

**MARIAN INSTRUMENT PIETY**  
**Fr. Joseph Kentenich, Dachau, 1944**

(as excerpted, including chapter separations and footnotes,  
in Schoenstatt's Instrument Spirituality)

**Chapter Two:**  
**The Essence and Elements of Instrument Spirituality**

*This chapter is the first of three excerpts on Schoenstatt's instrument spirituality from Father Kentenich's foremost treatise on the subject, MARIAN INSTRUMENT PIETY<sup>1</sup>. This treatise was written in the "hell of Dachau", the concentration camp where Father Kentenich was incarcerated by the Nazis from March 13, 1942 to April 6, 1945. When presented with a copy of this work after the war, Father Kentenich himself was astonished at the length of it, written under such excruciating circumstances, to which he remarked with a bit of humor, "It was a CONCENTRATION camp!"*

*Though the circumstances of its writing were far from humorous, the treatise reveals a spirit which was not only unbroken, but even reaching out for the heights of what it means to be an instrument of God. This text was especially carried by the spirit of the Schoenstatt Family at that time, whose striving in those years of human insecurity and minimal outward fruitfulness had to grapple with the fact that security and fruitfulness are most truly expressed and guaranteed when one gives oneself perfectly to God and his plans.*

*This chapter excerpts the first part of the treatise. The six essential elements of instrumentality (already mentioned in Chapter One) are expounded on here in more detail, giving us a clearer insight into what it means to be a true instrument of God. The use of the word "perfect" should not be seen as an adjective of the unattainable, but as an indication that we cannot be satisfied with any but the fullest correspondence to God's will that we can reach.*

<sup>1</sup> *Marianische Werkzeugsfrömmigkeit*, manuscript written in the Dachau Concentration Camp, 1944 (Vallendar-Schönstatt, 1974). See English translation by Fr. William Brell: *Marian Instrument Piety* (Waukesha, 1992). For this and the following two chapters the relevant texts have been newly translated from the German. The excerpts in this chapter are from p. 2, 3-9, 11-13, 14, 26, 28-32, 34-39 of the German edition.

If someone were to ask us to name an aspect which would most accurately and comprehensively capture the essence of our spirituality, we could probably say: it is an outspoken, Marian instrument piety. (...) We want to pause for a moment to consider this first point and elaborate on it in the interests of our personal schooling. In particular, let me emphasize two aspects which are probably of most interest to us here. Allow me to address them in the form of two questions:

I. What does our outspoken, Marian instrument spirituality entail?

II. How has this spirituality previously manifested itself in Schoenstatt<sup>2</sup>?  
(...)

### *Essence and Characteristics of our Instrument Spirituality*

Since the essence of a spirituality can be most clearly seen in its characteristics, I will limit myself, because of the practical nature of our thoughts here, to describing the characteristics without trying to provide a precise scientific definition of instrument spirituality. For the sake of clarity and completeness I will distinguish between instrument spirituality as a way of life and instrument spirituality as a source of knowledge.

#### *A. Instrument Spirituality as a Way of Life*

First a few thoughts on our instrument spirituality, i.e. on the instrument character of our spirituality as a form of life. Seen in this light, our instrument spirituality has six characteristics, namely:

1. total detachment;
2. total attachment, or, the complete dependence of surrender to God;
3. an outspoken readiness to be used, or, a tireless drive to win

<sup>2</sup> The answer to this question is found to some extent at the end of Chapter One and in the Introduction. The answer in *Marian Instrument Piety*, p. 157-179, is not included in this anthology.

over souls;

4. an outspoken *parousia*<sup>3</sup> or "apparition" character;
5. liberating security;
6. abundant fruitfulness.

For a correct understanding of these characteristics, one must recall that by its nature an instrument always presumes a "workman" who makes use of it. Its usefulness is determined by this *causa principalis efficiens*, this active Primary Cause, with all its energies and capabilities focused on a goal determined by *causa principalis* and—in the case of an instrument with an intellect and a free will—fully acknowledged by the *causa instrumentalis*. One can therefore rightly speak of an *instrumentum conjunctum*, a "co-joined instrument", i.e. an instrument as totally attached to the Primary Cause as is humanly possible<sup>4</sup>.

#### *1. Total Detachment*

From this perspective one can easily grasp why a freely acting instrument—as is man in this case as an *animal rationale*—must, by virtue of his instrument character, strive for a *total detachment* from self, most notably from the snares of the inordinate self-will. Where self-serving motives are in play, the instrument loses its dependence on the Primary Cause and fails to let himself be willingly guided and led to all the tasks and goals the Primary Cause has foreseen and wishes to use us for.

In the end, our Primary Cause is and will always be God. In

<sup>3</sup> "Parousia" in the sense of a visible manifestation of God's reign and God's love.

<sup>4</sup> This terminology is taken from Thomistic theology. See Thomas Aquinas (c.1225-1274), *Summa Theologica* I,2,3; 19,6; 19,7; 20,a; 21,4; 23,5; 45; 47,3; 49,2; 83,1; 103,6. In the background is the teaching of secondary causes, namely all created persons, things, and events. God, the Primary Cause, prefers to act as Lord of History through these secondary causes, the *causa instrumentalis* (instrument) of his own will. If the instrument has a free will, God respects this will as part of his own plan and calls the instrument to freely join his works. See also Chapter Three, p. 63.

order to always be completely at his disposal as his instrument, we use every means available to strive for a holy indifference towards all created things and persons. This, however, is only possible if we practice an *agere contra* motivated by love<sup>5</sup> and a positive, general predisposition for the difficult and most difficult things God may send us. This latter is found expressed and translated into practical daily life through our Inscriptio dedication, which not only speaks a yes which is patient, but even joyous to the carrying of cross and suffering; it is even a love of contempt, a practical love of the cross.

Only since we began to take the Inscriptio seriously have we been sufficiently emptied of self to be filled by God and used for his purposes. Everything that keeps us from living and working in the spirit of the Inscriptio likewise removes and separates us from God, obstructing the infusion of his power and grace into the instrument and preventing a full, unconditional yes to the aim he has chosen.

Because the greatest obstacle to our instrumentality—our self-will—can only be broken by perfect obedience borne by love, one can immediately see the importance of obedience in the framework of an instrument spirituality. It also becomes evident why we place such extraordinary emphasis on our family-like obedience, and why, having become members and children of the family through the promise to persevere, we have adopted it and cultivate it as the sole juridical bond [which binds the individual to the community]<sup>6</sup>.

<sup>5</sup> *Agere contra* means to "act against", i.e. not to just "go with the flow" of our drives and instincts on the inside or of fashions and trends on the outside, but to practice a healthy resistance to the natural tendency of earthly attachments to enslave instead of to elevate. This does not mean, however, that earthly attachments should be scorned, but rather kept in their proper balance.

<sup>6</sup> This statement is an allusion to the juridical bond of the Schoenstatt secular institutes. In the spirit of St. Vincent Pallotti, their juridical bond is not a vow, but a contractual promise of obedience and loyalty (i.e. perseverance). The evangelical counsels of poverty and virginity are then secured through the promise of obedience. Given the minimal nature of this juridical bond between member and community (purposely chosen to evoke the greatest magnanimity of the member so that the modern person feels truly called to sanctity), Fr. Kentenich's vision of community requires a conscious and deep-

## 2. Total Attachment

The reason we let go of all the inordinate drives of our self-will and of all the egoism of our heart is to *give ourselves entirely to God and his wishes* as they are manifested to us in the wish and will of the Church and our superiors, and in the admonitions of our holy constitutions and customs. As a result, we do not cling to any one task for its own sake—be it adoration, education or teaching either inside or outside the family, pastoral tasks or tasks in building up the family, sewing or writing or working as an artist, work in the diaspora or work in the missions. The interior law of our life is and remains the law of love, which proves its effectiveness and genuineness in each moment by perfect obedience both in spirit and actions. (...)

As can be readily seen, perfect obedience borne by love can effectively preserve both the individual and the community from *dangers* which may accompany our [form of] piety. Such dangers can most notably come from three quarters: from our emphasis on personality formation, our emphasis on the interior life, and our emphasis on apostolate.

The goal of our *personality formation* is a strong, independent will, with a clear sense of identity within and a clear sense of integrity without. This bears with it the danger, however, of easily becoming rigid and unyielding, even eccentric, as is unfortunately often found in the personality of "old maids" and "eccentric bachelors". Perfect obedience keeps the personality open and receptive to God and God's wish and will, espouses our human will with the will of God, and thereby allows our will to have a share not only in his strength and firmness, but also in his mobility, flexibility, kindness, and loyalty.

The *interior life*, striving as it does for constant recollection and the deep, interior ecstasy of being a shrine of the Blessed Trinity, must always reckon with the dangers of self-deception, self-delusion, and self-seeking. All too often one finds prayer-minded souls who

seated cultivation of the spiritual life and attachments to persons, places, and ideas. The other parts of the Schoenstatt Movement do not have these juridical bonds, but strive for the same spirit as is appropriate to each state of life.

seek themselves more than God, and seek God's consolation more than the God of consolation, because they have not learned to hold in high enough esteem (as depicted in *Everyday Sanctity*<sup>7</sup>) such wholesome "little virtues" as the powerful and enlightened self-denial which makes perfect, childlike obedience possible, especially for the constant containment of our inordinate self-will. Because of this, they fail to make these "little virtues" a sufficiently anchored part of their personality. They then have a tendency to focus too quickly on unusual mystical graces, to think that they have such graces, and to give the devil open season by ignoring their duties on the job and in their striving for virtue. (....)

That *our apostolic activity* is also fraught with dangers is something we know from experience. We usually think of the danger of becoming superficial. In this context, however, we must especially recall the danger of becoming primitive, or to be more precise, of [becoming enmeshed in a] primitive motherliness [or fatherliness]. Such a primitiveness solely or at least primarily focus on and seeks the gratification of the parental drive. In other words, it seeks self-realization without sufficiently accentuating the work at hand and its responsibilities. The enormous difference between such a self-seeking, self-serving, and self-centered attitude and activity and the attitude of the instrument which is required of us—an attitude which must look completely beyond self and only retain God and his work in view—is immediately evident.

Perfect, childlike, family-like obedience—for instance, when someone is transferred from a favorite position—is a sure sign and indication of the maturity of our instrument attitude, and at the same time is an excellent way to acquire and deepen it. At such times our nature may moan and groan, which is not a bad sign; but if our relationship to our superiors and to God suffers because of it, that can be considered a warning that our instrumentality is still primitive in character, and egocentric in its childlikeness, always having to draw all the attention to itself. An enlightened, profound, personal

<sup>7</sup> Cf. *Everyday Sanctity* (Waukesha, 1980), p. 354-368.

education would do well to especially train the future leaders of the family—especially those who show most promise because of their childlikeness and openness towards the superiors and their representatives—with such tests of strength. Otherwise they will later be a bitter disappointment to God, community, and neighbor, with the disappointment being proportionate to their heights of natural talent and grace and how much they stand head and shoulders above all others in character of mind, will, and heart. (....)

The perfect surrender associated with instrumentality is not satisfied with a mere gift of self *to the wish and will of God*, but also includes and demands the gift of self, in being and attitude, *to God* and the deeply rooted awareness of being dependent on his grace and strength. (....) God's instruments, including those with a free will, must, precisely because they are instruments, rely on the strength and grace of the living God, who wants to use his instruments for his purposes. They consequently strive tirelessly for a permanent, profound espousal of one's own strength with the strength of God and God's grace. Once this espousal has attained a certain degree, one can say with St. Paul, "I can do all things in him who gives me strength" (Phil 4,13).

This explains the free instrument's rootedness in prayer and the reception of the sacraments. Here is the source of the perfect instrument's unshakable certitude of victory. Augustine sees correctly when he states, "Whoever abides in the countenance of the Almighty has no fear of the countenance of the mighty of the world<sup>8</sup>." There is great wisdom behind such words as "Prayer has a long arm<sup>9</sup>" or "Those who are united with God have the world's greatest power at their command." We also see the words of Our Lord in the light of instrumentality: "The One who sent me is with me. He will never abandon me, for I always do what pleases him" (Jn 8,29).

Such instruments, sent and used by God, combine trust and autonomy, humility and magnanimity in a truly remarkable manner.

<sup>8</sup> St. Augustine of Hippo (354-430).

<sup>9</sup> Cf. *Schoenstatt's Covenant Spirituality*, p. 56.

Because of their constant, powerful connection with God, they are masters and heroic in their trust, their willingness to take chances, and their magnanimity. Because God has freely created them with the faculties they possess, they never tire of powerfully placing their talents at the disposal of the service of God. And because they will always be aware in their successes that God was the Primary Cause and they were only his instruments, their quiet joy will be tempered by an immeasurable humility, even in the greatest of successes. They know what can be attributed to their own effort and what must be attributed to God. Mistakes and sins will not undermine their courage. After all, it is only normal. Such failings cause us to fly into God's arms in a new and deeper way than before, urging us to espouse our own weakness with the strength and grace of God, thereby giving new impetus to the awareness of being God's instrument.

Our instrumentality also determines our stand regarding mysticism. An instrument is and will always remain an instrument—it will never become the Primary Cause, God. As a result, it never blurs the lines between Creator and creature. God's instruments overcome their inordinate attachment to self through a serious and balanced striving for the virtues and remain ready at all times in humble receptiveness to let God touch and fill them in whichever way it pleases his eternal goodness and majesty. The instrument's motto in all things is "Be prepared." To put it theologically: By solidly cultivating the divine and the cardinal virtues, our striving is directed at obtaining the negative disposition for the grace of contemplation<sup>10</sup>.

<sup>10</sup> There is a close relationship between Schoenstatt's instrument spirituality and what Fr. Kentenich termed "the grace of contemplation". By this *donum contemplationis* he meant the gift of infused contemplation or an elevated, love-inspired "walking in the presence of God." It is not to be confused with the extraordinary manifestations all-too-quickly associated with "mysticism," but is rather a gift of being so attuned to God's will and so disposed to give a constant personal "fiat" or "yes" to God's plan that one rests, as it were, in his plan. Fr. Kentenich always encouraged the attitude of a "negative disposition" towards such elevated gifts--we do not actively strive for them,

In other words, with the help of grace we seek to remove anything which could hinder an all-embracing effectiveness of the gifts of the Holy Spirit, especially the gift of wisdom, which is rightfully seen as the wellspring of the mystical graces.

### 3. *Outspoken Readiness to be Used by God*

The third characteristic of instrument piety which we mentioned is a *high degree of readiness to be used by God*, or, a tireless drive to win over souls. We have already referred to this a number of times. Now we need to go into this aspect in more detail.

It is God's desire that all people be happy, and so Our Lord died for us all. But he who created and redeemed us without us does not want to sanctify us without our cooperation<sup>11</sup>. This is what the words mean which we know so well: "Nothing without us!"<sup>12</sup> Christianity is a religion of redemption. Christ is the Redeemer of the World, but for the redemption of each individual he requires our individual cooperation. He needs instruments that he can send out, just as he was sent forth by the Father. "As the Father has sent me, so I send you" (Jn 20,21).

As a result, an instrument in the hand of God must, in accordance with the example of Our Lord, be imbued with a readiness to be used for the Kingdom of God in and around us, i.e. for a deep union of love with God both in our own instrumentality and in our contact with those around us—to the glory of the Triune God. It is precisely through this quality of conquest and untiring struggle for the glory of God that our instrument spirituality, as previously described, gains a decidedly theocentric character. In keeping with God's original idea of our family, however, it is not enough to lead

but lay the foundation of everyday sanctity and remove all obstacles of a negative sort so that we are ready to receive the gifts if God chooses to bestow them on us.

<sup>11</sup> See note 11, page 14.

<sup>12</sup> Second part of the phrase often seen on the altarcloth in the Schoenstatt Shrine as a summary of the Schoenstatt spirituality: "Nothing without you, M(other) T(hrice) A(dmirable), noting without us."

individual souls step by step to this union of love; their love, too, must urge them to become apostolic and seek out new apostles. That is the profound meaning of the Society of Catholic Apostolate<sup>13</sup>.

That brings us face to face with a task which, especially in the present dechristianized era, calls for such a mustering and focusing of all our energies that one can see it as more than justified and grounded in God's will when we opt not to make the Divine Office a binding part of our life<sup>14</sup>. But to avoid spiritual superficiality in the midst of our apostolic activity, our self-understanding as instruments sent by God will and must challenge us to make every effort to strengthen, deepen, and guarantee our interior relationship with him. Otherwise the communion of life and attitude which we foster with the Primary Cause could be jeopardized, leading to a corresponding diminishment and loss of instrument character. It may not take long then for the communion of goals with God to be lost. Sooner or later the instrument will then become arrogant and self-seeking, and will have lost the fullness of the interior life. What was once apostolic activity filled with a spirit and soul now becomes uninspired busy-bodiness, natural self-realization and aggrandizement, alternating from time to time with sloth and stifling hedonism.

In the long run, only the perfect instrument can negotiate the heights of an apostle's vocation. And one can only attain this perfection by working more and more at gaining a practical, everyday love of the cross, i.e. when everything one lives and does is in the spirit of the Inscriptio. If one does not do this, successes and failures in one's activity as instrument and apostle will become perilous waters. Both can develop their own momentum and obstruct or

<sup>13</sup> The official title of the Pallottine Fathers (abbreviated SAC).

<sup>14</sup> None of the Schoenstatt Secular Institutes, except those for priests, are bound to the Liturgy of the Hours as a required form of prayer. This is in keeping with their character as lay communities with an apostolic mission in the world of today. Instead of the Liturgy of the Hours, the accent is placed on a flexible spiritual daily order of prayer and works, while fostering special adoration branches in the respective institutes to maintain a high level of prayer life within each community as a whole.

diminish the attitude of being an instrument. Success allows the ego to take too much credit and too quickly assume a role in the foreground. Failure and disappointment can sap our strength, rob us of our supernatural attitude and leave behind a merely natural or naturalistic one, hence leading us to blatant secularism. Both insight into the dynamic of the spiritual life as well as a wide range of experience and observation of life show that apostolic instrumentality is essentially impossible without the attitude of the Inscriptio. (....)

#### 4. *Outspoken Character of Being an Apparition of God and Mary*

Anyone who lives as and strives to be a perfect instrument in God's hand, i.e. anyone who seriously tries to gain a total detachment from self and a total attachment to God, God's will, and God's strength, as well as a high degree of readiness to be used for God's goals, will sooner or later find that the fourth characteristic of instrument piety has begun to grow of its own accord: the *outspoken "parousia" or "apparition" character*<sup>15</sup>. God increasingly takes shape, as it were, in anyone—to the extent that such a transformation is possible at all in a mere creature under the power of grace—who lives in God's world as much as a perfect instrument does and in communion with him. We become an apparition of God in the world, or, to use the formula more familiar to us, an apparition of Mary. Our Lord could fully say of himself, "Anyone who sees me, sees the Father" (Jn 14,9). So it is that the perfect, purely human instrument can also say of himself (though admittedly in a very limited and

<sup>15</sup> This unusual terminology is historically rooted in the events of Spring 1939, when the Nazis confiscated the "New House" on the bluff overlooking the Original Shrine in Schoenstatt, Germany, converting it into a Nazi training center. The stone relief of Mary over the main entrance of the "New House" was covered by a swastika flag. A course of the Schoenstatt Sisters of Mary took this as a sign that their mission would be to become an "apparition", the visible form of the image of Mary now covered by the Nazi banner, making her and God visible to a world become blind to God's love. See Jonathan Niehaus (ed.), *A Movement in Chains* (Waukesha, 1984), p. 1f.

figurative manner): Anyone who sees me, will be able to see in me God, Christ, and Mary.

Just think of the Curé of Ars and what we find written about him in *Everyday Sanctity*. The words of St. John Vianney's former detractor once he had met and begun to observe him are indicative of what we want to say: "Be still! I have seen God in a man<sup>16</sup>!"

The words of Marie Antoinette de Genser concerning the Jesuits are a similar testimony: "To meet certain saints is to love them; to meet certain pious folk is to feel, on occasion, humanly drawn to them; but to meet St. Ignatius and the Jesuits, it seems to me, is to practically love God alone—so much do they efface themselves so as to leave the entire stage to God."

May others be able to say a similar thing of us with regard to the Blessed Mother! From the very beginning we wanted to be active and living apparitions and images of Our Lady. To the extent that we actually succeed will be the extent we can call ourselves images of God and images of Christ.

At present, the concept of being an instrument is more alive in our community than in probably any other community. May the word and basic idea it contains take root, so that the great dream of our lives—to be a family of "apparitions of Mary"—may become joyful reality. Now that we have made the Inscriptio and strive to put it into action in our daily lives—and not without some success!—the most important conditions have been fulfilled for that dream to become reality. May everything which is beginning to sprout and blossom with such abundance and diversity in this area ripen to full maturity and yield fruit sixty- and ninety- and one hundred fold.

### 5. *Inner Freedom and Multifaceted Security*

Since we have made the Blank Check and Inscriptio dedications, we are living in the world of *the inner freedom and multifaceted security* that is part and parcel of perfect instrument piety. The Inscriptio frees the subconscious life of our souls—even

<sup>16</sup> Cf. *Everyday Sanctity*, p. 3.

in its remotest corners—from the things which upset our inner freedom. It frees us from ourselves so that we can become completely free for God and his work, at least with regard to our fundamental attitude and will to strive.

Even though the heart in its self-seeking may still cling to itself and return to self-enslavement many times; even though the light of God may still expose for us new and disconcerting strata in the life of the soul, making us aware of the subtler windings of the heart and its propensity for intrigue, this is no proof that the Inscriptio was unauthentic. It presents us merely with a new opportunity to renew our yes, vigilantly watching and firmly resolved in the spirit of the Inscriptio to the full instrument character of everything we are and have. And each renewal of our decision means a corresponding growth in inner freedom. Outward fetters may cause us perceptible sorrow, but they are child's play when compared with inner slavery. Authentic interior freedom is not only *possible* in times of subjugation and oppression, but in such situations great souls striving for the perfect instrument character of their being will often *grow* in unexpected ways in inner freedom and joy.

Similar things can be said about perfect security in God. The perfect instrument is so perfectly attached to God in the spirit of the Inscriptio that the failure or loss of all secondary levels of security and certitude in life brings about an even deeper "pendulum security"<sup>17</sup> and sense of being rooted in our primordial home. At present, many of our Schoenstatters are living this in a classical way. For a time our nature may tremble when we find the earth being pulled out from under our feet or an aspect of our earthly security being cut off. In the spirit of the Inscriptio, however, the perfect instrument swiftly renews his yes for God and consciously flies to his primordial home in the heart of God. There we are sheltered and secure as we could be nowhere else on earth. No one is as interested

<sup>17</sup> A Kantenich term for the security God wishes to lead us to in modern society—a security which is not primarily based on support from below but on security in the resting point above, i.e. in God and the supernatural. See Chapter Six, p. 124 and Chapter Eight, p. 171.

in our well-being as God himself, and no one is as capable and willing to take every discomfort and evil and make them work together for our optimal good. These are thoughts with which we are familiar, for we experience them day after day. Here it must suffice to simply draw a connecting line to our instrument spirituality.

#### 6. *Abundant Fruitfulness*

The same applies to the *abundant fruitfulness* of instrument piety. After all, the instrument in the hand of God desires only one thing: to make room and allow room to be made for *God* and *God's* fruitfulness. Hence the earnest struggle for a perfect letting go of self, because our inordinate self-will is *the* obstacle to God and his effectiveness. We have experienced this time and time again in our own lives. Ever since we made the Inscriptio as individuals and as a family—we, in whom the awareness of instrumentality is at work as a deeply rooted and diversely vibrant outlook on life—this great barrier to God's fruitfulness has been removed from our midst, at least in our fundamental attitude. Because of this, we expect with the certitude of faith that he will now make broad and complete use of us for his purposes. After all, as his instruments we only want what he wants and, consequently, only want the fruitfulness he has foreseen for us. So it is that we joyfully and confidently face a humanly insecure, dark, and tangled future burdened by only a single care—to take up the task which the Inscriptio places on our shoulders as God's instruments each day and to fulfill them perfectly by the power of the Holy Spirit. For us everything else is secondary. The darker the times become and the more we are drawn into their confusion, the more trustingly we make our unlimited claims of love which are our right by virtue of the Inscriptio.

From all this we can see how everything which has developed in the family and each individual is connected with the concept of instrumentality, flows from and returns to it. It is thereby not difficult to sing a jubilant song of praises to instrument piety as a way of life.

### **Chapter Three: The Instrument's Sources of Knowledge of God's Will**

*This chapter is the immediate continuation of the excerpts from MARIAN INSTRUMENT PIETY<sup>1</sup> begun in Chapter Two. The focus changes from the characteristics of instrumentality to the sources of its knowledge. In particular, Father Kentenich mentions four key sources for discerning God's will, i.e. God's usual ways of speaking to us on the level of practical faith in Divine Providence. They are: Sacred Scripture, freely acting secondary causes, the ontological structure of objective reality (the order of being), and current trends and world events.*

#### *B. Instrument Spirituality as a Source of Knowledge*

Because being an instrument always requires us to orient ourselves on God's wish and will, we must place much emphasis on how to recognize it. It is practically second nature for the instrument to make constant use of the instrument character of created things as his or her source of knowledge, be it such things as the spoken word, freely acting secondary causes<sup>2</sup>, the ontological structure of objective reality, and current trends and world events or the things God sends us and allows to happen to us in our personal lives.

#### *1. The Word of God*

God speaks to us *through Sacred Scripture and through inner inspiration and illumination.*

Instrument piety likes to place itself under the influence of the inspired Word of God, i.e. likes to read Sacred Scripture, and reading it often and fruitfully, while being conscientiously attentive to the

<sup>1</sup> *Marianische Werkzeugsfrömmigkeit* (see note at beginning of Chapter Two), p. 39-44, 45-53, 54-56.

<sup>2</sup> See note 4, page 49.



inner illumination of grace. To avoid false interpretation, the instrument holds to the interpretation of the Church and tries to maintain an open communication with his or her confessor or spiritual director.

## 2. Free Secondary Causes

God created man with freedom, and out of respect for this freedom chooses to use us as co-regents in the government of the world. That is the meaning of the axiom, "*Deus operatur per causas secundas liberas*" [God works through free secondary causes]<sup>3</sup>. The law of organic transference can thus also be applied in an analogous manner to God and his practice, namely: Eternal Wisdom transfers to us human beings a portion of his wisdom, power, kindness, and fidelity so that—*through us*—he can lead others, win them over, and bind them to himself. We are the normal means he chooses to communicate his wishes and will. That is how he dealt with St. Paul after his conversion. Instead of directly telling him what to do, he referred him to a disciple, Ananias, who would tell him what he should do (cf Acts 9,10-19).

Instrument piety, which has learned to be attuned to all God's instruments as sources of knowledge of the Divine Will, does not stubbornly wait for a direct locution of God's will, but is and remains completely alert for everything God communicates through his instruments, through freely acting secondary causes. For that reason the instrument likes to take his or her bearings from the wish and will of the Church and of one's superiors, from one's constitutions and [community] customs. It is God, after all, who speaks through these vehicles in clear and unequivocal terms. As long as one listens to them and willingly follows them, one avoids the dangers of self-

<sup>3</sup> By "cause" is meant an object or person which stands at the beginning of a "cause-and-effect" chain. Since God is ultimately the cause behind all causes, he is theologically referred to as the Primary Cause, while all other causes (then used by God as his instruments) are spoken of as "secondary causes." Cf. St. Thomas Aquinas, *Summa Theologica* I 102, 6; 116,2; 19,5; 83,1 ad 3. See also Second Founding Document, No. 66.

deception and whisperings of the devil.

That this source of knowledge has been important to us from the very beginning can be seen in the now familiar laws of the organism of attachments, including the laws of organic transmission, immersion, and transference<sup>4</sup>. (....)

## 3. The Order of Being

For many years now the *ontological structure of objective reality* has played a predominant role [in our thinking]<sup>5</sup>. We have constantly sought its counsel when searching for God's wish and will and do so even today. This is the source of knowledge which is pointed out by the great law found in our everyday sanctity, our customs, and our way of education like a luminous star: *Ordo essendi est ordo agendi* (The order of being is the norm for the order of action).

The order of being in even its finest details is the norm for the entire order of our life. In this we are guided by the realization that all creatures are not only an incarnate thought of God, but also willed by God. If we look on each creature as a word by and about God, however, we may also view all creation, both natural and

<sup>4</sup> The concept "organism of attachments" was coined by Fr. Kentenich to express that man is not just an autonomous individual, but also one that can and must stand in deep and meaningful relationships on many levels (with persons and things, natural and supernatural, familial and professional, etc.) interwoven by the laws of God's love and his sharing of that love with us (e.g. the laws of organic transference and transmission). See *Schoenstatt's Covenant Spirituality*, p. 77-86, 147-167.

<sup>5</sup> Both Fr. Kentenich's inborn drive to penetrate to the deepest foundations of God's plan and the searching ken of the young generation of Europeans he worked with in the 1920s and 30s led to a heightened sensitivity to the "*ordo essendi*", the "order of being" or ontological structure of all aspects of life. Behind these philosophical terms is a concern that things be perceived and respected for what they *are*, both in themselves and in God's plan. The personal ideal—to take one example of an application—is therefore not just a "psychological trick", but a wrestling with who one really is, including such finer details as one's temperament or the dynamic of growth, so that one can really be a full cooperator in God's plan for one's life.

supernatural, as a big picture book of God, as a textbook about him and a living theology which rarely fails us when we need to discern God's wishes.

This thought was no stranger to St. Paul. Because of it he makes serious and bitter accusations against the pagans for creating false gods and leading immoral lives. He lambasts them for this because they should have been able to discern God, his laws and wishes by observing the visible order of creation (cf Rom 1,18-23).

It should come as no surprise that in our own times this source of knowledge remains untapped. In an age defined by movement, dynamism, and life, there is no longer any appreciation for the order of being and the ontological structure of objective reality. One can therefore expect that in the great confusion of terms and the many faces of uncertainty in the life and lifeforms of today, even many Catholics will have forgotten to firmly orient themselves on the order of being.

We have never tired of consulting the ontological structure. Among other reasons, we had to do so because as a family we wished to have only as many human juridical bonds as were really necessary. Because of this, we had to take particular care that we were always in tune with the ontological structure in even its small and smallest details. To this we add our fundamental attitude of magnanimity which seeks to act even on God's smallest wishes and not only on his great commands. In this quest of discovery and conquest we receive a clear and decided answer to most questions through the ontological structure of things, not infrequently even in cases where other sources of knowledge fail.

### *Reading the Ontological "Ordo"*

As for the comprehensive process of how to "read" the order of being, one can distinguish between

a) a natural and

b) a supernatural order of being—both on the level of the overriding context and on the concrete level of the individual object and person—and

c) finally the connection of the two together.

Instrument piety keeps all three aspects in mind, consults them in case of doubt, and holds fast to the clear answer it gives, even when it means bucking the trends of the times.

That all sounds very theoretical and abstract, but becomes clear when we examine our family's history and remind ourselves of its theory and practice in just a few broad strokes. Look, for instance, at the pedagogical foundations—both in self-education and education of others—for our work with young women and our views on sexual education. In the former case we have always established our standards in concordance with the essential character of women. We have so often said: Because the natural inclination of the feminine character is to be "all soul, all purity, all surrender," we have, among other things, recognized the importance of integrating as one all our emotions, the intactness of our entire being, the form and length of our dress as an expression of our deepest character even when it flies in the face of contemporary fashions, and an outspoken education of love. (...)

The present age breeds confusion, shatters what were once commonly accepted mores, and tests the true worth and viability of questioned values by exposing them to contrary and competing values. Because of this, our times do a good job of showing what is firmly rooted and what is only a vernier, a pretense, and so many masks, what has truly formed society down to its deepest roots and what has only remained on the surface. The gentle observer might often shake his head in dismay and seriously ask why so many years of education have, even among the "elite", had so little impact on the beast within and been so little able to transform noble personalities in their inmost hearts. Now, when we are forced to stand naked, as it were, for years on end, with the most intimate parts of the life of the other laid bare to public scrutiny, every pretense to deceive self and others must fail.

One instinctively asks the crucial question: How can we help bring about the needed reform? One answer comes from our instrument spirituality which likes to base its demands and practices

so much on the ontological structure of reality and hence in final principles, and which strives for corresponding basic attitudes of the soul so that our actions and customs are deeply borne by the power of an animating spirit. This has always been our ideal.

#### a. *The Natural Order of Being*

The natural structure of the human person indicates two ontological levels—a higher and a lower level, i.e. the "animal" and the "angel"<sup>6</sup>. The higher level is meant to have dominion over the lower. That is something which is simply rooted in the essential nature of each level, and is confirmed by what we see in life. In animals the vegetative level of being submits to the higher sensitive level and takes part in its perfection. It is and must be similar in the human being: The "animal", as the lower ontological level in man, submits to the "angel" and therefore participates in this level's perfection. The "animal" is something which must be constantly overcome<sup>7</sup>. The dominance of the "angel", i.e. of the mind and spirit over the "animal" exacts of us a constant self-denial.

Man—alone from the standpoint of his natural character, much less from the standpoint of grace—is the Creator's greatest gamble. He brought together the most contrary of elements—"mind" and "matter", "animal" and "angel"—to forge a single whole, a whole which is constantly threatened by the "animal"'s drive to take charge and the "angel"'s tendency to either let the "animal" take charge or to conduct itself as mind alone. The natural order cannot be attained, maintained or safeguarded if we annihilate or destroy our inclinations, passions, and drives, but only if we ennoble, transfigure, and elevate them. *Ordo essendi est ordo agendi*. [The order of being is the order of action.]

God has provided our human will with a finite freedom

<sup>6</sup> Cf. *Everyday Sanctity*, p. 118f.

<sup>7</sup> Not in the sense of suppressing the drives or our natural spontaneity, but in the sense of supporting them with a healthy discipline, or to use a favorite word pair of Fr. Kentenich's: We must deal with our bodies with *reverent love and wise strictness*.

encompassing two aspects: the ability to make and to carry out decisions. The primary of these two, as we can see when we compare ourselves with the animals, is the ability to make decisions. Hence the Creator's wish and will that the first priority must be that the human person is educated to make a free decision for God and the divine. *Ordo essendi est ordo agendi*. Anyone who relieves the educand of making inner decisions is acting contrary to the primary purpose of the freedom of will, and bears the guilt of sin or of at least a failing, depending on the gravity of the case. The same applies to anyone who uses unfair means to make a free decision impossible or more difficult.

The basic inclination of our nature makes itself manifest and active in the main passion<sup>8</sup>. To bind the main passion to a goal of moral excellence is to win over the whole person to this same goal. That is the significance of using the particular examination<sup>9</sup>: to ennoble the main passion in the direction of the personal ideal<sup>10</sup>. Once again: *Ordo essendi est ordo agendi*. I could continue in this fashion and trace back any number of our traditions, customs, and institutions to the natural order of being as an expression of the divine will.

#### b. *The Supernatural Order of Being*

The same can be said of the supernatural order of being. (...) [T]he grace which we receive in the given order of salvation is grace from Christ and therefore grace via the cross. Hence the nature which

<sup>8</sup> The ancient personality analyses of the two main passions (irascible and concupiscent, i.e. power and love) and the four temperaments (choleric, sanguine, melancholic, and phlegmatic) are two ways to better understand one's own personal "ordo essendi". See, *New Vision and Life*, p. 43-45.

<sup>9</sup> The special resolution, usually chosen monthly, which focuses on one area of the character for the area of striving. See *New Vision and Life*, p. 102-104, 127-132.

<sup>10</sup> The personal ideal is the statement, after conscious discernment in both one's personal "ordo essendi" and what God has in mind as one's primary mission in life, of an individual's mission and ideal, his "guiding star" in all he is and does.

has received grace must be viewed as *natura cruce signata* (nature marked by the cross) and imbued with love of mortification. There is no perfection of nature without nature's sacrifice. That is how the law "*ordo essendi est ordo agendi*" needs to be universally understood and put into practice.

#### *c. The Connection Between the Natural and the Supernatural*

Just as this law applies separately for the orders of nature and grace, it also applies to the connection between the two. Here it takes on the concrete form of "*Gratia non destruit, sed perficit et elevat naturam*" (Grace does not destroy, but perfects and elevates nature)<sup>11</sup>. This is the ultimate foundation and safeguard upon which we rest our "everyday sanctity," our preference for an organic instead of a mechanical approach to self-denial, and our preference for intensifying the transfiguration instead of the baseness of reality [when faced with sin, guilt, or things beyond our control]. Here is also the foundation for our teaching about the connection between each of the autonomous ethical motives and the ultimate motive of love. God, the Creator of the order of nature and grace, speaks to us through both and demands and wishes an appropriate answer through each. Here is the fountain for our entire teaching about the Personal Ideal, both in its sources of discernment (the God-willed favorite inclination, favorite devotion, favorite prayer, favorite activity, favorite motto) and in its constitutive parts—be it the laws of its development and form, or the material and formal steps of love or suffering.

#### *4. Current Trends and World Events*

In the broader awareness of the family, the instrument's fourth source of knowledge is even more in the forefront of how we discern God's wish and will than the ontological structure of objective reality. These are *current trends and world events*, the things God permits

<sup>11</sup> Cf. Thomas Aquinas, *Summa Theologica*, I,1,8 ad 2 and I,2,2 ad 1. See also *Schoenstatt's Covenant Spirituality*, p. 152f.

and provides in our life and the life of the family. It is not difficult to demonstrate how the development and growth of the family has been and is nourished by this source in an extraordinary manner.

How often have we heard and said that it was neither to a vision or a visionary dream that the founding and expansion of our family owes its origin, but to plain and practical faith in Divine Providence, a faith in Divine Providence which clearly saw, recognized, and responded to the Father's kind and mighty hand, the requests he made through the great crises and needs of our times in the great events of world history, and the things God has provided and permitted to happen in our own family. We are therefore exonerated of the Lord's accusation: "You know how to interpret the signs of the heavens and of nature, but not the signs of the times" (Mt 16,3).

The foundation upon which the founding contract and the Founding Document are built is the wish and will of God as it became manifest to us in the spirit of providential faith from the instrument history of the Sodality<sup>12</sup>. One should take particular note of the passage, "How often in world history have not small and insignificant beginnings been the source of great and greatest accomplishments? Why could that not also hold true in our case? Whoever knows the history of our sodality will have no trouble believing that Divine Providence has something special in store for it<sup>13</sup>." It is not man that stands at the beginning of our family's history but God, not human volition but God's plan and wish. Man in his smallness only respectfully seeks and sought to discern the plans of the great, kind God and to make it his own.

It has become more and more our custom ever since, reaching into the depths and touching all aspects of life, to ask in every circumstance and with each event: What is God trying to tell us? What is the plan of Divine Providence? And because we, as a "child

<sup>12</sup> Schoenstatt's founding was closing bound up with the founding of the Marian Sodality in Schoenstatt by Fr. Kentenich and the minor seminarians on April 19, 1914. See *New Vision and Life*, p. 66-98.

<sup>13</sup> First Founding Document, No. 7.

of war", have been roundly tested from many sides, this method has become a part of our flesh and blood, nearly becoming second nature to us. (...)

*In Praise of Practical Faith in Divine Providence*

When we as a family speak of "mission", we do not mean a mission or task which we have sought out for ourselves, but one which God has given us. That its origin is God and not human illogic, fantasy, or presumption is something we see again when we train our eyes of faith in Divine Providence to our family history and its many turns of events. To be more exact, [we appreciate it from the perspective] of the smallness of the instruments, the greatness of the difficulties that stood in the way, and the greatness of the success<sup>14</sup>.

Must not each religious community, each in its own way, have an outspoken faith in its mission, various though the reasons for that faith might be? In one case it might be the sanctity of the founder, in another a vision or visionary dream upon which the faith in one's mission stands. We, on the other hand, have always given as our reason our plain, unaffected, down-to-earth faith in Divine Providence, exactly as it is found at the core of all healthy, unabashed popular piety and as it is manifested in the constant victories it wins in the lives of the greatest saints. Other communities may have, for whatever reason, lost the faith in their mission or perhaps it no longer consciously guides their living and striving. But that must not prevent us from continuing on as we have previously done. In fact, it should inspire us to even more consciously deepen our mission and to facilitate its fruitfulness in our practical daily lives.

It seems that God has called us to accept the rudimentary, general, and fundamental forces of Christianity in an exemplary manner and make them the foundation of everything we live and strive for, so that, in turn, they may become more and more the common possession of all Christianity. And among the most important of these fundamental forces is a faith in Divine Providence and one's mission which overcomes the world and [the vicissitudes

of] life. Day after day, both of these aspects are gaining new nourishment, and we rejoice with all our heart at all the confirmations given us by God in the fatefilled history of our family over the past years. He is the one who used all our foes to assist our family in gaining a visible victory. Our sense of faith consequently never tires of carefully noting each sign, both great and small, of God's guidance and initiative, of recording and relishing them. God is a God of loyalty, and he will not break the covenant of love which he made with us 30 years ago. We for our part must only make the effort again and again to faithfully and freely retain the same loyalty to him. Then our history will become, even more than it has been already, a single, great victorious march of divine power and kindness and loyalty.

These and similar thoughts lead us, full of astonishment, into the rich meaning of instrumentality. Instrumentality is indeed more than just an all-embracing form of life as instrument piety; it is also a richly upwelling spring and source of knowledge which generously nourishes our instrument spirituality.

<sup>14</sup> Cf. Second Founding Document, No. 60.

## Chapter Four: On Being a Marian Instrument of God

*This chapter is our third and final excerpt from MARIAN INSTRUMENT PIETY<sup>1</sup>. This extensive selection attempts to condense the final two-thirds of the treatise into a single narrative on the Marian aspect of Schoenstatt's and Catholic instrument spirituality.*

*It is divided into two main parts: 1) Mary as our example of being an instrument in the hands of God and 2) Mary as "the object" of our instrument spirituality, i.e. as the one especially chosen by God's election and ours (through the covenant of love) to direct us as instruments in her hand for the furthering of God's kingdom. This latter dimension is the secret of the unique power of Marian devotion once it advances from the more distant admiration of Mary as model to fully embracing her as Mother. In other words she is not just a Biblical figure of 2000 years ago, but someone truly active and interested in our lives today out of intense love for Jesus and for us, her children.*

The way we have depicted and interpreted the concept of our instrumentality helps shed light on much of the spirit and tradition of our family. If we wish to gain access to our *entire* spirit and tradition, however, we must become acquainted with its unique Marian modality. This brings us to the second point we wish to consider: What do we understand when we speak of an outspoken *Marian* instrument spirituality?

### *The Three Degrees of Marian Devotion*

Please do not misunderstand the question. One will readily

<sup>1</sup> *Marianische Werkzeugsfrömmigkeit* (see note at beginning of Chapter Two), p. 57-62, 63-72, 74f, 77f, 79-82, 84f, 98, 100f, 109, 122-124, 127, 129f, 137-139, 155-158, 159f, 162f, 200-201, 202-207, 208f, 211-215.

see that the question is concerned about a particular trait—our "Marianness". Like any other trait, e.g. kindness, spirit of prayer, or love, Marianness can make itself felt in someone or something in one of three degrees. Hence we can speak of three degrees of devotion to Mary: common, great, and singularly great. Common devotion to Mary is, as we know, satisfied with the common measure, i.e. the generally customary Marian practices and devotional forms. Great devotion to Mary is what we find in the Marian Sodalties. Singularly great devotion is known under the title of Grignion [or de Montfort] devotion to Mary<sup>2</sup>.

Its goal is to then become the animating principle of all self-education and education of others. When we speak of an outspoken Marian spirituality, we clearly mean this third degree. We do not stop at being more or less Marian, but seek and expect a far-reaching Marian penetration of the entire person in every attitude and every action. That is the Marian devotion proper to our leading communities<sup>3</sup>. Other branches within the movement can be satisfied with remaining at the lower degrees—common devotion for associate members of the league and great devotion for the members of the league. But in all three cases the Marian devotion of all members and branches of the family must be locally attached<sup>4</sup>, both in its being and in its actions and fruitfulness.

In what follows we will only be considering the third degree, but with an awareness that the same things will apply in an adapted manner to the other degrees in accordance with the law of exemplary cases<sup>5</sup>.

<sup>2</sup> Named after St. Louis Grignion de Montfort (1673-1716), author of the *True Devotion to the Blessed Virgin Mary*. See *Schoenstatt's Covenant Spirituality*, p. 68-77.

<sup>3</sup> Meant are Schoenstatt's secular institutes and federations.

<sup>4</sup> In the Schoenstatt Shrine.

<sup>5</sup> The law of exemplary cases states that the clarification of the most exemplary case will most economically and clearly shed light on the remaining cases, both formally (by resolving the case that sets the clearest precedent) and pedagogically (through the power of ideals and outstanding examples to motivate to the highest goals).

If the striving of our leading communities is directed towards such an exemplary veneration of Mary, it is backed up by the instrument's four sources of knowledge mentioned above<sup>6</sup>:

- the spoken word available in Sacred Scripture and tradition and in personal inspiration;
- freely working secondary causes: in the teaching and lives of the saints, in the teaching of theologians and papal encyclicals;
- the ontological structure of the objective order: in the objectively secured position of Our Lady in the plan of salvation and the essence of our institutes and federations;
- the current trends and events of world history: through them God apparently wishes to make the Blessed Mother known to the world as he has conceived her, inviting the world to this type of Marian devotion; add to this the things God permits and provides in our family—they point with growing urgency towards exemplary love of Mary as is asked by the Founding Document, the founding contract [of October 18, 1914].

An instrument spirituality of outspoken Marian character effectively views and loves the Blessed Mother as its example,  
as its object,  
as its Mediatrix.

Our task is now to consider the entire life of Mary from the vantage point of these three aspects<sup>7</sup>. (....)

#### A. Mary as our Example of Instrumentality

When we view Mary as an example for our instrument spirituality and place her as such at the focus of our deliberations, we wish to say that she is:

<sup>6</sup> See Chapter Three.

<sup>7</sup> The third point, Mary as Mediatrix, is not dealt with by Fr. Kentenich as a separate point in this treatise, but is dealt with as he expands on the other two points.

a classical model of *instrumentality*  
both *as a way of life*  
and *as a source of knowledge*.

#### Mary—Model of Instrumentality as a Way of Life

We can easily find the six elements [of instrument spirituality] documented in Mary's life and actions.

Her growing *detachment from self*—to the extent that this was an issue for the immaculately conceived Virgin of virgins who was free from the stain of original sin—can be discerned by comparing to the Annunciation, the Finding in the Temple, and Golgotha.

We richly encounter her undivided *surrender to God's wish and will, his person, and his power and grace* in every part of her life.

At the Annunciation (cf Lk 1,26-38) she willingly and joyfully made her Blank Check, a dedication she lived to the last moment of her life. She submitted to the will of God and fled with the Child and St. Joseph to Egypt (cf Mt 2,13-15), all this after returning the Child in the temple to the Father without holding anything back (cf Lk 2,21-24)—in keeping with God's wish as expressed in the laws regarding circumcision. At his wish she returned to Nazareth, led a quiet, unassuming family life there (cf Lk 2,39f. 51f), allowed Our Lord to begin his public ministry when his time had come, allowed his suffering and death, willingly accepted the office of Mother which [Our Lord] solemnly proclaimed from the cross (cf Jn 19,26f), and exercised her office in the Church (cf Acts 1,14) until the end of her earthly life and exercises it from heaven until the end of time. (....) The extent to which she was aware of [her] dependence on God and his grace and kindness can be seen in the Magnificat (Lk 1,46-55). Just as her love grew to perfection during her life, so did her sense of dependence on God along the lines of the five laws of growth outlined in *The Shepherd's Mirror*<sup>8</sup>.

<sup>8</sup> *The Shepherd's Mirror*, another lengthy treatise written by Fr. Kentenich in the concentration camp in Dachau, 1943-44. Here he seems to be alluding to verses 5371-78, where he describes the following five steps of growth in

Her *unfailing readiness to be used* for the Kingdom of God in and around her has its source in her personal character as the one who is singularly worthy to be the permanent bridal-maternal companion and helpmate of the Redeemer of the world in the entire work of redemption<sup>9</sup>. It is no surprise to us that she takes a secondary position in the Gospel in favor of her Son and the entire work of redemption. We only find fleeting and passing reference to her own interior life. In lieu of that, her words, deeds, and sufferings show how completely she was consumed by her devotion, by her unconditional self-surrender to the work of redemption. This activity finds its corresponding continuation and crowning conclusion in her mediation of all graces.

The "*parousia character*" of her entire being becomes so clear we can feel it. Like no other she is: the Mirror of Justice; the Great Sign<sup>10</sup> enveloped by the Sun of Justice<sup>11</sup>; the enamoringly beautiful transparency of the infinite God; the tangible countenance, upliftingly radiant and turned to us, of God's eternal wisdom, omnipotence, beauty, and love. Some of the fathers of the Church even maintain, and understandably so, that she reflects and personifies God's image with such fidelity that one might even be tempted to look on her and

Mary's life of grace:

1. her original endowment of grace (Immaculate Conception)
2. her cooperation with the dynamic of original grace (her childhood),
3. her growth with Christ (Annunciation and life with Christ),
4. the cross (Golgotha),
5. her cooperation with the dynamic of matured grace (Pentecost and thereafter).

<sup>9</sup> Fr. Kentenich is drawing on Matthias Joseph Scheeben (1835-1888, German dogmatic theologian). Scheeben coined the term "personal character" to indicate the most quintessential part of Mary's personal calling and mission. In his analysis, Mary's personal character is her unsurpassable relationship to Christ: Mary as Bride (the follower given completely to Christ) and Mother in "divine-bridal motherhood" (*gottesbräutliche Mutterschaft*) and "divine-motherly brideship" (*gottesmütterliche Brautschafft*). See Scheeben, *Handbook of Catholic Dogmatic* (first appeared in German in 1882), Volume 3, No. 1587ff.

<sup>10</sup> Cf. Rev 12,1.

<sup>11</sup> Jesus Christ; cf Mal 3,20.

speak of her as a goddess<sup>12</sup>.

In her life she demonstrated time after time her *security and shelteredness in God* and her *inner freedom* from all things undivine and contrary to God. Over stretches she lived through situations as insecure, unstable, and shaky as those we endure today. She lost her house and home, had to flee from bloody persecution, go into exile, taste the bread of being a foreign refugee (cf Mt 2,13ff). She experienced the disgrace and suffering, injustice and indiscriminate abuse meted out to her Son as deeply as—if not even more deeply than if they had been given directly to her. Her heart may have quaked and trembled through all of these trials, but "*stabat*", she stood! (cf Jn 19,25). She not only stood calmly and certainly, firmly and freely at the foot of the cross as the Mother of someone branded a public criminal, but she stood to the will of God throughout her life as well, secure and sheltered in his heart. When Sacred Scripture wants to convince us of God's omnipotence, it points out that when God touches the mountains with his finger they begin to smoke (cf Ps 104,32). Our Lady is not satisfied with this image. In the Magnificat she speaks of the *arm* of Divine Omnipotence (cf Lk 1,51) on which she places all her trust and who has done great things for her and made her name to be praised for all generations (cf Lk 1,48).

The *fruitfulness of her instrumentality* is immeasurably great. By her yes as an instrument to the divine request spoken by the angel (cf Lk 1,26-38), by freely placing her motherly fruitfulness at the disposal of God, the great mystery of the Incarnation became reality. "And the Word was made flesh and dwelt among us" (Jn 1,14). Since her assumption into heaven she has been allowed to cooperate as the great Mediatrix in the objective [work of] redemption and in the distribution of the fruits of redemption to all mankind.

In whichever way we look at the image of the "Blessed among women" (cf Lk 1,28), it shines in the darkness of life as a radiant example, as a singular ideal of instrument piety, and as the Mirror of

<sup>12</sup> Cf. St. Louis Grignon de Montfort, *True Devotion to Mary* (Rockford, Illinois, 1989), No. 49, where he refers to a document ascribed to St. Denis the Areopagite.



Justice which captures with unmatched fidelity all the rays which emanate from the Sun of Justice, Jesus Christ, and passes them on to us.

*Mary—Model of Instrumentality as a Source of Knowledge*

It should therefore come as no surprise to us that she made exemplary use of all the sources of knowledge available to her to discern God's wish and will.

The willingness with which she accepted the *spoken Word of God* and made it her own can be seen in the Magnificat, which shows her masterful knowledge of the sacred writings of the Old Testament, and in the revealing sentence used by Sacred Scripture to describe her, "She pondered all these things in her heart" (Lk 2,19.51).

She was also open at all times for the messengers and heralds of God's wishes in *free secondary causes*. In faith she accepted the message of the angel (cf Lk 1,26-28) and unhesitatingly followed St. Joseph, who took her to Egypt and returned from there at the word of the angel (cf Mt 2,13-15.19-23). She never forgot what the aged Simeon said of her and her Son and her own fate and aim in life (cf Lk 2,25-35).

The *ontological structure of objective reality* always remained normative for her heart in search of God. She joyfully acknowledged St. Joseph's position in the order of being as the head of the little Holy Family and willingly and lovingly gave her Son the position in her life that he ontologically deserved. Upon hearing the news of her cousin's helplessness, she hastened immediately over the mountains to help (even though she herself was bearing the "holy of holies" beneath her heart); at the sound of her greeting John was sanctified in his mother's womb and was made firm in the God-willed position he would have in the plan of salvation; Elizabeth was "filled with the Holy Spirit" and proclaimed the mysteries of the Kingdom of God which she had been called to announce (cf Lk 1,39-56). At the wedding feast in Cana (cf Jn 2,1-11) she helped the couple out of an embarrassing situation not only by using her tact and sensitivity as a mother, but her entire way of doing things is also guided by the knowledge of her position in the Kingdom of God. In his encyclical

on the mystical body of Christ, the Holy Father says of her, "It was in answer to her motherly prayer 'in Cana of Galilee' that her Only-begotten Son worked the miracle by which 'his disciples believed in Him.'<sup>13</sup>" This same attitude came to the fore in the Cenacle. Here, too, she is apparently conscious of her task. The Holy Father says, "She, too, it was who by her most powerful intercession obtained for the new-born Church the prodigious Pentecostal outpouring of the Spirit of the divine Redeemer who had already been given on the Cross<sup>14</sup>."

Mary's life and activity on Golgotha first become truly understandable through her position in God's Kingdom and in the supernatural order of being. As Pius XII declares, "She it was who, immune from all sin, personal or inherited, and ever most closely united with her Son, offered Him on Golgotha to the Eternal Father together with the holocaust of her maternal rights and motherly love, like a new Eve, for all the children of Adam contaminated through this unhappy fall, and thus she, who was the mother of our Head according to the flesh, became by a new title of sorrow and glory the spiritual mother of all His members... She, finally, true Queen of Martyrs, by bearing with courageous and confident heart her immense weight of sorrows, more than all Christians, 'filled up those things that are wanting of the sufferings of Christ for His Body, which is the Church' (Col 1,24); and upon the mystical body of Christ, born of the broken Heart of the Savior, she bestowed that same motherly care and fervent love with which she fostered and nurtured the suckling infant Jesus in the cradle<sup>15</sup>." To put it in our terminology we can say: In everything she faithfully applied the law *ordo essendi est ordo agendi* [The order of being is the norm for the order of action].

She was just as diligent in seeking God's wish and will spoken in *current events*, such as Caesar's proclamation of the census, and in *the things God permitted and provided* in her own life. If God's

<sup>13</sup> Pope Pius XII (1876-1958), encyclical "*Mystici Corporis Christi*", June 29, 1943; cf. *Papal Teachings: Our Lady* (Boston, 1961), No. 382. Fr. Kentenich had access to a copy of this encyclical in the concentration camp in Dachau.

<sup>14</sup> Ibid, No. 384.

<sup>15</sup> Ibid, No. 383f.

wisdom would be pleased to permit that everyone turn them away in Bethlehem when she was carrying the Child [Jesus] beneath her heart, having to make do with a stable, [she consented] (cf Lk 2,7). If it please him to see her to flee (cf Mt 2,13ff) or hurt in her motherly heart as happened when her Son stayed behind in Jerusalem without her consent and against her will (cf Lk 2,41-52), or later, as she saw the gathering storm around Jesus because he opposed the leaders of the people publicly and drew the people to himself, or finally, when in Jesus' passion and death it seemed from the merely human perspective that Satan and the world had triumphed over him, or when after his ascension she had to remain on earth without him in order to help the fledgling Church and especially the Apostles by counsel and deed [she consented].

Those who keep these characteristics in mind and ponder them in their hearts will find in Mary's life a brilliant school which fosters and models unspeakable instrument spirit, regardless of whether one sees it as a way of life or a source of knowledge.

### *B. Mary as the Object of our Instrumentality*

#### *Mary's Unique Position as a Secondary Primary Cause*

Our Mother Thrice Admirable is not only a perfect and exemplary secondary cause and instrument in the hand of God, but may and will and must also be spoken of as—in a finite sense, yes, but in an entirely true sense nonetheless—a *causa principalis secundaria* [a secondary primary cause] and therefore as a legitimate object of our instrument piety.

What seems to be an untenable contradiction of terms can be easily clarified if we recall how we sometimes compare Mary to the moon and sometimes to the sun: "Fair as the moon, radiant as the sun" (Song 6,10). She is like the moon to the extent that, like the moon which has no light of its own, she receives all her glory from Christ, but like the sun to the extent that all this light and grace and glory which she has received shines on humanity like the sun in superabundant fullness—to be sure, in a corresponding dependence on Christ and the Blessed Trinity. By analogy, when looked at from

one perspective she is a perfect instrument [in the hand of God], while from the other she is a primary cause in a secondary sense and an object of our instrument spirituality. She is in reality both. Here, however, we only want to examine the second aspect.

#### *Mary's Position in the Work of Redemption*

*The Shepherd's Mirror* gives the reasons for this in more detail<sup>16</sup>. They are to be found in her singular position in the work of redemption as the Mother, Bride, and Helpmate of Christ, in her personal character as divine-motherly Bride<sup>17</sup>, as the unequalled, permanent motherly-bridal Companion and Helpmate of Christ as the side of the Head of the Church and all humanity in the entire work of redemption. (...)

The law of God's government of the world draws our attention to the fact that God rules the world through freely acting secondary causes. Hence the axiom which has already been cited several times, "God works through free secondary causes." So it is that he bestows on us a portion of his power, his kindness, and his loyalty with the wish that we likewise bestow a portion of the devotion we owe him to other human beings, so that they in turn may transmit it back to him. A classical example of this is the fourth commandment (...).

Of all the purely created beings, the one which God most endowed with his wisdom, power, kindness, and faithfulness was the Blessed Mother. That is what God's universal law of order states<sup>18</sup> (...). In so doing, he has also clearly revealed his wish that we bestow on Mary our unlimited love, reverence, and trust and through her progress organically to God himself.

So it is that God graciously adapts to the sentient character of our nature: the law of God's adaptation to the world (...). Because we

<sup>16</sup> Most notably the two-in-oneness of Jesus and Mary in the work of redemption. See Joseph Kentenich, *Mary, Our Mother and Educator* (Waukesha, 1987), p. 79-107.

<sup>17</sup> Scheeben's term (see note 9 above). Elsewhere Fr. Kentenich uses an even more evocative term of his own coinage: Mary, the "Mother-Bride". See *Heavenwards*, p. 21, 63ff.

<sup>18</sup> Cf. *Schoenstatt's Covenant Spirituality*, p. 150ff.

are creatures of the senses, all our intellectual knowledge must pass through the senses. That is what the scholastic maxim states: "*Nihil in intellectu quod non fuerit prius in sensibus*" [Nothing can enter the intellect unless it first passes through the senses]<sup>19</sup>. God adapts to the order of being which he himself created. He has his only-begotten Son take on a human nature which our senses can grasp. The God-man stands before us as the tangible countenance of the Eternal Father. "Philip, whoever sees me sees the Father" (Jn 14,9).

But that is not yet enough. God also allows his saints to participate in an outstanding manner in the manifestation of his image and likeness on the level of the senses—and first among them is the motherly-bridal permanent Helpmate and Companion of the God-man. She gives us, together with her Son, an eloquent demonstration of God's nature and glory. With him she awakens, like no one else, our love as sentient creatures and leads it heavenwards to the invisible God. It is for this reason that the Christmas preface sings, "*Ut, dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur,*" that is, "By giving us a sight of the God we can see, he stirs in us the love for the things we cannot<sup>20</sup>." In a lesser but nonetheless analogous sense we can say the same thing about Our Lady. (...)

From all of these laws we can see with what great purpose God has included Mary—as Christ's Mother, Bride, and Companion—in his plan to redeem the world. At the same time, his wish and will are also clearly discernable with regard to her position in our lives as individuals and communities: We may and should honor, love, and make her known as our Mother, Queen, and Advocate, that is, we may and should know, feel, and act like instruments in her hand. In order to impress this fact on us permanently and clearly, Our Lord declared in his testament as his last wish and will: "Behold your Mother! Behold your Son!" (Jn 19,26f). And all those who have understood him will have no rest until the words written about St.

<sup>19</sup> Cf. St. Thomas Aquinas (c.1225-1274), *Summa theologica* I, 84, 6.

<sup>20</sup> Preface for the Christmas Mass in the *Roman Missal* before Vatican II; in the current Sacramentary: Preface I for Christmas.

John can be applied to them as well, "And [from then on] the disciple took her into his own" (Jn 19,27). (...)

### *Our Characteristics as Instruments of Mary*

It is now our task to briefly characterize the given six characteristics of instrument piety as applied to the love and service of Mary.

#### *1. Total Detachment*

So that we may be able to belong entirely to Mary, we detach ourselves more and more from our self, just as we are wont to do through the contributions to the capital of grace of our MTA, ranging from occasional efforts to the complete surrender of self, be it the Blank Check which we give her or the Inscriptio—the inscription of our hearts in hers.

#### *2. Total Attachment*

The aim of such a surrender of self is the total giving of self to Mary, which, as already indicated, entails the perfect following of her every wish and will, giving ourselves to her without reserve, and having an unshakable, unfailing trust in the help of her grace.

Such a total gift of self is the ultimate meaning of the many kinds of Marian consecrations which have been practiced in the Church from its earliest history. Whether it be the particular forms of the Marian Sodality or the Grignion Consecration<sup>21</sup>, all have more or less the same aim—this complete surrender. The basic form of this can be found in the short but succinct prayer, "*Eligo te hodie in Dominam, Advocatam, Matrem, tuere me servum, clientem, filium tuum*" [I choose you today to be my Queen, Advocate, and Mother;

<sup>21</sup> Also known as the Montfort Consecration of St. Louis Grignion de Montfort. Fr. Kentenich contrasts both the Sodality and Grignion consecrations with Schoenstatt's covenant of love in *Schoenstatt's Covenant Spirituality*, p. 68-77.

accept me as your servant, client, and child]<sup>22</sup>. With that the three basic forms of the mutual relationship between Mary and ourselves is expressed and the act of Marian devotion is traced back to its three root components: respect, trust, and love. (...)

Better and fuller sounding—and easier to understand as well—is the text of the well-known prayer written by Father Zucchi, known to us as the "little consecration" or "My Queen, My Mother"<sup>23</sup>. It is recommended that one (...) pray it meditatively and become aware that in the process we are professing and giving ourselves to her completely and entirely as her "property and possession," i.e. as a perfect instrument in the hands of Our Lady, and that we, as her instruments which "give ourselves entirely" to her, give to her each day anew not only "our eyes, our ears, our mouth, our heart," but also our entire person, "our entire self without reserve." (...)

Far from fearing that this strong instrumental focus on Mary will result in forgetting or losing Christ and the Blessed Trinity, we are convinced that the contrary is true—that by so doing we first really get to know and love Christ and the Trinity. Because we cannot see and recognize God in an immediate fashion, we must rely on comparisons. If, for instance, we compare him with ourselves or other creatures within grasp, we can say that God is infinitely greater, but the statement will make little impact. If, however, we take as our point of comparison the one [solely] created being which stands at the pinnacle of all creation, endowed with greatness and power beyond all imagining—we are referring, of course, to the Blessed among women—and *then* enjoin, "*Deus semper maior*" [God is always greater], namely stands above even these dizzying heights with infinity to spare, then it is easy for us to cultivate a proper concept of God and a deep, reverent awe for God's greatness and majesty.

<sup>22</sup> From the long form of the Sodality consecration, written by St. Francis de Sales (1567-1622). See *New Vision and Life*, p. 76.

<sup>23</sup> Probably the most popular prayer to come from the Marian Sodality. It was written by the 17th Century Italian Jesuit, Father Nicolaus Zucchi and was widely promoted in parts of Europe. In Schoenstatt it quickly became the most concise summary of Schoenstatt's spirituality in prayer form.

Therefore, anyone who strives, investing time and perseverance in more deeply appreciating and loving the Ultimate Blossom of Humanity, is on the best way to learn not only how to glow with love but also to shudder with awe at the infinite majesty of the Eternal God. (...)

### 3. *Readiness to be Used by God*

A perfect instrument in the hands of Our Lady realizes not only a perfect unity of life with her, but also a corresponding unity of purpose, i.e. an outstanding community of wills, love, and grace in search of totality. (...)

The resulting urge to win over souls matures in the Marian instrument to become a *conscious, integrated, and permanent unity of purpose* with the great Queen of Apostles. The purpose and meaning of her life was, as is laid down in her personal character, her singular role in the redemption of the world—both in the objective [work of] redemption as well as in the subjective redemption of the world in the form of our communion of love with God [in heaven] to the glory of the Trinity. Those who give themselves to her as her instrument not only consume themselves inasmuch as vocation and strength allow for this same communion of love to the honor of the Eternal Majesty, no, they do so *conscious* of and intent on making her life's task their own and helping her accomplish this task. In every stage of activity, the instrument will always remain in perfect union with the one who owns and possesses it. Hence the *integrated acceptance* of the Co-Redemptrix's goal and task. Regardless of how the instrument works for the salvation of all humanity, it is as her consciously dependent and tenderly devoted instrument. Her interests, cares, and joys are our interests, cares, and joys.

One becomes so deeply and closely united with her that even the *way* we do things and the *methods* we chose become very nearly the same as hers. It is the Blessed Mother who, because of her personal character, personifies the spirit of service as the incarnation of simple, strong, God-imbued readiness to serve. She serves God and his wishes wherever and whenever she encounters them. In the

same way, an instrument [of Mary] is always borne by the attitude of selfless, enlightened service. As instruments, this question will constantly be in our hearts and on our lips, "*Domine, Domina, quid vis me facere*" [Our Lord, Our Lady, what do you want me to do?] (cf Acts 9,6). In so doing we will especially favor the objective order of being as a source of knowledge of what Our Lady and Queen wishes. Thus, a deep reverence for the natural and supernatural order of being and their God-willed correlation and harmony will come about, just as it has found concrete form in our everyday sanctity and perfect embodiment in the life of Our Lady. (...)

#### 4. Apparition Character

It comes as no surprise that a soul which so constantly loves and lives and works and strives in and with the Blessed Mother as her instrument, will become more and more her reflection in being and bearing, a living apparition of Mary. Indeed, every plain and unaffected love has this mysterious assimilating power. But this goal is all the more rapidly attained the more perfectly and consciously one seeks to mirror her inner spirit. (...)

##### a. A Tender Sensitivity For All Life

Sacred Scripture does not provide us with many details about the life of Our Lady. She goes her way like an impenetrable mystery, visible only to the King (cf Ps 45,12). The few facts we do know are like crevices in a rocky cliff—to the casual observer insignificant but to the careful observer sufficient to reveal the way into a great, deep, mysterious world which deep down forms a coherent and astonishing unity.

Even the casual observer will happily note how much *tender and delicate reverence* and how much sensitive tact Mary showed in responding to the embarrassment of the couple at Cana; of how matter-of-factly and with such reverent care she tried to respond to the difficulty of her cousin after hearing about it in the message of the angel; of how faithfully she kept her secret from even St. Joseph until the angel revealed it to him at God's word (cf Mt 1,18-25); of how

carefully she listened to the words of Our Lord and pondered them; and of how sensitively she stood at a distance—even when so inwardly close [to Jesus]—beneath the cross. Arguing from these relatively many Biblical details, we cannot help but come to the definitive conclusion that one of the fundamental attitudes of her soul was a permanent and reverent sensitivity for all life. Our Catholic thinking is, in fact, unable to think of the Mother of the Lord and our Mother, the Mother of Life, in any other way.

An instrument of Mary cannot help but be affected by this distinct charm. Because of it every "*altera Maria* [another Mary] in miniature" is, as a living apparition of Mary, a piece of personified reverence for his or her time and place, even in times when contemporaries under the influence of the spirit of the times no longer perceive and esteem persons and life as a mystery, when they are no longer familiar with the symbol of the veil and look upon the revelation of all the most private thoughts and insights as the ideal, using cunning and coercion to lay them bare and brutally consuming them in the public forum. We wear and love our veil<sup>24</sup> like a precious jewel because of its symbolic value. Hence we walk through our times as a veiled mystery and bow in deep reverence to all life and the mystery of all those around us. The delicate, gentle, inspiring poise and intactness of our exterior bearing is simply the faithful reflection of a still deeper spiritual, respectful, mysterious reverence. That is how it has always been. This is a fact which has been recognized by friend and foe alike, and is therefore admissible evidence that we have not strived in vain for the ideal of being apparitions of Mary. May that always be the case!

Without this gentle reverence for the spiritual character of those around us, for the inner mystery of each person, we would lose the delicate aroma which has been so characteristic of our family in the past. May no one be so presumptuous as to lift the veil on secrets which he has no right to reveal, secrets which the soul wishes to carefully keep! Only one thing is permitted if we wish to loosen the tongue, believing it in the best interests of the soul: Build trust

<sup>24</sup> Fr. Kentenich is referring to the veil of the Schoenstatt Sisters of Mary.

through selfless, reverent goodness. Everything else is and remains and must remain for all times a free gift in response to trust. How many marriages and families fall apart for want of this mutual reverence! How many seeds fail to mature in religious life for the same reason! Reverence is and remains the Archimedean point. And an apparition of Mary should always be the incarnation of this God-like reverence. (....)

#### *b. Kindness of Heart*

An "*altera Maria*", never tiring of looking through the "fissures" of the Biblical record to find the deepest essence of who Mary is, will discover in the story of the wedding at Cana, the visitation to Elizabeth, and Mary at the foot of the cross a symbol for the *fundamental inner attitude of a warm and touching kindness*, and will try as an apparition of Mary to radiate the same attitude of kindness and readiness to help to those nearby to the greatest possible degree. This will act as a balance to the austerity of the "veiled personality" and give it the right touch of carefreeness. In this way, without slighting the need for a deep and mutual reverence, the social dimension of human existence can be made warm and cordial. (....)

The warm-heartedness and inspiring spirit of service which we find in the [Schoenstatt] family comes from our outspoken pedagogy of love. Just as love is the predominant power of God and the Redeemer of the World, in Our Lady—the "hook" which God uses to "fish" for our hearts—it is also the predominant power and even the fundamental law of life. That is how she was envisioned by Eternal Wisdom, Kindness, and Power from all eternity. That is how she worked on this earth, and that is how she works even now in heaven as the motherly Mediatrix of all Graces, as the maternal principle in the order of salvation.

The apparitions of Mary in human form have a similar impact on life. Even if the contemporary world sees things differently, teaching and acting from their perspective, they [the apparitions of Mary] are and remain an eloquent compendium of a pedagogy of

love. This has been our most urgent goal from the very beginning, and nothing, absolutely nothing, can disturb and hinder us in our view and practice. Indeed, our successes have not been small. And if they had not come, even that would not have deterred us. A family which considers itself an outspoken instrument of Mary cannot help but think or act in this way. (....)

#### *5. Liberating Security, Certitude of Salvation, and Inner Freedom*

An "image of Mary" has no rest until it is like its model in everything. In time it attains a world of liberated and liberating security such as we find and admire in Our Lady. For anyone who grasps the law of organic transmission and transference<sup>25</sup> it will not be difficult to transfer everything we said about the fifth characteristic of instrument piety, adapted in a Marian hue and tone, to being an instrument of the Blessed Mother. Since we have already been long familiar with all the applicable inner laws, I can absolve myself from providing a more detailed analysis. Instead, allow me to point out three "rights" which vouch for and give the instrument of Mary a special claim on such a certitude. By conforming to the finest structures of God's wishes we obtain:

*manifold security in this life* and

*a happy certitude of salvation*, to the extent that these can be obtained on earth at all,

[as well as a *great inner freedom*.]

#### *a. Manifold Security in This Life*

The instrument of Mary enjoys *security in this life* because he or she can draw freely from

<sup>25</sup> The law of organic transference and transmission refers to the process by which God freely bestows (i.e. transfers) gifts proper to himself (life, love, authority, knowledge, etc.) so that we may prosper and share these same gifts with those God places under *our* care. We, in turn, have the right and duty to respect and honor those God has placed in authority over us, legitimately transmitting to them some of the honor due to God because God has bestowed on them this authority as his particular instrument in making his authority tangible in our lives.

● *all the sources of life*  
and make a judicious and constant use of the

- *conditions of life* and
- *helps for life*

which God makes available to us in Our Lady.

St. Bernardin of Siena reveals to us the entire genesis of our salvation and of its attendant life. He writes, "Every grace granted to this age of the world has three successive steps: By God it is communicated to Christ, from Christ it passes to the Virgin, and from the Virgin it descends to us<sup>26</sup>." In his encyclical on the rosary of September 8, 1894, Pope Leo XIII made this classic statement his own<sup>27</sup>.

In accordance with this, the wise, objective order of God's grace offers us three *sources* from which we can draw *life*<sup>28</sup>. An instrument of Mary will make the objective order his or her own, even down to its finest detail. As always, the norm for our thoughts, wishes, and deeds will be the law "*ordo essendi est ordo agendi*" [The order of being is the norm for the order of action]. We will then acknowledge in our own lives the position granted by God to Mary in the objective order of being. In that way we can expect in fullest measure the abundant fullness of grace which God has foreseen for us in his wisdom and kindness. Mary even prays for us when we do not pray to her. That is what her motherly position and motherly love now require of her since God has ordained that no grace can flow except through her! But because we are not inanimate instruments, but ones called to freely cooperate, it is only right that we attentively, willingly, and in all freedom conform to all of God's wishes. To the extent that we do this, we make ourselves inclined to God and urge

<sup>26</sup> St. Bernardin of Siena (1380-1444), *Sermo 6 in festis B.V.M. de Annunt.*, a.1, c.2.

<sup>27</sup> Cf. Leo XIII, encyclical "*Jucunda semper*," September 8, 1894; cf. *Papal Teachings: Our Lady*, No. 155.

<sup>28</sup> God, Jesus Christ, and Mary—with each standing for a distinctive relationship in the faith life that needs to be opened to grace: as a creature before God, as a creature in need of redemption, as a creature in need of an integrated redemption of one's complete humanity.

Our Lady to make use of her power. (....)

### *b. Certitude of Salvation*

From all this we can see how this unshakable security with regard to life [on this earth] can mature into a modest *certitude of salvation*, to the extent that this is at all possible given the fickleness of our hearts, the lack of firmness of our wills, the obscurity of our minds, and the many dangers which press in on us from within and without, from the devil, the world, and our sick self-centeredness.

One is reminded of the drastic image of a man being pursued by a wild animal. He tries to save himself by jumping into an open well, and with luck manages to break his fall by grabbing hold of a branch growing out of the side of the well. As the beast is snarling above him, he looks down only to discover that the bottom of the well is crawling with deadly snakes. Now he looks at his branch and what does he see? The stem is being gnawed on by a mouse! At last the peril of the moment strikes him...rather like ourselves and thinking about our eternal salvation!

In contrast, one should compare this to the sayings of the Church Fathers and the theologians. They share the common conviction: Anyone who truly loves the Blessed Mother has the surest sign of election. We can rightly ask: Is there any love for the Blessed among women which is more deep or tender, or more all-embracing than the love of a perfect Marian instrument? To judge by all we've said up till now, we must concur with the opinion of the experts:

St. Antoninus<sup>29</sup> teaches that all who stand under the protection of the Queen of Heaven will of necessity become blessed.

St. Bonaventure<sup>30</sup> is convinced that those under the special protection of Mary are counted, even while here on earth, by the Blessed in heaven as one of their own. It is his opinion that whoever bears the sign of a servant of Mary is already inscribed in the book of

<sup>29</sup> Presumably St. Antoninus of Florence (c.1390-1495), Dominican and reform-minded bishop of Renaissance Florence.

<sup>30</sup> St. Bonaventure (1221-1274), Franciscan theologian.

life.

St. Thomas<sup>31</sup> declares that just as the star of the sea guides the seafarer into harbor, the Blessed Virgin leads the Christian to eternal glory.

St. Anselm<sup>32</sup> addresses the Bridal Mother in the following words, "O most blessed Mother! Just as it is impossible for anyone to become blessed who does not venerate you and to whose assistance you do not come, it is just as impossible for anyone to be lost who entrusts himself to you and upon whom you look with love."

We are reminded of all of these great truths when we see that victorious statement shining brightly over our picture of the MTA, "*Servus Mariae nunquam peribit!*" [A servant of Mary will never perish!] As long as the family remains a servant of Mary, it shall never perish. And every child of our family who lets him- or herself be led to Our Lady in the said way can be sure of salvation. Because she bears in her heart the full responsibility for all her children like a concerned mother, we will never tire of instilling this love for her in all people and proclaiming this love as a principle of selection and formation for every aspect of our education.

### *c. Inner Freedom*

Such manifold certitude presupposes, fosters, and is the crown of a profound "*freedom of the children of God*" (Rom 8,21). That is why we purposely speak of a liberated and liberating certitude. Whoever is free from self, as a perfect instrument of Mary is, is in like degree free for the Blessed Mother and her tasks. Yes, in the end both [Mary and the Marian instrument] have but a single task which stands at the center of their lives and cannot be shaken, repressed, or obscured—to form and perfect the image of God and Christ in oneself and others according to the clear example and image of Mary. (...)

With great joy we can confirm how a great task like the one we have chosen and been given opens up the soul, awakens, unfolds,

<sup>31</sup> St. Thomas Aquinas (c.1225-1274), *Explanations of the Hail Mary*, Ch. 1.

<sup>32</sup> St. Anselm (1033-1109), theologian and archbishop of Canterbury, *Oratio LXX, Ad sanctam Virginem Mariam*.

and elevates all our strengths, deepens and keeps in motion our striving for the heights, and is capable of forming pronounced personalities and [living] "icons" of saints. We likewise see and know how the lack of such a task makes the soul tired, sick, unfruitful, and intolerable. It becomes a spiritual cripple. All the poison stored within then spews forth unhindered, showing itself in such ugly forms as envy, jealousy, and intrigue. The entire person becomes tense and distorted, an object of sympathy for God and man, a festering sore on the body of human society.

Happy, therefore, is anyone who can dedicate all of his or her life's strength to a great work! They will not become insensitive, will always remain fresh and young at heart and receptive for all things great and of God. They are a great blessing for all of those around them, like a tree laden with fruit whose goodness becomes the food and life of countless others. (...)

Those who wish to overcome our present times and their terrible crises must, in teaching and in life, find their way back to the genuine image of man as set forth by God. Perhaps we are only now reaching the era when we will truly understand why Sacred Scripture so emphatically repeats and reiterates itself while speaking the one great truth: Man is an image, a likeness of God. As we read in Genesis, "Then God said: 'Let us make man *in our image*, after our likeness. He shall have dominion over the fish of the sea, the birds of the air, over the cattle and all the wild animals of the field, and over all the creatures that crawl on the ground!' So it was that God created man *in his image; in God's image* he created him" (Gen 1,26f).

It is not difficult for us to perceive in this immediate repetition the happy amazement of Sacred Scripture at the greatness and dignity of man, which must be measured on the greatness and dignity of God. The Eternal God is free, he is a personal God, not a certain Something, not a Fact; hence [man as] his image is also conceived and created as a free personality after the pattern of the original. Man's task then consists in orienting everything he is and does, including his freedom in the image of the free God, on the free God.



Irenaeus coined the classical formula, "*Homo augmentum ad Deum*," that is, man is the creature which realizes himself in his growth towards God<sup>33</sup>. For this reason, the more we grow into the freedom of God and the more we mature into a true freedom of the children of God, the more human society will become a perfect community built on perfect personalities and both will be carried not only by the laws of truth and justice, but by the elemental and fundamental force of love as individual and community become more perfect. That is a language which we have largely forgotten today. May the time soon come when the gospel of the Christian image of man once more warms and unites the hearts of the nations and is a guiding force of mankind moving into the future. (....)

So that the Original Image might become visible to us and enjoin us in human fashion, the second person in the Godhead took on human flesh. Since the Incarnation, therefore, we are by grace not only images of God, but supernatural reflections of Christ as well. That theme is a favorite in Paul's theology, morals, and education. In Christ Jesus the image of God is meant to become visible and alive in us in a whole new way. God "rescued us from the power of darkness and *brought us into the kingdom of his beloved Son*. Through him we have redemption through his blood, the forgiveness of sins" (Col 1,13f). Therefore, "you, too, should consider yourself as one who has died to sin and *lives for God in Christ Jesus*" (cf Rom 6,7f). "Those whom he foreknew he likewise predestined *to become one with the image of his Son*, that the Son might be the first-born of many brothers" (Rom 8,29). "We are being transformed from glory to *glory into the very image (of Christ)*" (2 Cor 3,18). For that reason, Paul sees as his life's task the transformation of men into Christ so as to bring them to their fullest maturity. For him the development of the image of Christ means the maturation of the image of God. He therefore writes, "My children, I again endure birth pangs for you *until Christ has been formed in you*" (Gal 4,19).

Christ should grow in us "to form the perfect man, Christ come to full stature" (Eph 4,13).

<sup>33</sup> St. Irenaeus (d. c.200), *Adv. haer.* 4, c. 11, n. 2.

The image of Mary is the true-to-life, human-only, easy-to-understand representation of Christ. Instruments of Mary who live and work out of the spirit of the Inscriptio with regard to the MTA, will direct all available means and strength to the full maturation of this image of Mary in themselves and others. They willingly, joyfully, and constantly place their entire lives and all they have at the disposal [of God and Mary] for this task. For this reason it can be said of them, "Those who lose their lives will gain it" (Mt 10,39), and together with their lives a better self—the "freedom of the children of God" (cf Rom 8,21) to its fullest fruitfulness. (....)

#### 6. *Abundant Fruitfulness*

Because God breathed "his breath" (cf Gen 2,7) into man and in so doing created man according to his image and likeness, the likeness has the desire to be like the original in a creative and active giving of self. It feels the drive to a multifaceted fruitfulness.

This drive is already part of our natural likeness to God. Unless we become "co-creators" by having biological or at least spiritual children and can be "overflowing love" [for them], our nature remains essentially unfulfilled. Because, as an incarnate thought of God, creation as a whole and in each of its parts is explicitly the wish and will of God, the Eternal Wisdom makes his will clearly recognizable in creation.

He speaks even clearly through the formation and endowment as our supernatural image and likeness to him. Baptism, confirmation, and ordination leave an indelible mark on the soul; step by step they lead us into a mysterious participation in the priesthood of Jesus Christ, in his eternal high priesthood. Christ alone is the priest in the New Testament<sup>34</sup>. Every priesthood in the Church is consequently a participation in *his* priesthood. It is therefore Christ who—in holy two-in-oneness with the priests on earth who are drawn into his priesthood—walks through our present age, touches it and works in it. They are his "arms and legs" through which he teaches, rules, and sanctifies the world. In an imperfect manner he does this

<sup>34</sup> See especially Heb 4,14—5,10; 7,1-10.22.

through those who have been baptized and confirmed. In a perfect manner he does this through those who are ordained; it is through them that he wishes to extend and exercise his office as teacher, priest and shepherd in this world until the end of time. (...)

Christ, the Eternal High Priest, and his "members" are so deeply united and tied together in the mysterious union of their being, so dependent on one another that the One cannot complete his task without the other. Despite his omnipotence, Christ does not want to sanctify the world without the free cooperation of his priests. And the priest for his part is only his instrument, and can do nothing in the order of salvation without him.

Christ draws our attention to this through the parable of the vine: "Just as the branch can bear no fruit of itself apart from the vine, neither can you bear fruit apart from me. I am the vine, you are the branches. Whoever abides in me and I in him will bear much fruit, for apart from me you can do nothing. Whoever does not abide in me will be cast off like a withered branch; such a one will be picked up and thrown into the fire and burnt. If you abide in me and my words abide in you, you may ask what you will—it will be done for you" (Jn 15,4-8).

*a. Nothing without Christ—Nothing without us*

In his encyclical on the Mystical Body of Christ, the Holy Father [Pope Pius XII] succinctly describes the often too poorly articulated truth of this two-way need and dependence. He writes: "Because Christ the Head holds such an eminent position, one must not think that He does not require the Body's help. What Paul said of the human organism is to be applied likewise to this Mystical Body: 'The head cannot say to the feet: I have no need of you' (1 Cor 12,21).

"It is manifestly clear that the faithful need the help of the Divine Redeemer for He has said: 'Without Me you can do nothing' (Jn 15,5), and in the teaching of the Apostle, every advance of this Body toward its perfection derives from Christ the Head (cf Eph 4,16; Col 2,19).

"Yet this, too, must be held, marvelous though it appear:

Christ requires His members. First, the person of Jesus Christ is borne by the Supreme Pontiff, who in turn must call on others to share much of his solicitude lest he be overwhelmed by the burden of his pastoral office, and must be helped daily by the Church praying.

"Moreover, our Saviour does not rule the Church directly in a visible manner, and so in carrying out the work of Redemption He wishes to be helped by the members of His Body. This is not because He is indigent and weak, but rather because He has so willed it for the greater glory of His unspotted Spouse. Dying on the Cross He left to His Church the immense treasury of the Redemption; toward this she contributed nothing. But when those graces come to be distributed, not only does He share this task of sanctification with His Church, but He wants it in a way to be due to her action. Deep mystery this, subject of inexhaustible mediation: that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention and on the assistance of pastors of souls and of the faithful, especially of fathers and mothers of families, which they must offer to our divine Saviour as though they were His associates<sup>35</sup>."

We have long been convinced of our dependence on Christ in the work of salvation, but less so of its dependence on us. If this light dawns on us, we will understand Christ's call from the cross, "I thirst" (Jn 19,28), and will answer him with the fire of a consuming zeal for souls, with a heroic striving for manifold fruitfulness.

None of us renounces the bearing of fruit, not even—indeed least of all!—the virginal soul<sup>36</sup>. The close relationship between virginity and fruitfulness is clearly expressed in *The Jewel of Purity*<sup>37</sup>. I will therefore limit myself here to a few aspects concerning the

<sup>35</sup> Pope Pius XII, encyclical "*Mystici Corporis Christi*", No. 46.

<sup>36</sup> Here Fr. Kentenich is referring to those consecrated to virginity in the unmarried state, i.e. priests, religious, and consecrated single lay people, but his choice of the term "virginal soul" connotes the attitudes of fidelity, exclusiveness, and openness to God which are proper to each Christian vocation, including marriage.

<sup>37</sup> Sr. M. Bonifatia Warth (ed.), *The Jewel of Purity* (Waukesha, 1994), aphorisms collected from talks by Fr. Kentenich, p. 33.

forms of virginal fruitfulness.

The virginal soul does not give up marriage and its joys in order to avoid its sacrifices, but in order to be able to fulfill the main commandment as perfectly as possible, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. That is the first and greatest commandment" (Mt 22,37f). Such a soul gives up the close complementation [of marriage] in order to fulfill the words of the Apostle, "The unmarried man is concerned with the Lord's affairs, wishing to please the Lord. The married man is concerned with the things of the world and with pleasing his wife. Thus his heart is divided" (1 Cor 7,32). In the holy spiritual espousal with Christ, virginity devotes itself with great readiness to make sacrifices to the begetting and educating of spiritual children. Such a one gives up having physical children so that, through heroic fostering of corporal and spiritual works of mercy, one may become exceedingly fruitful for the Kingdom of God. How cold and empty and helpless the world would be without virginal souls and all they do! Even marriages beyond all count owe their courage and ability to persevere in marital fidelity, their courage and ability to master the rebellion of their drives in a God-willed manner, and even their physical fruitfulness to the uplifting example of virginal abstinence. Who can count or name all the children who owe their physical life to just such parents—made more firm and pure by such an example!

#### *b. The Fruitfulness of Marian Instrumentality*

Of interest to us here is the interrelatedness of apostolic fruitfulness and Marian instrumentality. It comes together around three elements which I can briefly state as follows:

1. Instrument spirituality secures fruitfulness.
2. Its Marian character eases and increases this fruitfulness.
3. [Its Marian character] can expect to be particularly blessed in the present day and age.

#### *i. Instrument Spirituality Secures Fruitfulness*

As we have already seen, the perfect instrument in the hand of God perfectly detaches himself from his inordinate self-will in order to give himself of his own free volition completely and unreservedly to God and his work. As we have seen, God has the desire and expectation that we, as his image and likeness, should be a manifold reflection of his fruitfulness. It is clear that God will bring this about when an instrument places himself wholly and unconditionally at his disposal and places no hindrances in the way of the divine activity.

The primary obstacle for God's activity in man and his fruitfulness is and remains the disorders of our self-will. But [we, as] his instruments have renounced this in order to be at the disposal of only God and his work. Our entire strength is dedicated to both [God and God's work]. Given this, our apostolic fruitfulness is sufficiently secured. We let God do in us whatever and however he pleases, and place ourselves with all our abilities and our entire being at his disposal in constant readiness to serve. Like Our Lord we only want to do the works of the Father, only speak the words that the Father wishes to be said. We are gladly ready to give up our own apostolic plans. If a project, a hope, an expectation proves to be not wished by God, we let it go without a further thought. I will not want to be a "Paul" if God does want to use me "as the instrument I have chosen to bring my name to the Gentiles and their kings" (Acts 9,15). I will allow my "belt to be fastened" and myself to be led where—from the purely human standpoint—I do not wish to go (cf Jn 21,18). I will stand wherever God places me—with my entire being and all my strength, now as Martha, now as Mary<sup>38</sup>. Every evening we will want to be able to say with Our Lord: "I have finished the work which you have given me" (Jn 17,4), namely the work which you [God,] stand behind, and no other, not the one which corresponds to my favorite inclinations or what the world or the devil wish me to do; no, only you and your work, both have filled my soul today, and to both I gave

<sup>38</sup> Cf Lk 10,38-42, "Martha" being the times we are called to serve God in more active ways, "Mary" being the times we are called to serve God in more contemplative and unseen ways.

my undivided strength today. And everywhere the instrument will bear the fruit desired by God—here thirty-, there sixty- and elsewhere one hundred-fold. (....)

*ii. Marian Instrumentality Eases and Increases This Fruitfulness*

A Marian attitude assures the increase of this fruitfulness and its being made more easy to obtain. The services that it renders for personal sanctity can likewise be spoken of as apostolic fruitfulness, because our God-filled, Christ-like being as an active and present apparition of Jesus and Mary has also shown itself to be an extremely valuable and fruitful apostolate.

But that alone is not enough. An instrument of Mary does not only follow in Our Lady's footsteps in his personal life, but also in his apostolic activity. In every aspect of pastoral care, the instrument turns to the Blessed Mother and in so doing fulfills the wish of Our Lord, "Behold your Mother!" (Jn 19,27). In all his prayers and petitions, the instrument turns to the "interceding omnipotence"<sup>39</sup> and in that way participates in her power. The instrument guides those entrusted to his care to the same attitude and way of action. Even more! Tender veneration of Mary will also make full use of its great pastoral potential.

"This is in keeping with the spirit of the Founding Document and the entire history of our family... This is in keeping with the wish of Our Lord, who came to us through his Mother and recommends to us that we take the same way to the Father. This is in keeping with the needs of our own hearts, for the mouth overflows with that which fills the heart [cf Lk 6,45]. And what we have personally experienced and gone through is what we like to share with others.

"This is in keeping with people of today who are extraordinarily dependent on their senses. Their receptivity—to the extent that they have a sense of the supernatural at all—is one which is especially directed to

<sup>39</sup> One of Fr. Kentenich's favorite terms for Mary's powerful intercession with God. See *Mary, Our Mother and Educator*, p. 90.

lived examples of religious values. God takes this need into account by classically illustrating the great ideas of Christianity for mankind in the image of our Blessed Mother.

"This is in keeping with the general crisis and helplessness of pastoral work today. So many of the proven methods of the past for leading souls to religious and moral values have become unworkable or ineffective. All the more reason for the enlightened and supernaturally-minded apostle to call on Our Lady, showing her to the faithful and presenting her as the 'great pastor.' In God's plan, '*she is the great Missionary—she will work miracles*' (Vincent Pallotti). Yes, she has worked miracles! When all other means fail, she performs great and marvelous deeds. She is the *gratia plena* (full of grace, Lk 1,28). And God has made our souls so deeply receptive to her influence that the religious instinct must have completely died for a Christian to have lost all access to her<sup>40</sup>."

As Marian apostles we abundantly pass on to those entrusted to our care the wealth that we owe to love of Mary in our own life. She rescues the Biblical image of God and its counterparts in the images of Christ and man from the grave threats of our day and age. She appreciably eases the way to God, makes more attractive and understandable to the mind of the general faithful the teachings [of the Church] on faith and morals, and provides an effective solution to the sexual crisis and the crisis between the sexes. (....)

*iii. Marian Instrumentality's Particular Blessing in the Present Day and Age*

At the moment it seems to be a part of God's plan which becomes more and more evident each day that he wants to glorify his Mother in a special way and to place her at center stage as the Mother of the Nations, the Mediatrix of all Graces, and as the great One who overcomes all anthropological heresies<sup>41</sup>. This era of unprecedented

<sup>40</sup> Second Founding Document, No. 74-78.

<sup>41</sup> Cf. Second Founding Document, No. 84.

helplessness within the Christian world is meant to become the era in which the Blessed among women demonstrates her unlimited power. This age of mass society is meant to become the age in which the "Great Sign" (cf Rev 12,1) brings to full light the "solar image" of man's dignity and greatness, and the true freedom of the children of God. This is the age in which the devil, so long at work behind the scenes, breaks through all barriers and ravages the world as the flaming red dragon of the Book of Revelation—with seven heads and ten horns, and sweeping a third of the stars from the sky with his tail while unleashing the full fury of his battle against all who keep God's commandments and give witness to Jesus (cf Rev 12,3f.17). He does so to organize entire kingdoms into instruments of war, convoking the kings of this earth and their armies to fight Christ and his holy Bride. In such an age, Satan's adversary cannot be missing; the "Great Sign" must appear in the sky, the great sign of light and battle and victory. The second Adam has come to earth to destroy the works of Satan. The second Eve stands ready, faithfully at his side as his bridal-maternal, permanent helpmate and companion, not only "beautiful as the moon and resplendent as the sun," but also "terrible as an army arrayed in battle" (Song 6,10).

The beginning of Sacred Scripture depicts her as the One who conquers the serpent (cf Gen 3,15); the end of Scripture portrays her as the One who engages the dragon in battle, the Great Sign in the heavens (cf Rev 12,1), and is, as such, widely visible and effective. The Great Sign does not shine forth in just any random corner of the earth, not even in a great city, but high in heaven. It is a sign that cannot be overlooked; it is so plain to see: "A woman, clothed with the sun, the moon at her feet, and a crown of twelve stars on her head" (Rev 12,1). This is the classical portrayal of her position as the Co-Redemptrix, the second Eve who opposes the devil—the ancient dragon and serpent. It is God's wish and will that she be the great *Antidiabolicum*.

One can easily understand why Grignon de Montfort predicts that apostles of Mary will prevail in the apocalyptic times, i.e. those times in which "God's ape" [the devil] is so brash as to seat himself

on the throne of God, crudely mimicking God in all his works. Through her instruments, the Victress over the serpent wants to crush once more the head of the ancient serpent. He may succeed in striking them at the heel, i.e. in harming them in small and secondary things. But in the end, they will be victorious if they remain in inseparable communion with the triumphant Adversary of the dragon. The King and Lord of the World wishes to glorify her in just such times. All those who embrace his plan and make it their own can expect abundant blessings for themselves and for everything they do. Their life and work will be crowned with a unique fruitfulness. In a certain sense, God is helpless when it comes to carrying out his plans. He has made himself, as Pope Pius XII says in his encyclical, dependent on his creatures<sup>42</sup>. The Head is in need of the members. Thrice blessed are all who willingly and constantly come to the aid of this helplessness of Almighty God.

The One who is full of grace and never a spendthrift of intercession, will come to the special aid of those who proclaim her with warmth and conviction, in keeping with God's will, as the Mediatrix of all Graces and the One who overcomes the anthropological heresies. The norm which she establishes for Christian thought and action—"Do whatever he tells you!" (Jn 2,5)—is also binding for her life. She willingly and joyfully follows God's plans and in her own way helps bring them about, even when it is his will that *she* be glorified. After all, she knows that the Eternal Wisdom draws the world's attention to her so that she can serve as "bait," as a "magnet," as a "hook and line" to better capture human hearts. All the honor which is given to her as the Victress over the anthropological heresies and the Mediatrix of Graces gloriously illumines *God's* power, greatness, and dignity and ultimately finds its way back to the Infinite Deity. Like God, the "Blessed among women" must rely on instruments as she works, instruments who help her accomplish her great twofold task<sup>43</sup>.

<sup>42</sup> Cf. Pius XII, "*Mystici Corporis Christi*," No. 46 as quoted above.

<sup>43</sup> As 1) Mediatrix of all Graces and 2) the One who overcomes the anthropological heresies.

"Is there a deeply religious soul who would not be inspired by such a beautiful twofold aim and urged to invest all his strength [in its realization]? May our Mother Thrice Admirable of Schoenstatt select and use many children and members of our family for this sublime task!<sup>44</sup>"

Happy are all of those, both individuals and communities, who know that they are instruments in Mary's hand and take this task as instrument seriously! The following promises will then apply to them: "Whoever finds me, finds life and draws salvation from the Lord!" (Prv 8,35). They can expect "to become as numerous as the sands on the seashore (Gen 22,17) and have a share in the fruitfulness of the Mother of the Universe. We are among those chosen communities. With an open heart we hear and follow the admonition of St. Bernard, "Venerate Mary with every fiber of your heart and with every sentiment of your being, for it is God who has willed and decreed that we obtain all things through Mary<sup>45</sup>."

<sup>44</sup> Second Founding Document, No. 85.

<sup>45</sup> St. Bernard of Clairvaux (1090-1153), *In nativitate B.V.Mariae sermo, De aqueductu, 7.*