

Germany. For that, as you said literally, every contribution is welcome. This plan is good but in my opinion alien to the idea of a mission house for pagan countries and indeed would be an obstacle to it. Once again I am telling you exactly what I think in order to fulfill my duty as co-founder, although I know you will not give up the idea because you once said, ‘If this point is dropped, then I have no vocation for the work.’ (b) Parish missions for Germany and Holland. (c) Perpetual adoration, which you often spoke about introducing.

“3. The rector of the house should have to get the consent of his consultors in important matters.

“If you, Fr. Rector, have recently dropped any of these points, please cross them out here. But if you have decided to abandon all the plans apart from the pagan missions, what a joy for me! Then I can, indeed I will, remain here under any conditions, hardships, and privation. I will submit myself blindly to your direction, abandoning my own will, practicing humble obedience, and devoting my energies to the house and imploring you always to call my attention to any lapses and to censure me for them, as I have so often asked in the past.

“However, if you have made up your mind not to abandon these plans, please tell me, in case I still keep to my plans, whether I can stay on in the house or not. If the latter is the case, it would have been better if you had shared your ideas with me right at the beginning instead of saying we would draw up the statutes together; in such a case I would not have joined you” (Alt, *Journey in Faith*, p.121f). “But now I have damaged my position in Regensburg; it will be more difficult to be accepted into another mission house, and finally I have wasted a lot of time. – However, I will put up with this disadvantage out of love for the work to which I have dedicated myself completely” (Anzer, Zwei Briefe an Arnold Janssen März-April [Two letters to Arnold Janssen March – April] 1876, Verbum 4, 1962, p. 18). “But I would leave this house with a heavy heart since I entered it with all the enthusiasm of my youthful soul. And then I would have one further request, namely that we part as friends and not as enemies” (Alt, *Journey in Faith*, p. 122).

“Having received your judgment I would like to ask you to give me 8 days to think about everything, before I insist on my views for good. During this time I will make a three-day retreat to examine thoroughly once again my plans and in case it becomes necessary to have myself dispensed from my vow which binds me to this house...” (Anzer, Zwei Briefe an Arnold Janssen März-April [Two letters to Arnold Janssen March – April] 1876, Verbum 4, 1962,p. 18).

„P.S. As co-founder of the house, firstly, I have the right to submit these points. You promised specifically that we would draw up the statutes together. Consequently, secondly, I even have the duty to express my opinion” (Alt, *Journey in Faith*, p. 122).



## The Arnoldus Family Story

### Glimmers of Hope

The last issue of “The Arnoldus Family Story” ended with an excerpt from Fr. Arnold’s letter to his brother John in Muenster. The letter ended with the words:

“Warm regards... to your other fellow alumnus who thinks of coming to us (what’s his name again?) and tell him he should write to me some time.” These words show that at “the end of March Rector Janssen knew also that within a short time he would receive a priestly helper, his blood brother John, who was about to finish his theological studies; he would probably be joined by a second student of the major seminary, Hermann Wegener” (Fritz Bornemann, *Der Pfarrer von Neuwerk Dr. Ludwig von Essen und seine Missionspläne* [The parish priest of Neuwerk Dr. Ludwig von Essen and his mission plans], *Studia Instituti Misiologici Societatis Verbi Divini*, No. 8, Steyler Verlag St. Augustin, 1967, pp. 130-131). John Janssen had been thinking for some time of joining his brother Arnold. He told his classmates about it, hoping that the one or other would join him. His friend Hermann Wegener then expressed interest in Steyl and John informed his brother about it; so Fr. Arnold encouraged him to write to him. In that way John Janssen and Herman Wegener helped Fr. Arnold to look with hope toward the future in spite of the current crisis.

In the March 1876 edition of his mission magazine “*Kleiner Herz-Jesu-Bote*” (Little Messenger of the Sacred Heart) Fr. Arnold had informed his readers that he had received permission from Pope Pius IX to present students to the bishop of Roermond for holy orders, to celebrate Holy Mass in the chapel of the house and to reserve the Blessed Sacrament there. These permissions also gave him hope for the future as his following words show: “As we thank the good Lord for helping our house again to progress an important step further, we ask the friends of the house for their continued prayer so that we will succeed in coming also inwardly closer to that great and holy spirit which should rule in a mission house. May we be helped by the God who is hidden in the tabernacle when he comes to live in our house. First, however, we have to prepare a fitting place for him. And right now we completely lack everything needed for the altar: chalice, ciborium, monstrance, crucifix, candlesticks, cruets for water and wine for the celebration of Mass, censer and sanctuary lamp. Who is willing to help us to obtain them? Everything will be received gratefully and our dear Lord will reward it.”

## Final clarification

### Retreat

Even though Fr. Arnold looked with hope to the future, painful decisions had first to be made before tranquility could reign in the mission house. To serve this inner tranquility and unity there was to be a retreat for the entire community from March 28-31. Just before the retreat Fr. Arnold had written to Bishop Paredis of Roermond about the need for internal unity. "If that is not possible under the present conditions, it will be best to let one or two go in peace. That sometimes becomes necessary in an undertaking of this kind when no *animus unus* [one spirit] can be established. But I do not want to take this step without first weighing the matter well, especially with the retreat master, and only if I am certain there is no other way. A foundation such as ours is quite different from a bishop's college or seminary. If we are not of one heart and one soul, the work cannot flourish" (Borne-mann, Arnold Janssen, trans. John Vogelsang, Manila 1975, p. 89). Retreat Master was "Father Michael Heilig, a 70-year old Redemptorist and distinguished moral theologian, who had had years of experience as a superior" (*ibid.*). During the retreat "Fr. Heilig tried in vain to bring about agreement regarding the statute question" (Alt, *Journey in Faith*, p.113). So Fr. Arnold's hope that the retreat would bring about unity was not fulfilled, on the contrary, he felt that Fr. Heilig had strengthened the opposition.

### Reichart

Seminarian Reichart, however, did find clarification. The retreat had ended on March 31. After "the retreat," so Arnold Janssen remembered, "Reichart said to me that he would never be of one mind with me. He said that enlightened by the retreat, he had to assert that if I felt it was necessary for us to be of one mind, then we could not remain together" (Alt, *Journey in Faith*, p. 113). Fr. Arnold liked Reichart, and therefore he felt quite hurt by those words. However, on April 1<sup>st</sup> he informed Reichart in writing "that after what he had told me I could not make any other decision but that his departure was necessary" (Fischer, Arnold Janssen, transl. Frederick M. Lynk, Techny 1925, p. 195). However, Fr. Arnold also added the words: "Should you regret the statement you made, I would be willing to take you back, although considering your attitude until now, only as a novice, with a novitiate to last until 8 September of this year, and without the special status you enjoyed up to now." "I consider such a novitiate necessary for the testing of your vocation as well as for your formation for the purposes of the house. Making the above declaration out of necessity, and as I hope, for the best of the house and your own, I do so being well aware of my duties towards the benefactors of our work and particularly before the Lord God Himself, who demands that I use the position which He has given me, in order to lay above all that solid spiritual foundation without which the lofty purposes of our house cannot be reached (Alt, *Journey in Faith*, p. 113 and Fischer, Arnold Janssen,[German ed.], transl.JO, p. 164).

That same day Reichart left Steyl and first visited Msgr. von Essen and some other priests to inform them of the situation in Steyl as he saw it. After four days he returned to Steyl.

### Reichart, Bill, Msgr. von Essen

On April 6 Reichart wanted to go to the Dutch town of Bredevoort to visit Fr. Smorenburg, a Dutch former China missionary and connected with Fr. Arnold and the mission house from its beginning, to get his advice. Fr. Bill wanted to accompany him; however Fr. Arnold forbade it and said that if he did go with Reichart he was dismissed. Fr. Bill went anyway. Since the two missed the train in Venlo, they did not visit Fr. Smorenburg, but Msgr. von Essen instead. Together with Msgr. von Essen they reached the following decision: "The three of us, Reichart, Anzer and myself (Mr Anzer should also have joined us, which he would have done if he had had the prospect of being ordained) should come together under Rev. von Essen [to found a new mission society] (Peter Bill, Erinnerungen [memoirs], p. 90).

### Back in Steyl

Back in Steyl Fr. Arnold had not been idle. He remembers: "As soon as they had departed I announced to the students, with a few words of explanation, that Father Bill and Mr. Reichart no longer belonged to our house, also stating that in case they should return, I forbade the students to have any dealings with them. I told young Anzer that, if the two men returned, he should seclude himself and not speak with them. He obeyed, and confessed to me later that this had saved him" (Fischer, Arnold Janssen, transl. Frederick M. Lynk, Techny 1925, p.197).

### J. B. Anzer's conditions for remaining in Steyl

#### Anzer's second letter to Fr. Arnold

On April 7, 1876 John Baptist Anzer informed Arnold Janssen in writing of his conditions for remaining in the mission house:

"1. Only the abstinence rule of the Third Order of St. Dominic should be adopted, not the habit and the breviary of the Dominicans as you once mentioned doing. This does not exclude the possibility that individuals become Dominican tertiaries, which I will do myself.

"2. There should only be one goal, namely the pagan missions and the pastoral care of Christians in pagan countries,... Consequently, you have to drop the other secondary goals, that is, (a) 'the special cultivation of the sciences.' It is self-evident that the professors should regard the cultivation of the sciences as part and parcel of their career, and that the missionary candidates should be well trained in this field. You go further than this. For you 'the special cultivation of the sciences' means campaigning against the prevailing theological science in Germany by academic learning and training personnel who will work in