

SLIDE SERIES

"BACK
TO
OUR
ROOTS"

SDS-HISTORY

Study Group
"Mary of the Apostles"
1989/1990

Photos and Text
S. An Vandormael, SDS

FOREWORD

The *Study Group - Mary of the Apostles* is glad to present the Slide Series "Back to Our Roots" produced to document and 'bring to life' the essential development of our early Salvatorian History.

The Slide Series consists of three parts:

- I The life of Father Francis Mary of the Cross Jordan from 1848-1882
- II The life of Bl. Mary of the Apostles von Wüllenweber from 1833-1882
- III The early development of the Salvatorian Foundations from 1882-1918
(i.e. from the time Fr. Francis and M. Mary met until the Founder's death)

The photos were taken with great care by S. An Vandormael, most of them during the years 1987, 1988 and 1989. The Series "Back to Our Roots" presents a selection from a more extensive collection of slides giving further documentation and/or greater detail on certain topics. Of particular importance are those photos which show places and buildings that even at this present time are either undergoing radical remodelling or have already been demolished.

The text accompanying the slides was also researched and written by Sister An; Sisters Maryclare Hart and Aloysia Kliemke helped to finalize the research and text. It consists of two parts:

- a. The main text accompanying each slide (typed on the right hand side), contains the main information to be communicated when showing the slides; and
- b. additional background information (typed on the left-hand page) to help the person directing the study provide further input, or just be knowledgeable about some of the more important details.

In placing this slide series at the disposal of all Salvatorians as a means to study and to appreciate more fully the gift our Founders' lives and our Salvatorian Communities are to the Church, we would like to thank our General Administration in a special way for their encouragement and for making this project possible.

Rome, July 1990

Study Group - Mary of the Apostles

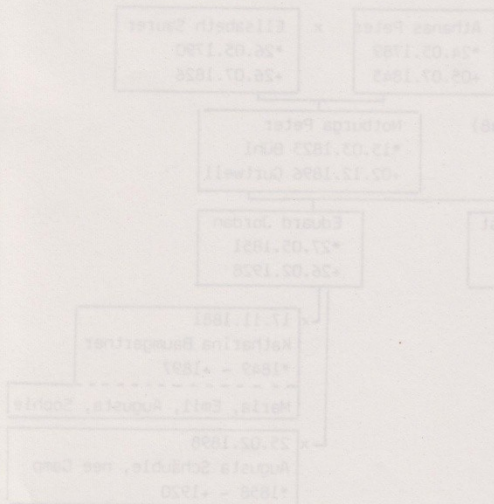
S. M. Aloysia Kliemke
Chairperson

BACKGROUND INFORMATION

1. Conventual candle, Moltzen, 1988.
2. Father Leo Schiele, 202; stained glass window in convent chapel, Münster 197.
3. Statue of Father Jordan in the courtyard of the convent at Steinfeld 10).
4. Statue, cast from an original by Ferdinand Sasseck of 1920/21.
5. GUTWILL, the origin of the name goes back to a Merovingian-Frankish settlement.
6. GUTWILL (GUTWILL) - curia - a large estate (at the place of the castle).
7. GUTWILL - a small hamlet (north to the estate a few houses).
8. The first written document regarding GUTWILL dates from 877. It testifies to the fact that Count Adalbert made Gutwill over to the Monastery of Hainburg about 30 years later. It belongs to the Monastery of St. Gallen (GN); by the end of the 12th century St. Gallen had lost its rights over Gutwill in favor of 'secular' lords. In 1288 the property was sold to the Monastery of St. Blasien. With the secularization and the suppression of the Monastery, the area fell to Baden in 1807, and much of the property was sold to individuals.
9. (cf. LEO BEHNER, Geschichte des Dorfes Gutwill, 1980, S. 237).

4. The house was owned by the Jordan family from 1843-1894. After 1876, it was built up with balconies, the windows on the first floor and the outside stairway were added, and the roof was covered with tiles. Because of these changes, Father Jordan's brother Martin had to sell it in auction in 1894. Johann Jordan's house is today still standing in 1997.

Family members (1990):



BACK TO OUR ROOTS: SALVATORIAN HISTORY I

Father Jordan, 1848-1882

1. We are going to have a look at our roots, at the source from which we Salvatorians come.
2. We will have a look at the man who gave his life and his being entirely for his foundations: Father Francis Mary of the Cross Jordan, and at the woman who shared the same apostolic spirit, and dedicated her life for the Sisters' Congregation: Blessed Mary of the Apostles von Wüllenweber. (*Stained glass window, Münster*)
3. 'Everything for the glory of God and for the salvation of souls!' Who was the man who wrote these words on the front page of his diary on July 1, 1875? (*Statue of Father Jordan, Steinfeld*)
4. He was John Baptist Jordan, born in the South-West of Germany, in the area known as the Black Forest. In his time it was part of the Duchy of Baden. (*View of the area*)
5. Gurtweil is a little village which dates from the 9th century. It is situated on the river Schlücht, at the place where the river leaves its rocky valley before joining the Wutach that flows into the Rhine. In 1850, the population numbered about 450, and the inhabitants of the area are "*Alemannen*" and "*Franken*". (*Picture of the village, 1988*)
6. This is the house of the Jordan family, as it was after 1880. In earlier times, it had no windows on the first floor and the roof was straw-covered.
7. This is the house in 1988. The original barn and stable were converted into a second house, the one on the left.

1848

8. This is the memorial plate above the front door of the Jordan house. It states that John Baptist Jordan was born there on June 16, 1848. It was the year of the revolutions in Europe and also the year in which Therese von Wüllenweber left home to attend the boarding school in Liège (B).
9. This is the back of the house with the window of the room in which John Baptist was born. He was the second of the three sons of Lorenz Jordan (1818-1863) and Notburga Jordan, nee Peter (1823-1896). His brothers were named Martin and Eduard.
10. The day after his birth, John Baptist was baptised in the parish church of Gurtweil. (*The church was built in 1740 to replace the original church of the 17th century; the tower dates from 1840*).
11. The interior of the church after the renovations of 1983-1985. The high altar and the decorations have been restored to their original beauty.
12. The baptismal font dates from 1609.
13. The back of the church with the organ loft and the entrance.
14. The memorial plate in honor of Father Jordan, close to the entrance.

1849

15. From the year 1849, we have an original document: a certificate of vaccination issued at Waldshut on October 9, 1849. The Baby, John Baptist, was 15 months old.

1855

16. We are not sure of the date, but it was most probably in the summer of 1855, that John Baptist's father Lorenz was kicked and injured by a horse. For the rest of his life he was unable to work.

His wife, Notburga, had to care for her husband, her three sons, her father-in-law, and for the son of her sister-in-law. And, for a while, a sister and a brother of Lorenz were also living in this house.

17. From 1855 to 1862, John Baptist was a pupil at the elementary school of the village. The school building dates from 1828 and is now used as town hall. (*Old picture; the building at the left was the school*)
18. The teacher, Franz Xaver Ball, taught all the children together in one classroom. The boys attended school until the age of 14, the girls left school when they were 13 years old. (*Former school at the left, present school building at the right*)
19. The *Mühlebach* (mill stream) flows by in front of the Jordan house. A sawmill stood on this spot until the beginning of this century. John Baptist was a good friend of Valentin Maier (*1837) who worked at the mill and often went to him when he needed books and a quiet place to read.
20. These girls from the Glottertal, an area near Gurtweil, are on the way to their first Holy Communion. They wear the traditional dress.

1861

21. On April 7, 1861, John Baptist made his first Holy Communion. This is a photograph taken in that year.
22. This is Father Hermann Kessler. He was parish priest in Gurtweil from 1855 to 1863. He taught catechism at the village school and prepared the children for communion and confirmation.
23. He was a zealous priest. He called the Sisters of the Precious Blood to Gurtweil in 1857 and converted the local castle into a home for the education of abandoned girls. (*Old picture of Castle and Chapel*)
24. This is the castle; it is presently used as a Home for handicapped men and women.
25. The chapel dates from the 17th century. Here Father Jordan celebrated Mass when he visited Gurtweil.
26. This is a view of Gurtweil taken from the river Schlücht.
27. Jordan often went fishing in this river Schlücht to help his mother provide for the family. He was a good fisherman and taught the art of fishing to his younger brother Eduard.

According to the accounts related by his school friends and by Eduard, John Baptist was a lively, mischievous boy, intelligent and full of tricks. He was also very talented at drawing.

1862

28. At Easter 1862, John Baptist left school for the world of work. He became a laborer and worked at the construction of the Waldshut-Constance railway line and also at the canalization of the river Schlücht.

1863

29. On May 19, 1863, his father Lorenz died at the age of forty-four. What did this mean for the boy of fifteen? We have a statement of a school friend, Johann Müller: "The death of his father shocked him and caused a transformation in him."

1864

30. On October 25, 1864, John Baptist left his home village.
31. He became an apprentice of Master Hildenbrand (1825-1888) at Waldshut, a town on the river Rhine, not far from Gurtweil. (*Old picture of Waldshut*)

1867

32. He learned paper-hanging, painting and gilding. Master Hildenbrand's testimonial of 1867 tells us that John Baptist was a good and eager apprentice. His master was satisfied with both his behavior and his work; he could recommend him to his colleagues.
33. He is a young man of nineteen. John Baptist is about to travel throughout Germany for the purpose of gaining experience in his trade.
34. He became a member of the "Kolping Society" an association for apprentices founded by the priest Adolf Kolping in 1849. These are the first pages of his "Wanderbuch", signed by Vicar Friedrich Werber (1843-1920), who later on was his private teacher and a friend for life.

1869

35. At the beginning of 1869, John Baptist served for a short time as a soldier at Constance. (He was also called in 1870, to serve during the war between France and Germany, but was sent home after a few weeks because he was not strong enough).
36. When he left the army in 1869, he did not return to his trade. His parish priest, Father Kajetan Gessler, helped him to be accepted by Vicar Friedrich Werber as a private student for Latin and French,
37. and by Vicar Gottfried Nägele for Greek and Physics.
38. This is the testimonial Father Gessler and Father Werber wrote for him as early as June 1869.

1870

39. In October 1870, Jordan was admitted as a student to the "Lyceum" (Secondary School) at Constance (*Old picture of Constance at the Lake of Constance*)
40. He was one of the 32 students in the class. Three of them had the statutory age of 14 years, all the others were aged between 16 and 20 except Jordan who has 22 and the oldest in the class.
41. The period of study at the Lyceum was a hard time for John Baptist. He had to make up for his lack of knowledge and to live on the charity of others. His decision to give up his trade and the possibility of earning his living in order to study for the priesthood was not understood and only accepted by a few. He was helped by his godmother, Theresia Keller-Jehle, obtained a scholarship and had various benefactors who gave him meals. (*Picture of the old Lyceum*)
42. This is the house of the "Studentenmutter" Martha Höfler, where Jordan was lodged during the school year 1871/71.
43. And this is a letter Jordan wrote to Miss Höfler a few years later.
44. His reports from the Lyceum have all been kept. John Baptist was very gifted in languages but not very good in mathematics. (*This is the final report from the Lyceum*)

45. John Baptist traveled much during his vacations and visited Austria, Switzerland, France and Italy. In the summer of 1874 he visited Rome and stayed at the Campo Santo Teutonico. He knew a good part of Europe, its people, their circumstances and their needs.
46. He was also confronted with the reality of the "Kulturkampf", which, especially in Baden, promised neither an easy nor a comfortable future to a priest. But Jordan chose the priesthood.
47. He went to Freiburg, the episcopal see of his archdiocese.

1874

48. In October 1874 he became a student at the Albert-Ludwig University. At that time, there were about 300 students. (*Picture of the former University*)
49. Because of the Kulturkampf, the theology students were not allowed to live together in a students' residence (Konvikt). They had to live in families. Together with their professors they formed an association, the "Konviktsverband". The director was, from 1868 - 1880, Father Kamill Litschgi (1833-1906).

1875

50. Here in Freiburg, Jordan wrote the first words of his diary on July 1, 1875: "Everything for the greater (or greatest) glory of God and the salvation of souls." (*First page of the Spiritual Diary*)
51. In 1875, the German "Katholikentag" (Congress of Catholics) was held in Freiburg. Jordan became the friend and cooperator of two of the participants: (*View of the tower of the cathedral of Freiburg*)
52. One of them was the Swiss Canon Josef Schorderet (1840-1893), who founded the St. Paul Press Apostolate in Fribourg (CH) in 1873.
53. The other one was Schorderet's Vicar, Johann Kleiser (1845-1919) from Baden. Kleiser founded the Sisters of St. Canisius in 1898 in Fribourg, in the house at the Stalden, where Father Jordan was to live from 1915-1918.
54. Both of these priests were apostles of the Gospel through the printed word and, already in September (1875), Jordan became a collaborator of their work and traveled to France. *This is his testimonial written by Schorderet.*

1876

55. The Congress of Catholics of 1876 was held in Munich. There, Jordan made the acquaintance of Arnold Janssen (1837-1909). He had founded the German Mission House at Steyl in the Netherlands at the German border the previous year (1875).

In 1874, Janssen had met with von Essen, Msgr. Raimondi and Therese von Wüllenweber at Neuwerk, to speak about missionary plans.

56. Janssen tried to win Jordan for his work and, later on, Jordan tried to win Janssen to collaborate with his foundation. Both remained friends until the death of Janssen in 1909. He was beatified in 1975.
57. The contacts made during the Congresses of Catholics, especially those with zealous and ardent apostles of the foreign missions and the press apostolate, must have been of great importance for Jordan and must have influenced his own search and his ideas.

1877

58. When Jordan finished his University studies at Freiburg in 1877, he made a trip to the Netherlands where he studied Chinese with the help of Pastor Smorenborg, a friend of Steyl. He also went to Belgium to visit the stigmatic Louise Lateau.
59. This visit and the visit to the catacombs in Rome in 1874 were special graces for him, as he noted in his diary.
60. This is a view of the village St. Peter in the Black Forest. The Former Benedictine Abbey had been acquired by the Archdiocese of Freiburg as seminary in 1840. Here Jordan was to spend the last year of preparation for his Ordination to the priesthood.
61. Jordan passed the entrance examination and entered the Seminary in October 1877. (*Entrance of the Seminary and Abbey Church*)
62. He was one of a group of twelve. Their names are written on this Page of the entrance register. (*Jordan's name, birth place and date are under no.4*)
63. The testimonial written by Father Litschgi, director of the "Konviktsverband" (the Association of students and professors of theology), the person responsible for the theology students at Freiburg, states:

"John Baptist Jordan from Gurtweil completed the Lyceum at Constance. Before dedicating himself to study, he was a house painter. He has an outstanding talent for languages and is very diligent in learning them. With this he combines a likewise outstanding modesty. His behavior shows awkwardness and timidity. Due to the intense and varied studies, he is physically nervous and excitable. - Jordan possesses very great piety. He has an unconditional and touching devotion to the Church and the priestly state; he wants to work and live only for them."
64. The courtyard of the former Abbey.
65. The corridor with the rooms of the students.
66. The chapel of the students. Many of the decorations in the Seminary must have touched Jordan:
67. The texts and pictures painted in the chapel of the seminarians;
68. in the Library, the pictures of the Prophets, the Church Fathers and Teachers of Holy Scripture;
69. in the Entrance Hall, Christ sending out his Apostles and the words "Euntes in universum mundum praedicate" (Go into the whole world and preach);
70. the baptismal font;
71. the decoration on the pulpit, "Docete omnes gentes" (Teach all nations).

1878

72. Some notes in Jordan's diary tell us about the spirit, the longings and the aims that animated him:

January 1878: "God will support you, also if your undertaking seems impossible". (1/58)

"At a suitable time each day, take counsel with the dear God...". (1/59)

February 1878: "Instruction, instruction, do what you have in mind, do it, if it is God's will." (1/79)

"In God, through God, with God, for almighty God: the Catholic Society of clerics and co-workers in the vineyard of the Lord among all peoples...". (1/124)

73. And in this Abbey Church of St. Peter, John Baptist Jordan was ordained a priest on July 21, 1878.
74. This is the main altar.
75. Jordan was ordained by Bishop Lothar von Kübel (1823-1881), Administrator of the Archdiocese, who, due to the "Kulturkampf" could not be made Archbishop.
76. Jordan celebrated his first Holy Mass at Döttingen, a Swiss village not far from Gurtweil. This is the invitation and remembrance card.
77. In August, he received the permission of his Bishop as well as a scholarship for the study of Oriental languages in Rome.
78. In his diary, Jordan noted on September 19: "Establish an apostolic society and always be of good heart in all difficulties." (1/145)
79. On October 4, 1878, Jordan arrived in Rome. He lived at the Campo Santo Teutonico, a residence for German priest students.
80. A general view of the Campo Santo Teutonico taken from the dome of St. Peter's (1988): the students' residence and library, the church and the cemetery. (Mother Mary was buried in this cemetery from 1907-1952.)
81. The residence had been opened in 1876 by Msgr. Anton de Waal (1837-1917). He was a friend of Father Jordan and his foundations.
82. Jordan was a student at the Pontifical College of San Apollinare, close to the Piazza Navona.
83. In the church of San Apollinare, Our Lady Queen of Apostles, so dear to Father Jordan, is greatly venerated.

1879

84. After six months, on April 9, 1879, Jordan moved from the Campo Santo to a room in the Largo dell'Impresa 2A. (The original street no longer exists)
85. He celebrated Holy Mass in the nearby parish church of San Lorenzo in Lucina.
86. The interior of the church.
87. Jordan was an eager student, but he also had much contact with people, both in and outside Rome. Neither did he forget the task the Lord called him to: the foundation of a Society.

1880

88. In January 1880, the Prefect of Propaganda Fide, Cardinal Simeoni, sent Jordan to the Near East, to Egypt and the Holy Land. In his diary we read (1/152): "Lord Jesus Christ, I intend to make this trip for your glory, for You, for your sake, for your holy Catholic Church. I am ready to receive from your hands whatever You send me, be it joy or sorrow, life or death. All for You, Lord Jesus Christ, and that the purpose and desire not hidden for You, may be accomplished. Amen."
89. Jordan and his companion, Dr. Börger, signed the register of the Austrian guest house in Jerusalem.
90. During this trip, Jordan studied languages and met several religious and ecclesiastical dignitaries, among others the Capuchin Bishop Guglielmo Massaia (1809-1889, created Cardinal in 1884). He became and always remained Jordan's friend, adviser and protector.

91. As Jordan prayed about, pondered and discussed his plans for a foundation, they became clearer and more concrete, and his resolution to carry them out as soon as possible, became firmer.
92. After a journey of eight months, Jordan arrived back in Rome on August 14, 1880.
93. Three weeks later, on September 6, Leo XIII received him in a private audience and gave his blessing to the planned work.
94. In the middle of September, Jordan attended the Congress of Catholics held in Constance and made the acquaintance of Ludwig Auer (1839-1914), a very zealous Catholic layman, an apostle of Christian education and editor of Catholic magazines.

He had founded the Cassianeum at Donauwörth (D) in 1873. Already in October, Jordan and Auer made an agreement about their cooperation.

95. Jordan left his room at the Largo dell'Impresa, which he had shared with Josef Hartmann (1854-1937), a German priest student, and in December 1880 took two rooms in "Santa Brigida" on Piazza Farnese.
96. The house where Saint Bridget (Sta Birgitta) of Sweden lived and died.
97. That same month, Jordan took the first concrete steps toward his apostolate through the printed word: he edited the "Piccolo Monitore Cattolico" in Italian.
98. He also taught languages to a few students and, together with Josef Hartmann, he helped with the pastoral work at Santa Brigida.

On December 8, 1880, Jordan and Hartmann went to the Redemptorist church of St. Alphonsus, where Jordan celebrated the Eucharist. Before the image of Our Lady of Perpetual Help they 'inaugurated their collaboration' in view of a future foundation of a religious Society.

99. At this time, too, Jordan met Friedrich von Leonhardi (1847-1924), a German priest who worked for the Swedish mission. (*Letter by von Leonhardi to Jordan, 1888*)

1881

100. In February 1881, Jordan also met Bernhard Lüthen (1846-1911), a German priest who worked as an editor at the Cassianeum at Donauwörth.

On Holy Thursday, Jordan wrote to Lüthen that things are going ahead with energy. He referred to the first form of the planned Third Degree: the parish groups. A first group began in the parish of S. Giovanni dei Fiorentini in Rome, and another in Bagnolo, in the Diocese of Mantua (I).

101. Half a year after their first meeting, Lüthen left his work at the Cassianeum and joined Jordan. In the same month of July, he edited the first brochure on the "Apostolic Teaching Society", and on July 24, the Third Degree of the Society was founded in Ottobeuren (D).
102. The first issue of "Der Missionär" (The Missionary) was published in September 1881.
103. In October, Jordan visited Don Bosco (1815-1888) in Turin and talked his plans over with him. They understood one another: So many things in their lives were similar: aims, plans, longings and difficulties. The founder of the Salesians was greatly venerated by Jordan and they met several times.
104. In November, Lüthen and von Leonhardi joined Jordan in Rome, and all three made a retreat in the house of the Jesuits at Borgo Santo Spirito. (*Borgo Santo Spirito, to the left the generalate of the Jesuits, as it is today.*)

105. And on December 8, 1881, they dedicated themselves to the "Apostolic Teaching Society", during a Mass celebrated by Father Jordan in the room in which S. Bridget died. (*This is the room at Santa Brigida, Piazza Farnese 96*)

106. The "Apostolic Teaching Society" was born and could grow, nourished by its three first roots.

107. Mother Mary's shrine in the convent church at Newark (1988).
108. Chapel of the new university in Fribourg, Switzerland (1988).
109. Undated photo of Therese (1825, Rome) most probably taken between 1875 and 1878.
110. Picture of Myllendonk taken from the Declaration of Loyalty of Theodor von Willebrand to King Friedrich Wilhelm IV of Prussia (1848).
Myllendonk, a medieval walled castle, is mentioned for the first time in 1186. The castle and its territory was taken by the French in 1794, when they occupied the area left of the Rhine. It was bought by the family Linschlag - von Mestreen in 1803, partly inherited by Therese's mother and partly bought by her parents in 1815. There are still descendants of Therese's sister family living in the castle (1990).
111. Oil paintings of Therese's parents in the ancestors' hall at Myllendonk.



BACK TO OUR ROOTS: SALVATORIAN HISTORY II

Mother Mary of the Apostles: 1833-1882

107. On September 5, we celebrate the feastday of Blessed Mary of the Apostles von Wüllenweber. It is Mother Mary's official liturgical feast. Through a Beatification, the Church tells us: this man or this woman, in the way he/she lived, was an authentic Christian. The way he/she went is a true way of following Christ.
108. A human way is like a mosaic, built up of different stones and colors. Let us have a look at the stones by which Mother Mary's life was built. And by looking at the happenings and facts, we may discover a woman of strong faith; a woman who put all her trust in God, who faithfully followed the way she recognized as the Lord's way, step by step and day by day, in darkness, in not-understanding, in not-knowing.
109. On July 4, 1882, the young priest John Baptist Jordan met Therese von Wüllenweber for the first time. At the time she was 42 years old and, as her passport states, slender, with blond hair and blue eyes. Who is the woman hidden behind this tall figure and the small, pensive face?
110. Like each one of us, Therese was a child of her times and her environment; she was marked by her descent, education and the events of her life.

Castle Myllendonk belongs to Korschenbroich, not far from Mönchengladbach. Close to it flows the small river Niers.

1833

111. This stairway leads to the first floor of the castle, to the room where Therese was born on February 19, 1833.
112. This is an old photograph of the corridor on the first floor.
113. The day after her birth, Therese was baptized in the house chapel of Myllendonk. This picture shows the entrance to the chapel of that time. (The present chapel was inaugurated 24 years later, in 1857.)
114. Therese's father, Theodor von Wüllenweber (1806-1894). Of him Therese wrote later that he was a staunch Catholic, a man of honor, well liked by the people because of his kindness. - He administered the estate very successfully.
115. Therese's mother, Elisabeth Lefort (1806-1857). She was a careful house wife, very artistic, charitable and pious. Reading her diary and notes, we meet a woman with a personal view, who knew what she did and why she did it.
116. Jean-Justin Lefort (1775-1808), Therese's grandfather on her mother's side. He was a French tax collector at Viersen, and died when his daughter Elise was just two years old.

His wife, Constance von Maercken (1771-1816), was born at Myllendonk. After her husband's death, she returned to the castle with her children. She, too, died young: Elise was an orphan at ten years of age.

117. Jean Justin's and Constance's two daughters Elise (Therese's mother) and Mimi were brought up by auntie Cis (Franziska Lichtschlag, 1783-1871), a step sister of Constance.

Auntie Cis remained unmarried; she was very attached to the family. She lived at Myllendonk and also took care of Elise's own family after she died in 1857.

118. Therese's grandfather on father's side, Johann von Wüllenweber (1740-1810). He died when Theodor was just four, and his brother Franz two years old.

Therese von Dwingelo (1783-1862), Therese's grand- and godmother, was 43 years younger than her husband. When he died, she married Christian Wolf von Spiess (1777-1854), by whom she had two other sons, Ernst and Louis.

119. Grandmother must have been a very lively and outspoken woman. We gain much information about the family from her correspondence with her son Theodor and with auntie Cis.

120. Therese was the eldest of five girls.

121. Fanny (Franziska, 1834-1919) married Max von Böselager (1830-1896) and inherited Myllendonk in place of Therese.

122. Elise (1838-1920) and her twin sister,

123. Constance (1838-1918), were born when Therese was five years old. Both remained unmarried and lived at Myllendonk.

124. Louise, the youngest (1846-1926), married Max von Ascheberg (1839-1899).

125. The children of Myllendonk were educated with care. They were taught by their mother, by governesses and by the parish priest of Korschenbroich.

The picture shows Therese's nameday wishes to her mother. She wrote the German one at the age of ten years, the French one at the age of thirteen.

1846

126. Myllendonk belonged to the parish of Korschenbroich. This is an old picture of the parish church. Here Therese received her First Holy Communion on May 10, 1846.

127. This is the church in 1988.

128. A view of its interior taken in the same year.

1848

129. In 1848, the year of the revolutions in Europe and the year of the Founder's birth, Therese left Myllendonk to attend the boarding school of the Benedictine Sisters at Liège (Belgium), "La Paix Notre Dame". (*The picture shows the opening paragraphs of a school prospectus dating from about 1840.*)

130. Liège, as it looked in the 18th century. The abbey and school of the Benedictine Sisters is right in front. Today, the lower arm of the river is replaced by a boulevard.

At Therese's time, the more well-to-do families sent their children to boarding schools to complete their education. French education was particularly fashionable. Liège was close to Myllendonk and had a number of good French medium schools.

131. Religion, so the prospect states, took the first place in the school; as the basis for education, it penetrated all studies. The program included French language and literature, English, German, history and the arts, mathematics and scientific subjects as well as bookkeeping, domestic science and etiquette. (*The picture*

shows the church and monastery from the Boulevard d'Avroy in 1987; they still look the same as in the last century.)

132. Neither have the entrance hall and the stairway leading to the classrooms and dormitories changed.
133. Therese wrote many details of her school life into her books. So we learn who was her companion in class, or...
134. which place in chapel was assigned to her. The chapel, also, is still the same. To the right is the choir loft on which, according to tradition, she often used to pray.
135. This is the courtyard of the Abbey; the windows in the left wing are those of the boarding students' dormitories.
136. At the residence of the Bishop of Liège, Therese spent many of her monthly free days.
137. Bishop Cornelius van Bommel (1790-1852) was Dutch. He was well known by the Catholics of the Rhineland because of his convictions on Catholic education and freedom for Catholics, and because of his opposition to the policies of the Prussian Government as regards the "Kulturkampf". *(A picture of Bishop van Bommel and the draft of a letter addressed to the Holy Father in 1851.)*

1849

138. On June 2, 1849, Therese was confirmed by Bishop van Bommel in Liège. *(The picture shows a book of preparation for the sacrament of confirmation written by Bishop van Bommel and the French poem, which Therese wrote at the Bishop's death which occurred on April 7, 1852.)*
139. Sophie van der Kun (1834-1911), a school friend of Therese and Fanny, was related to the Bishop. She entered the Carmel in 1856 and became one of the founding members of the Carmel at Cornillon (Liège) in 1860. (A few of her letters to M. Mary from the years 1893-1907 are kept in our archive.)
140. This is the front of the Carmel. The convent is built around the Sanctuary of St. Juliana, who devoted her life to the introduction of the feast of the Blessed Sacrament. This feast was instituted in 1365.
141. The choir of the chapel dates back to the 14th century.

1850

142. (Going back to Therese's school days:) The picture shows the first page of the diary which Therese's mother began in 1850. Elise writes: "...the children are well-talented. Therese, our eldest, recently returned from boarding school; Fanny, our second daughter, is still there in Liège. The children give me much joy. In some ways, Therese does not harmonize with her mother; however, I believe the Lord leads to the goal on many different roads, so I have good hopes for her."
143. Therese is back at Myllendonk. She is seventeen years old. She helps her mother with the housekeeping and her father with the management of the estate. Later on, she was to tell the sisters that she preferred the latter. She was not yet clear about her future, however. In 1892, she wrote looking back to this time: "I did not want to marry, neither did I want to enter a convent."
144. The poems she wrote in this period give us some insight into her thoughts, feelings and aspirations.
145. Therese made silhouettes,
146. drawings,

147. and played music.

148. From her mother's diary, we know that friends and relatives often stayed at Myllendonk and that the Wüllenweber's, on their part, visited neighbors and relatives and took part in social life. Aunt Mimi lived at Düsseldorf; this is the old railway station there.

1852/1853

149. At the turn of the year 1852/1853, three Jesuit Fathers preached a popular (or: parish) mission in Mönchengladbach. Therese's mother wrote about it with much enthusiasm in her diary. She also invited the priests to Myllendonk. (*The picture shows Mönchengladbach around 1840*)

150. This mission (and a later one in 1857) had a special significance for Therese. She wrote later: "At home, however, after missions preached by Jesuits (especially through the sermons of Fr. Philip von Mehlem, a native of Rome) in 1853 and 1857, I was totally taken up for the missions."

151. This is a letter which Fr. von Mehlem (1822-1881) wrote to Therese in 1878.

1856

152. In the middle of the last century, retreats for women were not very common. However, Elise von Wüllenweber and her two daughters Therese and Fanny attended a retreat preached by a Jesuit on the Island of Nonnenwerth as early as 1856. (*The picture shows this island on the river Rhine and Rolandseck around 1850.*)

153. Today, as then, a ferry crosses the Rhine to the island.

154. The convent is a former Benedictine Abbey. Since 1854, the Franciscan Sisters of Penance and Christian Charity have been living there. They have been conducting a school throughout these years.

Therese wrote a poem about Nonnenwerth after her retreat there. It tells us about her becoming aware of her vocation, which she could no longer deny.

155. Therese's mother had also written down her own retreat experiences.

156. Looking back to these years, Therese wrote later: "I loved most to study in the Gospel how, at the time of Jesus, the apostles and the devout women worked together for Christ (the first convents also were double convents), and I longed to enter such a convent devoted to the missions. - This I could find nowhere. - I searched and searched. I was advised to wait. Finally, I decided to enter the newly founded novitiate of the Sacred Heart, Blumenthal." (*Vaals, Netherlands*)

157. Photo of Therese, from these years.

1857

158. We do not know Therese's feelings or thoughts on the way from Aachen to Vaals. She went there on June 13, 1857, accompanied only by her mother. Her father, Theodor, was against her decision, and from a letter we know that her grandmother Therese regretted it too.

159. As was the usual practice at the Sacré Coeur for candidates from families who could afford it, Therese's father paid the dowry, the furniture, and every three months the boarding fee. (*The list of required items and a receipt for payment.*)

160. This is the convent at Blumenthal in the year 1862.

161. This is the building in 1988.
162. The Sisters of the Sacred Heart (Sacré Coeur) have a special devotion to the Sacred Heart of Jesus and to the Immaculate Heart of Mary. They live the Ignatian spirituality and work for the Christian renewal of the world through the education of girls and retreats for women.
163. They were founded in 1800 by Sophie Barat (1779-1865) in France,
164. with the encouragement and support of Fr. Joseph Varin (1769-1850), a French Jesuit.
165. Sophie Barat died in Paris. She was beatified in 1908 and canonized in 1925. Her remains are in the chapel of the convent at Jette near Brussels (B).
166. The house and property of Blumenthal, near the Netherland's border with Germany, was a gift from Baron von Lommessem to the Sacred Heart Sisters for the founding of a school for German girls. Due to the Kulturkampf, the Congregation could not enter Germany.
- The school at Blumenthal was opened in 1849. Elise and Constance, the twin sisters of Myllendonk, went to the boarding school there. So Therese knew Blumenthal before she entered.
167. Until Vatican II, the Society of the Sacred Heart had choir and lay sisters; all of them observed strict enclosure. The choir sisters made a fourth vow: to dedicate their life to the education of young people. Therese was accepted as a candidate for the choir sisters. (*The entrance register of the convent at Blumenthal*)
168. Three weeks after Therese's entrance, her mother died (July 5, 1857). The youngest child, Louise, was just eleven years old. From a letter written to aunty Cis, we know how Therese shared in the sorrow of her family.
169. On August 30, 1857, Therese received the habit and became a novice. *This is a photo of a fellow-novice of Therese, Augusta de Sartorius (1830-1895), who later became the fourth Superior General of the Society. M. Mary mentions her in her diary.*
170. During Therese's first year of novitiate, there were six novices, during the second year, they were twelve. As we see on the list, Therese was helping in the orphanage.

1859

171. This church was built and consecrated during Therese's novitiate. (It burned down in 1988.) Here Therese made her first vows on September 29, 1859. They were conditional vows for a period of five to ten years in preparation for perpetual vows; the Superior General could dispense from them at any time.

1860

172. In February of the following year (1860), Therese left Blumenthal.
173. She was transferred to Warendorf, the first foundation of the Society in Germany.
174. Here Therese was "réglementaire", i.e. she was the "living watch" of the convent and the school, and she was to accompany the pupils to their private teachers.

1861

175. In September 1861, Therese was transferred to Orléans in France. She wrote that this was "at my own wish", but we don't know her reason.

176. She traveled via Brussels, Lille and Paris. Here she visited the Motherhouse, where Sophie Barat was living. The Foundress was ill at that time, and we don't know if Therese had the opportunity to meet her.
177. The convent of Orléans, where Therese arrived in October, was the former "Chartreuse" (Carthusian Monastery). The Sisters conducted a boarding school for girls there. The convent no longer exists.
178. According to the community list, Therese played the organ and taught German and English.

1863

179. Therese's letters do not tell us much about her personal life and her feelings. From the correspondence of relatives we know that she seemed to be happy and content. Madame Gertrude Debrou, the assistant of Madame Barat came to Orléans in January 1863. She knew Therese from Blumenthal and Warendorf.
180. After the visitation, this testimonial about Therese was written by Madame Barat. It states that Therese was of good character, was pious, and did not give any reason for dissatisfaction. But her talents did not seem to correspond to the first aim of the Society: teaching and education.
181. Many years later, Mother Mary wrote about the excellent religious discipline and about her superiors in the Sacré Coeur in the account of her life of 1892: "In the first convent /Blumenthal/, there was a dear Italian, who is still living; in the second /Warendorf/, a pious and capable Dutch Sister, in the third /Orléans/, the most learned of all Madams of the Sacred Heart."

Reading the necrologies of these three sisters, we can notice that Mother Mary wrote the truth and that she had superiors who were true examples of religious living.

Mother Mary kept in contact with the Society throughout her life. She often made her retreat at the Sacré Coeur Convent in Liège, visited Blumenthal as well as the convent in Rome. In her letters to Father Jordan and Father Lüthen she referred to the customs of the Sacré Coeur and to what she had learned there.

182. In the beginning of March 1863, Therese left the Society. Her father came to get her from Orléans and brought her back to Myllendonk, but only for one day.
183. The following day he brought her to Mühlheim in Westphalia to a convent of the Visitation, where a relative was a member of the community. Her father wanted her to be in this convent, and Therese liked the spirituality of Francis de Sales and the aim of his foundation. Only after her arrival did Therese realize that the sisters were cloistered and only had a boarding school.
184. After a few weeks, Therese was back home.

She kept in contact also with these sisters. Due to the Kulturkampf, the sisters had to leave Germany and moved to Tilburg in Holland. In May 1886, Therese went there with her niece Therese, Fanny's daughter, who wanted to join the Visitation Sisters there.

185. This prayer card, dated December 9, 1885, Tilburg, was sent to Therese by the superior, S. Franziska Nückel.
186. At the time Therese returned home, she was needed at Myllendonk. Her youngest sister Louise had fallen ill and had to leave the boarding school.
187. Therese went with her to Bad Ems to take a cure. In the account of her life of 1892, Mother Mary wrote about this time: "We often met the Archbishop of Pest there. He wanted me to go to a convent in Hungary, in order to become superior, since they had no one, etc. However, my searching was directed only toward my goal, but slowly now."

188. Therese was back at Myllendonk. We don't know much about the years that followed; but a few of her silhouettes and drawings remain. This picture is dated 1868. It shows us that everyday life was familiar to her.

1868

189. This photo is from 1868. - After the wedding of Louise, Therese was again free.
190. Her way led to Brussels in Belgium. Through a relative she got to know the "Institute of Perpetual Adoration and Help for Poor Churches", a new Congregation in Brussels.
191. It was founded in 1856 by Countess Anna de Meeûs (1823-1904) and a Belgian Jesuit, Father John Baptist Boone (1794-1871).
192. The Religious Institute grew out of a Lay Association whose members, almost all wealthy ladies, wanted to help poor churches. The rules are based on the Ignatian spirituality. The sisters work for the salvation of their neighbor through teaching catechism to children and young people, visiting the sick poor and giving help to poor churches. They are responsible for and work together with the lay association. In the early days of foundation, they did not wear a habit.
193. In her letter of July 14, 1868 to the Foundress, Therese wrote about her being drawn to the Congregation.

1869

194. Therese became a novice on March 21, 1869. The novitiate lasted two years. During the first year, the novices lived at the Motherhouse in Brussels.

1870

195. During the second year, they lived and worked in the other communities. In the summer of 1870, Therese was in Liège and taught catechism to the German immigrants. The house where she lived no longer exists, but this is the church of the Sisters in Liège.
196. A photo of the interior of the church as it was formerly.
197. The interior in 1988.
198. From October 1870, Therese was again in the novitiate house, which had moved to a new building at Watermael near Brussels.
199. In a note to Father Jordan of 1892, Mother Mary mentions that she also taught catechism in Ghent. The Sisters had a small community there.
200. This is the entrance of their church about the year 1870.

1871

201. Therese's novitiate finished in March 1871. According to the Congregation's Rule, the choir sisters made perpetual vows immediately after their novitiate. Therese did not do so. Was it not possible for her to make that final decision? In the register, June 12, 1871 is recorded as date of her leaving.
202. Therese herself wrote (in the account of her life of 1892 and 1888): "My good father, therefore, came to get me at the beginning of 1871..." "Had they come to Germany, maybe I would have entered..." "I have come to know many things there." "And I have kept up friendship with these Ladies until now."

This is a picture of Our Lady of Perpetual Help, to whom the sisters have a special devotion.

203. Therese, then, was back once more at Myllendonk.
204. In the years between 1871 and 1876, she lived on the first floor of the tower, above the chapel. On the second floor she kept canaries. This fact was mentioned by the children of Fanny and Louise; they called her the "tower aunt".
205. Practically every day, Therese went this way along the river Niers from Myllendonk to the parish church of Neuwerk. She took the children of the Farmers along with her to Holy Mass.
206. This picture shows the interior of the parish church as it was formerly.

1872

207. In January 1872, Doctor Ludwig von Essen (1830-1886) became parish priest in Neuwerk. He was a friend of Father Joseph-Marie Laurent (1826-1895), Therese's confessor when she was in the convent of Perpetual Adoration at Brussels. Von Essen became Therese's spiritual director.
208. In the short account of her life of 1888, Mother Mary wrote: "...he advised me immediately not to search for anything else, but to start myself and to do so for the missions together with Steyl; missionary sisters corresponded fully to my inclination - to set a beginning, already less."

1874

209. On Pentecost Monday, May 24, 1874, Msgr. Giovanni Timoleone Raimondi (1827-1894), the Bishop of Hong Kong, came to meet von Essen who was interested in the foundation of a German mission house. Therese also met with the Bishop. She wrote later: "(He) greatly encouraged me to make a foundation and even prophesied.. it would be soon. This filled me with enthusiasm, and I saw the fulfillment of my foremost desire coming closer." (Account, 1892)
210. Arnold Janssen (1837-1919) was also present at the parish house that day. He, too, was very interested in the foundation of a German mission house.
211. At the end of this year, 1874, Therese made her last will. She intended her property to go to von Essen for the foundation of an Institute of Mission Sisters.

1875

212. In the beginning of 1875, Therese asked the Bishop of Trier for Information about the Sisters of Illanz (Switzerland). They had been founded by Johann Fidel Depuoz (1817-1875). The bishop did not feel he could encourage Therese to join the Community, as the Founder was dying and the Institute, which had not yet been approved, would probably cease to exist.

In April, Therese dedicated herself to the mission by a private vow.

213. In November of 1875, Therese learned that the former Benedictine Abbey was to let; she acted. In her diary she wrote: "Meanwhile, also after a spiritual retreat in Liège, I became firmer in my decision to move into the convent, right away, with God, the following October."
214. In December, Therese rented part of the East wing of the Former Benedictine Abbey at Neuwerk. The contract was finalized in March 1876.

1876

215. At that time, Therese wrote to her father who was in Lotten (the estate he had inherited from his mother): "... my good news is... last week... I was able to make the definitive contract by which I rented

the old Institute in Neuwerk for several years... In this former convent I intend to start a charitable Institute... So, my steps will not go to France, Belgium or even Asia, but to the very neighborhood..."

216. "Now it was time to put my hand to the task..." Therese wrote in her diary. In this notebook she recorded events until the day she left Neuwerk for Tivoli (November 21, 1888), and she wrote in a way which could not cause harm during the Kulturkampf. Frequently, therefore, her notes are not as clear as we would wish them to be.
217. The part of the Abbey rented by Therese was named "Institute St. Barbara" (St. Barbarastift). The Kulturkampf permitted no convents or mission houses, but Therese received permission to educate orphans, teach housekeeping and music, and to take in other ladies. Dr. von Essen wrote statutes and called himself the founder of the Institute. The Institute was to be affiliated with the Third Order of St. Francis, and the members were to live like the Oblates of St. Frances of Rome.
218. If we look at the years between 1876 and 1882, Therese's life seems to be a chain, consisting of links joined together by hope and disappointment.

Arnold Janssen's and Ludwig von Essen's plans differed too much, and in March 1876 they parted completely. This was a great disappointment for Therese. She still refers to it in the short account of her life of 1888: "It was always hard for me that Steyl and Dr. von Essen were no longer friends and that I had no obedience, work or support from there."

The ladies who wanted to enter the Institute (the "Damenstift") were often not very religious-minded; their search was more for a shelter than a convent life...

1877

In 1877, the first orphans were entrusted to Therese, and she began a needlework course for girls, five afternoons a week.

1878

219. In August 1878, Rector Cramer, who assisted the Society of Divine Love, Ilanz, contacted Therese regarding some form of collaboration. Therese traveled to Ilanz, and an agreement was made.

1879

220. In January, Therese bought the part of the Neuwerk Abbey which she had rented. The collaboration with Ilanz became concrete: some Sisters of the Society came to Neuwerk - among them S. WILHELMINA GASTEYER, the sister of the foundress. Antonia Raczkowska, who lived with Therese at Neuwerk, left for Ilanz. Yet, the collaboration was not to be for very long - the spiritual orientation was too different.
221. On November 21, 1879, Therese went to Steyl. She noted in her diary: "What is more beautiful than to work in a spirit of sacrifice, even of martyrdom, for the salvation of souls! Oh, how happy I was in this house which strives for this spirit! If only I could contribute something that such a spirit be enkindled in many virginal souls - also to speak about that I was there."
222. But for Arnold Janssen, who had founded the mission house in 1875, it was too early to start with sisters. Therese's hope was not to be fulfilled.

However, barely two weeks after this visit, on December 4, she discontinued the collaboration with Ilanz "for many important reasons pondered before God".

223. Janssen founded the Missionary Sisters of the Holy Spirit ten years later, on December 8, 1889, and the Servants of the Holy Spirit of Perpetual Adoration on December 8, 1896.

The picture shows the mission house in 1880. Father Bernhard Lüthen attended the first retreat for priests held in this house in 1879.

224. This is the same house in 1988.

In May 1899, Mother Mary wrote in her diary: "Today, before Pentecost, I visited Rector Janssen, Superior General and Founder of the Steyl Congregation of the Divine Word, with whom I was in contact 25 years ago regarding the foundation of a female branch of this mission society..."

225. Janssen died in 1909 and was beatified in 1975. This is his tomb in the chapel at Steyl.

1880

226. Anna von Lommesssem (1815-1899), a Sister of the Sacred Heart, living in Liège, was frequently in contact with Therese. From her correspondence, it seems that she was well informed about Therese's plans and her life, and knew the Belgian Jesuit(s) who advised her. In her letter she refers to the possible cooperation with a larger charitable institute.

227. Anna was referring to the Congregation of the Daughters of Mary, founded in France in 1790, by the Jesuit Fr. Pierre de Clorivière (1735-1820). These Sisters practised their own profession, did not live in community and wore no habit. The Congregation had been founded with a view of making religious life possible during the oppression of the convents in France.

228. We don't know why the connection did not come about; neither do we know the implications of the message Therese received from the Belgian Jesuit, Fr. Pierre Poncelet (1823-1892): "...her work is the work of the Lord ... but she may not limit herself to that; she has a greater mission to accomplish. If things are moving slowly, it is the Lord's seal, but she has to keep going, always..."

229. At Mönchengladbach and Neuwerk many people earned their living by weaving. In those times, industrialization increased and factories were built. At the end of 1880, Therese was asked to convert her convent into a home for disabled factory girls, and the local mayor wanted to use it as a hospital.

It seems that Therese hoped and waited in faith and trust for a greater mission, for she noted down: "I replied that I could not give an answer and that I could not go into the matter."

230. Therese took care of her orphans; girls came to attend the needlework course in the afternoons, and she spent the Sunday afternoons with the girls of the Congregation of Mary.

231. We can also read in her diary and in letters that she kept in contact with her family. These are nameday letters written to her by her father, Theodor.

232. This is Fanny, Therese's oldest sister, with her husband and children.

233. Therese liked to go on pilgrimage; Kevelaer was especially dear to her. Our Lady, Consoler of the Afflicted is greatly venerated there.

234. Up to 1882, Therese's way remained a search to find her real vocation. It was a way of darkness and not-understanding, with so many steps of disappointment and without a clear view of the future.

Again and again, however, Therese recognized what was not her way, and she had the courage to leave the path and search for another. She was faithful and true even when she did not understand, and also when others did not understand.

BACK TO OUR ROOTS: SALVATORIAN HISTORY III

1882 - 1918

1882

235. In 1882, Therese von Wüllenweber was living at Neuwerk, at the Institute St. Barbara. In April, on Wednesday the 12th, as she noted down, she read an advertisement for a Magazine called "Der Missionär" (The Missionary). She cut it out and kept it all her life.
236. She immediately contacted Father Lüthen and became a member of the Third Degree of the Apostolic Teaching Society.
237. On May 27, Therese again wrote to Lüthen: "My special longing before God has always been to dedicate myself to the Missions - to be useful to them. With this intention, I moved here five years ago... The Kulturkampf was an obstacle... So I ask now... is there any hope that through your Society my convent, which is so well situated, would become a Mission house... With the hope to call to life here, later on - if God so wishes - a Congregation of Sisters of the Apostolic Teaching Society?"
238. On July 2, Father Jordan wrote his first letter to Therese, announcing his intended visit.
239. Two apostolic-minded persons, intent on giving themselves for the glory of God and the salvation of others, met:
- Father Jordan arrived in Neuwerk on July 4, and stayed for three days. Therese noted in her diary: "...A greater joy I could hardly expect! - He made the impression of a humble, true and zealous apostle... my best and only wish is to belong to this Society ever more firmly until death."
240. On July 7, Dr. Ludwig von Essen, the parish priest of Neuwerk and Therese's spiritual director, became the fourth member of the First Degree of the Society. (*His vow formula and picture*)
241. At the end of August, the four members of the First Degree met in Munich in Order to decide some fundamental matters and plan for the working of the Society. (*The so-called "Conference of the Four"*)
242. At the beginning of the month, an attempt had been made to found a Sisters' Community at Johannesbrunn, South Germany, upon Lüthen's initiative and with Jordan's approval. (*The church of Johannesbrunn and the house in which the five sisters lived*)
243. On September 5, Therese was admitted as member of the First Degree of the Apostolic Teaching Society and made (private) vows for one year. (*The document of admission*)
244. In October, at the request of the Church, the name of the Society was changed into "Catholic Teaching Society". (Therese's diploma of "Promotor of the Catholic Teaching Society" shows this change. Eleven years later, Therese noted in her diary that this had been a "sad change" for her.)
245. In Rome, the Society was growing; the rooms at Santa Brigida were insufficient. Fr. Jordan was able to rent the 4th floor of the Palazzo Moroni (also called "Palazzo Cesi"), and he moved there in November 1882. The center at the Borgo Vecchio 165, near St. Peter's, was called "Mission House of Divine Providence".
246. Owing to various circumstances and to inexperience, the venture at Johannesbrunn was a failure. In the beginning of December, Thecla Bayer, Barbara Mayr and Ursula Rabis were provisionally lodged in Neuwerk.

1883

247. In January 1883, Therese wrote in her diary: "Thecla Bayer returned to Munich on January 24, to make a new foundation according to her own spirit, wherever possible, but soon... The other two sisters seem to be fitting here and ready to work apostolically, in all humility, according to the spirit of the Catholic Teaching Society."

(Barbara Mayer entered the Roman Community in 1883, and Ursula Rabis stayed with Therese until the beginning of 1889.)

January brought another hardship: one of the first companions of Father Jordan, Friedrich von Leonhardi, left the Society.

248. Also in January, Father Francesco Cirino (1813-1892) became the official advisor of the Society. (*Father Cirino's handwriting in a letter regarding the Society*) (Anm. Sr. Ulrike: "official advisor" ist falsch! Vgl. DSS XX.II. S. 62)
249. On February 16, Amalia Streitel (1844-1911) arrived in Rome. Her confessor had directed her to Fr. Lüthen in Munich, who recommended her to Fr. Jordan as superior of the Roman foundation. Amalia had experience in religious life: she had been a Franciscan Sister for thirteen years, and she had left the Carmelites in December, where she had been in the novitiate for about a year.
250. On her arrival, Amalia lived in a hotel for three days. She and three other candidates then lived at Borgo Nuovo, no. 151, where Fr. Jordan had rented four rooms on the first floor, close to the church of S. Maria in Traspontina. (The Borgo Nuovo was parallel to the Borgo Vecchio where the Fathers' house is situated.)
251. The same site today, on the Via della Conciliazione. (*The house was somewhat altered when the Via della Conciliazione was built in 1936-38*)
252. On March 11, 1883, Jordan changed the First Degree of his foundation into a Religious Congregation. He took the religious habit and the name Francis Mary of the Cross. He made his vows into the hands of his confessor, Fr. Ludwig Steiner, OFM Conv. (1846-1886), at the Tomb of St. Peter. (*Confessio and Papal Altar, St. Peter's, Christmas 1988*)
253. During Holy Week, Bernard Lüthen made a retreat, and on March 21, he received the habit and the name Bonaventura.
254. On March 18, Amalia had received the habit and the name Francisca. The other candidates were invested a week later, on Easter Sunday.
255. The sisters wore this habit, most probably until the end of 1884, when the color was changed into black for both the men and the women.
256. From May 29 to June 1, Father Jordan visited the St. Barbarastift.
257. Therese made perpetual vows on May 31, and received the name Maria Theresia of the Apostles.
258. From July 18-31, 1883, Fr. Jordan stayed at the Benedictine Abbey of Einsiedeln in Switzerland.
259. The Abbey around the year 1840.
260. The Abbey Guesthouse. (Also Mother Mary stayed here overnight, in 1896.)
261. At this famous Sanctuary of Our Lady (where he had wanted to celebrate his First Mass), Father Jordan wrote the Rule for his Society as a Religious Congregation. (It was printed in Rome in 1884).

1884

262. In January 1884, a new periodical of the Catholic Teaching Society appeared: Father Jordan published the "Manna" for children.
263. In the following month, February 1884, the Sisters moved from the Borgo Nuovo to Via del Falco, no.18, just a few streets away. They started with the education of poor girls and orphans in June, took care of sick people and helped the Fathers in their printing Office.
264. The house in the Via del Falco as it is now. (1988)
265. Two Sisters of the Roman community left for Neuwerk in July, and Therese and Ursula came to Rome to get to know the Sisters and their spirit.
266. During her stay in Rome, Therese pencilled some notes in French into a little booklet. We read: "Many times, we had the grace to speak with the Reverend Founder... I want to die rather than leave the Society..."
267. But the spirit and the way of life followed by the Roman Sisters did not seem to be right for Therese and Ursula. After three weeks, they returned to Neuwerk.
268. In September, S. Francisca and S. Scholastica stayed in Neuwerk for a few weeks, but by the end of October, the last of the Roman Sisters had again left the Barbarastift.
269. On October 17, Father Bonaventura Lüthen made his perpetual vows. He was the always available, faithful helper and friend of the Founder.
270. On December 8, Father Jordan founded another branch of his Society: the "Angel Sodality" for children, and accepted the first twelve members in Rome. A few days later, he named Therese as a promotor of the Sodality.

1885

271. In October of 1885, after many troubles, Mother Francisca Streitei and her Sisters separated from the Founder and the Society. They took the name "Sisters of the Sorrowful Mother".
272. The Sisters moved into this house in the Borgo Santo Spirito (no.41) in December.
273. Msgr. George Jacquemin (1853-1920), the vice rector of the German College of the Anima and the Sisters' confessor, had written new Constitutions for them according to the ideas of Mother Frances. He was also appointed spiritual director and administrator of the Community, and moved to the Sisters' Motherhouse.

1886

274. It was also Jacquemin who, in 1886, wrote a new rule for the Society without the Founder's knowledge. It was approved by the Cardinal Vicar of Rome in February, but refused by the twelve professed members. Instead, Father Jordan's own "Short Rule" was approved on June 5, 1886.
275. In 1886, the first "Apostle Calendar" (Apostelkalender) was published. The title page, drawn by Brother Aegidius, shows the Founder's idea regarding his Society and the groups of people he wanted to animate to follow the Savior in the footsteps of the Apostles and spread the Good News:
- the members of the First Order (the Society)
 - the members of the Second Order (the Congregation)

- the members of the Third Order and
- the Cooperators who spread the gospel in their environment
- the children of the Angel Sodality
- and the scholars who work for Christ through science and through their writings, the "Academy".

276. On August 16, The "Angel Sodality" was officially approved by the Cardinal Vicar.

277. At the beginning of 1886, on January 6, Dr. von Essen had died in Neuwerk. Since the transformation of the Society's First Degree into a Religious Community, he had been a member of another branch of the Society, the so-called "Academy" (Academia Literatorum). He had also been Therese's spiritual director, a cooperator and a friend for fourteen years.

278. Dr. von Essen's tomb in Neuwerk.

279. On December 18, the first priestly Ordination of a member of the Society took place. The new priest was Father Thomas bleigang, a late vocation from Poland. Together with Fr. Lüthen, he became an important helper of Fr. Jordan and a pillar of his foundation.

1887

280. In 1887, Laurentius Hopfenmüller, a former parish priest, entered the Society and made vows in 1888. With him, the Society had four priests.

281. In Neuwerk, Therese continued to work as a faithful member and promotor of the Society, and waited expectantly for Fr. Jordan to start with a new Congregation of Sisters.

282. She tried to be patient, but she wrote to Fr. Jordan: "...I wish Rev. Father would take this Cross upon himself very soon. Mary will help and reward you. In the greater quiet here, I will pray more and prepare myself. Sister Ursula also gladly comes to Rome. You know both of us, Rev. Father. What more should I say?..."

1888

283. 1888 was a difficult year for Therese. Father von Essen's successor, Pastor Koch, wanted her to move out as soon as possible (so that he could make use of the St. Barbarastift). Rome promised: the new beginning will be soon. She was caught and could not do anything. But, nowhere do we find a complaint. Therese continued to hope, trusting in Fr. Jordan and his foundation. She faithfully waited until she could go the way the Lord wanted her to go.

284. After a visit to the Sisters of Cardinal Lavigerie (the White Sisters), Therese wrote into her diary: "We, the Sisters of the Catholic Teaching Society, should, in fact, be animated by the same missionary spirit (even though we are to work at the same time with the new pagans of our own country)." -- Father Jordan did not have to question whether the spirit of his foundation was also Therese's spirit.

285. In October of 1888, Cardinal Parocchi (1833-1903), Cardinal Vicar for the Diocese of Rome, agreed to the foundation of a new Congregation of Sisters, but outside of Rome.

286. In October, as a nameday present, Therese received these good news from Father Jordan. And she wrote: "The Lord will take care of Neuwerk; I would fly to Rome, with holy zeal - leaving all."

287. Msgr. Celestino del Frate (1837-1909), the Bishop of Tivoli, permitted the foundation to be made in his Diocese.

288. At the end of October, Therese got the message that Father Jordan expected her to be in Rome soon - in November! -- She wrote the last page of her diary in Neuwerk: Mn the 21st of November is the holy, important day!"
289. The passport for the trip was ready.
290. Pastor Koch wrote a testimonial for Therese and Ursula.
291. On November 20, Therese received this remembrance of Myllendonk from her father.
292. On the following day, Therese and Ursula left by train from Mönchengladbach.
293. They arrived in Rome an November 24, 1888, together with Tour other candidates from the Diocese of Bamberg (D) ...
294. for a new beginning. -- Therese was fifty-five years old!
295. They stayed in Rome for a few days, and then, on November 27, Father Jordan went with Therese and Ursula by train to Tivoli, where he had rented accommodation for them...
296. in this house on the Piazza S. Francesco no. 1 (old picture).
297. The house today (1988).
298. The court yard, (1988)
299. and the stairway to the second floor. (1988)
300. In the evening, Therese went to the station to meet the other candidates.
301. Father Jordan gave Therese the Rule of Life; not a new one, but the one he had written for the First Order (the 1888 Rule), with the changes necessary for a women's community.
302. December 8, 1888 -- 7th anniversary of the Society's foundation -was the day of joy: after the retreat held by Father Jordan, Sisters Mary of the Apostles, Scholastica Hopfenmüller and Klara Weinsheimer received the habit. The Congregation was founded.
303. Already that evening, S. Scholastica felt ill. She had to be taken to the hospital a few days later; only at Christmas Gould she be discharged.
304. On December 18, two other candidates received the habit: Sisters Benedikta Ruderich and Columba Weinsheimer.

1889

305. In January 1889, the Barbarastift and its property was sold to Father Koch, the parish priest of Neuwerk. The Franciscan Sisters of Heydthuisen used the house as hospital (which they acquired and enlarged in the course of the years) until the Salvatorian Sisters took it over in 1960.
306. On March 20, 1889, the Sisters' Congregation was approved by the Bishop of Tivoli.
307. Sister Mary of the Apostles was dispensed from the remainder of her novitiate, and she made her public profession of perpetual vows on March 25, 1889.
308. She became the novice mistress and superior of the growing community.
309. This is a photograph taken in 1889.

310. In Tivoli, the Sisters belonged to the parish of San Francesco and went for daily Mass in this church (also called 'Maria Maggiore'), which is just across from the foundation house. This is its tower.
311. The facade of San Francesco and, to the right, the entrance to Villa d'Este.
312. The interior of the church;
313. The picture of Our Lady above the main altar.
314. On Sundays, the Sisters often went to San Lorenzo, the Bishop's cathedral..
315. or "Duomo", as it is called in Italian. Mother-Mary tells us that the sermons were very good there.
316. The interior of the cathedral.
317. The beautiful picture of the Savior, venerated in a side chapel.
318. The Society grew and, in December 1889, the mission area of North East India, the Apostolic Prefecture of Assam, was entrusted to the Society.

1890

the first missionaries, two Fathers and two Brothers, left Rome in January 1890.

319. The first three Sisters, together with three Fathers and one Brother, followed in December.
320. Both the First and the Second Orders were necessary for the work of evangelizing the peoples. Each member was to put to work his/her specific talents, not for the sake of activity, necessarily, but to serve God and people to the best of their ability. (A drawing showing the Fathers' and Brothers' activities, from 1890)
321. And the Sisters' activities (also from 1890).
322. On July 2, 1890, the "Collegium Marianum Tiburtinum", the Society's second house of studies, was opened in a house near the Seminary of Tivoli.
323. The Fathers taught at the Seminary; they also helped in the parishes, celebrated Mass and the Sacrament of Reconciliation for the Sisters.
324. In 1895, the Society bought the Villa Lavaggi, right at the entrance to Tivoli, adjacent to the Chapel of Our Lady of Olives.

1891

325. The praying of the Divine Office in common was introduced for the First Order in 1891. (Tabernacle in the Chapel of the Father's Motherhouse; it dates from the Founder's time)
326. In the years between 1892 and 1905, the First and Second Orders of the **Society spread** in Italy and to various countries:
 - in Europe: Austria, Switzerland, Czechoslovakia, Rumania, Belgium, Poland, Yugoslavia, England;
 - in North America: USA;
 - in South America: Ecuador, Colombia, Brazil;
 - in Asia they were already since 1890, and the Sisters were for a short time in Burma.

1893

327. In 1893, the new name "Societas Divini Salvatoris" -- Society of the Divine Savior, Salvatorians -- was introduced.

1894

328. Both Mother Mary and Father Jordan greatly desired the Sisters to be in Rome. It was not possible to obtain the permission as no new Communities were admitted to Rome at that time. However, in June 1894, they did move to Rome in a very sudden and unexpected manner: a typhus epidemic had broken out among the Sisters in Tivoli, and more than twenty had to leave for Rome. They lived in a rented house in the Via della Lungara 112.
329. The day Mother Mary arrived in Rome, she received the sad news from Father Jordan that her Father had died at Myllendonk two days before, on June 24.
330. In the month of July, Father Antonio Intreccialagli OCD (1852-1924) was appointed Apostolic Visitor of the Society.
331. In September, the Sisters received permission to remain in Rome. The house in the Via della Lungara (the ruin to the left) belonged to the parish of Santo Spirito.
332. In those days, the street (Via dei Penitenzieri) leading from Borgo Santo Spirito (the street behind the Fathers' Motherhouse) to Via della Lungara looked like this. (To the left the church of Santo Spirito, to the right the Jesuits' property)
333. This is the way it looks today.
334. The parish priest of Santo Spirito was glad to have the Sisters. He invited them to pray the rosary with the people, and they taught catechism.
335. A view of the interior of the church of Santo Spirito.

1895

336. In preparation for their apostolic work, some Sisters practiced nursing in this Hospital of San Giovanni; others in the Hospital of St. James; others prepared for teaching; some made vestments and others again supervised the "Dormitorio San Giuseppe", where elderly men took shelter for the night.
337. A view of the Sisters' neighborhood around 1870.
338. And a picture of the Sisters' community in the Via della Lungara.
339. In July 1895, Father Jordan was able to buy the Palazzo Moroni (Palazzo Cesi) as Motherhouse of the Salvatorian Fathers and Brothers. The space was badly needed for the many young men living there.

1896

340. In 1896, a house and garden was rented for the Sisters' community in Tivoli from the "Iaecommi_alldt-i Nobili": the building in the Via Maggiore with the little chapel of St. Anthony the Hermit.
341. Both Father Jordan and Mother Mary repeatedly came to this chapel for the Investiture and profession ceremonies. The novitiate, in fact, was still in Tivoli.
342. St. Anthony is greatly venerated in Tivoli; his feast on January 17 is a great event. Mother Mary, too, made a promise to him in June 1894, to obtain the favor of moving to Rome.

343. Father Jordan's mother, Notburga(nee Peter) died at Gurtweil on December 2, 1896. This picture shows her tomb, close to the parish church. It no longer exists.

1897

344. In February and March 1897, Father Jordan was seriously ill, and he still needed most of April to recover fully. This photo Bates from that year.

1899

345. In 1899, the Sisters' novitiate in Tivoli moved to a "smaller and sunnier house" on Piazza Colonna.

1900

346. In 1900, the Church celebrated a Holy Year. Many pilgrims stayed at the Sisters' convent. This photo of Mother Mary was taken in 1900.

347. This picture shows the iron bridge that crossed the Tiber close to the convent. Here Mother Mary suffered an accident, when she was knocked down by a horse and carriage and broke her arm (1899).

1901/02

348. In 1901, the Church published regulations regarding the new Religious Congregations (the so-called "Normae"). These Congregations were no longer permitted to use the title "Order". Now, instead of "First" and "Second Order" of the Society of the Divine Savior, the Salvatorian Communities would be called "Society of the Divine Savior" and "Congregation of the Sisters of the Divine Savior". This, of course, changed nothing of the spirit and mutual collaboration.

349. The first General Chapter of the Society was held from October 5-19, 1902.

350. With this letter, Father Bonaventura informed Mother Mary that Father Jordan had been elected Superior General for life.

351. Father Pancratius Pfeiffer (1872-1945) became General Treasurer of the Society and Procurator to the Holy See. He also became more closely involved in the affairs of the Sisters' Congregation.

1903

352. On August 3, Mother Mary bought the house at the Salita Sant'Onofrio, 11. (*The picture shows the corner of Via della Lungara and Salita Sant'Onofrio.*)

353. This is an old view of the house and street.

354. Not too much has changed throughout the years. This is the street in 1988.

1904

355. In November 1904, the house was officially recognized as the Motherhouse of the Congregation, and with this came the right to have the novitiate there. The novices transferred from Tivoli to Rome, and thereby the Sisters' presence in Tivoli came to an end.

356. This little fountain is opposite the Sisters' house.

357. The steeply sloping street of Sant'Onofrio leads to the church of Sant'Onofrio at the top of the hill.

358. Mother Mary visited this church frequently. The interior was renovated but did not change much since then.

359. Also in the Society life was moving on: in 1904 (korr. Sr. Ulrike Musick: 24.5.1905), a new printing Office was inaugurated by Cardinal Bisleti.

1905

360. May 27, 1905 was a special day of joy: the Society received the Decretum Laudis - the first approval by the Holy See.

361. In July, after the ecclesiastical visitation of the Sisters' Motherhouse conducted by Fr. Esser, OP, Mother Mary left to visit the communities in Belgium and Switzerland and, for the last time, went to see her family at Myllendonk.

362. The first General Chapter of the Sisters' Congregation was held from December 1-6, 1905, and Mother Mary was elected Superior General.

1906

363. 1906, the year of the Society's Silver Jubilee, began with suffering: a press campaign against Father Jordan and his foundations was being launched and taken up by several German language newspapers and magazines.

Mother Mary suffered her first severe asthma attack on February 19, her birthday.

1907

364. A second serious attack followed a year later, in January 1907. From then on, she was at times unable to work. Also her eyesight became very poor. (*The last note Mother Mary wrote in her own handwriting into the diary.*)

365. This is one of the last cards written to her by Father Jordan (March 26, 1907). From November 1907, Mother Mary was unable to leave her room. Her condition worsened, and

366. she died during Christmas night, on December 25, 1907.

367. She was buried at the Campo Santo Teutonico, on December 27, the feast of St. John.

368. She had expressed the desire to be buried there in the addition to her testament written in 1903. With this wish, she had added her spiritual testament to her Sisters: to strive for holiness, do true good to their neighbor and to be faithful to the spirit of the Founder.

1908

369. At the Congregation's second General Chapter in July 1908, Mother Ambrosia Vetter (1866-1925) was elected to succeed Mother Mary as Superior General.

370. Also the Society held its second General Chapter in 1908. On the Hamberg, at the German-Austrian boarder near Passau, a second novitiate was opened, and in the following year, the Society was divided into four Provinces: the Anglo-American, the Austrian-Hungarian, the Germanic and the Latin-American Provinces.

371. The picture shows the "three pillars" of the Society: Fathers Jordan, Lüthen and Weigang.

1911

372. On March 6, 1911, Mother Frances Streitel died at Castel Sant'Elia (Italy), and on the same day, the Sisters of the Sorrowful Mother received their definitive approval by the Church.
373. Two days later, it was the great day of the Society of the Divine Savior: the Society was definitively approved by the Church on March 8, 1911.
374. On August 11, it was the turn of the Sisters of the Divine Savior: the Congregation received the Decretum Laudis.
375. Then, on December 10, two days after the 30th anniversary of the Society's foundation, Father Bonaventura Lüthen died. The Founder lost his closest collaborator, his faithful friend and companion since the first beginnings, the one who had built up the Society with him. His task was completed.

1912

376. This photograph shows the Founder in 1912, in the garden of the Villa Celimontana, Rome, which had been offered the Society for its use by benefactors.

1913

377. After almost twenty years, the ecclesiastical visitation through Msgr. Intreccialagli was ended on April 9. The Society could now act more freely.

1914/15

378. The First World War broke out in 1914; and in 1915, the Generalates of the Society and the Congregation, as well as the other German members had to leave Rome.
379. This photograph of the Founder was taken on the roof of the Fathers' Motherhouse before he left Rome for Switzerland. (*In the background, the tower of Santo Spirito in Sassia*)
380. Mother Ambrosia and the members of the Sisters' General Administration went to Austria and later to Meran, South Tyrol.
381. The Fathers went to Fribourg in Switzerland.
382. They rented this house at Maggenberg, a hamlet of Tavers, not far from Fribourg.
383. Father Jordan resigned from his active duties as Superior General during the third General Chapter of the Society held at Maggenberg from October 9-22, 1915. (*The small chapel in front of the house*)
384. Father Pancratius Pfeiffer became the Vicar General and took over the direction of the Society.
385. In Fribourg, Father Jordan lived with the community at 'The Stalden', a steep street leading to the lower part of the town. The Fathers had moved into this house in 1898, when Fr. Jordan had exchanged buildings with his friend Fr. Kleiser, who had founded the Sisters of St. Canisius here.
386. The Founder lived in the Corner room to the right on the first floor.
387. Fribourg is a town of fountains; it is also the town in which St. Peter Canisius, SJ, the patron of the press, lived in the 16th century. He was greatly venerated by the Founder. We are told that he made his final decision to found the Society in Rome while praying at his tomb in August 1881, and that he placed the first edition of the "Missionär" on this altar. (Anm. Sr. Ulrike Musick: Dokumente?? "... on the tomb.")

388. This is a picture of Father Jordan, taken in Fribourg in 1917.
389. These are his wallet and his handbag.
390. During his stay at Fribourg, Father Jordan often went to pray in the Chapel of Our Lady of Bourgillon, on the outskirts of the town.
391. Our Lady of Mount Carmel is venerated there. A place of pilgrimages for centuries, Bourgillon has always been important to Fribourg, but especially at the time of Reformation, when Our Lady was called upon as the Guardian of the Faith and the people pleaded for the freedom of the Church.

1918

392. In April 1918, Father Jordan fell ill. This is the last page of his diary, written on April 18.
393. In August, he had to be taken to the hospital. The Tifers hospital was chosen, since it was close to Maggenberg where the Generalate resided; it was directed by the Sisters of St. Vincent.
- This is the hospital as it was in 1918. The Corner room on the First Floor, to the right, was Father Jordan's room.
394. This is the building now; it is no longer used as hospital.
395. The inner stairway, leading to his room.
396. Father Jordan's room as it was during his illness. (*This fact is confirmed by Fr. Pancratius on the back of the photo*)
397. Here Father Jordan died on Sunday, September 8, 1918, at three minutes after 8:00 PM.
398. Father Jordan lying in state.
399. The people of the Home for the Aged and the Hospital and the Sisters of St. Vincent who cared for them. (*The picture was taken on the day of the Founders burial, Sept. 11*)
400. The parish church of Tifers and the tomb on the day of the burial.
401. The church at present (1988).
402. The memorial stone in the central aisle of the church on the place where Father Jordan was buried...
403. until his remains were brought to Rome in 1956 and placed in the present Founder's Chapel.

1920FF

404. After the end of the First World War, the General Administration of the Society returned to its former house, the Palazzo Moroni.
- The Sisters, on the other hand, were unable to return to their house in the Salita Sant'Onofrio: it had been occupied by families who, according to law, now had the right to remain.
405. In 1923, the Sisters bought a house and property on the "Monte Verde" (the "Green Hill") in Rome. It was given the name "Villa Salvator".
406. The "Villa Salvator" (*the community now calls it "St. Michael's"*).

407. In 1926, on April 29, the Sisters' Congregation received the definitive approval of the Holy See. In the same year, the Congregation was divided into Provinces.
408. The present Motherhouse was built in 1933 in the grounds of "Villa Salvator". The picture shows the laying of the foundation stone. Father Pancratius and Cardinal Bisleti, the Cardinal Protector, were present for the occasion.
409. The newly built Motherhouse.
410. The name was changed to "Villa Salvator Mundi", and "Salvator Mundi Hospital" opened its gates to patients in 1951. The building had been completed sufficiently by the Holy Year 1950 to accommodate pilgrims. (*This is a view of the two buildings today, 1988*)
411. In 1952, Mother Mary's remains were transferred from the Campo Santo Teutonico to the Motherhouse. (*This memorial stone at the center of the Campo Santo shows the approximate situation of her grave from 1907-1952*)
412. Her remains were placed in the wall of the Mother Mary Chapel.
413. On October 13, 1968, Pope Paul VI beatified Mary of the Apostles in St. Peter's Basilica, stressing in particular the apostolic-missionary orientation of her life.
414. At that time, her remains were placed under the altar of the newly arranged Mother Mary Chapel.

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415. We have been looking at the lives of two persons: Father Francis Mary of the Cross Jordan and Mother Mary of the Apostles von Wüllenweber. We have seen the stones and colors out of which the pattern of their lives was formed. - Lives carried by faith and
416. trust, lives leading towards being in and through and with the Savior of the World, who wants to save all.
417. It will depend on us, whether the Flame lit by Father Jordan and Mother Mary for the glory of God and the salvation of all, will remain burning throughout a second century.