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THE FRATERNAL COMPANIONSHIP OF ST. TITUS BRANDSMA O.CARM.

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By means of his motu proprio, *Apostolica Sollicitudo*, Pope St Paul VI officially instituted the Synod of Bishops on 15 September, 1965, and, in his opening discourse for the last session of the Second Vatican Council, the previous day, he described the Synod of Bishops as the means by which the Pope's ongoing 'consultation and collaboration' with the worldwide episcopate was to be facilitated.[1] The Synods of Bishop that had taken place since Vatican II have played an important role in ensuring that there is a public forum for ongoing consultation and collaboration among those who share in the episcopal ministry and the next Synod of Bishops, on the theme, *For a Synodal Church: Communion, Participation and Mission,* will take place in two sessions, October 2023 and October 2024. The 'Preparatory Document' that Pope Francis issued in September 2021 described the 'journeying together and reflecting together on the journey that has been made' since Vatican II as enabling the Church 'to learn though Her experience which processes can help Her to live communion, to achieve participation, to open Herself to mission.' The Pope suggests that it is 'journeying together' that 'most effectively enacts and manifests the nature of the Church as the pilgrim and missionary People of God' (n. 1). The New Testament term, *synodia* (from *syn*, meaning together, and *hodos*, meaning journey), means 'the action of journeying together'[2] (see Lk. 2:44), and articles 3 and 4 of the 2018 document of the International Theological Commission, 'Synodality in the Life and Mission of the Church,' notes its close

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[1] See *'The Synod of Bishops: An Introduction'* at the following website, visited on 6 November, 2022: https://www.vatican.va/roman_curia/synod/documents/rc_synod_01011995_profile_en.html#:~:text=The%20Synod%20of%20Bishops%20is,engendered%20by%20the%20conciliar%20experience.

[2] See X. LÉON-DUFOUR, *Dictionary of the New Testament*, London: Geoffrey Chapman, 1980, 325.

association with the disciples of Jesus, - 'who presents Himself as "the way, the truth and the life" (Jn 14:16)', [his disciples] having been 'originally called "followers of the Way"' (see Acts 9:2; 19:9, 23; 22:4; 24:14,22), and with the Greek word, *synodos*, being used, not only for local ecclesial communities, but also for

> the ecclesial assemblies convoked on various levels (diocesan, provincial, regional, patriarchal or universal) to discern, by the light of the Word of God and listening to the Holy Spirit, the doctrinal, liturgical, canonical and pastoral questions that arise as time goes by.

Pope Francis describes the Synod of Bishops as implying that the Pope will not only consult with the representatives of the worldwide episcopate during the proposed Synod, and that the episcopate will collaborate with the Pope during that time, but also that both the Pope and the Bishops will journey together, and reflect together on the journey they have made together since Vatican II, as they prepare for, and celebrate, the upcoming Synod.

Recognising that institutes of Consecrated Life were 'repositories of a great heritage and of a rich tradition of synodality,' when he met members of the General Chapter of the Sisters of St. Dorothy of Frassinetti on 18 March, 2022, Pope Francis pointed out that 'walking together, with Christ and in the Spirit, constitutes the essence of Christian religious life', while also imprinting 'a style of communion and participation' that is 'marked by mission.'[3] In a similar way, perhaps, our Rule might be described as the primary repository of our Carmelite tradition, and the inspiration for the particular 'style of communion and participation' that marks both our mission, and our way of 'walking together, with Christ and in the Spirit'. From that perspective, this paper explores the fraternal companionship that characterised the various engagements and apostolates of St. Titus Brandsma, O.Carm., throughout his life's journey, and the inter-dependent manner in which he engaged with those he encountered.

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[3] See the following website, accessed on 27 February, 2023: https://www.vatican.va/content/francesco/it/speeches/2022/march/documents/20220318-suore-santa-dorotea.html

[4] See A. Vanden Heuvel, *Titus Brandsma: A Modern Martyr for the Truth*, The Friends of Titus Brandsma, Ontario 1996, 2.

The Collaborative Spirit of Brandsma's Family-Life and Franciscan Schooling (1881-98).

Anno's grandfather, Hendrik Brandsma, had been involved in the establishment of a social credit union and a cooperative dairy,[4] and Anno's father, Titus Hendrikszoon Brandsma, took an active role in local affairs. He was a member of the municipal council of Bolsward and involved in the struggle for the recognition of Catholic schools. One of six children (two boys and four girls), five of whom professed the Consecrated Life, Anno Sjoerd Brandsma, who was born in 1881, grew up in the midst of 'the very serious farm depression in the 1880s.'[5] The farm was run as a collaborative family enterprise, with the children helping to churn butter and to make cheese but, thanks to his frail health, Titus was not allowed to participate in some of the chores that needed to be done. Using his fertile imagination, however, he was able to persuade his siblings, even those older than he was, to participate wholeheartedly in turning the chores to be done into interesting games or projects.[6]

The cooperation Titus experienced in his family's dairy farm was focused on the farm chores, his health preventing him taking part in some of those chores, and the cooperation he experienced from his friends and family during his secondary schooling were connected with discerning his vocation in life, his frail health again playing a significant role. At the age of 11, Anno went to the Franciscan Boarding School in Megen, with a view to joining the Franciscans. Although he completed the six-year program in Megen, Titus was told that he did not have the strength for life as a missionary overseas. Realising that joining the Franciscans was no longer an option, Titus discussed his vocation with his two closest friends at the school. Together, Titus and his two friends decided to read everything they could find about the various orders and religious congregations and all three prayed for guidance in the chapel at Megen.[7] Anno's mother, Tjitske, regarded Teresa of Avila as her patron Saint,[8] and when Anno

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[5] R. M. Valabek O.Carm., *The Beatification of Father Titus Brandsma, Carmelite (1881-1942), Martyr in Dachau*, Institutum Carmelitanum, Rome 1986, 26.

[6] See M. Arribas O.Carm., *The Price of Truth: Titus Brandsma, Carmelite,* Carmelite Media, Illinois 2021, 11.

[7] See ibid., 14.

[8] See A. Staring O.Carm., *Fr. Titus Brandsma and St. Teresa of Avila,* in *Essays on Titus Brandsma: Carmelite, Educator, Journalist, Martyr*, ed. R.M. Valabek O.Carm., *Essays on Titus Brandsma,* Carmel in the World Paperbacks, Rome 1985, 206.

learned that her first cousin, Casimirus de Boer, was a Carmelite Friar, and was soon to be ordained to the Priesthood, he arranged to meet him. When Casimirus explained the origins, prayer-life, and Marian spirituality, of the Carmelites, it had an immediate impact on Anno, who later described the discovery of that spirituality as having brought him 'to the happy decision to embrace this life.'[9]

Collaboration With His Fellow-Students, Fraternal Correction and Solidarity (1898-1909).

Entering the Carmelite Novitiate in Boxmeer in September, 1898, and, when he made his first profession, a year later, he was given Titus as his Religious name. Titus began his studies in Philosophy in September, 1900, and, three years later, in 1903, he began his studies in theology. With the permission of his superiors, a study and discussion club named after the Carmelite humanist, Baptist Spagnoli of Mantua, was formed by the theology students, and Titus was part of a group who founded an in-house magazine for the Carmelites called *Van Neerlands Carmel* (The Dutch Carmel), with Baptist of Mantua's name on the front, which Titus edited. In 1905, when the magazine had been running for two years, Titus proposed that the professors in the student house, and other Carmelite friars from the Dutch province, could also contribute articles. Eventually, it became the in-house magazine of the entire Dutch province, with Titus as its secretary. Titus encouraged his fellow students to submit the best articles to Dutch magazines and newspapers and he acted as their literary agent in selling their work. A series of articles by Brandsma (under the pen-name, Isebrand) and his fellow students appeared in *De Katholieke Gids* (The Catholic Guide), a prominent monthly magazine, included articles on Baptist of Mantua, Geert Groote, the great Dutch medieval mystic, and the *Imitation of Christ* by Thomas a Kempis. Although Titus, as a first-year student of theology, had a significant role in beginning this project, Titus was able to win the collaboration of his fellow-students, and of some of the older members of the Province, forging close links, not only with his collaborators, but also with the editors of other Dutch magazines and newspapers.[10]

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[9] See Arribas, *The Price of Truth: Titus Brandsma, Carmelite*, 17.
[10] See ibid., 27.

Bringing the spirit of collaboration that marked his family-life, and his experience of peer- and family-solidarity when his health prevented him becoming a missionary Franciscan, Titus found scope for his collaborative skills in running the *Van Neerlands Carmel* during his philosophical and theological studies and, although it was not his health that would result in the setback that lay ahead of him, he would, as before, experience significant support from his Carmelite peers in the challenges he would have to face as his theological studies came to a conclusion. Titus was ordained a priest in St. John's Cathedral at s'Hertogenbosch, on 17 June, 1905, at the age of 24, taking a ten-day holiday at home before beginning his final year of theology at Oss that September. During his final examinations, when Dr. Eugene Driessen, O.Carm., asked him to defend a certain thesis about the essence of angels, Titus asked permission to defend the opposite position, but his request was denied. Afterwards, Dr. Eugene advised against sending Titus to continue his studies Rome because of Titus' 'penchant for dangerous propositions,' and, because his superiors suspected 'an air of precocious presumption', Titus was sent as sacristan to the Provincialate in Boxmeer instead. When Fr. Hubert Driessen, O.Carm., the brother of Dr. Eugene, who had become Procurator General in 1903, returned to the Netherlands from Rome to visit a sick relative during October 1906, he was surprised that Titus was not being sent to Rome for studies, and, having met the Provincial, who agreed that Titus would go to Rome, Fr. Hubert met Titus, telling him to go and see the Provincial. When he did so, he said:

> Father Provincial, do you have any idea how independent in his opinions is this Friar standing here before you? Some of my confreres believe, and with reason, [that] my way of thinking in theological matters is dangerous.[11]

The Provincial responded: 'All the more reason for you to go to Rome.' Titus returned to Rome with Fr. Hubert at the end of October 1906 to begin his postgraduate studies in Philosophy. Looking back on what happened years later, Titus commented: 'This was one of the many lessons I needed.'[12] The incident demonstrates Titus' willingness to listen to his confreres, and to take their critical comments seriously, as well as his willingness to recognise that the problem identified by Dr. Eugene was a positive contribution to his growth and development.

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[11] See ibid., 30.

[12] See VANDEN HEUVEL, *Titus Brandsma*, 25.

While he was studying full-time for his doctorate in Philosophy, Titus was also studying sociology and he continued to write articles for *Van Neerlands Carmel*, and to make regular contributed to three other Dutch magazines. His Sicilian confrere, Alberto Grammatico, warned him that his zeal was excessive but it had little effect and Titus lost weight and was often in poor health. Despite this, however, he completed his Licentiate in Philosophy in 1908. While preparing for his comprehensive exams in November that same year, he had a haemorrhage and spent three months in bed. When he heard that he had failed his comprehensive exam on 17 May, 1909, he said, 'I did all I could.' Soon afterwards he learned that he had been appointed to teach Philosophy at Oss and he returned to the Netherlands to take up that position. Fr. Hubert Driessen, who had returned to the Netherland from Rome the previous year, persuaded him to make a second attempt at getting his doctorate, organising a demanding program of study program during that summer, including a complete review of scholastic philosophy. His health and energy returned, and when he returned to Rome in September, he successfully completed his doctorate in Philosophy, at the age of 28. Titus later recognised that, during that summer, he learned from Fr. Hubert how to distinguish 'the main objective' from less important matters, but also how to 'continue in spite of misunderstandings and lack of appreciation.'[13].

Thanks to both the challenge put to him by Eugene Driessen in 1906, and the solidarity and support, in addition to significant 'correction' concerning his approach to his studies, that he received from Eugene's brother, Hubert, Titus learned some important lessons, and he came to appreciate the challenge put to him by Eugene, and he humbly confessed what he had learned when he met the Provincial. Thanks to Hubert, who acted swiftly to undo the 'punishment' that had been inflicted, which he had immediately recognised as precisely contrary to what was needed, Titus was able to proceed with the studies in Rome, where, unfortunately, the good advice of his confrere, Alberto Grammatico, was ignored, and the effects of excessive zeal on his weak health eventually led to a collapse and failure in his comprehensive exam. Returning to his own Province, the encouragement and support of Hubert Driessen, who helped him to distinguish the essential from the less important, and to plan a suitable campaign of study, enabled him to return to Rome the following

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[13] See ibid., 31.

September to complete his doctoral studies in Philosophy.[14] All these different experiences of engagement, and collaboration, with those who were the companions that Providence provided for him in his Carmelite life laid the foundations for the more highly-developed collaborative skills that would be the hallmark of his future life and ministry.

The Apostolates and Collaborative Engagements of Dr. Titus (1909-1942).

When he returned from Rome in June 1909, after completing his Doctorate, Titus had many conversations with his mentor and friend, Hubert Driessen, and they were both keen to work in order 'to give back to the Order its glorious traditions',[15] with a single house of studies for both Philosophy and Theology students, and a strong emphasis on missionary work in Brazil. Their common concern for the good of the Province, and their friendship, allowed a significant level of frankness in their exchanges, and, when necessary, Titus was just as capable of giving constructive criticism, as he was capable of receiving it. Hubert was appointed chairman of the meetings of the Provincial Chapter to be held during August and, when he wrote to Titus, enclosing a draft of his opening address to the members of the chapter, and asking for advice, Titus pointed out that the speech was 'too strong and too personal' and that it was a mistake to present the situation of the Province as a choice 'between life and death'. Instead, he should 'say that they should consider well what will lead the province to growth or to destruction' and try to ensure that the one chosen as Provincial 'will be a servant of God who is not going to bury the one talent given to him (see Mt. 25:18) but will try to double it … Then come to a short, calm and impersonal ending to your speech.' Titus concluded by saying, 'Respect the opinions of others as far as possible. Place your opinion next to theirs if you have a different one without attacking that of the others.'[16] Thanks, perhaps, to the advice he had received from Titus, Hubert was elected as Provincial at that chapter and the new Provincial Council approved the future establishment of a central house of higher studies where philosophy

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[14] See Arribas, *The Price of Truth: Titus Brandsma, Carmelite*, 31-33.
[15] See Vanden Heuvel, *Titus Brandsma*, 31.
[16] See ibid., 32-33.

and theology would be taught. Titus had been appointed as Professor of Philosophy and Church History, and Regent of Studies, at Oss on his return from Rome and, in order to ensure sufficient teaching staff for the proposed house of studies, Titus submitted the names of ten professed students, who should be sent to study in Rome so that the whole faculty of the seminary could be renewed within a few years. In order that the Priests teaching at the seminary would be on an equal footing as those teaching in other institutes, he proposed that they should all have academic degrees that were civilly recognised. As Provincial, Hubert supported these new developments.[17]

Soon after his return to Oss, Titus had written to one of his friends outlining his ideas for a new magazine: 'A devotional periodical would be quite possible as things stand. A popular and instructive magazine could also be achieved. If I could only get started.'[18] It was the first of these ventures that proved successful, the founding of a journal of Carmelite spirituality that would enable the Carmelite Order to become known again throughout Holland. In 1911, he organised the first meeting that would eventually lead to the establishment of *Carmelrozen* (Roses of Carmel), a journal of Carmelite spirituality, urging those present to support him in ensuring that it would be well-printed and attractive in layout. He divided up the work between the staff and the sixteen scholastics and others who were willing to help in various ways, and he became himself a member of the editorial staff. Encouraging his students at Oss to write articles for the magazine, he was so successful in promoting its circulation that within a year he had over 11,000 subscriptions. Hubert was re-elected as Provincial in 1912, and, having reached the required age of 30, Titus was appointed to the Provincial Council and, for the remainder of his life, Titus was either a member of the Provincial Council or vice-Provincial. As Professor of Philosophy, he also prepared a draft of a new, three-year program of studies designed to provide a suitable background for Priestly ministry in the contemporary world, and this was eventually implemented.[19]

Following the 1912 chapter, Hubert moved the provincial office to Oss and, now as members of the same community, Titus and Hubert took a short walk together almost daily and had numerous conversations. As a first-year Philosophy student in 1901, Titus has

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[17] See Arribas, *The Price of Truth: Titus Brandsma, Carmelite*, 35-36.
[18] See Vanden Heuvel, *Titus Brandsma*, 37.
[19] See ibid., 35-36.

published his first book, an *Anthology of Selections from the Works of Theresa of Avila*, was a translation from French into Dutch of chapters from some of the Spanish mystic's works[20] and, as a means towards restoring the 'glorious traditions' of the academic traditions of the Order, they planned, among other things, to translate the works of St Teresa of Avila into Dutch. Their collaboration on the Teresa project continued after Hubert's second term as Provincial, after Lambertus Smeets was elected to replace him in 1915, and Lambert was elected to a second term as Provincial in 1918. Titus outlined the significance of the Teresa project in these words:

> During those same years we began our fine grand edition of Teresa's writings, which has become the source of much blessing, and has given again to the name of Carmel in Holland a good reputation as an Order of prayer and mysticism. Very often we discussed how the Saint of Avila would have understood her elliptic sentences, what she wanted to say by her words which were sometimes obscure because of their brevity. The *Works* of St. Teresa did more than keep us at work; they deepened our spirit, they put us in a more interior and devout mood, they revived our love for the primitive spirit of the Order.[21]

The nine-volume critical edition of the works of St. Teresa by Fr Silverio de Santa Teresa O.C.D. was published in Spanish between 1915 and 1924[22] and, after the first volumes, during February 1917, Titus was in communication with Paul Brand, the publisher of the proposed series of Dutch translations, working out the details of the proposed series of publications. As general editor, Brandsma was responsible for seeking out the best editions of the works of St Teresa that would be used as the basis for the translations and he also corrected the manuscripts and added explanatory notes to each of the volumes. The first four volumes of the seven-volume work were published between 1918 and 1926, and they were well-received. The first volume was Titus' own translation of the Life, St Teresa's autobiography, was published in 1918[23] and the second volume, the *Book of Foundations*, translated by Athanasius van Rijswijck, in

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[20] See T. Brandsma O.Carm., *Bloemlezing Uit De Werken Der H. Teresia*, Den Haag 1901.

[21] See Staring O.Carm., *Teresa 1985,* 206-07.

[22] See Silverio de S. Teresa O.C.D., ed. *Obras De Santa Teresa De Jesus*, 9 vols., Burgos 1915-24.

[23] See T. Brandsma O.Carm. ed., *Het Boek Van Haar Leven*, 4 vols., vol. 1, H. Teresia. Werken Der H. Teresia Uit Het Spaansch Vertaald, Bussum 1918.

1919.[24] The fourth volume, the first section of Teresa's *Letters*, translated by Hubert Driessen, was published in 1924[25] and the third volume, *The Way of Perfection*, translated by Titus, and *The Interior Castle*, translated by Athanasius van Rijswijck, and with an introduction by Titus, was published in 1926.[26] In 1919, Hubert Driessen became Procurator General for the second time, and he served in that position until 1925.[27] Although Hubert completed two additional volumes on the Letters of St Teresa during this time, the demands of other activities did not permit Titus to edit and annotate these volumes, or to prepare them for publication, as he explained to Hubert in a 1937 letter:

> Nothing hurts me more than that, because I am so easily carried away by enthusiasm, all kinds of other work have left this project unfinished, even though it is beautiful, great and so important for the Order. You yourself handed over two additional completed parts of the Letters, the result of regular, imperturbably regular work each day, week after week, month after month, nay, year after year, for it has been a work of years. Naturally, there are many things in my life that I regret. There are many things that I could and should have done better, but I regret nothing more, especially on an anniversary day such as this, than that the edition of Teresa's writings, into which, for my sake as well, you put so much effort, lies unfinished. On this day I will speak about it to tell you that I regret it and cherish the hope that I will finish this edition in the near future.[28]

In the light of the correspondence between Titus and Hubert that has survived, Br. Anthony Vanden Heuvel has described Hubert as 'hasty and ill-tempered … with grand and magnificent designs' and Titus as 'a fervent and thoughtful friend filled with great charity.'[29]

In addition to his work on *Carmelrozen*, Titus continued writing articles for various learned journals, religious periodicals and newspapers, such as *Ons Noorden* and *De Gelderlander*. He discussed a plan for a national Catholic newspaper with Dr. Peter J. M. Aalberse

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[24] See A. van Rijswijck O.Carm. ed., *Het Boek Der Kloosterstichtingen, Regel En Constitutien, Wijze Van Visitatie*, 7 vols., vol. 2 1919.

[25] See H. Driessen O.Carm. ed., *Eerste Gedeelte Der Brieven*ibid., vol. 4 1924.

[26] See A. van Rijswijck O.Carm. and T. Brandsma O.Carm. eds., *De Weg Der Volmaaktheid; Het Kasteel Der Ziel*, 4 vols., vol. 3 1926.

[27] See E. Hense and J. Chalmers eds., *Letters to the Family*, Collected Works of Titus Brandsma, Edizioni Carmelitane, Rome 2021, 21 n. 9.

[28] See Staring O.Carm., *Teresa 1985*, 208.

[29] See Vanden Heuvel, *Titus Brandsma*, 35.

(1871-1948), a prominent Catholic layman who later became minister for Labour in the Dutch government but the project came to nothing. Titus wrote over a hundred articles each year for *De Stad Oss*, the local weekly newspaper in Oss, which then had a population of about 11,000. In May 1919, Fr. Hubert Driessen accompanied him on a visit to the offices of *De Stad Oss* in an attempt to address the difficulties it was facing. Typographically, and in content, it was in a deplorable state, sometimes being reduced to a single sheet printed on both sides, and often failing to appear at all. Following the meeting, Titus became editor-in-chief of the paper and, helped by a team of co-workers from both inside and outside the Carmelite house at Oss, the newspaper soon regained its former excellence, with accurate information and with eight full pages, with photographs, on Saturdays. Titus was editor of *De Stad Oss* until his new appointment in Nijmegen in 1923. During that period, he also contributed articles to *De Maasbode* and *De Tijd*, two of the best-known Catholic daily newspapers.[30]

The Roman Catholic Mission movement in Holland grew significantly from 1880, approximately, and, already gathering momentum before the First World War, there were 3,159 active Catholic Dutch missionaries by 1927.[31] In 1918, the Dutch Cardinal, Willem von Rossum, was appointed as the new President of the Congregation for the Propagation of the Faith and, in the Summer of 1919, Titus was named as one of those who would be sent to Brazil as a missionary. Soon afterwards, however, he was told that somebody else was to go instead of him and that he was to stay in Holland to look after the studies of its Carmelite students. Although disappointed, Titus became active in supporting his Carmelite Brothers who were being sent as missionaries to Brazil, and he also supported the efforts of those hoping to re-establish suppressed Carmelite houses in Germany.[32] He set up a mission museum to promote interest in the Missions among the Carmelites in Holland and, during Mission Week each year, Titus organised a display of the material sent to him by his

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[30] See ARRIBAS, *The Price of Truth: Titus Brandsma, Carmelite*, 37.

[31] See T. KAPPELHOF, *Archives of Dutch Christian Missionary Organizations and Missionaries. How Information Contributed to Power and Infuence,* in *Colonial Legacy in South East Asia. The Dutch Archives*, ed. C. JEURGENS, T. KAPPELHOF, and M. KARABINOS, *Jaarboek Stichting Archiefpublicaties*, Stichting Archief Publicaties, 's-Gravenhage 2012; A. FULDERS, *Statistische Gegevens Per 1 Januari 1955, Het Missiewerk* 35 1955.

[32] BUSCODUCEN, *Beatificationis Seu Declarationis Martyrii Servi Dei Titi Brandsma Sacerdotis Professi Ordinis Fratrum B. Mariae V. De Monte Carmelo. Summarium Super Dubio: An Sit Signanda Commissio Introductionis Causae in Casu Et Ad Effectum De Quo Agitur?*, Congregatio pro causis sanctorum, Rome 1965, xx-xxi.

fellow Carmelites in Brazil and gave lectures in various cities and towns about the Carmelite Missions abroad. On one occasion, a Mission rally was organised as part of Mission Week and it seemed like Archbishop Henricus Van de Wetering of Utrecht, who was attending another meeting and who was to preside at the rally afterwards, might be delayed, Titus entered the hall and indicated to the chairman that he would like to pass a message to the Archbishop. Aware that Titus was continually seeking financial support for the Carmelite missionaries abroad, the Archbishop was overheard when he said to Titus: 'Of course, you have come to ask for another subsidy [for the work of the Missions], haven't you?'[33] Titus seems to have been as dedicated to sharing his enthusiasm for missionary work with others as he was in raising money for the foreign missionaries of his Province and, when a national congress on foreign missions was held in Oss in 1922, Titus being responsible for its organisation and for encouraging support for the foreign missions among the people of Oss and the local area, and more than 1,500 people attended. In February 1923, the Dutch province accepted responsibility for a new mission in Indonesia, which had a population of five million. Titus commented: 'We had not expected that this would happen so soon. Only with God's special help will we be able to live up to the expectations. God helps those who have confidence in him.'[34]

After the First World War, Titus was among the first to join the Dutch branch of the Apostolate of Reunification of Eastern Churches. Thanks to a visit to the Netherlands, by the Ukrainian primate of Lemberg, Andreas Szeptycki, the level of mutual understanding between the Uniate Churches in eastern Europe and the Roman Church in western Europe increased significantly and, in 1926, Titus was elected vice-president of the 'Apostolate for Reunion,' a position he held until his death. Every year, a different area was chosen for study and, over time, the members became familiar with the Syro-Malabar Rite, the Byzantine Rite, and the Slavonic, Coptic, Armenian and Syrian Rites. Titus gave lectures on the reunion of the eastern and western Churches in different towns and cities and wrote articles for magazines and newspapers to promote this cause and he developed a close friendship with Fr. Schiphorst, who was a parish priest in Amsterdam, one of his many co-workers in the Apostolate for Reunion. The Redemptorist, Fr. Van Keulen, Fr. Johannes Huibers,

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[33] See VANDEN HEUVEL, *Titus Brandsma*, 79.
[34] See ARRIBAS, *The Price of Truth: Titus Brandsma, Carmelite*, 39-42.

who became Bishop of Haarlem in 1935, and Fr. Martin Jansen, who became Bishop of Rotterdam in 1956, were among these co-workers. Over the years, many Eastern rite priests came to see him when they visited the Netherlands, including the Syro-Malabar bishops, 'mar' Ivanios and 'mar' Theophilos, whom Pope Pius XI named, respectively, as Archbishop of Trivandrum and suffragan bishop of Thiruvalla, in 1932. Titus, himself, was once the guest of Boghos Bédros XIII Terzian, Patriarch of the Armenian Catholics from 1910 to 1931. In 1928, a division arose between those who wanted to emphasise research, publications, and lectures, within the Netherlands, on the one hand, and those who wanted to support the work being done in eastern countries, on the other. Titus acted as mediator in this dispute and he somehow managed to convince both sides to be more open to the opinions of the others.[35]

When Titus discovered that there was a great need for second-level education in Oss, he became involved in setting up a school and, in September 1919, what would grow into a second-level school preparing students for commerce and business was launched. As well as teaching mathematics and geometry, Titus was head of the school for two years and took responsibility for most of the administration of the school and he is regarded as the founder of the Carmelite Lyceum that was formally recognised in 1922.[36] Early in 1923, Titus was among those involved in negotiations about setting up a Catholic secondary school run by the Carmelites in Oldenzaal and, a few months later, Titus was appointed as the permanent secretary of the three Carmelite second-level colleges in the Netherlands, of which there were three by the end of that year, Oss, Oldenzaal and Twentsch. Titus would hold the position of secretary until the end of his life. Only the public schools received grants from the Dutch Department of Education, and neither Catholic nor or Protestant second-level schools received any grants. In a long article, Titus protested to the public at large about the injustice of this approach and he managed, somehow, to get grants for one of the Carmelite second-level schools, the one at Twentsch. During the last two months of 1924, Titus made eight different trips to the Department of Education seeking grants for the three schools. The Association of Roman Catholic High School and Gymnasia Boards was founded that year, and, from 1925 until his death in 1942, Titus was chairman of that association. In 1926, he

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[35] See VANDEN HEUVEL, *Titus Brandsma*, 74-75.
[36] See ibid., 41.

succeeded in obtaining a government subsidy for the school in Oss, and for the second-level school in Oldenzaal.[37]

After the German Army (*Wehrmacht*) invaded the Netherlands and defeated the Dutch army after only five days fighting, in May, 1940, education in the Netherlands was under the control of the Nazi Ministry of Education, Sciences and Cultural Protection, which attempted to change all private schools, including those managed by Religious Orders, into state schools.[38] Early in 1941, the number of teachers in Catholic schools was questioned, and lists of Jewish pupils attending Catholic schools were demanded.[39] About the middle of February 1941, Titus sent a circular to the trustees of the second-level schools pointing out the necessity for closer contact among the Catholic school authorities because of the changing circumstances.[40] On 21 February, 1941, a decree was issued stating that the salaries of all teachers living in communities of Religious would be reduced by 40%. The following day, Titus had a meeting with a series of school boards in Tilburg, and, later that day, he met representatives of other boards in Sittard and Utrecht. It was agreed that the school boards would respond only through their teachers' federation, Titus serving as the spokesperson for the federation and proceeding as he thought best but keeping in close contact with some of the executives of the federation. In preparation for a series of meetings with Church authorities the following day, Titus went to The Hague that same day, where he stayed with the secretary of the federation, Dr. Jos De Boer, who had once studied under Titus. On 23 February, Titus discussed the situation with the Archbishop, with the Vicar general, and with representatives of the Roman Catholic Central Bureau of Education.[41] Another decree was issued on 25 February, stating that 'Clergy or Religious cannot be appointed as rectors, directors and principals of institutes of learning in the wide sense of the word. Those who held such positions in May 1940, or later, will be relieved of their functions on 1 May, 1941, at the latest."[42]

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[37] See ARRIBAS, *The Price of Truth: Titus Brandsma, Carmelite*, 111-14.

[38] See VANDEN HEUVEL, *Titus Brandsma*, 104.

[39] See L. G. GLUECKERT O.CARM., *Titus Brandsma: Friar against Fascism* Carmelite Press, Darien, Ill. 1985, 9; J. ALZIN, *A Dangerous Little Friar: Father Titus Brandsma, O.Carm., Rector of the University of Nymegen, Martyr at Dachau*, trans. EARL OF WICKLOW, Dublin 1957, 80.

[40] See VANDEN HEUVEL, *Titus Brandsma*, 105.

[41] See ibid., 105-06.

[42] See GLUECKERT O.CARM., *Titus Brandsma*, 9; F. VALLAINC, *Un Giornalista Martire. Padre Tito Bransma,* Milan 1963, 155-56; VANDEN HEUVEL, *Titus Brandsma*, 105; ARRIBAS, *The Price of Truth: Titus Brandsma, Carmelite*, 114-27.

As Primate of the Netherlands, Archbishop Van de Wetering of Utrecht, was keen to establish a Catholic University in the Netherlands and his two collaborates on the project, Johannes Hoogveld and Jos Schrijnen, both Priests and academics, began gathering a suitable group of scholars in different disciplines during 1922 and 1923. Meeting Titus at a meeting they both attended, after discussing the work that Titus had done on St. Teresa of Avila, Hoogveld recommended Titus to Schrijnen, who invited Titus to a meeting during April, 1923, and, after Titus consulted with his Provincial, Cyprian Verbeek, it was announced the following June that Titus had accepted the position of Professor of Philosophy and of the History of Mysticism at the Catholic University of the Netherlands at Nijmegen.[43] Dr. Schrijnen, Professor of General Linguistics, became the first Rector Magnificus of the new University in September 1923 and, during his year in office, he was so sharply criticised by Jacobus Van Ginneken, S.J., the Professor of Dutch Language and Literature and of Comparative Linguistics, and by the board of directors of the University, that he was in danger of becoming isolated from some of the other professors. In these circumstances, Titus facilitated a reconciliation between the Schrijnen and Van Ginneken, persuading Van Ginneken to apologise at a later meeting. Ferdinand Sassen, who became one of the Professors of Philosophy at the University in 1929, and who knew Titus well, recognised that Titus put his practical insight at the service of promoting a fraternal, collaborative spirit among the academic staff of the University:

> The readiness of Brandsma's practical insight made him extremely capable of solving difficulties, overcoming misunderstandings or oppositions. In a milieu where everyone has biased opinions since he feels that his vision has been formed independently and after much thought, it is necessary to have a mediating factor like Titus.[44]

In August 1941, the Nazi Department of Education issued a decree preventing Jewish children being admitted to secondary schools. Any Jewish children already admitted could stay on but would not be counted for the purposes of getting a government subsidy. As President of the Association of the Boards for the Administration of Roman Catholic Preparatory, Higher, and Secondary Education (the VHMO), Titus objected to this decree and, by the end of the month,

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[43] See VANDEN HEUVEL, *Titus Brandsma*, 47.
[44] See ibid., 55.

he had succeeded in allowing any Jewish children who had been admitted to be counted for the purposes of getting a government subsidy. When this decision was not communicated officially, he wrote personally to the school boards to inform them of it. During September, Titus sent a circular to the members of the Association proposing that schools should adopt a common policy of never refusing admittance to children of Jewish origin who had become Catholic. A week later, the Ministry telephoned to tell Titus that an exception had been made for Jewish children who enrolled before May 1940 (the month in which the German army invaded Holland) but, by the end of September, the Secretary General of the Department of Education withdrew permission for any exceptions to the policy refusing Jewish children permission to be admitted to Catholic schools. In November 1941, Titus informed the principals of four diocesan colleges that, following discussions with the Department, they would not be subject to the new departmental regulations. In a letter, he commented: '*It looks good. For how long, only God knows*.' Not long afterwards, all such exemptions were withdrawn.

From 1935, Titus was the ecclesiastical advisor to the Dutch Catholic Journalists. He was also actively involved in the federation of journalists, both as a member and as a Priest, speaking to the newspaper editors about better conditions and higher salaries and organising specially-designed retreats for journalists. Soon after he was unanimously chosen as the moderator of the new federation of Dutch journalists in 1940, the Nazi 'Advisory Board for the Dutch Press' demanded that all the newspapers give an explanation every time they did not publish what was sent to them by the Dutch Nazi party, the NSB. In September 1940, Titus brought the difficulties of the Catholic press to the attention Archbishop de Jong and, in July 1941, a pastoral letter from the Dutch bishops spoke out against the restrictions that had been imposed on the Catholic radio network. It also recognised that '*Our Catholic daily press has either been suspended or has been so limited in its freedom of expression that it is hardly possible any longer to speak of a Catholic Press*.' Things came to a head in December that year, when the Catholic newspapers were forbidden to refuse Nazi party announcements on grounds of principle. Titus regarded this development as the point on which he would have to take a personal stand. On the afternoon of Wednesday 31 December, 1941, and, when Archbishop De Jong told Titus '*We will respond to them … Our answer must be 'No!*' When Titus wanted to visit all the editors to communicate this decision, the Archbishop warned him that it was a dangerous mission, but Titus replied, '*I can act more easily*

than you: I can travel, advise, and evoke a kind of fidelity that may astound everyone.' That evening, Titus wrote a circular letter to all Catholic journalists: *The hour is past when there can't be any turning back by the Catholic press. … my friends, we must give way no further; … The editors must categorically refuse those articles … .'*[45] In the period leading up to 10 January, 1942, Titus visited fourteen newspaper presidents in fifteen cities[46] and, since some of the lay editors wanted the Archbishop to formally instruct them to do what was proposed, Titus arranged this, on his return. On 19 January, Titus was arrested by the Nazi Ministry of Security.

THE APOSTOLATE OF ENCOURAGEMENT WHILE IN PRISON (JANUARY TO JULY, 1942).

Arrested on 19 January, 1942, Titus imprisoned overnight, in Arnhem, before being taken to The Hague, for questioning, and, from there, he was taken to Scheveningen (where he was imprisoned from 20 January to 12 March), moving to Amersfoort (12 March to 27 April), Scheveningen again (28 April to 16 May), Kleve (16 May to 13 June), and, finally, Dachau, where he was from 19 June until the day of his death, 26 July, 1942, as the result of a lethal injection. Here we highlight the ways in which he looked after, and encouraged, his fellow-prisoners during these months, focusing on three encounters, one during the weeks he spent in Amersfoort, one during his second period of confinement in Scheveningen, showing the way in which Titus interacted with his two Protestant cell-companions, one on his journey from Kleve to Dachau, demonstrating how he related with the Priests who were his fellow-prisoners, and one in Dachau, on his relationship with the nurse who would administer the injection that killed him.

During his initial imprisonment in Scheveningen (20 January to 12 March), Titus was in solitary confinement. During his time in

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[45] See GLUECKERT, *Titus Brandsma: Friar against Fascism*, 13-14; *Summarium Super Dubio: An Constet De Martyrio Servi Dei, Necnon De Ejus Causa Et De Signis Seu Miraculis, in Casu Et Ad Effectum De Quo Agitur?*, Congregatio pro causis sanctorum, Rome 1979, 446-448. VANDEN HEUVEL, *Titus Brandsma,* 119-121; ALZIN, *A Dangerous Little Friar,* 82-83; T. WINSHIP and T. HOEKSTRA, *The Limit Has Been Reached,* in *Essays on Titus Brandsma: Carmelite, Educator, Journalist, Martyr*, ed. VALABEK, 52-54.

[46] See GLUECKERT, *Titus Brandsma*, 14; B. MAIJER, *Titus Brandsma*, Bossum 1951, 385.

Amersfoort, a camp capable of holding up to 900 prisoners who were being sent to other camps (12 March to 27 April), a small group Catholic clergy and intellectuals who shared the same barracks as Titus became known as the Tilbury Circle, named after the Catholic town of Tilbury, in Brabant, when they dedicated themselves to helping Titus in his clandestine ministry as a Priest, hearing Confessions, giving Sermons, and giving talks on Scripture or spirituality. Every night before going to sleep, Titus gave each of the members of the Tilbury Circle 'a warm handshake as he traced the sign of the cross on their palms.'[47] Every Sunday, in place of Mass, Titus led a 'service' that included a form of spiritual Holy Communion. Looking at each of his listeners in turn, he said to each of them the Latin equivalent of 'The Body of our Lord, Jesus Christ, keep your soul unto life everlasting.'[48] Since any kind of religious instruction or pastoral work was forbidden under pain of death, the group were careful to avoid using the term, 'Father,' when referring to Titus, and they called him 'Uncle Titus,' instead, because 'Uncle' was a common way of expressing respect and affection among the Dutch. Although many of the fellow-prisoners were atheists, Titus talked to them about the Flemish mystics he had studied. Somehow the Tilbury Circle were able to provide Titus with a Missal, a rosary, and even a copy of *The Imitation of Christ*, by Thomas a Kempis. Titus visited the sick in the camp's infirmary, showing particular care for sick Catholics, and some who survived noted how Uncle Titus had cared for one in particular, Jan Hoffmann, whom he had fed, putting stones that had been heated in a stove under his blankets to keep him warm, and encouraging him not to give up the struggle to stay alive.[49]

On Tuesday, 27 April, Titus was brought from Amersfoort to The Hague to be evaluated, for the second time, by Hauptscharführer Hardegen, and, after refusing to sign a promise not to preach against or to resist the occupation forces, rather late in the evening, Titus was brought to Scheveningen prison, just outside The Hague, and put in cell n. 623 with two young men, Cornelius De Graff and Willem Oostdijck. When Titus identified himself, the two men had already heard of Professor Titus Brandsma, and they asked many questions. They gave him the only bed in the cell while they themselves slept on

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[47] See ARRIBAS, *The Price of Truth: Titus Brandsma, Carmelite*, 169; J.M. MALHAM, *By Fire into Light: Four Catholic Martyrs of the Nazi Camps*, Leuven 2002, 58.

[48] See VANDEN HEUVEL, *Titus Brandsma*, 170-71.

[49] See sanctorum, *Summarium Super Dubio, 1965*, 197.

straw mats on the floor. In the morning, they noticed that Titus looked terribly thin and weak, and when he discovered that both were Protestants, he asked them whether it would disturb them if he knelt down to say his prayers. They said it would not and they played cards, or talked quietly among themselves, so as not to disturb his prayers. During the 18 days Titus shared his cell with De Graff and Oostdijck, Titus had long conversation with both of them, but with Cornelius De Graff in particular, and, responding to their questions, he told them about the origin of the Carmelites, about the lives of St Teresa of Avila, Francis of Assisi, and Geert Groote, and about his trips to Italy, Spain and Austria.[50] The three spent an hour in prayer on each of the two Sundays that he was with them and, during that time, Titus read from the Bible before they prayed and meditated together. Cornelius noticed that Titus 'also prayed for some time after he went to bed.'[51] During his time there, Titus was brought to The Hague for questioning on more than one occasion, sometimes being away from nine in the morning until seven at night. On 6 May, Titus was brought to The Hague for the verdict that had been received from Himmler's headquarters in Berlin. That afternoon, Hardegen called him in and said: 'We have decided that you will be transferred to Dachau, where you will stay till the end of the war.' After the verdict, his cell-companions noticed that Titus was supplied with pen and ink and that he began working on a long text. Titus told them that he had been asked to write a paper saying why he would not sign the document prepared by the Nazis. In the paper, he gave the reasons why the Church was opposed to national socialism and he said that, if the Nazis gave him his freedom, he would not abuse it by keeping quiet about the principles and ideals of Catholicism. When he finished, he sent one copy to the secret police headquarters and kept one copy for himself. His two cell-companions commented that, for the remainder of his time with them (until 16 May) as he awaiting his transfer to Dachau, Titus did not show any fear about where he was going: 'I will stay alive, as long as the Lord can use me.' He seemed to prefer to listen to them than to speak but they said that, on occasion, he spoke about the sufferings of Christ, and the glory that came afterwards.

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[50] See C. Dölle O.Carm., *Encountering God in the Abyss: Titus Brandsma's Spiritual Journey*, trans. J. Vriend, The Fiery Arrow Collection 5, Leuven - Paris - Dudley 2002, 150; Vanden Heuvel, *Titus Brandsma*, 181-82.

[51] See Vanden Heuvel, *Titus Brandsma*, 181-82.

On Saturday, 13 June, 1942, Titus left Kleve, the transit station on the border between the Netherlands and Germany where he had been since 16 May, and began his six-day journey to Dachau, just outside Munich, the railway carriages having been divided up into a number of one-metre square compartments, each with a bench, a small swing-back shelf as a table, and a tiny window of frosted glass that was so high up that it was impossible to see out. There were four Priests in the compartment for the first stage of the journey to Gladbach, and six for the next stage to Frankfurt-am-Main, where they stayed in the local prison overnight, on Monday, 15 June. Two of the Priests did not travel with them the following day, but a German priest, Fr. Heinrich Rupieper, who had been imprisoned by the Nazis on a spurious charge in 1935, and who had been in the Neuengamme concentration camp since 1939, became the fifth Priest in that small compartment for the remainder of the journey. As they crossed the river Main, and travelled through Bavaria, it became very hot in the compartment and they knocked on the wall and kicked the door until a guard brought them some water to drink. That evening, 16 June, they arrived in the very large gymnasium, in Nürnberg, where they got nothing to eat until the following morning, and where they spent three days, some barrels serving as toilets for the large numbers held there. Fr. Rupieper got to know Titus quite well during that period and they were taken from there on the morning of Friday, 19 June, and taken by train to Dachau, where they arrived about five in the Evening. Fr. Rupieper later reported that, very soon after Titus arrived in the Admission Block, where they were to spend the first two weeks, Karl Kapp, the *Lagerältester* (a prisoner who served as the barracks senior), attacked Titus and beat him. Friedrich Schulz, who was in charge of training the prisoners in the Admissions Block to march and to salute, used to step on Titus' heels when he was marching so that blood ran from his open wounds and, when Titus lost his wooden sandals, Schulz forced him to keep strict tempo as they marched on gravel. Under this bullying, Titus remained calm and this seemed to infuriate Schulz all the more, with the result that he beat Titus on several occasions. When Fr. Rupieper suggested that Titus complain to the camp directors, Titus pointed out that 'everything was in God's providence' and proposed a different strategy: 'We are going to pray for him,' as he said to Rupieper. Giving evidence concerning Titus after the War, Fr. Rupieper said that he was still amazed at how Titus could put up with all that he suffered 'with such patience, without animosity or resentment' and, asked about his overall impression of Titus, he

replied: 'Father Titus made a fine, a God-inspired (*gottergebene*) impression on me.'[52]

Having arrived in Dachau on 19 June, 1942, and having endured the harsh conditions of the camp, and abuse from the guards, for over a month, it had become clear that he needed treatment for his congested lungs, which made it very difficult to breathe, and having seen the doctor on Monday, 20 July, Titus was brought to the infirmary. A nurse's aide who saw him twice a day during the final days of that week reported, long after the event, that Titus had not shown 'the slightest bit of hatred' for her, but, instead, had 'a great deal of compassion' for her, once taking her by the hand and saying, 'What an unfortunate girl you are; I will pray for you very much', and giving her his rosary, adding that, if she was not able to say the first part of the 'Hail Mary,' she could say the second part, 'Pray for us sinners.'[53] The same nurse's aide said that, while Titus was in the infirmary, there was usually 'a group of sick people around his bed' and that he 'was a support to all' and to herself 'in particular.' Following lunch on Sunday 26 July, 1942, on the instructions of the hospital doctor, the nurse's aide administered a lethal injection of carbolic acid. She later commented: 'That injection made such an impression on me, while in other cases no impression was left on me.'[54] It was ten minutes to two in the afternoon. With a rude comment, and having used his stethoscope to confirm it, the doctor announced that Titus was dead ten minutes later.[55]

Conclusion.

In this paper, the fraternal companionship and solidarity, as well as the charismatic leadership, that characterised the way that St Titus engaged with those he encountered throughout the journey of his life

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[52] See Arribas, *The Price of Truth: Titus Brandsma, Carmelite*, 211; Sacra Congregatio pro Causis Sanctorum, ed. Buscoducen. *Beatificationis Seu Declarationis Martyrii Servi Dei Titi Brandsma, Sacerdotis Professi Ordinis Fratrum B. Mariae Virginis De Monte Carmelo, in Odium Fidei, Uti Fertur, Interempti: Summarium Super Dubio an Constet De Martyrio Servi Dei, Necnon De Eius Causa Et De Signis Seu Miraculis, in Casu Et Ad Effectum De Quo Agitur*, Rome 1979, 349.

[53] See R.M. Valabek O.Carm., *Challenges in Life*, in *Essays on Titus Brandsma: Carmelite, Educator, Journalist, Martyr*, ed. Valabek, *Essays on Titus Brandsma*, 49-50.

[54] See ibid., 49.

[55] See B. Hanley O.F.M., *No Strangers to Violence, No Strangers to Love*, Notre Dame 1983; J. Overduin, *Hel En Hemel Van Dachau*, Te Kampen 1947.

have been outlined. The inspirational role he played among his siblings on the family farm, the spiritual solidarity he inspired among his friends at Boarding School in Megen, his leadership in founding an in-house magazine for the Dutch Carmelites during his philosophy studies, the fraternal correction of his presumption by Eugene Driessen, at the end of his theology studies, and the fraternal solidarity of Eugene's brother, Hubert, who intervened to ensure that Titus was sent to Rome to study philosophy were briefly described. When health issues resulted in Titus failing his doctorate exams on his first attempt, he again found support from Hubert, who also helped him to prioritise his revision, so that he was successful on his second attempt.

After he returned from Rome in 1909, Titus worked closely with Hubert Driessen, whose hopes for the Dutch Province were similar to his own, and who was elected Provincial shortly after his return. In 1911, Titus organised the scholastics for whom he was responsible into a team that regularly produced, *Carmelrozen* (Roses of Carmel), a successful journal of Carmelite spirituality, which had gathered a significant number of subscribers by the end of its first year. The fraternal support, and occasional fraternal correction, that Titus received from, and gave to, Hubert continued during Hubert's second term as Provincial, 1912 to 1915, when Titus was a member of the Provincial Council, a role he would retain for the rest of his life, except for his three years as vice-Provincial. Together, Titus and Hubert planned to publish a Dutch translation of the works of St. Teresa of Avila and, when the first volumes of a critical edition in Spanish appeared in 1917, Titus became general editor of the project, four volumes being published between 1918 and 1926, two of the five texts translated by Titus, two by Athanasius van Rijswijck, and one by Hubert. As editor-in-chief of the local weekly newspaper, *De Stad Oss*, between 1919 and 1923, Titus worked closely with a team of co-workers, Carmelites and others, who improved the paper's standard of journalism, and modernised the production.

Having been listed among those being sent to Brazil as missionaries in1919, the appointment was cancelled when Titus was given responsibility for studies in the Province, not long afterwards. His solidarity with, and support for the foreign missionaries of the Dutch Province was exemplary, nevertheless, and he established a mission museum to display the artifacts and photographs that were sent to him, organising events during Mission Week each year, and constantly seeking donations for the support of the missions. The support given by the people of Oss to the national congress on foreign missions that was held there in 1922 testifies, once again, to his ability

to inspire others with the fervour of his own enthusiasm. Having become a member of the Apostolate for Reunion with Eastern Churches after the First World War, Titus was elected as its vice-president in 1926 and he held that position until his death. He gave lectures on the Eastern Church and he developed close friendships with the others involved in that movement, two of whom later became Bishops in the Netherlands. In 1927, when the movement was in danger of disintegrating into two factions, one wanting to make the movement better known in the Netherlands and the other wanting to support the work being done in eastern countries, Titus showed both wisdom and leadership when he mediated a compromise by persuading each side to become more open to the opinion of the other side. After being appointed as Professor of Philosophy and of the History of Mysticism at the Catholic University of Nijmegen, Titus played a similar role as mediator when Jos Schrijnen, the Professor of General Linguistics and the first Rector Magnificus of the University for 1923 to 1924, was sharply criticised by Jacobus Van Ginneken, S.J., the Professor of Dutch Language and Literature and of Comparative Linguistics. Frederick Sassen later suggested that it was thanks to his practical insight that Titus was able to overcome 'misunderstandings or oppositions', even among the professors at a university, 'where everyone has biased opinions since he feels that his vision has been formed independently and after much thought'.

While still editor-in-chief of *De Stad Oss*, Titus was also actively engaged in the second-level schools run by the Carmelites, being head of the school at Oss for two years, and, in 1923, he became the permanent secretary of the three Carmelite second-level colleges in the Netherlands, a position he held until the end of his life. The Association of Roman Catholic High School and Gymnasia Boards was founded in 1924 and Titus became chairperson of that association in 1925, holding that position, also, until his death in 1942. After the Netherlands came under German control in 1940, the Nazi Ministry of Education, Sciences and Cultural Protection tried to bring all the private and Religious schools under its direct control, demanding lists of the Jewish children attending Catholic schools, reducing the salaries paid to Religious teachers by 40%, and prohibiting Clergy and Religious from being rectors or principals of schools. In these difficult circumstances, the teachers' federation agreed that any response should be made in the name of the federation as a whole, and Titus agreed to speak on its behalf. When any further admissions of Jewish children to secondary schools were prohibited in August 1941, it was Titus, who was then President of the Association of the Boards for the

Administration of Roman Catholic Preparatory, Higher, and Secondary Education, that objected on its behalf, and he advocated the adoption of a common policy of never refusing admittance to children of Jewish origin who had become Catholic. He succeeded in getting some exemptions for some schools towards the end of 1941 but, eventually, all such exemptions were withdrawn.

The solidarity and leadership shown by Titus in relation to the teachers and principals of Catholic schools as they struggled to survive state-sponsored oppression was mirrored by his solidarity in leading the journalists and editors of Catholic newspapers, who were equally under threat. Having worked as a journalist and editor himself, and as the ecclesiastical advisor to the Dutch Catholic Journalists from 1935, he was chosen as the moderator of the new federation of Dutch journalists in 1940 and he led the Church's response to the attempts by the Nazi 'Advisory Board for the Dutch Press' to curtail the freedom of expression of Catholic journalists. When newspapers were forbidden to refuse Nazi party announcements on grounds of principle, towards the end of 1941, he consulted with Archbishop De Jong before drafting a circular letter to all Catholic journalists encouraging them to adopt a united front in opposing this action. As he had been warned, it was this step that led to his arrest and imprisonment and, ultimately, his death.

During his time in prison, his initial solitary confinement during his first period in Scheveningen made it impossible to engage with his fellow-prisoners there but, during his time in Amersfoort, he was the key figure in an apostolate of encouragement and clandestine Priestly ministry, supported by the 'Tilbury Circle,' who facilitated the highly-dangerous work that he was doing. During his second period in Scheveningen he had long conversations with the two Protestant young men with whom he shared a cell, making a strong impression on them because of the hour they spent praying with Scripture each Sunday and because of his daily dedication to prayer. The German Priest, Fr. Heinrich Rupieper, first met Titus when they were confined, along with three other Priests, in a small compartment on the train that brought them to Dachau, and after Titus was treated with particular cruelty by a guard after their arrival there, Fr. Rupieper proposed that a complaint should be made concerning the guard. Recognising that 'everything was in God's providence', however, Titus proposed instead that they 'pray for him' and, later, Fr. Rupieper recognised the inspiration that Titus gave to many because of the way in which he suffered 'with such patience, without animosity or resentment'. His compassion for the nurse's aide, who would

administer the injection that killed him, led to a significant transformation in her, and she later gave evidence concerning his last days, noting that there was usually 'a group of sick people around his bed' and that he 'was a support to all' and to herself 'in particular.'

The generous engagement of Titus with whoever spent time in his company, and the impact of his ministry on the lives of so many, both in the form of Priestly ministry and in the form of passing on the fruits of his academic study of what is now called spirituality, were highlighted by the testimonies that many made as part of his beatification and canonisation processes. Determined and seemingly tireless, despite his poor health, his enthusiasm for new projects, no matter how many other demands were being made on him, and his willingness to contribute to whatever needed doing, or to indicate to others what needed to be done, both invited, and secured, the willing collaboration of others in a wide range of activities, some directly linked to the mission and apostolates of his Province, but others looking beyond his Province, to other Provinces and to the wider Church at that time. The particular 'style of communion and participation' that marked his mission in life, and that characterised the manner in which Titus followed the crucified Christ, whatever the personal cost, might be described as a spirit of fraternal companionship. All his companions on life's journey were welcomed as though they were his siblings, his Carmelite Brothers, in a particular way, but also his Brother Priests, both western and eastern, and his Brother-Christians of various denominations. Equally, however, he showed fraternal companionship to those who did not share his Christian faith, even those who were his persecutors. In his writings, Titus described the Carmelite vocation as both contemplative and apostolic, making the fruit of prayer and fraternal living available to all whom we encounter, and, throughout his life, he also showed himself to be an example of that fraternal companionship, not only for his Brother Carmelites of the Dutch province, but for all those he encountered throughout his life.