

THE CORONATION OF OUR LADY

Talk given by Father Joseph Kentenich
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My dear Schoenstatt Family,

The prophet Ezechiel was one day placed by God on a battlefield. Wherever he looked he could see only dead bodies and destruction. He was given the divine command: Prophecy over these bones. And on your prophecy I shall put bone together with bone, new life shall spring up from this valley of desolation, a new world shall come into existence. (cf Ez 37)

During these days we have been made aware of the fact that not only ancient Europe, but the entire world resembles a battlefield. By its inner and outer disunity Christendom itself is partly to blame for this state. Think of the schism of the Eastern Churches, think of Protestantism and of the destruction it brought to the Church and the world. The splitting up of Christendom is one of the causes of the terrible destruction we witness today.

Another cause is liberalism which has separated the world first of all from God, from Christ and even from the laws of nature, so that the only thing that finally keeps men together is hunger for power, the intoxication of power. Hence man is again in danger of destroying himself. The legitimate child of liberalism is, first of all, mechanistic individualism and then mechanistic collectivism which has degenerated into the terrible dictatorships we have experienced in the recent past. Truly a field of destruction! The world is in the process of destroying itself, it is on the way to nihilism, a nihilism that is represented by brutal force. Every conceivable heresy in regard to modern life and social order has been incarnated, and in the background a terrible, martial power is hidden.

Even the western democracies are infected by mechanistic liberalism. They no longer acknowledge Christ, the King of the world, and even natural law has been pulled to pieces in every respect. When do we hear the League of Nations submitting to or questioning a higher power, the wish of Christ? From this results the terrible catastrophe of our age. If only we could see all this correctly. Often we live in small groups and hardly guess the terrible tragedy of our times. Truly, this is a battlefield without compare.

Will the living God not soon have mercy on us? Will he not also send us a prophet and tell him: Prophecy, son of man, speak the word, speak the word of liberation, the word of transformation, that will transform these corpses to life, this field of desolation into fruitful earth. Speak the word of transformation! Save the severely infected, the broken social order. Bring into existence once more the genuinely Christian social order which the ancient world knew. Will the Lord God have mercy, will he speak his omnipotent word, will he say to his prophet: Prophecy! Has he not spoken his omnipotent word already? 'Vaticinare!' That is the salvation of the modern world from the present-day field of destruction. For us it means: 'Crown Our

Lady. Recognise Our Lady's sovereignty over the world. Then you will see how bone will join bone, how life, surging, bubbling new life will again return to the corpse that is Europe, to the whole world, to the shaken and destroyed social order.'

We want to try again today to give an answer to this 'Vaticinare', to this 'Coronaberis'. We want to crown Our Lady today. It is not for the first time. We know that ever since Our Lady was first crowned in 1939, a coronation trend has existed and spread through the family. Today's coronation is meant to be an official repetition by the whole family of the 1939 coronation. On that occasion we officially crowned Our Lady the Queen of our Schoenstatt realm. Today we are also repeating the coronation of Our Lady on 18 October 1944, in Dachau. We crowned her Queen of the whole world, Queen of all peoples, Queen of the universe. When we crown Our Lady, our programme for the year is changed accordingly:

Descendat Maria, Sponsa et Consorts Christi regis ut fiat terra sancta Mariana.

(May Mary, Spouse and Consort of Christ the King, descend so that the earth may become a holy Maryland).

Our coronation brings us into very good company. By undertaking this act we meet what is obviously a heart-felt intention of our present Holy Father, and we take up the most ardent desires of the last few Popes, starting with Pope Pius IX. Has not our present Holy Father shown clearly enough what he thinks of the sovereignty of Our Lady by his consecration of the world and Church to the Immaculate Heart of Mary? In many respects it seems as though the present Holy Father has the task of bringing to a conclusion what his predecessors started. He experienced the consecration of the world to the Sacred Heart by Leo XIII, the great social and Marian Pope, in 1899. He completed this consecration. The consecration to the Sacred Heart reveals to us the loving God-Man. It requires an answer. The answer of mankind is symbolically given in the consecration to the heart of Our Lady. We see the heart of our Saviour as one constantly consuming itself in love. In the name of Jesus and Mary we have the hearts of all mankind before us. She wants to direct the blessing and the treasure of love which Christ, the Divine King, wants to give the world, to all who, like her, are open to receive it and to surrender themselves in love.

The consecration of mankind to the heart of Our Lady obviously has another, deeper meaning. When we meditate on the original text of the consecration, we hear the resonance of most eloquent words: 'confidamus.' We entrust ourselves to Our Lady, the world should entrust itself to her. 'Et reddamus' we surrender ourselves completely to Our Lady. Basically these two expressions imply that we want to place ourselves under the protection of Our Lady. Then the other, very penetrating word, is added to the first two: consecramus! We are concerned here with the consecration of the world to Our Lady.

St Thomas tells us that by such a consecration an object is withdrawn from profane use, and is handed over completely to the person to whom one consecrates and gives it. Do you realise what that implies? It is a solemn declaration on the part of the Holy Father that mankind is given over to the service of Our Lady. That is to say, mankind has a mission, a task, a duty to fulfil. The glorification of Our Lady that is the aim and object of such a consecration to the heart of the blessed among women. Do you realise what that implies? When I started I pointed out that the Pope's consecration of the world to the heart of Our Lady is a landmark in the development of Mariology, both in regard to Marian theology and Marian education.

The Schoenstatt Priests instigated a consecration trend at one time. We thank them for having remained loyal to their mission. From them, and in particular from the priests of the diocese of Münster, a strong urge has proceeded to consecrate Germany to Our Lady. A consecration trend. Notice how it merges with the Holy Father's consecration trend. Please regard this consecration trend as a great task to be carried out in the coming decades. Consecration to Our Lady means recognising her rights to govern the world. In the natural order God works through secondary causes. In the supernatural order he also works through secondary causes. He wants to glorify Our Lady so that as a result he himself may be glorified. Only in this light can we begin to understand the strange sounding message of Fatima. How often Our Lady points out that it depends on her whether the world will be saved. Please read the Holy Father's prayer of consecration. he uses expressions we would not dare to utter. It depends on her! Do you notice that by this coronation we are completely in line with the intentions of the Holy Father? What is implicitly contained in his consecration was more clearly expressed later when he officially crowned Our Lady Queen of the world. We are in good company in every respect.

We have already anticipated the trends inaugurated by the Holy Father, and have thus proved that we are thoroughly Catholic, that we are quite orthodox. We have always been orientated towards the Church. That is the mission of a Marian way of thinking and living, because in Our Lady the Church is also crowned. All the great things that are said of Our Lady will apply to the Church tomorrow or the day after. When I place the crown on Our Lady's head, it means in the final analysis that I take it upon myself to see to it that the Church again becomes the spiritual leader and guide of the world, if not today, then tomorrow. That is the deepest meaning of all our striving and endeavours here in and from Schoenstatt. We want to help the Church to be victorious once more. She should be the leader of the world; she should be the mistress of the house, the Queen of the world. She should again be the sovereign of the world.

In order that the act of coronation may find our souls sufficiently prepared, let me answer three questions for you.

Firstly, what is the reason for this coronation? You may perhaps say that this question has been answered on countless occasions. You may be right.

D., a professor of dogmatics in Rome, whose influence is strongly behind the powerful encyclical on the Mystical Body of Christ, and who also wrote the short Marian summary at the end of the encyclical, once gave a talk on the dominion of Our Lady at a Marian Congress. He made a scientific examination of this topic. Towards the end he related that his mother had been blind, and that his whole family had turned in childlike love and gratitude to Our Lady of Lourdes. And the result? At the end of a novena his mother was cured of her blindness, not immediately but slowly. At first she could only see a tiny ray of light, then her eyes opened more and more until in the end they could take in the light. Much the same happens to us in regard to Our Lady. We take in the light radiating from her bit by bit. Who would dare to say that he has seen the full light? Every time we study her, every time we pray ourselves into the world of Mary, we are given new light, we see new perspectives, we discover new obligations.

Therefore, even though in 1939 and the time that followed we have often dwelt upon the sovereignty of Our Lady, now that we are about to undertake the solemn act of crowning Our Lady the Queen of the world, we can and should take in this light once more.

Our second question concerns the significance of such a coronation, while the third concerns the duties involved.

I The reasons for this coronation. When we appoint Our Lady the Queen of the universe, we acknowledge her rights to govern us. You may not overlook this fact! She has the right to rule the whole world. What are the dogmatic foundations for this statement, by what title has she this right to rule the world? Let us summarise them.

Is it sufficient to say that Our Lady is the Queen Mother? Does this sufficiently recognise her rights to govern? Is it sufficient to say that Our Lady is the royal spouse, or may I go so far as to say in a dogmatically indisputable sense, that she is the reigning Sovereign, Queen and Monarch?

Our Lady is Queen Mother. I must first of all limit this expression by saying that she is the King's Mother. Do you understand the difference? She is in the first place the Mother of a King. Who is this king? He is the King of heaven and earth, he is God from God, Light from Light, true God from true God.

The King's Mother! Dwell on this for a moment. Is there a more glorious calling in the world than that to be the mother of a king? When we compare this Queen Mother with all the other Queen Mothers in the world, does not the comparison favour our Queen Mother? Other Queen Mothers can only become mothers of a king by serving someone else. Our Queen Mother did not need to serve another human being, for she belongs to Eternal Love, Eternal Wisdom. The Holy Spirit overshadowed her and endowed her in an inconceivably wonderful way with a glory that a creature is only just able to bear.

Queen Mother! Other Queen Mothers can give life to a son who has a right to a throne, or who later conquers a crown in war or by some other means. Queen Mothers do not have a direct influence on the sovereignty of their sons. Of course, Christ is God, and insofar as he is God, Our Lady cannot influence his rule directly. Yet Christ is also King according to his human nature. He was anointed King by the hypostatic union and the 'gratis capitis.' The coronation of this King took place in a throne-room, and this throne-room is the womb of the blessed among women. Please do not forget that in his eternal wisdom, God planned that Christ the King should not be crowned according to his human nature without the agreement of the people. This agreement, according to St Thomas, was secured in the blessed among women who stands next to the Saviour as the representative of mankind. Just as the coronation, so the anointing was dependent on the 'fiat' of Our Lady.

Queen Mother! Do we begin to realise what a right to endless dignity underlies the title of Queen Mother when applied to the blessed among women? By becoming the Mother of the King she became a blood relation, in a certain sense, of the Blessed Trinity. As a result, some measure of the glory of the God-Man, of the Triune God, must have poured into Our Lady, in all that she was and had as an endowment. Therefore, as the Queen Mother she is naturally the Queen and Mother, a Queen in glory, a Queen in her most perfect endowment.

St Augustine draws our attention to a principle in the order of grace. He tells us that power depends on dignity. He adds that Our Lady's dignity was almost endless. We like to say that within measure she had endless dignity. If one's dignity determines one's power, she must also call an almost endless power her own. Thus, she again stands before us as the Mother of the King and as the Queen Mother.

Now we must ask ourselves the serious question: is her rule founded on her title as Queen Mother, as Mother of the King? Can she give orders? We have to admit one thing she has the right to have her dignity acknowledged. There is a second point we have to grant she has a right to our love. She has this right to our love because in her Son she also gave life to us. Yet, strictly speaking, this does not by far give her the right to command us, it does not give her the right to rule. We can and may say that we carry out her orders because we know that her will is at one with the will of God, with the will of her Son. Hence she would never command something contrary to their will. Therefore, we do what she tells us. Yet, do we also obey her orders simply because she has given the order?

Would this not contradict the opinion of the theologians and the Church, that because she is Queen Mother, Our Lady possesses the title: Queen of Mercy? Of course, that is a completely different point of view: Queen Mother of Mercy! She is the Mother of God, and hence has an endless influence on the grace of the eternal, infinite Son of God. As Mother of God she is at the same time the Queen of all mankind, she bends down to us in merciful love. We may well imagine her sitting on a throne in heaven. The Triune God has a sceptre in his hand and with it touches her head. As often as she, the blessed

among women, the Queen Mother of Mercy, kisses this sceptre, graces in plenty pour out over the people, over the poor, sinful needy world. Queen Mother of Mercy! For this reason we bow down before this Queen Mother of Mercy. She knows how to make plentiful graces available to us, she is the 'Imploring Omnipotence'. Yet, I repeat, her title to rule the world has not been sufficiently proved, at least in the wider sense. Nevertheless she must possess this title to sovereignty.

Let us examine her second title. What is it? She is the great royal spouse. What does that mean? Without going into long and detailed explanations, we are here taking up the opinion of the Church Fathers that Our Lady is the spouse of the Triune God. Thus she is not merely the Bride of the Spirit, but also the Bride of the Son. Our Lady is the Bride, the Queen and Spouse.

She is also the spouse of the Son of God insofar as he took his human nature from her. That is the deepest reason why we can say that we are not only children of Christ, but also children of Our Lady. This has always been the opinion of the Church Fathers from the earliest Christian centuries. They maintained that our participation in the divine nature is basically nothing but the consequence of the royal mission of human nature. For this reason we can all say we are princes and princesses. And now, what about Our Lady? If she had a share in giving us this life, if she helped us to share in the divine nature, if she is truly our Mother, it follows that as the Queen and Spouse she must also share fully in the sovereignty of Eternal Love, of Infinite Wisdom and Omnipotence.

The question now arises: Is Our Lady so much our Mother? Is she our Mother in the fullest sense of the word, so that we who are born of God also inherit something from her? Is she so fully our Mother that we can say she is our Mother? Allow me to leave aside the answer to this question for the time being. At any rate I can at least say this: our Saviour considered his position in regard to mankind and the world as so secure that from the cross he dared to proclaim her solemnly as our Mother. 'Ecce Mater tua.' Our Lord is presupposing and proclaiming that Our Lady is truly a mother, and may be called upon as Mother. What follows from this?

If she is truly our Mother, it is obvious that she has the right to command. Now, since we are not merely a little family, but because the church as a whole is a family, and since the whole world should become a family, it follows that she not only has the same right to command as the mother of a family, but also has sovereign rights over the whole world. Let me in this context quote the words of a theologian: 'If only the world could understand, if only the world of today could understand, that if modern man played like princes and princesses beneath the gaze of the Queen of the world, beneath the gaze of Christ the King, we would soon have peace.'

The third question we ask ourselves is this: May I recognise Our Lady as the sovereign, reigning Queen? In a wider sense, without doubt. We have already shown briefly why. However, our question is: Is there not another way in which we can attribute greater majesty to Our Lady? The philosophers point

out that a reigning sovereign must have four qualities. His dignity must surpass that of everyone else, he must have an independent title to this dignity. This title in its turn is simultaneously an independent title to sovereign power. Finally, he must exercise this sovereign power.

Although I cannot develop these thoughts fully for you, they should at least inspire you and show the direction which the consecration initiated by Pius XII can take us. It concerns Our Lady's sovereignty over the world. To the extent that the consecration is taken up meaningfully, it means nothing but acknowledging Our Lady's rights to rule the world.

(i) Does Our Lady surpass everyone in dignity? I do not think we need to go into this at any length. Please read the book by Father Kastner, 'The Glories of Mary'¹, which will soon be on sale. Open your hearts as you read it, and then recall the great thoughts of Pope Leo XIII. Let us enter more deeply into the teaching of the popes. Even if German theologians do not at first understand us, it does not matter. How many German theologians go into the teaching of the popes? It should be a title of honour for us to trace back all our aspirations to the encyclicals of the popes. Listen to Leo XIII. He calls Our Lady the 'miraculum miraculorum' (the wonder of wonders). Before I went to the concentration camp I gave a course on Our Lady, and I tried to explain this thought fully: Our Lady is the wonder of wonders. Please take this literally. She is the wonder of wonders in the order of nature, in the order of supernature and in eternal glory. Listen to St Bernard. How did he see Our Lady? She is the work of God that leaves far behind all his other works, and far outshines them.

(ii) Now the second and most important question. Does Our Lady have an independent title to her dignity, and hence also to her power and sovereignty? Did Our Lady help in the work of redemption merely at the annunciation, or also under the cross? Did she contribute anything to our objective redemption on the cross? This is a central question.

There are not a few theologians who answer with a hearty yes. They maintain that we have been redeemed not only by the merits of Christ, but also by the merits of Our Lady. Yet I also know that many other theologians express this difficulty. How is it possible that Our Lady, who herself had to be redeemed, could also share in the objective redemption of mankind? I, for my part, am inclined to say a hearty yes, even if only because by doing so I am recognising the original Marian principles of knowledge. The Marian principles of knowledge differ from all others. They take their bearings from the words: *De Maria nunquam satis* (of Mary never enough). That is to say in practice, if anyone can say anything else about Our Lady which is reasonable, one should agree to it with one's whole soul because of her position in the plan of salvation. In Mariological questions one is very quickly inclined to agree wholeheartedly. Whoever is of the opinion that Our Lady co-operated in the

¹

This has not been translated

objective work of redemption will take it for granted that on this account she has sovereign rights over mankind.

You will see that the Holy Father's consecration of the world to the Heart of Our Lady will cause such questions to be more strongly raised.

The theologians who share the above opinion say that Our Lady's co-operation was not of the same order as that of the saints, for example, by her invocation. Our Saviour's activity is also not merely that of pleading before the Father. He works 'per interpellationem', that is, he commands, he has the right to command. With regard to Our Lady, it is as with every mystery: we are led further and further, and it is difficult to draw a definite line. Therefore, many theologians who follow the above school of thought say that Our Lady works in heaven not only 'per intercessionem', but also 'per interpellationem', although this is 'per quasi-interpellationem'. She has sovereign rights over the world, she is a reigning Queen, of course completely under Christ, but also in a certain sense next to Christ. Let us in the meanwhile, until the theologians have clarified the question, refer to her title as Queen and Spouse.

(iii) Does she, this is the third question, also have independent administrative rights? Can she intervene? This question is automatically answered by the second question. It has been sufficiently explained for our purposes. This is how Our Lady appears before us in the objective order of redemption as the Queen, as the sovereign of the whole world.

Do you now know what our act of coronation means? She is not the Queen of the world because we crown her, but we crown her because she is the Queen of the world. It does not mean that it is immaterial whether I crown her or not. If the dogmatic foundation is correct, we have a duty to crown her. To the extent that we carry out this duty think of the great law: *Ordo essendi est ordo agendi* (the order of being is the order of action) to the extent that we uphold the objective order of being, we shall be blessed.

Teachers of dogmatics stress that even if her sovereignty is acknowledged by the consecration, this does not imply that she has an independent right over grace. The Lord has kept this for himself. We receive the graces we need even if Our Lady does not ask for them, but the richer graces depend on her will. We could now say: But what about God's will? We are caught up between divine and human freedom. That is the mystery. It is natural that, as with every mystery, there is also tremendous darkness.

The world today has no antenna for such truths. People are interested in eating and drinking, they are hardly interested in learning. How should they be interested in religion, in the mysteries of God's kingdom? You will see, the time will come when others will acknowledge that we are Catholic through and through. They will realise that we also have the courage to accept and proclaim what the teachers of dogmatics are often afraid to speak about in the seminaries. Therefore, when we crown Our Lady it means in practice that we have the courage to proclaim Our Lady's sovereignty as do the bells.

II THE IMPORTANCE OF THE CORONATION

You must forgive me if I speak at greater length this morning! The second question concerned the importance of the coronation. It is impossible to answer this question in a few minutes, because too many thoughts rush in on me. Since we have dealt throughout this course² with the subject of saving the disturbed order of the world and society, I must go into this matter at least to some extent. The world does not listen. The members of the Church will also not listen. The popes speak and we do not listen, we do not answer either by word or deed.

The importance of the coronation. Let me show it from a single point of view. The sovereignty of Our Lady is the means by which the sovereignty of Christ is to be acknowledged. I shall not enlarge on this point. For me the most important point is this: 'Prophecy, Son of Man (Ezekiel, passim) crown Our Lady and then you will see that the Christian social order will be saved.' I am very sorry indeed that I cannot enlarge on this statement. Whoever knows this age, that is to say, not someone who has merely known a little hunger, but someone who knows the full helplessness of the people of our age, will be unable to come to rest when he sees all these things. On the other hand, we have the indolence and indifference of the world, as well as of those who have a mission in this regard.

The world today cries for unity. There has hardly been any other age that has experienced this urge towards unity as strongly as it is felt today. Yet what sort of unity are they trying to achieve? All the questions facing the world today are being solved in Europe, or simply in Germany. Whoever solves them here, solves them for the world. That is to say, there is not merely the Schoenstatt realm, each family must become a realm in which the problems of today's social order are solved.

Yet how do people envisage this unity? Allow me to use some technical expressions. They want a purely mechanical, rather than an organic, unity.

Why is it mechanical? Because this unity should be achieved without any connection to the God-willed order of the world. A mechanical union! The world has separated itself from God, from Christ, yet it nevertheless wants to be united. The world has separated itself. Everything is being atomised - the world from itself and man from man. The individual has separated himself from God, and hence from those around him. Hence, what is this unity like? It is unity without God, unity without the natural law, and therefore a mechanical unity. It is the unity of a machine. It is the sort of unity depicted in the Bible in the building of the tower of Babel. The builders of the tower wanted to show their unity and solidarity, but they were building without God and against him. And the Lord God descended, destroyed the tower and threw the people into confusion, scattering them all over the earth. This will be the fate of the present-day strivings for unity. They will fail. Which politician can bring unity to

the world, who regulates society and social conditions in opposition to God. Who can bring about unity among the peoples without God, without Christ, the Head of the Nations, without Our Lady, the Heart of the Nations?

We must work for an organic unity of the peoples. We must unite them organically with their Head and Heart. It will then be easier for us to be organically united.

Even their image of the world (Weltbild), in the strictest sense, is atomised. The world is completely separated from God. At a large scientific Congress in Switzerland, the opinion was expressed that science must again find an antenna for spiritual values. The time may come when scientists will again be open for divine values. Therefore there is also no point in our appearing in public at present. We must collect our forces and see to it that among ourselves Christ becomes the King of the world and Mary the Heart. We shall then be ensuring that a Christian world and also a Christian world unity is finally achieved. Christ the King of the Nations!

St Augustine once pointed out very emphatically that in Adam, the head, mankind is one. Then he developed this idea. He compared the creation of the first human couple with the creation of the rest of mankind and things. He pointed out that only Adam was directly created by God, Eve was made from one of his ribs. This proves how strongly God wanted to secure the unity of mankind in the oneness of the head, Adam. We know that Adam sinned. God then foresaw a new head for human society, Jesus Christ.

The theologians draw our attention to the fact that Christ, the 'Verbum divinum', took to himself our human nature, took on our human nature, and thus mankind as a whole became the Body of Christ. That is why the Apostle Paul can tell us with such vigour and assurance: Christ is the head of all. In him all of us should be kept together. Listen to the words called out to us again and again by Pope Pius X: 'Omnia instaurare in Christo' (The restoration of all things in Christ).

These words are true not only for each one personally, but also and very specially for human society. The great means and remedy offered us is this: the world should again be united with Christ, the Head, if the social order is to be saved. Do not think merely on personal lines: I want to be a bride of Christ. It may be true, but the world is being shaken to its foundations! Therefore, try and see if you can unite the world without its Head! Take the Head away from mankind!

According to God's plan, the world, the state and the Church are not meant to be primarily an organisation, but a family. The state is not in the first place essentially a state, but a family. Such trends of thought have been totally lost by the world today. It is also necessary to remember that a family has not only a head, but also a heart. The heart is the heart of Our Lady. I may not at this point say anything about the significance of the consecration to the Heart of Our Lady. Please do not forget that Mary is the Mother of Christ on a universal scale. Nor is Christ merely man, but also the head of human society

as a whole. If Christ is the Head and Mary the Mother, she is also quite rightly the heart of mankind.

The unfortunate nations, how they long for unity! Now please be so kind as to create unity, to bring about unity among the nations, while you rob the world of its head and heart!

What do we want? What is the meaning of this coronation and consecration? We want to give back the Head to the world; we want to restore the heart to the world. These are the tremendous social principles for which we live, fight and die. They are truly worthwhile living and dying for. How many people today die for the sake of a phantom. In our strivings and aspirations let us remain directed towards matters of central importance as we have been from the beginning. We shall remain loyal to the end if we let ourselves be led, and as long as we have the courage to make the 'ordo essendi' (the order of being) the 'ordo agendi' (the order of action).

Allow me to break up these tremendous thoughts into somewhat smaller component parts. Can you understand why Pope Leo XIII, the Pope of social reform, could also be the Pope of the Rosary? Can you understand that a Pope who is genius enough to take in the whole world, who could courageously take a stand in every serious question facing the world, and who above all tried to overcome liberalism and show the Church how to save the social order, can you understand how this Pope could repeatedly recommend the Rosary as a means to save the social order and could write ten encyclicals on it? Notice what that entails, even if only to take the time for doing so. I could quote you most beautiful passages from the encyclical on the Rosary. What does that imply: the Pope of social reform the Pope of the Rosary? The Pope is convinced that the Rosary, the Queen of the Rosary, is more important than anything else in saving the social order. The Queen of the Holy Rosary the Queen of the Universe! Let me mention a few points.

1 The Rosary reveals Our Lady's sovereignty over the world. It shows her sovereignty:

- a) in its glory
- b) as a right
- c) and its opponents.

2 The rosary celebrates Our Lady's sovereignty.

1 The Rosary reveals Our Lady's sovereignty.

- a) Is this understood correctly? A mechanical order of creation allows only for a barren sameness, for people who are all on the same level, for liberty, equality and fraternity.

The God-willed order can be compared to a tower with various floor levels, the uppermost having a spire. The Rosary shows us Our Lady constantly at the summit of human society. Do you notice what that implies? A constant, living protest against the barren levelling tendencies of the present-day world and age. When I recognise Our Lady at the summit of creation and mankind, I, at the same time, recognise the God-willed order of creation. If only our intellectuals knew what a blessing it brings, they would spread the Rosary

everywhere. In Dachau everything to do with religion was forbidden. Just notice, however, how wonderfully Our Lady's glories are depicted in the Rosary.

b) With that we have already described Our Lady's rights to sovereign rule. Our Lady is shown in the Rosary as:

- 1 The Queen Mother, and
- 2 the Queen Bride.

The Queen Mother. Everywhere she is the Mother and royal bride, the permanent helpmate. 'And blessed is the fruit of your womb.' Again and again the people pray themselves into the thought: the Saviour is the fruit of her womb. She is the Queen Mother, but also the royal bride and permanent helpmate. Hence she is always shown as co-operating in Christ's entire work of redemption. Whoever prays the Rosary meaningfully has a breviary for the laity in hand.

Now that we are about to crown Our Lady the Queen of the World, should we not resolve never to pray merely Mother Thrice Admirable of Schoenstatt anymore, but rather Mother Thrice Admirable and Queen of Schoenstatt. Should we not also resolve to take it as a holy duty to pray the Rosary each day as the great remedy for our age? Please ponder on each mystery. Take the Sorrowful Mysteries. In how far is Our Lady shown there as the permanent helpmate?

c) The Rosary also shows us the opponent, the deadly enemy of Our Lady's sovereignty the devil. The devil is totally anti-Marian. For this reason Our Lady is totally anti-diabolical. Whoever has grown into the supernatural order depicted in the Rosary, will again and again discover this great clash of two forces. 'He pursued the woman' (Rev 12,13). The devil opposes the woman and wants to destroy her.

The folk-tales relate that the serpent has a strange antipathy to women. Whenever a snake enters the company of men and women, the snake bypasses the men and makes for the women. This is a symbol of the devil. He is totally anti-Marian and hence filled with hatred for women.

God planned that Christ should take on our human nature. The devil did not want him to do so. He did not want Christ to be the head of mankind. That is why the devil is the enemy of Christ in every regard. He wants Christ out of the way. Hence he is against the woman, against Eve. He wants to poison the source of life in Eve so that Christ could not become King. The devil's hatred for woman is nothing else than the expression of his hatred for Our Lady, and hence his hatred for Christ. God carried through the work of creation with wonderful wisdom, and outwitted the devil. Now comes the strange and unusual part of the story. You will see from it how low the Protestant estimation of Our Lady is, for they consider that the stream of poison went through her as well. The Catholic concept goes far deeper. God worked a miracle and Our Lady was conceived Immaculate. The devil wanted to pursue the woman so that the source of life might be poisoned. Instead, God worked

a miracle and woman was renewed. A new human couple became the head of human society: Christ and Our Lady. 'And he pursued the woman.'

The Rosary reveals the glory of Our Lady's sovereignty, her title to it as well as her opponent.

d) The Rosary also reveals her sovereignty when we call out greetings and petitions. 'Hail Mary!' I greet Our Lady time and again. Yet I also glorify her, I acknowledge and celebrate her sovereignty by calling upon her: 'Pray for us now and in the hour of our death.'

III THE OBLIGATIONS OF THE CORONATION

It is easy to summarise the obligations that follow from the act of coronation. We discussed them on the first evening of this congress. Let me now speak in practical terms. We consciously want to crown Our Lady the Queen of Schoenstatt. What does that mean? We want to crown her in the sense of her original activity here in Schoenstatt. The original meaning which Our Lady wants to direct to the world from here is her original sovereignty. When we crown Our Lady here, what obligations do we take upon ourselves?

The sovereignty which Our Lady wants to exercise from here, means that she wants to enter into a perfect covenant of love with the world. It is an original covenant of love which is marked by perfect faith in Divine Providence, that is, faith that the God of life looks down on life from the highest vantage point, and gives us an answer to the needs of life in workday sanctity. Finally, this covenant of love is meant to find expression in perfect faith in our mission.

Please try to understand that when we crown Our Lady the Queen of the World, it means that

- 1 We acknowledge her sovereign rule from this triple point of view;
- 2 We ask her increasingly to exercise her sovereign power over the world from this triple point of view; and
- 3 We ask her to use us as her instruments. We declare our readiness to give our all to spread her kingdom all over the world. We need not be afraid of proclaiming the message of Schoenstatt and Our Lady.

Whoever understands what is meant, knows that this is what the world is crying out for. Our Lady exercises her sovereignty in an extraordinary way from Fatima, but in an ordinary way from here. Ordinary Christian living should be taken seriously here. That is the meaning of our lives and striving. We may, therefore, be sure that all that we are striving for is thoroughly Catholic.

When I started, I said that we are trying to be united with the Church and that we live according to this union with the Church. The more we are united, the more we strive to be in line with other parts of the Church.

IV THE EXPECTATIONS OF THIS CORONATION

Now comes the question: If we do all this, what may we expect from this coronation? What do we expect from the consecration trend? The two are connected. Coronation and consecration are identical. What do we expect? The endangered social order to be saved.

'Vaticanare!' We want to prophesy, we want to crown Our Lady. We crown her with the Popes. Whatever we do can be traced back to the Popes. Now the question arises: when we crown her, will limb join limb and bone join bone? (cf Ez. 37,8) Will the social order be saved? We know the answer. We live the covenant of love to such an extent that we are convinced that each time we crown Our Lady she again takes on obligations, duties of love, which she carries out all the more gladly since she is the Queen of the World. She wants to lift up the world again, she wants to be its Heart again so that Christ can be its Head. Through extraordinary events she again and again sends out her call into the world. Think of La Salette, Fatima and Lourdes.

Of course, we do not want to rely on these events in a fixed way. But our attention is drawn time and again to what is being destroyed. Our Lady also takes upon herself the obligation of using us to enable her to become Queen of the world again.

And if it becomes difficult? We talk so often about faith in Divine Providence. It tells us two things. The first is well-known to us. It is this: God directs the world. Faith in Divine Providence tells us a second truth: God intervenes in world events. There is a big difference between the two statements. Can you still remember the saying that the Church is persecuted from time to time by the devil? The Church may exert herself as much as she pleases, she is always forced into the background. And then, when everything seems lost, Christ the Lord of time, appears on the pinnacle of the Temple, sounds the trumpet and the walls of Jericho collapse. We may not expect that silent action alone will be of any use. The world today is so sick, you have no idea how bad things are, it is sick to its very core. Unless the Lord God intervenes, the world is and remains lost. The world cannot save itself, it is too helpless. We do not even guess how far it goes. All the world is doing is nothing else than destroying itself. A constant process of self-destruction. It is dreadful, dreadful! The world cannot redeem itself. It has never been able to do so. That is why we need the great sign in the heavens. Please remember. When man is in need, God will also intervene. He does not merely direct, he is not merely behind what happens, he can intervene as he did at Fatima. The sun stood still.

He can also intervene in the original way we are striving to achieve. It is extremely simple but it demands our all. 'In the shadow of the sanctuary...'³ These words were first spoken in 1929. Compare 1929 with 1946. Look into the future. 'In the shadow of this sanctuary the destiny of this world and Church, as they now are, will be essentially influenced for centuries.' Since

³

In the shadow of this sanctuary the destiny of the Church will be essentially influenced for centuries (cf Second Founding Document).

we have taken the covenant of love seriously by living up to the Blank Cheque and Inscriptio, we may possess great confidence in the victory. Our Lady will glorify herself. That is her duty. What is ours? It is her duty to let herself be glorified and to glorify herself in the unusual way she has done elsewhere. Therefore, 'do not worry about the fulfilment of your wishes.' How far do these wishes go? We want to help in saving the social order. 'Do not worry ... Ego diligentes me diligo.' That is to say: Be true to your covenant of love and its original features faith in Divine Providence that finds vigorous expression in our faith in our mission. 'Do not worry. I shall fulfil your wishes.'

And so today we crown Our Lady:

'Descendat Maria, Sponsa et Consorts Christi Regis ut fiat Terra sancta Mariana!'

(Come down Mary, Spouse and Consort of Christ the King, that the earth may become a holy Mary-land.)

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