

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).

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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)*