

lation; furthermore there will be monthly self-accusation in the chapter of faults and the practice of the penitential table. Furthermore, usually there are only three meals a day and with the physical nourishment the spiritual bread of instruction is to be connected. Everybody makes his own bed, cleans his room and helps washing the dishes and cleaning the house whenever this is demanded. Magazines which only serve vain curiosity, for instance unnecessary reading of newspapers and novels is to be banned and the tongue is to be tamed through the practice of silence. Therefore unnecessary visits in the rooms are not allowed, proper conversation, however, only in the so called free time (for the novices only during the proper recreational time, during those times at noon and in the evening when speaking is allowed.) In addition, the novices may only meet with the other members of the house on Wednesday afternoons.

This last chapter was accepted by both Arnold Janssen and John Baptist Anzer on June 5, 1876. One year later, on June 15, 1877 the following sentence was added to this chapter:

However, a mitigation of the latter rules is allowed if circumstances make it desirable.

With the acceptance of the last chapter of the statutes on June 5, 1876 the "routine of the house was thus established in broad outline and, on many points, also in detail. ...

The bishop of Roermond gave the statutes his oral approval. His chief concern was that peace should reign in the little community" (Bornemann, Arnold Janssen, transl. John Vogelsang, 1975, p. 97). In fact, there was finally peace as Arnold Janssen wrote to his former co-worker Fr. Bill on June 12, 1876: "Holy peace now reigns among us, wholehearted accord and mutual trust. All the necessary regulations have been made and without too much trouble and argument. For the rest, may the Lord do with us what he wills and purify us as he wills by suffering" (ibid.).

Seminarian Anzer now came an important step closer to his goal, priestly ordination. Fr. Arnold gave him the examination for Holy Orders. Then... Anzer made the act of dedication to the missions. On Saturday, 10 June, the two went together to Roermond, where Anzer received the subdiaconate under the title of the missions" (ibid., p. 98). For June 16, 1876 the next big event was planned: on that day the first holy Mass was to be celebrated in the chapel that had once been the stable of the former inn and Fr. Arnold and Subdeacon Anzer were to make the vows on the new statutes.



The Arnoldus Family Story

In the October issue of "The Arnoldus Family Story" we read part of the "Statutes of the Mission House Dedicated to St. Michael the Archangel." In this issue we will be made familiar with most of the rest of the statutes.

§ 10 With regard to the entrance and reception into our society it is determined: Every newcomer is to firmly believe that he does not yet possess that spirit which the divine Savior demands of our society and therefore he must desire to be gradually introduced into the same with the help of God's grace. Since all apostolic men from whom the Lord God demanded more than from others, for instance Moses, Paul, Benedict, Ignatius and others, were led by him first into solitude, so that there they would grow spiritually strong and there receive a greater share in God's graced inspiration, attention is to be paid first of all that newcomers are led into spiritual solitude for a longer period of time and that there they will be occupied with reading and studying such books which inspire them and which introduce them to the mind set of Jesus and his Saints and which at the same time make them more familiar with the special task of our house. –

Since furthermore two essential virtues of an apostolic man are humility and self-denial and since no one acquires them unless he is trained in them, so everyone is also to be trained in them according to his abilities.

§ 11 With regard to membership, we distinguish a first or provisional and a full or definitive membership. Both memberships are achieved "through a dedication of the individual person to the Sacred Heart of Jesus for the purpose of apostolic work as a member of the house, in obedience to the superior of the house and his representatives". At the same time, connected with this dedication is an heroic act of love for the poor souls in purgatory.

Initially this dedication is made only for one year and the novitiate which lasts for one year begins with it. For important reasons, however, the novitiate can also be extended. At the same time, the person who has entered receives the habit of the house on the day of the first dedication. At the end of the novitiate the dedication is made for three years. Through this consecration one gains the first or provisional membership.

After three years of provisional membership a person can be admitted to the

definitive consecration through which he binds himself for life and gains the definitive membership. However, it will be permitted to extend provisional membership for one year in case the candidate or his superiors wish it. After that time the candidate is either dismissed or admitted to the vow of full membership.

Even before becoming a full member of the house the person can be sent to the missions. If it is a distant mission, the one appointed for it by the superiors dedicates himself to the Sacred Heart before his departure. In doing so he binds himself for five years and at the same time he obtains the right, not the obligation, to postpone the vow of full membership until the end of that time.

Acceptance into the house as well as admission to the novitiate and to the first and full membership is reserved to the main superior. For his information, before the acceptance to the two levels of membership, all those who have a more qualified knowledge of the candidate hold a secret ballot; those who are on the same level as the candidate vote separately. If in this ballot someone does not receive 2/3 of the votes, the superior should reconsider and extend the time of probation.

The first election of a main superior takes place as soon as the society has 7 members with voting rights. He is elected for the first time for five years. After that, with regard to the leadership of the society and the distribution of offices the regulations of Mill Hill are to apply [Mill Hill: English Missionary Society].

The Statutes end with the chapter

“On the spirit of our society.”

12 The spirit of the society is to be a spirit of dedication, of faith and confidence, a spirit of humility and self-denial.

13 A spirit of dedication. Because our society can only achieve good if it is a totally obedient instrument in God’s hand. Therefore part of its name has the words *societas in ministerium regis et reginae angelorum* [society at the service of the King and Queen of Angels], that means, it will serve Jesus and Mary. And as only that person is a true servant who gives up his own will as much as possible in order to be totally at the service of the will of his Master, so the society must also seek to die to its own will. In doing so the society holds firmly to the principle of the holy teachers that the Lord God reveals his will to us most surely through the will of our superiors, as well as through “external circumstances. Although superiors should not presume that every command they give is the will of God, it is nevertheless God’s will that subjects obey. The dear Lord will never allow them to come to harm by following the way of obedience and conformity to the will of their superiors” (transl. John Vogelsang in Bornemann, *Arnold Janssen*, Rome 1975, p. 97). Therefore, if the superior ordered something less good and in that way was an obstacle on the subject’s path to perfection, God will give all the more grace at some other time. If, however, the superior works with his will contrary to

God’s will, God will change the will of the superior or remove him from his position. For these reasons the ordinary member should also meet the superior with openness and trust and grant him that insight into himself which he needs for his proper guidance, particularly in the years of novitiate and the first membership.

Above all the surrender is to be made to God Himself and for this purpose one must not shrink from any sacrifice: from the sacrifice of leaving the mother country, of permanent separation from relatives, of living in a strange country having to do much travelling, full of dangers and deprivations, finally from the sacrifice of giving one’s own life. Jesus Christ, our divine model, placed himself for us as a victim on the altar, and so we must also place ourselves as a victim on the altar on which we repeat the sacrifice of holy Mass in a bloodless way. The greater the sacrifice, the greater the spiritual well-being, grace and happiness. –

The surrender will be directed towards the Most Sacred Heart of Jesus, because it is to serve the realization of the intentions of this Divine Heart. Out of grace towards us the Divine Heart bound its hands so that we might become its benefactors and so that we can bring about the fulfilment of its holy wishes for the salvation and sanctification of souls and the spread of His divine Kingdom and that as many people as possible will share in His blessings.

In order to make the surrender as perfect as possible it is to be connected with the heroic act of love.

14 Secondly, the spirit of our society is to be a spirit of faith and trust. That means that our society searches zealously and carefully for the rays of supernatural light which the Divine Word sent into the darkness of the world, allowing itself to be taught and enlightened by them. The Divine Word sent those rays through sacred Scripture, through the church’s rules of faith, through prayers and symbols and through the teachings and writings of enlightened spiritual men and women who already have a good name in the church or most probably will get one. Among those sayings we count in particular those about trust in God which will never fail us, the happiness of surrender to God, the necessity and the salvific value of obedience, the joy of suffering for God’s sake, the marvellous position of the holy mother of God as model of the church ..., the birth of the church from the Heart of Jesus...

15 Thirdly the spirit of our society is to be a spirit of humility and self-denial. This spirit is to show itself firstly towards the superiors, particularly through openness. Pride is closed because it loves its own spirit and does not want others to influence it. The society’s spirit is to show itself furthermore through obedience, that means in the spirit of faith all orders of the superior are seen as God’s orders and one strives to unite one’s will and intellect with that of the superior. ... Furthermore one should impose small mortifications upon himself and to die to all unnecessary things. For the latter reason the use of tobacco (for smoking and taking a pinch of snuff) is forbidden among us as an unnecessary means of stimu-