

For your reflection

As present-day members of the Arnold Janssen family we continue writing its story. That we can do it in the spirit of Arnold Janssen, towards that goal this little publication of the Arnold Janssen Secretariat in Steyl wishes to contribute. It wants to provide information from our founding history which is the basic story of our family. Only when we are familiar with it we will be able to continue writing the story of the Arnold Janssen family. Not knowing it we might write a story which is unrelated to Arnold Janssen and his first co-workers, the Priests, Brothers and Sisters of the founding generation. We have to write our story in relation to the world and church we live in right now. This publication wishes, therefore, to also make a contribution towards doing that: it wants to be at the service of the PROPHETIC DIALOGUE which characterises our mission work today.

AT THE SERVICE OF PROPHETIC DIALOGUE

DIALOGUE – a few thoughts

“We give witness to the Kingdom of God through the Prophetic Dialogue and the characteristic dimensions”, so the 16. General Chapter recently described our mission. Dialogue is the way how we relate to the people to whom we have been sent. In doing so we are fully in line with the thinking of the Church since Vat. II. According to the German Cardinal Lehmann during the Council the two most influential issues were: Service and Dialogue. Service and Dialogue are the ways how the church is to be church today, he said.

In his encyclical “Ecclesiam Suam”(1964) Pope Paul VI wrote: “The church has to enter a dialogue with the world in which she lives.”

In 1984 the then Secretariat for Non-Christians published “The attitude of the Church towards followers of other religions. (Reflections and orientations on dialogue and mission). In no. 29 we read: “Any sense of mission not permeated by such a dialogical spirit would go against the demands of true humanity and against the teachings of the Gospel.”

Why does the Church, why do we Divine Word Missionaries emphasise dialogue so much?

We are part of our world and at the beginning of the 20th century a new kind of thinking was born, which was influenced by what is called “dialogical philosophy”. According to Cardinal Walter Kasper its starting point and basic principle is the certitude: “I am not without You.” “We don’t exist for ourselves.” “We do

not only have encounter, we are encounter, we are dialogue.” “The Other is not my limitation, rather the Other is part and enrichment of my existence.” The content of dialogue is “that human beings live with one another and in solidarity for one another.”

If God can speak to us through a rose, why can't he speak to us through a Moslem?"

(Bishop Bienvenido Tudtut (†), Mindanao, Philippines)

FOR OUR DAILY LIFE – FROM ST. ARNOLD JANSSEN:

It necessarily belongs to God's guidance that He reveals his intentions only gradually to us. How else would we learn to walk before Him in the light of faith and unconditional trust?!

(Kleiner Herz-Jesu-Bote, February 1874, p. 12).

PRAYERS ANSWERED

In February 2007 a German woman wrote to the Secretariat Arnold Janssen in Steyl:

"I just want to inform you that in a matter of grave concern to me, upon the intercession of your pious and zealous Servant of God Fr. A. Janssen, my prayers were answered."

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl/Netherlands
Fotos: Heinz Helf SVD – Layout: Clemens Jansen SVD

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The Arnoldus Family Story

Any family has its own story to tell and so has our very own ARNOLD JANSSEN FAMILY. Our story began on- well when? There are two dates which can be considered as our birthday: June 16, 1875 and September 8, 1875.

With regard to June 16 Arnold Janssen himself signed the following statement:

The beginning of the Society, Wednesday, 16 June 1875, anniversary of the second centenary of the first apparition of the Sacred Heart to St. Margaret Mary Alacoque, 16 June 1675. On this day, 16 June 1875, many bishops and faithful consecrated themselves and their churches to the Sacred Heart of Jesus. The first members of this Society did the same, adding the goal of the Society [to the consecration] (in Alt, Journey in Faith, p. 67).

September 8, 1875 was the actual opening of the German-Austrian-Dutch Mission House St. Michael in Steyl. During the inaugural Mass in the parish church of Steyl, just opposite the new Mission House, Arnold Janssen preached the sermon. He began with the words:

An in its kind unique and rare celebration it is which has gathered us today so numerous and solemnly around the Lord's altar. It is the beginning of an enterprise dedicated to God, which, even if it achieves only to a small extent what it has set out to do, cannot fail to become a source of salvation and blessing for many thousands of people (from: Auf der Heide, Die Missionsgesellschaft von Steyl, p. 43 [my transl]).

In conclusion he said:

Whether anything will come of it is known only to God. ... If the seminary succeeds, we will thank the grace of God. If nothing comes of it, we will humbly strike our breast and confess that we were not worthy of the grace. (in Alt, Journey in Faith, p. 80).

Today we know the seminary did succeed. At the time of Arnold Janssen's death two missionary religious congregations, working in all continents, had grown out of it: the Society of the Divine Word and the Congregation of the Sister Servants of the Holy Spirit (Mission and Adoration Sisters). In deep gratitude, exactly six months before his death, Arnold Janssen prayed to the Holy Spirit thus: He may grant that after his death

others will stand in my place and my sons, my daughters will implore you in my spirit; and that they united and with all their might will praise you always and further your honour more and more, since I worked for it only poorly.

The Holy Spirit answered this prayer in a marvellous way: For today Arnold Janssen's sons and daughters do not only work in all continents, but they also come from all continents. As he was assisted by many lay people, so today his sons and daughters throughout the world are joined and assisted by countless lay people in their missionary work. Together they are the Arnold Janssen family of today.

For your reflection:

When we joined the Arnoldus Family we joined our personal life story with that of the Arnoldus Family. In doing so our life story received a new orientation; on the other hand each one of us took up the thread of the Arnoldus Family Story in a very special way. And so our life itself has become a piece of that story.

(Adapted from Edward Schillebeeckx OP, "Dominikanische Spiritualität" [Dominican Spirituality])

IN THE SERVICE OF PROPHETIC DIALOGUE

DIALOGUE – a description

Dialogue becomes a token of Christian humility and love, because it indicates our resolve to rid our minds of the prejudices and caricatures we may entertain about the other human being; to struggle to listen through his / her ears and see through his / her eyes; to sympathize with him / her in all his / her doubts, fears and 'hang-ups'.

(according to John R.W. Stott)

DIALOGUE – in action

From November 4- 8, 2006 in Assisi / Italy an Interreligious Youth Meeting was held to commemorate the 20th anniversary of the Day of Prayer for World Peace in 1986. It was attended by young people from nearly 30 countries, representing 13 religious traditions. In their "Message from the Youth, to the Youth" they said:

We walked as pilgrims to the site of St. Francis of Assisi's conversion 800 years ago, when God called out to Francis "Go, rebuild my house." Likewise today, in the spirit of our respective religions, we young people hear the call to "Go, rebuild our world," which is too often broken by violence and war. ...

We will strive to follow the path to peace, guided by the precepts of our respective religious traditions. In the "spirit of Assisi" and with a united voice, we echo the words of that great ambassador of peace, the Servant of God Pope John Paul II, as we cry out:

**Violence never again! War never again!
Terrorism never again! In the name of God,
may every religion bring upon the earth
Justice and Peace, Forgiveness and Life,
Love.**

We young people represent a new generation and a new hope. We resolve to return to our families and communities, to be advocates for interreligious and inter-cultural understanding and respect. We accept the responsibility of continuing the dialogue begun here in Assisi ...

(Pro Dialogo, Bulletin 123, 2006/3)

POPE JOHN PAUL II to the members of the Diplomatic Corps accredited to the Holy See (January 1987)

The person who prays ... senses that the human family is one in its origin and in its destiny, that it comes from God and will return to God. He knows that every man and woman bears within himself or herself the image of God.

Because of that Pope John Paul called people of all religions "**my brothers and sisters**".

PRAYER FOR PEACE in Assisi 1986 Traditional Religion, America

O Great Spirit, I pray for your blessing. I pray that you bring peace to all my brothers and sisters of this world. I pray that you give us the knowledge to live as brothers and sisters, and to love one another.

ARNOLD JANSSEN SPEAKS

All human beings are God's children, and in each person's breast is beating a feeling heart. This heart can be spoiled through love of sin, but it can also be ennobled through the holy love of God.

(Kleiner Herz-Jesu-Bote

[Little Messenger of the Sacred Heart], June 1874).

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl / Netherlands
Layout: Clemens Jansen SVD

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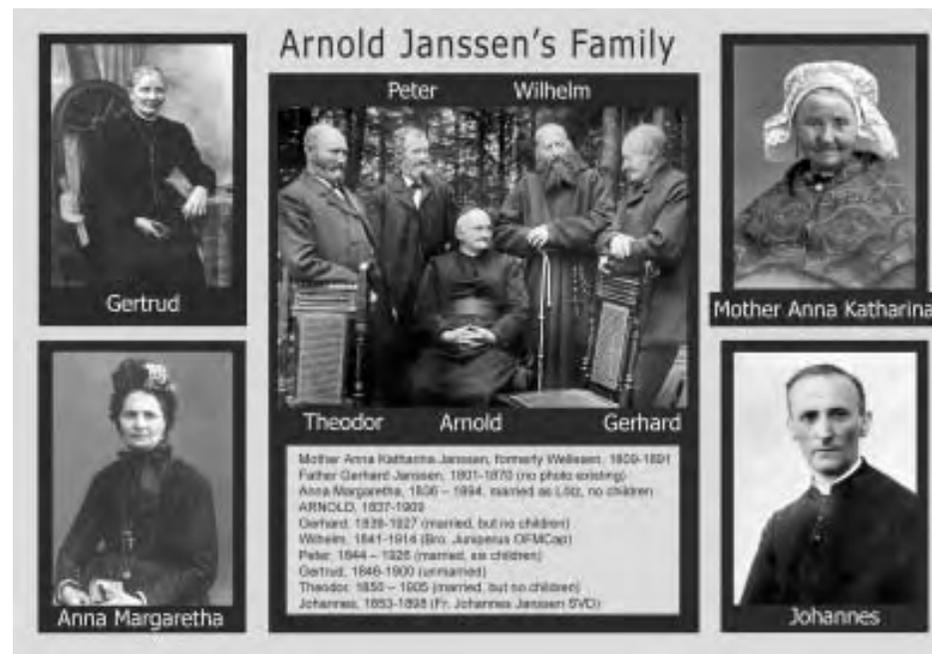
No. 2
March 2007

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The Arnoldus Family Story

Telling the story or stories of the Arnoldus Family we have to look at the story of Arnold Janssen's own natural family. Arnold's parents were Gerhard and Anna Katharina Janssen and on November 5, 1837 Arnold was born as the second of 11 children – three of whom died soon after birth. Below you see a family photo of Anna Katharina and her eight surviving children – arranged by Bro. Roland Scheid of Steyl. Missing is the father of the family, Gerhard, the reason being that there is no photo of him.

The spirit within the family in which Arnold Janssen grew up will serve us as a mirror to understand his spirituality. (Hermann Fischer SVD)



Arnold Janssen in the midst of his brothers
St. Wendel's, Pentecost 1904

The Janssen family lived in the Lower Rhine town of Goch, only three kilometres east of the Dutch border. Gerhard Janssen was a farmer; most of the land he farmed with his two horses was rented land. Besides the farm he operated with his horses a freight hauling business between Goch and the Dutch town of Nijmegen (usually once a week) and also between Goch and the neighbouring German towns of Geldern and Straelen.

“My father was a plain and simple man, a caring father and a good Christian,” son Arnold recalls. His motto was: “Everything together with the Lord God!” Bro. Juniperus William Janssen describes how Gerhard Janssen practiced this motto:

Smuggling was something father could not bring himself to do. He always paid the customs duties conscientiously (Bornemann, Remembering Arnold Janssen, p. 19).

Father could discourse with great eloquence on the beginning of John's Gospel. He said it was the most efficacious of all prayers and had great power with God. Whenever there was a severe storm, a blessed candle would be lighted and then father would kneel and pray the beginning of John's Gospel aloud. When one of the cattle fell sick father and mother would pray it together (p. 18).

Father always received the year-book of the Propagation of the Faith. That was like his daily bread. He would read the letters from the missionaries with a warmth and enthusiasm I could never understand. (p. 18).

Arnold Janssen called his mother Anna Katharina “a great lover of prayer”. Bro. Juniperus recalls:

When mother prayed so much and for such a prolonged time, we bigger boys would sometimes tell her jokingly: “Mother, you are praying yourself to heaven and out the other side.” – “Children,” she then replied with an expression of deep recollection, “things that should shine forever have to be made perfectly beautiful. And to pray, to speak with our dear Lord, how can anyone become tired? If you have eight children around, then you can and have to pray. Nothing can come about without prayer! I have to implore God and our Lady, that you will be protected from sin; I alone cannot protect my children (in Hermann Fischer S.V.D., Arnold Janssen, p. 19 – transl. J.O.).

Towards his brothers and sisters Arnold Janssen wanted to be a “loving, loyal brother”. As a priest and teacher in Bochoit he had the means to let his youngest brother John study at his own expense. Great was Arnold's joy when he learned of his brother William's decision to enter the Capuchin order in Münster. On November 12, 1863 he wrote to his father Gerhard these words which are quite remarkable for a future founder of religious congregations:

I must say that for a long time nothing has given me so much joy as this. The vocation to the monastic life is a very great grace, and as much as I feel that I don't have that vocation, I still envy those who are called by our dear Lord to His exclusive service in the quiet cell of the monastery (Hermann Fischer, Arnold Janssen, p.30 – transl. J.O.).

After the foundation of the mission house in Steyl his brothers and sisters supported Arnold and his work greatly. When in 1904 his brothers expressed their wish to spend Pentecost in St. Wendel's mission house, Arnold wrote to the Superior there:

I am really happy about my good brothers wanting to come there; for they, as much as they were able to, have rendered great services to the Society. Gerhard, who lives in our parental house and has no children, has even transferred the parental house and I think also all his other land to the mission printing press. And Peter, who has children of his own, agreed and helped with it (Werner Prawdzik, 100 Jahre Missionshaus St. Wendel, 1898-1998, p. 44-45 – transl. J.O.). [The mission printing press then was the legal owner of all SVD properties in Europe except for those in the Netherlands.]



Birthplace of
St. Arnold Janssen
in Goch



For your reflection

Every individual member of the Arnoldus Family writes his own piece of the family story. All these stories keep us together. We form a "narrative community" which hands on its very own traditions. In that way we are made into a special family, to be recognised by various family traits, sometimes significant, sometimes not, but always noticeable. (Adapted from Edward Schillebeeckx OP, "Dominikanische Spiritualität" [Dominican Spirituality])

IN THE SERVICE OF PROPHETIC DIALOGUE

Ecumenical Dialogue – spiritual ecumenism

Arnold Janssen about the reunion of Christians:

"As Catholics we all know that this cannot be achieved without an extraordinary grace of God. But great graces must be fervently implored. Consequently, apart from the appropriate instruction, the only means that can really help are the supernatural means of prayer and sacrifice" (J. Alt, Journey in faith, p. 39)
"It all depends on people praying and not just one or two but a great number of people. They must pray, sincerely united and perseveringly" (ibid., p. 33)

To work for the reunion of Christians includes also "to make atonement for the fact that in the past centuries of religious lukewarmness, our forefathers and we ourselves by and large have shown so little commitment to the great concerns of Jesus at home and abroad. If we are to achieve anything better in the future we must begin by humbly confessing our guilt" (ibid., p. 38).

Ecumenism today

For Arnold Janssen unity of the Church meant the return of the Protestants into the fold of the Catholic Church. Today, however, we speak about unity "in reconciled diversity" or unity "in understanding the differences". Arnold's suffering over the division of Christians, his thoughts about the place of prayer and conversion on the way to unity, are quite relevant today. So Walter Cardinal Kasper, President of the Pontifical Council for Promoting Christian Unity, writes in his latest publication: "The prayer for unity is the royal way to an Ecumenical Christianity. ... In every age men and women of prayer and

contemplation were the main builders of reconciliation and unity and inspired the divided Christians, to commit themselves anew to go the way towards unity....

The way towards reconciliation and unity opens itself when Christians feel in their heart, their spirit and their prayer the painful wound of separation." This experience evokes "in them the willingness, to make a serious examination of conscience, recognise their own mistakes and put their trust in the reconciling power of the Gospel. Only on the basis of conversion and renewal of the spirit can the injured bonds of community be healed" (Kasper, Wegweiser Ökumene und Spiritualität, Herder 2007, p. 12.13 [transl. JO]).

This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, "spiritual ecumenism" (Vatican II, Decree on Ecumenism, no. 8).

One should avoid insulting language, ridicule, sarcasm; indeed, anything that drives a sting into a person's heart (Arnold Janssen).

Christians should avoid attitudes, gestures or actions which could violate the feelings of Christians who belong to a different tradition (Walter Cardinal Kasper).

Love wins people's hearts (Mother Josepha).

In the present situation the dialogue of love must prepare anew the way for the dialogue of truth. For the dialogue of truth presupposes an atmosphere of trust (Walter Cardinal Kasper).

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl/Netherlands
Fotos: Heinz Helf SVD - Layout: Clemens Jansen SVD

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No. 3
April 2007

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The Arnoldus Family Story

Arnold Janssen grew up in a pious and hard working family. As soon as the children were able, they had to do their share of work. Little Arnold was no exception.

Early in the morning, before going to school, he had to take the cows out to pasture. At five o' clock mother awakened the little sleeper. Still half asleep he struggled into his clothes. Then together with mother he said his morning prayers. After that he was given a glass of milk and a piece of bread and butter. Then he went out. The four cows were linked together with chains and let out of the stalls. They trotted out at a good pace and headed for the fresh clover fields, the boy following after them (Bornemann, Remembering Arnold Janssen, Analecta SVD - 42, p. 24).

Since 1844 Arnold attended Goch Elementary School. Fr. Rüter, Assistant Priest in Goch, felt that Arnold might have a vocation to the priesthood. So he persuaded Arnold's parents to allow him to switch over to the newly founded junior secondary school in Goch. That was on January 2, 1848. "Without the intervention of this man" his parents would have never sent him to that school, Arnold later said.

The school's curriculum corresponded to the first five classes of a fully established secondary school. Already 1½ years later Arnold changed school once again; this time he went to the newly opened Minor Seminary and High School in Gaesdonck, just 3 km out of Goch, on the Dutch-German border. Students who wanted to enrol in this school had to master the first four years of the High School curriculum, since the Gaesdonck High School started with the fifth year. Soon it became evident that the 1½ years at the junior secondary school in Goch had not prepared him sufficiently to enter the fifth year in Gaesdonck, and so it is no wonder that he had to repeat that year.

In the course of the years in Gaesdonck Arnold developed a great love for Mathematics. His fellow students noticed it and called him "Pater Mathematicus". His younger brother, Br. Juniperus OFM Cap, tells us that Arnold was also interested in studying nature:

During the summer holidays he would bring our breakfast to us in the fields. He used this opportunity to study the tree mosses (Bornemann, Remembering Arnold Janssen, p. 27).

At the age of about 15, Arnold composed a lengthy evening prayer for his family, lasting 25-30 minutes - its purpose being "to obtain as many indulgences as possible for the poor souls", as he wrote later (Hermann Fischer, You are the Temple of the Holy Spirit, p. 6).

The prayer consists of four parts: Praise and thanksgiving, Examination of conscience with contrition, Petitions, Intercessions. It begins with the words:

Holy, Holy, Holy, Lord God of hosts! The earth is full of Your glory! Glory be to the Father! Glory be to the Son! Glory be to the Holy Spirit! Amen.

The first part is praise and thanksgiving, for instance:

Let us praise and adore God in all his works.

Let us offer homage to Him for creation.

Let us praise Him for redemption.

Let us thank Him for our heavenly vocation.

Let us thank the Most Holy Trinity for all the graces and privileges given to Mary and all the saints on the day of her assumption (conf. ibid., p.7).

At the end of this part we find the first invocations of the later "Quarter Hour Prayer":



Lord God, because of the truth of your words I believe in You – Increase my faith.

Because of the faithfulness of your promises I hope in You – Strengthen my hope.

Because of the greatness of Your goodness I love you – Enkindle my cold love (conf. Jacob Reuter, Proclaiming the Word in the Power of the Spirit, Arnold Janssen, p.19).

The third part consists of petitions, for instance:

For the sake of the precious blood of Jesus Christ we ask the following:

To ever fulfil the will of God.

To always remain in union with God.

To seek only the glory of God.

To truly become aware of my nothingness.

To get to know always better the will of God (conf. H. Fischer, You are the Temple of the Holy Spirit, p.7).

Arnold Janssen in prayer

Relief in the church in Gaesdonck

The fourth part consists of intercessions, for instance:

For the poor and needy.

For the sick and desolate.

For the pagans who still haven't heard anything of the goodness and love of our saviour (conf. ibid., p.7).

Probably inspired by a prayer from the Liturgy of St. John Chrysostom Arnold formulated in this part the following prayer for the reunion of all Christians:

Lord Jesus, before your passion you prayed to your heavenly Father, that all, who call themselves after the name of His divine Son, may be one in the

realization of the truth, which you revealed to us and which through your Church you gave to us to believe in; grant that with one voice and one heart we all may confess and glorify Your divine name as well as that of the Father and the Holy Spirit, now and always and for all eternity. Amen (conf. Reuter, Proclaiming the Word in the power of the Spirit, Arnold Janssen, p.19).

At the age of 16 or 17, so Bro. Juniperus tells us, Arnold "to the great delight of all of us" began to smoke a pipe. "Father and mother were pleased when they saw him do something like that for his recreation" (conf. Bornemann, Remembering Arnold Janssen, p. 27)

In July 1855 Arnold graduated from High School. His intention, as stated on his diploma, was "to study theology in Muenster." That was his "long-range plan", though. First he wanted to dedicate himself for an "indefinite period of time" to the study of "my beloved mathematics", and that he did from October 1855 at the "Royal Academy of Muenster" – the later University of Muenster. Wanting also to become a priest, he lived in the diocesan college, the Collegium Borromaeum.

In August 1856 Arnold had come to the firm decision to study mathematics and natural sciences for another two or three years in order to get the certificate for teaching in High Schools. After that he would go on to theology.



The reasons which brought me to this decision are, on the one hand, my fondness for these sciences, and then also my leaning towards a teaching career (in Bornemann, Arnold Janssen, p. 11).

In May 1857 he took up his studies of Mathematics and Natural Sciences as well as History of French Literature, Church History and Church Archaeology at the University of Bonn (ibid.).

Why didn't he stay in Muenster, why did he choose to move to Bonn?

He wanted to get to know new professors, and he added:

Perhaps there are other special reasons in my case. Little had I learned to associate with other people, and I had hardly gone beyond a restricted circle of people (conf. Bornemann, Arnold Janssen, p. 11).

Arnold Janssen (with pipe) as a student in Bonn

For your reflection

All members of the Arnoldus family write a piece of its family story. Insofar as my personal life story has become a chapter of the Arnoldus family story, it prolongs and enriches our Arnoldus family spirituality. However, at the same time, if I am not to disfigure that story, my life story has to allow itself to be questioned by the older story of the Arnoldus family. (Adapted from Edward Schillebeeckx OP, "Dominikanische Spiritualität" [Dominican Spirituality])

IN THE SERVICE OF PROPHETIC DIALOGUE

Ecumenical Dialogue

Arnold Janssen's prayer suggestion

Prayer for the unity of Christians is the "royal way to an Ecumenical Christianity" (Walter Cardinal Kasper). Arnold Janssen was of the same opinion; and as suitable prayers he recommended the rosary and a prayer from the Liturgy of St. John Chrysostom, and with regard to the latter he wrote these remarkable words: "We take the liberty of recommending this [prayer] also to those of our separated brethren who, with us, regret the religious division and have no objection to a common prayer for its abolition" (Alt, Journey in Faith, p. 40). Probably it is the following prayer which he certainly had distributed:

Lord Jesus Christ, before your Passion you prayed to your heavenly Father that all who believe in you might be one, as you are one with the Father. Look with favour on the prayer that, following your divine example, we offer for the restoration of unity among all who confess your holy Name. Grant, o Lord, that with one voice and one heart we may glorify and praise your exalted and glorious Name, as well as the name of the Father and of the Holy Spirit, now and forever and for all eternity. Amen

In the Service of Ecumenism

Within the Roman Catholic Church the most eminent institution in the service of ecumenism is the "Pontifical Council for the Promotion of Christian Unity" with the German Cardinal Walter Kasper as its president.

The history of this Pontifical Council begins on

June 5, 1960 when Pope John XXIII established the "Secretariat for the Promotion of Christian Unity" as one of the preparatory commissions for Vatican II. In 1966 Pope Paul VI decided that this Secretariat should be a permanent office of the Holy See. Pope John Paul II changed the name of the Secretariat to "Pontifical Council for the Promotion of Christian Unity".

This Pontifical Council has a twofold task: first of all, within the Catholic Church it promotes an authentic ecumenical spirit according to the Vatican II Decree on Ecumenism "Unitatis redintegratio". Secondly, it "aims to develop dialogue and collaboration" with the other Churches and Christian World Communions.

Closely connected with the Pontifical Council for the Promotion of Christian Unity, but at the same time distinct from it, is the "Commission for Religious Relations with the Jews". The president of the Pontifical Council presides over this commission.

One of the duties of this Pontifical Council is the promotion of ecumenical collaboration for the translation and diffusion of Holy Scripture. In this context, it encouraged the formation of the Catholic Biblical Federation. (Source: Pontifical Council for Promoting Christian Unity)

Once the Holy Spirit is more glorified by the Church, I am fully convinced, He will glorify the Church more and he will grant her those gifts which she needs...so that there will once again be one shepherd and one sheepfold (Arnold Janssen in 1906).

However much we dedicate ourselves to work for unity, it always remains a gift of the Holy Spirit (Pope Benedict XVI in 2006)

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl/Netherlands
Fotos: Heinz Helf SVD – Layout: Clemens Jansen SVD



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The Arnoldus Family Story

Our Arnoldus Family Story begins with the story of Arnold Janssen himself. In narrating some important events of his life we arrived at him taking up his studies of mathematics, natural sciences, history of French literature, Church history and Church archaeology at Bonn University in May 1857.

In Bonn Arnold did not live in a seminary; rather, he rented a room and for most of the time he lived with "beer-brewer Altenburg, an honest family; they made us more or less part of the family. During family feasts we were always introduced to the guests together with them. We had our lunch at Badenheuer's; breakfast and dinner we prepared ourselves." Arnold spoke of "we" and he meant himself and his friend Lambert Lamers, a fellow student from Gaesdonck High School who had moved to Bonn in autumn of 1857. Arnold remembers:

Together we spent those years of study in faithful friendship. Every morning the two of us went to holy Mass and every fortnight we received the holy sacraments. We also joined the Marian Sodality ... (Hermann Fischer, Arnold Janssen, p. 46 – transl. JO)

Lambert Lamers described Arnold as "proper and reserved" and his "friend and guardian" amid the perils of university life (Bornemann, Arnold Janssen, English version, p. 11).

Arnold was a serious, conscientious and hard working student and so it comes as no surprise that he won two academic prizes, one in mathematics and one in botany:

During the 1857-58 winter semester, the philosophy department announced a contest dealing with a complex mathematical problem. Arnold worked long and hard at it and turned in his solution at the end of April, 26 columns of Latin text in large folio format with more than 70 drawings. On the cover he had inscribed the key principle: Qui bene distinguit, bene docet. (A good teacher is one who makes clear distinctions.) Two other contestants also submitted solutions (Bornemann, Arnold Janssen, English version, p. 11).

It was Arnold who won the prize; with it came prize money of 150 Marks and the added, important advantage that the paper was accepted as my examination paper for the examination pro facultate docendi [that is the qualification to teach- JO] which I was due to take in May 1859 (Alt, Journey in Faith, p. 17).

The prize money enabled him to invite his father for a visit; they went on a sight seeing tour of the city of Cologne "and they took a trip together on a steamer on the Rhine. For the average person of that time it was a very special treat indeed" (Bornemann, Arnold Janssen, English version, p. 12).

As a participant in the natural science seminar Arnold wrote a paper on the topic: "Plant malformations [monstrosities- JO], especially in parts of the blossom, their probable causes and their effect on plant functions". For this paper he won a prize as well (ibid.).

In 1859 Arnold finished his studies in Bonn. Some of the remarks the examination board made about his performance are quite interesting; they give us a good insight into his intellectual abilities. Here are a few examples:

In his German essay on the question 'Is the induction method applicable to the field of mathematics? And if so, to what extent? And in what way?', the candidate treated this controversial subject thoroughly and with independence of thought, thereby showing an achievement that would deserve broader and deeper development. The presentation is to be commended for clarity and sureness of approach" (Alt, Journey in Faith, p. 18).

For lack of practice Arnold was not able to carry on a conversation in French.

Nevertheless, he produced a fluent translation of some very difficult passages from La Bruyère, displaying at the same time not only knowledge but an astute feeling for syntax (ibid.).

The philosophy exam caused the examination board to say

that Janssen had a "very gratifying sense for this type of thinking." It added that if he could continue along this philosophical road, "considering his decisive disposition for using concepts in a clear and definite manner, he could profitably use the subjects entrusted to him simultaneously as a means of imparting introductory philosophy" (ibid., p. 19).

The overall result of this examination was the "conditional" qualification to teach in Secondary and Junior Secondary Schools. He was allowed to teach mathematics, physics, mineralogy, botany and zoology without any restriction in all classes. He could teach German and French without restrictions in the middle grades, ancient history without restrictions up to Grade 7 incl.; chemistry without restriction in the lower grades. Classics he was allowed to teach in the lower grades, but with the condition: "conscientious preparation" (ibid.).

Arnold took a further semester in Bonn; now, however, he studied theology. In October 1859 we see him as a student back in Muenster. In preparation for ordination, for the last two semesters of his studies he lived in the major seminary proper. From his room in the seminary he wrote to his mother on November 25, 1860, for the occasion of her name day; in that letter we read – among other things:

It is still dark as I sit here alone in my little room. ... I have a wonderful feeling. I'm thinking, Soon you will approach the holy altar, stand there in the place of Christ and celebrate the holy mysteries.

I think back on bygone days, the days of my childhood and youth in my parents' house. I recall the happy moment when you told me you were willing to meet my dearest wish, namely, to go on for higher education. Then the long years of study with their hard work and dangers pass before my mind's eye. I am now in the se-

minary, ordination is not far away and after a year or so I might be in the active ministry. Reflecting seriously on all these things, I must say I feel indebted to God for his fatherly guidance. I owe all my successes to him. He has protected me from sickness and other misfortunes while so many of my classmates are languishing or are already dead before they could reach the goal of their years of effort. Then the dangers that go hand in hand with university life – his hand protected me from becoming a victim to them. – To whom must I attribute most of this? – The image of my good mother appears before me; how she nourished and looked after me as a child, encouraged me to do good and, when I was far away from home, how she never stopped offering up her daily prayers for me and surely prayed sincerely and fervently for me to the Giver of all good things (ibid., pp. 20-21).



In Bonn Arnold had received only a "conditional" qualification to teach; therefore, exactly three months before his priestly ordination, he took an additional examination in religious science, Hebrew, English and chemistry; and so on "May 8, 1861, he received a certificate from the Royal Academic Examination board in Muenster stating that he had obtained the unconditional qualification to teach" (ibid., p. 21).

On May 25, 1861 Arnold was ordained deacon, having received the tonsure, minor orders and subdiaconate already on March 16, 1861.

In a small notebook from the retreat before the ordinations to subdiaconate and/or diaconate Arnold had entered the following resolutions for his priestly life:

Mass on Sundays should always be said in honor of the Holy Trinity in praise of creation, redemption, and my vocation to the priesthood.

On Mondays: I will say Mass in honor of the Holy Spirit who is the life and support of my spiritual strength. I dedicate all studies and endeavors to Him.

My intention at every holy Mass shall be: 'Lord, make me your faithful und useful servant! A servant who wishes and knows nothing but to be: a servant of the Lord Jesus Christ.' ... (cf. Hermann Fischer, You are the Temple of the Holy Spirit, p. 8).

On July 27 and 28 Arnold took the written, and in the morning of August 7 the oral, final examination in Theology. Now he was ready for ordination – academically as well as spiritually.

In the evening of August 7, 1861 the retreat before ordination began...

For your reflection

All of us men and women in the worldwide Arnoldus Family are called to write a new and exciting chapter of the Arnoldus Family Story. If we do so, it is possible that today and in future young people will feel attracted to us and will continue our family story. "For any meaningful story has contagious power: It is passed on; and no one can stop a rolling snowball." (Edward Schillebeeckx OP, "Dominikanische Spiritualität, in Ulrich Engel, (ed.), Dominikanische Spiritualität, Benno Verlag Leipzig, p. 48 – transl. JO)

AT THE SERVICE OF PROPHETIC DIALOGUE

Ecumenical Dialogue

Within the Roman Catholic Church, the most eminent institution in the service of ecumenical dialogue is the "Pontifical Council for the Promotion of Christian Unity". It was described in the May newsletter.

On the Protestant side, the WORLD COUNCIL OF CHURCHES (WCC) deserves first mention. It was founded in August 1948 in AMSTERDAM /Netherlands. At that time 147 churches belonged to it; today it "brings together more than 340 churches, denominations and church fellowships in over 100 countries and territories throughout the world, representing some 550 million Christians." Among them are Reformed, Lutheran, Anglican, Methodist and Orthodox Churches. The WCC's headquarters are in Geneva, Switzerland.

What is the WCC?

The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

This basic formula, to which all WCC members have to subscribe, was agreed upon during the third plenary assembly of the WCC in New Delhi in 1961.

The Roman Catholic Church is not a member of the WCC, but it has close working connections to the Commissions of Faith and Order and World Mission and Evangelism; there is a further joint working group WCC – Roman Catholic Church (sources: WCC, Wikipedia – WCC).

Interreligious Dialogue

Basic course for Muslim-Diplomats

"Interreligious dialogue is a duty, not an option", Pope Benedict XVI said in a meeting with diplomats from Moslem States in September 2006. In accordance with this principle, in May 2007 a 3-week introductory seminar on the Catholic Church was held for diplomats from mainly Moslem nations of the Mediterranean region and the Near East at the Pontifical Gregorian University in Rome. Seminar topics included the organisation and function of different offices of the Holy See, the task of the Apostolic Nunciatures, and the humanitarian engagement of the Church, as well as her peace efforts.

According to Cardinal Bertone, Vatican Secretary of State, the Holy See's special interest at the moment is directed to the countries of the Near and Middle East. The Cardinal said:

There is no solution in sight with regard to the conflict in the homeland of Jesus. The Holy See engages itself with all its power and in all possible ways: in the first place with prayer, with interreligious and diplomatic encounters, during meetings with the region's Heads of State and with all who work for peace there in order to eliminate the courses of these conflicts.

(source: Radio Vatican)

MOTHER JOSEPHA:

**It is our task
to open the hearts of all people to LOVE!**

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl/Netherlands
Fotos: Heinz Helf SVD – Layout: Clemens Jansen SVD



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**No. 5
June 2007**

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The Arnoldus Family Story

On April 25, 1905, Arnold Janssen wrote a circular letter to all priests, Brothers and Holy Spirit Missionary Sisters in New Guinea. He signed it: "Your mutual father in the Lord." He saw himself as the father of a large family, the Arnoldus Family as we say today.

In these newsletters we recall important events from the life of our "mutual spiritual father". In May the newsletter ended with the words: In the evening of August 7, 1861, the retreat before ordination began.

A few hours earlier Arnold had written to his parents informing them of his forthcoming ordination and first holy Mass:

Dear Parents, the event for which you have been yearning so long is soon to take place. ...on Thursday, 15 August, I will be ordained and taken into the company of the Lord's priests. Two days later (Saturday the 17th) God willing, I will have the supreme privilege of offering to the Lord the sacrifice of his Son and our Savior for the first time! – Rejoice with me and praise the Lord who has guided my steps so lovingly and now wills to do this great thing to me. He will show me the greatness of his love in even greater measure in the coming days. Pray fervently for me and offer up your good works that the Lord may grant that I will not be an unworthy priest in his sanctuary. See, his great goodness is already holding an outstretched hand to grant me many favors through my priestly ordination. Perhaps he is only waiting for you to pray that they become a reality for me. Do it, do it faithfully; the Lord wants to give me a means by which I will be able to repay you generously. I will remember you at my first holy Mass. ... I was thinking of celebrating my first Mass in Goch on Saturday, August 24, or the following Monday. Let me know what you think. If I do not hear from you, I will write after a week and fix a date. ... Farewell, until our next joyful reunion, God willing. Your son, A. Janssen, diac [diaconus] (Alt, Journey in Faith, pp. 22-23).

On August 15, 1861, in the Cathedral of Muenster, Bishop John Bossmann, Auxiliary Bishop of Muenster, ordained 9 deacons, one of them being Arnold Janssen. On August 17th Arnold celebrated his first Holy Mass in the "Ueberwasser Church" which was connected with the Major Seminary. He recalls:

On this day we read in the epistle the words: 'Qui parce seminat, parce et metet; et qui seminat, de benedictionibus, de benedictionibus et metet.' (One

who sows sparsely will reap sparsely as well – and one who sows generously will reap generously as well.); and in the gospel it says: ‘nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet; si autem mortuum fuerit, multum fructum affert.’ (Unless a wheat grain falls into the earth and dies, it remains only a single grain; but if it dies it yields a rich harvest.) These words made a deep impression on me. – My good father had come to Muenster for the celebration and attended my first holy Mass – and, if I am not mistaken, also ordination. I only went home at the beginning of September; it was a weekday when I celebrated my first Holy Mass at home quietly. In those days a public celebration did not take place on such an occasion (Herman Fischer,



Bishop Boßmann

Arnold Janssen, p. 56 – transl. JO).

PRIEST AND TEACHER IN BOCHOLT (1861-1873)

Bishop John G. Mueller of Muenster sent his newly ordained priest to Bocholt. “Bocholt was,” so Arnold tells us, “a flourishing parish with 5,000 souls within the city boundary and 4,000 in the countryside. The pastor was Fr. Vahrenhorst... Together with him there were nine or ten other priests in the parish, many of whom dined with him at noon and evening as paying guests (Alt, Journey in Faith, p. 24-25).

What kind of a man arrived in October 1861 in Bocholt? What did Arnold look like?

He was “only about five and a half feet tall and of slight build. ... He had blonde hair, eyebrows and eye lashes, brown eyes, and a nose described in his military report as “prominent”. His voice was somewhat high-pitched and not very resonant. He would usually walk rather fast, putting the right foot down firmly and seeming to drag the left slightly. In going up or down a flight of stairs, he almost seemed to hop” (Bornemann, Arnold Janssen, p. 16).

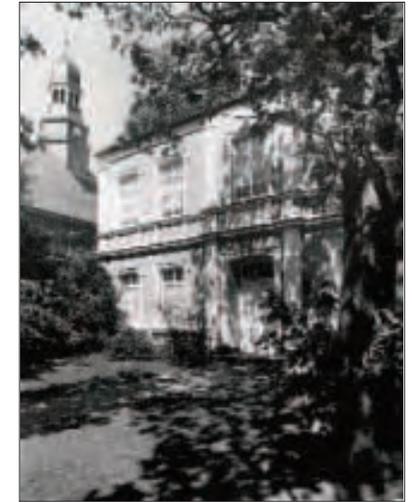
Arnold had been sent to Bocholt as second teacher in the local junior secondary school. The first teacher and school principal was also a priest, Rev. John Waldau, five years his senior.

“The school was the successor of an old Latin school which had become run-down and had only a few students”, Arnold narrates (Alt, Arnold Janssen, p. 24). It was a catholic school, but open to students of all denominations.

On October 15, 1861 Arnold took up his teaching duties at the school. He taught “eight periods of mathematics, six of Latin, four of German, and two each of French, geography and penmanship”, altogether 24 periods. (Bornemann, Arnold Janssen, p. 15)

Arnold took great care with the preparation of his classes and the scientific experiments.

He also made an extensive collection of teaching aids for his subjects. In physics, for example, he had apparatus to demonstrate the laws of hydro-mechanics, sound, heat, magnetism and electricity, 37 items for the latter alone. His mineralogical collection consisted of more than 300 items. For paleontology there were representative fossils from many of the geological formations found within the Muenster district. His large botanical collection included microscope slides, and even a small crocodile was among the more than one hundred items of the zoological collection. He was equally thorough in assembling a teacher’s library (ibid., p. 16).



Bocholt Junior Secondary School

Arnold was on pretty good terms with his fellow-teachers; a reason for that may have been that he supplied the beer for them, thanks to a connection he had with a brewer in Weeze, his mother’s birthplace. He also got wine for them from the Ahr Valley or from Ruedesheim (ibid., p. 19).

His students had a “healthy respect” for Arnold, since he was a very strict teacher. “His look was sharp and insistent.” On the other hand, as Arnold’s first biographer, Fr. H. Fischer SVD, writes, “at the right time he also knew how to share in their happiness”, for instance during an excursion about which he wrote to his parents in June 1866:

Today we went for a walk with the students. They had three trumpets, a saber for the commanding officer, two drums... and there was a nice black-red-gold flag at the front. We left at half past one, first played cops and robbers, then had coffee. Then the boys just hung around, played blindman’s buff, and we finished with another round of cops and robbers. It was unfortunate for me that, as the only cop, I fell into the hands of a large number of robbers under the leadership of the principal, Fr. Waldau, and was captured by them (Alt, Journey in Faith, p. 27).

Arnold had been sent to Bocholt as a teacher, not for pastoral work in the parish: “I was not obliged to engage in pastoral ministry but I did give a hand by hearing confessions on Saturdays and Sundays and often preached for others, especially the pastor (ibid., p. 25).

Arnold spent 12 years in Bocholt and, looking back over those years, he said: “My years in Bocholt were happy but very strenuous” (ibid. p. 26).

For your reflection

In 1878 Arnold Janssen published the family magazine "Die Heilige Stadt Gottes" (The Holy City of God) which as "Stadt Gottes" (City of God) still exists today. In its very first issue of January 6, 1878, he wrote that this magazine also wished to be an 'instructive paper for the dissemination of commonly useful knowledge, particularly out of that exalted Temple of God which is nature, into which God has placed us so that nature will teach us His existence, greatness, wisdom and all his exalted qualities.'

In the year 2000 in the Hague / Netherlands the EARTH CHARTER was presented which has concern for our earth as its content. Fr. Superior General Pernia signed it on behalf of the SVD; in that way he made the concern for our earth our very own. In the August / September 2002 issue of the Arnoldus Nota he wrote: *For us in the Society of the Divine Word concern for the earth has not only to do with the concern for its survival, but it has to do with our very own spirituality and mission. To be concerned about the earth means: creation will remain God's Word through which God speaks to us and which keeps the whole of humanity alive.*

AT THE SERVICE OF PROPHETIC DIALOGUE

Ecumenical Dialogue

Our partner in the dialogue with our Protestant brothers and sisters, apart from the World Council of Churches, is the EVANGELICAL ALLIANCE (EA).

The Evangelical Alliance was founded in 1846 in London: Evangelical Christians from ten countries met to launch "a new thing in church history, a definite organization for the expression of unity amongst Christian individuals belonging to different churches."

Today there are Evangelical Alliance Groups in 128 nations in all continents with 420 million members. They all form the WORLD EVANGELICAL ALLIANCE (WEA) which was founded in 1951.

Its members seek "holiness, justice and renewal at every level of society – individual, family, community and culture" in order to glorify God and to bring lasting transformation to the nations of the earth. (WorldEvangelicalAlliance.com/wea and wikipedia)

Interreligious Dialogue

New President

Pope Benedict XVI appointed Cardinal Jean-Louis Tauran President of the Pontifical Council for Interreligious Dialogue. Born on April 5, 1943 in Bordeaux, France, he joined the Vatican's Diplomatic Service in 1975. In 2003 he became Cardinal. Prior to his new appoint-

ment, which will become effective on September 1, 2007, he was chief Vatican archivist and librarian.

The task of the Pontifical Council for Interreligious Dialogue is the promotion of mutual understanding, respect and collaboration between Catholics and the followers of other religious traditions.

A special commission of the Pontifical Council is the Commission for religious relations with Islam. (main source: wikipedia)

EARTH CHARTER

The earth charter ends with the words

Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.

For more information on the Earth Charter see www.EarthCharter.org.

The oceans appear to me as a marvellous, harmonious, festive peal of bells praising God's greatness in the vast temple of nature
(Josef Freinademetz).

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl/Netherlands
Fotos: Heinz Helf SVD – Layout: Clemens Jansen SVD



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No. 6
July 2007

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The Arnoldus Family Story

In the previous newsletters we accompanied Arnold Janssen on his way to the priesthood and to Bocholt, his first workplace. Rev. Waldau, the principal of the Bocholt Junior Secondary School, remembers:

We lodged together but took our noon and evening meals with Father Vahrenhorst, the parish priest. Father Janssen had always been quite pious but only in the course of time did he become remarkably so. At first he did what everyone else did. He smoked occasionally; accompanied me when I was invited to visit a family, just as I accompanied him when he was the one invited. ... Later on, however, he withdrew more and more into himself. He gave up smoking and gave me his little tobacco tamp – the kind one uses to tamp down the tobacco in a pipe. I still have it after these thirty years. ...

Janssen also wanted to have a small garden connected with the house "where one could walk and pray the breviary." So I rented a small piece of land nearby. Then he wanted the paths laid out in straight lines so it would be easier to walk up and down while praying. I objected to this and told the gardener so. Also I wanted nothing but plants and shrubs that would require little care, especially since I am no special friend of flowers. But Janssen wanted flowers and he won out. He watered them himself.... The people called our little plot the "Garden of Gethsemane" (Bornemann, Remembering Arnold Janssen, p. 41).

As priest and teacher Arnold drew a good salary. Part of it came from two curacies attached to the parish and conveyed to him by his bishop in August 1862. As curate he was obliged to be present in the sanctuary of the parish church during the solemn High Mass and Vespers on the highest feast days and he had to offer Mass 142 times each year according to the intention of the original donors. These two curacies provided a combined annual income of 221 talers plus a certain number of bushels of rye, buckwheat and oats. The total came to the sum of 306 talers. The city of Bocholt paid him almost the same amount, that means that, all in all, his annual salary amounted to around 600 talers. In comparison, the priest in charge of a large parish received only 400 talers plus stole fees (Bornemann, Arnold Janssen, p. 18). Arnold's income enabled him to pay his youngest brother Johns' school- and university fees so that he could become a priest. After ordination in 1876 John joined his brother Arnold in Steyl.



Rector Waldau

What kind of a teacher was Arnold?

When he left the teaching service in 1873 the school's principal, Fr. Waldau, gave him a very good reference in which we read:

... His teaching demonstrated that he had a thorough mastery of his subject. He prepared his classes carefully and went to great pains to make the matter understandable to the students. By posing precise questions, he showed the students how to give exact answers; he also knew how to make them work hard at home. ... He knew how to maintain discipline. He really tried to introduce the students to a moral and religious life and confirm them in that, not only in school but also outside it (Alt, *Journey in Faith*, p. 29).

However, after the death of Arnold Janssen in January 1909, Rev. Waldau wrote to Steyl in a different tone:

Judging from my own memories, I believe that in connection with his teaching work, it would be better to confine ourselves to some general remarks.... True, he prepared well for his classes.... But he did not know how to win the hearts of his students. (ibid., p. 30).

What did Arnold's students say about him? As what kind of a teacher did he live on in their memory? Here are some statements of former students of his:

John Joseph Schueling:

During the years 1869-1870, Assistant Rector Janssen was my teacher in religion and the natural sciences in the third and fourth years. In spite of his modest, rather plain appearance we respected him highly, more, in fact, than we did all the other teachers. His classes in natural history were especially interesting. Even when we sometimes brought a relatively rare flower to class he immediately identified it. Most interesting of all, however, were his classes in astronomy, even for us youngsters in the third and fourth years. Young as we were he made us acquainted with the heavenly bodies and the marvels of the universe (see Bornemann, *Remembering Arnold Janssen*, p. 35).

John Behnen:

He was my teacher and for two hours every day he also supervised us during the silent study period, checking closely whether or not we were doing our lessons. Although he took his duties seriously he was very kind. On one occasion he saved me from being punished (ibid., p. 39).

In those days Assistant Director Janssen, like the other teachers, smoked a long pipe the stem of which served a double purpose. It was not only a pipe stem but also a rod with which to inflict light punishment on erring students. ... There was an occasion once when a student in the fifth year deserved to be punished and the assistant director seemed determined to inflict it. But the student was big and strong. He simply twisted the pipe out of the frail little co-director's hands. I had the impression that Father Janssen was glad the boy did so; now he did not have to punish him (ibid., p. 38).

The students also experienced Arnold Janssen as a very pious priest:

Ignaz Dunker:

Arnold Janssen was my teacher for two years. He was especially fond of physics and modern languages. He was a good teacher. We students knew that he sometimes prayed the whole night through and so it sometimes happened that during French classes he could hardly keep awake. Then we would say: "You see, Janssen didn't go to bed again last night" (ibid., p.39).

William Boytinck:

Father Janssen, the assistant rector, was my teacher from 1870 to 1873. One of my fellow students was Heinrich Doering, who later became a Jesuit and archbishop of Poona in India. During those years I frequently served the Mass of Father Janssen. ...

I remember, too, how eagerly his arrival was awaited in the hospital when he brought Communion to the sick. One cold winter morning he made his way from the parish church through the various streets of the town until he came to a narrow lane that led to an ancient little house where in a narrow room a woman lay extremely ill. After he had administered Viaticum, Father Janssen prayed so earnestly and devoutly that the sick woman became quite calm and peaceful. One could see from her face that she was at peace. For many decades now that has remained one of my fondest recollections of that pious priest (ibid., pp. 36-37).

Arnold Janssen was not only a teacher. He also wrote natural science articles. In "Natur und Offenbarung" [Nature and Revelation], 'a magazine for bringing together natural scientific research and faith, for the educated of all classes' [transl.JO], Arnold published an article in 1871 the topic of which reads in the English translation: 'Even in the manner of the existence of matter there are mysteries. A few thoughts based on the research of the physicist Broughton about the thickness of the membrane of soap bubbles'. Already in 1869 the same magazine had published Arnold's article *Die Hauptzüge der vulkanischen Tätigkeit auf Erden* (The main characteristics of volcanic activity on earth). With these articles Arnold wanted to encourage people interested in the natural sciences to have faith in God the Creator. Towards the end of the first mentioned article he wrote: *And in that way our research will become a life-giving action and will lead us to the Creator instead of moving us away from him* [transl.JO].



p. 1 of the article "Auch in der Existenzweise der Materie gibt es Geheimnisse. – Even in the manner of the existence of matter there are mysteries".

For your reflection

Arnold Janssen said about his work in the Apostleship of Prayer:

I worked especially for an increase in the spirit of intercessory prayer so that people would offer their usual prayers, for example the rosary, for the intentions of Jesus (Alt, Journey in Faith, pp. 31-32).

Henri Nouwen writes:

When I pray for others, I lose myself and I become identical with them. So Divine Love finds me being with them, that Love, which embraces the whole of humanity in a single, big embrace of compassion (transl. by JO from the German book: H. Nouwen, Dem vertrauen, der mich hält; Herder, Freiburg 2003, p. 156)

AT THE SERVICE OF PROPHETIC DIALOGUE

Ecumenical Dialogue

It might come as a surprise to many that already since 1972 there exists the "International Dialogue between Classical Pentecostal churches and leaders and the Catholic Church". Our former SVD Assistant Superior General, the late Fr. Karl Müller, was one of the Catholic members of this Dialogue for several years. This dialogue does not seek "to establish structural unity. Instead its purpose is to promote mutual understanding and respect" amongst Catholics and Classical Pentecostals.

The dialogue takes place in phases; the first phase was from 1972-1976; the draft of the final report of the fifth phase was the main task of the meeting which took place in Prague from June 30-July 6, 2005. That phase began in 1998 and studied "both biblical and patristic perspectives on how one becomes a Christian." Discussed were topics like "Christian Initiation and the Baptism in the Holy Spirit", "Faith and Christian Initiation", "Conversion and Christian Initiation". The study of the perspective of the Church Fathers was a new feature in this dialogue. (Source: The Pontifical Council for the Promotion of Christian Unity, Information Service, N. 119, 2005/III, p. 142).

Interreligious Dialogue

When Pope Benedict XVI appointed Cardinal Poupard, President of the Pontifical Council for Culture, as President of the Pontifical Council for Interreligious Dialogue as well, many saw this as a devaluation of the Council

for Interreligious Dialogue. The appointment of Cardinal Jean-Louis Tauran as new President of the Pontifical Council for Interreligious Dialogue was seen as the Pope giving back to this Council its proper position. In an interview with Radio Vatican the Cardinal said that it was during his journey to Turkey last December that Pope Benedict had made that decision. The Cardinal continued: "I believe that this is a sign of the importance which the Pope attributes to the dialogue with other religions and particularly with Islam. He wanted this Dialogue Council to regain its autonomy in order to be a more efficient tool in this religious dialogue. ... I believe (the debate about the Pope's speech in Regensburg) played a decisive role, for thanks to the reactions to this speech, the Pope was able to explain his thinking more clearly; and when one reads his addresses to the ambassadors from countries with a Moslem majority, one clearly sees a thread running through the Pope's thinking: that interreligious dialogue is a peace factor. In his opinion, religions are at the service of peace" (source:www.cibedo.de/aktuelles.html,2.9.2007).

In his message for the end of Ramadan, 2006, Cardinal Poupard wrote:

The world has need, and so we do, of Christians and Muslims who respect and value each other and bear witness to their mutual love and co-operation to the glory of God and the good of all humanity.

(source: Pontifical Council for Interreligious Dialogue).

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl/Netherlands
Fotos: Heinz Helf SVD - Layout: Clemens Jansen SVD

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The Arnoldus Family Story

On April 1, 1866, at the age of 29, Arnold Janssen joined the Apostleship of Prayer: The certificate of membership states: "Arnold Janssen has been accepted as a promoter of the veneration of the Most Sacred Heart of Jesus and the Apostleship of Prayer" (Alt, Journey in Faith, p. 31). In the very same year, on October 19, 1866 Helena Stollenwerk, later co-foundress of the Congregation of the Servants of the Holy Spirit, joined the Apostleship of Prayer as well. She was then aged 16 (Ortrud Stegmaier, M. Maria Stollenwerk, Berufungsgeschichte, Quellen 3, p. 120).

What is the "Apostleship of Prayer"?

It is a "a holy league of Christian Hearts united with the Heart of Jesus, to obtain the triumph of the Church and the salvation of souls".

Its founder was Jesuit Fr. Francis X. Gautrelet; it owes its popularity in particular to the writings of another Jesuit, Fr. H. Ramière. It is certain that Arnold Janssen possessed at least two of his books:

"The Apostleship of Prayer, a holy league of Christian Hearts united with the Heart of Jesus, to obtain the triumph of the Church and the salvation of souls" (the French original "L'Apostolat de la Prière" had appeared in 1861) and

"Der Apostolat des allerheiligsten Herzens Jesu. Ein Weiheschenk für die Beförderer und Beförderinnen des Gebets-Apostolats" [The Apostleship of the Most Sacred Heart of Jesus. A gift dedicated to the promoters of the Apostleship of Prayer] – the German edition dating from 1868. In his private library in Bocholt Arnold Janssen had several copies of "The Apostleship of Prayer...". "He bought it both in French and German and it appears that he bought it for other priests, or sent it to them as a present" (Herman Fischer SVD, You are the Temple of the Holy Spirit!, p.10).

Fr. Ramière describes the founding of the Apostleship of Prayer in this way:

Its origin is an humble one, as doubtless is that of all undertakings which are inspired by God's Spirit; nevertheless, in spite of the smallness of its beginnings, it gives us much cause for encouragement.

Established on the 3rd of December 1844, at the foot of the ancient sanctuary of Notre Dame du Puy, in a seminary which every year sends forth numberless



Steyl upper church, altar of the Sacred Heart of Jesus, 1900

apostles to all parts of the world, the Apostleship of Prayer had no other object in its origin than that of affording to the young religious [Jesuits] engaged in the hidden occupations of a student's life, a means of exercising their zeal, and of enabling them to unite themselves to the not less efficacious but also neglected Apostleship of the Sacred Heart of Jesus, who from the annihilation of His tabernacle works the salvation of the world (H. Ramière, The Apostleship of Prayer, transl. by "a Father of the Society" [of Jesus], Richardson and Son, London 1866, p. 5).

The Apostleship spread very fast to other religious communities and all over Europe.

For Arnold Janssen, joining the Apostleship of Prayer was like a milestone in his development from a priest of the diocese of Muenster and a teacher in Bocholt Junior High to a missionary and founder of missionary religious congregations. Fr. Herman Fischer SVD writes:

There can be no doubt that, besides the grace of God, the introduction of Arnold Janssen to the Apostolate of Prayer and its spirit was responsible for his broad outlook. His strong-minded and generous surrender to the "Will of Jesus", as he put it, and his espousal of the spread of the kingdom of God on earth, the winning back of separated Christians, and the salvation of the non-Christians – all of these laid the foundation for the birth of the Steyl mission work. The last forty years of his life arose out of the fire of this apostolic love. (Herman Fischer SVD, You are the Temple of the Holy Spirit!, p. 12).

Since the Apostleship of Prayer had such a tremendous influence on Arnold Janssen, it is only fitting to get to know some of its main thoughts. Like Arnold Janssen a long time ago, so let us allow ourselves to be led into its spirit today by Fr. Ramière.

In the Introduction to his book "The Apostleship of Prayer..." Fr. Ramière's starting point is the problem that our world is not yet Christian. Who is responsible for that? Not God, he says, and he quotes 1 Tim 2:1ff:

I desire therefore first of all, that supplications, prayers, intercessions and thanksgivings be made for all men... For this is good and acceptable in the sight of God our Saviour, who wishes all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus, who gave Himself up for the redemption of us all (Ramière, The Apostleship of Prayer, p. 19)

Since God is not responsible for the world not being Christian yet, what then is the reason for it? For Fr. Ramière this has first of all to do with the freedom of people:

We all, without exception... hear our Father's voice, echoing in the depths of our souls, calling us to Heaven; but it is in our power to remain deaf to it, ...(*ibid.*, p. 29).

The deepest reason, however, for this sad state of the world is that we have not yet faithfully done what the Apostle tells us to do in 1 Tim 2:1-2. There he says 'we ought to pray for all our brethren, because God wills the salvation of all. What other meaning can we give these words, except this, that the accomplishment of God's merciful designs depends not only on the free co-operation of those whom He seeks to save, but also on the zeal, the prayers, and efforts of those who are already walking in the way of life, and upon whom God calls to bring to this same way also their brethren' (*conf. ibid.*, p. 31).

Turning directly to his readers, Fr. Ramière then writes:

Perhaps, you who read these lines may never have suspected that you are endowed with the power of saving the souls of your brethren, and are called to be auxiliaries and fellow-helpers with your God.

Nothing however is more real than this great Apostolic Vocation which is quite inseparable from the Christian Vocation. I know not how far Providence may have destined you to co-operate in this great work. I know not if you are to become as the rapid river spoken of by the Prophet, which, going forth from the threshold of God's house, soon overflowed the plain, and caused majestic forest trees to flourish on its banks; or whether you may not rather resemble the gentle dew which God scatters in the desert upon plants unknown to man. But ... your vocation is certain: and you are not destined to save yourself alone ...(*ibid.*, pp. 41-42).

The reason that there are so few Christians in the world is not that God did not really wish to save them, but that God does not want to save people without people and 'because it pleased Him, who alone and by His own virtue is the universal Saviour, to communicate the merit of His glory and redemption to these co-mediators of salvation' (*conf. ibid.*, p. 43).

Finally, Fr. Ramière asks the reader:

And now, what answer will you give? Will you not follow your glorious vocation? ... Must the heart of your God renounce His hope of finding a fellow helper in you, ready to assist in gathering in the harvest already watered with His blood, and to enkindle the fire He came to cast upon the earth?

How much longer must Jesus wait, not like the sick man of Bethsaida, for some one to put him into the healing waters; but rather for one to bring those sick souls to Him whom He is able and willing to cure? (*conf. ibid.*, p.44).

Arnold Janssen and Helena Stollenwerk did not want Jesus to wait any longer, they wanted to be Apostles of prayer and in that way bring people to their Saviour. So in 1866 both joined the Apostleship of Prayer, and already in 1867 Arnold accepted the invitation to become the Apostleship's diocesan director for his home diocese of Muenster. "From then on I took special interest in the Apostleship of Prayer", he recalled (Alt, Journey in Faith, p. 31).

Divine Providence, on the other hand, had destined both, Arnold and Helena, "to become as the rapid river spoken of by the Prophet, which, going forth from the threshold of God's house, soon overflowed the plain, and caused majestic forest trees to flourish on its banks."



Painting by Bro. Lucas Kolzem SVD

For your reflection

Purely for the sake of all creatures, particularly for the sake of human beings, their happiness and salvation, God calls everything into being. As Christians we therefore speak of creation *ex amore*, that means God created the world out of love, out of overflowing goodness (Medard Kehl SJ, *Und Gott sah, dass es gut war*, Herder, Freiburg 2006, p. 37f- transl. JO). God has entrusted this world to us as a precious gift which is to be protected and cultivated (ibid., p. 336).

The good, the salvation of the world, therefore, has to be our concern; and so Fr. Superior General Perina, on behalf of all of us, put his signature under these words of the Earth – Charta: “The protection of the Earth’s vitality, diversity, and beauty is a sacred trust.”

“Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature” (www.EarthCharter.org.).

AT THE SERVICE OF PROPHETIC DIALOGUE

Ecumenical Dialogue

In August this newsletter wrote about the dialogue between the Catholic Church and Classical Pentecostal churches and leaders. During the plenary meeting of the Pontifical Council for Promoting Christian Unity, its president Walter Cardinal Kasper said, by now three waves of Pentecostalism have been distinguished: classic Pentecostalism, within which good dialogue has been possible with some groups; the charismatic movement with the traditional churches including the Catholic Church; and Neo-Pentecostalism whose relationship with the traditional churches is mostly quite aggressive and proselytizing; with them dialogue in the proper sense has until now scarcely been possible. Pentecostalism represents a real challenge; so how should we meet this challenge? the Cardinal asks and he answers: *Firstly, by adopting a self-critical approach. What makes this movement so attractive? Why do so many of the faithful leave our church? What do they hope to find in the Pentecostal congregations? What do they find lacking in our midst? What can we and what must we change in a pastoral sense in order to satisfy the hunger and thirst for spiritual experience and to respond to the despair of contemporary life?* (Cf. Walter Kasper, *Ecumenism in Transition, The Pontifical Council For Promoting Christian Unity, Information Service, N. 123 (2006 / III-IV, pp. 102-103).*

Interreligious Dialogue

The 140,000 Catholics living in the Moslem Emirate of Qatar will finally receive their own

church in February 2008. The church will be dedicated to Our Lady of the Rosary; it will have neither bell tower nor cross. In addition to the church there will be a conference centre, a residence for temporary accommodation, a bookshop and café. The cost of construction amounts to 15 million dollars: Catholics from across the Arabian Peninsula, mainly Filipinos and Indians, have contributed.

The land for the church and other buildings was donated by the Emir Hamad bin Khalifa Al Thani, who believes in interreligious dialogue and who has taken up diplomatic relations with the Vatican. The parish priest will be Filipino Fr. Tom Veneration who has been working in Doha for five years. He told Asia News that the permission for building the church was given after 20 years of making formal requests to the authorities, and he added:

“Up until now we have been gathering in our homes and in the small chapels inside the American and Philippine campus in Doha. Together with all the Catholics who live here we are really delighted at the idea that soon we will be able to celebrate Mass in a true Church, sign of our presence in this land.”

(Source: new.asianews.it – 1.10. 2007).

**Prayer has the same power as love,
and “love is as strong as death”.**

(P. Ramière)

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl/Netherlands
Foto: Heinz Helf SVD – Layout: Clemens Jansen SVD

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The Arnoldus Family Story

In 1866 both Arnold Janssen and Helena Stollenwerk became members of the Apostleship of Prayer. Arnold Janssen’s first biographer, Fr. Hermann Fischer, SVD, writes that there can be no doubt, that, besides the grace of God, Arnold Janssen’s intensive empathizing with the Apostleship of Prayer and its spirit was responsible for his broad outlook, for his strong-minded and generous surrender to the ‘Will of Jesus’, as he put it, to the cause of the kingdom of God on earth and especially to the salvation of non-Christians, all of which gave birth to the Steyl mission work. Therefore, in this newsletter, as in the previous one, we will try to get a bit more of a feeling of this Apostleship of Prayer. In doing so we let ourselves once again be guided by Fr. Ramière and his book *The Apostleship of Prayer, a holy league of Christian Hearts united with the Heart of Jesus to obtain the triumph of the Church and the salvation of souls*, Richardson and Son, London 1866. The page numbers after quotations refer to this book unless otherwise stated.

Nature of the Apostleship of Prayer. Source of its efficacy.

This is the heading of the first part of the book. Under it Fr. Ramière first presents three sources of the Apostleship’s efficacy, which he then describes in more detail in three chapters of this Part One.

As its name states, for this Apostleship PRAYER is “*the chief strength of all those who are destined to make the cause of God triumphant in this world*”.

The Apostleship of Prayer is, furthermore, a *holy league of Christian Hearts*; its members pray *in association* with one another, and such prayer has an efficacy which the isolated fervour of the individual Christian is unable to attain; it is an efficacy which grows from the association with others.

This association needs a leader.

Who shall take the lead in an enterprise the object of which is the salvation of the world? Who shall be the centre of hearts united together to draw down graces by their prayers, if it be not the HEART OF JESUS, who from the holy tabernacle, prays unceasingly that divine grace may descend from Heaven upon us? (p.45)

Summing all this up, Fr. Ramière writes:

The elements [sources – JO], therefore, to which the Apostleship owes its power, are PRAYER, its universal means of action: ASSOCIATION, the principal condition of the efficacy of prayer; UNION WITH THE HEART OF JESUS, its source of life (p. 46).

Let us now take a quick look at the first source of the efficacy, that is at prayer.

Prayer – the first source of the efficacy of the Apostleship

God wants all people to be saved, 1 Timothy says, and we are, so to speak, to assist God in this work of salvation of all people.

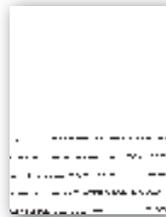
“But if we are allowed to assist in this, the most divine of His works, God, on the other hand, wills that all the glory of it be ascribed to Himself alone. We must then exert all our powers in the cause, but so to use them that we look to God alone for success.

Prayer admirably fulfils all these conditions; because, whatever energy, charity, or zeal we possess are well employed when we pray for the salvation of our brethren, and at the same time the very fervour of our prayers shows how fully convinced we are of our own helplessness, since it is from God only we expect” the salvation of all peoples “for whom we pray. Prayer owes its boundless power over the heart of God to this admirable admixture of humility and energy.” (cf. p. 60).

Besides the Apostleship of prayer there is also the Apostleship of the word, of preaching. However, the latter “extends but to a small number of souls at once”. It is limited by time and space.

But the Apostleship of prayer passes all limits, and escapes every restriction of time and space, exercising at the same moment its power in the remotest extremities of the world, and continuing to the end of time, ...

It is evident that this Apostleship is the only means which we have in our power of fulfilling the obligation imposed upon us of loving all men as ourselves and of labouring efficaciously for their salvation (p. 62).



Diocesan Director of the Apostleship of Prayer

Arnold Janssen came from a praying family; as a high school student he himself wrote an evening prayer for his family. Therefore it does not come as a surprise that he was deeply impressed by the thoughts of the Apostleship of prayer and that he accepted the task of diocesan director or coordinator of the Apostleship in his home diocese of Muenster. He recalled:

When the General Assembly of Catholic Associations of Germany was held in Innsbruck [Austria – JO] in 1867, I went on a long holiday trip there. On this occasion I got to know Fr. Malfatti SJ, Director of the Apostleship of Prayer for Germany and Austria. He asked me to take over the coordination of the association in the diocese of Muenster, and this I did (Alt, Journey in Faith, p. 31).

Incidentally, this Fr. Malfatti used to give the annual retreat in the Major Seminary in Brixen at the time that Joseph Freinademetz was a student there (see A. Henninghaus, P. Jos. Freinademetz SVD, Yenchowfu 1920, p. 7). So it is quite possible that Joseph Freinademetz was familiar with the Apostleship of Prayer and its ideas.

World Exposition 1867 in Paris (France)

This “long holiday trip” did not only take Arnold Janssen to Innsbruck, but also to the Industrial or World Exhibition in Paris. The exhibition was opened on April 1, 1867 by the French Emperor Napoleon III and it closed on November 3, 1867. 52,000 exhibitors from 41 countries showed their products and between 11 and 15 Million people visited the exhibition; among them was a Sultan from Turkey, the brother of the Japanese Emperor, the Austrian Emperor Franz Joseph I, the Prussian king William I with his chancellor Bismarck, the Russian Tsar Alexander II and – the priest, high school teacher of mathematics and natural sciences, and future director of the Apostleship of prayer in the Diocese of Muenster, Rev. Arnold Janssen.

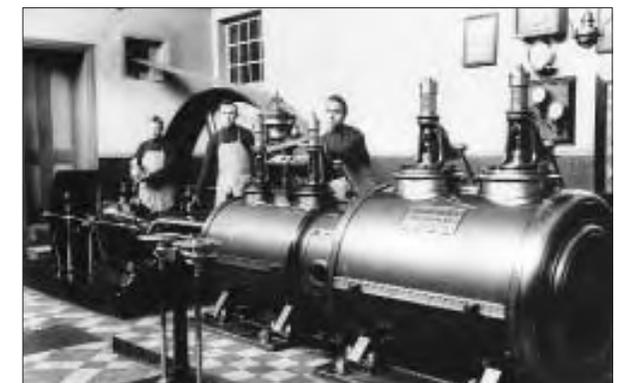
The theme of the exhibition was “The History of Labour”. By means of a “comprehensive classification system” it attempted to classify all areas of human work into only ten groups; these groups comprised, for instance, objects of art, furniture and domestic appliances, clothing, industrial products and machines for producing raw materials, agricultural products, objects “for the improvement of the physical and moral situation of nations”. All themes and countries were gathered under one and the same roof in a huge palace built especially for this exhibition. This palace was larger than the Escorial in Spain, larger than the Colosseum of ancient Rome or St. Peter’s Basilica in Rome. One of the technical inventions presented at this exhibition was a hydraulic elevator. Furthermore, the development of civilisation (from the French point of view) was shown in an exhibition of the history of labour, for which material from the Stone Age up to the 19th century was made available.

Around the palace the exhibiting nations were given the opportunity to build their own pavilions, where artistic waterworks, fairground stalls and foreign restaurants offered the visitor recreation from the ‘encyclopedic mammoth show’.

(source: [www. Expo 2000.de/expo 2000/geschichte/detail 24.07.2007](http://www.Expo 2000.de/expo 2000/geschichte/detail 24.07.2007))

What impression did this exhibition make on Arnold Janssen?

He does not tell us anything about it. However, here he experienced very closely the big wide world for the salvation of which he had committed himself to pray as a member of the worldwide Apostleship of prayer.



Always the latest in Steyl:
Steam engine in 1899, 150 hp
which gave power
to the printing press,
laundry, carpenter’s workshop,
the mill and also
the steam for the bakery,
kitchen and heating system.

For your reflection

The next Synod of Bishops from all over the world is planned to take place from October 5 – 26, 2008. Its theme will be: The Word of God in the Life and Mission of the Church.

Arnold Janssen called his first foundation “Society of the Divine Word”; inspired by the theme of the next synod it might be appropriate to reflect once on Arnold’s and the founding generation’s understanding of the expression “Divine Word”. In Rule 1, statute 3 of the “General Constitutions and Statutes” of the Society of 1891 we read:

The expression “Divine Word”, which appears in the name of the Society, we understand in a threefold way. For the Divine Word is

- a) the word of the Father, which is the Son;
- b) the word of the Son having become a human being, that is the gospel of Christ;
- c) the word of the Holy Spirit which is Holy Scripture as a whole, and the word of the prophets, the apostles and priests insofar as they speak under the inspiration of the Holy Spirit.

[transl. JO]

AT THE SERVICE OF PROPHETIC DIALOGUE

Ecumenical Dialogue

The ecumenical movement is at the service of the unity of the Church. However, the understanding of “unity” presents a serious problem. Walter Cardinal Kasper, President of the Pontifical Council for Promoting Christian Unity, says: “There is agreement on the fact that unity does not mean uniformity. What we seek is full visible communion (*communio*) as ‘unity in diversity and diversity in unity’. But when we look more closely this formula is anything but unambiguous.

The Catholic Church – and in this it is in principle in agreement with the Orthodox position – understands this to mean a unity of *one* faith, in the *same* sacraments and in *one* apostolically grounded episcopal office. Diversity is on the other hand possible in the forms of expression of that faith, in the sacramental rites as well as in the canonical formation of the hierarchical structure...”

On the Protestant side unity in diversity is understood differently. According “to an opinion which is often expressed today”, “for unity a basic consensus in regard to the Gospel and the dispensing of baptism and the Lord’s Supper in accordance with the Gospel is sufficient”; “essential differences in the understanding and the form of ecclesial office are acceptable.”

On this basis churches have adopted altar – and pulpit fellowship, even though they have a different understanding of the Eucharist and the church and ministry.

In a summary way Cardinal Kasper says in regard to the understanding of “unity” that “*there are different ecumenical concepts of the church unity to which we aspire; we are not at one regarding the destination of our ecumenical journey.*” This certainly is one of the most profound problems of the contemporary ecumenical situation. (Kasper, *Ecumenism in Transition*, The Pontifical Council For Promoting Christian Unity, Information Service, N. 123 (2006 / III-IV, p. 101 f).

The first: Love! The second: Love! The third: Love! 70 x7 Love! And seven million x 7 also Love! How much Love? Let us love one another as Jesus has loved us! (Josef Freinademetz)

A Hundred Years Ago

September 28, 1907: In the chronicle of the Motherhouse of the Missionary Sisters in Steyl (1904-1907, Sr. Paula, Anna Jostock) we read: “Today our Reverend Mother Superior gave us once again interesting and joyful news about that mission territory which very recently had been entrusted to the SVD: a part of the Philippines. Already soon some missionaries are to travel there ... As Reverend Mother promised us, Sisters will also be allowed to go there soon” (pp. 92f). However, it was to take until 1909 before the first SVD missionaries reached the Philippines; the first Missionary Sisters went there in 1912 and the first Adoration Sisters in 1923.

All good things grow slowly

(Arnold Janssen in 1883 to John Baptist Anzer)

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl/Netherlands
Foto: Heinz Helf SVD – Layout: Clemens Jansen SVD



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The Arnoldus Family Story

As in the previous two newsletters so also in this one we will try to become a bit more familiar with the Apostleship of Prayer and once again we use the book by Fr. Ramière: *The Apostleship of Prayer; A Holy League of Christian Hearts, United with the Heart of Jesus, to obtain the triumph of the Church and the salvation of souls*. The page numbers after quotations refer to this book unless otherwise stated.

Our topic is the “*nature of the Apostleship of Prayer – the sources of its efficacy*”. The first source – PRAYER itself – we got to know in the September issue of our newsletter. The second source is ASSOCIATION; our prayer is a prayer in community; therefore the Apostleship is a “league” of Christian hearts.

Communitarian prayer possesses great power as Jesus tells us in Mt 18:19:

“In truth I tell you once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven.” And immediately afterwards He explains this efficacy which association gives to prayer: Whenever two hearts unite in prayer, a third prays with them, whose prayer cannot fail to be heard by God the Father, because that heart is His own. Ever present to each of His members, *He is present in a special manner to those who form a close union amongst themselves. “For where two or three meet in my name, I am there amongst them” (p. 109).*

What is the deepest reason for that power of “association”, for the power of prayer in community? For Fr. Ramière it is the following:

The God we Christians believe in is a triune God, our God Himself is “association” or the “ineffable union” of the three Divine Persons. This God’s happiness does not consist in Him withdrawing into Himself and selfishly enjoying his own riches. Rather “it is in the ineffable union of the three Divine Persons, in the eternal, continual, and full communication of their attributes, that the perfection and happiness of God receives its completion. Power, wisdom goodness and all the Divine attributes are in God the Father to an infinite degree; nevertheless, He can only exercise these attributes in so far as they are communicated to the Word, and to the Holy Spirit ...”

We human beings, then, are created in the image of God; therefore Fr. Ramière writes:

“To this mystery of the companionship of the Three Divine Persons, the most sublime mystery of our faith, is allied the most excellent mystery of our nature. While all within us seems to subject us to self-love, an irresistible want in our nature

urges us to associate with others.” Our “better instincts in spite of us, compel us to go out of ourselves, and live in others, and in our union with them, to seek that strength, fullness of being, and contentment, which we cannot find in ourselves alone” (p. 112).

For those who do not know the Holy Trinity, this is an “incomprehensible mystery.”

But we Christians, who know by faith, that God is only truly happy because He is the Father and because His paternity allows Him to give Himself entirely to another self, we need not be surprised, that, having obliged us to imitate Him, He has made it impossible for us to enjoy our perfection and happiness alone, and that He has granted to association the power of increasing our strength and happiness a hundredfold.

This inexplicable mystery of the divine Trinity, then explains that which now chiefly occupies our attention, namely, the mystery of association and its incomparable power.

By prayer, every Christian is invested with the almighty power of God; but, as God the Father cannot simply exercise the infinite power which He possesses by the necessity of His nature, as by union with His Divine [Son] and [the] Holy Spirit, He becomes twice and thrice omnipotent, so the Christian cannot of himself alone make use of the almighty power given him by prayer, and if he wishes its fruitfulness to be infallible, he must unite his prayer with that of other hearts, animated by a similar spirit of charity (p. 113).

Not only the Apostleship of Prayer influenced Arnold Janssen and his work, but also other events / associations of an ecclesiastical or political nature. These we will consider as well, and we begin with two ecclesiastical organizations which were founded in France:

The Association for the Propagation of Faith and the Living Rosary Association

Arnold Janssen was 28 years and a few months old when he joined the Apostleship of Prayer on April 1, 1866. However, from early childhood on he had been familiar with the Association for the Propagation of Faith, since his father Gerhard had subscribed to the association’s magazine, the Annals or yearbooks for the propagation of faith. “That was like his daily bread,” another son of Gerhard Janssen, Capuchin Brother Juniperus remembers. “He would read the letters from missionaries with a warmth and enthusiasm I could never understand.” About the missionaries Gerhard would say: “These are the heroes of faith who sacrifice everything for God.” (Bornemann, Remembering Arnold Janssen, Analecta SVD - 42, p. 18).

With his interest in the missions and his admiration for the missionaries Gerhard Janssen was not alone. In the early 19th century, all over Europe we see the missionary



Holy Trinity - Seat of Grace
Upper church, Steyl

work of the Catholic Church flourish once again, a visible sign being the founding of religious missionary congregations as well as lay movements, the mission associations, which supported the missionaries financially.

The “first official mission association” was founded on May 3, 1822 in Lyons, France. It has its roots in the activities of a young French lay woman, *Pauline Marie Jaricot* (1799-1862). She is considered the foundress of this missionary movement. The official name of this association was “Association for the Propagation of the Faith”. According to Pauline’s suggestion the association was grouped into circles, districts and units. Ten members would form a unit, ten units a district and ten districts a circle. Pauline wanted the financial contribution to be small and the motto of this new association was: “*Small contributions, but by many; a short mission prayer daily, but by millions.*” The “short” mission prayer consisted of one Our Father, one Hail Mary and the invocation “St. Francis Xavier, pray for us”.



Pauline Marie Jaricot

The central office of this association was in Lyons. One of its tasks was to publish the association’s magazine, the “*Annales de la Propagation de la Foi*” – the annals or yearbooks of the propagation of faith which were soon translated into most European languages.

In a very short time the new Association for the Propagation of the Faith spread all over France and Europe. Thanks to the efforts of the medical doctor *Heinrich Hahn* in Aachen /Germany it reached the Lower Rhineland (Niederrhein), the home area of Arnold Janssen, as well and there also the family of Gerhard Janssen in Goch as Bro.Juniperus told us.

(Sources: www.missio.de – 29.10.2007; Annals of the Propagation of Faith (German edition from Einsiedeln, 1932) and K.J. Rivinius in E. Gatz, Geschichte des kirchlichen Lebens ..., vol. III, Herder, Freiburg, 1994, pp. 222f).

In 1826 Pauline Jaricot founded the *Living Rosary Association* for the conversion of souls and the strengthening of the Church in France. The Living Rosary consists in dividing the 15 rosary mysteries among a group of 15 ‘associates’, each of whom promised to pray one decade or a specific mystery, “every day for life”. In this way, each group of those 15 associates would pray an entire Rosary every day, forming a ‘living Rosary’. Pauline also organized the distribution of prayer-leaflets, pictures of saints, medals and rosaries. (Source: www.hail-mary-rosaries.com/Living – Rosary.html – 29.10.2007).

We also find the idea of the living rosary with Arnold Janssen. In a supplement to the first issue of his mission magazine “*Kleiner-Herz-Jesu Bote*” (Little messenger of the Most Sacred Heart), January 1874, he published his very own and most interesting version of the living rosary.

For your reflection

On November 5, 2007 we remembered the 170th birthday of Arnold Janssen. Thanking for the many congratulatory messages at the occasion of his 70th birthday in 1907, Arnold wrote in the Nuntius SVD of December 1907 amongst other things:

Truly, reverend priestly confreres, dear and beloved Brothers, dear reverend Sisters, I need the help of your prayers. ... And then let us continue to work without rest for the many intentions of Jesus throughout the whole wide world and for all the important tasks which are ours to do. To work for the salvation of souls is the most divine of all divine works...

Let us do so by turning in a very special way to God the Holy Spirit. Our Society is dedicated to his special veneration. Cardinal Simeoni... once said of us: "It is no wonder that they have so many blessings, for they venerate God the Holy Spirit in a special way." I add: This blessing of the great Father of grace, light and strength will remain upon the Society as long as it venerates and loves Him in a childlike way and is full of zeal for His veneration. ...

The grace, love and joy of the Holy Spirit be with you all! Arn. Janssen, Superior General.
(p. 38 - transl. JO)

AT THE SERVICE OF PROPHETIC DIALOGUE

INTERRELIGIOUS DIALOGUE

In October 2007 in Naples / Italy an international and interreligious prayer for peace was held. It ended with an appeal for peace, and in this appeal we read for instance:

Men and women of different religions, from many parts of the world, we have gathered here in Naples to forge bonds of brotherhood, and call to God for the great gift of peace. The name of God is peace. ...

From Naples we can say, more strongly than before, that anyone who uses the name of God to hate the other, to practice violence, or to wage war, is cursing the name of God. As Benedict XVI told us, "Never can evil and violence be justified by invoking the name of God." ...

In the depths of our religious traditions, we have discovered that a world without dialogue is a world without hope, where people are fated to fear each other. ... Dialogue is not the illusion of the weak, it is the wisdom of the strong, who rely on the power of prayer. And prayer changes the world and the destiny of humankind.

Dialogue weakens no-one's identity, and it encourages everyone to see the best in the other. ...

Our religious traditions teach us that prayer is an active power in history, and it moves peoples and nations. Humbly we offer this ancient wisdom to the service of all peo-

ples, of every man and every woman, to open a new era of freedom from fear and contempt for the other. It is the spirit of Assisi, and here, from Naples, full of courage and strength, it challenges violence and any abuse of religion as a pretext for violence.

Following in this path, confident that peace can be a gift to the whole world, we commit ourselves to the Most High.

(www.zenit.org 17.11. 2007)

ARNOLD JANSSEN ADVISES:

You should resort to prayer and implore the Lord God in fervent prayer: "O Lord, show us Your holy will..."

Naturally, it is not enough for you to pray in this way once, twice or three times. You must rather try to force yourself on God, so that you make yourself heard and emerge victorious in your wrestling match with Him, just as the patriarch Jacob once did. (adapted from Alt, Arnold Janssen SVD, Letters to the United States of America, p.310)

ARNOLD JANSSEN SAYS:

All human beings are God's children, and in each human being's breast beats a compassionate heart. This heart can be spoiled by the love of sin, but it can also be ennobled by the holy love of God

(Kleiner Herz-Jesu-Bote [Little Messenger of the Sacred Heart], 1874, No. 6, p. 47).

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl/Netherlands
Foto: Heinz Helf SVD - Layout: Clemens Jansen SVD



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No. 10
November 2007

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The Arnoldus Family Story

As in previous newsletters so in this one, we will seek to penetrate deeper into the spirit of the Apostleship of Prayer which was so important for our founder St. Arnold Janssen.

Once again we follow the book by Fr. Ramière, *The Apostleship of Prayer; A Holy League of Christian Hearts United with the Heart of Jesus, to obtain the triumph of the church and the salvation of souls*. The page numbers after quotations refer to this book unless otherwise stated.

In the first part of his book, Fr. Ramière speaks about the "nature of the Apostleship of Prayer - the sources of its efficacy" or its power. The first two sources we have already studied: the first one is prayer as such. The second source is the community aspect of prayer: it is a prayer in community. *The third and chief source (p. 133) is the union with the Heart of Jesus*, and it is that source that we will study now.

The Apostleship of Prayer is efficacious and powerful because our prayer is not just a human work, but it is "a divine work" and that for a twofold reason: firstly, "it is divine in virtue of the source from which it emanates, which is the Heart of the Incarnate Word"; secondly, "it is divine in virtue of the principle which produces it in our hearts, namely, the Holy Ghost" (p. 134).

Our prayer - a divine work because of its source, the Heart of Jesus

Let us first reflect on the source of our prayer, which is the Heart of Jesus. How can it be that our prayers have their origin in the Heart of Jesus? That is so, Fr. Ramière answers, because

in the order of salvation, all Christians form with Jesus Christ but one body, of which He is the Head, and they the members; whence it follows that every supernatural work must have its origin in the inspiration of Jesus Christ, begun, carried on, and ended by His help alone (p. 135).

In Jn 15 Jesus expresses the same truth using the image of the vine and the branches:

I am the vine, and you are the branches. A branch cannot bear fruit by itself; it can do so only if it remains in the vine. In the same way you cannot bear fruit unless you remain in me. Remain united to me. Those who will remain in me, and I in them, will bear much fruit; for you can do nothing without me. If you remain in

me and my words remain in you, then you will ask for anything you wish, and you shall have it (cf p. 136-137 [Quoted from Good News Bible, TEV]).

By now it should be clear that Jesus with his heart full of love is the source of all we do, and that includes our prayers as well. Therefore our prayers are *“the prayers of Jesus Christ as truly, and even truly more than they are our own”* (p. 135) and that means: our prayers are divine prayers and so they cannot but be effective. The only thing we have to do is to remain united to him so that he will remain united to us. Therefore

let us never do any action, or utter a prayer, without uniting ourselves to Him, without taking counsel from Him, and without securing His assistance. If we do this we can ask anything we please with the greatest confidence, particularly that which our dear Lord wishes for above all: namely, the conversion of sinners, the salvation of the world, and the triumph of the Church; and our prayers will be heard (pp. 139-140).

Our prayer – a divine work because it is produced in us by the Holy Spirit

The second reason that our prayer is a divine work is that the Holy Spirit is *“the principle which produces it in our heart”*. We will reflect upon this now.

In the mystical body of Christ the Spirit is the bond which unites head and members. If we let ourselves be led by the Spirit

then truly we will become sons of God, because we shall live the life of His only Son; ... in a word, we shall become as it were other Christs; consequently our prayers will be no longer merely our prayers, but the prayers of Jesus Christ. the Spirit of God....reproduces in the depths of our hearts the sentiments of our Saviour. It causes our hearts to beat in union with the throbbings of His divine heart, with the same regularity as the least arteries of the human body answer to the beatings of the human heart. ... It teaches us to call God our Father; or rather the Spirit invokes Him Himself, by our mouth, and cries to Him, saying, Abba! Father! in such accents and with that filial love which our Heavenly Father’s Heart cannot resist (pp. 143-144).

The Spirit unites us with Jesus and with all of His heart’s desires. It is He who makes us pray like Jesus: *“Father, Father”*. The Father, on the other hand, recognizes in this prayer *“the prayer of his well-beloved Son, and of His Holy Spirit”* and it is precisely because of that *“that He cannot refuse to hear it, and is forced, as it were, by a holy violence to suffer His most precious gifts to be extorted from Him”*(cf. p. 134).



Relief in the room in which Arnold Janssen died (Steyl).

The meaning of the words “Apostleship of Prayer”

Fr. Ramière would like us to enter still deeper into the nature of the Apostleship of Prayer, and so he presents a few thoughts about Jesus’ presence in the tabernacle under the appearance of bread. He asks:

What does Jesus do in the Eucharist? What does he do in the tabernacle? His answer is:

He loves and prays. ...

Through the length of the day He prays; and whilst all around Him is in a state of excitement and commotion, whilst ungrateful man forgets his heavenly country, despises and denies his Saviour, neglects the care of his own soul, and sacrifices his eternal interests to perishable and frivolous occupations, the suppliant voice of the divine Mediator appeals in his favour from the depths of His tabernacles. Through the length of the night also He prays; and whilst His rational creatures buried in sleep have no longer intelligence to know, or will to love their Creator; Jesus Christ lives, knows, adores, loves, and prays unceasingly for them (p. 150).

The members of the Apostleship of Prayer are called to *“accompany”* their *“Saviour to His Tabernacle”*. If they do that they will understand the meaning of those words, the Apostleship of Prayer. For here in the tabernacle, in union with Jesus who intercedes always for the people of the world, this apostleship

is unceasingly exercised, and puts forth all its energy, granting fruit to the labours of apostolic men, inflaming their zeal, touching the hearts of those who listen to them, consoling the just, entreating sinners, bringing down grace from heaven, and averting the thunderbolts of divine justice; in a word, from this place souls are saved and life is shed abroad upon the earth (p. 151).

Every Christian man and woman is invited to participate in this Apostleship of Prayer. For:

It is impossible to possess sincere faith in the real presence of Jesus Christ in the holy Eucharist; impossible also to believe that He there prays unceasingly for us, for our brethren and His Church, without acknowledging ourselves compelled to unite our prayers with His. Still less can we receive Him into our breast and there feel His heart beat with unbounded love for souls, and that our own hearts should not beat in union with His (ibid.).

Arnold Janssen felt the Heart of Jesus *“beat with unbounded love for souls”* and he let his own heart *“beat in union with the Heart of Jesus”*. That made him eventually a missionary and founder of the Steyl mission organization. In it the saving, life giving, unceasing prayer in union with Jesus in the tabernacle has its firm place through the founding of the Holy Spirit Adoration Sisters.

Our contemplative life draws its strength from the Sacrament of the Eucharist. To the love which encounters us human beings in this sacrament, but which is not returned by all, we answer with the service of perpetual adoration (cf. Co. SSPSAP).

For your reflection

From the last letter of Arnold Janssen to Josef Freinademetz:

Steyl, 26.12.07

My dear Fr. Superior!

6. For the congratulatory messages for 5.11. [1907 – seventieth birthday of AJ] I already thanked in No. 10 of the Nuntius. ... In addition I thank you personally in a very special way for your so faithfully rendered services to the Society and the missions over so many years. How great will your reward be in heaven! Therefore hold out faithfully to the end! Even here on earth blessings won't be lacking. ... Cordially greeting with all my love, your spiritual father in the Lord. A. Janssen

From the last letter of Josef Freinademetz to Arnold Janssen:

Yenchowfu, 27.12.1907

Very Reverend Superior General! Very esteemed spiritual father!

The telegraph has already given you the bad news: A short while ago, at 5 pm, the good Superior, Sr. Dolorosa, passed away in the Lord. R.I.P. She died .. of typhoid and probably also as a result of an operation performed in Europe... The good Lord has taken her from us and, obedient to God's holy will, we must and wish to bear the hard blow courageously.

I send you this sad message in a hurry, Reverend Father, ... and request your fatherly blessing; I remain with filial devotion Your Reverend's unworthy son, J. Freinademetz.

(Both letters in Richard Hartwich (ed.), P. Arnold Janssen and P. Josef Freinademetz, Briefwechsel 1904-1907, pp. 224-227).

AT THE SERVICE OF PROPHETIC DIALOGUE

ECUMENICAL DIALOGUE

On November 23, 2007 the President of the Pontifical Council for Promoting Christian Unity, Walter Cardinal Kasper, gave some information and his personal reflections on the current ecumenical situation. This was during a meeting of the Holy Father with the College of Cardinals at the vigil of the public ordinary consistory.

Regarding the relationship to the orthodox churches of Byzantine, Syrian and Slavic tradition, the Cardinal quoted a word of Pope Benedict XVI on June 29, 2007 that we are "very close to each other and can already count on a communion that is almost full" with these Churches.

Regarding the Patriarch of Moscow of the Russian Orthodox Church, the Cardinal said that, "the relationships in the last years are perceptibly smoothing out. We can say that it is no longer frigid, but thawing. From our viewpoint, a meeting between the Holy Father and the Patriarch of Moscow would be useful. The Patriarchate of Moscow has never categorically excluded such a meeting, but it deems it opportune to first resolve the problems that exist in Russia and above all in the Ukraine. It

should be recalled, however, that many meetings have also taken place."

Even though there is progress in the relationship with the ancient Eastern Churches and the Orthodox churches, which have their origin in the first millennium, "we can affirm that a continuous purification of the historic memory and much prayer will still be necessary so that, on the common base of the first millennium, we will be able to heal the schism between the East and the West and to reestablish full ecclesiastical communion.

Notwithstanding the difficulties that remain, the hope is strong and legitimate that, with God's help and thanks to the prayers of many faithful, the Church will return in the third millennium, after the division in the second millennium, to breathing with its two lungs"

The ecumenical journey ahead:

We must not offend the sensitivity of others or discredit them. We must not point a finger at what our ecumenical interlocutors are not or what they do not have. Rather, we must witness the richness and beauty of our faith in a positive and accepting way.

(Vatican.va/roman_curia/pontifical_councils/chrstuni/card-kasper-docs/rc_3.01.2008).

Publisher: Jürgen Ommerborn SVD
Secretariat Arnold Janssen, Steyl/Netherlands
Foto: Heinz Helf SVD - Layout: Clemens Jansen SVD



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The Arnoldus Family Story

On 1 April 1866 Arnold Janssen had joined the Apostleship of Prayer, a "Holy League of Christian Hearts united with the Heart of Jesus, to obtain the triumph of the Church and the salvation of souls". In 1867 he went to Innsbruck (Austria) where he met Fr. Malfatti SJ who was the Apostleship's director for Germany and Austria. "He asked me to take over the coordination of the association in the diocese of Muenster, and this I did. ... From then on I took special interest in the Apostleship of Prayer" (Alt, Journey in Faith, p. 31).

Arnold was very serious about his new assignment: "From then on, I faithfully used the holidays to promote the Apostleship in the diocese of Muenster" (ibid.). According to his first biographer, H. Fischer SVD, he "walked from parish to parish, and there are only a few parishes in that huge diocese of Muenster which he did not personally visit" in order to get them to join the Apostleship of Prayer (cf. H. Fischer, Arnold Janssen, p. 63).

Arnold did his missionary service as an Apostle of prayer in a most unsettled period in the history of Germany and the Catholic Church. Therefore, before we accompany Arnold in his work for the Apostleship of Prayer, we will first take a quick look at the years 1866-1871. For Germany the end of the German Confederation and the founding of the German Empire, and for the Catholic Church the First Vatican Council and the fall of the papal states were the most important events of that period.

From the German Confederation to the German Empire

When Arnold Janssen was born on November 5, 1837, a nation-state called Germany did not exist, but there was the "German Confederation" which had been created by the Congress of Vienna in 1815. According to the German history book, "Ploetz, Deutsche Geschichte [German History,], 6th updated edition, 1996, it consisted of 37 independent states and four free cities and was presided over by Austria. Austria then was a multinational empire; the Polish, Hungarian and Italian parts of the empire did not belong to the German Confederation, but Bohemia and Moravia (today Czech Republic), Trieste (northeastern Italy) and Tyrol did. The confederation's highest authority was the "Federal Assembly" in the German city of Frankfurt/Main. Interestingly for us, the Arnoldus Family with our origin in the Netherlands, the King of the Netherlands in his capacity as Grand Duke of Luxembourg was also a member of that German Confederation.

Arnold Janssen's home town of Goch belonged to the Kingdom of Prussia and so he was a citizen of Prussia.

In 1862 *Otto von Bismarck* became Premier of Prussia; his goal was the creation of a German nation-state, but without Austria and under the leadership of Prussia.

On June 15, 1866 the Austro-Prussian war began and Austria was defeated. In the *Peace of Prague* of August 23, Austria agreed to the dissolution of the German Confederation and to a new Germany of which it would not be a member.

On July 19, 1870 the French Emperor Napoleon III declared war on Prussia but Prussia eventually won. *On January 18, 1871*, the Prussian King Wilhelm I was proclaimed as German Emperor in the Hall of Mirrors at the Palace of Versailles, that means in France itself. The new German empire was predominantly protestant; in 1880, for instance, the population numbered 45,234,061 of which 28,331,152 were Protestant and 16,232,651 were *Roman Catholic* (cf. wikipedia.org/wik/Deutsches_Kaiserreich 1.01. 2008).

The Catholic Church under Pope Pius IX (1846-1878)

When Pope Pius IX took up office in 1846 he was also the secular ruler of the Papal States; however, in the course of his pontificate he lost them to the newly founded Kingdom of Italy. For a number of years French troops protected him in and around Rome. When France withdrew its troops from Rome because of the Franco-Prussian war, Italian troops occupied Rome on September 20, 1870 and made it part of Italy. In 1871 Rome was officially declared capital city of the Kingdom of Italy. The Quirinal, until then the residence of the Pope, became the new residence of the Italian King. The Pope withdrew in protest into the Vatican. (en.wikipedia.org/wiki/Papal_States, 5.01.2008).

On December 8, 1869 Pope Pius IX opened the First Vatican Council which became famous for its definition of the infallibility of the Pope. Arnold Janssen recalls the time of the Council:

We were eleven priests in all in Bocholt. Most of them, like most of the German bishops, were opposed to the definition of the dogma of papal infallibility. The only exceptions were an old priest and myself. But I don't deserve any credit for that. A few years earlier I had read an essay in "Katholik" which gave me the proper orientation on the topic (Bornemann, Remembering Arnold Janssen, Analecta SVD – 42, Rome 1978, p. 44).

There was a very strong reaction to the definition of the infallibility of the Pope: For instance, Austria declared its concordat (treaty) with the Pope from 1855 invalid since the partner of this concordat had changed (Biehlmeyer-Tüchle, Kirchengeschichte, Band III [Church History vol. III], Paderborn 1956, p.414). Particularly in Germany and Switzerland Catholic opponents of the definition broke away from the Catholic Church and founded the Altkatholische Kirche [Old Catholic Church](ibid., p. 396).

Arnold Janssen – Apostle of Prayer

It was in these unsettled times, in these times of wars, of great changes and attacks on the church that Arnold Janssen began to take up a new task: he became active in the Apostleship of Prayer in order to serve the "triumph of the Church" and the

"salvation of souls". Now he was on that path which would eventually lead him to Steyl. More and more his interest in classroom teaching in a small town school with relatively few pupils gave way to his interest in the big wide world with its millions of people, for – in the language of the Apostleship of Prayer – his intentions had become one with the "intentions of God" or the "intentions of the Most Sacred Heart of Jesus".

Very soon in his work for the Apostleship he published a small enrollment booklet of the Apostleship of Prayer (see Alt, Journey in Faith, p. 31).

Later the mission printing press in Steyl printed an 'enrollment booklet of the Apostleship of Prayer, as well as the fraternity of the most lovable Heart of our Savior Jesus Christ'. On p. 23 we find the booklet's ecclesiastical approval by the archbishop of Freiburg, Hermann [Vicari] who died already in April 1868. The title page says that the booklet had the permission of the archbishops of Freiburg and Cologne. In this particular edition of the enrollment booklet we read:

1. *There are Apostles of preaching and of prayer. The former have a direct effect on the people through teaching and good example; the latter have an indirect effect on them, by moving God's goodness to raise up zealous priests and missionaries and to bless all their efforts. The best Apostles of preaching were those who prayed most zealously, following the example of the savior who often spent all night in prayer.*

2. *The Queen of the Apostleship of Prayer is Mary. Through being united in prayer with God, so it certainly seems, she contributed most to the coming of the savior into our world...*

3. *Placing itself under this exalted Queen as their leader, as well as under St. Joseph and many chosen souls, who had been powerful with God through their prayer, the association of the Apostleship of Prayer now intends to make its members also Apostles of prayer, by uniting them in the all encompassing Heart of Jesus. In this way it hopes to achieve in the fastest possible way the triumph of Holy Church and the spread of the Kingdom of God throughout the whole world [transl. JO].*

On p. 10 of this "enrollment booklet" we read "acts of virtue" which the members of the association should imprint into their memory and often recite. They had been invested with indulgences by Pope Benedict XIV (1740-1758) and they read:



Titlepage picture of the "enrollment booklet"

FAITH HOPE LOVE

*Lord God, because of the truth of your words * I believe in You, my God!
Because of the faithfulness of your promises, * I hope in You, my God!
Because of the greatness of your goodness, * I love You, my God! (transl.JO)*