

# The Spirituality of our Founder

Fr. Herman Sandkamp SVD  
*Translated and published  
at Techny, USA, 1948*

New layout published for the internet  
Rome  
June 2010

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**Generalate, Rome**

**June 2010**

*First publishe at Techny, 1948*

*cum permissu superiorum*

*Printed as manuscript for the members and candidates of the  
Society of the Divine Word only.*

*Some obvious typing errors and other mistakes in the version  
published from Chicago in 1948  
have been corrected in this version.*

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This is a translation of *An heiligen Quellen*, a study of our founder's spirituality made by Father Hermann Sandkamp SVD, who was Father Arnold's secretary for many years and is now the vice-postulator for his beatification.

In the first chapter Father Sandkamp briefly sketches our founder's basic devotions; in subsequent chapters he treats each devotion in detail and shows its relation to the rest of his devotions. There are other chapters dealing with the ascetical rather than the devotional side of our founder's spirituality, such as the chapters on his spirit of prayer and sacrifice. The last chapter, *In His Footsteps*, was written by Father Frederick Huettermann SVD, Regional in China, who was murdered by Chinese Communists in 1945. Father Sandkamp has incorporated it here, as Father Gier did in the appendix of his *Enchiridion*,

As far as possible, Father Sandkamp limits his own contribution to introductory and summary paragraphs and pertinent biographical notes. He prefers to let our founder speak for himself through numerous quotations taken from his writings.

This book cannot be skimmed -- at least not with much profit. Only the reader who studies these pages and reflects upon them will receive an abiding impression of the spirituality of Arnold Janssen.

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# BASIC DEVOTIONS

## I. THE BLESSED TRINITY

### A. HOLY TRINITY

The source from which all Father Arnold's spirituality flows is his devotion to the Most Blessed Trinity, the most unfathomable mystery of our faith. His spirit soared to the heights; there, like the eagle, who sets its steady gaze upon the sun, he contemplated the Divinity in one nature and three persons, and basked in the love of the triune God. In the Trinity he saw the origin and the destiny of all that exists, and the ineffable bliss for which all men were created. His every thought and effort and undertaking converged on this truth: All must serve the triune God; all must be conquered for the Trinity; all must be done in Its name; all hearts must become Its abode; all men must come to know and love and adore the triune God: our guardian angel must do homage to this God dwelling in our hearts!

To pray in the spirit of Father Arnold, we must make frequent use of these aspirations:

"May the holy triune God live in our hearts!"

"Glory be to the Father, and to the Son, and to the Holy Ghost!"

"In the name of the Father, and of the Son, and of the Holy Ghost!" "O Most Blessed Trinity!"

We must also learn to love the beautiful little ejaculatory prayers given to us by Pope Benedict XV:

"O Most Holy Trinity, I adore Thee who art dwelling by Thy grace within my soul. O Most Holy Trinity,

who art dwelling by Thy grace within my soul, make me love Thee more and more.

O Most Holy Trinity, who art dwelling by Thy grace within my soul, sanctify me more and more.

Abide with me, O Lord, be Thou my true joy. *(300 days, even when recited separately.)*

O Holy Spirit, sweet Guest of my soul, abide in me and grant that I may ever abide in Thee. *(300 days.)*

## **B. ONE GOD**

The majesty and grandeur, the omnipotence and sublimity of God filled Father Arnold with profound awe. In his sermons and conferences, as well as in his talks on scientific subjects, he often gave expression to this great reverence. It could be especially noticed whenever he spoke of the infinity of God. It was particularly manifested by:

his truly childlike joy over the glory of God;

his almost trembling reverence before the divine majesty;

his deep concern to know and accomplish the will of God; -- We might well call him the slave of the divine will.

his great horror of sin and of whatever might offend God.

## **C. THE THREE DIVINE PERSONS**

Blessed as he was with the spirit of inquiry proper to a child of God, Arnold Janssen peered with ease and simplicity into the depths of divine truths. By contemplating the works and attributes appropriated to the individual

persons of the Trinity, he came to understand, in some measure, how lovable They are and how great is Their love for men. His heart was filled to overflowing with gratitude and joy at the great works of creation, redemption, and sanctification which They had wrought. His manner of meditation was at once lofty and child-like, and often it took a mystical trend. The phrasing of his prayers not infrequently reminds us of the mystics of the Middle Ages.

He was anxious to forget nothing of his own debt of love and gratitude, and desired that we also be prompt and generous with ours. Individual thanksgiving ought to be given to the three divine persons: to the Father on Friday, to the Son on Thursday, and to the Holy Spirit on Monday. He wished us to devote these days to the worship of each divine person in turn. The Sunday High Mass is an enduring expression of his thanksgiving to all three persons.

#### **D. THE TRIPLE THRONE**

He laid great stress on adoring the triune God where He is present in a special manner: that is, on His heavenly throne, on His Eucharistic throne in the tabernacle, and on His mystical throne in the hearts of men.

## **II. THE DIVINE WORD**

#### **A. THE ETERNAL DIVINE WORD: *the Son of God:***

Father Arnold dwells extensively on the homage due to the Divine Word:

Who created, governs, and guides all things: *Per ipsum et in ipso et cum ipso sunt omnia:*

for Whom all things are created: *Omnia in ipso creata sunt;*

for Whose glory all things must serve: *Ipsi gloria in saecula.*

In contemplating the Divine Word, the Father's eternal Son, his discerning eye beheld:

the *exemplary* cause of our divine adoption from all eternity, the high and exalted original after which we are modeled as children of God;

the *meritorious* cause of our divine adoption in time, the Redeemer who won back, at the price of His Precious Blood, the title we had lost as children of God;

the *efficient* cause in union with the Father and the Holy Spirit, especially in the sacraments.

## **B. THE INCARNATE WORD: *the Son of Man:***

Arnold Janssen loved and cherished the Child Jesus in the crib;

he lived and suffered with the suffering and dying Son of God;

but in the Sacred Heart he saw the surpassing revelation of the Divinity.

The Heart of Jesus was the focus of Father Arnold's ardent apostolic love, and from this same focus emanated his spirit of unlimited sacrifice, his inflexible resolution in all he undertook and endured in the service of God's glory and his neighbor's salvation. This love was a great grace for him when he was a young priest; it was his mission school. In the Sacred Heart, he had the Divine Word clothed in palpable human flesh, God Himself in a distinct physical nature. Here was the means he would employ to make clear to others the divine truths he so vividly realized in his own

soul; here was the channel of expression for his own theological reflections. In Arnold's enlightened eyes, the Sacred Heart was the most beautiful temple of God among men, the most glorious habitation of the triune God among us, the richest and purest example of divine adoption on earth, and the overflowing reservoir of grace and of the gifts of the Holy Ghost.

### **C. THE EUCHARISTIC DIVINE WORD: *the Sacrament of the Altar:***

Through the Blessed Sacrament, the living and life-giving divine fire is nourished in the souls of men; divinity, with its rich dowry of graces, is wedded to humanity; we are in God and He is in us. To Father Arnold the Eucharist was the "true vine" of which our Saviour once spoke (John 15,1), and we, the branches nourished by it.

### **D. HOMAGE TO THE DIVINE WORD**

Our founder was quick to do homage wherever he saw the Divine Word.

1. The *Eternal Word* was ever before his eyes in the Gospel of Saint John: "In the beginning was the Word, and the Word was with God; and the Word was God." (John 1,1) He prescribed that this passage be chanted or read on all solemn occasions.
2. The *Incarnate Word* also has a place in this Gospel: "And the Word was made Flesh!" (John 1,14) When these words were read in the Gospel or said in the Angelus, all were to genuflect in adoration of the Incarnate Word.

During the entire month of January, the Divine Child in the manger was the center of adoration in Father Arnold's 'crib devotion'. He contemplated the suffering and dying Son of God on the Way of the Cross, which

he made daily, sometimes moving between stations on his knees. It is the human Heart of the Divine Word that he mentions in the second motto he gave to the Society: "May the Heart of Jesus live in the hearts of men!" What sacrifices he made for the Heart of Jesus! What zeal he showed in expiating the blasphemies and outrages that this Divine Heart must suffer! Every day he united himself to the Sacred Heart and rested in it, quaffing the "living water" of grace for the quickening of his spiritual life.

3. The *Eucharistic Word* was his rapture and beatitude. Here was Jesus: God - Temple of God - our Emmanuel - our Divine Prisoner. Here was the abundant stream of God's grace. In these considerations lay the motive of Father Arnold's love for the liturgy and of his great fervor at Holy Mass. Here also we find the source of his eagerness for Eucharistic devotion, for exposition of the Blessed Sacrament, for thirteen hours and perpetual adoration, for night vigils and nocturnal adoration. Thursday devotions, and the votive Communion that he introduced, were in honor of the Eucharistic Word.

In the light of all this, one can well understand why Arnold Janssen wished his spiritual sons to make such frequent use of the prayer: "May the darkness of sin and the night of heathenism vanish before the light of the Word and the Spirit of grace, and may the Heart of Jesus live in the hearts of men. Amen." (Vdmcm p.43).

### III. THE HOLY SPIRIT

In his devotion to the Holy Ghost, our founder's spirituality reaches its summit. He consecrated himself and all he had to the Holy Ghost and sought to do everything

in union with Him. To him, the Holy Spirit was the joy and beatitude in God; He was the guide and leader of the God-man -- may He be ours as well!

The Holy Spirit is the dispenser of all divine gifts. Father Arnold says in his *Spiritual Testament*: "Since the greatest fecundity of all, that from which proceed the Second and Third Persons of the Trinity, is not shared by the Holy Spirit, it seems fitting that He possess the greatest fecundity *ad extra*."

Devotion to the Holy Spirit instills strength and courage into the soul and guarantees its success in all that it undertakes for the good of souls. What an abundance of personal experience our founder had with this truth! That is why he spoke so enthusiastically of the seven gifts of the Holy Spirit, and the twelve fruits, and the whole spiritual panoply with which the Holy Spirit equips the soldiers of Christ; that is why the *Veni Sancte Spiritus* and the *Veni Creator* were always on his lips, why he took up so many devotional practices in honor of the Holy Spirit,, and why he lived so intimately with the "*Dulcis Hospes animae*", the "Sweet Guest of his soul".

#### IV. MARY THE MOTHER OF GOD

In the eyes of Father Arnold, Mary is the mystical Lily of the Blessed Trinity: the Daughter of the Father, Mother of the Son, and Spouse of the Holy Ghost. She is the Queen of the angels, to whom he consecrated himself and his followers; she is the Queen of apostles and missionaries, the Star of the Sea, under whose protection his sons crossed the ocean to bear the gospel of Christ to the ends of the earth.

Between the heart of Mary and the Heart of Jesus there is a most intimate and perfect union; the Sacred Heart was

formed from the pure blood of Mary's heart by the operation of the Holy Spirit. Thus we pray with Father Arnold: "Most Sacred Hearts of. Jesus and Mary, unite all hearts with you!" (Vdmcm p.41 )

Mary is Queen of the holy Rosary, and, since she is completely filled with grace herself, has been put in charge of all the graces and spiritual treasures of the Holy Ghost; she is the Mediatrix of all the graces merited for us by Christ. Indeed, the Blessed Mother plays a major role in our founder's spirituality.

## V. THE HOLY ANGELS

On June 16, 1875, Arnold Janssen solemnly consecrated himself and his work to the service of the King and Queen of the angels. The first church he built was dedicated to an archangel. This was only one of the many indications of his marked devotion to the holy angels, which fits so harmoniously into the pattern of his other devotions.

The angels stand in the breathless splendor of the heavenly court; they are the servants of the Holy Spirit and the dispensers of His grace, as Father Arnold explains to us in the Rule of 1891. Hence their title to our special veneration. But those among them that have a preeminent claim to our homage are the holy seraphim and the seven spirits who stand before the throne of God. Again, how well this harmonizes with his other devotions!

Special honor is due also to the holy archangels and to our guardian angels: to the archangels because they are so closely associated with the Divine Word, and to our guardian angels because they have the task of adoring the triune God on His mystical throne in our hearts.

## VI. THE KINGDOM OF GOD

Our founder's theological reflections ripened and revealed their latent potentialities in his keen, apostolic interest in the great kingdom of God: the Church triumphant, militant, and suffering. In this regard he writes in his *Intercessory Prayers*: "Bless, O Lord, the Holy Church, God's kingdom, in this world and in the world to come. Make the Church militant victorious in her battle with the enemies of salvation, console, enliven, and deliver the Church suffering and raise the church triumphant to ever greater honor and glory." (Vdmcm p.82)

### A. TRIUMPHANT

From the ranks of the Church triumphant, which he looked upon as the greatest glory of the triune God, our founder marshalled a host of patrons to help him and his followers in their struggle to advance the kingdom of God.

### B. SUFFERING

He was sensible of the woes of the Church suffering, those many children of God, exiled from His face, who are tormented by their great homesickness for heaven and the beatific vision.

### C. MILITANT

To the great kingdom of God on earth, the Church militant, he professed unshakeable allegiance. The Holy Roman Catholic Church, the Bride of the Holy Spirit, he knew, had sprung from the opened Heart of the Crucified; it was and is the city of God, the temple of the Most High, the mother of all races and peoples, the prolific vine, the mystical body, the living Christ.

He forgot no one in this great family of the heavenly Father:

1. He thought of God's children, and of his own desire to increase their number.
2. He thought of God's servants: of priests and candidates for the priesthood, and of religious whose work and sacrifice and prayer is so rich in fruit; and of devout fathers and mothers whose mission in life is the founding of robustly Catholic families.
3. He knew the value of the immense treasures of the great family of Christendom: divine grace, divine food, and the Precious Blood.
4. But his greatest solicitude was for unfortunate sinners, heretics, and heathen, who had the greater title to his spiritual care precisely because they live so far from God.

He poured all his energies into the service of this kingdom; every morning he offered to the triune God, in union with Jesus and through the hands of Mary, all the thoughts, words, deeds, and sufferings of the coming day for the triumph of holy Church.

The spiritual heritage we have received from our blessed founder is indeed a magnificent revelation of God, something to be treasured above all else, to be absorbed and made our own, something into which we must send deep roots to nourish our growth to full spiritual stature and to enable us to bear very much fruit for the glory of the triune God and the salvation of souls, especially those of the poor heathen. It is a wellspring of grace and devotion, stored up in our Society by a benevolent Providence so that from it might flow abundant spiritual benefits for our confreres and for all men. *Vivat Cor Jesu in cordibus hominum!* Amen!

# THREE THRONES

## I. THE HEAVENLY THRONE

The seed of Father Arnold's devotion to the Blessed Trinity was sown during the fertile years of childhood. When Arnold was still a boy, he witnessed his father's great devotion to the triune God. That devout man had the practice of attending High Mass on Sundays to express his gratitude to the Trinity for the blessings of the past week, and when he lay on his deathbed he had his children promise him to keep up this custom. Even in his later years, Arnold Janssen used to recall to his brother John with what profound insight into the divine nature their father had been endowed.

### A. THE TRINITY HIS CONCEPT OF GOD

It was under the aspect of the Blessed Trinity that Father Arnold saw God. Around this mystery his whole life revolved; from it he viewed all things, and to it he referred his every undertaking.

1. He wished it to be the foremost object of our devotions, since our lives ought to issue forth from the fullness of faith. Our first and last aim is to give glory to the triune God, and to this aim all else must be subordinated.
2. Although he encouraged all devotions that are sanctioned by the Church, he wished none of them to compromise our distinctive devotion to the Blessed Trinity. The fruit of his continual contemplation of the Trinity was great interior enlightenment and an exceptional preference for this mystery.
3. He brought everything into relation with this devotion: for instance, the recitation of the sorrowful mysteries

of the Rosary and the saying of the Stations. At each station he would address a short prayer to each of the divine persons and then hold a longer colloquy with the whole Trinity. By way of explanation he would have us consider that during His passion Jesus Christ brought His human will before the three divine persons as a complete holocaust.

4. To the Blessed Trinity Father Arnold consecrated the three powers of his soul: memory, intellect, and will, that they might be purified and a complete change be brought about in the inner man. "Let us consecrate our memories to the Father, so that through His grace they may be occupied not with temporal but with eternal things, not with creatures but with the Creator. Let us consecrate our understanding to the only-begotten Son, who is Wisdom Eternal, so that He may enlighten it. Let us consecrate our will to the Holy Spirit, who is the Love of the Father and the Son, so that He may put our affections in order and sanctify them by love."
5. He drew from his contemplation of the Blessed Trinity three basic rules for life:
  - (a) "In all things, do not seek your own will, but the will of the heavenly Father. Make it a point not to please yourself but to give pleasure to God; wish that all may humiliate you, but glorify God; deem it something great that God has condescended to choose you for His service, but not that you are serving Him.
  - (b) "Offer all that you do and suffer to the triune God in union with the merits and sufferings of the Incarnate Word. Spare no effort in conforming to Christ your model, especially in poverty and patience.

(c) "In all you do maintain a pure motive, in the love of the Holy Spirit; love God alone, for His own sake, by uniting your intention with the divine love with which the Blessed Trinity loves Itself."

## B. OUR LIFE'S TASK

Father Arnold affirmed that practical devotion to the mystery of the Blessed Trinity is the one and only great task of our lives.

1. "Whenever we write to one another," he tells us in his rule, "we are to write at the top of the letter the words: 'May the triune God. live in our hearts!'"
2. "We should often renew the grace of Baptism in our souls by remembering the three divine persons in whose name we were baptized."
3. He even recommends and urges continual praise of the triune God: "Our confreres are urged to do frequent honor to the Blessed Trinity with the words: 'Glory be to the Father and to the Son and to the Holy Ghost!' At the beginning of every task let them say: 'In the name of the Father and of the Son and of the Holy Ghost!' Let them also have on their lips the ejaculation of St. Francis Xavier: 'O Most Blessed Trinity!'"
4. *The High Mass on Sunday* is to be offered up to the Blessed Trinity by the priest and community in thanksgiving for the blessings of creation, redemption, and sanctification.
5. Sunday was dedicated in a special manner to the Blessed Trinity, Monday to the Holy Spirit, Thursday to the Divine Son, and Friday to the heavenly Father, since it was on Friday that He gave His only-begotten Son for the redemption of the world.

6. He prescribed that his priests give a prominent place in their sermons to the Blessed Trinity, the Divine Word, and the Holy Spirit, and at the same time create among the faithful a greater consciousness of the indwelling of the Blessed Trinity in souls that are in the state of grace.
7. In his *Spiritual Testament* to his spiritual sons and daughters he dwells emphatically on the power and necessity of intercessory prayer addressed to the Blessed Trinity, and urges its practice especially after Holy Communion.
8. As early as 1891, he circulated among the faithful his *Handbuechlein fuer gemeinschaftliches Gebet* in which he gives expression to his devotion to the Blessed Trinity in the instructions and prayers. "Souls who have often reflected on the Blessed Trinity are filled with great reverence for the divine majesty and are raised to an ever higher degree of love for that ineffable purity and sanctity which we adore in the divine nature."
9. In our mission houses he sought to have the Blessed Trinity and the three divine persons represented in church and chapel, on altar and window.

### C. THE TRINITY THE JOY OF HIS HEART

Devotion to the Blessed Trinity was an intense joy to the heart of Father Arnold.

1. He gave the Feast of the Blessed Trinity great prominence as the chief feast of the Society. It was to be celebrated with the greatest solemnity and regarded as the first and highest mission feast, since it brings to mind the great blessing of holy Baptism, by which we are received into the Church.

2. He even cherished the bold plan of asking permission from the Holy See to celebrate a three-day feast in the Society, with all-day exposition of the Blessed Sacrament, in homage and adoration to the Blessed Trinity on Its triple throne: heavenly, Eucharistic, and mystical.
3. It gave Father Arnold great personal joy when, in 1897, Pope Leo XIII called the mystery of the Blessed Trinity “the substance of the New Testament”, as the fathers of the Church understood it.
4. In a letter to the members of the Society written in 1908, he says: “May the holy triune God admit you ever more intimately into the bosom of His divine love!” Such a remark gives evidence that Father Arnold himself found comfort and happiness in the bosom of this wondrous mystery. From this we can also understand why most of his prayers begin with the words: “O holy triune God!”

“Omnipotence of the Father, help my frailty and rescue me from the depths of misery. Wisdom of the Son, direct all my thoughts, words, and actions. Love of the Holy Spirit, be the source of all the operations of my soul so that they may be entirely conformed to Thy divine will.”

-- O Beata Trinitas!

## II. THE EUCHARISTIC THRONE

Arnold Janssen thought of the Holy Eucharist as the central sacrament. When he considered the Eucharist, his adoration went out first of all -- as we see from his prayers and conferences -- to the sacred humanity of Christ; then to the soul of Christ, which is united with His humanity; then to the Precious Blood. But above all else he worshipped

in the Eucharist the Divine Heart of Jesus, whose dispositions and affections were his lifelong admiration. Finally, as inseparable from the Sacred Heart, he adored in the Eucharist the Divine Word, the Holy Spirit, and the entire Blessed Trinity. This was his concept of the Trinity's Eucharistic throne.

### **A. REJOICE AND PRAISE!**

"Holy Writ says: 'Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy One of Israel. (Isaias 12,6) This text is abundantly fulfilled in the Blessed Sacrament, in which our Saviour puts aside the trappings of majesty to abide with us in humility and love. Therefore, with hearts warm with gratitude and fired with an ardent love of Him who has first loved us, let us give to Him, Eucharistically enthroned in the tabernacle, the honor due to a God who has thus debased Himself for our sake.

"Our confreres should find it a great joy and consolation to linger before the altar of their Eucharistic Lord. But even when they must forego this privilege, they can turn their thoughts in adoration to the Blessed Sacrament, in which the Father and the Holy Spirit are present as well as the Divine Word, although not in the same manner."

### **B. SANCTA SANCTE!**

"Since the Holy Eucharist nourishes the life of our souls and produces in them fruits worthy of its own excellence, our confreres should, on the one hand, partake of it with great love and joy, and, on the other, never dare to approach it unworthily or handle it irreverently. Again, since the Father, Son, and Holy Ghost are present in the Eucharist together, although not in exactly the same

manner, we should never have the temerity to appear in so holy a presence as Theirs without the wedding garment of sanctifying grace; we should, on the contrary, adorn our souls with every virtue and devout affection while preparing to approach the divine table, and make a fervent thanksgiving on returning from it.

“Our confreres should avail themselves of this great store of spiritual nourishment, for Christ says of Himself: ‘I am the living bread that has come down from heaven.’ (John 6,51) -- or again -- ‘He who believes in me, as the Scripture says, from within him there shall flow rivers of living water.’ (John 7,38) What great significance this has for us, dear confreres, who have consecrated ourselves to the missionary cause. What is holy must be treated with holy reverence, so that we may see Christ’s words accomplished, and obtain life and grace for ourselves and many others.”

### C. DIVINE LIFE

The Eucharistic throne is a throne of grace: *Accedamus igitur ad thronum gratiae!* — Let us draw nigh to the throne of grace! -- Father Arnold was deeply convinced of this truth, and the result of his reflection upon it was a so-called Eucharistic Tablet in which he advanced a method of preparation and thanksgiving for Holy Communion. He was ever urging his followers to live in intimate union with Christ and make of each Communion day a “Eucharistic day”. Let us follow his suggestion.

“When Jesus Christ, *as man, merited* the sending of the Holy Spirit by His bitter passion and obedience unto death on the cross, and when, *as the Second Person* of the Blessed Trinity, together with the Father He *effected* that sending, He contrived to link to this greatest gift of His divine love a long chain of other wonderful gifts. Chief among these is

the gift of supernatural life, which we first receive in holy Baptism, when we are reborn of water and the Holy Ghost.

“This supernatural life is a real life, and, what is more, it is a divine life, since by it God lives in us and we in God. May we always appreciate the infinite worth of this divine life and never weaken it by venial sin nor ever end it by mortal sin!”

#### **D. THE STAFF OF DIVINE LIFE**

“Life requires food, and since the life of sanctifying grace is at once earthly and divine, it calls for a food that tastes of both earth and heaven. This food is the Holy Eucharist, the Sacrament of the body and blood of Jesus Christ. It is prepared for us by the Holy Spirit, at the direction of the Father and the Son, when, in holy Mass, by the consecrating words of a duly ordained priest, He changes the substance of bread and wine into the hidden substance of Christ’s body and blood.

“This holy food is *earthly*, albeit very sacred, because the body and blood of Jesus Christ were formed, by the operation of the Holy Spirit, out of the most pure blood of Mary, when the Angel Gabriel appeared to her and she spoke the words, ‘Behold the handmaid of the Lord; be it done unto me according to thy word.’ Let us love and praise God the Holy Ghost for working two great miracles: giving us the Saviour in His visible presence on earth, and perpetuating this gift in His glorified but hidden presence on the altar. At the same time, let us honor and love Mary, who co-operated in the first of these miracles by giving her consent to the divine will, thereby gaining the special title of ‘Immaculate Spouse of the Holy Ghost.’ Finally, let us show esteem and reverence for the holy priesthood, through whose active co-operation the Holy Spirit performs the

second miracle, in consequence of which we might call the priest in some sense the father of the Eucharistic Christ.

“But the Holy Eucharist is also a divine food, and this not only because the presence of the body and blood of Jesus Christ, once on earth and now on the altar, was and is a miracle of the grace of the Holy Spirit, but also, and primarily, because the body and blood of Jesus Christ are inseparably united to His sacred soul and to His divinity, which brings them into relation with the Father and the Holy Spirit. O marvel of charity, devised by the good God to manifest His love for us poor men! May we, as children of the Holy Spirit, who is Eternal Love, never weary of contemplating this love, and may we give ourselves wholeheartedly in return.”

#### E. *“CRAS CUM REGE PRANSURUS SUM”*

“To derive from Holy Communion all the advantages our Lord wishes us to draw from it, we should take care to prepare ourselves well and to make a good thanksgiving. Both are accomplished by recollecting ourselves out of regard for our heavenly Guest. Before receiving Him, let us adorn our souls with lively acts of faith, hope, and charity, of contrition, humility and desire; after receiving Him, let us pay homage to Him, in deep and silent adoration, with acts of humility, love, self-oblation, and confident petition for what we and others need. Our adoration should be continued even after we have left the church. We should begin our preparation the evening before, when we can say with Esther: ‘I am to dine tomorrow with the king!’

This thought should accompany us when we go to rest, and be with us again when we rise in the morning.”

## **F. PURIFYING AND ADORNING THE SOUL**

“Moreover, we should mark the following: the soul is sanctified by external acts, but especially by good dispositions. A lack of purity of soul leads to the appalling sin of an unworthy Communion, an outrage against which the Holy Spirit warns us all. At this wedding feast of the eternal God we must appear clothed in the wedding garment of sanctifying grace. -- The working of the grace of Holy Communion will be hindered very much by any attachment to deliberate venial sin, but it will be aided just as much by a childlike, confident, humble surrender to God, by selfless love for Him and for our neighbor, and by prompt obedience to the commandments of God, the Church, our superiors, and the holy Rule. The more these dispositions are present, the more ready shall we be at any time to receive Holy Communion, and the more fruitful will our Communions be. Let us always treat what is holy with holy reverence, so that in us Christ’s words may be fulfilled, and we may draw from our Communions life and grace for ourselves and for many others.”

## **G. DRAUGHTS FROM THE FOUNTAIN OF LIFE**

“As special clients of the Holy Spirit, we should not be unmindful of Him who gave us the Saviour and brought Him on the altar and is present with Him there and manifests the love of the Father and the Son by dispensing Their graces to us. And since so many do not give Him a thought we ought to be all the more mindful of Him and seek in Holy Communion to taste the sweetness of His love in the Sacred Heart of Jesus, so that we may come ever closer to being in reality what our name signifies.”

### III. THE MYSTICAL THRONE

Father Arnold was deeply impressed by the sublime truth that God pitches His tent in souls that are redeemed by Christ and endowed with His grace. "God within us!" was the deepest mystery of his soul. With a love commingled with joy and wonderment he embraced the Blessed Trinity within him and adored It on Its mystical throne in the hearts of men. Moreover, his high appreciation of sanctifying grace centered about the fact that it is the condition on which the Blessed Trinity, and in a special manner the Holy Spirit, comes to take up residence in our souls. "If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him." (John 14,23)

In this wonderful truth, which he saw as the most brilliant crowning of our redemption, and in the practical conclusions he drew from it, Father Arnold reveals his piety in its greatest tenderness and intimacy.

#### A. A DEEP CONVICTION

Arnold Janssen believed and was deeply convinced of the great mystery: "God-within us!"

1. He states his conviction very clearly when he says: "If a man has sanctifying grace, the Holy Trinity dwells within him." This firm faith of his explains to us why he prayed in the evening before retiring: "Every beat of my heart and every breath of my mouth, take as an act of love and veneration of Thee, O holy and triune God." (Vdmcm p.25)
2. His faith had a note of *childlike* simplicity which we hear, for instance, when he tells us that our guardian angels are assigned to us to adore the triune God dwelling in our hearts.

3. His faith in "God within us!" was, moreover, an *enlightened* faith. By a strong God- given intuition, he seemed to see the Trinity *living* within us.

"The triune God is not merely present within us, He *lives* in us: He penetrates us in a living manner (*Handbuechlein* 1871). He penetrates us as the light penetrates the crystal, as the fire penetrates the iron (*Gebetsentwuerfe*). By the indwelling of the Holy Spirit within us, our prayer becomes potent and pierces the clouds, and all our works are sanctified."

4. Again, his faith was eminently *practical*.

"O what great benefits we derive from possessing the divine Guest in our souls, and offering to Him, Father and Son in union with the Holy Spirit, our untiring love and adoration. Amen!"

In the temple of our hearts let us bring to God the gold of our faith and love, and the myrrh of sufferings patiently endured.

5. Lastly, his was a *living* faith! He lived and worked in this, his favorite mystery. The holy triune God, "God within us", was truly his "life"!

## **B. A SOURCE OF HAPPINESS**

He found great happiness in his conviction of this truth.

1. He called it the "sweet mystery of grace"; he rejoiced in it with a selfless joy, and cried out in exultation: "The Holy Spirit glorifies the Father and the Son *within us!*"
2. Times innumerable during his happy work-a-day life, and again on his deathbed, he greeted the "Dulcis Hospes animae", the "Sweet Guest of his soul".

3. Heavenly joy filled his soul when he contemplated the temple of God in our hearts; full of reverence he said: "Truly the hand of God has wrought great wonders! The temple of our hearts, in which the Holy Spirit is enthroned, is sprinkled, sanctified, and made beautiful with the Precious Blood!"
4. With clear and joyful perception he divined God's purpose in coming to dwell in our souls: "God comes to make us pure, happy, and holy, and to bestow on us the fullness of His divine treasures".
5. From his conviction of this truth derives his intimacy, his happy, confident, unbroken union with God. He says of himself: "I will find and worship God in my own heart." And that is what he did. The first thing in the morning and the last in the evening, he turned his loving thoughts within him to the triune God. And as he lay awake on his pillow he reposed again in the God dwelling within his soul.

### **C. AN OBJECT OF ZEAL**

1. Almost all founders of religious orders leave to their spiritual sons some watchword, some motto which crystallizes in a phrase the aim and spirit of their congregation. The motto of the founder of Steyl stems from his "sweet mystery": "May the triune God live in our hearts!"
2. Father Arnold's desire to have this motto take an important and permanent place in the Society moved him to say in the Rule: "As often as we write to one another, we are to write at the top of the letter: 'May the triune God live in our hearts!'"
3. With special emphasis he urged his priests to practice the divine indwelling, and in his Rule he lays this injunction on them: "The priests shall foster a living

faith and establish a firm conviction of the indwelling of the Blessed Trinity in the soul by grace. They shall frequently recall this inner presence, and bring fervent affections and pleasing sacrifices to the Divine Love who has not disdained the poor abode of our hearts." Their sermons to the faithful were to deal often with this mystery. In this Father Arnold characteristically joins practice to precept by setting an example that inspired and edified everyone.

4. The words he here addresses to us are very impressive and beautiful: "The members should realize that God is present everywhere, and if they adore Him on His heavenly and eucharistic throne, they also have Him present in their own hearts by the grace of the Holy Spirit, according to the words of Scripture: 'Do you not know that you are the temple of God and that the Spirit of God dwells in You?' (I Cor 3,16)."

Father Arnold also taught his followers how to adore the triune God in the temple of their hearts: "Let us remember the throne of the triune God in our hearts at the beginning and end of the day, and when we lie awake on our beds.;

(a) "Upon retiring, be mindful of the sweet presence of the Holy Spirit and of the entire Blessed Trinity in your heart!

(b) "When we lie awake on our beds, let us remember that the Blessed Trinity has Its throne in our hearts and let us adore It there."

And when Father Arnold says, "Our guardian angels will take our places in adoring the triune God within us while we sleep," his words have the ring of a challenge to compete with our angels when we are awake.

5. He often expressed his wish that what Jesus said of St. Gertrude might be true of everyone: "Whoever seeks Me can find Me in the heart of My spouse"; that is, on His mystical throne in souls that by grace have been made temples of God.

#### **D. SOME CLOSING REMARKS**

The fact that the triune God is present in the souls of men gave a strong impetus to Arnold Janssen 's intimate devotion to the Sacred Heart and to the Blessed Mother.

1. He called the Sacred Heart the glorious Ark of God, the Hidden Tabernacle of God, the Throne of the Blessed Trinity. All of this, indeed, is true of the Sacred Heart of Jesus in a far higher sense than it is of our own hearts, since the Sacred Heart uniquely contains three great treasures: the divinity of the Eternal Word, the all-surpassing soul-life of Christ, and the Most Precious Blood.
2. And although the founder looked upon every soul as a bride of our dear Saviour, to whom Jesus unites Himself in the bridal love of mutual surrender, he saw in Mary the Immaculate Spouse of the Holy Ghost, and addressed her very often with this title.

What joy it would have been for Arnold Janssen if the five beautiful little indulgenced prayers given to us by Pope Benedict XV had existed during his lifetime. (See p.2) These ejaculations of holy Mother Church put a stamp of approval on the asceticism of the founder of Steyl in regard to this most highly valued gem in his spirituality. They also furnish evidence, as did many incidents in his life, that he was not only abreast with his age, but was fifty years ahead of it in prophetic vision.

# THE DIVINE WORD

On March 20, 1929, Pope Pius XI granted a private audience to the Superior General of the Society of the Divine Word, in company with his council and the students of the Society's college at Rome. As he entered the audience chamber, the first greeting on the lips of Christ's Vicar on earth was: "My dear sons of the Divine Word, what a beautiful name is yours!" He then pointed out the deep significance of our Society's name and its eminent fitness for a missionary unit.

## I. THE SON OF GOD

### A. IN THE LIGHT OF THE WORD

At the time our founder established the Society, the ideal that was uppermost in his mind, dominating all his thoughts and aspirations, was the Divine Word. "It was the true light that enlightens every man who comes into the world." (Jn 1,9) This ideal enlightened our founder; he stood in its warm effulgence and was transfigured in its rays. It became for him a kindly light that led him on true pathways throughout his life, an all-pervading light that lent its radiance to all his thought and prayer and activity.

Father Arnold envisioned the Divine Word as the sun that illumines both heaven and earth, the light of the Godhead and of the human race, the source of the warmth and ardour in his own heart, and the center of all his devotions and activities.

Therefore, since God's providence has led us into the Society of the Divine Word, it is doubtless our primary task and duty to imbibe the ideals of its founder. Devotion to the Divine Word must play an important role in all our striving, else we can never enter upon the external

occupations of the Society in the proper spirit; unless we lay to heart the ideals that impelled Father Arnold to action, we can have no part in his spiritual strength, and we cannot possibly prepare ourselves for success in our work. The Divine Word is our book of life!

## **B. CONTEMPLATING THE DIVINE WORD**

The Divine Word is the eternal Son of the Father, and from all eternity has been thus acclaimed by Him: "Thou art My Son; this day have I begotten Thee." (Christmas Introit) He is with the Father; He reposes in the Father's bosom; He is Himself God, equal to the Father, and His true image and reflection. He is the spotless mirror of the divine majesty, the perfect likeness of the goodness and beauty of God.

The Divine Word is the Eternal Wisdom that created heaven and earth with all their wonders, that sustains them in all their splendor, and with gentle omnipotence disposes all things well, playing, so to speak, before the face of the heavenly Father. (cf Prov 8, 30)

The Divine Word found His delight in being with the children of men. That is why He was with the chosen people as the Angel of the covenant in the Old Testament. That is why, in the fullness of time, He assumed a human nature, to live among us as one of ourselves and to redeem us -- Jesus Christ, our king and priest forever according to the order of Melchisedech!

## **C. LIVING HIS DEVOTION TO THE DIVINE WORD**

In the Janssen household, in which Arnold grew up, there had always prevailed an intense devotion to the Divine Word. The beginning of St. John's Gospel, in which the glories of the Divine Word are so graphically recorded, was held in great reverence. They used to read this prologue

aloud, for instance during thunderstorms, with great confidence in its protecting power.

The love for the Divine Word and for the Gospel of St. John which Father Arnold had acquired as a boy at home he kept through all the years of his priesthood. An unpretentious poem which he printed in the *Little Messenger of the Sacred Heart* gives us a glimpse of the light that was already shining in his own priestly heart. The first of the three stanzas goes like this:

*“Um mich zu retten, zu belehren.  
Kamst Du, O Licht, in unsere Nacht:  
So will auch treu Dein Wort ich hoeren,  
Das Du, O Wort, zu uns gebracht.”*

It is a revealing fact that as much as a month before the dedication of the little mission house on the Meuse, Father Arnold had already put himself and his work under the protection of the Divine Word, who is Eternal Wisdom, the Image of the Father, the Sender of the Holy Spirit, the Light that enlightens every man who comes into the world. From the depths of his heart he prayed: “May the Divine Word be the soul of our devotion, our strength, our love, and our light; from Him may our teachers learn the wisdom, and our missionaries find the words of eloquence with which to establish the kingdom of God in the night of heathenism, in the cold and dreary kingdom of the evil spirit.”

On establishing the Society, Father Arnold consecrated it to the Divine Word and named it after Him. He consecrated his own person and his followers to “the service of the King of angels”. What his sentiments were at this time he tells us in the Rule of 1891, where, in the third statute of the first constitution, he wrote: “We take the expression

‘Divine Word’ in a threefold sense. The Divine Word is:

- the Word of the Father: that is the Son,
- the Word of the Son: that is, the gospel of Jesus Christ,
- the Word of the Holy Ghost: that is, Holy Scripture in its entirety, the Word of the prophets, apostles, and priests, inasmuch as they wrote under the inspiration of the Holy Ghost.

After the founding of Steyl, he once more surveys his reasons for choosing the title he did: “Among the persons of the Blessed Trinity, the Divine Word should be singled out for special adoration. He is the prototype after whom the justified soul is modeled, and whose brothers we became through sanctifying grace; He is the person of our divine Saviour, whom we in our apostolate must follow along the path of abandonment to God; He is the Light that enlightens every man, and in Him the missionary must put his trust, knowing that his words will have true efficacy only through the assistance of the Divine Word, who brought heaven and earth out of nothing; He is the uncreated Wisdom, from whom all human wisdom proceeds, and therefore He is deserving of special veneration by our teachers.”

#### **D. LEADING OTHERS TO THE DIVINE WORD**

In his great love and devotion to the Divine Word, in the wider, threefold aspect mentioned above, Father Arnold again sets a zealous pace for his followers.

He provided that the short eulogium of the Divine Word, as St. John has celebrated it in his Gospel, be most solemnly chanted at investiture and profession, at the opening of the general chapter, and at the departure celebration of the missionaries.

In the evening prayers which he composed for the Society, the community offers up its nightly rest "in union with the eternal rest of Jesus in the bosom of His heavenly Father".

At an earlier date he had even canvassed the plan of organizing a *Prayer League of the Divine Word*, whose members would make it their aim to foster devotion to the Divine Word, to pray for the intentions of His Sacred Heart, to pray for our mission houses and missionaries, and finally, to benefit all the members of the League by their mutual prayers.

Father Arnold's ruling purpose in founding the Society was that its members might preach the Word of God at home and in the foreign missions, and, by the power of God's eternal Son, make men children of the heavenly Father, He trusted that the Divine Word Himself would render the efforts of the missionaries successful: "The preaching of the faith can bear fruit only through the grace of the Divine Word, who enlightens every man who comes into the world." Therefore he prays: "May the Heart of Jesus live in the hearts of men, and may the sweet light of the Divine Word shine in the darkness of sin and the night of heathenism."

## II. THE SON OF MAN

Just as he contemplated the Eternal Word reposing in majesty in the bosom of the Father, our founder beheld Him again in His human condition on earth. In his Conferences he often spoke of the Incarnate Word and urged everyone to worship and adore Him. He says in the Rule of 1891: "We must adore, love, and follow Jesus Christ as our unique model, for He is the way, the truth, and the life." He frequently took as subject matter for his conferences the

three great mysteries of the Incarnation, the Nativity, and the holy Childhood.

## A. THE INCARNATION

1. With joy as keen as it was supernatural, Father Arnold relived again and again that solemn, sacred hour in the history of mankind when Gabriel appeared as God's legate in the lowly cottage at Nazareth, and the Holy Spirit overshadowed the Virgin Mary, and God's omnipotence wrought in her the greatest of miracles.

(a) Filled with awe and gratitude, he welcomed the Word of God "who for our salvation did not disdain the Virgin's womb". He contemplated the soul of Christ, at the first moment of His existence in Mary's womb, sending up an act of adoration, thanksgiving, joy, and loving surrender to His heavenly Father. He heard the Word made flesh saying to the Father: "Behold, I come to do Thy will!"

(b) His admiring reverence for Mary went hand in hand with his ardent desire to adore with her the Son of Man in the modest dwelling at Nazareth. Mary is the temple of God -- souls in grace are such temples of God! Mary is Christ's tabernacle -- every justified soul is Christ's tabernacle! -- His mind was ceaselessly revolving such thoughts as these, and in the light of Nazareth he must have discovered new and beautiful facets of his "sweet mystery", the divine indwelling. How great was his concern that each of us learn to treasure this spiritual gem!

(c) He plumbed the depths of this profound mystery, this joy for all mankind; he saw that it united divinity with a human nature and hence with the whole human race; -- "Christ illustrates His great love for humanity

by the comparison of a bridegroom's love for His bride. The picture is a tender one. He has truly taken human nature as His bride."

2. Father Arnold wanted to share with his spiritual children all that he experienced with great intensity in his own inner life.

(a) He wanted everyone to say the Angelus, a prayer so dear to him, with special devotion. This blessed mystery, these sweet words which recall the dawn of our redemption, were deeply graven in Arnold's heart.

(b) To keep vivid the memory of that happy hour when the Word became flesh, he wanted every member to wear upon his breast the medal bearing the words: "Et Verbum caro factum est!"

(c) He also highly favored the custom of genuflecting at these words, out of reverence for the mystery of the Incarnation.

(d) In his conferences he earnestly and frequently urged all his followers to strive for the dispositions with which Jesus began His earthly life, and to appreciate their apostolic vocation, whereby they share in Christ's own mission. To help them to a true estimate of the self-abasement entailed in the Incarnation of the Son of God, he drew the parallel of a king's entering a peasant hovel to live there as one of the family. Then Father Arnold would wax eloquent in the contrast: "What is a king," he would say, "who demeans himself to the level of a poor family, in comparison with the infinite God, who has assumed our condition as slaves?"

God made the Feast of the Incarnation a signal and unforgettable occasion in our founder's life. It was on the eve of March 25, 1879, that Father Arnold finally obtained

security and peace and freedom of action by overcoming the opposition of the man who held the legal title to the property at Steyl.

Father Arnold never forgot this divine favor; even in his old age he often recalled it with heartfelt gratitude. Somebody once saw him at St. Wendel's kneeling before the altar of the Blessed Mother on the night before the Feast of the Annunciation, and the confrere who reports the incident feels justified in assuming that Father Arnold had knelt there the whole night long.

## **B. THE NATIVITY**

He clearly recognized that the purpose of the first Christmas was to carry out God's great plan of adoption. The Son of God becomes our brother and shows Himself to us in the garb of our humanity. We are to don the robes, of His divinity and become children of God and heirs of heaven. Thus Father Arnold exclaims, in greeting the little Christ child: "O Son of God, clad in the poor garment of our flesh!" He called Him the chosen instrument of love, the Son of love! "The Eternal Word has entered upon our course to lead us to glory, to make us His brothers. Yes, the Son of God has become our brother." He meditated upon the virtues which the divine Child in the manger seemed to preach by His eloquent example. He marvelled at His holy poverty: Jesus had been rich and had become poor for our sakes. It was through poverty, then, that Father Arnold would have his followers please the Divine Word. These thoughts occasioned the almost excessive love for holy poverty, reminiscent of St. Francis, and for simplicity and modesty which everyone admired in our founder.

He was astonished at Christ's great humility: "Although He was the King of glory, surrounded by countless heavenly subjects, He came down upon this our

earth!" Arnold Janssen wanted to seek, and he wanted each of his followers to seek, only 'the honor to be insignificant in his own eyes and in the eyes of the world'. "Unless we are little," he used to say, "we cannot please God. That is the lesson of Christmas." In another quotation, he makes a teacher's sagacious use of examples: "The angels," he says, "fell through pride, and our first parents sinned by pride. And now the great Son of God comes to teach us by His example to choose not the highest but the lowest place. Let us keep this in mind when we adore at the crib of the divine Saviour; let us engrave His example upon our memories, that we may imitate His humility.

He burned with love and gratitude for Bethlehem's miracle: "What abundance of grace and light and joy attends the birth of our divine Saviour at Bethlehem! ...Would that we could realize the treasures of grace, of salvation and beatitude that we have in our divine Saviour, so that we would cling to Him with all the love of our hearts and all the strength of our souls, inseparably united forever. Let us be grateful to Him and help to transmit these blessings to others."

### **C. HIS CRIB DEVOTION**

All interior souls draw abundant grace and joy from their devotion to the infant Jesus. They find in Bethlehem and Nazareth beautiful gardens of roses and lilies. Father Arnold was such a soul; his love for the divine Child was tender and intimate, and at the same time it inspired him with an ardent missionary zeal,

1. Every year on Christmas night, Father Arnold brought the image of the holy Infant to the crib in the Church in a procession of solemn, poetic pageantry. His bearing was impressive; the warm accents of his prayers were

inspiring, for they came from a heart on fire with love. Even one who had hitherto been a stranger to. his ways could have seen here that our founder was as simple and generous as a child. How happily he pondered the love, the holiness, the humility and the sacrificial attitude of the divine Child! How earnestly he prayed for the intentions of His infant Heart! His urgent ejaculation, which is on the lips of every son of the Society repeatedly each day, carries the pith of Father Arnold's personal intention: "Because of Thine own holy Infancy, O Jesus, have mercy on the poor heathen children!" (Vdmcm p.q.3)

2. He remained in the company of the Christ child throughout the Christmas season. Many a time when he thought he was alone in chapel he would put out the lights, take the image of the divine Babe out of the crib, and walk up and down with it in his arms, praying and meditating, as if he were intoxicated with love.

Here we can trace the origin of his ardent and reverent devotion to the Holy name of Jesus. How spontaneous and striking are these greetings: "Be praised, O Jesus, Thou joy and bliss of the eternal kingdom! Be praised, O Jesus, Thou beloved of the Father! Be praised, O Jesus, Thou noble flower from the root of Jesse! (O.F. p.56) I would love Thee and adore Thee as many times as there are stars in the heavens and grains of sand in the sea. Amen."

3. Lastly, Father Arnold brought the Christ child to the hearts of men. His special devotion to the Holy Family prompted him to have prayers said frequently for Christian homes, that parents and children might pattern their family life on the life of Jesus and His parents at Nazareth. His love for the child Jesus took

on apostolic proportions; it was a missionary's love. In his ardor he surrounded the Feast of Epiphany, on which the Christ child first made Himself known to the heathens, with great pomp and solemnity. There was a fire in him that wanted to burn,, a flame that was hungry for fuel. "What a plenitude of spiritual and corporal blessings the divine Child has brought down to this earth! Let us be grateful to Him and help to transmit these blessings to others." Father Arnold was a missionary to the core; when he saw the child Jesus as the Angel of great counsel, the Angel of the Covenant, who came to lead all peoples back to God, then he was all eagerness and enthusiasm to help Him do it.



# THE HOLY SPIRIT

Gerard Janssen passed on to his son Arnold a vigorous devotion to the Holy Spirit. Arnold caught it up and prized it from boyhood on as a priceless inheritance. He adopted, and zealously urged others to adopt, the practice his father had of hearing *Mass on Monday* to implore the grace of the Holy Spirit for the coming week.

But for all this, long years intervened before God brought His' faithful servant to the fullest pitch of this devotion. On October 3, 1887, in the church of the Lazarists in Vienna, Father Arnold consecrated himself, soul and body, to the Holy Ghost. He asked on this occasion for two graces:

to know the greatness of the Holy Spirit's love;  
to live and die for Him.

The knowledge and love of the Holy Spirit which from that time on characterized all he did is evidence that the Holy Ghost granted him both his petitions. His words and actions were thenceforth so many tokens of the unction that flowed from his consecration. He was visibly impressed by the majesty and, power, the beauty and love of the Holy Ghost. "Special devotion to the Holy Spirit was his charism, the soul of his life, the full stature of his spiritual growth, the flood tide of his piety. His life of loving intimacy reached its climax when on his deathbed he cried out: "Come, O Holy Ghost! Come, sweet Guest of my soul!"

## I. ANOINTED BY THE HOLY SPIRIT

Our founder was bathed, as it were, in a stream of divine light that came from the Holy Spirit, whom he beheld as a divine mirror in which to view all things in heaven and on earth.

- A. He saw in the Holy Ghost the crown and completion of the inner life of God. "In the Holy Spirit," he says, "the life of the Blessed Trinity is completed: oneness of nature but trinity of persons, full of eternal joy and bliss."
- B. He pondered the Holy Spirit's role in the miracle of the Incarnation... "Conceived of the Holy Ghost."
  - 1. The infant Jesus, who had captured Father Arnold's heart, was formed by the Holy Spirit. The Son is sent to us from the Father, through His mysterious overshadowing of the Virgin Mary.
  - 2. Our founder's favorite pictorial representation of the Divine Saviour, which he in his zeal displayed everywhere, shows the Holy Spirit hovering over Christ, who is exposing to us His Sacred Heart, formed by the Holy Spirit and filled with His love. Indeed, the Heart of Jesus is a furnace glowing with the love and grace of the Holy Ghost; from It came the tongues of fire in which the Holy Spirit descended on the infant Church on the first Pentecost. By way of accentuating this organic relation between these two devotions, our founder dedicated the month of June to the Holy Spirit and to the Sacred Heart of Jesus. (Cnst 147) He never wanted any sharp divisions between the Society's devotions, for he believed that our devotions and religious practices only gain in depth and richness and grace when we stress their relationship to one another.
  - 3. Father Arnold's devotion to the Holy Spirit even bears reference to the Blessed Sacrament and the Sacrifice of the Mass. To this effect he writes in the Rule of 1891: "From the Heart of Jesus in the Eucharist the members can draw in abundance the graces of the Holy Ghost."

- C. Mary too draws her virtues and her fullness of grace from the Holy Ghost. Father Arnold says: "The Holy Spirit made Mary the Mother of God and His own Immaculate Spouse, spotless and full of grace."
- D. The apostles of the early Church and the missionaries of all ages carried on their work only with the strength of the Holy Spirit. Father Arnold thus maintains of missionary work: "It is the Holy Spirit who, through the labors of the apostles and those who came after them, has raised and glorified the cross of Christ among the peoples of the earth, and will glorify it still more... May each of us strive to love the Holy Spirit with his whole heart, and work to spread devotion to Him among others. The more a missionary does this, the more the divine Dispenser of grace will bless his labors."
- E. "The Holy Spirit is the heart and soul of the Church: He dispenses all graces through the sacraments and sacramentals; He gives us the humanity of Christ on the altar as once He gave it to us through the Virgin Mary; He is ever adding new beauty and glory to the Church and preparing her for eternal bliss."

In his prayers, our founder thought of the Church in union with the Holy Spirit, and prayed for all her needs. Everyone ought to give attention to his *Intercessory Prayers*: his 'Prayer of Petition', 'Prayer to the Most Holy Trinity', 'Prayer for the Triumph of God's Kingdom', 'Prayer for Holy Church', 'Prayer for Peace and Prosperity', 'Petitions to the Holy Trinity', 'Prayer for Good Priests', and 'Prayer for the Sinners and Erring'. (Vdmcm p.82-95)

Even Father Arnold's tender solicitude for the poor and needy bears reference to his devotion to the Holy Spirit: "The members should always be mild and benevolent

towards the poor," he says, "because the Holy Spirit is the Father of the poor."

F. Above all, Father Arnold looked upon the Holy Ghost as the "Life-giving Spirit". Just as He had brooded over the waters at the dawn of creation and brought life and order out of chaos, so at the dawn of His new creation, namely the reign of grace begun by Christ the Redeemer, He came down upon the infant Church in tongues of fire, to give it life and vigor. And to this day he is still the same life-giving Spirit, the source of all vitality.

Times without number, Father Arnold called upon this Spirit of Life, and times without number his spiritual sons repeat in their prayers: "O Life-giving Spirit, animate Thy sons!" The founder intended this constant repetition to remind his followers of the supernatural life of sanctifying grace, and of their duty to strive for perfection.

Finally, all the hope and confidence we have in God is based upon the Holy Spirit, because it is in the Holy Spirit that God loves us poor creatures, just as it is in the Holy Spirit that He loves Himself.

G. Our founder's whole asceticism hinges upon his devotion to the Holy Ghost. He stood, as it were, bathed in a stream of light and grace which emanated from the Holy Spirit, who had given him the two great graces for which he had earnestly pleaded on the day of his consecration: Be granted him to know the greatness of His love and to live and die for Him.

With this as a background, we can easily understand why Father Arnold called the Holy Spirit the Honor of the Father and the Son, for devotion to the Holy Ghost is invariably the forerunner of devotion to the other two

persons of the Trinity. This is because the soul that really loves and adores the Holy Spirit is bound to return to the Father and the Son, from whom He proceeds. Moreover, it is through the Holy Spirit that They sanctify mankind. Through the Holy Spirit, the Father and the Son draw closer to us and we to Them.

We can also understand why our founder called the Holy Spirit the divine Architect of the temple of divine love in our hearts. "The Holy Spirit," he says, "dwells in the souls of Christians who are in the state of grace. He honors the Father and the Son within us, and builds for Them in our hearts the temple of His love.

Finally, we can sympathize with our founder when we find him pouring out his soul in a profusion of names and titles for the Holy Spirit, some of which are the inventions of His own love. For example, he called the Holy Ghost: "King of justice and holiness; Father of beautiful love; Dispenser and Perfecter of holiness; Father of true consolation; Father of light and love; Father and Author of love."

Thus our founder's devotion to the Blessed Trinity is still the main theme of his spirituality, while his devotion to the Holy Spirit is, so to speak, his approach to it.

## **II. GUIDED BY THE HOLY SPIRIT**

The Incarnate Divine Word was anointed by the Holy Ghost, endowed by Him with the seven gifts, and guided by Him throughout His life and passion. When, therefore, our founder established the Society of the Divine Word, he eagerly sought the guidance of the Holy Spirit for himself and his followers. He sought to regulate his entire life and pursue all his activities under the blessing of the Holy Ghost. In doing so he has given us a challenging example.

- A. His eagerness to be led by the Holy Spirit is clearly seen in the following quotation: "I have brought myself," he says, "body and soul, as a sacrifice to Him ... may He stand by me, that I may do the will of God in all things," He himself practiced complete abandonment to the guidance of the Holy Ghost, and he strongly recommended it to his followers. Thus he says: "The Holy Ghost is the Love of the Father and the Son. Let us consecrate our wills to Him, that He may regulate our affections, and sanctify them through love."

How wise, for instance, was the counsel he gave to those who suffered temptations against purity. He advised them to have recourse in such trials to the Holy Spirit, who would sanctify their thoughts and desires through His love. What a stratagem, to put the evil spirit to flight by placing oneself under the protection of the Holy Spirit.

- B. In all he did or did not do, Father Arnold let himself be guided by the love of the Holy Ghost. He says expressly that this is the sum and substance of the good intention. The good intention is a guiding force in our activity, and when it is made in the love of the Holy Spirit, it unites us, as our founder says, with that love with which the Blessed Trinity loves Itself. In this tone he concludes the short but beautiful prayer with which the lay brothers begin their work: "God Holy Ghost, all for the love of Thee! Amen." (Vdmcm p.113)

Father Arnold also honored the Holy Ghost as the Father of our Society, and expected its members to put all their confidence and hope in His guidance. He wanted to find in every member of the Society a true and faithful son of the Holy Spirit; he wanted all his followers to love the Holy Spirit as he himself loved Him, that is, with all their hearts.

On our journey to our life's goal, Father Arnold again wanted the Holy Spirit to be our guide, since it is in the Holy Spirit that we should adore the Father and the Son. It is the Holy Ghost who says to us in Sacred Scripture: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength." (Deut 6,5)

Once more, the" Holy Spirit was to be our guide, counsellor, and helper in living the active vocation. Our founder provided that we recite or sing the *Veni Creator and Veni Sancte Spiritus* every day, and before conferences or solemn occasions he constantly called on the Holy Spirit to come upon all present, to be among them as He was with Mary and the apostles in the Cenacle. He meant all this especially for his priests, whom he called the instruments and arms of the Holy Ghost.

- C. It is especially in his prayer life that we see our founder seeking and following the guidance of the Holy Ghost. He himself frequently made use of the earnest petition which he appended to the old form of the Quarter Hour Prayer in 1884: "...Send us from the Father the Holy Ghost! Grant that we may clearly recognize His guidance and follow it steadfastly. Amen." (The present wording dates from 1909.) There is hardly a prayer that he composed that does not bear some reference to the Holy Ghost. We can see in these prayers of his that he finds his tenderest hopes and joys in Him, and strives after them under His guidance.
- D. Under this tutelage of the Holy Ghost, Father Arnold gained especially in a clearer understanding of the Blessed Trinity, and penetrated more and more deeply into this mystery, which still remained dearest to him. The Holy Spirit is the last person of the Blessed Trinity to be revealed to men. Besides, He completes the

process of the soul's perfection. Furthermore, He is the channel through which the Godhead pours Its stream of created and uncreated love. Therefore He is also the surest guide to an understanding of the Trinity.

- E. Some of those who knew him testify of Arnold Janssen that he had an iron will, and that because he believed that the Holy Spirit was leading him in a special manner, he was tenacious and uncompromising in whatever he saw as the will of God. But to make their testimony complete, they must add that few men have ever prayed more sincerely or more ardently than Arnold Janssen did for the guidance of the Holy Ghost. On the other hand, whoever reads his letters comes to wonder how, in the face of his conviction that the Holy Spirit was directing him, Father Arnold took so much stock in the advice of his council and of the other members. He sometimes waived his decisions so long that his conduct seemed hard to understand.

### **III. A VOICE CRYING IN THE DESERT**

Our founder knew that his was a 'voice crying in the desert. He knew that in many respects the Holy Spirit is still an unknown God. He often complained: "How many there are who completely neglect the Holy Spirit! How much coldness and ingratitude He meets with!" He wanted to beg for love toward the Holy Spirit, for he realized that this was his destined role and task in life. For decades his voice was raised in exhortation, pleading for the honor and glory of the Holy Ghost. God Himself finally opened for him avenues to the promotion of his aim. Besides the fire that burned in his own bosom, he now had three different means to further devotion to the Holy Spirit.

- A. The religious congregations that our founder established were the first of these three channels. By their example in the retreats they held, and in all their contacts with the laity, they helped and are still helping to spread the devotion they learned from him.
- B. The second channel was the mission press. In the tenor of Father Arnold's inaugural prayer, the press was to be "a golden mouth for this golden devotion".
- C. The third channel was the pen of Arnold's brother, Father John Janssen. With his great devotion to the Holy Spirit, he proved a God-send to the founder. His writings, especially his *Goldener Gnadenschluessel*, were instrumental in giving many people an insight into devotion to the Holy Spirit and thus adding them to the number of His clients.

In the accomplishment of what he considered his life's mission, our founder knew how to use these three providential aids with telling effect. His work distinctly bore the seal of the Holy Spirit's blessing. If today finds devotion to the Holy Ghost more widespread and more prolific in its blessings for mankind, we may see in this fact a special grace bestowed by God upon our age. With other men of destiny, Father Arnold was set apart to stimulate interest and enthusiasm in the cult of the Holy Spirit. He perceived and realized more clearly than anything else that devotion to the Holy Ghost is specially fitted to minister to our times. "Today," he writes, "we find ourselves in the midst of a titanic struggle between the spirits. The ranks of the enemy have watched with increasing alarm the advance of a new Spirit, whom they think they must oppose with all their might. Who is this Spirit? He is the Spirit from on high, the Holy Ghost, Who governs the Church of God and desires to govern the hearts of men. He knocks at the door of time,

asking admission and recognition in public life. Here is a great portentous reality. Will He be accepted and recognized? ...If He were only invoked more often, more earnestly, and more publicly, He would mightily influence the course of world history." He writes further in his *Spiritual Testament*: "It is my firm conviction that the Holy Spirit would give greater prestige to the Church, if He were only honored more? He would grant her the graces she needs to stamp out all heresies, so that there would be one flock and one shepherd. He would enable her to conquer the evil spirits now rampant especially in the press, in art, and in science."

Is not this the voice of one crying in the desert?

## **IV. ZEALOT FOR DEVOTION TO THE HOLY SPIRIT**

As an exponent of special devotion to the Holy Spirit, Father Arnold was pre-eminent. His strategy was planned in heaven, and he carried it out with such skillful generalship that it would be hard to find another enthusiast for the Holy Spirit who waged such a brilliant campaign in His behalf. He made the love of the Holy Ghost the very marrow of the three congregations he founded.

### **A. DAILY PRACTICES**

The hymn *Veni Creator Spiritus* must be sung or recited every day by all the members of the Society. Furthermore, the priests of the Society must recite the *Veni Creator* or the *Veni Sancte Spiritus* before Terce in their Breviary. The founder also arranged it that everyone should say a special prayer every day in the morning prayers for the seven gifts of the Holy Ghost.

Thrice daily, morning, noon, and evening, the Invocation of the Patrons of the Society is recited. This is begun with an invocation to the Holy Spirit: "O Life-giving Spirit, animate Thy sons!"

## **B. WEEKLY PRACTICES**

Benediction of the Blessed Sacrament is held every Monday in honor of the Holy Spirit in all the churches and chapels of the Society.

The Rule of 1891 stated that the priests were to offer up Mass every Monday in honor of the Holy Spirit, and all the members receive Holy Communion for the same intention.

Our founder even had in mind to ask the Holy Father for the privilege, for all the priests of the Society, of saying the Office of the Holy Spirit on Mondays, instead of the Office of the Holy Angels.

## **C. MONTHLY PRACTICES**

The third Monday of each month was dedicated to the Holy Spirit in a special manner. After the morning Mass, the 'Consecration to the Holy Spirit' was recited before the exposed Blessed Sacrament. Then followed the 'Prayer for the Seven Gifts of the Holy Ghost', Evening devotions were also attended with greater solemnity than usual.'

## **D. ANNUAL PRACTICES**

Our founder arranged to have seven holy Masses celebrated in honor of the Holy Spirit each year by each of his priests, for the conversion of the heathen. ...He expected the other members also to make this a frequent intention when receiving Holy Communion.

He moreover stipulated that seven Solemn High Masses be celebrated annually in honor of the Holy Spirit and the seven spirits who stand before the throne of God.

The apostolic novena before Pentecost, the great Feast of Pentecost itself, and the Octave of the Feast are conducted, as he prescribed, with the utmost solemnity.

He counselled those soon to be ordained in particular to practice devotion to the Holy Spirit with special fervor, by way of preparing themselves for the reception of Holy Orders. He wanted a novena held before the day of ordination to the priesthood, in order to invoke the blessing of the Holy Spirit upon those to be raised to the priesthood.

## E. CONTINUAL PRACTICES

Arnold Janssen listed the furthering of devotion to the Holy Spirit as a special aim of our Society (Cnst 3,7). He wanted the members of the Society to practice it themselves and to exploit every occasion for spreading it. "Our confreres," he said, "should be well instructed about the person of the Holy Ghost." He urged his priests to preach frequently on the Holy Spirit; as for his own conferences, there were few of them indeed in which he did not say at least one sentence about the Holy Ghost.

We should often think of this sweet Guest dwelling in our souls. We should love and adore Him through whom the entire Blessed Trinity comes to abide within us. With Him in our hearts we incessantly cry, "Abba, Father!" (cf Gal 4,6) Praying within us and pleading for us with unutterable groanings (cf Rom 8,26) the Holy Spirit will make our prayers pierce the clouds and rise continually to the throne of God. Every fifteen minutes, in the Quarter Hour Prayer, let us ask our Saviour to send us from the Father the Holy Ghost with His seven gifts.

## F. SPECIAL TOKENS OF LOVE AND DEVOTION

After founding the Society of the Divine Word, Arnold Janssen established two other religious congregations, the mission Sisters and the Sisters of perpetual adoration, both of whom he designated as *Sisters Servants of the Holy Ghost*. To both these congregations he assigned the task of praying for the sanctification of priests.

He began all encyclicals to his priests with the words: "May the grace, love, and joy of the Holy Ghost be with you all!"

Between 1887 and 1904, at his instigation, supplements in honor of the Holy Spirit appeared in the *Little Messenger of the Sacred Heart* under the title "*Komm Heilige Geist hernieder!*" Our founder himself contributed many articles to these pages.

Together with his brother John he prepared a scheme for promoting devotion to the Holy Spirit in the Church, and intended to present it to the Pope. He had already journeyed far and worked hard to show his plan to many prelates.

He was convinced that the blessing of God in the missions depends on devotion to the Holy Ghost. The missions in China, Japan, and New Guinea were specially dedicated to Him.

He had the Motherhouse of the Mission Sisters and the house of St. Wendel's built in such a fashion as to resemble the wings of a dove.

In order to make devotion to the Holy Ghost popular throughout the Church, he was very eager to have the Holy Spirit represented as a young man.

# LILY OF THE BLESSED TRINITY

We often hear it said that “No one can become a saint without Mary” or “No one can climb the mountain of the priesthood unless Mary leads him by the hand.” These two slogans alone would argue that Father Arnold could never have been the holy priest that he was if he had not cherished in his heart a tender love for the Mother of God. And that is exactly how it was. The image of Mary that was indelibly graven in his heart is indeed a beautiful one. We, like true sons, should ponder it and learn from our spiritual father how best to grow in love for Mary.

## I. THE IMAGE IN HIS HEART

As early as 1874, in the *Little Messenger of the Sacred Heart*, Father Arnold gives us a graphic description of his picture of the Blessed Mother. “Mary,” he says, “is the valiant woman. To the persons of the Blessed Trinity she is daughter, mother, and spouse. The heavenly Father chose her from among all the daughters of men to be His most beloved child. The eternal Son singled her out to be His mother, from whom He would assume His body. The Holy Spirit loved her as His spouse and made her the chosen vessel of His divine grace. Thus Mary became in very truth the darling of the Blessed Trinity; she is the most favored and blessed of the children of men, second only to Christ Himself.”

The threefold title of Daughter, Mother, and Spouse was a comparison frequently employed by our founder in his sermons and conferences. By thus stressing Mary’s great intimacy with the three divine persons, he allies his devotion to her with his devotion to the Blessed Trinity, which is the nucleus of his whole spirituality. For Father Arnold, Mary was indeed the “Lily of the Blessed Trinity”.

## A. DAUGHTER OF THE FATHER

Our founder rejoiced in the prerogatives which the heavenly Father extended to Mary. If the good God says to every one of us: "From the foundation of the world I have chosen thee, and I have loved thee with an everlasting love (cf Eph 1,4; Jer 31,3)," then this is true of Mary in a far greater degree. She is the "only begotten"; that is, no other creature enjoys her position as daughter. And she is the "first-born"; that is, her unique position as daughter makes her the first-born of God's children, and the mother of them all. Our founder well understood this twofold prerogative, and praised and thanked God for it.

He was also thrilled by the Virgin's wholehearted and unqualified surrender to the heavenly Father; both God's choice of her and her loving acceptance of the divine will were grounds for Father Arnold's great devotion to Mary. He felt a strong attraction for the mystery of her Presentation and often made it the topic of his sermon at the investiture or profession of his spiritual sons and daughters. Of all Mary's feasts, the Feast of the Presentation, on November 21, was his favorite. Since the octave of the Feast closes on the 28th of November, just one day before the commencement of the Novena to the Immaculate Conception, he looked upon the Feast of the Presentation as the beginning of his preparation for December 8th. Every year on this Feast he would speak with great warmth and enthusiasm. He would describe how at a tender age the Mother of God left her parental home to consecrate herself to the Lord, and how she became the model for all missionaries by never departing from the spirit of this childhood surrender. In this connection he would usually mention a beautiful mosaic in the Basilica of St. Peter at Rome. It portrays Mary's Presentation in the Temple. At the foot of a flight of stairs stand her holy parents, Joachim

and Anne, while Mary herself ascends the steps toward the high priest, who is at the top waiting for her. Whenever our founder was in Rome, his first visit was always to St. Peter's. On such occasions he would be accompanied by the members of the Society who were studying in Rome, and they would go together to this altar, to pay tribute to the Mother of God.

## B. MOTHER OF THE SON

The man who established the Society of the Divine Word must naturally have had a strong devotion to the Mother of the Divine Word. Such was the case for our founder who wanted Mary to be also the mother of his new Society. He loved the Feast of the Annunciation for two reasons, which he himself clarifies for us: "On the Feast of the Annunciation," he says, "we celebrate two mysteries, Jesus' Incarnation and Mary's Motherhood. At the Annunciation, the Son of God was made man, our brother, and by the same token Mary became the Mother of God. And as the Mother of the Redeemer, she became the Mediatrix of all the graces of redemption." Our founder, then, endorsed the axiom: *Per Mariam ad Jesum* — To Jesus through Mary. Mary is the way to Jesus, because it was through her that the Son of God assumed our human nature and came to us as our brother.

1. The same divine maternity that flooded Mary's soul with so many graces established her role in the redeeming of mankind. Father Arnold invoked her as the Queen of angels and Queen of apostles.

(a) *Queen of angels*: Mary is the beautiful Queen of the angels because she is the Mother of their King, and because she actually brought redemption to us, whereas the angels only announced it. In 1875 Father Arnold consecrated himself to the King and Queen of

angels; sometime later he also dedicated to them the beautiful church of St. Wendel's.

(b) *Queen of apostles*: Under the protection of the Queen of apostles, our founder sent forth his missionaries into the night of heathenism. On departing for a pagan land, every missionary visits the altar of the Blessed Virgin and sings the *Ave Maris Stella*, together with all the members of the community, to implore her guidance on his journey.

2. By her maternal relationship to the Son of God, Mary is the Mediatrix of all graces. Rarely has this truth ever been couched in more vivid or beautiful terms than in an article by Father Arnold in the *Little Messenger of the Sacred Heart*. He was writing of the Feast of the Assumption and explaining the significance of Mary's sceptre. "In the conventional portrayal of her Assumption," he says, "our Lady is shown receiving from Jesus a sceptre, symbolic of royal jurisdiction. This means that she has received from her Son power over the earth and over grace. The grace that streams from Jesus has been entrusted to her administration; she is the dispensatrix of all the graces of her Son."

In his editorial for the month of May, 1874, Father Arnold writes: "Mary rejoices to find us devoted to her, because we thus afford her an occasion to bestow upon us her treasures and blessings. She is the almoner of heavenly wealth and grace." As early as 1874, he wrote in the *Little Messenger*: "Beautiful and radiant as the sun, and strong as an army set in battle array, Mary hovers over the City of God, which is the Church, dispensing graces and blessings. O look down from thy throne of grace, look down upon our weakness, our struggles, our defeats! Happy is he who battles, conquers, and triumphs with thee!"

3. Finally, much of Father Arnold's devotion to the Mother of God is focused on her Most Pure Heart. He knew that the Church had approved the Miraculous Medal and the two scapulars on which the Hearts of Jesus and Mary are represented together. He also knew that the union of the two devotions which was thus symbolized is entirely consonant with the spirit of the Church. His thoughts about the Most Pure Heart of Mary are "unusual for their beauty and practicality.

(a) He called the Heart of Mary "the spotless mirror of the Heart of Jesus!" "Let us be devoted to the Most Pure Heart of Mary," he urges us, "for in honoring her Heart it is really her supernatural dispositions that we regard. Our confreres should ask for a love of meditation from her who 'kept all these things carefully in her heart' (Lk 2,51). In addition they should ask for a love of solitude, of prayer, and of purity. Thus they will have the great joy that she had, never to offend God by a deliberate venial sin. Thus also they will protect the priceless gift of sanctifying grace, which God bestows upon the justified soul to adorn her forever in heaven, much as a bridegroom lovingly gives a ring to his bride."

(b) In another passage he called the Heart of Mary the "Mediatrice of all the graces that flow from the Heart of Jesus". Once more it is his own pen that clarifies the statement. "The good God," he says, "has given His Mother the key to His Divine Heart, so that she can draw from it all the graces it contains. How beautiful is the title of honor recently approved by the Church: 'Our Lady of the Most Sacred Heart'! It bears reference to Mary's unique intimacy with the Heart of Jesus and to her role as Mediatrice between Him and us!"

(c) Another aspect under which Father Arnold turned to the Heart of Mary is her participation in the sufferings and triumph of Christ her Son. "Mary," he addresses her, "in thee there is strength and holiness, despite the weakness of thy sex. Thou hast suffered more terribly than all the martyrs, although thou hast never undergone corporal martyrdom. Thou hast toiled and labored more than any of the apostles, although thou hast never preached as an apostle. O Queen of apostles and martyrs, raise up others like thyself! Behold, love is stronger than death. Then beget by thy holy martyrdom a host of martyrs to divine love; beget by thy zealous apostolate a host of indefatigable apostles of prayer. Then it will be our great consolation to see the Church farther on the road to her triumph and the world to its spiritual renewal."

(d) Yet another title dear to our founder was 'Heart of Mary, Refuge of Sinners! He tells us why. "I have always been interested," he says, "in the *Confraternity of the Immaculate Heart of Mary for the Conversion of Sinners*. The first sermon I ever preached, on the Feast of Mary's Nativity, back in 1861, dealt with this topic."

(e) "My Jesus mercy! Sweet Heart of Mary, be my salvation!" Father Arnold made one compound ejaculation out of these two invocations, and used it on every possible occasion. His spiritual sons now repeat it up to forty-five times in the Friday Noon Prayers.

### C. SPOUSE OF THE HOLY GHOST

In the Rule of 1891, Father Arnold honors Mary with the title of 'Immaculate Spouse of the Holy Ghost.' "We shall venerate the Blessed Virgin with special devotion, and with the words 'Immaculate Spouse of the Holy Ghost, pray

for us', we shall beseech her to intercede with the divine Consoler in our behalf."

Again, he writes in the *Nuntius* of the Society: "It was the Holy Spirit who made Mary the Mother of God and His own Immaculate Spouse. He made her spotless, full of grace, and radiant with the splendor of every virtue." Father Arnold's statement is couched in the clearest terms: all that Mary has received, she has received from the Holy Spirit; on her part she is consumed with the desire to see the Holy Ghost especially honored by all mankind.

In his book *Goldener Gnadenschluessel*, Father John Janssen gives full scope to his devotion to Mary under her title, Immaculate Spouse of the Holy Ghost.

#### **D. DAUGHTER, MOTHER, AND SPOUSE**

Seeing that for so many reasons Mary is the darling of the Blessed Trinity, Father Arnold draws an impelling conclusion: "Let us have recourse to Mary! She is the most blessed of women, the purest and fairest of the daughters of men, the unsullied flower of the human race. She stands before the throne of God, decked with every honor and glory, and crowned with a garland of grace by the hand of the Most High. Ah, holy, Blessed Virgin, from the heights of thy glory look down upon us in our poverty. In thy strength and power, cast thine eyes upon our helplessness! Shower thine abundant graces upon this parched earth, that by sustaining the good and conquering the wicked, the holy kingdom of God may obtain the supremacy!"

Parts of this passage sound like an echo of a sermon our founder delivered a long time before, on the 8th of September, 1863. On that occasion he spoke of Mary as the "glory of the human race" and "the noblest flower of humanity".

(The rest of this chapter, i.e., part II, is reproduced from a letter written by Father Gier, Superior General, to the students of St. Willibrord's in Holland.)

## II. LIVING AND SPREADING HIS DEVOTION

- A. Father Arnold invariably prepared himself for the feasts of the Blessed Virgin by a novena or at least a triduum. He solemnized all her feasts, especially the Feasts of her Nativity, Presentation, and Annunciation, with the greatest devotion. In the spirit of the Church he inaugurated the two months dedicated to Mary with special solemnity and an act of consecration. Wherever he happened to be on the above-mentioned Feasts of the Blessed Mother he made it a point to prove his devotion and love to her by preaching in her honor.
- B. He was fond of visiting the shrines and places of pilgrimage dedicated to Mary. In the early days he journeyed on foot to Kevalaer once a year from Steyl, and frequently to Our Lady *in't Sand bei Roermond*. A crowning proof of his reverence for shrines dedicated to Mary is the fact that he had the cornerstone for the Church of the Holy Ghost brought all the way from Lourdes to St. Gabriel's at Moedling.
- C. He also subscribed to the beautiful teaching of St. Alphonsus, who said that every task should be placed between two *Hail Marys*, one at the commencement of the task, another at its completion. This, he said, would make the work doubly pleasing to God. To this we can trace the custom, introduced by our founder, of beginning and ending every study time and class period with an *Ave Maria*.

- D. His favorite ejaculation was: "Sweet Heart of Mary, be my salvation!" Later on he added: "Immaculate Spouse of the Holy Ghost, pray for us! "
- E. Another beautiful product of our founder's devotion to Mary is the custom we have of renewing our consecration to her by means of the short prayer, "O my Queen, O my Mother..." every time we recite the *Angelus*.
- F. He also stipulated that we begin our day with the *Angelus* and bring it to a close with the Marian Antiphon and the "*Nos cum prole pia, benedicat Virgo Maria!*" He wanted the last word that resounds in our chapels and churches in the evening to be the sweet name of Mary! "
- G. Father Arnold frequently and earnestly recommended a small mortification on Saturdays and on the evening before a feast of the Blessed Virgin.
- H. He also sought to spread his own child-like devotion to the Mother of Sorrows. He saw to it that her image was in all our churches and chapels, and himself visited it every day after making the Stations. The touching afternoon solemnity on Good Friday is another expression of his devotion to the Sorrowful Mother.
- I. After the *Te Deum* that solemnly closed each of the many retreats held at Steyl, the retreat-master had to go to the altar of our Lady, where all the retreatants would sing the hymn "*Maria zu lieben.*"
- J. Another facet of his devotion to Mary that revealed itself in connection with these retreats was his love for the Rosary, which he had learned from his parents to say every day. Besides his zealous work in establishing

this practice in the Society, he gave to every one of the countless retreatants that came to Steyl a dozen rosaries, hoping thereby to spread the devotion more and more. It would be hard indeed to find another man who has given away more rosaries than Father Arnold gave away during his lifetime. He took unbelievable pains to put together a Rosary leaflet every month and arranged to send it to all the houses of the Society. These Rosary leaflets were as striking as they were practical.

By way of summary we could hardly say anything more to the point than to quote a member who was with the Society from its earliest years. He tells us, "What St. Bonaventure says of the founder of his Order in his *Legenda Sancti Francisci* can well be said of our founder: '*Incredibili amore matrem Dei venerabatur*' -- 'Inconceivable was the love he had for the Mother of God.'" The truth of this statement is upheld by unquestionable facts. Special devotion to Mary has so thoroughly leavened the Society that to be a true SVD means to be an ardent client of the Mother of God. In every province, every region, and every individual house, Mary is zealously honored as the Daughter of the Father, the Mother of the Son, and the Spouse of the Holy Ghost, as the Lily of the Blessed Trinity, and as the most wonderful temple of God after the Heart of Jesus.



# SAINT JOSEPH

An important place in our founder's devotional life was held by St. Joseph. Father Arnold honored Him as the chosen foster father of the child Jesus, the chaste spouse of the Mother of God, and the loyal patron of the universal Church.

He chose St. Joseph as one of the patrons of the Society and saw to it that all the members should ask his intercession many times each day in the *Invocation to our Holy Patrons*, as well as in the morning and evening prayers. He prescribed that the prayer to St. Joseph as the guardian of purity be said in common every Wednesday.

Every year the two feasts of St. Joseph (March 19th and the third Wednesday after Easter) were celebrated very solemnly. The month of March was begun with solemn devotions and a sermon, and was dedicated entirely to St. Joseph. During the month a special prayer was said to him daily as the guardian of purity and patron of the universal Church. Father Arnold also composed a special prayer for March 19th.

It is common knowledge that our founder had a strong personal devotion to St. Joseph and had recourse to him in all his needs. Many also testify that he received very extraordinary help from him.

# THE HOLY ANGELS

In the great family of God, the eldest children are the holy angels. They are His courtiers, His chosen servants, princes in His heavenly realm. Their obedience to Him is swifter than the wind and more ardent than a blazing fire.

God commissioned them for a special task in the work of redemption. They lead men safely through the toils that Satan in his malice is ever laying for them; they prepare the way for the Redeemer and will announce His second coming; they act as servants of those who share in the blessing of redemption; and they take it upon themselves to serve and save each one of us.

The same dignity that Jesus gave to our human nature when He became man, He gave to the holy angels when He became the Angel of the Covenant and faithfully discharged an office similar to theirs. This dignity of their nature and mission impressed Father Arnold from the very beginning with a deep sense of reverence and devotion toward the holy angels.

## I. THE KING AND QUEEN OF THE ANGELS

On the Feast of the Sacred Heart, June 16, 1875, our founder consecrated himself and his work to the King and Queen of the angels, with the words: "I will be the slave of the Divine Word, and consecrate myself to the service of the King and Queen of the angels." During May and June of the following year, he drew up the first Rule of the Society and called it the "Society of the Divine Word in the Service of the King and Queen of the Angels."

Our founder Was not prone to empty phrasing. When he made his consecration in these words and when he framed this first title for the Society, He did so deliberately.

The King and Queen of the angelic choirs were also to be the King and Queen of our Society, and would be served by Father Arnold and every generation of his spiritual sons with the same joyous fidelity and promptness that characterizes the obedience of the angels. Down to this day we still share the blessings with which the King of angels rewarded this first pledge of His faithful servant. He gave him the blessing of a numerous posterity that increases from year to year; and in time of need and danger, the King Himself lead this chosen people like another Angel of the Covenant.

## II. THE HOLY ANGELS

Father Arnold found it especially attractive to contemplate the holy angels. In doing so how his eyes would shine, and how his heart would rejoice!

A. In their nature the angels are dazzling, radiant images of the heavenly Father. Like the Son, they are entirely spiritual in their perceptions. They are filled with the grace and holiness of the Holy Spirit. They are full of love, zeal for God's honor, and fidelity to His service. -- Father Arnold could not gaze long enough at such beauty. Perhaps it was in this contemplation that he found a parallel for perfect purity of heart. Whenever he spoke of a "pure heart" and a "chaste body", he was thinking of the purity of the angels. On one occasion -- it was the dedication in the upper church at Steyl of a stained glass window representing numerous angels -- he gave a sermon in which this comparison stands out very clearly. He was thinking of this angelic purity again when he laid down such rigid rules and criterions to guide superiors and confessors in admitting candidates to the Society. Only the good angels must be allowed in the service of the heavenly King.

B. But our founder was pleased', perhaps even more than with the beauty of the angelic nature, with the service which the angels render to God and man.

**(a) *Their service to God:***

How prompt, enthusiastic, and efficient they are in serving God: "*Qui facit angelos suos spiritus et ministros suos flammam ignis*, -- He makes His angels spirits and His ministers a flame of fire." (Heb 1,7) In obeying, they are exact to the letter. What ardour, what energy, what zeal! "*Facientes jussa ejus, ut obediat sermone ejus*. -- Who carry out his commands, to fulfill His word." (Ps 102,20) ;

All this helps to explain our founder's eagerness to have divine services held with all possible solemnity, and to have the tabernacle, sacred vessels, and vestments made from the most beautiful and costly materials. His liking for processions and his interest in thirteen hours and forty hours adoration also stem from this source.

These considerations tended to put even a keener edge on the methodical thoroughness that was already natural to Father Arnold, and to heighten his insistence on a stern code of obedience.

**(b) *Their service to men:***

"*Nonne omnes sunt administratorii spiritus in ministerium missi propter eos qui haereditatem capiunt salutis?* -- Are they not all ministering Spirits sent for service for the sake of those who shall inherit salvation?" (Heb 1,14) What indefatigable service the holy angels render to all mankind! now carefully they carry out their duty to each individual!

Here is another fountainhead of Father Arnold's apostolic love, of his zeal for the missions, for pastoral work, and especially for retreats.

He frequently remarked that the angels have, besides their duties toward us mortals, the task of adoring the triune God within us. What a wonderful motive for us to love one another as brothers and take a genuine interest in each other's spiritual welfare!

### **III. THE ANGELIC HEIRARCHY**

#### **A. THE HOLY SERAPHIM AND THE SEVEN SPIRITS**

Father Arnold says in the Rule of 1891: "We must show special devotion to the holy seraphim and the seven spirits who stand before the throne of God. In each of the larger houses, therefore, seven High Masses shall be sung annually in honor of the Holy Spirit and the seven spirits who stand before the throne of God." In addition, he prescribed that on days of adoration seven adorers should kneel before the Communion rail in honor of the seven spirits, and nine adorers in each of the two first pews, in honor of the nine choirs of angels.

#### **B. THE HOLY ARCHANGELS**

Our founder's devotion to the holy archangels is based on the fact that they are the leaders of the angelic hosts in the struggle against the powers of darkness; therefore he hailed them as defenders of the holy Church on earth.

He wanted us to pray to the Archangel Michael that we may grow in faith and missionary zeal, and, like him, bear the sword of God into the struggle against the powers of darkness.

He wanted us to pray to the Archangel Gabriel that we may grow in wisdom, and, following the guidance of the Holy Spirit in our apostolic vocation, become, like him, heralds of the Word of God even to the ends of the earth.

He wanted us to pray to the Archangel Raphael that we may grow in love and the spirit of chastity, and, like him, be guides and comforters to our fellow men in all the sufferings of this life.

Our founder not only listed the three archangels as special patrons of the Society, but he dedicated to them the first three houses that he built, St. Michael's, St. Gabriel's, and St. Raphael's

### C. THE GUARDIAN ANGELS

Father Arnold's love for his guardian angel was tender and enduring. He often recommended, even in the confidential ratio, the little ejaculation: "*O Engel mein, ich gruesse dich!*" -- "O Angel mine, I greet thee!" He believed that the guardian angel's duty is not only to watch over us, but also to adore the triune God in our hearts, since we so often forget to do so.

Our founder exhausted every opportunity for paying tribute to the holy angels. He urged everyone to be particularly zealous in devotion to the holy angels during September, and wrote a special prayer for daily use throughout that month. He also recommended the Rosary in honor of the holy angels. The first church he built he named after an angel, and he called the first almanac he published *St. Michael's Almanac*, in honor of the Archangel. In the rule of 1891 he wrote: "We could ask from the Holy See a special feast of the first rank with an octave, in honor of the holy seraphim and all the choirs of angels."

# THE KINGDOM OF GOD

Our founder's theological reflections ripened and revealed their latent potentialities in his keen, apostolic interest in the great kingdom of God, the Church triumphant, militant, and suffering. In this regard he writes in his *Intercessory Prayers* "Bless, O Lord, the holy Church, God's kingdom, in this world and in the world to come. Make the Church militant victorious in her battle with the enemies of salvation, console, enliven, and deliver the Church suffering and raise the Church triumphant to ever greater honor and glory." (Vdmcm p.82)

In his 'Prayer to the Holy Angels' for September, he asks the angelic hosts to "Help the Church to combat the powers of darkness, of sin, and of unbelief, that the Holy Kingdom of God may grow more and more upon earth and may lead men to eternal happiness." (Vdmcm p.14)

In his 'Prayers to Our Holy Patrons' he constantly implores the great apostles of different lands to continue by their intercession in heaven to help advance the kingdom of God on earth.

Finally, our founder's indulgenced prayers, his Friday noon prayers, and his numerous prayers to the holy apostles and to patrons of the Society are nothing else but petitions for the spread of God's kingdom on earth.

## I. THE CHURCH TRIUMPHANT

A. The saints are the battle-hardened warriors of God. Taking up the armor of God, the breastplate of justice, and the shield of faith, they have defended their Christian heritage in all its purity, against the most bitter opposition, (cf Eph 6) Thus they have won their spurs in the kingdom of God, and have been found

worthy to enter upon their eternal inheritance with Christ. Now they dwell in light inaccessible, in peace and happiness that will never end. Their bodies, once temples of the triune God on earth, now await their resurrection and glorification with Christ. They are acclaimed by the Church as our brothers, models, and intercessors. Out of due reverence for Christ, and for the saints who are His members, the Church considers their relics holy symbols that constantly remind us of their victorious struggles, of the loving assistance they afford us, and of our own duty to resist manfully.

- B. No one who is at all acquainted with the tenor of our founder's spirituality will wonder that he always bore a strong and childlike devotion to the saints. He looked upon them as heroes and champions in the service of God and His Church, as the true athletes of Christ. In the warfare of life he drew courage and inspiration from their heroic contests, and thanked God and praised the Church for their generous example. He held up their crowns and haloes and extolled their lives and graces, in order to herald his followers on to the combat and to teach them to run so as to obtain the prize.

Like the shrewd pedagogue and spiritual director that he was, Father Arnold knew how to find the most ingenious ways to whet our eagerness for honoring and imitating the Saints.

Every month he distributed leaflets listing the mysteries of the living Rosary. In addition to the mysteries, they contained innumerable invocations to the saints, patriarchs, apostles and missionaries, priests and levites, men and women penitents, confessors, saints of the religious and married state, holy angels and archangels, those saints especially devoted to the Blessed Sacrament,

etc. A definite point for practice and a special prayer intention gave this arrangement an added appeal.

Besides publishing a table of feasts, Father Arnold in person announced the saints of the coming week to the whole community on Sundays. Invariably he knew some feature of the saint's life that could be held up for imitation. In his sermons and conferences he constantly recommended meditation on the lives of the saints. In particular he venerated the relics of the saints. He made it a point to have a solemn procession through the house with them on the Feast of the Holy Relics. On individual feasts he had the appropriate relics publicly exposed, and gave the whole community a chance to kiss them in the evening. So highly did he esteem the "temples of the Holy Spirit" that he spared no effort to obtain the body or at least a larger relic of a holy martyr for each of the larger mission houses.

This all helps to explain why Father Arnold chose a numerous band of these saints to be patrons of the Society of the Divine Word. He enumerates all of them in the 'Invocations to Our Holy Patrons' (Vdmcm p.41), which he prescribed for the members to pray in common at least three times a day.

"O Life-giving Spirit, animate Thy sons Most Sacred Hearts of Jesus and Mary, unite all hearts with you.

Holy Archangels Michael, Gabriel, and Raphael, and all ye holy Angels, protect the Church.

Saints Joseph, Joachim, and Anne, give aid to the afflicted.

Holy Apostles Peter and Paul, John and Andrew, spread our holy Faith with all the Apostles.

Saints Gregory, Augustine and Vincent, and all ye Saints of Heaven, pray for us.

Let us pray for the poor heathen: All ye angels and saints of God, intercede for them. (*Three times.*)

Because of Thine own Holy infancy, O Jesus, have mercy on the poor heathen children.

Holy Magi and all ye holy Innocents, intercede for them.

Praised be Jesus Christ, now and forever. Amen.

May the darkness of sin and the night of heathenism vanish before the light of the Word and the Spirit of grace. And may the Heart of Jesus live in the hearts of men. Amen."

The feast of a patron of the Society was what we now call a "C" day, with Benediction of the Blessed Sacrament after Mass.

Our founder personally enriched the *Vademecum* with many prayers for the feasts of the Society's patrons, especially the great missionaries we venerate. A "Glory be..." is always inserted in the morning prayers in honor of the saints whose memory is celebrated on that day. The founder has given us detailed instructions on just how we are to venerate the patrons of the Society.

1. We venerate the Blessed Virgin Mary as the Immaculate Spouse of the Holy Ghost, and often ask her intercession for us with the divine Consoler in the ejaculation: "Immaculate Spouse of the Holy Ghost, pray for us."
2. Besides the Mother of God, our Society has thirteen other patrons. Among these we venerate Sts Joseph,

Joachim, and Anne because of their special relationship to the Incarnate Divine Word and His Blessed Mother.

3. Of the holy apostles we enumerate as patrons:
  - (a) Sts Peter and Paul, who have obtained from the heavenly Father the privilege of a special fatherhood over the Church.
  - (b) St. John, the apostle of the Divine Word and the guardian of the Blessed Mother.
  - (c) St. Andrew, one of the first two apostles to follow Christ and such an ardent lover of the cross that he patiently suffered three days on a cross and was found faithful to the inspirations of the Holy Spirit.
4. Patrons selected from a later period in the Church's history are:
  - (a) St. Gregory the Great, a pope who worked with great blessing for the honor and extension of the kingdom of God.
  - (b) St. Augustine, bishop of Hippo, who in his day was the most intrepid champion of the Church against current heresies.
  - (c) St. Vincent de Paul, a simple priest, who wrought wonders in the Church of God by his many works of charity and by his missions and retreats.

What our founder said about venerating the holy angels has been treated at length in the foregoing chapter.

## II. THE CHURCH SUFFERING

Father Arnold had very great sympathy for the poor souls in purgatory. "We owe great love," he says, "to the

poor souls in purgatory. Let us therefore beseech the Holy Spirit, through the merits of Christ's sufferings, to lead the souls of the faithful departed to eternal happiness. We can offer up for this intention the indulgences we gain and the other works of expiation we perform."

1. In season and out of season, our founder never tired of recommending prayer for the poor souls. He remembered them in our morning and evening prayers, and again in the 'Prayer after the Consecration of the Mass': "O heavenly Father, I offer to Thee Thy beloved Son, who immolates Himself on this altar and upon every altar for the intentions of our holy Church, for the conversion of the heathen and sinners, and for the deliverance of the poor souls in Purgatory." (Vdmcm p.45)

He took great care to have this prayer said in a loud voice after the Consecration, and if the prayer leader forgot it, he would begin the prayer himself. Even when there were only a few members at a Mass, the prayer had to be said.

During the entire month of November, a longer prayer for the poor souls (Vdmcm p.14) was included in the morning prayers, and during the first half of the month a novena for the poor souls was held in the evening devotions.

2. He had many Masses and Communion offered up for the deceased members of the Society, for our relatives and all benefactors, friends, promoters, and protectors of the Society of the Divine Word.
3. He laid special emphasis on indulgenced prayers for the poor souls. When a confrere died, the whole community assembled in the church and offered up the scapular indulgences for the deceased.

He strongly recommended to others his own practice of making the Stations of the Cross every day.

He thought very highly of the *Heroic Act of Charity* in favor of the poor souls, and recommended it whenever he had the opportunity. On Sundays and feast days, and on all Communion days, he always had prayers said to gain the indulgences that could be obtained on such days.

He took great pains to compile a table of indulgences and had it bulletined in several parts of the house, with the purpose of urging the community to aid the poor souls by gaining indulgences for them. Father Arnold took interest in anything at all that could help the poor souls.

All those who knew him personally or who were trained at the mother house will recall the special days for indulgences, such as the Feast of the Holy Rosary, when the community was divided into groups and took turns gaining one plenary indulgence after another for the poor souls.

4. Our founder sought every conceivable means of coming to the aid of the poor souls. Nothing escaped him that he could do or recommend by way of alleviating their sufferings.

He printed and distributed many copies of his well-known "Memorial Tablet" (O.F. p.451) in which he remembers all the poor souls in detail.

He concerned himself very much with the upkeep of the cemetery, and erected the Stations of the Cross along the cemetery paths. In his zeal for the poor souls, he arranged a procession to the cemetery on November 2, and again on Good Friday. Besides his visible sympathy for the poor souls, a keen observer could easily detect in our founder on these occasions a note of homesickness for

heaven and for God -- a longing akin to that of the poor souls themselves. It was the same prayer that came so often to his lips during his last sickness: "Da perenne gaudium! - Grant the joys that never end!"

### III. THE CHURCH MILITANT

Holy Church is the visible kingdom of God upon earth, and is held together by the common bond of sanctifying grace. In and through Christ, Who is the Soul of the Church, all the members belong to the communion of saints, and are united to one another in all their joys and sufferings. They obey Christ, the invisible Head of the Church, by obeying His representatives, to whom He has delegated His prestige and authority.

Our founder always showed great esteem and reverence for this visible kingdom of God. Thus he writes: "The Holy Roman Catholic Church is the Bride of the Holy Spirit, sprung from the blood of Christ. She is the Mother of all those who live in grace. Therefore we should love her with a very special love, and do all in our power, by prayer and sacrifice, to support her in every sphere of her activity, especially the holy priesthood. "We must also strive with might and main to promote greater reverence towards the sacraments."

From his earliest years, Arnold Janssen had the genuinely Catholic outlook on everything. He instinctively respected the holiness of the Church and the sacred character of her prelates and priests. He begrudged himself all rest and repose, and spent his energy in prayer, work, and sacrifice for the needs and interests of Christ and His Church. He skimped and economized to send what he saved to the missions. He offered his time and strength to

the Apostleship of Prayer, and worked indefatigably to recruit members for its ranks.

He was eager to see Germany shoulder her share of the burden in the Church's mission-fields. Since no one else would take the initiative, he began the work himself, even though he realized the inadequacy of his own strength and the heartrending lack of necessary support.

But if his mission zeal reached out to embrace the ends of the earth, he by no means intended to limit the scope of the Society's activity to pagan lands. The full sweep of his apostolate included all souls called to be members of Christ's Mystical Body: heretics, sinners, and lapsed Catholics. The needs of these latter prompted him to organize retreats and pastoral work at home.

His zeal for souls and for the faith, and his love for holy Church, brought the printing press into existence. He called it his "sword in the war for the faith". By means of the press, he could disseminate countless books and periodicals that would present the truth from the Catholic viewpoint.

Father Arnold's program was prayer and work: *Ora et labora!* "We see him as a young priest combining a great deal of prayer with a lot of work, and constantly getting other people to pray for various intentions. He used to say that the conversion of Germany could only be accomplished through prayer. Acting on this conviction, he had many holy Masses offered up, and urged his followers to pray and sacrifice for this intention.

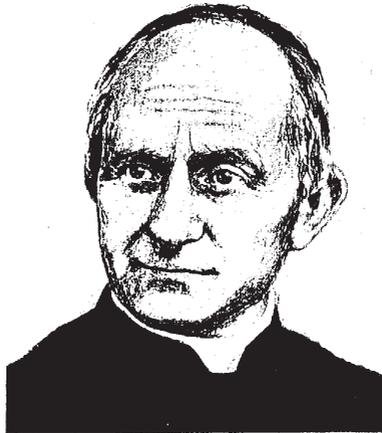
The need for praying souls was also a weighty factor in the founding of the two congregations of nuns. He assigned prayer for holy priests as the chief task of the missionary Sisters, in addition to their missionary work;

and he established the cloistered Sisters as an auxiliary army of souls praying for the missions.

His love for Christ's Mystical Body gave him a holy solicitude for its members in every state of life: for priests and religious, for candidates for the priesthood and religious life, for married people and their families.

Throughout his life he was known for his fatherly care of the poor and the sick, another trait that can be traced back to his love for the Church as the Mystical Body of Christ.

Perhaps nothing sums up so emphatically all that has been said of our founder's burning eagerness for the triumph of holy Church as the words of the good intention he has included in our daily morning prayers: "I offer up to Thee all my thoughts and words, actions and sufferings of this day, to please Thee, to do Thee honor, to give Thee thanks for all the graces received, to make reparation for all the offenses committed against Thee, and to implore the triumph of the Church, especially the conversion of pagans and sinners, and the realization of all the intentions of the Sacred Heart of Jesus." Amen. (Vdmcm p.9)



## THE DIVINE INDWELLING

In every age, God has blessed the Church with saintly souls, whom He Himself has guided, purified, and enlightened. He has given these chosen ones a deep insight into His mysteries; He has implanted in them a great reverence for His divine majesty and grandeur; He has filled them with childlike joy in possessing the treasures of His grace. But this light with which He flooded their souls was not meant merely for them; it was meant for their times and for the generations that would follow them. It was to be a beacon for all mankind, to light a safe path through the dangers and hardships of this life.

Father Arnold also had his role to play in God's plan. God had called him, and guided him, and endowed him with a sort of spiritual sixth sense, and destined him to be a glory to the interior life.

He opened his heart and listened hungrily to the words that fell from the lips of Christ and His apostles; they were like the seeds that fell upon good ground, and in the quiet and solitude of his heart bore fruit a hundredfold. He beheld grand, sweeping vistas stretching before him into the world of grace. He wanted to share the treasures he had found; he wanted to go forth himself and sow in the hearts of his fellowmen the seeds of happiness and joy in the gifts of God.

The "sweet mystery" of sanctifying grace was the truth that filled his heart, and over-flowed in words of enthusiasm. What does Father Arnold teach us about the essence of grace? What lessons does he bring home to us? To answer these questions, let us follow his own thoughts step by step.

## I. GOD WITHIN US

“When a Christian receives sanctifying grace, the entire Blessed Trinity, but more especially the Holy Spirit, comes to dwell in the innermost recesses of the soul. This is the meaning of our Saviour’s promise: ‘If anyone love me, he will keep my word, and my Father will love him, and we will come’ to him and make our abode with him.’ (John 14,23) St. Paul also says: ‘Do you not know that you are the temple of God and that the Spirit of God dwells in you?’ (I Cor. 3,16)”

### *We Are In God*

Our enlightened founder did not see in this mystery of the divine indwelling an empty and elusive truth. Rather he found in it a source of the greatest joy and intimacy with God. “When we are in the state of grace,” he says, “God does not dwell within us in a dead manner, but He penetrates us in a living sense, so that we ourselves are then in God. Thus St. John tells us: ‘In this we know that we abide in him and He in us, because he has given us of his Spirit.’ (I John 4,13)”

### *“You Are Gods”*

“When God thus penetrates our souls, we thereby receive something of the divine nature, just as the iron in the fire becomes like fire. St. Peter bears this out in his second epistle (II,1,4) ‘He has granted us the great and precious promises, so that through them we may become partakers of the divine nature. Furthermore, we read in the Breviary in the fourth les-les for Corpus Christi: ‘The only-begotten Son of God, wishing to make us partakers of his divinity, took upon himself our nature, that being made man he might make men gods, that is, make them beings like unto God by participation in the divine nature.’”

## ***“Who Can Listen To It?”***

“What has been said is, after all, so wonderful that we can scarcely trust our ears when we hear it for the first time. Yet it is all nothing but an old Catholic truth. The texts just quoted bear this out, and the fact becomes even clearer if we realize that we cannot behold the state of sanctifying grace, since we have not the eyes that are able to examine our souls, much less to see the hidden workings of the Holy Spirit within us.”

## ***The Pearl of Great Price***

“If, then, God Himself esteems sanctifying grace so highly, it must be a very great treasure. Wealth and talent are well-nigh worthless. The mere fact that God lets these gifts fall free of charge into the laps of men, by letting them be born in wealthy circumstances or with great talents, is proof that He considers them of relatively small value, or of no value at all.

“Sanctifying grace has been merited by the Precious Blood of Jesus Christ. God does not bestow it upon us for nothing; our Saviour first had to merit it. Before Christ, God gave it to comparatively few men, and even then, He did so only in anticipation of the Redeemer’s coming. After Christ, He gives it to a greater number, but still the gift is not gratuitous, as by circumstance of birth. The merits of Christ must first be applied to the soul in holy Baptism.

“Then for the first time the Holy Spirit, whose descent Jesus merited by His passion, comes into the soul, and brings with Him sanctifying grace.

“Sanctifying grace is nourished by divine food. This is another proof that it is a higher and more divine state, because any form of life that must be nourished by such

heavenly food as the Blessed Sacrament of the Altar must be the life of heaven itself."

### ***Something Very Great***

"Indeed, sanctifying grace is something very great, as St. Peter tells us in the passage quoted above, where he calls the promise of sanctifying grace 'the great and precious promises'."

Constant association with thoughts such as these gave our founder, a vivid appreciation of the surpassing beauty of sanctifying grace. Once while he was preaching a sermon his enthusiasm reached such a pitch that he cried out: "O how blessed is a man when grace is within him!"

## **II. OUR NEW RELATIONSHIP TO THE THREE DIVINE PERSONS**

In the following quotations, Father Arnold treats the same topic from another point of view, but still with his usual beauty of thought and expression. He proceeds with care and reverence, step by step, as one who is aware that he treads upon holy ground. Saints behold things in an altogether different light than the rest of us. While we remain unimpressed in the presence of some great truth, too familiar with it to be struck by its beauty, the eyes of the saints glisten as they contemplate it. Now the founder explains to us the wonderful bond of intimacy that exists between the individual persons of the Blessed Trinity and the soul that is in the state of grace.

### **A. TEMPLES OF THE HOLY GHOST**

"The soul in grace possesses the Holy Spirit, who in His infinite love gives to men the gift, not of something else, but of Himself. Thus we read: 'The charity of God is

poured forth in our hearts by the Holy Spirit who has been given to us.' (Rom 5,5)"

### ***The Sevenfold Pledge of Love***

"The activity of the Holy Spirit in the soul is sevenfold. Just as the light of the sun is reflected in the falling drops of water and shines in the seven colors of the rainbow, so the love of the Holy Ghost shines in the souls of the saints in a sevenfold grace which gives them a special beauty pleasing to every eye. These seven graces are the seven gifts of the Holy Ghost."

### **B. BROTHERS OF CHRIST**

"The Son of God is the brother of souls in grace. We call two men brothers when they take their origin from the same blood. Man in grace is also of the same blood, or better still, of the same Spirit as the Divine Word, since he has received the Holy Ghost, Who is the Spirit of the Son of God. When He penetrates our being, He makes us divine, so that we truly become brothers of the Son of God. As Scripture has it: <sup>3</sup>Those whom he has foreknown he has also predestined to become conformed to the image of his Son, that he should be the firstborn among many brethren.<sup>3</sup> (Rom 8,29)"

### ***Spouses of Christ***

"The Son of God is also the Spouse of the soul in grace. The more two people agree in sentiment, the more they love each other. For the same reason, the Son of God must tenderly love the soul that agrees with Him in sentiment to such a degree that she becomes one Spirit with Him. 'He who cleaves to the Lord is one Spirit with Him.' (I Cor 6,17)"

## *The Threefold Bridal Gift*

The spouse of the Son of God receives from her heavenly Bridegroom a wedding gift that is truly divine, entirely new, powers of the soul that exceed all her capacity, namely, divine faith, divine hope, and divine charity. "Growth in holiness," says Father Arnold, "is, above all, growth in the three theological virtues." That is why he himself practised them with such extraordinary zeal and prescribed that his spiritual sons do the same. "Of all the acts of virtue," he tells us, "by far the most profitable are acts of faith, hope, and charity. I have presented them in a form that meets the requirements of the Church for gaining the indulgences. Every fifteen minutes, these acts of virtue must be made as the 'Quarter-Hour Prayer'."

### **C. SONS OF THE HEAVENLY FATHER**

"As a brother of the Divine Word, who is the only-begotten Son of God, the soul in grace is a favored child of the heavenly Father. Hence St. Paul writes to the Romans: 'You have received a spirit of adoption as sons, by virtue of which we cry, "Abba! Father."' (Rom 8,15) And again: 'Behold what manner of love the Father has bestowed upon us, that we should be called children of God; and such we are.' II John 3,1) And just as human descent lies primarily in the son's receiving human nature from his father, so we must receive the divine nature from God, through the infusion of the Holy Spirit, in order to become children of the heavenly Father. That is why St. Paul calls the Holy Ghost the Spirit of adoption (Rom 8,15)' and says of Him: 'The Spirit himself gives testimony to our spirit that we are sons of God.' (Rom 8,17)

## *Heirs of Heaven*

“The soul in grace is a true child of God and therefore falls heir to the wealth of the heavenly Father. ‘But if we are sons, we are heirs also: heirs indeed of God and joint heirs with Christ.’ (Rom 8,17) And the Holy Spirit is the pledge of our inheritance, (cf Eph 1,13)

By this title, the soul that dies in the state of grace will inherit God’s estate, which is heaven itself. Those, on the other hand, who die without grace evidently cannot be heirs to God’s kingdom, because they are not His true children. Once in heaven, our divine inheritance will include a share in all the treasures and perfections of God, just as human inheritance here on earth gives the son a title to all the wealth and privileges of his father.”

## *A Foretaste of Heaven*

“Even in this life, the soul in grace can partake to some extent of the fullness of God, by possessing that mystical peace which consists of great interior contentment. The saints had this peace in such a high degree that here below they were almost without any wish or desire. Like sanctifying grace, it is a precious gift brought down to earth for the first time by our Blessed Saviour. It was the theme of the angels’ song at His birth in Bethlehem: ‘Glory to God in the highest, and peace on earth among men of good will.’ (Luke 2,14) And this was the peace Christ promised His disciples when He said: ‘Peace I leave with you, my peace I give to you; not as the world gives do I give to you.’ (John 14,27) He greeted them with the same wish time and again when He appeared in their midst after His resurrection: ‘Peace be to you!’ This peace, which is inseparably bound up with sanctifying grace, makes us like to God by giving us a foretaste of His divine beatitude.”

## ***Full Fruition in Heaven***

“Yet, when we enter upon our full inheritance in heaven, we shall experience a far higher and far more blissful beatitude. As St. Paul says: ‘But we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into his very image from glory to glory, as through the Spirit of the Lord.’ (II Cor 3,18) Again, St. John writes: ‘Beloved, now we are the children of God, and it has not yet appeared what we shall be. We know that, when He appears, we shall’ be like to him, for we shall see him just as he is.’ (John 3,2)”

These thoughts of our founder show clearly that he had assayed the wealth and beauty of divine grace and realized its great value. This taught him to have deep respect for all those who possess this “fullness of God”, and for all those whose office is to dispense it.

## **III. BEARERS AND DISPENSERS OF GRACE**

### **A. BEARERS OF GRACE**

*Heart of Jesus, in whom dwells the fullness of divinity:* Since divine grace in its plenitude is poured into the Sacred Heart of Jesus, Father Arnold felt irresistibly drawn to It. He loved the Sacred Heart with a most intimate love; he consumed his strength and energy in working for His honor and glory; he longed to enkindle the divine life of the Sacred Heart in the hearts of men. This gives us the setting for the words once used as a greeting and now used as a prayer by the members of the Society: “May the Heart of Jesus live in the hearts of men!” If this wish were fulfilled, the other and greatest desire of our founder must be fulfilled with it: “May the triune God live in our hearts and in the hearts of men!” Arnold Janssen’s heart was burning with love for

the Heart of Jesus, the Heart “full of grace and truth”, and from the depths of his soul he desired to have all human hearts burn with the same love. Therefore, in the first Rule which he drew up, he gave his spiritual sons three means of practising devotion to the Sacred Heart: enclosing themselves in the Heart of Jesus, quaffing from It the waters of divine grace, and letting their whole being be animated by It.

*Mary, full of grace:* Of all the human race, Mary comes nearest to our divine Saviour in fullness of grace — “*gratia plena*”. Father Arnold honored the dazzling purity of her Most Pure Heart, the fullness of grace and glory with which the Holy Spirit had adorned His Spouse, grace and glory which excels that of all the angels together, and makes Mary their Lady and their Queen. Predominantly, however, he saw in her the Mediatrix of all the graces merited by her Son.

*Individual souls:* The thought that all human beings are called to possess divine grace gave Father Arnold no rest, he must work for pagan souls, for heretics and unbelievers, for sinners and lukewarm Catholics. No pain or sacrifice, no hardship or renunciation was too much for him, if it was the price of bringing sanctifying grace to souls. And in the struggle his deadliest foe was sin. He hated it with all his heart, for sin alone has the power to change the divine light in a human soul into utter darkness. So highly did he esteem souls in the state of grace, and so deeply did he deplore the condition of poor sinners and tepid, lagging Catholics, that he made his every sacrifice and undertaking tell towards the salvation of souls by means of sanctifying grace.

## B. DISPENSERS OF GRACE

*The Holy Spirit:* Since our founder put the treasures of grace at such a high premium, we should expect him to have a very great love for the Holy Spirit, who dispenses them. In point of fact, Father Arnold could hardly have been more zealous for love and devotion to the Holy Ghost than he was. In this field we can safely call him a pioneer. His clear understanding of the wonders of divine grace led him instinctively along the path of special devotion to the Holy Spirit, whom Christ had sent to dispense to us the graces of redemption. Thus Providence equipped him with an ardent zeal to fulfill his destiny by bringing to his fellow men the wealth of knowledge that had been entrusted to him, and thus turning it to the greatest account and blessing.

*“Stewards of the mysteries of God:”* (I Cor 4,1) Grace is finally bestowed upon mankind by the external, visible ministry of the priest, who has been anointed by the Holy Spirit and invested with the power to open the fountains of grace in the sacraments. Father Arnold had great reverence for this sacerdotal power; even his external conduct towards priests breathed holy awe and respect. He used to ask his neopresbyters for their first blessing and then, with great humility and deference, he would kneel down and ask each one individually if he might kiss his anointed hands. When he held a retreat for priests and candidates for the priesthood, he gave separate conferences on the hands and the tongue of the priest, taking as his theme the power these organs have received from the Holy Spirit to bless and to dispense grace.

## IV. PRACTICAL CONCLUSIONS FOR EVERYONE

### *The Greatest Gift*

“If we ponder the value and the beauty of God’s grace we shall have reason to imitate the example of King Louis of France. During his lifetime, this saintly monarch preferred to be called ‘Louis of Poissy’, rather than ‘Louis of France’, because it was in Poissy that he had been baptized. In the same spirit, we should consider even the greatest gifts of body and mind as mere trifles, in comparison with sanctifying grace, which makes us children of God and heirs of heaven.

### *The Gauge of Prosperity*

“We ought to be on our guard never to look down on people because they are poor. Indeed, if they are really pious people, we ought to consider them better off than those who are wealthiest in the goods of this world, but too often paupers in piety.

### *No Proletariats*

“We must also remember that we cannot accuse God of injustice because He has not arranged an equal distribution of temporal goods. The fact is that the greatest of all treasures, namely divine adoption and the title to eternal wealth in heaven, in comparison to which all else is dross, is given freely and lavishly to all who desire it.

### *Spiritual Suicide*

(a) “We must look upon mortal sin as spiritual suicide, because it destroys the divine life of our souls and changes us from children of God into children of Satan.

Therefore we should dread nothing so much as mortal sin, especially in the form of impure thoughts, for such thoughts easily enter our minds and are always mortal sins if we entertain them with sufficient reflection and full consent of the will.

(b) “We must likewise be on our guard against venial sins, because they enervate the soul and incline us to mortal sin.

### ***Intimacy with God***

“It is of paramount importance that we apply ourselves to prayer, for without prayer we cannot preserve sanctifying grace. Furthermore, God does not dwell in our souls as in a tomb. Far from it! He wants us to be intimate with Him; He wants us to hold intercourse with Him in prayer. “We can do this especially by short ejaculations and by frequent acts of faith, hope and charity.

### ***Seven Fountains of Grace***

“The reception of the sacraments is a prayer in itself, and, according to the fathers of the Church, is the first and most powerful means the faithful have of advancing in virtue. Prayer, the sacraments, and sacramentals are all means of increasing sanctifying grace. The normal fountains of sanctifying grace are the sacraments; through them God dispenses to men the divine gift that makes them like Himself, Truly, the sacraments are streams of redemption that flow down to us from Golgotha.

### ***The Book of Nature***

“When you see an animal with its head bent to earth, pulling a plow, consider: I must not always look upon the ground, plowing a field of temporal cares; I was born for

higher things, to know, to love, and to serve God in this world, and to be happy with Him forever in heaven.

“When you see the sun rise punctually to its place in the heavens each day to bring light and life to the world, consider: The sun obeys God, because it has to. I will fulfill all my duties exactly, aiding and serving my fellowmen.

“When you see the earth parched and plants shriveling up and dying for lack of rain, consider: Without God’s blessing and grace, all my activities can only remain sterile and unproductive.

“When you realize that the farmer must work hard and long for an abundant harvest, consider: Temporal and eternal blessings have something in common. We have to work for both. God does not admit us into the kingdom of heaven free of charge. We must earn our admission by prayer, and a Christian life.

“He who takes his life with his own hand equivalently places himself in the hands of the devil. He who seldom prays does virtually the same thing. The man who neglects prayer will also neglect the other means God has given him of avoiding the snares of Satan: the sacraments, sermons, and Christian doctrine.”

### ***You Are Temples of God***

This is the great, eternal message Father Arnold had for our fast-living age. It is the secret of his own apostolic success.

“Behold what manner of love the Father has bestowed upon us, that we should be called children of God; and such we are.” (I Jn 3,1)

## THE MYSTICAL BODY

According to the teaching of St. Paul, we are all one body in Christ. He is the head; we are the members. He is the vine; we are its branches. He is the cornerstone; we are the building.

With Christ we are one body, one Christ, the whole Christ. We receive all our strength from Christ the Head. As members of His Body, we are bound to benefit each other by mutual edification and co-operation in our prayers, works, and sufferings. We must co-ordinate our efforts to fulfill our duties and advance the honor and glory of God. Our 'faith tells us that the communion of the saints in heaven with the just in purgatory and on earth is a great and vital organism. It pools our resources and distributes them where the need is greatest; we give and we receive. Individual members on earth can work against the common good by leading lives of sin and tepidity.

This notion of the communion of saints was crystal clear to Father Arnold, especially in its relation to God. That the Heart of Jesus might reign, with His all-powerful grace and His supernatural dispositions, in the hearts of men; that the triune God might come in His glory to dwell in our souls -- this was the desire which motivated our founder's whole interior life. His asceticism had a twofold objective: divine adoption by membership in Christ. The incarnate Divine Word, as the Sacred Heart, must live in our hearts, and by His Spirit make them worthy temples of the triune God. Even in the earliest years of his priesthood, when he travelled about in Germany and neighboring countries to work for the return of the protestants to the faith, Father Arnold was filled with enthusiasm for Christ's great plan of grace: "*ut omnes unum sint* -- that all may be one." As

time went on, this ideal grew and kept pace with his work and gave it the impetus to reach out for ever more distant horizons, until, under God's guidance, his apostolate came to encircle the globe.

Arnold Janssen lived and worked in the Mystical Christ. He was not only a very active member of the Body of Christ, but he was an extraordinarily efficient member. From time to time he expressed his thoughts on the Mystical Body in clear and graphic terms.

## I. CHRIST THE HEAD

Just as St. Paul "bent his knee to the Father of our Lord Jesus Christ, from whom all fatherhood in heaven and on earth receives its name" (Eph 3,14), and just as he wished his Christians to have Christ dwelling through faith in their hearts and to be filled unto all the fullness of God (ibid.), so Father Arnold prayed to the heavenly Father: "O Lord, heavenly Father, and great God! who hast made Jesus Christ the head of Thy Church, grant that we, being members of this Church, may obtain His strength and His blessing." (Vdmcm p.84)

This doctrine of the Head .and members of the Mystical Body Father Arnold called a "holy truth." "Holy truth," he says, "that Jesus is very God by the possession of the divine nature, and that Mary is like to God by the possession of sanctifying grace, and that all men must become like to God by intimate union with Jesus and Mary."

In Christ St. Paul saw "the image of the invisible God, the firstborn of every creature." He adored the Saviour as the Creator of the universe, and as the goal of all creation, for all that has been created has been made through Him and for Him. St. Paul also adored Him as the soul of all

things, since He existed before them all, and gave them their existence. Then the Apostle sums up these thoughts in the text: "He is the head of his body, the Church." (Col 1,18)

## II. WE THE MEMBERS

### A. OUR SOLIDARITY IN CHRIST

Because he realized what abundant graces we receive through our membership in the Mystical Body, Father Arnold was anxious to have each and every one of us remain united with Christ, as members with the head, by the bond of divine love.

"In holy Scripture the Apostle says: "In one Spirit we were all baptized into one Body, whether Jews or Gentiles, whether slaves or free; and we were all given to drink of one Spirit.' (I Cor 12,13) If this is true of all Christians, how much more so of us, dear confreres, who are united in one spiritual and corporal nourishment at the same table. Let, then, all strife and envy be far from us. Let the joy of one be the joy of the other; and let every member find his greatest joy in giving joy to his confrere. When this spirit reigns among us, our union will be a replica of the first Christian communities, and even of the heavenly homeland itself. As the head of the human race, Christ is also the Creator and Sovereign of human hearts, King of the hearts of men. He reigns in the midst of His own as their King and Father. Their hearts are all united with His; His wishes are theirs; every beat of His Sacred Heart throbs again in their hearts. Truly, He is a wonderful King of human hearts!"

When our founder thought of Christ, he thought of the organic union of blood and life between the head and the members, between the Heart of Jesus and the hearts of all men.

## B. LIFESTREAM BETWEEN HEAD AND MEMBERS

Through this mystical union of Head and members, Christ gives us a share in His divine nature. Divine grace, which is the bloodstream of the Mystical Body, flows into each member and divinizes it. "When God penetrates our souls by sanctifying grace, we thereby receive something of the divine nature, just as the iron in the fire becomes like the fire. Therefore St. Peter writes in his second epistle (1,4): 'He has granted us the very great and precious promises, so that through them you may become partakers of the divine nature.' Furthermore, we read in the Breviary in the fourth lesson for Corpus Christi: 'The only-begotten Son of God, wishing to make us partakers of His divinity, took upon Himself our nature, that being made man He might make men gods', that is, make them beings like unto God by participation in the divine nature."

Father Arnold exhorts us in season and out of season to strive with all our strength to become like Christ the Head. "Offer up", he says, "all your works and sufferings to God in union with the merits and sufferings of the Incarnate Word, Strive with all your might to become similar to Christ the Head, especially in humility and patience."

Finally, he tells us that the Incarnate Word is everything, that unless we live in union with the Head, we are nothing and can accomplish nothing. "All that we do has value before God only in the degree in which we are united with Jesus Christ. Moreover, all that the Holy Spirit accomplishes in us must be attributed to the love of the Divine Word, for it was His self-renunciation that merited the descent of the Holy Ghost. Let us therefore address to Jesus the following words of St. Bernard: 'We follow Thee, through Thee, to Thee: for Thou art the way, the truth, and the life. Thy example is the way, Thy promises are the truth,

and Thy reward is life. Thy deeds are the way, Thy words are the truth, and Thy blessings are life. As God, Thou art the truth; as the God-man, Thou art the life.”

### **C. BROTHERHOOD WITH CHRIST**

Father Arnold tries to inspire us with great horror of sin, by constantly reminding us that sin is a desecration of the members of Christ, which we are. “In holy Baptism,” he says, “we become temples of the Holy Spirit and members of Christ; we are incorporated into Christ and brought into the most intimate union with Him. Therefore, whoever sins does not sin only against his own body, but also against the Body of Christ. Let us show that we are members of Christ.”

He reverts to the thought of our blood relationship to Christ as His brothers. “The Son of God is the brother of souls in grace. We call two men brothers when they take their origin from the same blood. Man in grace is also of the same blood, or, better still, of the same Spirit as the Divine Word, since he has received the Holy Ghost, who is the Spirit of the Son of God. When He penetrates our being, He makes us divine, so that we truly become brothers of the Son of God. As Scripture has it: ‘Those whom he has foreknown he has also predestined to become conformed to the image of his Son, that he should be the firstborn among many brethren.’ (Rom 8,29)”

## **III. THE CHURCH THE CONTINUATION OF CHRIST**

While the Mystical Body of Christ is an interior communion of grace, its visible organization is holy Church. In her, Christ lives on as the Head with whom all the members live united in grace. She is in truth the continuation of Christ.

Our founder was deeply, ardently attached to holy Church; he respected and honored her hierarchy as the wonderful, visible organism of the Church, the whole Christ. "The members", he says, "should have a great love for the Roman Catholic Church as their Mother, and show great reverence, prompt obedience, and sincere love toward the Holy Father. In all matters of faith and morals and ecclesiastical discipline, they shall give firm and full adherence to the decrees of the Apostolic See. Anyone who refuses this obedience shall not be tolerated as a member of the Society." -- We have to be dyed-in-the-wool Catholics.

He also expected us to show great zeal for the Church's honor and prestige. "As children of the Church," he says, "we must see to it that the godless and unbelievers do not seem to have the supremacy in science and philosophy."

But the feature of the visible Church that strikes Father Arnold most forcibly is that it is a communion of grace, whose visible Head is Christ in His Mystical Body.

Our solidarity in Christ is *a source of abundant grace*: "The Church, for whom Christ offered Himself up to death, is not merely His work, something He has founded. It is Christ Himself, the continuation of His life, flesh of His flesh, blood of His blood."

Our solidarity in Christ is *a strong unifying bond*: "The unity of the Church renders her strong and invincible against all her enemies. And the more intimately a member is united, through the Apostolic See, to Jesus Christ, the Shepherd of shepherds, the more fully he shares in this strength."

Our solidarity in Christ is *an eternal union*: "Is not our divine Saviour persecuted in His Church even to this day? Does He not live on in her, redeeming, sanctifying, and

loving us until the end of time? Does not the earth tremble beneath the angry tread of those who have risen up against the anointed of the Lord? And yet the Church still gathers around the Lord to eat the banquet of love with Him, undaunted by the hatred of her enemies and the faithless treachery of some of her children. We need not be scandalized to see the Church persecuted; if Christ lives on in her, His passion must be renewed in her."

Finally, our solidarity in Christ is *a share in His victories*: He is always victorious over His antagonists. "Only have courage! No matter how high the billows rage, no matter what outrageous strategy is devised by human shortsightedness and diabolical malice to raze the citadel of the Most High, God is still in His heaven'; He has not abandoned His Church. -- Jesus Christ, our Model and Redeemer, was never nearer to His triumph than when He seemed utterly defeated. Let us not forget this in time of tribulation. Christ lives on in His Church. -- It is only when we view the persecutions of the Church from an earthly standpoint that the times seem odious because they are times of suffering and bloodshed. From a heavenly standpoint they are golden eras, times for practising heroic virtues and winning glorious merits. In God's eyes, the Church is never more beautiful and glorious than when she is covered with blood., preparing herself for the great triumph that is to come."

#### IV. THE HEART AND SOUL OF THE CHURCH

Ever zealous for the honor of the Holy Spirit, Father Arnold calls Him at one time the heart of the Church, in accord with an expression of St. Thomas (S.Th.III,q.8,a.1,ad3), and at another time the soul of the Church, in keeping with the doctrine of St. Augustine (also

ibid.II-IIae,q.i83,a.2,ad3,et alibi). "The Holy Spirit,8 he says, "dwells in the Church as her heart and her life. He it is who chooses and consecrates her bishops and priests, and aids them in their work. He dispenses sanctifying grace and all other graces through the sacraments and sacramentals, especially in Baptism and Confirmation. And as He once gave us the humanity of Christ in the womb of the Virgin Mary, so He now gives us that same humanity everyday in the bosom of the Church, at the Consecration of the Mass. He is ever adding new beauty and glory to the Church and preparing her for eternal bliss."

All that the Holy Spirit does for the Mystical Body as its soul, He does in a wonderful and hidden manner for each of its members. "The Eternal Word is eager to bestow upon His rational creatures the highest gift He can give, His own divinity, in the measure that they are able to participate in it. This is accomplished through sanctifying grace, which transforms us into the Divine Word to such an extent that we become His brothers, brothers of the Son of God. *This change is brought about by the Holy Spirit.*"

## V. THE MYSTICAL ROSE

Father Arnold loved to contemplate Mary, the Mystical Rose, in the mysteries of her Annunciation and the Incarnation of the Divine Word. In this latter mystery, he contemplated not only the incarnation of the Son of God in the womb of the Virgin Mother, but also Christ's Incarnation, in a larger sense, in all the members of His Mystical Body. "When Mary replied to the Archangel Gabriel, 'Be it done to me according to thy word,' the great miracle of the Incarnation of the Son of God took place; by His divine power, the Holy Spirit formed out of the most pure blood of the Virgin Mary the holy body of Christ, Then let us love Jesus, who gave Himself to us in the fullness of

His love; let us love the Holy Spirit, who gave us the God-man; let us love Mary, the Immaculate Spouse of the Holy Ghost, at whose consent the great mystery transpired, -- When we possess sanctifying grace, which Jesus, the Son of Mary, has brought to us, our bodies too are temples of the triune God. Let us be on our guard lest mortal sin rob us of this great gift of the merciful grace of the Holy Ghost."

## **A. MOTHER OF CHRIST**

That Mary is the Mother of Christ means that she is also the Mother of the sacrificial Lamb, who, after His bloody sacrifice on Calvary, still offers Himself from the rising to the setting of the sun in the Sacrifice of the Mass, and Who is eager to be reborn in the souls of men every day in Holy Communion. By the same title, Mary is our Mother. "The Lamb, who has been a victim since the beginning of the world, has offered Himself continually ever since His real sacrifice on Calvary; and ever since He was born of the Virgin Mary, He has set His Heart upon being born continually in the souls of men." (Gueranger, *Liturgical Year*)

## **B. TOWER OF DAVID**

Mary, our mystical Mother, is also the strong tower in which holy Church and all its members can take refuge.

"Beautiful and radiant as the sun, and strong as an army set in battle array, Mary hovers over the City of God, which is the Church, dispensing grace and blessings. O look down from thy throne of grace, look down upon our weakness, our struggles, our defeats! Happy is he who battles, conquers, and triumphs with thee!"

## C. MOTHER OF DIVINE GRACE

Finally, in the enlightened eyes of our founder, Mary is the Mediatrix of all graces.

“In the conventional portrayal of her Assumption,” he writes, “our Lady is shown receiving from Jesus a sceptre, symbolic of royal jurisdiction. This means that she has received from her Son power over the earth and over grace. The grace that streams from Jesus has been entrusted to her administration; she is the dispensatrix of all the graces of her Son.”

## VI. THE HOLY SACRAMENTS

Our founder also tells us whence comes the nourishment to sustain the divine life of the Mystical Christ. “The normal channels of sanctifying grace are the sacraments; through them God dispenses to men that divine gift that makes them like Himself. ...Truly, the sacraments are streams of redemption that flow down to us from Golgotha, They are heavenly channels for the Blood of Christ.

*“In holy Baptism* we become temples of the Holy Spirit and members of Christ, we are incorporated into Christ and brought into the most intimate union with Him.

*“The holy Eucharist* is the miraculous food which nourishes and sustains the life of God in our souls. -- The office of the priest is to call Christ down upon the altar, so that He may live in him and in the faithful. As St. Paul says, Christ died for all, so that also they that live may live no more for themselves but for him who has given himself again in the unbloody sacrifice of the Mass.”

But if all the sacraments are sources of strength for us, they themselves derive their efficacy from the sacred humanity of Christ,

“Let us unite ourselves inseparably to Christ, our sweet, divine Saviour. He suffered for us. He has poured out the sweet perfume of His sacred humanity upon all things.”

## VII. PRIVILEGED MEMBERS

Father Arnold’s great reverence for the holy martyrs, victim souls of every state in life, and especially for stigmatics, is based upon his belief that these souls are very highly privileged members of the Mystical Body of Christ.

“Precious indeed,” he says, “is the death of the holy martyrs. It is a privilege that has made them like the Lamb of God and gives them great power to intercede with Him. Every martyr is like a channel through which the grace of heaven flows down upon the earth.”

In his *Spiritual Testament* he writes: “On Fridays during holy Mass I will ask the three divine persons to bestow on the sufferings of living stigmatics greater redemptive power for the welfare of the Church.” — He called Venerable Anne Catharine Emmerick one of the greatest daughters of Germany. “Crucified with Jesus, she is an indefatigable worker in His vineyard, never ceasing to watch and pray and do good.”

## VIII. PUTTING ON CHRIST

Father Arnold had learned in fervent prayer and meditation how to enter into and live in the Mystical Christ. This knowledge he passes on to his spiritual sons, and teaches them, in a Pauline manner, how they can best put on the Lord Jesus Christ. His words on this subject are so much to the point that they are worth quoting here in their entirety.

“As the Apostle exhorts us, we must put off the old man of sin, and put on the new man, who is created according to the will of God, in justice and true holiness. The ‘old man’ can be recognized by three marks: an unclean conscience, unbridled concupiscence, and a distorted soul. The ‘new man’, on the contrary, does away with all these features. He purifies his conscience by pangs of remorse; he overcomes concupiscence by rigid self-discipline; and he transforms his soul by zeal and love.

(a) “Above all, the members must always carefully preserve their purity of conscience. Let them flee from sin as they would from the bite of a poisonous reptile, for sin is the only and greatest evil.

(b) “They should diligently observe the rules of modesty. Their conduct should be characterized by a certain maturity and reflection; they should avoid frivolity, hurry, curiosity to see everything, inquisitiveness, garrulity, and dissipation.

“On the contrary, let them be humble. Even external humility is a check to pride; it begets modesty in speech, takes pleasure in prudent mortification, loves simplicity in dress, seeks the last place, avoids publicity, shuns all eccentricity in behaviour, is always ready and willing to be of service to another, remains silent under abuse, is fearful of honors, inclines to self-effacement, and is not easily given to indignation and anger.

“Let them be good, for goodness makes them lovable and patient, sociable and kind, sympathetic and cheerful, modest and affable, loyal and co-operative in community life; goodness fears no one, is courageous and impartial in its judgments, and grateful for all the benefits it receives from others.

“Maturity of demeanor begets respect in others; humility begets their imitation: goodness begets their love.

(c) “The transformation of the inner man can be brought about only by a thorough renewal of the three powers of the soul: the memory, intellect, and will. Let us consecrate our memories to the Father, so that through His grace they may be occupied not with temporal but with eternal things, not with creatures but with the Creator. Let us consecrate our understanding to the only-begotten Son, who is Wisdom eternal, so that He may enlighten it. Let us consecrate our will to the Holy Spirit, who is the Love of the Father and the Son, so that He may put our affections in order and sanctify them by love,”

Father Arnold urges us to remind ourselves when we undress in the evening that we must put off the old Adam.

“Ask our Saviour to take from you the old Adam, who is still very much alive in you.”

He wished to recall again and again what was said to us at our solemn investiture, when we were clothed for the first time in our religious habit: “May the Lord strip you of the old man and clothe you with the new man, who, according to the will of God, is created in justice and true holiness.” (Vdmcm p.206)

Consonant with these thoughts of St. Paul about doffing the old man and putting on the new, our founder advocated three other worthwhile practices, which serve further to complete his devotion to the Sacred Heart. When we read them, we cannot help thinking of the words of the Apostle: “Have this mind in you that was also in Christ Jesus.” (Philip. 2,5)

(a) We should unite ourselves intimately with Jesus and enclose ourselves in His Sacred Heart. Father Arnold was himself faithful to this practice: "Before Holy Mass," he writes, "I will offer myself in union with Jesus to God the Father in the love of the Holy Spirit, and when I leave the altar I will enclose my heart in the Heart of Jesus." He thought of the Sacred Heart as the Promised Land which we must seek to enter by our striving.

(b) We should draw up the waters of grace from the well of the Sacred Heart; but we should not only draw them up, we should "quaff" them from this well of love and grace.

(c) Finally, we should allow ourselves to be nourished from the Sacred Heart as the branch is nourished from the vine. Father Arnold really sees in the Sacred Heart the Vine," the Head of the Mystical Body.

From these thoughts evolved our motto: "May the Heart of Jesus live in the hearts of men!" O wonderful intimacy! The Sacred Heart is to live in us with all His fullness of grace, and nourish us with His love and grace.

Isn't this what we read in St. John's Gospel? "Remain in Me and I in you!" (Jn 15,4) and "Of His fullness we have all received." (Jn 1,16)

And isn't it what, we read in St. Paul's epistle to the Galatians (2,20)? "It is now no longer I that live, but Christ lives in me."

But Father Arnold did not only enter the Mystical Christ by meditation; he prayed his way into it. We need only peruse carefully and meditatively the beautiful prayer he composed for the June devotions to realize how eager

he was to put off the old man and put on the new. It is worthwhile here to quote the short but stirring invocations which he has linked together in the form of an alternating prayer:

“Divine Heart of Jesus, destroy in us all pride and give us true humility.

Divine Heart of Jesus, take from us all lack of charity towards our fellowmen and give us true brotherly love.

Divine Heart of Jesus, pluck out of our hearts all wrath and anger and give us true meekness.

Divine Heart of Jesus, crush in us all spiritual sloth and give us prudent zeal.

Divine Heart of Jesus, stifle in us all avarice and give us generous hearts.

Divine Heart of Jesus, preserve us from all intemperance of body and soul and give us love of temperance and continence.

Divine Heart of Jesus, remove from us all impurity and give us a life of purity.

# THE SACRED HEART

Our Saviour is the Divine Word in visible form. He is the *human* expression of divinity and the *divine* expression of humanity. He was born to be Mediator between God and man. As the divine Messenger and Angel of the covenant, He brings the blessings and gifts of the Father down to us, and brings our works and prayers up to the Father. His Sacred Heart is the treasury of divine mercy and the censer from which His prayer rises as a sweet odor to God.

It goes without saying that our founder must have felt an interior need for some visible, tangible expression of his lofty devotion to the person of the Eternal Word. But what better symbol of this devotion could he ask, or what more intelligible image of the Divine Word could he find, than the Sacred Heart of Jesus, which God Himself has fashioned, by the activity of the Holy Spirit, into the human temple of the Trinity? Father Arnold's great love and his docility to the inspirations of divine grace led him very soon to this treasury of all graces.

## I. THE GUIDANCE OF PROVIDENCE

- A. Divine Providence worked in its wonderful ways to teach our founder the holiness of the Sacred Heart. In 1866, when he was still a young priest, Providence brought him into contact with the Apostleship of Prayer. At the first request of Father Malfatti of the Society of Jesus, he took over the work of diocesan director of the project. He undertook this office, with all the difficulties and sacrifices that beset it, at a time when his strength was already heavily taxed with teaching and supervising students, duties which he performed with his characteristic conscientiousness. Those who knew him were not in the least surprised

at the ardent zeal and the cheerful spirit of sacrifice with which he threw himself into his apostolate for the Sacred Heart, even canvassing his home diocese on foot during vacation time, in an attempt to visit every parish and work in it for the Sacred Heart and His divine plans for the betterment of mankind.

- B. This God-sent apostolate gave a new impetus to Father Arnold's spiritual life. If he had never come under its providential influence, he would in all probability have developed more along the lines of a contemplative, since now and 'then he found his spiritual progress taking an ascetical and even mystical trend. His work for the Apostleship of Prayer gave a *strong missionary bias* to his striving, but still afforded him ample opportunity to deepen and intensify his ascetical, mystical, contemplative life in an organic and harmonious relation to the apostolate. Both elements, activity and contemplation, were so mutually beneficial that the harmony between them was obviously wrought by God Himself. In the freshness of his apostolic zeal, Father Arnold wrote the *League Booklet of the Apostleship of Prayer*, and a Manual of Common Prayer. During this first period of his apostolic career, he also worked and prayed with special interest for the *conversion of the Protestants*. For this intention he even planned to establish a fund for a daily Mass at the grave of St. Boniface.
- C. Besides the conversion of the Protestants, Father Arnold soon had another objective. We could well apply to him the saying, "Cor Pauli cor mundi." His heart was big enough to embrace the whole world. Now he was thinking of the foreign missions and of founding a mission house. This task, world-wide in its scope, took a more and more prominent place in his mind, and

after the Kulturkampf had blighted every prospect of converting the Protestants, it occupied the foreground entirely. He threw himself into the work with characteristic zest and energy, and tried wherever he could to awaken interest, especially through the periodical he founded in 1874, *The Little Messenger of the Sacred Heart*. Many considered him a visionary, and worse than that. They did not know the zeal that flamed in his bosom, zeal that was certainly not of this world. But in spite of all that others said of him, God continued to lead him along the path trodden by the apostles. Others might look upon him as an insignificant priest attempting a task for which he was utterly unqualified, but God had set him apart as a chosen vessel, and God would bless his undertaking. We certainly make no mistake when we trace all the blessing that attended our founder's work back to his devotion to the Sacred Heart and his docility to the inspirations of divine Providence.

- D. Devotion to the Sacred Heart enlightened and matured our founder for the work God had in store for him, and made him a priest according to the Heart of Jesus. It was no mere coincidence that he and his first associates bound themselves together in the service of the King of angels on June 16, 1875 by solemnly consecrating their strength and energy to mission work for the intentions of the Sacred Heart of Jesus. That date marked the two hundredth anniversary of the apparition of our Lord to St. Margaret Mary Alacoque, and Pope Pius IX had urged all Catholics to consecrate themselves to the Sacred Heart in commemoration of the day on which He had showered upon mankind so much grace and love. Father Arnold and his little community followed suit, and he reports the event in

the *Little Messenger of the Sacred Heart* (1875). He said in that issue that the community would never lose sight of this beginning, which had confirmed the resolution that had prompted the founding of the mission house itself, namely, to work for the intentions of the Sacred Heart. With this in mind, they had chosen for their motto the words: "May the Heart of Jesus live in the hearts of men!"

Behind all this we can see the Hand of divine Providence, leading our young founder to the Sacred Heart, the treasury of all graces. The deep devotion he already had to the Sacred Heart was recast, by divine Providence, into a form eminently practical for the apostolic and missionary life.

## II. THE TREASURES OF THE SACRED HEART

### A. THRONE OF THE BLESSED TRINITY:

1. When Father Arnold enclosed himself in the Heart of Jesus and peered into Its mysterious depths, the greatest treasure he found there was the divinity of the Eternal Word. His own words put this beyond all doubt: "This Heart," he says, "does not belong to a human person, but to the person of the Eternal Word." Even at this early date, he frequently uses titles and invocations that were later embodied in the Litany of the Sacred Heart: Tabernacle of the Most High, Holy Temple of God, Hidden Tabernacle of God among Men, Glorious Ark of God, Throne of the Blessed Trinity.
2. But as a priest after the Heart of Christ, Father Arnold saw even more than this. Let us hear his own words on the subject: "Even more intimate than the union

between Christ's humanity and divinity is the unity of the persons of the Blessed Trinity with one another. The Father is inseparable from the Son and the Holy Ghost; where the Son is present, there the Father and the Holy Spirit are also present, although only the person of the Son assumes the sacred humanity of Jesus. In the Sacred Heart dwells the entire Blessed Trinity: the omnipotence of the Father, the wisdom and beauty of the Son, the love and wealth of the Holy Spirit. O holy miracle! That the Heart of Jesus still remains a created, human Heart! Truly the Sacred Heart is the loftiest throne of the Blessed Trinity."

3. Anyone who has caught the spirit of our founder could have anticipated the conclusions he drew from this truth. "The Blessed Trinity," he says, "dwells in the Sacred Heart of Jesus, and through His mediation will come to make Its abode with us, as Jesus has promised: If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him." (Jn 14,23) The whole thought is but an expansion of the motto that was so dear to Father Arnold: "May the holy triune God live in our hearts!" We are also reminded of that other motto of his: "May the Heart of Jesus live in the hearts of men!"
4. In contemplating the Divine Heart, Father Arnold found in It still another admirable quality. Enthusiastically, he tells us: "The Eternal Word was not content to love us as God; He wanted to love us also in an assumed humanity, in the Sacred Heart of Jesus. This great love, manifested continually in the Blessed Sacrament, and enduring for all eternity, is the sun of the spiritual life."

## B. THE SOUL OF CHRIST

The second great treasure our founder discovered in the Sacred Heart was the soul of Christ. He was all absorbed in this new treasure, this deep, strong, intense soul-life of Jesus. Fifty years were yet to pass before Father Noldin would define as the principle of devotion to the Sacred Heart “the physical Heart, symbolizing the entire life and activity, the whole inner world of the God-man”, but what Father Arnold had already stated in glowing terms levels up to the same definition. He used to say that the heart is in a certain sense the seat of the soul, and in contemplating the Sacred Heart, it was really the soul of Christ that he contemplated. He distinguished three great prerogatives in the Sacred Heart.

1. *His virtues*, towering above all comparison. “Was there ever a soul,” cries Father Arnold in his enthusiasm, “was there ever a soul so pure, so humble, so selfless, so enlightened, so perfect, as this holiest of human souls!” -- What fascinated him most was our Saviour’s great love for mankind, so great that it prompted Him to assume the burden of our redemption, to deliver Himself up to be crucified for us, and to remain with us in the Eucharist, in which He entrusts Himself to us and becomes our servant, our prisoner, even our very food.
2. *His fullness of grace*, which He possessed from the very instant of His Incarnation, when His human soul was immediately endowed with the beatific vision as the angels and saints enjoy it in heaven.
3. *The hypostatic union*. As the third and loftiest prerogative of our Saviour’s Soul, Father Arnold speaks of the great divine dignity arising from its perfect union with the person of the Son of God.

## **C THE PRECIOUS BLOOD:**

In the Precious Blood, the third treasure of the Sacred Heart, Father Arnold saw: the source of our Lord's bodily strength, the precious sacrifice He offered to the Father, and the infinite price He paid to redeem us. Thus our founder's devotion to the Sacred Heart deals largely with the mystery of the redemption. Our Saviour's Heart, pierced in death for us, he calls, "the seal of our faith, teaching us in silent eloquence of God's holiness and of our obligation to love Him with all our hearts".

All that our founder says about the Precious Blood shows clearly how highly he appreciated its value. He must have experienced its intoxicating effect as St. Ignatius did. "Sanguis Christi inebria me! -- Blood of Christ inebriate me!" Just as this prayer of St. Ignatius gives evidence of his extraordinary love, so Father Arnold's words about the Blood of Christ also manifest a love of uncommon intensity and ardour. Speaking of the Precious Blood, he says it is "filled with the fragrance of the Divinity ...permeated by the Holy Spirit and filled with His breath."

## **III. LIVING IN THE HEART OF JESUS**

Anyone who penetrated as deeply into the mysteries of the Sacred Heart as Father Arnold did must have lived entirely in that Divine Heart. Such, indeed, was the case.

- A. To adore, praise, thank and console the Heart of Jesus had become second nature to Father Arnold. As proof of this, one need only peruse the prayers he personally composed in honor of the Sacred Heart, (see O.F.)
- B. Side by side with these devotional practices, he was always striving to imitate the virtues of the Heart of Jesus, and this in a truly heroic degree. The Sacred

Heart was his model of all virtues. The story of his whole life is one of unflagging zeal in imitating the Sacred Heart.

- C. But he does not stop even at this; he proposes a still loftier goal. "The best way we can honor the Sacred Heart," he says, "is to adopt His principles for our own, as Holy Scripture urges us: 'Have this mind in you that is in Christ Jesus.' We must endeavor to conform our ideals to those of the Sacred Heart, that is, we must think of God and of secular and eternal things as He thought of them; we must set up as the goal of our conduct, not our own honor, but His honor and the fulfillment of His entire will; we must work and pray indefatigably for the glory of God and the salvation of souls; we must adore God within our own hearts, and make ourselves efficient instruments for furthering His glory among others." Father Arnold realized full well that the most heroic and magnanimous apostles are men who have been schooled in the principles of the Sacred Heart.
- D. As his devotion to the Sacred Heart goes on increasing in its intensity, we ascend with him to the mystical realms of his interior life, where he teaches us three very worth-while practices.
  - 1. He wanted to unite himself intimately with Jesus and enclose himself within His Sacred Heart. "Before holy Mass, " he writes, "I will offer myself in union with Jesus to God the Father in the love of the Holy Spirit, and when I leave the altar, I will enclose my heart in the Heart of Jesus." In this way, Father Arnold lived in the Heart of Jesus as countless saints had done before him, for instance St. Bernard, St. Bonaventure, St. John Vianney, and St. Francis de Sales.

2. He would drink from the Sacred Heart as from a fountain of life. In meditating on the text of Isaias: "Haurietis aguas in gaudio de fontibus Salvatoris", he says in his retreat conferences: "The Heart of Jesus is this fountain, this stream of the Saviour. Here we see fulfilled the promise which He made to St. Margaret Mary Alacoque: 'I will set no measure or limit to My graces for those who seek them in My Heart.'"

Father Arnold even speaks of "sipping" or "quaffing" grace. Such an expression as this manifests beyond a doubt the great longing he had to imbibe the waters of grace from the Heart of Jesus. It reminds us of St. Peter Canisius, who was allowed to put his lips to the wound in the Sacred Heart, in order to drink the waters of grace from It.

3. Our founder wanted Christ to be the only source of his life and activity. On His part, the Sacred Heart acts like the vine that sends its life-giving sap into the branches, or the head that guides the movements of the members. On our part, we must avail ourselves eagerly of this divine guidance.

Father Arnold saw in the Sacred Heart the only channel of the life of the Blessed Trinity and especially of the graces of the Holy Ghost. All the blessings of the Holy Spirit come to us through and from the Sacred Heart. The Paraclete Himself is sent to us by the Sacred Heart, and the sending has three stages: Christ merited it when He breathed His last on Calvary; He symbolized it when the soldier pierced His side with the lance; and He brought it to completion when the miracle of Pentecost took place. This infinite fullness and richness of the Sacred Heart is Father Arnold's favorite aspect of Christ. To understand this is to enter more deeply into the meaning of the ejaculation we say so often in common: "May the Heart of Jesus live in the hearts of men!" It is a complement and enrichment of

our other prayer: "May the holy triune God live in our hearts!"

#### IV. SPREADING THE DEVOTION

- A. Our blessed founder was very eager to teach others the practices he himself followed in his devotion to the Sacred Heart. He writes in his Rule: "The members must be zealous in practising devotion .to the Sacred Heart, and thus satisfy the love of Him who has loved us to the end."
- B. He saw to it that all the members of the three societies he had founded wore about their necks the medal depicting the Sacred Heart with the Holy Spirit hovering above Him.
- C. He had many large copies of this picture of the Sacred Heart and the Holy Spirit, with the words "Et Verbum Caro factum est" inscribed beneath, hung up in places where they would be continually before the eyes of the members.
- D. He made sure that the members of the Society would say the ejaculation: "May the Heart of Jesus live in the hearts of men!" very often during the day; this motto now runs like a golden thread through the warp and woof of our daily routine.
- E. He did much to promote the observance of the First Friday of the month. On this day, the priests had to say Mass in honor of the Sacred Heart and the other members received Communion for the same intention. Morning services were given a special touch of solemnity by an act of consecration and atonement, and in the evening solemn devotions to the Sacred Heart were held.

- F. The Feast of the Sacred Heart ranked as a special feast of the Society, with thirteen hours adoration and a very solemn act of consecration and atonement.
- G. During the entire month of June, services were held in honor of the Sacred Heart and the Holy Spirit. In Father Arnold's eyes, the two devotions form one organic whole.

H. Our founder held that devotion to the Sacred Heart was the best school in which all his sons and daughters could learn the virtues and dispositions of Christ, and thus become more worthy and more useful missionaries.

At the same time, devotion to the Sacred Heart was the best school of prayer! For this reason he had worked so vigorously for the Apostleship of Prayer. "The Apostleship of Prayer," he says, "teaches us to unite our affections every day with the spotless affections of the Sacred Heart of Jesus, and to unite our prayers, our good works and sufferings with the most holy prayers, works, and sufferings of the only-begotten Son of God."

He spoke again and again of the "intentions of the Sacred Heart" and recommended them to his followers. He urged them to pray above all for priests and candidates for the priesthood; thus he called the sanctification of priests the first intention for which his two congregations of nuns should pray.

Again, devotion to the Sacred Heart, as our founder saw it, was the best school of suffering! It inculcates the true spirit of sacrifice. The Heart of Jesus, victim for sinners, invites each one of us to co-operate by generous self-denial in the work of saving sinners. Father Arnold even says that "The worth of the religious life lies in being victims to the Lord." The spirit of reparation is also taught/ in this school

of the Sacred Heart. The duty of making atonement was very vivid to Father Arnold. "O Heart of God!" he cries, "Heart of God, scorned by thy creatures! Heart of our Redeemer, forgotten by the redeemed! You call, and we do not come; You knock, and we do not open!"

Finally, in the school of the Sacred Heart we are trained to accept all the trials and difficulties sent to us by divine Providence. Father Arnold himself always had a hard and heavy cross to carry, but in the school of the Sacred Heart he gained the grace and strength to bear it patiently and courageously until the last station of his life.

For all these reasons, our founder considered devotion to the Sacred Heart the best school for future apostles.

Young men devoted to the Heart of Jesus are invariably men of prayer and sacrifice, men with the ardour and generosity that has always been the stamp of the true apostle.

By seeing how ardently our founder loved the Sacred Heart, we gain new insight into his reverence for the holy martyrs, his solicitude for the sick and suffering, and his interest in stigmatics and other chosen souls, such as Venerable Anne Catherine Emmerich. In all of these souls he beheld the Heart of Jesus suffering and atoning for sin.



# FUNDAMENTAL VIRTUES

Souls who share deeply within themselves the intense piety and devotion of our founder will be quick to see the strong foundations upon which he, like all the saints, built the mansion of his soul, and, inspired by his example, they will strive to build their own houses upon the same firm rock.

## I. FAITH

No virtues are so frequently recommended to us by our founder as the virtues of faith and love, of confidence in God and complete surrender to Him, Father Arnold himself lived these virtues and he has handed their practice down to us in the quarterly hour prayer. First of all, let us hear what he has to say about the virtue of faith.

“Faith is first among all the virtues. According to St. Chrysostom, it is the origin of justice, the taproot of holiness, the beginning of piety, and the very foundation of religion. Without it no one can gain God’s approval; without it no one can scale the peak of perfection; without it, as the Apostle tells us, it is impossible to please God. (Heb 14,6) Strive, therefore, to have perfect and living faith, and be ready, nay, even be eager, to die for it.”

## II. LOVE OF GOD

“In Holy Writ the Spirit of God exhorts us: ‘Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind.’ (Lk 10) But if we are to love God intimately and above all else, we must first take pains to know Him better; we must learn of His goodness and power, His majesty and holiness, and all His wonderful works. And

we must make these attributes known, in compliance with the petitions our divine Saviour has taught us: 'Hallowed by thy name; Thy kingdom come; Thy will be done on earth as it is in heaven.'"

These three petitions of the 'Our Father' are the pith and marrow of our founder's 'Prayer of Petition' (Vdmc p.82). It begins with the words: "May all men know, love, and glorify the Holy Triune God, the Power of the Father, the Wisdom of the Son, and the Love of the Holy Ghost. Amen." The thought of God's majesty and goodness was always uppermost in Father Arnold's mind. He made frequent mention of these attributes and sought to refer all things to them; again and again he spoke with love and warmth of the greatness of God. "O how great, how great is God! Heaven and earth, the universe — how great beyond measure! This vast space, where we reckon distances in light years, is God's creation! By a mere act of His will He has called planets and fixed stars into being. He wills, and it is there. How great are His works! All that exists, heaven and earth, He has filled with His being and with His power and goodness."

From this quotation it is an easy step to the conclusion our founder was continually drawing for himself and others from his contemplation of the divine attributes. "Since God is infinitely good," he says, "and since He deserves far higher honor than any creature can afford Him, it follows that you must pay Him supreme and unceasing homage, with all the strength that is in you. To do this, observe the following three points:

- A. "In all things, do not seek your own will, but the will of the heavenly Father. Make it a point not to please yourself but to give pleasure to God. Deem it something great that God has condescended to choose you for His service, but not that you are serving Him.

- B. "Offer all that you do and suffer to the triune God in union with the merits and sufferings of the Incarnate Word. Spare no effort in conforming to Christ, your Model, especially in poverty and patience.
- C. "In all you do, maintain a pure motive, in the love of the Holy Spirit; love God alone, for His own sake, by uniting your intention with that divine love with which the Blessed Trinity loves itself."

### **III. COMPLETE SURRENDER TO GOD**

#### **A. GOD'S WILL FULFILLED BY US**

"Surrender to God is the shortest path to perfection. In what does it consist? St. Thomas defines it as 'the willingness to devote oneself promptly to whatever pertains to God's service.' We must serve God as He wants to be served. Therefore we must fulfill His will as He has expressed it in the commandments, which He has laid down as the standard of all human conduct, and as He has further expressed it in the duties of our state of life.

#### **B. GOD'S WILL FULFILLED IN US**

"God's will concerning us must be fulfilled. As Holy Scripture puts it: 'This is the will of God, your sanctification.' (I Thess 4,3) This sanctification is God's work, but it requires man's co-operation. Of its very nature, holiness is entirely and exclusively the product of God's grace and His divine action. Man's duty is to prepare himself for this grace and to submit to this divine action. Therefore an essential feature of surrender to God is the desire to have His will concerning us fulfilled in every regard. Such a desire makes us true servants of God and opens all the doors of our heart to the influx of grace. Then God will enlighten us and bring us to

sanctity and enable us 'to do all things in Him who strengthens us' (cf Phil 4,13).

### **C. THE RICH FRUIT OF ABANDONMENT**

“Happy those souls who have surrendered themselves entirely to God! Whilst others, with endless trouble and anxiety, and in spite of many prayers and holy Communions, only creep along like snails, surrendered souls run with the nimble fleetness of deer along the path of perfection. No wonder! It is not they who run; it is God who draws them. From the moment they generously resolved to surrender themselves completely to their Creator, He has taken the direction of their souls into His own hands. Since their surrender to Him, He has proven that His divine will is unspeakably generous and gentle towards them. O the joy that a soul experiences which has given itself entirely and unconditionally to God!”

## **IV. CONFIDENCE IN GOD**

Father Arnold was filled with the spirit of faith and love and holy abandonment; consequently he had firm confidence in God. This unshakable trust attended the beginning of his life's work; it alone enabled him to hurdle the difficulties of the early pioneer years; and even in the last decade of his life it propped him up when he had to face bitter trails from his own spiritual sons. Little wonder, then, that he esteemed the virtue of trust so highly.

### **A. GAINING GOD'S APPROVAL**

“O how precious to have God's approval! How can we gain it? By surrendering ourselves confidently to Him.

## **B. TRUST IN ARIDITY**

“Let us surrender ourselves to the good God! He who loves God trusts Him; he who does not trust Him does not love Him. ...God cannot possibly betray our trust; we must let Him lead us by the hand as little children. ...In all things we must trust completely in divine providence. God withdraws no grace without great offense on our part.

## **C. TRUST IN SUFFERING**

“It is characteristic of God’s direction of souls that He makes His intentions known to us only gradually at first. How else would we learn to walk before Him in the light of faith and unconditional trust? ...The more adverse our circumstances, the more firm our trust must be. You know how highly St. Francis Xavier esteemed confidence in God, and how he instilled it into his fellow-missionaries. Let us thank God for all suffering! For how shall our virtue become manly and resolute unless it is made so by suffering? ...Therefore, let us always place our trust in the wise direction of divine Providence, even in the darkest days.

## **V. AN ARDENT WISH**

“May we always trust in God, who governs in all things and over all things, who has made heaven His throne of glory and the earth His footstool. To Him be honor and adoration from His creatures for all eternity!”

# THE SANCTIFICATION OF PRIESTS

The priest is the salt of the earth and the light of the world. He is God's representative, Christ's ambassador, the steward of the mysteries of God. A holy priest is a consolation to our Lord and a joy to all the people.

Father Arnold was deeply aware of the dignity and the sacred character of the priesthood. To kneel down and kiss the hands of his newly ordained priests was certainly an act of humility on his part, but it was even more an act of reverence toward the priest, who is allowed to hold God Himself in his hands. The sanctification of priests was probably the most important prayer intention our founder had. He was especially zealous in organizing retreats for priests and prescribed that their sanctification be the first object for which his two congregations of nuns should pray. He set prudent norms to guide the superiors and educators whose office it is to train the future members of the Society, and he recommended thorough sifting of all candidates for the priesthood. The sanctification of priests, God's chosen ones, was for him a necessity which had its foundation in his deep spirituality.

## I. APOSTLES OF THE SACRED HEART

Arnold Janssen saw in the Sacred Heart of Jesus the model and ideal of the priesthood of the New Testament. He burned with the desire to see many holy priests devote themselves to the Sacred Heart and go out into the whole world as His apostles, to kindle the love of Christ in the hearts of men. "Jesus must be glorified. His Sacred Heart longs ardently for our love and our salvation. We must love Him in return. More and more hearts must rally round His

Sacred Heart; He must become more and more the King of human hearts! How can this be accomplished? By increasing the number of holy priests, for the priest is bound to carry on Christ's work, to fight beneath the standard of the cross, to win victories for Jesus and kindle the light of His grace and love in hearts still languishing in the darkness of error and the night of sin."

## II. SPIRITUAL VESSELS

Our founder thought of the priest as a "spiritual vessel" and as an "ark of the covenant" in which are contained all Christ's saving graces, of which the world stands in such great need. "Holy priests! What a great thought! In a holy priest all the power that lies in the priesthood of the New Testament comes to life. He lives entirely in Christ and he dares all things with the help of Christ, whose deputy he is. Through holy priests the world is regenerated and saved."

## III. NO MEDIOCRITY!

Father Arnold wanted holy priests and missionaries, not men who would preach mediocrity or advocate a fifty-fifty sanctity. "The Church needs holy apostles! O precious Holiness, how little art thou sought! Nearly everyone wants to be pious; only a few want to be holy. Mediocrity is rampant among us. But especially in our age, the Church of God needs priests who are not mediocre, but genuinely holy. Are not the forces of evil far from mediocre in their fury? Then how can they be met and overcome by mediocre virtue? ...The missionary in the heathen lands can achieve worth-while results only if he is enlightened, devout, and holy. How much neglect there is today of the interior life, of intimacy with God, of self-effacement, and of sincere striving for perfection, all because the soul is completely

engrossed by external interests! Humility is the foundation; humility enlightens; humility makes us great."

#### **IV. MYSTICAL UNION**

Holy priests are God's intimate friends and Christ's chosen companions. Indeed, they are other Christs; they "have the mind of Christ" (I Cor 2,16) and with Him undergo the mystical death of complete surrender to God and complete annihilation of self. "How dear to our Saviour are His priests! How near they must be to His Sacred Heart! How much He has prayed and suffered just for them, because their activity insures the welfare of His Church, Truly, we priests have been purchased at a great price. Now the priest stands beneath the cross to sacrifice with Christ; he enters into Christ's dispositions. He is even transformed into Christ, 'another Christ'. How shall he show his gratitude for all this? By entering into the dispositions of the God-man; by practising His humility and obedience, His silence, and His mystical death; in short, by offering himself up in union with the sacrificial love of Jesus."

#### **V. PRIEST AND VICTIM**

When the holy priest sacrifices the eternal Lamb of God, Jesus Christ, each morning in holy Mass, he also offers himself as a sacrificial lamb upon the altar. O the sacredness of the Mass! And how it occupied Father Arnold's thoughts! "Whoever wants to be a truly holy priest," he used to say, "must understand the sacrificial aspect of the priesthood. Only then can he enter into the spirit of the holy Sacrifice of the Mass. This spirit is made clear to us in the fifth chapter of the Apocalypse, which is one of the most beautiful passages in that book. It shows the striking contrast between Christ's passion and His glory: because He bled and died for us, He is glorified now. His glory is the fruit of His

ignominy and persecution, of His patient suffering and humble silence. And what great glory it is! He became the Lamb on the throne, surrounded by the homage of all the heavenly court. In holy Mass we must learn to offer ourselves in union with the Saviour, and to fear no suffering! Sufferings then become fragrant roses. 'For those who love God, all things work together unto good.' (Rom 8,38) Thus Jesus' passion is His glorification. The holy Sacrifice of the Mass is the best help to being a good priest. ...An 'other Christ' must share the sacrificial attitude of the Eternal High Priest, Jesus Christ."

## **VI. UNSEEN ATTENDANTS AT MASS**

Since the sacrifice of the holy priest is so sacred, it attracts unseen hosts of angels and saints, who surround the altar as he celebrates Mass. With the eyes of faith, Father Arnold saw these heavenly attendants and was enraptured at the sight. "The priest who ascends the altar to celebrate the holy Sacrifice is attended by throngs of angels who have come to adore the Son of God when He becomes present upon the altar. And since the priest offers up the Son of God to the Blessed Trinity under the figure of mystical death, he should at the same time offer himself to endure all sufferings and to undertake all tasks which the will of God asks of him. ...The priestly ideal is not to have a life of ease and freedom from suffering, but rather to undergo trials and carry out difficult tasks in the strength of the Holy Spirit and in union with Jesus."

## **VII. PRIESTLY STRIVING**

The priest's prominent position and his sacred functions at the altar demand that he lay to heart the Apostle's injunction: "Walk in a manner worthy of the

calling with which you were called.” (Eph 4,1) Be a perfect priest.

Father Arnold takes a similar tone when he says to his priestly sons: “Indispensable to the preservation of the priestly spirit are: a humble realization of one’s own weakness; care of the interior life; guard over faith, prayer, and meditation; constancy and zeal in striving for priestly perfection, and therefore a continual struggle against tepidity; and, finally, opposition to sensuality and pride.”

## **VIII. LABORERS FOR THE HARVEST**

By their union with Christ, holy priests are the saviors of the world. When priests are lacking, times are bad. That is why Father Arnold so insistently urges us to pray for many solid vocations to the priesthood, “In all probability,” he says, “an era is ahead of us in which priests will be very scarce. And because our Saviour has made priests the mediators of His grace, much good must remain undone when they are lacking. The dearth will be doubly felt when the Church achieves her final victory, as we may hope she will achieve it. Then the harvest will be abundant and the lack of laborers will be hard to bear. Therefore we must balk at no sacrifice. Whoever attracts good priests now does a great service to the Church. ...What donation can be turned to better use than a donation for the training of devout and holy priests? Such a gift is an investment which will pay rich dividends in the blessings that will flow from it to many souls. Appease God’s wrath by good works, so that better times may come, and we will have no dearth of priests.”

## **IX. FERTILE SOIL FOR VOCATIONS**

Our founder knew well that a devout family life is the most fertile soil for priestly vocations. Hence his

eagerness for the sanctification of married people and especially for devout mothers. With this in mind, he recommended to all Catholic parents devotion to Sts Joachim and Anne, and imitation of their virtues.

## A. HOLY PARENTS

“Lord, grant us holy parents and Thy Church will have holy men, mighty in word and deed!

“If the Church is to have more priests and apostolic men imbued with the spirit of sacrifice, then the good God must grant that Christian marriage be more sanctified.”

Devout Catholic mothers! Father Arnold knew from first-hand experience the intimate bond that unites “a priestly mother and a priestly son”. The more pious mothers there are, the greater number of holy priests the Church will have. “It is a fact,” he says, “that many devout priests, many holy religious and hardworking Missionaries owe their vocations, their fruitful work, and their holiness, after God’s grace, to the influence, example, and prayers of their devout mothers. All that is done for the sanctification and perfection of mothers brings immense blessing upon missionary work. We may say: The greater number of devout mothers, the more missionaries who will be true to their vocation. Motherhood is one of the most sacred vocations on earth. A mother should be a co-worker in the holy enterprise of saving and sanctifying immortal souls. In the child, God entrusts to the parents, and especially to the mother, an immortal soul. ‘Take this child,’ the Heavenly Father says to her, ‘and train it for Me!’ A mother’s duty is difficult; a mother’s responsibility is heavy; a mother’s reward in eternity is beyond calculation. With what peace and happiness a truly Christian mother dies!”

## **B. SAINTS JOACHIM AND ANNE**

“Married people can never have too great devotion to the holy parents, Sts Joachim and Anne. They should pray fervently to them: for good children, especially children whom God will call to His service; for grace to preserve their marital chastity; and for generosity to abstain now and then from their marital privileges, a practice which was recommended by St. Paul and which was widely emphasized in the early centuries of Christianity. St. Gregory and St. Augustine laid great stress upon it in their sermons, and St. Gertrude saw in a vision that St. Gregory received a special reward for doing so.”

How eager our founder was for the sanctification of Christian marriage is seen in the fact that he had seven holy Masses celebrated each year for the sanctification of marriages, especially those marriages from which the Holy Spirit intended to call priests for the Church and for our Society. His petition for holy parents and for healthy vocations to the priesthood is constantly on the lips of the members of the Society when they recite the prayers he himself composed to the Holy Ghost, to the Blessed Virgin, and to the holy parents, Saints Joachim and Anne.

## **X. ONE OF HIS LAST WISHES**

Our founder’s last wish in this regard, which he expressed in the following words the year before his death, is very touching: “Lord, grant that we may love the work of caring for priests, and carry it out to the best of our weak ability. Thus we shall please the Holy Spirit, whose favored sons are His priests. Whatever we do to renew the priestly spirit is of the greatest importance.”

# MISSIONARY ZEAL

St. Paul points to the driving force of his apostolate when he writes to the Corinthians (II,5,14): “Caritas Christi urget nos. -- The love of Christ impels us.” The love in his heart impelled him to win all men for Christ; hence the adage: “Cor Pauli cor mundi. -- The heart of Paul embraced the whole world.”

What we say of the Apostle of the Gentiles we can also apply to Father Arnold. His heart, like St. Paul’s, was aflame with love for Christ and yearned to kindle that same love in the hearts of all men. He expressed this clearly in his motto: “May the Heart of Jesus live in the hearts of men!” Cur founder was filled to the brim with truly apostolic charity.

## I. A CHALLENGE TO CHRISTENDOM

### A. THE CYCLE OF GRACE

Arnold Janssen never did things by halves. He taxed his strength and energy to the utmost to establish Christ’s kingdom throughout the world. One of his most striking thoughts on this subject is that successful mission work is the fruit of unity of faith at home. Unity of faith among all Christians can be attained only through prayer and sacrifice; but the victory of the Church in pagan lands can be secured only through complete unity of faith at home; therefore, there exists a wonderful cycle of grace between the home countries and the foreign missions.

“Salvation and happiness are evidently impossible for Germany unless the Protestants return to Mother Church. Prayer is the force that can accomplish this. Such a great grace will not be given us unless we first earn it by persevering prayer.

“We cannot look for great results (in the missions) until the good God grants that we in the West be once more united in faith. Who knows but that He is preparing the way for this by the present upheavals? Let us hope and pray that He is.

“There is no doubt that a powerful impetus will be given to missionary work as soon as Almighty God grants that the faith be triumphant in Europe. Let us hope for it. And let us be all the more certain of it the more we see that God is preparing the way for it by tribulation. Many more trials may yet precede it. But the time will come; it will come for Europe and the whole world. Then the altars of idols in the multitudinous lands of the Far East will come crashing down, and the children of Sem also will bow before the living God.”

## **B. THE TASK OF GERMANY AND EUROPE**

“We Germans must be willing to make sacrifices for the foreign missions, and send out missionaries. Then God will in turn take our cause into His own hands and allow His Church to triumph over the Kulturkampf raging in our own land.

“If God now points with one finger to the mission lands, who can say the time will not come when He will gesture toward them with both hands? True, times of spiritual drought can come in Germany. But let us not believe that our small need must be more important in God’s eyes than, the terrible spiritual destitution and darkness of far more extensive lands which are still entirely pagan.

“What a harvest awaits the reapers! How many millions of immortal souls challenge the zeal of European Catholics! Europe dominates the world through her inventions and her more progressive spirit. Should she not

also bring the light of truth and the milk of saving doctrine to other races? Let us trust in God, who in His goodness has raised up in Europe so many institutions dedicated to the foreign missions, and has showered them with His blessings. Evidently He wants to come to the aid of the heathen. The hour of salvation will strike for them also. The sweet hour of mercy will come when the heavens above the pagan lands will open and God's holy Churchy the spotless Spouse of Jesus Christ, will descend upon them and spread her mantle far and wide, over mountain and valley, where the devil and his wicked angels now hold sway (cf Apoc 21). In her hands she will hold the glorious cross, the sign of our redemption, and streams of blessing will burst upon those lands so long barren. When that time comes, the dawn will usher in a new and glorious day over the entire world! May it come, that blessed day! And that it may come, let us fight like brave soldiers of Jesus Christ, following the standard of our heavenly Leader, casting our eyes not upon the sordid things of time, but upon the heavenly city, the holy Jerusalem of the next life."

### **C. THE TWOFOLD DUTY OF THE CHURCH**

"God's Church has a twofold duty: to keep the Christian nations in the true faith; and to spread the faith abroad among pagans and heretics. This latter is not only a counsel: it is a real duty, enjoined upon the Church by God. The obligation is seen in the very name and destiny of the Catholic Church. 'Catholic' means universal; the Catholic Church is for all races, for all lands and all ages. To preach the Gospel is moreover the first and highest task of fraternal charity. St. Paul writes: 'Have this mind in you which was also in Christ Jesus. ! (Phil 2,5) But Christ's most urgent command is to spread His religion over the entire world. Therefore a Catholic country is not doing its duty toward the Lord, if it is not zealous in spreading the religion of

Jesus Christ. He has explicitly commanded us to 'Go and make disciples of all nations.' (Mt 28,19)"

#### **D. GOD WILLS IT!**

After he has made clear to the Western nations the twofold duty of the Catholic Church, Father Arnold goes on to point out the great misfortunes that have afflicted the Church of the East, from which God Himself has taken away the lamp-stand (cf Apoc 2,5) of the true faith. "If we search for the causes of this very distressing state of affairs (namely, that so few belong to the true Church) we cannot say that it was God's will to have His religion spread so slowly, His will is that the Church propagate itself through the zeal of its members, that this tree laden with the fruits of redemption grow by its own strength and our co-operation until it comes to overshadow the whole earth. The first to have the vocation of spreading the faith were those countries in which Christ appeared and in which His apostles preached the gospel. But they threw themselves into the arms of heresy. Therefore they were cut off from the source of grace; God chastised them and let the Mohammedans overrun them. Now those same lands, once so prodigiously fruitful and blessed, are vast tracts of spiritual and material wasteland. And the Lord has laid their task upon Europe."

Father Arnold urges the missionary himself to trust in God in his difficult work in the missionfield. "Confidence in God is the virtue from which a missionary must draw, strength and help. Indeed, a missionary's trust must be strong and heroic. God takes care of those who serve Him. It is He Who is eager to see mission work more flourishing and His Church more widely spread. And since God wills it, we come generously to offer Him our help."

## E. OASES IN THE DESERT

Father Arnold looks with enthusiasm upon the miracles wrought by grace in pagan lands and thinks of the mission stations as oases in the arid desert of heathenism. "What a great and holy accomplishment it is, to give the Lord of heaven and earth His own house in a village where the worship of God hitherto had no place. Even if it is only an unpretentious chapel, it is still a holy place. God Himself comes to dwell in it. A consecrated servant of the Lord comes, gathers the scattered souls together, and imparts to them the fruits of redemption. Blessed the gifts that have made it possible! The Catholic missionary goes before the face of the Lord (cf Lk 7,27); he comes into a pagan region where the Lord has never been present; he erects an altar and repeats the words of Jesus at the last supper: 'Do this in remembrance of me!' (Lk 22,19) And be the altar only a small board and the Church a hut of clay or fagots, the Lord of heaven enters it accompanied by choirs of angels, and the mercy of the heavenly Father descends upon this pagan country, because His only-begotten Son has blessed it with His loving presence.

"But the Evil One does not allow the missionary, as God's soldier, to invade his heathen empire unopposed. The priest falls; his blood reddens the still heathen soil. But it will be the seed of future Christians. It had to be shed to draw down the fullness of divine blessing upon this long barren land."

## II. OUR SOCIETY'S MISSIONARY CHARACTER

Father Arnold's zeal for souls welled up from the depths of his own intense spirituality. He speaks of it himself with a view to awakening in our hearts the same zeal that

he felt. After setting up the glorification of the Blessed Trinity as' our first and chief aim, he turns to the other tasks of the Society of the Divine Word. "Our second task," he says, "is to love our neighbor as Christ has loved us. The greatest activity of this love is the salvation of souls. Then let us, beloved confreres, strive for this with great zeal, and, in accord with the special aim of our Society, work especially for the. spread of the faith through the conversion of the heathen!"

### **A. THE MOST DIVINE ACTIVITY**

"We must all work with our whole strength for the salvation of souls, for there is no activity as noble and sublime, none as important and extensive, as the salvation of souls. For what task is as noble and sublime as that for whose fulfillment the Word of God became flesh? What activity is as important as that which includes all the works of mercy? For by converting sinners you give food to the hungry, shelter to the wanderer, "clothing to the naked; you restore health to the sick, freedom to the prisoner, and life to the dead."

### **B. OUR LIFE'S ACTIVITY**

This most divine of all activities is our lifework. Father Arnold could put this noble ideal before his spiritual sons with masterly skill. "We consider the spread, of the faith and the conversion of the heathen the special aim of our institution. Therefore we must put forth all our zeal to spread the light of the Christian faith in those vast lands where the cult of idols still holds countless human beings in the slavery of Satan. God's honor, which we strive to further, demands that we put forth all the energy of soul and body in our effort to wrench these vast and populous lands from the sway of the Prince of Darkness. There are still countless human beings who do homage to demons;

for are not 'all the gods of the Gentiles...devils'? ( Ps 95,5) How wretched these people are even now in this life, and how wretched they will be especially in eternity if they are not converted and if they never come to know the Father, and Him whom He has sent, Jesus Christ, in the Holy Spirit.

"Every member should consider himself called for the propagation of the faith in pagan lands, yet each, in his own place (cf Const 3); for 'there are varieties of gifts, but the same Spirit' (I Cor 12,4)."

### **C. THE KEY TO CONVERSIONS**

Since prayer is "the key to all graces", as he puts it, Father Arnold urges us here again, as if to gain emphasis by repetition, to pray zealously for the salvation of souls.

"Prayers shall be said often for the conversion of the heathen. In particular, every priest of the Society must celebrate Mass in honor of the Holy Ghost for the same intention, (cf Const 150)...On the last Sunday of each month a mission devotion shall be held in all the houses of the Society where this can be done and no other devotion stands in the way."

### **D. THE BESTOWAL OF THE MISSION CROSS**

The departure of his missionaries was always a solemn event for our founder; he knew no greater joy than to press the consecrated mission cross into the eager young hands of his soldiers of Christ. On such occasions he could always put earnest and touching prayers into his sermon.

"Therefore I say to this courageous band: Do not fear toil, hardship, and suffering! From sacrifice comes salvation and redemption. The more patiently and confidently you take all sacrifices upon yourselves, the more salvation and blessing you will bring to the heathen. In today's Epistle

we read of Mary: fThou hast not spared thy life in order to alleviate the distress of thy people'...(cf Judith 13,25). Neither shall you, my beloved sons, spare your lives in alleviating the need and distress of the pagan nations. True, they are foreign peoples to whom you go, but in Christ we are all brothers. Oh, may you save them all from eternal damnation! Think of the treasures you bestow upon them, the incalculable blessings of the true Church. You go among them to establish the kingdom of heaven, the kingdom of God.

“May the holy, everlasting God be ever more adored throughout the world! May all races and all nations come to know and love Him and His holy name!”



# THE SPIRIT OF SACRIFICE

One feature in the lives of all the saints which is the most assuring hallmark of their sanctity is their readiness for sacrifice. For God and God's interests they found no sacrifice too great. So it was also with Father Arnold. His heroic spirit of sacrifice, which he never hid under a measure, had its roots in his intense spirituality.

## I. ECCE VENIO - BEHOLD I COME!

With Christ, Arnold Janssen was prepared with all his heart to make any sacrifice. "From the words of St. Paul," he says, "we realize that our Saviour came into the world as a victim, and from His holy mother's womb lived a life of sacrificial surrender, (cf Heb 10) He lived it in the crib, in Egypt, in Nazareth, during His public ministry, during those days and nights of prayer, but especially during His passion and the supreme oblation of His life by the shameful and sorrowful death of the cross. And He continues even now to live this spirit of sacrifice on countless altars, at every hour and on every continent. Even on His throne in heaven He continues to offer Himself for us at every moment. These are the worthy offerings which the holy triune God, in His wisdom and power, has Himself prepared as atonement and reparation for the appalling and numerous sins with which men defile the earth. ...With Mary and all the angels and saints, we want to include ourselves in this great oblation of Christ; we want to offer ourselves as victims together with Him, with His act of self-oblation on our lips and His spirit of sacrifice in our hearts.

"Christ displayed the highest heroism when, to atone for us, He offered Himself as a lamb of sacrifice, laden with the guilt of all the sins of men. Whoever wants to follow Him truly, must seek to become another patient lamb of

sacrifice. This is the road for fallen man to the glory of the heavenly paradise.”

## **II. THE BLESSING OF THE CROSS**

This spirit of sacrifice, which was the fundamental attitude of our founder’s soul, led him unavoidably to recognize that in the realm of grace all that is great and holy grows from the seed of the cross.

“Before the Church, the spotless Spouse of Jesus Christ, could come forth from the wound in our Redeemer’s side, the Son of God had first to die for us on the cross. On Golgotha began a great mystery that will go on until the end of time: All that is great in the Church must grow from the seed of the cross and of suffering, even of the supreme oblation of life itself, be it in bloody martyrdom or in a free dedication of oneself, inspired and accepted by God, to the interests of God and the welfare of souls. The world does not comprehend this truth; it is a mystery which only they can understand who know the value of the cross. ...By the cross of Christ the world is sanctified; from the cross of Christ the sacraments receive their efficacy. The sacraments, in turn, bring down to this earth the divine pardon which cleanses man from sin, and they bestow the greatest of all gifts, the gift of sanctifying grace.”

## **III. OUR SPLINTERS FROM THE CROSS**

Father Arnold gives his followers a pointed lesson on how they should appreciate and cherish the splinters that fall to them from the cross of Christ. “By this we can recognize the works of God, that they begin under many crosses and trials and make progress under them. Yet, this latter is not always the case. Although the good God usually seeks for His servants such sufferings as will not harm their

work itself, He often goes further and arranges that the whole project appears about to crumble to the ground. Trials like these are indeed the most difficult of all. At such moments the thing to do is to be firm in faith and say: 'Lord, not my will but Thine be done.' A true servant of God must leave the very success of his work in the hands of God and remain in peace even when God sees fit to show him: 'I have no need of you and I give you success or failure according to My divine good pleasure.'

"We are very much mistaken if we believe that the old anchorites made all perfection consist in external mortification. They understood very well that interior mortification, the denial of one's own will, is the most pleasing sacrifice to God. ...But are not we, who rate interior so far above exterior mortification, sadly in danger of neglecting both?"

#### **IV. WITH CHRIST ON THE PATEN**

Our founder thought it very important that all the members toil up the path to the mountain of sacrifice day after day with the proper spirit. "The members should always keep in mind that they have offered themselves as holocausts to the divine Majesty. They should renew this self-oblation every day, not in word only, but in deed and truth, uniting it with that divine Sacrifice which Jesus Christ daily offers to the heavenly Father in the Holy Spirit."

#### **V. THE NECESSITY OF THE CROSS**

Father Arnold takes an incisive tone when he describes souls who are too weak and cowardly to carry the cross. "Souls who do not have the courage to suffer," he says, "will not obtain the grace to work for God. But if they are ready to make sacrifices, they can do a great deal. Every

Christian is bound to follow the Saviour and to carry his cross after Him. No one who wants to belong to the Saviour may shrink from the cross, (cf Gal 5,24)

“Jesus triumphs in His servants. But all these victories must be won through the cross. Let him who is so weak that he shirks the cross remain in his lethargy; he is incapable of doing great things for God and His Church.

“Many would gladly become virtuous, but in their own way. Of course, they want God to make them very devout, but He must not cause them trouble. He must not trespass upon their reputation, their belongings, or their dear ones. Thus they make a thousand reservations. They are still very far from true surrender to God. How few say to God with full confidence: ‘Lord, do with me what Thou wilt; order my life as Thou wilt; if only I please Thee and fulfill Thy most sweet will, it is enough for me.’ Most people are too soft for that.

“Do not fear suffering! Hope in the Lord, for He is good, and for those who love God all things work together unto good.’ (Rom 8,28) God loves those who thank Him while they suffer. Suffering is the salt with which eternal joy is savoured. The more suffering, endured for love of God, the more glory. Sufferings are graces that wed souls to God.”

## **VI. LOVE LIVES ON SACRIFICE**

In an inspired passage, Father Arnold exclaims that love lives entirely on sacrifice. “O wonderful power of love, which delights in seeking what others flee from, and in not avoiding what is hard and painful to nature. O mysterious depths of those noble souls who cleave firmly to God, who cannot endure living except to suffer for the object of their

love, and who draw spiritual life and strength and growth from their suffering.”

## VII. LOVE IS HUMBLE

- A. On the 16th of June, 1875, Father Arnold consecrated himself, together with his first disciples, to the humble Heart of Jesus with the words: “I will be a slave of the King and Queen of the angels.”
- B. In the formula used in the Society for profession, he has expressed the same thought: “I will seek only the honor to be insignificant in my own eyes and in the eyes of the world.” (Vdmcm p.236)
- C. He looked upon humility as the most fundamental and most important virtue of a religious, and as such he loved and practiced it.
- D. We are not surprised, then, that he sent the following letter to the Masters of Novices concerning the *Goldene Himmelstrasse*. This is a *Prayer for True Humility* originally composed by Cardinal Merry del Val and recited by him every day after holy Mass. A translation (from O.F. p.714) is appended for convenience to this chapter. The letter mentioned above is reproduced here.

Steyl, February 8, 1906

### “Goldene Himmelstrasse”

“To the Reverend Superiors of our houses in which Brothers are being prepared for perpetual vows, and to the Reverend Fathers who are especially responsible for their training.

- 1. On the 28th of January I sent you some questions concerning the preparation mentioned above, together

with a copy of what Father auf der Heide had written on January 25th.

2. The last letter he wrote had to do with a prayer for true humility called "*Goldene Himmelstrasse*". Since this prayer is perhaps not in your hands, I take the liberty to send you some copies, and at the same time wish to add the following words:
3. After even the first reading, the whole drift of the prayer becomes clear.
4. In the *Manual for Novices* the task is undertaken of guiding the novices into the way of acquiring true and solid humility. The novitiate in which the novices are of such a mind that they strive to put their whole hearts into the petitions they make in this prayer is certainly a source of great joy and satisfaction.
5. As far as I know, it has not yet been introduced among our novices, and if there are well-founded reasons for not introducing it, I shall certainly not insist upon it.
6. Here we are concerned with the time of probation before the taking of perpetual vows. Therefore we can with good reason set a higher goal for men who have already been in vows for many years and who are about to wed themselves to God forever by a holy bond.
7. With this in mind, I recommend the use of this prayer during the time of probation before perpetual vows.
8. It is true that all will not come so far as to really obtain the graces they ask for in this prayer. Nonetheless, it is a great thing if only some get that far.
9. But the mere fact that something worthy of their effort and aspiration is put before their eyes teaches them

what spiritual perfection by its very nature demands, and exhorts them to strive for it.

10. And if they feel that they are still far from such striving, then this is already a means of putting their imperfection squarely before them and thus helping them to become humble.
11. There is nothing untrue contained in the prayer. For when we say: "Grant me, O Lord, to wish...", we ask God for the strength of will to make the resolution involved. Again, when we say: "From the desire to enjoy the esteem of others, deliver me, O Lord", we acknowledge that we really have this desire, but that it would be a grace to be freed from it.
12. I hear that this prayer has been introduced into the clerical first novitiate at St. Gabriel's by Father Gier. Of course the novices copied the prayer for themselves, and when I said to one of them: 'There must have been many unfavorable remarks made', he answered: 'I haven't heard a single one.'
13. Now my opinion is that if this prayer could be introduced there, it can also be used by the lay brothers during the period of probation before final vows.
14. May the Lord bless this prayer and may it remind us of how imperfect we are and of how we ought to humble ourselves for it in the presence of God.
15. At any rate, one of the most important features of the spiritual life is the striving for a true interior spirit of sacrifice, Happy the Society in which this spirit of sacrifice prevails! Such a spirit will make it easy for superiors to govern their subjects. It will do away permanently with all sensitiveness subordinates might show when they must be corrected, with all resentment

they might feel when they think they are not sufficiently esteemed, and with all the hundreds and thousands of vexations frail men are wont to find in community life, when they have not been schooled in this spirit of sacrifice.

16. And now I should like to put before those who conduct this final probation my earnest and heartfelt request that they make it the chief aim of the exercises to inculcate this spirit of sacrifice. If they succeed in this point, they will have accomplished a great and important task. If they fail in it, then all their work can to a great extent be compared to that of a gardener who has watered the soil only on the surface. The sun and wind will very soon evaporate the water and his work will have little or no effect.
17. To prevent any misunderstanding, I want to emphasize again that the true spirit of sacrifice must be the foundation of religious obedience, as also of fraternal charity, of fidelity to rules, and, in general, of all solid virtue. From this it is easily seen how important the true spirit of sacrifice is. And it is exactly this spirit which I should like those in charge to earnestly and conscientiously foster during the time of probation.
18. At the same time, you must sharply remind those entrusted to your care to be on their guard against the spirit of dissatisfaction, which in a religious community can do so much harm to the individual, as well as to the whole group. Please see to it that you oppose this spirit with all your energy; it will be most decisively conquered by cultivating the spirit of sacrifice.

May God the Holy Spirit help you in this. Amen.

*signed:* Arnold Janssen

## VII. PER CRUCEM AD LUCEM - FROM CROSS TO CROWN

We again witness Father Arnold's heaven-inspired pedagogy when we see him point out to his spiritual sons that the crown infallibly follows the cross -- *per crucem ad Lucem*.

"How well he has lived who has lost his life for God's sake. (cf Lk 9,24) Anyone who considers the shortness of time and the length of eternity will want to sell his life as dearly as he can for God, and thus secure himself not a small but a good place in heavenly glory.

"Christendom has its knights and dragon-slayers and, by the same token, its heroines, to adorn the heavenly Jerusalem. They are the men and women who always follow the Lamb wherever He goes, (cf Apoc 14) They are the worthy companions of the great Hero of Juda, who overcame the ancient serpent on the wood of the cross and opened for us the gate to salvation. ...To be a holocaust to the Lord: in this lies the worth of the religious state.

"No one can be a good religious or a true priest, no one is ripe for living and working in God's service, who does not understand the three great 'Srs: Suffering, Self-denial, Submission. These features make us Christlike, merit the grace of the Holy Ghost, and secure eternal joy with Christ. The religious life does not consist in living in community, in wearing the religious habit, much less in merely bearing the name of religious. Rather it consists in this: being consecrated to God as a victim, and being obliged to strive for perfection. The religious state is nothing else but intensified Christianity. Consecrated to God! '*Se exhibere Deo hostiam*' -- 'to offer oneself to God as a victim' (cf Rom 12,1) as the formula of profession for the old Irish monks has it."

## VIII. CRUCIFIED WITH CHRIST

Arnold Janssen had great love and devotion toward the holy martyrs and toward all men and women who had suffered much in the service of God. He also showed heartfelt love and sympathy for the sick, and great interest in stigmatics. This was because he so deeply realized the doctrine of the Mystical Body of Christ . He saw in these suffering souls privileged members of Christ, bearing the marks of His passion and imbued with the sacrificial attitude of His Sacred Heart.

A case in point was the Venerable Anne Catherine Emmerich, whom he called one of the greatest (daughters of Germany, crucified with Jesus, an indefatigable worker in His vineyard, never ceasing to watch and pray and do good. In the prayers and trials and sufferings of such men and women Christ continues His own life and passion and death until the end of time. Christ Himself suffers in them, for they are all members of His Mystical Body, and, as St. Paul tells us, the completion of it. (cf Eph 1,23)

### **Prayer for True Humility**

God Heavenly Father, give me the grace to become Thy humble child.

Jesus meek and humble of heart, make my heart like unto Thine!

God Holy Spirit, lover of humble souls, make me humble of heart!

From the desire:

to be honored, deliver me, O Lord!

to be loved by others,

to be sought after,

to enjoy the esteem of others,  
to be praised,  
to be preferred to others,  
to be asked for advice,  
to gain the approval of others,  
to be treated kindly by others,  
From the fear:  
of being humbled, deliver me, O Lord!  
of being despised,  
of being neglected,  
of being slandered,  
of being forgotten,  
of being ridiculed,  
of being offended,  
of being falsely accused,

**Grant me, O Lord, to wish**

that others may be loved more than I,  
that others may be held in higher esteem than I,  
that others may grow in the opinion of men, and that  
I may lose their esteem,  
that others may receive honorable positions, and that  
I may be neglected,  
that others may be praised; and I, forgotten,  
that others may be preferred to me in all things. Amen.

# PRAYER AND REPARATION

## I. ZEAL FOR PRAYER

Our founder had the devout custom of sinking himself into the Heart of Jesus every day. He lived in the Sacred Heart. He offered up all his prayers, works, and sufferings to the heavenly Father in union with the prayers, works, and sufferings of our Saviour. Thus he united himself with the Heart of Jesus in the tabernacle, from Which the most perfect of all prayers ascends continually to the throne of God in heaven.

### A. "UNITE ALL HEARTS WITH YOU!"

We have already seen Father Arnold's zealous work in promoting the Apostleship of Prayer, and we know that he worked for it personally in almost all the parishes of his native diocese. Adding to this the fact that the Apostleship of Prayer teaches us to unite our prayers and sacrifices with those of the 'Sacred Hearts of Jesus and Mary, we gain a richer understanding of the beautiful petition he has inserted into the 'Invocation of our Holy Patrons': "Most Sacred Hearts of Jesus and Mary, unite all hearts with you!"

Father Arnold united himself entirely with Christ. "The Apostleship of Prayer," he says, teaches us to unite our affections every day with the spotless affections of the Sacred Heart of Jesus, and to unite our prayers, our good works, and sufferings with the most holy prayers, works, and sufferings of the only-begotten Son of God. " To show the great advantages of this practise, he quotes our Lord's answer to St. Mechtilde when she had asked Him how she could perform her works and prayers in the best way possible: "Offer up all your prayer to God the Father in union with My prayer. Then it will become one with Mine

and rise up to Him with a sweet savor. Just as different spices burned together give off smoke that rises with sweet fragrance to heaven, so the prayer that is united with Mine goes up as incense to God. Men must also perform their tasks and good works in union with Mine. Thus their worth will increase, as copper fused with gold loses its own baseness and takes on some of the value of the gold. Or as a drop of water poured into wine becomes like wine itself, these good works will be ennobled by Mine."

Father Arnold follows up this passage with a touching prayer to the Sacred Heart: "Most Sacred Heart of Jesus, Thou hast given Thyself to us as the Heart of a brother. Thou art rich in order to make us rich; happy, in order to make us happy; blessed, in order to make us blessed. By Thy Precious Blood, be gracious and merciful toward us. Grant to all men a true love for Thee, so that they may help fulfill Thy desire for the salvation and sanctification of souls, and extend Thy kingdom, the kingdom of truth and love, and sanctify themselves for Thee."

How our founder offered up all his prayers, works, and sufferings to the Sacred Heart of Jesus through the Immaculate Heart of Mary is shown beautifully in the 'Prayer for Mission Lands' which he printed in every issue of the *Kleiner Herz-Jesu Bote*: "Divine Heart of Jesus, *through the Immaculate Heart of Mary*, I offer up to Thee for the next month all my prayers, works, and sufferings, in union with all the most holy intentions for which Thou offerest Thyself without ceasing upon our altars; in particular for holy Church, her head and all her servants, and for all the faithful, for the conversion of sinners, the return of heretics, the enlightenment of unbelievers, and the consolation of the poor souls in purgatory. Especially do I beseech Thee to raise up many holy men, enkindle the zeal of the faithful, bless the work of the missionaries, and by the harmonious

co-operation of all Thy children dispel the darkness that engulfs so many populous nations. Help us in this, O sweetest Saviour, by the love of Thy Divine Heart and the intercession of all Thy saints. Amen." -- This prayer is indeed a gem! The way he begins it shows clearly that our founder held to the principle: Per Mariam ad Jesum -- To Jesus through Mary!

## **B. THE INTENTIONS OF THE SACRED HEART**

Living entirely in Christ, praying, working, and suffering with Him, our founder knew no more important intentions than the "intentions of Jesus", of which he so often spoke. And since the object of Christ's prayer is the glory of the heavenly Father, the intentions of our founder all aim at this highest of goals. He enumerates: the honor of the heavenly Father; the spread of the faith and the victory of holy Church; light and strength for the Holy Father and the bishops; the sanctification of priests and candidates for the priesthood, as well as of all religious; the conversion of heretics, heathen, and sinners; the sanctification of marriage and the family; the care of youth and innocent children; the instruction of the ignorant and deluded; the humiliation of the malicious; and help for the poor, the sick, the dying, and the suffering souls in purgatory.

## **C. CUR OWN INTENTIONS**

Besides the "intentions of Jesus", our founder gives ample scope to our personal intentions. He recommends especially the 'Society Prayer' (Vdmcm p.82) and refers us to the text of St. James' Epistle: "Pray for one another," (5,15) and to St. Paul's admonition: "I urge, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men." (Tim 2,1) "Of all prayers," says Father Arnold, "this one is most certainly in the spirit of Jesus and therefore is the most likely to be heard. God's cause will

gloriously triumph on earth as soon as the faithful are filled with the spirit of intercession and of the apostleship of prayer." -- Just go through the 'Intercessory Prayers' which he wrote, and which he said every day after Holy Communion.

Entirely in the spirit of intercessory prayer, Father Arnold also highly recommended the 'Heroic Act of Charity' in favor of the poor souls.

In all his personal intentions, Father Arnold never lost sight of the supreme object of all petitions and prayers: the greater glory of God. He sets it forth in the concluding sentence of his 'September Prayer': "May the holy and eternal God be adored ever more and more throughout the world, and may all nations learn to know and love His most holy Name. Amen." (Vdmcm p.14)

#### **D. THE KEY TO ALL GRACES**

Prayer, the most potent means of obtaining grace, our founder calls simply "the key to all

Graces His instruction on it is brief but cogent, and he supports his own words with quotations from Holy Scripture and from the fathers and doctors of the Church. "Above all, we must be fervent in prayer, for unless we pray we cannot preserve sanctifying grace. We must be continually asking God for new graces, thanking Him for all those we have received, and petitioning Him also to grant to all men the graces they need. We do this in prayer, especially when we stir up our faith, hope, and love to greater fervor. Progress in the spiritual life is, above all, progress in the three theological virtues.

"Many passages in Holy Scripture convince us of the necessity of prayer: 'Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy

and find grace to help in time of need. (Heb 4,16)' 'Be assiduous in prayer, being wakeful therein with thanksgiving. (Col 4,2)' 'Pray without ceasing. (I Thess 5,17)' 'We must always pray and not lose heart, (cf Lk 18,1)' With David we must cry out: 'Look thou upon me and have mercy on me, for I am lonely and poor. (Ps 24,16)' And we can say with him: 'My eyes are ever towards the Lord, for he will pluck my feet out of the snare. (Ps 24,15) I cry unto thee; save me, and I will keep thy precepts. (Ps 118,146)' Then we must have great confidence, for: 'The Lord is near to all that call upon him, to all that call upon him sincerely. He will fulfill the will of them that fear him, and he will hear their cry, and save them. (Ps 144,18)'

"The fathers and doctors of the Church also speak very often about the necessity of prayer. St. Alphonsus says: 'Just as it is God's law that we should provide ourselves with bread by sowing corn, and with wine by planting vines; so he has ordained that we should receive the graces necessary to salvation by means of prayer.' -- Again: 'What profit is there in sermons, meditations, and all the other means pointed out by masters of the spiritual life, if we forget to pray? since our Lord has declared that he will grant his graces to no one who does not pray. Ask and you shall receive.' And yet again: 'There is nothing that preachers, and confessors, and spiritual books should insist upon more warmly and energetically than prayer.' St. Augustine asserts: 'The body cannot be supported without food; nor can the soul be kept alive without prayer.' St. John Chrysostom: 'As moisture is necessary for the life of plants, to prevent them from drying up, so is prayer necessary for our salvation.' St. Charles Borromeo: 'Prayer is the beginning, and the progress, and the completion of all virtues.' And finally St. Thomas Aquinas: 'He who does not avail himself of the weapon of prayer is lost.'

“Therefore let us always take hold of prayer as the key to all graces.”

## **E. THE BLESSING OF THE HOLY TRINITY**

All our founder’s thoughts and prayers were directed to the Blessed Trinity. A clear example of this is his prayer “*Segensgebet*” or “Petition for the Blessing of the Holy Trinity”, in which he prays to each of the three divine persons for Their blessing, and with each petition represents the grounds upon which he makes the request, (cf O.F. p.206)

## **II. REPARATION TO THE SACRED HEART**

From Father Arnold’s high degree of union with God and intimacy with Christ we can estimate the sorrow and pain he must have felt at seeing the Heart of Jesus saddened by so many sins and insults.

### **A. INTIMACY WITH CHRIST**

Whenever Father Arnold contemplated the Heart of our King in His glory, his own heart overflowed with joy. In holy enthusiasm he exclaims: “Creator of human hearts! ... King of the hearts of men! In the midst of His own He is enthroned as King and Father. All hearts are united with His heart; His wishes are theirs; and every beat of His Heart throbs again in their hearts. Indeed, He is a wonderful King of human hearts.”

He saw the Sacred Heart pouring forth the stream of Its love into the hearts of men. “In love and grace, Jesus opens His Heart to His faithful children; He opens It as He once did at the Last Supper, when He gave Himself to His apostles in a tender outpouring of His love and let St. John rest upon His Heart.”

## **B. A BITTER COMPLAINT**

All this makes it easy to understand why Father Arnold complained so bitterly of the coldness and indifference with which so many souls requite the love of the Sacred Heart. "O Heart of God!" he cries, "Heart of God, scorned by Your creatures! Heart of our Redeemer, forgotten by the redeemed! You call, and we do not come; You knock, and we do not open; You offer us Your treasures, and we do not heed them, but choose death instead!"

## **C. "GIVE ME THY HEART"**

Then Father Arnold turns to the true friends of the Sacred Heart with this stirring plea: "My son, give me thy heart!" It is the call of Jesus. So many have neglected Him and betrayed Him; so many have gone over to the enemy with great pomp and fanfare. Is this not a challenge to His friends to attach themselves all the more closely to Him who is the best of masters, the tenderest of brothers, the friend, confidant, and lover of souls?"

## **D. MEANS OF ATONEMENT**

Our founder never contented himself with words alone; his love expressed itself in deeds of atonement to the Sacred Heart. He ordered that every First Friday be observed with benediction after Mass and solemn devotions in the evening. In the early afternoon of each First Friday he used to make a holy hour of reparation, and had the candidates for the priesthood take turns making their holy hour privately. He dedicated the entire month of June in a special manner to the Sacred Heart. He surrounded the Heart of Jesus in the Eucharist with unusual splendor. It was always a great joy for him to set up a new tabernacle, no matter where. However poor his houses might be in other respects, the altar and the tabernacle could never be

beautiful enough. At solemn Mass and at exposition of the Blessed Sacrament on days of adoration, the sanctuary had to be bathed in a sea of light. As a further means of atonement to the Sacred Heart he recommended nocturnal adoration. The apostolate of reparation took possession of his whole soul and made him ingenious in devising works of reparation and penance with which to atone for the many sins and sacrileges which the Sacred Heart must endure day after day all over the world.

### **E. THE FULLNESS OF GOD IN THE HEARTS OF MEN**

Father Arnold was filled with the most ardent desire to see the heroic, self-sacrificing love of the Sacred Heart of Jesus grow in the hearts of men. "O holy, self-sacrificing love of Jesus crucified! Mayest thou grow still more in the hearts of men. All evil will then be powerless and the kingdom of God will attain to new heights of glory." Fiat!



# THE PRECIOUS BLOOD

Zealous priest of the Sacred Heart that he was, Father Arnold also had a very great devotion to the Precious Blood, When he spoke of its infinite value he expressed himself with an eloquence and enthusiasm ordinarily not expected from a dry mathematician.

## I. A TREASURE OF THE SACRED HEART

He frequently spoke of “the three great treasures” of the Sacred Heart of Jesus, which are intrinsically part of the devotion to the Sacred Heart: the divinity of the Eternal Word, whose tabernacle is the Heart of Jesus; the holy soul of Jesus, with its entire inner life; and the Precious Blood, which the Heart of Jesus poured forth for the redemption of all mankind. “One of the greatest treasures of Jesus’ divine Heart is His Precious Blood. Life is in the blood. And since the life of Jesus was so precious, His Heart, which sustained and still sustains that life, is precious, and His Blood, which served to nourish that life, is also precious. When this Precious Blood, filled with the fragrance of the Divinity, flowed out upon the earth, the mercy of the heavenly Father was turned once more, with holy violence, toward the sin-stained earth.

“The Blood of the Sacred Heart is very precious, because it is permeated by the Holy Spirit and filled with His breath. With this Blood Jesus could offer a worthy sacrifice to God, as He has done in the name of us all.

“As the Divine Heart of Jesus is very precious and holy, so also is His Blood, for it is all united with the Eternal Word and filled with the Holy Spirit, who is the sweet fragrance of the Divinity, the Love of the Father and the Son, Thus with His Precious Blood Jesus could offer to God a sacrifice of infinite worth.”

## II. OUR TREASURE IN THE PRECIOUS BLOOD

The Precious Blood of Christ, which Father Arnold calls one of the “treasures” of the Sacred Heart, is the greatest treasure we possess.

“What purifies the world, sanctifies souls, and appeases the honor of the heavenly Father is the Precious Blood streaming from the Wounds of our Redeemer.

“With great willingness and love, this Heart has poured forth Its Blood to sanctify us. ..The Blood that streams from the Sacred Heart has merited for us the descent of the Holy Ghost, kinship with the Son of God, and adoption by the heavenly Father. From it has been born the holy Churchy which is the second Eve and mother of our divine life.

“The Heart of Jesus contains His Precious Blood as Its life-giving element. But it does not distribute this Precious Blood only to Christ’s Body; It willingly and generously pours it out to vivify us all.

“The temple of our heart, in which the Holy Spirit dwells, and which has been wonderfully built by the hand of the divine Architect, is sprinkled, sanctified, and made beautiful with the Precious Blood.”

## III. FOUNTAIN OF THE BLESSINGS OF REDEMPTION

Our founder cannot contemplate the Precious Blood enough. The very thought of it comforts and inspires him.

“What a rich and holy fountain of grace is the passion of our divine Redeemer! When Jesus hung abandoned on the cross, torn and bleeding, surrounded with mockery and

derision, as lonely and desolate as a castaway on a desert isle, a great victory was won and great good was wrought. That moment was the turning point of the ages. The Creator of all human hearts came into His own as King of the hearts of men. O holy Cross! Draw more and more hearts to thee! The Heart of Jesus, pierced in death for us, and pouring out water and blood, is the symbol of our redemption and its transmission to us through the holy sacraments. It is the seal of our faith, teaching us in silent eloquence of God's holiness and of our obligation to love Him with all our hearts."

Father Arnold knew the infinite value of the Precious Blood, this great "treasure of the Sacred Heart". He knew that the Precious Blood is the source of strength and vitality in the Heart of Jesus, that It is His loving gift of sacrifice to the Father, and the great price He paid to redeem us. Time and again he spoke with great emphasis of the value and power of the Blood of Christ. He urged his spiritual sons to be eager to attend Mass and at the Consecration to unite themselves with Christ in offering His Precious Blood to the heavenly Father. He tried to inspire them with great reverence toward the holy sacraments, "the heavenly channels of the Blood of Christ". Of confession he says: "All should highly esteem this Sacrament of spiritual cleansing in the Blood of Jesus Christ through the grace of the Holy Spirit..." (Cnst 142).

In the same vein, he utters a very serious warning against the sin of sacrilege: "Sacrilege is an appalling sin; he who commits a sacrilege treads underfoot the Son of .God, regards as unclean the Blood of the covenant, and insults the Spirit of grace" (cf Heb 10,29).

He applies the atoning merit of Christ's Precious Blood to the Poor Souls in his 'November Prayer' (Vdmcm p.15); he offers it up in his Friday Noon Prayer for the conversion

of poor sinners (Vdmcm p.60); and in one form of evening prayers he has us pray: "O Eternal Father, I offer Thee the Precious Blood of Jesus Christ in satisfaction for my sins and for all the intentions of our holy Church." (Vdmcm p.37)

One favorite practise of his was to venerate the Precious Blood in the devotion to the Five Wounds. He recommended this very frequently to his followers. Yet another token of his great devotion to the Precious Blood are these lines from the Rule of 1891: "The cincture is lined with red to remind us of the Blood of Christ, for which we also must be ready to shed our blood."



# OUR SOCIETY DEVOTIONS

*As they were given to us by our founder.*

Ideas are for the soul what the soul is for the body: the principle of life and activity.

The ideas that influenced our founder have been skillfully bodied forth by him in our devotions. Therefore, if we look upon his work as willed by God, his devotions, which were his rod and staff in all his activity, must also bear the seal of divine approval.

The only people who can have small esteem for our Society devotions or call them confused and theologically unsound are those who have never been at the pains of considering them carefully and praying in their spirit.

## I. SEEDS THAT BORE FRUIT A HUNDREDFOLD

Devotion to the Divine Word was one of Father Arnold's earliest characteristics. In this we can read the influence of his parents, who were remarkable for the high regard in which they held the Prologue of St. John's Gospel. At the same time, and under the same influence, he was building up, even as a boy, that grateful devotion to the Blessed Trinity which was later to dominate his whole life and become the nucleus around which all his other devotions would be harmoniously grouped. His devotion to the Holy Spirit can also be traced and attributed to his father's example, even though it seemed to lie dormant for many years, until it was awakened to full life later on by other influences,

## II. THE NUCLEUS OF HIS DEVOTIONS

Devotion to the Divine Word in His eternal glory goes hand in hand, so to speak, with devotion to the Blessed Trinity. Contemplation of the Trinity inevitably leads to contemplation of the divine persons within the Trinity, so that sooner or later the beautiful blossom of devotion to the Holy Spirit must also unfold from it. That this was true in Father Arnold's spiritual life is further evidence for us that God was with him.

## III. THE GUIDANCE OF PROVIDENCE

A. During the years following Father Arnold's ordination to the priesthood, devotion to the Sacred Heart completely dominated his religious life. This was providential. Father Arnold caught up the enthusiasm of the age and ripened his devotion to the Divine Word in the warmth of this inspiring devotion to the Sacred Heart. In it he also found a medium through which he could make clear to others the glorious truths concerning the Divine Word which were so vivid to himself. Since he had little native talent for preaching, and throughout his life never developed much, the symbol of the Sacred Heart was a God-send to him.

B. In spite of his relatively short theological course, Father Arnold's sketches for sermons show an astonishing range of theological knowledge. Even as a young priest he was eager to build his devotional life upon the theological foundation of Scripture, the traditions of the Fathers, and the works of theologians and ascetics recognized by the Church. Therefore, although his soul was flooded with the thoughts of the beauty of the uncreated Divine Word, he always employed the symbol of the Sacred Heart as the best medium Providence had given him to express these

thoughts. As time went on, devotion to the Sacred Heart never waned in the new missionary foundation, but the ideal of the Divine Word became ever more clear and dominating.

#### IV. ZENITH OF HIS SPIRITUAL LIFE

As we might well have expected, the fire which Father Arnold had taken from the parental hearth, and which had smouldered under the ashes until he was fifty years old, finally flamed up anew as his devotion to the Holy Spirit came into prominence for the first time. This heritage that had never been lost, this light that had never been extinguished, could only wax into its full splendor after he had reached, by God's grace, the necessary spiritual ripeness and capacity for it. That it could develop as it did is another proof to us that he must have co-operated with earlier graces and inspiration.

#### V. RELATED DEVOTIONS

From the very beginning, there was nothing narrow or cramped about our founder's spirituality. Along with his main devotions he adopted all the others that were related to them.

- A. From his earthly mother he had imbibed great love and devotion to the Mother of God. His whole life long, he cherished the wealth of Mariology Katherine Janssen had passed on to him with the Rosary, and in developing it he supported his fervor with clear theological principles.
1. *Glory of the human race!* Not long after his ordination to the priesthood, Father Arnold preached a sermon in his home on the Feast of Mary's Nativity. In it he called

her “the glory of the human race” and “the noblest flower of humanity”. To give authority to his statements, he drew upon the writings of eminent theologians had, in doing so, showed a remarkable reading knowledge on devotion to the Blessed Virgin. The manuscript of this sermon preached in 1863 is still extant,

2. *Lily of the Blessed Trinity!* In Mary our founder beheld the chosen Daughter of the eternal Father, the Mother of the Divine Son, the Immaculate Spouse of the Holy Ghost, the treasurer and Mediatrix of all graces. (The above-mentioned manuscript contains such a long list of topical headings and such an abundance of thoughts that we can hardly imagine how he ever delivered the sermon. Further material and theological armor is even crammed into the margins. Some of these points may have been added later on. )
3. *The Most Pure Heart of Mary!* Father Arnold also had great devotion to the Most Pure Heart of Mary. In later years he wanted all the members of his Society to join the *Confraternity of the Sacred Heart of Mary* to pray for the conversion of sinners. He liked to recall that when he had preached his first sermon in 1861 in Kaldenkirchen he had taken the Confraternity as his subject, (cf p.73) From a theological stand-point, his devotion to the Blessed Mother was thoroughly consistent: “Conceived of the Holy Ghost -- born of the Virgin Mary!” These two thoughts belong together. Our founder gave Mary a very special place in the Society of the Divine Word. In the early years he often wrote or had printed on his letterheads: “With the Sacred Hearts of Jesus and Mary! With the holy angels!”

- B. All the other devotions our founder had: to the Christ child, to the Passion, to the Precious Blood, to the Blessed Sacrament, and the rest, developed, as we have said above, through their relation to his main devotions.
- C. Finally, all his interests and all his exercises of piety were wholly the product of his intense spirituality: the Way of the Cross, the Rosary, his missionary zeal, his spirit of atonement and sacrifice, his love for the Church, his solicitude for good priests and religious, his love for the poor and the sick, for sinners and heretics, and especially for the heathen and for the poor souls in Purgatory.

That the above treatment of our founder's devotions has not been tailored to fit a pre-conceived pattern is adequately proved by the following timetable, which is a historical record of the development of his devotions under the influence of divine grace.



## CHRONOLOGICAL RECORD

In tracing the history of our founder's spiritual development, we distinguish three periods:

**First Period:** from his childhood until his first years as a priest. An appropriate title for this period would be: "Seeds of holiness sown upon good ground."

**Second Period:** from his ordination (Aug. 8, 1861) until 1884. The title for these first priestly years might be: "Three fountains of grace." The three devotions: to the Sacred Heart, to the Divine Word, and to the Blessed Trinity are uppermost.

**Third Period:** from 1884 until his death in 1909. "Charisma Sancti Spiritus." This period is characterized by special light and fervor in his devotion to the Holy Ghost. The other devotions still bloom in undiminished beauty.

## DEVOTION TO THE SACRED HEART

Devotion to the Sacred Heart was the first devotion to play a distinct and important role in our founder's life.

1864 We can conjecture that the universal popularity of this devotion in the sixties, and especially the impetus given to it by the beatification of Margaret Mary Alacoque in 1864 had its influence also on Arnold Janssen.

1867 At any rate, Father Arnold was a zealous, self-sacrificing promoter of the Apostleship of Prayer from 1867 on. The intentions of the Sacred Heart occupied all his thoughts and were the object of all his plans.

- 1871 He resolved to offer up holy Mass every Friday in honor of the Sacred Heart without a stipend.
- 1873 In order to devote himself entirely to his work for the Apostleship of Prayer, he resigned his position as teacher.
- 1874 He founded the *Kleiner Herz-Jesu Bote -- The Little Messenger of the Sacred Heart*.
- 1875 On the sixteenth of June, 1875, which was the two-hundredth anniversary of the apparition of the Sacred Heart to St. Margaret Mary, Father Arnold bought the first plot of land in Steyl and consecrated himself with his followers to the Sacred Heart. On August 5th he drew up the first statutes: "*Mens Nostra in Ereptione Domus Missionum in Steyl -- Our Purpose in Establishing a Mission House in Steyl*". On September 8th he gave his companions as their watchword and motto: "*Vivat Cor Jesu in cordibus hominum -- May the Heart of Jesus live in the hearts of men!*"
- 1876 On June 16th the mission house was dedicated to the Sacred Heart. Father Arnold and his followers renewed forever the consecration they had made the year before.
- 1886 In the Rule of 1886 the Sacred Heart was named chief patron of the Society.
- 1891 The Rule of 1891 provided for the celebration of the First Friday of each month by prescribing that the priests say Mass on that day in honor of the Sacred Heart, and the other members receive Holy Communion with the same intention.
- 1905 The final Rule of 1905 introduced the fast on the vigil of the Feast of the Sacred Heart (169,1). The Feast itself

is a double of the first class with an octave. Constitution 147 dedicated the month of June to the Holy Spirit and the Sacred Heart.

From this exposition we realize that Father Arnold's love for the Sacred Heart became more and more intense with the passing of the years. The original features of his devotion remained intact, while new practices were adopted. The whole history of his devotion to the Sacred Heart is one of organic growth and development.

## DEVOTION TO THE DIVINE WORD

Our founder considered his devotion to the Divine Word inseparable from his devotion to the Sacred Heart. The seeds of it were sown in his early childhood, when he often listened to the mysterious prologue of St. John's Gospel. Most probably he was also greatly influenced by the fact that Blessed Anne Catherine Emmerich had the highest esteem for St. John's Gospel.

The Sacred Heart had made it possible for Father Arnold, who was never a great preacher, to express his lofty thoughts on the Divine Word intelligibly to his followers. At any rate, the thought of the Divine Word became more and more prominent as time went on, especially in its relation to the Sacred Heart devotion. This relation between the two devotions is very striking.

1874 In an article in the *Kleiner Herz-Jesu Bote* he called the Divine Word "the third treasure of the Sacred Heart".

1875 *May*: In his address at the foundation of the mission house he said: "Above all, may the Divine Word come to our aid, He who abides in the Sacred Heart, and who is divine Wisdom, the Image of the Father, the

sender of the Holy Spirit, the Light that enlightens every man who comes into the world."

*August:* In the first draft of his statutes he wrote: "Among the three divine persons, we shall show special honor to the Divine Word, who lives in our midst in the Sacred Heart of Jesus in the tabernacle, and who graciously wishes to give Himself to us to dwell in our hearts and invigorate our souls."

1976 *March 24:* Father Arnold thought of calling the Society after the Divine Word. In the March number of the *Kleiner Herz-Jesu Bote* he prayed: "May the Heart of Jesus live in the hearts of men! ..May the sweet light of the Divine Word shine in the darkness of sin and the night of heathenism!" -- As yet there was no mention of the Holy Ghost.

*June:* The title of the Society was determined as *Society of the Divine Word*. -- Solemn consecration to the Divine Word: "I shall be a slave to the Divine Word."

1886 The Rule published in 1886 prescribed that special devotion be shown to the Eternal Word in union with His assumed humanity, especially in the Holy Eucharist.

1891 The new Rule of 1891 said: "In honor of the Incarnate Word the members shall genuflect as often as they say, 'And the Word was made flesh.' They shall bear these words concealed upon their breasts, together with an image of the Sacred Heart and the Holy Spirit hovering above Him."

## DEVOTION TO THE BLESSED TRINITY

Our founder's devotion could not be limited only to the Divine Word. The very expression *Verbum Divinum* -- Divine Word -- suggests a relation to the entire Blessed Trinity.

There is no doubt that the groundwork of Father Arnold's devotion to the Blessed Trinity was laid during his childhood. We need only to recall the Sunday High Mass in honor of the Blessed Trinity and read the closing lines of a letter he wrote to his mother on her namesday, November 25, 1856: "...united in the happy embrace of the holy triune God in heaven, we will sing songs of joy and thanksgiving."

1871 He recorded his resolution to celebrate Holy Mass every Friday in honor of the Sacred Heart without a stipend "...in order to give glory to the Blessed Trinity."

1874 In the March issue of the *Kleiner Herz-Jesu Bote* he published an article entitled: *The Treasures of the Sacred Heart of Jesus*. In this article he writes: "In the Sacred Heart dwells the entire Blessed Trinity: the omnipotence of the Father, the wisdom and beauty of the Son, the love and wealth of the Holy Ghost."

1875 The draft of the first statutes opened with this statement: "Our general aim is to serve God and our neighbor by making the Blessed Trinity more widely known and loved."

1886 The Rule published in 1886 frequently mentioned the Blessed Trinity: the Feast of the Blessed Trinity was considered the main feast of the Society; the High Mass on Sunday was to be offered in honor of the Blessed Trinity; mention was made of the three thrones of the Blessed Trinity; the explanation of the title

*Societas Verbi Divini* referred to the Trinity; the priests were urged to preach on this mystery.

1891 A proposal was made in the revised Rule to ask the Holy See for permission to celebrate a three-day feast in the Society in honor of the Blessed Trinity on Its triple throne.

1899 The new *Vademecum* brought into many prayers the invocation: "O holy triune God,..."

Until the year 1884, these three devotions: to the Sacred Heart, to the Divine Word, and to the Blessed Trinity, kept growing, always in wonderful harmony, each penetrating, supporting, and resting upon the others.

## DEVOTION TO THE HOLY SPIRIT

In about 1884, our founder's spirituality began to take another trend; it was a new departure, so to speak, in the sequence of his religious thought. This new feature was a pronounced interest in devotion to the Holy Ghost. Events pointing to it followed in rapid succession.

1885 Work was begun on the Rule and was finished in 1888 . This is all the more significant because it coincided with this period of transition. Articles on the Holy Spirit now appeared frequently in the *Kleiner Herz-Jesu Bote*, although in the past there had been nothing on the Holy Spirit even for Pentecost.

1886 The device on Bishop von Anzer's coat of arms was a representation of the Holy Ghost. The *Goldene Gnadenschluessel* and *Maiblume* were published by Father Arnold's brother John.

1887 The *Kleiner Herz-Jesu Bote* started running a supplement entitled: *Komm Heiliger Geist Hernieder!*

-- Come Holy Ghost! On October 3rd Father Arnold consecrated himself to the Holy Ghost, (cf p.48)

1888 The entire Society was consecrated to the Holy Ghost.

1889 Dedication of the new church at St. Gabriel's "for the greater honor of the Holy Spirit". Founding of the Congregation of the Sisters Servants of the Holy Ghost, on December 8th.

1891 The revised Rule devoted a whole chapter to the special devotion to the Holy Ghost.

1892 The mission of South Shantung was consecrated to the Holy Spirit. The...years that followed were visibly blessedly Him. -- The Church at St. Gabriel's was dedicated to the Holy Ghost.

1905 The *Constitutions* were published in their final form. At the same time all the practices in honor of the Holy Spirit reached their full development. The climax of the devotion came in 1909 when Father Arnold wrote his *Spiritual Testament*.

During all this time the other devotions retained all their vigor. The devotion to the Holy Spirit did not hinder their further development, but on the contrary helped to bring them to their full stature.



# IN HIS FOOTSTEPS

*The ascetical program of a member.*

## I. CHRIST THE WAY FOR ALL MEN

The Divine Word, the Logos, was sent into the world by the Father to make known the kingdom of God, By His life and passion and His love for all the children of Adam, He became for us the way, the truth, and the life. -- "Let everyone take care how he builds thereon. For other foundation no one can lay, but that which has been laid, which is Christ Jesus," (I Cor 3,11) By these words of the Apostle, the imitation of Christ is imposed on every religious community as a duty.

## II. DIFFERENT ASPECTS OF CHRIST

But since this divine Exemplar set up for our imitation is "higher than the heavens" (Heb 7,26) and discloses to us an "abyss of all virtues" (Ltny S.H.), the individual orders and congregations have proposed to their members a distinctive aspect of this Model as being most suited to their particular striving and especially recommended for their practical imitation in daily life. Thus the father of monks, St. Benedict, intended by the *Opus Dei*, that is, the Divine Office in choir, to extol our Saviour as He is enthroned in His glory. Again, St. Ignatius organized and trained his Society as an elite regiment of the great King who sets out to conquer the world. And St. Alphonsus dedicated his Congregation to Christ the Redeemer.

## III. OUR ASPECT OF CHRIST

By the very name he gave to the Society, our founder sent us straight to the Word of God, to the *Logos*. As the

incarnate Word of God during His earthly life, as the written and revealed Word of God before and after His earthly life, and as the message of God in preaching and evangelizing - - the *Logos* is the Teacher, the Saviour, the Sanctifier of the human race.

When this title was proposed for our Society., it was vehemently attacked by prominent and influential men. But Father Arnold won out in its defense, and Pope Leo XIII approved it. In no other name could Arnold Janssen have so clearly crystallized the aim and spirit of his Society.

According to the mind and wish of our founder, therefore, the exemplar and ideal of our Society is the Divine Word, the whole God-man as He gave Himself to us through His life on earth: as the Word of God made man, as the Word of God on the cross, and as the Word in His glory.

#### **IV. THE TRINITY -- ALPHA AND OMEGA!**

Besides giving the Society this hard-won title, Father Arnold made it incumbent upon us to proceed from the Blessed Trinity in our imitation of Christ, and always to return to the Blessed Trinity.

#### **V. THE LITURGICAL CYCLE**

The Church, which is called by St. Paul "the Body of Christ", and by theologians "the continual incarnation of the Son of God", has gained wonderful pedagogical skill during the two thousand years of her existence. Every year she puts the life of the God-man before the eyes of her children and commands them to imitate it: from Advent to Epiphany, the Incarnate Word of God; from Septuagesima to Holy Saturday, the Divine Word in His passion; from

Easter on, the Word in His glory. After He has been raised to heavenly glory, He sends us on the new Pentecost another Paraclete. And as the glorified God-man He remains in the Blessed Sacrament of His love, to be the sun of our souls.

It was only natural, therefore, that our founder had his spiritual sons celebrate the feasts of holy Church with fitting splendor. He solemnized Christ's Nativity by the beautiful and symbolic crib procession. Good Friday he gave over to silence and exercises of piety. And he wanted Epiphany, Pentecost, and Trinity Sunday to be the chief feasts of the Society.

## **VI. TWO POLES OF THE RELIGIOUS LIFE**

In this way our founder solved for us long ago a question that was debated by some Jesuit and Benedictine writers. From their controversy, as wholesome fruit from a bitter rind, came the precept shortly before the War in 1914: Individual holiness must be drawn more from the life of the Church; apostolic activity must be supernaturalized and made more fruitful by prayer and liturgical sacrifice.

## **VII. COMPANIONS OF THE DIVINE WORD**

Since the God-man must be considered the model for all the members of the Society, it is easy to determine just what trend the spiritual striving of the members will take. For since Father Arnold founded the Society upon the Divine Word and named it after Him, each of his followers must be a *Socius Verbi Divini* -- a companion of the Divine Word.

### **A. THREEFOLD IMITATION**

From the Incarnate Word of God we Should learn humility of spirit and modesty of heart.

From the Crucified Word of God we should learn patience and courage in suffering.

From the Glorified Word of God we should learn cheerfulness and joy of spirit.

## **B. OUR IMITATION IS FOUNDED:**

1. *theologically*, upon the life of the God-man. By imitating Him with ever-increasing love and fidelity, a companion of the Divine Word should fill out more and more fully in his own life the lineaments just traced above. These dispositions must become second nature to him. His life's program is this: "One with Thee, O Word of God, in prayer; one with Thee in sacrifice; one with Thee in love -- ever united!" He will therefore pray often and eagerly; he will find in everything an opportunity for sacrifice; he will prove his love by word and deed. All this shows how firm and lasting is the theological foundation of our striving.
2. *psychologically*, upon consideration of the dangers of our spiritual life. Our striving has a deep psychological foundation because it embraces our whole nature, which is" made up of soul and body and, since Adam's fall, has suffered chiefly from two great evils: pride and sensuality. Since Christ, the second Adam, re-generated us and taught us humility and resignation in suffering, our fallen nature can become an instrument for what is true and good and beautiful. As daily experience teaches us, sin is only possible when we are wanting in humility or patience, or in both. On the other hand, when we keep alive the spirit of sacrifice by humility and patience, we see that joy and so-called Catholic optimism flourish which sustains in us the hope that in spite of all external and internal hindrances the good cause will triumph. And since the God-man has

dedicated Himself completely to this cause, He wants us also to devote ourselves entirely to it, becoming poor with the Word incarnate, obedient with the Word obedient unto death on the cross, and loving Him with pure love and a chaste mind, captivated by the radiant beauty of the Divine Word in His glory.

## **VIII. FRIENDS OF THE BRIDEGROOM**

In order that we might have heavenly assistance in striving for this high ideal, and that we might always have new incentive to work for it, our founder gave us three devotions designed to lead us to the Divine Word, namely, devotion to Mary, to the Sacred Heart, and to the Holy Ghost.

### **A. MARY, MOTHER OF THE DIVINE WORD**

Our founder encouraged devotion to the Blessed Virgin Mary because the Mother of the Divine Word -- a title truly worthy of her --, with her humble words, "Behold the handmaid of the Lord," and her courageous surrender, "Be it done to me according to thy word," brought the Incarnate Word into the world. Therefore she is eminently capable of leading us to Jesus, her Son, She has been divinely appointed to train those who want to be and are called to be brothers of Jesus and His living images. This is often the theme of prayers and hymns, for instance, of the Marian Antiphons which we are bound to sing or recite each day: Through Mary, the Mother of the Word, to Jesus, the Incarnate Divine Word.

### **B. THE SACRED HEART**

Moreover, the devotion to the Sacred Heart, to which our founder gave himself entirely in those early years of the Society before he consecrated himself to special service

of the Holy Spirit, leads us very naturally to the essential spirituality, the very core and kernel of our Society; indeed, it reaches what is most deep and intense in the God-man: His redeeming love for us, that love which made itself a holocaust for the redemption of the world. From this devotion the companions of the Divine Word must imbibe the desire for this love and further incentive to strive for it. This all-conquering love is the aim and content of the Sacred Heart devotion; it is likewise the origin and completion of our SVD asceticism.

### **C. THE HOLY GHOST**

Lastly, our founder gave us our special devotion to the Holy Ghost, the devotion to which Father John Janssen gave all his energy. We can as little afford to pass up this devotion as could those first companions of the Divine Word, the simple men taken from the common people of Galilee. They were weak, timid, careless, and slow to act. Without “power from on high” (cf Acts 1) they could never have been changed into the apostles who rejoiced over their sufferings and confidently bore witness to the Word even to the ends of the earth. Neither can we ever become true companions of the Divine Word unless the Holy Spirit comes to our aid.

In the final analysis, therefore, these three devotions are by no means a mere conglomeration of popular devotions; they have been introduced as special devotions in the Society by the inspiration of the Holy Spirit, and they all converge upon one aim: our vocational program. Within the compass of these devotions the Society gives each member liberty to choose the one most suited to his nature and spiritual endowments. For as long as a member’s attention to a particular devotion does not exclude the aim and task of the Society, he will be led by Mary, or by the Sacred Heart, or by the Holy Spirit to the Divine Word,

whose true image and faithful companion he must strive to be, for his own sake as well as for that of the Society.

## IX. A HOST OF WITNESSES

The example and intercession of the saints is a powerful aid and inspiration to us in our striving. The three holy archangels are also very appropriately chosen as patrons of the Society, since they have a special relation to the Divine Word.

Michael responded willingly and enthusiastically when God decreed that homage be paid to the God-man, whereas many of the angels rebelled against it. He thus became our standard-bearer in the combat against our own sins and those of others.

Gabriel, the Angel of the Incarnation, the herald of the coming of the God-man, the intermediary between the Holy Spirit and His Immaculate Spouse, teaches us to praise Mary worthily and to meditate upon her humble and courageous surrender to God's designs.

Raphael is an ideal companion for those who have been sent by the glorified Divine Word into the whole world to conquer and bind Satan, that murderer of men from the beginning, (cf Tob 8,3 and Jn 8, 44)

Joseph, the foster father of the Incarnate Word; Joachim and Anne, the parents of the Blessed Virgin, are so intimately related to the Divine Word through Mary His Mother that they consider the companions of the Word here on earth as members of their own family, and they rejoice to help and protect them.

Peter, Paul, John, and Andrew were in word and deed heralds of the crucified Divine Word to their last breath and last drop of blood. The example of their lives strongly

urges us like-wise to spend our strength and energy in working as instruments of the Author of grace.

St. Gregory, a pope; St. Augustine, a bishop; and St. Vincent, a holy priest, are patrons chosen from the holy hierarchy to represent the eternal priesthood of the glorified Divine Word, which remains with His Church. By their imitation of it in their own lives, these men have done honor to this priesthood. They put us in mind of the love we must have toward the Church, through which the Divine Word continues His work -- and not only toward the Church itself, but toward everything ecclesiastical and Roman.

## X. EMMANUEL -- GOD WITH US!

Although our Lord departed from this life, He gave to His Church two divine Consolers: the Divine Word and the Holy Ghost. These same divine persons are the Titulars of our Society; and since They both possess the divine nature, we cannot think of having more powerful aid in our striving than Their aid.

### A. THE DIVINE WORD

1. *The Eucharistic Word:* In the first place, the Godman Himself remains with us until the end of time. As the Eucharistic "Word, He continually renews His incarnation in a mystical way at the Consecration of the Mass, His crucifixion at the unbloody Sacrifice, and His glorification at the Communion. Thus the Eucharistic Christ is also the Incarnate, Crucified, and Glorified Word of God. From His heavenly glory, which is truly present there, He is eager to give us new and more abundant life, to fill us with a desire for suffering, even to glorify and, so to speak, divinize us by love. In Holy Communion, where the Word made flesh truly 'dwells among us', the Glorified Word seeks to unite

Himself with us in the greatest intimacy -- indeed, in very oneness of life.

2. *The Mystical Word*: He wants to continue this intimate union throughout the day, this union by which He in some way clothes our humanity with His divinity, without altering our human personality. He wants to nourish and strengthen this intimacy continually. In humility, patience, and joy, we must imitate the Son of God; we must think of things as He thinks of them and will whatever He wills. Our senses must be subject to Him; all the strength of our souls and bodies must be at His disposal, to be consumed by love and self-sacrifice whenever, wherever, however He wills it. Thus He takes complete possession of us, body and soul, so that each one of us, in fulfillment of those words addressed to us when we received the habit of the Society: "Induat te Dominus novum hominem," (Eph 4,24) may be transformed by the Divine Word into an image of Himself, and with the old ego no longer living in us, but rather Christ living in us, become in some sense divinized. That is the import of our founder's words: "May the Heart of Jesus live in our hearts and (through our Society) in the hearts of men." It should also be our meaning and intention when we say this ejaculation.

## **B. THE HOLY GHOST**

But the God-man was not content with this design of His love. As the Crucified Word He merited the sending of another Paraclete, another Advocate -- the second Titular of our Society, the Holy Ghost. And as the Glorified Word He effected the sending. This Spirit of truth, Himself the life and the giver of the life of grace, remains with us and lives in us. (Jn 14,16) Therefore the companion of the Divine Word, who in his morning Communion became a

tabernacle of the Eucharistic Word, must continually be a temple of the Holy Ghost. For, there in His sanctuary, the divine Advocate nourishes and strengthens the life of the soul. He is not only there, to console us, but, as our Advocate, to aid our intellect and will with His gifts and fruits.

1. **Teacher:** Before He left this life, the Divine Word said that the Advocate He was about to send would, in the first place, teach and encourage the companions of the Divine Word; that is, He would teach them those truths which the Incarnate Word had not yet taught them, because they were not then ripe for them, (cf Jn 14,26)
2. **Witness:** Thus the Spirit of truth, who is an entirely reliable witness, gives testimony to the companions of the Divine Word about the Divine Word Himself. He convinces us that faith is the source of life, and that true life is the life of grace. Then we, in turn, can be true witnesses of the Divine Word, after the example of our apostolic patrons, (cf Jn 15,26)
3. **Judge:** Thirdly, the Holy Spirit glorifies the Divine Word by convicting the world of sin, and of justice, and of judgment. Receiving of the Divine Word's treasure of truth and grace, He declares and reveals it to us, in order to perfect in us the good we have received from the Divine Word, (cf Jn 16:7,14)
4. **Fulfiller:** By thus completing and perfecting in us the good we have received from the Divine Word, the Spirit of truth and grace opens up a path before us and guides us Himself into the broad and spacious kingdom of grace and truth and generous love. For the Love of the Father and the Son "will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you". (Jn 16,13)

## XI. VICTIMA CARITATIS!

With all this aid from on high, we will become modest, cheerful men, ready to make sacrifices and to carry out the last will of the Incarnate Word: to go out into the whole world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Therefore the divinely sent persons, the "Orient from on high" (Lk 1,48) and the "Power from on high" (Lk 2,49) wake of the missionary Society of the Divine Word a reflection of Themselves and an instrument for Their work; and the members of the Society They make true companions of the Divine Word.

And as the God-man, under the direction of the Holy Spirit, was entirely taken up with glorifying His Father (Jn 17,4), and humbly sought to be about His Father's business (Lk 2,49), and in His eagerness for sacrifice said that His food was to do the will of His Father (Jn 4,34), and joyfully sought the glory of Him who sent Him (Jn 7, 18) -- in the same way, no other task is proposed for a companion of the Divine Word than to become a holocaust of love to the Blessed Trinity, through his vows of poverty, chastity, and obedience.

This is the pattern upon which a true companion of the Divine Word must be modeled. He expresses this attitude every day and every hour, even every quarter of an hour, in ejaculatory prayers, or even in an uninterrupted sigh of love. All that concerns him, all that he undertakes, strives for, thinks, wishes; all men, all things, offices, tasks, missions at home and abroad, the care of souls, duties as teacher and educator -- all these things he will look upon as the secondary aim of the Society (Cnst 2), and will perform them in such a way that all the pagans, heretics, and sinners may become temples of the Blessed Trinity. In

the true Catholic spirit, he will refer all his efforts to the last end of all things, so that all that burns in our holocaust will rise as a sweet and pleasant odor to the Blessed Trinity: Father, Son, and Holy Ghost. Thus our motto: "May the holy triune God live..." will be fulfilled in us and through us in those whose salvation is in our keeping.

