



MAY THE HOLY TRIUNE GOD LIVE IN OUR HEARTS!

ST. ARNOLD: FATHER, LEADER, FOUNDER

Words of Introduction: Someone characterized St. Arnold Janssen as being Father, Leader, and Founder. Can we justify giving him these titles? The following essay tries to show that he truly deserves these titles.

St. Arnold Janssen did his best to respect each of his members as a person, made to the image of God and a temple of the Holy Spirit. He welcomed each and tried to form each one into a true missionary, as a partner of the Divine Word and as a person filled and led by the Holy Spirit. He tried to lead each to holiness by helping that person to be a true missionary, Priest, Brother, or Sister, by a life of holiness, proclaiming Jesus by word and example. He established his members firmly in their missionary vocation by devising a constitution directing them how to live a life of holiness in giving missionary service by proclaiming the gospel either through principally preaching or principally praying.

Arnold Composed a Set of Evening Prayers. In the minor seminary, Arnold with his fellow seminarians prayed Evening Prayers. He liked to pray these prayers. He wanted his family at home to have similar prayers; so as a young seminarian he composed a

set of evening prayers for them. His parents, brothers and sisters prayed these evening prayers and shared them with their relatives, friends and neighbors.

Quarter-Hour Prayer. Arnold likewise in his youth invented a means of personally keeping in contact with God. To do so he prayed the acts of faith, hope and charity every quarter hour at the signal of the church tower clock or the chime of the clock at home or in school. He would pray:

- O God, eternal truth, I believe in you.
- O God, our strength and salvation, I trust in you.
- O God, infinite goodness, I love you with my whole heart.

Studies. Arnold graduated from the minor seminary with an Abitur degree (equivalent, we may say, to an associate of arts degree or even a bachelor of arts degree in our American system of education). Since he was too young to enter the major seminary, he asked the Bishop for permission to study at a university and become a qualified teacher. After he succeeded in passing all the exams, he was offered a teaching position in a Berlin school at an attractive starting salary, but he chose to enter the major seminary and become a priest.

A note must be added about his time at the university: As a student in the university, Arnold had entered a mathematics contest. He was the only one to correctly solve the problem, by following a correct procedure. He distinguished carefully filling ninety columns in a regulation notebook and used many diagrams and illustrations. He used the prize money to treat his Dad to come to the university and to take trip down the Rhine River; his Mother was too sickly to make the trip.

Teacher-Priest. Arnold became a priest and took upon himself the service of the Church in proclaiming the gospel and administering the sacraments to persons by word and example, especially to persons in the local parish and most especially by teaching the boys in the high school, where the Bishop had assigned him.

As a teacher, he prepared his lessons well and taught the lessons clearly. He acquired equipment for teaching science, bought books for the library. He corrected the students' test papers and compositions and gave fair grades. He gave scientific lectures to the people of the area for which he charged a small entrance fee to raise money to buy scientific equipment and library books.

Apostleship of Prayer Promoter. When the organization called the "Apostleship of Prayer" arrived in Germany from France, Father Arnold read about it, liked its devotion to the Sacred Heart of Jesus, the morning offering, the rosary, and prayer for the intentions of our Holy Father. He signed up to become a member and campaigned for others to become members. He likewise wrote a booklet explaining the organization. So zealous was he that the director of the organization had him appointed as diocesan director. Over the next several years, during the longer vacations, Father Arnold walked from parish to parish until he had established units of the apostleship in 300 of the 350 parishes of the diocese.

Knight of Our Lady. For twelve years, Arnold promoted the kingdom of God by his teaching, his helping in the parish, his promoting the apostleship, until God in his divine providence took him out of his teaching position in a high school to greater works for God's kingdom. It happened in this way. Arnold and the other priest, who were teaching in the school took turns in giving religious instructions in the hall on Sundays to out-of-school youth. Father Arnold noticed that the bare hall lacked a proper atmosphere for religious instructions; so he got the idea of giving a few lectures on some scientific topics, charging a small entrance fee and thus raising enough money to have a statue of our Blessed Mother made for the hall. He brought the idea up to some fellow teachers at a coffee break. They thought that it was a good idea; so Arnold went ahead with the lectures and raised the money. But when a member of the school board, who had not been at the coffee break heard of Arnold's plan, he objected strongly. He said Arnold could use the money for scientific equipment or some other statue but not one of Mary. He persuaded the other members of the school board to side with him. Arnold, as true champion of our Lady, as a knight of old, insisted that he had raised the money for a statue of the Blessed Mother. The controversy went on for years. Neither side would give in. Finally Father Arnold with the Bishop's permission tendered in his resignation and the school board accepted it. Father Arnold now found himself free to give his time to a more direct apostolate than being a full time teacher in a particular school.

Little Messenger of the Sacred Heart. Father Arnold, however, needed place to stay. Since the Ursuline Nuns needed a chaplain for themselves and their students, he found a position with them in Kempen. The Sisters had a house for the chaplain; so he stayed there, offered Holy Mass for them and their students, taught one or other class to the girls, and helped out in the parishes in town. Since he still had time, he began publishing a monthly magazine and through it promoted prayer in the spirit of the apostleship of prayer. Getting material for articles, he learned more and more about the need of the people living in so called pagan lands without ever hearing of Jesus and the Church which he founded. Father Arnold gradually became more and more aware that while other countries there in Europe had seminaries for training and sending out missionaries, Germany had none. In his magazine he began to campaign for a person to begin a mission seminary, to gather priests and train young men to be missionaries, and for people to contribute money for the enterprise. He had ten thousand copies of the first issue of the magazine printed. Through this publication he animated the German speaking people to missionary awareness just as he himself had become aware of the missions and their needs through the apostleship of prayer.

Mission Seminary. Father Arnold did not consider himself able to be a missionary and go to the missions because of age and poor health. But he was trying his best to bring the German people to an awareness of the need of sharing the gospel with people who had not heard of Jesus and his Church. The same was the case in founding a mission seminary for training persons to become missionaries. He did not consider himself to have the necessary qualities to lead in such an enterprise until Monsignor Raimondi of the China mission brought to his awareness that he had the necessary background and experience with his twelve years of teaching and administration to begin an apostolic school for boys and young men who wanted to become missionaries.

Once Father Arnold saw how God had prepared him to start and manage an apostolic school for boys and young men who wanted to become missionaries, he looked for a property and buildings where a start could be made. He went across the border into Holland since Bismark and his persecution of the Church in Germany made such an enterprise illegal. There in Holland he came across an inn for sale costing just the amount he had received from benefactors, enough to buy the land and the building with enough left over to make some necessary repairs on the building. Father kept his readers informed of the developments.

A young carpenter applied to become a missionary. Father Arnold accepted him on condition that he would do some needed carpentry work while Father Arnold himself would begin to teach him Latin (necessary for priests in those days.)

Our Blessed Mother's Birthday, 1875. A diocesan priest and two seminarians near ordination to the priesthood joined Father Arnold. He fixed the date of the blessing of the inn and the official beginning of the mission seminary for September 8, the birthday of our Blessed Mother, in this way asking her to take the enterprise under her motherly care and protection.

Arnold's Capuchin brother with the permission of his superior joined Arnold to help him get started. He was Brother Juniper, an excellent beggar. He was able to keep food on the table for the small community. Father Arnold soon sent Brother into a nearby town to buy a chime clock to give the community members a signal each fifteen minutes for praying the Quarter Hour Prayer, previously mentioned.

Father Arnold alerted the readers of his Sacred Heart magazine that a new building was needed to accommodate the many boys and young men who wanted to become missionaries. (Money kept coming in, small amounts from poor but generous persons. Father Arnold had entrusted all his financial matters to St. Joseph, who always supplied what was needed, though at times much prayer was needed to get generous people to send it.)

In his magazine, Father Arnold called for volunteer workmen to help put up the new building and to do other tasks; a number of men responded. Eventually some of them became Brothers.

The printer of his monthly magazine served notice that his printing company could no longer print it. What to do? Look for another printer? Or should he do his own printing? He decided on the later. He bought a small printing press and hired a master printer. At the blessing of the press, the members of the community and some town folk each took a turn at running off a page which that person kept as a souvenir. Father Arnold had explained before sprinkling the holy water on the machine the value of the printed word in promoting the kingdom of God.

The new building when completed began to be used first at the request of a bishop for retreats for his priests. Also groups of lay men on weekends and vacation time began using the building for a retreat.

In the meantime the few seminarians near ordination who had joined the community received ordination and were on fire to go to the missions. Outstanding among them was Father Joseph Freinademetz, who had come as a young priest to become a missionary. Father Arnold traveled to Rome to beg a mission territory in China for his young missionaries, but he had no success; so he settled for accepting Monsignor Raimondi's invitation to send them to him in Hongkong, where he was in charge. Meanwhile Father Arnold continued his negotiations for a mission territory on the China main land for the Divine Word missionaries. Father Arnold sent Joseph Freinademetz and John von Anzer to Monsignor Raimondi in Hongkong.

Young Ladies Apply. Young ladies, who discerned having a vocation to be missionaries but finding no convent in Germany to enter for becoming a missionary Sister, appealed individually to Father Arnold Janssen to help them. They reasoned that since he had established a mission seminary for young men, he could also help them to become missionaries. Although Father Arnold had written in the Sacred Heart Messenger about the need of Sisters in the missions, it had not entered his mind that he would found a congregation of missionary Sisters. He accepted these young ladies, after interviewing them, as maids to work in the kitchen with the Sisters of a congregation who had volunteered to help out in the mission seminary with cooking and laundry. He in the meanwhile prayed to discern God's will in this matter of establishing a missionary Sister congregation. Among the first maids were Helena Stollenwerk and Hendrina Stenmanns who were to become co-foundresses with Father Arnold of a congregation of missionary Sisters.

Development. More and more boys kept coming to the mission seminary. New additions to the building continued to be made to accommodate them. A large double church with twin towers had been constructed. A complete seminary course had been organized. Father Arnold had acquired a mission territory on mainland China, namely, South Shantung with some twelve million people but only 158 registered Catholics. Father Arnold had been sending a good number of the newly ordained priests to China but also a few select ones to Rome to become professors for his major seminarians. A constitution had been written by Father Arnold and his advisors. On this constitution the Priests and Brothers made their vows of chastity, poverty and obedience thus establishing them a religious missionary society.

1889. The year 1889 proved to be a special one. As mentioned, the mission seminary at Steyl overflowed with persons. The founder had sought to establish another foundation in Austria. He had made some eight trips there and had gone to the officials of church and government, even a few times to the Emperor. He had become an Austrian citizen to receive permission to establish a foundation in Austria. Finally, he had received permission to have an establishment there in Austria as a religious society, as the Society of the Divine Word. A beautiful church in honor of the Holy Spirit

had had been built and a seminary building constructed on a property near Vienna. A group of major seminarians led by Father Arnold and some priests and Brothers had arrived. After the blessing of the church and also the residence building had taken place, classes for the seminarians could continue there in Austria from what had been started in Holland.

In the same year the maids started their novitiate to become Sisters, Servants of the Holy Spirit. The Sisters consider their foundation day as December 8, 1889, the Solemnity of the Immaculate Conception. Father Arnold himself was their first novice master since the experienced professed Sister he had invited from another congregation to be novice directress had died. Father Arnold had worked hard to produce a constitution for the Sisters. He could use the knowledge he had gained from producing a constitution for his Brothers and Priests, but he also gathered a number constitutions from established Sister congregations. He likewise consulted the Sister postulants themselves for their comments by giving them each a copy of the proposed rule. This constitution the Bishop approved on a temporary basis; so the novitiate could begin.

Teachers' Training College for the Sisters. In the convent of the Sisters, soon after the Sisters made their first profession of vows, Father began a study program for the Sisters which became a Teachers' Training College. Several Sisters, who had entered, were teachers and Father Arnold himself was a teacher. Father Founder reasoned that teachers would be more readily accepted by the people in the missions and thus could have more influence with the people than Sisters who were not teachers. Some Sisters more talented for studies were selected to take the teachers training program.

Argentina Likewise in that year, Father Arnold accepted a mission other than China, namely, Argentina. German Catholic immigrants in Argentina were in danger losing their faith because of lack of priests. The officials of the Catholic Church in Rome had pleaded with Father to send a few of his priests there to minister to the Catholics. The founder saw Argentina as an alternative mission for some of his priests whom he thought would not do well in China but could do well in Argentina. And in addition, he saw Argentina as a possible mission for his Sisters since it was too dangerous at that time to send Sisters to China.

In Demand. It is interesting to notice that in the beginning of the mission seminary, Father Arnold had to beg for a mission territory where he could send his missionaries to proclaim the gospel but as time passed and the missionaries with the blessing of God had proved themselves good and capable missionaries, bishops in various dioceses and officials in Rome were begging Father Arnold to send his missionaries to help in the mission work of the mission territories and diocese and of the Church. Father Founder sent his men also to other countries in South America, for example to Ecuador, Brazil, and Chile. He commissioned men to Togo in Africa and likewise to New Guinea. Together with the Priests and Brothers he sent his Sisters to help with the women and girls.

Adoration Sisters. A strong believer in and lover of prayer, Father Founder realized his desire of founding a congregation of adoration Sisters to day and night worship Jesus in the Blessed Sacrament and plead for the blessing of Jesus on his active Priests, Brothers, and Sisters, especially in the missions. To do this, he asked for volunteers from among the active missionary Sisters to become contemplative adoration missionary Sisters. These volunteers moved into a separate part of the active missionary Sisters' building. The Adoration Sisters likewise keep the Solemnity of the Immaculate Conception of the Virgin Mary, 1896, as the date of their foundation. These Sisters were given a pink habit; they were to be roses before Jesus in the Blessed Sacrament; the Sisters established earlier wore a pastel blue habit. Eventually, to distinguish Sisters of the two congregations, they became popularly known as the Blue Sisters and the Pink Sisters.

Permission Obtained. The officials of German colonies expressed interest in having German missionaries working in their colonies. Father Janssen sent missionaries to Togo in Africa and to New Guinea, both German colonies. This fact gave him the chance to ask the German government for permission to establish a mission seminary on German soil. Father Arnold reasoned with the German officials that if the government wanted German missionaries for their colonies, they needed to give permission for establishing a seminary for training those future missionaries. He eventually got permission for establishing a mission seminary as a school, not as a religious society. From these negotiations arose two minor seminaries, namely Holy Cross and St. Wendelin's.

Japan. As God continued to bless the Society of the Divine Word with large ordination classes; Father Janssen started to look for a new mission for his men. The Holy Spirit led him to consider a mission among the non-Christians in Japan. A bishop, who was interested in opening a secondary school in his diocese contacted Father Arnold and offered the project to the Divine Word missionaries. Father Arnold saw this as an opportunity to involve his men in teaching and doing research in the sciences, for he knew that the Japanese were very interested in the sciences and Father Arnold had trained his seminarians in the sciences according to the second external aim of the Society, which he had laid down for his members, namely the cultivation of the sciences. Father Arnold told the bishop that he also had missionaries to do pastoral work among the people in the diocese. A contract was drawn up and Father Arnold started sending missionaries to Japan.

U.S.A. Brother Wendelin went to the Founder and offered to go to the United States to sell the Steyl publications to the German immigrants. Father Arnold thought and prayed this idea over. He consulted with the priest in charge of the printing press. After some time he gave permission for Brother to come to the United States and sell magazines. While selling the magazines, Father Founder told him to look for a place where a foundation of the Society could be made. Brother came to the United States and traveled in the East. Father Arnold soon sent other Brothers and Priests. One of the priests signed a contract for a place in the East, which Father Arnold refused to sign. He urged the Fathers and Brothers to look around more. When they found a place near

Chicago, Father Founder after careful inquiry, approved of a foundation here. A technical school for boys was opened, which was managed mostly by the Brothers who were masters in their trades. The priests helped out the surrounding parishes.

African-American Mission. Brother Wendelin heard about the African Americans in the South and alerted the Founder. The Founder realized that such a mission would be in keeping with the aim of Society and allowed a start to be made. Because of deep prejudice in the South, the start failed when Father Heick had to be smuggled out of the area, in a piano box some say while others say in a coffin, because of the Whites who violently opposed starting a school for the Blacks. When news reached Steyl, the councilors of Father Arnold favored giving up such a mission. Father Arnold, however, argued the case by relating that he had a hard time in the beginning to found the Society and thus Father Heick should try again in another place. The second attempt succeeded. More parishes were opened and a seminary for African Americans was started. From the seminary over a hundred priests were eventually ordained before the integration laws took effect, among whom nine became bishops.

Anthropos. Father Wilhelm Schmidt, a professor at St. Gabriel's Mission Seminary of languages in the missions and of the customs of the people in the missions, started a scientific magazine, which he named Anthropos, meaning "Man." In this magazine Wilhelm published articles of both professors in Europe and missionaries in the missions about the languages and customs of various peoples. Father Arnold encouraged it. But since the publication was in the name of Wilhelm Schmidt, Father Arnold tried to persuade him to have it in the name of Society. Father Arnold even got down on his knees and begged him. Father Founder foresaw that his successor as superior most probably would not fund the publication, if it were not a Society publication and thus it would die. Father Arnold was right, his successor, a finance man, would not have funded it.

Family Feast. The spiritual sons and daughters of Father Arnold each year celebrated the name day of their Founder, July 18. Arnold had been named after a saint of the locality, namely, St. Arnold. The day was a free day with a special Mass and program in the morning and in the afternoon a hike out into the country. In 1906 during a little speech at the end of the program, Father Arnold declared that in the future the celebration of his name day would be celebrated as Family Feast, a feast of each and every member of the Arnold Janssen spiritual family all over the world. Thus Family Feast has become a popular joyful celebration of the communities of Arnold Janssen all over the world.

Partners of the Divine Word. Some difficulties arose in getting the constitution approved by the Cardinal in Rome who had charge of approving of the constitutions of religious societies. The Cardinal disagreed with the title "Society of the Divine Word." He suggested that it be called "Adorers of the Divine Word." Our Founder tried to explain to him that such a change would defeat the purpose of the title. Father Arnold Janssen wanted his Priests and Brothers to be not only adorers of the Divine Word but partners of the Divine Word in the work of saving people. Having no success with the Cardinal,

Father Arnold Janssen took the matter to the Holy Father, who gave the case to a commission of theologians to study. The commission after reflecting on the matter said that the title was theologically acceptable. So the Pope said "Let the title stand as it is."

From Technical School to Mission Seminary. The technical school, at Techny, Illinois, in the United States with approval of Father Arnold given before his death, became a mission seminary. Father Founder's giving his approval for the missionary seminary was one of the last official acts of his life.

The Philippines. The last mission that our Founder accepted was the Philippine mission. What was the situation? Spanish missionaries by the grace God had converted the majority of Filipino people. When most of these missionaries left, after America defeated Spain, the nation was almost priestless. A group of Protestant teachers had come and were teaching in public schools. A Filipino priest was trying to establish a Filipino church. Father Janssen had been negotiating with the American Archbishop of the region in the northern part of the country. He, Father Arnold, agreed to send his missionaries to minister to the Catholics in eight parishes of the province of Abra and to evangelize the non-Christians in the mountains of those parishes. But, since he, Father Arnold, died before he could send the missionaries, his successor, Father Nicholas Blum, sent the first two priests.

After a stroke, which weakened and partially paralyzed him, Father Arnold resigned his position as superior general and handed over his responsibilities to his assistant, Father Blum. Father Arnold's last word was "Jesus," Jesus whom he had served so well.

Was Arnold truly a **Father, Leader, and Founder**, as someone characterized him? He surely was!

Postscript: The Augustinianism, the school in Gaesdonck which still lives on, had stained glass windows installed in its chapel with pictures of its graduates, most of them bishops, who became famous. The first window featured Arnold Janssen with the inscription Founder.

Fr. Stan Plutz SVD
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LOGO OF THE DIVINE WORD MISSIONARIES

**The Divine Word Missionaries
Embrace the People of the Whole World.**

ST. JOSEPH FREINADEMETZ, the MISSIONARY

St. Arnold Janssen founded a missionary society, the Society of the Divine Word. St. Joseph Freinademetz became the kind of missionary Father Arnold had in mind in establishing the Society. Although Father Arnold and Father Joseph spent only short time together in the first mission house in Steyl, both were beatified and then canonized together.

God called Father Arnold Janssen to found the Society of the Divine Word. God called Father Joseph Freinademetz to be the ideal missionary of the Society of the Divine Word. Why can we call Father Joseph Freinademetz this ideal missionary?

Let us recall a few events of his life to show that he is this model missionary.

Joseph was born of Catholic parents into a poor farming family in the Alp mountains. After Joseph finished the fourth grade, his father apprenticed him to an enterprising tailor, Mr. Thaler. Without money, God through this good man got Joseph started on his way to the priesthood, his vocation.

Joseph as boy in a strange city, eleven hours walk from his home, did household chores for a lady to have a place to sleep. He became working student in the school where he could he could continue his studies. To survive he begged for his food.

He graduated from his elementary schooling with honors. And he received scholarships for his high grades in studies and for his singing in the cathedral choir for his next eight years of studies and also for his theological courses. The Bishop ordained him a priest.

Although he was happy being an assistant priest in a parish near his home and was loved by the people, especially by the children, he heard the children of far away China crying out for the bread of the Eucharist. He joined Father Arnold and received an appointment for the Chinese people in China. There in China he studied the language of

the people. He dressed as a Chinese. He ate Chinese soy food and lived in a house like the people lived in. He learned the customs of the people and their way of thinking. He told them about Jesus and brought them with the help of Holy Spirit to faith in Jesus and his holy Church.

When the superior of the Franciscan Shantung mission wanted to make him superior of the new mission territory, South Shantung, given by the Franciscans to the SVD, he knelt down before him and would not get up until the superior said that he would make his companion the head instead of him. The supplies which he had brought up the Yellow River to Tsining, the capital of the Shantung province and the see of the bishop, by Chinese junk; he now had to bring (everything needed for Mass had to be brought) to Puoli, quite a distance away, the center of the new mission territory. With several men he wheeled them by wheel borrow to Puoli, the center of the new mission territory of some 12,000,000 people among whom were only 158 registered Catholics.

In Puoli, he went to the surrounding villages. He talked to the children, showed them his pocket watch. They were enthralled by the little man inside who told the time. Father Joseph explained that as someone had made the watch, so God, the Great Spirit, had made all things. When the parents returned from the fields in the evening the children told them about the watch. They were curious to see it also.

After several months in Puoli, his companion, now also his superior, sent him to the farthest part of the mission, ten days away by ox cart. He went with a catechist. There he bought a house and organized the territory into three areas. He systematically visited each of the villages in each area.

When almost a year passed, Fu Shenfu (Fu = shortened for Freinademetz, which the people found hard to pronounce, and Shenfu = Priest) wished to go to confession and also report to his superior. He returned to Puoli. He made his confession, read and answered his mail. His superior, John von Anzer, commissioned him to write a rule for catechists. The missionaries realized the need for more catechists to help them in instructing those who had received the gift of faith from the Holy Spirit.

Father Arnold Janssen in the meantime had sent more missionaries. One was a carpenter, who immediately had begun to restore the neglected chapel.

Fu Shenfu had many adventures in his life and missionary work in China. For example, he got beaten up and robbed. The story is this. A lesser mandarin in a certain district received the gift of faith, underwent instructions and received baptism. He also promoted the Catholic faith among his people. A higher mandarin had him arrested, put in jail, beaten with many blows. The man's relatives and friends appealed to Father Joseph. Father sent a catechist ahead and came himself with a teacher as soon as he could. They went to the mandarin, a mean man, who ruled with a band of thugs. The convert was released only to be soon rearrested. Then the thugs of the cruel mandarin went to the inn where Father Joseph was staying with his catechist and

teacher. The henchmen of mandarin grabbed Fu Shenfu, forced him outside, threw him to the ground, twisted his arm, pulled out some of his hair, lathered his face with waste from the public privy, and dragged him out of the town. Father preached to the gangsters as he was being dragged and he also heard the confessions of his companions. Then suddenly when they were about a mile out of town the gang leader said it was enough and left with his gang members. The three stood up, looked at each other and began to laugh since the others looked so funny. The cart of Fu Shenfu had been robbed and severely damaged.

Another time when Fu Shenfu was traveling during the rainy season with a catechist, his horse with him on it fell into very deep and wide hole filled with water. Father caught a branch of a tree while his horse swam to solid ground. The villagers working nearby rushed to Father and his catechist and rescued them. Father felt sad because he thought he had lost his divine office book from which he had been praying while riding on his horse. Safe on solid ground, lo and behold! What did Father discover in his wide sleeve but his divine office prayer book.

A delegation of person living in the South had been praying to learn the truth. The Spirit enlightened them and told them to go to the north and they would find the persons who would instruct them in the truth.

There they came upon some Christians, who informed Fu Shenfu. Father Joseph sent a catechist with them and he himself went later.

During the Boxer Rebellion (a fanatical group of Chinese determined to kill all foreigners and all Christians) the governor of Shantung forced the missionaries to go the coast since he said that his soldiers could not protect them in their various stations. The missionaries gathered, and with a soldier escort started out for a city on the coast. Fu Shenfu being in charge of the mission since Anzer, who had become a bishop, was in Europe felt responsible for the Christians. He left with the other missionaries, but after the first day, he with Brother Ulrich at the end of the caravan returned to the Christians in Puoli. He helped the young Chinese priests prepare the Christians, over a 1,000 Christians, who had gathered in the mission compound for preparing to suffer possible martyrdom. Father, Brother and the young Chinese priests, organized activities, for example, a day of praying the rosary, a day of adoration of Jesus in the Blessed Sacrament, a day for Confessions, and so forth. When peace had been restored among the factions, Father and Brother left so as not to cause more trouble for the Christians since the Boxers or Long Knives intensely hated all foreigners. They left secretly for a safer place where the persecution was not so intense.

After sometime when a report reached Fu Shenfu that trouble had again broken out in the camp, he and Brother Ulrich amid the greatest dangers made the trip back a second time. For example, Father and Brother stopped at an inn of a friendly inn keeper, but someone recognized them and alerted the Boxers. The inn keeper let the two missionaries out through the back door. They mingled with the crowd since they always wore Chinese clothes and thus escaped. Brother expressed his surprise about the how forcefully the gentle Father dealt with the situation upon their arrival and brought order back into the camp.

A note: Father Joseph and Brother Ulrich while traveling through Boxer territory fervently prayed the rosary to obtain Mother Mary's protection. At least one time they sighted a division of the Boxer army.

Father Arnold hearing of the danger to which Father Joseph had exposed himself and Brother did not scold him but praised him: "You defied almost certain death to be with your oppressed Christians. You certainly believed that this was the special will of God ... That I am willing to admit. Therefore I congratulate you whole heartedly on what you have done."

Another incident: Later, after the Germans had occupied a key city and the surrounding territory, Fu Shenfu visited a small community of Christians. He stayed but a short time and left secretly not to cause trouble. Yet news spread that a foreign missionary was present. About 200 hostile men mounted their best horses and chased Father Joseph on his nag as he was leaving. How he wished he had a racing horse! They caught up with him and beat him up before releasing him.

The mission work which especially appealed to Fu Shenfu was to preach the gospel message to pagan persons, both adults and children, to inform them about Jesus, to win them to faith in Jesus, to instruct them further in the faith, prepare them for baptism, baptize them, get them ready for their first Holy Communion especially helping them confess their sins, and gradually to form with other believers a Christian community.

The Bishop, however, gave Father also other important assignments, namely to start a catechist school and write a rule for catechists, to compose sermons in Chinese for the newly arriving missionaries, to be the rector of the seminary, and many other tasks. During his time as rector of the seminary, he gave a series of talks explaining the Holy Sacrifice of the Mass to those seminarians immediately preparing for the priesthood. These were later put into the form of a very inspiring little book entitled "The Most Holy Sacrifice of the New Covenant" or in shortened form Sacrificium in Latin.

Although not the bishop, Father Joseph was six times administrator of the mission while the Bishop was in Europe. During one of those times, the descendant of Confucius, the wise man of China, and some of his disciples paid Fu Shenfu a visit on the occasion of Chinese New Year and later Father Joseph and some other missionaries returned the visit. Reporting on these visits to Father Arnold, he wrote a very enthusiastic note expressing the possibility of all the people of China becoming Christians with the help of more missionaries.

Fu Shenfu often had the task of introducing newly arrived missionaries into their missionary work. He developed a good relationship with these young missionaries. When they had trouble with the Bishop they would go to Father Joseph for advice. He would listen to them and do what he could to intercede for them with the Bishop. This trying to help the young missionaries got Fu Shenfu in trouble with the Bishop, who accused him of siding with them against him. The Bishop would exile Fu Shenfu to the

most remote districts of the mission and then summon him back for a special task or to defend him to higher superiors in Rome.

When one of missionaries was in Europe for promoting the China mission, he made known the faults of the Bishop to some higher Society and Church authorities. He mentioned that the Bishop liked to parade as a great mandarin, was fond of drinking to excess, and lost his temper easily. A retreat master whom Father Joseph invited to give talks to the missionaries, when consulted about the conduct of the Bishop, pointed out that he, the Bishop, was ruining mission and had to be reported the authorities in the Vatican.

Father Joseph also had health problems. He would get laryngitis when he got wet in the rain and could not for a long time change into dry clothes. He contracted tuberculosis and began spitting and coughing up blood some ten years before his death. And finally typhus got him as he administered to patients sick with typhus.

Our question may be asked again. Was Father Joseph Freinademetz, the kind Father Arnold Janssen envisioned? He was. Together the two were beatified. Together the two were canonized.

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