### CONGRESS FOR FEDERATION PRIESTS 13-17 JANUARY 1935

# by Fr. Joseph Kentenich translated by Mary Cole

### FIRST CONFERENCE

[Fundamental attitude: Trust and readiness]

As far as possible during this conference we want to work very hard and so take up and apply yesterday's inspirations to our practical lives. That is to say, we want to try quietly and in the background to make the deepest possible acts of trust and readiness. Unless we learn to make such acts deeply and inwardly, we will ultimately be building on sand. Then what we have said so often and so seriously during our retreats will increasingly come true. We will be babblers about God, we will not bear God, we will not be his instruments. We need both heroic trust and inner readiness also in these days.

[Building the ark]

We have said that we want to complete the ark we have been building for so long, so that it will be ready for the flood<sup>1</sup>. That is what our people are waiting for. This ark should be strong and durable, as well as so comfortably equipped that it will be able to carry us and offer a home to the tremendous number of people who have been called to join us. We can count on it that the flood will shake much that has existed for a long time, we can also presuppose that Protestantism as such has not yet stood the test. Indeed, many Catholic institutions will be thrown onto the scrap heap in the course of time. We have to take this survey into our considerations.

[How should we build the ark]

Let us ask ourselves: How do we have to build our ark so that it can fulfil the tasks expected of it? We are not so much thinking of ourselves personally, but of the Family, of the whole organisation, of the structural lines that should connect and bear the whole edifice inwardly and outwardly. If we want to have a solid starting-point, we will have to stick to one thought from the beginning: **God has called us to help to overcome Bolshevism<sup>2</sup> in the immediate future through bringing about a new blossoming of** 

<sup>&</sup>lt;sup>1</sup> World War II would break out four years later, but it was already clear to many that the Nazi take-over of Germany would lead to disaster.

<sup>&</sup>lt;sup>2</sup> When Fr Kentenich spoke about Bolshevism, he was not limiting himself to a particular political system. He saw it as an expression of a specific mind-set or 'Weltanschauune', which can be described as atheistic materialism involving the masses. It therefore included the Nazi ideology of that time in Germany.

**the Church.** This is a statement we will have to discuss in detail in the next three days. If we can be convinced of the truth of this idea, we will know how we have to and should build our ark.

So let us hear it once again. Each expression has been weighed up to some extent. I have not said that we are **only** meant to overcome Bolshevism, I have said: for the immediate future. How should we overcome it? Perhaps by building a sand castle here or there, by protesting and grumbling? No! We have to overcome it with spiritual forces. How can we describe these spiritual forces? In every detail they must counteract what Bolshevism wants to achieve.

This is a thought that has gone with us over the years. It was formulated by St Augustine for his times, but it has pointed out the direction for all times: Utamur haereticis ... <sup>3</sup> If we want to know what the blossoming life should be like that God wants us to bring about, we need only look into the enemy camp.

It is strange. Does it have to be like this? Should not the Church actually have so many vital forces at her disposal that she can anticipate and embody all the spiritual currents, so that deviations are impossible? Why is it that the Church usually depends on massive, contrary spiritual currents? Who would dare to say that this is how it has to be? Let us place ourselves on the solid ground of facts.

How should we carry out our task? Through protests and grumbling? No! We will do so by erecting an oasis, by building up a new world in the background. This world must contain all the vital forces activated by Bolshevism, or that God wants to be awakened in the Church to counteract Bolshevism. Now we can understand the expression better: "We believe we have been called to help to bring about a new and original blossoming of the Church in the immediate future, so that in this way we can overcome Bolshevism." We need to discuss what this blossoming means in detail. We need to examine it. First we need to have the guiding thought clear in our minds, both metaphysically and theologically.

So let us convince ourselves that this statement is true. If this congress should show us the direction in which we can build up and extend our work, it is obvious that the time we devote to it is not being wasted.

[Look back on the road travelled]

To start with, it seems that the path we have to follow is twofold, but in reality it can be seen as just one. We know of a **historical**, but also of a more **philosophical** way.

The **historical way** requires us to look back over the whole history of the Family and examine the **motivating forces** and **leading ideas** that were at work. How can we describe these motivating forces and leading ideas? Then we want to compare them with

<sup>&</sup>lt;sup>3</sup> Make use of the heretics. Cf. Augustine: De vera religione, 8,15 (PL 34,129)

what Bolshevism wants to achieve. Can you see what I am driving at? God speaks to us through circumstances. If God allows Bolshevism to exist, it means that Bolshevism and our Family have been correlated, rather like a question and answer. We will have to examine the needs awakened by Bolshevism, and find an answer through the spiritual forces and ideas that have been at work in the Family from the beginning. These two paths have to be seen as one. We may not get stuck with the historical way. It could lead us only half the way to our goal. No, everything has later to be examined from the cultural philosophical perspective.

If we connect the two, we may in the end – but only at the end – arrive at a complete picture. That is why we want to be restrained in passing judgement until we have come to the end. So the questions and doubts that may be at work in the soul at the moment, could possibly be replaced by greater clarity once we have repeatedly cast light on the context.

[The chronological and the historical philosophical perspective]

I would now suggest that we begin with the examination of **history**. Those of you who are experts in this field will know that we can list things **chronologically**, or see them from a **historical philosophical** perspective. We do not want to take the chronological path, although it would also be worth our while to list chronologically and aimlessly all that has developed in the course of the decades. Perhaps one or the other of you will feel inspired by the congress to adopt this as a task.

What does history tell us? We know that the history of the Movement has two sources – Pallotti and Schoenstatt. It is probably in keeping with their and God's intentions if we allow the sources of both streams to flow. Today I want to try to allow the river of history that proceeds from the Movement itself to flow. So today will be devoted to **Schoenstatt's** history, but form the historical philosophical point of view. This is the perspective that aims, as far as possible and as objectively as possible, at clearly defining the motivating forces and the leading ideas that were at work in the Family.

This raises the question as to the point of view from which this should be done. I could make it very simple, so that the cultural philosophical meditation would only have to prove that what has developed here is an answer to Bolshevism. It would result in a very clear description that would make a deep impression on you. We want to follow another route, so that we can take the whole course as a **contribution to the year of education and formation**<sup>4</sup>.

I want to underpin the cultural philosophical meditation from another angle. From which point of view do we now want to highlight the motivating forces and leading ideas? From one that is generally valid, a more indifferent (objective) point of view, that will be valid throughout time. Can you see what advantage it offers? We may then see things more

<sup>&</sup>lt;sup>4</sup> Starting at Christmas 1930, Fr Kentenich introduced the custom of providing a motto or focus for the spiritual and educational work to be done in the following year. In 1945 this was moved to the annual October Week.

objectively and will be guided to discover the innermost context, so that later on we will be able to find our way in the new era we are approaching. This does not mean that I believe that Bolshevism will be overcome in the very near future. However, we want to help to build (Schoenstatt) for later times and centuries.

I want to explain this from the following point of view. I want to show that our whole family is,

firstly, a **distinctive**, and, secondly, an **original movement of education and educators.** 

Allow me to remind you for a moment what that means.

**Distinctive:** We are primarily a movement of education and educators, that is to say, we are not primarily a metaphysical, philosophical or psychological movement, nor one with a certain theological colouring. We are primarily a movement of education and educators. That is to say, what we are aiming at may be interpreted as applied dogmatics, philosophy and psychology.

However, we are not a dogmatical movement. Someone must have said that it is quite impossible for us to fall into heresy as a Family. Why not? It can happen to an individual, but if the Family remains true to itself, it is impossible. The Family may get hold of dogmatically safe arguments anywhere. It could even be worth our while to have capable teachers of dogmatics or psychologists coming from our own ranks, but we cannot commit ourselves as a Family to a doctrine, for example, to promote the dogmatic definition of the Mediatrix<sup>5</sup>. We may not do this as a Family. As a Family we do not want to take up a dogmatic position. We could perhaps say that we will work for the dogma by showing the influence of the Blessed Mother in the course of history. We must always remember and uphold that we are primarily a movement of education and educators. So you can be either Molinists or Thomists, we will never be able to insist on a single doctrine. The only thing is that if we decide on one or the other way, we should make use of the educational forces it contains. You understand what I am trying to say by this. We are a distinctive movement of education and educators.

But also an **original** one. So I cannot say that we take our bearings from the Jesuits, the Benedictines, the Franciscans or the Salesians. We take them all in, but from a definite point of view. What is it? Our educational movement is **an application of the teaching on the organism.** That is actually its original feature. It is something original that is probably the most apposite for the coming century as an answer to all the great questions of the era. I would like to ask those of you who are involved with life, above all the leaders of the large associations, to think a great deal about these ideas. You should use your Schoenstatt mission to solve the great tasks of the Family in the Church

<sup>&</sup>lt;sup>5</sup> In the 1920s and 30s there were a number of groups in the Church that were pressing for a dogma defining Mary as the Mediatrix of Grace. It was an opinion held my many theologians. A further attempt in this regard was made during Vatican Council II, and rejected by the Council Fathers.

associations. Do you not feel that at a time of total revolution, when everything has been loosened and dissolved, when mechanistic thinking is triumphing everywhere, that God's Spirit wants to create a counter-current that stresses what is organic in a really distinctive way?

You may perhaps say that this will provide us with a task for the **immediate future.** It is more than that. It will be our task forever! What we see as the application of the teaching on the organism is generally valid. It includes a very profound task not just for the coming centuries, but for all times until the end of the world.

Allow me to say this to you right at the beginning: our entire strength, but also our entire weakness, is to be found in this application of the teaching on the organism. It is also our entire weakness. The person who is normally organised always wants to proceed with clearly defined equipment, but here we have nothing that equips us for every eventuality. That has to be the case with us – everyone should be able to feel at home with us: the people formed by the Jesuits, the Franciscans, the Salesians, the Benedictines. Isn't that right? Wouldn't it be easier to build up a community in which each member has the same equipment? It is a weakness. But it is also our strength, because those who really develop fully will arrive at ultimate and clear principles and related insights. Those who want to become original and fully developed personalities will do so in the community and out of the community. So the community will not deprive us of our individuality. It is difficult to show the light and shadow sides everywhere correctly. Nothing that is original is only filled with light. Light and shadow exist at the same time everywhere.

If you have understood this correctly, you will notice how important it is for us to understand and take hold of the challenges it contains in a very profound sense. This applies to all who are working as educators.

I have now made you aware of some fundamental principles.

[Three original elements]

May I now concentrate on some elements of this originality as a leading idea from which to follow up history? I would like to mention three elements you may not lose sight of as you survey the historical facts.

**The first point of view:** Radicalism<sup>6</sup>, organism, universality, and underpinning them, the Marian element and a very strong will. These are elements that have not only created the

<sup>&</sup>lt;sup>6</sup> For Fr Kentenich this never has a political meaning or overtones. In German it implies being consistent, without showing weakness or being one-sided. Young people are normally "radical" in what they do. This insight was fundamental to his pedagogy for young people and underpins his 1931 Pedagogical Course.

Family from the beginning, but also led it to the heights. That ancient saying applies here: Omne regnum iisdem mediis continetur, quibus conditum est.<sup>7</sup>

A second point of view: I would like to illustrate expressions we all know so well -a pedagogy of ideals, of trust and of movement. Here, too, that saying applies: Omne regnum ...

A third point of view I would like to emphasise is one that relates to our form of government in the Family. From the beginning we have been authoritative, but in the application we have been extremely democratic.

I do not know which of the three points of view we should emphasise most strongly when dealing with the individual historical facts. To start with I want to set aside the point of view that offers the strongest answer to Bolshevism. As you know, a Movement that works so strongly with vital forces, as ours does, can be seen from the most varied points of view. You will always arrive at a very clear judgement no matter which point of view you use.

[The Founding Document provides the perspective]

So which point of view should I use to unroll our history? In some way we must be able to follow a clear theme through everything. Otherwise we will get stuck with irrelevant details.

I suggest that we unroll our history from the point of view of the Founding Document. That will be the profound turning-point we will make in history. Here, too, we want to prepare the ground somewhat. I can ask about

- 1. the heading given to the document, or
- 2. about its content as such, and in its context, and
- 3. I can ask about the history before and after the document.

I shall dwell upon the latter point later, although the other ones are not superfluous. I will mention all that is of interest so that we can look back as well as forwards, and so that we can have clear directives for our present times: What does God want to achieve today through our little Movement?

The first point of view: I look at the Founding Document. I would like to ask you to read it for yourselves. You should study everything thoroughly. You should live from these thoughts, especially because they can be applied in an eminent way to our present circumstances. This is what created our Family.

<sup>&</sup>lt;sup>7</sup> Every kingdom will be continued by the same means that brought it into existence. The original quote: Sallust, De catilinae coniuratione II,4 (original text: imperium facile iis artibus retinetur, quibus initio partum est.)

When I now read the **heading**, one element is expressed particularly strongly. From the point of view of the Founding Document, the Movement should be a really distinctive movement of education and for educators. We read there: "... to accelerate the development of our self-education ..." What does that mean? According to the Document, our self-sanctification should be speeded up. And then: "... transforming our little chapel into a pilgrimage chapel ..." So what did the Document essentially inspire? The idea of education. We are concerned here, therefore, with an educational document. Also with regard to the chapel, we are dealing with a very profound element of education.

**The content as such.** The question is immediately there: Where does the chapel come from, where does the originality of the chapel come from? We have just recalled through the heading that we are dealing here with a Movement of educators.

The second group of questions will lead us into another world. We are dealing here with an **original** Movement.

Where does the chapel come from? Originally it had been fitted out for the Sodality. As you know, Sodalities were often connected with a certain shrine, or with a definite church. Our Sodality was initially connected with our house chapel. At the time I was ill. When I had recovered, I immediately realised: That's no good! It is not in keeping with the sound organism of young people's souls. A large chapel, that also served as a house chapel, may not be the focal point of a community in the long run. Boys want to have something that is their sole responsibility. So we first tried to get the infirmary chapel. Their request was even granted. Of course, I also did not want ears that had no business to do so to hear what was going on. Down in the valley, the boys could develop. That is why we wanted the chapel.

Another element has also to be mentioned in this regard. All our efforts aimed at not having to ask permission of the management of the house for anything. Don't be a burden to anyone!

You know what the chapel was like at that time. It was a store room. Then Fr Kolb, who was the Provincial Superior at that time, allowed us to have it. I can still remember how he told me as we were on our way to the tram that he had been given some money by a lady and he wanted to place it at our disposal. You can see, therefore, that the leading idea that motivated us to choose the little chapel was education.

The original element of the chapel as a pilgrimage chapel, as such, and as a unique pilgrimage chapel. It will interest you to know how I personally hit upon creating a pilgrimage chapel here. At that time I chanced upon a copy of the "Allgem. Rundschau"<sup>8</sup>. It contained a report about an Advocate in Italy<sup>9</sup> who had committed his entire life and all his abilities to a place of pilgrimage.

<sup>&</sup>lt;sup>8</sup> A newspaper.

<sup>&</sup>lt;sup>9</sup> Bartolo Longo (cf. J. Niehaus: A New Vision and Life, 1988, p.89ff.

Now you have to understand my character. I was completely at the service of the young people, I knew no other task. I now saw: He gave himself completely for a place of pilgrimage. I also saw that our young people had to be educated to carry out a really great task. Now we had the little chapel. Can you understand how the idea arose: Must we not try to draw the Mother of God down to this little chapel? The boys should do this by their own lives of sacrifice. This was education towards universality, radicalism. The Blessed Mother should be drawn down, not merely to be there for us, but for all the time to come and for a very great work. Then the Blessed Mother would be able to give great things to all who come here.

What was actually at work here? The idea of the organism. You will find such expressions very early on, even as early as 1915. The subject was always at work with us.

The unique character of the chapel: Why should it be a place of pilgrimage? The idea of universality and radicalism was at work here. We should give our utmost for a really great goal, and it should be perpetuated. You will find all this in the Founding Document. Consider what it means when we say that we managed to draw our Lady down to us through all we did. We achieved this for all future times.

The originality of the place of pilgrimage in detail: There you have the radicalism, the universality, the organism.

Radicalism: Read the Document and ponder on the ideas you will find there. We should not just work, we should "give our all". Such thoughts were forced upon the people of that time. The same applied, however, to the Mother of God. Please analyse this. You will find radicalism on all sides – on the side of independent action and also of self-surrender to grace.

### [Organism]

The supernatural element was embodied for us in the Blessed Mother and our Lord. From the first, in the Mother of God, or, as we would put it today - in organic devotion to Mary. Our Lord and our Lady were always connected. What does our Lady want to do? To lead us to sanctity. You can deduce that this was also connected with our Lord from the founding meeting of the Sodality. We were looking for Jesus and Mary. We never wanted to separate them, and that was also the aim of the Sodality. Remember that at the time we signed the Founding Document the Eucharistic Section was also strongly at work. The Christological element was always very effective. Remember, also, that through Joseph Engling the Eucharistic element broke through time and again. Now you should try to see how, in the course of the years, a really original system developed from both sides – that of our Lord and our Lady.

[Radicalism]

This should not happen without us. The strong emphasis on **contributions to the capital of grace.** Let others show you how the spiritual daily schedule, the P.E. and the system of control developed out of this. Radicalism leading upwards. Look at the P.I.

As time went by we gradually had a strong, unified ascetical system before us. As a system it represented the organic union of nature and grace. Since this system has proved its worth in most difficult times, we need not fear that future generations will show that it is ineffective. The system is able to carry them through the most difficult times, circumstances and stresses. There you have some of the originality of our place of pilgrimage.

[The universality of the place of pilgrimage]

Another bit of originality – here I would like to emphasise our universality more strongly. Through our independent activity, and through our enormous trust, we wanted to beg the Mother of God to come down. Why? Let me draw your attention to two points that for tactical reasons were suppressed when the Founding Document was published<sup>10</sup>. One statement refers to the House and the Society of the PSM<sup>11</sup>, the second refers to our German Fatherland. Look at the whole radius. We did not just see ourselves, we included and took up everything around us that we could reach in any way. To start with there was the House, then the German Pallottine Province, and hence indirectly the whole Society of Vincent Pallotti.

When we pray<sup>12</sup>: Mother Thrice Admirable of Schoenstatt, it should perpetuate everything. So when we added to this: **Protect our Fatherland**, you see the second element. When we pray: **Bless the whole world**, it reminds us of all that has developed slowly from these seeds. So after twenty years these invocations give expression to what has developed, and to all that was there from the beginning. I want to read two passages to you. If it had become public knowledge at that time, people would have thought we were mad or revolutionaries. It states: "... If we were to ask our Queen to set up her throne in a special way here ... and work miracles of grace... I want to make this place a place of pilgrimage for our house and the whole German Province."

This was suppressed at the time we published the Founding Document. What does that mean? At the time we could not achieve more. However, it still means a great deal. When I later present what followed upon this, I can point out what an influence it had until our Province was consecrated to the MTA last year. I am sure you will understand my joy when this happened. But also when I show you what tenacious work took place quietly in the background.

<sup>&</sup>lt;sup>10</sup> The first edition appeared in the MTA in July 1919 in an article entitled
"Hoehenblicke" (Looking to the heights) and re-printed in "Erbe und Aufgabe" 1932.
<sup>11</sup> The Minor Seminary and the Pallottine Society.

<sup>&</sup>lt;sup>12</sup> It had become customary to add the following invocations to community prayers: Mother Thrice Admirable, pray for us. Mother Thrice Admirable, protect our Fatherland. Mother Thrice Admirable, bless the whole world.

The other element: our German Fatherland! "…" Later on I will show you how these ideas showed the direction for the developments that took place in the following twenty years. So now you have the House up there and behind it the whole Province, indeed the whole Pallottine Society. Even more widespread – our Fatherland, which was soon extended to include the whole world. There you have a universality that was present as a seed from the very beginning.

I don't know whether you now have greater clarity on the idea of the originality of our place of pilgrimage.

[The MTA picture is secondary – but essential]

Should I pause here for a moment? It would be worth our while, as a sort of corollary, to consider how we can prove from the Founding Document that our place of pilgrimage is primary. Do you know why the question is so important? As you know, our picture will not last forever. The controversy over the picture opens up the whole question so well. What is primary? The chapel not the picture! That is a very important insight. Why is the chapel, not the picture, primary? Let me reconstruct it quickly. It is a historical fact that at the time of the Founding Document there was no picture. It arrived around May 1915<sup>13</sup>. The idea of the Mother Thrice Admirable only became effective and deeper in 1916. We had already named our periodical the MTA in March, but the picture had not yet become known in public as the MTA. I have a letter of 3 June 1916<sup>14</sup> in which it is said that we would now call the picture the Mother Thrice Admirable, because the Blessed Mother had shown us that she is most wonderful. The letter is addressed to someone I often wrote to and to whom I passed on the latest news. Another letter of 12 May 1915. You can see from it how the MTA came into being as a periodical. (*Extracts from the letter*)"..."

However, you should remember that **the picture is secondary, but it is essential,** that is, we have to hold onto it until God destroys it in some way. I think we should be grateful that the picture is often seen as kitsch<sup>15</sup>. Otherwise God could collect more fragile props that will break down and so prove that our work is purely a work of God. It is better if the picture gives rise to opposition than our teaching. Something like that has to happen. "Et exaltavit humiles." Imagine if everything was absolutely correct and exemplary in Schoenstatt. People would not know whether nature or grace were at work. This leaves aside the fact that the people are in fact attracted by the picture.

However, you may not think that the picture is an expression of a definite aesthetic taste. By no means! It happened this way. After we had had the chapel for some time, I thought: This won't do. We have to have something, a picture or a statue. One of our members wrote a letter – later he left the community and committed suicide. I want to tell

 <sup>&</sup>lt;sup>13</sup> It is unclear when the picture was put up in the shrine. See appendix to this talk.
 <sup>14</sup> Probably 26.6.1916.

<sup>&</sup>lt;sup>15</sup> Something that appeals to popular or lowbrow taste and is often of poor quality (Merriam Webster's Collegiate Dictionary).

you everything just as it happened. His home was in a district where the Baroness von Oer lived, so he wrote her a long letter, asking her to paint a picture. The Rector did not send this letter. It just lay there. It was never posted.

So our great concern was: How can we get hold of a picture? A Professor Huggle, an ex-Jesuit, was with us. I sat next to him at table and we talked about it on one occasion. He told me: I have found a picture somewhere. Perhaps we could buy it. He promised to get it for us and he gave it to us. The parcel arrived and was opened up. I can well remember that at first we did not like the picture at all, but because we had nothing else, we hung it up. We came to love it because I projected everything I said into the picture. So the picture as such is not primary, nor is it an expression of the taste of that time.

Now comes the letter ... You can see, therefore, that we only got the picture in May 1915. Another letter (*from Fr Kentenich himself*) of 26.6.16 (*was read out*). From all this you can see that the picture came first, then came the history of the Colloquium Marianum of Ingolstadt. You may be asking yourselves why I did not chose the actual MTA picture from Ingolstadt to start with, since it was already in the House. I think it was hanging over the doorway to Fr Auer's room. I never wanted to ask the House for anything. In addition, we knew nothing about the Colloquium Marianum.

In retrospect I can see how meaningful it all was. The Jesuits are working very hard at present to have Fr Jenningen, who grew up in the Colloquium Marianum, and also Fr Rem, beatified. They would like to make use of the whole Movement to show that Ingolstadt achieved something really tremendous. If we had chosen the Ingolstadt picture, it would strongly support [their argument], but it would not be justified by history. Since we have a different MTA picture, it proves that our Movement grew up quite independently of Ingolstadt. Ingolstadt's contribution was merely to serve as an illustration. Our Movement is a completely original growth.

Now to the second letter. It states: "Mater ter admirabilis, Mother Thrice Admirable, is the title by which we will honour her in future in the chapel." I passed this news on to a soldier in Spring 1916. It took a long time before the invocation MTA had become public property.

From this you can see how important it is for the chapel not to be altered any more. Otherwise we will soon not know whether we are coming or going. The changes to the altar and picture last year were made with my agreement<sup>16</sup>. Actually I am sorry today that I did so. However, I am not sorry about the changes made round about. (Es tut mir heute eigentlich leid. Das andere drum herum, was geandert wurde, aber nicht.) {Actually I am

<sup>&</sup>lt;sup>16</sup> In response to an initiative of the German bishops to emphasise the importance of pilgrimages, the chapel was renovated and the altar we know today was brought in. In addition, the act of "bringing home" the remains of the Sodalists who fell in battle in World War I, and their interment behind the shrine in August 1934, required change to be made outside the shrine. The soccer field next to the shrine was transformed into the Pilgrims' Place.

sorry today that other things around it have been changed.} A letter from a member of the Women's Federation shows how people feel. (It was a strong attack on the surroundings of the chapel. In the past, everything was an expression of organic growth, now everything is mechanistic, uniform. Everything is in neat rows ...)

Let me summarise: we wanted to follow certain themes through history in order to discover the Family's original character and form of education. We took the Founding Document as our point of departure. We examined fleetingly the heading and the content of the Document. We have already arrived at a large number of insights.

It would now be worth our while to get to know the Founding Document once more against this background. The actual Founding Document, as we have come to call it, was only a section, the introduction to the whole talk. The talk itself is completely oriented to radicalism and universality. In the next talk we will get to the heart of the matter, when we deal with the pre-history and the subsequent history of the Founding Document. This will be followed by a cultural philosophical meditation.

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### APPENDIX

The origin of the MTA picture in the shrine – information supplied by Fr Paul Vautier

Fr Schulte said that the picture came to Schoenstatt on Good Friday 1915 (2 April). He stated that it was put up in the chapel on 19 April. Fr Hug suggests that it happened for the acceptace of the sodalists of the Congregatio minor (Junior Sodality) on 11 April, Fr Menningen maintains that it was on 30 April.

In a letter written by Fr Kentenich to Josef Fischer on 30 April we read: Just before the beginning of May we received a beautiful altar picture (Mother and Child) from Mr Huggle. Here in the chapel we want to intercede for Mary's very special blessing on all faithful Sodalists ...

In a letter of 12 May 1915, quoted by Fr Kastner in "Unter dem Schutze Mariens", S. 336, probably to another Sodalist, "In the short time since you left here, our little chapel has taken on a completely new appearance. St Michael had to make way for a beautiful picture of the Mother of God (Mother and Child\_ - a gift from R.D. Huggle.

Prof. Huggle was an ex-Jesuit, but (probably) a priest, who taught German and Latin in Schoenstatt.

# History of the title MTA

Fr Kastner (Unter dem Schutze Mariens, S.336) says that Fr Kentenich mentioned Ingolstadt in his talk of 30.5.1915.

In the chronology drawn up by Fr Hug we find that the title MTA was first used in a document of 24.6.1915.

In a letter to Josef Fischer of 26.6.1915, Fr Kentenich wrote: Mater ter admirabilis – Mother Thrice Admirable – is how we baptised her. We shall honour by this title in our Sodality chapel in the time to come. Without doubt she has shown that she is wonderful in her care for our soldier Sodalists, and not least in her care for you. She has been wonderful to us who have remained behind. (...) She will also show that she is wonderful in her care for our Sodalists in the long vacation. So our battle cry in the time to come is: Mater ter admirabilis, ora pro nobis.

### Second Conference

[Building the ark]

We are trying to clarify the question as to how to describe the ark in detail. It is the ark we are allowed to build, in a certain cense we are being allowed to complete it. The answer is given by the goal, which, probably in keeping with God's intentions, we will be allowed to follow in the immediate future. We believe that for the immediate future we have been called to help to overcome Bolshevism through initiating a new and original blossoming of the Church. I think you should see these great ideas in a very large context. We are not a "corner society", nor are we an ascetical club. We are spreading widely. You will feel that we need leaders. You will rejoice when God calls leaders from our ranks to the large Church associations. Their task is to implement these ideas in their associations. As you can see, everything is growing vigorously and does not allow us to settle down.

You feel that the great goals of the past aroused tremendous forces in our young people. I think we should not just analyse all this, but also study whether, mutates mutandis, we could not do the same ourselves. Is it not possible that the great goal we have now envisaged will have to be striven after and attained with the involvement of all the powers at our disposal, as well as of nature and grace, and in every possible way?

What I have explained to you was more like a historical discussion. We took the Founding Document as our starting-point and considered three things: The heading, the content as such, the content in its context. I can probably save myself from enlarging upon the last idea, because it will become too detailed. Nevertheless, it would be well worth our while to examine the whole subject spiritually and historically. When you analyse the subject matter you will find that the same laws are constantly at work. You will also discover that at that time our striving was taken very, very seriously. Some people have said that everything was just a cultivation of the passions. No, we were not playing around! Our concern at the time was to present the very highest challenges with tremendous power and seriousness to the young souls.

Perhaps I will have some things duplicated so that you will be able to study the material for yourselves later on. It is generally the case that only the start of my talks has been written down, what follows is usually not recorded. Nevertheless the introduction is usually the most important part.

[The history before and after the Founding Document]

Now comes the **third line of thoughts: the history before and after the Founding Document.** We need to look at this more deeply and more persistently. We do not want to proceed in a purely chronological way, but in the way we described it this morning:

- Firstly, radicalism, universality, organism embodied in our Marian devotion, but borne by tenacious strength and an iron will.
- Until now we have not mentioned the second point of view. However, you should always presuppose that it is there: a pedagogy of ideals, a pedagogy of trust. The latter will lead you still deeper: anticipatory pedagogy. That, too, is most important, especially for those who want to be leaders. You should examine everything sometime to see whether it will not also be useful in the time to come.
- The third point of view we mentioned is the form of government: authoritative in principle and that was very pronounced at the time but in its application also democratic in a very special way.

Now let us consider things from a more historical perspective. Let us look into the past and then into the future. Into the past from the point of view of the Founding Document. I don't know whether I should organize it somewhat from the start. I want to distinguish between the starting point, a focal point and a certain climax.

[Starting point – the Pre-founding Document of 27.11.1912]

The **starting point** leads us to the time at the end of 1912. I will only read as much as necessary from the documents, in order to prove my point. By the way, the talk I gave is the only one I wrote down in its entirely at that time. It is the first talk I gave after my appointment as Spiritual Director. Analyse it for yourselves from the point of view of radicalism, universality and organism.

To start with, I gave an account of why I had not until then concerned myself with the boys.

The second part presented the programme that has been actively at work until today. You will find there the seeds for the whole Movement, the idea of the whole Movement, as it developed in actual fact. "What is our goal? ... I will put it briefly and to the point: Under the protection of Mary we want to educate ourselves to become firm, free and priestly characters."

Then the talk goes on to show how it was meant. This programme is the starting-point, you should see it as a sort of lever. With it we wanted to set our own activity in motion in the service of our self-education. More precisely it should be set in motion from without by means of a clearly envisaged goal. It was only later that the forces collected behind a self-chosen goal.

[The first focal point – 1913]

[A pedagogy of movement – self-education as a common process]

The first focal point in our development took place in 1913. The second occurred around the time of foundation in April 1914. The goal was understood in this way – **a pedagogy of movement,** that is, moving ourselves to a clearly recognised goal to which we had given inner assent. It had celebrated a victory. I would like to ask you to consider the

whole situation. That was a time when such methods were not even known in other boarding schools, on the contrary, they were strongly rejected. *Further passages were read from the Pre-founding Document*. The individual words describing the goal are analysed individually, for example, "We" – that is, all of us together, not just you, also me. We want to learn through practice. How

does a child learn to walk? By walking. ... Self-education is a noble and royal activity. It is in the forefront of all educated circles...

[Universality – taking up the spirit of the times]

Now comes universality. It includes a twofold relationship, a twofold attitude: First we tried to take up the spirit of the times in order to overcome the worldly spirit. We always tried to take up all the noble elements alive in the times, all the noble motivating forces, particularly in order that the boys in the boarding school should not feel: We are behind those living outside in the world. This was the law that brought us to the **Missionary Association.** So, first of all, take up the spirit of the times. All religious communities should be doing that today! Even though I am cut off from the world, I should always feel that the spirit of the times washes round me. This should be true even of the most remote corner where I am sitting.

Then, however, we have to turn the tables and say: We have to overcome the worldly spirit. The mindset of an era must be used for our entire pastoral work, for our preaching, no matter where we are working. The text speaks of educated circles. How important our boys felt because they were challenged to do something that was alive in educated circles. Further on it states that self-education is an imperative of the times. ... You should keep in mind that along with all this educational work there was also vigorous striving for universality, radicalism and the organism. At all times the aim was to make use of all that is noble, not just in the Catholic camp, but also beyond, for our self-education.

Universality – in the present, the future and the past. It would be good if you could hold onto this and try to find out whether we do not have to work in a similar way also in the time to come.

[Introduction to ethical self-education]

The following talks [in 1913] were very ethical in their orientation. A person has to be educated, but he has to learn to educate and form himself. We are concerned here with the clear goal of getting our self-education moving. [Further passages were read out] From what I have read to you, you can see that we immediately differentiated between a piety based primarily on practices and one that emphasises the formation of attitudes<sup>17</sup>. "Practices can no longer hold us ..."

<sup>&</sup>lt;sup>17</sup> Fr Kentenich was addressing himself to tendencies he had observed in the Church. The one concentrated on accomplishing as many prayers and religious exercises as possible.

Then we are told: "Under the protection of Mary …" This had been preceded by a prescribed dedication to Mary as a community. Think of the consequences of such a general and prescribed dedication. They made jokes about the medal and little ribbons.

Universality projected into the future: "Those who come after you should be nourished by your zeal". This, then, is the starting-point. This is where we made use of the lever to place a great goal before their eyes, and hence to set their abilities in motion. Merely the headings given to the talks that followed show this. All Saints: The saints were shown as the embodiment of our ideals.

Then the systematic work began. The individual abilities were examined and their possibilities for education were highlighted. How can I educate my mind? How can we describe this ability? How can I form my will, my heart? It was an introduction to self-education. Self-education, self-ennoblement, self-government should gradually be set in motion.

May I ask once again: What does this mean in connection with universality, radicalism and the organism? Please study this for yourselves.

Was the law of the organism at work? Please also study this for yourselves. What can we say about a pedagogy of ideals, a pedagogy of trust, a pedagogy of movement? From this you can see clearly that everything was built on faith in what is noble and good in young people. Everything was aimed at a single, great goal: self-activity. That was in October.

[Guiding the revolutionary mood to a positive goal]

January [1914] – Around this time the self-activity and self-government of the boys had been sufficiently mobilised to enable them to agree to part of the goal out of inner conviction, and to strive for it seriously. I would like to call this the period of focussing their energies. That was the first seed. There was a common collection of their noble, ethical energies, which were directed to ethical goals that had been more or less clearly recognised and described.

If there is enough time, it would be worth our while to see how the starting-point of that time, as well as the intellectual currents, were the best means to awaken all that was noble in their youthful souls. Think of the account of the **Vegetable Garden Plot.** At the time there were strongly revolutionary currents among the boys. The boys who came to the old house were very young. (Die Jungen wren als kleine Knirpse in dsa alte Haus gekommen.) The superiors of that time treated them accordingly. In Ehrenbreitstein, they had had a completely different education. Then they came into the new house in Schoenstatt. They asked themselves: Who is going to be the superior there? Will it be the same one who sat on us so much when we were small?

The other, to which he counted Schoenstatt, saw the need to form the right attitude to inform people's prayers and practices.

So there they had the "beautiful" house, but also the "beautiful" statutes. A real spirit of revolution was at work among them. This was the situation in which I found myself. What was my task? To take up the revolutionary forces, to select the noble and healthy elements, to sublimate them, or, it would be better to say, to guide them upwards. I had to ennoble the inclinations and passions. What was at stake? The boys had to be given a definite goal. There were so many sound forces there, and it would have been wrong to cut them out. You can see how these revolutionary tendencies in the boys showed from their habit of deliberately losing bits of paper "by accident". They wrote a saying of von Keppeler on these slips of paper: "A boarding school where joy is not at home should be closed<sup>18</sup>." I managed to capture these forces and direct them to another goal, at least to some extent. It was terribly difficult to motivate the most senior class to do anything of its own volition. They just weren't used to that.

[Concentration on a self-chosen goal: The Missionary Association]

In January [1914] Fr Kolb met with the Fathers of the Province. His goal was to bring more community life into the Province. In order to attain this goal he wanted the Fathers to meet every year after Christmas, as soon as their pastoral work had slackened off. By then we were so far that the boys wanted – out of inner conviction - to found a Missionary Association. All this happened according to the law of universality. The boys belonged to a missionary society. At that time the missionary groups were flourishing. The magic wand was always "what is going on outside?" We had to take up the spirit of the times. Shouldn't we be in the forefront in this regard? That meant doing something about it ourselves. By that time we were so far that the boys were ready to do it out of inner conviction, so that an application could be made to Fr Kolb and the Rector of the house, Fr Wagner, that they should take over responsibility for the Missionary Association. It was a most important turning-point. An outward justification had been given.

What are we dealing with here? An initial collection of forces, an initial focal point. What is characteristic about it? Let me repeat: the inner forces were concentrated and directed to an inwardly accepted and towering ethical goal.

However, this was not yet the ultimate goal. I had managed to lure out their own activity to a greater extent. Now we had to motivate this independent activity to such an extent that the goal could become **religious** and ethical. A great period of battle followed. You should analyse this one day. This applies particularly to those who have a leading role in the large associations. You should read the articles in the MTA about the boarding school Sodality.

[Working with an interplay of forces]

<sup>&</sup>lt;sup>18</sup> A quote from Paul W. von Keppler, Mehr Freude (More Joy), Freiburg 1921 (first edition 1909), S. 114: "An Institute that is unable to prove at any time that its youthful occupants enjoy natural, genuine and sound joy of heart, deserves to be closed."

Do you know what now entered the picture? A tense interplay of forces. You need to study this if you want to organise something. From the beginning everything was aimed at mobilising their forces in such a way that they kept one another in balance. The intention was that they should arouse one another and urge one another upwards. I kept completely in the background although (zwar) I did have a small group of faithful followers. What was developing among them was channelled to the others, and vice versa, from the others it was channelled into the individual soul. In this way small groups formed. Some wanted to hold onto the Missionary Association, others want to form a Sodality. Two camps formed. The one wanted to stress self-activity strongly, but they were thinking more of letting loose. They were strongly oriented outwards. This tendency was caught up at that time in the Missionary Association. We did not neglect any of their strengths and abilities. However, another tendency gradually developed that was more inclined to stress inwardness. This later became the **Eucharistic Section** in the Sodality.

[The form of government – authoritative in principle...]

Organisationally everything was also constructed in such a way that they were able to motivate one another. I personally remained in the background. However, I directed everything in every respect. There was only one occasion when I showed my outward authority. That was in February 1914. I fell ill and had to go away to recuperate. Everything had been prepared as I have just described it. It now became difficult to prepare the Statutes by means of their self-government. The boys had to be educated to accept discipline. They had to be educated to arrive at vigorous and vital obedience by means of self-government. The question had arisen as to who should decide about accepting members into the Sodality. They wanted to do it democratically. However, I did not want all of them to decide whom to accept or exclude. I discussed this with some of them and supported them. They did not know what the final aim was. Nothing had been finalised when I fell ill. They wanted to finish the Statutes. One group wanted it to be as democratic as possible. I had just recovered sufficiently to be able to breathe again. So I came to an authoritative decision: It has to be like this and no other way! That is authoritative government! All were allowed to elect the governing body<sup>19</sup>, but they then had to obey it completely. It would decide who was to be accepted or excluded. Here you see strongly authoritative government in principle.

From this you can see the initial concentration of forces.

[The foundation of the Marian Sodality – April 1914]

The second focal point occurred at the time when the Sodality was founded. What had developed so far had reached a certain climax by the time we founded the Sodality. Allow me to read you a section from the founding talk. The most important part, as with all these talks, is the introduction.

<sup>&</sup>lt;sup>19</sup> The Latin term "Magistrat" was used.

At the time there were a number of difficulties in the house. People made all sorts of accusations, for instance, that I wanted to bring the Novitiate into the house, that I was over-feeding the boys with asceticism, that there was nothing being left for the Novitiate, because they would have learnt everything already. The introduction answered these questions. *The text was read out.*<sup>20</sup> I always told the boys when the superiors expressed their lack of trust of them: You have to understand that your superiors do not trust you. You yourselves have to show that your intentions are better than they think. However, towards the superiors I always said: You have to understand that the boys are annoyed for these reasons. *Continued reading.* 

Now the actual religious education began. Until then everything was very strongly ethical in orientation. However, with the little ones, who I always treated as children, I spoke on religious themes in a very childlike way right from the beginning.

Allow me to clarify some things that are being said. When you read and hear what was said in that talk, you will notice that it formulated trends of thought that have become very familiar to our Family in the course of the years.

[The May talks of 1914]

Then in May I held a number of talks that brought some starting points for a warm devotion to Mary into sharper focus. When you read what I said there, you will notice that I had a devotion to Mary that gave great warmth to the talks. This does not contradict a statement I once made that I was only given devotion to Mary through the boys. I was very sceptical. However, I always held onto everything with my will. When you pick up the warmth of this devotion to Mary in the talks, I can tell you that what was given to me later in life was more a balance in my emotional life with regard to the religious world.

So in May there were the individual talks. A few headings: Childlike love of Mary, chivalrous love of Mary ... Each time the connecting link to their youthful souls was emphasised, then the seeds were planted into the boys' souls.

So we looked back from the climax of the Founding Document. Then the initiative that had been awakened in them began to pour out with tremendous force towards the religious field, the Marian element. Once this twofold concentration of forces had progressed to some extent, we reached a certain climax at the time when the Founding Document was formulated.

[The subsequent history of the Founding Document]

<sup>&</sup>lt;sup>20</sup> Cf. J. Niehaus: New Vision and Life, p.73f. The sentences referred to here have been omitted from the English text. "We know what we want. What has brought us together at this holy place is not the intention to erect a Novitiate in our house. That would be wrong. We leave the Novitiate and the work of the Novitiate to the Novices. What directed our steps here was not weak acquiescence in the wishes of our superiors. We came here freely" (F. Kastner: Unter dem Schutze Mariens, Paderborn 1940, S.203f).

Let us proceed to the subsequent history of the Founding Document. I don't know what I should explain to you. I think it is my duty to discuss two circles with you. I already mentioned it this morning. The first is the Pallottine Society, the second is our German Fatherland. Where do we find radicalism, universality, organism and a pedagogy of ideals, of trust and of movement, in these two circles?

[The radius – the German Pallottine Province and our Fatherland]

Allow me to remain with the Pallottine Society to start with. We have to distinguish between the house in Schoenstatt and the German Province of that time. I do not need to talk about this house<sup>21</sup>. We are looking at the German Province. I don't know how I should put it: the spiritual concentration of the German Province here in Schoenstatt. Then the transformation of our German Fatherland. I could still mention a third circle – the whole world. Let us remain with the second.

How did it come about that we took these two circles into the Founding Document? How was it that we came to talk about the chapel becoming a place of pilgrimage for the house and the whole German Province? How was it that we saw it as our goal to place our German Fatherland at the head of the people of Europe?

# [Orientation through letters]

We will be well advised to follow the course of history. As an introduction, let me read you a long letter I wrote at that time. I have a number of letters I wrote at that time. How did I come to possess them? One of the students collected them. Then he wanted to enter the Novitiate. He told me and I let him show me the letters. Once I had them I thanked him for them [and kept them]. The one who made this collection, or copied the letters, has died in the meantime. This clarifies the legal questions. I want to emphasize my method in particular, and the tenacity of purpose with which I worked at that time. There, too, there was authoritative government despite the democratic application. The letters were addressed to the leader of one of the generations. At the time I wrote relatively few letters to the boys. I let others do it and then added a few lines. I only wrote a long letter personally on one or the other occasion when it was necessary to point out the direction. Of course, I waited a very long time before I did so. I was good at using the "destructive method", that is, I waited until nothing worked any more. Once everything had failed, I took the reins in hand. Then I again pointed out the direction. This direction then remained unchanged for a long time. The condition for this way of doing things, of course, was that there were individuals there who were real leaders. In this instance this applied to the person I was writing to. He had been appointed leader of the Limburg sodalists.

[The letter of 22.5.1916]<sup>22</sup>

<sup>&</sup>lt;sup>21</sup> The "Bundesheim" or Movement House in Schoenstatt.

<sup>&</sup>lt;sup>22</sup> Cf. J. Niehaus: New Vision and Life, p.121.

I wrote the letter on 22.5.1916. (It was read out. It described the plan in detail, then it described the circle of co-workers of the recipient, while it differentiated this group from the other groups. From this we can see that the idea of Ingolstadt was at work as early as 1915.)

It is most important for educators that a towering ideal is always envisaged, which is then made practical for the present moment. We must always be able to attain the goal in every period. However, the goal must remain so high that a new period can always follow. *(He continued reading. The founder, Vincent Pallotti, is mentioned once.)* You may not forget that this was written to someone who was already in the Novitiate at Limburg. That is why I always spoke to him about the Society and the founder. The boys [in the College at Schoenstatt] never heard anything about the state of the Society from me...

Suddenly we hear about transplanting our efforts of the past to Limburg soil. By this was meant our form of community as we had it. ... Then he is presented with a clear task. He was to care for Limburg quite independently on his own. From there he should prepare to take all the threads into his own hands and enter into contact with the individuals. Then the statement is made: "The chapel with the MTA is the focal point". So we did not see the picture on its own, but always in connection with the chapel. The picture has no meaning unless it is connected in spirit with the chapel.

From all this, please notice how important it is to present tasks everywhere. This applies in particular to men.

[Leading through leaders]

Look as well at the authoritative government [and the democratic application]. I always said: "Everything should happen through you..." That is completely organic. Each community needs a head who keeps the reins firmly in hand. It needs a personality who embodies the fundamental forces that are at work in the Family. Otherwise I can perhaps be a commander, a superior, but not a leader. A leader must embody the concentrated will of the followers as perfectly as possible. You can see this clearly in these letters.

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TfBuPr (Jan 1935)

### **Third Conference**

A great many original sources on the questions we have raised have been collected in "Erbe und Aufgabe"<sup>23</sup>. If we want to take the Year of Education seriously, we should use this periodical to educate ourselves.

(A letter from Fr Kastner on acceptance into the Marian Sodality was read out.)

My main interest in all this is to present the various subjects in such a way that we can learn from them for our present circumstances.

Now let me describe the two circles briefly. The first circle is the Pallottine Society. I need say nothing about the house, although it would be worth our while.

#### [The periodical MTA]

At the time we worked really purposefully according to the law of economising with our strengths. Do you know what motivated me strongly at the time to publish the periodical MTA? Universality in the distance – I wanted to create a handbook on how to live. I wanted to give later generations something in an easily accessible form to help them find their way in life. Everything was built up according to definite principles. Of course, other tasks also played a role. The first years of the MTA were a form of shared spiritual direction. Then, in the articles I wrote personally, you will find that I took a stand to all sorts of difficulties. At times the articles are written in a very academic way. It is interesting to discover what answer the individual contributions offered. For example, there is an analysis of the Sodality with a description of its fundamental forces. ... All these things followed a very clear strategy from the first. You will hardly find any changes.

[Relationship to the Novices in Limburg]

Now comes the first circle – our influence on the German Province and then on our German Fatherland. As an expression of the idea of universality I discussed with the first course that went into the Novitiate in Limburg in 1914: How are we to remain in contact with one another? I am going to show you my cards, which were unknown even to the leaders of the Society of that time. Everything was done with the intention of making full use of the available possibilities while remaining on the right side of the law. I can remember the thought that was alive in me at the time. The young course should remain in contact with me as far as possible, but this was only done with the intention of enriching one another. The Novices should receive inspiration from Schoenstatt, and vice

<sup>&</sup>lt;sup>23</sup> This translates as "Inheritance and Task". It was a periodical for Schoenstatt seminarians, but also for others outside Schoenstatt.

versa. It was the custom at that time to make an annual pilgrimage to Wirzenborn. So we thought about this and asked: Couldn't we here make a pilgrimage at the same time and meet up with them there? Everything should be caught up in this way.

# [We need leaders]

I think that if we are to carry out our task for the present times we will have to work with the same principles I used at that time. Let me say it for once: We lack people with organisational talents. There are too few people who can keep the reins in hand. It is a great lack. The attitude is to grumble and allow others to grumble, [which achieves nothing] but then everything continues as before. At that time things were different. In each generation there was one whom I could trust absolutely. I knew that when time had passed, the task I had place before them would also have been carried out. To the extent that the individual [leader] was able to bear it, I then discussed the next steps with him.

If we are to become a group of leaders, we will have to be far more disciplined in this regard. We need authority, but our leadership has to be organic and enlightened. Otherwise it is possible that everything will be very nice, but we will not be aware of the fact that we are working for centuries to come. Everything has to be seen. The ark simply has to be completed. So we have to break out of the circle of our own personal interests and the desire to put our personal, comfortable togetherness first. That should also be there ... But the ark has to be constructed! We have to pray that God will still send us leaders. Otherwise we are helpless.

[To be a leader – to commit oneself selflessly and decisively to a great goal]

You are well aware that it is precisely we priests who feel the greatest need to be led in a childlike way. I know of no other group of people – not even Secondary School pupils or women – that is so easy to lead as priests. At most, men and young men are similar. We do not lack willing members, we lack leaders who can set aside their preferences in favour of the whole, for the sake of their followers. I may be a useful member of the Family, I may also work fruitfully in my own circles, but the Family as a whole does not become apostolically active as a result. If we want to lead the Church to a new flowering, you will have to see things very differently. We are not living at a time when we can be together comfortably. God will not do anything without us. We have to see tasks and manage to simply set aside our preferences if the great task requires it of us.

The Founding Document is an echo of the opinion at that time. We have to create something really great.

[The new situation – the First World War]

Then came the war. It presented us with a whole host of possibilities for development that would otherwise never have entered our field of vision. The boys here in the College and the Novices were caught up in the chaos of the war. It now became possible to maintain

contact with them all. So they took it for granted that all the threads would again be caught up, and that this would happen in every respect.

[Two initiatives within the framework of the law]

To start with there was a twofold initiative coupled with the serious attempt not to overturn the law. I always took it very seriously. I did not want to overlook any regulation or to offend against any juridically valid competence. I may never offend against the order of being, not even for the sake of high ideals. The order of being is always holy!

Now came two initiatives. You already know the one from what has been said. It was done by the boys here, who had organised themselves although within definite bounds, as you have already heard.

Then came the second initiative – you probably know nothing about it – undertaken by Fr K Hoffmann in Limburg. Fr Kolb very much wanted to unite the priests in the Province more closely. It was a thought that was in all of our minds at the time. Hoffmann had taken responsibility for the Conveniat<sup>24</sup> of the Fathers in Limburg. It is less well known that it was all inspired from here, although I personally did not think much of it. When Fr Kolb was trying to unite the Fathers more closely, I was thinking: It will be difficult to achieve that goal. We can only reach it if a foundation is laid from below. As you can see, I had two irons in the fire: the young generation here in Schoenstatt, and then the effort to collect the forces and place them at the service of an ideal community.

You may not forget something that can be taken for granted – a counterattack had to come.

### [Initiative and obedience]

Before I go into that statement, let me show you by means of various documents how seriously we were striving not to offend against any law. The thought was: How can we see to it that our seminarians and priests are able to work together as a community in order to serve Vincent Pallotti's great task? Let me express it very clearly. So, for example, when there were difficulties between the Novice Master and the Novices, I asked myself: How can I sail round the difficulties? It would have been very easy at that time to bring the whole community into revolution. (*A letter from Fr Kentenich to one of the Novices of that time*) I presented him with tasks and goals. In order not to get into conflict with the Novices – aware of the ideas of the Schoenstatt Sodality, and win them for the idea of a Sodality for Seminarians, although in Schoenstatt's spirit. Questions were even asked whether it was possible for seminarians belonging to a

<sup>&</sup>lt;sup>24</sup> From the Latin: coming together. These were the weekly or monthly meetings of the priests to discuss pastoral questions, to renew the spirit of the community together, or to rest from their labours.

religious community to start a Sodality. Perhaps when you read "Erbe und Aufgabe" you could take note of how we always tried to educate ourselves to practice a really vigorous and disciplined obedience, despite taking the initiative.

[What was the Pallottine Province in Limburg aware of?]

It you were to ask me how strongly I was influenced by the ideas of Vincent Pallotti in all this, I would tell you that I took two fundamental principles as my starting-point. Two thoughts were definitely alive in the feeling of the Society.

- a) **The universality of the apostolate.** This may always have played a role when they took on a multiplicity of outward work. It is another question in how far it was consciously reflected upon.
- b) Another point about which the Society was aware, at least in the German Province, was that we don't take vows, we only make promises! This idea was emphasised in a special way when there was a controversy in Rome about whether we should have vows or promises.

[Bringing new life to Pallotti's fundamental aim in Schoenstatt]

I took up both points. They influenced me. When people in the Society made things difficult for us, I consciously reconstructed<sup>25</sup> everything. Nevertheless I have to say that Schoenstatt's whole structure is an amplification of my own thinking. The other element, Pallotti, also influenced me. They (Schoenstatt and Pallotti) have now found each other again in a happy espousal. We have our own structure, which is very distinctive, and on the other side there are the two essential elements. Without my having thought about it clearly, the whole of Vincent Pallotti's work had been reconstructed. Without my having thought it out clearly – and I want to emphasise that point – I see it far more as the guidance of Providence, two sources were really at work here.

Fr Schulte will show us tomorrow how we took up the threads that had fallen out of Vincent Pallotti's hands.

[Few binding commitments require self-education]

You may not be surprised that all sorts of problems were caused by the Society. This was something quite new for those times, that is, this strong urge to self-education and personal initiative. We always answered the difficulties by saying that it may not be necessary for others, but for us it is absolutely necessary, because we have so few binding commitments. The fewer outward binding commitments there are, the greater must be the emphasis on nurturing the spirit. When I write something in the MTA, you will always

<sup>&</sup>lt;sup>25</sup> Fr Kentenich used the word "reconstruct" on a number of occasions in this congress. Today it is difficult to work out what he really meant. It probably means that he studied Pallotti's goals and tried to see how what was developing in Schoenstatt was in keeping with his spirit and intentions.

find an answer to such questions. However, in essentials this is also the structure that has to enrich the Church. That is the Providential thing about Vincent Pallotti. I can also not understand it in detail. Pallotti loved to take vows. Why was it that he did not want his Society to take them? Where do I see the guidance of Providence? That we always held onto the promises. Everything can be reconstructed from this single fact. The outward activity can be seen as an expression of the universal apostolate.

[The principle of nurturing the spirit]

Here we see the actual importance of our spiritual currents. A new world, a new Church, should be created without especially many outward binding commitments, but through a very profound nurturance of the spirit. This was what we envisaged from the beginning. This is the principle we find in all its purity with the Sisters of Mary. Everything was consciously built on this foundation. It is applied step by step in the Federation and League. However, it is worth the while of all who want to lead to acquire reflexive clarity on these principles. Otherwise they will never be able to lead. Naturally, they will be able to say yes (Werden ja sagen koennen S. 17), but they will not be sure of themselves when they have to take decisions in the chaos of spiritual currents in the world today. This is most important because everything urges us in the opposite direction. Everything urges people towards making more binding commitments, towards crowds that are manipulated from above. That is why it is so necessary for us to have ideals constantly before us and to keep them constantly in mind.

(*Continues reading from documents*) Here I am pointing out the significance of a lack of tradition in a Society. That was a contribution made by Fr Kolb – to create a tradition.

[Reaction on the part of the Pallottine superiors]

Then came the first counteroffensive. An authoritative letter was written on 27?28.7.1917. We were forbidden from delivering the periodical, MTA, to the members in Limburg. (*Reads the letter*) We may not be surprised by such things. They are happening all the time. Think only of our present difficulties with the associations and the hierarchy. If we are an original movement of life, we have to come into conflict with life. That is why it is good to study history. We will and must come into conflict also with Catholic Action. The letter quotes the Provincial Superior and even the General Superior of the Society. I had the opportunity to ask our General Superior (Fr Giessler) about it myself. His reply: He cannot justify before the founder what I was doing here. That was the first counteroffensive.

The second was that the Novices were forbidden from co-operating in any way with what was going on here.

The third counteroffensive consisted in examining all the spiritual currents mentioned in the MTA very critically. That is what happened to the articles about "bosom friendships".

Then, the fourth counteroffensive was the appeal to outside [authorities]???. (Interpellation nach aussen?) There you have the struggles of the Society until the end of the war.

[The time after the First World War – transfer to Engers]

After the war – you know what happened then. First of all I must mention Bishop Hennemann. He means more to us than you know. To start with, as the war came to an end he helped me to be relieved of my office. I thought to myself even as early as 1915: What will happen when the war comes to an end? After the war I was relieved of my office and I was able to withdraw to Engers. I worked from there. Everything was laid down with the widest perspective in view. Can you understand what it means to retreat into the background and to connect all the threads from there?

[Schoenstatt's protectors]

**Bishop Hennemann** was a great help to me at that time. I have a letter from him that was written in 1921. It is marked "confidential". He refers in it to the other Province. (*The letter is read out. It reports on a discussion with a Father from the Bruchsal Province, in which he related that the Movement had been introduced into the Society from outside.*) Here I must also mention **Fr Kolb.** It was his task to keep the contact with Rome open, as well as with the Superiors there and in Limburg. So there were a number of important people working in our favour and they visited me in Engers repeatedly. They always upheld Schoenstatt while at the same time getting to know the founder (Vincent Pallotti) better.

[The consecration of both Provinces in the shrine]

It is strange that now, after twenty years, both Provinces have met again in the shrine. Immediately after the consecration of the two Provinces to the MTA, I became vitally aware that this had been anchored in the Founding Document – that the German Provinces should consecrate themselves to the Mother of God in the shrine, that this should be a place of pilgrimage for the German Provinces.

If the other sections of the Founding Document have become a reality, why should not this section as well? I explained this to the Provincial Superior when I suggested the consecration, and asked him to pass on this suggestion to the other Provincial Superior.

I think that now that the consecration has taken place, it may not remain a single act, it must become an attitude. If this unconditional trust is not present, I don't know what meaning the consecration has.

Allow me to remind you quickly that right at the beginning of the war we also reached out to **Poland.** You can notice how purposefully the Founding Document should be seen as the point of departure.

# **Fourth Conference**

## [Pray for leaders]

It will probably be a good thing if we were to ask God in these days to give us graced leaders. There are two ways we can help our Family to attain its aims as time goes by – either God must do everything and we allow ourselves to be pushed along, or we can try to place our enlightened co-operation at his disposal. According to the way the Family has grown until now, a double law has always been at work: Nothing without us, nothing without you. I am afraid that the first [our own activity] will gradually retreat into the background. This does not mean that we will not work. I am afraid that we have too few real leaders – enlightened, energetic, purposeful leaders.

I also do not know how you have taken in the trends of thought – the psychological, historical, etc. Do you find it easy to apply the ideas to your circumstances? Can you pick out the principles that have to be applied to your circumstances? That is the main purpose of this congress. We do not want to play around any longer. We are serious about wanting to learn. In his old age Cicero said that history is a teacher who draws from the past for the future<sup>26</sup>.

[Training ourselves for leadership]

I am well aware that not everyone has been called to take a direct leadership role. However, we should storm God with the plea that he should give us a number of leaders. Otherwise we will hardly be able to do justice to the demands that will be made on us in the course of time. Nothing without us, but also nothing without you! It is not possible for everyone to be called to be a leader. However, each one of us can help more leaders to develop from our ranks. This congress would be richly blessed if just one leader were to be awakened through it. For example, he could at first work in his own group, and show his leadership there.

Please keep in mind the thoughts [about leadership training] we have touched upon when we spend today enlarging somewhat on the history of ideas. When you than come to Pallotti's ideas, you will get to know a tremendous vision.

Tomorrow we will be very practical.

<sup>&</sup>lt;sup>26</sup> Cf. Cicero, De oratore II, 36: "Historia est testis temporum, lux veritatis, migistra vitae, muntia vetustatis" – History is a witness of events, a light of truth, a teacher of live, and messenger of tradition". Cicero also called history "testis antiquitatis et magistra vitae", that is, it bears witness to past events while containing the wisdom of tradition, so that by studying history we learn how to live in the present and cope with the future.

I am under the impression that I should conclude what was said yesterday so that your souls can come to rest. We have allowed our discussion to centre on the Founding Document. We looked at the history before and after it, the struggles of the Pallottine Society and with it. I was able to shed some light on one or the other point. You will have picked up that behind them there are any number of events, although the time has not come to expose them fully [to the public view]. However, we can see that there are many events, and that God has used a great many people for his purposes. I may not forget two men who gave all they had for this task. The one is Fr K. Hoffmann, the other, Fr Wimmer. That is an act of gratitude, piety and justice.

[The second circle of universality – our Fatherland]

I would now have to describe the second circle: Our German Fatherland. Can you remember what was said on this subject in the Founding Document? Everything was borne by the idea of universality. However, this idea was constantly made specific and applied to the circumstances of that time so that the goal was always tangible. When we said that our German Fatherland should be placed at the head of ancient Europe through our activity, what did we mean in its practical application? God should give such a role to our German Fatherland as a result of our lives of sacrifice, our contributions to the capital of grace.

It did not take long, however, possibly only a few months, before we noticed that we had only one opportunity to work for our German Fatherland. It could have been in May, or around May, when information about the Colloquium Marianum of Ingolstadt reached our hands. What did it mean? A new support, a new possibility to express the ideal of universality. Once the seed has been planted into the soil, it must begin to grow.

From this historical fact you can see how you can bring about great things in a small circle of people. Universality in time, in the future, in the past. You need to see this clearly. You can understand the whole development of the Family from this point.

Active work began, directly and indirectly. Someone mentioned to me – after what we discussed yesterday – that we are actually celebrating the twentieth anniversary of the picture. It would be worth our while to depict the whole history of the Family through using the fight about the picture. When did the fight begin? When we looked for a picture. Actually with the letter to Baroness von Oer. It has gone on until today. Look at how everything radiates from the ideas we have raised.

[Particular fields of work - transforming our Fatherland]

Everything was attempted in order to transform our German Fatherland. Let me mention some periods, although the history is far richer than you could imagine. You do not know about all the work that was done according to really clear goals. A number of small initiatives were started. For example, we began an album to record all those who wanted to place themselves under the special protection of the MTA here in the chapel. Two letters to Fr Eise report about this, the one written on 21.12.1916, the other in 1918. ...

Then the work of the "Marian League". At the end of the war, everything had already been founded. Everything was an outflow of the idea that our German Fatherland had to be transformed. Simple people applied and wanted to join us in some way. How should this be done? The Marian Sodality already had a process by which individual members from outside the College could become members, and hence be taken into its ranks. However, we had very clear goals when we accepted people from outside the College.

We continued to work. We published a brochure ("Lay Apostles in the World War"). In order to make this possible, I contacted all sorts of prominent people – cardinals, bishops, princes, etc. It was all to no avail. It seems as though I have no abilities in that regard.

We also need to mention that the Iron Crosses<sup>27</sup> were put up in the chapel. All this meant centralising everything here in the chapel. We put up the first war memorial in the chapel - the memorial plaques.

#### [Summary]

What else was done? I want to summarise it briefly: We worked to provide things for the soldiers to read at the front; there was the apostolate from person to person. Our brochures, the album of protection, the memorial plaques, our constantly growing organisation.

The latter needs special mention. You can see what we called the **Congregatio militaris** as part of it. Fr Kastner had a great task to carry out at that time. This does not mean that his work was terribly successful. Our successes were always miserably small. At the end of the war I deliberately had the plaques made to show the organisation as it was at the time. How few unknown names or the names of people outside the College can be found there! Hardly a handful. However, the main thing was the serious, clear goal. (ernste, klare Ziel)

[Hoerde – the Statutes for the League and Federation]

Then we slowly began to work for the League. It is worthwhile looking at the developments that followed. I need not tell you how the Sodality was transformed into the Federation and League. However, I want you to remember one thing: the Statutes for the Federation and League were ready when they<sup>28</sup> went from here to Hoerde<sup>29</sup>. The programme was complete in every detail. It could not be different. The Statutes were finalised in Hoerde. I can well remember when they returned from Hoerde. Fr Muehlbayer had been appointed Spiritual Director and hence my successor. I only added two more points to the Statutes - the two parts of the League. Nothing else was changed after that.

<sup>&</sup>lt;sup>27</sup> Medals for particular bravery during the war.
<sup>28</sup> A delegation of Schoenstatt Sodalists.

<sup>&</sup>lt;sup>29</sup> Near Dortmund from 19-20 August 1919.

[Following the war – work with seminarians]

We set to work in this way after the war. The work began with exactly the same methods as before. In the beginning I was extremely reticent. My idea was: This work [of the older priests and Pallottine Fathers] is so great that we will hardly find anyone who will be ready and able to carry it out. I thought I would have tobegin from below with Secondary School pupils in order to be able to form the people who were able to reach out to such goals. Then the academics came along and protested. I suddenly understood things in a completely new light. I realised for the first time that we have something really original here. I noticed that we were bringing a whole new world with us. There was also a second insight: Through the war God had prepared a whole host of souls for the greatest tasks. From that moment I set aside the Secondary School pupils and began to work with the seminarians.

To start with I remained in the background. I never went out. That only happened much later. So the whole thing is the work of those who took the ideas from here into the world. Muenster, Freiburg, Paderborn, it really is their work. They saw the work as their task. It was always the case. You know how it matured later and has continued until today.

Let us now close off the historical survey.

[Humble but strong sense of being an instrument]

You may object that by using the same means it could also have developed somewhere else. Without doubt! However, as we know, there was always a great grace behind it all. Behind everything there was the absolute trust in grace. If you trace everything back to the start, you may perhaps arrive at the conviction that God's work is behind us. As a result we may feel with great humility, but also with great certainty, that we are allowed to be God's instruments. It is not possible for any natural undertaking to challenge the present times and the present-day opponents. Unless we are aware that God's forces are at work in the Movement, we will not be able to carry out the tasks, we will not be able to go into opposition. God has to call us, he must give us the qualities and graces we need. Each one of us must give their all wherever they find themselves. We will have won the game if only we members of the Federation could again be given this awareness: We have to pave the way for the whole Family into a completely new era.

[Cultural philosophical meditation – our mission vis a vis Bolshevism]

In the second part of this talk I would like to add what still has to be said. I want to see this train of thoughts from the point of view of **cultural philosophy.** From this new standpoint I want to look into our present times. What do we find there? What do I then want to prove to you? That we have been called in the present times to overcome Bolshevism through bringing about a new and original flowering of the Church of God. You must hammer in these thoughts until they have become part of you. Faith in a supernatural mission can only be awakened in us by grace, and is only achieved through grace. Do we really have this task? For the moment? And when Bolshevism has been overcome, what then?

I only want to prove it for the present era. How can I prove it? There are two arguments: The first is based upon the clearly visible goal of the Family at the moment, the second is based on the motivating forces at work in the Family. So we have to consider the leading ideas and the driving forces.

[The leading idea – to overcome Bolshevism]

**The leading idea:** How can we describe it? I want to prove that at present the leading idea has been bathed in such a bright light by the circumstances of our times that we can say with certainty: That is our task. Recall how the Founding Document formulated the goal in very general terms: The Blessed Mother should come done here and bless all who come here. Already in the following year [1915], the ideal of our Fatherland was awakened by circumstances, that is, the need of the time, God's will and the call of that time.

[1929 – the saying about "the shadow of the shrine]

That was always the case. The renewal of Germany! It became very clear to us. Even in 1915 this was so. And in 1929 circumstances led to a new formulation that gave rise to so much uproar: "In the shadow of this shrine the future of the Church, no longer just Germany, should be essentially influenced for centuries and millennia." ("In the shadow of this shrine we should help to essentially shape the future of the Church, no longer just Germany, for centuries and millennia.")

Such formulations are always a particularisation of the spiritual forces at work in the Family at that time. It was like a lightning flash. What had previously been at work as a function we now saw as a clear goal. As you know, during this time we were constantly talking about Bolshevism and how we had to overcome it. How important all the individual elements are that have been built in to overcome our times. In the meantime Bolshevism has set out on a victorious march through the whole world. If we are to help to decide the fate of the Church in the shadow of our shrine, and if it is true that the anthropological difficulties are the essential heresies of our present times, our task has been clearly placed before our eyes.

For the time being our task consists in helping to overcome Bolshevism in the Church by helping to bring about a new flowering of the religious spirit in the whole Church.

[A saying of the Auxiliary Bishop of Rottenburg]

I don't need to explain this in detail to you. I am talking to the informed. Perhaps I can amplify what has been said by adding one or the other remark. I would like to quote something the Auxiliary Bishop of Rettenburg said to me. He was formerly the Rector of the Seminary and has been following our Movement from the beginning. "If you manage to solve the community problem of our secular clergy, Schoenstatt will have achieved something really great. If you don't manage it, all your efforts will have been in vain." Of course, he was only thinking of the Federation.

[Also the women in the League and Federation]

Allow me to interrupt my train of thoughts for a moment, because I want to say something I should have said before. When the Statutes were completed, a woman suddenly arrived from the Pfalz. She had heard something and asked whether she could join in. If you know how easy it is for someone to get a bad reputation in society if he starts giving pastoral care to women, you will understand my reluctance. However, the idea of universality decided the question. Pallotti also had it [this urge to the universal]. So I agreed that women should be accepted into the League. However, they were not satisfied with that. They began to urge that they also wanted to be in the Federation. In the end I gave in.

Now to return to the Auxiliary Bishop of Rottenburg, whom I quoted just now. When I dared to use the above-mentioned formulation of our goal in 1929 – you may not imagine that I had received a revelation about such a formulation. It was just a clear formulation of what was happening in the Movement, it was a formulation made by someone who knew the spiritual currents and realised that God was speaking through them. Otherwise one cannot do such things. However, anyone can apply this method anywhere, that is, in your associations. The Auxiliary Bishop sent me a message when I was in southern Germany that he agreed with everything, but he was unable to explain the saying [on the shadow of the shrine]. I then corrected what he had misunderstood, that is, that we **alone** should bring it about. However, in keeping with my character, I then used the formulation all the time and everywhere. In this way I intended that it should become generally known.

[The MTA picture at other places of pilgrimage?]

I conducted a retreat which he also attended. He then told me: "I am now in agreement with everything, but I cannot understand why the MTA picture is replacing other ancient pictures at places of pilgrimage."

I used the opportunity to tell him what I thought. I don't do this easily! I told him that we had no intention of pushing out the ancient places of pilgrimage. On the contrary, we tried very seriously to give new life to the ancient places. If there are tensions at times, it is not really serious. Life itself would sort things out. Nevertheless, I did think it desirable for an MTA picture, or at least a symbol of Schoenstatt, to be found at the other places of pilgrimage. I then showed him clearly what I am now telling you about Bolshevism. I told him: for me the MTA picture at the other places of pilgrimage is a symbol of three things:

- it stands for a distinctive religious movement for the masses;
- an active and rapidly advancing Catholicism (but I didn't tell him that);
- as well as a distinctive and original movement of grace.

It could well happen that a temporary hitch could take place at one of the places of pilgrimage. However, why are these symbols necessary?

The natural argument is this – people need something tangible. The supernatural sphere depends on our faith. In how far do you share in Schoenstatt's faith that we really do have a mission to go forward in this way? In how far can we expect to receive the graces designed to overcome precisely these heresies?

[The MTA picture is a symbol of a Movement of educators and education]

Of course, you have to remember in all this that building a chapel, or hanging up such a picture, may not be understood in such a way that it is all we have to do. It is only a beginning! If that was the end of it, our whole work would soon be done. We by no means want to start a new devotional movement like all the others. We are a Movement of educators and education!

There you have it! Unless a distinctive Schoenstatt education follows the act of hanging up the picture, that will be the end of it. This means, once again, that we need leaders. Grace will not work without us. The best thing would be if each district were to see this correctly. However, we also have to see where it is all leading. How can I take it up so that a distinctive Schoenstatt education can set to work? If we should overcome Bolshevism, the people of today have to have very different thought categories. Can you not feel how the strength of grace has to become effective in an original way if we are to overcome these heresies? However, not just a Movement of the capital of grace! Here too it is necessary for it to be organic in the spirit of a really distinctive educational movement.

In Cologne, Monsignor Eichen, who is aflame for this task, said: The Federation Priests can't do it, after all they don't know much! Let us ask ourselves: Are we really able to think, form and take hold of [people] in an original way and in tune with our spirit? In this regard we have to point things out to one another, especially when we notice faults in one another. When we notice that this or that completely contradicts what we are aiming at, we have to point it out to one another. The ideal would be that our formation had reached the stage when we no longer think or act in any other way.

I would like to name someone who thinks in a genuinely Schoenstatt way, although he has not learnt this through attending courses. I will tell you this personally, not in public. There are things that only those can understand who have integrated the Family into themselves. In a circular letter he wrote that the Mother of God had herself set out on the road so that she can be at work amongst us – through the picture. We can't do it by merely proclaiming our ideas. However, the idea must now also be drawn in. This is how you should understand the motto for the year<sup>30</sup>. You should again place the emphasis on working in the depths. Work in the immediate Family and conquer the country through it.

<sup>&</sup>lt;sup>30</sup> In 1935 it was: Schoenstatt's year of education and formation.

[MTA picture – believing contact with our shrine]

Perhaps I could answer another question quickly. Why is it not necessary for us to fear a schism in Schoenstatt?

I can well remember that our Swabian Schoenstatt Family was the first to make a serious attempt to have their own MTA shrine. It was Josef Sprenger. We here said no. I don't really know why not. Afterwards, however, we said that the more often it happened, the better and the more pleased I would be. Why do we not need to expect a schism?

The first answer: these pictures of grace have to mediate grace in connection with our shrine. Unless the picture is an expression of our believing contact<sup>31</sup> with our shrine, it doesn't mean much. In the talk on our Schoenstatt Secret (1933) I discussed how believing contact with this place mediates grace. This contact is made easier through the picture.

A second answer: it is quite possible that someone somewhere might think: we want to do the same as they are doing in Schoenstatt. It is quite thinkable. Each person has the right to do this. Now the leaders of the Family here have to ensure that so many contributions are made to the capital of grace that the Mother of God will never be driven away from here.

Unless the College boys here in Schoenstatt see to it, and unless the Sisters constantly ensure that the Blessed Mother is repeatedly "conquered" to come down here, it is obviously possible for her to go away. If only the salvation of the world is achieved as a result! If people somewhere else work as we do, it's fine! Please do not say that I am trying to be diplomatic. No, I am only trying to discover God's way of thinking. We should do this all the time. It is not jus a matter of reflecting about things. It has been taken directly from life.

<sup>&</sup>lt;sup>31</sup> German: glaeubige Beruehrung mit dem Heiligtum. – Through the picture we "touch" the shrine with our faith, no matter how far away we may be.
# **Fifth Conference**

[Summary of the conference so far: The goal]

We are trying to enter more deeply into our present task. The temporary task of our whole Family is to overcome Bolshevism through bringing about a new and original flowering of the Church of God. We will have to keep this positive goal before our eyes at all times. However, we will allow the way in which we try to attain this goal to be determined each time by our opponents. We must try to clarify our task as fully as possible from the current definable goal of the whole Movement, as I have just done.

[Making the MTA picture known]

Then we moved on to mention some special features. You know what the picture symbolises. Let me stress once again that we should not introduce the picture everywhere without preparation. You know how seriously we have tried to uphold the organism in this regard. After all, we are mature and free people! We should be able to read the situation with greater empathy<sup>32</sup>. The picture as such is a symbol. The whole Movement, as a Movement of educators and of education, has to be made known later. Otherwise it is really irresponsible to work with such means. It is only a game. It must really become an entity on its own; the great vision, universality in the present, the future and the past [has to be kept in mind and applied in practice].

[The Schoenstatt Pilgrim's Movement is an educational movement]

We also need to hear it from here that if the Pilgrimage Movement is to continue, it should not become a new devotional movement. The Movement must become a Movement of educators and of education. So, if the Pilgrimage Movement here should continue to make the same progress as it has done in the past months, we will also have to work to create halls offering possibilities for confession, or even a church. We have to be very careful to ensure that people are not merely satisfied with their devotions [rather like at other places of pilgrimage], but that educational work is done for the masses. Therefore, let us repeat time and again: Lord, give us leaders!

Some of our leaders have to have a certain one-sidedness. Otherwise we will not manage. Our one-sidedness is tremendous universality.

[Explanation of the motivating forces from three points of view]

Allow me to bring things into sharper focus again. I would like to enlarge more on the **motivating forces** of our Family. Let me tell you that if I am to depict the elemental

 $<sup>^{32}</sup>$  German: Griffsicherheit – literally: sureness of touch – an intuitive grasp of underlying realities.

forces, which history has shown are at work in the Family, in a way that will serve our purpose, I would have to mention three aspects:

- 1. We are an original movement of ideas;
- 2. We are an organic movement of life;
- 3. We are a profound and unique movement of grace.

### 1. Schoenstatt is an original movement of ideas

We are an original movement of ideas. If I am to discuss this quickly here, we will have to allow our opponents, Bolshevism, to give us the light. What forces are at work there, how can we describe the Bolshevistic person, the Bolshevistic society? We will then know what an anti-Bolshevistic society and an anti-Bolshevistic person should be like.

Allow me to remind you of the many things we worked out for ourselves in the last years. The Bolshevistic person is a radicalised person with a crowd mentality, who has been detached from within from all God-willed human bonds. So we will have to create people who from within accept all God-willed human bonds. Such people are completely themselves, strong and integrated personalities, supernatural people who can live in community.

Please examine each word. We talk about **mass-minded people**<sup>33</sup>. We have to oppose radicalised mass-minded people with people who are radical in accepting all God-willed human bonding out of inner conviction, people who are supernatural, with integrated personalities, and who are able to live in community<sup>34</sup>. What do we mean by God-willed human bonding? These include bonding with God, with one's home country<sup>35</sup> and the family. We need to restore these human bonds in every respect. We have to create a community that is as perfect as possible, based on personalities that are as perfect as possible. Both should be borne by the elemental and fundamental force of love.

<sup>&</sup>lt;sup>33</sup> Fr Kentenich used the concept "Massenmensch" – mass-minded people – not merely to denote the Communist Proletariate or Nazi members, but also the people who are governed by a political or economic system, or by the dominant public climate, to such an extent that they lose the ability to decide for themselves. They can then be easily manipulated by those in power – a dictator, a political party, mass meetings or propaganda. In its widest sense the concept refers to a psychological structure that is governed from without, not from within. Fr Kentenich defined mass-minded people as "those who do what others do, because they do it."

<sup>&</sup>lt;sup>34</sup> There is a word-play that gets lost in translation, which opposes mass-minded people (Massenmenschen) to people who are able to live in community

<sup>(</sup>Gemeinschaftsmenschen). The latter refers to people who are able to live in community in such a way that they become stronger personalities. They do not become anonymous and lose their ability to arrive at personal decisions.

<sup>&</sup>lt;sup>35</sup> German: Scholle – mother earth, land inherited from one's father. Fr Kentenich took up a concept used by the Nazi's for ideological purposes, but gave it a Christian meaning.

This definition provides us with a disposition that will enable us to survey our whole ascetical system, as well as all the vital forces at work in the Family.

What do we want to create? Personalities, real personalities. There is real danger today that the pendulum swing of our culture will destroy the human personality. If, as leaders of the Family, you want to find your way independently, you should ask yourselves whether you are sensitive to the present-day currents and trends.

[Historical comparison with the Renaissance and Humanism]

Think, for example, what a new experience it was for the Church when the wave of the Renaissance broke over it. The other side of this image is also very important. How was this revolution possible? Does it not prove clearly that for long periods Catholicism has been a formal principle, but not a principle of life? These are things we should see very clearly if we are to be leaders. Look at all the Catholic forms we have in the Church of God! And then look at how little Catholicism provides a principle of life. Look at our modern culture. Name a single State today in which Christianity is the principle of life for society. It may be so for the individual, but not for society as a whole. For the Occident today as a whole, Christianity provides the form in principle, but it is not the principle of life. That is why a really pagan style broke through in many places at the Renaissance, along with Humanism. The Church had not managed to influence or inculturate definite areas of living. You also know what Humanism means for a State - a conscious and reflected discovery of the personality. In the ancient Roman Empire the personality was completely safeguarded as long as a person had a position in society as a whole. The Church adopted this approach. Then [the Renaissance] arrived and brought about a strong re-evaluation of the human personality. Catholicism had not transformed the personality to its deepest depths. Can we not explain Protestantism to some extent as a reaction to such a [formalistic] attitude? Was there not too much formalism in the Church?

[In Schoenstatt we fight against soulless formalism]

Perhaps you will now understand me better! I am extremely reserved when it comes to cultivating a definite form. I deliberately allow forms to develop very slowly, even if the danger is great that something good might be rejected. To give you an example, look at how much kitsch is circulating among the Sisters! [In my opinion] it is far better to ensure that there is a great deal of life, rather than attempt to find a settled form quickly, because it will paralyse everything. Of course, forms will have to develop at some stage. However, I am terrified of that moment! It contains so many dangers, especially with women. The danger is great that something will become a form, not a living and vital principle.

So, during the Renaissance the personality was discovered reflexively. This is what always happens. Prior to this there was an extreme enslavement to the community.

[A danger for the Liturgical Movement is its impersonal approach]

Please study the early Church, or even the Liturgy. Isn't it a danger, if a Liturgical Movement is unenlightened, that people become impersonal? An impersonal approach! Today there is a strong tendency to get people to see the community objectively again. For a time this is an advantage, but it can become a tremendous disadvantage. The danger of an impersonal approach is quite tremendous. We have to see this spectre!

[The trend in National Socialism to become impersonal]

This is how you also have to see Bolshevism, as well as what is happening here in Germany. [The aim of the Nazis is that] the individual person should once again become part of<sup>36</sup> the community. We [in Schoenstatt] uphold what the Renaissance has given us. We may not yield too easily to the pendulum swing of our culture [as it shows in National Socialism]. Of course, there must be a community, but it has to be based on distinctive personalities. Otherwise we will never be able to overcome Bolshevism. Otherwise we will not be able to initiate anti-Bolshevistic endeavours.

[Our means to form strong personalities]

Now examine the means we have at our disposal for this purpose. In the course of this congress I have shown you how things developed historically. Let me remind you of our PI [personal idea]]. Please do not forget the formative power of the PI. Please also study whether it is subjectivism. By no means! It combines subject and object. We should discuss this far more. Am I really working with it correctly? Can I really use it correctly? This does not mean that people in general<sup>37</sup> have to be given an academic explanation. I have to do it on the irrational level. "Each one of us has a picture of what we should become. Unless we attain it, we will never be completely at peace." These are the words of a poet. So I do not need to ask [when someone comes to confession or for counselling]: Have you found your PI, which finds expression in the sort of ejaculations you pray, etc.? Don't try to lead people in these very conscious ways. Don't talk so much about material stages, formal stages, etc. That should all be at the back of your mind. But it must remain in the back of your mind! You have to know about it. However, in the practical pastorate we have to follow the simplest possible paths. Of course, let me repeat, as the leader I have to know these things reflexively. To summarise: We have to see the PI once again as a means to form the personality.

Then our GTO<sup>38</sup> (spiritual schedule). We may not play with these things. What is our GTO? What should I write on it?

[Forming the personality and self-education through resolutions]

<sup>&</sup>lt;sup>36</sup> The aim was to de-personalise and create a mass.

<sup>&</sup>lt;sup>37</sup> German: einfache Leute – literally: simple people. Unfortunately the word "simple" in English implies lack of intelligence. What is meant here are the ordinary people who have not much academic background.

<sup>&</sup>lt;sup>38</sup> GTO – Geistliche Tagesordnung: the spiritual daily order.

What I still lack, if my personality is to be completely formed, is purposeful action through resolutions. This presupposes an "agere a proposito"<sup>39</sup>. What possibilities this opens up! For example, suppose that I am alone at home. I am lazy. I need more discipline with regard to my body. Who will give it to me? My personality requires this balance, I have to make use of my will to intervene in the mechanism of my personality. This could well be something outward. I am even of the opinion that for most of us an important point on our daily schedule should be to care in a sound way for our health. The reason for this is that religion has a strong influence on us. However, when we are tired, we are unable to pluck up the courage to foster the religious life. So we need to look after our bodies and our health in a sound way.

[The importance of resolutions – working with the PE]

Consider in very general terms: What should I do "a proposito"? Where are my weaknesses? What should I safeguard or secure? For example: I have to lead an organisation, but [if I am not naturally an organiser, I would] quite naturally follow my inclinations. So I allow the organisation to get along as best it can. If I want to be perfect, I also have to do the work that does not naturally attract me. I may not wait until someone tells me to do so. No one else will do that. If I want to be a personality, I may not wait until my superior tells me this or that. That should only be the 'ultima ratio'<sup>40</sup>. I should have myself in hand. Or, if I see that by nature I have a number of limitations, for example, I am not able to adapt myself, or I am too emotional, no one will take these [weak points] from us. No one will help us unless we help ourselves. We need to know ourselves, but then we need serious discipline and strength of purpose! The Family has done the preparatory work also in this regard.

The same applies to the PE. If you are to work with it correctly, you need to have a point that really touches the nerve of the personality. It should help me to develop and nurture my originality in a God-willed way. You can ask yourselves: Am I really forming myself in this way? Am I forming others correctly? It is usually the case that we generally allow the reins to drop later on, so that they drag along. Unless these things have become a function within us – and this is by no means the case with us – we always need to think things out and to act purposefully.

[Factors that form a community: places, people and ideas]

Let us go on and consider the community. The valuable contribution of our present times and of the Liturgical Movement is the development of the social side of our nature. That is something that is really necessary if we want to become distinctive characters. It is necessary, because God wants it. That is why we have to foster community life. If we

 $<sup>^{39}</sup>$  We act spontaneously (agere a natura) or we take a decision to do something (agere a proposito) – in the religious field such decisions are called resolutions. Fr Kentenich never tired of pointing out that leaders cannot do without resolutions if they want to make progress in their self-education and spiritual development.

<sup>&</sup>lt;sup>40</sup> The ultimate reason.

want to overcome the mass-minded tendencies in people today, we will have to struggle to create a community form and spirit.

What has the Family provided in this regard? Think of all we have said about being bonded to a place, to persons, to ideas. Being attached to a place – to our shrine. Being bonded to persons – we may be and we want to be attached to one another. That is our family life. To proceed beyond this, we can still ask ourselves: How can we work to bring about this bonding also in our pastoral work? How can families become sound again, how can they have a home of their own, etc.? Wherever you are working, you should base everything on clear knowledge. You should be conscious of the fact: this is the way to create the anti-Bolshevistic person slowly but surely. Often you do not need to do many new things, but the common knowledge that we have a common goal, and our common endeavour to reach that goal, generates a tremendous sense of community as time goes by, as well as a tremendous awareness of our state<sup>41</sup>. We don't need to spend a lot of time together to achieve this. Of course, meeting is a part of it. But first we have to have a common goal, because this will help us to live in inner contact with one another.

Bonding to ideas is also necessary for [building up] a community.

Both types of bonding – to places and ideas – have, however, to be borne by the elemental and fundamental force of love. You need to consider this for a long time. I don't know whether you have noticed this, but when the Church took the Germanic people in hand, look at what robust means it used. Think of the robust penitential practices it introduced.

[Between discipline and being inspired by spiritual forces]<sup>42</sup>

Don't you think that growth would be possible in that direction? We sometimes hear about theories today as though the Church had been given the task – once Israel had proved itself unworthy of this task – to prepare the people of the world better for the coming of Christ. That is to say, in much the same way as Israel, it has first to be the law-giver and watchman who had to intervene courageously. I don't know if this is true, at any rate the fact is – and from observing history we see that it is true – that for centuries the Church has worked with the most massive disciplinary measures. You should study

<sup>&</sup>lt;sup>41</sup> German: Standesbewusstsein – a sound awareness of our own value as a priest. <sup>42</sup> The background to what follows is the training programme of the Nazis that was aimed at creating people who were hard, cruel, master minds, prepared to enforce their wills without any feelings of pity or sympathy. This is the Arian Superman proclaimed by Nietzsche as the ideal. Such hardness and decisiveness would be the product of harsh physical discipline and military training. Against this background, and in contrast to it, we can see more clealry what Fr Kentenich meant when he spoke of people who are imbued with the spirit, who put heart and soul into what they do, and who are motivated by the fundamental force of love.

what was said in the most recent retreat courses in this context.<sup>43</sup> Must it not be possible for a development to take place in the Church, so that a large Movement can attempt to take hold of people with more refined means? Hence, not with force, power, pressure, but from within, with the forces of love?

### [In contrast to National Socialism proclaim the God who is Love]

Allow me to address the Pallottine Fathers once again – do we not find the heart and centre of Pallotti's mission precisely here, but also the heart and centre of our mission from Schoenstatt? You know how seriously we have striven to bond people to the ideal. Unless we manage to create a human being who is more strongly attracted by ideals than in the past, I don't know whether we will succeed in carrying out our task. Love must far more become our public property in the formation of the personality, but also in community life. This places before us the task to form a renewed Church that is moved by the Spirit. Unless it is our goal to point to love as the motivating force of our Family, we will have no special task within the Church. That will remain our task until the end of the world – to ensure that the Church is more moved by the Spirit. We have to hold onto this in order that our work may be given another meaning. Whatever we do, we do it in order to create Schoenstatt people. If I focus my sermons differently [and emphasise God's love], this does not mean that I should not point out that God is also just. However, a strong shift of emphasis has to take place. The ultimate goal is to bond people to an ideal that towers to the heavens.

What does that mean at a time when power is used so much? We find that discipline, severity, strength and the power of the fist are being preached everywhere. We have to be unflinching in keeping our goal before our eyes, that is, we need a community that is more penetrated by spiritual forces to help us create strong personalities. Let us admit that this is work enough for centuries. However, it also proves how much we need God's strength. Where have we had an epoch in history where this spirit has been at work? This is the direction pointed out to us today by God's Spirit, if we are to help overcome Bolshevism, and if we want to create a new and original flowering of the Church of God. Perhaps you might be inclined to say that this is Utopian. Human beings will not manage without discipline and training. However, there is a huge difference between standing there whip in hand, or working in such a way that people always look up to the ideal. Of course, we can only envisage all this if we ourselves are bonded to the ideal through serious educational work. Now that you have grown older, you will naturally find out how difficult it is for people to attach their passions to the ideal over a period of time. Hence our year of education and formation! In my opinion we members of the Federation

<sup>&</sup>lt;sup>43</sup> The main subject of the retreat courses conducted by Fr Kentenich in 1934/35 was love. They have been published as "Priesterliche Lebensfreude" (A Priest's Joy in Life), Vallendar 1984. They are based on the spirituality of St Francis de Sales as described by M. Mueller in "Frohe Gottesliebe", Freiburg 1933 (Joyful love of God).

should all use this year as a sort of Novitiate. All of us should take some 'exercise<sup>44</sup>' this year.

[A pedagogy of ideals and nurturing the spirit]

A pedagogy of ideals! How difficult it is for us to really commit ourselves to what pleases God. Where do you have a community that is borne by such ideas? That is the community Vincent Pallotti wanted to create. Unless we manage it, we can all work for Vincent Pallotti's beatification, nothing will happen. We need to see his ideas more clearly. It is obvious that we are dealing here with a principle that has caused a great deal of offence: As many [juridically] binding commitments as necessary, as much freedom as possible, and the greatest possible nurturing of the spirit. This is most important this year. The training centres for our own characters should be – training, study, spiritual reading. All of it is good. Everything we do this year has to be concentrated on this point.

However, as leaders we also want to pray for the grace to grasp the opportunity. We are dealing here with action. This training also applies to our parishes. Where is my parish – in the school or anywhere – where is it so that I can train it, and that a pedagogy of ideals can function in it? I can feel that we need to remain with this point for a long time, so that you can grasp this world more deeply. Yet we also want to pray that these thoughts will continue to work also later, so that we personally look for them. A pedagogy of ideals, however, does not mean letting everything go its own way and drag itself along, or letting a lack of discipline spread freely! That would be a tremendous mistake.

Now let us turn briefly to the other motivating forces.

# 2. We are a Movement of organic life

I will have to become more practical. Afterwards, in the talk given by Father Schulte, you will see what a great difference there is between Pallotti and ourselves as far as organization is concerned. We are a Movement of organic life. The general public finds a great deal to object to with us, but they nevertheless say: Wherever you work, there is life!

However, according to our whole structure we are a Movement of life. In this regard you can differentiate between two things: We have been endowed with an original nature. We are a Movement of life in ourselves and also in others.

[A movement of life "in ourselves": Co-operation between Pallottine Fathers and Federation Priests at the Centre]

<sup>&</sup>lt;sup>44</sup> The play on words gets lost in translation. The German word used is "exerzieren", an allusion to the Nazi emphasis on paramilitary drill. It is also an allusion to "Exerzitien", which translates as Retreat. The reference here is to St Ignatius' Retreat or Spiritual Exercises.

We are a Movement of life in ourselves, that is to say, we have to be a united Movement of life in order to work in other movements. Otherwise we will soon lose our identity. We have to be able to exist in other Church institutions and associations, so that through them we can attain our great goal of bringing about a new flowering of the Church of God. We have to support what is there wherever possible. However, we have also to see to it that we introduce new life from Schoenstatt into the Church. No one will object to this if they have to lead the associations. They will be happy when channels filled with fresh life find their way into their association. The only thing is that we may not want to change everything. We have to be an organic member if we want to enter into Church organizations. Both avenues are equally possible to us.

Allow Fr E. Weber to tell you how he did it. He oriented all his pastoral work in Danzig to Schoenstatt. [When he took over the parish] there were no institutions, no associations, just the Federation and the League. That is quite possible. We may hold onto this thought: If everything else should be destroyed, we can build up something new again. However, in order to achieve this we may not let everything go and drag itself along. We have to hang onto the fact that we can live in other organizations. Nevertheless we have also to extend our own originality, our original and unique life.

Now let me say one or the other thing to the two possibilities. Schoenstatt is an original Movement of life. (*Fr Kentenich illustrated what he was saying by means of a diagram showing how the sections of the Apostolic Movement can be envisaged. Everything forms concentric circles around the focal point made up of the Pars motrix, in such a way that the other circles spread out in steps around it. In this way all the circles are organically arranged around the Pars motrix. This differs from Vincent Pallotti's concept. He saw the various circles surrounding the central core in such a way that they were not connected with one another.)* 

From the diagram you can see that we have always applied the teaching on the organism. We always think organically, also with regard to the community. That is why we form an organic whole. One member is the condition for the others. This is how we want to be a Movement. It is of the utmost importance also for Catholics in the diaspora. We cannot exist without such an organization. We have to be "moved movers". You have to have links, so that everything can proceed from me to the periphery. These organizational details have not been taken from Pallotti, they developed quite independently here. The only definite thing was the universality, the modicum of binding commitments, and the organism. Everything grew out of that.

The "tree of life"<sup>45</sup> has given rise to a number of questions. You are asking: what is the Pars motrix? Suddenly a number of institutions are discovered that all form the Pars motrix, but have never moved anything. We have been the Movment until now, we in the Federation! Will we not have to see to it later that what we have here as the Pars motrix and the Federation can one day arrive at a much deeper unification? An essential element for a fruitful and prosperous future for the Movment is that the Federation is more drawn into the Pars motrix, so that an inner, organic and legally clearly demarcated contact is set up between the Federation and the Pallottine Society.

This is meant in two ways. It is taken for granted that whoever comes to the Centre belongs to the Pars motrix. They have the same rights and duties. With regard to leading the Movement, they should work with the same rights and duties. With regard to community life, to which the Pallottines are bound by their Constitutions, the members of the Federation retain their freedom. However, beyond this we have to see to it that an organic and juridical contact is set up between the Federation – and this applies to the priests or the members of the Women's Federation – and the Pars motrix [Pallottines]. Why have I expressed this so carefully? Someone could say: You should be drawn into the Pars motrix. However, I do not want to put it like that<sup>46</sup>. The time has not yet come for us to talk in clearer terms.

At any rate, if this doesn't happen, we will have a still birth. We will not have anything original to offer. You will then be no more than a Third Order. If that is the case, you will run away sooner or later. It may take a couple of decades, but then there will be a radical end to it. These really are vital questions for us. For my part I want to put it quite clearly: the more Federation Priests we have at the Centre, the happier I will be. However, beyond this we still have to find a way to clarify and secure our relationship juridically. At any rate, as long as I live and have an influence, I will work in this way. Nevertheless, you have to give me time until things in this regard have matured sufficiently.

[A Movement of life "in others". The relationship between the Federation and League]

Now let us turn to the aspect of our being a Movement of life in others. Please admit that we have to make the effort to exist also in other organizations. You can understand that the way we have developed seems to be almost a revolution. How should we understand

<sup>&</sup>lt;sup>45</sup> In 1933 Fr Wimmer, one of the priests working with Fr Kentenich, published a booklet on the Schoenstatt Movement with the title "Der Lebensbaum" (The Tree of Life). The booklet was published anonymously. It provided a sound summary of the goals and structure of Schoenstatt at that time. An insert depicted the structure of Schoenstatt in the form of a tree. It is probable that this diagram, or something similar, was used for this course. During 1934/35, when the Bishops of Limburg and Trier attacked Schoenstatt, this booklet was also heavily criticised. The Movement therefore prudently distanced itself from this booklet, although it reflected Schoenstatt well.

<sup>&</sup>lt;sup>46</sup> Fr Kenenich did not agree with a Third Order mentality. The Third Order is not an independent body either with regard to its leaders or inspiration. It depends on the instructions and initiatives of the Order and remains dependent on it.

our relationship to other organizations? As existing in others. I want to differentiate between the Federation and the League. I think that as an organization the Federation should disappear from the surface, it should not exist publicly. However, it should express its original identity fully, it should really mean living the life of a religious in the world. Of course, that means that very few can be taken into the Federation. The Federation requires a vocation just as much as belonging to the religious state. We will then be able to insist that the Federation becomes a permanent way of life in which a moderate community life is promoted, in the way we envisage it. If we manage to create the Federation in this completely authentic way, we will have to ensure that the Federation is directly dependent on Schoenstatt [not the Pallottines]. Ultimately the Federation has to be organized from here.

To the extent that the Federation appears in public, it should do so as the League<sup>47</sup>. So, for example, there could be one or the other member of the Federation among the League members of a parish. However, there may only be a few in each parish. There are not may religious in a parish either. So a sort of secret organization. As members of the League they are all under the jurisdiction of the parish priest. When you think of the people who co-operate in our Movement, they can be a Movement for the masses, a Pilgrimage Movement. The condition for this is that real educational work is done everywhere. We are dealing in the first place with the members of the League. Let us suppose a normal situation. A parish is already fully organized. The parish priest has to be the focal point, along with his curate. All that remains is that our Schoenstatt groups are recognized groups within the other associations. That is quite possible. They would be on the same footing as other groups, for example, the missionary groups that are oriented to Aachen. The parish priest is the central point of all of them.

## [Constant educational work]

Yet how can we see to it that our groups are educated in our spirit? Our groups should be elite groups. It has already happened that people have come to us who could not get on with the parish priest. The danger is great that this will happen. How can this question be answered for the members of the League? How do we remain a real elite? Either we have to do it organizationally, so that the small groups choose a sort of council<sup>48</sup> which discusses things with the leader: who can be accepted into the group, and who not, as well as the demands that have to be met. Or else you can organize it in such a way that everyone has the possibility of joining, but the demands are so high that most leave again.

However, we have to get used to doing serious educational work in our League. We have to work towards the members keeping a GTO (spiritual schedule). At the same time we

<sup>&</sup>lt;sup>47</sup> The Federation is organised on a diocesan basis, but when its members work in a parish, they should do so as though they belonged to the League, that is, as members of the parish and subject to the parish priest.

<sup>&</sup>lt;sup>48</sup> The German word: Magistrat was used. This was the official name of the council of leaders governing the Marian Sodality. One of its tasks was to decide on the admission of new members.

have to ensure that what we do is truly enlightened. So do not speak about "spiritual directors" especially with young girls. That always creates chaos. We would do better to say: a permanent confessor. The spiritual schedule – see to it that they have a time for spiritual reading. The members of the League should be the supporters<sup>49</sup> of the Liturgical Movement, etc. Everything that is sound should be promoted, but everything should be concentrated on the League. The educational work must mainly be done at confession. That is the way to create an atmosphere.

There is another point that is most important. We have to see to it that those who pass through our hands become independent. Don't deceive yourselves. Women become attached, but it is often only because of you. When you go away, they give up everything. If we priests concern ourselves more with the League, we easily make them dependent on us, and not independent. Therefore, it would be a good thing to organize the parish League on an inter-parish basis, until we have a diocesan League.

Do we need such channels if we are to introduce our Schoenstatt life into the parish communities? I definitely think so! We have to hold onto our originality, but also live inside other organizations. It means that a priest in the diocese should be in charge of it all, but allow the main work to be done by a secretary. This does not mean that a priest is only a 'spiritual councillor'. No, he has to be a real leader. Of course, with limited rights.

We members of the Federation should disappear completely from the surface in this way. As members of the League we are dependent on the parish priest and the parish. Of course, the ideal would be if we could have leaders – members of the Federation – in every parish, but only in the background.

(Another diagram was shown to illustrate the organization of the Schoenstatt Youth, League and Federation, and the conditions for consecration in the individual groups...)

## 4. Schoenstatt a Movement of grace – Mary as Mother and Queen

The third motivating force I mentioned is that our Movement should be an original Movement of grace. That is to say, if you have understood what I am saying, we may suppose that the Mother of God wants to give special graces in this regard from here, so that we can strive to attain this great goal and create such personalities from within.

I want to put it this way: From here she is truly Queen of Catholic Action. This is my greatest hope – the most important thing is not our personal work, nor even our own gifts. Ultimately whatever we achieve depends on the grace we receive. Therefore, care for the capital of grace! Those are the graces in the spirit of our mission. It is not by chance that we honour our Lady here as our "Mother". Her motherly heart has to make the graces flow. The task will outlive us. However, if we have at least been able to ensure that our successors are able to take a well sharpened sword from our hands, so that they find it easier to understand the huge context, our task will have been fulfilled.

<sup>&</sup>lt;sup>49</sup> The German word "Traeger" refers to those parishioners who promoted the Liturgical Renewal Movement and accepted responsibility for it.

# **Sixth Conference**

# Words of Fr Kentenich after Fr Heinrich Schulte's presentation

I think our conference has suffered because too many ideas have been presented. Next time we must either see to it that the conference is not so overburdened, or we will have to extend it.

There is one thing I must still say. One of my main intentions is to ensure that we do not lose sight of the original human being we want to form. Otherwise we will lose our right of existence in our times and for our situation in Germany. All Church associations have to create apostles. We have developed [as apostles] here in Schoenstatt. You should always see this as the most important thing – the possibility of helping our Fatherland to fulfil its mission in the world. It is a very simple yet profound thought. Germany had a mission to fulfil in the world at the time of the German Reformation. However, our German mind-set did not make its way in the Church. The Church needs this characteristic, that is, people who are more inspired by ideals. Please take it as a promise we make to the Blessed Mother and to one another. We many not blur the ideal. As soon as we stop creating a new person, we will have dug our own grave. So God has to give us people, leaders, who look at this high goal with great fervour and enlightenment. That was the motivating force of the Schoenstatt Movement from the very beginning. Everything developed only from here and always in that direction. We have to create people who are thoroughly motivated by ideals, with integrated personalities, and who are exceptionally moral and religious.

## **Seventh Conference**

# After the presentations of the leaders of the individual Branches<sup>50</sup> of the Movement

Perhaps I should summarise everything briefly at the end of our Conference. The result: I know that what **you** expected from the conference you have not received. At the same time, however, I can say that what I aimed at has been essentially achieved. I consciously geared the whole structure of the conference to this end. You may have expected to experience community life and togetherness far more strongly in these days. That has not

 $<sup>^{50}</sup>$  Standesleiter: Each "branch" (Stand) usually has two leaders – a priest and a lay person – who are responsible for the inspiration of that branch. There are three main branches in the Movement: for men, women and families.

been achieved. It was not high on my list of priorities! You also expected a working community in which you would be able to have your say, in which you would be able to complement each other, ask questions, present your problems and find them answered.

There are also many problems that need to be solved. If you only think of our young men, our men, the workers' movement, etc. I don't know whether you are aware of how much all the Church associations lack clarity about an original ideal for men. It would have been most important to consider this together: How can we describe the ideal? These are burning questions also for me. However, I did not even aim to do so. I had no intention of initiating community studies.

Since the conference has taken this form, we should gear ourselves far more to carrying out those words applied to the Blessed Mother: "She kept all these things in her heart". We should be more on our own, but also with our Lady. This time we should really listen far more, we should become the listening Church or Family. We are told in the Sacred Scriptures on two occasions that "she kept all these things in her heart". We could ask ourselves: what does this listening mean for us? Of course, the beginning of the year should serve to explain the programme for the year in the first place. Has that been achieved? Hardly! You will not take many tangible results home with you from this conference. I asked one of you if he was prepared to say the closing words in the chapel. He replied that he did not want to say anything, because he would prefer to digest all that he had heard. If this answer reflects the attitude of the community, I will be quite satisfied. It would do us all good.

I wanted to achieve three things with this conference:

[1. To mediate clear knowledge and awaken total commitment]

Firstly, our Federation Priests as a whole, and we who are here, should attain new clarity about the goal of our Family in the context of our times. Has this been achieved? Consider what such a timely task requires of us. Does it not mean drinking in clear ideas for ourselves to start with, so that we can then put them into practice? Do we see our task more clearly? If we take this clarity with us, it would be an extremely valuable fruit of this conference.

In addition, how important it is for us to steel our wills: Here I stand and here I will die! Come what may, the task has to be carried out, even if I die in the attempt!

Then, this unreserved trust in the Family's mission, as well as our personal mission, coupled with the confidence that this mission can be carried out. Has that been achieved? I don't know. You won't be able to answer that question either. Perhaps in the years to come we will see whether and in how far we have really reaped the expected fruits of this conference.

## [2. Leadership training]

Secondly, have you realised how I have been trying, through the whole mass of material I presented, to show you the direction? I have been trying to show you that there is a great lack at present in the Family of Federation priests - it lacks really distinctive and graced leaders. We have enough leaders. You are all working as leaders. But where are the leaders who can lead the leaders? The leaders of the Federation have been called by God to lead the leaders. Where are they? For outsiders it may have sounded strange that I spent so much time rummaging in the past. However, you will have realised that [I was showing you] the development of young leaders who committed their abilities with a certain exclusiveness to a great life work they envisaged.

I was trying to prepare the ground somewhat for the working of grace. Time will tell [whether I have succeeded].

You will probably not be able to pass on a great deal from this congress. Perhaps only those with metaphysical minds will be able to do so. However, the subject is so tremendous and far-reaching that only a few will be able to proceed with any clarity. Perhaps grace has made itself felt. It is possible that men are already maturing whom Providence needs to lead the Movement in the future. If we continue to grow as at present, I don't know whether we will be able to carry out our task under the assault of our times.

### [3. Strengthen our trust in one another]

I had a third aim in mind – to build up a greater relationship of trust between the Centre<sup>51</sup> and yourselves, and between yourselves and the Pallottine Society. First of all, let me thank you for the trust you give me personally. However, if you could transfer this trust to my co-workers, I would be most grateful to you all. It was believed that my co-workers would withdraw and pursue the usual politics of religious communities. I was excluded from this judgement. Nevertheless, there was a general opinion that what is being done at the Centre is not alright. If you continue to trust me as before, I would like to say this: I pledge myself for all who work with me at the Centre. If I am not going to betray your trust, they will also not betray it.

#### [Trust between the Pallottines and the Movement]

The relationship between the Pallottine Society and the Movement – perhaps the greatest relaxation in tension has taken place here, especially as you can now see how the two Movements really complement and require each other. I can say this with conviction: Suppose for a moment that we had created our work without the Pallottines, you could not imagine such an intimate connection as Fr Schulte has described. The fact that some tensions remain is a sign of life, of genuine and true movement. We may criticise each other. You may criticise the Centre, and we can criticise you. You may criticise the

<sup>&</sup>lt;sup>51</sup> German: Zentrale. The leaders of the different branches meet regularly to co-ordinate the inspiration and organisation of the Movement as a whole. Each country has its own central body.

Pallottine Society, and the Society may criticise you. It would be a great event if our relationship was so strong that we could really see ourselves as a Family, so that we do not have the feeling that we stand for something which the others reject in principle. If there are misunderstandings, they can only involve the practical application. If the espousal [between the Pallottines and the Movement] is so deep and inward, we can thank God on our knees for the great things that have come about.

[Fr Kentenich's gratitude – a common life-task]

We want to trust one another. Even if it is not my way to say such things very often, I think I may do so now as we say good bye: I am tremendously grateful to you all. Because what you are doing, you are doing in order to carry out my life-task, and what I am doing, I am doing so that you can carry out your life-task. Since God has brought us together, it is as though we have the same task in life. I cannot list everything you have done in the last year in order to carry out my life-task.

Consider the many triduums [you have held]. I don't know how you will interpret it when I tell you that I see it as though I had held them all myself. When you have worked so hard in the pastorate to create the new person, I see it as though I had been allowed to do it all myself. When I mention myself, I think I may include all who work with me fraternally at the great front.

However, I would like to ask you to consider all the work done here as though you had done it yourselves. I don't know whether you will let me put it really clearly: I take it for granted that we here at the Centre are quite unable to do justice to the tremendous task we have been called upon to carry out. Let me tell you that all who are working here are two, three or even four times overburdened. Take whomever you like. Each one of us is more than overburdened when compared with the measure of his strengths and abilities. Perhaps it is as well if you see this for once. Our trust in one another must lead to the conviction that we serve the *one* cause together, and that all are ready to give their last breath to achieve the great goal. I would like to say to you: Send as many Federation priests to the Centre as you like. All are welcome! This is what I am praying God for this year – that he will send us some Federation priests. However, the hole is so big that we will always be able to say: We cannot do justice to our task! When you see these things in context, trust in one another will grow, as well as benevolence and patience.

### [Request for workers at the Centre]

Let me point out just one thing to you: Look at how the work of a regional director has grown in the meantime. He has a tremendous task. Who is able today to be a regional director? Tell me one who is able to do it! You should confront such questions at times so that you can clarify any dissatisfaction and learn to have patience with us. We lack the people everywhere. Pray that God will send workers to his vineyard. "Send also the Centre competent workers!" The harvest is ripe everywhere. Think of how many people are crying out for what we are aiming at. If they only knew that we have what they are looking for, they would cry out for us. Let me ask once more: Have we achieved what *I* aimed at, quite apart from what *you* were looking for? Time will tell. We, on our part, have to have the courage to go out again. Each one of us has to commit his entire strength to our common, great work according to the grace he has received and his new knowledge. In the course of the years we have been able to achieve a great deal. Later generations will be able to show this if they have been able to make contact with our present-day culture and world.

[Readiness to be sent out again]

It was my task once again to look into the time to come, so that we again receive men whom we can use to carry out the great tasks before us. You will not take it amiss if we have looked into the past too little, if we have asked ourselves too little: What have we achieved? We may not repeat those words of St Peter: "We have worked the whole night and have caught nothing." We have worked, but we have not caught as much as we could have. However, we dare to call out to our Lord and our Lady: If you send us, if you call us, we are ready to go out again and cast out our nets once more. That is what I am waiting for, that our Blessed Mother will call us to cast out our nets again: "Lord, send workers!"

[Lord, you know that I want to love you]

"Simon, son of John, do you love me?"<sup>52</sup> I want to place this question into your hearts: Do you love me, our Schoenstatt task, the great transformation of the new era? The answer is so simple: "Lord, you know that I want to love you". We should really all feel what one of my co-workers admitted quite simply to me: "I feel oppressed by the great task". We should be grateful if we can say that we feel helpless in the face of such a task.

"Lord, you know that I want to". No one can say more than that. Even if we strain all our powers, we nevertheless know that our ultimate answer has to be: Mater habebit curam. Those words must come to us from above: "Feed my lambs, feed my sheep!" So let us close this conference with the same words with which we began it: "Mater habebit curam. Ecce, Domina mea, mitte me!"

<sup>&</sup>lt;sup>52</sup> Jn 21,14