

Die
Apostolische Lehrgesellschaft

oder

Societas apostolica instructiva.

Ihr Wesen und ihre Bedeutung

von

B. Lüthen,
Redacteur des „Ambrosius“

Als Manuskript gedruckt.

Preis 20 Pf.

Selbstverlag des Verfassers

*The Apostolic Teaching Society, or Societas Apostolica Instructiva, Its Nature and its
Significance, B. Lüthen*

Introduction

By Thomas J. Novak, SDS

The *Apostolic Teaching Society* brochure written by Fr. Bernhard Luethen dated July 15, 1881, was sent to editors of Catholic newspapers and magazines written in German. It was accompanied by a cover letter which follows:

“To the esteemed editors of Catholic newspapers and periodicals in the German language.

“Our sincere effort--to concentrate all newspapers and periodicals working in our holy cause toward an apostolic spirit of zeal and dedication, of unity and love and thus beneficially to shape their effectiveness for our holy Church—impels us to make known to you “well-born” [well-placed or influential] people in the publishing establishment that this undertaking [of the ‘Apostolic Teaching Society’] has already been blessed by the Holy Father Leo XIII himself as well as numerous other princes of the Church and that it must be spread also among German speaking Catholics. It concerns the ‘Apostolic Teaching Society’ whose aims and significance you can so very well read about in the enclosed brochure.

“Herewith we permit ourselves to address this respectful invitation to you “well-born” people to join one of the three levels of the Apostolic Teaching Society and at least to extend us some support.

“We respectfully request by name that you editors of Catholic newspapers and periodicals devoted exclusively to religious content would from time to time pass on news of our Society which we will send you so as to help us fulfill our important mission with your recommendations and other means.

“Trusting in your kindness and in an obliging response from you, we conclude with our highest regards.

“Ottobeuren, the feast of St. Henry 1881 [July 15].

“J. Bapt. Jordan, General Director
B. Luethen, National Director

“Please direct your answers to the Reverend B. Luethen,
Ottobeuren (Bavaria)”

The *Documenta et Studia Salvatoriana* [DSS] introduction to this letter describes the original in the following terms:

“A folded leaflet, printed only on the first page. Size: 142 x 227 mm [c.5 1/2 x 9”]. It is a letter, presenting the pamphlet “Die Apostolische Lehrgessellschaft” to the editors of religious papers and periodicals.” (DSS, IV, 14)

The *DSS* (IV, 17) gives an even more terse introduction to the brochure itself: “A 16 – page pamphlet of 130 x 200 mm [c.5 x 8”], without a special cover.

This pamphlet went through sixteen editions from 1881 to 1917

One can easily miss the opening sentence of this pamphlet and its emphasis on *life*, if one comes at the text with the classic Salvatorian emphasis on knowing (and loving) God in John 17, 3. The analogy of B. Luethen stresses life and the image of the organicity of the human body and the body of Christ.

Secondly, one can also be unaware that this pamphlet is written with energy and enthusiasm for this new society by Fr. Luethen. It remains in my opinion one of the best statements of our founder’s charism and mission. It shows how quickly and completely Luethen grasped the founder’s intentions and spirit, after only a brief but supposedly very intense acquaintance. After all, Jordan and Luethen had met each other only five months before this was written and published. It was the beginning of a lifelong allegiance and loyalty on the part of Luethen, and specifically acknowledged by Jordan nearly twenty years later on January or July 13, 1899, in a Chapter talk as narrated in the *Exhortations and Admonitions*. (C.21, 11)

Luethen continues: “This is a work which so clearly bears the stamp of the Holy Spirit upon its brow that we consider it not only an honorable undertaking, but also to a certain extent a duty, zealously to labor for the spread of the same.”

Further information about this brochure is included in a footnote of Chapter Twelve of the *positio* written by Fr. Peter van Meijl and edited by Fr. Thomas J. Novak:

“In the booklet, Lüthen already supports Jordan’s point of view in freeing him from the restrictive pedagogical method, which Auer had inserted into the statutes. Lüthen drops the words “the means of education and instruction, religious and civil” from his description of the new society. Jordan, however, had still inserted it as a priority in his *Regolamenti* (See *Monitore Romano* of May 15, 1881, p. 13), and also emphasized it in the July number (*Monitore Romano* of July 15, 1881, p. 30: *invitando tutti i fedeli a rendersi predicatori ed apostoli per mezzo dell'educazione ed istruzione civile e religiosa*). Among the feasts of The Apostolic Teaching Society, Lüthen inserts St. Michael. In the groups The Apostolic Teaching Society wants to engage, Lüthen substitutes *innkeepers* for *students*. Jordan still retains the word *grado* (Grade) in Italian; Lüthen had already substituted *Stufe* (Grade) in his brochure (because of his sensitivity to using the German word *Grad* (grade), which could seem like the terminology of the Free Masons). Lüthen's brochure was immediately translated into Italian and extracts were published in the *Monitore Romano*, 1882, pp. 22, 25, 34, 45, 53. See *DSS* II, p. 131 and following.”

Finally this introduction is concluded with a transcription of the title page of Luethen’s brochure and its translation:

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Von

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THE APOSTOLIC TEACHING SOCIETY

Or

Societas apostolica instructiva

Its Nature and its Significance

By

B. Lüthen

Editor of the "Ambrosius"

Printed as Manuscript

Price 20 Pennies

Published by the Author

Fr. Thomas J. Novak, SDS
Editor
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Manila, The Philippines

The Catholic Church is not an inert corpse, but a living organism which, unchangeable in its essence, yet appears in ever new and youthful forms. The Spirit of God dwelling within her knows at all times how to raise up just the right institutes to meet the needs of the times and to give battle to the evils of the day. How manifold for instance, are the endeavors and the good works, the sodalities and the devotions, which today give battle to the unchristian spirit of the times and assemble, protect, and enthuse the children of Holy Church. In what follows we attempt to call the attention of our German brethren to a certain good work and to make them acquainted with its spirit, with its importance, in order to win them over for this project and to call upon them for active support of the same. This is a work which so clearly bears the seal of the Holy Spirit upon its brow that we consider it not only an honorable undertaking, but also to a certain extent a duty, zealously to labor for the spread of the same. It bears the characteristic name: *Societas apostolica instructiva*--Apostolic Teaching Society.

We shall now give the nature and the purpose of this new Society.

I.

Nature and Purpose of the Apostolic Teaching Society

The Apostolic Teaching Society has taken for its object in the spirit of the Apostles to help spread, defend, and strengthen the Catholic faith in all the countries of the earth. For this purpose it makes use of the spoken as well as the written word. It aims to send missionaries into heretical and pagan lands and to support organized pastoral work in countries that are Catholic. It 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 to aid them in the fulfillment of their calling. And it aims to achieve this last inasmuch as for all these educational forces, for these various classes of educators, for pastors, for teachers in higher as well as in elementary schools, for parents and other cooperators in the work of instruction, it would, in its own spirit and to the best of its ability, issue its own publications and help spread those that already exist and are properly edited; and at the same time, through a common bond of prayer, it would unite, sanctify, and imbue with apostolic spirit all these factors of the Catholic teaching office.

Having thus briefly indicated the characteristics, we now give the statutes of the Society, as follows:

I. Patrons.

The Apostolic Teaching Society is dedicated to the Most Sacred Heart of Jesus and placed under the special protection of Mary, Queen of the Apostles, and of those first missionaries.

Leo XIII and various Cardinals, Patriarchs, Archbishops and Bishops have bestowed their blessing upon this holy undertaking.

II. The Purpose .

The general purpose of this Society is the spread, defense, and quickening of the holy Catholic faith.

III. Members.

The Society is governed by a Director General, residing in Rome, through national and regional Directors, upon which latter the parish divisions are dependent.

For the attainment of the purpose of the Apostolic Teaching Society, the members are divided according to their activity into three degrees:

A. Members of the First and Second Degree

The members of the first degree are those priests and laymen who, following the example of the holy Apostles, leave all things and devote themselves exclusively to the purposes of the Society.

The second degree consists of those academically trained men who, without giving up the calling hitherto held by them, take a predominant part in the scientific or literary endeavors of the Society. For these a Latin publication will be issued in Rome as soon as possible. This scientific periodical is to afford Catholic scholars a means of learning to know each other, of communicating, their researches to each other, of giving mutual assistance in their scientific labors, and of making known to each other the fruits of their study.

Every Catholic scholar who approves of the aims of the Apostolic Teaching Society, that is to say, who tries to realize the above-mentioned purpose of the second degree, and who has himself enrolled by the Director General or his delegate, is a member of the second degree of the Apostolic Teaching Society. He at the same time places himself under the obligation of subscribing for the scholarly publication that is to be issued at some future time.

Members of the second degree may at the same time also join the third degree of the Apostolic Teaching Society, a step that is extremely desirable in the interests of the good cause.

The second degree of the Apostolic Teaching Society is directly subject to the General Administration in Rome.

If necessary the General *Administration* will *appoint* delegates in the various countries to look after the interests of the second degree.

B. Members of the Third Degree

Members of the third degree are all those who strive in their state of life to comply with the following regulations imposed by the statutes.

1. Admission.

In order to be received as a member of the third degree one must apply to the nearest Local Director, or, in case there is no Local Director at hand, to the National Director.

2. Government.

The pastor is the ordinary Director of the parish division. He has the right to establish the Society in his parish. But some other priest or a zealous layman may also be appointed Director.

3. Obligations.

The members should keep or, at least, try to get for themselves one of the magazines designated by the Society for religious reading. Furthermore, they should strive to fulfill the duties of their state of life in the spirit of the Apostolic Teaching Society.

For the various states of life of this third degree the following prescriptions are laid down:

The Reverend Fathers and the teachers shall not only fulfill the duties of their vocation with all fervor, but also endeavor to advance this extremely important calling by study, to sanctify it by prayer, and to work for the interests of the Apostolic Teaching Society by means of the spoken and the written word, particularly by the enlightenment and encouragement of other educators.

Parents and those who take their place shall provide in every way for a good Catholic education for their children and subjects, make it a special point to give their children a good example, pray diligently for their dear ones, and be mindful of their obligation to insist upon their attendance at divine services, instructions in Christian doctrine, and school.

Parents and those who take their place shall do all in their power to keep their children and subjects from bad schools and evil associations; they shall avoid all societies, books, pamphlets, almanacs, periodicals, tracts, etc., opposed to faith and morals and above all refuse such writings entrance into their families and workshops.

Tavern keepers shall most carefully see to it that God's commandments are observed in their places, and in particular they shall tolerate no periodicals, writings, or conversations opposed to faith or morals, nor wild dancing parties.

Servants to whom the care of children is entrusted shall live up to this obligation by guiding those confided to them along the path of virtue through conscientious education and

exemplary conduct.

4. Weekly reading.

All members shall each week devote a fixed time to spiritual reading. Where it is possible, as in families, workshops, etc., it is desirable that this reading be done in common.

IV. Means of Grace.

All members shall make a most fervent use of the means of grace found in Holy Church, being mindful at the same time of the special strength to be derived from the common use of these sources of blessing. Especially shall they make it their duty to strive for the proper esteem and the worthy reception of the holy Sacrament of Penance; and they shall fervently pray for the Society, that its activity may be blessed and bear abundant fruit, as well as for the living and the dead members of the same.

In particular they shall be united in daily saying for the same the following prayer:

Hail Mary, etc. Glory be to the Father etc.

Sweet Heart of my Jesus, grant that I may love Thee ever more!¹

Holy Mary, Queen of the Apostles, pray for us.

Holy Michael, pray for us.

All holy Apostles and Evangelists, pray for us.

V. Feasts

Since the Most Blessed Virgin under the title of Queen of the Apostles, and also those first holy missionaries themselves, are its heavenly protectors, the Society shall celebrate Pentecost Sunday with special devotion as its principal feast, in remembrance of the gift of preaching which was given to the Apostles through the descent of the Holy Ghost.

In addition to this all the feasts dedicated to the Most Sacred Heart of Jesus, to the Most Blessed Virgin, to St. Michael, and to the holy Apostles are especially recommended to the devotion of the faithful.

VI. In Case of Death.

If a member dies the relatives are asked to inform the Local Administration thereof, that the soul of the departed may be recommended to the prayers of the members. Each year a number of Holy Masses will be offered for the deceased members.

VII. The Giving of a Report.

Every year in December the Directors of the parish divisions shall submit to the National

¹ 300 days indulgence every time. Pius IX November 26, 1876. *Raccolta*, p. 148.

Director a detailed report of the number of their members and of the progress of the good works undertaken in the past year.

The founder of the Apostolic Teaching Society is a German priest, John Baptist Jordan. Some remarks about his person and his life may be all the more in place here, because they contain at the same time the history of the undertaking itself.

John Baptist Jordan comes from the Diocese of Freiburg, Baden. The thought of such a society universally active for the faith occupied his mind already before his ordination to the priesthood and it soon developed into the conviction that God had called him to bring about its realization. Much prayer before God and many reflections with pious, saintly men, strengthened him more and more in his great plan. While he was dedicating himself to his studies at the Papal Seminary of St. Apollinaris in Rome, where he had come as a young priest to perfect his education, the interior prompting to realize the great work grew into an irresistible urging. But in order to enflame his apostolic aspirations still more Divine Providence permitted him to make a journey to the Orient. His Eminence Cardinal Simeoni entrusted him with a special mission to Egypt. Having accomplished his task there, he traaveled to Palestine, in order to visit the Holy Places. Here it was that the holy plan received the first blessing from Church dignitaries. It was from the hearts and hands of the scholarly and saintly Bishop Massaia and of the Catholic Patriarch of Jerusalem, Vincenz Bracco, that the ecclesiastical blessing was given to his noble plan. How encouraging and uplifting must it have been for the priest who was suffering deeply under the pressure of his great ideas to see his plan for the conversion and sanctification of souls endorsed and blessed for the first time in the very place in which the God-Man had sacrificed his blood and his life for these same souls!

After having visited other famous places in Palestine, Father Jordan withdrew to the famous Syro-Maronite College Ain Warka for the study of the Arabic language and for a period of recollection. After a stay of three months, he made a difficult trip to the heights of the Lebanon, at the end of June 1880, in order to confer there also with ecclesiastical dignitaries. Blessed by all whom he visited, in particular by the Syro-Maronite Patriarch-who bade him farewell with the words: "Work ahead, God will sustain you"-and by the Greek Melchite Patriarch Gregorius Jussef, he traaveled to Asia Minor, from where he would begin his return trip to Rome also encouraged and blessed by the Archbishop of Asia Minor. This journey, due to his very poor financial means, to the nature of the Syrian countryside and to his poor health, could be made only with the greatest hardships; yet it had strengthened him so much in his plans through the conviction he had gained and through the consultations held with the

Oriental Church dignitaries, that he now felt compelled to proceed with their concrete realization. He therefore discussed the matter with the Secretary of Propaganda Fide, Monsignor Rampolla, who brought it to the attention of Cardinal Simeoni, Prefect of Propaganda. The famous Cardinal Bilio himself examined the matter and then blessed it. Finally Fr. Jordan was received in private audience by His Holiness Pope Leo XIII, and had the great consolation of seeing that, through the papal blessing, his undertaking received the highest ecclesiastical preliminary endorsement.

May we be permitted to include here the letter of recommendation of Cardinal Parocchi, Archbishop of Bologna.

Societatem Apostolicam Instructivam, sub Deiparae Apostolorum Reginae patrocinio, in catholicae Fidel propagationem, per scriptum et vivum magisterium, a R. Dno. Joanne Baptista Jordan, presbytero e Friburgensi Diocesi, praestantissimorum Virorum laudibus elato, instituendam, dignam esse quae pro triplici grade, quem continet, omnibus Christifidelibus ut rei catholicae utilis, commendetur, fidem facimus atque testamur: eidem Societati fausta quaeque a X.º Dno. deprecantes.

Bononiae, XI Kal. Feb. A. MDCCCLXXXI.
Lucidus Maria Cardinalis Parocchi, Archiepiscopus 2

L.S

For those who are German it might still be of special interest to know that Cardinal Hergenröther also has recommended the undertaking. His recommendation reads:

Societatem apostolicam instructivam sub praesidio B. V. M. Reginae Apostolorum in Urbe fundatam et simul Rev. Dominum Joa. Bapt. Jordan sacerdotem missionarium eidem propagandae et excolendae magnopere intentum ecclesiasticis viris et eruditis catholicis ex animo commendo.

Romae die 17 Januarii a D. MDCCCLXXXI.
Jos. S. R. E. Card. Hergenröther³

² We herewith testify that the Apostolic Teaching Society, which, under the patronage of Mary the Mother of God, Queen of the Apostles, is to be called into being by the Reverend Father John Baptist Jordan, a priest of the diocese of Freiburg who has been recommended by men in the highest stations of life, for the spread of the Catholic faith through the press and the living word, deserves to be recommended as helpful to the Catholic cause to all the faithful in all the three degrees that it embraces; at the same time we beg of God every blessing for this Society.

Bologna, Jan. 22, 1881
Lucidus Maria Parocchi, Cardinal and Archbishop

L.S.

³ I heartily recommend the Apostolic Teaching Society, founded in Rome under the protection of the Most Blessed Virgin Mary, Queen of the apostles, as also the Rev. Father Missionary, J. B. Jordan, who is so solicitous for the spread and development of the same, to the clergy and the educated laity.
Rome, January 17, 1881.

L.S.

It was under such auspices that the great plan finally came into being, a plan that has been examined, approved, and blessed by so many Church dignitaries of various nations and languages in three divisions of the world. In Rome the Society is already publishing two illustrated religious periodicals, *Il Monitore Romano* and *Amico dei fanciulli*. The Society's present location is in the venerable House of St. Bridget, where this great servant of God received her well known revelations, and where she gave back her pure soul into the hands of God. Also a mission house is now to be founded there, as soon as the means are at hand. The new institution has already found acceptance in the dioceses of Rome, Mantua, and Bergamo, parish divisions having been established there. And now the Founder of the project also casts his eyes upon his and our fatherland, in order to secure friends for his undertaking. The directorship for Germany has been conferred upon the writer of this pamphlet. Through the Society efforts shall be made also here to labor to the end that all the states and conditions of Christian people be quickened and renewed in a true Christian spirit, with particular reference to family life. As far as possible, the already existing works of religious press shall be united and concentrated into one great power, and its personnel shall be sanctified according to definite rules of Christian perfection. It endeavors to win also the scholars of Germany for the Association of all scholars of the world, in order to elevate and to sanctify their activity for the promotion of our holy faith, and to realize with still greater zeal and seriousness a renewal of profane sciences in the Catholic spirit.

Naturally the carrying out of such plans of the Apostolic Teaching Society also requires material assistance. In order to establish mission houses, printing offices, technical schools for the press personnel, and literary undertakings, much money is needed. The Lord will not close the hands of our friends, which really open so gladly in giving where the glory of God and the good of the neighbor demand it, where it is a question of work so eminently Catholic--a work so wonderful that one might almost deem it impossible, were it not for the fact that prudent men in high position have declared it to be capable of realization.

II.

Significance and Importance of the

J. Hergenröther, Cardinal of the Holy Roman Church.
L.S.

Apostolic Teaching Society

Even though it is impossible to measure the full extent of the importance of an undertaking that is still at its first beginnings, yet, it is possible-looking ahead in spirit and considering the idea itself to indicate in some way the beneficent consequences which should follow when the undertaking has reached its maturity. In what follows we indicate a few viewpoints from which we may gain some insight into the great future of the Apostolic Teaching Society.

Numerous are the endeavors which the Catholic world is making also in our fatherland against unbelief and the evils of our times, and numerous are the efforts to further the interests of the Kingdom of Jesus Christ within and without. What is needed above all is a unified orientation of all these endeavors. How great would be the gain for Catholic defense against error and the evil of the times, if all who are concerned for the welfare of our people, all the forces engaged in scientific and practical efforts, were directed in the apostolic spirit of love and unity” What an imposing majesty and invincible power would be developed by Catholic truth, if according to the plan of the Society, it would be possible to unite the peoples of all tongues in the spreading and defense of the truth to mutual support. In particular would not scholars throughout the world and through them Catholic science find an important advantage, if-from Rome-the planned world-wide bulletin would support their research and their efforts, a bulletin in which a scholar, no matter to which country he might belong, could receive answers to questions, indications of sources, results of research, etc. Moreover through such a bulletin, would not scholars throughout the world come closer to one another, come to know each other? Would not a unifying apostolic spirit invoked upon them by prayer, permit them to forget all personal feuds? Would not this apostolic spirit fill them at the same time with a living zeal for the study and defense of Catholic truth and for work in the profane sciences in accord with Catholic principles?

Let us take the matter from another point of view. The official organs of the Catholic magisterium are the bishops and priests; they are the successors of the Apostles. However, who does not know the great importance of the lay apostolate today in lecture halls, in parliaments, in public associations, in middle class colleges, in schools, in workshops, in families 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; through the consciousness of belonging to a large community of courageous champions, as well as through its daily prayer it fills all with courage and enthusiasm in the difficult struggles of the present times. This is also why Card. Bilio has put so much emphasis on the third degree in particular in which those who have the practical duty of education are made more capable and more enthusiastic through direction, writings and prayer to take up and to carry out their task which is of utmost importance. Here, too, fathers of families find a focal point, which up to now was missing to them. One has only to read the statutes carefully; then an accusation of exaggeration cannot be raised against us.

Particularly where a priest cannot or may not speak, where he is even despised or left unheeded, there a lay person can often and with great blessing take on a mission as an apostle with reason to hope for better result, Once more: the lay apostolate is of very great importance in our times.

Let us now pass to the chief weapon for the defense of the Catholic faith, and to one of the principal means for its animation and its spreading: to the press. It is here that the Society will have one of its most fruitful fields of action.

First of all, it contributes much to the spread of religious periodicals and books by encouraging people to read such writings; for this reason also the statutes expressly prescribe spiritual reading for the third degree. In this field it also furthers Catholic efforts for illustrated magazines which cannot be valued sufficiently. This fraternal world-wide association promotes an exchange of photographic plates, woodcuts, etc. among the religious periodicals of the various countries. What is outdated in one country is new in another. Those who know the immense costs of these illustrations will appreciate the importance of this point. It can fill one's heart with true sorrow, if we place, for example, the "Picture Newspaper" side by side with anyone of our Catholic illustrated periodicals and compare the illustrations.

We now speak of the sanctification of those engaged in work for the press. For the sake of brevity, we do not want to explain this point in detail here since it is so often treated. We only want to point to the fact that the Society, through its first degree, tries to form a pious, God-loving, personnel which is ready for sacrifice; it orientates them to strive for a more perfect life, from the editor to the forwarding clerk and book agent, throughout all branches of the press. Thereby the Society brings to the printed material at the same time a true apostolic spirit, draws down upon it the blessing of God and makes the purchase of the printed material

easier by a saving on expenses.

We now reach a very important point.

Lift up your heads. "The countries are white for the harvest, and for a rich harvest, but the laborers are few, and perhaps in future will be still less."

To this main concern of the Supreme Apostolic Pastor (Encyclical "Sancta Dei civitas"), the Apostolic Teaching Society responds in an outstanding manner. It forms and sends missionaries into the countries of unbelievers or of those who follow a wrong faith. The needs of the missions call out to heaven. Because of lack of help, thousands remain far from the motherly heart of the Catholic Church and suffer in darkness and barbarism. Hearing the cry of dismay that comes to us from the pagan countries and which has found such a warm echo in the sorrowing encyclical of Leo XIII, you will understand the importance the Society has in this regard. What is only one mission house in Steyl when one considers the unthought-of need for missionaries? There would be sufficient worthy young people among the poor who would let themselves be trained as missionaries, if only there were the opportunity. How much would be required to found educational facilities in the countries of the pagans themselves, where the natives could be formed as missionaries, since they are much better qualified for the work of Christianizing than foreign priests."

Finally, we want to call the attention of our priestly confreres to one more point in particular. Through this Society, in fact, they are offered a support in the care of souls which cannot be underestimated. As has been said already, the Society promotes the religious press, in which—according to thousands of testimonies—the priest possesses a powerful ally, which complements, confirms and endorses his own preaching. Furthermore, it places great importance on the reception of the Sacraments; it expressly calls to mind the grave duties of religious education; through its daily prayer it constantly reminds people anew of their own apostolate in the families, so that a zealous priest together with his fold should enter with enthusiasm into such an alliance.

If we now look back on the blessings that were briefly outlined, as they should evolve from the realization of the Society's sublime mission, then we may state courageously, that through the Society, in a very excellent manner, the honor of the Triune God is being furthered in the spirit of the "Adveniat Regnum Tuum". We may say that this Society by accomplishing its task, helps to fulfill in a most effective way the great longing of the Most Sacred Heart of Jesus, that all may recognize the only true God and possess eternal life, as He expressed it in such an eternally memorable way in the high priestly prayer on the eve of His Passion. How

many souls can be awakened from their indifference, how many souls can be snatched from sin, from error, from Satan, through the Society! And further. From this undertaking a new refreshing breeze will touch the entire organism of Holy Church; it will be a renewal of Catholic consciousness in all walks of life; for the orphaned communities it will prove an inestimable main stay; for the well-organized pastoral work, it will be a strong support. United into one powerful army, the Society will proceed, terrible for the enemy, in order to help bring about the triumph of truth and grace over error and sin. But all this only-if it finds the necessary support!

May there be found, therefore, many priests and lay persons who commit themselves completely to this idea with life and property, with life and limb! May scholars and learned persons not shy away from such an alliance with the common people! May the existing associations and unions gather in the heart of this Society, in order to be inspired there with the right spirit, the spirit of fraternal love and unity, the spirit of renunciation and sacrifice! May the owners of printing presses try to convey this spirit gradually to their personnel, or even give themselves completely to the Society. 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 to the good of our neighbor!

Translation of text on following page

Address of the General Direction:

Very Rev. D. G. B. Jordan, Director General

Roma, piazza Farnese 96.

Letters, monetary contributions, etc. may be addressed, to

Rev. Director Lüthen

presently Ottobeuren, Bavaria.

[Portions of this booklet have used the translation by Fr. Winfrid Herbst, SDS, as found in Fr. Pancratius Pfeiffer's biography of the Founder, Father Francis Mary of the Cross Jordan, 2nd English edition, 1947 pp. 84-89.]