

STYLE OF LEADERSHIP IN AN OPEN SOCIETY

Talks by Fr. Joseph Kentenich, Rome 1965

Translated by Mary Cole

INTRODUCTION

The following is a collection of texts taken from a number of consecutive talks. They were given in Rome as the Second Vatican Council came to a close. It had brought many changes in the liturgy and in the way the Church understood itself. As a result it became necessary to re-think the leadership style of bishops and priests. A father's position is connected with the task to be a leader. Priests and Fathers have the task to educate lay leaders. They are the educators of educators, leaders of leaders. It means that they must be quite clear as to their own style of leadership. The starting-point is the simile of the Head and members. The Church, as a social structure, is the body of Christ. Christ is the Head, and the whole body with all its members depend on him. The head exercises three functions with regard to its body: it has a position of precedence, and the function to unite and promote life. Each leader in the Church must also carry out these three tasks, no matter whether they are priests or laity. It is extremely important for us as the pars motrix et centralis to be quite clear as to our style of leadership when dealing with the other Institutes and sections of the Movement. The position of a superior - whether priest or layperson - has to be seen in the context of history and society. We are living in an open society. There are no longer any Chinese walls to protect us from the many and varied influences of the world. The modern means of communication overcome all walls. TV and the internet bring all the currents circulating in the world into the heart of the community. The question is which is stronger - the centripetal or the centrifugal forces, the atmosphere in the world or in the community? Fr Kentenich deals with this challenge when he talks about unity.

Note on the electronic version:

There were difficulties in transferring the original file to standard Word format. Among other things, italics, paragraph breaks, and certain punctuation marks were lost.

Endnote numbers in the text were also lost. These have been reconstructed as well as possible, but may not be located exactly as in the original. (JN 2008)

Rome V (3.12.1965) II, 290-318 (9th Conference)

[285] What is my task as a priest? I have to exemplify the goal [ideal] for someone else's life at least in broad outline. (...)

[289] What must I exemplify and not just tell them to do? If I express myself in Pauline terms, I would have to say: In my own way I must be somehow like Christ for those around me, something like the Father. In our way of thinking we would have to say that in metaphysical terms the Father is always the ultimate. Each creative force is in some way a reflection of [God's] fatherhood, even motherliness. [290] So, for example, when I say that the father is God for his child, everyone can understand what it means. What do I have to become for my followers? God! (1) That is a thoroughly Pauline idea. Consider for a moment what Paul meant when he said: "Imitatores mei estote sicut ego Christi! - Imitate me as I imitate Christ!" (1 Cor 4,16). It is amazing how strongly Paul speaks of himself as the [human] intermediary. Who of us would have the courage to point to themselves as models and say: Do as I do! Everyone would be too embarrassed to do that. However, Paul is so naive and natural that he was able to see the underlying principles. I don't know whether it was something he had reasoned out, at any rate, that is what he said. Now the question arises as to how such a text should be interpreted. (...)

[291] You should hear Paul's great, central thought re-echoing in other expressions: "It is no longer I that live; Christ lives in me" (Gal 2,20). That is to say, I am eminently a living Christ for my followers (2). That is how it should be interpreted.

Allow me now to interpret and describe this in very simple terms. You should be my followers: I am a living Christ! According to Paul's teaching we should all be living Christs. Hence the "nova creatura" in Christ Jesus. This is not just something we know in our minds, it is not just one thought that exists next to all the others, we are all Christs. Nova creatura! So if I am a leader, I must naturally also be an alter Christus, another Christ, a figure of Christ.

Recall all that we have said in theological terms about our membership in Christ. [292] Of course, now comes another, very metaphysical thought. Take yourselves as you are, whether priests or laypeople. It doesn't matter what you are, God has given you the ability to lead, the task to lead, and hence the task to be a father or mother for your followers (3). Allow me to remain with the expression "members of Christ". If I have been given the task to lead - I am now expressing myself in a way everyone can understand - I may see myself as a member representing the Head. An important thought! Can you understand it? From the point of view of the "Head and members", the others are members representing the body. The Church represents the body.

[The Head has three functions with regard to the body]

If we are to interpret the image with a certain amount of realism, we have to ask: What are the qualities of the head in the physical order in relation to the body? The answer is: The head is supreme from three points of view: *ratione principalitatis* (excellenciae), *ratione unionis*, *ratione vivificae virtutis*. There you have a most beautiful exposition of dogma and pedagogy (4).

Let me translate. What does it mean when we say that the head is supreme - *ratione principalitatis*, *ratione excellenciae*? I have to excel in the Family, I have to stand head and shoulders above them. That is to say, I have a different position to that of my followers, to those who are subject to me.

[293] Ratione unionis - what does that mean? The principle of unity. The head - that is to say, the idea, the clear idea - creates unity in the whole body. If the head no longer dominates the members, if each of the members makes itself independent, what happens?

Ratione vivificae virtutis: The head is the source of vital forces, it keeps everything together by its life. A Protestant is unable to think in this way, because he has a different teaching on justification. According to it I remain - how should I put it? - a dirty, hidden puddle. Christ's justification is only spread over me like a cloth. Even in heaven we will only find dirty puddles. Catholics are purified puddles, puddles that have been lifted above themselves, they have a new life. I have to exemplify this life. [301]

We have been told that we can allow a central complex of ideas or values to become a central complex of values in theory. That is what I did yesterday. We are now interested in this happening also vitally. What is meant? I have to exemplify what I want to generate or support in others. Exemplify! I deliberately quoted St Paul, because we like him to teach us. [à] Let us listen to what he said once again: Imitate me! [302] So don't just imitate ideas, repeat ideas. Imitate me to the extent that I imitate Christ! How is that to be interpreted? We should be Christs. I, the leader, should be Christ, so that the others, set on fire by my example, may also become Christs. So we are completely justified in saying: For you I am Christ - but it has to be understood correctly. In exactly the same way - from the point of view of our being children of God - I can say that I am God for you. In other letters St Paul used the expression "Forma gregis" - I am the example for my flock (Phil 3,17; 2 Thess 3,9 and 1 Pet 5,3). I am not just the intellectual example, I am an example of a way of life to my flock. Why? Because I have assimilated our Lord's way of life.

If I, the superior, want to embrace all this according to St Paul's idea and ideal, everything has to be united by the central thought of our membership in Christ. According to it, what is my position as superior in relation to a community? Let us remain with ourselves. I am a member representing the Head, Christ, and the others are members representing the body of Christ. That is the great idea that has to be reflected on in a new way. What does it mean to be a member representing the Head? The Church represents the body. Ecclesiastical superiors - that is, our bishops and popes - are members representing the Head. We, as leaders, do so in our own way. Now think about your function as superiors in relation to your subjects. You will have to reflect on the function of the head in the physical order. We have mentioned three expressions:

[1. The Leader's position of pre-eminence]

Ratione excellentiae or principalitatis - that is to say, I have a pre-eminent position, I surpass the others, just as the head surpasses the body and the members of the body. Let us pause here and ask: How should we apply and practice this in our Family? I can see this from the point of view of the superior, but also from the point of view of the subject. I would like to elucidate the question from the point of view of the superior.

[Patriarchal leadership]

When you observe how the position of the Pope and the clergy, as the head, has been seen and evaluated in the course of the centuries, as a result of the influence of Constantine the Great (5), you will discover a concept that differs essentially from that envisaged by the Church today. When we think of the

position of the Abbot in Benedictine communities, [304] we see how the Abbot has a pre-eminent position, also outwardly: he sits at some distance with a table to himself, his rooms are lavishly furnished, he eats and drinks like a lord. And the other monks? They sit at some distance from the Abbot, their food and drink differ from his (6). What is behind this? The Roman principle of the patriarchate. At that time the member representing the Head had an exceptional, pre-eminent and extraordinarily isolated position.

[Observation of life: Applied to the Superior General]

What does our experience of life tell us? If I am the Superior General of a women's community (7), or am a member of the General Council, it is possible that I will immediately be inclined to apply this Benedictine principle to myself. I could be inclined to say: Since I am the Superior General, or a member of the General Council, I need proper coffee (8), I always need something better! In the same way, when there is meat, I must have the best piece. Please understand me correctly, I am speaking from the point of view of the superiors, not from the point of view of the subjects. You can guess what I mean. It seems to me that there is a natural tendency, particularly in women - as soon as they are given a higher position - to isolate themselves. They want to be acknowledged, even adored, and to be treated in keeping with their higher position. How do I want to be treated? Like a little lady! As the Director General of the Sisters of Mary it was one of my greatest concerns and worries to repeatedly oppose this attitude. For me the least! That is to say, if I am a superior, I do not deserve special treatment on that account, I want no form of privilege. This is quite possible for a Benedictine. The question now is for which way we want to decide. Do we want to decide in favour of the Benedictine way? Or, do we want to decide in favour of that form we considered correct for our Schoenstatt Institutes from the beginning, and that has now been confirmed by the Council?

[The democratic lifestyle of superiors]

How serious I was in demanding at all times that the Superior General has to clean her rooms herself, even though it meant losing a great deal of time (9). Democratic! It is the same as saying: For me the least! You know the old sayings: For the superiors, and in particular for the Superior General, it applies: The bones for me, the meat for the others! The superior must be satisfied if she is able to gnaw the bones a little. Do you realise what that implies? Of course you will say: But the poor superior needs proper coffee! It is possible that she does need it, but the others must first have it, and if there is some left over, if no one else wants or needs any, perhaps I can then ask if I can also have some.

[The meaning of this extreme way of speaking]

[306] This is all put in an extreme way. Can you understand why it has to be said in these extreme terms? Our Lord always did so as well. If he wanted to impress a very serious truth on his listeners, he always put it very simply. I should tear out my eye (cf Mt 5,29). I don't think he meant this to be taken literally, because the fifth commandment also applied, according to which I am not allowed to tear out my eye. However, in this instance [Jesus demands that] I should tear it out. What is at stake is the law behind it. Actually [when I am an educator and want to impress something very deeply on my audience] it should always be expressed in these harsh [overstated and extreme] terms.

[Special treatment on health grounds]

Since I am the superior, it does not mean that I am dispensed from illness. Of course, I may need a special diet on health grounds. However, what is the principle in this regard? I will never agree to something for myself that I do not grant to someone else in the same situation, with the same illness.

[Special treatment from the point of view of the members of the Family]

Now let us look at the same life-process from the point of view of the members of the Family. By nature women evaluate someone according to her position, her office. It is naturally sound if they like to look after the superior, in particular when they say: She is the mother of our Family. As such she should have the better piece, she should take first place. That is why we make differences. It is a sound feeling. However, as the superior I will be far stricter with myself than with others when it comes to exceptions. Yet if the circumstances demand it, I will also make use of them for myself. What does that mean? I then act according to the principle: [307] If, under the same circumstances, I would grant it to others, I will also grant it to myself. When you examine this in practice, you will find that the superiors who act in this way, who are strict with themselves, but who perhaps do not possess the gift of the gab - the so-called "stutterers" in the Family - will have a comparably great influence. You will notice that I have used very simple expressions that simply come to mind at the moment. There are many who stutter, but they are nevertheless brilliant orators. How do they speak? Through their lives. If, however, this is not the case, if they are glib talkers but do very little, people will soon shake off the yoke of that superior.

Ratione principalitatis! Pre-eminent! I have to understand my position in such a way that I tell myself: I am pre-eminent through greater austerity, through making austere demands on myself, but I can well understand that my subjects - if you like, the children of the Family - want to give me an exceptional position. It is always sound. If it did not happen, they would lack a sound emotional life.

[Cultural and political context]

Allow me to take this a step further. It is worth our while to recall that through Constantine the Great some of the omnipotence of the state entered the Church. From then on the princes of the Church gradually became temporal princes as well.

[The problem of the concentration of power in the hands of the bishop]

[308] You should now examine what that means. Through their ordination bishops, as the representatives of the Head, concentrated an enormous amount of power in their hands. Even outwardly they were elevated to the status of princes (10). How much power bishops have accumulated in the course of time! A person would have to be a saint not to misuse such power.

[Struggling for a new fundamental attitude]

Now, through the Council (11), the Church wants to "behead" this power, this concentration of power. Outwardly we are told that bishops are no longer princes. On the contrary, we priests and religious people are actually seen by the general public as being inferior, and we are brushed aside. In this way a certain power, or feeling of power, is mitigated and removed at its root.

However, you have to see what sort of people this feeling of power, this concentration of power in the hands of the bishops, and partly also in the hands of the clergy, has created in the course of the centuries. It is said that this has to be reduced. This or that Bishop no longer wants to be addressed as "My Lord!" I only want to mention the fundamental attitude that is meant; I only want to point to the struggle that is going on for a new fundamental attitude. The way bishops and priests have understood their role has to be thoroughly examined.

[Application to superiors - differentiate between exceptions and rights]

For example, if I say that the Superior General has to clean her own room, it is obvious that this will not always be possible [309], but the attitude must be that I may not later on regard the exception as a right. In a community of women all these things depend on the fundamental attitude. In individual instances it can be applied in different ways, that is unimportant. However, the danger that power will be misused is without doubt great. It is so easy to say: We need a special soup; we want to celebrate on our own for once. Of course, there are justified exceptions, we are unable to be here or there. But now the table has to be laid very specially. We always have to have a privileged position.

I think I should again stress one thought - that the subjects, especially in a community of women, want to look after the mother of the Family in a special way simply because they are the children. This is thoroughly sound. If this did not happen, it would mean the disintegration of the Family. However, the more the children of the Family do this, the more the mother of the Family must be very careful not to demand special rights for herself.

[The fundamental equality of all the People of God]

To return to the bishops - if the Church sees itself differently today, if the Church as a whole sees itself as the People of God, or if you like, as members of Christ, it wants, in the first place, that also the heads of the Church should see themselves from this point of view as equal to all the baptised. What unites us is the idea of the People of God. We belong to the People of God. However, since the people cannot be governed without leaders, we have to have leaders. These have been chosen out of the People of God; they are members of Christ, children of the Father. All are equal.

Can you see how strongly the emphasis has shifted?

[New decision for our principle of government]

What should we do today in our Institutes? That is the great question. Do we want to keep up what we wanted from the beginning - as long as I was still in office - and always carried out unflinchingly? In the meantime it has been undermined - I don't know in how far this is the case. Do we want to embrace it once again? It is the attitude to which the present Council aspires, and which is in keeping with the new feeling of the Church about itself. Or should we extend this position of precedence [of our superiors and priests], although we neither accept the idea of patriarchalism, nor the accumulation of religious and political power in the hands of our leaders? Or should we not uphold our principle of government: although authoritative in principle, yet democratic in application? In my opinion this is always what I had intended, because this principle of leadership has been copied from God's way of leading the world. God has the ultimate authority. If my office gives it to me, I know that although I

have the last word - authoritative in principle - I should be as democratic as possible in the application.

[311] You can feel that such metaphysical foundations make it possible to draw eminent conclusions for our practical lives. We have all seen how superiors often tend to demand certain privileges for themselves. In addition, we have to see the dangers that arise from being part of our Western consumer society. We are very susceptible to the attractions of the conveniences, pleasures and goods presented to us in the advertisements, and find it difficult to say no. So there is great danger that as superiors we make ever-increasing demands for these things. If we add to this [tendency to give in to the temptations of a consumer society], you will realise how great the danger we have highlighted really is (12).

With that I want to close our discussion of the *ratione principalitatis*.

[2. Caring for the unity of the community]

Secondly, *ratione unionis*. The head guarantees a certain unity in the whole organism. If the hand no longer obeys the will of the head, it means that this member is sick. Applied to us this means that the element of union in the Family must be the mother of the Family, or the Father principle, in some way, either through offering clear orientation, or above all through the way they live.

[Method of government: Leading through contact]

Perhaps you will allow me to interpose a thought. We in the Schoenstatt Family attempted from the first to govern through spiritual currents. I can govern through personal contact and through leading. Leading through mottos! Normally both methods of leadership need to be connected - through leading and through contact (13).

Leading through contact! It means keeping in vital contact. Governing through leading! In this instance our question was: will we manage to introduce spiritual movements into our dynamic Family, and do so in such a way that filtered, purified and clarified spiritual currents constantly flow through the Family? From a certain point of view it is easier to govern through spiritual currents if there is a community of shared life (14). As I said, from a certain point of view. However, it is also possible that the laws of gravity will express themselves more quickly. In general it is not easy. Unless I am mistaken, [governing through currents of life] is extraordinarily difficult for a community of women on its own [without an effective father principle]. If they have clever leaders, they can bring about a spiritual current - a current of ideas - through ideas, but I believe that unless a movement of ideas becomes a movement of life, it is very, very difficult to govern a community. Consider for a moment: have we managed in the past years - no matter whether this is said of the official or the free community - to penetrate, to immerse the Family (15) in religious currents, and to keep them in motion?

[Father reads a letter from Fr Werner Krimm, who reported on the pilgrimage current in the young Institute of Diocesan Priests]

[314] Inspired by this letter let us ask ourselves in retrospect: which streams of life - not which ideas - flow through our community? A real spiritual current is a subconscious current of life, not merely an intellectual current of ideas. It is easy to include all central thoughts into a current of life. The central thoughts are then awakened to life. If it is merely a current without any

content of ideas, it naturally has no meaning. Let me repeat: When a "troop" is constantly on the move, it is difficult for a current of life to come into existence. It is far more difficult for the Institute of our Lady of Schoenstatt than for the Sisters of Mary. From one point of view [315] - as I have just indicated - it could also be more difficult for the Sisters. However, it is always the task of the head to introduce spiritual currents into the community. If I am the head, it is my task to unite - to unite by way of ideas and life.

[3. Source of rich life]

However, with regard to the function of the head, the most important point is this: *ratione vivificae virtutis*. What does that mean? The head is the source of life and strength! A surge of life must flow from me into the hearts of those entrusted to my care. Of course, if I have no life - you can't get blood out of a stone. There is hardly anything else that can energize us so much, and lead us to surrender ourselves so utterly and completely to God, as the task of an educator, or the father or mother of a family. [316] However, if I only use my position to have a good time, or if I only use my position to satisfy my drive to be honoured, or my hunger for power, no life will go out from me. The life I pass on to others must first gush up in me. That is the favourite idea of St Paul. He said: "Imitate me as I imitate Christ." Since Christ, or the Father, lives in me [i.e., St Paul], you should receive the same life through contact with me.

[3.1 Care for the predisposing experiences for belief; the meaning of preparatory knowledge for the act of faith - *preambula fidei rationabilia*]

Let us pause here and shed light on this thought from another angle. In the past, the Church tried to influence people by using the arguments of apologetics. It is very instructive to see how apologetics spoke about the "preambula fidei" in the past (16). It only spoke about the *preambula fidei rationabilia* (17). Can you understand what this means? The conscious intellect was addressed. "Rationabilia" - what does that mean? It put forward reasons that proved that Christianity comes from God. These were reasons that could be grasped by the intellect and that would convince the mind to some extent. *Preambula fidei rationabilia*! My intellect has to be convinced that Christ lived and that he proved that he is God. Please understand, the rational mind was addressed.

[The importance of predisposing experiences if the subconscious is to be embraced]

Very little attention was paid to the subconscious. We took up the changes that took place in this regard in [Western] culture and added the *preambula fidei irrationabilia* (18) to the *preambula fidei rationabilia*. What does that mean? Our concern was not to provide fairly certain preliminary knowledge to help people make an act of faith. Instead we took up the deeper insights given us in the modern era by speaking at the same time of predisposing experiences. So now everything reaches down from the intellect into life, in order to embrace the subconscious. You can feel instinctively that a tremendous amount depends on embracing the subconscious level of our nature, which has been so thoroughly torn apart. This happens through predisposing experiences. Let me add once again that these predisposing experiences do not just precede our act of faith, but accompany it and follow it (19).

So the whole field of human experience, which apologetics neglected, has to be strongly brought into the foreground. Of course, this should not be stressed in

a one-sided way, as though we no longer have a mind - our minds also need to receive an answer. However, those who know how dependent our minds are on our hearts, [318] will probably try more than just now and then to emphasize the relevance of our experiences, so that they not only prepare the way, but also accompany our life of faith and help us to digest our experiences in faith (20). We have taken up what modern psychology has taught us, in particular what has to do with the subconscious, the depths of the soul, and have applied it to the religious sphere. We have traced the *preambula fidei irrationabilia* to the *preambula fidei irrationabilia ascetica, psychologica* and *experimentalia*. I wouldn't like to enlarge on this subject at present.

[Fr Kentenich goes on to develop his teaching on the conditions for faith from the point of view of our experiences. Among these preparatory experiences he counted the acceptance of limitations, reverence, purity and valid examples.]

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[86] We have said in purely dogmatic terms that the head exercises three functions with regard to the body: Firstly, *ratione excellentia* or *principalitatis*. We were able to dwell on this at greater length, and to examine how this pre-eminent position should show outwardly.

Secondly, *ratione unionis*.

Thirdly, *ratione vivificae virtutis*. *Ratione vivificae virtutis*. We now want to enlarge upon this latter point. What must the head be? The source that is constantly overflowing with vigorous and strong life; the source of vital strength, or the source of vigorous life.

[Presenting the discussion points]

To start with, we will remain with Paul's way of thinking, because it is worth our while to meditate on it, so that we can then apply his way of seeing things to every possible sphere of living. When we have done this, we will take the next step and examine our Lord.

Essentially he tells us exactly the same thing, but with other words. What Paul has to tell us is often nothing else than a creative re-formulation of what our Lord has told us in a very simple, symbolic way that can appeal to our senses (21).

[3.2 Paul's way of seeing things - a constant begetting of life; Being the wellspring of life means possessing the ability to beget life]

If we now ask in the spirit of St Paul what is meant here, we can [as theologians and exegetes] say: We have to beget life! *Ratione vivificae virtutis* - what does that mean? Being the wellspring of strong and vigorous life, the source of vital strength; we are privileged to beget this life. So we must all have this strength and power to beget life. According to the Bible this applies in an eminent way to every priest according to the order of being. We have St Paul's statement that reflects his fundamental attitude in this regard. It has often been quoted: I suffer the pangs of childbirth until Christ has been formed in you (cf Gal 4,19). Here the biological and spiritual act, and the ability to beget life, are compared. According to this way of thinking, it is the task of the members of Christ who represent the Head to beget life constantly, not just once. In a biological sense I can only beget a child once, but Christian educators must constantly beget [spiritual] life "until Christ has been formed in you." This does not mean begetting life once and for all until the followers have become members of Christ ontologically. This happens through baptism, it takes place through administering and receiving the sacraments.

[88] St Paul's words have to be seen far more profoundly. What has happened ontologically at baptism must be completed also as an attitude and way of life. So every work of education, every educational act, is a constant process of begetting. This places us in a position from which we can shed a great deal of light on all present-day questions, in particular all present-day questions about education. I don't know what I should emphasize very particularly. Should we perhaps start by trying to understand what St Paul meant by authority? Authority is not just something outward, it is absolutely and essentially something inward. Authority means to be the author of life. You must understand this very profoundly: the author of life.

[Outer and inner authority - the problem of formalism]

Today we must all of us guard against identifying life with the visible expressions of life. All too often we confuse life with the visible expressions of life, inner life with the outer expressions of life. To put it another way, we often confuse inner with outer authority. Unless outer authority is rooted in inner authority, purely outward authority tears apart the fundamental relationship between the educator and the person being educated. We come from a time of extreme formalism, in which outward forms have been too strongly emphasized. [89] A rebellion against outer forms began as a reaction to this exaggerated formalism (22). That is why all of us are again obliged to see the essence of authority more clearly, and discover that it is rooted in inner authority. In practice this means that it is our task to be creators of life, to become or remain permanent creators of life, to awaken inner life, strong and overflowing life. How is that to be done?

[Biological begetting]

In the past I have explained the concept of begetting. What is meant here, first of all, is the concept of biological begetting. We are well advised to recall the whole life-process once again. Biological begetting! The well-known definition tells us: *Productio viventis e vivente principio coniuncto in similitudine naturae* (23). That is to say, biological begetting is the generation of [new] life from [already existing] life. This [already existing] life is connected with [and similar to] the [new] life that is developing. That is very important, so I shall repeat it: the begetting of [new] life through constant connection with the life that has to be generated.

[3.3 The begetting of life as constant, living contact; Education as living contact]

The effect of this is that begetter and begot, begetter or begot resemble each other through sharing the same form of life. As I once said, Alban Stolz (24) put it this way - either deliberately as a translation, or as the product of his own genius: Education means maintaining living contact.

What does it mean: to maintain living contact? Please do not misunderstand me, we are not talking about keeping contact on the level of ideas. The intellect is one aspect of life, but it does not really embrace the whole of life. Keeping in living contact implies a contact that mediates life. It is contact that completes and perfects life. Living contact

receives and welcomes life,
awakens life,
completes and perfects life.

You can now feel that what we have discussed as a Family in such detail in these days is true, because a Family is a permanent school of education. It has to be. Father, mother and children form an educational community until the end of their lives, although they will emphasize this more strongly at certain times than at others. If that is the case, we must all be kept together by a single, common [91] river of life. That is the new community. The old community, which we want to overcome, consists in being together merely outwardly. In the new community what matters is that we live in one another in the depths of our souls; it means being permeated, saturated and irrigated by essentially the same river of life. I think we experienced yesterday [when we celebrated the feast of St Nicholas] that this river is alive in us, that we really are a Family, a community. We noticed very clearly when a living nerve in us was touched. There are certain

expressions that clearly reveal whether the soul - let us say, the community soul - has been touched.

Now I must explain some of the expressions I have used. Our question is: How can I acquire inner authority? How can I be the author and source of life deeply and inwardly? Unless I manage this, I can rattle my sword, I can use a whip, I can do all sorts of things like driving a horde or herd of people together, but I will never be able to create an inner community, I will never be able to educate. I will be able to drill people, but never to educate them. I will be able to drill certain forms into them, I will never be able to create inner life (25).

Authority! If you notice that you have no authority - by this I mean what people normally call [92] authority - if you notice that you are not respected, you must always ask: Do I possess inner authority? We could just as well ask ourselves: Where have I generated - creatively generated - life in the person before me, towards whom I should also exercise an outward authority? Begetting or generating life means awakening life, receiving and welcoming life, and promoting and nurturing life.

[Authority as begetting and awakening life]

Authority awakens life! How can I awaken life in the person before me? By passing on my own life. What follows from this? If there is no life in me, if I do not have the life I should generate in my community, I cannot be the author of life. At best I will be able to pass on life some extent by talking brilliantly about it. However, talking alone does not create inner authority. What is essential is overflowing life. Please recall the scientific definition once more: *Productio viventis e vivente principio coniuncto* - Overflowing life! Life must pour out of me, but it must always remain connected with me. If life is passed on only through words, it will not remain connected with me. In practice this means - to put it in more pedagogical and psychological terms - I must bear the life of my followers within myself; I must live the life [93] that is alive in my followers, I must exemplify (26) it to show that I also possess it personally. This goes a step further than what I have just said. Let me repeat: there must be life in me. This bubbling life within me must flow further and further, and awaken life in the person or people before me (27).

[St Paul's way of speaking: suffering the pangs of childbirth]

When Paul talks about his ability to generate life, he says, first of all: I want to beget Christ ontologically. However, it would not have been enough to describe his pastoral activity, because Christ's life is given to us during the baptismal rite. So he says: "I suffer the pangs of giving birth" (Gal 2,20). If I have only to pass on Christ's life to others, I do not need to suffer the pangs of childbirth, I do not need to accept great sufferings and undertake great labour as a permanent task for my life. Biologically, begetting life is a single act. St Paul is talking about the constant, permanent anguish of educating, begetting, giving birth. So we are not just concerned here with incorporating people ontologically into Christ, but with doing so on the level of attitudes and life. So I want to beget life. What am I privileged to be? Let us use the ancient expressions again: *Forma gregis*. I am the model for the life of the flock. If you like, you can use a very simple comparison - if I want to bake a cake, I need a baking tin. Who is the "cake tin"? I am! I am the "cake tin" for all my followers. What does that mean? I need only place my followers into this mould, then they will live the same life as I lead.

[Authority as contact through receiving and welcoming life]

However, this in its turn presupposes an absolutely essential element - educating means keeping in living contact. This is also a contact that receives and welcomes life. While I educate, I also receive life from my community. So I may not be satisfied with just imposing my "cake tin" on XY. No, I must take up the life in my followers. Membership in Christ has to be understood not merely as an ontological reality - that says too little - it is also a reality that forms our attitudes and our lives.

Let us put this another way. I must personally try to embody the ideal of the life of my community. This could be a community of women - if I am the Paterfamilias, I must try to embody their ideal. Otherwise there will never be complete begetting of life. What demands this makes of us! I could be caring for a child, or old person. As I have already said, if we take our calling to be educators seriously, I do not think there is anything else that could exercise such an elemental, motivating influence on us than the ideal of an educator. The life that I take up from the people I am educating, whatever I know about their ideal, must become my ideal. How can it become my personal ideal? Quite simply, you will always find common ground.

[3.4 Examples for practical application]

Let me give you a few examples.

[Making another's need my own]

I am thinking first of all of our Brothers of Mary. They are complaining that they do not live in my conscious, still less in my unconscious feeling for life. I don't know if you can imagine the sufferings they have gone through in the past as they began to grow and discover their true identity. Can you imagine how many inferiority complexes they still have because of their failures and disappointments in one another? So what should I do now? I have been asked to advise someone, for example, our goldsmith. - Now it is getting dangerous, he is sitting in front of me! (28) - What I am saying is just a simple example you can apply in many different ways to other people and situations. My answer tends in the following direction: If I want to take up something that causes suffering in my community, I must first of all make this suffering, or need, my own. Of course, I could do things differently. From my experience in pastoral work I know how this or that problem will probably develop. It is just like a doctor who knows what course an illness will take. He has probably written countless prescriptions - A or B. He writes something quickly and that is the end of it. He feels no sympathy, so he says: Do this or that. That is not the way to generate life, because there is no life-giving energy at work.

I should rather assimilate the life in my followers into myself. What does that mean? I imagine that I am suffering the same need. At first you will have to do it consciously; it will take some time before it has become your second nature. [96] That is to say, my soul each time adopts the pattern of the soul of the person before me. This includes their suffering and needs. Put simply, I allow them to sink down from my head to my heart. I imagine to myself that I have to go through their suffering, and ask myself what I would do in their place. I must have personally struggled through to the answer I give them. Unless I have fought it through, unless I have visualised the entire tragedy behind the problem, and digested it inwardly, what I have to say will merely be trite,

empty words. Such words will not generate life. Life is only created by life. Only when this life has been created in me will I be able to offer an answer.

[Authority as an inner strength that receives and welcomes life]

The ability to beget includes not merely the energy that awakens life, it also includes an inner strength that receives and welcomes life (29). At the same time I receive life. It can happen that I am at the disposal of other people all day and have to say: While I worked I was actually closer to God than, say, during what is usually called meditation. Can you understand how that can happen? I am constantly educating and being educated. This can tire us because it requires physical exertion, but not because it is tedious. Nothing is too burdensome. In addition, a motherly or fatherly feeling motivates me to see it as my task - and it is the most exalted task there is - to awaken life, and to receive and welcome life. I don't know whether there is any other life-process that can be more creative than this form of begetting, this form of education.

[An example: intrigues in community life]

Let me mention another example. I shall only sketch in the outline. Please suppose that someone in my community has really bad and ugly habits. Whoever does not have some? They are simply part of life. You will have heard me saying that a community is also condensed original sin. What is condensed original sin? You know condensed milk. How can we describe condensed original sin? If each one of us has a bit of original sin, if that is condensed in a community, and if I live in such a community, God help us if we do not discover the right way to chisel and mend ourselves correctly! So it could be any sort of bad habit - somebody exaggerates or tells lies. Or, to take another example, by nature someone is given to intrigues. Of course, this hurts me if I am a sound human being. "The core of our soul lies naked before the eyes of our Lord." (30) It is a most important sentence from "Heavenwards". "The core of our soul lies naked before the eyes of our Lord."

[First directive - be honest with yourself]

You must be aware that the people of today - although it has always been the case at all times - live far too little from within; we are far too strongly "lived" by outside forces. We are not just controlled by our surroundings, but also by a fictitious self (31). It is not just that we constantly wear "silk veils" that hide our true selves. [98] That image does not fully express what I mean. I can take off a silk veil at any time. No, we have built a layer of life around ourselves, an artificial layer of life. It lives, but it does not allow us to live our real lives. That is why so much depends on our being able to admit the truth: "The core of our soul lies naked. . ." Do away with the artificial layer! It is for this reason that, if we are sound, we feel the strong need to reveal our weaknesses. If we manage to experience that we are children, we will be able to say from the depths of our hearts: "The core of our soul lies naked before the eyes of our Lord."

So what should I do? Let me give you a brief hint. I would naturally be inclined to react very spontaneously and say: "That is impossible; it has offended against my sense of justice. He may shout, but I simply cannot bear it when he behaves in such an underhand way." Thanks be to God that I cannot bear it, because it means that I still have a sound instinct. However, it is precisely at this point that the concept of life, of true begetting, begins. It is not just a way of awakening life, it also means receiving life. If I am honest, I begin to ask myself: Don't I do the same? If you do this, you will experience miracles.

How often we have the same faults to an eminent degree that we cannot bear in someone else! The core of our soul is not naked. "The core of our soul lies naked before the eyes of our Lord." The other person inspires me to reveal my own soul [99], to expose the core of my soul. "The core of our soul lies naked before the eyes of our Lord."

The first thing is to ask ourselves in all honesty: Don't I do the same? Perhaps I have am even more given to intrigues, possibly unconsciously, that is, without being aware of it. You should repeat: "I lie naked . . ." What matters is to expose ourselves, not to everyone, but to ourselves, to the eyes of God, in order to experience our entire weakness. So the first question I have to ask myself is this: Don't I do the same, or perhaps even worse? If I can honestly say, No! I must move on to the second question: Don't I have some other fad, don't I have some other weakness? Since I take such good care of it, I am not even really aware of it. However, is the person before me not constantly hurt by my behaviour, just as I am hurt by his or hers?

[Second directive - try to embody the other person's ideal]

What should I do, therefore? I have just given you a norm that can show you the direction to take - personally embody the ideal of the other person. Those are only simple hints. If the person I am educating (32) has, or should have, the ideal to overcome his or her intriguing nature, I must first exemplify in my life how I have overcome this tendency to intrigue, or even worse miseries and weaknesses. [100] Then, motivated by this attitude - let me use one of the favourite expressions in our "dictionary" - if I have to "operate", I will do so in order to cure. Otherwise the opposite is the case.

We could remain with this subject for any length of time. Do you realise that this provides us with a really coherent understanding of every form of education? From it you can draw the conclusion that education does not mean playing around; education must become the content of our lives. However, this may not be just education of others, it must also include self-education. You should always keep this in mind - unless you are constantly aware that your followers are educating you more than you are educating them, something is missing. Perhaps it is wrong to say "more", but it should be at least just as much.

[The educational process is always reciprocal]

Today they use the expression "partnership" for this, but what I have said is far more classic, it penetrates far more deeply, it is a great deal more creative. Then you can admit: my education will never come to an end, because as long as I live I will have weaknesses.

These few hints could now be united to form a complete system of education. Please think it through for yourselves.

[Return to central thoughts]

Let me emphasize the central thoughts once more. In the spirit of St Paul I must not only be an incarnation of our ontological membership in Christ, in addition I must be the [101] *forma gregis* [the model for the flock], that is to say, I must make Christ, God, present, as it were. What matters, therefore, is an ontological and living incarnation. "Philip, who sees me, sees the Father!" (Jn 14,9). Whoever sees me, sees our Lord; whoever sees me, sees the heavenly Father in our Lord.

[3.5 In the Context of our Times: The importance of Bonding to Authority]

Let me add a few thoughts.

[The importance of being bonded to a person, not just being motivated by ideas]

We are living at a time when everything is disintegrating, when there is a loss of identity, when people take their orientation from ideas that are completely separated from every form of bubbling life. So, in order that everything I do in the field of education is an expression of an exchange of life, I would be well advised today to consciously uphold an attachment to a person, at least from the time that I begin to educate myself. Personal bonding! This will later function automatically if there is a really vital relationship between father and child, or between the educator and the person being educated, which is really the same thing. Everything I do later on, because I remember what was said or the example I received, is coloured by this personal relationship. So what do I want to do? To please the Father! It is not just that I tell myself: He said this or that, I should do this, or I could do that, no, I always consciously connect everything with that person. This is so essential today, especially for women, because their nature is destroyed if everything they do is motivated merely by ideas. Ideas can also be at work, but you can be sure that unless everything is in some way connected with a person, [102] it will have very little effect, indeed it could often have the opposite effect.

What I am saying here is no more than following up the laws of nature. It is not an artificial construct, just as everything we discuss and examine together is always a search for ultimate principles of being. People living today simply have to spend some time striving consciously and rationally to acquire what actually takes place naturally and spontaneously in a sound soul. When you have consciously done this for a period, you will find that it will become surging life. It will become completely natural to you. Then educational work will not merely awaken life, you will find that such educational work will help you to grow. Please draw your own conclusions from this. In the past people repeatedly said,

"No matter where I am, or what I do,
God, my Father, sees it too."

I should keep this constantly in mind. This was said at a time when the connection between First and secondary causes was far more alive in the general feeling of the people than it is today. Our present-day culture tears everything apart. That is why I have to tell myself far more consciously today "No matter where I am or what I do, God, my Father, sees it too." I wanted to stress the word "Father" very specially, but it applies to every form of genuine and creative education.

I would like to take this a step further and say, "God's 'transparency' (33) sees it too". We need to learn once again to maintain personal relationships no matter what we do. Let me repeat again and again that everything will then become creative, to the extent that our nature is able to be creative. Otherwise everything will remain stuck in our minds - perhaps not everything, but most of it - and we will be left with swollen heads and shrunken hearts, or we will have crippled heads, crippled limbs and feet. That is to say, we will be and remain crippled children. If we really want to create a thoroughly sound humanity in which nature and grace are espoused, as far as this is possible, we cannot overlook these laws.

[The importance of stressing our identity, living our own life]

Let me give you another hint. When we look at our Schoenstatt Family (I must now mention the Family of our Brothers of Mary or I will be in trouble again) what I am saying applies, in the first place, to the elite communities according to the law of the model case. What I want to say does not apply everywhere, but it must apply to us. That is why we need so much unity (34) ("Geschlossenheit") (35). We need it more than in the past, because our present-day culture tears everything apart. Where will you find what I am talking about today? Today we are told to be open, to open all the windows (36). It is right to do so, but at times we must also be able to leave our windows closed so that we can exist. First of all [104] we have to become a sound community, then we can allow the air from outside to come in. We will then know quite spontaneously how to immunize ourselves against many things, and will be able to incorporate whatever is sound.

[Unity, don't build walls - foster the cloister of the heart]

I am thinking of our communities that have a form of "vita communis", such as the pars motrix et centralis [the Schoenstatt Fathers], or our Sisters of Mary, or also the Brothers of Mary. The members of the Institute of our Lady of Schoenstatt (37) live on their own and do not have this form of vita communis, they are not a community of shared life. Because we are living in the world, all of us are more endangered than the traditional religious communities that were kept together by outward walls. There is no doubt that this is true. That is why so much depends on our remaining a community inwardly, despite our dynamic character and despite giving up this outer protection. We have already offered an answer to this problem - we have to foster the cloister of our hearts in order to make up for the loss of the protective walls of a cloister. However, this does not go far enough.

[Unity through personal bonding]

This brings us to a subject we have reflected upon far too little until now. What creates unity - to use our terminology - is [105] bonding with the three points of contact (38). However, what is the most important point, what is its most original feature? Bonding to the points of contact represented by the Blessed Mother and the shrine is spiritual. You can always do this, even if you are behind walls. We must always strive to make it a reality. However, what is more difficult is bonding with the "Head". When I mention the head, it is not just seen on its own, but in its symbolic content (39). All superiors are meant. Unless a superior is in the foreground, there is no prospect of a community becoming an integrated and united whole.

Does it follow from this that our superiors should issue more commands? It is one possibility. It could be that the outward togetherness would be more strongly safeguarded, but I think it is impossible, at least for our Women's Institute in general, and for the extern members of the Sisters and Brothers' communities. Try it! Before a command has been uttered, the situation will have changed. It is simply impossible - [it is not the way to bring about unity]. You will say that we must be trained far more to think according to principles. That's all well and good. Or, you may say that we should visit the Mother House more often. Try it! Is it practicable? Is it in keeping with our professional lives? [106] On the other hand it is without doubt true that unless someone is there who has the last word, you will not be able to keep the Family sufficiently together. It will not be able to act or do battle.

You can guess what I am aiming at. When you are out in the world you increasingly have to decide things for yourselves, so it is extremely important that through bonding to a person you are in a position to say: What would father or mother do in this situation? Can you understand what that means? There is no longer a theoretical search for clarity; the vital threads that are already connected to a definite person will immediately be brought into play. You can feel that I am searching to put the present-day mindset and feeling my way into words. These are all new attempts. You may not be surprised if someone stands up tomorrow and says that it is all very different from what we taught in the past. It is not so different. These are all life-processes that were not analysed in the past. Now, as Sr Ursula (40) would say, they are suddenly being placed on the "operating table" so that the whole context can be seen more clearly.

[Unity through overflowing life]

I guess that because of our sociological structure it will be very difficult for us to remain a united community unless there is vital contact with the leaders [107]. From this we can conclude that our entire education has to be different from what has been practiced in religious communities in the past (41). Unless we manage to be authors, originators of the inner life of the members - by this I mean not just the spiritual life of the individual, but also the overflowing life that is shared in common by the community - we may send our members out, and very soon we will not have any "flying islands" any more, but (I am exaggerating on purpose) countless flying monads. We will not be creative, we will not have the creative energy to form individuals and shape society. May the Blessed Mother, as the Great Educator, therefore help us to understand these and similarly related thoughts and realities far more deeply.

So a great deal depends on whether our educators take the three points of contact seriously. In my opinion God has given us as an unexampled fusion of hearts, he has not united us merely through ideas. Once a real fusion of hearts has taken place between the head and members, you can - to exaggerate somewhat - go to hell. You will come out again unscathed. Naturally you may not see the head [108] only on his own, but as the expression and representative of the Eternal, the Divine. People today, and our present-day intelligentsia in particular, are completely unable to see reality as an interconnected network. They always see ideas in isolation from one another. Nothing is organic, nothing forms a whole.

[Bonding to a person should help us to stand on our own two feet]

Finally - I didn't want to speak for more than an hour - we must naturally also see to it (we are again faced with what seems to be a contradiction) that our followers are not tied to our apron strings. Please do not forget that it is not enough for them to be attached to ideas alone, although it is also valuable to have clear ideas, but ideas on their own do not penetrate deeply enough today. If I am bonded to a person, it is obvious that the person to whom I am attached, or to whom I would like to be attached, has to help me to think independently, to judge and decide things for myself, within this vital, personal bonding. You can express it in these terms: to be independent while bonded. That is to say, I need only ask myself how the person I love would do things if they were in my shoes.

[From love for the law to love for the lawgiver]

Allow me to add another expression we formulated right at the beginning with our Sisters. [109] At the time an educator personified the law. Obeying the law will

set you free! In contrast we formulated clearly and decisively: It is not love of the law, but love of the lawgiver that will set you free! Can you understand the difference? There was a constant attempt to get away from what was merely an idea. It just isn't enough today. I must love the lawgiver. I will then know how the lawgiver envisaged the law. It follows that obeying what is laid down in the law will never become blind formalism. Then, in the individual instance, I will be fulfilling not just the letter of the law, I will understand and carry out its true meaning. This is called "Epikia" (42). Epikia results from the conviction that in this or that instance the lawgiver would not apply the letter of the law. I will only be able to do this correctly when love for the law is an outflow of love for the lawgiver, that is, when I have understood the intention of the lawgiver. That is why educators or superiors must always keep a single aim in view - especially if someone is strongly and deeply attached to them - that this attachment should lead to independence and self-reliance (43). So it must always be a bonded independence, or independence while being bonded. It is quite possible. It sets the soul free, makes it strong, and helps it to grow out of its isolation, so that it experiences its loneliness as something that will ultimately become a two-in-oneness.

[Return to subject - St Paul's view of a leader's task]

Now I will have to ask the "doctor paternitatis" and "doctor paternus" (44) whether we have interpreted St Paul correctly. I think we have done so.

[Announcement of the discussion on the next subject: St Luke's view]

You will understand what has been said far better when our Lord tells us the same thing [using other words and images]. Our Lord naturally spoke more simply than St Paul. He always spoke simply, using the language of the ordinary people and simple images. We want to meditate on this later, because we have always considered it most important to hold onto central thoughts.

You can forget the details, but we need to hold onto central thoughts all the time. We will then experience far more deeply that we are dependent on a higher power. We will then again expect our covenant of love to guarantee that we will receive the graces we need to become a distinctive community of educators and of education [a community of leaders].

Rome V (8.12.1965) III, Fifth Conference, 148-238

[Recapitulation of the trend of thoughts so far]

[148] Let us return to the actual subject of our discussions. After we had weighed up the reality of our membership in Christ and the reality that we are children of God in all detail, we moved on to present these truths and realities in a way that brought out their value, so that they could have a real effect on our lives. It is not necessary to recall in detail all that we said in that regard. Finally we moved on to apply what was said about our membership in Christ to our leadership role within the Family.

We formulated the dogmatic foundation as follows: As the leaders of the Family we are not only members of the Body of Christ, we are representatives of the Head. The Church represents the Body, the leaders of the Church are representatives of the Head. So, naturally to a limited extent, we are representatives of the Head.

The function of the Head, that is, the function of Christ and the function of the representatives of the Head, must, therefore, also be our function. Please recall this threefold function: *ratione principalitatis*, *ratione unionis*, *ratione vivificae virtutis*. *Ratione principalitatis*: We have a pre-eminent position in the Family. Let us recall how we should see this position of pre-eminence in the light of the Council. I am not going to repeat what we said on that subject.

Ratione unionis: It is the task of the head to bring all the members together to a certain union. They may not detach themselves from the Head, from the commands of the Head, from the leadership of the Head.

And the third, and most important function - we spent the most time here: *ratione vivificae virtutis*. That is to say, a vital force must go out from the head and the head's strong and dynamic life.

We tried to explain this according to the mind of St Paul. So what must the head be, what must genuine leadership in the Family be, and what must it do? Its great function is to constantly generate life. It is not just an act of begetting once and for all, but a permanent generation of life. We took over the saying of Alban Stolz in this regard: Education means keeping in vital contact. With that all that was said in this regard should awaken to life within us.

[4. Jesus' Teaching on the Shepherd as the Source of Life]

It is now my task to illustrate and confirm the great thought that we are the source of life, a constant source of strong, supernatural-natural life, from the teaching of our Lord. What St Paul has told us in more learned language is naturally always drawn from, or based on, our Lord's way of thinking, teaching and living. So we should again assimilate what we have heard from St Paul about the life-generating energy, and the permanent task of the head of the Family to generate new life, but this time in the language used by our Lord.

[Basis for the reflection - the simile of the Good Shepherd]

I shall base everything on a picture, as our Lord himself did. Since he always used the language of the ordinary people, not the abstract terminology or the metaphysical thinking of St Paul, he was in the habit of clothing mysteries in a picture. He called himself the Good Shepherd (John 10,1-17). So the leaders of

the Family should endeavour to embody the picture of our Lord as the Good Shepherd, as far as possible.

How can we describe the Good Shepherd? What does our Lord teach us about the Good Shepherd? How does he describe himself? How does he, therefore, describe us, since we want to be his image and likeness, that is, good shepherds, and share in his task as the Head? There are three qualities he wants to bring home to us.

Once he had set up his thesis: "I am the Good Shepherd" (John 10,14), he described the qualities of the Good Shepherd as

Firstly, the love of the Shepherd,
Secondly, the faithfulness of the Shepherd, and
Thirdly, the care of the Shepherd.

Firstly, the love of the Shepherd: "I know my own and my own know me, just as I know the Father and the Father knows me" (John 10,14.15). Secondly, the loyalty of the Shepherd: "The shepherd gives his life for his sheep" (John 10,11). Thirdly, the concern of the Shepherd: "There are many other sheep that are not yet in my fold. I have to lead these as well, so that there will be only one flock, and one shepherd" (John 10,16). Let us now reflect on the individual statements, and add one or the other explanation to the individual qualities.

[4.1 Jesus, the Good Shepherd]

To start with, the thesis: "I am the Good Shepherd".

[Biblical background to the image of the shepherd]

[152] We may not overlook the people to whom this statement, this thesis, was addressed. They were his audience, who were well acquainted with the Scriptures and knew what the Old Testament had put into the expression "shepherd" and "good shepherd" (45). The leaders in the Old Testament centred constantly on the ideal of the good shepherd. However, wherever we find human beings, we also find human failings. That is how it was in the past, and that is how it still is today.

The Prophets of old tell us how quickly the leaders of Israel, whom God had envisaged as the good shepherds of his people, degenerated. Hence the harsh accusation: You did not want to serve the sheep. You only looked for their fat, their wool, their milk. Instead of serving them, you constantly want the sheep to serve you. That is a subject on its own - to study the Old Testament to see how each generation of Israel's leaders degenerated time and again. Then through the prophets and the voice of the prophets Yahweh depicted his picture of the future: I will give my people shepherds who will lead them to pasture (cf Jer 3.15).

Can you now understand the words, the thesis: I am the Shepherd, the Shepherd of my people, the Shepherd of the world - that is how you should interpret those words - who was planned from all eternity and foretold by the Prophets?

[Application to myself and my task to be a leader: sense of responsibility]

I am the shepherd! If we apply this meaningfully to ourselves, we may and should also say this about ourselves, about each one of us. So, I am the leader of a little community within the Schoenstatt Family, or, if I am a parish priest, of my parish. It can be applied in this or that way. In order to strengthen, intensify and awaken our sense of responsibility, it is always a good idea to

tell yourselves that from all eternity God made the well-being of my community mainly dependent on me. In a certain sense we may also say: From all eternity God planned that I should be the shepherd of my flock. For the moment the well-being of my community depends eminently on me. So it is not sufficient if I can say that I have carried out my duties in essentials, no one can blame me for anything. It is hardly possible to see this deeply or seriously enough today. We should constantly repeat: I need to intensify and deepen my sense of responsibility, but this sense of responsibility has to grow out of an ultimate metaphysical root: God has used me as an instrument. No matter how poor I may be, no matter how faulty I may be, the good of my people depends in an eminent way on me during my time of government. So I am the good shepherd, the shepherd here and now.

[Selflessness of the shepherd]

Secondly: I am the good shepherd. That is to say, I should be the good shepherd, not a bad shepherd. So I should not just want to have the wool from the people, or their money, or their consideration, or their respect. That is to say, I am not there so that the people should be subject to me. Why am I there? To be the good shepherd!

[4.2 The Love of the Shepherd: Know, Love and Understand]

How can we describe the Good Shepherd? Now come the three qualities that have to be applied meaningfully. Our most important task consists in being the source of life: *ratione vivificae virtutis*. How may I lead my community to pasture, what is my attitude of soul towards the community? How should I embrace them, so to speak? As the Good Shepherd. "I know my own and my own know me, just as I know the Father and the Father knows me" (John 10, 14-15). It is possible that we can hardly guess how high the ideal is that is being placed before our eyes. Our Lord rises up to the bosom of the Triune God. We should now study the whole teaching on the Trinity once more. It is the great ideal from which we take our bearings. We as priests, we as the leaders of the Family, should be as closely and inwardly united with our followers as the three Persons of the Blessed Trinity; to some extent we have to grow into one another much as the Father, Son and Holy Spirit live in one another. This is how we understand those words: "I know my own, and my own know me." Our Lord makes use of a comparison. He points to his fundamental relationship as God to the Father and the Holy Spirit, and applies it to his fundamental relationship to his community.

[Knowledge as loving understanding]

The knowledge we are talking about here is not just an act of the mind, it is [155] in a most eminent sense an act of the will (46). Father, Son and Holy Spirit "know" one another. It is a loving knowledge, an extraordinarily loving knowledge. More precisely, it is an elementally comprehensive and loving understanding (47).

Now we have created a foundation. From here we could unfold a huge and comprehensive teaching on genuine leadership, above all from the point of view of a fundamental attitude, which I, as the leader of my Family, should acquire and constantly renew and cultivate.

[What does "understand" mean?]

First of all, ask yourselves: What does "understanding" mean? Present-day pedagogy has undertaken comprehensive studies in this regard. Understanding

means not just knowledge. I can know all sorts of things. I can have observed all sorts of things [and so know a great deal]. To understand means that in addition to all I know about the positive and negative points of my community, I must always believe in the good in my community. Understand! I also understand their weaknesses. I know where those weaknesses come from. I can understand them. However, behind all the miseries I know about - through observation, but also through constantly being told about them - there is also the towering knowledge of all the noble and good qualities in a soul, and in these souls. We must believe in the good in our vis-a-vis and in their mission!

I believe I may say - and you will probably all be inclined to agree heartily - it is impossible to show such understanding, [156] which believes in the good in another and in their mission unless we love people sincerely. Only love can teach us to understand. The intellect on its own is not enough, nor is the will on its own. There has to be heartfelt and sincere love.

[The virtues of the shepherd related to the Blessed Trinity]

If I trace what has to be said here, and what we have reflected upon, to ultimate principles, I would have to state: I have to embody not just the Father, but also the Son and the Holy Spirit. I, personally, have to be an image and likeness of the Triune God. Knowledge! I get to know my vis-a-vis in the light of faith. Understanding is warm and genuine love, which unites me with my community.

If I now consider the extent of the reciprocal and loving knowledge, recognition and understanding in the Triune God, I have to conclude that this is a towering and hardly attainable ideal. How do I know my own, and how do my own know me? "Just as the Father knows me and I know the Father!" Can there be a higher ideal? Is there a higher ideal than this state of living in and with one another in the depths of our souls, as is required here of genuine leaders according to the Sacred Scriptures? [157] If I see my ideal in this way, I actually have very little time left for other work. My whole life is simply given to my vis-a-vis, and I know no greater joy than to live in this reciprocal relationship with my community, where we live spiritually in, with and for one another. A community of destiny, a community of tasks, a community of hearts! Look for all the expressions; they are all incapable of reflecting the depth of the spiritual communion between the leader and the led.

If you now want to go into detail, you will see that our whole way of education, and the fruitfulness of our educational work, depends on our being masters and heroes of such genuine love that bears the stamp of God. We have to be heroes of love, we have also to be apostles of love.

Please meditate on the Morning Prayer in "Heavenwards" (48). There you will find the simple thought set down, which depicts a huge and vast background. We have woken up once again. What is the purpose of waking up in this way, what is the purpose of this day? We want to try to re-awaken our love; we have to learn to love. The great goal of our lives consists in learning to love. In our language we would have to add that this is not just supernatural love, but also spontaneous and natural love. Please consider what that means. This places the world's fundamental law of love before us. It has to become the fundamental law of our lives and education (49).

The world's fundamental law of love! The reason behind all the reasons for God's actions, both within the Trinity and outside it, is love. The reason behind all the reasons! God's justice and omnipotence are always motivated by love. So the

human side of the world's fundamental law of love has to be: Whatever we do, we do ultimately out of love, through love and for love! For love - in order to arrive at a loving union, a fusion of hearts. Everything out of love - with the motive of love, the ultimate basis is love. Through love - through a movement of love, indeed through a distinctive movement of love, also with regard to the individual virtues, for example, humility or obedience. The independent motive must always be involved, but the ultimate motivation must always be a movement of love. So love must also become the fundamental law of life and education. - With that we have touched on thought processes we know very well; they need only be called to mind once more.

Rome V (9.12.1965) III, Seventh Conference, 209-237

[Summary and recapitulation]

[209] St Paul has passed on to us in the image of the body what the Second Vatican Council tells us about the fundamental relationship between leaders and the led, or between the head and the members. We have discussed this subject together. Fatherliness and motherliness possess the unique energy and strength to beget life. Our Lord wants to tell us the same thing. He chooses a simpler image that is closer to the people than that used by St Paul. We may consider that the picture of the Good Shepherd is probably a central one (John 10,1-17).

[A sense of responsibility as a fundamental attitude]

I am the good shepherd. We know what that implies. I think we should emphasize our responsibility for our followers for as long as God uses us as an instrument. Seen in psychological terms, we are well advised to intensify this responsibility to the utmost through the fundamental attitude: As long as I am in office, as long as I have the task, everything depends on me to a pre-eminent degree. God works through secondary causes, he never works without secondary causes, at least he usually doesn't do so. According to God's plan I am the most central secondary cause at the moment [while I have this task]. We can draw the conclusion, therefore: How much energy and strength in begetting must go out from me! So I am the good shepherd planned by God for this time for my followers. What others do in this time is up to them; I see my mission with a certain exclusiveness.

[Responsibility for the post-conciliar style of leadership in the Church]

[210] I think we should also apply these thoughts to the mission of the whole Schoenstatt Family within the framework of the Church. If it is true that our attitude [to authority] before the Council was the same as that required by the Church after the Council, it follows that we have taken a tremendous responsibility for the post-conciliar mission of the Church upon our shoulders (50). We were privileged to shoulder this mission long before the Council. We tried to take it up, so now we are sufficiently prepared [to meet the demands of the time after the Council]. Hence our fundamental attitude is: I am the good shepherd. I apply these words to the whole Family, to each section to which I belong.

There are above all three qualities we should make our own:

the love of the shepherd,
the faithfulness of the shepherd,
the care and concern of the shepherd (51).

We interpret these qualities in exactly the same way as we have done in the past. We will find that they correspond exactly with the demands of the Council. This can hardly be otherwise, because it is Christ, eternal Truth and Wisdom, who is speaking to us.

[The love of the shepherd - the quality of loving understanding]

The love of the shepherd! What sort of love is that? It is a love that understands. It is a love that understands our followers. It is uplifting understanding. Ultimately, however, it is a loving understanding that is interested in even the smallest and most insignificant cares of our followers.

[Loving understanding]

First of all, it is a loving understanding. We have already explained in detail what we mean when we talk of understanding: It is belief in the good in the person before us and in their mission. Since we [as leaders] are not alone in feeling that we are weak before God, we may suppose - we experience it constantly - that our followers suffer under the same state of weakness and awareness of their miseries. It is also normal for our followers to show us their wounds, that is, the things in their lives that are less good and that have won the upper hand. As a result it will be hard for us to maintain our faith in their essential goodness, and in their mission, unless we love them with all our hearts, because only love is able to look through weaknesses and discover the greatness behind those weaknesses, and what God nevertheless - or precisely on that account - wants to bring about.

In the course of these days we have often recalled Dante's words: "Divine Comedy" (52). My life, and that of my followers, is a single, great comedy! Who has designed this comedy? Who is the main actor? The answer is always the same: It is God, the eternal [212], infinite God. Although he acts through us and in us, he depends on our acknowledging our weaknesses. He wants to have the honour, because the comedy into which he has drawn us has a brilliantly positive outcome.

We again touch upon all the truths we have so often discussed with one another in the most varied forms. If I acknowledge my misery, it becomes the most important title - we could even call it our legal title, not just a loving title - to receive God's infinite mercy. Let me repeat: God's understanding is truly an expression of his love. It is the quality also we, as the good shepherds, have to have. Our Lord distinguished himself in a unique way in this regard, although "he knew what was in everyone" (John 2,25). Although I know my weaknesses, although I know where the traitor [in others] is hiding, I nevertheless always see people in profound and sincere connection with God, the eternal Father. The comedy is divine, it is only a purely human comedy in a secondary sense.

[Uplifting understanding: dealing with weaknesses]

Secondly, this understanding must also be uplifting. There is a type of understanding that does not uplift, it depresses. This happens above all when the understanding shown by an educator, or by the Paterfamilias, or the Mater familias, leads me to the conclusion that I am not taken seriously, they expect nothing from me any more. Uplifting understanding! Every form of understanding that discovers my greatness and my mission behind my weaknesses is uplifting. Belief in the goodness in my vis-a-vis, and in their mission - despite the appearance of their weaknesses and miseries - is uplifting, it allows them to breathe again. It gives them new strength to start again and again despite all their miseries. What does the Psalmist tell us? I have said it, I start again each new day.

[The courage to start again each new day]

On another occasion I praised this fundamental attitude as an expression of progress in our lives. Although we know our weaknesses, we have the courage to start again each day anew. However, this is only possible if we have espoused our misery with God's omnipotence, and if - humanly speaking - those on whom we depend trust us, if they can trust in the goodness in us and in our mission.

Will we be able to discover this in our Lord? Did he not know about the weakness of his followers, for example, of St Peter? Let us recall from the Biblical text - I think it is correct to interpret it psychologically - how great Peter's anguish must have been when he heard that our Lord had risen from the dead. Did he not expect to be severely punished [214] because of his betrayal, because of his denial (John 18,12-27)? However, our Lord acted as though Peter had not failed in any way. He did draw Peter's attention to his failures, but he did so most sensitively. He had promised Peter the primacy at a time when Peter had not fallen quite so deeply. In the meantime Peter had betrayed our Lord out of weakness and fear. Had Peter lost his mission as a result? Our Lord did not have a word to say about these miseries, although he referred to them indirectly when he asked three times: "Simon, son of John, do you love me?" (John 21,15) Before he had the primacy conferred on him, Peter had to pass an examination of his humility and love. That is the main thing. The question was not: Have you failed? but: Are you humble, do you know your weaknesses? An examination of his humility! How? Through asking three times - an obvious reference to the three times he had denied our Lord - "Simon, son of John, do you love me?" We, too, should and would undergo an examination of our love and humility time and again, but we should also educate our followers in the same way.

[Understanding as attentive interest in everything]

Thirdly, our understanding should show the vital interest of the father, the educator, in every detail, even the most insignificant detail.

[Pedagogical love?]

[215] The important point is that I should be interested in everything to do with my followers. In these days I have already pointed out jokingly that there is "pedagogical love". What I am about to say is a protest against every form of "pedagogical love". Such love only wants to achieve something in someone. It is "pedagogical" love, but it is not true, sincere love. In a certain sense true and sincere love has no prior intention or hidden motive. If this is my fundamental attitude - we should take careful note of this, especially if we are religious people - if I only love people, or mainly love people, because God wants it, or because someone will not progress without my love, it is not a purposeless love. In a certain sense I have to love without reason, without wanting to achieve anything.

"Everyday Sanctity" points out clearly: I love people for God's sake, but also for their own sakes (53). There is simply a functional connection between soul and soul. It is difficult to express this life-process in words, because we want to be both at the same time - a completely supernatural, but also a completely natural human being. So two attitudes try to combine here: Everything in God, through God, because of God, but also everything quite spontaneously and naturally through genuine and natural self-surrender to my followers. Hence, also, our interest in every least detail [of their lives].

[Biblical Parable: the search for the lost coin]

Allow me to pause here to draw upon other pictures from the rich treasure of similes given us by our Lord. [216] How does our Lord express himself when he describes the ideal of being a father [to others], his own ideal? We would need to refer to all the parables that express so strongly that the eternal Father, and hence also our Lord, loves each one of his followers so much that he would be prepared to neglect the whole body of his followers simply in order to show his love, his prodigal love, to the individual member.

What should we recall in this regard? The lost coin! (cf. Lk 15,8-10) If you understand this example in the way described in the Sacred Scriptures, you would have to admit that this way of doing things, this attitude on the part of the housewife, is absurd. In order to find a lost coin - it does not matter whether this coin was valuable or not - the whole house is turned upside down. During this time she is unable to do anything else. If she had gone on working and left the coin alone, she would probably have earned more money than through this careful search. Can you understand what is expressed here? An extremely warm interest in each individual person (54).

[God's personal care - the hairs of our head are all counted]

If we meditate on the parable our Lord also used in order to depict the Father's love, we hear his words: Not even the least hair falls from your head [215] without the Father knowing about it (cf. Lk 21,18). This is how deeply God is interested in each tiny detail. Indeed, in keeping with the mentality of his audience at that time, we can add that Israel believed that Yahweh loved the people of Israel as a whole, and that he loved the individual to the extent that that person was a member of the whole people. Now comes the new element in our Lord's teaching: Not even the tiniest hair falls from an individual person's head without the Father knowing it. In other words, the Father loves each individual child, not just in general; he is concerned about each individual as though the community did not exist. He is concerned about the smallest, most insignificant detail affecting each individual child.

[Sense of being useless is overcome]

We have to see these things as they are written down [in the Scriptures] and as they should be interpreted. It is simply an attitude that is foreign to us people of today, because we feel more or less that we are just a number. We have to learn to overcome this sense of being of no more value than a cipher. Our nature needs this, because it is so clearly dependent on being loved. If others don't like me the way I am, indeed, if I am not convinced that God the Father holds me in his hand, that he cares for me, that every least detail has been foreseen for me and organized in my best interests, I will feel inwardly empty. Of course, this is a divine masterpiece, which we are unable to copy [perfectly in our care for other people].

[The polarity between caring for the whole community and the individual]

[216] Our Lord shows that he loves the individual, and the very least detail in each individual, so much that it seems as though the whole community no longer exists for him. In order to unveil the mystery to some extent, the Church Fathers tried to express it in these terms - of course, it appears contradictory: God loves the whole community so much that it seems as though no individual exists for him, and he loves the individual so much that it seems as though the community does not exist (55). This combines what seem like contradictions.

[This ideal exceeds our human strength]

If we want to imitate God's wisdom and love, we can only take our bearings from this high ideal to some extent. Our strength and abilities are too limited, we are not able to combine the two in the same way; our love is too weak, we simply have too little strength, including physical strength, to do this. However, what we could and should learn is, as you know, what I personally consider the main

point - to strive for this fundamental attitude. So strive to acquire this attitude: the community as a whole has to have a place in my heart, but so should each individual child. When I am with that child, it is natural that all the others do not exist. In this way I will be immersed in all the small and bigger needs of the other person as though nothing else exists for me at all.

In the long run it is impossible [219] in this concentrated form. I am sure you will all be able to understand this. We are simply too limited, even if only because we lack the physical strength. Besides this, it is normal for the majority of people to be unable to switch their attention very quickly from one person to the other, nor can they readjust their way of thinking and feeling so quickly. The things they have absorbed with one person shortly before will accompany them while someone else is talking to them and revealing their miseries, weaknesses, longings, and all the other inner movements of their hearts. Please understand what I am trying to say. It is impossible to see the ideal of creative motherliness and fatherliness too highly from a metaphysical point of view.

[The parable of the lost sheep]

Take some other, similar pictures. Think of the lost sheep (Lk 15,4). What does it mean in practice to leave ninety-nine sheep in the desert? What will happen to them while the shepherd is away? What is our Lord trying to express here? The care with which the Father looks after the individual person. It is almost as though he is trying to say that he is not bothered about all the others. You might say that our Lord presupposed that there was a sheepdog keeping watch over the flock, or perhaps they were in a sheepfold, but this is not mentioned in the parable. Its only aim is to tell us that it is almost as though the ninety-nine sheep did not exist. That is to say, it is not as though he is looking for the lost one unwillingly. No, his whole concern, his whole love, his whole personality is concentrated on the lost sheep.

[The God of merciful love]

Of course, this offers us the opportunity to connect with what has already been said, and to take it further to illustrate our new image of the Father: the merciful Father and his infinite, merciful love. God is love! (1 John 4,8). Yes, God is merciful love! He loves me simply because he is the Father. He loves me, because his ability to love his creatures is infinitely merciful, it is not primarily a just love. Such a statement is quickly made, but it takes some time, even a very long time, before such a truth has taken possession of my inmost depths. This is because such an experience is the beginning of a process of becoming selfless, which is far greater and stronger than if I undertook the greatest, outward mortification. How much selflessness is required if, despite my striving, despite my sacrifices, I can say with conviction: "True, I would have a right to God's love, but this title is not the most important thing to me." It does not mean that it is not important for me to make demands on myself. It is important, because the Father wants it. However, I don't value it, what I do is not important. For me there is only one thing that is important: The Father. Only one thing is important to me: He loves me simply because he is the Father; he loves me so much - if we want to express it more graphically - it is as though he could not exist without me; he simply has to love me.

[221] The lost sheep, the prodigal son - these are all pictures that repeat the same message time and again. How gladly we expose ourselves to the influence of such an ideal! How seriously - I think I will have to put it this way - we should personally strive for such merciful love: a merciful, not just a just

love. If the Father is particularly concerned about the lost sheep, he does this as though he has nothing else to do. To put it simply: he is so concerned about the individual sheep that he neglects the whole business of governing the world while doing so. Let me repeat: we will never manage to attain these heights, but we can and should strive towards this ideal.

[Do not be anxious!]

I think I should now use another image and describe it in some detail. It is the image I have already touched upon briefly. We will find it in the passage where our Lord sets up this thesis: "Do not worry about your life and what you are to eat, nor about your body and how you are to clothe it" (Mt 6,25) (56). What does he mean? The most primitive needs of human nature are highlighted here. People have to exist. Our Lord is addressing existential needs here. He is not talking about things we may or may not have, that is, things that make life more pleasant or easy, but things we need for our basic existence. It is in this context that our Lord sets up the thesis: He, God the Father, requires that we should not be anxious and worry about them. I shall apply this to ourselves later, at the moment I want to dwell on God the Father.

[Three reasons for a certain freedom from anxiety]

When he places this image before us, our Lord does not say that we should not concern ourselves with these things; he says we should not be anxious and worry about them, even though we need these things for our very existence. Why? He gives us three reasons; we probably know them very well.

[All that is earthly is passing]

The first reason: all these [earthly] things will pass away sooner or later, they are not the ultimate, the absolutely final things. Jesus himself tells us: These are merely things that will sooner or later be consumed by rust and moths (Mt 6,19). So we should not be worry anxiously about them, we should not concentrate all our concerns on eating, drinking and clothing, as though they were the highest values in life.

[The limitations of human love]

The second reason: human love is limited. If we spend all our love in this intense way on earthly goods, the danger is great that we will forget the living God, God the infinite Father. You cannot serve two things at the same time. Either you love the one and hate the other, or vice versa. So this is a great admonition: How are we to build up our relationship to God?

[Meaningful and trusting dependence on God]

[223] Now comes the third and most important reason: It is part of God's plan that at all times there should be all sorts of needs in the lives of people. It is part of God's plan that we should experience need, that we should have cares. Why? God makes us aware of himself through these needs. Can you understand what that means? If we could help ourselves and solve all our problems ourselves, we would not need God. We experience it to a great extent in the West, at least in those places where we speak about the economic miracle, and people are now discussing why there are so few vocations to the priesthood and religious life. All too often the answer is: We are too well off! When things are going too well, we lack the motivation to reach out towards the living God. The Father wants to make us aware that he is still there, that he is also a reality. I

might almost say - but please do not misunderstand what I am saying - he is also a financial means, as though I were investing my money in the Bank. He wants to draw attention to himself. How does he do this? Through my need! He wants to answer my need as a helper in need, as the one who answers that need. God's activity, God's care for each tiny creature he has created, is the outflow of his infinite love as our Father. He cares for us!

[Also our need has a place in God's plan]

[224] Now let us listen to our Lord's most beautiful description: We should meditate on the birds of the heavens, the lilies of the fields. They have no worries. The Father has created them, the Father cares for them (cf. Mt 6,26). Of course, our Lord is stressing only one side of the comparison, as he always did when he put things simply. He does not consider the other side. However, we should also include this aspect. It is also true that any number of birds of the heavens have nothing to eat or drink. That is to say, it is not as though his care for our financial needs is his ultimate concern. There are other factors as work here as well.

[God wants to draw attention to his readiness to help us]

It is the same with me. It does not mean that if I let him care for me, if I reach out trustingly to him, I will then lack nothing. I only know that he will give me what he has foreseen for me, and that includes earthly goods and means. However, this does not in any way mean that he will fulfil all my wishes. It can well be that God has foreseen that I should suffer a lack of earthly means, or that I should become ill. Yet it is all ultimately part of his loving, wise and omnipotent plan, because the heavenly Father is also there, because he wants to make use of my need in order to draw attention to himself. [225] He knows better than we do what the consequences would be if we could satisfy all our economic needs without asking for his help. We would forget him completely, so he draws attention to himself!

[Our trust in God's readiness to help us]

So what should we do? We should trust him! That is our reaction. Since his plan includes his desire to be of help, his desire to draw attention to himself, my reaction is trust, and if necessary this could become heroic trust in his merciful love and care.

When I look at life in the economic and business world, when I look at purely human needs, I think I can say that trust in God's fatherly kindness is one of the most pre-eminent financial means. So I may look at everything also from the point of view of the economy. Of course, we are not solely concerned here with the financial side of life, but with every form of existential need. Hence I should be dependent on him for my health, my physical strength. They, too, should depend on him. So I may trust that the Father will help me to become healthy, if this is part of his plan. He simply wants to draw attention to himself in every respect.

When our Lord speaks to the people, he often lets his sense of humour come through. So he adds: Just think about it, with all your worries [226] can you add a little bit to your height? All your worries won't change a thing. If it is not part of God's plan, that is, if your worries are not part of his plan, you can do what you like, you will not be set free, you will not get what you want. This gives us an illustration of how the Father cares for us, he is interested in every least detail.

[God's care as an example for the way we should care]

Now if God the Father is my example, what does that mean for me? In the past I often said jokingly: I am interested in every little detail - whether someone has corns on their toes, or on their soul. What does that mean? Of course, it is only a fundamental attitude. However, it is a fundamental attitude we need to strive to acquire if we want to discover the correct fundamental relationship between the leader and the led in the spirit of the Council. It is an attitude we have always striven to acquire [in Schoenstatt], we have always reached out towards it.

I think I have now said enough about our understanding of the love of a shepherd. The love of the shepherd - you could as well call it the love of a father, or the love of a mother. What matters is the creative force of love.

Let us now summarize what we have said in the past few days [227]. It will give you a complete system (58).

[4.3 The Faithful Love of the Good Shepherd - the loyalty of the shepherd]

This brings us to the second quality. It is only a continuation of the first: the faithfulness of the shepherd.

[Faithful love is sacrificial love]

What does that mean? Let me return to "pedagogical love". If only pedagogical love is used in education, such love will cease if it costs sacrifice, if it costs really big sacrifices, the sacrifice of life.

How does our Lord himself describe himself in this regard as the ideal? "The Good Shepherd gives his life for his sheep" (John 10,11). Within the context of the love of the shepherd, of a father or mother, we can and must admit that we can immediately understand which love is meant when mention is made of this sacrificial attitude, this readiness to give one's life, that is, not just to make one or the other little sacrifice, but to give one's life as a pledge. This is a sacrificial love, a very practical and austere love, which is not satisfied with words, but proves itself through deeds.

[Redemption through Jesus' sacrificial death - through the Paschal mystery]

We could now look back to see how our Lord lived these qualities in his own life. Thoughts naturally pour in on us from all sides. We can understand how, just before he began his suffering, he was able to admit: "There is a baptism I must still receive, and how great is my distress till it is over!" (Lk 12,50). He was distressed with longing! We should recall the truth constantly affirmed by the teachers of dogmatics, and the exegetes: that our Lord was motivated by love to redeem the world through his suffering and death. Of course, everything contributed to our redemption - his words, [his miracles], and all the other sacrifices he made, but in a formal sense this all came to a climax in his death on the cross, so it is also regarded in a formal sense as the ransom he had to pay: "Pretio magno empti estis - You have been bought at a great price" (1 Cor 6,20).

[Reference to Schoenstatt's history of suffering]

I think that in the past years we have experienced far more than usual how true those words are: "Pretio mango" - We have been bought at a great price. "Non sine sanguine! - Not without blood!" (Hebr 9,7). Those are the word I love to write at your request into your "Heavenwards" (59). "Non sine sanguine!" I cannot educate anyone, I cannot help to redeem anyone [without blood]: non sine sanguine. It is said that tears of genuine love are the blood of the soul. However, what is genuine love? It is always sacrificial love. Non sine sanguine!

[Gratitude for our cross and suffering]

That is the historical thread we are justified in following up. It is a thread that we should continue to follow in our personal lives. How grateful we should be that God has visited us with so much suffering and with every type of cross.

[God wants to shake us awake through the cross and suffering]

[229] Precisely because we are children of Providence we can be sure that if God does not draw our attention to himself through the cross and suffering, we would not make any progress in the spiritual life, we would all be too strongly subject to human nature's law of gravity. Consider for a moment, if God did not place the cross and suffering on our shoulders, if he did not place the crown of thorns on our head, if he did not allow our heart to be pierced by a lance, if he did not allow the nails to pierce our hands and feet, we would become weaklings over night. It is a tremendous gift if God shows us his love by considering us worthy to share the suffering of his Son, the redemptive love of the Redeemer, his Son, to some extent. The good shepherd gives his life for his sheep!

[Suffering and love may not be separated]

Hence love for suffering as a consequence of an extremely strong movement of love! A movement of love without a movement of sacrifice means that we are playing around. A sacrificial movement without a movement of love will make us ill. The genuineness of love is always proved by a heartfelt acceptance of the cross and suffering. Let me repeat, because we are often so soft with ourselves - whether this concerns what we eat and drink, the way we treat our bodies, or protect our good names, or whatever else it could be - God considers our weaknesses and personally takes our crucifixion in hand.

[Kissing God's hands]

Of course, he always uses instruments to do this. On another occasion we heard those beautiful words: We want to kiss [230] God's hands everywhere. God's hands! What sort of hands are they? These are the people who have been called, according to God's plan, to fasten us to the cross. Of course, according to God's plan they are also the hands which are called and chosen to give us his blessing. We should kiss both hands. We know that other simile as well: The Father's hands are always kind, but these fatherly hands often wear gloves. These could also be iron gloves. If he does this, we have ultimately to learn to see, recognize and kiss the warm and loving hands of the Father behind these iron gloves.

These are all truths we know very well. We must only repeatedly allow them to sink down and immerse themselves in our hearts.

[Evaluate God's actions and our own efforts correctly]

Seen from this vantage point a bright light is cast on God's guidance and dispensations in the past. It also sheds light on all that God wants to give us in the time to come. Let me repeat what I have tried to impress upon you on various occasions: If the cross that has bowed our shoulders until now is being taken from us, God will impose another cross of love upon us. He wants to make us completely selfless to the utmost extent possible. And the greatest selflessness is to be found in not considering self. "When you have done all you have been told to do, say, 'We are merely servants: we have done no more than our duty'" (Lk 17,10). So we should regard everything we do, even if we have used up the last of our strength, [231] as unimportant. What is important is only the eternal Father's infinitely merciful love.

[Sharing in the celebration of Holy Mass]

This would be the place to develop a long, long line of thought - to enlarge on the subject of sacrifice in great depth and extent. It is obvious, if we are oriented to the Bible or the Liturgy, both themes - that of love and that of sacrifice - are always part of Holy Mass, because our Saviour's sacrifice and death are mysteriously made present on the altar. Just as the Blessed Mother stood beside the cross, so we also stand beside the cross. We would do better to say that we also hang on the cross, on the other side of the cross, we help our Lord to carry the cross, and at the same time allow ourselves to be blessed by our Lord's cross (60).

[Giving our physical life and strength for the flock]

How can we describe the sacrifice in practical terms? The good shepherd gives his life - This can, first of all, be our physical life. I give some of my physical life by not tiring of placing all my physical strengths and abilities at the disposal of my followers. The good shepherd gives his life for his sheep. "Pedagogical love" will never manage this. Pedagogical love aims at achieving something. Pedagogical love will collapse [232] when it has to prove its love through corresponding sacrifices. So I can give my physical suffering for the flock, I can place all my strengths and abilities, all my energy at work, at their disposal.

[The creative force of the suffering of love in three catchwords]

In the past, when we talked about similar subjects, I liked to use three sayings:

Fiat (let it be done to me),
Deo gratias (thanks be to God),
Sitio (I thirst).

Fiat! I say a heartfelt "Fiat" to all the crosses and suffering connected with my work, as well as to all the crosses and suffering connected with my fragile nature. Yes, I accept them gladly.

Deo gratias! I accept it joyfully. Why am I joyful? Because it hides creative energy. That is so true. We have to take note of this in particular with regard to the nature of noble-minded women. A noble-minded woman cannot become happy unless she "sqanders", gives away, her whole being. To the extent that she keeps something for herself, especially if her attitude is not to give everything, she will be inwardly unhappy, she will be inwardly depressed. She has to give herself completely. It is a strange truth. We can understand from this why some

saints tell us that no matter how great their bliss in heaven might be, it will always be connected with suffering, [233] because they will be unable to suffer in heaven (61). Can you understand what that means? What does it presuppose? That the suffering of love contains immeasurable bliss. However, it has to be the suffering of love. Unless it is the suffering of love - a suffering that is born out of love and is orientated to love - it will not be fully fruitful, especially when it comes to redeeming ourselves.

Or we could think of the Oberammergau (62) Passion Play. When our Lord left home to prepare himself for his public life and his death, we are told that he asked his Mother what he could do for her to show her his gratitude. Her answer: The only reward I want for all the cares I have borne for your sake, is to be allowed to suffer with you.

Let us not look upon these and similar expressions as merely empty phrases. They touch the most central nerve of a soul that is grounded in God.

To repeat, a threefold attitude is required if we are to bear every form of cross and suffering that is connected with creative love. The first is Fiat, the second, Deo gratias, and the third is Sitio.

Sitio! What does that mean? I have a great longing for still more suffering. Why? Because love simply cannot exist without suffering. Why is there a longing for still more suffering? [234] Because the greatest creative strength in fatherliness and motherliness is to be found in the suffering of love.

Let us look again for a moment into the past. If you were to ask how our reciprocal fusion of hearts has become so ineffably deep, I think you will find the answer here. God's wisdom and our Lady's love have educated us in such a way in the course of the years that all the great thoughts we have been meditating upon together have increasingly become a truth and reality in the whole family.

[The creative force of contributions to the capital of grace]

Recently one of our Brothers of Mary remarked to me in the Generalate [of the Mainz Sisters of Providence]: I shall remain faithful to Schoenstatt. In the Novitiate I learnt three things: For me, as a Brother, Schoenstatt means, first of all, contributions to the capital of grace, and secondly, the idea that I am an instrument. That is what I learnt in the Novitiate, and I will hold onto it until the end of my life. What does that mean in the context of our discussion here? Contributions to the capital of grace! From the beginning it was our intention that whatever good we do should have a creative effect on others. Whatever I do in my little life - that is, what the Brothers have to do as Brothers - costs sacrifice. All this happens in the background - the little sacrifices, as well as the greater sacrifices of being alone, lonely and isolated, the [235] silent sacrifices that are never noticed, our everyday activities, no matter how small they may be, which no one even notices - all these things cost sacrifice. However, these sacrifices should bear fruit. How do they become fruitful? Through being given to the Blessed Mother, so that she can work with them. What does that mean? Sacrifices, the smallest and least sacrifices, are in this way given a creative, educational force and power. There is always the same line of thinking: Everything in the Family is directed towards a movement of love and sacrifice. It is a movement of love because it is a movement of sacrifice, and it is a movement of sacrifice because it is a movement of love.

Secondly, the idea that we are instruments. As a result my whole being, including what is purely natural, what appears outwardly, is deeply connected and united with the Divine Persons, with a divine power.

[Love and sacrifice are inseparable]

In this way the soul is inwardly oriented to two realities - that of love and that of sacrifice. They commingle, they make each other fruitful, they see to it that daily contact with the divine does not lull us to sleep, they ensure that the soul remains vigorous and that wings repeatedly grow on it, so that it can fly higher and higher, and deeper and deeper, into the heart of our eternal and infinite God.

I think that with that I have said clearly enough, at least for our purposes, what we need to recall here at least in broad outline.

[4.4 The Care of the Shepherd]

[236] The third quality: the care of the shepherd!

What does that mean? "The Good Shepherd" - he is responsible for the whole world - "has other sheep that are not of this fold, and these I have to lead as well - and there will be only one flock, and one shepherd" (John 10,16). What does that mean, first of all in application to us as a Family? If Schoenstatt has a great and worldwide mission, if Schoenstatt is a new divine initiative for the whole Church, we must naturally begin to feel the urge, which must increasingly find vital expression, to see to it that as many of God's children as possible are drawn into our circle, into our circle of life. "I have other sheep that are not of this fold, and these I have to lead as well, and there will be only one flock, and one shepherd". So if our mission consists in permeating and saturating the whole Church in some way, I think that the consequence must be a stronger urge to work for Schoenstatt in an apostolic sense.

Father [Pedro Gutierrez], our "doctor paternitatis", as I have called him, told me that he had recently been speaking to one of the Chilean bishops who has until now borne the main responsibility for Catholic Action. He said he was going home with a completely different attitude to Catholic Action, or [237] any apostolic work. In the past he had thought it was necessary to advertise, to undertake this or that project, to promote activism. Now he has quite a different attitude. What is it? The greatest form of Catholic Action consists in personally being a redeemed person. Redeemed! We too want to go out as redeemed people, and live our redeemed lives in and through God and Christ for the people of the world to see. These are thoughts we have followed up and discussed in every possible direction in connection with the Council. What does it say in the Morning Prayer [in "Heavenwards"]? We ask that we may go out as vital and redeemed witnesses. Please read the text. If you take the time to pray through Heavenwards with greater attention, you will find an answer to countless questions - modern answers. Through the Council these answers seem to be almost new, but we have constantly tried to live them until now, we have constantly reached out to them. I think I can now come to a close. In a certain sense we can close with the second verse of the Hymn of Thanksgiving. What does it say?

"On our laborious pilgrimage

God has shown his greatness and wisdom to us,
to his greater honour and praise." (64)

You can see how long we have spent considering the individual. Tomorrow we will see what we still have to consider together.

NOTES:

1. Fr Kentenich's main interest is to show the realism of this statement based on faith: a superior is in fact the person in whom God is encountered. He is not just someone who tells us what is God's wish. What he teaches about God's will is without doubt valid. However, more is at stake. When I meet my superior I can experience in a holistic way who God is and how he acts, how he accepts, accompanies and leads me, etc. This realism based on faith - that we met God in a holistic way in "the father of the Family" - was the reason for the controversy during the Episcopal Visitation and the subject of the Epistola Perlonga of 31.5.1949.

2. That is, by analogy.

3. Cf Pope St Gregory the Great (540-604). Soon after his election as Pope, which he had tried by all means to avoid, he wrote "On the Pastoral Care", setting forth the dangers, duties, and obligations of that charge. (Butler's Lives of the Saints I, p264). According to Pope Gregory, the higher position does not give that person more rights or privileges, but greater responsibility, and it requires greater striving for holiness. He characterises this high level of spiritual competence as "standing on Mount Sion".

4. Cf. Regula Pastoralis II, 3: "The ruler should always be chief in action, that by his living he may point out the way of life to those that are put under him, and that the flock, which follows the voice and manners of the shepherd, may learn how to walk better through example than through words. For he who is required by the necessity of his position to speak the highest things is compelled by the same necessity to exhibit the highest things. For that voice more readily penetrates the hearer's heart, which the speaker's life commends, since what he commands by speaking he helps the doing of by showing. Hence it is said through the prophet, Get thee up into the high mountain, thou that bringest good tidings to Sion (Is 40,9): which means that he who is engaged in heavenly preaching should already have forsaken the low level of earthly works, and appear as standing on the summit of things, and by so much the more easily should draw those who are under him to better things as by the merit of his life he cries aloud from heights above."

5. Emperor Constantine the Great (312-337) was converted to Christianity following the Battle of the Milvian Bridge. He believed he had to attribute his victory over his rival Maxentius to the help of the Christian God. He has seen a cross in the heavens with the inscription "in this sign you will conquer". Through the Edict of Milan (313) Christianity was recognized as an accepted religion in the Roman Empire, and it was later declared the state religion. As a result bishops became state officials and received extensive powers of jurisdiction. The Emperor felt that he was personally obliged to intervene in conflicts within the Church.

6. Present-day Benedictines will doubtlessly feel that Fr Kentenich is exaggerating. However, in the time following the Enlightenment what he says applied fully. Fr Kentenich deliberately overstated his case in order to underline the patriarchal concept as one model of the way authority is exercised: it is characterised by distance and privilege.

7. Among those present were the heads of the Institute of the Sisters of Mary and the Institute of our Lady of Schoenstatt.

8. This reference to proper coffee must be seen in its social and cultural context. In the mid-1950s in Germany genuine coffee was expensive and was seen as a status symbol. It was primarily a luxury, and women used to meet over a cup of coffee in order to chat and be by themselves. Drinking coffee was often justified on health grounds - to improve circulation or raise blood pressure. Fr Kentenich was criticising the status symbol.

9. Fr Kentenich insisted on the democratic lifestyle of the superiors - they were not to form a privileged class or caste. Exceptions to their solidarity with the other members of the community should remain exceptions, and not gradually become a right to which they are entitled.

10. Power has two sources: ordination to the priesthood or episcopacy, to which was added temporal power.

11. The ecclesiology of Vatican II is based on the equality of all Christians. This solidarity is laid down in baptism. Before God we are all beloved children, and hence brothers and sisters. All of us are equally called to holiness. The image used for this fundamental outlook is that of the pilgrim People of God. Within this People of God there are special callings connected with the tasks of leadership, among them ordination to the priesthood.

12. The argument is this: Superiors are inclined to demand certain privileges for themselves. They could have two motives for doing so: a) from understanding their position in a more patriarchal or matriarchal way; and b) giving in to the attractions of our present-day consumer society and culture.

13. Fr Kentenich described the two forms of leadership as: "Leading through personal contact" and "leading through leadership" (through spiritual currents, mottos, but also through directives, discipline, planning and organisation). The German concept translates literally as "flying". When Fr Kentenich spoke about a "flying Family", he was thinking about the Sisters of Mary who have two sociological forms in their community - those who live in the community as a community of shared life, and the externs who take up a profession in the world and give up the protection of a community dress. He was also thinking of the Sisters who belong to what has developed into the "Dynamic Province". They are constantly travelling round visiting groups or members of the Movement. In the 1930s they were known as the "flying Sisters".

14. In the Constitution of the Fathers (108) this is translated literally as "a community that lives as bread and board community".

15. Fr Kentenich is here referring to a religious family, specifically one of the Schoenstatt Institutes, but this would not exclude the natural family.

16. Preambles of faith - a term used to describe knowledge preliminary to or leading to faith. In the Catholic tradition it is used to refer to the natural knowledge of the existence of God and to historical knowledge of Christ's existence, message, and works sufficiently certain as to make the act of faith in God's revelation in Christ a reasonable human act. (New Dictionary of Theology, ed. J.A. Komonchak, 1987)

17. The rational basis for faith.

18. The irrational basis for faith.

19. Preparatory experiences, for example, with good parents, not only make it easier for us to believe, these experiences accompany us in our life of faith, confirm our experiences in faith, and secure our future growth in faith. The German words used by Fr Kentenich are: Vorerlebnisse, Miterlebnisse, Nacherlebnisse.

20. See 3.2 Paul's way of seeing things - a constant generation of life.

21. See the descriptions of the Good Shepherd.

22. Fr Kentenich is talking about "inner" and "outer" authority. Outer authority becomes visible in practice through official actions and directives; inner authority is invisible, but it influences us and creates a climate of trust. It invites us to co-responsibility. Formalistic obedience is connected with fear and distance; it destroys openness, prevents the development of hidden talents and predisposes us to hide behind a mask. This shows us clearly why Fr Kentenich emphasized inner, invisible authority so strongly.

23. Fr Kentenich bases this definition on the philosopher Boethius (c. 480-c.526).

24. Alban Isidor Stolz (1808-1883), Catholic theologian and popular author. Studied jurisprudence briefly at the University of Freiburg, then began to study theology. As a result of the unfortunate condition of the theological faculty of Freiburg, he fell into scepticism and did not enter the clerical seminary. After studying philosophy in Heidelberg he regained his former faith. Entered the seminary at Freiburg and was ordained to the priesthood in 1833. In 1845 became a doctor of theology, and in 1847 became professor of pastoral theology and pedagogics at Freiburg, later becoming Rector of the University. He was also active in charitable and social fields.

25. The process to which Fr Kentenich is referring is described in such an extreme form in the Greek myth of the giant Procrustes that it is easy to draw the conclusions from it. Procrustes was a hospitable giant who looked after his guests well and put them up for the night. However, he had one bad habit - they had to fit the bed. Either he shortened them by chopping off some of their limbs, or he stretched them if they were too short. This myth tells us that any attempt to reduce people to one standard, or one way of thinking, means placing them on Procrustes' bed.

26. German: "vorleben". If I recognize and appreciate certain values, and have made them my own out of inner conviction, they will naturally influence the way I live and work, that is, I will live them in such a way that others can see them. Fr Kentenich avoided the more common expression of "giving a good example". (Parents should give a good example to their children.) This way of speaking is often connected with pedagogical lack of truthfulness. I have to show others that my collar is clean, but in my very private life I don't practice what I have "taught" others. If this happens, the educator's life is split in two - what he or she really is, and what he or she show others out of a sense of duty. What Fr Kentenich aimed at was a constant effort to integrate the inner and outer spheres, that is, what others can see outwardly, and our very personal, invisible, but "true" behaviour.

27. This refers to the attitude of the educator, which in psychology is called empathy, and which Fr Kentenich calls "understanding listening". See, Alexandre Awi Mello, Das seelsorgliche Gespraech. Grundhaltungen nach Joseph Kentenich, Vallendar-Schoenstatt, 2002, 86ff.

28. It seems that Mr Rothgerber, the head of the Brothers' Goldsmiths, was sitting in the audience.

29. Fr Kentenich used a play on words: Lebenerweckend (awakening life), Lebenempfangend (receiving life) and Lebenfoerdernd (promoting life)

30. From the night prayer in Heavenwards.

31. This "fictitious self" is something that is not part of the core of my personality, it is something "artificial", "stuck on", it has the effect of a protective "mask" behind which I can hide my true self. The picture of the "silk veil" conveys the idea of covering ourselves. We want others to get a positive impression of us, we try to hide our weaknesses, and in this way try to win the esteem of others. I can put on or take off such a fine veil depending on the situation and surroundings. The concept of the "fictitious self" goes deeper - we are no longer able to take off the mask because it has become so much part of the core of our personality.

32. Fr Kentenich refers in a very general way to "the person being educated". He was thinking in the first place of young people, school pupils and students, but then also of adults, married couples, and dedicated men and women in the religious life.

33. "Transparent" Gottes: This is a concept created by Fr Kentenich. God's representative become "transparent", so that we see through him or her, as it were, and discover God.

34. Such unity does not mean being isolated from the world, nor does it include a fundamentalistic rejection of all and everything from outside a closed system. It involves the ability to distinguish between the good and not so good. We should be open for all that is good and beautiful in our times, since it comes from God, and defend ourselves against everything that could endanger or destroy the positive spirit of a community.

35. Geschlossenheit: This is a concept coined by Fr Kentenich. There is no adequate concept for it in the English language. Fr Kentenich understood it as reflecting both a sociological and psychological reality. Sociologically it refers to the ability of a social structure (a group, a family, an institution, a community), which is in dialogue with the world around it (vital currents in the world, other religions and world-views), to maintain a sound balance between its own identity (attachment to traditions) and openness towards all that is new. Psychologically it refers to the tension (which is often a crisis) which every person experiences as he or she grows and develops - the tension between the many and varied impressions and influences from without, and the unfolding of the core of one's personality. In English you could talk about identity, inner coherence, unity, togetherness.

36. John XXIII, the Pope of the Council, spoke in his very down-to-earth way about "opening the windows" of the Church, so that fresh air could enter into the Church. He called this "aggiornamento". The Council and the faithful took up this call with an enthusiasm bordering on euphoria. However, along with the air outside, a great many "bacilli" entered the Church and gave rise to a radical identity crisis. In this context Fr Kentenich repeatedly asked whether the climate of faith in the Church was strong enough to contribute Christian values to the modern world. It is only when a body has a sufficiently strong identity that it can influence its non-Christian surroundings. In this talk Fr

Kentenich's concern is to strengthen Schoenstatt's (and the Church's) identity, so that they can influence others effectively.

37. Frauen von Schoenstatt.

38. A formulation that developed out of the controversies of the founder's exile. In German they spoke of "Herrin, Haupt, Heiligtum" - "Queen, Head, Shrine".

39. When he spoke of the "head", Fr Kentenich first of all meant himself as the founder of the Schoenstatt Family, but he also saw it in its symbolic content, where it applies to everyone who exercises the function of superior or leader.

40. Sr. Ursula: a leading Sister of Mary, born in Germany and at the time Provincial Superior in Argentina. She had understood 20.1.1942 particularly deeply and led her province to "accompany our father" also in the time of exile.

41. At the beginning of the 19th century an educator or superior was largely identified with the law, the Constitutions of that community. She was the guardian of the law. People were aware that it was her task to watch over the exact execution of the Constitutions, and to punish any infringement of the law.

42. Epikia is a concept used in Moral Theology and concerns carrying out the prescriptions of a law. It is applied when in a concrete situation the exact observance of the letter of the law would contradict the intention of the law-giver. The person concerned would therefore have to have the freedom to interpret and apply the law according to his/her own insights and decision in conscience.

43. The German word "Eigenstaendigkeit", which translates as independence, is a combination of two words: to stand - on your own. In English we would say: to stand on your own two feet.

44. Fr Pedro Gutierrez from Chile had just completed his doctoral thesis at the University of Fribourg on St Paul's understanding of spiritual fatherhood.

45. Fr Kentenich bases his statements mainly on Ez 34. However, cf. also Jer 23,1-6; 31,10; and Zach 11,4-17. David is the prototype of the royal shepherd.

46. The traditional teaching on the virtues relates knowledge to the intellect and love to the will.

47. The three virtues of the shepherd are related to the three Persons of the Blessed Trinity: knowledge is attributed to the Son as the Logos, love to the Holy Spirit, and understanding (forgiving and uplifting love) to the Father. The main point is the loving communication within the Blessed Trinity.

48. The morning prayer begins with the words: "Now that I have awakened, strengthened, in order to re-ignite my love, let me greet you joyfully, Father, along with all who uphold your Schoenstatt."

49. In German: Weltgrundgesetz, Lebensgrundgesetz, Erziehungsgrundgesetz der Liebe.

50. Towards the end of Vatican II, Fr Kentenich again defined Schoenstatt's mission. He integrated it into the challenges the Church has to meet in present-day society. He formulated it in this way: Schoenstatt's mission before the

Council is the mission of the Church following the Council. By this he meant that what the Schoenstatt Family had anticipated by way of life has in essentials been confirmed theologically by the Council. So it is Schoenstatt's task to offer the riches of this lived life to the Church. An essential aspect is its understanding of authority and its style of leadership, which Fr Kentenich had taught and which the Institutes had tried to practice.

51. In German: *Hirtenliebe, Hirtentreue, Hirtensorge.*

52. Dante Alighieri (1265-1321), great Italian poet. He explained history as a "Divine Comedy". Fr Kentenich took up this title and used it to describe the history of our lives as a divine-human drama. The Divine Comedy "is usually held to be one of the world's great works of literature. Divided into three major sections - Inferno, Purgatorio, and Paradiso - the narrative traces the journey of Dante from darkness and error to the revelation of the divine light, culminating in the Beatific Vision of God." (Encyclopaedia Britannica, Micropaedia, 15th edition, vol 4, p.132.)

53. *Everyday Sanctity* speaks about the motives for loving others in the context of a discussion on the relationship between spontaneous, natural and supernatural love. Cf, M.A. Nailis.

54. Fr Kentenich deals with God's personal love for the individual, which is touched upon here, and God's love for the community at large, when he talks about faith in Divine Providence. God is able to combine his providentia individualis et personalis with his providentia generale (care for the whole community). Cf Turowski Letter (8.12.1952) published as "Down-to-earth faith in Divine Providence", 426-489. See also Encyclical Letter of John Paul II; *Dives in misericordia*, 1980 (On the Mercy of God). In this encyclical the Pope deals with the same subject as the relationship between God's love and justice.

55. In this context Fr Kentenich liked to use a statement of Pope Gregory the Great [Moralia, PL 76:342]: "God's Providence is spread equally over both the single soul and the whole city, over a city just as much as over a people, over a people just as much as over the whole human race. It does so, however, in a way that considers each individual person as though it has nothing else to worry about, and at the same time it is concerned about everyone as though it does not worry about the individual." (Turowski Letter 8.12.1952, p.485)

56. German: "Sorget nicht aengstlich!" According to Fr Kentenich, concern, that is, trusting thoughtfulness and prudence, pare part of human life and freedom. In this he allies himself with the Existentialist Philosophy of Soren Kiekegaard and Martin Heidegger. However, the believer can share this concern with God and entrust it to him. He does not need to allow oppressive anxiety to take the upper hand. A sense of responsibility is connected with "divine carelessness", that is, lack of worry.

57. After World War II, Germany was in a desperate economic situation. Its heavy industry had been dismantled and removed to other countries, its cities lay in ruins, many homes had been destroyed and there was an acute shortage of housing. The people undertook tremendously hard work and sacrifice in order to build up the country again. The Marshal Plan from the USA provided the necessary financial aid. The result was the economic miracle referred to here.

58. Father Kentenich often spoke about a "system". His aim was to provide a total view. He was not satisfied with offering a few practical instructions, he wanted to describe a fundamental attitude through which the individual leader is

able to weigh up individual circumstances independently - even if they are problematic - to differentiate correctly, and to apply principles in a way that does justice to the circumstances. With other words, he was not interested in providing a complete and final philosophical, theological and ascetical system, but with a style of living and leading that sees things in their context.

59. After a personal discussion, a number of Schoenstatt members used to ask him to write something into their Heavenwards booklet. They regarded it as a sort of guidance for their spiritual lives.

60. See Heavenwards, 41, Prayer after Communion. We read there:

Take my heart, take my hand,
as the pledge of victory:
I will keep still when the lance pierces me
and when the nails torture me.
Place the crown of thorns on my head,
satisfy me with insults and mockery:
Nothing will ever be too difficult for me
If it is for you, O Lord."

61. Father Kentenich is referring to a meditation by Lucie Christine, a French mother and mystic. See Turowski Letter (8.12.1952), in: Hug, Nuechterne Froemigkeit, 460-461.

62. A town in SW Germany. The play takes place every ten years following a vow made by the villagers in 1633 when they were saved from the plague.

63. Cf Heavenwards, p. 15:

Let us glow like flaming brands
and joyfully go to the peoples,
striving as the witnesses of redemption
to lead them joyfully to the Triune God.

64. Heavenwards, p. 164. In the Rome Conferences Father Kentenich based himself on this verse of the Hymn of Thanksgiving, sometimes known as the "Fetter Song", to interpret Schoenstatt's history from 1942-1965 as an arduous and painful pilgrimage. Father Kentenich and the Schoenstatt Family were drawn into this history of suffering. It is the history of the solidarity between the head and the members. From what he said it becomes evident the extent to which Schoenstatt's spirituality is connected with the theology of the Second Vatican Council.