

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)

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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.

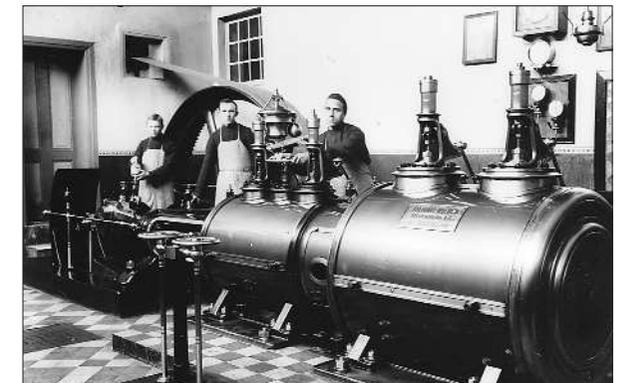
The theme of the exhibition was “The History of Labour”. By means of a “comprehensive classification system” it attempted to classify all areas of human work into only ten groups; these groups comprised, for instance, objects of art, furniture and domestic appliances, clothing, industrial products and 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.