

SALVATORIAN KEY ELEMENTS

Charism, Mission, Spirituality, Identity

Part II

by International Joint Charism Commission



PREFACE

January 1, 2005

Dear Salvatorians,

The International Joint Charism Commission (IJCC) is proud to present Part II of our work *Salvatorian Key Elements: Charism, Mission, Spirituality and Identity*. It is meant to be the second in a series begun by the Society's International Charism Commission. Part I was published in 2002 by the Salvatorian press in India.

This volume represents the work of Commission members from around the world and from all three branches of our Salvatorian Family. As such it abounds in a rich diversity of insights about living our Salvatorian life in today's world. We hope you will find it both helpful and challenging for your own life commitment. We also trust that the work presented here will help us all respond more effectively to God's call to Salvatorians in the 21st Century.

May we be so bold as to make a suggestion concerning the material in this book? We encourage each and every Salvatorian to incorporate this material into your personal program of ongoing formation. Take the initiative to engage other Salvatorians in study groups. Suggest that your unit use the material for a more organized study of what it means to be a committed Salvatorian at this time in history in your particular part of the world.

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Our Founder Father Francis Mary of the Cross Jordan urges us to “love the Society, study its purpose” (Chapter Talk 1899/10/27). The reflections in this book are meant to help you do that. The IJCC would appreciate hearing your thoughts about the content presented here and creative ways you found to use it.

In the Savior,

The International Joint Charism Commission

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SALVATORIAN KEY ELEMENTS

Charism, Mission, Spirituality and Identity

Introduction

We Salvatorians, men and women, religious and lay, describe our Salvatorian charism, mission, spirituality and identity by stating that these elements are all inseparably related to one another. Charism and mission are two sides of the same coin which are lived out in spirituality. Identity is the composite of specific Salvatorian characteristics which we recognize in ourselves and by which we are recognized by others.

In the beginning, we agreed upon the following working descriptions of the terms.

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

Mission is that dimension of the charism by which the one who receives the gift is sent to share it with others.

Spirituality is a dynamic way that a person or a group lives out their specific charism and mission given by God.

Identity is who we are to ourselves, as well as how others see us. This is the incarnation of our charism, mission and spirituality.

Salvatorian Charism

The founding charism is the specific gift of the Holy Spirit given to

Fr. Jordan for the Church and the world. It is rooted especially in 4 biblical texts which are key to his life and work. They are at the core of the charism he communicates to all of us Salvatorians.

1. John 17:3

And eternal life is this: to know you, the only true God, and Jesus Christ whom you have sent.

2. Matthew 28:19-20

Go, therefore, make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And look, I am with you always; yes, to the end of time.

3. Mark 16:15

And he said to them, 'Go out to the whole world; proclaim the gospel to all creation.

4. Daniel 12:3

But the wise shall shine brightly like the splendor of the firmament. And those who lead the many to justice shall be like the stars forever.

Key elements found in these foundational texts by which we are called and empowered are:

- to live eternal life
- to know the one true God and the one he sends, Jesus Christ
- to follow in the footsteps of the apostles
- to make disciples of all nations
- to lead others to eternal truth and justice
- to proclaim the universality of Christ's message
- to be able to discern the signs of the times

Salvatorian Mission

We Salvatorians are called and sent in mission to announce through our lives and actions the gospel message as contained in the key elements of the charism.

- to make known the Savior
- to work for the fullness of life which is salvation
- to lead others to a conscious awareness of God
- to support one another in our apostolic commitment
- to involve others in the mission
- to emphasize the role of lay apostle
- to proclaim the message to all people everywhere and at all times, and to do this through whatever ways and means the love of Christ inspires.

Salvatorian Spirituality

Salvatorian Spirituality is the way we Salvatorians live out our charism and mission in a concrete day-to-day way. Specific elements of this spirituality are:

- knowing God, that is, experiencing God as the center of our lives
- trusting in Divine Providence
- living holiness as a vocation and helping others to do the same
- manifesting the goodness and kindness of the Savior (Titus: 3,4)
- being people of prayer
- being poor in spirit
- having apostolic zeal
- living out truth, justice, solidarity, and faithfulness
- being willing to bear the cross for the sake of the mission
- loving inclusively
- following the example of Mary by making the Savior known
- loving the Church
- living the simplicity of the sons and daughters of God

Salvatorian Identity

We identified ourselves as Salvatorians by the way we live out our charism, mission and spirituality both individually and as a group. We are bonded together in mutual commitment to be the incarnated expression of these key elements through which others are able to identify us as Salvatorians.

International Charism Commission, Rome, June 16, 2001

OUR BIBLICAL ROOTS

by

Fr. Arno Boesing SDS

Introduction

Charism is a gift given by God to a person which is to be placed at the service of the common good.¹ Our life experience enables us to develop this gift. A charism is not private property that we can dispense at our own pleasure. We are called to incarnate it wherever we find ourselves. We are called to be open to it, to live it and to allow ourselves to be led by it. In this way, it will become the guiding force of our lives so that through us, it can touch and transform the reality of people and the world itself.²

Charism is a gift to be placed at the service of life. The Word of God reveals to us that the tree of life was in the center of paradise.³ This shows how life is the center of God's plan. For this reason, we can only understand human life through the mystery of the one and triune God.⁴ The Spirit enables us "to understand" that full and eternal life happens when we *know* (live the experience) and *make known* the one true God and Jesus Christ who He has sent.⁵

¹ See 1 Cor 12; Rom 12: 3-8.

² See Jn 17: 1-2.

³ See Gn 2:9.

⁴ See Gn 1:27.

⁵ See Jn 17:3.

Life is the key to understanding the Salvatorian charism. God's gifts must be welcomed and responded to in order for them to be truly efficacious and to produce the awaited fruit.⁶ The fruit which the Salvatorian charism ought to produce is life, full life, eternal life within the Reign of God.

Roots of the Salvatorian Charism

The Salvatorian foundational charism has diverse roots. They grow out of a twofold experience lived by Father Jordan. That is, his human experience and his experience of God. The Founder's God experience helped him understand human reality through the eyes of faith.⁷ In turn this way of looking at life, enabled him to discern God's saving plan of fullness of life for everyone.⁸

Father Jordan read reality through the eyes of faith. He sought inspiration in prayer and, above all, in the Word of God. Through his prayerful reading of the world's reality of his time, Fr. Jordan saw people in need of life. He asked himself: What could be done so that the Church could better understand its mission in service of life? He found answers to the key questions that afflicted him in the Bible. Specific biblical texts offered him clear and concrete avenues. Four of these texts are fundamental.

- **Jn 17:3** Jesus' time has come. He prays about the central mission of his life and the lives of his disciples throughout the ages. His main thrust is that everyone experience life the fullest. This is the meaning of eternal life.⁹
- **Matt 28: 19-20** The Church's primary mission is to save human life, freeing people from all the chains that hinder the fullness

⁶ See Matt 25:25.

⁷ SD I 136,5.

⁸ See Jn 10:10.

⁹ See Jn 10:10.

of life. For this reason, the disciples are urged to baptize and teach. However, it is good to observe that the command given by Jesus to his disciples is not simply to *baptize and teach*. He sends them to baptize and teach with the very clear objective of *making other disciples*. They are to involve themselves and others in the mission to make life fuller.

- **Mark 16:15** Everyone, without exception, is to be involved in announcing the Good News of full eternal life within their own life context. For this reason, the message of the Gospel is to be preached *to all creatures*. This implies an inclusive love or universality which should involve disciples in an attempt to bring salvation to all.
- **Dan 12:3** The message of salvation is inclusive. It embraces all human beings within their specific context. Love excludes no one however it does prioritize those who are most needy. Today we call this a *preferential option*. The fullness of life demands working for the justice of God's Reign. In the end, God desires fullness of life for everyone, not only for the privileged few.

1. To know the one true God John 17:3 "Now eternal life is this, to know you, the only true God, and Jesus Christ whom you have sent."

In the bible, *to know* means to have an experience. One needs to personally experience God the Savior in order to transmit this experience to others. In order to make God known, I need to know God myself.

- **Eternal life is knowing God.** It means having a God experience which is a personal relationship with God the Savior. It means re-encountering our true identity as the image and likeness of God the Creator, Savior and Sanctifier. This involves both personal and communal holiness. Fr. Jordan lived this experience deeply. Everything else in his

life and mission were a direct result of his God experience.

- **Eternal life is making God known.** It means making the true God known through the proclamation of our lives. This also involves denouncing today's false gods. Fr. Jordan's true passion was that people grasp this message which is also the Divine Savior's great desire. *I have come to set the earth on fire, and how I wish it were already blazing!*¹⁰

Some complementary biblical texts

The following biblical texts are also very present in early Salvatorian literature.

- **Gen 1:26** *Let us make man in our image, after our likeness.*
- **Jn 17:1** *Father,... give glory to your son, so that your son may glorify you....*
- **Jn 17:21** *...that they also may be in us, that the world may believe...*
- **Luke 12:49** *I have come to set the earth on fire, and how I wish it were already blazing!*
- **Matt 5: 13-15** *You are the salt of the earth... a light for the world.*
- **2 Cor 3:2** *You are our letter, written on our hearts, known and read by all...*
- **Matt 16:26** *For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?*

Fr. Jordan's response and ours

*Today .. on the feast of all Saints this pact was made with God;
I give myself totally and forever to the almighty Creator;
I give and will always give to the Creator whatever the Creator has given, gives and will give to me.*

Trusting with all my strength in the help of almighty God and not in any creature, I submit to His reign the whole world, that is all persons

¹⁰ Lk 12:49.

who now or later live, so that they may know, love and serve Him and themselves find salvation.

I also lift up all irrational creatures to the service of the all powerful God. May God who has given the will also grant the accomplishment!

I confidently expect these graces from the Almighty, through the merits of Jesus Christ and the intercession of the Blessed Virgin Mary.

The Creator will clothe me with great holiness, above all, with humility so that, as far as this is possible, I may be an useful instrument in the hands of Divine Providence and may faithfully fulfill my commitment and after this life be received by him into the eternal joys.

In his omnipotence and with his strong arm, the Creator will help me, a fragile creature, accomplish what has been promised.¹¹

2. **Sharing the Experience Matt 28: 19b-20 ...baptizing them in the name of the Father, and of the Son, and of the Holy Spirit and teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.**

Our experience of God is meant to be shared. In order for it to powerfully transform the reality of the world and the Church, it must be shared both on the level of *being* through life witness and on the level of *action* through proclamation and teaching. When what we teach and what we live contradict each other, the message will not attain its objective.

- **To make known; to baptize** is to be plunged into Christ¹² or to be moved to "put on the uniform"¹³ which announces that we are reborn in the Spirit to live a new life.¹⁴ A true experience of God is by its very nature involving.

¹¹ SD I 202-204 (adapted language).

¹² See Matt 28: 19-20.

¹³ See Rom 13:14.

¹⁴ See Jn 3:4-5.

- **To make known; to teach** is to share our knowledge which is actually our personal God experience. True love of neighbor desires that others also fully experience God.¹⁵ An authentic God experience does not allow us to stand still, rather it moves us to share and communicate the experience with others.

Some complementary biblical texts:

The following biblical texts are also very present in early Salvatorian literature.

- **Matt 5:16** *In the same way, your light must shine before all, so that they may see good in your acts and give praise to your heavenly Father.*
- **1Cor 9:16** *Woe to me if I do not announce the Gospel!*
- **Acts 5:20** *Go out now and take your place in the temple precincts and preach to the people all about this new life.*
- **Rom 10:15** *How beautiful are the feet of those who announce the good news!*
- **1Tim 5:8** *Whoever does not provide for relatives and especially for family members, has denied the faith and is worse than an unbeliever.*
- **Matt 10:32** *Whoever acknowledges me before others I will acknowledge before my Father in heaven.*
- **James 5: 19-20** *If anyone among you wanders from the truth and is brought back by another you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.*

- **Fr. Jordan's response and ours**

“The purpose of the Apostolic Teaching Society is to spread,

¹⁵ See Matt 28: 20.

defend, and strengthen the Catholic faith everywhere in the world, according to the dispositions of Divine Providence. Hence, through the exercise of the ecclesiastical magisterium, both by the spoken and by the written word, it intends to achieve this: that all...come to a fuller knowledge of the one true God and of Him whom he has sent, Jesus Christ; that they live a holy life and save their souls.”¹⁶

- “The goal of this Society is that, with the help of divine grace the members work not only for their own sanctification and perfection but with the aid of the same divine grace, also labor and toil intensely devoting themselves—by instruction, formation and teaching through the spoken and written word wherever in the world the greater glory of God will require it according to the words of our Lord Jesus Christ. “Go to all peoples and teach them...”, so that every thinking creature may more and more come to know the true God and him whom He has sent, Jesus Christ, live a holy life and save his soul.”¹⁷
- “We intend to work with zeal and abandon and to rejoice only in the salvation of souls and in divine satisfaction in order to reach the great goal to which we aspire in prayer to the Lord: ‘Holy be your name, thy Kingdom come!’ For ‘eternal life is this: that they know you, the one true God and Jesus Christ whom you have sent.’ Truly, he can only be known if he is announced.”¹⁸
- “The salvation of souls was the purpose of the Incarnation, the life of labor, the bitter suffering and death of our most holy Redeemer. The salvation of

¹⁶ 1882 Rule, DSS I 21 translation in Mailings II-B-2.1 p. 1.

¹⁷ Smyrna Text 1880, translation Familia Salvatoriana No. 1 December 8, 1884.

¹⁸ The Catholic Teaching Society 1888, DSS IV 113 (CTS 1888) DSS IV 105 free translation.

souls was also the only task which he handed on to his apostles.”¹⁹

- “As servants and apostles for Christ, we attempt to offer the whole world true happiness and eternal life.”²⁰
- “If the Reign of God is to come for all of us, it is necessary that those whom God calls to abandon everything, in fact announce Jesus Christ by word and life witness.”²¹

3. Involving Others Matthew 28: 19-20 “Go and make disciples of all nations, baptizing them... and teaching them...”

In order for the message of Salvation to be effective and touch others, people must first become involved. True evangelization is not limited to simply speaking about values. It involves hearts and minds. This means that witness and action are both essential.

- **Make disciples of Christ.** The focus of the gospel missioning scene is to make disciples. This is the primary objective of all evangelization. Baptizing and teaching occur so that others become disciples of Christ.
- **Make apostles of Christ.** This is the fundamental aim of all our efforts toward teaching, instructing, forming and involving others. In order to be authentically Salvatorian, our life witness and apostolic action must get others involved as disciples of Christ. It must motivate them to become ardent apostles of the Divine Savior.

¹⁹ Statutes 3rd Class of the Apostolic Teaching Society 1881, DSS II 101 translation Mailings 1-B-1.3 p.1.

²⁰ CTS 1888, DSS IV 199 (CIP 23, 43).

²¹ CTS 1888, DSS IV 113 free translation.

Some complementary biblical texts:

The following biblical texts are also very present in early Salvatorian literature.

- **Luke 10:1-3:** *After this, the Lord appointed a further seventy-two.... Go! I am sending you as lambs in the midst of wolves....*
- **Mark 4:34:** *...he kept explaining things privately to his disciples.*
- **Titus 3:4** *But when the goodness and kindness of God our Savior appeared, he saved us....*
- **1Cor 3:9** *We are God’s co-workers, while you are God’s cultivation, God’s building.*
- **Mark 8: 34-35** *If any want to become my disciples, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake and for the sake of the gospel will save it.*
- **Matt 19: 29** *Everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake will receive many times as much and inherit eternal life.*

Fr. Jordan’s response and ours

O Lord, that I may always burn ardently for love of You and inflame all. May I be a burning fire, O God, and a flaming torch!²²

“Go and set everyone afire! Oh, that all may become truly zealous apostles!”²³

Oh, (that there were) holy apostles hastening throughout the world, evangelizing all! Oh, inscrutable zeal; Oh, gift of God, how often you have been contemned and suppressed with the excuse that you are meant for the select few!²⁴

²² SD III 20, 2.

²³ Letter of FJ to Fr. Cristologo Raich DSS 10, 480 translation Miriam Cerletty.

²⁴ SD I 138, 6-7.

Fathers of Christ by generating, mothers of Christ by giving birth.²⁵ It [the Society] seeks to fill with the fire of enthusiasm for their vocation all the teaching forces that are already active in the Church of God.²⁶

Rouse and summon the sleepers! Spur the inactive!²⁷

“May this apostolic spirit penetrate our country more and more. May they involve ever more people in this movement.”²⁸

The Apostolic Teaching Society places great stress on the lay apostolate; it reminds leaders, teachers, parents, persons of high rank of the obligation of their apostolate...²⁹

4. **Our Universal Vision Mark 16:15 Go out to the whole world; proclaim the gospel to all creation.**

Here the accent is on “all creation”, that is, on universality. The gospel should be announced to all of creation. This text is very significant for Fr. Jordan. The universal proclamation of salvation is to be our identifying characteristic.³⁰ No one is to be excluded because of their origin, nationality, race, social condition or for any other reason. The person to be saved is of primary importance. Everything else is relative.

²⁵ SD I 159a, 6.

²⁶ Apostolic Teaching Society 1881(ATS 1881) DSS IV 21 translation in Mailings 1-C-1 p.2.

²⁷ SD I 190,3.

²⁸ The Missionary Magazine October 1881 free translation.

²⁹ ATS 1881 DSS IV 30 translation in Mailings 1-C-1 p.14-15.

³⁰ See Exhortations and Admonitions of Fr. Francis Jordan (EA) New Holstein 1963 p. 100.

- **With inclusive love.** We proclaim the message of salvation by trying to involve everyone in this mission without discrimination of race, color, sex, age, nationality or social condition.
- **Option for life.** We chose life for everyone. This also implies that we will use a variety of means toward that end (apostolic activities, human and financial resources).

Some complementary biblical texts:

The following biblical texts are also very present in early Salvatorian literature.

- **1Cor 13:** If I speak with human or angelic tongues but do not have love,... Love is patient, love is kind. Love is not jealous, it does not put on airs, it is not snobbish....
- **Mt 28:19a** Go and make disciples of all nations....
- **1Tm 2: 3-4:** Prayer of this kind is good, and God our savior is pleased with it, for he wants all to be saved and come to know the truth.
- **Jn 13:34:** I give you a new commandment: Love one another as I have loved you.
- **Jn 13: 2-15:** During the supper... he took off his cloak, picked up a towel and tied it around himself. Then he poured water into a basin and began to wash his disciples’ feet...What I just did was to give you an example: as I have done, so you must do.
- **Jn 10: 16** I have other sheep that do not belong to this fold. I must lead them too, and they shall hear my voice. There shall be one flock and one shepherd.

Fr. Jordan’s response and ours

“The goal of this Society is ... to labor and toil intensely devoting themselves ... wherever in the world where the greater glory of God will require it according to the words of our Lord Jesus Christ, ‘Go to all peoples and teach them...’³¹

³¹ Smyrna Document, 1880 p. 7.

“Serve the members carefully and wisely in the Lord, through example, the written and spoken word and all the ways and means which the love of Christ inspires in order to manifest to all and glorify everywhere God the Father, his Son Jesus Christ and the Holy Spirit in order to save immortal souls.”³²

Always keep this universality well in mind. So the Society is not destined for Italy or Germany but for all countries.... As the Society is not restricted in regard to place, so neither is it restricted to certain classes of people ... Remember well that if you depart from this spirit [universality] you will be disregarding the essential nature of the Society.³³

Inspired by the love of Christ who died for us all, the Society as a loving mother receives with maternal love daughters called by God from all nations. In that way, it takes up its mission to extend love and apostolate to all people from every tongue and nation.³⁴

All, O Father, all, all, O God, all, O Jesus, all, O Savior of the world, I desire most ardently to save all!³⁵

All peoples, all nations, all races, all families of peoples, all men—you are a debtor to all! Do not rest until all know Jesus the Savior, love Him and serve Him.³⁶

³² Rule and Constitution of the Catholic Teaching Society 1886 (CTS 1886) DSS I 47. free translation.

³³ EA 148.

³⁴ Rule Second Order Catholic Teaching Society 1888 (CTS 1888) free translation.

³⁵ SD II 12,5.

³⁶ SD II 70,5-6.

5. **Option for the little ones Daniel 12:3 But the wise shall shine brightly like the splendor of the firmament; and those who lead the many to justice shall be like the stars forever.**

The option for the little ones is a very powerful idea in Fr. Jordan and is very present in his writings. Daniel 12:3 often appears along side of John 17:3 in the first rules, statutes and other writings. For the evangelist John, eternal life is *to know* God. For Daniel, the wise are *those who know God*.³⁷ They are the ones who transmit the message of justice to the people. Thus we see that *knowing God* is intimately connected with *making God known*. We encounter this same vision in Fr. Jordan’s Pact.³⁸

- **To know God** in Daniel 12:3 means to teach the justice of God’s Reign. Authentic love seeks justice above all. Charity presupposes justice for and with the “little ones,” that is, the poor and marginalized.
- **Those who teach justice** will shine like the stars forever. This characterizes those who walk the path of the Reign of God. John 17:3 insists that eternal life consists in *knowing* the true God who is merciful and who saves. Daniel 12:3 situates this message: happy are those who give priority to the little ones who cry out for justice.

Some complementary biblical texts:

- **Luke 4: 18-21:** *The spirit of the Lord is upon me; therefore, he has anointed me. He has sent me to bring glad tidings to the poor...*
- **Matt 5: 3-12:** *Blessed are the poor in spirit, theirs is the Reign of God...*
- **Matt 25: 35-36:** *For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you*

³⁷ See Dan 11:33.

³⁸ See SD I 202-204.

welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me.

- **Luke 6:36** *Be merciful just as your Father is merciful.*
- **Luke 10: 27:** *You shall love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind; and your neighbor as yourself.*
- **Matt 6: 33:** *Seek first the Kingdom of God and its justice and all things will be given to you.*

Fr. Jordan's response and ours

Dearly Beloved: teach all nations, especially the children [little ones], to know the true God and him who he has sent, Jesus Christ. ...This is the will of God, dearly beloved, that all people may know the eternal truths. I beseech you not to falter from announcing the whole of God's purpose, so that with St. Paul you can say: I am innocent of the blood of all.... I adjure you to walk worthily of the calling to which you have been called, in all humility and meekness....³⁹

Let the little ones come to you and become their spiritual mothers; nourish them with the milk of heavenly teaching and seek to win these lambs for your Heavenly Spouse, Jesus Christ, who will reward you in eternity. For those who teach many unto justice shall shine like stars in eternity (Dan 12:3). In order to win all for God, be merciful mothers to the miserable, the sick, the poor, in whom you shall see Christ... I adjure you to walk worthily of the calling to which you have been called, in all humility and meekness....⁴⁰

I suspect that we can have no devout lives in the world without some active tending of the poor.⁴¹

³⁹ Rule of the Apostolate for the 1st Order CTS, 1884. DSS I, 29-44 translation Mailing II-B-2.3 p.2.

⁴⁰ Rule of the Apostolate for the 2nd Order Catholic Teaching Society, 1884. AGS-E, IV, translation Mailings II-B-2.3 p.2.

⁴¹ SD I 105,1.

However, be very loving, understanding and compassionate to the poor, the sick, the despised, and the abandoned....⁴²

In Summary:

John 17:3 and Daniel 12:3 complete one another. In the 1884 Rule of the Apostolate for the 1st Order, Fr. Jordan insists that the mission be accomplished in light of John 17:3. In the Rule for the 2nd Order, he develops Dan 12:3. Faced at that time with enormous difficulties in his attempts to create one society with different branches, he described the mission differently for the 1st and 2nd Orders of the Society. But, in truth, they complete one another. To know God and to teach justice are two inseparable aspects of the Salvatorian mission.

The four basic texts mentioned at the beginning of this paper inspired the Salvatorian charism. Nevertheless, as we have seen, many other biblical texts can also be found in Salvatorian literature. They help explain and specify the four foundational texts. They ought to be read in light of the perspective provided by the literature from the early days of Salvatorian life.

Among all the complementary biblical texts, two stand out in particular. Fr. Jordan quotes both of them frequently.

Even if I speak all human and angelic tongues... if I do not have love, I would be nothing. (1 Cor 13)

The commandment to love God and neighbor summarizes all the other commandments of the Law of God. Fr. Jordan often refers to this commandment and reminds us that universal love should characterize our life and mission. Inspired by 1 Cor 13, he insists that loving people who are in need of more life should be basic criteria in the selection of our apostolic activities. The Salvatorian Family should set aside any consideration of race, nationality, place

⁴² SD I 133,5.

and social condition when making apostolic decisions. Instead, our primary concern ought to be people in most need.

God our Savior revealed his eminent goodness and kindness for humankind and saved us. (Titus 3:4)

When St. Paul unconditionally gave himself to Jesus Christ through baptism, everything in his life changed. *It is no longer I who live but Christ who lives in me.*⁴³ Father Jordan could say the same words. After years as a Salvatorian, he also would tell his spiritual sons and daughters that the goodness and kindness of God ought to characterize deeply our mission and spirituality.

DANIEL 12:3

AS A FOUNDATIONAL TEXT IN SALVATORIAN SPIRITUALITY

by

Sr. Carol Leah Thresher SDS

*But the wise shall shine brightly, like the splendor of the firmament,
And those who lead the many to justice shall be like the stars forever.*¹

I. Introduction

In recent years we Salvatorians from around the world have been drawn to drink more deeply from the biblical foundations of our spirituality. Central to this movement has been the discovery of those texts that our founder, Francis Mary of the Cross Jordan, turned to time and again for his original inspiration. While Fr. Jordan's own *Spiritual Diary* and original outlines of his foundational idea include numerous scripture references, four short texts stand out among them.² They are John 17:3, Matthew 28:19-20, Mark 16:15 and

¹ Daniel 12:3 New American Bible. See Attachment 2 for other translations.

² Francis Mary of the Cross Jordan, *Spiritual Diary (SD)*, trans. Miriam Cerletty (Rome: Salvator Mundi, 1981). It is important to note here that all of Jordan's writings and conferences are shot through with direct and indirect biblical references, words and images. A look at the biblical indices to his *Spiritual Diary* underlines this fact. Jordan biographer, Peter van Meijl has often said that the bible

⁴³ Gal 2: 20.

Daniel 12:3.³ Some initial groundbreaking work has been done on the first three, but I have been unable to find anything in Salvatorian literature on the text from the book of Daniel.⁴ In this paper I hope to take a small step toward remedying that situation. I am hopeful that others will join me on this journey toward reclaiming Daniel 12:3 for today's Salvatorians.

In order to keep this paper short, I have omitted the first section of my original research which contained an exegetical study of Dan 12:3 and an overview of its place in apocalyptic literature.⁵ In the shortened version which appears here I have limited myself to a more specific Salvatorian reading of this least well known foundational text. To do so, I will first locate it within early Salvatorian documents and try to place them in their historical context. From this I come to some preliminary conclusions about why Dan 12:3 was used by the Founder. Finally, I will attempt to answer the important question: what can it say to Salvatorians today.

was Jordan's mother tongue. More work needs to be done on this biblical aspect of Jordan's spirituality as found both in the *Diary* and in the original documents of the foundation. For the biblical references in Jordan's diary see the excellent indices of two recent publications of the *Diary*. The 1996 Brazilian edition of the diary (São Paulo: CIS-12, 1996) [13] – [28] and the 1999 facsimile and transcription edition of the diary (Regensburg-Rom: Schnell and Steiner, 1999) 879-889.

³ See Attachment 1 for the text of these quotes.

⁴ On John 17:3 as well as the two commissioning texts from Mark and Matthew see Peter van Meijl, "Toward a Salvatorian Christology," *Contributions on Salvatorian History, Charism, and Spirituality*, vol. 1 (Milwaukee: 1993) 95-107. Also on John 17:3 see Carol L. Thresher, "Toward a Wholistic Salvatorian Spirituality: Knowing the One True God and Jesus Christ," *Contributions on Salvatorian History, Charism, and Spirituality*, vol. 2 (Milwaukee: 1996) 3-24.

⁵ This unpublished paper can be obtained by contacting Carol L. Thresher SDS. An electronic copy can be requested through thresherc@salvatoriansisters.org. For this exegesis, I am particularly indebted to the epic work of John J. Collins, *Daniel, A Commentary on the Book of Daniel* (Minneapolis: Fortress Press, 1993).

II. Daniel 12:3 as a Foundational Text for Salvatorians

A. Location in Early Salvatorian Literature

In order to understand why Dan 12:3 is a foundational text for Salvatorians, we need to see where and how it is used by the Founder. I will look at his use of the biblical quotation in both his personal diary and some of the early rules he wrote for the Society. In the literature I have access to, I have found Daniel 12:3 in seven texts all written between 1878-1885. See *Attachment 3* for a complete list of the date, location and context of each individual text. I will refer to them as Text 1, Text 2, etc.

Let me say, at the outset that Fr. Jordan never tells us why he uses this quote or any other quote in these early documents. His first brainstorming drafts of the Society contain numerous biblical passages [Text 1 and 3]. However gradually we see him refine this less focused approach and zero in on fewer biblical texts [Text 2 and 4]. Eventually he singles out Dan 12:3 and John 17:3 by placing them side by side on the title page of his statutes for the Third Grade of the Society [Text 5]. He will do the same for the other two important foundational quotes, Matthew 28:19-20 and Mark 16:15.⁶ As we follow this thread I think we can see how the Spirit led Fr. Jordan to greater clarity about his foundation through these four specific Scripture passages. Unfortunately after 1885 the rules for the different branches of the Society contain almost no direct biblical references.⁷ Given the Founder's extensive use of Scripture up to this

⁶ Matt 28:19 appears on the cover of 1883 "Rule of the 3rd Grade of the Catholic Teaching Society," *Documenta et Studia Salvatoriana (DSS)* II 211-234 and Mark 16:15 as an introduction to a 1882 pamphlet about the Society called "Appeal" *DSS* IV 57. For more locations of these two quotes see van Meijl, *Salvatorian Christology* 100 n.14.

⁷ This is most likely due to Jordan's on-going struggle for approval of his group by Vatican officials. They seem to have consistently refused to approve rules that were biblically based forcing all the new foundations, including Jordan's, into a generic canon law pattern. This would be an interesting topic for further study however it is beyond the scope of this paper.

point and his continued use of it in his personal diary, I think it is safe to conclude that this marked absence is the result of his bowing to external pressure so as not to undermine official approval of the group.

B. The Significance of Daniel 12:3

1. Essential to Fr. Jordan's Original Insight

After tracing the use of Daniel 12:3 by the Founder, I think it is reasonable to conclude that it must have captured some essential element of his original vision. This is why it survived and eventually came to the fore as he refined his ideas between 1878-1885. Many other beautiful biblical passages do not continue at the same level of importance as Jordan moves toward structuring his foundational plans. For example, in 1878 (Text 1), Dan 12:3 is one of many in a long list of quotes. By 1880 in Text 3, it has already become the third point among eight in his *Intentio Societatis*. Here it is interesting that the first two points in this rough sketch have to do with his personal vocational call (Matt 4:19 and Matt 19:28), while the third lists Dan 12:3 and Acts 5:20 "Go, stand in the temple and tell the people the whole message about this life." Both of these have an outward apostolic thrust.

We see this pattern intensify between 1880-1881. Text 2 and Text 5 both place Dan 12:3 and John 17:3 as introductory biblical citations prior to a more fully developed draft of his original idea. From this placement I suggest we can surmise that both of these quotes say something essential about the nature of the group he was about to describe. However as I said before, he does not explain why he uses them. Despite this, I would suggest that, at the very least, we can conclude that they are important to Fr. Jordan and his vision for the new foundation. Text 4, which is another working draft of his idea, reinforces this by situating Dan 12:3 as the second quote in a list of four under the title "Principles of the Society." Weighing

all of this, I believe it is safe to conclude that Jordan sensed some essential connection between this text and the basic thrust of his new foundation.

2. Organic Connection to John 17:3

Another aspect we need to lift up here is that four of the seven times we meet the Daniel quote it is in tandem with John 17:3 (Texts 3, 4, 5, and 6). On three of these occasions, they are the only two biblical references made. This leads us to ask how these two are related to one another. I suggest that we can find a link within Fr. Jordan's understanding of biblical knowledge which is at the heart of the quote from John. To know God is what brings eternal life. In the book of Daniel (11:32), the wise are "those who know their God" and have passed on the message of justice to the people.⁸ From this I think we can conclude that Daniel 12:3 prevents a purely private, individualistic, and non-biblical interpretation of the knowledge spoken of in John 17:3. Knowing God and making God known are organically connected. It is obvious that Francis Jordan could not separate them in his own life.⁹ The personal pact he made and often renewed with God between 1891 and 1915, reflects this integrated understanding of knowing.¹⁰ His personal experience and commitment to an active partnership with God, meant making God known. It is only logical that he wanted to make sure that this organic connection between a personal experience of God and the mission of his foundation be understood clearly by everyone in the Society.

⁸ This is John Collins' translation of 11:32. The *Vulgate* translation that Jordan would have used to read Daniel is "et impii in testamentum simulabunt fraudulentem populus autem sciens Deum suum obtinebit et faciet" which leads me to believe that Jordan would have made the connection I am suggesting here.

⁹ Jordan was pained by the lack of a true understanding of God in the world. See *SD I 58*. He could not rest as long as "one person on the earth ... does not know God and love him above all things..." *SD II 1*.

¹⁰ Jordan, *SD I 202-204*.

3. Mission Context

The apostolic dimension of Dan 12:3 becomes even clearer when we look at two of the other places Fr. Jordan uses it. Already in the 1880 Donauwörth Draft (Text 4), we see a flow into mission in the 4 texts cited under the Principles of the Society. They include, John 17:3, Dan 12:3, Acts 5:20 (which had already appeared in Text 3) and Mt. 6:33. The last two are clearly apostolically oriented texts: Acts: 5: 20: “Go, stand in the temple and tell the people the whole message about this life.” Matt 6: 33: “Set your hearts on his kingdom first, and on God’s saving justice, and all these other things will be given you as well.”¹¹ The Daniel quote fits into this context and makes the link with John 17:3.

A mission focus understanding of Dan 12:3 is strengthened when we look at its use in the Sisters Rule of 1884 (Text 7). To understand this specific document, we must remember that by this time the Founder had been forced by Vatican officials to give up his idea of an inclusive core group in the First Grade of the Society. He had to jettison lay participation at this level and divide his group by gender into two traditional religious congregations. Thus in 1884 he wrote two short rules which were practically identical in their wording.¹² The only difference in the two rules was this paragraph on the apostolate.

¹¹ I have used the *NJB* translation of Matt 6:33 since it uses the word justice instead of righteousness. The *Vulgate* translation which Jordan used also uses *justitiam*. I propose that this word provides an important link for us today. As I say this I am aware that we need a better exegetical understanding of the word justice / righteousness not only in the biblical texts Jordan used but also within his world. This is another area that we must leave for future study.

¹² See Attachment 4 for the two paragraphs and the references. The original versions of these rules were made up of 5 short paragraphs that reflect the broad sweep of Jordan’s apostolic ideal. The men’s and women’s versions were identical with the exception of the paragraph on the apostolate. In order to get approval Jordan was forced to add some detailed regulations that were common to the constitutions being approved by Vatican authorities. Typically these additions are apostolically restrictive and concerned with picayune matters such as weekly confession, specific

In the men’s version of the apostolic rule we find an urgent poetic paragraph that begins with John 17:3 (lines 22-23) and the call to teach all peoples, especially the little ones. The paragraph is full of vigorous Pauline phrases about proclaiming the message. The women’s paragraph focuses on the practical aspect of doing of justice. It cites Daniel 12:3 (lines 7-8) and links it specifically with working to bring life to the poor (lines 8-11). Jordan then links this apostolic action with the powerful parable of the last judgment in Matthew 25 (lines 10-11) where God recognizes those who have been merciful to the poorest of the poor.

How do we interpret these two paragraphs? Some might think that they speak only of Fr. Jordan’s gender specific understanding of mission. Given the dualistic anthropological understanding of human nature in the 19th Century, it is only fair to say that this enters the picture. It is unrealistic to expect that Francis Jordan would not have seen different apostolic roles for men and women. His use of maternal language (lines 5-6.9) underlines that conclusion. However if we look at the two paragraphs on the apostolate as two pieces of an organic whole, they take on a different light. I think Jordan’s previous use of Dan 12:3 and John 17:3 in tandem sets a precedent for this approach. In this light, the two apostolic rules give us a more complete understanding of the full Salvatorian mission. It is to announce the message of salvation, do justice, and animate others to do likewise. All are essential elements of an integrated life in mission. It is our text from Daniel that forges the link and makes the integration possible. I would suggest that its presence in this apostolic rule tells us that the Founder understood it in that light.

devotions, color of habit, etc. Jordan introduces this section which he added to his original 5 paragraphs with the statement, “...the first rule for the members is the law which has been written in our hearts by the Holy Spirit. However, because it is the will of God that we cooperate and because the authority of the Church wishes it, we... place... the following points....”

IV. Can Salvatorians Find Meaning in Daniel 12:3 Today?

Now we come to the critical question. Is it possible for 21st Century Salvatorians to reclaim Dan 12:3 in a way that makes a difference today? In other words, is it possible or even important for today's Salvatorians to discover meaning in this foundational text? Or should we simply nod at its existence in Fr. Jordan's writings and then move on to other less troublesome aspects of our roots? In this final section, I would like to point toward an answer to this question that begins to give Dan 12:3 its important place in Salvatorian Spirituality today.

A. Reclaiming Dan 12:3

First of all, I want to turn to spirituality author Wendy Wright for guidance in the process of reclaiming this text.¹³ Wright's approach to a spiritual classic helps us come to grips with the historical distance we encounter both in Dan 12:3 and in Fr. Jordan's use of it in the late 19th Century. She urges us to "slough off" words, values, images and assumptions that do not have meaning today while allowing to "unfold" those elements that may at first appear "distasteful" but "which need to be lived with and lovingly contemplated, as it were, in order for the kernel of universal religious meaning to be hulled from the husk of its historical appearance."¹⁴ If we follow her guidance, reclaiming Dan 12:3 will require of us discernment, discipline and creativity.

Today's spirituality offers some important insights that need to be placed in dialogue with Daniel 12:3 as a foundational text. Among these, I see two which are especially important for us at this moment in time. First of all, many of us are no longer comfortable with a dualistic approach to human nature which presumes essentially

¹³ Wendy Wright, "The Spiritual Classics as Spiritual Guides," *The Way Supplement* 73 (1992) 36-48.

¹⁴ Wright, *Spiritual Classics* 42.

distinct and complementary roles for women and men. Today, we realize that mutuality and reciprocity need to permeate gender relationships and our understanding of human nature so that God's love of all people is reflected in the diversity of who we are and how we live together.¹⁵ So, I would suggest that Jordan's gender specific apostolic rules from 1884 need to be understood in the new way that I have suggested above.¹⁶ In Wright's words, we need to "slough off" the dualism of the past and read the apostolic rules with new eyes. If we read the two paragraphs as equally essential parts of a whole approach to mission, we come face to face with issues like: the need for men to be nurturing life-givers and doers of justice as well as the call to women to actively evangelize and publicly preach the word. Perhaps the reluctance of modern day Salvatorian Sisters to embrace

¹⁵ For more on mutuality in general and a summary of recent contributions by feminist scholars to the discussion see Dawn M. Nothwehr, *Mutuality: A Formal Norm for Christian Social Ethics* (San Francisco: Catholic Scholars Press, 1998).

¹⁶ In order to do this, the Sisters of the Divine Savior will have to look at the 1884 rule through new eyes. The historical question of the foundation of the women branch of the society comes into play here. The group that received this 1884 rule was officially separated from Jordan in October of 1885. Those in Rome went on to become the Sisters of the Sorrowful Mother under the leadership of Amelia Streitl and influence of Curia consultant, Msgr. George Jacquemin. Their charism took on a decidedly Franciscan focus. However, Therese von Wüllenweber who had joined Jordan's group in 1882 remained in Neuwerk, Germany and did not separate herself from Jordan and the *Catholic Teaching Society*. As a vowed (private) member of the group she would have followed this rule. In a January 11, 1885 letter to Therese, Jordan urges her to look to the rule for guidance in "genuine apostolic zeal". In 1888, Therese will be called to Rome to collaborate with Jordan in the successful attempt to re-establish the women's branch of the group. This will eventually become the Sisters of the Divine Savior. We Sisters officially date our foundation from this second group begun on December 8, 1888. Because of this we have not paid much attention to this 1884 rule which is an important document in understanding Jordan's vision. For the letter referred to above see Miriam Cerletty, *Letter Dialogue Between Father Francis Mary of the Cross Jordan and Mother Mary of the Apostles: 1882-1907*, *Studia de Historia Salvatoriana* Section 1.2 (Milwaukee: Sisters of the Divine Savior, 1997) 19. For more on the history of the foundation of the women's branch see Ulrike Musick, *A Short Biography: Therese von Wüllenweber, Mother Mary of the Apostles*, *Studia de Historia Salvatoriana* Section 1.0 MM Trans. Maryclare Hart (Milwaukee: Sisters of the Divine Savior, 1994).

this 1884 rule as part of our history is grounded not only in an historical question but also in the gut-level realization that its gender specific language is too restrictive for today. I suggest that we need to reread these apostolic rules and allow new meaning to unfold from both of them as a single unit. They have an integrated message for all Salvatorians.

Another area that will need creative rereading today, is our understanding of what it means to lead or instruct others in justice. Here the insights of educators like Paulo Freire and Jean Piaget come into play.¹⁷ Today we have come to realize that true education happens when learners actively engage the truth within the reality of their own lives. The role of the wise in the book of Daniel takes on a new light when we see it through this lens. A modern day application of the text needs to move in this direction. A Salvatorian Spirituality in the 21st Century will see mission more in the light of facilitation and mentoring rather than in pouring out truth upon the ignorant. I would suggest that this is in fact more in keeping with Francis Jordan's original vision of the Christian vocation present in all the baptized.¹⁸ Salvatorian mission methodology is to spark the "fire of enthusiasm" and "awaken ... consciousness in all walks of life" so that new apostles unleash their love in a needy world.¹⁹

B. The Essential Link Between Knowing God and Proclaiming the Message

As I suggested above, there seems to be an organic connection between John 17:3 and Daniel 12:3 in their use by the Founder. We see this connection reflected in Fr. Jordan's own spirituality. I believe that it is absolutely necessary for us to rediscover this

¹⁷ Paulo Freire, *Pedagogy of the Oppressed* (New York: Herder and Herder, 1970) and Jean Piaget, *The Science of Education and the Psychology of the Child* (New York: Orion Press, 1970).

¹⁸ See Bernard Lüthen, "The Apostolic Teaching Society 1881" (DSS IV, 17-34), trans. Mailing 1-C-1 (Rome: Salvator Mundi, 1979) 2.

¹⁹ Lüthen, *ATS 1881*, 2.

essential truth in our lives today. During the past 120 years, hard working Salvatorians from around the world have put their flesh and blood into living out the last two foundational texts, Matt. 28:19-20 and Mark 16:15. We have been dutiful laborers in God's vineyard. However, we have often done this without tapping into the nurturing source of our own charism and spirituality. For a variety of reasons, we lost the conscious link between these two commissioning texts and our other two foundational scriptures: John 17:3 and Daniel 12:3. Only recently have we been led back to the John text, however its importance in our daily living is still very tenuous. I believe that Daniel 12:3 provides an important link that needs to be understood today.

Experiential knowing involves us in an integrative dynamic that touches all aspects of life. When we know God in this way, life happens within us and around us. This is the core of John 17:3 for Salvatorians. So if we plumb the depths of this biblical source we are moved simultaneously into deeper holiness and more authentic mission. Daniel 12:3 underlines this by speaking of the mission in terms of proclamation and justice. When we truly know God, we cannot help but proclaim the message through just living.²⁰ This moves us from "mission work" to living the mission in all that we are and do. I suggest that this integrative approach is absolutely necessary for a 21st Century re-foundation of Francis Jordan's vision. I believe that reclaiming Daniel 12:3 is an important part of the process.

C. Justice as a Constitutive Element of the Salvatorian Mission

Since the 1971 Synod Justice in the World, we have been more aware of the constitutive nature of justice within the gospel message itself.²¹ This realization has been reflected in recent Salvatorian chapter

²⁰ Jeremiah 22: 16.

²¹ "Justice in the World: Synod of Bishops Second General Session", November 30, 1971, No. 6, *Gospel of Peace and Justice, Catholic Social Teaching Since Pope John* presented by Joseph Gremillion (Maryknoll: Orbis, 1976).

documents, constitutions and other official declarations.²² However in my opinion, our approach to justice has been more reflective of our response to the signs of the times than of our rootedness in our own traditions. Contrary to some, I believe that we find strong evidence in the Founder's original vision to embrace justice as a constitutive element of our Salvatorian mission. Daniel 12:3 is one aspect in the case I would make.

Fr. Jordan did not close his eyes nor his heart to what was going on around him. He was aware of the presence of evil in the world and it moved him to compassion.²³ He felt called to make a difference. The Founder saw himself as an active partner in bringing all people into God's Reign.²⁴ He sought to bring everyone and everything back into right relationship with the Creator. This is the thrust of the Pact, his personal covenant with God.

The specific link Fr. Jordan makes between the Daniel quote and working for justice has already been referred to above. He sees a connection and makes it explicit in the Apostolic Rule for the Sisters. This is the only place where the Founder gives us any indication of what he sees in Dan 12:3. I suggest that we can carry the linkage he makes into the other places we find the text. If we do this, we have to admit that justice is set before us as a basic theme of our Salvatorian life and mission.

V. Conclusion

As I draw this paper to a close, I would like to say that I have come to see some of the richness of Dan 12:3 as a foundational text in Francis

²² See Sisters of the Divine Savior 1995 General Chapter Documents: Charism and Mission Statement; Chapter Ordinance on Salvatorian Response: Poverty and Global Concerns. Society of the Divine Savior 1995 VIII General Synod Mission Statement and 1994 Constitutions 205.

²³ Jordan *SD I* 12.

²⁴ Jordan *SD I* 202-204.

Jordan's charism. I am convinced that it deserves greater study, reflection and prayer by all Salvatorians today. I believe we can and need to move toward a more challenging interpretation of it. When we do, we will take some significant steps on our journey toward a more integrated Salvatorian spirituality. Dan 12:3 can energize us by providing the graced link between our God experience and an active commitment to justice on all levels of our lives.

(January 25,2002; Chicago, IL, USA)

DANIEL 12:3 AS A FOUNDATIONAL TEXT IN SALVATORIAN SPIRITUALITY

ATTACHMENTS

1. Attachment

Salvatorian Charism

The founding charism is the specific gift of the Holy Spirit given to Fr. Jordan for the Church and the world. It is rooted especially in 4 biblical texts which are key to his life and work. They are at the core of the charism he communicates to all of us Salvatorians.

1. **John 17:3**

And eternal life is this: to know you, the only true God, and Jesus Christ whom you have sent.

2. **Matthew 28:19-20**

Go, therefore, make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And look, I am with you always; yes, to the end of time.

3. **Mark 16:15**

And he said to them, 'Go out to the whole world; proclaim the gospel to all creation.

4. **Daniel 12:3**

But the wise shall shine brightly like the splendor of the firmament, And those who lead the many to justice shall be like the stars forever.

(Taken from "Salvatorian Charism, Mission, Spirituality, and Identity" working paper published by the *International Charism Commission* Rome, May 11,2000.)

2. Attachment

DANIEL 12:3

<p><u>The New American Bible</u> But the wise shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever.</p>	<p><u>Revised English Bible</u> The wise leaders will shine like the bright vault of heaven, and those who have guided people in their true path will be like the stars for ever and ever.</p>
<p><u>The New Jerusalem Bible: Reader's Edition</u> Those who are wise will shine as brightly as the expanse of the heavens, and those who have instructed many in uprightness, as bright as stars for all eternity.</p>	<p><u>Collins Hermeneia Critical and Historical Commentary</u> The wise will shine like the splendor of the firmament and those who lead the common people to righteousness like the stars forever and ever</p>
<p><u>Latin Vulgate: Fischer, Bonifatio, et al, Editors, Deutsche Bibelgesellschaft Stuttgart, (1969:)</u> qui autem docti fuerint fulgebunt quasi splendor firmamenti et qui ad iustitiam erudiunt multos quasi stellae in perpetuas aeternitates</p>	<p><u>Anchor Bible – 1978 Hartman</u> But those who act wisely will shine brightly like the brilliance of the firmament; and those who lead the multitude to righteousness will shine like the stars forever and ever.</p>
<p><u>New Revised Standard Version</u> Those who are wise shall shine like the brightness of the sky and those who lead many to righteousness, like the stars forever and ever.</p>	<p><u>Christian Community Bible</u> Those who acquire knowledge will shine like the brilliance of the firmament; those who taught people to be just will shine like the stars for all eternity.</p>

3. Attachment

DANIEL 12:3
IN FRANCIS JORDAN'S WRITINGS BETWEEN 1878-1885

DATE	LOCATION	CONTEXT
1. 1878	SD I 99 ¹	Only the citation appears together with James 5:20. They are both within a list of biblical citations and quotes from his spiritual reading recorded during his year at St. Peter's Seminary prior to ordination to priesthood on July 21, 1879.
2. 1880 -July 31	<i>Smyrna Text</i> ²	Written out in Latin along with Jn. 17:3 in the introduction to a sketch of his ideas for the new foundation. This appears in a letter to his friend and mentor Bishop William Massaia, OFM, Cap.
3. 1880 – Sept.	<i>SD I 158</i> * ³	Written out in Latin in an eight point sketch of his ideas entitled <i>Intentio Societatis</i> . It appears as the third point along with Acts 5:20. It seems to have been written shortly after his encouraging audience with Pope Leo XIII.
4. 1880 – Oct.	Donauwörth Draft ⁴	A paraphrased version with the citation appears in this German draft of statutes for the new group. It is placed under the second point entitled <i>Principles</i> which immediately follows a brief paragraph on the nature and purpose. It is the second of four biblical citations.
5. 1881	Statutes for the 3 rd Grade of the <i>ATS</i> ⁵	Written out in the vernacular on the title page of the document along with Jn. 17: 3. Underneath the two quotes we find in bold print the words, <i>Everything with God and for God for the good of others</i> . I have access to the German and French texts but most probably it existed in other languages as well.

6. sometime between 1883-85	<i>SD I 178</i> ⁶	Written out in Latin sometime after Jordan's first religious profession. Once again it appears with John 17:3
7. 1884	Sisters Rule ⁷	Written out with the biblical citation in the paragraph on the apostolate. The context is that of bringing life to the poor. I have a translation of the German text.

NOTES FOR ATTACHMENT 3

- ¹ Jordan, *Spiritual Diary* I 99. See note 3 in the body of the text for full reference.
- ² Francis Jordan, *Smyrna Text* trans. *Familia Salvatoriana*:1 (1984) 7.
- ³ Jordan, *SD I 158**.
- ⁴ Francis Jordan and Ludwig Auer, "Draft of Statutes of the Apostolic Teaching Society," (*DSS II*) 69, trans. Mailings I-B-1 (Roma: Salvator Mundi, 1980) 1.
- ⁵ Francis Jordan, "Statutes for the Third Class of the Apostolic Teaching Society" (*DSS II*) 97, trans. Mailings I-B-1.3 (Roma: Salvator Mundi, 1979) title page unnumbered.
- ⁶ Jordan, *SD I 178*.
- ⁷ Francis Jordan, "Rule and Common Regulations for the Sisters of the Catholic Teaching Society" (General Archives of the Sisters of the Divine Savior E, IV 1219: Rome) trans. Mailings II. B-2.3 (Roma, Salvator Mundi, 1980) 2. Note that the name of the group has been changed from Apostolic Teaching Society to Catholic Teaching Society due to the insistence of Vatican officials.

4. Attachment

1. Rule of the Sisters of the Catholic Teaching Society 1884

ON THE APOSTOLATE

Let the little ones come to you and become their spiritual mothers; nourish them with the milk of heavenly teaching and seek to win these lambs for your Heavenly Spouse, Jesus Christ, who will reward you in eternity. For those who teach many unto justice shall shine like stars in eternity (Dan 12:3). In order to win all for God, be merciful mothers to the miserable, the sick, the poor, in whom you shall see Christ. So it is written: What you do to one of the least of my brothers, you have done unto me” (Mt. 25:40). My sisters, how vast is your field of labor; but greater still will be that which is prepared for you in heaven. Struggle and press on so that you do not lose it.

I adjure you to walk worthily of the calling to which you have been called, in all humility and meekness, bearing with each other patiently. Above all, have constant mutual love, for love covers a multitude of sins. “A new commandment I give you,” the Lord says, “that you love one another, as I have loved you.” May everything among you be done in love.

(“Rule and Common Regulations of the Sisters of the Catholic Teaching Society” General Archives of the Sisters of the Divine Savior -E IV 1219, trans. Mailing II – B – 2.3).

2. Rule & Common Regulations of the 1st Order of the Catholic Teaching Society – 1884

ON THE APOSTOLATE

Dearly Beloved: teach all nations, especially the children (little ones), to know the true God and him who he has sent, Jesus Christ.

I charge you in the sight of God and Jesus who will judge the living and the dead by his coming and his kingdom: proclaim the word of God, be urgent in season, out of season, rebuke with all patience and teaching. Go, and with perseverance speak all the words of eternal life to the people. Announce and write the heavenly doctrine to all without respite. This is the will of God, dearly beloved, that all people may know the eternal truths. I beseech you not to falter from announcing the whole of God’s purpose, so that with St. Paul you can say: I am innocent of the blood of all. Do not cease, day and night, to admonish each other and everyone, even with tears. Overlook no useful opportunity to announce and teach the doctrine of God to all, both publicly and from house to house.

I adjure you to walk worthily of the calling to which you have been called, in all humility and meekness, bearing with each other patiently. Above all, have constant mutual love, for love covers a multitude of sins. “A new commandment I give you,” the Lord says, “that you love one another, as I have loved you.” May everything among you be done in love

(“Rule and Common Regulations of the 1st Order of the Catholic Teaching Society 1884.” DSS I 29-44. trans. Mailing II-B-2.2).

THE SALVATORIAN CONCEPT OF SALVATION IN THE CONTEXT OF JOHN 17:3

by

Sr. Justine Mbuyi Mashila SDS

Introduction

During the past years, we Salvatorians, men and women around the world, have been living a very important moment for our present and future life. We have passed through a time of questions on our Salvatorian identity, i.e. trying to know who we are, what we are doing, where we are coming from, where we are, what we want to be and to do and where we are going. Thanks be to God, these many questions have helped us to be open to the redeeming love which unites us with our roots so that we can continue our Salvatorian way with greater awareness and joy.

In this situation, we must be grateful to the International Charism Commission which helped us to find the core elements of our charism, our mission and our spirituality.¹

Our contribution to the work of the International Joint Charism

¹ International Charism Commission, *Salvatorian Key Elements*, Society of the Divine Savior, India, 2002, p. 4.

Commission will be related on the Salvatorian concept of salvation from one of the four biblical passages fundamental to our charism, John 17:3.

I. The redeeming will of God

Since the creation, God has wanted human beings to share his love and his joy. He said: “*let us make humankind in our image, according our likeness*”(Gn 1:26). For this reason, we humans will never have true joy and peace as long as we do not have a deep sense of communion which is rooted in transcendence.

Our reality is based on communion with God, because God created the human being as another self. As people we are relational. We find fulfillment to the extent that we live in God. Throughout history God always accompanied the people, also giving them the possibility of returning to him. This is why we notice that people are always searching for the Absolute within which we are rooted. God wanted people to be saved and to share completely in his joy.

II. Historical context

Our present world, like the one within which Jordan lived, is dominated by a strong tendency toward contempt for people in benefit of modernism and technology. For a short description of the situation in the 19th century, we will take as an example Germany, homeland of our Founder. During this century, and especially in its second half, the whole European continent moved toward secularization. In Germany there was a great tension between Church and State. Religion, and particularly the Catholic Church, was seen as a means of putting people to sleep. It was accused of being notoriously conservative and of creating a barrier to development and modernism.

In fact it was in this socio-cultural and religious context that Jordan lived and where the idea originated for the foundation which started in Rome in 1881. Our Founder was in a situation where God's name no longer had a place. However on its part, the Church did not grow tired, rather it engaged all its energies in defense of the faith and continued its mission received from Christ. As a result, it organized Catholic Days aiming "to unite in a common front all catholic action members and the endeavors of all the catholic associations in order to influence and to guide public opinion."²

The ideal of our young Founder was to establish an association of men and women, whose apostolic purpose was to promote, support and defend the endangered catholic faith. The task of this association was to answer the question of our Lord Jesus Christ to the Eternal Father before his passion: this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. (John 17: 3). With the help of God's mercy, the Society was to commit itself, not only to personal salvation, but also with zeal to education and instruction (...), so that every human being without any distinction would be able to better recognize the true God and Jesus Christ whom he has sent.³ Jordan wants to save people who are being blinded by modernism and secularism.

At the end of the Twentieth and the beginning of the Twenty First centuries, we have a different understanding of the world which includes globalization with all its positive and negative aspects. Technology moves on at full gallop and we are very grateful for all technological efforts. The world has become a big village, where information moves at very great speed.

However, this situation does not pass without leaving marks. We live

² Cfr Malal Th., *Père Jordan, Père Spirituel. Une lecture Historique et Herméneutique*, Rome 2000, p.14. (Mémoire de Licence en Théologie).

³ Van Meijl P., *Notre fondateur, un prophète*, Heverlee, 1985, p.198.

in a world where technology involves people in its rhythm, imposing its own culture. We can still ask the question, what is the place of people in this new world? Can people recover themselves in their full dignity? Do they still have their whole value or is technology prevailing upon it? There are many questions we can ask today similar to those which the young Jordan asked in his time. Do people, as created in the image of God, still have their human dignity or are they becoming objects? Are they serving nature instead of the latter serving them? Like Jordan, today we also want to enter into God's plan to save all people. So, what does this salvation, to which we Salvatorians commit ourselves, really mean?

III. The Salvatorian concept of Salvation

The words "*Salvation*" and "*Savior*" appear in the Bible in two fundamental situations: disease and servitude.

In disease, people experience their temporality because life is in danger and death is in view. Illness can lead to death which is a separation from this world. But if the person recovers, salvation means health and the physician who nursed the person is considered to be a savior.

In the Bible, disease is a sign of sin and thus separation from God, the living source. Liberation from the disease of sin, such as leprosy, is also a sign of salvation. Healing the ill, Jesus gives them physical health and liberation from sin. So Jesus appears and is at the same time Savior and salvation, because he brings full salvation to people, giving physical health and forgiving sin.

The question which concerns us is now to how to understand the sense of salvation in the context of John 17:3, which is a basic text of our charism. "*This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent*". Eternal life is a life

of deep communion with God. It is a matter of joining the plan that God had for the world since before its creation. To know God, means to enter into relationship with Him in a personal and intimate way. It means to enter into a climate of friendship with God and to find in him deep joy and peace. Let us see briefly what we can know about Salvation and the Savior in the person of Jesus Christ. Since our basic text is in the Gospel of St. John, let us see what it means to be saved in this context.

In the fourth gospel (written between 90 and 100), Jesus is “the eternal Son of God, the Logos, who pitches his tent among human beings, in order to be the way, the truth and the life, the bread and living water.” This gospel does not present a Logos (actor of salvation), in whom we must believe (or know, according to St. John’s terminology) without a reference to an historical existence. This means that the Savior is not a mythical figure whose existence is only symbolic. The Savior is a person who manifested himself in history, in a well determined place and time.

Explaining the purpose of the gospel in Jn 20:30-31, John „attributes to the title of Christ a new sense; he points out a Messiah who is himself the Son of God”.⁴ For the Jews the title „Son of God” was understood as the relationship of dependence and natural sonship between Jesus and God. Everyone knew perfectly well that Jesus was the son of the carpenter of Nazareth. In the fourth gospel, we see that Jesus is the Son of God through the way he speaks about his Father. Pointing to himself in this way, he reveals his Father. On other occasions in the same gospel, Jesus defines himself as Son of Man particularly during the announcement of his passion (Jn 12:34). It is „*the confession of the true humanity of Jesus and (...) another name for the lowering of the Son of God*”.⁵ The revelation was realized

⁴ Taylor V., *La personne de Jésus dans le Nouveau Testament*, Paris, Cerf, 1983, p. 28.

⁵ Duquoc CH., *Christologie. Essai dogmatique, I, L’homme Jésus*, Paris, Cerf, 1968, p. 196.

especially in the salvific intervention of the Father in Jesus, who incarnates the full salvific project and realizes it perfectly.

On the other hand, as Jesus is the Word who became flesh, he is also what this word is. He is God near God, because he is the Son of God, generated not created. „*The fact of being Son of God in this gospel stresses the communion of being and love, of the Father with the Son, communion which he made known himself to humankind.*”⁶ In him, as Son, the original Word came historically into the world. As the Father, the Son has life in himself (Jn 5:21). He has the authority to judge (Jn 5:22) and deserves to be honored like the Father (Jn 5:23). When they give eternal life, the Father and the Son are one (Jn 10:30). John „*doesn’t explain the mutual relationship of the Father and the Son other than insisting on the love which unites them (Cfr 17:24).*”⁷

Jesus-Christ, Son of God, Word made flesh, comes to fulfill the deepest needs of human beings in their search for communion with God. In order to say this, the evangelist John resorts to varied expressions, the most important of which are what the Lord says about himself : the Bread of life (Jn 6:35), the Light of the world (Jn 8:12), the gate for the sheep (Jn 10:7), the Good Shepherd (Jn 10:11), the Resurrection and the Life (Jn 11:25), the True Vine (Jn 15:1), the Way, the Resurrection and the Life (Jn 14:6). So, Jesus is the only true Savior of humankind for he can free people from everything. No one else can save them like Jesus-Christ, Son of God.

What was said here about Jesus-Christ, is found again in the epistles of John. In 2 Jn 7, Jesus is the Christ, the Son of God. As in the Gospel, the title of „Lord” is replaced by „Son” and all the connected names. It means that for the author of the epistles of John, Jesus is first of all the Son of God (1 Jn 5:11-12) and that this title is more expressive than “Lord”.⁸

⁶ Schlier H., *Essai sur le Nouveau Testament*, Paris, Cerf, 1968, p. 295.

⁷ Taylor V., *Op. Cit.*, p. 113.

⁸ Cfr Idem, p. 132.

The human nature of the Logos is underlined with power. That which has existed since the beginning of time, we have heard it, we have seen it, we have looked at it and our hands have touched it and we announce it to you. He is the Word, Jesus, Son of God. The author writes in order to warn his readers against the danger of false doctrines. Then we must say that the true doctrine is that Jesus, Son of God, Word made flesh, is the Savior of humankind. Those who want to be saved must believe in him, must be able to know him and to live in him (Jn 17:3).

III.1. Salvation as liberation from ignorance

Reading through the Spiritual Dairy of our Founder, we notice that he returns often to the matter of salvation of souls. This salvation means first of all to *free* human beings from ignorance itself by giving good spiritual and intellectual instruction. This will allow people to be able to make decisions.

*Oh, the ignorance of people concerning divine things! (S.D. I.170,3).
As a field, however fertile it may be, cannot be fruitful without cultivation, even so the soul without teaching (S.D. I.170,6).*

Instruction is necessary in our world today, where we experience much injustice and a new form of slavery, especially in the trade of women and the exploitation of children. Through instruction and education, people will know their rights. They will know how to defend themselves against injustice in all its aspects and commit themselves to the liberation of others.

III.2. Salvation as physical and spiritual liberation

The salvation we want to bring to humankind concerns the whole person. It is necessary to free people from all their physical and

spiritual sorrows. In speaking about poverty, often unintentionally we are thinking about material poverty. It is certainly important to help people to surmount this dimension because it is a source of much alienation. Giving relief to physical and spiritual sorrow is one of the emergencies of our times. It was a concern of our Founder and we would like to make it ours today.

Comfort the afflicted, especially those who endure grave spiritual suffering. Never forget that you are performing a work very pleasing to God. The Eternal Father sent an angel from heaven to His divine Son in the garden of Olives to console the Savior sorrowing unto death, and you want to deny it to your suffering neighbor. When you hear confessions, be especially compassionate and comforting to the sorely tried. (Ge) (SD II 6).

If we want to answer the call of God in our present situation, we must have the courage to return to our roots and to gain from them the necessary strength to be bearers of salvation for all.

IV. Conclusion

Consequently, the knowledge of the only true God and the one whom he has sent will be a physical, spiritual and moral liberation for the building up of a world where peace, justice and love reign. Then we are able to speak about eternal life. We always encounter concrete human beings: this man scorned of his rights, this woman who became an object of commerce, this child who is exploited and doesn't have hope for the future. All these men, these women and these children who suffer in their bodies and their souls on this earth, need salvation.

VOCATION

by

Fr. Mario Agudelo Roldán SDS

*We Salvatorians are called and sent in mission
to announce through our lives and actions
the gospel message as contained in the key elements of the charism.*

I. The meaning of “being called” in our life

Probably during all our lives we have reflected on the meaning of call, vocation, profession, response, agreement, covenant, fidelity and other words related to those I have just mentioned.

Nevertheless, it is necessary to study and analyze with the eyes of faith the deep meaning hidden behind these words, because today there is an “abuse” of “calling.” Those who use a cellular telephone know very well that they can be called at any hour by every person who knows their number – for whatever question might occur to the persons calling. The world of electronics also can contribute to the dilution of a profound sense of call.

When we talk about our calling, we touch something essential in our lives. Our calling touches our existence in such a way that it determines our identity, decides our profession (note the similarity

between vocation and profession), causes us to renounce (because to select is to reject other things), opens us to perspectives and paths never dreamed of, places us on the way to self-realization or disgrace, pushes us to commitment or rejection of responsibility, enables us to give our lives for others or changes us into someone who is always begging affection from others, etc.

When we talk about a calling we are talking about people. Only people are called, only people can respond freely to a call or reject it. Between the one called and the one calling there is a dialogical relationship.

If we use Latin we could say that *Deus vocat et homo invocat* (God calls and humans pray). One of the deepest meanings of prayer is to invoke or ask. Prayer is not only a response of the person called to the one who called (the same person who gave the vocation), but it is more so the constant attitude of thanksgiving for having been called. The prayer asks that one is able to fulfill to his best ability the mission which was given him when he was called.

The authentic call also has a clearly social meaning. One is called to serve others. Never is one called to be self-serving. The story of the greatest calls (Christ, Mary, the patriarchs, kings, prophets, apostles, founders) has always been the story of lives dedicated in service to the people, sometimes even to the point of martyrdom or death. God always calls a man or woman to put themselves at the service of others. Ezekiel 34 shows how repugnant it is to God, when pastors neglect their sheep to take care of themselves:

“Thus says the Lord God: Ah you shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep. You have not strengthened the weak, you have not healed the sick, you have not bound up the injured, you have not brought back the strayed, you have not sought the lost, but with force and harshness you have ruled them... Therefore,

you shepherds, hear the word of the Lord. As I live, says the Lord God, because my sheep have become a prey, and my sheep have become food for all the wild animals, since there was no shepherd; and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep; therefore you shepherds, hear the words of the Lord: Thus says the Lord. I am against the shepherds; and I will demand my sheep at their hand, and put a stop to their feeding the sheep; no longer shall the shepherds feed themselves.”

Each person is called to a specific work which can be accomplished with the gifts that one has received. All have been called to live, to give their own life so that many may have life in abundance.

We are called to life

Life is one of the greatest gifts that God has given us. Life, which is God, has been given to us to live and not to die slowly. Living a life of mediocrity, that is to say without enthusiasm, without dynamism, without flavor, is to anticipate death. Oh that death does not surprise us “half alive” but rather that it surprises us well alive so that it is worth dying! We are called to be friends of life. On the other hand, “sinners and the wicked are enemies of their own life,” as says Tobias 12: 10.

The Spanish poet, José María Pemán, said: “*The life that doesn't flower that doesn't grow and is hidden, is a life that doesn't deserve the holy name of life.*”

The dynamic in the Gospel about life is very unusual. One can only find eternal life when one loses his own life. Only the one who gives his life away will find life. No one has greater love than the one who gives his life for his friends... The one who takes away our life does not destroy us. The one who kills us thinks he has destroyed us, but all that he has done is hurried us to immortality, allowing us to live

eternally. On the other hand, each of us always has the power to destroy our own life by means of selfishness, or trying to keep our lives for ourselves.

“*The one who doesn't live to serve, doesn't deserve to live,*” is a popular saying. Every vocation to life is a vocation to give one's life. To the extent that we give our life we gain more life.

The call to live life fully leads one to give one's life. The supreme act of liberty of Christ was to give his life Holy Thursday through the splendid gift of the Eucharist, before he gave it violently on Good Friday. After that, each of us, called to life, always have the chance to give our life away before it is snatched from us.

Religious life was very strong, historically, when it had scarcely begun, because it was considered a new form of martyrdom, that is, an excellent way to give ones life. How difficult it is today to find religious disposed to live their call to life by means of a complete giving. A life that takes us out of our routine and comfort zone and that impels us to missions filled with risks that can endanger our health or can cause heavy emotional stress. There is no doubt that for some years now we have been losing our missionary dynamism with all its adventure and its consequences.

We are called to give life in abundance

Life in abundance is identified with possessing Christ. Paul says to the Romans (5,17):

“If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.”

There are persons who dole out their energy for others and there are

other persons who give without measure, who “spend” themselves, as did our Founder, Fr. Jordan. The one who gives in abundance receives in the same manner. St. Paul says, (2 Cor 9,6):

“The point is this: the one who sows sparingly will also reap sparingly; and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so by that always having enough of everything, you may share abundantly in every good work as it is written ‘He scatters abroad, he gives to the poor; his righteousness endures forever.’”

The Joy of having been called

In a world plagued with unemployment, to be called to work causes great joy. Happy are the called, even if it is in the last hour. A call is so important and produces such happiness, it does not matter if one is called one hour before death... Mother Teresa of Calcutta took in a dying man because she knew it was well worth the bother for him to enjoy at least one hour of happiness in life than to die without experiencing compassion.

The one who lives a call with happiness and gratitude is changed into a proclaimer, into a living vocational promoter. It is known that optimists live longer than pessimists. The optimists come to understand that, despite failures, the essentials in life remain intact and are worth fighting for with optimism. It is that which the Latin American writer, Eduardo Galeano, tells us about a popular Colombian singer.

“Once there was a man who played the guitar like magic. On the plains of Colombia there was no fiesta without him. For a fiesta to be a fiesta, mister Figueredo had to be there with his fingers

playing which brought joy to the air and moved the legs. One night, on a deserted road, he was attacked by robbers. He was going to a wedding, riding on a mule. He was on one mule and the guitar on another, when the assailants fell on him and beat him with a stick. The following day, someone found him. He was thrown in a ditch like a trash, dirtied with mud and blood, more dead than alive. But even so, he said with his last breath: ‘They took the mule...’, later he said: ‘they took the guitar...’ He gathered strength and smiled: ‘but they didn’t take the music...’”

Vocation and time

A vocation is given at a particular time, that is to say, during a determined time that one spends for the welfare of others. To try and escape time is very dangerous. An experience is never lived twice, never can we find the same people in the same circumstances. We can not miss these opportunities.

Now or never. Valuing time has a close relationship with apostolic zeal. We are called to live a lot in little time. Being passive is dangerous when talking about extending the reign of God. In his letter to Titus, (3,14) St. Paul recommends:

“And let people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive.”

Time also has an affective aspect and multiple meanings, as this phrase shows:

“Time is very slow for those who wait,
too fast for those who fear,
too long for those who suffer,
too short for those who enjoy,
but for those who love, time is eternity.”

Time is an ally of salvation; it is an opportunity; it is a grace, it is a non-renewable resource; it is the arena in which our salvation is played out as well as the salvation of many. Time is a gift that is given with a vocation. Time is a redeemer to the extent that it allows us to improve the quality of our life, to heal the wounds of the heart and correct the errors of the past. Only he knows how to live in time, who has learned the art of living in the present.

Vocation and identity

The form in which each person lives his vocation determines his identity. We identify ourselves by the form in which we have been called and by the task given us when we were called. In some languages “vocation” equals “call” which is identified with “vocation” which equals “profession.” When asked “What is your profession?” and someone answers, “I am a doctor,” that person is talking at the same time about his profession and his vocation.

When vocation and profession are identified, it reinforces identity. For example, it is tragic when a doctor, instead of defending life, takes life. Or when a mother gives away, maltreats, neglects, or kills the life she has given birth to. It is horrible when a religious, instead of making a radical commitment to Christ, prefers to center himself in his own selfishness and seeks all imaginable forms “to be served.”

Religious in the world, including we Salvatorians, are living a vocational identity crisis to the extent that perhaps we have missed our specific vocation and have not dedicated ourselves to that which we were called and instead dedicating ourselves to other things. For example, we Salvatorians were founded as a “Society” and have been living more than 100 years more as a “religious order” than as a “Society”. Can we be attractive to others, if we are not true to our vocation?

Some words of Fr. Jordan on vocation

“I want to pray that the will of God be done that I may know my vocation.” (October 23, 1878).

“It is the will of God that you carry out that work. On December 27, 1879 after Holy Mass, and think as you did another time after holy Communion.”

“Your vocation to found...is morally certain. Jan 9, 1880. But pray very much. --- Very much and meditate; and never become attached to anything earthly or be influenced by the judgment or the talk of men; follow the advice of only few very devout servants of God, turn to God alone and to his saints, ---- contempt ----- calumny, ridicule - ---- and the like, will rise up against you but be courageous and cling firmly to God.”

“Strive ceaselessly for that holiness which your vocation so greatly requires. August 27, 1904.”

Exhortations and admonitions Chapter 13

“You know, of course, how great a grace the religious vocation is. You also know that it can be lost. I would like to adduce a few points that will help you keep this grace of vocation intact.

1. First of all let it be your constant endeavor to cooperate with grace.
2. Secondly... Keep the Rules! Many rule is for you a safeguard against walking devious ways that can lead you into perdition.
3. Thirdly, for the preservation of one’s vocation it is also of importance that one constantly foster a cheerful, happy disposition.
4. Yet another means for the preservation of the grace of one’s vocation is to labor zealously for the Society, for its growth and

development. By doing this you will be securely chained to the Society.

5. One enemy of vocation is laxity. Therefore, avoid the same in the spiritual life. Oh, may laxity never find its way into our midst!
6. St. Bernard gives a further means for preserving one's vocation: 'Rely more upon prayer than upon your diligence and your work.... We so often pray: If the Lord does not build a house in vain do its builders toil' (Ps 127, 1)
7. Let it always be our endeavor to live in good mutual agreement with your Superiors.
8. Another point is love, charity. See to it that you love your confreres truly, that you do not stoop to detraction, and that in general you avoid everything that could injure your fraternal charity.
9. And there is yet another point: Be exceedingly mild in your judgment of others; for by doing so you will contribute much to the preservation of your vocation."

II. Our specific Salvatorian vocation

Is it possible that a religious congregation would accept persons, form them, and train them to do that for which they were never called? It seems so. Vatican II understood that this could happen and therefore asked all religious communities to "return to their roots."

But not all religious communities have returned to their roots because it is difficult. At a certain age it is preferable to die in a mistake committed in good faith than to try to start over again. The path of least resistance is the one preferred by us humans.

I am going to dare to describe the "typical" Salvatorian today. He is a modest person, goodhearted, dedicated to his apostolate, appreciated by the people, without great conflicts or scandals or attention-seeking attitudes, feeds his spiritual life with daily prayer, uses the

sacraments frequently, does his spiritual exercises each year and goes on monthly retreats. He also takes vacations without spending much money, reads a few books a year, and in general, performs his pastoral work in a parish or in a school.

I ask myself if this general description matches up with the ideal Salvatorian that Jordan had in his mind and heart. I also ask myself if the Salvatorian that I have described would be capable of taking on the work, the objectives, and the projects which Jordan sketched out for us?

For some years now we have been redefining the typical Salvatorian vocation. But we now have discovered that we were not meant to be only a religious Congregation but a SOCIETY. We were meant to be a Salvatorian family. We are called to take an active place within the Church from which we form leaders, animate groups, and activate a prophetic mission for the evangelization of the world.

Every type of apostolate performed by Salvatorians up until now deserves our respect for it was done in good faith, with great sacrifice and has produced much good fruit. But the moment has arrived to ask ourselves if Salvatorians should continue performing the same apostolates or if we should break with history and take up again what Jordan laid out for us.

This point is crucial because it touches the theme of our specific vocation out of which comes our proper identity within the Church of Jesus Christ and our own happiness and fulfillment.

We Salvatorians were founded by a leader, an innovator and a prophet for our times. I have the firm conviction that we were conceived to be eagles, but unfortunately evolved into prairie chickens. Jordan was ahead of the time and his original foundational projects were not realized totally. Obedient to the authorities of the Church and confident in the power of God, he accepted that the Apostolic

Teaching Society be converted into two religious congregations.

Today we are called to rescue, with creativity and fidelity, the projects that Jordan would have put into practice if it was not prevented by historical difficulties.

The Church itself gave us the mandate and authority to return to our origins. We are doing it in two steps. The first began at the 2001 General Synod, when we planned to examine the priest and brother branch of the Society. It actually appears that the Society is discriminatory against the brothers because we have been defined in our Constitution as a “clerical” religious institute.

The second step will happen more slowly and is more profound for it refers to our roots as a Society or family with three branches. This step conflicts with current Canon Law stipulations.

One of our essential responsibilities consists in studying more intently Jordan’s first concepts and thus reclaim our Salvatorian identity for the good of the Church and the world. To reclaim our identity is to return to the courage and creativity of Jordan. He truly was bold and creative. Some of his dreams were partly realized and some were interrupted by the vicissitudes of history.

The courage and creativity of our Founder results from the following facts:

1. Jordan was courageous and creative because he understood the mission of the Church.
 - At his time it was normal to consider the Church an authority with much power, with a pyramidal structure, with strong clerical accents, which, however, did not fully employ the full power of laity for its evangelization programs.

- Jordan re-discovered the vitality of the Church and within this vitality he also discovered:
 - The necessity to employ laity in the apostolate.
 - The strong talent of women for evangelization.
 - The importance to evangelize children.
 - The necessity to unite all apostolic groups.
 - The necessity of finding vocations for the Church – not only for his Institutes.
 - The use of all means of social communication as preferential instruments for evangelization and vocation promotion.
 - His conviction that the Church needed him to found the Society and not only three religious Institutes.

2. Jordan was courageous and creative in his way of interpreting the signs of time and of responding to the needs of his time:

- He discovered that the fundamental problem was religious ignorance.
- He discovered that theology should be open to the whole People of God and not only to scientists and scholars....
- He used the most efficient media of his time to reply to its problems:
 - He used the press.
 - He formed zealous missionaries and amplified the traditional missionary concept.
 - Through scholars and scientists he was able to create a dialogue between science and religion.
 - He got acquainted with influential personalities of his time.

3. Jordan was also courageous to discover the typical problems of his time and gave concrete replies to these problems:

- In view of the conflict between science and religion, he invited scientists to share their wisdom and use it for evangelization.
 - In view of religious ignorance he suggested that theology be accessible to the population.
 - When totalitarianism was starting Jordan thought in terms of universality.
4. Jordan also showed courage in promoting education:
- He planned to work with what we call nowadays the educating family, family fathers, teachers/professors and pupils.
 - For persons under formation, he invented a way of accompaniment for several years with the help of publications and various associations.
5. He was also efficient and creative to find adequate personnel to guide his plans:
- To realize his ideas, he delegated the responsibility to key personnel: Fr. Lüthen, Mother Mary, Fr. Pancratius, local superiors, missionaries. etc.
 - He even founded organizations for each type of leader: the *Angel Sodality* for children, associations for groups of benefactors, scientists, priests, and the academy ...
 - He invented a universal publication, through which scientists could exchange articles to promote the science and support faith.
 - His foundation was open, not only to scholars and intellectual persons, but also to the laborers and the illiterate.
6. I believe that his highest intuition was to found the Society:

- This was an organization, able to form leaders and Christians from all social levels, civil and religious.
- This was to be a vital movement, subdivided into three grades, which offered full participation to all members.
- The members of his Society were called to behave like sisters and brothers and to live the principle of universality and inclusivity. Laity were not to be excluded from the first grade and could be called to work full-time for the Society. Lay people were not considered a sort of secondary members.
- The Society did not accept discrimination among bishops/priests, religious members (male and female) and lay persons.

To what are we called by all Salvatorians?

If we wish to be faithful to our “initial inspiration” and if we want to “reproduce courageously” the creativity and holiness of F. Jordan, (see *Vita Consecrata* Nr. 37) we are called to:

1. Form all Salvatorians for the discernment of the signs of time and to discover new ways of evangelization with the Salvatorian charism.
2. Improve the knowledge of our history of the first years of the Society and the Congregation, applying the necessary changes to our structures, our formation and our apostolates.
3. Share the spiritual riches held by the key elements of our Salvatorian Charism, which makes us become both contemplative and active, which converts us into persons of prayer, gives us the burning zeal of the Apostles, thus recapturing the fundamental elements of our Spirituality.
4. Use the “permission” given by Vatican II to “return to the sources.” To achieve this aim, it is necessary to make us known by the official authorities as a “Society” and not only as two different religious families and one lay association.
5. Accompany and support the Lay Salvatorians in their

integration process with SDS.

6. Learn how to act as members of one unique Salvatorian Family.
7. Write a common Rule for all three branches and three different manuals with the particular norms for each of the branches.
8. Reach an agreement between the three branches, which refers to the basic elements of vocation promotion as well as initial and continuing formation of all SDS members.
9. Review all the actions of SDS which deal with re-foundation, i.e. apply to our world today the courage, creativity and holiness of F. Jordan and Mother Mary, in consideration of the world's needs and our Salvatorian Charism.
10. Have the courage to "let go of" certain apostolates, which are not typically Salvatorian and create new Salvatorian apostolates using social communication systems (written and spoken press, television, internet), forming leaders among children, young people, women, diocesan priests, scientists, teachers and professors, and any person who is able to announce the message of salvation.
11. Work with more courage and creativity for evangelization, justice and peace, health care and life!

Our specific Salvatorian vocation is a beautiful vocation. To live it today in a new way and to return to our roots, is the challenge for each one of us. We can reach this goal because Jordan's spirit of being a Salvatorian continues to animate us. He honestly valued every means at his disposal to be faithful to God and God's will in his life.

I believe that Jordan was helped to live his vocation as a Christian, priest, religious, and Salvatorian by the following:

1. First of all, he discovered his vocation, he knew its depth of commitment, he lived it in happy times and in difficult moments accepting the gifts and consequences.
2. His commitment to God, the Church, the Society, and the People

of God led him to renounce whims, impulses and appearances, and was able to center himself on the essentials of his life.

3. The seriousness with which he accepted the road to sanctity demonstrates that he identified "being holy" with his vocation as a religious.

4. His consciousness of his personal limitations; the immense grandeur and power of God; and the way he lived his relationship with God led him to high points of sanctity.

5. His manner of experiencing obstacles, sufferings, and difficulties as ways of drawing closer to God helped him to fulfill his goals and obligations.

6. His prayer life and intimate relationship with God, Mary, and the holy patrons of the Society permitted him to live the sanctity.

7. Giving his life and love for "the salvation of many" inspired him on his path.

8. His piety deepened through his devotion to the sacraments, seeking of spiritual direction, accepting of penances, and other ordinary means of the Church.

9. His daily fulfillment of responsibilities was also a fountain of fidelity to his vocation. Service to his brothers, visits to new foundations, contact with confreres and other people, and above all his apostolic zeal in initiating his vision, contributed to his sanctification.

The challenge to be authentic Salvatorians and to recover our identity as a Society is an ideal that is worth living and even dying for.

TO POPULARIZE THEOLOGY

by

Fr. Donald P. Skwor SDS

It (the Society) will be aimed especially at popularizing theological truths and so to make them accessible to the people

These words of the Founder express the main thrust of his charism and mission and are reflected in the key elements of the charism of the Society expressed in “Salvatorians, Men and Women Religious and Lay: Charism, Mission, Spirituality, Identity” “To know the one true God and the One he sends, Jesus Christ; to make disciples of all nations; to lead others to eternal truth and justice; to be able to discern the signs of the times”. They are rooted in the gospel citations:

Go therefore make disciples of all nations...and teach them... (Mt. 28:19-20); and *Go out to the whole world; proclaim the gospel to all creation.* (Mk 16:15).

Again, among the key elements of the Salvatorian Mission, it is noted: “to lead others to a conscious awareness of God” and “to proclaim the message to all people, everywhere and at all times, and to do this through whatever ways and means the love of Christ inspires”.

This citation from the Founder’s Spiritual Diary was chosen because it has often been asked what the Founder meant by this statement. So this is a thinking proposal of what he meant when he said: “(The

Society) will be aimed at popularizing theological truths and so make them accessible to the people”. It will be done from the perspective of “theological truths”; “popularizing” and “making them accessible to the people”. It will also include other supporting citations from Father Jordan.

Theological truths

When we speak of theological truths, we frequently think in terms of the classical science of theology or the study of who and what God is. We are accustomed to think about them in scholastic or Aristotelian terms as adapted by St. Thomas Aquinas.

In this sense we would first have to become firmly grounded in the science of theology so as to be able to adequately propose them to the people who, generally speaking, have a limited knowledge of that science. So, for example, [Fr.]Leonard Gerke[SDS] states:

To return to the main distinction, if the formal object of our apostolic endeavors is religious teaching and instruction of the people (theology on the popular level), then of course the formal exercise of this kind of religious teaching should hold a rather prominent place in our apostolic activities. But it is not difficult to see how this purpose, this teaching can also be achieved or realized in activities which are not directly, formally and fully realized in this kind of religious instruction. It may be even that under given circumstances, in certain situations, such activities may be the only possible or the most effective way (means) for attaining that special aim. And, finally, most of our apostolic activities undertaken, viewed and carried out with this special aim in view, would thereby in themselves become not less, but more fruitful and effective.

Thus a parish, administered with this aim in view of specially teaching and instructing the youth and the adults in every way possible, would all the better realize the purpose of any parish, making the people aware of, forming them into a true Christian community of faith and love.

The same could be said about the foreign missions: rather than aiming at just increasing the number of converts, trying, by deepened and preserving instruction, to make the existing local communities into true, vital and active local churches, radiating the light of Christ out into the land.

Retreats, especially where there is the possibility of a follow-up, could aim at this more thorough and deeper understanding of the doctrine of the faith.

Schools too, could provide a setting for this consistent aiming at a more profound Christian education and formation.

Even social work, especially in Third-World conditions and the pre-evangelization stage in mission countries, can well serve this purpose, making Christian love and concern for our fellow men visible and creating in the people a real sense of human community, we make them the more ready and prepared to receive the teaching and reality of Christian community.

Finally, if our “aim should be to popularize the theological truths and thus make them available to the people” (Founder’s spiritual diary). Then also our program of formation must be oriented towards this aim, by stressing profound theological study – for this is a prerequisite for teaching popular theology – and professional training for this teaching, “omnibus rationibus et mediis” (all ways and means).

Gerke’s observations are valid from a scholastic point of view. And they most probably reflect the mind of the Founder who lived in an era of history within which the scholastic method was generally understood at least in clerical circles. But the Founder in his own intuitive way would have readily grasped the concept of theology propagated by the liberation theologians and embraced it quite willingly.

And what do liberation theologians say?

Gustavo Gutierrez, et al., taking off from St. Thomas Aquinas, point out that while Aquinas views theology as an intellectual discipline born of the meeting of faith and reason, the understanding of the faith is also following new paths in our day: the social, psychological, and biological sciences. He sees theology as comprising both spirituality and rational knowledge. Its function is to define, present, and explain revealed truths; to examine doctrine, to denounce and condemn false doctrines, and to defend true ones; and to teach revealed truths authoritatively.

Compare this statement with Jordan’s purpose of the Society: “to defend, propagate and extend the Kingdom of God through religious instruction “(institutione religiosa). Add to this the fuller explanation in 1882:

Through the exercise of the ecclesiastical magisterium (and the Latin has in parentheses: “through participation”) both by the spoken and written word, it intends to achieve this: that all men come to a fuller knowledge of the one true God and of the one whom he has sent, Jesus Christ. (At the House of St. Bridget).

Gutierrez goes on to say:

In this light, the understanding of the faith appears as the understanding not of the simple affirmation—almost

memorization—of truths, but of a commitment, an overall attitude, a particular posture toward life.

And again, Jordan says:

Thus, the pedagogical section does not in any way refer to the kind of religious instruction now so prevalent which only teaches mechanically by memorizing but does not encourage thinking or does not create a religious consciousness.

Gutierrez affirms that the function of theology as critical reflection on praxis has gradually become more clearly defined in recent years. Charity has been fruitfully rediscovered as the center of Christian life. This has led to a more Biblical view of the faith as an act of trust, a going out of one's self, a commitment to God and neighbor, a relationship with others.

He goes on to say:

Theological reflection would then necessarily be a criticism of society and the Church insofar as they are called and addressed by the Word of God...Theology is reflection, a critical attitude...

It is for all of these reasons that the theology of liberation offers us not so much a new theme for reflection as a new way to do theology...This is a theology which does not stop with reflecting on the world, but rather tries to be part of the process through which the world is transformed. It is a theology which is open—in the protest against trampled human dignity, in the struggle against the plunder of the vast majority of people, in liberating love, and in the building of a new, just, and fraternal society—to the gift of the Kingdom of God.

Going back again to Jordan we find:

Our time unquestionably demands such an instruction because the errors, doubts, objections of modern science have been penetrated into the lowest strata of the population; ... our times require the full joy and enthusiasm of a conscious and reasonable faith. Our times demand an entirely different kind of religious instruction than the former peaceful easygoing times. This timely, basic, reasonable religious instruction forms the main responsibility of the pedagogical section of the Apostolic Society. For this reason every opportunity and every means pleasing to God shall be utilized in school and church.

Forgive this rather lengthy but abbreviated synopsis of the thinking of two great minds. It was only to point out that Jordan would have felt comfortable in dialoging with Gutierrez and would have found little difficulty in accepting Gutierrez's thinking.

And what does all this have to say about us today? At the very least, it merits a critical re-thinking about our theological methodology. Time is too short and space is too limited to go into a detailed description of this new course of thought. Therefore, a careful reading of Gutierrez and company, whom he quotes at length in his *A Theology of Liberation*, is highly recommended.

Allow just one more comparison because it leads quite naturally into the next section.

Gutierrez posits an urgent need for a conscientizing evangelization. He quotes the bishops at Medellin as saying: "To us, the Pastors of the Church, belongs the duty to educate the Christian conscience, to inspire, stimulate, and help orient all of the initiatives that contribute to the formation of man".

And Jordan says: “The pedagogical section works with great zeal toward a type of religious education that really builds up the spirit, that gives birth to religious consciousness”.

Popularizing

What appears obvious here is that Jordan did not mean to make theological truths “popular”, as in “commonly liked” and “approved”. What he meant (and is clear from his later statements) is that theological truths should be made understandable by the general public or “plain”. But to make a thing “plain” is a matter of communications.

Here we are not dealing with simply vocalizing or verbalizing a message. The message is not communicated if it is not accepted or understood by the second party to whom it is addressed. And communication is not complete until the first party receives recognition from the second party that the message has been understood and accepted.

So we are entering into the field of pedagogy or the art or science of teaching. In this field, Paulo Freire can assist us. In his book, *Pedagogy of the Oppressed*, even though he is addressing problems of teaching and understanding in under-developed countries, the general principles apply to all.

He begins with the meaning of the term conscientization. He defines it as learning to perceive social, political and economical contradictions or a critical form of thinking about the world around us. It could be called “creating a critical awareness”. It is in this sense that Fr. Jordan referred to *forming religious consciousness* as cited above. It is a gut level awareness of all the elements of the world around us. In Jordan’s sense, it means a critical awareness of the spiritual and material realities of the world in which we live and

the imparting of a true perception of that world as understood both by the communicator and the receptor. This, as we shall see is not limited to verbal communication but non-verbal communication as well.

Freire calls the whole process one of humanization which can be thwarted by injustice, exploitation, oppression and violence or dehumanization. While Freire is referring to the whole human experience, not excluding spiritual experience, we can understand the process as one of Christian humanization as explained by Pope Paul VI in *Populorum Progressio*.

What must be aimed at is complete humanism. And what is that if not the fully-rounded development of the whole man and of all men? An humanism closed in on itself and not open to values of the Spirit and to God Who is their source could achieve apparent success... True humanism is that which is open to the Absolute and is conscious of a vocation which gives human life its true meaning.

These same sentiments are reflected by the present pontiff, John Paul II, who, while abhorring the materialistic limitations of liberalism, praises the efforts of those who seek the true and full liberation of humankind.

Jordan’s early writings are replete with references to educating the whole person, but especially in the Folded Document, in which he attests that “the Catholic people themselves are almost everywhere in need of renewal”. And he continues to call upon missionaries, teachers, writers or printers to take up the weapons of science in order both to defend the truths of our holy faith... Christian humanization as a term was not yet a popular expression in his time but his identity with human worth and values crossed barriers of class and race. *Go, therefore, make disciples of all nations (Mt. 28: 19); Go out to the whole world; proclaim the gospel to all creation (Mk. 16:15).*

Freire also called for an end to what he called the “banking system” of education according to which the teachers simply “deposited” volumes of information without further dialogue. Rather he embraced a system whereby knowledge emerges only through invention and re-invention, through the restless impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other—a concept Jordan would have no difficulty with. The (banking education) attempts to maintain the submersion of consciousness; the (problem solving education) strives for the emergence of consciousness and critical intervention in reality. Again, [this was] no problem for Jordan.

This task implies that revolutionary leaders do not go to the people in order to bring them a message of “salvation” in order to come to know through dialogue with them both their objective situation and their awareness of that situation—the various levels of perception of themselves and of the world in which and with which they exist.

Again, Paulo Freire poses a challenge for us in thinking through our method of education. A prophet of the twentieth century calls our attention to Fr. Jordan, our own prophet of the nineteenth.

“Making the accessible...”—Some cross-cultural implications

In addition to considerations of popularizing religious truths, there is the further consideration of the cross-cultural dimensions of making them accessible in a variety of cultural settings.

While the implications of a theology of liberation and those of a refined pedagogy are important in themselves, there are other, more subtle differences to consider such as value orientations among the

various peoples of the earth. John C. Condon and Fathi Yousef outline the major areas of concern in cross-cultural communications:

Under the heading of SELF they list individualism, interdependence, age, sex and activity. Under the FAMILY they list relational orientation, authority, positional role behavior and mobility. In the area of SOCIETY they note social reciprocity, group membership, intermediaries, formality and property. In HUMAN NATURE they include rationality, good and evil, happiness and pleasure and mutability. In the realm of the SUPERNATURAL they single out the relationship of man and the supernatural, meaning of life, providence and knowledge of the cosmic order.

No attempt will be made to describe each of these areas in turn. They are only listed to show the complexity of cross-cultural communication. Suffice it to say that cross-cultural communication is based on the value systems within a given culture. Each component of a culture affects the others and, in turn, is limited by them. The primary consideration is that persons have an understanding of their own culture when they are in the process of relating to other cultures.

Hervé Carrier, in his *Facing New Cultures*, states that Edward B. Taylor once wrote: “Culture or civilization is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”. He goes on to quote Alfred L. Kroeber and Clyde Kluckhohn as saying:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups...Culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action.

In applying these considerations to the main topic of theological understanding, we can see the far-reaching implications for teaching at the popular level especially on the international scene. If there are problems in communication within a given culture, we can only imagine the magnitude of the situation when dealing with various other cultures.

We have to make sure that in speaking to people of different cultures we are communicating on the same level in addressing the various values represented among them. The international Society has the task of working together to exert a unique force in the shaping of a universal conscience. The Society must assume a position that makes it possible for it to encourage in people's hearts a real feeling of solidarity among all members of the human family.

Conclusion

Perhaps there are some who would wish that the Founder had never written those words in his spiritual diary on March 16, 1878 or at least that they had never been discovered and highlighted. But then, we would never have had these insights into his thinking.

There are those who say that Jordan was a man of his times. And so he was. But in this particular reference he can be looked upon as a man ahead of his times. It just took over a hundred years for us to catch up with him

There are people who, by their intuitive powers, can see things that escape the notice of others because they are blind-sighted by the intricacies of logic. We can be grateful that Fr. Jordan was not only a holy man, but an intuitive man. Or perhaps he was holy because he was intuitive.

Whatever the case may be, the examination of his intuitive thought presents to us today a host of implications for our charism and mission, not the least of which is how to interpret our approach to instruction in the science of who and what God is and how to communicate the message to his people.

Pentecost Sunday, 2002
Baltimore, MD, USA

FOLLOWING THE APOSTLES INVOLVING OTHERS IN MISSION

by

Sr. Rozilde Maria Binotto SDS

Saints often have considerable foresight and even anticipate what will be needed in the future. Fr. Francis Mary of the Cross Jordan was sensitive to the reality of his times and understood that a vital element in the life of the Church was the need for all lay Christians to live out their baptismal vocation. On a personal level, he was moved passionately to respond in mission. He also had an unquenchable thirst to involve others in that same mission by following the example of Jesus the Savior and the Holy Apostles. “[The Apostolic Teaching Society]...seeks to fill with the fire of enthusiasm for their vocation all the teaching forces that are already active in the Church of God and aid them in the fulfillment of their calling.”¹

Fr. Jordan specified “involving others” in the Salvatorian mission as an important element of our charism. Today this involvement is a reality. However at the time of the foundation of the Apostolic Teaching Society, it was a new phenomenon. Undoubtedly, this intuitive insight was a special grace given by God to Fr. Jordan. It led Fr. Lüthen to exclaim: “May this apostolic spirit penetrate our country more and more. May they involve ever more people in this

movement.”² In his Spiritual Diary, Fr. Jordan writes: “Shout mightily like a trumpet through all the regions of the earth, that every creature may hear! Fly as an eagle and as an angel and with a great voice call all the living to the holy battle to fight for the supreme Commander with the army and sublime array drawn up in battle.”³

Jesus the Savior had a methodology in working with the people that was consistent with his overall mission. He teaches us not only through his actions but above all through his way of walking with us. Jesus resists the temptation to act alone. He calls others to join him. He opts to involve others and trusts that they will continue his mission.

Part of Fr. Jordan’s charismatic intuition was to organize a group who would respond to the people’s need to know the true God and his Son, Jesus Christ.⁴ Since from the beginning, Fr. Jordan was inspired by the Savior’s methodology, he dreamed of a renewed Church which was active and participative. This is a Church in which all are called to share their gifts and contribute to the building of God’s Reign. It is a Church in which lay people assume their mission as apostles. They speak in places where a priest can or should not speak and often with more success than he could ever have. We repeat: the lay apostolate is of greatest importance in our times.⁵

In order to realize his dream, Fr. Jordan imagined a Society open to men and women, religious and lay. He believed that the universal mission would be realized more fully through the presence of women and through a leading role for lay people. “They [lay people] wish even to excel in his holy fight by their courage and enthusiasm; by their word and example they wish to bring new spirit to make other warriors, to strengthen those who have lost heart, to arouse those

² The Missionary Magazine October 1881.

³ Spiritual Diary of the Founder (SD) I 190, 2.

⁴ See Jn 17:3.

⁵ ATS 1881, translation p.15.

¹ *Apostolic Teaching Society* 1881 (ATS 1881), DSS IV 17-34 translation in Mailings 1-C-1 p. 2.

who are sleeping.”⁶ Fr. Jordan spoke of the presence of women in the Society. “We are cooperators and helpers of God himself. The goodness of the Lord is so great that he deigned to serve us as if he needed us to complete in the world his great designs of mercy! And women, even more than others, can and should be called helpers of God.”⁷

According to Fr. Jordan’s original inspiration, lay people ought to assume their mission as Christians and apostles. They should engage in a specific apostolate which is appropriate to their lay identity. Fr. Jordan was eager to involve people for all social classes. Thus Fr. Lüthen affirmed: “Well, then, the Apostolic Teaching Society places great stress on the lay apostolate; it reminds leaders, teachers, parents, persons of high rank of the obligation of their apostolate. It reminds scholars of the importance science has for the Kingdom of God...”⁸

Later on in the same pamphlet he says: “May the whole Catholic world take part in this new creation, from the professor to the servant girl, from the head of the family to the servant, from the master to the apprentice, so that its spirit may fill Church and school, university hall and parliament, workshop and family room, everywhere may all join enthusiastically together with the founder of the Society under the motto: Everything with God and for God for the good of our neighbor!”⁹

The Founder built his work on this bold understanding of the theology of baptism. In this way, the charism reveals the three dimensions of baptism: each baptized person is priest, prophet and king. “You are a chosen race, a community of priest-kings, a consecrated nation, a people God has made his own to proclaim his wonders. For, he has called you from your darkness to his own wonderful light.”¹⁰

⁶ *It is God’s Will* DSS IV 85ff translation in Mailings II-C-2 p 2.

⁷ *Apostolic Teaching Society 1882* DSS II 138 free translation.

⁸ ATS 1881, translation p.14-15.

⁹ ATS 1881 translation p 18-19.

¹⁰ 1 Peter 2:9.

This dignity is not reserved to Salvatorian religious life. Entering into the priestly plan for the people of God, Salvatorian life enlarges its tent and offers lay people new space to grow spiritually and apostolically. Remembering the charism that extends far beyond us, we are responsible for its transmission.

To involve and form leaders presupposes that Salvatorian life assumes its priestly responsibility. At this time when the diaconate for men is assuming an important place, it would be desirable that the diaconate for women be restored. This is, not as a participation in the ministry of the ordained priest, but as a specific ministry flowing from an open feminine sensitivity capable of formation and accompaniment.

The best way to keep our traditions (our charismatic inheritance) alive is to place them at the service of faith formation “so that all may be imbued with Your sacred doctrine.”¹¹ Leadership formation represents a prophetic side of baptismal theology that looks at its qualitative rather than quantitative aspects. “The Apostolic Teaching Society attempts to help transform many Catholic Christians into authentic Catholics so that they not only have the beautiful name of Catholic but are also intimately filled with the Catholic faith... It also tries to animate and instruct Catholic Christians to defend their faith with enthusiasm and ability.”¹²

The Church is like a holy spouse when religious and lay work together in open collaboration which is both loving and prophetic. When this happens, the law of partnership takes hold. The charism of prophecy is not only a gift for the Church; it is its operating identity. This implies that our charism is to be shared and that we also let ourselves be transformed by the people with whom we work.

¹¹ SD I 120,3.

¹² The Missionary Magazine September 1881 free translation.

The royal element of baptismal theology speaks about wisdom. This is the practical conduct of our lives in a way where we can distinguish that which is relative from that which is essential. We attempt to live by this wisdom through the listening and dialogue in which we are mutually formed. When we work in partnership, we discover new expressions of the Gospel. Through different ministries, the royal element reveals the face of God who will walk thousands of paths in order to meet the uniqueness of each person and speak to her/his heart.

Baptismal royalty is the royalty of service. It means to be at the service of the Word that gives life, lifts up and welcomes. As religious and lay we are invited to welcome each other in Christ without “hierarcizing” dignity. We are equally responsible for sharing our charism and mission for “all are marked by the same Spirit.”¹³

All of us should “be on fire.” All of us should “shine.” All of us should “give off warmth!” “O Lord, that I may always burn ardently for love of You and inflame all.”¹⁴ “We want to help kindle in all hearts the fire that Jesus came to bring on the earth This is the fire that he wanted to burst into flame.”¹⁵ All of us should be apostles who in turn make apostles.

Fr. Jordan inflamed by apostolic zeal encourages us by saying: “Zeal is given too little attention in the schools! Oh, (that there were) holy apostles hastening throughout the world, evangelizing all! Oh, inscrutable zeal! Oh gift of God! How often you have been condemned and suppressed with the excuse that you are meant for the select few!”¹⁶

Porto Alegre
26 April 2002

¹³ Eph 1:13.

¹⁴ SD III 19,2.

¹⁵ The Catholic Teaching Society 1888 DSS VI 101-116 free translation.

¹⁶ SD I 138,6-7.

THE LIFE AND CHARISM OF THE INSTITUTE DEVELOPMENT CRITERIA

by

Fr. Krzysztof Wons SDS

Introduction

I would like to propose a reflection on the theological and ecclesiological criteria which affect the charism of the institute. First of all I wish to list the criteria belonging to the charismatic theology of the recent teachings of the Church. I consider these criteria fundamental for understanding the nature of our charism and its growth within the consecrated life of religious as well as of Lay Salvatorians.

The institute’s charism is not something static, but entirely dynamic, characterized by a continuous development. Theologically speaking, the institute is “a charismatic movement” in the midst of the history of the Church and the world. The founder is not an isolated saint or a static model, but the initiator of a still living experience. They are to be considered as the source of an “experience of the Spirit, transmitted to their disciples to be lived, safeguarded, deepened and constantly developed by them, in harmony with the Body of Christ continually in the process of growth.” (Mutuae Relationes, 11).¹

¹ See F. Ciardi, I fondatori uomini dello Spirito. Per una teologia del carisma di fondatore. Introduzione di E. Viganò, Roma 1982, p. 7.

We have to speak about two principal types/directions of development for a religious community: *ad intra* and *ad extra*. The first underlines and refers to *consecration*, and the second to *mission*.² The first kind of *development (ad intra) underlines the faithful imitation of Christ and the desire to be united with Him*. The institute's charismatic fidelity refers principally to living a true evangelical radicalism in daily life. The second direction (*ad extra*) underlines an active insertion into the current history of the world and docility to the Holy Spirit, who assures the number of vocations and creative investigation of new ways for the realization of the institute's mission.

The Apostolic Exhortation of John Paul II, *Vita Consecrata*, often refers to the values, which assure renewal and development of the charism of the institute *ad intra* and *ad extra*. This post-synodal document will be the principal source for our considerations.³

I. First Criterion: Spiritual Life – Development *ad intra*

A very strong spirituality is at the core of the life of the institute and its development. *Vita Consecrata* affirms explicitly that the spiritual life is the condition for any institutional development and success: *“The spiritual life must therefore have first place in the program of families of consecrated life, in such a way that every institute and community will be a school of true evangelical spirituality. Apostolic fruitfulness, generosity in love of the poor, and the ability to attract vocations among the younger generation depend on this priority and its growth in personal and communal commitment. It is precisely the spiritual quality of the consecrated life which can inspire the men and women of our day, who themselves are thirsting for absolute values. In*

² See P.G. Cabra, *Il rinnovamento al Sinodo*, in: *Informationes SCRIS* 1994-1995, pp. 148-149.

³ Ibid pp. 149-153.

*this way the consecrated life will become an attractive witness.”*⁴ When talking about the spiritual life as an element for the community's further development, we have to take into consideration some important issues.

1. The Imitation of Christ (Evangelization of the Community)

The core of the spirituality of each religious community is the creation of an intimate bond with and imitation of Jesus. Therefore, the beginning of this Exhortation [VC] is very meaningful. In the name of the whole Church, the Pope professes his faith in a specific way: *“The consecrated life, deeply rooted in the example and teaching of Christ the Lord, is a gift of God the Father to his Church through the Holy Spirit. By the profession of the evangelical counsels, the characteristic features of Jesus – the chaste, poor and obedient one – are made constantly ‘visible’ in the midst of the world....”*⁵ Fabio Ciardi, after having analyzed the foundational history of various religious communities, affirms: *“The life of the monks and religious life, in its rich versatility of historical forms, are born from the one desire to live a full gospel life and to follow Jesus Christ through His words and actions.”*⁶

All challenges of the secularized world are answered by the Gospel, radically expressed in the three evangelical counsels.⁷ Above all this aspect is principally underlined by the founders. They discover their foundational and institutional charism because of their intimate bond with Jesus and their new vision of His message. The effective activity of the founders does not consist of verbal protests or noisy “marketing cries”, but of gospel attitudes in their lives.

⁴ John Paul II, Apostolic Exhortation, *Vita Consecrata* (VC) 93. Emphasis is in the original text.

⁵ VC 1

⁶ F. Ciardi, *Znak wspólnoty. Refleksja nad życiem zakonnym*, Warszawa 1998, p. 19.

⁷ VC 87-92.

F. Jordan struggled against the symptoms of religious ignorance, paganism and liberalism, asking his brothers to conduct saintly lives and follow the image of the Savior: “In His great mercy the Divine Savior has called us to become images of Himself, to become as much like Him as possible to become holy. He has called us in order that already here, through holiness, our work may everywhere be accompanied by blessings...”⁸

2. The assimilation and transmission of the Founder’s charismatic vision.

At the core of the creation and development of a community is the charismatic vision of the founder. “In Christian discipleship and love for the person of Christ (...) there is a need for **fidelity to the founding charism** and subsequent spiritual heritage of each institute.”⁹ This fidelity is decisive for the growth and the holiness of consecrated life. An authentic development of the community is impossible without its interior assimilation of the foundational charism. The members of a community are called to “follow Christ by imitating their own founder”.¹⁰ F. Jordan knew that – without fidelity to the spirit of the founder – any institutional development would be impossible. Quite to the contrary, he was threatened by division and downfall. “*If you get away from the spirit of the founder, each of you will continue following his own nature, thus creating a true Babylon. Believe me, if you are not steadfast in the spirit of the founder, you are wrong. I therefore warn you, you will bear the full responsibility if you get away from his spirit.*”¹¹

It is necessary to continue to return to the roots of the institute – just like walking along the river to reach the source.¹² This process

⁸ *Exhortations and Admonitions of the Founder (EA)* 12-13.

⁹ VC 36. The emphasis is in the original text.

¹⁰ J.M.R. Tillard, *Carisma e sequela*, Bologna 1978, p. 72.

¹¹ EA 94.

¹² See J.A.Gomez, *La vita*, art. cit., p.100.

does not take place at a purely cognitive and intellectual level, but is done in a close spiritual relationship to the charism of the founder.¹³ The development of the charism of a community depends on the personal and spiritual experience of its members. The foundational experience has to be continuously transmitted so that others may live it.¹⁴

How to transmit a charismatic vision

There is only one way to transmit a charismatic message, i.e. *to live it in its fullness*, to live its constitutive values and allow one’s own personal human nature to be totally formed and modeled by it. Only then may you say that the charism is “alive” and that it is living in the entire community and in each of its individual members, because it is in the charism that the members discover their identity. Only something which is alive can be truly transmitted. Our charism urges and exhorts others so that they may decide to live in this way, thus assuring the continuity of the institute in fidelity to its charismatic identity. In other words, a community can only hope for continuity and growth if concrete persons transmit its charism through their living example, which has deep charismatic meaning.

Briefly, after Vatican II, religious communities engaged in a renewal process with the aim of rediscovering and renewing their own charism. But not all institutes explained to their members the role of the charism of the institute or the impact its discovery would have on their own identity. It is not sufficient only to deepen the contents of the charism, but it is also necessary to make known the psychological function of the charism itself. Each individual should be guided and helped to recognize a personal life model in the charism, i.e. to what he/she is called to be. The concept of a narrow and limited charism

¹³ See P. Liszka, *Charyzmatyczna moc życia zakonnego*, Wrocław 1996, p. 181.

¹⁴ See F. Ciardi, *Teologia del carisma degli Istituti. (Dai lavori della XXXII Assemblea dell’U.S.G.) in Vita Consacrata* 22 (1986), p. 851.

is still alive, i.e. as if there were only one way of doing the apostolate, of praying, of expressing its religiosity and a whole set of historical traditions, practices and ascetics. Such an approach results in a very superficial and general sense of belonging—as if it were unimportant to which institute a person belonged.¹⁵ Thus it becomes necessary for the development of an institute's charism that the members absorb the spirituality of the institute. It must be pointed out that the spiritual maturity of a person and the awareness of one's personal identity are decisive in the maturity of the community – and not vice versa.¹⁶

3. The sources of spiritual life of the community

Christian holiness is rooted in certain sources. They are pillars to be remembered. Sometimes beautiful development theories are proposed, which—if the sources are omitted—are like an architect who has a perfect idea of building a house but is without the necessary materials.¹⁷ The sources of the spiritual life, on which the vision, the community, its plans and administration depend, are:

Cultivation of and meditation on the Word of God for the discernment and the search for new possibilities of enculturation. For the founders, the Word of God is one of the principal means and a place of experience and vocation. *“Founders and foundresses were inspired by these texts in accepting their vocation and in discerning the charism and mission of their institutes.”*¹⁸ Through meditation on the Word of God, the founders’ *“acquire a sort of supernatural intuition”* which enables them to witness to a new understanding of the needs of the Church and the world.¹⁹

¹⁵ Idem, *La comunità religiosa apostolica oggi*, Padova 1986, pp. 22-23.

¹⁶ See A. Manenti, *Vivere insieme. Aspetti psicologici*, Bologna, 1992, p. 33.

¹⁷ See P.G. Cabara, *Il rinnovamento*, art. cit., 152-153.

¹⁸ VC 94.

¹⁹ Ibid.

Cardinal Martini, when speaking about the necessity of an epochal discernment today, says: *“A full discernment has to contain two elements: firstly it has to reach a deep purification, in other words, we have to be aware of our faults and consequently wish to change them; secondly, we must have a sound knowledge of God's reality, i.e. of the Holy Scriptures and of the world presented by them. Thanks to both these elements it is possible to listen to the inspirations of the Spirit in our personal and social life; we call these inspirations the signs of the times.”*²⁰

The Eucharist is the “source and summit” of each mission in the world and of its transformation following God's desire. To the question, if religious should be present in the so called border-zones, mass-media, or in the world of culture, Card. Martini replies in the affirmative. However he adds in order not to lose our own identity in the world, we must remember that *“the starting point is Sacred Scripture and the point to which we journey is the sacramental experience.”*²¹ *“Among the sacraments, the Eucharist is the most important; it is the “core of ecclesiastical as well as consecrated life”.*²² *“It is the driving force of development, “a daily way of being and the source of any individual and institutional spirituality”.*²³

The sacrament of reconciliation is our spiritual guide in order to continue on our path versus the novelties in life; to live according to God's will and not to identify it with individual tastes and visions; to struggle against Evil, the prince of this world and enemy of development and deep renewal. Renewal begins with a renewed and purified heart, which is the foundation for a just discernment

²⁰ *Odkryć życie duchowe.* (Z kardynałem Carlo Maria Martinim rozmawia Stanisław Obirek SJ) w *Życie Duchowe* 5(1996) ss. 85-86.

²¹ *Odkryć*, art. cit., p.93.

²² VC 95.

²³ Ibid.

of God's will. Additional sources specific to the charism of each institute must be added to these common sources. They need to be rediscovered for they flow from the tradition.

II. Second criterion: respond to the signs of the times—development *ad extra*

John Paul II states that religious communities are called to “courageously propose anew the enterprising initiative, creativity and holiness of their founders and foundresses in response to the signs of the times emerging in today’s world.”²⁴ In other words: since in the past the founders and their communities were sensitive to the needs of their times, today institutes should first of all respond to the challenges and the needs of people today.

1. Fidelity to the rule of the founder

The Holy Father, with reference to responding to the signs of the times, refers to the holiness of the founders’ lives.²⁵ They model a spirituality which knows how to integrate and harmonize with the challenges of each epoch. They teach how to deeply observe the horizons of the Church and the world and also how to search for new methods of action in accord with modern socio-cultural needs.²⁶ The founders knew how to liberate the spirit from old institutional structures. They were free from conformism and traditional habits²⁷, because they were accompanied by a clear vision of their mission in the local and the universal Church. “*When an institute gets older and more adult, it needs more organization. The danger is that the vision of the institute fades and finally the whole work dies because*

²⁴ VC 37.

²⁵ VC 37.

²⁶ VC 37.

²⁷ see J.A. Gomez, *La vita*, art. cit., p. 113.

*of bureaucracy.*²⁸ Meanwhile organization alone is not enough. The institute is more in need of a vision than of an organization, because an organization without its charismatic vision does not exist. The vision remains the foundation and the driving force behind renewal and adaptation. Without a sound and courageous vision, inherited from the founder, the members of the institute will become like functionaries and the vitality of the organization will be paralyzed and remain inactive within the Church.²⁹

2. The need for enculturation

The charism of a religious community is born in a certain historical period – within a particular culture. Therefore it is expressed through the methods and means of that period and culture, and – if possible – adapts its attitudes and the lifestyle. Obviously these cannot be incompatible with Gospel values. The Pope explains: “A genuine enculturation requires attitudes similar to those of the Lord when he became flesh and walked among us in love and meekness.”³⁰ “*Rules and measures do not mean culture or social tendencies, but they are Christ and His Gospel (see IL 94)*”.³¹ Thus enculturation itself contains a certain tension. On one hand it cannot escape from confrontation with the problems, the contrasts and sufferings of the society, but it is also permeated by them. On the other hand it is not completely immersed, but – through its lifestyle – becomes like the yeast of the Gospel, able to purify and transform.³² The culture of a certain people and society helps the institute discover meaningful and vital

²⁸ P. van Meijl, *Quo vadis SDS?*, in *The Centenary of the Purchase of the Motherhouse of the Society of the Divine Saviour by Father Francis Jordan*. Academia, Roma 1995, p. 20.

²⁹ Lo stesso, *Renaissance Salvatorienne*, Rome 1995, pp. 14-15.

³⁰ VC 79.

³¹ G. B. Hume, in *L'Osservatore Romano*, *op. cit.*, p. 21.

³² VC 80.

aspects of its charism. The challenges of the environment and the different cultures, as well as its experiences and needs all contribute providentially toward a better understanding of a specific charism.

3. Collaboration with Laity

The Holy Father observes that “*A serious and effective evangelization of these new areas where culture is developed and transmitted cannot take place without active cooperation with the laity involved in them*”.³³ This is a true challenge for the institute. The spirit and mission of the founders have to be shared with laity. Recently the conviction has grown that it is impossible for consecrated religious to do any mission effectively, if they are isolated from today’s world. On one hand this can happen if alone they are unable to face all the challenges of the times. On the other hand, there is a growing need to share the charism of the institute in order to achieve fruitful results through the harmonious cooperation of our different gifts.³⁴ In this way mutual help is given to further development.

In some way, collaboration with laity provokes the development of a new way of thinking and apostolic programming. This deepens one’s own formation and the confrontation between the previous mission and the future.³⁵ The Exhortation continues: “*The participation of the laity often brings unexpected and rich insights into certain aspects of the charism, leading to a more spiritual interpretation of it and helping to draw from it directions for new activities in the apostolate. (...) For their part, the laity should offer religious families the invaluable contribution of their ‘being in the world’ and their specific service.*”³⁶

³³ VC 98.

³⁴ See VC 54

³⁵ See LG 44

³⁶ VC 55

In this context, the vision of F. Jordan is really prophetic and modern. At the beginning of his foundation he was convinced that lay people must play an essential role in the institute’s charism.³⁷ The mission of his foundation was tied to the involvement of laity, above all scientists. In the paper “Der Missionär” we read about his new *Apostolic Teaching Society*: “...it hopes to transform zealous Catholics into even more zealous persons – for their own salvation and that of our neighbor. All possible means are allowed: sciences and arts, religious teaching and missions, publications and associations; we wish to animate people to profess their faith zealously and to gain more virtues: priests and lay, parents and educators, labor and craftsmen, masters and servants—all of them should be united under the same flag!” (...) The foundation hopes to exhort and enflame Catholics to a courageous and effective defense of the holy faith; in this effort it wants to unite Catholic scientists...” (“Der Missionär”, 1, IX, 1881).

III. The third criterion: Unity with the Church

There is a necessary and mutual dependency between the consecrated life and the life of the entire Church. On one hand, consecrated religious are not a sort of luxury for the Church, but a vital necessity and an essential part of its charismatic structure.³⁸ On the other hand, “*there cannot be any consecrated life outside the life and the mission of the Church*”.³⁹ An institute exists and develops only inside the Church. The Pope affirms this more explicitly in his Exhortation, when he underlines “**consecrated life is at the very heart**

³⁷ Cit in J. Drozd, *Pod znakiem krzyża*, Kraków 1991, p. 87. (la traduzione e mià)

³⁸ LG 44.

³⁹ G.B.Hume, *op.cit.*, p. 13.

of the Church as a decisive element for its mission, since it 'manifests the inner nature of the Christian calling'.⁴⁰

As a spiritual gift, the charism of an institute has to be integrated into the institutional structure of the Church and its own legal system. F. Jordan, through his attitude, gives an example of this integration, which furthers the development of the institute. We see his love for the Church and his unlimited obedience when founding the congregation. He demonstrated deepest unity with the Church and its pastors during the long and complicated apostolic visitation of his foundation. Although, at that time, he suffered very much, he wanted to avoid that the visitation provoke any resentment against the church authorities in the hearts of his confreres. In his *Spiritual Diary* we read: "Care that your spiritual sons work and act always in harmony with the bishops and the priests of the diocese, and above all with Christ's Vicar, the Holy Father".⁴¹ The founder acting in the spirit of the charism, which he had received, did not reproach the legal structures nor the mistakes made by the Church. He did not remove himself from the Church but remained as a living part of the Mystical Body of Christ.

IV. The Criterion for Development: the creation of healthy institutional structures

In order for the charismatic vision to get new energy from its source within a healthy and deep spirituality, we also need healthy institutional structures. The institutional structures of the charism are not in opposition to its development; quite to the contrary, they are necessary for the manifestation of its true and efficacious gift.⁴²

⁴⁰ VC 3 emphasis is in the original text.

⁴¹ SD II 76,1.

⁴² See E. Schillebeckx, *Vocation, project de vie et etat de l'Eglise*, Bruxelles 1970, pp. 193-234.

They are at the service of that spiritual freedom, which is the essence of all charisms. Institutionalization secures permanent youth for the institute through the power of the Spirit. The charism and the institution are both fundamental for development. There is a close and dynamic relationship between them. The institution guarantees stability and order, while the charismatic dimension guarantees freedom.⁴³ If the institutional structures oppress this freedom and neither guarantee nor protect it, this is a sign that something is not working correctly. The structures are unhealthy. They may be asleep or so ritualized that they conserve only external form and material faithfulness. They may be characterized by schematic needs or by the fear of having to face new challenges and verification. We have to remember that the institution has to serve a concrete purpose – and not vice-versa. We cannot simply take into consideration the institution and to forget the reason it was created. In other words, the whole institutional form is good and necessary to the extent that it corresponds to the charism.⁴⁴ Therefore, the development/growth of the charism is connected to the renewal and animation of the whole structure of the institute.

⁴³ See M. Rondet, Signification ecclésiologique de la vie religieuse, in *Lumière et Vie* 19 (1970), pp. 139-151.

⁴⁴ See M. Gelabert, *Życie konsekrowane – charyzmaty i posługi*, in *Życie Konsekrowane* 6 (1995), p. 29.

LAY SALVATORIANS AND THE KEY ELEMENTS

by

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1. Introduction

Can one really justify a paper which tries to look at the key elements through the particular lens and point of view of the lay Salvatorians? Or perhaps is the content and the way to develop the meaning of these elements identical for everyone with little or no importance given to the specific Salvatorian lifestyle (lay or religious) chosen by the person?

In order to attempt a response to this basic question whose answer could mean that my work here has been a useless exercise, I consider it opportune to remember a phrase coined within the world of genetics that seems to me to apply to our Salvatorian way of understanding life: “We are different, we are the same”

Fortunately, each and every human being is different. Identical men or women do not exist. I include in this twins born from the same egg. For, however alike they are due to their identical genetics, they end up being different in essential details.

This absolute diversity within the human species offers us an infinite number of differences that are reflected in multiple talents, points

of view and options of life which end up giving human society hundreds of thousands of different possibilities. We are most alike in the fact that we are all different. Difference and individuality are the common denominators which, paradoxically, make us all alike.

I believe that this way of understanding the human being is perfectly applicable to Salvatorian life. I am also certain that our Founder understood this when he imagined one religious society housing all kinds of Catholics: religious and lay; men and women, intellectuals, parents of families, secular priests, professionals, housewives, etc. etc. Salvatorian universality is related precisely to the possibilities that each one has to live his/her God-given mission according to our own way of being, our position in the world and our specific talents.

In addition, in the area of the spiritual life, each person’s life option (religious, lay) determines his/her particular manner of being, and supplies a diversity of information about how to take on the world. Clearly, the consecrated life generates some expectations, some advantages and some limitations which are totally different from those offered by the lay life. In addition, within each life choice are new elements which produce more differences. For example, the father and mother of a family have different elements in their lives as lay people than do those who have chosen the single life.

So, there are these differences—at time radical—which, in my way of thinking, justify a reflection about the particular way that we lay people face the key elements identified as essential to our charism, spirituality and identity.

2. Characteristics of Lay Life

2.1. Laity: immersed in the world

As I have said, each man and woman assumes life through their specific individuality, but besides this, they are influenced by the

world around them. From this ongoing interaction between subject and environment, specific characteristics arise from the roles we play in all areas of our lives, including the spiritual and religious.

Perhaps the first fact of life as a lay person arises from this reality. Lay people are much more exposed to the influence of their surrounding environment. Life “within the world” makes lay persons more susceptible to the external influence of the media and the people around them. On the contrary, religious life provides a certain barrier which begins with the community to which they belong. It partially protects religious from the constant pressures and influences of the world.

Lay people, we insist, are much more exposed to the counter values and common beliefs that society preaches in so many effective ways. Being exposed to this external influence determines many of the characteristics of their lives. We will examine these below. However in compensation, they have the possibility to impact the environment in which they develop. It would appear that they are able to do more from their position within.

2.2. Work and Family

As lay people we organize our lives around two key aspects: work and family. Unfortunately, these are almost always prioritized in that order. The world in which we live has entrusted itself to repeat the belief that happiness can only be obtained through a minimum of material possibilities and it will be better with greater economic wellbeing. Thus, professional success occupies an immense space in lay life. Work takes up a greater part of our time and effort. At the end of the day, we seek refuge in the family where we develop the other side of our lives. There is in fact, a certain ideological trap forged by capitalism which presupposes that we work for the good of the family even when we abandon it in order to work for it.

We lay people easily can go to all corners of the world but at the same time, we are more vulnerable to its influence. We can be more economically autonomous while at the same time much more dependent on money. These characteristics of our life choices imply that only a small portion of our time can be dedicated to spiritual development, pastoral work, study and other activities. Actually, most of the Salvatorian lay groups that I know meet each week for two or three hours, or with less frequency and intensity.

Now then, this map of lay life presumes that all aspect of that life revolve around the family and work. This happens as well with affection, self-esteem, spiritual development, prayer, etc. etc. Naturally this determines the manner in which we lay people look at the key elements of our spirituality and charism.

Let us look at one of them: prayer.

While religious life in community involves frequent prayer times that are set throughout each day, we lay people must make great efforts to find brief times that we can dedicate to prayer. Rarely can we set a fixed or frequent prayer time. Truly, time and daily activities are a barrier to such a development.

Undoubtedly solutions to this grave difficulty can actually arise out of a closer look at the structure of lay life. We need to see work and the family as places for prayer. Perhaps the laity does not have much time for prayer and surely the intensity and depth of our prayers are inferior to that of religious with years of frequent practice. But we are not talking here about being at a disadvantage, rather simply of another way of meeting the key elements in our spirituality. Family prayer, even if brief and less deep, has a strong influence in the formation of the children and creates bonds that unite all the family members. If eventually one is able to pray at work, such an action will impact those around us.

Seen in this way, prayer in lay life is simply different and not of an inferior quality.

Let us look at other key elements: living the truth, justice and solidarity.

Although this objective may seem very ambitious and it may even seem naïve to suggest it for the laity as well as for those who choose religious life, it is clear that reaching it implies different efforts depending on the Salvatorian lifestyle one has chosen. Truth, justice and solidarity must exist daily within the environment where our lives unfold. This is not simple, neither within a religious community nor within the family or the workplace. However it is much more complicated to practice these virtues within a hostile environment where injustice, selfishness and falsehood reign as effective instruments to earn money, become successful and keep power.

As we have said before, we lay people are completely exposed to the world. We live and must survive within it. In addition to personal hardships endured to practice truth, justice and solidarity, we generally also have to confront the opposition of those with whom we work; our companions and bosses, our clients and competitors. This demands much patience, tact and personal security in order to confront situations of injustice, falsehood and selfishness.

On the contrary, religious have greater freedom to demonstrate their radical position toward certain phenomena of injustice, falsehood and selfishness because they belong to a community which endorses them and assumes as normal the critique and denouncement of these phenomena. The primary risk they run is to remain with rhetoric, the value of preaching in the desert.

The work of lay people from “within” the world can be effective in another way. It can represent slow but important changes even though the attempt implies the risk of being rejected (fired, isolated,

etc.) or to finally quit and adapt to the situation or even take advantage of it.

These are different ways of living the key elements. Each has its own advantages and disadvantages.

3. Diversity and Complementarity

As you can see, lay life is very different from religious life. If we examine the Salvatorian key elements one by one, we will always encounter important differences between the way they are assumed and lived by laity and religious. Clearly, what we have is distinct life choices, different conditions with distinct limitations and advantages. Even though fundamentally, they are the same values and elements.

Certainly, these differences could separate us but also they can be an immense strength for the Salvatorian Family.

We could concentrate on our way of taking up life and recognize it as the best or even as the only valid way. This approach would establish an irresolvable distance between our lifestyles. We could see the other as different, wrong, incomplete, or as living only part of the truth, as limited and unable to dedicate themselves fully to the challenges of the spiritual life or the real world. Finally, we could have the idea that Salvatorian life is only for religious or we could think that the laity who seek to live it are intruders, “pseudo-Salvatorians,” imitators or old-fashioned.

However we can also understand that it is the difference that identifies us. We can see that we are alike thanks to our specific differences and that this diversity enriches us. In my opinion, the universality that so concerned Fr. Jordan and was the basis for his initial ideas about the Society is essential. He wanted many to participate in the Society with the same importance and the same Salvatorian strength. They were:

housewives, professionals, diocesans, religious from congregations, scientists, farmers and finally children. This universality invites us to see the other as complementary, as one with whom we can walk and upon whom we can rely for a specific way of seeing life, living prayer and assuming the values of justice, solidarity and truth.

Therefore we discover that everyone carries a distinct cross and will carry it in different ways. We will also discover that we can ask for help in order to understand better our inabilities or take better advantage of our strengths. We will discover that we are different and for this reason, we are alike. We will discover our Founder's idea of a universal society in which all have a place and can live, respecting our differences. And, thanks to these differences together we can seek God's reign everywhere, at all times and through all means.

CAN THERE BE A KEY ELEMENT WITHOUT FACING CHALLENGES AND BEING TOLERANT?

by

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No, I did not forget the invitation to all members of the International Charism Commission to write an article about one Salvatorian Key Element until 2004.

CHALLENGE and TOLERANCE are not directly belonging to the list of Salvatorian key elements, but are tightly related to each of them, because they are a sort of launching pad!

I always noted and still do, how often the word CHALLENGE is used in all Salvatorian documents. Why NOT reflect a moment on the meaning and importance of this word for the Salvatorian Family?

Now, in front of us there is a CHALLENGE, i.e. we* are faced with a difficult task, which has to be solved in some way. Sometimes it represents a puzzle, which we have to explore before assembling it.

A CHALLENGE involves struggle, it is a sort of declaration of war, which can be a duel with one obstacle only or even transform in a true conflict on several frontlines. Obviously our methods and weapons are peaceful, but they should be efficient. We use our witness, our word, our action!

Let us observe a moment the general CHALLENGE, which the call to Re-foundation is requesting from religious and lay.

One word only, but how many CHALLENGES!

We are returning to our sources and meet with a historical background. In front of us are...

- our Founder, F. Jordan, and his universal vision;
- the manifold initial difficulties which he had to overcome before facing his foundations;
- the Blessed Mary of the Apostles, who patiently waited most of her life for “her moment” to come;
- the complicated political situation in Germany and the rest of Europe;
- the Church authorities with their strict Laws;
- the cry of the poor, which can be heard in each historical period;
- the sanitary and hygienic conditions, the low life expectancy of that time;
- the struggle for the recognition of his original vision by the Church, for which F. Jordan and M. Mary had to fight a whole lifetime. This struggle also continues today – in a different way, however.

“Stop! Let us look more thoroughly at the CHALLENGES!”

Refoundation? After more than a century, during which the religious members tried to follow Jordan’s vision and worked for an individual or common mission, they are invited to face a new beginning, quit ‘successful’ projects and substitute them with modern, uncertain ones which better reflect today’s needs. So, what happened?

*We = Salvatorian Family

- Apostolic activities, carried out for decades, are facing new spiritual, economical and political situations and have to be adapted to them!

- Life became easier, but also more easy-going in the Western world. Where are the true values and the daily struggle for life and survival? So, if we wish to re-introduce true values, we have to find them again.
- Often we consider a “mission” an activity which is nothing else than a good routine work, which has a poor spiritual sense and certainly does not “make God and the Savior known to all”.
- Such an ‘apostolate’ has to be changed, modernized or even quit to better reflect Jordan’s overall vision today.

Some of the CHALLENGES are requesting thorough research, discernment, and the capacity to initiate something new, based, however, on the original values!

Re-foundation should become a prophetic and reconciling sign today.

- To be a prophetic presence among the people in today’s world is certainly connected with many difficulties.
- To be reconciling with our skeptical and hostile attitude versus our neighbor, our own family, the poor, the excluded, those who think differently or have another faith? How shall we behave? Shall we embrace them as a sign of reconciliation? What a CHALLENGE!

Here I tried to list some examples, perhaps only those which came into my mind. It seems to me that life is just paved with CHALLENGES.

And now, let us look more thoroughly at one great CHALLENGE, that of using TOLERANCE, which is not very often mentioned. What does this attitude imply?

1. understanding,
2. overcoming,
3. giving in,

4. charity,
5. listening,
6. prayer,
7. deep discernment,
8. reflection,
9. forgiveness and finally
10. reconciliation.

We have to make an enormous effort to openly show at least one of these virtues.

We have to be TOLERANT ... when ...

- we return to our history and meet with old-fashioned expressions and attitudes, which sometimes seem ridiculous now, but are leading to the core even today;
- we try to judge the lifestyle of that time following modern criteria;
- we face the materialistic orientation of today's humankind, whom we try to serve;
- we are received by invectives instead of respect;
- someone of different religion or confession becomes our collaborator and is successful;
- we meet with other opinions and have to reflect, before defending ours;
- we have to oppress a personal impulsive reaction, because it is not appropriate that very moment;
- we wish to be prophetic, but nobody pays attention to us;
- people (Salvatorians included) consider material charity a true apostolic action.

Perhaps this short reflection may inspire someone else to explain and develop other expressions which are frequently used in the Salvatorian language, without repeating things already said about the Key Elements.

Rome, January 2004

OUR SALVATORIAN SPIRITUALITY LIVED IN ASIAN CONTEXT

by

Sr. Sebamalai Pieris SDS

Introduction

Churches in Asia were not part of early Christianity, not even of the first millennium, nor of the first half of the second millennium leading up to the reformation. They did not exist then. Charismatic churches born in Galilee and in Jerusalem were cradled in the world of Hellenistic philosophy and later were brought up in the ritualism and rigid institutionalism characteristic of then Roman Empire. From the 16th century onward they experienced the great reformation and the Catholic Church was engaged actively in a counter-reformation moment. It is from these churches that the missionaries loyal to their experience transplanted the Churches on Asian soil. Hence the birthmarks of the Churches in Asia are not from those of Jerusalem and Galilee but from the counter transformation Churches of Portugal, Spain and Holland. The heroic and self sacrificing efforts of the European missionaries to Asia were planned, supported and coordinated by the religious Congregations working under the guidance of the Sacred Congregation for the propagation of faith.

The Second Vatican Council knocks at the doors of Asia calling her to be Asians:

For the Universal Church the Second Vatican Council was the end of the counter-reformation period and beginning of the new era. For the Churches in Asia, it meant even more than that. It was a radical transition from an old vision of itself as well as of the Asian realities, which the Church is called to serve. This transition can only be compared to the break through in the first council of Jerusalem with regard to its transition from Judaic Church to a gentile Church. This does not mean that the Asian Churches articulated their problem of means of their first evangelization. They neither started a campaign for a new vision. Not at all!

The Spirit worked in other ways to clear the way for Jesus Christ and his Church in Asia. She tapped the persons who were attuned to the signs of the times. Certain individual Bishops in Asia who were imbued with spirit of the Vatican II tried various ways and means to read the signs of the time of their milieu. Their efforts to conscientize their priests, religious and lay were a tedious ministry. The results of their endeavors seem to take life in the 21st century.

In the 18th century new foundations of religious communities were called forth by the Holy Spirit to revitalize the Churches. We see in the person of Fr. Jordan and Mr. Mary of the Apostles as modern prophets who were called to renew the Church. The basic Scripture text that inspired the foundation of the Salvatorian Society was from the high priestly prayer of Christ at the Last Supper. "That they may know you the only true God and Jesus Christ whom he has sent" Jn 17:3. Jordan was therefore not concerned about founding a religious order for any specific ministry of the Church. Being mission oriented with a deep sense of his personal call, he maintained that his followers should be filled with the spirit of availability ready to undertake any work prompted by the love of God and the need of the hour.

Enculturating One's Own Charism

As far as I envisage, enculturating the Charism means regenerating into the local cultures the experience of the founders' struggle, so that, through the genius of the local cultures, the same basic concern, perception and will of the founders may be expressed in new ways suited to the local cultures. The process of enculturation must be safeguarded by personal as well as communal reflection.

Joan Chittister, O.S.B. in her book 'the Fire In the Ashes' speaks about two aspects of enculturation—the external and internal. Enculturation is more than a matter of wearing the same clothes and working at the same places and having the same standard of living as everyone else in the area, regardless of how measured each of those accumulations may be. Enculturation is the responsibility to celebrate the real blessings and take on the real burdens of a place in order to become converted by them ourselves and thereby to make them more apparent, more bearable for others. It is a concerted effort made with conscious choice not for the sake of personal comfort but for the sake of the reign of God. In other words *have the eye of Christ* and *depart from the experience of being with the poor*. These are the two principal gates to enculturation.

In the Asian context, the cultural values and religious practice of the poor may be a rich source to regenerate the Charism. Once we resonate with the poor in their spirituality and discern their values and elements—simplicity of life, genuine openness and generous sharing, community consciousness, family loyalty and respect for the elders – they can be appreciated and announced as genuine Gospel values no matter to which religious denomination these poor belong. How do we proceed towards such an experience? Have we the courage to enter deeper into the same conditions as those of our first missionaries, for example missionaries to Assam? As we read about these missionaries we become aware of their openness and dialogue

with local culture of the poor, that is, a cultural dialogue. This way of being missionaries has paved the way for a new beginning in India.

Conclusion

In order to enculturate ourselves as Salvatorians, it is inevitable that our approach must be of dialogue. If Asia is the continent of many people, many cultures, many religions, and then all local Churches and religious institutions that are truly rooted and incarnate—truly Asian—will be in dialogue with indigenous peoples, culture and religions.

Dialogue with people Asia's local Churches are with masses of people. The dialogue will directly involve the Church in people's movements, promoting programs of conscientization, organization and development. Based on a faith-vision of human dignity. Christians will foster authentic justice and peace with a keen eye to non-violent social transformation.

Dialogue with culture: the Church must enculturate by sinking deep roots among all peoples whose life and history she gladly makes her own. The local Church must share whatever belongs to the people, its meanings and its values, its aspirations, its thoughts and its languages, its songs, dance and its art.

Dialogue with the living faith traditions of Asia: Buddhism, Hinduism, Confucianism, Taoism and Islamic religions contain the profound spiritual and ethical meanings and value. They are the treasuries of the religious experience of our ancestors. They are the home of their contemplation and prayer. They are embedded in the histories and cultures of our nations.

No enculturation thereby evangelization will be lasting and fruitful if it does not travel the path of this three-fold dialogue.

Resources

1. Asia: Many Faces and Challenges—Info OHD Vol 19 Nos 7-8 July–Aug. 97
2. The Fire In The Ashes—Joan Chittister O.S.B.
3. Journey Through Fifty Years—Sr. Felicita de Silva
4. Building The Churches In Pluricultural Asia—Robert Hardawiryana, Arul M. Varaprasadam, Kees Bertens, J.B. Banawiratma, Maria Elena Hong-Javier, Peter Knecht, Joseph Kinh Duc Dao

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KEY ELEMENTS AND PASTORAL WORK

by

Fr. Paul Portland SDS

I am convinced that the key elements of charism, mission, and spirituality are truly an important part of who and what we are as Salvatorians. I share an incident from my first year of priesthood as an illustration of what I mean:

I had been a Salvatorian for 12 years when I was ordained in 1976. My first assignment was working with young adults in Pittsburgh, Pennsylvania, far from any other Salvatorians. Early one Sunday morning, I was called by a parish on the outskirts of the city: the priest was sick, could I help with the Masses. I had never been to this parish before, but I agreed and found my way there. After one of the services, a couple approached me to say that they were visiting from another state, but that I reminded them of the priests in their home parish. It turned out to be a Salvatorian parish, St. Mark, in Phoenix, Arizona, almost 3,000 miles away! I had not identified myself as a Salvatorian, they did not know I was a Salvatorian, but they were able to link me with the Salvatorians who had served in their parish. I asked them what it was that they saw or experienced that made them identify me with the others, and they couldn't say. All that they could express was "you made us feel like we were part of the celebration, not that we were watching you do your thing."

What a wonderful expression of our desire to be one with those we

serve and to involve others in what we do!! No one ever told me in my formation what I needed to do to create this atmosphere. It just "happened" as I grew in Salvatorian maturity.

But how DOES this happen? Are those who are attracted to us already imbued with these key elements and so gravitate toward us? Or are these things learned over time as one lives and works with other Salvatorians? It is probably a combination of both in each person, with one being more the reality in one person and the other more the reality in another. Those who cannot live these elements either leave or are never fully integrated into the community.

My current ministry is pastor to a multicultural parish in a rural setting where Catholics comprise less than 1% of the population and there is strong anti-Catholic sentiment. The majority of the parishioners are recently arrived Spanish-speaking immigrants. The rest are mostly White, with some Blacks and Asians. Recently, I read over the outlines of the homilies I have prepared for the past two years and was surprised to find three themes that encompassed practically all of them, no matter whether they were in English or Spanish. At the same time, I was reviewing our key element documents in preparation for a province workshop. It struck me that those three themes are the way that I have internalized our key Salvatorian elements and converted them into messages to share with my parishioners through my preaching. I would like to share these three themes with you:

The first is that we must KNOW Jesus if we are to LOVE him. I urge people to get beyond services and spoken prayer forms to have a personal relationship with Jesus as a friend. Specifically, I urge them to spend quiet time each day with Jesus, talking, "charlando," sharing personal feelings and concerns but then listening in quiet so that the Lord can respond. The goal is to make Jesus a good friend, the very best friend.

The second theme is UNIVERSALITY. We cannot be exclusive. We cannot divide. Everything that Jesus did had unity as an end. We can see in the world the evil that comes from dividing and separating. Many times we do not need to judge; we can let it to God, focusing on what we have in common and how we can work together for good.

The third theme is the RESPONSIBILITY of each baptized person to be an APOSTLE. Christ did not entrust his mission to the pope, bishops, priests, and religious; he entrusted it to the baptized. And it is the baptized laity who will reach the un-churched. And so I attempt, through as many concrete examples as possible, to help those who are listening understand how crucial the witness of their lives is to the building up of God's Kingdom and how important it is that they share the Good News with those around them.

Knowing, loving, and then serving through action and witness to ALL people—My belief is that, if I can help people to assimilate that so that it defines their lives, then I have served them as a good Salvatorian.