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NEUWERK

Therese von Wüllenweber

1876 – 1888

Sectio 6

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Neuwerk Therese von Wüllenweber 1876-1888

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INTRODUCTION

The saying, “Good things take time” applies not only to the long road Mother Mary travelled step by step, patiently and faithfully, toward realizing her vocation, but also to the text of this study. S. Gertraudis Kühn began collecting material way back in 1987, and wrote a basic text. After further study, she added to the source material and produced a second draft. Then, S. Sigrid Knors shortened the text. The present chapters 1 and 2 derive from the first text. S. Ulrike Musick then organized the chapters and entered everything into the computer. In this way, many worked together to make available a small “new work” of the Study Group.

Neuwerk was close to Mother Mary’s heart. She never gave up but trusted that God always has an alternative ready. She repeatedly asked the advice of experienced men and women. In the same way we, too, are asked at times to persevere in patience. This can be done in hope and readiness for a more fulfilling future. In this way, the danger of embitterment is overcome by accepting the present situation in the certainty that God always acts at the right time.

When the almost 55 year-old Mother Mary was called by the Founder to a new beginning in Tivoli, it was a risk they both took, trusting in God’s help. She wrote:

My lifetime is drifting away,
 my graying hairs are showing;
 but interiorly there is no diminishment.
 In my heart this love is growing! (...)
 What was always moving through my life
 has unfolded. See what God has willed!

(Poem, “Yearning,” SHS 2.11, 83).

Let us allow her experience to speak to us.

Vienna, January 1992

Study Group Mary of the Apostles

1. THE SETTLEMENT OF NEUWERK

The first authenticated traces of settlement at Neuwerk date from Roman times. Already then, there was a road linking the area with the Roman towns on the Rhine and the Maas. The road originated in Novaesium (Neuss), followed the south bank of the ancient tributary of the Rhine in the direction of Mönchengladbach, crossed the lower Niers just south of Castle Myllendonk and continued on toward Viersen, Venlo and Nymwegen. On both sides of this Roman road the intermingled German-Celtic and Roman inhabitants erected their farm-houses, generally one-storied, in the Roman colonial style. A number of these Roman houses have come to light along the road. Traces of Roman settlements have also been found in the Neuwerk area (Mackes, 1972, 15ff).

Between 400 and 500 A.D., the Franks ended the Roman domination of the lower Rhine forever. "Frankish occupation of the land was not achieved by entire tribes or alliances, but by farmers who came with their families, singly or together, and settled here and there" (ibid., 17). Some of the Roman population remained, but they became subject to the Franks, their new landowners. The dwellings of the serfs (or dependants) were located around the house of the landowners and were known as *Kaetgütchen*.

The large freehold farms with their *Kaetgütchen* represent the oldest form of settlement in Neuwerk. Up to the 11th century, other settlements not belonging to the original settlements developed alongside (ibid., 16). There were only a few farms at first, but the children, grandchildren and great-grandchildren cleared increasingly more land for cultivation and built it up. Thus, in the course of centuries, farm adjoined farm and villages developed. Initially, they were called neighborhoods and later, *Honschaften* (ibid., 301). The Neuwerk neighborhoods were referred to as *Honschaften* as late as the 16th century.

The *Honschaften* took their names from the oldest farm in the line of settlement. The *Dammer Honschaft* arising from the *Dammer Hof* is first mentioned in 1586 (ibid., 21). *Damm* means "an elevated way through the marshland made firm by wooden boards" (ibid., 28). In place of the present-day *Krefelder Straße*, a *Damm* led to the Niers bridge where the Dammer farm lay. The area southwest of the Dammer Straße developed on the Neuwerk convent's land (ibid., 28).

2. THE NOBLE BENEDICTINE SISTERS' CONVENT, NEUWERK, 1135-1802

2.1. Origins.

Whosoever wanders through the countryside of the lower Rhine will repeatedly come across areas of high ground (popularly known as *Berg* (mountain), which project from the surrounding marshland, each with its own name. To these belong the *Donken*, i.e. "flat, sandy high ground above damp meadows and marshland" (Mackes, 1972, 31). One of these is the *Kranendonk* which is mentioned in documents as *Cranendunck* as early as 1168 (Mackes, 1988/2, 13, 35). It was here that the *Neuwerk Honschaft* would later develop. In this *Kranendonk*, during the 12th century, a convent of noble nuns came into being. According to historical research, a large farm belonging to the Abbey of Gladbach originally stood on this site (in the Parish of Gladbach) to which a number of dependent farms in the area also belonged. In 1135, this farm received a new chapel known as the *oratorium novum* (ibid., 15).

In a document dated December 5, 1135, in connection with a division of the abbey's possessions for their livelihood and clothing, there is mention of sisters "at the new chapel of the Most Holy Virgin Mary." There is, however, no mention of a convent (ibid., 14). It can be deduced that there were only a few sisters, without it being a convent as such, as there were sisters on other farms belonging to the abbey, and the Gladbach death registers list only three nuns who died prior to 1167 (ibid., 15, 29). It is therefore something to be wondered at that, after the farm had received a new chapel, an independent convent of Benedictine nuns developed on this site.

From a document of 1166, we know that a farm belonging to the Abbey of Gladbach was destroyed by some of the local nobility. As at that period, and also in later centuries, it was precisely the abbey possessions in Damm and along the Niers which were destroyed by the nobility, this must have been the farm on the *Kranendonk* (ibid., 15f).

2.2. Founding of the Abbey.

“After the purchase by the Cologne Cathedral Chapter of a neglected farm in Gladbach, a convent was established on a farm of the Kranendonk in the years 1168-1183 (the exact date is unknown)” (Mackes 1988/2, 13). At the same time, the oratory was enlarged to become a church. After the destruction, a new building arose from the ruins, a new work, *novum opus* – Neuwerk (ibid., 16, 123). “At this period, the number of nuns listed in the Gladbach death register began to increase. This allows us to infer that this was a convent housing about 20 nuns (ibid., 16). From its foundation to the middle of the 14th century, there was a close connection between the Neuwerk Convent and the Abbey of Gladbach. During this period, the abbot had the right of inspection in Neuwerk. This close connection is particularly evident in the “Old Death Register” of Gladbach Abbey. There the deceased nuns of Neuwerk are entered in the column *Nostrae Congregationis* where the monks themselves were also listed (ibid., 29).

When “the chapel was enlarged to become a church..., there appears for the first time the name... “Church of Mary” in Gladbach, which became known as belonging to the “new work” (*das “neue Werk”*) of Mary. The new designation clearly refers to the church building and the actual convent foundation in the years just past, distinct from the original structure. The convent is a “new work” that hadn’t existed previously. The actual name of the place “in Gladbach” disappears in documents after 1180, with the adoption of the name “Neuwerk” for the local community which settled around the abbey (ibid., 123).

The actual foundation of Abbey Neuwerk can, therefore, only have been after 1166. It resulted directly or indirectly from the action of either the archbishop or the Cologne Cathedral Chapter. After 1167, the first Abbess of Neuwerk is mentioned in the death register. She must have been active between 1167 and 1230 (ibid., 16, 25).

In 1168, the sisters acquired the independent farm of Lützerath (Lutzenrode) with about 150 Morgen (ibid., 42), and in 1182/83, the independent farm of Otzenrath with about 168 Morgen (ibid., 43). These were the first properties acquired by the new convent (ibid., 16). The land of the Kranendonk must have belonged to the abbey since its foundation, as there is no mention of its acquisition after 1168 (ibid., 36).

2.3. The Abbey

2.3.1. *The Inhabitants.*

Daughters of the nobility and gentry lived in the Neuwerk Abbey as Benedictine nuns according to the Rule of St. Benedict. Up to the beginning of the 14th century, the convent of women at Neuwerk was called *ecclesia* (church) or *conventus* (convent). From 1272, the designation *monasterium* (monastery) is found in documents. The convent was so esteemed by local nobles for the care of their daughters that, by about 1249, Archbishop Konrad von Hochstaden had to limit the number of nuns to 24 in order to ensure that the convent's income could provide for them according to their state (Mackes, 1985/2, 18). In addition to the 24 nuns, the abbey also accepted lay sisters (documented since 1334) who made simple vows only. They had no vote in decisions regarding abbey affairs and, for them, participation in the prayers and devotions of the nuns was not obligatory (*ibid.*).

In the years immediately after the foundation (1167-1250), female recluses lived in the abbey as well. These were women who wanted to lead a particularly secluded and pious life in the cloister, to serve God through prayer, fasting, study and meditation (*ibid.*, 18f). Lay brothers, who supervised the management of the convent farms, also lived at the abbey. In addition, the abbey had a large number of personnel: gardeners, ostlers, handymen, brewers, swineherds, maids, weavers, dairymaids, etc. These lived in the servants' house which, together with the barn, the porter's lodge and the stables, lay in the so-called lower courtyard in front of the actual convent buildings. There were also craftsmen employed from outside the abbey who worked for a fixed wage. From time to time, day workers from the neighbouring Honschaften (*ibid.*, 23f) were hired to help with the farm work (*ibid.*, 19, 24). Payment was made partly in money and partly in kind. Noble and well-to-do women lived for short periods in the abbey in guest rooms set aside for this purpose (*ibid.*, 19, 24, 29).

A chaplain and a prior were also employed at the abbey. These were usually monks appointed by the Abbot of Gladbach (till the mid 14th century). The prior assisted the nuns with the administration of the convent possessions and was also, at the abbey, the representative of the priestly superior,

the “Commissar” and Abbot of Gladbach. The chaplain was the nuns’ confessor. Both the prior and the chaplain lived outside the convent building in a house adjacent to the outer entrance. Both were paid by the abbot.

2.3.2. *The Abbey as Landowner.*

The abbey was not only the biggest employer in the area, it was also the greatest landowner. From early on, it had considerable wealth. Part came with the daughters of the nobility upon their entrance, part from inheritances and pious donations, and the rest from the income which rose from year to year (Mackes 1962). In the early days of the convent, secular protection was provided by the bailiff, and later by the reigning prince. In spring and autumn, the bailiff imposed a tax for his services. While the Gladbach Abbey and its dependents were, as formerly, free from this tax, the Neuwerk Convent had to pay; a fact which indicates that its land did not belong to the abbey. From time to time, the bailiffs released farms and land from their jurisdiction. These were then free of tax; the nuns called them *freiadelige Ländereien* (free estates of nobility) (ibid., 40).

“In the course of its almost 700-year history, the abbey seems to have been a most benevolent landowner in contrast to the neighbouring secular landowners. The dependent farmers were personally freemen and therefore not indentured. All that was subject was their land’ (ibid.).

In Neuwerk, therefore, there was never a farmers’ revolt. “The nuns defended their ancient rights over their land before the courts or with the assistance of the sovereigns, but never with force” (ibid., 41). Like the other landowners, the abbey itself cultivated only a small part of its extensive estates. The greater part was leased to farmers in return for interest or payment in kind (animals, farm produce), or as an hereditary tenancy (ibid., 41, 46). The tenant farmer had a “right of possession and succession which could not be taken away from him provided he observed his obligations to the convent.... The convent retained full ownership only over the estates it administered itself and the tenant farms” (ibid., 41).

2.3.3. *The Commissar*

The abbot of a neighbouring abbey usually acted as commissar. He had the right of oversight in all important business matters. "The election of the abbess took place under his presidency. In the early days of the convent, he witnessed important legal transactions, signed on behalf of the nuns, and represented them to civil institutions" (Mackes 1985/2, 29). The Abbot of Gladbach held this office until the middle of the 14th century. A document of 1342 still evidences this close connection to Gladbach. However, at the start of the 15th century, Neuwerk conducted a wearisome fight with the Abbey of Gladbach on account of the "nuns' mill" (ibid., 61). So it can be concluded that an abbot from elsewhere was the commissar. Between 1350 and 1466, there is no evidence of any connection to Gladbach. In place of that, Abbess Aleydis Hocking, the elder (+1440) appears in the death register of the Abbey Brauweiler where all the deceased nuns of Neuwerk from 1495 onward are listed (ibid., 29f). The close tie with this abbey began when a monk of the community at Brauweiler became chaplain at Neuwerk. His work is documented from 1486 onward (ibid., 29, 124). In 1499, the Abbot of Brauweiler supervised the election of the new abbess, Odilia, from Myllendonk.

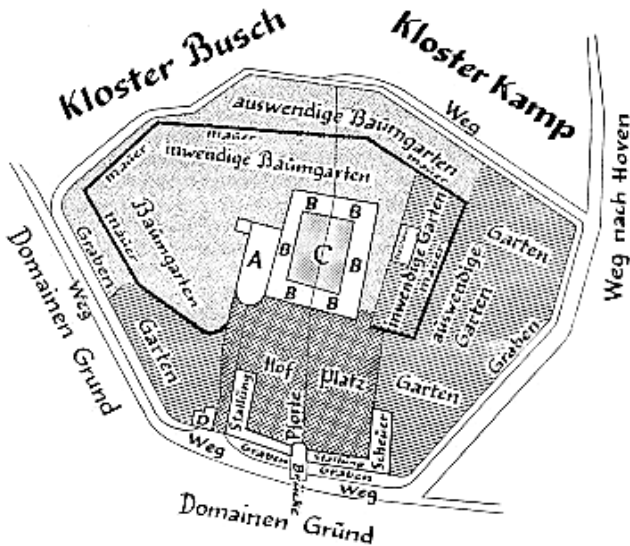
Even though the abbots of Gladbach were not pleased about this separation of Neuwerk from their congregation, it is known that Brauweiler continued to provide the commissar while Gladbach occasionally provided a convent chaplain. From 1762 to the secularisation in 1802, however, the Abbot of Gladbach was again the spiritual superior and commissar of Neuwerk (ibid., 29ff).

2.3.4. *The Administration.*

The abbey was, so to say, a small state in itself with the abbess at its head. In former days, she had been called the prioress, but from 1472 that was a title for the second in command. Other nuns had designated tasks to perform: the subprioress supervised the convent order, prayer, devotions and the dormitory. The cellaress dealt with the expenses, income and bookkeeping. The *Schiff-* or *Schreibmeistersche* sat behind the window grille between the enclosure and the guesthouse and regulated the comings and goings of abbey guests. The

novice mistress looked after new entrants, the sacristan was responsible for the church, the nurse was there for the sick, the portress received those who came to the door. The revered convent eldest (*seniorissa*) was sought for advice in all important matters. The office of archivist was held at times by a lay sister (Mackes, 1985/2, 22).

- A the Church
- B the convent building
- C garden inside the buildings
- D the small adjoining hous



Ground plan of the convent after the dissolution in 1804
 Drawn by Peter Schröder, surveyor, on August 4, 1804.
 (Original in Düsseldorf, Department of the Ruhr, prefecture,
 Division I Office (Crown lands) 3. Transfers I Sales Nr. 98, Bl. 39)..

2.4. Life in the Abbey

Sources do not speak much about the nuns' spiritual life, which would have followed the Benedictine motto: *Ora et Labora*. Scholarship and research were not greatly cultivated in Neuwerk; the nuns there focused on the administration of the convent and community life. They cared for the poor and practiced hospitality. No one in need asked in vain at the convent door for alms. The convent accounts, therefore, register a striking number of alms and expenses given, "for the love of God" (Mackes, 1985/2, 32). On feastdays especially, the sisters of the abbey generously distributed cake and biscuits to everyone who knocked at their door. The sisters' life together in community, especially in case of difficulties or important financial affairs, was ruled by an assembly of all eligible members under the presidency of the abbess. The abbey possessed immunity and the right of asylum. Those who taking refuge there were protected (*ibid.*, 32f).

2.5. History of the Abbey to its Suppression in 1802

When one reads of the buying and selling, the dissensions among the nuns, and of some daughters entering to maintain their station in life, it is not too surprising that in the years 1340-1440, the monastic Benedictine lifestyle sank into oblivion (Mackes, 1985/2, 124). "In 1466, Archbishop Ruprecht of Cologne reformed the convent and, with the assistance of nuns from the convent of St. Agatha in Cologne, introduced the rule of the reform of Bursfeld" (*ibid.*). "To renew the spiritual life of the abbey, "the commissary of the time, sent one of his most able priests, Peter van der Neyenkirchen, to Neuwerk. In 1486, he was living in Neuwerk where he remained until his death, even though he was appointed parish priest to a nearby parish" (*ibid.*).

After the reform, a new spirit of order reigned in the abbey; religious life was cultivated again. The church and convent were restored and a period of renewed economic prosperity began. The convent reform flourished for about 150 years (*ibid.*, 124f). However, by the beginning of the 18th century, the good and peaceful religious spirit had again disappeared. It began with disagreement among the nuns regarding individual appointments. Such great disunity arose at the election of the abbess in 1721, that the Archbishop of Cologne had to inter-

vene. Finally, an appeal was made to the local civil authority (*jülich-bergisch*). The fight developed into a serious conflict between the Cologne Archbishop and the civil government which was only laid aside by a compromise reached between the two princes in 1747 (Mackes, 1985/2, 125f).

Although the president of the Bursfelder Congregations gave written orders and prohibitions to the nuns to reinstate convent order, not even these regulations could restore peace. The nuns requested another visitation, but this could not take place as the Düsseldorf administration would not give permission. This interference was contrary to the ancient privileges of the Bursfelder Congregation (*ibid.*, 127). As a result of this disunity, only eleven or twelve nuns were still living in the Neuwerk Abbey at the close of the 18th century (*ibid.*, 136).

In 1794, the French occupied the west bank of the Rhine. In October they entered Gladbach. For the locals, this brought hardship, war taxes, and other burdens. On November 9, 1801, the Peace of Luneville fixed the Rhine as the Eastern boundary of France. With that, the fate of all convent possessions west of the Rhine was sealed: all of them became the property of the French State. In executing this decree, the Crown commissioner informed the Neuwerk convent on August 7, 1802, that the administration of the convent estates would now be taken over by the French State. The official dissolution of the abbey followed on August 12, 1802. At first, French authorities assured the nuns of a yearly income of 500-600 francs. However, in the autumn of 1802, the last nuns had left the abbey as "ecclesiastical pensioners" (*ibid.*, 137f). The French decree of dissolution marked the end of a devolution which had already begun much earlier with the interior spiritual decline of Neuwerk Abbey. A radical renewal of religious life was needed (*ibid.*, 139). "A carved memorial in stone remains as a witness to the 600 years of convent history, along with the convent church, a jewel of gothic architecture... still today a Neuwerk landmark" (*ibid.*, 139, 3).

3. THE NEUWERK CONVENT IN SECULAR HANDS AFTER 1802

After the dissolution of the abbey, the landed property and rents fell to the national domain of the French state. The administration at that time put the convent up for public sale on December 6, 1804 (Mackes, 1985/2, 206). However, it was not until February 21, 1812, that it was sold to Dieter Lenssen, factory owner and mayor of Rheydt. As the building proved unsuitable for factory use, he remained the owner only briefly. On September 10, 1812, he authorized the main part of the former abbey (west wing, north wing with brewery and kitchen, northern half of the east wing, all parts of the building with the cloister belonging to them, as well as the little house at the convent entrance) to be sold to Klemens Dapper and wife. They used it for a fruit and corn business (ibid., 207).

At the same time, the parish priest of Neuwerk, Fr. Peter Leufgens, bought the south wing of the abbey (which was later incorporated into the church), the southern half of the east wing adjoining the church, the cloister belonging to it, the garden behind the prior's house, the inner fruit garden with its small pond, and part of the courtyard in front of the east wing (ibid., 208). In 1815, Leufgens added to this by purchasing from K. Dapper the west wing with three Morgen* of garden and land. In 1821, the parish house, office and school moved into this wing. When the school moved out in 1870, the west wing served to house the parish priest and the verger, the southern half of the east wing became the chaplaincy. Due to its dilapidated condition, the north wing was pulled down. By 1879, the Dappers owned only the northern half of the east wing (ibid., 208f).

*Morgen - land measure with regional variations in size from 0.6 to 0.9 acres.

4. THERESE VON WÜLLENWEBER IN NEUWERK

4.1. Securing Ownership

After various unsuccessful attempts to enter an existing religious community (Sacred Heart, Visitation, Sisters of the Eucharist), Therese had returned to Castle Myllendonk in 1871. In these communities she had not been able to find what she felt called to.

I loved best to study in holy scripture, how, in Jesus' time, the apostles and pious women worked together for Christ. (The first convents were also double convents) and wanted to find such a convent with missionary ideals. – I could not find one anywhere – I searched and searched. I was advised to wait. (*Kurze Lebensbeschreibung*, 1892)

When I returned [from Brussels], the friend of Fr. Laurent, our confessor in Brussels, was transferred to Neuwerk, near us, and he [von Essen] straight away advised me not to search anywhere else but to begin myself, and that for the missions, together with Steyl. Mission sisters suited me exactly – to begin by myself [suited me] rather less. (*Kurze Lebensbeschreibung*, 1888).

He [Dr. von Essen] was a strict but true director to me. – Right now in the present *Kulturkampf*, he said, new foundations are needed. He spoke about missionary priests and sisters. The Bishop of Hong Kong also came to Neuwerk and greatly encouraged me to found, yes he prophesied (24/5/1874) it would be soon. This excited me and I saw the fulfilment of my first desires coming nearer (*Kurze Lebensbeschreibung*, 1892).

In December 1875, Therese read in the local newspaper, *Gladbacher Volkszeitung*, that the former Institute for Ladies at Neuwerk was available to lease for a period of nine years. After consulting Dr. von Essen, the parish priest, she asked Mayor Holl to handle the contract in her name. This section of the convent, the northern part of the east wing, had acquired eight owners in the intervening period, so that the arrangements took time (Diary, Bk.I, p.2). The rental contract finally took effect on March 24, 1876. "People thought that it should become a hospital – my aim was for every good purpose" (Diary, I, 2f).

She immediately shared her decision with her father who was then staying with her younger sister, Louise, in Haus Venne near Münster.

I will not wait until you return before telling you my good news, namely, that the dear God has so disposed that at last, after much effort, the final act was concluded at the end of last week, through which I rented the old Institute for Noble Ladies in Neuwerk for some years from the reverend Mr. Dapper, etc. so in this old convent, with God's help, I will begin a charitable institute, a kind of hospital, with some girls – everything has been well thought out ... I have also come to an agreement with the committee for the Poor. So my steps will not lead me to France, Belgium or even to Asia, but right close by – once again, thanks be to God... and you will also take pleasure in the matter as you always showed such a great interest in the old Institute. Now it is in the hands of your eldest daughter (letter of Therese to her father, 30/3/1876, ASDS).

For my part, from then on I had to put my hand to the work – to calm those at home, to think about furnishings – convince the people to move out – to repair the interior somewhat (the convent was totally neglected inside for the past 50 years), to think about getting helpers... Unfortunately, or rather, God be thanked, everything was connected with crosses, with obstacles. So, gradually, and as it were secretly, the necessary household articles were bought and taken to the convent as well as my furniture from Myllendonk. And only on November 13, 1876, I moved in quietly, at first saying goodbye only until the following day (Diary I, p.3f)

She rented out the land belonging to the property to Hubert Emssen until October 1879, and the courtyard barn to the turner Hornig for use as a workplace (ibid. p.6).

Later, her father visited several times, and her sister Elise often came to help. During the following winter, the doors were painted, the prayer room wallpapered, and upstairs everything painted reddish (ibid. p.6).

“However, it will take a lot of effort and money to put the house really in order “ (ibid. p.14).

Therese wrote in her diary,

Mr. Daenskes was here on behalf of the owners, he reimbursed a third of the cost of the repairs – he was very happy about the improvements made in the convent and encouraged me to buy it (ibid. p.15).

Mr. Daenskes came again on December 3, 1878, to collect the rent due for the convent and again he offered to sell that section of the convent to her. On December 8, she received the agreement of all the owners and on January 7, 1879, a private contract of sale was concluded (ibid. p.23). For 12,000 Thaler, Therese bought the northern part of the convent's east wing, the three houses towards the road (three old hovels which were later pulled down), the orchard and land. On October 2, 1879, she paid the first 4.000 Thaler (ibid. 24, 30). Therese had inherited this money from a great-grand uncle. For everyday living and additional repairs, she had the income from two annuities (Edwein, DSS XIV, (E),252; (D), 390; Therese, *Einige Notizen*, 16/2/ 1889, APS E 606).

Klamm Rodigun
 über
 Kloster Neunwerk
 St. Barbara = Stift
 von
 1875 anfangen

geschrieben, doch jedes ab
 haben keine
 im Kulturkampf

aufgeschrieben von
 Therese von Wüllenweber

The beginning of Therese von Wüllenweber's Diary, 1875 (facsimile) ASDS A 1.1.01



Therese von Wüllenweber (photo), ASDS K F 9

lished themselves on the outskirts of town (Klinkenberg, 26). The church was at the center of public life in the 19th century, and in many ways, pastoral, charitable and political endeavours as well as initiatives for adult education in and outside the parish were intertwined (ibid.7f).

Poor working conditions, lack of legal protections and social security brought many working class families into misery. The health of the young workers left much to be desired. In 1874, only 420 of the 2,888 young men conscripted were suitable for military service; 192 were released completely; the remainder were held back for one year due to weakness or other infirmities (95). Illness often meant poverty. Associations, religious communities, and the Committee for the Poor sought to remedy the situation (ibid. 56, 74f).

Child labor was one of the most serious consequences of social distress in the 19th century. More than for female labor, this meant extreme damage and exploitation of those concerned. Economic want and inadequate legal provisions placed tight limits on the war against child labor (ibid. 7).

Unable to break the vicious circle of hunger and child labor, business managers set up factory schools as a compromise. Official measures gradually brought these schools to an end, a move that did not, of course, benefit the needy families which had to accept a reduction of income because of it (ibid.96). In the five towns of the Gladbach district, 32% of the girls aged between 20 and 25 were working in factories in 1875. The lack of legal protection and social assistance was hard, particularly on the orphans who were usually placed in private homes where they were often given heavy work to do.

Providing a hostel for these workers was an urgent necessity. But private initiatives also brought the young women into groups and founded embroidery, sewing and domestic science schools (ibid,118ff). The Heydthuisen Franciscan Sisters took charge of an orphanage in Mönchengladbach in 1854, but in the surrounding municipalities, the children still had to be placed with families. At the height of the *Kulturkampf*, on May 31, 1875, a law was passed against Catholic religious orders and similar organizations, banning them all. At the end of 1876, therefore, the sisters had to give up their work in the orphanage (Klinkenberg,101f).

This situation was relieved by private charities which were present in a wonderful variety of ways and with often amazing generosity (ibid. 31). But between the two major Christian denominations there arose many areas of conflict. They sought to soften the situation through strict division of affairs: Catholics aiding Catholics and Protestants assisting Protestants. This, however, resulted in great inequality, as the Protestants usually belonged to the more well-to-do classes. From the middle of the century onward, the relationship between the denominations improved through cooperation in charitable and social works. During the *Kulturkampf*, believers felt the need to stand together, above all in averting state action against religion and in the welfare sector (ibid.37f).

4.3. Therese's Activity in St. Barbara Institute, 1877-1882

Restricted by the *Kulturkampf*, Therese at first started a religiously inspired orphanage where she wanted to train the necessary helpers herself in a kind of domestic science school (MM Short Autobiography, 25/4/1892). Therefore, she applied to the civil authorities for the required permission and received it on November 10, 1877 (Diary I, 7,14f; APS E 781-794; Edwein, DSS XIV, (E) 222 (D) 344). In addition, she opened a kind of free handwork school on Sundays for the girls of Neuwerk. Later, classes were given for two hours on five weekday afternoons (Diary I, 7, 20). In September 1877, she began a vocal group with some girls of the Marian Sodality; they came for practice on Sunday afternoons, and for piano lessons (ibid., 12). Under the name "Institutes for Ladies and their Role at the Present Time," Fr. von Essen placed an article in the *Kölnische Volkszeitung* advertising the St. Barbara Institute (87, Nr. 137, 26/6/1877). He used this name to avoid having the Institute suppressed like other convents (MM Short Autobiography 25/4/1892). In 1876, he composed statutes and a daily horarium for the members of the house. In August 1878, Therese had placed an article in two Catholic newspapers in Belgium and in three of the best German ones announcing, "in this Institute for Ladies, boarders are also accepted to learn housekeeping, handwork and possibly music, languages, etc." (Diary I, p. 22).

It is true that, time and again, single women did show interest in the St. Barbara Institute. However, difficulties often arose on both sides. Though Therese was dependent on the income, both she and Dr. von Essen were inflexible regarding the religious requirements they implemented to be proper to the

Institute. On the other hand, the majority of the lady boarders were only looking for provision according to their rank. Thus, there were great comings and goings, and the records show many short stays by the boarders (DSS XIV, (E) 221-224; (D) 342-347).



The convent church at Neuwerk in winter (facsimile-drawing)
ASDS K F 24

4.4. Therese's Contact with Other Institutes

4.4.1. The Institute of the Daughters of Divine Love

Not content with the limited opportunities for apostolic activity at Neuwerk, Therese made repeated efforts to contact other communities in order to place herself and the St. Barbara Institute at the service of some worldwide congregation. In 1875, she had already shown interest in the Institute of the "Daughters of Divine Love" in Illanz near Chur, Switzerland. In response to her written enquiry, the bishop of Trier replied that he could not recommend entrance into the Institute in view of the actual situation (letter from Bishop Matthias to Therese, 13/2/1875, ASDS).

In August 1878, the director of Illanz, Wilhelm Cramer, showed interest in Neuwerk. Cooperation was discussed and a corresponding contract drawn up. On November 11, 1878, Therese herself went to Illanz "to look more closely at the situation with God." On November 30, 1878, the notarial contract for

her union with the Ilanz Association was drawn up (Diary I, 21f). At the beginning of June 1879, the first sisters from Ilanz arrived at the St. Barbara Institute. However, the pious and hard-working sisters did not feel at home there; Therese, too, did not feel right. Antonia Raczkowska went from Neuwerk to Ilanz on exchange, but Antonia Block declined and left the Barbara Institute. Therese wrote,

On account of the anxiety and fear of a foreign spirit entering in here, I was quite unwell for a few weeks (ibid., 27f).

By the middle of June, the two sisters were recalled. Three others came to Neuwerk, but they stayed only until the middle of December, as Therese had retracted the notarial contract and informed the director of Ilanz on December 4, 1879 that, “due to many contributing circumstances which I have weighed before God, I find it best to dissolve our mutual association.” This was not difficult to do, as the Institute in Ilanz had not yet signed the contract (ibid., 29f).

4.4.2. The Mission House at Steyl, Netherlands

At the beginning, Dr. von Essen had collaborated with Arnold Janssen. In 1875, Therese, too, had come to know of him and his foundation in Steyl. Even before the separation from Ilanz, she had returned to her original plan for an institute of mission sisters, and recalled her hopes of 1875, when she had been advised “to begin herself for the missions with Steyl” (MM Short Autobiography, 1888)

On November 21, 1879, I was at Steyl for one day . . . Oh! how happy I was in this house which strives for this spirit! If only I could do something so that such a spirit would be enkindled in the souls of many young women – I was there also to speak about this matter (Diary I, 31).

However, Arnold Janssen did not want to concern himself with further foundation plans in any way at this time.

4.4.3. The Daughters of the Heart of Mary

When her hopes for Steyl came to nothing, Therese connected with the “Daughters of the Heart of Mary” in Paris, on the advice of Anna von Lommesseem, her former fellow sister

at *Sacre Coeur* (SHS I, 45f). Anna encouraged her strongly to consider connecting with Fr. Poncelet:

It is a great goal that the Lord has placed before you, united we should strive toward it, and it must be the concern of each one to reach it, something which, however, will come about only on a road which leads toward it... he, Fr.P., has considered everything before God and will surely declare that you should not stop short at what has been begun, but go beyond it and pursue the great mission which you told him about (letter of Anna von Lommessem to Therese, Liège, 02.08.1880, ASDS).

But these considerations did not lead to any useful result either.

4.4.4. The Apostolic Teaching Society.

Despite this disappointment, Therese did not give up.

So I continued to hope and pray until, at Easter 1882, on April 12, I read an advertisement of the Apostolic Teaching Society. I wrote to the present Fr. Bonaventura Lüthen [25/4 1882] offering my convent with the intention of running the house for the future missionaries with my sisters = I wanted to set aside the thought of a community of religious sisters (Only when the reply came did I know it was a new society" (MM Short Autobiography, 1892, ASDS).

After some correspondence, the Founder of the Apostolic Teaching Society arrived here from Rome on July 4. I could hardly have had a greater joy! – He gave me the impression of a humble, true, zealous apostle – he stayed for three days... my first and only desire is to belong to this Society ever more closely until my death. Dear God, thanks be to you forever! (Diary I, 41f).

Finally, Therese had found that community in which her apostolic vocation could develop worldwide. She was full of joy and enthusiasm. On April 20, 1882, she became a member of the Third Degree of the Apostolic Teaching Society. On September 5, 1882 in Neuwerk, in the presence of Friedrich von Leonhardi, priest of the Apostolic Teaching Society, she made a private vow for one year as a member of the First Degree. The very next day, in a magnanimous spontaneous gesture,

she donated her St. Barbara Institute to the Apostolic Teaching Society in the presence of a notary (Diary I, p.40, 42). She had no idea this generous decision would result in a sorrowful test for her. On October 17, 1882, she also stood security on a loan of 6,000 Mark taken out by von Leonhardi at the *Rheinische Volksbank* to purchase a new printing press for the Apostolic Teaching Society in Rome (Edwein, DSS XIV, (E) 166 (D) 252; Letter, Therese to Jordan, E 601, 14/12/1883, APS).

4.5. Therese's Activity as a Member of the ATS, Neuwerk, 1882–1888

On May 31, 1883, in Neuwerk, Therese made private perpetual vows into the hands of the Founder, and Jordan gave her the name Mary Therese of the Apostles. A further six years of patient and trusting perseverance would be required of both before he could call her to Tivoli as the foundation and mother of his new community of sisters (Diary I, 53f). During this time, she supported the aims of the Society as well as she could:

The Apostolic Teaching Society has a 3rd Degree to which all who wish to live according to our Catholic faith can belong = I may keep the list of names here: 30 persons from Neuwerk have already been inscribed – and 12 persons already receive *Der Missionär*, published in Munich by Fr. Lüthen, priest of the aforementioned Society – which is required reading for those who are accepted (Diary I, 42f).

After that, she received a Diploma from the Founder as a promoter of the association he had founded for children:

I have already been able to accept 100 children into the Angel Sodality – they read the *Manna* at home, here or at school (Diary I, 61).

Therese was not afraid of working for the affairs of the Society everywhere and at every opportunity, distributing magazines and calendars, and soliciting donations – “building stones” – for the Motherhouse in Rome:

On Papa's nameday, November 9, 1886 in Myllendonk, many of my relatives gave “building stones” for the Catholic Teaching Society (Diary I, 75).

7889

+ Maria Theresia von der Apfeln

Joh. Baptist N. N. nachhermord mich
 in demselben Jahr ist. In diesem
 Jahr ward mich dem Christen der
 glückseligen Dingen der Apfeln
 und aller heiligen Thronen
 der heiligsten Leiden vollbracht
 gütliche Weise mich frucht
 der Gerechtigkeit der heiligsten
 der Kunst. Leiden vollbracht für
 mich zu dem Leben. Ich war
 zu dem heiligsten alle meine
 Dingen zu werden.
 zu dem ich gütliche ist die
 unglückseligen Dingen der
 Gerechtigkeit zu dem ^{heiligsten} Dingen der
 Gerechtigkeit und Dingen der
 heiligsten, die mich heiligsten
 der dem Gerechtigkeit der
 der Kunst. Leiden vollbracht
 zu dem heiligsten unglückseligen
 heiligsten zu heiligsten?
 zu dem heiligsten mich der heiligsten
 Gerechtigkeit und die heiligsten
 heiligsten der zu dem
 heiligsten.

Ich bin die in der Maria Theresia, dass der heiligsten.
 Gerechtigkeit zu dem heiligsten Dingen der
 heiligsten mich der heiligsten Dingen der.

Ich bin die in der Maria Theresia, dass der heiligsten,
 mich der heiligsten Dingen der heiligsten
 dazu gibt.

St. Barbara, den 31^{ten} Mai
 J. Franciscus v. K. 1883.

Therese von Wüllenweber's vow formula, May 31, 1883 (facsimile)
 ASDS F 45 A 2.1.02
 4.6. Attempt to Link with the CTS Sisters in Rome

On July 7, 1882, Fr. von Essen joined the First Degree of the Society for three years (DSS XIV, p. 161) In 1883, he had to transfer to the Second Degree, due to the Society's being restructured into a religious congregation. In Autumn 1882, Jordan's foundation in Rome received its new name: Catholic Teaching Society (Filthaut, 11f). Friedrich von Leonhardi left the Society at the end of January 1883 (letter of Therese to Jordan, APS H 19/5). The loan which he had taken out, and for which S. Mary Therese was the security, would occupy her and those responsible in Rome until the sale of the St. Barbara Institute was completed. Jordan himself made religious vows in the presence of his confessor, Fr. Steiner, Easter 1883 and chose the religious name of Francis Mary of the Cross (SD I, 167/2–168; DSS XIV, (E) 174 (D) 262).

The Founder began the Sisters of the Catholic Teaching Society in Rome with Amalia Streitl, Easter 1883 (Vow Formula, 18.3.1883, APS, E 412) and informed S. Mary Therese in Neuwerk:

I often think of you and have not forgotten Neuwerk. It is possible that you and the other sisters will have to come to Rome next autumn. Everything is going well here and it seems that the Lord wants to have the Motherhouse near the founder of the Society. The sisters here receive many graces and are very happy (DSS X, 164, 23.3.1883).

In the New Year letter of 1884, Jordan indicated that S. Mary Therese and Ursula Rabis should,

“. . . come to Rome for at least a few months this year, as I see this as being absolutely necessary for unity. During this period you will both receive the holy habit and, at the same time, have experience of community life... You will understand how necessary it is, for the sisters who are to work for the same objective must also get to know each other and have a real sisterly relationship. I know your spirit of sacrifice and believe you are called to something higher: but you will hardly achieve it if you always remain in Neuwerk (DSS X, 174, 1.1.1884).

Therese immediately replied:

I was very happy to receive the news that I may come to Rome sometime... Your decision, Reverend Father, is the expression of God's will for us... But in reality, won't some things there be difficult for my poor self? The question also arises - - - "will I see the St. Barbara Institute once again?" However, trust in God will help, and we come to you with good will, Rev. Father (letter of Therese to Jordan, 9.1.1884, APS, F 35/133).

Meanwhile, Jordan sought ways to fulfil his obligations to the St. Barbara Institute. In April 1884, he asked Dr. von Essen whether he could send sisters there with vows but not wearing the religious habit. This was one way he could think to avoid the prohibitions of the *Kulturkampf* regarding religious (DSS X, 176, 7.4.1884). Von Essen immediately replied that the Founder would need permission from the bishop and must not overlook difficulties with the government. He also informed Dean Wiedemann of Jordan's plans (letter of von Essen to Wiedemann, in S. Avellina Tietz, *Chroniknotizen*, Appendix, p.40-43; 23.4.1884). In May, S. Franziska Streitel, the superior of the sisters in Rome, applied to the parish priest of Neuwerk asking whether sisters "with a simple, sober, nondescript dress could be sent to Prussia." to lend a hand with nursing and education (letter of Streitel to von Essen, 10.5.1884, ASDS). They were. Though the parish priest agreed, he did not want to reply without knowing the Dean's opinion (letter of von Essen to Wiedemann, 20.5.1884, ASDS).

In the interval, Jordan had to settle various problems with the Sisters in Rome. At the beginning of July, the promised Sisters arrived in Neuwerk, and Therese left for Rome with Ursula Rabis on July 22, 1884 (Diary I, 58). She was ready to accept whatever the Founder thought good for her. Her notes in French from this period disclose the highs and lows of these days (*Notizbüchlein I*, ASDS). But after only about three weeks, she and Ursula Rabis left Rome, and on Jordan's instruction returned to Neuwerk. Soon, a consoling letter came to her there:

The Lord will have led you to Neuwerk again in good health; I was very worried and anxious and can only adore God's holy will (DSS X, 181, 21.8.1884).

Subsequently, the sisters of the Roman community and those of Neuwerk lived alongside, rather than with each other. At Jordan's request, S. Franziska Streitl herself came with S. Scholastica Demmer to Neuwerk in mid September 1884, to get to know the situation there. But by the end of September, all the sisters of the Roman community had returned to Rome (Diary I, 59f). Only a short time afterward, the Founder again asked Therese to pray patiently and persevere until the situation could be straightened out:

May the dear Lord soon regulate affairs in Neuwerk according to His holy will; I can assure you that I have already suffered much because of Neuwerk and the happenings there; I trust in God and I wish all to know that I want to proceed according to the will of God (DSS X, 183, 19.10.1884).

In 1885, at Jordan's instruction, Therese went to Maastricht, Netherlands, to see the Bishop of Cologne, living there in exile due to the *Kulturkampf*. She petitioned him to allow sisters of the Catholic Teaching Society to come to Neuwerk in lay clothes. However, the bishop had to refuse in view of the strict State Regulations (Diary I, 61). In Autumn 1885, the tragic events and difficulties in the Roman community of sisters increased. Finally, the Cardinal Vicar appointed Msgr. Georges Jacquemin as *Director Spiritualis* of the Sisters. The Sisters' community received a new name and was separated from the Founder (DSS XIV,(E) 317, (D) 445-479). Throughout all these events, the Founder's hands were tied; he was not allowed to explain or defend himself. Jordan mentioned nothing about this in his short letter to Neuwerk. What could he say? The whole affair was confused and difficult. S. Therese heard about the separation of the Roman sisters in a letter from Lüthen and, somewhat taken aback, she observed: "we are now, in fact, the only Sisters of the Catholic Teaching Society" (Diary I, 64).

4.7. Koch's Interest in the St. Barbara Institute, 1886-1888

"May God take care of Neuwerk" (Diary I, 93). Filled with this trust, Therese had the strength to persevere throughout the years following the separation of the Sisters of the Catholic Teaching Society until her own departure for Rome. Fr. von Essen had always been her faithful advisor. Like her, he

was searching to realize God's will in his own life and had also been active in various initiatives (SHS I.0, 26, fn. 111). Therese had not known that he wanted to pull up stakes once again to enter the Benedictines at St. Boniface, Munich. On the day he died, January 6, 1886, the post brought him the bishop's permission to relinquish his office as parish priest (Bornemann, 183). His sudden death touched her very much:

"A saint, one intercessor more in heaven – that shall be our consolation" (MM Diary I, 66).

The new parish priest, Fr. Hermann Joseph Koch, was not installed until October (MM Diary I, 74).

Repeatedly throughout the previous years, ideas and requests were reaching Therese regarding the use of the St. Barbara Institute as a hospital, a convalescent home for factory girls, or an institute for children (*ibid.*, 26, 40, 51). Now Koch again took up the idea of instituting a parish hospital and did everything to reach his final objective. The chronology of the correspondence and his initiatives conveys the pressure Therese was under during these next two years.

After her first commitment to the Catholic Teaching Society in 1882, Therese had donated the St. Barbara Institute to Jordan, Lüthen and von Leonhardi, and had kept for herself only the right to live in this or another house of the Society (*Schenkungsurkunde*, APS, E 782). In these years, her activity had been quite restricted due to the strict *Kulturkampf* laws.

Koch grew impatient; his actions came to resemble a game of cat and mouse. He continually pressured Therese with new requests, and made his plans known everywhere without ever directly contacting Jordan, who was the actual owner. Initially, the Founder wanted to retain the Institute for the Society, and defended Therese's rights with wisdom and skill (letter of Therese to Koch, 16/11/1887, APS, F 41/10). As the parish priest continued to insist, Jordan saw the advisability of letting him have the St. Barbara Institute at least temporarily (Edwein, DSS XV, (E), 9,14, 44,56/57, 62/70/8; (D),23,30,76, 97 105/120). That put Therese between the devil and the deep blue sea. Where should she go, since the Franciscan Sisters saw no possibility of her continuing to live in the house once they took it over (Diary I, 87f, 90), and the Founder did not yet have permission from the Cardinal Vicar in Rome for a new foundation of sisters?



Fr. Ludwig von Essen and Fr. Josef Leonhard Koch, Parish Priests,
Neuwerk.

Photos: von Essen: ASDS K F 34a; Koch: Festschrift Neuwerk, p. 19.

Fr. Otto Hopfenmüller was responsible for the financial affairs of the Catholic Teaching Society in Rome at this time. Already a priest when he entered the Society, he had just finished his novitiate and hardly knew Therese's past or her work for the Society (Edwein, XV. (E), 8, 72; (D), 22, 123). After receiving from him a short, businesslike request regarding the settlement of the affair, she noted:

. . . our parish priest cannot buy the convent unless I retract my gift of the same to the Society . . . the Rev. Fr. Jordan also wants to return the convent to me (of the two, the latter idea is the least uncertain for myself and for our purpose). (Diary I, 87)

Lüthen hurriedly sent Therese a letter of clarification:

Our good Fr. Otto, who is dealing with the matter, does not know anything about the sum which you in your goodness provided for us, in Cologne I mean...God is trying you very much. He will also reward you for everything. May he also enlighten you and bring the entire affair to a good end (letter of Lüthen to Therese, 6/4/1888, APS, F 41/3).

Therese was also hoping for this, and was actively looking for a way out (Diary I, 87f, 91f).

Koch had adopted a severe tone toward Therese, which he also used in his Christmas and New Year wishes 1887/88 (Diary, 83). It distressed her that he always told the Franciscan Sisters and the Bishop's Office (letter of Koch to the Chancery, 20/7/1887; 27/2/1889, Neuwerk Parish Archive, APS, F 41/28; 41/31) that the St. Barbara Institute was well maintained, while to herself and to Jordan he always complained of its bad condition, in order to bring down the price (letter of Koch to Jordan, 12/12/1888, Neuwerk Parish Archive, APS, F41/20). Koch's insistence brought difficulties and misunderstandings, and Therese made every effort to settle the differences:

Above all, Fr. Jordan will most certainly act only in accord with the directives of the Most Rev. Archbishop. – It is he who must decide -- for one is a Sister only through Holy Church -- and how much I long to get out of this kind of half-and half situation (letter of Therese to Koch, Neuwerk Parish Archive, APS, F 41/10).

Finally, Jordan received permission from the Cardinal Vicar to found a new community of Sisters outside Rome (Edwein, DSS XV. (E) 20ff; (D) 38ff). Full of joy, Therese wrote in her Diary:

God be eternally thanked – ...Lord, have mercy on us!!
Praise to Him!!! (Diary I, 95).

Following this, she already began clearing out a few rooms for the parish priest and, with some difficulty, repaid part of the remaining debt (*ibid.*, 96). On November 21, 1888, she left with Ursula Rabis for Rome:

Yes, it is: with Jesus, Mary and Joseph!!!
On November 21 – the holy, important day (Diary I, 97).

She had said goodbye to Fr. Koch the previous day. On the day of her departure, the latter viewed the premises and told Fr. Jordan of his plans in a detailed letter (letter of Koch to Jordan, 23/11/1888, APS, E 788).

On January 21, 1889, the Founder asked S. Mary of the Apostles to come from Tivoli to Rome to sign the authorization of the sale of the St. Barbara Institute. With that, the property was finally transferred to Fr. Koch on January 25, 1889 (*Verkaufsakt*, APS, F 41/38). But the archiepiscopal administration in Cologne wanted the community of Franciscan Sisters of Heydthuisen, who were entrusted with the nursing, to be the owners of the hospital and not Fr. Koch (*Festschrift*, 18).

In Tivoli, S. Mary of the Apostles explained her financial position to the Founder once again:
I will gladly do whatever I have to do in order to be totally a Sister of the Catholic Teaching Society (*Notizen*, MM in Tivoli, 16/2/1889, APS, E 606/4).

She was permitted to use the proceeds from the sale of her furniture at Neuwerk for the new sisters' community in Tivoli (letter of Lüthen to Therese, 17/2/1889, APS, E 605/4). On her 56th birthday, she renounced all profit from the sale of the Neuwerk property, which she had already donated to Jordan, Lüthen and von Leonhardi in 1882, and wrote over the statement: "Thanks for everything!!!" (*Shenkungsurkunde*, APS, E 605/11).



Church, convent and hospital at the time of the Franciscan Sisters
(photo) ASDS K F 24

5. FRANCISCAN SISTERS IN NEUWERK, 1889-1959

The Sisters of Heydthuisen had already been working in Mönchengladbach since 1854. As early as June 1887, Sister Superior Florentine made known her ideas regarding activities for the St. Barbara Institute (letter of S. Florentine to Koch, 8/6/1887, Neuwerk Parish Archive, APS, F 41/27; Mackes, 1972, 210ff). After a visit to Neuwerk in March 1889, the new superior general, Sister Camilla, declared herself ready to take over the convent and begin a hospital there (Response of General Superior Camilla to Koch, 1899, APS, F 41/32; *Festschrift*, 18). She extended the mission to include a day nursery and a domestic science school for factory girls. Without waiting for state permission, the conversion of the building was begun (*ibid.*, 18).

So most of the work was already completed and the house was, by and large, ready to accept patients when, on November 13, 1889, the house in Neuwerk was approved by the Ministry of Education and Health. As Dr. Fischer, the suffragan Bishop, was expected in Neuwerk on December 4 of the same year to consecrate two new altars in the Parish Church, all expressed the wish that he would also bless the newly furnished convent on the

same day, and he gladly agreed. In great haste, the furniture, already designated and ordered through the good offices of the Venerable Mother as well as Rev. Mother Florentine of Gladbach, was put in place. Most of it came from the convent at Marpingen which had been given up shortly before due to lack of means to sustain it (*Krankenhaus Chronik*, in *Festschrift*, 74).

The first three Sisters began their service at the Hospital of St. Joseph and St. Barbara, on November 25, 1889, and after Dr. Compes had declared himself ready to attend patients in the hospital, the first patient was accepted on December 5, 1889 (*ibid.* 17). During the first year of operation, 37 patients could be taken care of (*ibid.* 11). With the beginning of 1890, the kindergarten and home economics school were opened. In this same period, S. Mary of the Apostles contacted Pastor Koch, inviting him for a visit in Tivoli. In response he wrote her:

...the venerable Teaching Society... and I myself only wanted the glory of God and the salvation of the neighbor. We have bowed in humility to the plans and disposition of God. Where I might have failed through excessive zeal, the Sacred Heart of Jesus will, in His divine love, lead to a good end.

In addition, he told her about her father's visit for the dedication of the altar and the blessing of the hospital (Letter Fr. Koch to M. Mary, January 1, 1890, Parish Archive Neuwerk, see Short Biography, Fn 240)

From summer 1890, the sisters were allowed to accept orphans as well. The official transfer of the convent to the Franciscans took place on November 5, 1890 (*Festschrift*, 75). The number of patients grew steadily so that, in 1896, construction of a needed extension began (*ibid.*). Finally, it became necessary to build a new hospital. This was done between April 1906 and August 1907. The old building could then be restored (*ibid.*, 75f). During the First World War, the building was used as a military hospital under the direction of Dr. Stadler, who thus became the hospital's first fulltime doctor (*ibid.*, 76). Already in 1925, the hospital had its own sewage-treatment facility built, but it was not until 1933 that 24-hour medical care was provided by a doctor (*ibid.*, 76, 19). In the course of the following

years, the hospital was enlarged to 170 beds and employed about 80 workers. The hospital chronicle relates the many ups and downs of this period (ibid., 74ff).

Lack of vocations finally forced the Franciscan Sisters to offer the hospital for sale after almost 70 years of work there. On March 23, 1959, the sisters were told that the Salvatorian Sisters would take over the convent and hospital. "Neuwerk must become Salvatorian," the then Superior General of the Salvatorian Sisters, Mother Olympia Heuel, telegraphed to the Provincial Superior S. Hildegunde Reichart (7/12/1959, ASDS-D 1). Afterwards, the Salvatorian Sisters of the German Province mobilised all their means and strength toward achieving this aim.

6. SALVATORIAN SISTERS IN NEUWERK, FROM 1960

With great cordiality, but at the same time great sorrow, the Franciscan Sisters handed the Hospital St. Joseph and Barbara over to us, the Salvatorian Sisters, on December 21, 1960 ... at first the staff and also the people greeted the new sisters with scepticism (*Haus-chronik*, in *Festschrift*, 14).

This initial period was marked by insecurity for the Salvatorian Sisters. Would the transfer go well? There were only a few sisters available, and they had no experience running a hospital. But in Neuwerk, where Therese von Wüllenweber had spent twelve years of her life, waiting and searching for the realization of her vocation, trust should abound. Therefore, the new hospital was given her religious name "Mary of the Apostles" (ibid).

In spite of all the care that had been lavished on the house over decades, the old building could no longer keep pace with the rapid developments in medicine and hospital technology. So plans were made for a new hospital with its own nurses' residence. At the same time, consideration was given to renovating the old Benedictine abbey and furnishing it as a convent again, "to undo the effects of the dispossession during the French period" (Mackes, 1962, 21).



Church, convent and newly built hospital of the Salvatorian Sisters

On January 7, 1964, the first sod was turned in the garden of the old hospital to prepare for the new clinic. The foundation stone was laid on May 21, 1964, and by December 7 of the same year, a wreath was placed on the rafters in a topping out ceremony to celebrate the completion of initial construction. The building of a new eight-story residence for personnel was begun at the end of 1965, and in the convent (on the site of the former hospital) a new wing came into being, connecting the east and west cloisters.

These years were full of planning, calculating and meeting. The House Chronicle supplies the facts, dates and events. But who thinks about the cares and hopes of those in charge? In April 1967, work on the hospital came to a standstill due to financial problems. However in 1968, the "new work" was finally completed: in January, the nurses moved into the new staff residence. On May 21, 1969, the solemn blessing of the new hospital took place, and it was officially opened for business. All patients were transferred to the new hospital and, with this, the number of beds rose from 90 to 200. It would later reach 380..

From 1802 to 1963, the convent church had served as the parish church. With the building of a new parish church nearby, the convent church could be restored to its original use for the sisters (*Festschrift*, 28, 81). In cooperation with the land conservation authority, the 12th century convent church was thoroughly restored. This work brought new understanding of the historical development of the construction of the little Roman church with its two-story west building. On the occasion of the 1000 years celebration of the city of Mönchengladbach, it was reopened in June 1974 with the consecration of the altar.

7. CONCLUSION

The Bible speaks of holy places. The Neuwerk convent is such a special place for the Salvatorian Sisters because Blessed Mary of the Apostles lived and worked there. Neuwerk was where Mother Mary learned to experience the will of God. She recognised that He wanted her to come to know His holy will, step by step, in obedience and submission. During that time the Baroness and orphanage mother became, almost by default, the only woman member of the Apostolic Teaching Society, and learned to live, pray, work and suffer apostolically. Therese was transformed. She learned to manage a house, to look after people, and to act wisely and energetically in affairs of the Apostolic Teaching Society. Finally, she gave up everything in the conviction that God's will was conveyed to her through the Founder.

In the end she left Neuwerk and placed her vast life-experience at the disposal of the young community in Tivoli. A completely new page in her life began with the foundation of the women's branch of the Catholic Teaching Society. She knew that whoever left family, houses and possessions would be rewarded a hundredfold for doing so (Mk 10: 28-30). Like the Founder himself, she, too, lived with trust in God's guidance and providence.

On October 13, 1968, Mary of the Apostles was beatified in Rome. Her wish on leaving the St. Barbara Institute had been fulfilled: "God will look after Neuwerk" (Diary I, 93).



Parish church of Neuwerk 1) Exterior, 2) interior, prior to renovation; (ASDSD K F 24); **Convent church** after renovation 3) view to rear, with choir and reliquary, 4) view towards the altar, (ASDS K F 26).

APPENDICES

1. Parish Priests of Neuwerk, 1804-1891

1804 17/5 - 1805 18/7	Giesen, Mich., former Carmelite; transferred to Helenabrunn
1805 - 1808	Pütz, Ant., former Benedictine; transferred to Dahlen
1808 7/4 - 1809 29/3	Flamme, Casp., former Minorite; died as parish priest

These three priests lived in the old sexton's dwelling

1809 20/4 - 1829 3/8	Leufgen, Peter ; died as parish priest
1829 - 1838	Laah, P. Jos. transferred to Rheingladbach 1851 transf. to Müddersheim
1838 - 1842	Reimen, J. Math., died at Cologne, 1872

These three priests lived beside the sacristy

1842 1/6 - 1872 1/1	Becker, Wilh.Jos. resigned died at Kaiserwerth
1872 10/1 - 1886 6/1	von Essen, Dr. Ludwig died as parish priest in Neuwerk
1886 - 1891	Koch, Josef Leonhard transferred to Siegburg; died there in 1897

2. The Mayors of Neuwerk

1836-1856	Compes, Heinrich
1858-1883	Holl, Wilhelm
1884-1904	Breuer, Werner
1904-1921	Von Grootte, Everhard



Left aisle with view of the St. Barbara altar, ASDS K F 26

3. Devotion to St. Barbara in Neuwerk

(Extract from an article of the Gladbach Press, Dec. 5, 1957)

St. Barbara was the patron saint of the former Benedictine Abbey at Neuwerk. An altar in her honor was placed in the old convent church. On December 22, 1337, the then Archbishop Walram of Cologne (1332-1349) granted an indulgence to the convent *ad novum opus* whose patron was St. Barbara. In a document dated May 2, 1342, one reads that Abbot Wilhelm von Oranien from the Abbey of Gladbach confirmed the indulgence to be gained at the St. Barbara altar in Neuwerk.

For centuries already, the men of the *Honschaften* Donk, Damm, Uedding, Hoven and Bettrath had united in a Confraternity for devotion to St. Barbara. This federation later extended to include other areas. From 1796 onward, also women are listed as members of the St. Barbara Confraternity at Neuwerk.

At the re-founding of Neuwerk Parish in 1804, the devotion to St. Barbara continued. The saint became the second patron of the parish community; thus the ancient custom was preserved. Pilgrims from the neighboring areas came to the old convent church on December 4, each year seeking consolation and help at her altar. Dr. von Essen's discovery in 1873 of holy relics which had belonged to the old convent, among them relics of St. Barbara, did much to encourage the prayer of the faithful and devotion to St. Barbara. On July 20, 1874, the Vicariate gave permission to display all the relics on the feastday of the saint.

**4. Care of Orphans in the St. Barbara Institute
by Therese von Wüllenweber (according to M. Mary's Diary)**

- 1876**, Oct. 6 Therese's application re a refuge for orphan children
 Oct. 10 Response of District Magistrate Bödiker:
 no objection; instruction to Mayor Holl
- 1877**, April 24 Approval of mutual obligations of the municipality
 and Therese regarding the acceptance of orphans
 May 1 Arrival of the first three orphans
 Oct. 22 Therese's application to begin an institute for
 orphans, a domestic science school and music
 lessons
 Oct. 24 Copy, District Magistrate Bödiker to Crown
 Administration at Düsseldorf
 Nov. 10 Letter from District Magistrate Bödiker with per-
 mission for state supervision to Mayor Holl
 Oct. – Nov. Mayor Holl visits the Barbara Institute
 Therese's letter to the District Magistrate
 Therese visits the mayors of Korschenbroich and
 Schiefbahn Therese's offer to accept orphan children
 Nov. 13 Mayor Holl brings a letter from the District Magistrate
- 1878**, Dec. Visit of District Magistrate Bödiker
- 1879**, May Mayor and members of the Poor Law Committee
 come for the annual visitation
- 1881**, Oct. School Inspector Dickkopf from Düsseldorf
 makes visitation.

5. Orphan children in the St. Barbara Institute (according to Mother Mary's Diary)

- 1877**, May 1, arrived:
 VIERSCHGENS, Anna born 02.01.1870
 from 1884 in service to Vicar Klein
 VIERSCHGENS, Christine born 28.03.1872
 VIERSCHGENS, Elisabeth born 17.08.1874 ,
 died 10.08.1886
- 1878**, early A runaway orphan child given accommodation for
 some days.
 A Dutch child was given accommodation for some
 days.
- 1878**, April 1, arrived:
 LACHETTE, Catherina born 15.10.1871,
 left 19.11.1879
 LACHETTE, Jos. born 06.10.1873,
 left 19.11.1879
 LACHETTE, Elisabeth born 18.05.1876,
 left 19.11.1879
 The father remarried and reclaimed the children
- 1879**, July 1, arrived:
 KÜNSTER, Maria born 11.12.1867;
 left 1.9.1879
- 1883** Application of 4 boys refused
 Application of 2 girls refused
- 1884**, Jan. Application of a poor, elderly man - refused
 Feb. 2, arrived:
 HOPPENKAMP, Louischen born 06.01.1879;
 died 26.12.1884
- 1885**, Summer Application of a boy and a girl.
 Agreed to accept the girl.

6. The Institute for Ladies (according to M. Mary's Diary)

Name	From	To
BOHLEN, Katharina	13.11.1876	02.02.1877*
KOHNEN, Gertrude	27.01.1877	23.09.1877*
LAMBERTZ, Klara	02.02.1877	02.02.1878*
BRUNS, Gertrude	03.10.1877	02.02.1878*
BLUMENBERG, Berta	09.10.1877	30.04.1878
von HALLBERG, ?	07.11.1877	26.03.1878**
ZACH, Magdalena	15.12.1877	15.06.1878
BLOCK, Antonia	02.01.1878	1.10.1879*
re-entered	12.12.1879	29.05.1884
SCHUBERT, Josepha	some days	
ZIMMERMANN, Franziska	02.04.1878	Dec. 1878
LENDERS, Isabella	04.12.1878	a short period
RACZKOWSKA, Antonia	26.06.1878	13.08.1879
sent to Ilanz, re-entered in Tivoli: S. Stanislaus	28.02.1890	+08.07.1944
von ROSSUM, Therese	28.07.1881	28.04.1882**
LABRIG, Fanny	17.11.1881	?
STEINBACH,	20.05.1882	01.08.1882

*Indicated as assistants, maids, cooks

**Indicated as boarders

Other women asked for acceptance; it is not clear whether they were accepted and/or arrived:

SCHMITZ, Lizette	SCHRETTELKER, Antoinette
PLEWE, Luise	KAMPER, Gertrud
WAHLER, Margarete	REUSS
SILBERBERG, Auguste	SCHIFFERS, Marie
MÜLLER	REISSMANN
FUSSANGEL, Katherina	RECLAIRE
Von ESSEN,	

7. Members Exchanged with the Institute in Ilanz, Switzerland

HERRMANN, Rosa	04.06.1879 - 13.07.1879 to Vallendar
MARXER, Barb.	04.06.1879 - 13.07.1879 to Vallendar
RACZKOWSKA, Antonia	26.06.1878 - 13.08.1879 to Ilanz
GASTEYER, Barbara	29.07.1879 - 15.12.1879 to Ilanz
GASTEYER, Wilh.	29.07.1879 - 12.12.1879 to Ilanz
ARNETH, Elis. Jos.	09.08.1879 - 15.12.1879 to Ilanz

8. Women Arriving from Johannesbrunn to Neuwerk

BAYER, Thekla	02.12.1882 - 24.01.1883 to Munich
MAYR, Barbara	06.12.1882 - Summer 1883 to Munich (entered CTS, Rome, 22.04.1884 - 21.03.1889)
RABIS, Ursula	06.12.1882 - 21.11.1888 to Tivoli 29.01.1889 left

9. Sisters of the Catholic Teaching Society in Neuwerk

KLEY, Louise	05.07.1884 - 04.10.1884 left
SCHÖN, Ant. Stanislaus	05.07.1884 - 27.10.1884 to Rome
GRIEBEL, Barbara (Postl)	? - 29.10.1884 to Rome
STREITEL, Franziska	18.09.1884 - 27.10.1884 to Rome
DEMER, Barbara	18.09.1884 - 29.10.1884 to Rome

10. The Community in Neuwerk with Therese von Wüllenweber - *(Details according to M. Mary's Diary)*

1876:	Therese and 1 assistant Katharina Bohlen
1877:	Therese and 6 women (assistants and boarders)
1878:	Therese and 9 women
1879:	Therese with 7 women (5 of them from Ilanz)
1880:	Not evident
1881:	Therese with 2 women
1882:	Therese with 4-5 women (3 from Johannesbrunn)
1883:	Therese with 3 women from Johannesbrunn
1884:	Therese and Ursula Rabis (from Johannesbrunn) July – October, and 4 Sisters of the Catholic Teaching Society

11. The Inventory of Therese von Wüllenweber, Neuwerk (According to ASDS, A 2.2-29)

Taken to Castle Myllendonk:

Piano
 Harmonium
 Piano cover and stool
 Music
 Sewing machine
 1 embroidery frame
 2 prie-dieu
 1 suitcase
 2 Statues of Our Lady
 religious images, etc.

Bought by Castle Myllendonk

1 writing desk
 1 bread cutting machine
 various items (measuring utensils)
 1 bookcase
 1 draw-leaf table
 1 cupboard for glassware
 1 grandfather clock
 1 small oven
 1 small ?
 1 cherry brown chest of drawers
 1 mahogany chest of drawers
 1 linen cupboard
 1 watering can
 Knife, fork, glasses, thermometer
 1 wardrobe
 1 chest of drawers

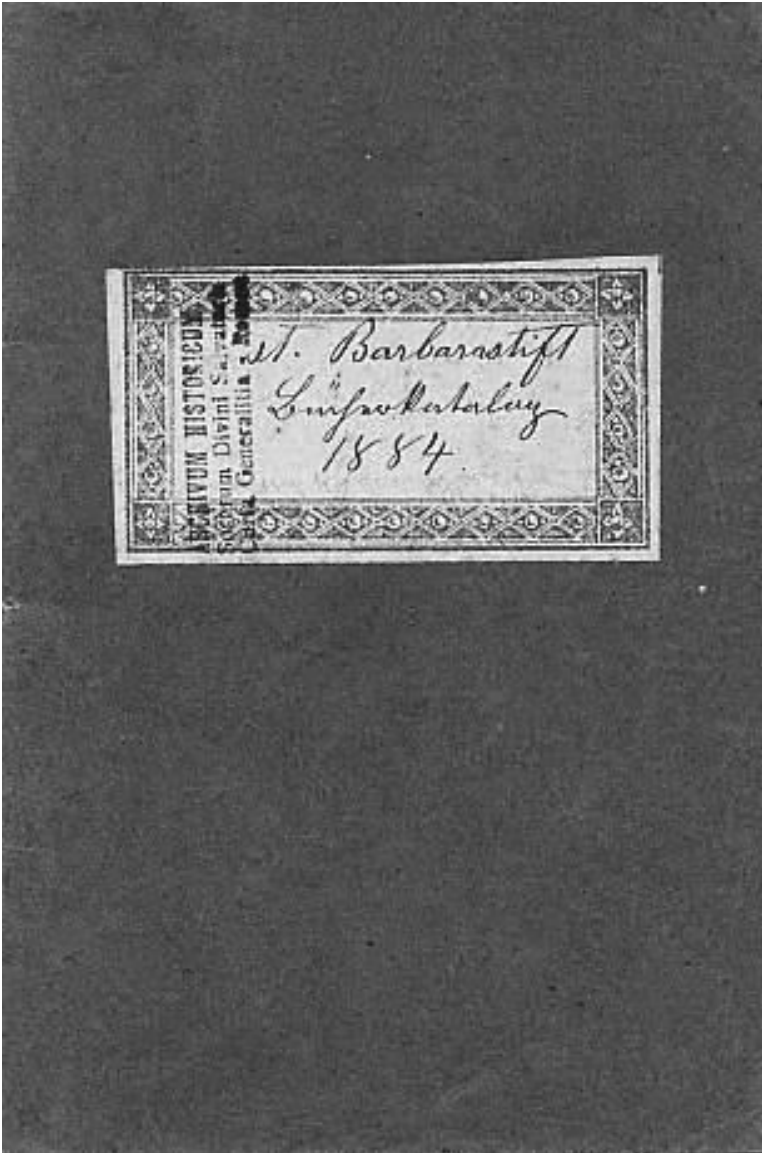
Sold on the spot:

Goats
 Chickens
 Apples
 1 small wall clock
 1 parcel of hay
 1 florist's table, small pots, plant pots
 31 chairs

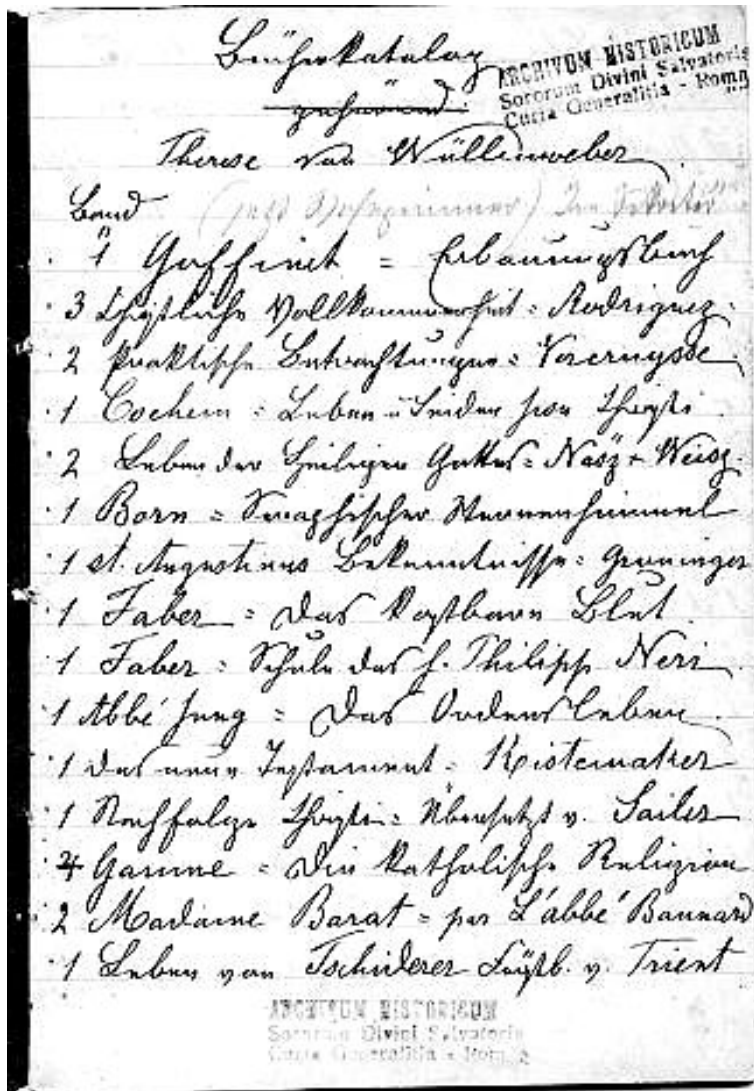
1 carpet and 2 blankets
 1 parcel goat feed
 1 old suitcase
 1 carpet
 1 bedstead
 1 bed and bedstead
 6 good quality chairs
 2 small tables
 2 bookcases
 1 small table
 1 cupboard
 1 old cupboard
 1 small bedstead
 1 washbasin stand
 2 small wooden benches
 1 bedside table

Bought by the Franciscan Sisters

1 small cherry wood cupboard
 6 ovens
 1 table with white top
 1 kitchen cupboard
 1 cane armchair
 1 sofa
 1 table with marbled top
 9 cane chairs
 18 chairs
 3 small night consoles
 3 small cupboards
 1 writing desk
 1 commode
 1 scale with weights
 Firewood
 Potatoes



12. St. Barbara Institute, Book Catalogue 1884
Front cover, ASDS F 52 A 2.2.04a



The Book Catalogue of Therese von Wüllenweber
ASDS F 52 A 2.2.04 b

No.	Author	Title	Unofficial Translation of Title
1	Goffinet	Erbauungsbuch (jetzt Wohnzimmer)	Devotional Book (now in living room)
3	Rodriguez	Christl. Vollkommenheit	Christian Perfection
2	Vercruysse	Prakt. Betrachtungen	Practical Meditations
1	Cochem	Leben und Leiden Jesu Christi	Life and Passion of Jesus Christ
2	Näsz + Weisz	Leben d. Heiligen Gottes	Life of Saints of God
1	Born	Seraphischer Sternenhimmel	Seraphic Stars of Heaven
1	Groninger	St. Augustinus Bekennt- nisse	Confessions of St. Augustine
1	Faber	Das kostbare Blut	The Precious Blood
1	Faber	Schule des h. Philipp Neri	School of St. Philip Neri
1	Abbé Jung	Das Ordensleben	Religious Life
1	Kistrnaker	Das Neue Testament	New Testament
1	Sailer (Übers)	Nachfolge Christi	Following of Christ
4	Ganne	Die katholische Religion	Catholic Religion
2	Mme. Barat	Par L'abbé Baunard	By L'abbé Baunard
1		Leben von Tschiderer	Life of Tschiderer
1	Frinet	Kath. Lehre vom Abendmahl	Cath. Teaching on the Lord's Supper
1		L'adoration perpétuelle Bruxelles	Perpetual Adoration, Brussels
3		Officium parvum, lat. und deutsch	Little Office, Lat. & German
1	Ullathorne	Leben Mutter Marga- retha	Life of M. Margaretha
1	P.v.Panlevoy	Leben P.v.Ravignan	Life of Fr. von Ravi- gnan

1	Dechamps	Die vornehme Welt	High Society
1	P.v.Ravignan	Die Jesuiten	The Jesuits
1	Sintzel	Leben P. Odescalchi SJ	Life of Fr. Odescalchi, SJ
2	Darras	Heilige und Selige des 18. Jahrhunderts	Saints & Blesseds, 18th Century
1	Sieger	Zeugnis d. all.K.v.d.Lehre Jesu	Witness of the Church to teaching of Jesus
1	Lucq.P.Dam.	Le St.Sacrament de Mir. Bruxelles	Holy Sacrament of Mir. Brussels
1	Päsl Redempt	P.Hofbauers Leben	Life of Fr. Hofbauers
		Solution de Grands Problèmes	Solution of the Great Problems
1	Päsl	Leben Ben. J. Labre	Life of Ben. J. Labre
1	Schwöger	Leben Kath. Emmerich	Life of Kath. Emmerich
1	Diez	Leben Stephanie, Königin v. Port.	Life of Stefanie, Queen of Port.
1		Leben St. Lüftildis (Lüftelberg)	Life of St. Lüftildis
1		Gedichte v.P.v.Waldburg Zeil, S.J.	Poems by Fr. Waldburg v..Zeil, S.J.
1	Stöger SJ	Les Dames du Sacré Coeur	The Madames of the Sacred Heart
1	Päsl	Leben Columbini, Stifter der Jesuaten	Life of Columbini, Founder of Jesuats
1	Ch.d.Malan	St. Franciscus v. Assisi	St. Francis of Assisi
1		Annales de N.D.S.S.Coeur 1874	Annals of Society S. Heart 1874
1		Leben Joh.v.Jesu Stift.d.Franz Limb.	Life of John of Jesus
1	Melchers	Unterweisung über das Gebet	Instruction on Prayer
1	Melchers	Pius IX. Bischofsjub 1877	Pius IX, Jubilee as Bishop 1877

1	Sintzel	3.Orden d.christl.Lebens in der Welt	3rd Order – Christian Life in the World
1	P. Ehrenburg	Leben Schw.M.Ch.Clara	Life: Sr. M. Ch. Clara
1	Dr. Scheeben	Leben An. M. Taigi Rom	Life: An. M. Taigi, Rome
1	P.Ig.Jeiler	[Leben] Cresc. Hösz	[Life] Cresc. Hösz
1	Richard	D.H.M. Franz. v.d. 5 Wunden	D.H.M. Francis of 5 Wounds
1	Graf Stolberg	Büchlein v.d.Liebe	Little Book of Love
1		[Leben] St. Franz u. christ 3. Ordens	Life of St. Francis & Christ. 3rd Order
1	P. Ig. Jeiler	Leben P. Bonaventura	Life of Bonaventure
1	Al. Stolz	Leben St. Elisabeth	Life of St. Elizabeth
1	Raulen	Blütengärtlein St. Fran- cisci	Little Flowergarden of St. Francis
1	Haid	Leben und Regel St. Fran- ciscus	Life & Rule of St. Fran- cis
1	P. Lechner	Leben St. Clara v. Assisi	Life of St. Clare of Assisi
1	Eug.Veuillot	Briefe St. Fr. v. Sales	Letters of St. Francis de Sales
1	Dr. Scholten	Leben St. Ludwig IX	Life of St. Louis IX
1		Le Catéchisme de l'âge mur	Catechism for the Mature Age
1	Dr. Haaß	Die Convente in Köln	Convents in Cologne
1	J. Görres	Athanasius	Athanasius
1	Pounjault	Leben St. Augustinus	Life of St. Augustine
		Leben v.Mutter S. v. Buchstetten Heim M.	Life: Mother S.v. Buchstetten Home M.
1	P. Lechner	Briefe St. Hieronimus	Letters of St. Jerome
1	P. Busenbaum	Lilien unter Dornen	Lilies Among Thorns
1		Apparitions Prophétiques d'une âme du Purgatoire	Prophetic Apparitions of a Soul from Purga- tory

1	v. Richemont	Römische Katakomben	Roman Catacombs
1	L. de Ponte SJ	Leben P. Alvarez , SJ	Life of Fr.Alvarez, SJ
1	de la Rochère	Rom 1849 + 1850	Rome 1849 + 1850
1	L. Dreves	Lieder der Kirche	Church Hymns
2	R. Challoner	Betrachtungne für jeden Tag	Daily Meditations
1		Die christl. Jungfrau in der Schule der Heiligen	Christian young women in the school of the saints
1	M. Jeancard	Leben St. Alph v. Liguori	Life: St. Alphonsus of Liguori
1	Ségur	Unsere Größe in Jesus	Our Greatness in Jesus
1	Dr. v. Essen	K. f. junge Leute	Catechism for Young People
1	Dr. v. Essen	Römische Volksschriften	Roman Folk Tales
1		Leben d.h.Theresia v.Jesus	Life: St. Therese of Jesus
1	Card. Bel- larmin	Himmelsstiege	Steps to Heaven
1		Das goldene Familienbuch (Hausmittel)	Golden Family Book (Household Remedies)
1	H. Davidis	Die Hausfrau	The Housewife
1	Dr. Hufel- and	Hausarzneimittel	Household Remedies
1	Eug. Fürst	Gartenschatz	Care of the Garden
1		Die Pflege der Stubenvö- gel	Care of Cage Birds
1		Die Plege der Kanarien- vögel	Care of Canaries
1		Haus Frauenkochbuch 1855	Housewives' Cookbook 1855
1	Gerike	Lehrerin in Haushalt und Küche	The Teacher in House- hold & Kitchen
1		Das häusliche Glück für Hausfrauen	Domestic Bliss for Housewives
1		Italienischer Diktionär	It./Germ. Dictionary

1		Der neue kl. Italiener	The New Little Italian
1	De Filippi	Italienische Sprachlehre	Italian Grammar
1		Kölnischer Katechismus 1872	Cologne Catechism, 1872
1		Leben M. Theresia, Gründerin Ad. Par.	Life: M. Theresia, Foundress Ad. P.
1	Dr. v. Essen	Handbüchlein der Kirchengeschichte	Little Handbook of Church History
1	Laicus	Passionsbilder	Images of the Passion
1		Vita S. Giuseppe Labre	Life: St. Joseph Labre
1	Tardy	Vita S. Chiara di Montefalco	Life: St. Clare of Montefalco
1		Basilica di S. Antonio di Padova	Basilica of St. Anthony of Padua
1	Lucilla	Tragedia: Omaggio a Principessa Rospigliosi	Tragedy: Homage to Princess Rospigliosi
1	Allioli	Heilige Schrift (AT u. NT)	Holy Bible (OT and NT)
1	v. Scherer	Lebensbilder a.d. Ges. Jesu	Biographies of the Soc. of Jesus
1	Clarus	Geschichte der Gesellsch. Jesu	History of Society of Jesus
1	Aubineau	Geschichte d. kl. Schwestern der Armen	History of the Little Sisters of the Poor.
1	Molitor	Rom Wegweiser	Guidebook to Rome
1		Nach dem fernen Westen (Frauenkloster)	To the Far West (Sisters' Convent)
1	Müller	Leben P. Liebermann	Life of Fr. Liebermann
2	Werfer	Leben ausgez. Katholiken	Life of Excellent Catholics
6		Bulletin des Missions d'Afrique	Bulletin of African Missions
1		Missionsschwestern in Afrika	Mission Sisters in Africa

		Wegweiser zum häuslichen Glück	Guide to Domestic Happiness
1		Gesundheits-Kongreß	Health Congress
1	Kard.Lavigerie	(jetzt Wohnzimmer, Sekretär oben) Sklavenhandel Afrika	Africa's Slave Trade (in Living room)
	St. Alphonso	Visita al S.S.Sacramento	Visit to the Blessed Sacrament
	Giov. Diodati	Nuovo Testamento	New Testament
	St. Alphonso	Massime Eterne	Eternal Maxims
		Virtutum de Aloysii Gonzagae 1732	Virtues of St.Aloys. Gonzaga 1732
	L .Poboznych	Officium Codzienne	Official Codes ?
		Of the Imitation of Christ, new edition	Imitation of Christ, New ed.
		Sunday School , Christian Doctrine	Sunday School:, Christian Doctrine
	Lallemand SJ	L'imitation de J. Christ	Imitation of Christ
	P.J.Michel SJ	Traité du Découragement	Treatise on Discouragement
		Association aux Sacrés Coeurs	Association of the Sacred Hearts
	R.P.Coret, SJ	L'anneé sainte 1729	The Holy Year 1729
	M.R.	Livre de Prières	Book of Prayers
	R.P. Boone	Instruction de la Piété Solide	Instruction on Solid Piety
	P.Denis SJ	Prières de St. Gertrude	Prayers of St. Gertrude
	P.Manni SJ	Quatre Maximes de sagesse Chrétienne	4 Maxims of Christ. Wisdom
		Petit Office de l' Im Conception	Little Office of the Immac. Conception
	St. Alphonse	Pratique d'amour envers J.C.	Practise of Love toward J.C.
	Debussi	Nouveau Mois de Marie	New Month of Mary
	Par.M.M.H.L	Mois de Marie des âmes Intérieures	Month of Mary of interior souls

P.Boone	Manuel de l'Association de l'Ad Perp.	Manual of Assoc. of Perp. Ador.
	Manuel de Piété à l'usage des élèves d. S Coeur	Manual of Prayers for pupils of SH
	Formulaire de Prières 1618-1723	Formula of Prayers 1618-1723
Avrillon	Méditations sur la Ste.Communion	Meditations on Holy Communion
St. Alphonse	Maximes Eternelles	Everlasting Maxims
St. Alphonse	Voie de l'Amour Divin	Voice of Divine Love
	Office Divin a l'usage de Rome	Divine Office, Roman Usage
lat.u.deutsch	Manuale für die Sänger	Manual for Singers
	Recueil de Cantiques à l'usage des Elèves d. S. Coeur	Collection of Songs for Pupils of SH
	Handbüchlein für Ordensvorsteherinnen	Handbook for Religious Superiors
Mettenleiter	Handbuch 3.Orden St. Dom.	Handbook for 3rd Order of St. Dom.
Sintzel	Andachtsbuch für d. Mitg. d. 3. Ord.	Prayer book for 3rd Order Members
Pfar.G. Stein	Gesang- u. Andachtsbuch	Song & Prayer Book
	Normalbuch .d .3. Ordens St. Franz. 1853	Rule Book, 3rd Order, St. Fr. 1853
	Normalb. d. 3.Ordn. St. Franz. 1869+1883	Rule Book, 3rd Order, St. Fran. 1869+1883
Dalien, SJ	Gott und Ich (10 Tage Betrachtungen)	God and I (10 days meditations)
St. Fr. P.	Der Weg zum himml. Jerusalem	Way to the Heavenly Jerusalem
P. Sam. Sieber	Arznei der Seele	Medicine for the Soul
	Jubiläumsbüchlein 1875	Jubilee Booklet 1875
P.D. de Card.	Andacht zu den h. 3 Königen	Devotion to the 3 Kings

	Glavier	Vollständ.Andachtsbuch Köln 1844	Complete Prayer- book, Cologne, 1844
	Pf. Becker Neuwerk	Kath. Gebetsbuch	Catholic Prayer Book
	St. F. v. Sales	Philothea	Philothea
		Sammlung kleiner Abalß- gebete 1882	Collection: Short Indulgenced Prayers 1882
	Dr. v. Essen	Hl. Antonius v. Padua	St. Anthony of Padua
	W. Cramer	Der h. Rosenkranz	The Holy Rosary
	Stork	Gedichte d. H. Joh. v. Kreuz u. St. Theresia	Poems of St. John of the Cross and S. Teresa
	J. Brand	Kl. Gebetbuch für Kinder	Small Prayer book for Children
	Dr.v.Essen	Crux de Cruce, Gebetbuch	The Problem of the Cross, Prayer book
	J.B. Berger	Geistl.Anweisungen Quadrag.	Relig. Instruction re. Lent
	Dr. Paderborn	Erklärung der kl. Tagzei- ten, 1869	Explanation of the Little Hours, 1869
		Heiligth. zu Neuwerk, H.Jesu Büchlein, Prières.Bénédic.	Sanctuary of Nwk, S. Heart, Bklt. Bene- dictine Prayers
	Dr. v. Essen	Andachtsbüchlein f.d. Cong. Mariae	Prayer book for Marian Congr.
	St. Alphons v.L	Die Braut Christi	The Bride of Christ
		Herz Jesu Monat	Month of S. Heart
	P.Hausherr SJ	Herz Jesu Andacht	Sacred Heart Devot- ions
	L .Scupuli	Der Geistl. Streit	The Spiritual Strug- gle
	Borgo SJ	Neuntäg. Andacht z. Hl. Herzen Jesu	Novena to S.H. of Jesus

	Kremer	Ave Maria (Erbauungsbuch)	Ave Maria (Devotions)
		Preghiere e Meditazioni	Prayers and Meditations
	Leo XIII	Übung der Armut (v.Kard.Peci)	Practice of Poverty, Card. Peci
	Rek.Sauren?	Gewitterbüchlein	Book on Thunderstorms
	Hammerstein	Betrachtungen, 2 Bände	Meditations, Vol.2
		Musikbücher Noten von Mozart ein groß Solfege Gesangbuch viele gute schwere Gesänge besonders zum St. Sacrament (P.Hermann) etc etc etc , dann Orgel u. Harmoniumstücke etc.	Music Books Accompaniment, to Mozart A Large Songbook many good difficult songs esp. to Blessed Sacr. (Fr. Hermann) etc. etc. etc.,& pieces for organ & harmon.
		(jetzt Ansprechzimmer)	(now in parlor)
		Les blessés de Gravelotte	The Wounds of Gravelotte
	Thibaut	Dictionnaire franç.-allemand	French-German Dictionary
		Leben d.H.Franz. m.d. Natur (Gedicht)	Life of St. Francis with Nature (Poem)
		Deutscher Hausschatz 1874	German House Treasure, 1874
	Dr.v.Essen	St. Josephsblatt 1876	St. Joseph Periodical 1876
	-"-	-"- 1875	" 1875
	Steyl	Kl. Herz Jesu Bote 74	Little Messenger of S. Heart 74
	Steyl	Herz Jesu Bote 1875	Messenger of S. Heart 1875

1	-"	-"- 1876	" 1876
1	-"	-"- 1877	" 1877
1	-"	-"- 1878 u. 1879	" 1878 & 1879
1	-"	-"- 1880	" 1880
1	-"	-"- 1881u. 1882 u. 1983	" 1881, 82, 83
1	P. Franco	Les croisés de saint Pierre 1867	The – of St. Peter 1867
1	Dr. V. Esssen	Röm. Volkskalender 1876	Roman Popular Calender 1876
1	Didar	Kurzgefaßte Kirchengeschichte	Abridged Church History
1	Dr. M. Bach	Rheingenößische Flora	
1		L'Observateur du Dimanche Paris 1865	Paris 1865, The Sunday Observer
1	Zacharia	Erdbeschreibung	Geography
1	Moon	Psalmen für Blinde	Psalms for the Blind
1	Dr. De-ckert	St. Josephsblatt 1876	St. Joseph's Paper, 1876
1	P. Carius?	Gruß des H. Franz v. Sales (alt)	Greeting, St. Francis de Sales (old)
1	Kath. Lehrges.	Missionär 1881+82+83	The Missionary 1881+82+83
1		Alte und Neue Welt 1873	Old and New World 1873
1	G. Jesu	Die Kath. Mission 1880	The Catholic Mission 1880
1	-"	-"- 1877	" 1877
1	-"	-"- 1876	" 1876
1	G. Jesu	Die Kath. Mission 1875	The Catholic Mission 1875
1	-"	-"- 1873 + 1874	" " 1873 + 1874
2	Bossuet	Betrachtungen über d. Evangel.	Gospel Meditations
1	Bone	Buch der Altvater	Book of the Patriarchs
1	Cyane	Dramat.Schauspiel=Schw.Paula	Drama = S. Paula

1	de Maistre	Die Aussätzigen (Übers)	The Lepers (trans) ?
1	Chateaubriand	Les Martyrs	The Martyrs
1	Galura	Die Wohlerzogenheit	Good Manners
1	Dr. Evels ?	Ludwig van Beethoven	Ludwig van Beethoven
1	de la Treiche	Das Ideal der Weiblichkeit	The Feminine Ideal
2	Eichendorff	Deutsche Literaturgestalten	German Literary Forms
1	Dr.v.Essen	Der Prediger Salomo's	The Preacher of Solomon
1	Poesie/Prosa	Vergangenheit u. Gegenwart 1872	Past and Present 1872
1	-"	-" 1875	" 1875
1	-"	-" 1874	" 1874
1		Alte und neue Welt 1876	Old and New World 1876
1	Dr. Schlüter	Aristoteles Metaphysik	Aristotles' Metaphysics
		Sendbote d.h.Herzen Jesu 1875	Sacred Heart Messenger 1875
		Echo de la Presse 1865, Paris	Echo of the Press, 1865, Paris
		La Semaine Catholique 1868, Bruxelles	The Cath. Weekly, 1868, Brussels
1	Hunioben?	Die Schönheit d. Kath. Kirche	The Beauty of the Cath. Church
1		Sendbote d.H.Herzens Jesu 1876	Sacred Heart Messenger 1876
1	Hülskanz+M	Pius IX. Leben u. Wirken	Pius IX. Life and Work
3	Dr. M. Bach	Studien aus d. Buch d. Natur	Studies from the Book of Nature
2	Dr. G. Ludwig	Universalgeschichten	General History
1	Dr. Rump	Unfehlbarkeit d. Papstes	Infallibility of the Pope

1	P.P. Singer	Blicke in die Tonwelt	Glimpse into the World of Tones
1	de Buck	Die Jesuiten vor d. Assisen Prozeß	The Jesuits before the?
		Stunden christkath. Andacht	Hours of Christian Devotions
1	Fürstlich?	Guth. Taschenbuch 1862	Pocket Book 1862
1	Gohlich?	-"- 1863	" " 1863
1		-"- 1862	" " 1862
1	Charle	Nouvelle Géographie	Modern Geography
1	Heyse	Deutsche Sprachlehre	German Grammar
1		Volkskalender 1833	Popular Calendar 1833
1		Dialogues English and French	Eng. & French Conversation
1		Cours de Thèmes anglais	Course, Engl. Topics
1	Sadler	Exercices anglais	English Exercises
1	Févélun	Les aventures de Telemaque	Adventures of Telemague
1	Dr. F. Ahn	Französische Grammatik	French Grammar
1		Traité de Style épistolaire	Treatise on Writing Styles
1	Lefranc	Traité de Littérature	Treatise Literature
1	Dr. Ahn	Französische Grammatik	French Grammar
1	Chapsal	Exercices français	French Exercises
1	Chapsal	Syntaxe Française	French Syntax
1		Grammaire Française	French Grammar
1		Traité d'arithmétique 1847	Treatise on Arithmetic 1847
1	Krantze	Arithmetisches...? buch	Arithmetic Book
1		Historie ancienne	Ancient History
		Les deux Jurneaux/Journaux?	The two Newspapers
1	Poitevin?	Exercices Raisonnés s.l.Syntaxe	Exercises , Syntax
1		Histoire Sainte	Sacred History
1		Mythologie des Commençants / Commencements?	Mythology of the Beginnings

1	van Bommel	Grand Catéchisme, Liège	Large Catechism, Liege
1	Marocco	La Femme ennoblie par l'Évangile	Woman ennobled by the Gospel
5		Herders Konversations Lexikon	Herder's Conversational Lexicon
1	Noel	Leçons françaises Littérature	Lessons in French Literature
5	L.Clarus	Theresia von Jesu	Teresa of Jesus
5	L.Clarus	Franz von Sales	Francis de Sales
1		Mutter von Oscar von Redwitz	Mother of Oscar v. Redwitz
1	Bossuet	Lehre der Kath. Kirche	Teaching of the Cath. Church
1	L.v.Ploemirs?	Oscar u. Gianetta	Oscar and Gianetta
1	L'abbé Th.B.	Une année d.l. monde	One Year of the World
2		Oeuvres complètes de Boileau	Complete Works of Boileau
1	Don Leo	Historie	History
1	M.Edgeworth	Helen, a tale	Helen, eine Geschichte
1	Villefore	Vie de St.Thérèse	Life of St. Therese
1	White	Ruins of the Rhine	Ruinen des Rhein
2	Lamartine	Voyage en Orient	Travel in the Orient
1	-"-	Harmonies Poét et Relig.	Poetic and Religious Harmonies
2	-"-	Méditations Poétiques	Poetic Meditations
1	Ermeler	Lesebuch für Frankreichs Schulen	Reader for French Schools
1	J.Rousseau	Muttergottesruhm	Glory of the Mother of God
1	Fullerton	Lady Bird	Marienkäfer
1	-"-	Grantley Manor	Grantley Herrensitz
1	L.Collas	Un Exilé	Ein Verbannter

1	Shakespeare	The Poems	Die Gedichte
1		Elegant Extracts in Verse (for Learners)	Auszüge in Versen (für Schüler)
1	Th. Westhaus	Palästina	Palestine
1		Der Rheinpreussische Hausadvokat	The Rheinisch- Prussian House Law- yer
1	Kath.Lehrges	Der Missionar 1884+85 bis Juli	The Missionary 1884- 1885 up to July
1	Kath.Lehrges	Manna für Kinder 1884+85 bis Juli	Manna for Children 1884-1885 to July
1	Steyl	Kl. Herz Jesu Bote 1884+85	Little Messenger of the Sacred Heart 1884 and 85
1	Kath. Lehr- ges.	Il Monitore Romano 84+85 bis Juli	The Roman Monitor 1884-85 to July
2	Lyon	Les Annales du St. Sacre- ment 1884+85 bis Juli	Annals of the Blessed Sacrament 1884+85 to July
1		Handbuch der Erzdiöz. Köln 1869	Handbook Cologne Archdiocese 1869
1		Der Missionär 1885 bis 1887 Jan.	The Missionary, 1885- 1887 Jan.
1		Il Monitore Romano 1885 Juli bis 87 Jan	Roman Monitor 1885, July to Jan. 87
1		Manna für Kinder 1886 Jan bis Dez	Manna for Children 1886 Jan-Dec.
1		-"- 1885 Juli bis Jan 86	1885 July – Jan. 1886
		-"- 1887 Jan bis Jan	1887- Jan. to Jan.
		Der Missionär 1887 -"	The Missionary 1887
1	Dr. Schmitz	Der Mensch und dessen Gesundheit	Personal Health
1	Mitterrutzer	Leben?	Life ?
1	Steyl	Kl. Herz Jesu Bote 1885+86+87+88	Little Messenger of the S. Heart 1885-86-87-88

1		Beschouwingen de H. Rosa (Holländ)	Visions of St. Rose (Holland)
1		Compendio della Dottrina Cristiana	Compendium of Christian Doctrine
1		Der Missionär 1888 +1889	The Missionary 1888 - 1889
1		Via del paradiso (libro di preghiere)	Way of Paradise (Prayer Book)
1	Vagnozzi	Le anime del Purg. 30 Med.	The Souls of Purgatory 30 Med.
1	Leitenitz	Gram. ital. franc.	Italian-French Grammar
1		Der Missionär 1890	The Missionary 1890
1	S. Alfonso	Meditazioni	Meditations
1	Vagnozzi	Vita San Luigi	Life of St. Louis
1		Gramaticchetta italiana	Small Italian Grammar
1	Cotel SJ	Katechismus der Gelübde	Catechism of the Vows
1	Sauer	Engl. Grammatik	English Grammar
1	-"-	It. Grammatik	Italian Grammar
1	P.Carmelo	Narrazioni francescane	Franciscan Tales

Sources and Abbreviations

Please note: Both, the Founder's Spiritual Diary, and M. Mary's Diary are normally quoted: original book and page number, (e.g. I/90, II/8, etc. the same in all languages).
 The references to DSS XIV and XV are indicated by the page numbers following (E), English and (D), German edition..
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 M. Mary, *Short Autobiography*,.25/4/1892, SHS 2.12/2, p.3,9f
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