

11:54 AM	Examination of conscience
12:00	Noon Lunch, prayer, walk, adoration of the Blessed Sacrament
2: 00 PM	Studies
3:00-3:50 PM	Classes. Monday and Wednesday: canon law; Tuesday and Saturday moral theology; Friday: dogmatics
3:50 PM	Recreation and afternoon coffee
4:30 PM	Meditation
5:00 PM	Preparation for conference, taking notes, spiritual reading or studies
6:00 PM	Stations of the cross
7:00 PM	Evening meal, adoration of the Blessed Sacrament, recreation
8:00 PM	Evening prayer, prayer or spiritual reading

(Bornemann, *P. Wilhelm Gier, Analecta SVD* 50, p. 388-389, endnote 75).

ANOTHER VISIT TO AUSTRIA

In the interest of the foundation of St. Gabriel

In October 1887 Fr. Arnold travelled again to Austria. There, Fr. Arnold met with Baron von Braun at the latter's holiday resort. Von Braun had previously helped him very much in his negotiations regarding the establishment of the theological college of St. Gabriel's. In the meantime the situation had changed, since St. Michael's mission house had developed into the religious congregation of the Society of the Divine Word. Therefore Fr. Arnold now no longer needed permission to establish an educational institution, but the admission of a religious congregation into Austria. As a result of his deliberations with von Braun, Fr. Arnold "abandoned the efforts he had made for four years to obtain approval for a private school. Instead he now sought to gain the admission of the Society of the Divine Word into Austria. One of the purposes of the Society, according to its Constitutions, was the education of its own candidates. Therefore, if it were allowed into the country, the legal requirements for a private school would no longer apply. In effect, this meant that no further questions would be asked about the citizenship and qualification of teachers who staffed the school. So the rector set out on a new course of negotiations with a new objective in view" (Bornemann, *Arnold Janssen*, transl. John Vogelgesang, Manila, 1975, pp. 205-206).

Consecration to the Holy Spirit

On October 3, 1887 Fr. Arnold consecrated himself totally to the Holy Spirit in the Vincentian Church in Vienna. He himself said: "I have given myself completely to Him in body and soul as an offering, and I have asked Him for the grace to know the greatness of His love, to live and die for Him alone. May He assist me to live in the world free from sin and to act according to the will of God in all perfection" (in Peter McHugh, *The Spirituality of our Society, a Theological Appreciation*, SVD, Manila Province, Philippines, 1975, pp. 141-142).



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The Arnoldus Family Story

PEACE FOR THE CHURCH IN PRUSSIA

On April 25, 1887 the Prussian parliament approved a law which restored peaceful relations between the church and the Prussian state. Article 5 of this law read that those religious orders or similar congregations of the Catholic Church which a) did supply work in the pastoral care of people, b) practiced Christian charity, c) educated girls in high schools and similar educational institutions, d) whose members lived a contemplative life would be readmitted to the kingdom of Prussia (in: "St. Michael's Almanac" 1888, p. 140).

CHANGE OF WORK FOR THE FOUR SISTERS-CANDIDATES

Since the Sisters of Divine Providence would leave the mission house in the foreseeable future and the Brothers were to take over the kitchen, a new kind of work had to be found for the four young women who hoped to become missionary sisters: Helena Stollenwerk, Hendrina Stenmanns, Theresia Sicke and Gertrud Hegemann. Helena Stollenwerk writes in her chronicle of the missionary sisters: "Since the spring of 1887 Hendrina Stenmanns learned how to arrange the laundry in the linen room ... Theresia Sicke and I, Helena Stollenwerk, alternated with the dishwashing, that is for 1-2 weeks, and then 1 week sewing and mending ... Around Pentecost 1887 Sr. Andrea's [Gertrud Hegemann's] state of health was not good and she was not strong enough to do dishwashing; therefore she worked, as much as she could, in the linen room."

A NEW PUBLICATION IN HONOR OF THE HOLY SPIRIT

According to the visionary Miss Magdalene Leitner, the Holy Spirit wanted Fr. Arnold to add to his mission magazine "Kleiner Herz-Jesu-Bote" (Little Messenger of the Sacred Heart) a supplement in honor of the Holy Spirit. Fr. Arnold did so and called the supplement "Komm, Heiliger Geist hernieder!" which means "Come down Holy Spirit". He published the supplement for the first time in June 1887 and gave it the subtitle "Festive supplement for the time of Pentecost". At first it was published at regular bimonthly intervals and then at irregular intervals.

In the foreword Fr. Arnold wrote: "How happy we would be, if we could do something towards His greater honor, if this paper would at least result here and there in a greater invocation and adoration of the Holy Spirit! May the lines which we publish herewith in His honor serve this purpose! In the first place may they further stimulate

our own love and veneration of the great Dispenser of grace, the God of beautiful love, and secondly may they also similarly animate one or the other of our readers.”

SOLEMN INTRODUCTION OF THE SEPTEMBER 1885 RULE (PART ONE)

Fr. Arnold wrote to Fr. Medits: “We have had two beautiful feasts, the feast of the Holy Trinity [5 June] and the feast of the Sacred Heart [17 June], both highly meaningful for us because the new Latin Rule was introduced. On the first of feasts all the priests with the exception of Fr. Schaaf, who was sick and not there, transferred their vows to the new Latin Rule. Also Deacon Johannes Neuenhofen and Subdeacon Briers who were ordained the day before” (Josef Alt, *Journey in Faith*, transl. Frank Mansfield, Jacqueline Mulberge, Steyler Verlag Nettetal, 2002, p. 222). A consequence of the new rule was the abandonment of the Dominican rule and thus meat could be served on Wednesdays and Saturdays from then on (ibid., p. 223).

FUTURE OF THE SISTER-CANDIDATES

On June 8, 1887 Fr Arnold wrote to Fr. Medits: “We are getting closer to the day when the the [Divine Providence] Sisters will be discharged and our Brothers themselves can take over the kitchen. But then the big question arises: What is to be done with the four maids [Helena Stollenwerk, Hendrina Stemanns, Theresia Sicke, Gertrud Hegemann]? If they are to stay, we will have to get a house ready for them nearby with kitchen, etc. and the mending of the laundry will have to be given to them. Then new ones will have to be accepted, and then we will not be able to postpone any further the decision to start a women’s congregation from these elements. That thought scares me, however. It would cause new work and worries, and I really don’t know how to do justice to all the things I already have to do” (Bornemann, *Ferdinand Medits and Magdalene Leitner...*, p. 66).

BROTHER MISSIONARIES

The second part of the solemn introduction of the September 1885 Rule took place on June 17, 1887, the feast of the Sacred Heart. The brothers transferred their vows to the new Latin Rule. Furthermore, “eight candidates took their first vows on the new Rule. Apart from that 14 brothers were admitted to the novitiate. So we now have twenty-six lay brothers, thirty-nine novices and twenty-five postulants, altogether ninety. Also about ten apprentices” (Alt, *Journey in Faith*, p. 222-223).

TROUBLES BETWEEN BISHOP ANZER AND FR. FREINADEMETZ

Due to some critical remarks by Fr. Freinademetz, his relationship with Bishop Anzer had deteriorated to such a degree that, so Fr. Freinademetz felt, the Bishop did not trust him any longer. In fact, the Bishop believed it was Freinademetz who instigated those confreres who were critical of the Bishop” (Bornemann, *As Wine Poured Out, Blessed Joseph Freinademetz SVD, Missionary in China 1879-1908*, transl. John Vogelgesang, Rome, 1984, p. 115). Freinademetz was the “chief reason”, that since his return from Europe the Bishop “had not had a happy moment.” So on June 21, 1887 Fr. Freinademetz wrote to Bishop Anzer: With the disobedient Jonas he exclaimed: “If the storm has

arisen because of me, then throw me into the sea! Your Excellency, you see more deeply than I do and you are more enlightened from above than I am. Still, no matter how wicked I am and how full of evil, the good God has allowed me to retain at least the desire to be good. I beg Your Excellency to do whatever you wish with me without the least regard for human respect. Put me in the very last place, in the smallest corner of the mission. ... I ask only one favor, ... Do not send me back to Europe” (ibid., p. 115-116).

THE VISIONARY MISS LEITNER AND THE MISSIONARY-SISTERS

On June 8, 1887 Fr. Arnold had written to Fr. Medits about the possible foundation of a missionary sisters’ congregation. Fr. Medits showed the letter to the visionary Miss Leitner and her response was: “The idea of the foundation of a women’s congregation is pleasing to God. However, this congregation must be completely separated from the mission house ...”. She also made the point that the following was to be stressed in the sisters’ rule: The Sisters must not be considered laborers, but brides of God.... Therefore, you have to see to it that a greater importance is placed on prayer and other spiritual exercises.... Most important for these sisters is that they work spiritually... This must not be forgotten. Only then can a flourishing of the congregation be hoped for.” “Work for the [male] mission society can be done in the time left over. You must not be afraid, the work will not suffer a disadvantage” (in Bornemann, *Ferdinand Medits and Magdalene Leitner...*, p. 66).

NEWS FROM ST. MICHAEL’S IN STEYL

Wintersemester

The winter semester 1887/88 began in October. There were 233 students, 82 of them were doing higher studies or were in the novitiate.

It was this October that, following the model of the Roman colleges, Fr. Arnold introduced as an experiment “the custom of the free Thursday and made it part of the school program... The free day actually began with the afternoon snack on Wednesday and ended on Thursday afternoon with the 5:00 p.m. study period” (in Bornemann, *Remembering Arnold Janssen*, transl. John Vogelgesang, *Analecta SVD* – 42, Rome 1978, p. 110).

Daily order for the novitiate 1887/89

5:00 AM	Rising
5:28 AM	Morning prayer and meditation
6:00 AM	Holy Mass and thanksgiving
7:10 AM	Breakfast
8:00 AM	Free
8:15 AM	Conference or chapter of faults
8:45 AM	Adoration of the Blessed Sacrament, taking notes, spiritual reading
9: 28 AM	Work in the house. Recreation
	Private adoration of the Blessed Sacrament
10:05 AM	Studies
11:00-11:53 AM	Class(es)