

- § 8** Following everything said so far, the patrons of the Society are specified: Principal patrons are the three great vanquishers of the devil:
- a. The divine Heart of Jesus as the tabernacle of the Eternal Word and the model of apostolic perfection.
 - b. The immaculate Heart of Mary as the most graced soul and Queen of the angels.
 - c. The holy Archangel Michael as the prince of angels and the secondary patrons are:
 - a. St. Joseph as the foster father of Jesus and His servants, patron of holy Church and national patron of China.
 - b. St. Anne as the ancestral mother of Jesus and of many apostolic men.
 - c. The holy Archangels Gabriel and Raphael because of their relationship to the divine Word and their position as principes angelorum [princes of the angels].
 - d. The holy Three Kings as the first pagans converted to Christianity.

In addition to these proper patrons who are called upon most frequently, the Society recognizes and honors also the following patron saints, Sancti Tutelares, whose veneration it recommends for a special reason even though it does not call upon them all that frequently:

- a. The apostles Peter, John, Andrew and Thomas.
- b. The four holy evangelists and the doctors of the church Augustine, Pope Gregory the Great and Thomas Aquinas.
- c. The founders of the four great missionary orders of the Benedictines, Dominicans, Franciscans and Jesuits and the most excellent missionaries of these orders, as well as of earlier times.
- d. Those holy virgins who excelled through particular wisdom and particularly zealous prayer and suffering for the benefit of the church.

§ 9 With regard to the mode of dress the following decision was made: We dress like the ordinary diocesan priests, that means we wear cassock with collar and cincture, the latter of red color “in memory of the love the Sacred Heart of Jesus, of the blood He shed for us, and in reference to the martyr’s blood that every member of this house should be ready to shed for the Lord” (transl. from Hermann Fischer, Arnold Janssen, transl. Frederick M. Lynk SVD, Techny 1925, p. 268).

According to Hermann Fischer the red color of the cincture was to be on the inside (ibid.).

Mention is made of the controversial issue between Fr. Arnold and John Baptist Anzer of introducing “a distinctive emblem” – “in honor of the purity of the holy Mother of God and the holy angels ... as well as in honor of the holy Father Dominic, to whose third rule all members of the house should adhere.” The issue was not decided upon, but left open; however this sentence shows that all the members of the Mission House were to be members of the third order of St. Dominic.

(to be continued)



The Arnoldus Family Story

In the last issue of the ARNOLDUS FAMILY STORY we read that between May 8, 1876 and June 5, 1876, Fr. Arnold Janssen and seminarian John Baptist Anzer worked out Statutes for St. Michael’s Mission House in Steyl.

Towards the end of their work, May 30-31, 1876, the two made a pilgrimage to Mount St. Anne near Haltern in Westphalia. In a letter to his former co-worker Fr. Peter Bill, Fr. Arnold wrote: “Both of us prayed to St. Anne for all the members of the house and also for both of you who left us [Bill and Reichart]” (Alt, Journey in Faith, p. 126)

THE STATUTES

In his biography of Fr. Arnold Janssen, Fr. Hermann Fischer SVD wrote as follows on the importance of these statutes: “These concise statutes constitute the beginnings of the ‘Society of the Divine Word’. They contain principles according to which Father Arnold Janssen had always planned his work” (Hermann Fischer SVD, Arnold Janssen, Transl. Frederick M. Lynk SVD, Techny 1925, p.267 and Jacqueline Mulberge SSPs).

Because of the importance of these statutes the greater part of them will be extensively, though not completely, cited in this and the following issue of the “Arnoldus Family Story”.

The complete text, written in German, is to be found in “Fontes Historici Societatis Verbi Divini”. Vol. 1, Rome 1964, pp. 25-34. - The heading above the statutes reads:

STATUTES OF THE MISSION HOUSE DEDICATED TO ST. MICHAEL THE ARCHANGEL

(Preliminary formulation subject to the later, more exact one in Latin)

§ 1 The name of our house is Mission House dedicated to St. Michael the Archangel in Steyl, in Latin: Domus missionum exterarum ad s[anctum] Michaelem in Steyl. However, until such a time as it will seem useful to take a very short name, the Society calls itself “Society of the Divine Word in the Service of the King and Queen of the Angels”, in Latin: “Societas divini Verbi in ministerium regis et reginae angelorum”, or shorter: “Society of the Divine Word”, “Societas divini Verbi”.

§ 2 The purpose of our Society is the spreading of the Word of God on earth, especially by evangelizing activity among those non-Catholic peoples where this activity would prove most rewarding and in this we are thinking in the first place of pagans, especially those of the Far East (transl. John Musinsky in: John Musinsky SVD, “The Specific Purpose of our Society”, in Peter McHugh, ed., Arnold Janssen, Yesterday and Today, Analecta SVD – 63/III, Rome 1998, p.311).

(Fr. Josef Alt points out that “non-Catholic people” does not mean only the “pagans” but also, even though not named, all peoples, for instance Protestants, Orthodox, etc. (Josef Alt, *Journey in Faith*, p. 125).

§ 3 To this aim, subject to our possibilities, we want to use the following means:

a. To accept mission candidates, educate them in lower and higher studies and form them in those virtues which seem to be particularly useful for a missionary for success in his activity.

b. To equip the fully trained missionaries with what is necessary, to send them out and to support them in their mission activities through counsel, alms, assiduous prayer, especially before the Blessed Sacrament and the daily offering up of all the good deeds which are done in the house, particularly the Stations of the Cross, as well as one weekly Communion and those practices of mortification which are customary in the house.

c. To vigorously stimulate the faithful to make the concerns of Jesus their own, to see in the spreading of the holy gospel a principal concern of Jesus and to contribute to its realization through prayer, alms and by allowing their children who have been called to evangelizing activity follow their vocation.

Fr. Josef Alt writes that “the requirement to stimulate the faithful ‘to understand the propagation of the gospel as principal concern of Jesus’ presupposes zealous preaching and publicity work among the Catholic population; it is even expressed as a duty” (ibid.).

§ 4 The evangelizing activity of the missionaries has in general to be twofold:

a. with a pastoral emphasis,

b. with an educational and formative emphasis.

The former arises in the mission stations and on apostolic journeys, the latter in the Mother House and in future mission colleges. Accordingly, most members work partly as teachers, partly as missionaries in the narrow sense of the world. “The most perfect thing would be ‘if each new candidate placed himself at the disposal of the superior’” (transl. Alt, *Journey in Faith*, p.124). However, so as not to make it impossible for those to enter the Society who had a clear vocation for only one of these activities, “the individual is permitted to express his personal wishes and these will be considered”, if there were no serious reasons against it (ibid.).

§ 5 The Society regards the recognition of its own nothingness and the appreciation of the greatness, love and grace of God as the foundation of its existence and activity. It desires to save as many souls as possible for love of Jesus and Mary who yearn for their salvation and for the love of the souls of their brothers themselves, so that they may be saved from eternal pain and that they may share in the immeasurable goods of grace and glory. The Society strives for this by as total a dedication as possible of the individual to the intentions of Jesus and Mary (with regard to the salvation of our fellow human beings). It does so also by trust in God and prudent use of circumstances and all appropriate means and finally, above all by constant and zealous efforts to obtain the grace and help of God from which alone it expects all things. The Society finds particularly painful the perception that the loving

intentions of God with regard to humanity are met by so much distrust on the side of people, and it will do its best to counteract this distrust which dishonors God and which makes it impossible for people to surrender themselves totally to the loving will of God.

§ 6 Even though the Society wishes to serve the King and Queen of angels, that will not prevent it from also laying the tribute of its homage directly before the throne of the Most Blessed Trinity itself, in union with the holy angels whom it venerates; it does so in order to thank the Trinity for the great benevolence shown to humanity, particularly through the indescribable gifts of grace and glory. For this reason the following has been resolved:

In addition to the Lord’s day which has been consecrated to the worship of the entire Blessed Trinity, the following three weekdays have been set aside to honor the individual persons of the Blessed Trinity - on those days in the Mother House and, in so far as it is appropriate, in the missions, abstinence is observed and each one according to his own personal strength and zeal may add a voluntary fast:

a. Monday in honor of the Eternal Father as the radix trinitatis [origin of the Trinity], and the fons primus omnium gratiarum [the first source of all graces] and the very patris animae sanctificatae [the real Father of the sanctified soul].

b. Wednesday in honor of the Divine Word as the holy Model according to which a saintly soul is fashioned and Whose brother it becomes in sanctifying grace.

c. Friday in honor of the passion of Christ and of the Holy Spirit Whose pouring forth from the Wounds of Jesus was gained by just this passion (the translation is based on Bornemann, ArnoldJanssen, transl. John Vogelsang, p. 96 and Peter McHugh, *Spirituality of our Society*, Manila, 1975, p.10).

Furthermore, Saturday is to be celebrated in a similar way in honor of the holy Mother of God as Queen of the Angels and the Immaculate Conqueror of the devil...

It is further resolved that among the three adored Persons of the Trinity, special veneration be accorded to the Divine Word. The reasons for this are:

a. It is that which makes our Divine Savior a person whom we want to follow in his surrender to God and his apostolic labors.

b. It is the lux illuminans omnem hominem venientem, in hunc mundum [the Light that enlightens every human being who comes into the world] upon which the missionary must build, being at the same time fully aware that his word is effective only through that Divine Word who brought forth heaven and earth from nothing.

It is likewise sapientia increata, ex qua est etiam omne lumen humanae sapientiae [the uncreated wisdom from whom all the light of human wisdom proceeds]. Under this aspect the Society’s teachers honor it and diligently cultivate the sacred sciences in the spirit of the holy teachers of old (transl. based on Bornemann, Arnold Janssen, transl. John Vogelsang, p. 96).

§ 7 The veneration of the Divine Word is followed by the veneration of the holy angels. They adore the Divine Word in the Blessed Sacrament. They were the special servants of Christ in his apostolic endeavors and they are still the heavenly helpers of the apostles’ successors. ...