Justice, Peace and Integrity of Creation

and our Founding Generation
Justice, Peace, and Integrity of Creation and Our Founding Generation
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Foreword

At their 14th General Chapter (April – May 2014), the SSpsS asked Fr. Jürgen Ommerborn SVD, Director of the Sekretariat Arnold Janssen, Steyl, to give a few sessions on the “Social Justice Awareness of our Founding Generation”. The sessions were well appreciated and had a big impact on the Chapter. Even during the Chapter, both the SSpsS Mission Secretary and SVD JPIC Coordinator met and expressed the wish for the talk to be shared with all the Sisters and confreres. This booklet is based primarily on Fr. Ommerborn's talks given during the SSpsS 14th General Chapter.

We sincerely thank Fr. Ommerborn for the passion to share his deep knowledge of the Founding Generation’s Justice, Peace and Integrity of Creation (JPIC) commitment with the members of the Arnoldus Family; and for his generosity in volunteering to edit this booklet. We are grateful especially to the SSpsS Congregational Mission Secretary, Sr. Carmen Elisa Bandeo and the SVD Congregational JPIC Coordinator, Fr. Daisuke Narui for their time, effort, and enthusiasm to produce an important document.

May God accompany our journey as religious missionaries, particularly through JPIC, guiding us and empowering us to witness to His love to the people!

SSpsS and SVD joint General Councils
Introduction

From its very beginning the Arnoldus Family has been facing and responding to the serious social problems of the times. In this tradition, we have continued working on the social issues. Living in the present world, where people are suffering from so many different and complex social problems, we felt that our response needed to be embedded more than ever in JPIC.

The booklet has two major objectives: First, it seeks to introduce the readers to the historical and social context of the Founding Generation; second it studies the way our Founding Generation, as represented mainly by the Founder, Saint Arnold Janssen, responded in word and deed to that social context.

We hope that this booklet will be read by as many Sisters and confreres as possible, as well as by our lay partners. Most importantly, we hope this booklet will be used in the initial formation of our members. It is crucial for the Arnoldus Family to understand that our present concern for JPIC has its roots not only in the needs of our present time, but also as a spiritual legacy from our Founding Generation.
Part One
Contextualizing the Topic
The Context of Social Justice Awareness

Social Justice has to do with the just relationship of people within a given society: Here we are concerned with the 19th century and early 20th century society in which our Founding Generation lived. In many European countries, society had developed into a two-class society: the rich and the poor. Particularly, the rich were the factory owners/capitalists; the poor were the factory workers/proletariat who had nothing to sell but themselves and their children.

What was the reason for this development?

This development was caused by the INDUSTRIAL REVOLUTION.

The Industrial Revolution

The Industrial Revolution stands for the shift from an agrarian to an industrialized society. In the agrarian society, up to 80% of the population lived on the land as farmers; but even in towns a number of people had “farmhouses”: their residence, plus sheds for cattle and pigs and barns in which they stored the hay. So even in towns at least one of the sources of income was agriculture. The Janssen family in the town of Goch is a good example of this.

Their farm consisted of several pieces of mainly rented land, two horses, four cows, an ox and a few pigs. The farm was not their only source of income, however, for their father Gerhard Janssen ran a small export-import business, ferrying goods with his horses to the Dutch town of Nijmegen and from there back to Goch.

What exactly were the changes caused by the Industrial Revolution? Here we see both positive and negative aspects. The main changes were the result of the many new technological inventions: power
machines, steam engines, steam ships, locomotives, telegraph, the spinning jenny, railroads and then the building of factories.

On a positive note: The big factories provided many job opportunities. The new machines made production and transportation of raw materials and products faster.

The invention of the railroad system dramatically revolutionized life even in Steyl, Netherlands. The railroads gave manufacturers a cheap way to transport their products. And that had a serious influence even on the little village of Steyl in the Netherlands.

In the Kleiner Herz Jesu Bote (Little Messenger of the Sacred Heart), of October 1875, Arnold Janssen described the new mission house in Steyl to his readers. Among other things he wrote:

The new mission house was once a much frequented inn. However, those days are now past and the people of Steyl become sad when they think of them. For they have to think back to a time, that once was and is no longer, when Steyl was a very busy center of trade; people came from all directions to the Maas harbor to unload bridge stones, coals and cement that had been brought by ships. Since that time the evil trains have come and that busy trading has disappeared. The inn was closed, the house has been sold, and now the German - Dutch mission house has begun its life here instead.
The railways gave people the opportunity to travel – an opportunity which helped the mission house very much. Thanks to the trains, people could visit Steyl easily and thus Steyl became known in German-speaking Europe as well as in the Netherlands. The railways brought many visitors, some of whom became members of Fr. Arnold’s foundations.

On a negative note: The development came at a price.

Before the Industrial Revolution “most of the work force was employed in agriculture, either as self-employed farmers, as land owners or tenants, or as landless agricultural laborers. By the time of the Industrial Revolution, the putting-out system, whereby farmers and townspeople produced goods in their homes, was the standard. Typical putting-out system goods included spinning and weaving (Hendrina Stenmanns worked at home in Issum, weaving for a local factory). Merchant capitalists provided raw materials, paid workers by the piece, and were responsible for the sale of goods.”

Due to the growing Industrial Revolution, however, work moved to the factories which were usually built in towns. People moved to the towns in order to find employment. Here we see a dramatic increase in the size of the urban population:

In 1800 the population of Berlin was 100,000, by 1910 it had grown to 4,000,000. In these fast growing cities, housing conditions were appalling. Up to ten people had to live in a single room, with no sanitation. Clean water was limited. The living conditions of the large number of people were causing terrible health and social problems. In many cities they were plagued by cholera.

In the rural areas people had lived in extended families: the different generations living together and supporting one another. In the towns it was not possible to live in an extended family and so the small family developed: husband, wife and children. These families were on their own, lacking the support of others especially in times of sickness.
Laborers in factories were treated inhumanely. The English manufacturer Josiah Wedgewood “notoriously proclaimed his desire to make perfect machines out of his workers.” 2

It was not only men who worked, but women and children as well. These were often the preferred laborers because they were paid less than men. “Children as young as four were employed. Beatings and long hours were common, with some child coal miners… working from 4 am to 5 pm.” Children were often also preferred “because they could do things that required small hands or bodies.” In some cotton mills, for instance, they would have to crawl under machinery and pick up cotton, working 14 hours a day, six days a week. Some lost hands or limbs, others were crushed under the machines, and some were decapitated.3

It is no wonder that under these “miserable conditions, social ills such as crime, prostitution and drunkenness exploded.”4

The Social Question

Industrialization divided society into two classes: capitalists and workers, that is the proletariat whose human dignity was violated terribly. Now the following questions were asked:

What is the proper response to this misery of the workers? How can the workers be helped to a life of dignity? What must a society be like in which each man, woman, child is respected in his or her human dignity?
That was the Social Question. Another formulation of the Social Question reads: The social question “weighed the advancements of technology against the cost to standards of living and human dignity” of the workers.⁵

GUIDE QUESTIONS:

• *In your mission, do you see anything similar to the 19th century Industrial Revolution in Europe?*

• *Describe what social changes took place because of the Industrial Revolution in the place where you work. What are the positive and negative effects?*

• *What kind of “social question” can you see in your area? Who is causing and who is suffering from this social question?*

First Answers to the Social Question in Relation to Fr. Arnold

Catholic Social Movements

• **1833 - In** Paris, the student Frederich Ozanam founded “The Society of St. Vincent de Paul” to care for the poor and needy. This Society was the model for the social work of the theology students in Steyl.⁶

• Besides Ozanam’s social interest, he had a great interest in world missions and so he was one of the driving forces behind Pauline Jaricot’s Propagation of the Faith in Lyons. Pauline Jaricot was born in 1799 in Lyons, France. At the age of 17 she committed herself to

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Frederich Ozanam (1813-1853)
a life of service to the poor and suffering. In her work for the poor she anticipated many ideas of the encyclical Rerum Novarum by Pope Leo XIII. Pauline was convinced that charitable actions for the poor were not sufficient, that they needed faith in Jesus Christ. On the other hand, she also believed in the necessity of creating living conditions fit for human beings and according to human dignity before she could bring them the light of the faith. She founded a factory where workers would be paid appropriately and treated fairly. However, the project failed because the managers embezzled the money. She was more famous as foundress of the Propagation of the Faith. She wanted to build mission work on the financial contributions and prayers of the Catholic people. The “living Rosary” prayer which she had started inspired Fr. Arnold to recommend it in his mission magazine, *Kleiner Herz Jesu Bote*. Pauline died in 1862. She was a Christian woman who combined a passion for the poor with a passion for the mission of the Church. And in that way she can be a model for us.

- **1800 – 1882** Dr. Heinrich Hahn in Aachen/Germany:

  Heinrich Hahn was a medical doctor in Aachen who cared in particular for the poor workers of Aachen and their families. He did not hesitate to treat people free of charge. Once when he visited a patient he saw the Annals of the French Propagation of the Faith founded by the young French woman Pauline Jaricot. Now, besides medicine and social work, mission became his other great passion. He founded a branch of the Lyons Propagation of the Faith, the Francis Xavier
Association – from which in our days MISSIO and MISEREOR have developed. He wrote medical books and a five volume mission history which was one of the text books in St. Gabriel’s seminary (Austria). He published a German version of the Annals which were also read in the Janssen family in Goch. He was married and had 9 daughters and one son who died early; he was a local politician and member of the state parliament of Prussia. There he worked for a political solution to the social question on a Christian basis. In our times, the diocese of Aachen has begun procedures for his beatification. In 2015, Pope Francis signed a decree that confirmed that Heinrich Hahn had practiced the theological virtues of faith, hope and love in an heroic way– love for God, as well as for his fellow human beings. He had also practiced in an heroic way the cardinal virtues of prudence, justice, moderation and strength.

In Frederick Ozanam, Pauline Jaricot and Heinrich Hahn we see a combination of Christian socially-minded lay persons and missionaries for the whole world – models of justice, or better, of social justice and world mission.

- **1844**, Aachen: Clara Fey, daughter of a rich family, founded the Congregation of Sisters of the Poor Child Jesus for the education of abandoned and orphaned children.

- **1845**, Aachen: Franziska Schervier, daughter of a wealthy factory owner, founded the Poor Sisters of St. Francis. She and her sisters cared for the poor and suffering, for prostitutes and prisoners.

Certainly, both congregations were responses to the social question.

Fr. Arnold was in contact with both Sisters and their congregations. It seems that it was Franziska Schervier who advised the Poor Clare Sisters in Düsseldorf to give the dowry of one of their novices to Arnold Janssen. That donation greatly helped him to buy the inn in Steyl.

Clara Fey and her sisters had also to move to the Netherlands because of the Kulturkampf. She moved just across the border to Simpelfeld.
(near Wahlwiller where the Missionary Sisters Servants of the Holy Spirit – SSpS had a convent). Some of the first SVD priests were ordained there. A nephew of Clara Fey joined the SVD.

Fr. Arnold studied the rules of both congregations when he wrote the first Rule for the Sisters.

- **Adolf Kolping** (1813-1865). As a young man he had learned the trade of a shoemaker. As a newly ordained priest he worked in the German town of Elberfeld (Wuppertal). There, a teacher had already founded a club for young tradesmen who, after having finished their apprenticeship, walked from town to town in search of work. Kolping became the second president of this club. This association gave the young men religious and social support. In 1850 he united several such clubs in the Rhineland and that year is seen as the foundation date for the now international “Kolpingwerk”. In 1852 he set up the foundation of a branch in Münster where, later on, Fr. Arnold did his philosophical and theological studies until he was ordained in the Muenster cathedral in 1861. As a seminarian, Fr. Arnold lived not far from the residence of these wandering journeymen. There he may have seen, or perhaps even met, Kolping who visited the house in July, 1857. So Fr. Arnold could not help but be confronted by the needs of young working men and may have been influenced by this fact in his vision of the technical school in Shermerville, USA (Techy).

**Rerum Novarum**

The official response of the Catholic Church to the Social Question came in 1891 when Pope Leo XIII published the encyclical “Rerum Novarum”. In no. 2 he states the theme of the encyclical: “We thought it expedient now to speak on the condition of the working classes.” In no. 3 he describes their condition with the following strong words:
It has come to pass that working men have been surrendered, isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition.

A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.

This harmful situation endangers an orderly life in society, in which everybody is meant to live in peace.

The Pope saw the correct answer to the Social Question not in violent behavior on either side, but in the observation of the duties of the factory owners and workers.

Good order, for Leo, consisted in both classes knowing their duties and their rights. He begins by spelling out the duties of the proletarians or workers. Their duty is:

*Fully and faithfully to perform the work which has been freely and equitably agreed upon; never to injure the property, not to outrage the person of an employer; never to resort to violence in defending their own cause, not to engage in riot or disorder.* (no. 20).

The capitalists have these duties:

*Not to look upon their work people as their bondsmen, but to respect in every man his dignity as a person ennobled by Christian character. They are reminded that, according to natural reason and Christian philosophy, working for gain is creditable, not shameful to a man, since it enables him to earn an honorable livelihood; but to misuse men as though they were things in the pursuit of gain, or to value them solely for their physical powers – that is truly shameful and inhuman. Again justice demands that, in dealing with the working man,
religion and the good of his soul must be kept in mind. Hence, the employer is bound to see that the worker has time for his religious duties; … Furthermore, the employer must never tax his work people beyond their strength, or employ them in work unsuited to their sex and age. His great and principal duty is to give everyone what is just. (no. 20)

That means the employer must pay JUST WAGES:

Doubtless, before deciding whether wages are fair, many things have to be considered; but wealthy owners and all masters of labor should be mindful of this – that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one’s profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a great crime which cries to the avenging anger of Heaven. …. Lastly, the rich must religiously refrain from cutting down the workmen’s earning, whether by force, by fraud, or by usurious dealing; and with all the greater reason because the laboring man is, as a rule, weak and unprotected, and because his slender means should in proportion to their scantiness be accounted sacred. (no. 20)

In no. 60 he once again emphasizes:

At the time being, the condition of the working classes is the pressing question of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably settled.

The Importance of this Encyclical

It took the Magisterium of the Church a long time – almost 50 years after Marx and Engels – to show concern for the poor and exploited
workers. But then Pope Leo XIII responded with very strong words to the condition the workers found themselves in – comparing their lot to slavery. The Pope's encyclical made it absolutely clear that social issues had to be part of the Church's concern and that neither her own nor any working class members may be exploited by employers. Workers must be respected in their human dignity which they share with the employers!

**GUIDE QUESTIONS:**

- *What is the reaction of the local church and other organizations to social questions?*
- *How do you tackle the questions?*

### The Meaning of Social Justice

#### Understanding of Justice

Justice “consists in the constant and firm will to give their due to God and neighbor”. Today we say: justice consists in right relationships with God, with our fellow human beings and, we add, with creation.

For hundreds of years three forms of justice have been distinguished:

- Legal justice (fairness and security in legal processes),
- Distributive justice (everybody’s basic needs are fulfilled) and
- Commutative justice (safeguarding of fair contract and exchange conditions).

### Social Justice – General Understanding

The wretched condition of the workers in the 19th century and the resulting “social question” confronted western society for the first time with the problem of a just social order; that is, one that guarantees all
members of society an active and productive participation in the life of their society. *That is Social Justice.*

Social justice is not limited to the problems of one particular nation, but concerns the wellbeing of the whole of humanity. It determines the ethical quality of structures, systems and institutions in society. The starting point of social justice is the dignity of every human being. It is important to note that it does not mean to equalize every person in society; it means rather that right from the beginning of his or her life every person in society has the same chances, namely through their own efforts to live their lives according to their capabilities. Such equality of chances aims at demolishing inequality and discrimination which excludes certain groups in society from access to important possibilities in their lives.

In this context people speak of “basic social rights”, such as the right to work, right to have sufficient food, clothing, health, education, a place to live.7

**The Understanding of Social Justice according to the Compendium of the Social Doctrine of the Church**

The Compendium is a document of the Pontifical Council for Justice and Peace, dedicated to Pope John Paul II. It contains, for instance, the teachings of the popes and bishops on matters concerning the life of men and women in society. Naturally, social justice is part of this doctrine.

The Compendium does not see social justice as a fourth form of justice, but as comprehending the three aforementioned forms of justice: commutative, distributive and legal justice.

Today the dignity of each human being is emphasized. Why? The Compendium points out that today the value of the human person, the human person’s dignity and rights are threatened by the focus on
utility and ownership. In the Christian vision, however, justice has to take into consideration the “profound dignity of the human person”. This understanding of the human person gives us a wider concept of justice: justice includes solidarity and love. Justice must go hand in hand with love as solidarity. Today, love as solidarity is the way to peace. If peace is the fruit of justice, as we read in Is 32:17 or Jas 3:18, then today we can also say that peace is the fruit of solidarity. Following on from this the Compendium says that the goal of peace, in fact, “will certainly be achieved through the putting into effect of social and international justice, but also through the practice of virtues which favor togetherness, and which teach us to live in unity, so as to build in unity, by giving and receiving, a new society and better world”. (No. 203)

GUIDE QUESTIONS:

• How is “human dignity” valued in your local area in the fields of law, socio-economic life, culture and tradition?

• If it is not valued, why not? How could you spread the value?
Part Two

Justice Awareness of our Founding Generation
Justice – Integral Part of our Mission since the Time of our Foundation

Two Examples

On September 8, 1875, St. Michael’s Mission House was opened in Steyl. In his sermon during the opening Mass, Fr. Arnold said: “Even if the mission house were to reach its goal only partially, it could not fail to be a source of blessing for thousands of people.”

In January 1878, just 2 years and three months later, Fr. Arnold began publishing a weekly, illustrated family magazine called “Die Heilige Stadt Gottes” (Holy City of God).

Fr. Arnold described as the goal of the new magazine: “That our Christian faith may become more and more the norm in the State, in the family and in the life of the individual.” Justice is certainly an integral part of our faith, and so in the second issue he gave the magazine the mission: to be a “faithful fighter for truth and justice”.

Fr. Arnold’s Missionary Roots

Fr. Arnold owed his missionary vocation to his membership in the Apostleship of Prayer. One of the key words of that apostolate was to make the wishes or intentions of the Heart of Jesus one’s own.

Those words were at the basis of the Apostleship’s understanding of mission.
Mission means: to be of one mind with Jesus and to make the wishes and intentions of the Heart of Jesus our own, and that means to pray, work and suffer for the honor of God and the salvation of souls.

The mission of the church is: “to build up the kingdom of God, to sanctify souls, to lead unbelievers to the knowledge of the truth and sinners to the life of grace, to unite all the children of God who at this time are divided into thousands of quarrelling sects and hostile groupings.”

With this understanding of mission, Fr. Arnold began in Steyl what was to become his worldwide missionary work, expressed in the prayer of dedication to the mission task of the new mission house. On June 16, 1875, Fr. Arnold, the Luxembourgian priest Fr. Peter Bill and seminarian Johann Baptist Anzer pronounced the dedication in the following words:

With regard to the fervent wishes of Your Most Sacred Heart, which in such a special way are directed towards the spread of Your holy Kingdom upon earth,

I,

kneeling before You, my creator, redeemer and sustainer,

make my humble person available to Your Divine Heart with regard to the mission work of your holy Church.

For Fr. Arnold that dedication was the spiritual foundation of the new mission house and the mission work initiated there.

Mission at the Service of the Kingdom of God

The proclamation of the kingdom of God in his words and deeds was at the center of Jesus’ missionary life. The kingdom of God was not something we have to wait for in the future world. After he had freed a person from a demon, Jesus said: “If it is by the finger of God that I cast out the demons, then the kingdom of God has come to you.” That
tells us that the kingdom of God is to be established here in our world. In Mt 11:5-6 Jesus described for the messengers of John how he was doing that: “Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them.” The kingdom of God, in whose service Jesus was, and which we as his followers are also to serve, is the worldly kingdom of God beginning to rule in the world through Jesus and through us.

Social Work According to the Early SVD and SSpS Constitutions

Fr. Arnold’s Interest in Society as a Whole

Earlier on we saw that Fr. Arnold was concerned about helping Christian faith become alive in German society through his German language family magazine “Die Heilige Stadt Gottes”.

When the foundation stone for St. Gabriel’s mission house was laid he also said:

“For the spiritual welfare of this neighborhood and this Empire beloved by God!”

He justified taking over the Vienna Catholic Teachers’ College saying:

The spiritual rebirth of Austria will depend to a great extent on the training of good teachers. We should thank God for entrusting us with such a blessed and fruitful task.

All these quotations show us how greatly Fr. Arnold was concerned to work for the salvation of society as a whole; and society as a whole is made up of families and individuals. So, even if in the following
it seems that Fr. Arnold was only interested in the salvation of individuals, we do him no injustice when we interpret his words as ultimately concerning the whole of society and we are justified in the use of the heading “social work according to the early SVD and SSpS Constitutions”, since it actually means work for society.

The Constitutions

With the Apostleship of Prayer, Fr. Arnold believed in working for the salvation of souls. The way he understood that becomes clear in the 1891 SVD and the 1891/1893 SSpS Constitutions – the first SSpS Constitutions. In both we read:

All must work zealously with all their strength for the salvation of souls, because no task is so exalted and sublime, so important and all-encompassing than the salvation of souls. … What work is so all-inclusive that it embraces all the works of mercy? Through the conversion of sinners you give food to the hungry, shelter to wanderers, clothes to the naked, you impart health to the sick, freedom to prisoners, and life to the dead.

In the 1898 SVD Constitutions we read:

The Mind of our Lord Jesus Christ and His holy virtues, especially his adorable love for God and men have their symbol in His most loveable Heart. Therefore we hold this Most Sacred Heart in the highest honor and love. And since our heart must be formed according to the exemplar of the first Shepherd of souls, then in a special but not exclusive way let us make devout prayers and efforts that our hearts be like the Heart of Jesus humble and meek, merciful, patient, wise and strong according to the admonition of the Apostle, ‘Have the same mind as Christ Jesus’ (Phil 2,5).10
A similar thought was also expressed by Fr. Arnold in the 1905 SVD Constitutions which received official church approval for a period of five years:

_The spiritual and corporal works of mercy will receive our special attention, since the Lord has especially recommended them to us. People are images of God, brothers and sisters of Christ, and temples of the Holy Spirit. Just as God cares for them out of the fullness of his love, endures their defects, and seeks to reform them, so we, too, will love them actively. This will be our golden rule, whether we spread the faith or foster fraternal love._

_In practicing these works of charity we will not forget our deceased, especially those who are recommended to our prayers._

**The Importance of Veneration of the Sacred Heart for Social Justice According to Pope Leo XIII**

Pope Leo XIII also saw the connection between devotion to the Sacred Heart and social justice when he wrote in Rerum Novarum:

_But no human expedients will ever make up for the devotedness and self-sacrifice of Christian charity. Charity, as a virtue, pertains to the Church; for virtue it is not, unless it be drawn from the Most Sacred Heart of Jesus Christ._ (No. 30)

**Towards a Correct Understanding of the Constitutions**

**Conversion/Salvation of Sinners and Social Justice According to Pope John Paul II**

We might still ask: What has the conversion of sinners to do with social injustice and social justice? Pope John Paul II writes in his encyclical,
“Sollicitudo Rei Socialis”, No. 36:

*If the present situation can be attributed to difficulties of various kinds, it is not out of place to speak of “structures of sin,” which... are rooted in personal sin, and thus always linked to concrete acts of individuals who introduce these structures, consolidate them and make them difficult to remove. And thus they grow stronger, spread, and become the source of other sins, and so influence people’s behavior.*

The conversion of the sinner, therefore, will bring about justice, love, and mercy in society.

**The Trinity and the Response to the Social Question**

**A Programmatic Prayer**

*May the Heart of Jesus live in the hearts of all people.* These words belong right at the beginning of our founding story. When Fr. Arnold wrote a draft of a rule for the SVD as a religious congregation in 1884, he wrote a further motto for the SVD: *May the darkness of sin and the night of paganism vanish before the light of the Word and the spirit of grace.* And then he added to it the first motto: *and May the Heart of Jesus live in the hearts of all people.*

The new first part reminds us of our Trinitarian spirituality as Fr. Arnold wrote: *Since our congregation is consecrated to the Holy Spirit and to the Divine Word, we will frequently pray to these two divine persons; we do so because we confidently hope that this is the will of the Father and when we adore the Spirit and the Word we also adore the Father since he sent the two to us. The Divine Word is essentially light and the Spirit is essentially love; therefore it is their nature to penetrate the night of unbelief and the darkness of sin.*

For Fr. Arnold these thoughts were the deepest reason for all our missionary work wherever we are in the world. In his mind and that of the Founding Generation, the world of paganism was the non-Christian world. The world of sin, however, is also to be found in Christian countries and in Christians, even in ourselves, as Fr. Arnold wrote.
Trinitarian Spirituality with Special Emphasis on the Sacred Heart

As we saw Fr. Arnold added to his programmatic prayer the well-known words: May the Heart of Jesus live in the hearts of all people. Applying these words to ourselves he wrote at that time:

*The Sacred Heart of Jesus must also live in our own hearts through true piety and love. It is that love which also loves the neighbor whom it sees (cf. 1Jn 4.20) and to whom it does good. The needy must be refreshed, the helpless supported, the erring instructed. The way to spiritual good deeds is prepared through corporal good deeds. We must not forget the poor souls in purgatory. All this we should do ourselves and through our example we should move others to do the same.*

Fr. Arnold’s Trinitarian belief, with special emphasis on the Sacred Heart, leads us, as we would say today, to practice social justice. It is the foundation on which, in response to the signs of the times, each generation of the Arnoldus family builds its practice of social justice.

The Trinity and the Sacred Heart

Fr. Arnold deepened these thoughts still further when he made some interesting remarks about the Sacred Heart of Jesus:

*The Sacred Heart does not belong to a human person but to the Person of the Eternal Word. In the Sacred Heart, therefore, dwells the entire Blessed Trinity: the omnipotence of the Father, the wisdom and beauty of the Son, the love and wealth of the Holy Spirit... Truly, the Sacred Heart is the loftiest throne of the Blessed Trinity.*
The Blessed Trinity will also live within us. Fr. Arnold writes how this will happen:

_The Blessed Trinity dwells in the Sacred Heart of Jesus and through His mediation will come to make its abode with us as Jesus has promised._  

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And summing up these thoughts, he and all the members of the Arnold Family began to say:

**MAY THE HOLY TRIUNE GOD LIVE IN OUR HEARTS AND IN THE HEARTS OF ALL PEOPLE.**

The Holy Triune God living in us and loving us, makes us give this love to the people to whom God sends us.

**GUIDE QUESTIONS:**

- *How do you deepen your life and mission in light of Sacred Heart?*

**Social Response of our Founding Generation**

In dealing with this topic our inspiration comes from the prayer of Fr. Arnold:

**MAY THE HOLY TRIUNE GOD LIVE IN OUR HEARTS AND IN THE HEARTS OF ALL PEOPLE**

**Right Relationship with God**

In Fr. Arnold’s Trinitarian Spirituality, the Triune God – who is Love – lives in the Heart of Jesus and has his dwelling place also in our human heart. But there the Triune God was not only to dwell like
a “ghost in a tomb”; the Triune God was to be alive in it. When the Triune God truly is alive in people’s hearts, then the love of the Triune God moves them to love Him, their fellow human beings and the whole of God’s creation in return. And with that we have arrived at the modern understanding of justice: **Right relationships with God, right relationships with our fellow human beings, right relationship with creation.**

**May the Holy Triune God Live in Our Hearts–Right Relationship with God in the Lives of the SSpS and SVD**

We first look at the way in which Fr. Arnold suggested that we would live in a right relationship with God.

To live in right relationship with God was the intention of the religious exercises, prayers, devotions, and adoration that took place throughout a day, particularly the Quarter Hour Prayer. Our prayers, coming from a heart full of love for God, were all to be a sign of our acknowledging the Triune God’s love for us.

The meaning of such an intense prayer life is well and beautifully expressed by Mother Theresa of Calcutta who said:

> Love to pray – feel often during the day the need for prayer, and take trouble to pray. Prayer enlarges the heart until it is capable of containing God’s gift of himself. Ask and seek and your heart will grow big enough to receive him and keep him as your own.

Through prayer our hearts will not only become big enough for God but prayer will also make our hearts so big that the people and all of God’s creation will have a place in it. It is the foundation for our being able to live in right relationship with our fellow human beings and the
whole of creation. What is true for us is also true for all the people who are not living a vowed life as SSpS and SVD.

**May the Holy Triune God Live in the Hearts of all People – People in General Living in Right Relationship with God**

Here we single out two ways through which Fr. Arnold wanted to strengthen people’s love for God: the retreat and the media apostolate.

- **Retreat Apostolate**

  Fr. Arnold wanted to foster love of God in the hearts of all people through the *retreat apostolate* in St. Michael’s Mission House and in the convent of the Missionary Sisters:

  About the retreat Fr. Arnold wrote:

  *Experience teaches us how useful the retreats are for priests and lay people alike. They are being freed from sins which for a long time they kept hidden; through the prayers, meditations and readings they are being renewed spiritually. Many young visitors who think of dedicating themselves wholly to God, are inspired to do good by taking part in the services in the church and by hearing the singing. And since that which is necessary for the body is not lacking, and because of the beautiful scenery here, they often love to come back and they then bring others along, so that the number of participants grows from year to year. Seeing such fruits consoles us so much that we do not mind the difficulties / troubles which the retreats cause us.*

- **Media Apostolate**

  In the second issue of his illustrated family magazine, the *Stadt Gottes* of January 1878, he wrote:

  *Dear Holy Stadt Gottes, now you may begin your travels into all the regions of Germany. May the Lord and his dear mother help*
that you preserve in many a heart the love for holy religion and
the great Creator of all hearts. …

May the Holy Triune God Live in the Hearts of ALL People – SSpS
/ SVD/ Lay Women and Men – Concrete Examples

- Right relationship with God shows itself in trust and confidence
  in God.

  In poetic form Fr. Arnold gives this advice:
  
  Trust the Lord in every situation, whether it is day or dark night.
  Whether storm clouds fly overhead or the sun smiles down gently.
  Leave everything in his hands.
  Oh, he means so well with you. When the time comes he will
  calm the storms, you are safe in his care.

- Right relationship with God shows itself
  also in obedience – in doing God’s will.

  Yet, how can the will of God be discovered?
  Fr. Arnold relates how he discerned that
  it was God’s will for him to found the
  mission house. He reflected as follows:
  
  If already for quite a while it has been
  high time to establish a mission house
  for Germans, this holy project has
  become more urgent right now. Because
  of the Kulturkampf (struggle between
  the government and the Church) newly
  ordained priests cannot be employed in Prussia. Therefore they
  have to be given the opportunity to dedicate themselves to the
  work of the foreign missions. Who should take up the foundation
  of the mission house? Those pastors who are working in parishes
  must not leave them, because a successor would be barred by the
  government from taking up his duties. Newly ordained priests
  are too young for the job. Who should do it then? You [Arnold]
have begun to write for the missions. Writing is good, but it is not sufficient; one has also to work for them; therefore do it yourself, take care of such a necessary project. You realize that the beginning has to be made with an apostolic school, which, starting with Latin, will teach every subject. Since you have been teaching all high school subjects for 12 years, you cannot deny the fact: your life so far has prepared you quite well for such a task. Therefore, accept God’s will and begin the work courageously!14

- Right relationship with God shows itself in accepting suffering. Fr. Arnold had to go through much suffering in his life. In 1903 he wrote to a confrere:

  I, too, have to suffer often, more than you can imagine, but I try to make myself an oblation to our heavenly Father daily, in union with our Savior. 15

  It is not admirable to lead a life without pain and worries but it is admirable to sustain what is difficult to do and hard to endure in the power of the Holy Spirit and in union with Christ. 16

Fr. Arnold did not only experience sufferings, he also received the strength to bear them. To the Sisters he wrote: The sufferings that God sends are not going to surpass our strength. If God sends sufferings, then he also gives the strength to bear them. 17

GUIDE QUESTIONS:

- How do you develop a right relationship with God? Reflect on your daily life and mission.

Right Relationships with One Another

Our Founding Generation includes other members, such as Joseph Freinademetz, Mothers Maria, Josepha and Theresia Messner.
According to Fr. Arnold and Fr. Freinademetz

Our starting point here is this word of Fr. Arnold from 1901:

*In the world everything looks so bleak. Therefore those who love God must do all they can to bring about a change.*

This sad situation people are in is caused by people not living in right relationships with one another. So our saints give us some valuable advice for living in right relationship with one another and making the world a better place to live in.

- **Fr. Arnold’s words of advice**

  To Fr. Superior Franz Tollinger in Brazil he wrote in 1900:
  *Above all it is necessary never to talk and act when you are excited and upset.*

  In 1901 he wrote again to Fr. Tollinger in Brazil:
  *You can hardly achieve anything in the service of the Lord if you are not able to get along sufficiently well with others.*

  In a spiritual talk in 1897 Fr. Arnold said:
  *It costs not a small effort to be always kind towards others. But that is more pleasing to God than acts of external mortification.*

  To newly ordained priests Fr. Arnold said:
  *We must learn to speak and to keep silent at the right time.*

  Fr. Arnold said:
  *That is a good person who knows how to brighten sad eyes.*

Fr. Arnold has some very good advice for living in international, multicultural communities:

He was a German and he felt like a German. And he hoped his German culture would not disappear from the face of the earth – even when Germans had migrated to other countries, like the United States. To the German diocesan priest, Fr. Aloys Thiele,
who wanted the SVD to start a technical school for young Germans near Chicago, he wrote these interesting words which perhaps can also be of help to us:

_I am naturally averse to any extreme nationalism, but it does seem to me that it must be a challenge for us to foster our German nature, not exclusively, but sufficiently to ensure that it will be preserved from the danger of decline, and yet at the same time, where possible, to choose such forms as to prevent other nationalities from feeling themselves rejected._

- **Fr. Freinademetz’s words of advice**

Fr. Freinademetz said to his missionaries in China:

“The language of love is the only foreign language all people understand.”

“First love, second love, 70 x 7 love. And 7 million x 7 also love. Let us love as Jesus loves us.”

“The law in all our houses must be: love, peace, goodwill, friendship, truthfulness, faithfulness.”

“What is the use of knowing all the mistakes of others, but we do not know our own?”

“We should do our best during our meals to let love and consideration, modesty and good behavior also sit at table.”

“Let us avoid the spirit of criticism which thinks it is very intelligent when it discovers a mistake everywhere.”

**The Three Founding Mothers’ Words of Advice**

Some words from the Manual for Promoters of JPIC can be a good introduction to the following words of the three founding mothers.
Community is the result of and the breeding ground for a life of love. Community exists where there is justice, where justice is understood as right relationships. Community offers the ground for charisms to be discerned and developed, for people to participate and contribute with the gifts they have been given. Religious offer an example of both community and work with others to build community as a place of justice and of God’s revelation.  

- **Mother Maria**

In her letters to Argentina, Mother Maria tried to help the superior Mother Andrea Gertrudis Hegemann (SSpS 2nd General Chapter, 1922: “Considering that Andrea Hegemann is one of the first four members of the Congregation, the Chapter voted to give her the title Mother.”) and the first three Sisters with her to build their community as a place of justice, as a place where the Sisters would live in right relationships with one another.

At the beginning of this paragraph is a word of Arnold Janssen to Mother Maria and which Mother Maria wrote to Mother Andrea on November 28, 1896:

*Rev. Superior [Fr. Arnold] told me to pray again and again for the grace, that no Sister would ever be treated unjustly.*

Through her letters Mother Maria tried to help the Sisters to avoid injustice and be a community of justice.

On February 2, 1896, Mother Maria wrote to the first Missionary Sisters Servants of the Holy Spirit in Argentina:

*And now, dear Sisters, grow in holy love of God and in true, sincere sisterly love. ... You know, dear Sisters, how often I*
repeat this same thing over and over again here and how I beg the Sisters to be careful how they speak, so as not to upset one another by their words or hasty conduct and, on the other hand, not to take offense easily because it is almost always due to some misunderstanding.

Yes, dear Sisters, this is especially important for you. You are together in a smaller group. … Pay attention to mutual consideration. … Should any misunderstanding or human weakness cause us to offend against charity, let us not rest until things have been put right and all are again one heart and one soul.

It seems that Mother Andrea found her job as superior very difficult. In her letters, Mother Maria tries to help her to carry out her work as superior.

In a letter of July 23, 1897, Mother Maria wrote to Mother Andrea:

Dear Sr. Andrea, you will certainly remember the first talk in our little house (Three Lindens). Fr. Superior recommended to us that we should be concerned more about our fellow Sisters than about ourselves. This talk was somehow the foundation upon which our Congregation is to develop.

On September 12, 1897, Mother Maria wrote to Mother Andrea:

Before Sr. Rosa [Ernestina Strassener, the first Argentinian SSpS] goes on retreat, [before her first vows] you all must have a reconciliation ceremony; reconcile with one another from your heart, and then a new life in holy love for one another will begin.

- **Mother Josepha**

Mother Josepha was also a person who fostered justice as right relationships with one another. Here are some of her words:
“Whoever says a consoling word to a sad person shakes hands with Jesus.”

“When you say anything, do it out of love.”

“Love cannot dwell in a heart ravaged by envy.”

- **Mother Theresia Messner**

Mother Theresia Messner, in her letters, advises the Sisters along the way of right relationships.

In a real crisis situation for justice as right relationships with one another, in September 1917, at the height of World War I, she wrote in a letter to the Sisters:

_All of us, dear Sisters, no matter what nation we belong to, are suffering and worrying anxiously about our loved ones at the front or at home and about our beloved mother country. The Lord God himself placed love of our country in our hearts; it is justified, noble and good._

_But this love of one’s country, justified as it is, may not go too far; it may not turn into aversion, lack of consideration, bitterness or hate towards those of another nationality. That is contrary to God’s law which commands us to love our neighbor as ourselves and even not to exclude our enemies from our love; for all people bear God’s image, all are children of the one great family of God, all are meant to go to heaven one day._

_Moreover, dear Sisters, we belong to a Mission Congregation with members from different countries ... Even if our hearts bleed for our loved ones and our country because of the great suffering the war is causing, we must take care in our dealings_
with people and Sisters of other nationalities not to offend their national sensitivity through uncharitable remarks, judgments or sharp criticism.

The letter continues at some length along these lines and finds an echo in another letter, written in December 1918 after the armistice:

But now, dear Sisters, what must we not do? As I wrote once before, we must absolutely avoid sitting in judgment on the enemies of our own country and pronouncing on right and wrong. ... [It is God's affair to do that] ... Above all, dear Sisters, we must guard against any coldness or lack of charity towards Sisters of other nationalities. Far be it from us to indulge in mutual recriminations regarding possible incorrect attitudes or behavior of one nation towards another.

Whoever we may be, whether Germans, Dutch, Austrians, British, Russians, Americans, etc., we, dear Sisters, are all children of the one great family of God, daughters and Sisters of the same Congregation, united through the bonds of holy love.

Summary of thoughts about justice as right relationships with God and with one another

All these words of the Founding Generation about justice as right relationships with God and with one another challenge us. For us, the spiritual daughters and sons of Fr. Arnold and the heirs of our Founding Generation, Justice [PIC] is to be a way of life rooted in our Trinitarian Spirituality. Justice [PIC] is a result of the Holy Triune God living in our hearts. The Holy Triune God wants to be active within us, he wants to transform our hearts to become hearts full of love for him and our fellow human beings. And the words of our Founding Generation can assist us in living up to that challenge, showing us how we can let the Holy Triune God be active in our hearts.
Once our hearts have been transformed and we live in right relationships with one another, we can go about transforming our world by maintaining a special relationship with those people who often suffer from social injustice.

**GUIDE QUESTIONS:**

- *How do you develop right relationships with others?*
- *How do you deal with the sister/confrere to whom you have difficulty to relate?*
- *Reflect on your relationship with mission partners.*

**Right Relationship with the Poor**

When Fr. Arnold came to Steyl in 1875, he had the effects of the Industrial Revolution at his doorsteps. Steyl belongs to the political community of Tegelen and the parish of Tegelen. Since 1870 mainly small farmers and casual workers from within and without Tegelen had left their farms to find work in the roofing tiles and brick factories as well as in the iron foundries and tobacco factories. Working hours were long and the pay was small and children were employed as well. There were sicknesses like cholera, measles, scarlet fever, typhoid. Alcoholism had a very bad effect, particularly on the families. Surely, Fr. Arnold and the residents of St. Michael’s Mission House and the Sisters’ convents were faced with the social question. And what did they do?
Examples of our Founding Generation - Fr. Arnold and the poor as witnessed by his confreres:

Fr. John Weig remembers:

*While the department of theology was still in Steyl, the Founder introduced the custom of making visits to the houses of the poor just like the members of the St. Vincent de Paul Society do. He assigned this task to the philosophers and theologians. Steyl in those days was not yet the prosperous village it has since become. From the edge of the Steyl sand dunes dilapidated roof-tile factories stretched all the way to Tegelen. In fact, the town of Tegelen very likely owed its name to the Latin word for tiles – tegulae. A not inconsiderable portion of the local people depended on these factories for their meager livelihood. Every day a sizeable crowd of impoverished people gathered at the entrance to the seminary and were given a good meal by the Brother Porter. We also visited the poor in their homes.*

Fr. John Peil:

*What influenced the founder to introduce this custom was the consideration that in the missions our confreres would often have to deal with the poor. They should have at least some understanding of the needs of the poorest classes of our society. The Founder also introduced regular conferences for the poor. All the deserving poor in Steyl and its environs were sought out and a list of their names drawn up. Then the theologians, before their ordination, were sent out two by two during their free time to visit the poor just as our Savior had sent out the apostles. To make larger donations to the poor, such as providing bed linen, clothing or money the permission of the treasurer or some other official was needed. In certain cases the Founder himself could be approached for help. Of course, the theologians were expected to look for other benefactors outside our own community. They could dispose freely of whatever such benefactors gave them. Once a month all those involved in helping the poor had to*
social response of our founding generation

attend a conference at which the Founder himself presided when possible. Each individual was obliged to report on his activities, his successes and failures, unusual experiences, new means and methods of aiding the poor, etc. The Founder repeatedly reminded the theologians of the purpose of such charitable activity: to observe and understand misery and want; to find new ways of approaching completely strange people through the help they provided; to induce lay people to contribute to activities of this kind, etc. 23

Fr. August Arand:

The class of Father Peil organized a group to care for the poor and needy in Steyl and Tegelen. My brother Gregory, who had formerly been a bricklayer, was given the job of building a little house free of charge for a poor family in Steyl. 24

Br. Brendgen recalls how the Founder once gave a complete set of furniture to the impoverished Jan van Dijk. Once he also gave a more comfortable bed to an expectant mother. 25

Br. Ludgerus Mollemeier:

Fr. Arnold made it a point that in all our houses the poor should be cared for. At Steyl and St. Gabriel’s this was done on a large scale. He also stipulated in the Rule that the Brother Porter was to receive the poor with kindness and give them whatever the Superior allowed. In Steyl he frequently sent Brother Christopher with meat and other items to the poor in the neighborhood. When I was stationed at Holy Cross and in Rome he repeatedly recommended the care of the poor to me. In Rome he ordered that two women be given a loaf of bread several times a week and this was done for years. Other poor people also called at the entrance every day. 26

Fr. Arnold allowed an SSPS Sister to have an aid post in the convent for the poor people of Steyl.
**Mother Josepha and the Poor**

A person who had a heart for the poor was Mother Josepha.

As such she is also remembered in her home town of Issum. At the entrance of the church a shrine can be seen with some of her relics. This shrine is made of wood and silver. The wood is taken from a nut tree. When you look at the shrine, at first four pieces of wood can be seen which are separated from each other by a silver ribbon in the form of a cross. Under the cross is a round disc which symbolizes the world. Behind one part of the disc are the relics of Mother Josepha.

This shrine wishes to express four thoughts that give a message about Mother Josepha. Those thoughts are: *faith, love for people, willingness to help all in need, tireless work.*

As a small girl, Hendrina helped her mother in the household: peeling potatoes, cleaning the room and dusting. But her main job was to look after her smaller brothers and sisters.

Outside the family, she also looked for opportunities to help people. So she found an old man living in her neighborhood who was completely helpless. Whenever he had a wish, Hendrina tried to fulfill it. When her mother baked bread, she always baked a small bread roll for Hendrina. Yet Hendrina did not eat it, she took it instead to the poor old man.

As a teenager, Hendrina continued her works of charity. In her free time she looked after the sick in Issum. A lady neighbor of Hendrina said: “In those days we did not have a hospital in Issum. And why should we have had one? Dineken (short form for Hendrina) looked after all the sick”. Some of the richer families in Issum were so impressed with her work that they supported her financially, so she always had something to give to the poor and the sick. The people did not think they needed a hospital to care for the sick, because they had Hendrina. Because of that, we could say that she was personified option for the poor and people in need.
Helping the Unfortunate Victims of Natural Catastrophes

On New Year’s Day 1881 the Netherlands suffered extensive flooding. The Steyl family magazine “Die Heilige Stadt Gottes” reported on it and mentioned in particular the plight of many villages in the province of Limburg “which were almost completely forgotten and without help”.

We consider it a holy duty of Christian charity to put in a good word for these poor people in our magazine to our compassionate readers [in Germany]; and this duty calls upon us all the more compellingly since the mission house was saved through God’s kind providence from the kind of suffering which hit so many townships in our neighborhood. Reminding our readers of the Lord’s promise, “Blessed are the merciful, for they will receive mercy!” – we therefore pass on a request in support of those unfortunate people. Anyone who is aware that they have been blessed by God with the goods of this earth, should not hesitate to offer a tribute of gratitude to Him who is the cause of this good fortune, by taking pity on those suffering people and joyfully contributing a donation to alleviate the needs of their fellow human beings and fellow believers. We will gladly receive gifts of love offered on behalf of the needy. They are to be sent to Rev. Arnold Janssen, Rector of the Mission House in Steyl (poste restante Kaldenkirchen) with the remark ‘flood emergency’.  

In our modern language we would say that Fr. Arnold invited the readers of the “Stadt Gottes” to show solidarity with the victims of natural catastrophes.

GUIDE QUESTIONS:

- Who are the poor for you?
- How do you relate to them?
- What is your understanding of poverty?
Education at the Service of a Just Society

The Educational Apostolate in Latin America

Education was to be the main apostolate of the SVD and SSpS in Latin America. Fr. Arnold described how he envisaged this apostolate in Argentina and Brazil.

With regard to Argentina he had written in September 1902:

In the first place we must determine the goals that our priests and Sisters in Argentina are to achieve; everything else will have to be done accordingly. The most important goals, however, are those from which the greatest amount of good arises. This would be: a) education / formation of pastorally zealous priests and b) the education / formation of good male and female teachers who will work with zeal to do the best for their students.

The means to achieve this goal are:

a. Good administration of seminaries which might be entrusted to us.

b. Establishment and administration of male and female teachers’ training colleges.

c. Recruitment of dutiful candidates for these institutions from good parishes and families.

d. To look for and take over parishes from which such candidates can be recruited. Cultivation of true piety there and instruction of parents to educate their children well.

e. To take over and manage elementary schools in order to give the students a good education/formation, help them live their lives from their faith and to obtain good candidates for the seminaries and teachers’ colleges.

f. Good training of our own priests, brothers and sisters who are to provide the necessary teachers.28
In Brazil we have a threefold task. We must be active:

a. in parish work in order to raise the standard of faith and piety,
b. in the field of elementary schools and teachers’ training colleges
c. in the field of middle schools – and if necessary – high schools.

Of these three activities the second is of special importance. For what is a Christian parish without a Christian parish school? It is quite incomplete. And where do we get Christian teachers from if not from Christian teachers’ training colleges? The latter must grow from the Christian elementary schools which will be the schools where the teachers in training do their practice teaching.

**Trade School in Shermerville, USA**

The very first SVD and SSps apostolate in the USA was a technical school for poor German orphan and abandoned boys. The foundation stone for this school was laid on July 8, 1900. The school began operating on August 12, 1900, with 8 students: four did gardening and farming, two were locksmith and mechanic apprentices while one was learning the tailoring and one the carpentry trade. The aim of this school, which was dedicated to St. Joseph, was to train good craftsmen and convinced Christian men.

In his personal notes of 1906, Fr. Arnold wrote about the work in the USA:

> In order to get a foothold in Northern America we had to make the decision to establish a school for young tradesmen. It is my wish that an association of good master craftsmen will grow out of it and that in this way we take good care of this important class of people. Finding good work places for the apprentices who come from our schools is reason enough to work for them. To this class of people we must give St. Joseph as a model; as soon as we can we must do our best to form their members into pious Catholic Christians. As time goes on I hope for good results and
I wish that our priests will then take care of the tradesmen and workers in other places as well. ²⁹

Here, Fr. Arnold could have been influenced by the vision of Adolf Kolping which was described earlier on.

This trade school was definitely brought into connection with the “Social Question” in Chicago. At an event on 14 Jan [1900] a talk was given on ‘The St. Joseph’s Home in Shermerville, our German Technical School, a contribution to the solution of the social question’ ³⁰ Today, we no longer speak of Shermerville, but “Techny”, in memory of the technical school.

Fr. Arnold also gave this very interesting advice regarding the apprentices:

As far as the use of apprentices for the needs of the house is concerned, some consideration should no doubt be given to this, especially if the boy is there free of charge. Yet the primary consideration must always remain the apprentice’s own ability, whether he shows a talent for this or that kind of work. The boys are already approaching an age when a person begins to reflect. If you try to seek primarily your own advantage, they will soon note this and later express it increasingly in conversations with others. The result will be a reduced attention; and they will consequently no longer place a true value on the good education they are receiving. But if you genuinely live and care for all their intellectual and physical needs, then you will have a claim to their continuing attention, which will be rewarded so much sooner, as they come to the age of mature understanding. ³¹

Education – a Special Contribution in the Service of Social Justice

Social justice demands that every member of society has the same chances in life, and that includes boys and girls receiving an education. This service was given by the school apostolate of the Sisters.
The educational apostolate, therefore, included both boys and girls and the statistics from the schools in Togo run by the Sisters may serve as an example.

Most students were boys; in 1904 there were more than 2000. But there was also a respectable number of girls in the schools in 1904 - more than 200. We must not forget, that schools were something new in Togo.

What was said here for Togo is also valid for the New Guinea mission.

GUIDE QUESTIONS:

- What are the goals of your education ministry?
- How does your (your province’s) education ministry tackle the social issues in the local society?

**Media at the Service of Justice**

The missionary goal of the “Stadt Gottes” was the same as the goal of the St. Paul’s Association in Switzerland for the promotion of a good press. When Fr. Arnold started the publication of the Stadt Gottes he wrote:

> That our Christian faith may become more and more the norm in the State, in the family and in the life of the individual.

The explicit task of the family magazine “Die Heilige Stadt Gottes” was to fight for truth and justice.
GUIDE QUESTIONS:

- What are the goals of your media ministry?
- How does your (your province’s) media ministry tackle the social issues in the local society?

Political Activity at the Service of Justice – Fr. Arnold, the Politician

One of Fr. Arnold’s most trusted co-workers and ultimately confessors, Fr. Hermann auf der Heide wrote:

In Fr. H. Fischer’s biography of the founder his political activities have not been mentioned. With regard to them there must be copies of letters in the archives of the Superior General. Some letters I wrote and copied. He wrote for instance to Prince Franz von Arenberg and other deputies of the Center Party in Berlin. Once he told me that he had recommended to the government in Berlin to readmit the Lazarists [Vincentians] in Germany. And he had pointed out the charitable works of their founder, St. Vincent de Paul.

Political Situation in Argentina

Fr. Arnold wrote to Fr. Superior Heinz Becher in Argentina on April 30, 1894:

Would you please share with me your thoughts regarding the planned printing press? Where is it to be founded? Do you have a good editor and do we not have to be afraid that the radicals of Esperanza will then work against our houses? – Perhaps you cannot avoid becoming
politically active, since the struggle between belief and unbelief has started in the public arena. But then you will have to go further and you have to confront the subversive associations with Christian social associations. In doing so it is important to choose a good name; it is the question whether it should be a name with a religious flavor or whether you should choose a name with a double meaning, a short and totally harmless one in order to attract fearful people who are afraid of religion and religious people and an explanatory longer one, in order to express the tendency already in the name, as for instance in German you speak of Bürgerclub – citizen’s club (or Christian social club of Esperanza)…. A lay person should be the first president, probably a Spaniard, and a colonist the second.

What do you think about it? With sermons and religious services alone our world is currently not to be saved anymore.

Using Political Connections to Help Persecuted Christians in China

When our first missionaries arrived in China, the missionaries in China were protected by France. Bishop Anzer, SVD changed this for his German missionaries; he gave up the protection by France in favor of protection by the German Government.
However, by 1900 the question arose: whom is the German government protecting, only the German missionaries or the Chinese Christians as well, who were persecuted by their fellow Chinese? Fr. Arnold and our missionaries were convinced that the Chinese Christians had also to be protected. However, the government rejected that and was supported in that view by the Catholic Center Party in parliament. When Fr. Arnold heard about the negative attitude of the Center Party, he wrote a letter to the leader of the Center Party in parliament and asked him to inform all the members of the executive committee in parliament about his opinion.

In his letter he quotes what two deputies were supposed to have said that the German government had no right, to act for Chinese citizens even if they had become Christians, and international law did not allow caring for the subjects of another sovereign state.

Fr. Arnold then wrote:

*If the Center Party proclaims these principles, the German government will make them its own. But what will the consequences be?*

*As a result of the murder of the two SVD missionaries Nies and Henle, the German government took over Kiautschou and China lost it. Because of that, missionaries are hated by the true Chinese. They want them out of the country. If the principle is proclaimed: International law does not allow us to be concerned about the subjects of another sovereign government, China will remember that and it is to be feared that a new persecution, worse than the previous one, will start; all Christians will be deprived of their property and they will be driven out of the country. What are the missionaries then to do in the country?*

*Very respected gentlemen, I do not intend to say anything decisive (or authoritative), in these matters. ... I would have preferred to keep quiet about the whole affair but since there will probably be a debate in a plenary session [of parliament] soon, I*
thought there was no time to lose. What I want above all is that no such most doubtful principles are accepted which have such far-reaching consequences, and that when a new persecution starts and everything is being destroyed, people must not say that the members of the [Catholic] Center party in parliament must bear the responsibility for it.... 32

**New Guinea Mission**

In a letter of January 12, 1900, Arnold Janssen gave this advice to Fr. Eberhardt Limbrock, the founder of the New Guinea mission, about dealing with officials of the German colonial government:

> Concerning... your conduct towards government officers I still want to say the following:

> In dealing with these men, please, always show a certain noblesse which on the one hand is proper to the position you hold and on the other hand to the position of the one you are negotiating with. On the one hand you have to choose your words carefully, but you still have to know how to say an open word with a certain frankness and noble-mindedness, and to do that without hurting the other. Concerning the latter [(hurting the other] you have to be very much on your guard, otherwise you soon will be at your wits' end. Therefore you must always speak considerately, but you must also stay away from flattery...

> The governor is an important person for you, and you must see that you have a good relationship with him. In the outward form of your letters show a certain noblesse towards him and others; this is not meaningless, but most important. I am convinced that I myself could do a bit more in this regard; but when you have to
deal with worldly persons who are inclined to look down upon you, then that is all the more important; in dealing with those people you get much further if they have a deeper respect for an Apostolic Prefect. … The Governor knows well that the foreign office [in Berlin] demands that the officers be in good standing with the missionaries, so that the government does not lose the support of the [Catholic] Centre Party for its colonial politics. However, this you must never tell the Governor directly; it would be a mistake; that would be spread around with exaggeration as the arrogance and lust for power of a Catholic missionary. Yet, if you are in contact with Arenberg and other influential men, it doesn’t do any harm if the Governor hears of it. The Governor must know that you are trying your best to be on good terms with him; … Have you already paid a visit to the Governor? Do you show interest in the happy events that have to do with him and in what is going on in the colony? 33

Protest at the Service of Justice

Fr. Arnold wrote to the Cardinal Prefect of the Sacred Congregation for Religious in Rome protesting the appointment of a new Apostolic Pro-Prefect in Togo by the Prefect of the Propaganda, Cardinal Gotti, who had given in to pressure from the German government and appointed an SVD priest whom Fr. Arnold did not want:

I do not know if anything can still be done in this matter. It is a matter of vital importance because it seems we are reaching a stage when secular governments are gaining more and more control over the Church and indeed with respect to the most essential ecclesiastical matters, as can be seen in the way ecclesiastical superiors are appointed. … In Germany Catholics are fighting for the freedom of the Church. But what is happening in Rome? I do not like saying this, but I have to say it in order to underscore the seriousness of the situation. If what Cardinal Gotti did became known in Germany (unless it was a case of coercion) he would not be respected. 34
In matters of justice, Fr. Arnold followed his conscience without regard for other, perhaps negative, consequences for himself.

**Modern Emphasis in the Fight against Poverty – United Nations Development Goals for Poverty Eradication**

The importance of education, formal and informal, is still emphasized today.

At the UN’s General Assembly meeting in 2000, heads of state, recognizing their collective responsibility for human development, set eight goals for poverty eradication and development to be achieved by 2015.

These goals were called the “UN Millennium Development Goals” (MDGs). The first goal was to eradicate extreme poverty and hunger. The second goal was to achieve universal primary education. The third goal was to promote gender equality and empowerment of women. A further goal was to eradicate gender disparities in primary and secondary education and eventually on all levels of education. And these goals were followed up by the UN Sustainable Development Goals (SDGs) in the period from 2016 - 2030.

Through their educational efforts, our first missionaries, and particularly the Sisters, were contributing already at the time of our
Founding Generation towards the achievement of these goals even though they did not know them.

The MDG also included to reduce child mortality and improve maternal health. It was in response to a request from Togo that Fr. Arnold had sent some Sisters to be trained in midwifery.

**GUIDE QUESTIONS:**

- *Do you think your political contribution could create just society?*
- *How do you work to create just society through political action?*
- *In the UN MDGs, followed by the SDGs, poverty, education, and health are major targets to tackle the social problems. Do you tackle these issues in collaboration with VIVAT International or other organizations?*
  
  *Check the statements and various activities of VIVAT at http://vivatinternational.org/.*

**Peace**

**Switch on the Peace Buttons**

We have looked at how our Founding Generation worked for justice, in the sense of right relationships with God and our fellow human beings – within and without our congregations. In doing that we also already looked at what our Founding Generation did for peace. Pope Paul VI said:

*If you want peace, work for justice.* (Message for the World Day of Peace 1972)

And how can we do this? A word of Nelson Mandela is helpful here:

No one is born hating another person because of the color of his skin or his background or the religion. People have to learn to hate, and if they can learn to hate, they can be taught to
love, for love comes more naturally to the human heart than its opposite.\textsuperscript{35}

Actually, what people have to be taught is to switch on the “peace buttons” in themselves.

In their letters to the members of their congregations, our founding leaders - Frs. Arnold and Joseph Freinademetz, Mothers Maria, Josepha and Theresia Messner - indicated that they had switched on the peace buttons in themselves. With their advice they wanted to encourage their confreres and Sisters to switch on those peace buttons, so that the members would be filled with peace within themselves, and the same peace would flow out from them to others.

With these thoughts in mind, we will now look at some words of our Saints and Beatified.

\textbf{Fr. Arnold at the Service of Peace through Words of Advice:}

“When we are among people who do not like us, we must not be lacking in genuine friendliness.”\textsuperscript{36}

“If necessary, be strict but never insulting. Strictness will be forgiven, insults never.”\textsuperscript{37}

“May any kind of quarrel or envy be far from us; the joy of one should be the joy of the other.”

“True love lifts the heart above its own ego, up to the common good and to that which is of help to many people. It gladly offers itself for the common needs. Those who forget themselves and think about the good of others, possess also peace and the joy of the Holy Spirit who is the God of eternal love.”\textsuperscript{38}

“Kindness is the courtesy in behaviour. The naturalness in our manner, the peace and good will in our gaze then flow over and are passed on like the perfume of a flower spreading out over the whole area where it blossoms.”\textsuperscript{39}
“It is good to do something that we know is pleasant for our neighbour, i.e. to say a friendly word. Then all goes better. Let us perform deeds of loving service for one another.”

Fr. Freinademetz at the Service of Peace:

“What is the use of knowing all the mistakes of others but not your own?”

“Even if I cannot give much to another person, I take any opportunity to do something for him which makes him happy.”

“The first is love; the second is love; the third is love. 70x7 love. And seven million times seven also love.”

“How much love? Let us love one another as Jesus as loved us. Then we find the right measure.”

“Our motto – listen to it and write it into your memory, into your hearts and into your hands in order to never forget it and never lose sight of it: our motto is love.”

Mother Maria at the Service of Peace:

“Take care that you are always kindly disposed to one another.”

“Never hold anything against another one; for when we believe that we suffered injustice, it is usually a misunderstanding; the other did not want to hurt us.”

“Don’t worry about things which are not your business.”
“If you had to reprimand a Sister or you corrected her, don’t let her leave you before you have granted her full forgiveness and be again unreservedly kindly disposed towards her. And then you must not mention those mistakes again later on, except for a very special reason…”

“Dear Sister! By nature your face has a serious expression and you have a serious voice. For the sake of the good of the community try your best to be friendly and obliging towards the Sisters. If people do something wrong to us we must pay little attention to it and easily overlook and forgive it.”

**Mother Josepha at the Service of Peace:**

“Love wins the hearts.”

“If you say a consoling word to a sad person, you shake hands with Jesus.”

“Being happy and cheerful is part of holiness and preserves peace in your soul.”

“Love cannot be in a heart devastated by jealousy.”

**Schools at the Service of Peace in New Guinea**

Being formed in the spirit of justice and peace, our missionaries of the Founding Generation wanted to let that spirit flow into their work and to the people they served – for instance through the schools in New Guinea. Fr. Limbrock, the founder of the New Guinea mission wrote:
In gathering new young people of different tribes and distant places on our main stations, we unite peacefully under one roof members of many tribes who are entirely unknown to one another. Here they all eat the same food, go to the same school, and step by step learn according to the same Christian message of peace and communicate with each other in one and the same language. People who were once living as enemies and unreconciled with one another in constant vendetta, here approach one another and even become friends. Such friendships will to a certain extent ease their problems later on when they are back home again. In this way the spirit of unity is awakened among these people and a gradual living together in peace develops from it. 41

**Fighting Racism through Education**

In 1905-1906 the apostolate among African Americans was begun by the SVD and SSpS with an education apostolate. Since the short educational apostolate of the founder of this apostolate, Fr. Alois Heick, had to be stopped because of threats against his life, Fr. Heick and the SSpS Sisters went to the town of Vicksburg. There, as well, they were confronted with great difficulties – one coming from the bishop of the diocese where the town of Vicksburg was located. In the contract with the SVD he wrote:

*Certain precautions are to be taken into consideration and certain conditions are to be laid down when establishing missions for the Negroes in Vicksburg, Jackson, and intervening*
places from along that line to the north of the state. These missions may not interfere with the priests or people of the white parishes. The Fathers of your society must confine themselves exclusively to the Negroes: They must keep aloof as much as possible from the whites; and for this purpose the institutions should be established at a sufficient distance from the church of the whites and with the consent of the respective pastors. 42

Fr. Arnold directed the superior, Fr. Francis de Lange, to see that this restriction on the life of the missionaries was changed.

However, the school apostolate of the Sisters was successful, because after 70 years of work, the following could be said:

*In September 1975, seventy years after Father Heick had tried to open a school for blacks in Merigold, black and white Catholics were taking their first giant steps in dialoguing with one another as equals. For seventy years, the Sisters had worked quietly, humbly, but consistently within the system, slowly forming a black Catholic Church in Mississippi and Arkansas that could dialogue and confront the church with its racism.* 43

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**GUIDE QUESTIONS:**

- *How do you promote peace within you, with your community, with the world?*
Right Relationship with Creation

Fr. Arnold and Integrity of Creation

Nature is the Temple of God

In the very first issue of his illustrated family magazine, *Die Heilige Stadt Gottes*, Fr. Arnold spelled out his vision for this new magazine. He wrote:

> The “Stadt Gottes” will also be an instructive magazine for the purpose of spreading useful knowledge, particularly from that exalted temple of God, which is nature. God has placed us there so that nature will proclaim to us His existence, His greatness, His wisdom and all His exalted qualities.

Creation Proclaims the Creator

In January 1892, Fr. Arnold preached the retreat for the first SSpS novices to be – Mother Maria and companions. In that talk he also said the following, which is based on notes taken during the talk by Margaretha Messner, later Superior General Mother Theresia:

> “The loving God is complete perfection; we have only a borrowed existence. How can creatures glorify God? They speak of him and bear witness to him. Creatures prove that there is a God. It is good for the Sisters to understand this well.”

> “Among creatures we find everything so purposefully arranged – as with animals and plants, purposefully for the whole and for the species. Some live in the air, others in water, others below the ground, others in the cold north. All of them are created in such a way that it suits them there where they live.”

> “Every being is created for the place where it lives. Some plants blossom in springtime, others in summer or autumn.”

> “How much can the human eye find to enjoy! And how wonderfully is everything arranged! What some creatures flee
from and detest, others are looking for. Yes, how wonderfully everything has been arranged. For instance, if you examine a bee with a magnifying glass, you discover, so to speak, a new world. What does all of this prove? "There must be a powerful, intelligent God who has created it all."

“Look at how our body has been created, - for instance, our eyes. How wonderful it all is!”

“Everything serves its particular purpose and has been created accordingly. The human hand alone is itself a work of art of creation.”

“Or look at the animals that live in water. Water in itself is already something wonderful. Everything serves its particular purpose and accordingly has been arranged so wisely.”

“For a missionary sister it is a very special task to show from nature that there is a God. Therefore it is very good if you collect for yourselves thoughts from nature. Nature proclaims its God, its Creator. Look at the birds, how they find their way back home coming from distant lands and later find their way back there again. Oh, what great wisdom of God is hidden in all of this.”

“In this way creatures teach us that there is a creator, and in the light of their vocation the Sisters should remember this very well...”

**Encouragement to Write Natural Science Articles**

In the 19th century natural science was used against the belief in God. Fr. Arnold wanted his priests to counteract that by writing good and fascinating natural science articles. Fr. Arnold himself wrote such
articles in the well-respected German magazine Nature and Faith. One article was about volcanoes and the other one was a reflection about the thoughts of a natural scientist regarding the thickness of the membrane of soap-bubbles!

**Fr. Arnold enjoying God’s Creation in St. Rupert, Austria**

One of his personal secretaries, Fr. Antonius Hilger, summed up Fr. Arnold’s love of nature in the following way:

> For the whole of creation, humanity, animal and plant life, this man of God had an attentive eye, rather like St. Francis of Assisi. In all things he encountered the God of his heart in his wisdom, might and beauty. Inimitable was the warmth of his speech whenever he saw traces of God in the common things of creation and exclaimed in awe at their presence. One felt that his whole heart was there; nothing was too insignificant for everything led him to God. He was a friend of nature and friend of the machine, a friend of flowers and fields, of meadows and woods and in recreation time he loved to lie down in a meadow or on the forest soil. In St. Rupert’s woods he would do so only after stirring the leaves on the ground with a walking stick to drive away any poisonous snakes, about whose presence he had been warned. We often lay down among the ripe blueberry bushes ... Arnold was a friend of the clear spring water as well as of the murmuring streams, the rushing rivers and the surging sea, a friend of towering mountains, a friend of the stars which sped through the universe ...

Arnold showed his wonder at the foaming Salzach River and the churning rapids of the Fritzbach, on whose banks one could not understand a single word due to the noise of the roaring and gurgling of the water. He observed, “How clear and penetrating is this expression of divine power and might of which the powers of nature are just a pale shadow. How innumerably many
features of the uncreated divine being are revealed in the many sided riches of creation.”

But, so Fr. Hilger writes, One would have to hear the servant of God himself saying such words in order to understand properly how they came out of his holy soul full of God’s presence. I regard it as an unsurpassable grace that I was a witness to this. In everything Arnold saw the radiance of God’s face shining forth. … With a thousand roots his love for God drew nourishment from everything.

**Mother Josefa and Integrity of Creation**

Mother Josepha had an eye for the beauty of nature and was able to infect others with her enthusiasm for nature. One Sister remembers:

> Her heart enjoyed the beautiful sky full of stars and the flowers. Often she invited us to observe them together with her.

She motivated the Sisters to thank God for the beauty of creation.

**Earth Charter and VIVAT International**

**Preamble of the Earth Charter**

On June 28, 2000, in the Peace Palace in The Hague (Netherlands) an Earth Charter was launched. In its preamble we read:

> We stand at a critical moment in Earth’s history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family
and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of the Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

**The Establishment of VIVAT International**

Only a few months after the launching of the Earth Charter, in November 2000 at a special joint meeting of the SSpS Congregational Leadership Team and the SVD General Council VIVAT International was established.

Vivat is derived from the Latin verb “vivere” meaning “to live”. “Vivat” expresses the deep wish for all that exists: “may s/he live, may all persons live, may all creation live.” VIVAT International expresses its mission with a short slogan: “Together for life, dignity and rights.” Today, 14 religious congregations and societies make up VIVAT International. They want to promote, protect, and respect life in fullness for all people and creation, work for restoring the dignity of each human person, through a human rights approach.

**Signing of the Earth Charter**

From this mission it follows naturally that VIVAT International and SVD signed the Earth Charter.

The then Superior General, Fr. Pernia, writes about our relationship with the Earth Charter:

> But for us, Divine Word Missionaries, care for the Earth is a question not only of the world's survival but of our own spirituality and mission. For taking care of the Earth is seeing to it that creation continues to be the Word that speaks to us about God and sustains life for all humanity. \(^{45}\)
With these words, Fr. Antonio Pernia, SVD is fully in line with our Founding Generation.

GUIDE QUESTIONS:

- What are the environmental problems in your local area?
- How do you develop right relationship with creation?
Conclusion

Missionary Sisters Servants of the Holy Spirit and Divine Word Missionaries are to be in the service of life and not of death. JPIC, therefore, cannot be only a theory; it has to be part and parcel of our missionary life. It has to be our way of life.

Our Founding Generation did not know the words Justice, Peace and Integrity of Creation. They lived at a time when the official Church slowly woke up to social issues even though individuals had already done great things in this regard. Nevertheless, out of the words they left us, we can draw inspiration for us today, making JPIC a way of life. If we do, our motto MAY THE HOLY TRIUNE GOD LIVE IN OUR HEARTS changes from a wish to a reality. Then, the Triune God truly lives in our hearts.

The Triune God is in Himself life and love. From all eternity He is the God who, as St. Arnold Janssen says, in His “all merciful goodness and power embraces even the smallest and most unimportant being in creation”.

This Triune God living in us makes us respond to God’s love with our love for Him, makes us love all our fellow human beings – including the marginalized, makes us, last but not least, love and respect and preserve/save God’s creation.

VIVAT!

MAY THE HOLY TRIUNE LIVE IN US

AND

MAY THE HOLY TRIUNE GOD THROUGH US

MAKE ALL CREATION LIVE!

VIVAT!
Endnotes


2. The Industrial Revolution and The Social Question https://faculty.unlv.edu/gbrown/westernciv/wc201/wciv2c19/wciv2c19lsec1.html.


4. The Industrial Revolution and The Social Question https://faculty.unlv.edu/gbrown/westernciv/wc201/wciv2c19/wciv2c19lsec1.html.

5. ibid.


12. ibid.


ibid.

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From an unpublished collection of sayings of Fr. Arnold which he made in his conferences to newly ordained priests immediately after their ordination.


Willem Kurstjens, Tweehonderd Jaar Tegelen in Vogelflucht, [Two hundred years Tegelen from a bird’s eye view] Shinz.

Fritz Bornemann, SVD. Remembering Arnold Janssen, Analecta SVD - 42, p. 139. - translation: John Vogelgesang, SVD.

ibid. P. 139-140.

ibid. P. 140.

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ibid. P. 187-188.


Arnold Janssen, Persönliche Aufzeichnungen – Personal Notes, p. 46.

ibid. p. 122.


From the autobiography of Nelson Mandela, quoted in a twitter of August 13, 2017 by Barack Obama in response to the violence in Charlottesville - and viewed within a couple of days almost 3 million times.

To Fr. Stanislaus Trzebiatowski, SVD in Brazil, 1905.

To Fr. Neuenhofen, SVD in Ecuador, 1894.


ibid. p.25.

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Mary E. Best, Seventy Septembers, p. 19.

From the back cover of the book Seventy Septembers by Mary E. Best.


Arnoldus Nota, August - September 2002.
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Page 11 Biografie  http://biografieonline.it/biografia-frederic-ozanam


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Page 63 Wikimedia Commons  https://commons.wikimedia.org/wiki/File:Missionshaus_St._Rupert,_Bischofshofen.jpg
“In the world everything looks so bleak. Therefore those who love God must do all they can to bring about a change”. Fr. Arnold

From the beginning of their mission, Fr. Arnold Janssen and the first missionaries of the “Founding Generation” of the Arnold Family congregations faced serious social problems. This small booklet introduces the social context of the time, and the way Fr. Arnold and the first missionaries understood and responded to the social problems in both spiritual and practical ways. Their examples in word and deed challenge us to continue their mission in the modern social context.