

Father

Francis

Jordan



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Father Jordan
and
His Practice of Virtue
by

Father Winfrid Herbst, S. D. S.

Father Francis Jordan founded
the Society of the Divine Savior in 1881
and the Congregation of the Sisters of the
Divine Savior in 1888.



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FOREWORD

The sketch of the life of Father Francis of the Cross Jordan here offered to the public under the title **Father Jordan and His Practice of Virtue** is a presentation in biographical form of the various facts given in the "Articles" required by the Ecclesiastical Tribunal in the informative process for the cause of the beatification and canonization of the Founder and first Superior General of the Society of the Divine Savior, and the Founder of the Congregation of the Sisters of the Divine Savior.

All credit for the collection and presentation of those facts goes to the Very Reverend Dorotheus Brugger, S.D.S., Postulator of the Cause, who devoted himself whole-heartedly to that laborious task.

But at the same time much credit goes to the Reverend Heribert Winkler, S.D.S., for his scholarly translation of the "Articles" into English.

All that then remained for me to do was to rewrite and rearrange the matter thus placed at my disposal, adding a bit here and there, occasionally omitting irrelevant matter. Perhaps it would be better to say that mine was merely the task of restrained editing.

Inasmuch as Father Jordan was born

June 16, 1848, this year is the centenary of the birth of our Venerable Father and Founder. It is, accordingly, a fitting time in which to send out this little book on its mission of edification in the spirit of Father Jordan, for God's glory, Mary's exaltation, and man's salvation.

Father Winfrid Herbst, S.D.S.

Salvatorian Seminary
St. Nazianz, Wisconsin
Easter, 1948

Declaration

In complete conformity with the decrees of Urban VIII we hereby declare that everything said in this book regarding the miraculous and such like manifestations is submitted without reserve to the judgment of Holy Church. The expressions such as "holy" or "saint," in so far as they are applied to the subject of this biography, are not in any way intended to anticipate the judgment of the Holy Apostolic See.

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INTRODUCING FATHER JORDAN

Since the following pages will give you a rather detailed account of Father Jordan and his virtues, you will probably appreciate a brief advance description of the man. Father Jordan was of more than medium stature, about five feet ten inches in height; he was broad shouldered and of rather strong build; his weight in his last years was probably about two hundred pounds. He enjoyed good health up to the time when he began his higher studies. But he began his studies for the priesthood when he was already somewhat advanced in age; and, because he was well aware of the initial difficulties confronting him and of the importance of a good start, he applied himself to those studies with a zeal and will power that were out of proportion to his physical strength. The immediate consequence was that he injured his nerves to a considerable extent and thus made work very hard for himself all his life long. The result of these shattered nerves was that both agreeable and disagreeable things made an excessive impression upon him. Hence, Father Luethen was right when he used to say: "We have absolutely no idea of what he must suffer." He also had to suffer from a kind of bronchitis. His digestive organs likewise caused him much trouble, so that he had to be extremely

careful in eating. Father Luethen, who after Father Jordan was the first member of the Society of the Divine Savior and who was a most perfect model of mortification at the table and whose place was at Jordan's right, saw to it that the latter took the proper diet. Otherwise Father Jordan had no serious illness—with the exception of one that came upon him in the year 1897—and he was accordingly able to do his work all his life long.

As pointed out above, Father Jordan was very much hampered in his activity by his weakened nerves. This led to a condition that we might call anxiousness or over-anxiety. From this, of course, his fellow workers in the vineyard of the Lord had to suffer almost as much as he.

Again, Father Jordan was of an extremely impulsive nature. He was quick to seize upon a thought and to develop it within his mind. Because of his open, one might almost say childlike disposition, he would often communicate plans to others even before he himself really knew whether or not they were capable of realization. Then, if the person to whom such plans were made known would agree with him, he would at once raise objections and would himself give expression to a thousand and one misgivings. One who could listen to all these and then quietly dispel them had to have good nerves and very great patience. It seems that Father Luethen was the only

one who could really do this perfectly; and it was just this saintly priest whom Father Jordan approached for counsel more than any one else. This he would do whether the time was opportune or not; for when Father Jordan had misgivings, they had to be dispelled as quickly as possible; and as a rule he contented himself with placing them before others for final decision.

As a rule Father Jordan did not want to hear any reasons but wanted only a "Yes" or a "No" to his anxious inquiry as to whether he might be quiet about the matter that was at the moment troubling him. Father Luethen used to say that one must have patience and that our dear Lord had as a matter of fact simply laid this cross of over-anxiety upon the Founder. It was all so arranged by a special dispensation of God, because with his lively temperament and his great desire to go ahead and do things Father Jordan might otherwise easily have gone too far and the consequences would then have been much worse. "You see," Father Luethen would smilingly say, "our Venerable Father thinks too much, that is why a thousand difficulties occur to him that do not occur to others."



Father Francis Jordan Receives
the Blessing of Pope Leo XIII
on the Project of Starting His
Society.

CHAPTER 1

BIRTH AND BOYHOOD

Father Francis Mary of the Cross Jordan was born June 16, 1848, at Gurtweil near Waldshut, Baden, Archdiocese of Freiburg in Breisgau. He was the second of three sons. His parents were poor and simple peasants. His father, Lawrence Jordan, had an accident which left him a cripple for the rest of his life. He died when the subject of this biography was about fifteen years old. His mother, Nothburga, whose maiden name was Peter, was a quiet, industrious, serious woman. Because of her husband's handicap much additional work fell to her lot. The Jordan family was poor in every way; indeed their poverty was often so extreme that they did not have enough to eat.

Born on June 16, 1848, Father Jordan was baptized the following day in the parish church and was given the name of John Baptist.

John Baptist Jordan was a rather lively lad and one given to all the pranks that characterize a normal boy; but he was by no means malicious. Nevertheless, he felt sorry for those boyhood pranks in later years, as is evidenced by the fact that he apologized for them to his classmates before he began to study for the priesthood and again before he offered his first Mass.

At the usual age John Baptist attended

the elementary school in his home town. But he did not like to study and once in a while he played truant. When he thus absented himself without permission he usually went fishing. In this way he also incidentally replenished the family larder. But, though he did not care much for study and though he did play truant from time to time, he was nevertheless the best pupil in his school, so much so that the teacher sometimes asked him to take his place when he himself was prevented from presiding for some time over the class. Though John Baptist was not one of the regular altar boys, still he could serve Mass well and he liked to do so.

In those days, before the famous decree of Pope Pius X on the early Communion of children, it was not customary to receive Holy Communion at such an early age as is the practice today. That is why John Baptist Jordan was twelve years old when he received his first Holy Communion in the parish church of his home village. After this first blessed union with the Savior in the Holy Eucharist John Baptist was a different boy. Up to that time a rather frivolous lad, he now manifested a remarkable change in his conduct. Though he never spoke of what he had experienced in his soul on the occasion of his first Holy Communion, there was at least one exterior circumstance which makes us pause and wonder. It had been noticed that his behavior at the communion rail was very restless.

Afterwards when his pastor rebuked him for this, he apologized by simply explaining that he could not help it, because "a white dove fluttered around my head and then flew away towards heaven."

Be that as it may, John Baptist Jordan seemed greatly changed from the day of his first Holy Communion. Often he would withdraw from his companions and go into the woods or to some secluded spot where he would pray or read the Lives of the Saints. He was different from other boys. He did not frequent taverns; he did not indulge in worldly amusements; he never associated with persons of the other sex; he frequently received the Sacraments and was especially careful in his preparation for confession. But in spite of his seclusion he was loved by all because of his friendly ways.

Being a poor boy in a poor family, John Baptist lived as a workman up to his sixteenth year. It was difficult to make ends meet in the family, as we have seen, and he had to do more than his share to alleviate daily needs. In 1864, when he was sixteen years of age, he decided that he would become a decorator, and after completing his apprenticeship in this trade he joined the Catholic Journeymen's Association and, as was then customary, set out on his travels as a journeyman, during which he carefully avoided the world and its dangers, thus preparing himself for the call of grace which was soon to come.

CHAPTER 2

HIGHER EDUCATION AND PRIESTHOOD

When John Baptist Jordan was twenty-one years of age he clearly sensed an interior voice which drew him nearer to God; and not only that, but he felt himself distinctly called to the priesthood. During the summer of 1869 he was present at the first Mass of a newly ordained priest in his home parish; and it was on this occasion that his resolution to study for the priesthood reached full maturity. Once he had this lofty goal set before him, he overcame with extraordinary energy all the difficulties which confronted his heart's desire, namely, advanced age, poverty, feeble health, and draft into military service. He surmounted all these obstacles because he prayed much and trusted in the help of God; and God, Who has promised to aid those who ask for His assistance, did not fail him.

John Baptist was not admitted to any high school because of his age, so he asked his parish priest to give him private lessons. His pastor approved of the plan but turned over the task to his assistant; and the assistant, handing the young man a Latin Grammar, gave him the laconic order to learn the five declensions within eight days and then come back and report to him. Though he did not at the time realize what

an almost impossible task had thus been imposed upon him, John Baptist nevertheless did as he was told, returning after eight days and startling his teacher with his mastery of the lesson imposed. After a year and a half of this private instruction he passed the examination for the sixth class of the so-called Gymnasium at Constance, in Baden, where he then went through the four upper classes and graduated in 1874. For his final examination he prepared a composition in twelve languages.

During the years of study just mentioned John Baptist lived in great poverty and privation. He endeavored to work his way through college, as we would say, by earning some money by giving private lessons. In addition to that he begged of certain good-hearted, generous families his daily sustenance, getting his dinner now at one place, then at another. No sacrifice seemed too great for him when it was a question of reaching the goal he had set for himself, the inestimable grace of the holy priesthood.

In the year 1874 he also made his first pilgrimage to Rome. His notes about this show that especially the catacombs left a deep impression on his soul. From 1874 to 1877 John Baptist studied philosophy and theology at the university in Freiburg, Breisgau. He attended the lectures with the greatest diligence and was very successful in his studies there. Though he studied a great variety of subjects, his interior life

of virtue was not in the least impaired thereby. In the words of the director, Dr. Litschgi, "the theologian John Baptist Jordan of Gurtweil distinguished himself by his exceptional piety and humility."

In the fall of 1877 he entered the Archiepiscopal Seminary of St. Peter near Freiburg in Breisgau. There he strove after Christian perfection with extraordinary zeal while preparing for ordination to the priesthood. He was ordained priest by Auxiliary Bishop Lothar von Kuebel on July 21, 1878. Because of the anti-clerical attitude of the state he could not celebrate his first Mass in his home parish, so he offered the adorable Sacrifice for the first time in a town in Switzerland called Doettingen. He then spent two weeks in his home town, Gurtweil, where he could indeed say Mass but only behind closed doors. Because of the so-called Kulturkampf, which amounted to a persecution of Catholics, and because of his refusal, at his Bishop's direction, to undergo the state examination, Father Jordan could not get an appointment in his home diocese. He therefore asked his Bishop for permission to continue his studies in Rome. The permission was gladly granted and he was admitted to the Campo Santo, a college for priests, and studied Oriental languages (Armenian, Syrian, Coptic) at the Papal Seminary of St. Apollinaris.

Father Jordan was permeated with a glowing zeal for the salvation of souls.

Therefore he constantly begged God, as he had already done even while he was still in the seminary, to make known to him in what way he might most efficaciously promote His honor and procure the salvation of immortal souls. As he thus prayed and reflected the thought began to develop in his mind that he could multiply his power and labor most efficaciously for the greater glory of God and the salvation of souls by means of a religious association or congregation. Especially these words of the holy Cure of Ars left a lasting impression upon him: "I often think that the majority of people are lost through lack of instruction." Hence, the necessity of religious instruction and education preoccupied the mind of Father Jordan; and in September, 1878, he was already firmly resolved to lay the foundation for this work.

In this spirit and with these ideas in mind Father Jordan, in the summer of 1880, made a pilgrimage to the Holy Land in order there to pray for strength and to get God's special blessing for the plan he had in view. He also utilized his stay in Palestine to improve, by practice, his knowledge of Oriental languages. With this purpose in mind he stayed for three months at the college of Ain-Warka. Moreover, while in Jerusalem he submitted his plan for a religious foundation to Bishop and future Cardinal Massaia. This cardinal was thus the first to encourage him in his new undertaking and to impart his blessing upon it.

CHAPTER 3

APOSTOLIC TEACHING SOCIETY

After his return from the Holy Land Father Jordan steadily pursued his aim of founding a new religious Society. In order to dedicate himself unreservedly to this project he abandoned his favorite study of languages. In his solicitude to do what was right he made sure to ask higher ecclesiastical dignitaries for their counsel and their blessing. Almost without exception they received him kindly and approved of his plans. Especially was Cardinal Bilio very much interested in Father Jordan; he even declared himself his protector and procured for him a private audience with Pope Leo XIII, who bestowed his special blessing upon the project. Having received the blessing of the Holy Father and the encouragement of so many cardinals, Father Jordan thought that he could now without more ado proceed with his foundation. But it was here that he made a mistake which later on gave his adversaries a weapon with which to assail him. In good faith he had not thought of obtaining first of all the indispensable and necessary permission of His Eminence the Cardinal Vicar of Rome.

Together with a theologian who had joined him, Father Jordan then rented a lodging in the house of St. Brigid in Rome. There he said Mass daily in the little church connected with the house, and from

time to time, especially on certain feast-days, preached a sermon.

He called his foundation Apostolic Teaching Society and chose the Mother of God as his Patroness under the title "Queen of Apostles." He then went to Germany in search of cooperators and in order to secure financial assistance. At Donauwoerth he won for his cause the Rev. Bernard Lue-then, editor of the "Ambrosius," a periodical for priests, who later on, as Father Bonaventure, became the most eminent member of his Society. That Society was definitely started on December 8, 1881, at Rome, in the death chamber of St. Brigid. There Father Jordan offered a Holy Mass in which two priests who had joined him assisted, received Holy Communion from his hand, and also took the three religious vows, but only in a private manner.

Father Jordan gave his foundation the following purpose: the Apostolic Teaching Society pursues the task of propagating, defending, and strengthening the Catholic faith in all countries of the world in the spirit of the Apostles. For this end it makes use of the spoken and of the printed word; it intends to send missionaries to non-Catholic and pagan countries and to help along in the care of souls in Catholic lands; it endeavors to make those teachers already active in the Church enthusiastic for their vocation and to support them in the dis-desires to attain by publishing special vo-charge of their duties. This latter end it

cational periodicals for all the teaching bodies, namely for pastors, for teachers in higher and lower schools, for parents, and for all others helping along in the work of education; moreover, it seeks to attain its end also by distributing such literature as has already been published and is permeated with a true Catholic spirit. At the same time all those who participate in the work of Catholic education are to be united, imbued with an apostolic spirit, and sanctified by means of common prayer. Indeed, Father Jordan attached such importance to the apostolate of the press that even before the actual foundation of the Society he had established a printing press in the house of St. Brigid, where two Italian monthlies appeared under the capable editorship of the zealous Titular Archbishop Peter Rota, Canon of St. Peter's, whose informative process has been started. It is to be remembered in this connection that Father Luethen became the editor of the German periodical "Missionaer" and that as early as March, 1882, the first number of the "Nuntius Romanus," a Latin magazine, appeared, likewise edited by Archbishop Rota. In 1884 Father Jordan began the publication of "Manna," a magazine for children. As a result of the Society's growth the establishment at the house of St. Brigid was no longer adequate and another dwelling had to be found. After some negotiations the large, commodious building was obtained which to this day,

with some alterations, is the headquarters and Motherhouse of the Society.

As mentioned above, Father Jordan had in good faith made a mistake by not seeking the official permission of the Cardinal Vicar of Rome for the establishment of his Society. This led to the Cardinal Vicar's transmitting the whole affair to the Sacred Congregation for Religious, which in turn deputed a member of a religious order to examine the whole matter. The final documents were then submitted to the Holy Father. The result of all this was that on September 25, 1882, the Cardinal Vicar notified Father Jordan that the Holy Father did not permit the title Apostolic Teaching Society. Thereupon, in October, 1882, Father Jordan changed the name of his foundation. Because objections had been raised against the word "Apostolic" he now called it Catholic Teaching Society.

CHAPTER 4

SOCIETY OF THE DIVINE SAVIOR

On Passion Sunday, March 11, 1883, Father Jordan took the three usual vows of religion, according to the following formula: "I vow unto the Holy Father and his lawful successors obedience, as also pover-

ty and chastity, and I vow to devote and sacrifice myself wholly to the furtherance of the glory of God and the salvation of souls." At the same time he assumed his name in religion: Francis Mary of the Cross.

After the change of the name of his foundation from Apostolic Teaching Society to Catholic Teaching Society and after a specially appointed visitator had ascertained from personal observation Father Jordan's thorough ecclesiastical attitude and his full and unrestricted devotedness to authority, the objections that had been raised against him were overcome by a favorable report.

However, Church authorities did ask him to explain how he thought that priests living in the world could be bound by vows of poverty and obedience. Pondering over this matter and seeking in his own mind a solution to this knotty problem, Father Jordan himself gradually began to have some doubts as to whether such an association as he had in mind could remain solidly united and be properly governed in the interest of the Church. Therefore, he finally decided upon founding a religious congregation in the strict sense of the word; and when, in 1893, a revision of the Society's constitutions was made, he once again bowed to the will and wish of ecclesiastical authority in the matter of a name for his foundation. His religious congregation was called Society of the Divine Savior, and this time



FATHER FRANCIS JORDAN AS HE LOOKED
WHEN HIS TWO SOCIETIES WERE WELL
UNDERWAY.

with the full and permanent approbation of Holy Mother Church. Father Jordan himself related that during his sojourn in the Holy Land, when standing upon Mount Lebanon and pondering over his foundation and future task, the words came to his mind: "Now this is everlasting life, that they may know Thee, the only true God, and Him Whom Thou has sent, Jesus Christ." Henceforth the Divine Savior, Jesus Christ, was the Titular and Patron of his Society. That is why the emblem of the Society is a representation of the teaching Savior with a cross in the background and the circular inscription, in Latin: "Jesus Christ Son of God Savior."

On December 8, 1888, Father Jordan had founded a congregation of Sisters who were called Sisters of the Catholic Teaching Society. Baroness von Wuellenweber, who had been under Father Jordan's spiritual direction since the year 1882, was appointed Superior. About this the Baroness wrote, among other things: "We were permitted to stay in Rome for three days, in order to visit the sanctuaries. Then we had to go to Tivoli, a little episcopal city, distant about two hours by train from Rome, where, on November 27th, our Venerable Founder led us into our dwelling, which was small and poor. Kneeling, I then received from his hand the holy rules of the order, which he handed to me with the words: 'If you do this, you will become holy.'" The Baroness took as her name in

religion: Mary of the Apostles; and she became the first Superior General. The religious habit selected by the Founder was the same as the one worn by the Sisters today. Mother Mary of the Apostles devoted herself heart and soul to the cause and, what was more important still, let herself be guided by the will of the Founder in a spirit of exemplary submission. Father Jordan prescribed the religious habit, the manner of life, and the activity of the congregation. And Mother Mary saw to it that there was no deviation whatsoever from these directions. In 1893, when Father Jordan's foundation was definitely named Society of the Divine Savior, the foundation he had established under Mother Mary of the Apostles was officially and definitely called the Congregation of the Sisters of the Divine Savior.

Already in 1889 Father Jordan's Society had been given by Propaganda the immense mission field of Assam, in what was then British India. Thereafter in his great desire to save souls he did not rest until he saw his Society spread in as many countries as possible. Each year he opened one or more new Houses of the Society.

Father Jordan convoked the first General Chapter of the Society of the Divine Savior in 1902, at which he was unanimously elected Superior General, to which office he was repeatedly re-elected up to the year 1915. In 1905 his heart was gladdened by the first Papal Approbation of

the Society; and his happiness was complete when in 1911 the Holy See granted Final Approbation to the Society of the Divine Savior.

On September 8, 1918, Father Francis Mary of the Cross Jordan died in Switzerland, where the Generalate had been temporarily transferred during the first World War.

Such is the brief history of the Society of the Divine Savior and its Founder, a man of God who, after the turning point of grace on the occasion of his first Holy Communion, became a shining example of all virtues in all the conditions of his life: as a boy, a laborer, a student of the classics and of philosophy and theology, as a secular priest, as Founder of his Society, and as a religious. He was always a source of edification and admiration to all who lived with him.

He was so truly a servant of God that, once he had started on the way of perfection, by constant endeavors he advanced step by step. Nothing could move him in his faith in God, nor in his trust in Him, nor in his love for Him, not even the gravest human disappointments and trials. And not only did he practice the three divine virtues of faith, hope and charity in a heroic degree but also the four cardinal virtues of prudence, justice, temperance, and fortitude. Through his life of faith and virtue, his mild, kindly, humble, and modest example, he merited from God that

particular spirit which characterizes the two religious families founded by him, a spirit with which he himself was imbued and which he transmitted to them.

CHAPTER 5

FATHER JORDAN'S FAITH

Father Jordan looked upon it as a most precious grace to have been born in the bosom of the Catholic Church. Thus he used to say: "We can never thank God enough that we have Catholic parents." In the weekly Chapter of Faults which he held in the Motherhouse in Rome he time and again admonished his subjects to thank God for the undeserved grace of the true faith.

His Mission-mindedness

Father Jordan was filled with a fervent desire to win all men over to our holy faith. He constantly prayed that all might be one and exhorted others to do the same. His was truly apostolic prayer. So much was he steeped in the thought of saving souls that in his radiant face one could positively see an indescribable joy when he heard of the labors and successes of his spiritual sons and daughters in the service of the Church, or when he was able to send some new laborers into the vineyard of the Lord.

This spirit of his is well expressed in the following portion of the morning prayer composed by him which is daily recited in all the Salvatorian Houses throughout the world: "That they may faithfully and perseveringly make known, bring to light, and glorify Thee, the Triune God, everywhere until the consummation of the world and lead innumerable souls to Thee."

His zeal for souls was truly unquenchable. This aim, the salvation of souls, preoccupied him all day long, penetrating all his thinking, planning, and praying. Even as a student he endeavored to contribute to and fervently promote the apostolate of the press. This fire glowed within him still more brightly when he was a student of theology. "Oh, you souls," he wrote, "purchased with a great price, I wish I could save you; readily would I sacrifice my life for you." Later on, in order to fill his spiritual sons with the proper enthusiasm for the apostolate, he had maps hung up in front of his room showing the mission fields and giving mission statistics, so that they might study the same while awaiting their turn at his door. In the annual Directory which was printed for the Society he prefixed each month with the words: "To the prayers and labors of the members are recommended the following peoples, nations, tribes, and islands." He kept a small globe on his desk which he looked over and studied again and again; and one could hear him frequently say: "We need more mem-

bers; we need priests" for the vineyard of the Lord. In his addresses he often entreated that one should not criticize him on account of the many Houses he had founded; he said that they were but grains of seed for the Society and for the propagation of our holy faith. Whenever reports on the care of souls exercised by the members of the Society were read in the refectory, his face assumed such a radiant warmth that one could perceive his interior joy. In his last illness the infirmarian heard him say: "O that I could convert the whole world!" Once he said sadly to his first spiritual son, Father Bonaventure Luetzen: "A bishop stood with folded hands before me and asked for priests pray much, pray much for a good coming generation. We could use a thousand priests right now." It was said of him that his desire for the propagation of our holy faith and his great zeal for souls was the greatest passion of his life. In a word, Father Jordan was a man of faith through and through. That is why he again and again admonished his subjects to be men of faith, men willing to die for an article of faith. That is what he himself was.

His Devotion to the Blessed Sacrament

Needless to say, Father Jordan had a most fervent devotion to the Most Holy Trinity. This profound interior adoration manifested itself in the devout manner in which he always made the sign of the cross;

also in the deep, reverential inclination which he was wont to make at the "Glory be to the Father," etc., and in the fervent recollection with which he said the Credo.

But what we wish to point out here in a special manner is Father Jordan's great devotion to the Most Holy Sacrament of the altar, a devotion which he endeavored to promote by word and example among his subjects. One could not help being deeply moved when observing his recollection as he prayed before the Blessed Sacrament. Even when entering the chapel and whilst going up to the altar he looked at nothing else but seemed to be all absorbed in the fact that he was looking towards Jesus and Jesus was looking at him. He made frequent visits every day to the Hidden Savior in the Sacrament of His love, and these visits often lasted for a long time, even for hours; indeed, he spent whole nights in prayer before the Blessed Sacrament, especially when he was young and his health was still good. It was his practice to pay a short visit to the Blessed Sacrament before leaving the house and upon returning; and he introduced this custom into the Society. So, too, he doffed his biretta in passing the chapel. During exposition of the Blessed Sacrament his eyes were constantly fixed upon the sacred Host, so that one who for many years observed him closely called him "The saint before the Blessed Sacrament." His lively faith was manifested by his every genu-

flection, which bespoke deep veneration and humble adoration. For years he daily visited St. Peter's in Rome where he was wont to prostrate himself before the altar of the Blessed Sacrament and to commune so long and so ardently with the Savior as seemingly to be oblivious of his surroundings.

His Devotion to the Passion of Christ

Father Jordan also fostered a particular devotion to the suffering Savior; and it was from this that he drew his great love for the cross. His name in religion, as we have said, was Francis Mary of the Cross. For Thursday evening he introduced into the Society the meditation of our Lord's agony in the garden; and he ordained that on every first Friday of the month the history of our Lord's Passion should be read at dinner. As we have seen, he visited the sacred places of Christ's suffering in the Holy Land; and later on he spoke with the greatest unction and emotion of that pilgrimage. He personally made earnest and untiring efforts to resemble Christ Crucified. In his addresses nothing was so frequently reiterated as religious observance and love of the cross. It is known that again and again he lovingly looked at the little crucifix on his desk, took it in his hand and ardently kissed it; and when giving his farewell addresses to departing missionaries he never failed to extol and to recommend the cross as an inexhaustible

source of blessing and success in the conversion of pagans. Again and again he would say to those who were despondent and fainthearted: "Hold the cross tightly in your hand." To a certain Father he recommended as the best axiom for his diary: "Nothing thrives but in the shadow of the cross." The Brother who had to tidy his room, often saw him standing before the large crucifix on the wall and observed with edification how he threw himself upon his knees and with clenched fist struck his breast and was all absorbed in prayer. (This Brother, by the way, had permission to enter the room without knocking at the door, because he often had to go in and out; that is why he often came upon Father Jordan unawares.)

Father Francis of the Cross saw in the cross the one unmistakable guarantee of God's blessing. One time when the Sister Superior of a large hospital in charge of the Sisters founded by him was showing him through the same on the occasion of a visit and pointing out its various furnishings, she naively remarked: "Venerable Father, we have no cross whatsoever." Whereupon he turned to her as if dumfounded and said very earnestly: "What, you have no crosses? If that is the case your affairs are in pretty bad shape." The Sister was very much embarrassed by this remark and proceeded to appease him by explaining that she meant that there were no extraordinary crosses, that daily sufferings and adversi-

ties were, of course, not lacking. To which he replied: "Yes, there must be crosses, otherwise it would be too bad."

His Veneration of the Mother of God

Father Jordan had a great devotion also to the Mother of God, especially under the title of the Immaculate Conception. This love of Mary was one of the most beautiful traits of his character; it manifested itself in innumerable ways throughout his life. He chose the eighth of December, the feast of the Immaculate Conception, as the day for the foundation of the Society of the Divine Savior as well as for the foundation of the Congregation of the Sisters of the Divine Savior; he chose Mary as the principal Patroness; and he named all the Houses in honor of Mary. He had very much at heart the spread of devotion to the Blessed Virgin Mary. "You must never rest as long as the Queen of heaven and earth is not praised everywhere," we read in his book of resolutions. He, accordingly, made the spread of this devotion one of the principal ends of his Society; a true son of the Society would be recognized by devotion to the Virgin Mother of God. Even before he founded the Society he had visited some shrines of the "heavenly Mother," as he used to call her, and had remained there for some time in order to secure her protection and help for the execution of his plans. Two such shrines were Mount Carmel in Palestine and Mary

of Einsiedeln in Switzerland. Almost constantly he carried the rosary in his hand in order to utilize every available moment for a Hail Mary. With a view of over and over again animating his subjects to increased veneration for the Mother of God he would quote the words of St. Epiphanius: "Jesus is the hook, Mary is the bait." As he himself had assumed the name Mary, he was very much pleased when his spiritual sons asked him for permission to add this name to their religious name. As another means of promoting this devotion, he introduced the practice of carrying the rosary suspended from the cincture, thus making it, as it were, a part of the religious habit. He ordained that the first Saturday of every month should be observed in a solemn way and for this solemnity composed a special formula of consecration which down to this day is being recited in all the Houses of the Society on the first Saturday of each month.

In various other ways did Father Jordan manifest his devotion to the Mother of God. So, to enumerate but a few of these ways, he experienced a special joy when bishops offered the Society the care of shrines dedicated to the Blessed Virgin Mary; and when there was question of giving up such places he never gave his consent. Sometimes one would have to await his attention when in his room, because he would be absorbed in contemplating the little statue of Our Lady of Lourdes stand-



IT WAS THE FOUNDER'S CUSTOM TO PLACE HIS PETITIONS LITERALLY ON THE HANDS OF THE BLESSED MOTHER STATUE ON HIS DESK.

ing upon his desk or would be sitting there with his hands stretched out imploringly to the Mother of God. Sometimes when he thought that he was unobserved he was seen standing with outstretched arms before a picture of the Blessed Virgin and uttering ejaculatory prayers in a subdued voice. His confidence in the heavenly Mother was boundless, as is especially evident from his childlike and pious habit of writing his petitions on small slips of paper and putting them between the fingers of the statue on his table - slips that would contain words like these: "Mother, I am

thine, save me!" - "Mother, pay our debts!" and the like. There was always at least one such slip in the statue's hands. When he was in unusual trouble and grief he would go to the shrine of the Sorrowful Mother in the side chapel of the Motherhouse where he would pray for strength and courage. In a niche of the staircase in the Motherhouse there was a statue of Mary Immaculate; with childlike joy and veneration he was wont to greet it already from a distance and when passing it would take off his biretta or hat and bow his head; and then he would keep his eyes fixed on our Lady whilst silently praying till he had passed by. Over and over again he gave orders that this statue be adorned and that a light be kept burning before it. At least once his boundless trust in the Mother of God was miraculously rewarded on the occasion of great financial distress. Finally, it surely may also be regarded as a special grace obtained for him from the heavenly Mother that he died on the feast of the nativity of the Blessed Virgin Mary, September 8, that he could enter into the joys of eternal life on her birthday.

His Veneration of the Saints

In his characteristic childlike manner Father Jordan also venerated the saints of God and in his addresses he frequently admonished his hearers to do the same, especially as regards those whom he had chosen as special patrons of the Society.

First of all there was St. Joseph, the patron of the interior life, the great exemplar of a life hidden in God, a shining example of a true religious, and an unfailing helper in distress and trouble. Then there were the holy Apostles, inasmuch as his Society was conceived as an association of undaunted apostles, ready to do and dare for the Divine Master and for Him to expend all their energy; and this may explain why for years he visited the tomb of the Prince of the Apostles in St. Peter's every day. Again, there was St. Michael the Archangel, whom he looked upon as a glorious model of the champions of God. There was also St. Francis of Assisi, whose statue was always standing on his desk, whose name he had assumed, and whose love of poverty he endeavored to imitate; moreover, hanging on the wall in front of the place which he used to occupy in the domestic chapel, was an inspiring picture of this same St. Francis of Assisi, the heavenly patron whose name he had chosen. He had a special devotion to St. John the Baptist, the Forerunner of the Savior, from whom he desired to learn zeal for souls. Finally, there was his devotion to his Guardian Angel, a devotion which dated back to the time of his studies. "Never forget what holy, pure, lily-white messengers of heaven accompany you so closely in all your ways," he once wrote. "Oh, never sadden them, but ever keep yourself in their midst and serve the heavenly Father as they do."

Living and Thinking With the Church

Only in the first few years of his priestly life did Father Jordan preach publicly before the people, for instance, at Fribourg in Switzerland and at St. Brigid's in Rome. After he had founded the Society of the Divine Savior he spoke only to the assembled community. For some time he preached on Sundays and feastdays in the chapel of the House. Besides, he delivered many addresses on the occasion of investitures, professions, departures of missionaries, etc. Above all, for many years he gave a talk at the weekly Chapter of Faults. On all those occasions he showed a great familiarity with Holy Scripture and the Fathers of the Church.

Father Jordan submitted himself with scrupulous conscientiousness in childlike and humble obedience to the laws of the Church; and he often spoke the words: "We certainly want nothing but what Holy Church wants." The "Sentire cum Ecclesia" ("To think with the Church") of St. Ignatius had actually permeated his entire being. He bowed without bitterness and contradiction when the rules drawn up by him were greatly abbreviated by the Holy See and the rule concerning the apostolate, which he had drawn up with so much joy and enthusiasm, was completely struck out. "Holy Church knows how to do the right thing and must have good reasons for it," was his humble remark. Always and in all

things he insisted on the accurate execution of all Papal decrees. Indeed, it used to be rather humorously remarked that with three things one could chase Father Jordan through fire: (1) Holy Church commands it, (2) the Holy Father desires it, (3) the holy rule prescribes it.

Father Jordan, then, honored the Holy Father, bishops, and priests in a most exemplary way; he always spoke of them in terms of highest esteem. It made him quite happy when many of his subjects at the Motherhouse obtained tickets for admission to celebrations in St. Peter's; for thus they could see the Holy Father, do homage to him, and receive his blessing. He was wont to pay visits to every bishop who came to Rome and with whom the Society had some connection, and that despite the fact that it was a great sacrifice for him to appear before high personages or officials, particularly because of his shattered nerves. In a word, he entertained the highest reverence for the priestly dignity. He used to say that if as a priest he could do no more than once impart his sacerdotal blessing to a child he would be richly rewarded for all the efforts involved in his studies.

Living and thinking thus with the Church, it was the most natural thing for Father Jordan conscientiously to observe all the rubrics of the liturgy and the ceremonies of the Church. He wished in this regard also to do everything as perfectly

as possible. Hence he did not think it beneath his dignity often to ask the server of his Mass whether he had perhaps noticed any mistakes. So, too, he often asked the Father who composed the Directory whether he could do this or that at Holy Mass or in the recitation of the breviary or how this or that ruling was to be observed. In this spirit he also exhorted his subjects from time to time to use the rubrics as their spiritual reading; and he ordained that liturgical conferences should be held with the master of ceremonies presiding. Owing to his shattered nerves, he had to make almost superhuman efforts himself in order to observe the ceremonies accurately; but in this respect he did not spare himself in the least, so that often his amice was quite drenched with sweat due to the efforts that he was obliged to make. He was also solicitous about the decoration and ornamentation of the house of God. He considered nothing too expensive or too good for the church. As far as possible, he wanted the best of everything in the service of God.

The Church's Code of Canon Law states that the faithful are to esteem indulgences highly. Father Jordan had a very high estimation of indulgences; he tried to gain all he could; and he always did his best to fulfill all the conditions necessary for gaining them. It seemed as though he were always holding a rosary

in his hand with a view to gaining as many indulgences as possible.

The Church is very strict in its censorship of books, well knowing what a vast amount of spiritual harm bad books can do. Living and thinking with the Church, Father Jordan had a holy hatred of bad books and took good care that none of them ever fell into the hands of his subjects. It is edifying to recall that from time to time he even asked the librarian of the Motherhouse to look through his own books in order to see whether or not a questionable book had perhaps slipped in. When visiting the various colleges he was wont to examine the library carefully and to give orders that dangerous books be removed so that nobody might suffer any harm.

CHAPTER 6

FATHER JORDAN'S HOPE

Father Jordan was animated with a confident, unshakeable hope of attaining everlasting salvation through the merits of his Leader, Jesus Christ, the Savior of the world; and this childlike, unfaltering trust shone forth in all his words and actions. One might say that he hardly wrote a single letter in which he did not try to arouse in his subjects, at least with a few telling words, this confidence and trust in God.

Detached from all worldly things, his endeavors and inclinations were directed only to God and his eternal destiny. This detachment manifested itself everywhere and in many ways. There was his unselfishness, his frugality as regards his own person, his manner of life, his garments, the poor furnishings of his cell. He looked upon everything earthly in the light of eternity, as a means for the attainment of eternal salvation. Quite alien to him was any desire for money or possessions, for joy, for honor, for the comforts and conveniences of life.

In all the hard trials of this life Father Jordan put his trust in God alone, had recourse to prayer, and expected everything from God's goodness and providence. In his addresses we constantly meet with exhortations to confidence in God. He never complained about God, never said even a single word against the wise dispositions of the Almighty, so that of him could literally be said what we read in Holy Writ of the patient Job: "In all these things Job sinned not by his lips, nor spoke he any foolish thing against God." Nor did his confidence in God falter in the face of staggering debts; and for this he was at various times almost miraculously rewarded. In a word he was a man who relied unreservedly on Divine Providence. "The loving God," he was wont to say, "is good and disposes well of all." - "I would like to leave you a special heritage, if I may say so, and that

is a great confidence in God." Below a photograph he wrote, in Latin, however: "No one has hoped in the Lord and has been confounded."

In all his thoughts, words, and deeds, as well as in all the emotions of his heart, Father Jordan knew only God, his last end. Already during the time of preparation for the holy priesthood he had adopted this as his principle of life: "Live only with God, live only for God, act only through God's enlightenment, converse only with God, often embrace God; let every breath be for God; never do anything without God, trust in God alone, and you will be able to do everything with God - pray! pray! pray!" Though there was no end to the adversities and persecutions which he had to endure, he never lost hope in God's help, never lost confidence in God's providence. Of those who afflicted him he used to say: "They act in good faith and think they must do as they do." In all his troubles and trials he clearly saw the hand of God; and that was enough to make him bear them all in a humble spirit.

The religious life as such demands many a sacrifice. Father Jordan lived it in all its severity in a most exemplary manner. He did not make the slightest exception in the observance of the rules, customs, and regulations, unless the care of his health simply demanded it. He always took part in the common spiritual exercises, even when suffering from one of the minor ailments

which so frequently afflicted him. It was frequently noted that after his return home from a tiring journey he was the first to appear promptly in choir for the common recitation of the breviary. He patiently bore the burden of his office of Superior General without ever uttering a word of complaint, though so many journeys of official visitation of the Houses in various countries of the world caused him great sufferings because of his ailing nerves. Despite the many affairs that constantly occupied him, he showed his childlike devotedness to God, his unshakeable hope in God's goodness and love by his uninterrupted praying. His lips seemed almost always to be moving in prayer. He never wearied of saying various ejaculatory prayers and aspirations that came from the very depths of his heart.

God was so pleased with Father Jordan's firm hope in Him that several times He rewarded it in a miraculous manner, especially in the most difficult financial situations of the Society. The peace, resignation, and serenity manifested by him in his last illness and at the hour of his death may be regarded as a special grace and particular privilege, inasmuch as formerly, even in minor dangers, for instance during thunderstorms, he showed himself very uneasy and timid.

CHAPTER 7

FATHER JORDAN'S LOVE OF GOD

Father Jordan most conscientiously kept the Commandments of God, the Precepts of the Church, and the Constitutions of his Society. This exact observance no doubt demanded many a heroic sacrifice because of the shattered nerves from which he suffered. But no one could say that he ever deliberately transgressed the Commandments of God, the Precepts of the Church, or the Constitutions of the Society; indeed, it never occurred to any one that Father Jordan could deliberately and conscientiously transgress in this way. He loved God. And the Savior has said: "He who has My commandments and keeps them, he it is who loves Me."

Loving God as he did, Father Jordan hated sin with all his heart. His fear of sin was so great and so noticeable and so generally known that it almost seemed exaggerated. All those who associated with him were deeply impressed by his tender conscience and his anxious solicitude that nothing should happen which might even resemble an offence against God. Many who knew him were of the opinion that he never committed a mortal sin after his first Holy Communion; and a great many even held the view that he preserved his baptismal innocence. Again and again one could hear this unusual protestation fall

from his lips: "Nolo peccare" ("I do not want to sin"), even when he was in a semi-conscious condition in his last illness. With persevering zeal he made use of all the means of grace offered by Holy Church in order to cleanse his soul from all defects and to preserve it free from stain.

As we have said above, the mind and heart of Father Jordan was uninterruptedly united with God. God and souls were the sole objects of his thoughts, plans, labors, and conversations. He lived in profound, admirable recollection. Those who visited him in his room or who started a conversation with him got the impression that he first had to shake himself loose, so to speak, from his union with God before he could fully give his attention to the visitor or speaker. Indeed, it was almost impossible to have an ordinary conversation with him, for hardly had one started when he would quite naturally switch the subject over to the theme which alone seemed constantly to occupy him, namely, the greater glory of God and the salvation of souls. "Out of the abundance of the heart the mouth speaketh."

It goes without saying, of course, that Father Jordan said Mass every day, when not prevented by sickness; and this he did in spite of his nerve disease, which made the celebration almost a martyrdom for him and which called forth deep compassion among those who assisted at it. So great an effort did it cause him that

often he returned from the altar drenched in perspiration. His fervor, devotion, and recollection at the celebration of the sacred mysteries was so extraordinary that one often got the impression that he was in ecstasy. When during the last two and a half months of his life he could no longer say Mass he received Holy Communion every day.

As we have already mentioned, Father Jordan was a man of prayer in the truest sense of the word. He actually prayed without ceasing and made good use of every moment for prayer. Whether he was walking about or standing still, his lips moved and the beads of the rosary glided through his fingers. It was difficult for him to withdraw from prayer, so much so that sometimes when he was all absorbed in prayer one could not attract his attention in spite of repeated efforts to do so. Being a lover of prayer himself, he sought to imbue his subjects with a love for prayer; hence, in his admonitions and addresses he dwelt on prayer over and over again. "You must become men of prayer," he said. "Pray earnestly, most earnestly, pray without ceasing!" - "Give me men of prayer and I will convert the whole world." - "Prayer is the greatest power in the world," he wrote on the wall of his room beside the holy water font.

Loving God as he did, Father Jordan was deeply pained when he heard about the sins of others. Though he himself

was not engaged in the care of souls as such, he could and did fight against sin by word and example and exhorted his spiritual sons to join in the combat with him. He reminded his subjects of these words of St. Francis: "Woe to you that through your fault so many are lost!" With St. John Chrysostom he urged them on to greater zeal for souls in these words: "One man of faith, burning with zeal, suffices to bring back to righteousness a whole people - one suffices!" In a word, he never grew weary of exhorting, imploring, and entreating his spiritual sons to grow in the true love of God and to enkindle it in the hearts of others by all the ways and means which the charity of Christ might inspire.

Besides the usual fasts prescribed by the Church, it was neither prudent for Father Jordan nor was it permitted that he take upon himself such fasting or such corporal works of penance as would have seriously injured his health and made him less able to perform the duties of his office. But he nevertheless had ample opportunity to practice the virtue of mortification and thus show his great love for God and his particularly intimate love for the suffering Savior. For more than forty years he bore with greatest patience and resignation and in union with the Passion of Christ all the suffering that came to him because of his shattered nerves. How painful, how excruciating such an affliction can be is best realized by those whose lot it is to carry

such a cross. Still, with the permission of his confessor, he did some fasting every Friday, in honor of Christ's Passion.

Let these few words about Father Jordan's love of God suffice. He was very reserved and cautious not to let others be witnesses of his interior life. But things such as the above simply could not be concealed. And often enough, as we said, his interior life plainly, almost naturally, as it were, manifested itself on his face, in his general attitude and appearance, and in his fervent sighs and prayers.

CHAPTER 8

FATHER JORDAN'S LOVE OF NEIGHBOR

Father Jordan's burning zeal for souls became in him a source of that true Christian love of neighbor which desires to lead all men to God and to heaven. Next to the glory of God, the salvation of souls was the greatest aim of his life, his labors, and his love. In all his discourses and instructions he sought to make his spiritual sons zealous, tireless apostles for the welfare of the neighbor. His love of neighbor embraced all men; thus we read in his diary: "As long as there is yet a single man on earth who does not know God nor love Him above all others, you must not rest for a moment; no sacrifice, no cross, no suffering, no abandonment, no tribulation, no attack, nothing

must be too hard . . . no betrayal, no faithlessness, no cold, no mockery should diminish your fire. . . . Woe to me if I do not make Thee known to men, O my God."

His Own

The personal activity of love of neighbor was exercised by Father Jordan almost exclusively in the narrow family circle of his Society. He gave himself to his own. In a manner that was most edifying he withdrew from the outside world in order to live unreservedly, completely, and undividedly, for his spiritual sons, to whom he wished to be all in all. He was their superior, father, counselor, comforter, and helper. No wonder, then, that the members of the Society in the Motherhouse in Rome liked to visit him regularly. They knew that whenever they came to him he would be ready to help them in any way in his power. And he was so hearty about it all, made them feel at home with him, inspired them with confidence. Thus he instructed them, solved their doubts and difficulties, consoled the discouraged and the despondent, and filled all with enthusiasm for their holy vocation and the apostolate. In those confidential talks of his he strikingly revealed how well acquainted he was with spiritual writers. Incidentally, he also showed what a marvelous memory he had.

The Good Name

Father Jordan actually showed a tender

solicitude in shielding the reputation and good name of his neighbor. He was always anxious and on his guard not to say anything in the least derogatory about others, following in this the principle that if one cannot say anything good about another one should not speak about him at all. He would tolerate neither detraction nor slander. In his presence no one dared to utter anything that might have even slightly darkened the good name of another, much less to say anything disparaging. When reports were made to him, or official information given, he used to interrupt the conversation with these words: "I take it for granted that you are not telling me things which I ought not to know." Indeed, so solicitous was he as regards the reputation of others that he wished to have each one's good name safeguarded also for the future and therefore he wrote with his own hand on many letters in the archives of the Generalate the word "Soli" ("To him alone"), so that later on they would not be read by others, inasmuch as they were communications to him alone. When he simply could not close his eyes to the existence of faults, when it simply could not be denied that faults had been committed, he would nevertheless emphatically and with considerable warmth try to give a charitable interpretation. Often he bitterly expressed his indignation because so many sins were committed in the world against the eighth commandment. Over and over again, until

that individual was almost sick and tired of it, he insisted that the Secretary General keep strictly secret anything pertaining to the good name of others.

The Poor

As a true follower of the Savior and of his special patron, St. Francis of Assisi, that little poor man who so much loved the poor, Father Jordan was also drawn in a special way to the destitute and abandoned. He saw to it that they all received an alms at the portal of the Motherhouse. As a consequence, they daily came in great numbers to eat a plate of soup and a piece of bread. On the occasions when he would make his official visitations of the Houses he would beg and exhort the various superiors to treat the poor at the door with the utmost kindness. Everywhere and always he manifested the greatest sympathy for the poor. Here are a few examples of many: A poor girl at a railway station offered flowers for sale. Father Jordan's companion gave the child a cold shoulder, whereupon he told him to buy the violets, for to buy them in this instance was the equivalent to giving an alms. When in his travels he had to eat in a restaurant with his companion he always saw to it that the waiter got a good tip. "Do give him a little more," he was wont to say, "it is an alms, you know; these people need it." A Brother della Penitenza, as they are called, came to the door of the Motherhouse in Rome to get

his usual alms. The Brother porter, however, was absent that day, so Father Jordan gave him an order that the next time that Brother showed up he should apologize to him and give him a double alms. Before making his daily visit to St. Peter's Father Jordan always asked the porter for two soldi (Italian coins), so that he would have something to give should he meet some poor person on the way; and if it sometimes happened that he did not meet one, he would give the two soldi back to the Brother.

The Sick

Jesus and His Mother had a special love for the sick; indeed the sick were the Savior's favorites. The Gospels tell us over and over again of how they crowded around Him and He healed them. So, too, the sick were included in Father Jordan's love of the neighbor, and that in a special way. It was his wish that he be daily informed by the infirmarian as to how the sick in the House were getting along; and in case of serious illness he desired that this information be brought to him more than once a day. So solicitous was he for the sick that one of the infirmarians said it was not always easy to carry out all his wishes in their favor, to do everything that he wanted done for their ease and comfort. No wonder, then, that it was a special joy for the sick when he came to see them and, after having spoken a few encouraging

words to them, gave them his blessing. It may be remarked here that Father Jordan had an almost excessive fear of contagion and that, therefore, he did not visit members afflicted with contagious sickness. However, his reason for acting thus was not personal interest; he thought he owed it to the Society. But he always took all the sick under his special protection and defended them against false accusations.

Enemies

“Love your enemies; do good to them that hate you.” Father Jordan practiced the love of enemies in an admirable manner. He kept a careful watch over himself and energetically suppressed every impulse towards antipathy or grudge, not to speak of hatred. Never was he heard to utter one word of complaint in the midst of all the persecutions and calumnies which he had to endure, in the midst of the misunderstandings which arose even in the ranks of his own spiritual sons. “The loving God knows what it is good for,” he said; “let the good God take care of that; all comes from the hand of God.” He never spoke in an uncharitable or offensive manner about his adversaries but always found excuses for them. “They do not mean it that way,” he would say, or he would express his charitable interpretation of their actions in some other way. He also acted in that manner towards his greatest opponents, those who had actually inflicted bitter in-

justice on him. He himself never spoke uncharitably of them nor would he tolerate such speech in others. He readily and gladly forgave from the heart all those who had caused him pain. "Father, forgive them." He never nursed a grudge against them but prayed for them, in imitation of the Divine Savior.



FATHER FRANCIS JORDAN HAD A PARTICULAR DEVOTION TO THE SORROWFUL MOTHER BEFORE WHOSE STATUE HE WAS SEEN SO FREQUENTLY.

The Poor Souls

Father Francis had a great love for the Poor Souls in purgatory. In Rome, while the bells were ringing, he recited on his knees for the suffering souls the psalm *De Profundis* as was customary there. In places where that custom did not exist he would do so after the evening Angelus. He often exhorted his subjects to say ejaculatory prayers for the Poor Souls and to give them, as he expressed it, the holy water. He advised the Brothers to pray with beads in hand for the Poor Souls whenever they happened for the moment to be without any other occupation.

CHAPTER 9

FATHER JORDAN'S PRUDENCE

As we have said before, all Father Jordan's actions, all his thoughts and desires were directed towards the attainment of eternal salvation—after the greater glory of God, of course, though in reality the glory of God consists in knowing, loving, and serving God here on earth and being eternally happy with Him forever in the life to come. With the utmost fidelity he made use of the very best means for attaining this goal. As a most efficacious means to this end, he himself practiced and emphatically recommended to others a lively faith, a faith by which they were to be

guided, with which they were to be imbued, and which was to be the decisive factor in all the problems of life. Hence, he warned them against the prudence of the world, of the flesh, of the intellect. Only one kind of prudence was known to him: the prudence of faith. But his life of faith had in it nothing of the ostentatious, of the abnormal. In all things he clung to the teachings of the Catholic Church and the example of the saints.

Purity of Conscience

With the greatest care he preserved purity of conscience, which means freedom from sin, and lived in the holy fear of God, which means to love God as a Father and to obey Him because we love Him. It means fear to offend Him. His childlike innocence shone forth from his whole being. His was an extremely tender, not to say anxious, conscience. When some doubt arose within him, he found no rest until he had cleared the matter up, which as a rule was achieved after consultation with his advisor. This often happened during recreation. Whether the time or place were opportune or inopportune, his conscience had then and there to be put in order; he wanted an answer to the question: "Can I now be quiet?" And he used to say: "You must be patient with me, God has permitted it thus"—meaning that he was so anxious. As we have said before, many were of the opinion that he preserved his

baptismal innocence throughout life. In order to avoid sin, or even faults and imperfections, he made use of every available means: the presence of God, regular reception of the Sacrament of Penance, daily examination of conscience, the faithful fulfillment of his duties, constant self-conquest, and control of the senses.

Simplicity

Father Jordan loved and practiced simplicity. He was so open-hearted and unrestrained, so simple and condescending, that one liked to talk with him and could do so without embarrassment. He was a simple soul, candid, open, like a crystal vase easily seen through. He knew no dissimulation. There was no double-dealing in his association with others, no concealment. Indeed, in his relations with others he spoke with such sincerity that one was uneasy for fear that such openness might do harm. Yet that so common diplomatic, studied behavior was repugnant to his honest character. From the bottom of his heart he detested exaggerations, mental reservations, restrictions, not to speak of untruths or lies. When this writer as a Society student once composed a letter in the name of all the students at the Salvatorian Seminary, St. Nazianz, Wisconsin, congratulating him on his name day, the Father in charge, who had associated with Father Jordan in Rome, said: "You had better rewrite that and make it very plain

and simple; Father Jordan does not like such an exaggerated and flowery style. He is the soul of simplicity." Of course, as is frequently the case with such characters, his simplicity and blind confidence were often abused.

Prayer

Father Jordan did nothing, decided nothing, omitted nothing without having first deliberated with God in prayer. His foremost concern was to know and to do the will of God, to do only what pertained to the greater honor and glory of God. "Pray for me," he said to a Brother to whom he wished to entrust an important task, "that the good God may enlighten me as to whether I should send you or not." No doubt it was because of this spirit of prayer, because of his utter reliance upon God in all things, that all Father Jordan's actions were subjectively good. It was quite out of the question that he would knowingly go through with a perverse action.

Consulting

Father Jordan gladly made use of the counsel of prudent and honest men. Indeed, because of his excessive anxiety, he did rather too much than too little in this regard; and he thought that even in matters of minor importance he could not act without first conferring with others. He often prayed to God that He might make known His will to him through such and

such a person. His principal counselor was the saintly Father Bonaventure Luethen, but he did not refuse the advice of other and younger members, if they were observant and pious. He also consulted outsiders, his confessor, and other pious religious. In his addresses he was fond of referring to the advice he had received from outsiders.

As we have said, Father Jordan was personally very anxious, indeed almost helpless, as regards solving his own spiritual problems. Still, others often went to him for advice. Inasmuch as he had entirely withdrawn from the world and mixed so little with people outside of the cloister, those who sought his advice were all his spiritual sons. Very many professed members of the Motherhouse went to him regularly on fixed days for advice and admonition, some making a point of it to go to see him weekly. Father Jordan liked to give advice in short pithy sayings that could be easily remembered, such as, "Build the edifice of sanctity upon prayer, work, silence and mortification." - "You must grow strong by prayer and humility." - "Expend all in order to save all!" To a Superior he once said: "He governs well who governs as little as possible." - "Humility and modesty are apt to make you loved everywhere in your future activity." It is worthy of note that in his great humility he looked upon the saintly Father Bonaventure Luethen as far superior to

himself as a counselor; for this reason he sent his spiritual sons to him again and again. Father Jordan always thought things over well before he gave any advice; first there was mature consideration and then he gave a keen and quiet decision. And not infrequently it happened that he told others who asked his advice to come back later on, saying that he first wished to consider the matter well before God and then also consult others, in case he should consider it feasible to do so.

His Use of Time

Father Jordan was utterly convinced of the value of time, realizing with the saints that time is the stuff we purchase eternity with. He accordingly tried, prudently and with keen supernatural calculation, to make the very best use of it. For him there were only two occupations, and these two demanded every minute of every day, and every year of his whole life. These can be summed up in the phrase: Pray and work! When he prayed, he worked; and when he worked, he prayed. He wished his spiritual sons to imitate him in this. He was wont to say: "Work, pray for the salvation of immortal souls!" He never thought of relaxing or of taking a vacation. Unless he had to make his official visitation tours, he even spent the hot summer months in Rome. He was very solicitous that none of the business matters which came up each day remained unfinished. Hence, early in the

morning he discussed the correspondence with a certain Father who acted as his secretary and arranged to dispose of all such matters as soon as possible. A remark with which his secretary was well acquainted because it dropped from his lips with such expected regularity, was: "Yes, my dear, we must work harder still; one could do so much and accomplish so much." Those who had the happiness to hear him speak knew full well how sternly he lashed out at idleness in his addresses.

We close this chapter by remarking that Father Jordan was so extraordinarily conscientious that he employed every possible care in order to proceed with prudence and caution in the exercise of his office. It can be said without exaggeration that in most cases he did not make a decision alone, out of fear that he might commit an error, but sought the advice of others. Naturally this cautious procedure of his was often regarded as irresolution; he was severely criticized for his hesitancy, for his inability, as some thought, to stand on his own feet. Though his sensitive nature suffered much from these accusations, he could not be prevailed upon to change his method, his way of action, and continued to make every effort to act prudently in the Lord in all affairs and to discharge his duties faithfully.

CHAPTER 10

FATHER JORDAN'S JUSTICE

Father Jordan always took pains to practice the virtue of justice, to give to every one what was his due: to God, to the saints, to the neighbor, to superiors and subjects, to friends and benefactors, to enemies and adversaries - to all without exception, to all without distinction.

Above all, of course, he rendered due obedience to Almighty God. So sacred to him were the commandments of God that he would have given up his life rather than slight or transgress even one of them. God's will, God's guidance, God's providence in the arrangement of things were to him the only rule of conduct in his life, even though the greatest sacrifices were connected with it. He also paid due veneration to God by his life of prayer, by the practice of walking in God's presence, inasmuch as he labored tirelessly by word and deed for the greater honor and glory of God.

After satisfying the demands of justice as regards Almighty God, he also rendered to the saints the veneration that was due to them and often gave evidence of it in a most simple and childlike manner. His favorite saints were the Blessed Virgin Mary, St. Joseph, St. Michael, the holy Apostles, St. John the Baptist, St. Francis of Assisi, and the Guardian Angel. He venerated the relics of the saints, whom he

invoked with great reverence and confidence. It was he who introduced into the Society a special feast with Office and Mass in honor of all the sacred relics which are preserved in the churches of the Society. On his desk he always kept a relic of St. Francis of Assisi, his patron saint. He was very happy in the knowledge that there were so many relics in various Houses of the Society. On feast days he sent the professed members to the churches of the Eternal City to venerate the relics of the saints.

Father Jordan obeyed the laws and ordinances of the Church to the minutest detail; indeed, as regards this matter he recognized no difference between important and unimportant things. Herein he practiced in a special way his fidelity to little things, and he did it in a most edifying manner. He conscientiously observed the sacred customs and ceremonies prescribed by the Church so that ordinary devotions were to him just as holy and venerable as the important rubrics of Holy Mass, the breviary, etc. This attitude of his manifested itself in his reverential genuflection before the Blessed Sacrament, in the devout way in which he made the sign of the cross, in the respectful inclination of the head at the Holy Name, at the Glory be to the Father, etc., in the frequent use of holy water, in the spirit of faith, in the devout wearing of the scapular, in the use of the Catholic salutation "Praised be Jesus

Christ." This approved and indulgenced Christian salutation, by the way, was the one that he always used, indeed the only one that he used. And it was his wish that others use it also.

One of the obligations of every priest is the daily recitation of the Divine Office, or breviary, as a public person and in the name of the Church. Father Jordan was very conscientious about this duty, fulfilling it with care until the doctor forbade him to say it during his last sickness a few months before his death. When the Office was being said in choir he assisted at that service with great punctuality, never coming late, and usually being the first or at least one of the first. He recited the breviary with such devotion and fervor as even sometimes to move others to tears. Even in choir he himself looked up every antiphon and commemoration and joined in their recitation; this he did so distinctly, with so much recollection and devotion, and with such a pious posture that it called forth the admiration of all, even if it did not lead to imitation. The saints, it is said, are in some instances to be admired indeed but not to be imitated. He never lifted his eyes from his breviary except in choir after the silent prayers, which he recited turned towards the tabernacle. All this he did with such exemplary exactness as to pronunciation and the observance of the rubrics that it could scarcely have been done any better. Since the recitation of the

Divine Office in choir was then the general rule of the Houses of the Society, Father Jordan said the breviary privately only in case of urgent necessity. When he was prevented from attending choir he asked a Father to come and pray with him, so that there would be at least a choir of two, if a choir that may be called. He regarded prayer in common as a sort of guarantee of a more correct recitation, about which he was always very solicitous. He was accustomed to ask the Father afterwards whether he had recited everything correctly or whether he had forgotten or missed anything.

Father Jordan was affable and kind to all; affability was a striking trait of his character. All, even the least novice, could approach him at any time; and all were ever received in an amiable and friendly way. He was so courteous that he would return in a most pleasant way every salutation, even that of a child; politeness and courtesy were noble blossoms of his humble heart, of his tender sense of justice. He was very sociable and condescending and could converse with an ordinary man just as affably as with one of his own standing. In his association with people he was so plain, simple, and unassuming that some persons only afterwards found out with whom they were talking. Such instances, as matters of general interest and edification, were sometimes even mentioned in the press.

One of Father Jordan's maxims was: "Rather suffer injustice than commit injustice." This he impressed upon his subjects again and again. He carefully respected and upheld the rights of his neighbor, whoever he might be; he made it a matter of conscience to render to every one that honor and esteem which was due to him according to his rank and dignity, age and position.

Father Jordan was filled with profound and sincere gratitude towards his benefactors, both his personal ones and those of the Society. He prayed much for them and caused others to pray for them. He introduced into his Society the custom of praying twice every day in common for the benefactors in these words: "Let us pray for all the benefactors of the whole Society both the living and the dead." He would not permit any change in this formula, every word had to be used so that the duty of gratitude towards both the living and the dead might each time be fully called to mind. In his addresses he never tired of reminding his subjects of the duty of thankfulness; and he warned them of that vice which is called black ingratitude. He liked to quote the words of the saintly Faber: "An extraordinarily thankful man will sooner become holy than he who scourges himself, sleeps on boards, is beaten by the devil, and has visions of the Mother of God." He made it a point regularly to visit the dignitaries of the Church in whose

dioceses the Society worked, whenever they were staying in Rome, in order to thank them for their benevolence. With stern severity and conscientiousness he insisted upon using all alms that were given according to the wish and will of the benefactors; and he kept a strict watch over this. All donations had to be gratefully acknowledged at once, as was well known by those who had to attend to the correspondence with benefactors.

It almost goes without saying, then, that Father Jordan endeavored to discharge with utmost exactness all the duties of his office as Superior General and as a religious. In this matter he did not spare himself in any way. Self-indulgence was a stranger to him.

In concluding this chapter on Father Jordan's justice we may recall that he was a lover of the truth in the highest degree and deeply detested all duplicity, hypocrisy, and dissimulation. Even as a student he gave clear evidence of his veracity. So, for instance, we know that in the written exercise for the final examination in mathematics when he was still attending college, he simply handed in a blank sheet because he would not stoop so low as to copy the solution of the problems from the paper of another student. Such honesty, by the way, did not fail to make a favorable impression on the board of examiners, and so he had nevertheless graduated. To some persons his love for truth appeared to be ex-

aggerated; thus his secretaries had to re-write many letters until they were accustomed to express themselves correctly and unequivocally. To cite but one example, a secretary wrote: "The venerable Father thanks you with all his heart." This expression was not tolerated, did not pass, because Father Jordan was afraid it might involve an exaggeration. His objection was: "How can one say, 'with all his heart'?"

CHAPTER 11

FATHER JORDAN'S TEMPERANCE

There can be no doubt that Father Jordan practiced the virtue of temperance and of self-conquest in an eminent way. He was admired by all as a man of constant mortification and self-denial. From his early years he tried to subdue all inordinate emotions. As an instance in point we may recall that at college he had no interest in mathematics and that when the professor of mathematics noticed this he treated him very rudely and unkindly, making caustic remarks about his former trade as traveling journeyman and alluding in an offensive manner to his future calling as a theologian and a priest; all of which John Baptist Jordan bore in silent patience. His fellow students could testify that they never heard an unkind word from his lips about that professor. His was a choleric

and irritable temperament, but he suppressed it with unflagging energy in the spirit of the Ignatian plan: "To act against." Considering the innumerable times when he had to face unpleasantness, contradiction, adversity, suspicion, and calumny, one can easily understand what a struggle he had in order to keep himself under control, to act quietly, and to answer calmly. It was great virtue manifesting itself in the midst of great adversities.

Father Jordan was abstemious, frugal, and quite indifferent in regard to food and drink. No doubt he would gladly have gone to great lengths in this phase of mortification, had it not been for his weak stomach. Because of this digestive trouble he was not able to practice extraordinary fasting. As a matter of fact, it was because of his too great abstemiousness in his youth that he had ruined his stomach. However as a religious he always took his meals with the community and did not like to make any exception unless it was absolutely necessary. The meal placed before him at table was like that of the least novice in the house. He never used butter or honey on his bread, even when traveling; and it was of no use to urge him to do so. Though he did not wish to make exceptions as regards food, he nevertheless humbly and readily followed the guidance of Father Bonaventure, who used to sit at his right. He did not pay any attention as to whether things were palatable or not; his only concern was

whether or not because of his physical condition, he was allowed to eat them. In case of doubt he simply looked at Father Bonaventure and if the latter disapproved he did not take the food, nor did he ask for something else. He strictly observed the fast days prescribed by the Church; and on such days, for breakfast, he often took only half of the little piece of bread allowed and weighed beforehand.

As long as he lived Father Jordan did not allow himself much sleep. In the early years of his life, as we have seen, he studied and worked far into the night. Later on, his strained and shattered nerves brought about the condition of insomnia, so much so that only towards morning could he fall asleep. Nevertheless he arose with the community at 4:30 in the morning and kept this up until the doctor ordered him to take better care of his health. His bed was a simple wooden frame, a mattress and a pillow, stuffed with seagrass, and one blanket. It was no better than the bed of the other members. When a Brother wanted to give him a new mattress he refused to take it.

He was exceedingly economical with his clothes; they were simple, unpretentious, and often just about worn out; but they had to be both clean and neatly mended. He was very reluctant to put on new clothes and did so only for special reasons, for instance when he was about to undertake a long journey. His cell, the little

room that he occupied, was a model of simplicity. In it he would not tolerate any superfluous objects or those tending to comfort. He occupied only one room, which served both as study and bedroom; and it was never heated. He could never be induced to use an easy chair; a simple chair with a straw seat sufficed for him. He had no wardrobe but only a wooden frame with a curtain. Instead of a prie-dieu he used a board placed on the stone floor.

Finally, to conclude these remarks on Father Jordan's temperance, we may briefly recall that with tireless watchfulness he kept his senses in check and did not yield to any sensual desires. His custody of the eyes was especially noticeable. He faithfully observed religious silence and insisted on its observance on the part of others, immediately reprimanding its violators. He deeply loved solitude, seclusion, and the hidden life. Earnestness and modesty were manifested in his whole being, in his bearing, in his gait. Jokingly he said: "A religious ought not to run, even though there is a fire somewhere." There was about him an atmosphere of prudent moderation and religious restraint.

CHAPTER 12

FATHER JORDAN'S FORTITUDE

It called for a high degree of the virtue of fortitude to follow God's call to the

priesthood when he was already advanced in age. Nevertheless he overcame all obstacles with unswerving energy. Unmindful of mockery and scorn, he, a full grown man, took his place among the boys at school who were so much younger than he. All he had in view was the sublime goal of the holy priesthood. For its attainment he had to make and did make innumerable sacrifices. It took real courage for Father Jordan as a young priest to set to work with such heroic energy in the establishment of his foundation, which he recognized to be the will of God. Once he was convinced that it was the will of God, nothing could discourage him, not even the plain remarks of his priest friends who bluntly told him that he was not fit for such a task. Again, it required more than ordinary courage to approach the Holy Father, Leo XIII, to place his plans and intentions before him, and ask for his approval and blessing - and all this hardly two years after his ordination.

Then came the difficulties and cares so inevitably connected with his position as Founder and with his office as Superior General of a new religious congregation, all of which he bore with great fortitude. No sacrifice was too hard, no efforts too great, no cross and suffering too pressing for the furtherance of God's honor and the salvation of souls. And when God sent him an abundance of extraordinary trials he bore them all with energy, courage, and

confidence, never uttering a word of complaint amidst the numberless troubles from within and without. He never lost heart either under the burden of his labors or in his interior trials and exterior difficulties, such as those which came to him during the many years of the apostolic visitation, those that arose from a lack of health, lack of new vocations. Nothing could make him despondent, nothing could shake his confidence in God.

All his life long Father Jordan manifested great zeal for the rights of the Church and valiantly defended them; and this he did with deep interior conviction and with apostolic frankness and fortitude. Indeed it was precisely for this purpose that he founded his Society, inasmuch as he saw the Church persecuted by the Kulturkampf in Germany, of which he himself was a victim, and because he wished to oppose that godless endeavor with a band of apostolic men. He never grew weary of exhorting and animating his spiritual sons to be true children of Holy Mother Church, dauntless champions of her rights. He always visibly rejoiced and smiled when the choir of the Motherhouse on the occasion of some feast or celebration sang the hymn: "To arms for Christ, soldiers! Give battle for God!"

To the very end of his life Father Jordan persevered in the practice of virtue. His example of virtue is an inexhaustible heritage which he bequeathed to his spiritual

sons. No one could ever notice in him any slackening in his striving after perfection. With an iron will, he clung to his principles to the very last, as we find them in his notes. He prayed much and continually for the grace of perseverance and pointed out its necessity with emphatic words. Indeed, so much and so constantly did he pray that a priest who knew him intimately once said of him: "If I would practice so many and such intensive prayers, acts of virtues and ejaculations, I would have been put in an insane asylum a long time ago." - Here it may be mentioned in passing that Father Jordan once found it necessary to make official use of the exorcism of the Church over a possessed member of the Society, during which exorcism he had to endure various molestations from the devil.

Never was Father Jordan influenced by human respect. Neither the high rank of a person, nor disagreeable and even painful consequences that might come to himself, nor the hardest sacrifices and difficulties, in a word, no human consideration or earthly calculations could divert him from the fulfillment of his duty. Irrespective of man's criticism or talk, taunts or sneers, he looked only to God's command and God's will.

We conclude this brief chapter on Father Jordan's fortitude by recalling how brilliantly that fortitude was demonstrated in his last illness, which he endured with edifying patience and resignation, never

uttering the least complaint. All of which is beautifully summed up in the words which he said to the infirmarian who expressed compassion because he suffered so much: "Well, it is all right, if it but pleases the loving God." This fortitude in his last days was all the more admirable since, because of World War I which had sent him into exile, special circumstances rich in sacrifices surrounded his last illness.

CHAPTER 13

FATHER JORDAN'S OBSERVANCE OF THE VOWS OF POVERTY, CHASTITY AND OBEDIENCE

Poverty

Father Jordan looked upon poverty as the foundation of the religious life; he, therefore, made it the groundwork of his foundation. As long as he lived the Motherhouse was actually a place of poverty, both as regards the manner in which the religious life was lived there and as regards the furnishings of the House in general. Because of his great love of poverty he chose the little poor man, St. Francis of Assisi, as his special patron; and that is why he took the name of Francis in religion. He kept far away from his Society every species of luxury, every worldly pleasure. This he did first of all as regards his own person, thus becoming a shining example to all. He

would have liked to live with his companions on alms alone, but ecclesiastical authority would not permit that. Nevertheless, he personally undertook several journeys for the purpose of soliciting alms and thus did actually go out on begging tours. He made it a point not to admit anybody to the holy vows unless he had clear evidence that the person concerned really possessed the spirit of poverty. He never carried money on his person; in every single instance when he needed some money he asked the procurator or the porter for it. He never asked for more money than he actually needed at the moment; if he needed, let us say one quarter, he would not accept two quarters. It is not too much to say that he thoroughly detested pocket money. His love of poverty was touchingly demonstrated when, in his last sickness, he was transferred to the hospital at Tafers in Switzerland which also served as a home for the poor. "Well," he said with evident satisfaction, "I am now among the poor."

As already intimated elsewhere, Father Jordan liked to use worn-out and mended clothes; the plainer and poorer they were the more pleased he was with them; but they had to be clean. On his passage to America in 1896 he wore such poor garments that in New York some people had to lend him better clothes so that he could visit the Most Reverend Archbishop.

The room which a religious occupies in a monastery or religious house is frequent-

ly called the cell. It is edifying to recall how extremely clean and simple, how devoid of all comfort, not to speak of luxury, was Father Jordan's cell in the Motherhouse at Rome. That one room served as his study and his bedroom. In it were one table, one standing desk, one rack for clothes, two chairs, and a plain wooden bed — that was all. He would not permit the exchange of an old chair for a better one. All the other things that he used were characterized by the same simplicity: his traveling bag was old-fashioned; he never used a breviary with gilt edges; during his last illness someone wanted to buy a little standing clock for him to be placed beside his bed so that he could more easily see what time it was, but he refused to give his consent.

Father Jordan also practiced holy poverty by taking the best possible care of all the things that he used; he would handle things carefully, preserve them neatly, and employ them economically. For making notes and sketches of his addresses and discourses he made use of old envelopes and small pieces of paper on which he wrote wherever he could find a little blank space. A piece of shoe string served as a watch chain. For sharpening a pencil he used a pocket knife. These are but a few of the many ways in which he proved his love of poverty.

As he lived a life of exemplary poverty himself, so Father Jordan demanded of his

subordinates that they conscientiously observe this holy vow. In his addresses he never grew tired of extolling the grandeur of holy poverty, of eloquently inciting his spiritual sons to a greater love for the same. In training and educating the members of his Society in this regard, he often put them to hard tests - indeed, to tests that were too hard, as some said, especially when new Houses were founded. On the occasion of his official visitations of the Houses, he had a watchful eye for any abuses or violations in the matter of poverty. So, for example, he permitted only red-edged breviaries. In one House he found little brass stands for knives, forks, and spoons, which had to be removed at once, though they had been donated by a benefactor. The above few remarks are sufficient to give us an idea of Father Jordan's practice of poverty. In his high esteem and love of poverty he was but imitating the Divine Savior, the great model and teacher of every virtue; and he always reminded his subordinates of this sublime, unattainable Exemplar. "If we desire to follow our Divine Savior," he would say, "if we desire to become saints, if we desire to convert the world, oh, then let us be poor!"

Chastity

Father Jordan safeguarded and preserved purity of body and soul not only with scrupulous conscientiousness but even with the greatest anxiety. He made upon

all the impression of an angel in the flesh. Even his greatest enemies never attacked him on this point nor accused him in the least.

Of course it goes without saying that he sedulously employed every means for the preservation of chastity, especially constant and fervent prayer. He observed strict moderation in food and drink and sleep. He kept his body in hard subjection, being a decided enemy of comfort and effeminacy in any form. His whole exterior bespoke modesty and restraint of the senses. He genuinely detested idleness, always keeping himself busy, and never granting himself a moment's rest.

The way in which Father Jordan controlled his eyes, practiced custody of the eyes, as the expression has it, was rather unusual and striking. He never went about with eyes surveying everything within view but with eyes modestly cast down. If one happened to address him outside his room he would be startled, inasmuch as he was always so interiorly recollected and would hardly notice when a person came near him. One could never see him looking about curiously. When he noticed anything even remotely objectionable in a book or in the street, etc., he at once turned his eyes away, not infrequently in a conspicuous way, and said some ejaculatory prayers.

In accordance with the spirit of chastity, Father Jordan insisted with unflinching severity that the laws of enclosure be ob-

served. According to his ordinance no women were allowed to enter or to stay even in the passage or courtyard of the monastery. The entrance to the parlor for women was outside the monastery door. As far as he himself was concerned, Father Jordan avoided practically all association with women. He did not like to go to the parlor and did so only when it was absolutely necessary. In conversation with women he was extremely reserved and short, so much so that sometimes women who had been benefactors of the Society for long years felt somewhat offended that when in their company in the parlor he would not so much as look at them but always direct his gaze past them or keep his eyes cast down. But though they even complained about this, he did not change his manner of acting. He never wanted to be nursed by persons of the other sex, not even in his last sickness. However, since this simply could not be helped when because of circumstances he had to be taken to the hospital at Tafers, which was conducted by Sisters, he settled the matter with his customary expression of confidence and resignation: "The good God will help."

Because he was so very concerned about keeping away from his subordinates everything that might endanger the virtue of chastity, Father Jordan was extremely earnest when dealing with this subject in his exhortations in the Chapter of Faults. For that reason also he gave strict orders that

the members were not to take off the religious garb without necessity, especially when traveling, because in the religious habit he saw a real guardian angel, so to speak, a protection, an incentive to reserve. For the same reason he liked it better when professed members went out for a walk in the open air, if they took this relaxation out in the country or in less frequented places rather than along the streets where there were many people moving to and fro.

Obedience

Poverty is enumerated as the first of the three vows in most religious constitutions where the three vows are mentioned. It is fundamental, though chastity may be more heroic and obedience is the greatest sacrifice. As regards Father Jordan's obedience it can be said that he most conscientiously observed the prescriptions and constitutions which he himself had given to the Society; even the most zealous novice could not have observed them more perfectly. In this way his good example and his virtuous life became a living commentary on the religious statutes. In a circular letter to the members of the Society he made the words of St. Alphonsus Liguori his own: "A transgression (of the rules) causes me greater pain than a hundred persecutions." He responded to the sound of the bell for the common spiritual exercises (choir, examination of conscience, Benediction of the Blessed Sacrament, etc.)

with that punctuality which is prescribed in the rule, wherein it is said that at the sound of the bell one should immediately go to that to which he is called, leaving even the letter of the alphabet unfinished in case one is writing a word. Knowing that in responding to the call of the bell he was actually responding to the voice of God, he was wont to go to the chapel, for instance, at a pace more brisk than one would expect, considering his age and the state of his health. In a spirit of holy obedience he observed religious silence with scrupulous care always and everywhere. So eager was he not to miss an exercise that was held in common that he earnestly tried to prevent any one coming to him with an important matter shortly before such an exercise was to begin; the reason for this was that he did not want to be kept away from the spiritual exercises nor be disturbed or distracted in them by some half-settled affair. For the same reason important letters had to be written and mailed before the spiritual exercises. In a word, when at prayer he wished to be free from all other thoughts and to commune with God alone. His love for religious observance shone forth in all splendor in the prescribed discourses at the Chapter of Faults, which he himself gave regularly in the Motherhouse for many years. So, too, in a spirit of obedience he made the canonical visitation of all the Houses and Colleges regularly, although this involved many and

great sacrifices in view of the precarious state of his health, such as frequent changes of climate, of food, of environment, as well as the tiring journeys during which he always traveled third class, etc.

Father Jordan was the Founder and first Superior General of the Society of the Divine Savior; hence, his own superiors were the ecclesiastical authorities, to whose will he readily and gladly submitted at all times. In this regard he had to face hard trials; but he always stood the test as, for instance, when he would have liked to introduce a stricter degree of poverty but met with a refusal; when the apostolic visitor attacked, and that in a most offensive manner, many of his cherished views. He always humbly subjected himself and obeyed under all circumstances and at the cost of heavy sacrifice, true to his plan: "We wish to do nothing but what the Church wishes."

Whenever circumstances or other matters in question permitted, Father Jordan did not insist on his own will and often obeyed his subordinates, frequently asking them for advice, willingly and thankfully accepting their instructions. An example in point is the following incident. During a visitation Father Jordan could not make up his mind to see a doctor, so the superior, in order to get him to make a decision in the matter, told him outright: "I command you to go with me at once to see the doctor." Without saying a word Father Jordan put on his mantle, went with him to the

doctor, and received the necessary examination and treatment. When this was done he thanked the superior and said: "It is always good to be obedient." He considered himself bound in conscience to obey the doctor and infirmarian.

CHAPTER 14

FATHER JORDAN'S HUMILITY

In his deep humility Father Jordan did not consider himself worthy of any esteem. Far from desiring marks of respect, he actually disliked them, as far as he himself was concerned, and tried as much as possible to avoid them. It was only for the sake of the community that he permitted celebrations in his honor, for instance on his name day or on a jubilee, otherwise he would have preferred to withdraw from them. On the other hand, he rejoiced with a childlike disinterestedness when his spiritual sons were praised or honored. He always felt quite embarrassed when marks of respect were shown him, so much so, indeed, that on certain occasions when an armchair would be placed for him, he would not sit down in it but would remain standing beside it, if such a procedure were at all possible.

He looked upon himself as a great sinner. It was to his sinfulness that he attributed the mistakes that had been made in

the foundation and development of his Society and the trials which it had to undergo. He was wont to utter earnest warnings against judging the faults of one's neighbor with severity, inasmuch as we do not know whether or not we ourselves are going to fall more deeply on the morrow. Again and again one could hear from him the humble confession: "I am but a sinner." In the humility of his heart he always showed an admirable readiness to apologize when he thought he had offended anybody.

Father Jordan was very much concerned about concealing his saintly life and his virtues; and because of this anxiety he tried to hide from the eyes of others his progress in the religious life. He endeavored to be quite ordinary in everything, avoiding striking acts of virtue. Only on rare occasions could one notice some greater mortification which he practiced. In keeping with these sentiments of his, he also admonished his subordinates to avoid everything eccentric and to be very faithful in the discharge of their ordinary duties, to do the ordinary things of everyday life in an extraordinarily faithful way. When he noticed that someone was practicing some extraordinary and public mortification with too much zeal and that such a one was hoping to introduce the practice into the community, he severely forbade it. Those who from time to time came upon him suddenly and surprised him in the exercise of particular virtues, were commanded by him

never to mention anything about what they saw. He spoke little of himself and neither sought nor desired praise or recognition from others. He considered all that he did, all that he suffered as a matter-of-fact task imposed upon him by God and not deserving of any special attention. He made these words of the Divine Savior his own: "And you, in the same way, when you have done all that was commanded you, are to say, We are servants, and worthless; it was our duty to do what we had done." (Luke 17:10.)

Father Jordan was the Founder of the Society of the Divine Savior and its Superior General and yet he did not regard himself as lord and master but rather as the servant of all. He was humble and condescending towards everyone, benevolent and friendly to all, even towards the least novice, the youngest postulant. Far from being above such a thing as asking advice of others, he liked to do so and often sought the advice of even his subordinates, especially in matters of conscience; and having obtained advice in these matters, he followed it conscientiously even if it did not tally with his own opinion. In a word, he had greater confidence in the judgment of others than in his own. In his capacity as Superior he never gave short, snappy, arrogant, or even cold orders; his wishes were always expressed in the form of a petition, such as: "Be so kind as... Could you perhaps..." Added to all this, he had such a humble and affable character that one

liked to be in his company, to bask, as it were, in the sunshine of his amiability. In his addresses at the Chapter of Faults he often and lovingly turned to the Brothers with words of unusual friendliness; for the Brothers were especially dear to his heart because of their lowly position and their hard and unpleasant manual labor. During his last illness, not long before his death, he sent special greetings and salutations to the Italian Brothers in Rome.

To bring this brief chapter on Father Jordan's humility to a close, we now adduce a number of other ways in which this virtue manifested itself in his life. In the first years of his religious life, when his health was still sturdy enough, he ate his dinner at the penance table on every Good Friday. One time when the Father who was acting as his secretary and who was carrying on the extensive correspondence with benefactors complained that his index finger pained him from so much writing, Father Jordan said to him: "I would like to kiss that finger"; whereupon the Father felt very much ashamed, overwhelmed by the tone of humility and gratitude contained in that brief remark. When Father Jordan was already 70 years old he once went up the stairs to the fifth story of the house at five o'clock in the morning to see a young Father who had his room there and to beg his pardon for an innocent remark with which he thought he had probably offended him the day before. After having resigned as Su-

perior General (though at the wish of the Society he retained that title until death), he manifested such a modest, humble, and obedient attitude towards his successor that the latter was often quite ashamed. It may also be considered an act of heroic humility that Father Jordan dedicated himself with such complete and unreserved devotion to the duties and obligations of a founder of a religious congregation, allotted to him by Divine Providence, when he might have excelled in other spheres, gaining for himself, for instance, laurels as a genius in languages, of which he knew about 50, some, of course, less well than others; but, as a matter of fact, in his later life, no one ever heard him make a remark about his linguistic abilities.

CHAPTER 15

FATHER JORDAN'S SUPERNATURAL GIFTS

Father Jordan was endowed by God with supernatural gifts. These supernatural gifts together with his practice of virtue gave him a reputation for sanctity.

No doubt, that remarkable occurrence at his first Holy Communion, which we have mentioned at the beginning of this biography, namely the appearance of a white dove which fluttered above his head, was a mysterious token of grace from heaven.

As we have already seen, he was distinguished in a particular way by the gift of prayer and union with God, so that he could remain in prayer for a long time and without fatigue and, as if detached from exterior things, could not be disturbed. Those around him got the impression that he always lived in the presence of God. Naturally, then, all had the greatest confidence in his prayers. Father Jordan's prayers were heard by God in a wonderful way. As an instance in point, we may mention the time when he was in great need of money and went to the chapel to pray. After having thus prayed, he walked up and down in the corridor as though waiting for help to come. The door bell rang; he himself opened the door; and a Trinitarian handed him a letter which contained exactly the required sum. After the bearer of the letter had disappeared all inquiries made at the Trinitarians about him proved in vain. The identity of the mysterious messenger was never ascertained.

Father Jordan also received special interior illuminations. So, for instance, one day he unexpectedly went to Tivoli where the Society had a House of Studies. After leaving the railway station he went first to the Sisters' convent, a thing which otherwise he never did. In the convent Sister Clara Rheinwald was sick, but nobody thought that there was any danger of death. As this Sister had repeatedly expressed the desire to take her holy vows before death,

Father Jordan then and there received them; and while he was still present the Sister passed away. This was on July 26, 1892.

Also Father Jordan's blessing had an extraordinary efficacy. Brother Alexius Berger (who died at the Salvatorian Mission House, Elkton, Maryland, Dec. 11, 1945) had been suffering from a severe throat disease so that he could take liquid food only. In his distress he went to Father Jordan, who playfully reproached him for not having come earlier. Then he asked the Brother to kneel down, placed his hands upon his head, and blessed him. The following morning all the symptoms had disappeared and Brother Alexius could eat again just as before his sickness.

CHAPTER 16

FATHER JORDAN'S DEATH

By March, 1918, Father Jordan's health, which since the days of his youth had been none too good, failed rapidly. On May 28 of that year he had so serious a spell of weakness that at the advice of the doctor the Last Sacraments were administered to him. Thereupon he recovered somewhat. But on June 25 he said his last Mass. After that he received Holy Communion daily with the greatest devotion. He continued to recite the breviary daily until the doctor



**THE FOUNDER, FATHER FRANCIS OF THE
CROSS JORDAN, DURING HIS LATER YEARS.**

expressly told him that he was forbidden to say it any longer.

Ordinarily, no doubt, Father Jordan would have stayed at home during his last illness and would have died there; but because all the members capable of nursing the sick had been drafted for military service in World War I, it was absolutely necessary that he be taken to a hospital. The decision was made in favor of the simple hospital at Tafers, near Fribourg, Switzerland, under the direction of the Sisters of St. Vincent de Paul, which, at the same time, served as a home for poor aged people. On August 26, 1918, an automobile brought the patient there. When he saw the poor old people sitting on benches in front of the house he said with evident joy: "Well, now I am among the poor."

Father Jordan spent the last days of his illness in complete resignation to God's holy will, in calm patience, in edifying unpretentiousness. He was frequently seized by intense suffering, which came upon him suddenly. One could notice these spells of sharp pain in his face, yet no sound of complaint came from his lips. Most of the time he lay unconscious and breathed heavily while the lungs were filling with phlegm, which slowly led to death by suffocation. Both during the moments of unconsciousness and also when in a slumbering state he was always at prayer, making his usual ejaculations: "God is good - Thy will be done - Jesus, I love Thee - *Nolo peccare*

(I do not want to sin),” etc. During one of his last days he said all of a sudden without any exterior occasion having been given for the remark: “I forgive all those who have offended me, and I beg of all those whom I have offended that they forgive me.” On another occasion he said: “Remember this: God’s ways are not our ways and His thoughts are not our thoughts. One must let himself be guided by Providence and take good care not to cross it. Many have already lost patience and remained standing on a way half traversed. If one perseveres, a solution will finally be found.”

When asked whether he had any wish that might be granted him, he answered, looking up cheerfully: “Ah, what should I still wish for myself on earth! I no longer take part in affairs. ‘The Lord has given, the Lord has taken away, blessed be’ . . .” His weakness prevented him from finishing the sentence.

At another time he remarked: “The good Lord will make everything turn out right; others will come and be mindful of our suffering and continue the work.”

When a nursing Sister asked him to pray for her once he should be in heaven, he answered: “Sister, the mercy of the Lord it is if we get to heaven. The mercy of the Lord.” His most frequent prayers and aspirations were: “My Jesus, I love Thee! - Everything as God wills it! God is so good, may His will be done!”

The abdominal disease from which Fa-

ther Jordan suffered was the worst of its kind according to the dictum of the nursing Sister. When convulsed by spasms of pain he took the crucifix into his hand and said: "My God, all for Thee, and in atonement for my sins." When during the last days the pain grew more intense, he redoubled his ejaculatory prayers and, though his whole body was trembling with pain, said over and over again: "My Jesus, I am Thine, yes, Thine, entirely Thine alone."

Thus came the eighth of September, 1918. It was a Sunday and at the same time the feast of the Nativity of the Blessed Virgin Mary. Father Jordan, who was such a faithful lover of the Mother of God and who had been so zealous in fostering devotion to her, was to enter into eternity on this beautiful feast of hers. His condition was not at all good and he could not receive Holy Communion on this day. He found it very hard to get breath and repeatedly there was danger that he would choke. In the evening at about 7:30 the doctor came; he gave him an injection. The patient did not notice it.

After this about a quarter of an hour passed. No one was in the room with the patient except Father Pancratius Pfeiffer, his successor as Superior General. All of a sudden the patient's heavy breathing began to slacken, but he did not move in any way. Father Pancratius called out through the door, summoning the Sisters. A number of them immediately came. Death was im-

minent. The blessed candle was lighted and the prayers for the dying were begun. After about five minutes there was one last heavy breath and Father Jordan passed into eternity. It was two minutes past eight o'clock in the evening, September 8, 1918.

Thus ended this life so rich in virtue, so full of sacrifice. The Society of the Divine Savior and the Congregation of the Sisters of the Divine Savior had lost their spiritual Father and Founder. And yet they had not really lost him; he had merely gone before them to plead their cause before Jesus Christ, the Son of God, the Savior.

The dead body of Father Jordan was significantly laid out between white flowers in the plain, poor, unpretentious chamber where he died. It was not long before the inmates of the hospital came in to pay their respects to the deceased. They were mostly poor, old, invalid people, many of whom dragged themselves along supported by crutches. Then the children from the orphanage appeared in groups; barefooted they knelt around the bier and sang appropriate songs, as was the custom there. They did not show the least fear in the presence of the venerable deceased, because one got the impression that he was only sleeping, so peacefully was he lying there with what seemed to be the reflection of a happy eternity on his face. Then the people of the village, who had heard so much about the holy man, also appeared on the scene. All those who knew Father Jor-

dan and his lowly spirit would instinctively say: Truly, all this happened in just this place and in just this way by a special disposition of the all-good God; it almost had to be so; out of the mouths of infants and sucklings God wished to procure praise for His servant. Also one could not help but think of the Savior's words: "Call the poor, the maimed, the lame, and the blind, and thou shalt be blessed." (Luke 14:13-14.)

As we have said, the Sisters had significantly laid him out among white flowers; at the head a palm stood to the right and one to the left, with a chalice between. He wore the religious habit and the stole of the priest. In the morning the Holy Sacrifice of the Mass was offered for him by Father Pancratius, which all the Sisters attended.

With special permission the deceased was buried in the main aisle of the parish church at Tafers on September 11, 1918. The Most Reverend Bishop of the diocese, Dr. Placidus Colliard, accompanied by his Vicar General, the Rt. Reverend Msgr. Ems, was present and performed the absolution at the casket. The pastors of the entire neighborhood had turned out. From nearby Fribourg were present the chapter of the cathedral, the Reverend Dominican and Capuchin Fathers, and various others. The school children and orphans lined the road on both sides. The church was crowded with the faithful of the parish and many friends of the Society. After the Solemn Requiem

Mass the pastor extended the sympathy of those present to the sorrowing members of the Society. He pointed out the trust in God which had enabled the dear departed to overcome all the difficulties encountered in the course of his long and active life. He dwelt upon the success achieved, the success which the Founder had been able to see for himself after the Society had existed hardly 38 years. To him, said the pastor, one could easily apply the words of the Divine Master: "I have finished the work which Thou gavest me to do." (John 17:12.) He said that the parish of Tafers considered it an honor to be allowed to shelter the mortal remains of this great man of God, at least until such time when circumstances would permit their being transferred to the Eternal City.

CHAPTER 17

FATHER JORDAN'S REPUTATION FOR SANCTITY

Even in his youth, after he had laid aside the innocent mischievousness of his childhood, which was, as we have seen, after his first Holy Communion, Jordan was looked upon as a model boy, well behaved, modest, exemplary in every way. He was esteemed and liked by all. Because of his humility and kindness of heart, his unaffected and peaceful disposition, he was an object of

admiration and high esteem during his college days; and at the university he was looked upon by his fellow students as a man of more than ordinary virtue; whereas the director of the seminary reported to the bishop that as a student of theology he excelled in unusual piety and humility.

When Father Jordan came to Rome as a young priest he everywhere left the impression of being unusually conscientious and a man of God in every sense of the word. This impression, first given at Campo Santo, endured throughout the thirty-seven years of his stay in the Eternal City. Also the few lay people who knew him regarded him as a saint. A priest who studied in Rome once said to some members of the Society: "Your Founder is looked upon as a saint in Rome." On another occasion a Benedictine Father in St. Peter's called his companion's attention to Father Jordan who was just then praying in that magnificent edifice and said: "Some day this man will also be placed up there among the holy founders of religious orders."

A Jesuit Father who was giving a retreat to the community at Fribourg, Switzerland, once enthusiastically exclaimed: "What a privilege to have been called to the religious life in the Society of the Divine Savior during the lifetime of your Founder! How I wish I had been living together with St. Ignatius!" It was a privilege truly appreciated by those Salvatorians to whom he was speaking. Prob-

bly all the members of the two religious congregations founded by Father Jordan regarded him as a saint. Professed members considered it a rare privilege to serve his Mass, inasmuch as they felt they were serving the Mass of a saint. Father Gregory, the Rector of Scholastics, once said to them: "Keep all things coming from the Venerable Father; some day they will be relics." Some indeed criticized his physical defects and the way in which he governed the Society but no one dared even to doubt his virtuous life or to question his holiness. Especially were the Brothers deeply convinced of the sanctity of the servant of God. "Some day," they used to say, "they will envy us for having served a saint."

So great was Father Jordan's reputation for sanctity that the Sisters in the hospital at Tafers were exceedingly happy at having a saint in their house and looked upon it as a rare privilege to be permitted to take care of him. They used to ask one another: "Who has merited for us this grace?" Afterwards the Sister Superior reported: "I really could not speak much with Father Jordan, because his venerable appearance and his holiness moved me to tears." The Sister at the hospital who took care of the laundry used by him once said to the Superior: "I cannot tell you with what joy I do this work; I think I hold holy things in my hands."

Finally, to bring this brief chapter to a close, the inmates of the hospital and the

villagers came in great numbers to pray at the coffin and whisper to one another: "Here lies a saint." Many touched his dead body with their rosaries, which they then treasured as relics. Children, as we have already said, gathered close around his remains without showing any fear as they happily sprinkled holy water on the deceased or knelt and prayed at his side. No odor of death was perceived in the room, though it was very small and low and the windows were always closed.

CHAPTER 18

FATHER JORDAN'S INTERCESSION

Many people have asked Father Jordan to pray to God for them; they have invoked his intercession with success in manifold kinds of need and distress. And in many instances God has already granted them real favors as a result of those prayers and has thus confirmed and honored the sanctity of his servant. For the edification of our readers we mention a number of such cases without, however, entering into details.

In 1937 a lady suffering from a complicated inflammation of the lungs was confined to a hospital in a hopeless condition. Her death was expected at any moment. Then the nursing Sister had recourse to Father Jordan; she began a novena in

his honor and put a relic of him upon the patient; whereupon immediate improvement set in, the lady was restored to health, and left the hospital within a short time. The physician in charge declared in writing that the condition of the patient had been quite hopeless and that the sudden improvement took place immediately after the imposition of the relic of Father Jordan. This is but one case of many. Various hospital Sisters have called Father Jordan an exceedingly powerful helper in sickness; and their confidence in him has grown and has been strengthened by the many evidences of his help. They will mention, for instance, how two newly born babies who had been given up by the doctors were restored to health against all expectation because of prayers to Father Jordan; how he often helped in a striking manner when patients during an operation seemed on the point of death, how such a patient regained consciousness for some hours and was thus enabled to receive the last Sacraments and to die in peace with God.

Then there is the case of an elderly lady who suffered from gout for many years, as a consequence of which she became deaf and almost blind. Nevertheless she dragged herself along to the church in order to assist at Holy Mass and to receive Holy Communion. Then all of a sudden a new disease appeared, an open sore on her foot, which made it impossible for her to go to church. Thereupon she got a picture relic of Fa-

ther Jordan. Feeling great confidence in him, she begged of him to intercede for her with God, praying only for the cure of her foot in order to be able to go to church again. It was on Thursday after Passion Sunday that she began to pray to Father Jordan and help came so quickly that on the following day, the feast of Our Lady of Sorrows, she could go to church. She continued to go to church every day of Holy Week. All the pain had disappeared and never returned. The doctor could remove the elastic bandage.

In 1933 a Sister had to undergo a very dangerous double operation, which was performed by four surgeons. It was a hard struggle between life and death. But from the very start Sister had recourse to Father Jordan, made a novena, and placed a relic of him upon the wound. There was visible improvement, so much so that the doctors wondered. However, when all seemed well and the wound was apparently healed, it broke open again at about eight o'clock one evening. With renewed fervor the patient turned to Father Jordan and again placed the relic upon the wound; at two o'clock in the morning the wound was still open; at three o'clock the Sister fell asleep from exhaustion and fatigue and when she awoke in the morning the wound was completely healed and every trace of pain was gone. That same day the Sister went back to her convent and the day after she was able to do her regular work again. There

was no reoccurrence of the sickness.

Then there was the extraordinary case of a young man who was studying for the priesthood. In September, 1938, he was seized with a severe hemorrhage of the throat and was brought to the hospital, where a doctor succeeded in closing the veins by means of a clamp. The patient had lost a quart of blood. The next morning the doctor removed the clamp, but two hours later a new hemorrhage set in which was so bad that the patient lost consciousness and lay there as if lifeless. Extreme Unction was administered to him. Two doctors and several nursing Sisters worked for hours until the vein could be duly sewn up; then, after a blood transfusion had been given, the patient was again out of danger. As soon as the seminarian had been brought in the Sisters, realizing the seriousness of his condition, had started a novena in honor of Father Jordan, full of confidence that he would help them again as he had done on so many other occasions. Four days afterward another hemorrhage set in. He was at once taken to the operating room but it was with some reluctance that the Sister administered ether because his hair, eyes, and features indicated that death was approaching. However, the ether worked effectively, but at the same time the patient clamped his jaws together so tightly that the doctors were at a loss as to what to do. Thereupon the Sister sent up a fer-

vent prayer for help to Father Jordan - and at once the doctor was able to open the mouth. But because much blood had gathered in the mouth, it was now impossible to find the vein; and, to make matters worse, the light of an instrument went out. All seemed to be lost. A new cry for help went up to Father Jordan; and thereupon the doctor found the vein and the operation was brought to a successful close. The Sister made a second and third novena, and at the third one the patient was out of danger. The recovery proceeded quickly and in October of the same year the young man could return to the seminary hale and hearty and continue his studies. In due time he was ordained to the holy priesthood and is today doing splendid work for the greater honor and glory of God and the sanctification and salvation of souls.

Without entering into any details we may also mention that through the intercession of Father Jordan a certain person was saved from a heavy fine because against all expectation the case of litigation was suddenly dropped; a novena had been held in honor of the servant of God. Then there was the case of a striking reconciliation in the immediate family circle because of trustful recourse to Father Jordan. Sisters in grave economic distress saw their confidence in him splendidly justified and have ever since held his relics in high esteem. In a poor country parish the prob-

lem of water supply was solved in a remarkable way through the intercession of Father Jordan.

To bring our partial enumeration of cases in which Father Jordan's intercession was confidently sought and obtained to a close, we merely add the following. A man had an abscess on the pupil of one of his eyes and according to the opinion of the doctor there was no other way than to take out the eye. A novena was held in honor of Father Jordan and the eye healed up well in a short time without any medical aid. - How Father Jordan helps in simple, ordinary cases can be seen from the fact that a man was relieved of an obstinate toothache which had caused him great pain for months on the last day of a novena made in honor of Father Jordan. - Then there was the Sister who suffered from terrible headaches finally followed by blindness and who was cured with unexpected quickness through the powerful intercession of Father Jordan. - There was also the case of that insane person who had been declared incurable by the doctors but who was completely cured after several novenas had been made for her in honor of Father Jordan. There was also the case of the priest who feared that he would have to give up his parish because he was afflicted with a tremor in his arm which was making it impossible for him to distribute Holy Communion. He prayed to Father Jordan with the greatest confidence, whereupon an

improvement immediately set in so that he could properly discharge all his parochial duties.

Also you who have now read this book may wish to have recourse to the intercession of **Father Francis of the Cross Jordan**. Also you may receive great favors from him. If so, please report all favors received through the intercession of **Father Jordan** to the **Very Rev. Father Provincial, The Salvatorian Novitiate, Menominee, Michigan**.

As regards the manner of asking his intercession, you may proceed in your own way, praying to him in your own words, or simply saying over and over again, "**Father Francis of the Cross Jordan, pray for me.**" You may say the rosary in his honor, or any other prayers. If you repeat such prayers for nine consecutive days you will be making a novena in his honor. Or you may use, but only for private devotion, the following

PRAYER FOR BEATIFICATION

O Divine Savior, Jesus Christ, Thou didst fill the heart of Thy faithful servant, **Father Francis of the Cross**, with burning love of God, unshaken confidence, and untiring zeal for souls. Grant also to us, as Thou didst to him, a love of God and the neighbor which surmounts all obstacles, a spirit of constant prayer, great purity of heart, evangelical simplicity, and true apostolic zeal. Aid us faithfully to follow his

example that we may be found worthy to do all in our power that Thine infinite love for us sinful men may be known ever more and more, that Thou mayest be supremely loved in return, and that this poor world may seek help and salvation from Thee alone.

And thou, most amiable Mother of the Savior and Queen of the Apostles, who obtainest from Thy divine Son whatsoever thou dost ask of Him, beg of His most loving Heart that Father Francis, who was attached to thee with such childlike devotion, may very soon receive the honor of the altars, that he may be constantly before the eyes of all his spiritual children as a shining example, and that thus, as in life so also in death, he may continue his work for the sublime interests of God and the salvation of many immortal souls. Amen.





