook: "*Peace with God. Peace with your neighbor. Peace with yourself.*" (SD IV, 36). Through this desire for inner serenity along with other teachings, he extends an invitation to us that is valid for all times and places to be "peacemakers." We have the task of being workers for peace. A peace that is not simply the absence of war. A peace that is a precious quality to which all peoples should aspire, and for this very reason, it is a journey that must be made together in diversity.

Neither is peace built by repeating empty gestures, nor by linking artificial messages around peace. In the teachings

of Blessed Francis Jordan, we find the inspiration to become artisans of peace. The example that invites us to be creative, innovative, concrete and daring in seeking ways of unity, dialogue, respect and reconciliation with everyone. All without exception!

In this context of seeking peace always and in every way, it is a great privilege for me to present this book: "**Blessed Francis Jordan, Artisan of Peace,**" written by the young Salvatorians: Frt. Samwel Paulo Haule, SDS (Tanzania) and Frt. Samuel Alimasi, SDS (Congo). I do this convinced of how important it is to know and propagate the life of apostolic holiness of Blessed Francis Mary of the Cross Jordan in today's times. At the same time, the importance of interpreting and deepening the spiritual teachings of the Blessed Founder, especially with distinct nuances, such as "artisan of humanity and peace," as proposed by these young Salvatorian writers.

The confreres who have written this book help us to know Blessed Francis Jordan from the perspective of a heartfelt peacemaker. A man of God of fine sensitivity, capable of imagining and projecting beauty from simplicity and plainness. An artisan who had the grace and talent to transform diversity into unity in the Spirit of God. A spiritual man capable of finding beauty even in the greyest

shades of life. He was an artisan of inner peace who had a contemplative gaze with senses well awakened to compose, contrast, mobilize, restart and be sent forth various times, despite facing failure would rebuild without despairing.

In the character of Blessed Francis Jordan, we find the authentic image of the learned and patient artisan who, in the midst of the earthquakes and armed conflicts of his time, knew how to wait to begin again, and once more, persevere with greater care. He was an artisan who helps us to recognize that patience, obstacles, and even martyrdom are parts of following Jesus. Also, in the face of the adversities of the road, he goes forward convinced that only through knowing, loving and serving the Living God with all his strength, "*...in Him alone you will find true peace.*" (Cf. SD I, 125).

Moreover, it is worth remembering that being instruments of communion and peace is not optional for Salvatorians. Making our communion visible is part of the missionary mandate we have received from Blessed Francis Jordan. Therefore, it is worthwhile to read the contents of this book which help us, like our Founder, to become messengers of peace, first with our lives and then with our words. Only in this way we can be always instruments of peace and communion.

In addition to fighting for a world of fraternity and solidarity, and saying "no" to discrimination, slavery and indifference, Pope Francis suggests that we are "...to practice small, everyday gestures – which have so much merit! – Such as offering a kind word, a greeting or a smile. These cost us nothing, but they can offer hope, open doors, and change the life of another person who lives clandestinely; they can also change our own lives with respect to this reality." (Francis, Message to the 48th World Day of Peace, 2015).

Finally, I would like to express my gratitude for the initiative of these young Salvatorians offering us this book on the spirituality of Blessed Francis Jordan in these difficult times of conflict and division. I am sure that reading these pages will be of great help to many who seek a path of holiness and service to others. I hope that book will reach many, so that, inspired by "***Francis Jordan, Artisan of Peace***," we all may become more supportive and seriously committed to communion and the building of PEACE among "*all peoples, races, nations and tongues...*" (SD II, 2).

Milton Zonta, SDS

GENERAL SUPERIOR

Rome, September 8, 2023

FOREWORD

We are devoting a few lines to peace, again reflects an observation that our world is in a peace crisis. Blessed Francis Jordan is presented to us at the heart of this meditation as an apostle of peace.

It would be ungrateful for us to print this book without mentioning certain people, who, directly or indirectly, gave the best of themselves for the publication of this booklet.

At first glance, we raise our voices to thank the Almighty God for the precious gift of life of which we are beneficiaries.

We express our gratitude to our two provincial superiors, Pro-Province of Congo Rev. Fr. Marcellin MUKWASAY, SDS and Rev. Fr. Michael Sia TESHU, SDS, of Pro-Province of Tanzania for authorizing the publication of this collection.

In a spirit of peace, we want to say thank you to the Reverend Father Milton Zonta, Superior General of the Society of the Divine Savior, for his paternal support and above all for having willingly agreed to preface this modest document.

We thank all the people who gave their time to read our manuscript, in this case: Rev. Fr. Henri MUGALU, SDS; Reverend SDS brothers Arsène KATAYA, Jean-Luc KAPEND, Raymond MANAMA, Anicet TAMKONG; Rev. Sister Jenny SUKAMI, fmm, Rev. Fr. Deusdedit MBILINYI, SDS, Rev. Fr. Justin TESHAI, SDS and Rev. Fr. Ponder NGILANGWA, SDS.

Our sincere gratitude go to our rectors: Rev. Fr. Alphonse MAV and Rev. Fr. Evodius MBENNA, SDS, for their support in the development of this work.

Allow us to thank all the Salvatorians of all units for their frank collaboration and support. In special way, we would like to sincerely thank the Prof. Alphonse Kessy, and Rev. Fr. Piet STEVENS, who devote their efforts to print our books.

May our Divine Savior, source of peace; bless you!!!!!!!

INTRODUCTION

We currently see that our world is in a peace crisis. Peace is shaken by various evils which torment it, including the crackling of bullets which become our daily meal from day to day, such as the phenomenon of kidnapping. Without restricting peace only on the physical level, we will approach it from different dimensions, including that of the heart which proves essential for every Christian and moreover us Salvatorians after the beatification of our founder. We will use the figure of Blessed Francis Jordan to see how we can restore peace in our societies, countries and communities. We wrote the work *UNDERSTANDING BLESSED JORDAN TODAY*, to show how we can live our salvatorianity in a world characterized by cultural change. To say that by devoting other ways this time to peace, we wanted to show the world the peaceful face of Blessed Francis Jordan. All his life showed himself to be a worker,

an artisan and a peacemaker, because without peace, there is no joy and without peace, nothing evolves as Kofi Annan said: “without peace nothing is possible.”¹ Peace is of great importance in the life of every living being. Blessed Francis Jordan never stopped praying that the Holy Spirit would renew the face of the earth. Following him, may this same Spirit make us workers of peace. The figure of Blessed Francis Jordan as an apostle of peace challenges certain questions: am I at peace with myself? With my superiors? My colleagues? The world around me? Which would bow down to: am I a peacemaker in my environment? The answers are therefore personal but with a community coloring.

Wars here and there are visible signs of the lack of peace in our world. We are tempted to think that the war situation our world is experiencing is the sole concern of those who govern us. But through these few lines we will show how peace is everyone’s responsibility. Peace is a treasure our world is losing: Russia and Ukraine are at war. The evils

¹ Kofi Annan, born April 8, 1938 in Kumasi and died August 18, 2018 in Bern, is a Ghanaian diplomat. He is the seventh Secretary General of the United Nations. He held this position from 1997 to 2006. On December 10, 2001, he received the Nobel Peace Prize.

created by these clashes have repercussions today in the entire world, the consequences of the pandemic having not yet been controlled, the war in the east of the DR Congo which is still changing forms, the blows of State in Africa; Burkinafaso, Niger, etc. Presidents who drag in power... Certainly our world needs peace. It is therefore important for us to be at the school of Blessed Francis Jordan to learn what peace is, in order to ignite our world.

Most of us suffer because of the lack of inner peace, peace among ourselves. This lack of peace causes some to attempt death as a solution. Inner peace is the foundation of peace. As long as we lack it, we will never be at peace with our colleagues, our compatriots and our loved ones. Jesus reminds us that it is not what enters a man that makes him impure, but rather what comes out of man and overflows from his heart (Mt 15:11; Lk 9:45). What manifests itself from the outside is only the result of a process that takes place within man. It's up to us to take care of our interior. Blessed Francis Jordan, whom the Church presents to us as a model, devoted years in working on his interior life. The proof is that he reserved a work for the words of his heart which he called *Spiritual Diary*, a work that he himself did not intend to make it public. He wanted to keep these writings in his heart. From his open

heart, we draw from it the resources for our peace. And so, the choice of Jordan as a model of a peacemaker is not a random occurrence, as it is.

Throughout his life, Blessed Francis Jordan never ceased to preserve peace with his confreres. History teaches us that at the end of his life, he was no longer understood by them. Above all, he wanted his family, which he was responsible as spiritual sons and daughters, to achieve its goal: *to make the One and True God and Jesus his Messenger known* (Jn 17:3). In matters of peace, Blessed Francis Jordan will remain a legacy for his sons and daughters.

Blessed Francis Jordan also demonstrated peace with the Holy Church. He remained diligent regardless of the refusal of his projects by ecclesiastical authorities. He did not reject his Mother Church, rather he remained submissive to her. His docile nature towards the Church shows how Jordan was peacemaker throughout his pilgrimage here on earth. In the difficult moments such as temptations, he did not allow disturbance of his peace in his heart. In the little things of his life, he never stopped showing his peaceful attitude. Today our world is in crisis of inner peace because of the unbelief of our hearts.

In certain circumstances of life, we lack peace simply because no one agrees to sacrifice himself or herself for others. We are forced to say no to some of our habits to maintain peace within religious communities, or even within our families. Blessed Francis Jordan never ceased to exhort his sons and daughters to see the superior as representative of God. Without forgetting also to seek to be at peace with our God who is the driving force that ignites us so that we in turn can ignite other members of our society in crisis of peace.

It is appropriate not to forget that the peace that Jordan speaks to us about is not a peace without enemies. We will always find resistance in our role as peacemakers to which the founder calls us. In our meditation, we will therefore try to identify some enemies of peace and also propose avenues for lasting peace.

We remind you that the writing of this work was not a coincidence. We were inspired by the signs of our time, as true spiritual sons of Blessed Francis Jordan. May his intercession enable us the grace to be artisans for lasting peace everywhere and among us. During this meditation, we will start from the peace that Jesus leaves us before returning to his Father and our Father as the first chapter. In the second chapter, it will be about peace with our God,

our Father. The third chapter will focus his attention on peace with society. The fourth chapter will revolve around the enemies of peace and some possible solutions. This work aims to be a cosmopolitan environment where religious and lay people alike can pick up the essentials to build lasting peace in our world, following the footsteps of Blessed Francis Jordan.

CHAPTER I

I LEAVE YOU PEACE, I GIVE YOU MY PEACE (Jn 14: 27)

Peace can only be obtained through unconditional submission, submission to the one who is the prince of peace, the one who has the power to bestow it. When predicting the birth of Christ more than seven hundred years before it occurred, the prophet Isaiah used titles expressing great admiration. [...] One of these titles is of particular interest in today's world, that of "Prince of peace" (Is 9:6). Isaiah goes further by speaking of endless peace (Is 7:7). What a wonderful hope for a world tired of wars and bending under sin! The word "peace", in Hebrew "shaloom", in its original meaning, means much more than the absence of war. Gradually, the word "peace" will designate the sum of the happiness necessary for life: having a fertile land, eating enough, living in security, sleeping without fear, triumphing over enemies, being able to procreate, and all this is because God is with us. It was in a context of fear that the Lord addressed this message of peace to the apostles.

But the peace promised by Christ is much more than condition peace. First and perhaps the most difficult to understand is peace between *man and God* because peace

of God to Man is unconditional. There was war, a primordial hostility which would culminate in the murder of the Son. *“You who had become enemies (of God), He has reconciled you in his body of flesh, delivering it to death,”* writes Saint Paul: a true reversal of violence. And he specifies: *“He made peace by the blood of his cross, peace for all beings.”* (Col 1, 20).

During the Eucharistic celebration, the priest recalls Christ's speech on peace, in this case with these words: **“The peace of the Lord be with you”** (Acts 20:19). The invitation to give each other peace at Holy Mass makes us alter Christ for my brother or sister who is at my side in the Eucharistic celebration and even for my entire neighborhood. This is why the Holy Mass sends us back with these words: *“Go in peace of Christ.”* Jesus wanted us to remain in his peace. Christ is the cornerstone on which our peace is built. He is our starting point. As such, before going to our brothers, it is necessary to drink from the very source of peace: Jesus the Savior. Without this approach, our peace will not have a good foundation, therefore a small wind could shake everything. Our family and community joy must have no basis other than Christ Jesus. At times it happens that we make a mistake in wanting to base our peace on ephemeral elements such as drink,

leisure, and tribal membership. These will in no way constitute the lasting peace desired by Jesus. If tribal and racial belonging is the basis of my community joy, one day this joy will be shaken when it comes to separation from the colleague with whom we share the same coterie. Through this post-beatification work on peace, Blessed Francis Jordan would like to invite us to ask a question: what or who is the basis of your peace? Everyone at his or her own level is called upon to answer this question. Let us therefore try to revisit our source of joy and peace in community as well as in our families. This is how we can build a peaceful world where our cultural, tribal, racial and economic differences will make us continents, countries, communities, families of peace. Our diversity will be our wealth. This is why Apostle Paul speaks of unity in diversity (1 Cor 12; Rom 12); also based on the variety of beings and their species (Gen 1, 11-31). There will be no Russian, no Ukrainian, no American, no Congolese, no Tanzanian...because we have all been quenched by the one Spirit. (Cf. Gal 3:28).

Reflecting on peace for a world torn by so many evils is an illusion for some. This is a tragic time! This is a high time for our world! At the time when we are devoting this time to writing this booklet, there are crowds moving to flee the

war, such as the population of the Koza zone of Far North Cameroon who are fleeing the abuses of the sect. Islamic Bokuharam.

Our meditation is therefore intended to be an analysis of peace for our times. It is therefore imperative for us to follow in the footsteps of our Savior through Blessed Francis Jordan. He is for us a model for a fruitful religious or family life. His heroic virtues will continue to fascinate us more. The quality of his life will remain our portrait as a faithful Christian of Christ. It is in no way a question of posthumous glories here, it is simply a question of relieving the broad outlines of this leading figure in our Christianity today. The concept today continues to bounce back in our written fascicles post beatification, and it will come back from time to time in our lines. This is not a coincidence, but deep within the concept “today” resonates the message of our times.

Without reducing the lack of peace only to a situation of war, it will therefore be essential and urgent for us to speak laconically about some forms of peace that we need to succeed in building a solid family of the children of God. Often we always seek to remove the speck that is in our brother's eye while forgetting the beam that is in our own. It is the same in our peace process that we want to

undertake. The forms of peace that we will have to highlight here will by no means constitute an exhaustive list. We will start from our daily Christian experience. Without swimming in speculations and fictions, we will touch on our lives and this through small illustrations here and there. Thus begins our journey with Blessed Francis Jordan on the theme of peace.

1.1 Inner peace

Inner peace is established between man and God, the peace that Christ offers us is finally a peace restored *between men*. This is normal: men inhabited by love, in whom the Spirit of love has made his home, can only be mutually at peace. Let us again quote the apostle Paul, speaking of Christ: *“He is our peace.”* And he adds: *“By the cross, in his own person, he killed hatred...he came to proclaim peace to those who were far away and to those who were near”* (Eph 2:17).

This is the point *a quo*² of any lasting peace that we would like to establish between Christian brothers in our world. Allow us to say that there is no peace with my neighbor without first having inner peace within myself. It is *a sine*

² That is commonly used to indicate the same situation without changes.

*qua non*³ condition for being a peace builder like Blessed Francis Jordan, our precursor on the path to Salvatorianity. Many of us are in crisis of this form of peace. We may appear to be good people outside, but inside is weepy. As we read through the teachings of Jesus, he keeps telling us that we must take care of our inner life at all costs. Everything we do is the fruit of long work from within. A call to care for our inner life in order to heal our universe in crisis of peace.

a) Forgive yourself

Self-forgiveness is a great instrument here to heal our interior. Some of us suffer internally because we have not accepted forgiven ourselves. We cannot claim to forgive our brother for his faults, if self-forgiveness is still a problem. Self-acceptance should be included among the tips for harmonizing your inner life. Many of us cannot accept ourselves, this is the crux of all conflict, hatred, resentment, killing, war, etc. Nowadays, tensions between nations sometimes arise because of the wealth that one country can overflow with. This is the case of the Democratic Republic of Congo which is experiencing

³ This means “without which not”, the phrase represents an essential element, component or condition of something else.

difficulties in terms of peace because of its wealth. Interpersonal conflicts arise because we do not take care to accept ourselves as we are.

b) Comparison does not help

The comparison is not right. Let us not seek to be like others, because each one is unique to his or her kind and each of us “is of value in the eyes of God” (Is 43:4). Comparison creates so many evils in the lives of human. We notice heart disease in some people, quite simply because we want to be like the other right away. This vice has no exception even in religious life. It happens that hatred arises between us because of the talent or gift that the other received from God. Blessed Francis Jordan said “*the good God has given many graces to each single one.*”⁴ He would like to remind us that everyone has his own destiny. It will be worth remembering that everyone has received a certain gift from God that they are called to bear fruits in one way or another for the benefit of the society. May our differences make us richer, because if we work together will produce good bread. When it comes to religious life, Blessed Francis Jordan always reminds us that we are one think to another. This blessed person

⁴ H. WINFRID. SDS, *Exhortations and Admonitions*, 187.

fought all his life so that we could achieve universality. Uniting all nations is the concern of our blessed during his lifetime. "Let all be one" (Jn 17:21) like the holy trinity.

c) The will to power

Man's intelligence is geared towards manufacturing very powerful tools to eliminate his fellow man, case of Russia, with its Missile called "Satan 2," which could completely destroy a territory the size of France. We pride ourselves today on being the leading power in the manufacture of weapons for great powers, for what purpose? We will realize that it is to terrify his fellow man and even exterminate him. It would still be nice to pride ourselves on having been the first nation to perform acts of kindness in the world. While browsing the publications in the Internet, we came across a thought from the Holy Father, Pope Francis who said: "in the same way that we struggle not to lose the Internet connection, it would be better if we struggled to seek the connection with the Lord."⁵ This is a very profound reflection for our world which is evolving at dizzying speed thanks to the Internet which takes up all the time that we would even devote to prayer.

⁵ Vatican News: 26 novembre 2019.

d) Joy

Joy is also one of the tips for preserving inner peace. Be in joy and live in joy. St Paul tells the Philippians to always rejoice (Cf. Phil 4:4). Two factors come into play to justify our joy: oneself and those around us. Happiness is created, they say. Let's not look for it in others, we have it first in ourselves. From the outset, let's say that happiness (joy) is a state of mind, it is not linked to having it. Sometimes we falsely think that happiness is found in the accumulation of many goods. There are people with enormous possessions but lacking peace and joy. Conversely, other people have almost nothing, but who experience paradise on earth. We simply wanted to emphasize the fact that our joy should not be based on material goods because they are ephemeral. Let us illustrate this in religious life: some priests want at all costs to work in the city and not in remote places because, without mincing words, there are not enough means and especially material advantages. We are not playing morality but we are trying to describe the experience gained in society. We all want to be in large centers, and if we insist on the nomination, it is our state of health that we brandish in first position. We do not have to ignore all these realities, rather they are ours. Faced with these observations, some of our readers can immediately

say: but let's wait, the future will tell us more!!!! It's completely normal to react like this. We are not confirming here that we will be exceptional than our predecessors, that would be a pretension on our part. In all of this, we need God's grace to emerge victorious. All these lines show how the large centers are not one of the conditions for the joy of consecrated life. Experience shows us that even being in a remote environment, we can easily create our own happiness. We insist on the fact that the environment must not constitute an obstacle to the proclamation of the gospel. This is the first dimension of our joy, a practically personal dimension. Let's take off to get the others off the ground. A call for awareness in building our joy as sons of Blessed Francis Jordan.

Optimism should be part of the search for inner peace. Life is full of ups and downs. This is a normal fact. The big reflection lies in how we stand in such a circumstance. For some, it means embarking on the ethics of non-action. We decide to do nothing for our life, because it is already wasted. Here, it is the case of these people who kill themselves because they cannot cope with the shock after a tragic situation occurs. Blessed Francis Jordan invites us to examine his story to see how, despite the harsh trials he faced, he remained optimistic and courageous. His courage

will remain for us, a value to embody at a time when we are assailed by various hazards of life. The whole life of young Baptiste Jordan is a lesson in perseverance and optimism. He decided to become a priest regardless of his family's situation. He always told himself that the next day would be better and that he should not give up. With the death of his first missionaries in Assam, Asia, he did not take this situation as the end of vision, but rather the genesis of apostolic activity. And the proof is that he sent the others a few weeks after the loss of the first team.⁶ Blessed Francis Jordan would like to remind us that the trials we are currently going through do not constitute the last point for our life on this earth of men. The lack of peace observed in our living environments is not an indelible mark on our hearts. On the other hand, he gives us a call for optimism. The moment of the corona virus pandemic constitutes a most vivid example to explain the optimism we are talking about. Who would think that one day we would pray together again in church? Who could

⁶ Arrived in Assam on January 17, 1890, two of the first four missionaries died on August 30, 1890, including Father Otto Hopfenmüller (of meningitis) and brother MarinausSchumm (from dysentery). Instead of removing the remaining two; Father Jordan sent three more fathers, a brother and a sister to Assam on December 12, 1890 to perpetuate the Savior's mission.

still imagine travel between nations? Who thought Africa would resist this attack? Who could believe in the recovery of a patient attacked by this virus? We all sank into total despair and convinced ourselves that this was the end of everything. We lost hope that we had to begin preparing our lives before the Lord. But we just needed a little optimism to believe that the Divine Savior would take control of everything. God through this situation showed how the thoughts of men are not those of God. Everyone was convinced that Africa would be beset by crying, but it's practically a surprise with a low death rate compared to other continents. Optimism proves to be an essential key to maintaining our inner peace.

In the lines above, we have tried to show how inner peace requires our effort. In those that follow we will also analyze how this peace also requires the contribution of others. Since the dawn of time, it is clear that man is a being with, a being in relationship; one of five dimensions of the human person.⁷ The other person with whom we live plays an indispensable role in building our inner peace. In a family community where everyone looks out for their

⁷ The five dimensions of the human person are: intersubjectivity, singularity, otherness, autonomy and vulnerability.

neighbor, the result is that everyone flourishes. Put yourself in the shoes of others to absorb what they need for their moral, spiritual and even physical growth. We would like to emphasize here the attention that we are called to pay to our neighbor. A question may arise by mentioning the neighboring concept. Who is really my neighbor? Let us therefore return to the parable of the Good Samaritan to draw the Christian meaning of the related concept, according to us, which is the equivalent of the neighbor. Reading through this parable (Lk 10:25-37), not with a theological eye, but that of a neophyte in theology, we realize immediately that the neighbor of whom Jesus speaks is none other than the person who need our help. How many people need our input in our living environments? At first glance we can say that few people really need our help because we ourselves are still at a stage where we need the help of others. It happens that we can reduce our aid only on the financial level: this is where we are in error, it is a misunderstanding that must be erased from our memories immediately. So we all in need of each other. Our help can be just the simple hello we give to our neighbor in the morning. Responding to a hello from another would mean telling your neighbor that I am ready for dialogue, my heart is open and ready for sharing.

Unfortunately, some people find “hello” from the other person annoying. Let us emphasize that this greeting is relieving, enemies do not really greet each other, because this is the key to any dialogue. It’s a little illustration to show to what extent others need us in the small gestures of every day. The simple greeting can build a good community life and thus participate in building inner peace.

1.2 Peace in the Jordanian perspective

Blessed Francis Jordan nourished his entire life by peace with those close to him. His universal vision of the apostolic mission required, first of all, men and women capable of peace in the religious communities and families where they will be called to live together. Blessed Francis Jordan, in *Words and Exhortations*, sets out a plan to achieve the preservation of peace in our living environment. He gives a warning to his spiritual sons and daughters who will henceforth be called to go and make the Divine Master known to all nations. To achieve this ideal, Father Francis Jordan wishes that peace reigns between these missionaries: that peace reigns between confreres! Between community members and their superiors! Peace with our Divine Savior! These few exclamations will constitute major points in the lines

which follow. For us to achieve peace between members as desired by Jordan, there is a pattern to follow that we will have to pin down a little.

1.2.1 Religious life

This form of life demands a host of demands in the name of the kingdom of heaven. Out of love for Christ and humanity, men and women commit themselves with all the risk to live together in the name of Christ, following their Supreme Master. Without knowing what may follow, we throw ourselves into the sea anyway; experience towards the unknown. Despite these challenges, the breath of the Spirit still wins human hearts to go to the harvest of the Lord. These consecrated men and women are therefore not vaccinated so as not to fall into situations which would lead to the breakdown of community peace. By way of the preservation of this peace; moreover left by Christ, Blessed Francis Jordan invites his sons and daughters to:

1.2.1.1 Mutual trust

Seeing consecrated people living together is an eloquent sign of God's love for men. Religious communities are, in the eyes of the world, the place par excellence where mutual trust must reign. Is this way of thinking about

religious life illusory? Our community experiences can provide answers to these questions. Suspicions are erupting even today in religious life. Consequently, we live in doubt which even affects our inner peace.

Since the dawn of time, man has wanted to be a relational being. So we need support to survive today. Man always feels the need to share his happiness and his difficulties with a loved one. If it happens that the trust between members of a religious community is shaken, the member will seek refuge at all costs and unfortunately he may end up falling into the wrong hands. *“How very good and pleasant it is when kindred live together in unity!”* (Ps 133, 1), this means trust between consecrated people is a foundation for building a happy world where life is beautiful. When you are confident, it is easy to open up to others like a beloved brother.

1.2.1.2. Acceptance of the other

Philosophers say they agree in disagreement.⁸ Some even talk about the “virtues of disagreement,” to say that everyone is unique to their own kind. And that is our wealth. If we want to apply commutativity to everything, we will find ourselves impoverished. Our father Francis

⁸ H. KORNBLITH, *“Belief in the face of controversy”*, 51.

Jordan said “Bear with each other. Each one should be a cause of joy to the other.....,”⁹ we must accept others with their faults and qualities to boost our community joy. Peace is destroyed between consecrated people due to lack of acceptance of others. We would like to come from our area, to have the same race, the same skills, the same ideas, etc. These groupings create what we call micro-tribes which certainly do not contribute to the establishment of peace between the members of a community. Only Christ unites these members from different corners of humanity to respond to his call. When you feel accepted by the community, trust builds within you.

1.2.1.3. The sacrifice

To build a lasting bridge of peace between divinity and humanity, Jesus makes a sacrifice. He died on the cross as a sign of love for man. Without sacrifice, there can be no fruitful community life. We do not have two Masters on whom to model our lives. Let us look at Christ crucified to realize our choice of life as a Christian. Thousands of men and women are dying today because of man's greed and also because of the frantic search for power, many men are sacrificed!

⁹ H. WINFRID. SDS, *Exhortations and Admonition*, 99.

The sacrifice in question is not one which passes through blood like Christ, but a non-bloody sacrifice which is still called white martyrdom. This is the meaning defended by those who make religious vows. They sacrifice themselves by leaving the enjoyments of this world in order to provide humanity with salvation. The Christian is sent today to go and announce the gospel of peace to nations at war over weapons, ideas, races, skills, etc.

The dose of humility also catches up with us in the construction of peace. Christ humbles himself so that humanity may be exalted (Phil 2:6-11). He makes himself very small so that man can regain his dignity as a child of God. In a religious structure where there is a crisis of humility between members, this is the genesis of chaos. Each will want to show the other in which way he is not less religious as the other judges him. Only one will have to lower himself for good harmony in fraternal life. Blessed Jordan constitutes a contemporary image of humility in the Church. During his lifetime he did not teach only through words but also and above all through the testimony of his life with his colleagues.

1.2.2. The secular world

It should be noted that the spirit of the work is not to divide Man into two parts: religious and secular. By approaching

the religious man in a particular way was a way of reminding consecrated men that they have been mandated in an exceptional way by their consecration to go and announce the Good News of peace without any excuse (Cf. Mk 16:15). They are therefore better placed to exercise this mandate. Without any pretense to exclude the laity from the evangelizing mission, we dedicate these lines for the secular world. Not to think of lay Christians would also be to erect an antinomy to our first work which insisted on the involvement of the laity in the mission of the Church (Cf. *Apostolicam actuositatem*).

In his 1950 Christmas Eve message to the world, His Holiness Pope Pius XII said: “As we turn our eyes to the future, the first urgent problem that presents itself is the inner peace of every people.”¹⁰ Responsibility for the peace crisis in our cosmos falls to all possible layers. Let us not only look at state authorities, but everyone at their own level is called upon to work to resolve the crisis that awaits us. A pandemic still in the eradication phase is accompanied by the crackling of bullets in different countries around the world. Without forgetting the ecological crisis which is slowly assailing us. Aren’t they

¹⁰ Cf. Pontifical Teachings. *The internal peace of Nations*, 1.

the harbingers of the end times? A question that does not find an immediate answer, but without saying that we lack one. In all the crises highlighted in a laconic manner, man being at the center of the crisis has a lot to do with it. Man is a sacred story as Patrice de La Tour du Pin said, man is in the image of God. Little by little, this man veils his image and puts that of God aside. The call for responsibility as Hans Jonas asks us in relation to the ecological crisis. In the wake of Jordan, we are trying to invite the world to rethink our daily lives in order to confront its visible and invisible enemies in terms of peace.

a) Super Power

We are going through a period where every country wants to show its power to humanity. For some it is in the manufacturing of large weapons to frighten other states, for others it is in scientific research up to the very manufacturing of the virus to exterminate the other considered as an enemy. Man unfortunately uses his reason to eliminate his neighbor. It is a time that some people are no longer interested in the message of the Gospel. Jesus is the figure who should help us not to get too hung up on greatness, because everything in the cosmos is meant to be ephemeral, nothing remains forever. Those who governed humanity over the years ended up leaving this land of men

and it remained history. Our world still has to learn from the message of Christ. Despite the secularization of the world, the presence of divinity in us remains an ontological proof. Jesus is among us (Emmanuel). Let us not project the search for greatness only on our political authorities, everyone is concerned by this post-beatification message. In our small, everyday businesses, in our societies, we want to occupy the first places so that our presence is immediately remarkable. Let us return to the message of Jesus: an insistence on the attitude of humility which consists of occupying the last place (Cf. Lk 14, 9-10), which is recommended to us by the Divine Master. May Jesus be our model here to finally regulate our taste for grandeur.

b) Possession of material lust

We would always like to possess and not dispose ourselves. Our Savior reminds us that dispossession is one of the conditions of being with him. The world suffers from excessive love of wealth. The covetousness of the goods that the other possesses. The bitter observation is that it is the common people who languish in these confrontations between those who proclaim themselves great powers. The typical case is that of the eastern part of the Democratic Republic of Congo which experienced attacks several

years ago. Thousands of Congolese died innocently. Because of human greed, our Congolese compatriots no longer know how to differentiate light from darkness. The meaning of life is destroyed, no more taste for living. Life remains a permanent mourning for some. Man always feeds the appetite to possess and always possess. Today the Church of Congo sympathizes with our brothers and sisters created in the image of God, located in the eastern part.

c) Compassion

When reading the events that our time is witnessing, the feeling that emerges is compassion. Faced with the current damage, we are called to action. Works of charity are therefore essential for our suffering brothers and sisters. Throughout the world, let us decry these acts which constitute the permanent enemies of peace. Let us preach the good news of peace everywhere else. Peace becomes our leitmotif. We need peace, the peace that Jesus gave us before returning to the Father. A reminder for this man responsible for shaking peace between individuals, societies, nations, continents. Basically, Blessed Francis Jordan, through his sons and daughters, would like to remind suffering humanity that the Divine Savior tells us again: **I leave you my peace, I give you my peace.** Let us return to this peace asked by Christ.

d) The human crisis

When we are no longer a temple of the Holy Spirit, we lose the divine aspect in us. It goes without saying that our humanity is in crisis of the divine, man is going beyond, and only man really exists. Discourse about God becomes absurd, prohibited and unproductive. Everything goes without saying, the idea of transcendence should be thrown in the trash. In the coming days, we will devote a whole booklet to the question of the secularization of the world. The man is empty within himself. He makes the aggiornamento in his relationship with the Divine. Is the God-man relationship an illusion, fiction or a speech to distract the public? These are some of the questions that contemporary man asks himself. It's unsafe to talk about God. It is the world of experimentation, metaphysics becomes an illusory discourse. What escapes experience is doomed to lose. The contemporary man that we are therefore focuses on what concerns praxis. And this is the reality that as Christians we are called to face. When consciousness no longer has a function in us, man follows his sentiment. Let's remember that it's time for emotions. Since the divine is no longer in us, man similar to us is no longer seen as created in the image of God. It seems that the peace left by Jesus finds its downfall. And if the base

is destroyed, everything collapses. Man does what seems good to him, it is the beginning of all these evils that our age goes through. The sacredness of man is reduced to nothing. Due to the lack of God's presence, we do everything to preserve what we have and everything that is contrary must be eliminated. And at times we emphasize that man can constitute resistance for others. Therefore, all means become possible to eliminate it. With all its realities, peace becomes a mythical discourse in the sense of an imaginary story. Our world needs to take a step to review its relationship with the Divine. The latter is present! For eternity! "Let us seek the Lord, while he may be found; Let us call upon him while he is near" (Is 55:6). Beyond the skeptical doubt that could win over our hearts, Jesus continues to return to man through various events in life. You just have to let yourself go to experience the Divine Savior. Faith is understood here as an encounter with Jesus on our path of darkness. Jesus would like to appear on our road of doubt, despair, suffering, war, famine, hatred, uncertainty, etc. like the journey he made with the two disciples of Emmaus (Cf. Lc 24). And moreover, it is He who gave Himself to us (Cf. Acts 4, 11...). With these lines, Blessed Francis Marie de la Croix Jordan reminds us that

this encounter is indeed possible. Only our openness constitutes the *sine qua non* condition.

e) Our mission

Our mission today as Salvatorians to go and announce to the people of God the message of peace. The study of the signs of the times recommends this apostolate to us. Let us say unanimously; *Dona nobis pacem!*¹¹ This is a good time to remind the world to make this request to our God. It is not just cosmic black holes, but man also has holes in the knowledge of God. This is willful ignorance, radical atheism. Inadequacies in not knowing God cause our humanity to turn sour. Lord, send your Spirit and may it renew the face of the earth! Change is the work of the Spirit and we as unprofitable servants recognize this. Francis Jordan resounds throughout the Christian world to encourage us to move towards... This sending comes up again and again in our meditation. The mission requires us to come out to others in crisis of peace. Let us leave our sleep to finally put on the message of peace like the habit of the apostolate. The observation stage has passed, it is time for action. Father Milton Zonta, SDS, through his

¹¹ This popular canon uses lyrics in Latin which mean grant us peace.

letter of the 19th General Chapter reminds all Salvatorians of their mission: *united for the mission, formation directed towards the mission and we are sent to the mission.*¹² If it is necessary to demand the rights of the people of God, we will not hesitate. This is the case of our fathers, the bishops of the National Episcopal Conference of Congo (CENCO), who constantly remind the political authorities of their obligations at the country level. The prophetic mission today does not consist of expressing ourselves *ex cathedra*¹³ in our churches. Therefore, we recognize this astonishment with words like: Catholic priests have left the flesh to engage in politics. We illustrate this example of the episcopal conference of Congo and Tanzania, to invite all the Christian faithful to this attitude which must also be appropriated. The call to action involves a lot of risk and that is what makes us other Christs in our environments. Jesus warned us how we will never be accepted by everyone, because the sons of light that we are, will always walk against the spirit of the world. Let us work by nail

¹² Cf. the letter of the 19th general chapter, 6-7.

¹³ Is a Latin phrase, meaning not from the cathedral but from the chair. The phrase does have religious origins though; it was originally applied to decisions made by Popes from their thrones. According to Roman Catholic doctrine, a Pope speaking *ex cathedra* on issues of faith or morals is infallible.

and claw for peace. “Blessed are the peacemakers, for they will be called children of God” (Mt 5:9). Jesus is with us and he says to us again: Peace be with you! (Jn 20:21) Certainly we need peace in our lives, our families, our countries, and in our continents. Blessed Francis Jordan insists today on the call to proclaim peace in the world. Let us be peacemakers in this evil-torn world! Before reaching out to others, first build inner peace in our hearts. Let us remove the chains from our hearts, to be ready to proclaim the gospel of peace to others who need it. It is not enough to make peace with ourselves, let us above all seek peace with our God. Peace with the Most High. That’s our next point: making peace with the Divine.

CHAPTER II

PEACE WITH GOD

The crux of the problem of peace is spiritual order. God is the “God of Peace.” He created the world to be an abode of peace; he gave his commandment of peace, of that “tranquility in order” of which Saint Augustine speaks. Source and term of all that exists, it is the only stable foundation of order, the only authentic guarantor of peace.¹⁴

The overriding concern of the Creator is to see his creatures happy, because from genesis he wanted everything to be beautiful. Divine beauty implies tranquility. The latter establishes the peace that our universe needs. The creature intended to be beautiful by its Creator is in crisis or better still lacking peace. It no longer reflects what the reason for its being is. The big question

¹⁴ Cf. Pontifical Teachings. *International Peace*, 1.

that hovers over our minds is to know where the establishment of this inadequacy between the concern of the Creator from Genesis and the reality of today comes from; how to explain human suffering in the face of the peace crisis that our world is going through. We invite ourselves here not to return to the discourse of the book of Genesis and unfortunately place the blame on the first parents. Today the situation is in our hands, everyone at their own level is the author of the peace crisis. The peace so desired by the Russians, the Ukrainians, the Congolese, the Tanzanian, etc. does not depend on our first parents. We are the authors! We are at the center of our suffering, each at our own level. The vision is not pessimistic about man, but a reminder that this man wanted to be beautiful from his creation can really be so. Let us not look for the source anywhere other than within ourselves.

The time has come to make peace with our God and Creator. Tell the Russians, Ukrainians, Congolese, and Tanzanian, etc. May God call us to his peace. Let us throw away our weapons, our hatreds, our jealousies, our greed and move towards building peace in our world in crisis.

2.1 Sin

Sin is the driving force that violates peace with God. It distances us from divine goodness. From the first beginning of humanity in its relationship with God, the word of God tells us that once the sin committed by our first parents, man no longer enjoyed the close relationship with God. With his God. Our humanity experiences this distance from the transcendent Being. Sin is simply a convention for our age, we must move on to deconstruction. It is urgent to demolish all these conventions. This is the reality of the moment. And so those who strive to live the avoidance of sin are called archaic. We recommend urgent upgrades to them because they are behind the pace of our world. This way of living by considering sin as a convention kills the peace with God and desired by Him. Blessed Francis Jordan calls us to return to the initial peace, let us try to live our moment with reference to religious values. These must always accompany us in our judgment when faced with daily situations. The Lord will make us workers of peace, as St Francis of Assisi said, if and only if we are rooted in Himself who is true Peace.

a) Where hatred remains, let's bring love

Hatred made Cain kill his brother (Gen 4: 1-16). It is a vice that we must fight with strength and energy throughout our journey on this planet. It plagues our societies today at all levels, religious life has no exception. Love is intended to be an effective remedy to confront this enemy of peace first with God and moreover, our neighbor. Love remains an easy concept to use but its execution poses a problem. Let us therefore pray so that love can be our companion on our walk of faith.

b) Where there is offense we bring forgiveness

Offenses will never end, we are connatural to sinful humanity. Let us combine forgiveness and offense. Forgiveness remains a divine gift that also requires our participation. Forgiveness becomes a rare currency. It is the law of retaliation (Ex 21, 24) which becomes a reference. We want to end the war today with big weapons. Blessed Francis Jordan invites us to contemplate forgiveness as this little weapon capable of transforming our humanity into a crisis of peace. Let us replace “whoever wants peace prepares for war” with “whoever practices forgiveness builds peace.”

c) There lies the error that we place the truth

The notion of truth gives rise to heated debate in the world of science as in that of philosophy. Some speak of the truth correspondence; still others of the truth as a rectified error... We are all in search for truth. For others, having the truth of the thing implies a return to its source, to its cause. The truth of which we speak implies frankness in our judgment as God's creature. Sometimes we pass sentimental judgment. Christian truth implies a risk, it is saying false to the truth of the world, contrasts the option of our time.

d) Where darkness persists let us shine light

Jesus is light of the world (John 8:12). He invites us to be true lights for our world. Evil as a symbol of darkness abounds in our societies. And the light is called to abound. Let us not seek to be light by being bishop, priest, brother, etc. Let us be lights in the little daily exercises. In the midst of darkness, let us emerge with the light. Jordan tried to be a light to his society where he suffered from distress and religious ignorance. In what circumstances are we light?

e) Where sadness reigns let us make joy sing

The joy of living is in crisis in our universe. One of the dialogues with a Franciscan novice missionary of Mary led us to say: "despite vices and evils, life retains its beauty."

We simply wanted to emphasize the fact that we are invited to cling to the beauty of life itself. Let's not be one of those who whine all the time, let's keep our smile. Despite our unfortunate situations, let us be positive, optimistic and convinced that human life is sacred and that it must be truly preserved. The children of the Divine Savior are called to joy and we try wherever we are to bring joy, because it comes from our depths. Let us be the true witnesses that our universe needs to truly change the face of our *alma mater*¹⁵ Earth. At times we embody hypocrisy in our societies, whether in our families, our religious communities, our workplaces, etc. The smile must manifest the true interior, there must be a match between our interiority and the smile that we exteriorize. Establishing this compatibility between the two authorities poses a serious problem in the life of a Christian and it is the battle of every day, everyone at their own level is confronted with this struggle in their interior life.

Let us be accompanied in the unfortunate situations that happen to us in life. We wanted to emphasize here the openness to others which can constitute a source of

¹⁵ A school, college or university which one has attended or from which one has graduated. In Catholicism, it became a title of Mary, mother of Jesus.

renewal in joy. It is much better to open a part of yourself to others. It constitutes a support on which one can unload and download oneself. It is very important to share your happy and unhappy moments with others. Many of us lose joy by withdrawing into ourselves. One of the tips that we are launching through these few lines is openness to others, which remains an imperative point for safeguarding or rediscovering joy.

However, the opening we are talking about must be taken with a dose of discernment. The choice of the other is not by chance, but he would like us to find someone confident, because it is a part of ourselves that we grant to the other. But a question arises at this level: Can we still talk about the concept of sin in our century where relativism takes over? Even peace is relative in the eyes of the inhabitants of *Alma mater*. The same situation is perceived differently. For some, the war in certain regions of the continent is a source of joy and satisfaction for others. There are some who make a business out of it. Alas, we are faced with an embarrassment! We no longer know how to leave the hole we dug ourselves. Sin remains a transgression and refusal of the love of God and that of our neighbor. The world is in self-love, which also leads us into contempt for God. By remaining self-centered, man is convinced that what he is

or what he wants is what is good. It becomes the only reference; *nulla persona*¹⁶, nothing is possible. It is the uneasiness that erodes the peace that Jesus bequeathed to us and the source of our disconnection with the peace of God. It is now appropriate to ask ourselves how to leave this crisis of peace with the Creator. Let us insist on this form of peace (with God), because it is this which leads us to love of our neighbor.

2.2 Progress in science

It is essential for us to indicate already towards the beginning of this section that we are not technophobic. We do not side with those who vehemently condemn technology. Technology is the result of the development of human intelligence. It goes without saying that science remains a gift from God. This Cause of human intelligence wanted man, thanks to his reason, to pierce the secrets of nature. It is a vocation for this man created according to God's design to exploit the cosmos thanks to the gray matter placed within him. Let's imagine our world without the contribution of technology! What would it be? In view of this wonderful gift from which man has been a

¹⁶ Means “no person”, it refers to someone who has no legal rights, usually because of their actions or status.

beneficiary, the question that arises is this: how does this technical progress break our relationship with the Divine?

2.2.1 Man, the icon of creation

God said, "Let us make man in our image, as our likeness, and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over every beast, and over every creeping thing that creeps on the earth." (Gen 1:26)

These sentences which open the book of Genesis are a source of immense ambiguity among men today. The concept "dominion" is the driving force behind these controversies between scientists and some biblical scholars. Who should you seek refuge in to understand good interpretation? The man gifted with reason seizes these biblical words to make the cosmos the terrain, where he will exploit the gift of science received from his Creator. Humanity is crying out for different evils relating to ecology these days such as global warming, and pollution of nature. All these disasters are produced by man, the beneficiary of the exploits of science. Should we take this as determinism, a pre-established situation? Or is it simply "the domination" of nature that the sacred author speaks to us about in the book of Genesis? Without giving a

collective answer, everyone could respond by wondering their share of responsibility in all this.

Some people are unaware that this faculty placed in man can constitute the fall of this creature in the face of its Creator. **Reason leaves its vocation: that of helping us examine nature to reach God.** Now it sets the stage for our rupture, our distance from God, it shatters our peace with God. We have abused the tool with which God has endowed us, we have turned away from the first vocation of reason. The latter abrogates peace first with God, then affects our neighbor. This is a slip-up, and we need a decisive return to the first motivation of human reason.

2.2.1.1 Its responsibility towards nature

Regarding the pollution produced by different companies, we understand that man nowadays aims for his own interest. We are not talking about tabula rasa, it is the fruit of an experience in the province of Lualaba, in the Democratic Republic of Congo and in the region of Dar Es Salaam in Tanzania. It is in a region that we carry out our apostolate as Salvatorians. The results of our experience show that pollution from mining companies is indeed produced in the environment where people live. Without looking at what this pollution of nature produces on the physical health of the populations surrounding the

exploited environment, we only aim for good production. Life is desacralized for the benefit of certain economists. In all this, we wanted to emphasize the fact that humanism is lost in this man who wants to be greedy today. The greed highlighted above plays its role. It is no longer social relationships that take precedence, but economic ones. Money replaces man. The principle becomes: "Show me what's in your pocket, and we'll tell you who you are." Everything is settled on the basis of financial capacity. This greed is even breaking into our churches today. We easily divide ourselves because of material. Even certain religious people, who said they had left everything to follow Christ, fall into this dizziness.

It is a call for harmony with the cosmos which is suggested at this level. It is not a question of only exploiting, without seeing what the future will be. *Kairos* is the *modus vivendi* that characterizes us today. We want to live in the present because the future is dark. Let us exploit without forgetting what the tomorrow of our universe will be.

The other dimension which proves essential in these questions linked to ecology is the sense of humanism. We exploit without seeing the damage that our pollution produces on human health. We are ready to relocate certain villages or even a cemetery for the benefit of exploitation.

Man displaced from his habitat, he does not know where to go to make a new home. Life remains sacred and we must somehow protect it.

2.2.1.2 The consciousness of science

Without limiting ourselves to ecological studies today, we also want to make a few lines here on the transhumanist ideologies which abound in the scientific environment of our time. These ideologies boil down to the improvement of humanity, which according to the proponents of these ideas, is imperfect. They want to improve humanity, and moreover man experiencing certain inabilities. The man created by God improves further, he is incomplete. As a doctor, we would even like to change certain parts of the body which do not reflect the beauty of the subject (cosmetic surgery). In the name of human freedom, we choose our sex. From now on a man can decide, at will, to be a woman and vice versa. It is the reign of relativism, we want to move on to the deconstruction of certain human conventions. In the name of its ability to dominate nature, humans have wanted the fertilization to take place in a machine, thus replacing the womb. *Man seeks to arrive at the death of death.*

As we emphasized above, our reflection in no way casts a shadow over technical progress. He would like to help us

more to return to the ontological dimension of humanity and nature. Beyond all these very laudable exploits in science, he would not like to forget the ethical and religious dimensions which must have a place in the exploration of our reason.

Thanks to science, certain diseases declared incurable are cured today. Prostheses replace certain organs missing in humans. The robot reduces the work of humans, this is the case with road traffic regulated by the robot today. So there are a host of solutions that science provides, and we can only praise that.

However, what we condemn is attempting to subordinate God for the benefit of science. Man seeks to take the place of the creator, because he also calls himself Creator and, moreover, the one who improves the work of the first artisan (God). This is the tip of the break with God. In doing so, are we not like our first parents who wanted to be like God? (Genesis 3, 4-6). Let us return to our primary vocation, the one that God gave us: that science pierces the secret of nature to bring us to the Creator. Didn't Saint Paul say to the Romans: "All things are of Him, all things are for Him, all things are in Him" (Rom 11:36)? It is appropriate to recognize that what we are is the fruit of our God, the reason that we possess is with a view to glorify

the Creator. Consciousness is called to accompany our science. Without this duo, science no longer has any meaning because it breaks our peace with God and also with our neighbor. Science should not sing alone, but in chorus with other elements such as wisdom, ethics, humanism, faith in Christ and common sense. To recognize that science finds its completion in the person of Christ, as Father Teilhard de Chardin loudly affirms,¹⁷ the point on which everything is accomplished. Beyond the exploits of science that our world witnesses, man remains limited by his nature. Transcendence has its place in man who opens himself effortlessly to the idea of God. Science remains a gift from God, it remains up to us to make good use of it. It is at this moment that faith must find its place and manage to transcend scientism. Both reason and faith are called to rhythm together to allow man to seek God, to find him. These are the two wings for flying well. It is a call for complementarity, as John Paul II affirmed in *Fides et ratio*.

The ethical dimension is very important in these transhumanist ideologies. We want to change gender today! So what will become of us? Man? Women? It's an identity

¹⁷ P. Teilhard de Chardin, *The Human Phenomenon*, Coll. Points Essays, 320.

crisis. We destroy the sacred in us, our body is not the temple of the Holy Spirit? (Corinthians). It seems that the sacredness of life is replaced by technology. Today more than ever the questions of transhumanism are relevant. The underlying question is how will the Church deal with all these consequences of scientific progress? As a Christian, is it easy to live one's Christian virtues in light of all these transformations in the scientific world? Will the Christian have to adapt these ideologies or should remain closed and brandish his Christian virtues? Faced with all these relevant questions, we will only give an answer as a corollary to the position of the Church. Our next meditation will focus on the impact of technology on the Christian life.

At this stage, we believe that science should be understood as a gift from God. It was the Creator who inspired man with the intelligence to dominate nature. To say quite simply that it is the Creator who is the source of every idea of science in man. The gift of science from which man is the beneficiary is oriented towards an end, it is the teleonomic principle. We insist by saying that man is created to praise his creator: this is his vocation. For us, science is a tool that should allow man to examine nature, the depths of the cosmos, to find more of God. This is what

we are called to do by our intelligence. This is the orientation we give to our gift-science. We must evolve with the speed of our world, but without forgetting the purpose of our reason: to find God. While adapting to the speed of our world as stated in “*Gaudium et Spes*”,¹⁸ the ultimate goal is to find God. Far from being rivals, science and faith complement each other in the search for knowledge of God. Both are gifts from God.

The Church must adapt to scientific reality without losing the common thread, we must understand that any invention had to lead us to the Creator, as Origin and Term. Christ is understood as the point on which all our research in science finds completion.

But unfortunately! Man, through science, seeks to ignore his Creator. This is a permanent danger for our faith. It should be noted that this is the pace our world is taking unfortunately. Science would like to deny its Cause. Let us emphasize that it is in the name of freedom that man wants to turn the tide. A reason without awareness of its creator becomes a threat to God and therefore harmful to itself. This is what we are currently experiencing in our century.

¹⁸ The Church in the World of Today, Sixteen Council Documents, Vatican II.

Science finds meaning in Christ, he is the point on which our reason finds its meaning. Otherwise, we fall into what Blessed Francis Jordan calls: *the spirit of the world*.¹⁹ We are not out of this danger as Christians and as Salvatorians. The synthesis of Science-Faith escapes us on a large scale. Blessed Jordan reminds us that our science today must be a favorable tip to meet more of our Divine Creator. May it not be a rupture, but an effective bond to strengthen peace with Him.

2.3 Ways for peace with God

In view of the above elements, which also constitute a danger for our relationship with God, we propose some possible solutions, inspired by the teachings of Blessed Francis Jordan.

2.3.1. Humility

Humility is a virtue that goes with everyone who writes about François Jordan. To say, we cannot adequately speak of Blessed François Jordan without brandishing his humility. This is something he leaves as a legacy to his children. Concerning religious people, he says this: “*no one loses his vocation for lack of intellectual skills or for*

¹⁹ H. WINFRID, SDS, *Exhortations and Admonition*. 46.

lack of certain talents, but because we lack humility".²⁰ By analyzing these words of Blessed Francis Jordan, we realize at first glance that it is contrary to the reality that we experience in our academic and religious curriculum. How many brothers and sisters have left the convent because of failure to achieve the required percentage within an academic institution? By inviting his spiritual brothers and sons to work on humility, Blessed François Jordan did not trample on the academic aspect. Moreover, he invites the scholastics to a solid intellectual training: "*I recommend that you master Latin seriously, it is important for our education*".²¹ The founder of the Salvatorians wanted to invite his sons and daughters to the practice of humility whatever our intellectual background. Reason why this virtue accompanies us in our spiritual and scientific wanderings.

Sin kills, it constitutes a rupture in our relationship with God. He violates our peace with the Divine Master. Humility intervenes here in the sense that it constitutes a recognition of our state of sin and as a starting point for the spiritual approach. As long as we are unaware of our fragile state, finding peace with God will be a problem.

²⁰ H. WINFRID, SDS, *Exhortations and Admonition*, 130.

²¹ H. WINFRID, SDS, *Exhortations and Admonition*, 129.

This virtue of humility finds place in our Christian walk. Even when approaching God in the sacrament of penance, our effort remains nil if the recognition of our sin is not yet observed. Let us illustrate our idea with an example: as scholastic religious precisely, we sometimes go towards the sacrament of penance by constraint, because this falls under the community program. So let's just suffer. For the case that we have just illustrated, we physically see a scholastic going into the confessional box but he himself is not ready to go. In this religious student, he lacks recognition of his state. And Francis Jordan reminds us that only humility helps us to recognize ourselves as small and poor before our Savior. Sin is a vice, but cannot completely abolish our peace with God. This is why we want to talk about rupture and not rupture with our divine Savior. Blessed Francis Jordan once again bursts into our century to remind us of the virtue of humility that our world needs to restore its peace with God. The ball is in our court, it is imperative for us to use this virtue to clothe ourselves in friendship with the Creator.

In our scientific approach, Blessed Jordan calls us to humility. It is appropriate to recognize that we are a gift from God and the fruit of his grace. The bitter observation is that at times, our intellectual skills make us proud. Our

scientific exploits constitute a downfall for certain religious people within religious communities, going so far as to divide its members. Our studies do not take precedence in our fraternal relationships. We are all brothers, as the Holy Father reminds us in his encyclical *Fratteli Tutti*²²: this is the common denominator.

This is the instrument that we offer to today's scientists. There is no question of demonizing science these days, it is essential for who we are. But it in no way takes the place of God as some claim to imagine. She is subordinate to the Divine Creator. François Jordan's contribution to scientific progress is that science is one of the means to know God and praise him. The wish of this apostle beyond borders is to bring us to the knowledge of Jesus our Divine Savior and the True God. Let our research lead us to him and not to be against him. It is by practicing the virtue of humility that we arrive at this couple of things.

2.3.2 The fear of God

It is one of the gifts of the Spirit (Cf. Is 11:1). Let's face it, this gift is in crisis in our century. It is included among the forgotten elements of history. It is a matter for naive minds, who do not have a critical sense. For some it is devoid and

²² Proposes fraternity and social friendship.

even meaningless. Fear is not understood in the sense of fleeing from God. But the recognition of his all majesty over all creatures. This is a difficulty that our world faces today. We no longer fear the Divine. Excessive relativism is expressed. Sin has almost lost its negative character. The absoluteness of God is called into question. It is an empirical world where everything is called upon to pass through the experience. We would like faith to be expressed in the empirical language of science. Any metaphysical theory is rejected, we want the demonstration. The catechism reminds us of this: "*God's power is loving, for he is our father, and mysterious The.....*"²³ Catechism reminds us that among the attributes of God, omnipotence occupies a special place in our Creed. We believe that his omnipotence is universal. These catechetical meanings have fallen into disuse for certain people. We want to experience God as matter in a laboratory. To say that we experience God from within is nonsense, a mythical discourse, an imaginary story. In view of this skepticism which is taking off in our world, the fear of God remains an illusion.

²³ Cf. *THE CATECHISM OF THE CATHOLIC CHURCH*, 85.

Faced with the realities of our time, Blessed Francis Jordan invites us to divine providence: God created us and continues to be with his creature. He did not flee as some claim, he is there; he is Emmanuel. Just look for it, it's easy to find. Blessed Francis Jordan says: *“if this endures confidences, the society will be powerful and neither the power of hell nor those of the world will be able to overcome it”*.²⁴ With these words, Jordan would like to remind his religious society that divine providence makes us strong. It is by relying on this that members will be able to resist against the forces of evil. For us Christians, the notion of divine providence helps us overcome all these ideologies that seek to subvert the faith. God is with us and he will be with us. When we rely on divine providence, the notion of the fear of God once again bursts into our approach, because we tell ourselves that we are not alone in the world, there is a Creator who we must adore in silence.

2.3.3 The question of teleonomy

Several questions arise when we start to think about the question of the Faith-Science junction today. This difficulty is especially observed in the world of Christian

²⁴ H. WINFRID. SDS, *Exhortations and Admonition*, 18.

Scientists. Let us say with full enthusiasm that science is full of an *ambivalent* character. Science is not evil, it is ambivalent, that is to say good and bad at the same time. We can complain all day long about the scientific effects, we will not have a fixed position on what evils we suffer. We invite ourselves to return to the subject that makes this science. We therefore cry out for the innocence of science. The latter is only a production of the human mind. It is man who is at the center of the difficulty of joining Faith-Science. Let us return to Francis Rabelais who, in his book *Pantagruel* published in 1532, said: “*Science without conscience is only ruin of the soul*”. This is indeed what the scientist is called to meditate on today.

Let us ask ourselves the question of the purpose of all our scientific productions. I'm making the bomb today, but what is it for? Is it to work with in mining quarries? Or is it a tool to destroy thousands of living beings whose lives remain sacred? Without the question of finality and consciousness, science no longer has the vocation that we have assigned to it in our lines. Man is called to do science with conscience. The latter constitutes in us the seat of censorship that the Creator has placed in us. With the science-consciousness dimension, we arrive at the harmonious junction Faith-Science.

We realize that it is quite simply in the name of human freedom that contemporary man does whatever he wants. Blessed Francis Jordan reminds us that true freedom is that which is based on duties and not on pleasures. The reminder is sent to us: may our freedom be one accompanied by strong discernment. Our freedom is rooted in the duties we have towards our transcendent and our neighbor. Christians are judged to be naive because they have rules to follow, commandments to fulfill. We judge this as an inclination, a blind obedience. It is time for us to return to the awareness of our consciousness, a bit as Edmund Husserl would say, with his famous notion of intentionality. It goes without saying that today we must ask ourselves the question of the purpose of what the human mind produces. Do my productions help me to experience peace with my Creator and my Society? The problem today is not atomic energy, but the hearts of men.

CHAPTER III

PEACE WITH SOCIETY

The concept of society has been a polysemous term since time immemorial. On the one hand the term refers to the ordinary society in which we live and share certain

elements in common, on the other hand the society is understood as this religious family of which Blessed Francis Jordan is the founder. Whatever the polysemous dimension of the concept of society, at the bottom of these two apprehensions, we are in search of peace. As we have already highlighted above, our world is in a peace crisis. This is obvious to each of us.

Blessed Francis Jordan, by founding his religious family, wanted it to be a place of sanctification, joy, harmony, peace. Beyond all the trials of life, he wanted to see these daughters and sons in peace, because he himself was a man of peace. He left us peace as our inheritance. In one way or another there is a call to work for the gospel of peace wherever we find ourselves, in whatever ways and means the love of the Divine Savior inspires us. It should be noted that beyond our racial, cultural or regional differences, Francis Jordan calls us to peace. The generalate as the highest authority in society is invited to peace with all entities in the world. This was the concern of Blessed François Jordan during his lifetime.

Let's not just see the generalate as a higher authority, let's go into our entities. Our provinces, pro-provinces and vicariates must be places where life is beautiful. For us to achieve this ideal, the support of everyone remains our

strength. So long as we belong to this society, we are “Francis Jordan”, peace builders.

3.1 The religious community: foundation of peace

The religious community remains our basic unit, as the place of our daily experiences. We are religious, a way for us to tell the world that observes us that we have chosen a life in community, a life together. It’s a place where “I” is replaced by “we.” It is no longer my will that drives the machine, but the other also has to say about my own life, as the vow of obedience says. Here, it is abandonment to the other which may or may not be to one's taste. From now on, it is the community that carries us and supports us. She takes the place of the parent to her child. These are significant elements that we must keep in our way of living in community. To forget them is to expose oneself to a fall. Let us insist that the community is our base, the foundation of our religious life. Without the community dimension, what become of us? It’s like a carcass that has nothing important. It is an empty container. The community remains our place of supply, our inexhaustible source from which we can draw the elements necessary for our spiritual and carnal growth. At this stage of consideration of the religious community, everything becomes bland, religious

life loses its taste. It is appropriate to note that in our vocation as peacemaker like Jordan, we are invited to spice up our community life, we must season this beautiful life that we have chosen with a confident and joyful heart. Let us relive the first moments of our religious formation. It would be wrong for us to just say it was an illusion and cross our hands. Let us fight to make our illusions a reality. Let us therefore build our community building together so that our religious community is truly a place where we cultivate peace.

To guarantee our community harmony, we are called to observe certain small details that unite us or can disunite us in the event of lack of attention to them. The community peace we need is built with the provision of different important materials. We want to say that nothing should be neglected in our construction site. Let us cite some sustainable construction instruments or materials: Mutual respect is an element not to be forgotten in our community life. All of these materials that we will mention simply serve as safeguards to protect our community climate. We sometimes forget this aspect of human life. Everyone in the community has the right to respect regardless of the age of the subject. Patience is a quality worth emphasizing in our society. Patience should be understood as tolerance in

the face of the weaknesses of a colleague. Imperfections characterize us as human, the best would be to support each other among religious people within the fraternity. Let us therefore work to promote peace in our religious communities. At times, it is the simple, less important details that divide us in our fraternities. It is after the damage that results from our community conflicts that we realize the lesser evil that created the community schism. Religious people today divide over things they have left in the world: money, luxury, success, material goods, etc. The life of Blessed Francis helps us to make our community a place par excellence where members cultivate peace. An invitation to build peace in our mission entities, our parishes, our houses of formation, etc. It is appropriate to recognize that the peace we need in our communities can only be built on the basis of small gestures every day. The simple greeting establishes peace, the original and non-legendary smile, attention to the colleague. The practice of these small elements poses a problem in our everyday relationships. What is surprising is that we invite the worldly spirit to the convent. Blessed Francis Jordan calls us to peace in our society today. The patience in question is not that which would be limited to observation only. It is a patience that invites the brother or

sister to approach the other, reminding them of the good or straight path. In the formula of our religious professions, we express loudly that we will count on the help of the community with which we are called to live. The help in question is especially necessary during the moment of crisis that may arise for a member of the community. The observation is bitter unfortunately, we see the evil but without confronting it in place and condemning it. This is how we can exercise tolerance in our fraternities. Otherwise, we will not be far from all the people who do not share religious life. We propose prosoponist tolerance in our religious communities. We will have to look at each other face to face, let's break down the hypocrisy. Promotion of the talents of others is a point that is lacking in our religious life. It is often difficult to congratulate or encourage the qualities that others demonstrate. This would also be a way to boost the work of our colleagues. From now on, we are invited to promote the talents of our colleagues with whom we share fraternal life in community. This dimension is not to be restricted only to religious life, it is a quality which must characterize every disciple of Christ. Today, our countries, our continents are not taking off due to lack of recognition of the competence of others. We are ready to eliminate the other because of

their qualities. The face of this Blessed Francis Jordan One that the Church offers us helps us to always work for the promotion of peace in the world. May everyone, at their own level, make their living environment a paradise on earth. Let's say no to war and yes to world peace. The best would be to stop the guns that ring out day and night in Ukraine, Russia, the Democratic Republic of Congo, Turkey, etc.; let's dress for the promotion and preservation of peace in our countries. In addition, it is important not to forget that the good foundations of peace are to be found in our families which constitute basic cells. If we have not learned to live peace with our blood brothers, it will also be impossible for us to transfer this peace within our society. We advocate working on family peace as a basic education. This statement is verified in the application phase for aspirants who want to enter religious life. A careful analysis demonstrates that each candidate displays a certain behavior which denotes their place of origin, their family. Being mature as a family, we will bring good fruits which will facilitate a good atmosphere with the religious community, with the superior who is invited to animate the community.

3.2 Peace with the superior

In approaching such a point, the first reflex is to situate ourselves in consecrated life where we find general superiors, provincial, regional and mission superiors who are called to the animation of the structure which brings us together. In our structures, we sometimes create inequalities. Let us illustrate this idea with an example: in the process of formation for religious life in Africa, we have the impression that those trained are very resistant to the trainers, and they clearly say: “the trainer is not your friend”. This sentence seems very short grammatically, but its content contains a whole life between the trainer and the trainee in Africa. We already understand that there is an inherent problem in the relational process between the trainer (superior) and the trainee (subordinate). A question that arises from this analysis is to know what image the trainee has of his trainer. We avoid a peremptory conclusion. We propose to be agnostic. We took this example in order to show what image we really have of superiors in society, in the province and, moreover, in our religious communities. How to build peace with your superior. These are some notes on which we propose to reflect.

In Jordanian thought, the superior occupies a special place, he is the representative of God. Which prompts Jordan, the apostle beyond borders, to say: to obey the superior is to obey God himself. There is therefore a link between God and the superior, his representative. The main thing for us is to examine the face of the superior from the Jordanian perspective. What are the indicators of superiority in Jordan? The superior according to Jordan's taste is the engine of peace in our communities and the factor of unity between members.

For Blessed Jordan, the superior is the first servant of the other members of the community. He is the face of the humility that he has always advocated. He will not command as master of what he has been entrusted with, but he will make himself a model for the flock by granting it what is necessary for the maintenance of peace. (1 Peter 5). Far from acting as a military superior who commands his troops at the front, he will act in everything like a servant. Blessed Francis Jordan is a model for us in our role as superior. He led the congregation for a long time, without making it his private property. He always needed advice from others to lead well. He is a supporter of teamwork. The proof is that he never wanted the company he founded to bear his name, as is the case with the other

founders. He was willing to step aside in his task as superior general of the company. Humility was truly his leitmotif. In view of this spirit of humility that Jordan demonstrated, he remains for us an icon of value to imitate. Blessed Francis Jordan will remain an essential face, an indelible leap..... In other words, let's not look for the superior model elsewhere. Jordan is a shining example of this in today's world.

After understanding the figure of the superior in Jordan, it would be better to see how to found lasting peace between superior and members of the community. Experience teaches us how the superior faces resistance to ideas from his members. Not everything he says will be immediately accepted by all members of the community. Blessed Francis Jordan experienced contradiction among those close to him in the direction of society. At the end of his life, Salvatorian history tells us that everything he did was not accepted by his colleagues. Jordan, offers superiors the virtues of patience and tolerance. The Society of the Divine Savior today needs superior servants of others. The two virtues are not enough to fulfill the task of the superior, the list is therefore not exhaustive. We can add to this the fact of being the model of one's community, like the shepherd of one's flock. He is at the head of the religious community

without taking the place of Christ, the cornerstone for building the kingdom of God. It is unfortunate at times to see that the superior is the cause of the downfall of his members through unworthy behavior. The task requires a sacrifice on his part. There is an urgency to turn to the Paraclete because only the superior cannot do so.

On the part of the members of the community, peace should be understood as a matter for everyone. Let us not turn our eyes only to the superior, but the best would be to do everything to make the community a place of peace and fraternity. In the Jordanian perspective, members living in community are called to listen to the superior. Many of our small community problems arise from not listening in community. Blessed Francis Jordan reminds us that the greatest danger that can beset a religious is the spirit of the world. Jordan draws on the words of Christ by saying: “*Ego elegi vos de mundo*” (I have chosen you out of the world. Jn 15:16).²⁵ Unfortunately, we cannot understand the degree implied by Christ's choice over us. The taste for grandeur is a vice in religious life. This is the point a quo of our little conflicts in brotherhood. A reminder that we are in this world without being of this world. Let's not copy what is from the world into our communities. Peace leads

²⁵ H. WINFRID, SDS, *Exhortations and Admonition*, 32.

us to make sacrifices. The greatest sacrifice lies in surrendering the spirit of the world. Without sacrifice, there can be no lasting peace in our changing world. This is not a blood sacrifice, but an effort to abandon everything that violates the construction of peace in our universe. Blessed François Jordan teaches us that there is no peace with the Superior without knowing how to deprive yourself of something.²⁶ In other words, Jordan calls us to dispossession. Let's forget our skills, intelligence, and our abilities and follow what the representative of God (the superior) says. Jordan reminds us that it is the right of the superior to punish.²⁷ In addition, Blessed Francis Jordan invites both sides that is to say on the side of the Superior as well as of the members, peace within our religious family comes from respecting our rules of life, to avoid arbitrariness. This is how we can be heralds of the Gospel of peace in our constantly changing world. For some priests, homilies are real places for announcing the gospel of peace, unfortunately the putting into practice of what we say always poses a problem. We will never stop paraphrasing these words of Pope Paul VI, saying that our

²⁶ Cf. H. WINFRID, SDS, *Exhortations and Admonition*, 103.

²⁷ Cf. H. WINFRID, SDS, *Exhortations and Admonitio*, 103.

world does not need those who speak. We need the testimony of our life in society. In other words, an invitation to preach by our actions rather than our words. Our world needs to live in peace and not talk about peace. Pragmatism is required at this level.

In his writings on vocation, Blessed Francis Jordan teaches us that religious life, like the priesthood, constitutes the most precious thing that we ourselves, religious, fail to understand the greatness of this treasure. The blessed one adds by saying that the salvation of the world depends on priests. He illustrates this with the Gospel pericope which reminds us that a blind man cannot lead another, or else both will find themselves in a hole. From the priest comes salvation, from the priest can come perdition.²⁸ The priest is the opinion leader in society not only on a spiritual level but also on a social level. Woe to those who lead others towards perdition, towards the fall. How many pastors are the cause of the loss of faith of the children of God. Daily experience tells us more! Speaking of vocation, Blessed Francis Jordan would like to recall the role of all people consecrated to the Lord: We are indicator signals. Christ is the reference par excellence. This note does not exclude

²⁸ Cf. H. WINFRID, SDS, *Exhortations and Admonition*, 61.

our effort to conform our words to our actions because the people to whom we go observe us seriously. The consecrated ones, we are the salt of the earth (Mt 5:13-14). Let us give a taste to our world which is losing the flavor of peace. This is also why salvation depends in some way on the priest, as our founding father mentions. We will only be light of the world through our daily experience. The universe is sinking into darkness, we must be lights of which Jesus speaks in the gospel of Matthew. The beatification of Jordan constitutes a reminder for consecrated persons whose vocation has the task of saving souls doomed to perdition. The work is not as less as we thought, it is a call to make enormous sacrifices because everyone will be asked the question: what did you do with what you were given?

CHAPTER IV

ENEMIES OF PEACE

The peace crisis is a glaring situation today on our *alma mater* Earth. The damage is multiple and we cannot count it. Starting with ourselves, inner peace is lacking. The fight begins deep within us. The fight is grandiose. By carefully

examining the peace crisis in the world, we will immediately realize that there are obstacles blocking the smooth progress of peace in our hearts and in the world. We understand these blockages as being “enemies of peace”. The terminology “enemies” grandly expresses everything that could be the basis of the peace crisis in our world. It should be noted that the list of elements that we will have to develop is not exhaustive. We will try in one way or another to draw out the fruit of our observation.

4.1 Pride

The catechism of the Catholic Church classifies vice of pride among the capital sins, that is to say that it generates other sins.²⁹ Pride is a poisonous enemy of peace in our lives. This vice is the source of much distress today. The wars that break out here and there between the great powers are its eloquent examples. Each State would like to show its greatness on all levels of life, unfortunately it is the low people who are victims of all these atrocities. We pride ourselves on being major producers of firearms with the aim of terrifying our planet. There are many realities that are the result of pride. Blessed Francis Jordan emphasizes in his writings that pride constitutes the great

²⁹ Cf. CEC, 1866.

danger in the congregation.³⁰ It is the fall of virtue from the glory of a religious family. Let everyone not claim their merits in front of everyone. Do not glory in this or that skill from which we benefit from our Creator. Many families and religious communities are not at peace today because of human pride. Obedience as a religious vow is tied up in a congregation when members are known for pride. When each member seeks to pride themselves on the basis of their abilities, this is the root of the lack of peace that our world is experiencing. “Pride prepares a fall” (Pr 11:2). The fall is remarkable these days.

Faced with this scourge which is plaguing our society, Blessed Francis Jordan, apostle of the missions, advocates the virtue of humility. Count Sponville said this about this cherished virtue to Father Francis Jordan: Humility is a humble virtue. It is doubtful whether this is a virtue!!! Because we wonder who would boast of theirs. Boasting about it would show that the person lacks it.³¹ This virtue requires silence and teaches us that no virtue should be boasted of, nor even proud of. This makes the other virtues unnoticed in themselves, almost erased. Humility is not

³⁰ Cf. H. WINFRID, SDS, *Exhortations and Admonition*, 105.

³¹ Cf. A. COMPTE-SPONVILLE, *Small treatise on the great virtues*, 211.

self-contempt, or it is contempt without contempt.³² In other words, it is not ignorance of what we are, but rather knowledge or recognition of everything we are not. This is the limit of humility, given that it practically concerns nothingness. This is Jordan's experience in his life. He had not despised himself by living humility, but it was for him a way of recognizing his emptiness, his limits, and his weaknesses. An invitation to recognize limits to all the sons and daughters of Blessed Francis Jordan. Our world needs to carry out this exercise that Francis Jordan did: recognition of emptiness. It is by recognizing ourselves as incomplete that we need the other. We can only build a better world when each of us leaves a place for another person in our humble little heart. Humility is a virtue which encourages man to recognize that he is not God. The latter is omnipotent, omniscient, etc. But man has limits which require the assistance of others. Technological advances encourage man to leave the divine dimension within him. May this virtue help us to build a better society where everyone will find refuge with his or her neighbor. Through humility, we ignore ourselves to recognize God.

³² Cf. A. COMPTE-SPONVILLE, *Small treatise on the great virtues*, 211.

When we recognize God, we recognize ourselves as small and we ask for protection from the Creator.

Pride can exist in a spiritual way, as a vice for our inner peace. Sin makes us proud, and destroys our inner peace. Spiritual pride is a disease that plagues many of us today. Some Christians manifest this pride by refusing to approach the sacrament of penance. Confession is nowadays reserved for a category of people. Blessed Francis Jordan invites us to liberation from the great sins that violate our inner peace. We achieve inner peace only when we work for our perfection. And therefore, a path traced by the founder for our inner peace is confession. Openness to confession makes us free and fulfilled to build lasting peace in the community and in the family. Sharing also remains a remedy to heal our inner peace. Storing problems without sharing them cause's imprisonment. It is by freeing ourselves that we can free others.

4.2 Injustice

This enemy of peace is found at all levels these days. Even in the Church, this vice erupts. Injustice shatters the peace of the community, of the homeland, of the continent, of the world. Everyone's rights must be respected. Let us say that there is even today the class struggle. The dignity of man

is violated due to his sad fate. Man has become almost a toy that can be turned as desired. How many people are losing their lives today!!! The toll is heavy if we begin to evaluate the injustices of which the common people are victims.

Blessed Jordan reminds us that peace can only be built when everyone receives what is due to them. As superior of the structure, it would be better to ensure that each member receives the necessities they must have.³³ Justice is the horizon of all virtues and the law of their coexistence. It is a complete virtue as Aristotle said quoted by André.³⁴ All humanity requires it. Justice is understood in two senses: as conformity to law and as equality or proportion. Let's illustrate this bivalence with an example: "It's not fair," says a child at summer camp who has fewer school supplies than the others. That is to say, he has less than what he judges to be his due. The same feeling will animate this child from the colony when he could see his friend cheating at school. In other words, in the first situation the child would want there to be equality; and in the second it would be good for his friend to comply with the school

³³ Cf. H. WINFRID, SDS, *Exhortations and Admonition*, 107.

³⁴ Cf. A. COMPTE-SPONVILLE, *Small treatise on the great virtues*, 93.

rules which prohibit cheating. In this sense, the just become the one who violates neither the law nor the legitimate interests of others, nor the law in general. It is right today in our world that individuals are equal before the law. Corrupt justice demonstrates today that it is money that replaces the righteous. It is authority that makes the law and not the truth. It is the powerful who make the law in our societies. It is obvious that not everyone will have the same standard of living, but at least everyone should have their share, their place, their function. An invitation to fight first and foremost the injustice that each of us carries within us. The fight for justice is a daily process. Let us put our strengths at the service of law and rights. Let us seek the equality of every man with others despite inequalities of facts or talents. The world shows a certain resistance to justice, we must therefore fight to emerge victorious from this daily struggle. It is up to everyone to review these acts if they are not tainted with unfairness. For the sake of building a better family, a peaceful community, a harmonious and just world; we are invited to practice justice in our little daily actions.

4.3 Selfishness

Selfishness is an evil that we must bitterly condemn until the last second. It is an enemy of peace that Blessed Francis Jordan castigates in his writings to these sons and daughters. The supremacy of the “me” leads us to forget the “other” which is necessary for the survival of the “me”. In a religious community where this enemy reigns, the fall is very close. Our world also suffers from this vice today. Each State pulls the sheet on its side instead of living “we”. It is true that there are unions taking place between nations, countries, continents; but the real work that Blessed Francis Jordan needs is much more that against the personal selfishness that characterizes man. Before seeing the nation, the country, the continent; Blessed Francis Jordan would like to see man in his personal dimension. Let's start with personal change to finally ignite others. The point of this enemy of peace finds its basis above all in community life. It's in the latter that you have to work more. Remember that community is the basic unit for igniting others. The work is in-house before it goes out. This is the Jordanian logic that we cannot do without. The findings show that some communities fall into decline overnight, especially financially. In most cases, the cause remains the selfishness of the members. Pooling remains a

phantasmagoria in our constitutions and directories. Everyone works for their own projects and the consequence is that pastoral care becomes a field of business where you have to fight to earn your bread. Priesthood nowadays loses its sense of sacrifice, because we would like to invest in it. By pulling the sheet on its side, this attitude plunges us into another vice which shakes the religious community as well as the family. By favoring the self, we immediately think that everything rosy can only come from us. Which brings us to slander because we will seek to protect our *Ego* at all costs.

This vice requires love of the other. Let's make love a categorical imperative. Beyond the rules and constitutions that invite us to love, let's make it a duty. Love should not be commanded. Besides, we should not mention it in these lines, because it is an imperative for us. This "imperative" should not be understood in the Kantian sense where, in other words, it has the character of a constraint. But love here is what we do in joyful spontaneity. When we love, we do not fall into slander.

4.4 Slander

He is also an enemy of peace mentioned by Blessed Francis Jordan. This attitude characterizes people who

form a fraternal community. Allow us to emphasize that this enemy is eroding our community life seriously and mercilessly. It is the fruit of idleness at times. When we are busy, we sometimes talk bad about others. Blessed Francis Jordan reminds us that it is a vice that we must fight. Cockroach is an enemy of peace. When we start to slander others, we kill them little by little. Slowly, we create a reluctance and a barrier between us and the slandered colleague.

Blessed Francis Jordan invites us to a prosoponist dialogue, a face-to-face interview. When the other is in error, it would be better to approach them and dictate a course of action to follow. This is the Jordanian attitude that must be developed so as not to disrupt the harmonious rhythm of the community. This is also what we call “fraternal correction” which the Bible speaks of in Mt 15:18-20. Slander is a speedbreaker in the smooth running of the religious community. It is a brake on the flight of the good life. The very relevant point that Jordan develops to fight against slander is “religious silence.”³⁵ Without this medicine there is no longer a demarcation between religious life and the life of this world. Instead of spending

³⁵ H. WINFRID, SDS, *Exhortations and Admonition*, 107.

time slandering, let us develop “religious silence” which opens us to God. A silence that invites us to compassion, tolerance, prudence, temperance, politeness, justice, generosity, compassion, mercy, gratitude, humility, simplicity, purity, gentleness, humor and love.

The compassion that results from religious silence invites us to suffer with the brother or sister in their weakness instead of taking the time to undress them in their absence. Compassion becomes sympathy in pain or sadness. It is participation in the suffering of others. This is what should characterize a *salvator* wherever he is.

When it comes to tolerance, difficulties arise: should we tolerate everything? It would not be a weakness to tolerate everything, especially in the context of our world where cruelty takes over. For a case of rape, robbery, killing; must we always tolerate. Do we really need to talk about universal tolerance? If so, it would be a way of perpetuating martyrdoms, murders, etc. Far from this naive universality, tolerating means accepting what one could condemn. It is not enough to tolerate what is wrong without readjusting. What is evil must be condemned. If there is an error on the part of a colleague, we must of course tolerate it but at the same time call out where it is wrong and suggest possible solutions. To tolerate therefore

means renouncing a part of one's power, one's strength, one's anger. When we tolerate, we lose part of our exercise of power.

Always in the richness of religious silence, temperance also intervenes. This virtue invites us to reflect on the moderation of sensual desires. Without this virtue, members of the community fall into enjoyments which push them into an incalculable fall. It is a taste, but enlightened, mastered, cultivated.³⁶ By this virtue, man remains master of his pleasures instead of being a slave to them. Some are slaves today to pleasures which have a negative impact on their vocation. Still others are prisoners of alcohol. As Aristotle said as cited by Sponville, temperance is a crest line between the two opposing abysses of intemperance and insensitivity.³⁷ It would be unfortunate to suffer your body. The latter is too capricious. To deprive yourself of temperance is to fall into slavery and build a prison of your pleasures. We become dependent. When we are temperate, we still have a particle of our power over pleasures.

³⁶ Cf. A. COMPTE-SPONVILLE, *Small treatise on the great virtues*, 61.

³⁷ Cf. A. COMPTE-SPONVILLE, *Small treatise on the great virtues*, 60.

Still in religious silence, politeness also erupts. This virtue is essential in the policy of peace in society. It is the first virtue from which perhaps the others flow. Knowing how to give everyone the minimum amount of respect. And each member of the community is called to this small but meaningful exercise. We qualify this virtue as the first, because already at a young age, the child is invited to do certain things and others not. We will see that the child at his stage will strive to respect the rules prescribed by the parents. As Emmanuel Kant said cited by Sponville, man can only become man through education.³⁸ The child acquires maturity through the education that he integrates through obedience. Politeness for Jordan lies in respecting the rule. It is a requirement that concerns all members of society and, moreover, of the religious family that they found. As we have emphasized in the previous lines, the rule constitutes a safeguard, a protection to preserve our peace. Obedience is accompanied by politeness in Jordanian terminology.

It is also appropriate to mention the humor in the result of religious silence. It is a virtue that enhances life in society, especially for those who live in a religious community.

³⁸ Cf. A. COMPTE-SPONVILLE, *Small treatise on the great virtues*, 61.

When we accomplish it, we will come to fulfill the words of the psalm saying: how beautiful it is for brothers to live together and be united (Ps 132). Let us paraphrase Sponville by saying that to lack humor is to express a lack of humility, of lucidity, it is to be full of oneself. We are harsh or too aggressive. It is the lack of generosity, gentleness, mercy that is visible to the naked eye. There is something suspicious and worrying about being too serious. Paradise on earth can only be created through this virtue. Unfortunately, for some members of the community the smile is almost rare and at times absent. A sense of humor is part of the beauty of the religious life that we have chosen with complete freedom and deliberation. Blessed Jordan invites us today to a little humor, a little love, and a little joy. Beyond the evils that we may encounter, our smile proves essential for building peace between brothers in community. Difficulty cannot prevent us from laughing. What would love be worth without joy? Joy without humor?³⁹ Fundamental questions for building the peace we need today. Without hypocrisy, the real smile heal wounds in one way or another.

³⁹ Cf. A. COMPTE-SPONVILLE, *Small treatise on the great virtues*, 315.

Generosity allows us to offer to others what is not theirs. And it is appropriate to mention that we always and already have one more element to offer to our neighbor. When we are generous, we try to act beyond this or that other text. The subject takes the action not because it is recommended by the rule but because it comes from the bottom of his heart. We act beyond all laws but only to the demands of love. We respond to the law of love engraved in our hearts. In the name of solidarity, we act. Before being a duty, generosity is a state of mind. It is ingrained in us as creatures created in the image of God. The latter infuses this virtue into each being without reading books on virtues, morality, etc. Through the solidarity that arises from generosity, we belong to a group. We don't want to be alone but with others. In generosity, man expresses his desire to do good things. We are not forced by constraint to perform an act of charity. The generous man is not a prisoner of his affects or of himself, he is master of himself, only will is enough for him.

Mercy is intended to be the virtue of forgiveness. As humans, we all make a lot of mistakes. We are too weak and miserable to cry out for the grace of mercy in our lives. Unlike compassion, mercy focuses on the faults that must

be forgiven. We will also be like our father who possesses the absolute mercy.

Let us end this host of virtues that come from religious silence with gratitude. It is a virtue that does not require making many sacrifices. It doesn't take away anything from us. In many cases, we are ungrateful. The egoist is ungrateful not because he does not like to receive, but because he does not like to recognize what he owes to others. Gratitude is recognition of the talent of others. Let us know how to appreciate what is good. What is Good stays good! Let's throw the flowers to the one who deserves it. This is a lack among certain consecrated people for whom appreciating it would be abasement.

CONCLUSION

Peace is of paramount importance to our planet today. We cannot show our love to God, to our neighbors, to our colleagues when we do not have peace. In other words, peace is the realization of love. This booklet gives us an understanding of peace according to Blessed Francis Jordan. During this journey, we tried to analyze the peace situation in our world under the guidance of Jordanian thought on peace.

All of our lines are expressions of peace as a fundamental need for those experiencing conflict. However, rebuilding trust, livelihoods, institutions and relationships in our faith community, society and individuals is a complex and long-term undertaking, full of progress and setbacks. Religious and lay people alike are invited to fight every day to make the Earth a more peaceful and peaceful place to live.

We are invited to spread the message of peace and to live in peace like Blessed Francis Jordan. We recognize the efforts that everyone is making in this direction. Peace is the way out of inequality and violence, it is a golden ticket into a new and better future for humanity. Peace matters, as does your contribution. Let us decide to make our world an earthly paradise.

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