

Nowhere are the life and spirit of the International Schoenstatt Movement more succinctly and powerfully captured than in two little collections of documents by its founder, Father Joseph Kentenich (1885-1968). The first is *Schoenstatt—the Founding Documents*, including the First Founding Document of October 18, 1914. The second is the book presented here for the first time in a full English translation—*Heavenwards*.

The Story of Heavenwards

Heavenwards is a prayer book rooted in the Schoenstatt spirituality, including the covenant of love with Mary, and a unique history, namely the trial by fire of Nazi persecution and the concentration camp in Dachau. The stormclouds were already gathering in the 1930s, but came to their climax on September 20, 1941, when Father Kentenich was arrested by the Gestapo and imprisoned in the Gestapo prison in Koblenz, Germany. This blow was clearly aimed at the entire Schoenstatt Movement, and was soon followed by the decision to send Father Kentenich to Dachau. The transport came on March 11, 1942, and the founder arrived at the notorious concentration camp on March 13.

The difficulties did not lead to despair, however. Rather, a new and deepening spirit of being an instrument in the hand of God the Father began to develop. Father Kentenich not only survived the brutal and inhuman conditions of the concentration camp in Dachau for over three years (he was released on April 6, 1945), but initiated an active apostolate among his fellow prisoners, especially among the priests. It was at their urging that he began to express the spirit of Dachau in prayers. It was a spirit which defied the diabolical atmosphere of Dachau. That a rich spiritual life could grow in Dachau at all was a sign of divine activity, and the prayers were a way to foster the awareness of God's guiding hand. One example is the

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"Schoenstatt Office," originally composed as a short substitute for the breviary. The two "Instrument Groups" and their leaders Father Joseph Fischer (Hand Group) and Father Heinz Dresbach (Heart Group) were particularly instrumental in urging Father Kentenich to write the various "Instrument Prayers" which we find in Part One of *Heavenwards*. No less important are the prayers which originated as part of *The Shepherd's Mirror*, a pastoral treatise written for the Schoenstatt Sisters of Mary, and especially addressed to the difficulties of the Schoenstatt Family outside of Dachau. These prayers are especially found in Part Two of *Heavenwards*.

The Original Publication

By the end of World War II it was clear that the Dachau prayers were an expression not only of the spirit of Dachau but also of the spirit of Schoenstatt. Father Kentenich later called them a "summary of the Founding Documents in prayer form", for they contain the central elements of Schoenstatt's spirituality: the covenant of love, practical faith in Divine Providence, the personal ideal, mission consciousness, everyday sanctity, and more. Especially evident was the specific flavor of the "Blank Check" and the "Inscriptio", especially focused on the willingness to be completely used as an instrument by God the Father, even when it means cross and suffering.

In the fall of 1945, Father Kentenich published this collection of prayers under the title *Heavenwards*. His motivation for publication became clear when he introduced the book to the Schoenstatt Family at the *Dankeswoche* (Thanksgiving Week) in October 1945. He spoke of the "victorious inner attitude" which had carried Schoenstatt through the Nazi years, most visible in the Inscriptio and in the Dachau prayers. This victorious inner attitude would now have to prove itself in the extraordinary difficulties of a new era. The pressing task was the need to overcome "collectivism," the specter of a mass-society looming



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How "Heavenwards" Should be Read

The pressing task which Father Kentenich saw in 1945 still stands before us today. *Heavenwards* is a prayer book which challenges as much as it inspires. Father Kentenich described its style as one of "idea-lyrics" or a "metaphysics of the metaphysical", i.e. a condensed summary of an entire spirituality. Their goal is to focus the soul on the core realities of Christian life in the world today, giving it the needed inner clarity and strength to withstand the dangers of a superficial and materialistic world and become free and creative for a world mission.

Heavenwards is therefore best read 1) in prayer, 2) slowly, 3) a bit at a time and, if possible, 4) in spiritual pilgrimage to one of the Schoenstatt shrines. If a particular prayer does not say much the first time, one can move on to another prayer and leave the first one for later. Above all, if a particular line or verse begins to stir the soul, give it time to sink in. Such a moment can be the start of a dialog with God and an inspiration for daily life. And in the end, *Heavenwards* is meant to be a prayer book which inspires life.

About this Translation

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The work on this translation of *Heavenwards* began in 1987. The goal was as prayable and accurate a rendering of the original German as possible, in an English acceptable to the English-speaking Schoenstatt Family on five continents. Towards this end, the translation has gone through no less than three complete drafts including consultations with people in

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Great Britain, South Africa, Australia, the United States, Switzerland and Germany.

Certain options have been made for this translation. One is for a two-, four- and six-line structure that bears a visible resemblance to the original German (composed in rhymed verses of two, four, or six lines), but without attempting a rhyme or structured rhythm. American spelling norms have been adopted for use in this printing, but this is not meant to preclude the use of other spellings in other areas (e.g. Blank Check, Blank Cheque). The entire text has been checked and rechecked against the original German to ensure a faithful reproduction of the original meaning. Page numbers also correspond to the German edition to make comparative study easier. In the introductory texts and footnotes, square brackets [] are used to indicate editorial inserts.

The reader will also discover an appendix of other prayers from Schoenstatt. Although this appendix is not found in the original German edition, it has been added in keeping with *Heavenwards'* stature as "the" Schoenstatt prayer book. In addition, an index of biblical references has been included, as well as an overview of the dates when the various prayers were written.

I would like to express my special thanks to all those who have made this translation possible. This includes those responsible for the previous English translations of *Heavenwards*. They provided the "prayed life-stream" in which this translation could grow. In addition I would have to mention all those who sent comments and suggestions at the different stages of the project, especially in the evaluation of Version 2.5 (1991). Although your names do not appear here, your part has been indispensable in bringing this project to the present conclusion. My thanks to each and every one of you.

Jonathan Niehaus October 18, 1992

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Dedicated in thanksgiving
to the Mother Thrice Admirable
and Queen of Schoenstatt
and to all Schoenstatt children
everywhere!



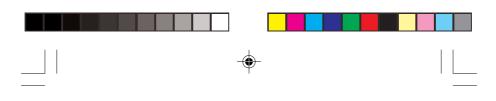
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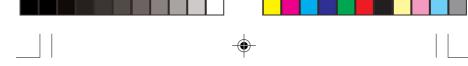


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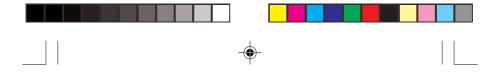
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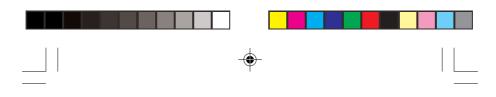
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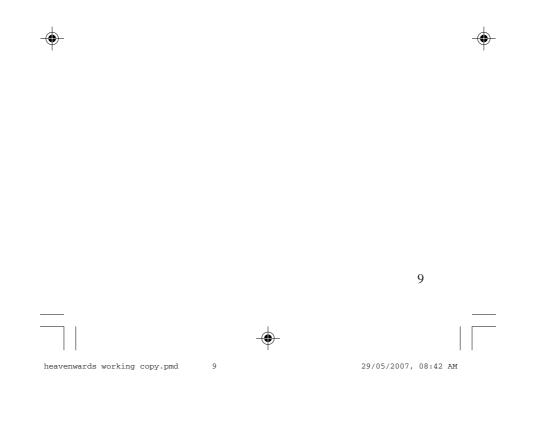
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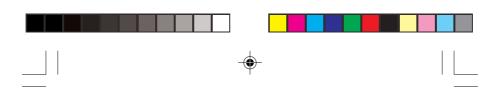


Foreword

These prayers originated in the "hell of Dachau." May the "heavenwards" spirit which formed them and gave many the strength to master the difficulties of everyday life, always remain a part of the family and bear abundant fruit!

> Schoenstatt September 20, 1945





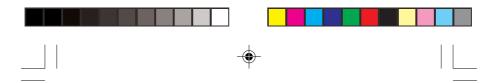
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Through the Day



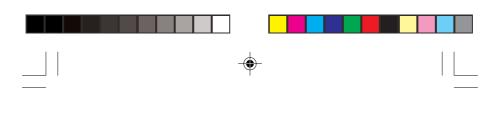
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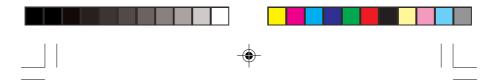




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MORNING CONSECRATION

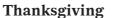
Greeting

Father, I may awake with new strength to rekindle my love. Let me joyfully greet you together with all your Schoenstatt.

We are united in the shrine where the flames of our hearts beat for our Mother Thrice Admirable who, through us, wants to build your kingdom.

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We kneel in the Holy Spirit and sing jubilant hymns to Christ, who sends us with her as instruments to change the destiny of nations.



We give you thanks for all the gifts which we have received in such abundance: for choosing Schoenstatt as the place of Christ's rebirth



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and the place where you radiate into the world the glories of our Mother, so that streams of love may pour forth to warm cold hearts.

Blank Check

Use us according to your will. Through Schoenstatt may the wide halls of the holy Church be filled again and your praise resound to your throne.

You may use us for your work and send us crosses, suffering and hardship; whether we meet with failure or success we want to proclaim your love.



Inscriptio

May what you have foreseen for us be realized in every moment of our lives. We have but a single longing: Lead us according to your wise plans.

Our ideal shall shine before us and form our entire lives. For this you have created us in love (P.I.); for this we strive with all our strength (P.E.).

(Renewal of personal ideal and particular examination¹)

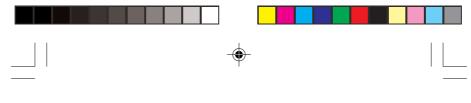
¹[Particular examination = special or daily resolution.]



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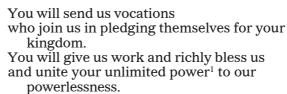
Let us glow like brands of fire and joyfully go forth to the nations, giving witness to redemption and jubilantly leading all people to the Triune God.

Confidence

When we consider our own strength we lose all hope and confidence. Mother, we stretch out our hands to you and ask for your many gifts of love.

Even in storms and dangers you will always remain faithful to the covenant you have sealed with us and enriched with countless graces.





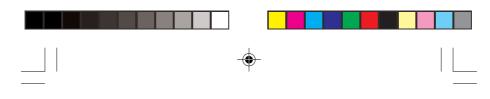
¹ Mary's power of intercession.

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Morning Offering

What I bear and endure, what I say and what I dare, what I think and what I cherish, all the merits that I gain, what I direct and what I conquer, all my joys and all my sorrows: what I am and what I have, I give to you as a gift of love. Use it so that the holy stream of graces flowing richly from the shrine may fill the souls of those who have given their hearts to Schoenstatt and gently lead there all those whom you wish to choose in kindness. Accept everything that our efforts may be fruitful which we dedicate to the Trinity.





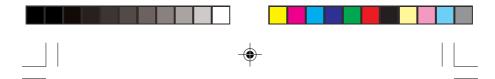
May God's blessing come upon all those who have consecrated themselves entirely to Schoenstatt and bring them happiness and salvation here and in eternity. Amen.

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MASS OF GOD'S INSTRUMENTS

Remarks

These prayers can be prayed as meditations on the parts of the Mass.

The text is divided into four roles: leader, right side, left side, all.

Entrance Song

Leader: Father, you have chosen us in Christ for the salvation of the world as seed, light and leaven, as instruments for his kingdom,

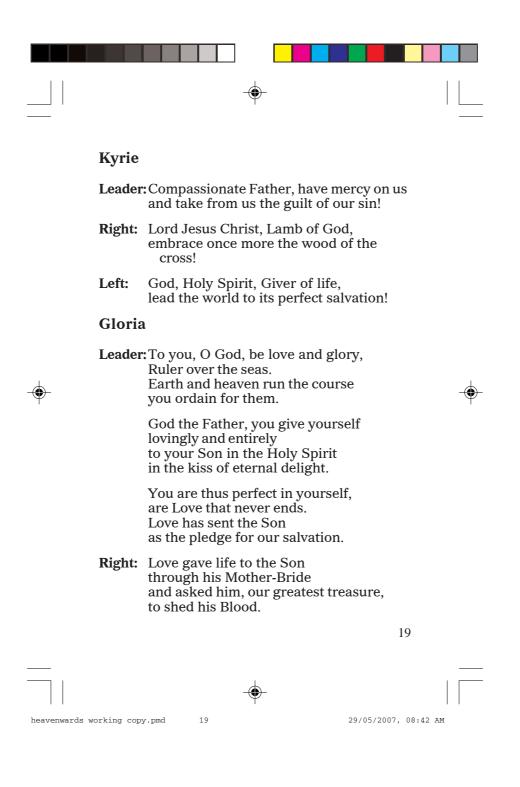


- All: with his Bride, the Great Sign, to dispel the influence of Satan.
- Leader: You are infinitely great and beautiful; you reign over earth and the heights of heaven. They blindly follow your word and adore you eternally.
- All: Use us, too, as you see fit; see us lying in the dust before you.



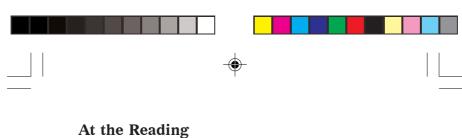
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Lead	er: Omnipotence sent a nothing as an instrument in the Savior's hand; and this nothing rebelled every time it disrupted your plan.	
All:	See us kneeling in sorrow before you— we who deprive the world of salvation.	
Lead	er: We wanted to go our own ways and sinfully refused to see your will. We turned away from you whom earth and heaven acclaim with awe.	
All:	We confess our sins in sorrow; help us find grace in Christ.	
-• Lead	er: In the future let us be yours and dedicate the power of our love to you alone, so that Christ can work through us and lead souls to heaven.	
All:	In us may he walk through the world to extend his kingdom with his Bride.	
Lead	er: Send us the power of the Savior's Spirit, that he may make creation new, the Schoenstatt kingdom, the City of God, which resembles the eternal city of Sion,	
All: 18	where love is triumphant and truth and justice always reign. Amen.	



	Left:	Love moved him before his death to bequeath to us his Mother-Bride, so that she, the Sure Portal, may lead us swiftly up to God.	
	Right:	Full of strength in her Son, she is the one who always victoriously overcomes the kingdom and the works of Satan, bringing peace to the world.	
	Left:	Love has united us with him who daily gives himself to us as the rich food of sacrifice on the long pilgrimage.	
	Right:	Love has drawn us into the mission of the Eternal Word that salvation be fulfilled, letting us faithfully share in his fate and making us great as his instruments.	
	Left:	Love has called the world to resemble a stairway of love, effectively leading us heavenwards into the heart of God.	
	Right:	We see streams of love flowing, pouring down richly on earth and heaven, coming from Eternal Love and returning to their source.	
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	All:	Glory and love to the One seated on the throne, to God the Father and the Son and the Spirit of Holiness, now and for all eternity. Amen.	
	Openi	ng Prayer	
	Leader	Father, you have sent us to be and eternally remain instruments in the Savior's hand, pledged to the service of souls.	
	Right:	We want to consume ourselves completely just as your Mother-Bride did who leads the Schoenstatt kingdom, that your love and honor be increased.	
		Help us be like her, always ready for your service: selfless, joyful and loyal, like a handmaid, bride and virgin.	
	Left:	Use us to crush the head of the serpent who constantly robs you of souls and violently disrupts in this world the peace you promised to the nations.	
		In us may Christ walk through our times, ready to do battle and win the victory and through his divine refrains give you honor and love. Amen.	
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Leader: Father, you have sent your Son

as the pledge of your love. Out of love he took on flesh and came to us into the world.

> Out of love he offers himself as the food of sacrifice on the altar. There he wants to reign among us always,

dwelling entirely in our midst.

Out of love he continues to live and work among us through his Word,

as the wellspring of divine and eternal Truth,

full of burning love and radiant clarity.

At the Gospel

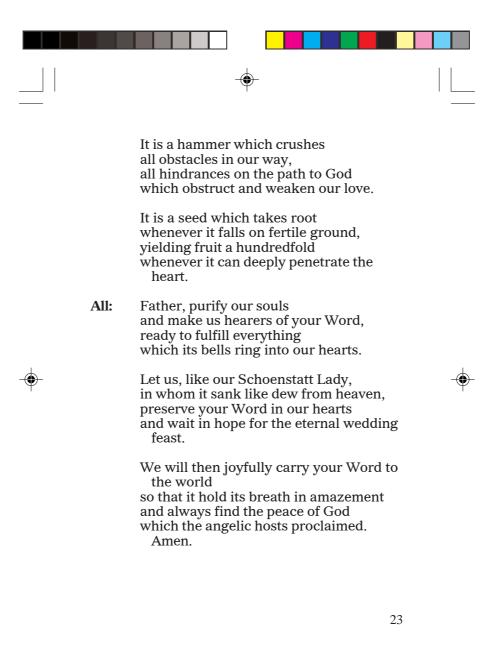
Leader: The Word of God has proven itself much sharper than a two-edged sword which powerfully cleaves spirit and soul and prepares the way for inner transformation.

> It powerfully separates joint and marrow and makes hearts open and strong. It is the judge of human thoughts, a forge of the love of God.

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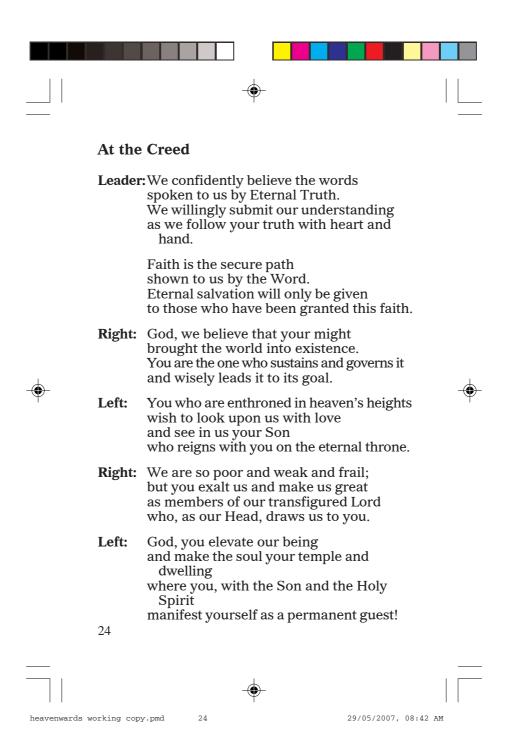


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	Right:	Body and soul are consecrated to the most holy Trinity, who is enthroned in us as in heaven, dwelling in us with every richness.	
	Left:	We are therefore placed into the divine, raised above all the world; we are worth more in your eyes than the entire earth without us.	
	Right:	The works of every culture are only a tiny grain of dust in comparison to the glory your love bestows on us.	
-	Left:	You have given us your Son who silently hangs for us on the cross. You send us the Holy Spirit who educates and instructs us.	
	Right:	You place an angel at our side, who is ready to protect us. You give us a Mother full of kindness who cares for us with love.	
	Left:	You have caringly entrusted us to the Church, the Bride of your Son, so that she may lead us through life and enkindle in us genuine love.	
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	Right:	Your Son lovingly offers himself for us as the sacrifice on the altar. He is there as friend and food, silently close to us in every situation.	
	Left:	You look on us as a father and let us share in the happiness of your Son. Everything which you send to us is for our souls' eternal salvation.	
	Right:	Each suffering is a greeting from you which lends wings to our souls, powerfully setting the course of our lives and renewing the vigor of our striving.	
	Left:	It compels us to renew our decision to be ready for Christ until he alone lives and works in us and in us reaches out to you.	
	Right:	Just as the sunflower turns to the sun which richly endows it, we turn with heart and mind to you, Father, in faith.	
	Left:	We see you silently standing as a father behind everything that happens and embrace you with fervent love, going to you joyfully and in the spirit of sacrifice.	
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Right:	Glory and thanks and honor be yours in the shrine of our souls. We shall never leave you there alone; we want to be with you always.	
Left:	With the saints and angelic hosts our hearts are turned to the altar. They beat for him who is veiled there and who nourishes love's ardent longing.	
Right:	We believe that we shall share in the radiance and salvation of the resurrection and one day, like our transfigured Lord, be beautiful and rich in body and soul.	
 All:	When the Judge of this world comes who firmly holds the royal scepter, may we stand at his right hand, Father, and enter with him into the eternal wedding feast. Amen.	
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Leader: Eternal Father, may the gifts we bring to the altar tell you on our behalf that we have nothing which is our own.

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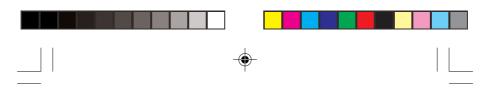
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	Right:	What we are and what we have we silently return into your hands as a gift of sacrifice: Use it as you see fit. Take from us all self-will and let us loyally and sincerely fulfill our mission as instruments of your kindness.	
	Left:	Just as bread and wine are transformed into the being and life of our Savior, lift us up to you and treat us as you did your Son. May the norms of your wisdom form our being and actions after the holy features of Christ and be victorious in us as in his Bride.	
	Right:	May we who celebrate this sacrifice reveal day after day the great glories of Christ to a world full of baseness. Then nothing else can trouble us; then, as in a citadel, like a bird in its nest, we will be secure even in the ragings of the storm.	
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	Left:	The freedom of God's noble children will radiate through our entire being; it will allow the world to be healed through us and become a joyful herald of salvation.			
		Nothing can disturb your plans; you can form all things unhindered and work through us, your instruments, to the infinite increase of your glory.			
	All:	Sanctifier, descend, bless us and these gifts that they may please the Trinity and through us sing songs of jubilation. Amen.			
	Prefa	ce -			
	Leader: With the countless choirs of angels and the Queen in the heavenly hall, we come together in this world, before your holy tent of love, praising you with our songs of jubilation and our ardent hymns of gratitude. Father, you are infinitely great, begetting in your pure womb the Divine Son who is one with you in essence, and are infinitely rich in love in the Holy Spirit whom we praise with you, the Son, in every way.				
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Sanctus

All: "Holy, holy, holy Lord," earth and sea ring out with awe; they, the hem of your garment, praise you throughout the universe, rejoicing without end: "Holy, holy, Lord, are you!"

> "Holy," sing the heavenly hosts, exalting you forevermore. "Holy," rings out to you above from your Church's holy choir. Earth and heaven unite to praise you for all eternity. Amen.

Before the Consecration

- Leader: As a sign of holy unity let us join hands with every part of our family which in Christ
- All: pays homage to Our Lady in Schoenstatt's sunlit meadow.

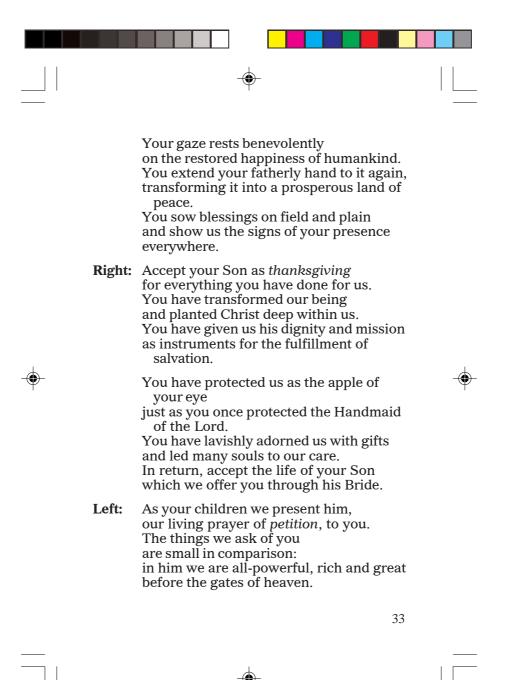
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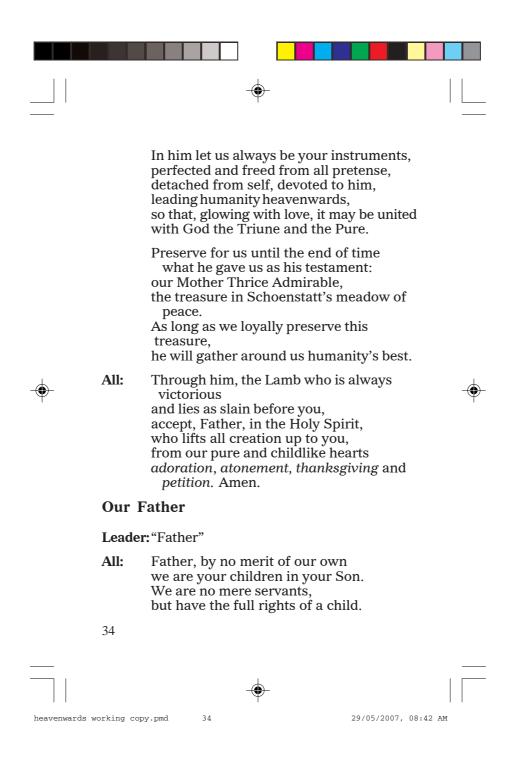
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	Leader	Father, let the family work fruitfully. Let it strengthen in the Church on her way here below the holy Peace of God,				
	All:	so that she extend all boundaries and divinely guide the earth.				
	Leader	Grant our parents love and deliver them from all sorrow. Help them guide us in such a way and lead us to the Trinity				
	All:	that they extend the Church and give her many saints.				
	Leader: You send the Son to us again, down to this earth to renew his sacrifice and celebrate it on the altar.					
	All:	Let our powerlessness be united with him for the salvation of souls. Amen.				
	After the Consecration					
	Leader: The holy sword of the double consecration has miraculously re-given the world the gift of Christ, the Lamb of sacrifice, as he once hung on the wood of the cross. As instruments we unite ourselves and all we have with him, the gift of sacrifice. 31					
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-	Right:	In the spirit of faith we see standing on Golgotha's most holy heights his Mother-Bride, who shares in the sacrifice and looks upon us with kindness. With her Son she offers herself for us to the Father seated on the throne.	
		We offer ourselves with him on the altar to you, eternal Father, and unreservedly <i>adore</i> you and your omnipotence. Use as you wish the life you have given us out of love.	
		Guide us according to the great plan of love you have designed for our lives from all eternity even when it includes cross and suffering. In Christ see us hanging on the cross, moved by love's ardent longing.	
	Left:	In your fatherly mercy accept his Precious Blood for our guilt, laying aside the avenging sword because of the endless honor your Son brings to you. As often as we celebrate the sacrifice, this gift of <i>atonement</i> is renewed.	
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Leader: "Our Father"

- All: No matter where the sun shines for us, in you we are joyfully united. For all of us you are the same: Father and rich in love.
- Leader: "Who art in heaven"
- All: Your throne is in the heights of heaven which we will one day inherit as our reward.You lovingly furnish our hearts as a shrine of love.

Leader: "Hallowed be thy name"



All: May honor be given to you who watch over everything. May all things acknowledge your power and praise the majesty of your name.

Leader: "Thy kingdom come"

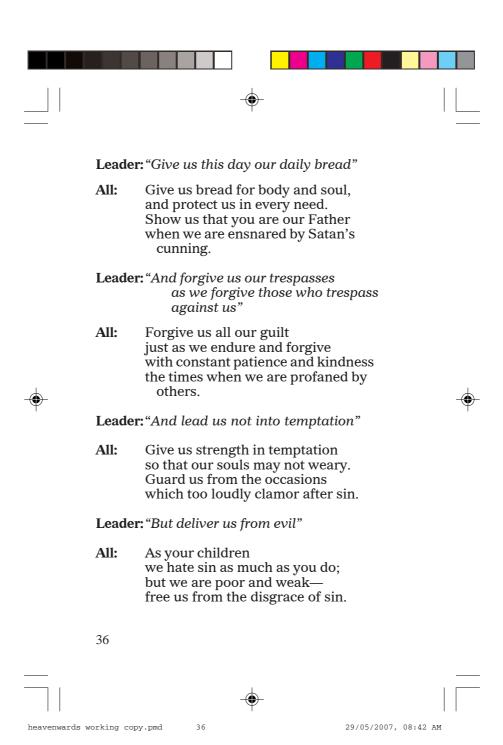
- All: May your kingdom joyfully come to us, making earth resemble heaven. May truth, love and justice always reign there.
- Leader: "Thy will be done on earth as it is in heaven"
- All: May your will be the sole norm which determines the form of our lives. May our sole and constant guide be that which pleases you.

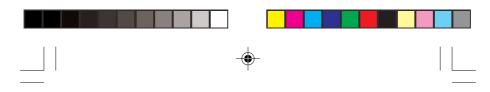
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Leader: "Amen"

 All: Amen! Yes, so shall it be! As children we consecrate ourselves to you. Look on us with kind fatherliness and always care for our happiness as your children. Amen.

Before Holy Communion

Leader: Father, you want to give to us as food the Lamb who gives his life for us. You give us the Son whom we present to you

that we may unite with him in love.

Just as this food is silently transformed and made a part of those it nourishes, make us a part of your body, Lord, whom earth and heaven glorify.

You will enkindle in us the intensely glowing flames of love which leap from your heart and soul as the pure and lasting bridal offering.

The hot coals of sacrifice which urge you to pour yourself out in total selfsurrender ignite the same striving in us, powerfully bursting all narrowness.

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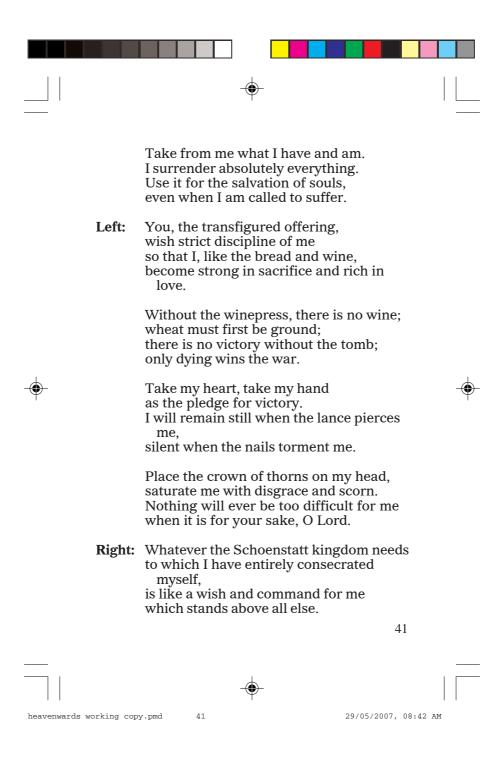
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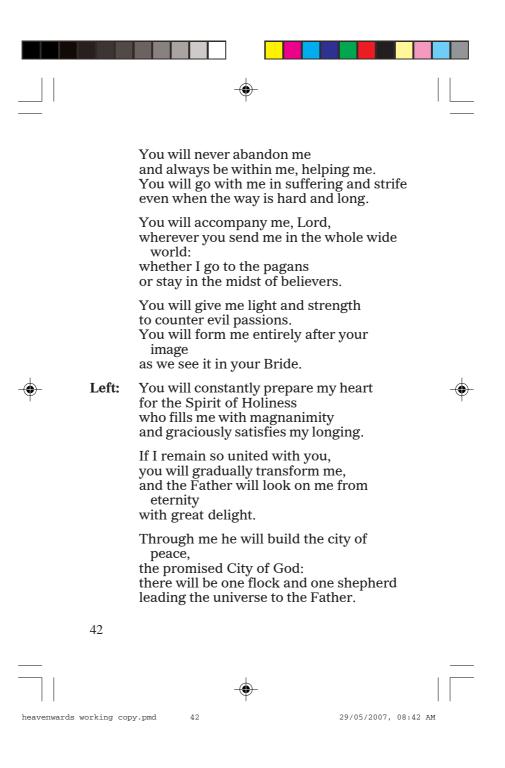
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	Right:	You extinguish the fire of our drives and fill us with the sweetness of love. You let us sun ourselves in your warmth and call us home to the wedding feast.	
	Left:	You want to free us from our weaknesses; out of love you come to powerfully protect us from the passions which drive us so that we always retain good health.	
	Right:	As often as we worthily receive you, you give our bodies the right to live transfigured like you when we achieve the prize of victory.	
	Left:	You are the bread of the children of God, the wine on which the virgins flourish, the nourishment hailed by the martyrs, the wellspring for joyous heralds of salvation.	
	Right:	You want to unite all your members intimately to yourself so that, as one body, we may gather at the altar as your sisters and brothers.	
	Left:	You are the pure fountain of peace, the bond which unites all nations, the power which overcomes discord, the light which brings warmth and brightness.	
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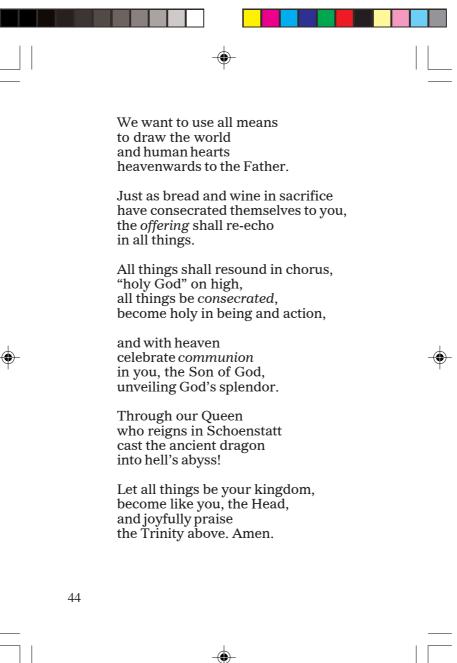
	Right:	With your Bride, the Sign of Victory, you are the One who overcomes the dragon. Every foe must yield before you: both the devil and the devil's children.	
	All:	As the deer longs for streams of water and the bride for signs of love, Lord, let our hearts be touched and let love overcome our cold indifference.	
-		We are unworthy to receive you because we are like the prodigal son. But we put faith in this Sign of Love and come to you without anxiety and fear.	
		We come to renew our decision to be like wax in your hands, so that you can send us as instruments to care for your people as pleases you. Amen.	
	After	Holy Communion	
	Leader	Just as you prepared a home for yourself in your Mother-Bride when she spoke her Fiat, you have filled my heart with richness. 39	
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	All:	And I will always be ready for the wedding feast at the end of time, confidently awaiting the great judgment of the world. Glory to you, Son of God, with the Father on the throne and the Spirit of Holiness now and for all eternity. Amen.	
	Dismi	issal (Ite Missa Est)	
-•	Leader	r:Lord, from the altar we now depart to give your form to our daily lives.	
	All:	Just as the bird never abandons its nest, our love always circles around the sacred heights.	
		Where the sanctuary light glows without dying is where our souls burn to be espoused to you.	
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SCHOENSTATT OFFICE

Remarks

We take it for granted that our love's active dialog with God has a Marian character. Whether we practice this by expressly living each day with our Mother Thrice Admirable of Schoenstatt, or are satisfied when our daily life with God takes on a Marian hue, is a question of personal development in the life of grace. In either case, we must all come to the point, sooner or later, when we can say:

"Let us abide in holy triple unity, and thus go in the Holy Spirit to the Father¹."

This little office aims at promoting and securing such a development. It can be prayed before the corresponding canonical hour as a preparatory prayer, for it adopts the main liturgical themes of the Roman Breviary and applies them to our original world of values. It can also be used separately as an office in its own right.

¹ [*The Shepherd's Mirror* (see p. 189), vs. 4751. By "triple unity" is meant a deep three-way relationship, in this case between self, Christ and Mary.]



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two lines determine the theme and essence of the given hour. The first verse considers the biblical place, the second considers its unique realization in Schoenstatt and the third is a prayer relevant to the hour's theme.

The preparatory prayer should be prayed before each hour. When prayed in community, the verses can be prayed alternately between two choirs [e.g. left and right], with the first two lines said by a leader and the third and fourth verses recited by all. The concluding prayer ["O Triune God"] is not meant to be said after each hour, but only as a conclusion to the entire office.

Meditating on the office as a whole, one can easily follow the course of the day in the image of the sun and symbolically apply it to Christ.

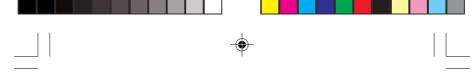
For those who are so inclined, the time between the canonical hours (about three chronological hours) can be inspired by the chosen image of the sun or by the biblical place. This will appeal especially to nature lovers who are already inclined to follow the course of the sun, and whose symbolic and religious thinking naturally applies this image to Christ. In this way, their attention to the course of the sun can be readily transformed into a living relationship with Christ. In addition,

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the references to the various biblical places, along with their Marian interpretation, can help foster a living relationship with Mary. The application of this symbolism to our shrine, when properly understood, can help foster a living relationship with our Mother Thrice Admirable and her shrine.

If a common time is agreed upon, a spontaneous awareness can develop that our everyday lives are also spent in the presence of one another and with the [entire Schoenstatt] family. That can strengthen the sense of community, a matter of no small importance, especially for those working in the missions and the diaspora.



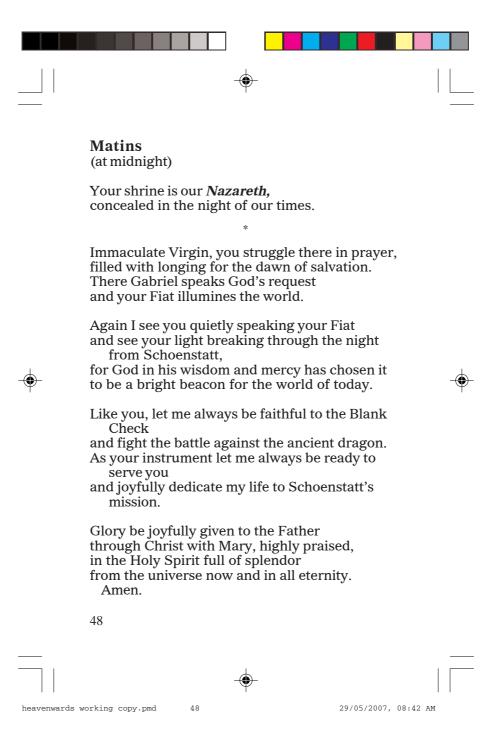
Introductory Prayer (at the beginning of each hour)

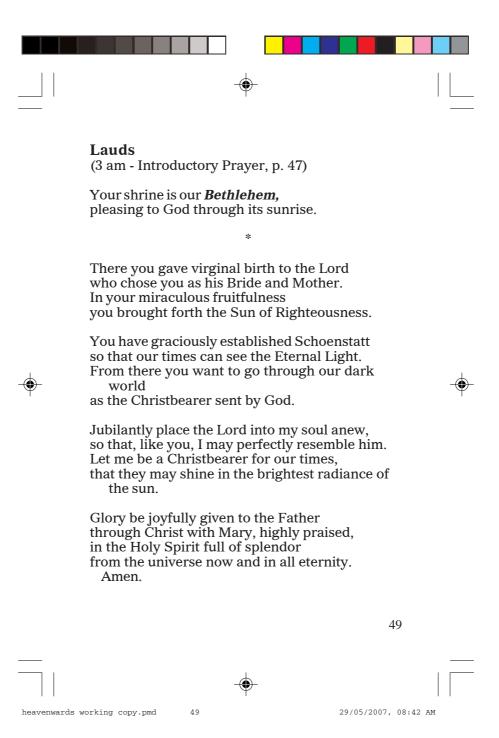
In Spirit I kneel before your picture, Thrice Admirable, strong and gentle Mother, united with all who have consecrated themselves to you

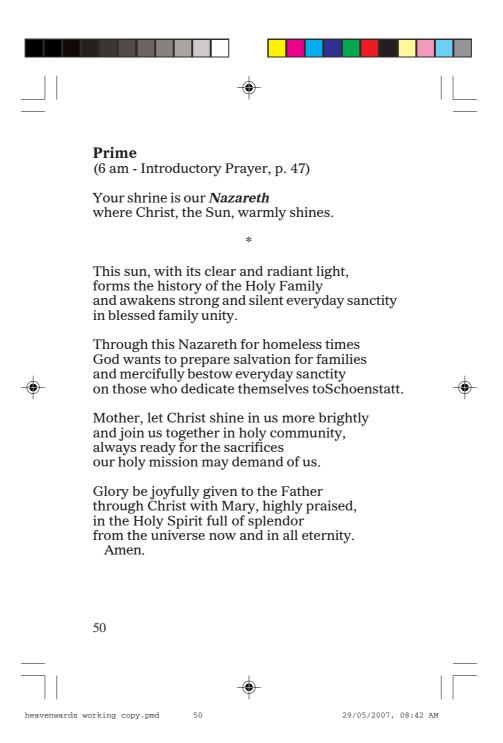
and are ready to die for your realm.

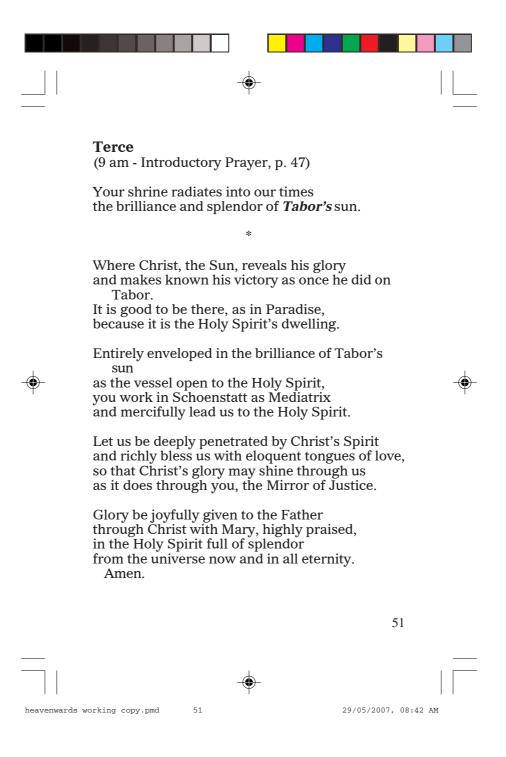
We want to mirror ourselves in your image and seal our covenant of love anew. Make us, your instruments, like you in everything and through us build Schoenstatt everywhere.

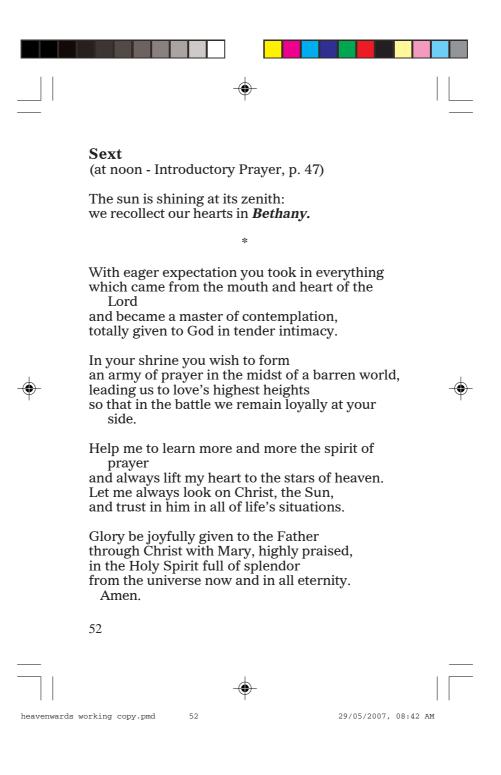


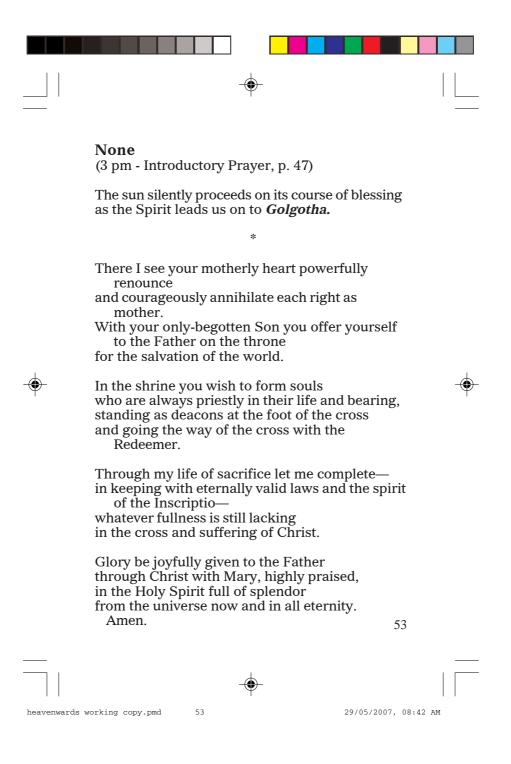


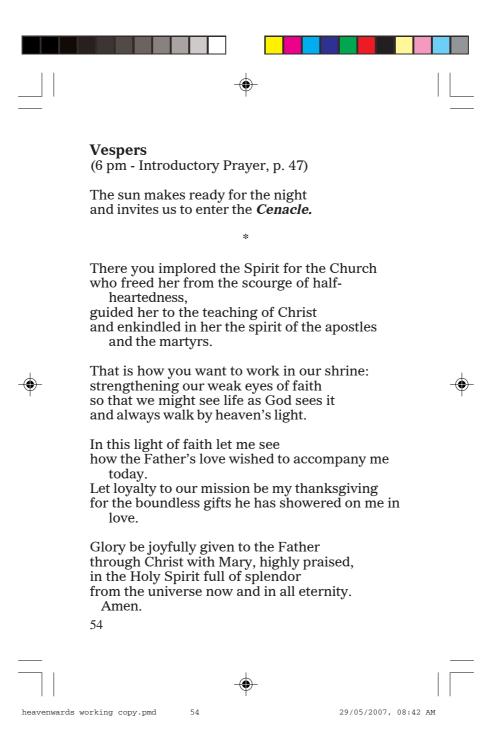


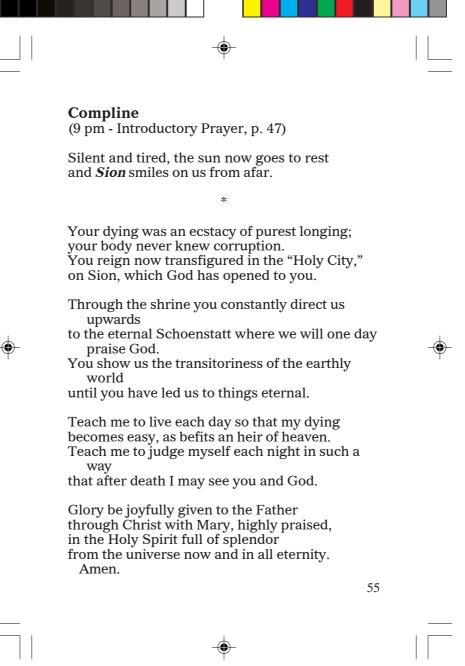












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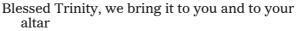
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Concluding Prayer (after Compline)

O Triune God, be eternally praised for all the great things you have done for us: for giving Schoenstatt a Mother and for immersing us, through her, deeply into Christ.

We praise you because Mary's life has given us the norm for our daily living and brought the splendor of Christ the Sun so humanly near to us.

With jubilation we unite all the praise which burns like flames of love through all creation.



in Jesus and Mary forevermore. Amen.

AFTER THE ANGELUS

Mother, the Lord chose you to be his helpmate for the salvation of the world. As a bride and deaconess you stand faithfully at his side at all times. In the power of your virginity you are the One who crushes the serpent.

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In silent service you prepare him as the sacrificial gift.

(Hail Mary...)

As the sacrificing handmaid you offer him in the temple to the Father.

(Hail Mary...)

With him, you place yourself on the altar of the cross as a sacrifice for us all.

(Hail Mary...)



Through you he gives as the fruit of sacrifice graces to all who seek them.

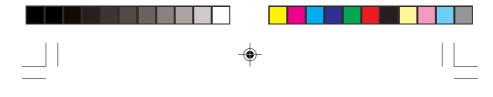
Father, we humbly ask you: May the light of faith glow within us, that we might see our Mother clearly and place our trust in her as Mediatrix. Grant that, like her and as is pleasing to you, we are always joyfully ready to offer ourselves in selfless service as instruments for the salvation of the world. Thus may we break the power of the dragon who constantly enkindles hate and discord. We ask this through Christ, who to your glory gives us a share in his mediation. Amen.

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WAY OF THE CROSS OF GOD'S **INSTRUMENTS**

Remarks

1. The Schoenstatt Stations of the Cross or the Way of the Cross of God's Instruments can, if desired, be spoken or sung in alternation [left side/right side, first choir/second choir or other similar arrangement]. If spoken, it is recommended that at least the closing verse, which is repeated at the end of each station, be sung.

2. The two "choirs" are arranged in such a manner that the first choir always considers Christ from the standpoint of the station's event in Palestine while the second considers the same mystery from the standpoint of our own day and age.

3. If time does not allow the Stations to be prayed in their entirety, the second choir can be omitted.

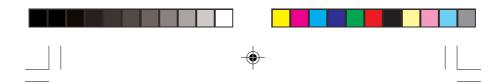
4. Thematically speaking, the Stations are a meditation on the qualities of our instrument piety:

The first station concerns itself with perfect detachment, the second with complete attachment to the Father and the third with the attachment to one's mission. In the fourth, fifth and sixth stations we find

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corresponding examples in the "apparitions", i.e. in the lives [of Mary, Simon of Cyrene and Veronica]. The three following stations try to communicate a deeper understanding of these qualities so that the soul can come to rest in them. The tenth, eleventh and twelfth stations draw our attention to the instrument's security in the Father rather than in sensual pleasures, selfish willfulness and possessions. The thirteenth and fourteenth stations expound on the fruitfulness of the instrument.

5. At the same time, it is not difficult to use these stations to rediscover and reflect on the qualities of the Inscriptio.

Perfect surrender is depicted in the first, perfect devotion in the second, and perfect transmission [of love] in the third station. The next three and the final five stations express our unlimited claims of love, while the seventh, eighth and ninth stations—as in the above considerations on instrument piety—deepen the themes of the previous stations.

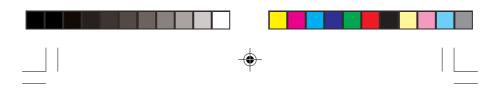
6. As the introductory prayer indicates, the entire Way of the Cross is a confrontation between the two great powers behind world history: on the one hand Christ and Our Lady, the permanent helpmate assigned to him by the Father, on the other hand the devil and his hosts. Between them both is the human soul. We want to be inspired to redecide wholeheartedly to serve as instruments of the divine powers. Special emphasis is

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Introductory Prayer

Leader:

Father, at the side of our Mother let me accompany the Savior of the world and see in his struggle of life and death the powers standing behind all world events.

With his Bride, the Great Sign,

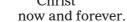
help me extend my weak hands to him as his instrument.

He is the Lord whom you have commissioned in love

to pass judgment on Satan.

I stand between the two great powers which oppose each other in eternal battle. In complete freedom I renew my decision for Christ





All:

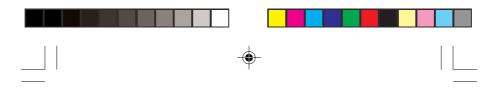
Let me joyfully embrace the cross with him and fearlessly go the ways of Inscriptio, that as his bride, I become like the Bridegroom, fruitful as an instrument for his Schoenstatt realm.

I ask you, Thrice Admirable Lady, to let me look deeply into our Savior's heart and in the midst of an ocean of brimming hate to let me stand at his side with the warmth of your love. Amen.

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FIRST STATION

Jesus is condemned to death

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

Through his executioners and contrary to all justice Satan has condemned you to death, you who are truth, justice, love and life in all eternity.



With royal freedom you silently accept the death sentence as the Father's will. You are so free of self, entirely free to do the Father's will alone.

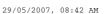
Second choir:

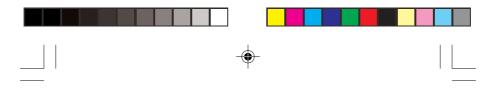
Pilate, the high priests and the masses, who guiltily abandon you, the Light of the world, often re-sentence you to death with hate and mockery and strident clamor.

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As often as I have violated truth, justice and love and cowardly opposed your wishes, I have joined them in abandoning you and deprived Schoenstatt of your love.

Leader:

With your Bride who bears this suffering with you, let me renounce all self-will.

At the Father's word I am joyfully ready to give up everything, even honor and justice.

All sing:



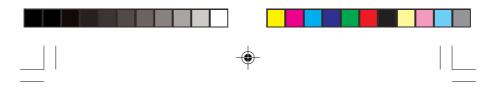
Through you let us become the Father's instruments and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.



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SECOND STATION

Jesus accepts his heavy cross

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

You will soon be permitted to receive the baptism of blood, for which you have so ardently longed. Yours will be the glory of the passion granted to you by the Father for our salvation.

I see you longingly embrace the cross which loudly proclaims divine mercy. What Satan's madness has prepared for you you accept as the instrument of salvation.

Second choir:

In every age and on many different paths you stagger, scorned and laden with the cross: The persecution which your Church endures is the cross placed on your shoulders.

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Ever since you generously took the cross upon yourself

it has gained radiant splendor and great value. It is the noble pride of those who love you

to seek in you, with your powerful Bride, the wood of slavery.

Leader:

May I always joyfully carry the splinter of the cross

which the Father sends me through the circumstances of my life,

that my Inscriptio may prove to be genuine and what I am and do may give the Father childlike praise.

All sing:

Through you let us become the Father's instruments and build his Schoenstatt kingdom here on earth

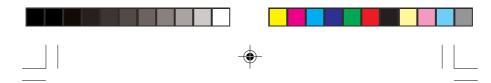
in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.

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THIRD STATION

Jesus falls the first time under the cross

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

The bitter burden of our sins weighs heavily upon you;

you collapse because of the executioners' haste. Yet the work of redemption pulls you up because the dragon is still lying at the gates of heaven.



The work which the Father has entrusted to you and to which your Mother-Bride could give her yes,

gives you no rest until it is completed and Adam's bill of debt has been forgiven.

Second choir:

The guilt of humanity causes you to withdraw in silence,

even to flee at times from the presence of the peoples.

But your love as Redeemer powerfully compels you,

with your Bride, to brave the night again.

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You must not lose a single lamb; you will lead all of them victoriously home, so that in spite of Satan's cunning they become like you

because it is the Father's sacred mandate.

Leader:

When nature's guilt and weight oppress me, and failure and the burden of being a shepherd bow me down,

then let me follow in your footsteps, Lord, as a beacon of hope for the weakness of our nature.



All sing:

Through you let us become the Father's instruments

and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.

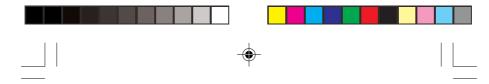


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FOURTH STATION

Jesus meets his holy Mother

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

The permanent helpmate for the salvation of souls

may not fail to be present on your difficult way of the cross.

The Father placed her at your side just as he once joined Eve to Adam.

and go the way of suffering together.

An ocean of sorrow wells in both hearts, but nothing can reverse their decision to resolutely accept the Father's will



Second choir:

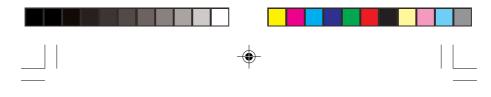
As often as the fires of hell flare up, you want to use the One who crushes the serpent, shackling through the voice of a Woman the beast whose dragon-mouth is wide agape.

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In union with her you want to save souls, binding them, like yourself, to the Father's will. Mary is and will always be the lure and magnet whom our hearts cannot easily resist.

Leader:

In unspeakably overflowing kindness you have given Schoenstatt humanity's most noble blossom.

Let us cherish her in the shrine of our hearts and courageously carry her into the world.

All sing:



Through you let us become the Father's instruments

and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.

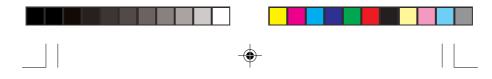


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FIFTH STATION

Simon of Cyrene helps Jesus carry the cross

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

According to the Father's wish you may not dare to continue carrying the heavy beams of the cross alone.

He sends you Simon of Cyrene who brings you relief, courage and rest.



At first Simon helps you against his will, but soon he feels God's power surging forth from you. You so effectively imprint your image on him that he is permitted to become your reflection in everything.



Those whom the Father has chosen from all eternity in the Holy Spirit to be the light and salt of the earth may likewise offer their shoulders to you and carry with you the sign of redemption.

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The dragon tries to keep them from drinking of your cup whose bottom glistens with heavenly pearls.

Yet like your Bride, you make them resemble you,

entirely victorious in all they are and do and suffer.

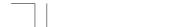
Leader:

I thank you that I may daily give you my shoulders for the cross which bears all life. In this way mold me into your image, that in childlike spirit I may always fulfill the Father's wish.

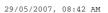


All sing:

Through you let us become the Father's instruments and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.

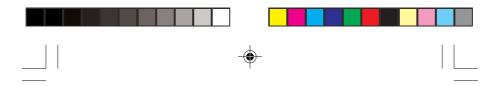


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SIXTH STATION

Veronica offers Jesus a cloth

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

Veronica, free of fearful apprehension, breaks through the ranks of the executioners. Out of the compassion of her heart she calmly brings you

a cloth which you gratefully touch.



You were so deeply gladdened by this act of love that you impressed your countenance upon the cloth and returned it to Veronica, whom purest love had urged to you.



Second choir:

Since then you have allowed noble women to often choose you as the Bridegroom of their souls.

Out of the ardor of their love and with unbroken courage

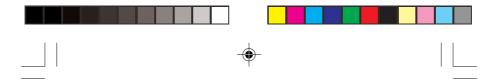
they serve you in your members.

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They bear the pure and gentle features of Christ; they are free of pretense, falseness and deceit. They go through sinful creation as radiant signs of Jesus and Mary.

Leader:

I thank you that other Veronicas may keep watch in our Schoenstatt world. Never let them die out of our ranks and may we always be their valiant defenders.

All sing:



Through you let us become the Father's instruments and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.

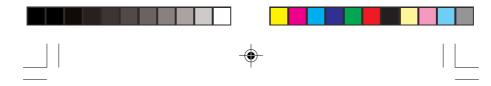


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SEVENTH STATION

Jesus falls the second time under the cross

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

The wood of the cross is extremely heavy and causes you to fall again.

Neither prince nor people will admit in their malice

that you alone can be the Lord of the world.



They cannot grasp the folly of the cross and therefore reject you with defiant hatred. They pay homage to the prince of this world who holds them chained in eternal enslavement.

Second choir:

At times human spirits violently go separate ways

and restively re-seek their master.

The wall of division is raised on high:

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by the sign of the cross the Lord will be recognized.

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I see the nations racing into the abyss who allow themselves to be separated from the cross of Christ.

The tyrant rises from the deep,

proudly desiring to control the course of the world.

Leader:

Lord, at the plea of your Bride do not allow your cross to fall

but lift it up again and let it shine from heaven. I want to carry it with you into the world until our nation pays it homage once more.



All sing:

Through you let us become the Father's instruments

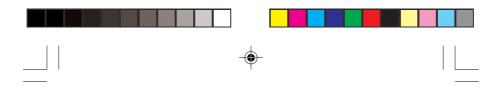
and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.



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EIGHTH STATION

Jesus meets the weeping women

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

The eyes of the women are so blinded that they fail to find true faith. They see only your staggering form, not God in you, who sustains all being.

You sorrowfully point out to them their children who will soon be the heralds of justice. The holy city will lie in ruins and the people that rejected you will be scattered.



Second choir:

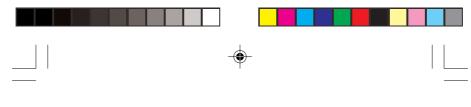
On every side I see millions staggering because their eyes are inflicted with blindness. Satan and the barriers of self-seeking obstruct the light shining in the darkness.

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I hear the rolling thunder of the judgment that crushes those who refuse to see. Confusion and desolation reign in the nation which so disdainfully rejected the Messiah.

Leader:

Let me offer your blood to the Father. May he consider the sorrows of our Mother and accept me as his sacrifice of atonement that he might relent from the severity of his justice.

All sing:



Through you let us become the Father's instruments

and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.

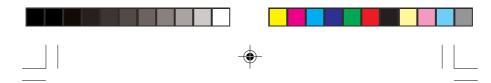


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NINTH STATION

Jesus falls the third time under the cross

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

Again you are so hard pressed by the bitter agony that you must fall a third time. At fault are all of the many souls you have cared for with such special kindness.

•

They should have prepared triumphs for you but let themselves be led by evil spirits. They did not completely detach themselves from the world



Second choir:

Such apostles are to be found in every age; they painfully increase your suffering as the Redeemer.

They shackle your effectiveness,

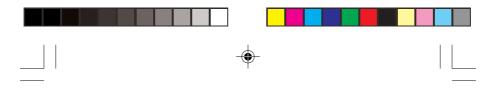
78

so that your Spirit cannot penetrate them.

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Your enemy can play with them at will. He only fears those who aim to give all for all and are wholly governed by the Spirit who leads your Helpmate into battle.

Leader:

Destroy the secret reservations which nest in the hidden corners of our hearts and are to blame that our outward efforts lack the fruitfulness God desires.

All sing:



Through you let us become the Father's instruments and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.

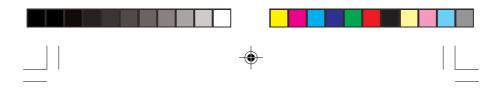


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TENTH STATION

Jesus is stripped of his garments

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

You are so sheltered in the Father's heart that you endure the divestment with serenity. You wince at every blow but remain silent because it is the heavenly Father's will.

The times we have capitulated to our sensuality have delivered you up to this burning shame. With complete freedom you make the decision that fills your body and soul with greatest suffering.

Second choir:

I still see you standing there divested because the avarice of our senses refuses to subside.

And next to you are untold hosts of heroes who offer themselves to you in sacrifice.

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80

They keep body and soul undefiled and are virginal in all they are and do, seeing it their honor, fame and glory to stand silently next to you in affliction and disgrace.

Leader:

In you let me always take my bearings from the Father

and help me relinquish earthly shelteredness so that in holy and undivided unity I may travel homeward

and look upon the hands and eyes of my Mother.

All sing:

Through you let us become the Father's instruments

and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes

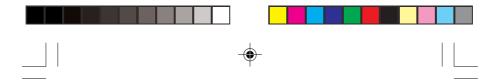
the serpent. Amen.



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ELEVENTH STATION

Jesus is nailed to the cross

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

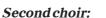
First choir:

I see you willingly extend your arms and abandon yourself entirely to the work of the executioners.

The nails pierce your hands and feet; you accept them as the Father's greeting of love.



Because we refuse to renounce our stubbornness you no longer want to have a will of your own. The Father's wish is your favorite food; in it your security is complete.



The ancient serpent is constantly seeking to beguile souls so that they fail to hear the Father's word and selfishly go astray, placing themselves at the disposal of dark powers.

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You gather souls who, in you, are willing to freely bind themselves to the Father's wish.

They are proud of the nails of obedience as befits a bride of Christ and a child of God.

Leader:

Help me to always make the free decision to let my love be guided by obedience alone. Then the Father's eternal plan of love can be fulfilled in my life.

All sing:



Through you let us become the Father's instruments and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.





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Jesus dies on the cross

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

You now hang between heaven and earth that there may be a new creation of love. Omnipotence is so inexpressibly poor because your love is so deep and warm.

In the hour of your death you want to give us your Mother

in order to lead us quickly and surely to you: "Behold your Mother"—"Behold your son," these are the words you speak from your cross and royal throne.

Second choir:

The souls who cling to their possessions, which easily take the place of God's true image, nail you to the wood of affliction and disgrace, which powerfully shakes the conscience into waking.

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Those who overlook Mary, who according to the Father's plan should always stand at your side, do not grasp the fullness of your task, nor the entirety of its strength and light.

Leader:

As often as I may lovingly contemplate your cross,

let me trust no longer in money and possessions so that I can give myself with heart and mind, carefree and completely, to you and to my Mother.



All sing:

Through you let us become the Father's instruments and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride,

who is united with you as the One who crushes the serpent. Amen.

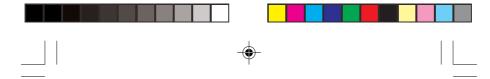


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THIRTEENTH STATION

Jesus is placed in the arms of his Mother

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

First choir:

After defeating death and Satan you lie limply in the arms of your Mother. You are so deeply and tenderly united with her that the Father's plan shines warmly into our hearts.

•

The sacrifice she was allowed to make in you will sing forever in my soul: Redeeming love calls for the deed of sacrifice which completed the work of salvation.



This is the profound meaning of all suffering which the Father's love so richly prepares for us: The grain of wheat which does not fall to the ground and die

can be certain it will remain alone.

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Ever since the second Eve gave you up to death, she understands all the sorrows of the heirs of Adam

and takes care in her motherly way

that they become valuable for the work of redemption.

Leader:

May I always remain a faithful child of this Mother,

deeply inscribing her name into all hearts. Then the sorrows that afflict the nations

will awaken a jubilant and resounding hymn of redemption.

All sing:

Through you let us become the Father's instruments

and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes the serpent. Amen.

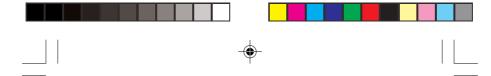


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FOURTEENTH STATION

Jesus is laid in the tomb

Leader: We adore you, Savior Jesus Christ, All: who died for us on the cross.

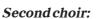
First choir:

The stone on your tomb will cover you for only a short time;

then you will rise victoriously from the dead. You ascend as victor from the grave and jubilantly open to us the gates of heaven.



The might of the ancient serpent is chained; the universe has found its center. You are the Lord of heaven and earth to whom all creation falls down in worship.



In your Church you want to go forth blessing the nations in order to extend your kingdom with your Bride, the Queen of Heaven, and to draw them in the Holy Spirit to the Father.

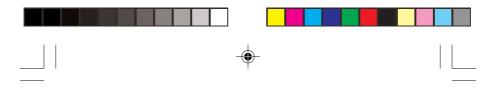
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Whenever your Mystical Body is despised, condemned to die and considered dead, the power of God breaks through and victoriously creates a new earth.

Leader:

In sorrow and persecution teach me to believe that nothing can rob you of the crown of victory. Use Schoenstatt as your chosen instrument to gloriously increase the holy ranks of the Church.

All sing:



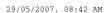
Through you let us become the Father's instruments and build his Schoenstatt kingdom here on earth in the Holy Spirit with your Mother-Bride, who is united with you as the One who crushes

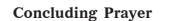
the serpent. Amen.



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O Holy Cross, I fall before you and sing to you ardent hymns of thanks and jubilation:

On you our Lord completed the work which made us children of God.

I want to plant you deeply in my joyous heart and constantly give you all my love; my life's hope is built on you, my crucified Lord, and on your Bride.

Let me proclaim you both to those around me, daring my life's battle for you each day. Then your kingdom will be victorious everywhere

and extend its boundaries to the ends of the universe.

Let me present the cross and the picture of Mary to the nations as the sign of redemption so that the two who stand as one in the Father's

plan of love may never be divided.

May Schoenstatt always be your loyal instrument,

inscribing your names, together, into human hearts,

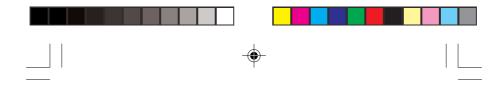
that Satan's realm may truly be destroyed and in the Holy Spirit the Father's glory be increased. Amen.

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ROSARY OF GOD'S INSTRUMENTS

Preparatory Prayer

Father, help us close the gates of our senses and let bright light stream into our souls. Lead us deeply into the warm radiance of faith and into the mystery of redemption.

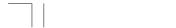
We want to quietly accompany the Redeemer as we contemplate his life in the Rosary, united with his strong Mother-Bride whom he has chosen as his helpmate.

Give us the grace to grasp with our hearts

the message of each mystery as we hear it in the Rosary, and to form our lives accordingly.



Let us immerse ourselves into the ocean of love which the Rosary allows us to drink in richly, and let the glowing love of Christ and his Mother inflame our weak sacrificial spirit.



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Then our lives will soon become a mirror of Christ's being and living here on earth. In him we will go through the world with strength and kindness

as an image of Mary bringing blessings to all.

Then you may always use us as instruments in your omnipotent, loving and mighty hands, and form through us, in accordance with your plan,

the face of humanity today. Amen.

(I believe in God...)



Introduction:

Mother, in your life we see the vibrant flames of faith, hope and love. Let this majestic triple star shine through the dark night of our lives.

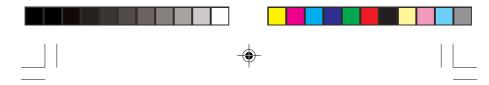
Implore for us from the Father with your Son that God alone reign on the throne of our hearts.

(Our Father...3 Hail Marys...Glory Be...)

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The Joyful Mysteries

The First Joyful Mystery *The Annunciation*

Mother, you speak your Fiat without hesitation and are allowed to bear the Savior beneath your heart.

As deaconess you silently prepare the sacrificial gift

according to the Father's will.

Draw us deeply into your mission; let us be the Redeemer's deacon.



(Our Father...10 Hail Marys...Glory Be...)



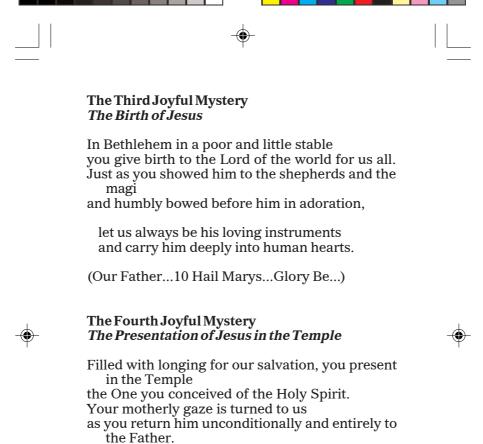
The Second Joyful Mystery *The Visitation*

We see you, Mother, hastening with the Savior to stay with Elizabeth and serve her. She rejoices and is filled with the Holy Spirit, and feels her child sanctified in her womb.

Let us, too, devote our strength and time in quiet service to the work of salvation.

(Our Father...10 Hail Marys...Glory Be...)





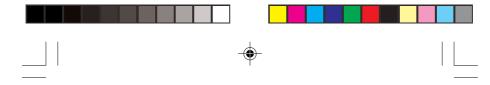
Like you, the great servant of the sacrifice, I give everything I hold most dear for the salvation of souls.

(Our Father...10 Hail Marys...Glory Be...)

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The Fifth Joyful Mystery The Finding of Jesus in the Temple

The Lord permits you to suffer in Jerusalem in order to prepare you for still greater sacrifices.

He must handle you with such firmness so that you can one day stand beneath the cross.

We will remain still when God wants to form us as instruments for the redemption of the world.

(Our Father...10 Hail Marys...Glory Be...)



The Sorrowful Mysteries

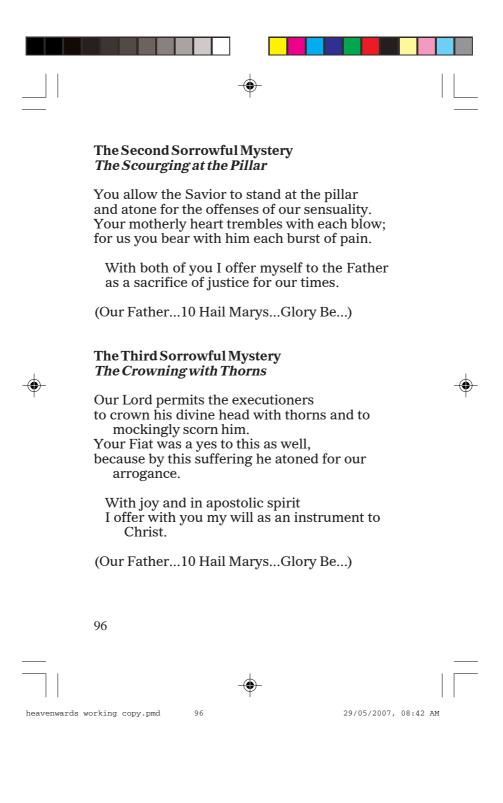
The First Sorrowful Mystery The Agony in the Garden

Mother, out of love and for the world's salvation you gave the Savior his body and life. In the garden his inner anguish causes him to sweat blood,

but nothing can break his readiness to suffer.

I, too, place all the bitter suffering of my soul ever at your disposal for the capital of grace.





The Fourth Sorrowful Mystery Jesus Carries the Cross

Your Fiat lets the Lord carry the cross which our dread of sacrifice has placed on him. Without bitter complaint he carries it to the place of sacrifice,

urged on by redeeming love.

I silently want to help him carry the cross, even when my feelings rise in revolt.

(Our Father...10 Hail Marys...Glory Be...)



The Fifth Sorrowful Mystery *The Crucifixion*

I see the Redeemer of the world hanging on the cross,

urged thus far by the ardent longing of his love. You relinquish your motherly rights and freely offer him up

that we might receive salvation and light.

Great and holy bearer of the sacrifice, lead me to the eternal High Priest.

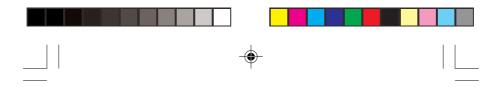
(Our Father...10 Hail Marys...Glory Be...)



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The Glorious Mysteries

The First Glorious Mystery *The Resurrection*

The Lord breaks the powerful bonds of death and crushes Satan's power and cunning. Rejoicing, you see him transfigured and beautiful,

as we will one day rise in heaven.

Let this faith gladden my soul and make my love burn brightly.

(Our Father...10 Hail Marys...Glory Be...)

The Second Glorious Mystery *The Ascension*

The Lord has ascended into heaven, leaving behind those who hope for his coming. Your heart and eyes are filled with longing, but you rejoice in the happiness of your Son.

May my longing always be directed to heaven that my heart become as great and wide as yours.

(Our Father...10 Hail Marys...Glory Be...)

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The Third Glorious Mystery *The Descent of the Holy Spirit* In the midst of the apostles you powerfully

implore the coming of the promised Spirit, who transforms weak men and women and directs the Church on the road to victory.

Open our souls for the Spirit of God, that he may change the course of the world.

The Fourth Glorious Mystery *The Assumption*

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Just as you accompanied Our Lord in this life and lived and loved and suffered with him, so, at the completion of your life, he takes you body and soul into heaven.

With my whole heart I share in your happiness and pray that the world may enjoy a similar fate.

(Our Father...10 Hail Marys...Glory Be...)

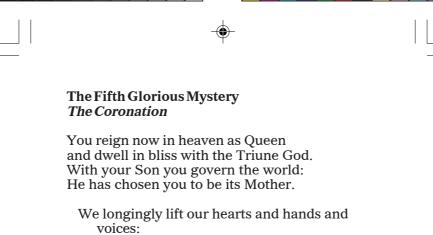


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Lead us safely into the eternal Schoenstatt Land.



Conclusion (at the end of the Rosary)

Father, through the sacred mysteries of redemption grant that we may stand in grace before you. Let Schoenstatt flourish as a garden of God which touches the widest circles of the Church throughout the world,

a garden tended by our Mother Thrice Admirable as the sunlit meadow of the Triune God. Amen.

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EVENING CONSECRATION

Father, after the day's burden and toil, we come to seek rest in you, who have guided us and chosen us as instruments.

Thanksgiving

Praise and thanks be given to you, who accompanied us today and accomplished through us deeds which brought you great joy.



Through us you added stone on stone in building up your Schoenstatt work, which you have graciously chosen to bring salvation to the whole world.

Our Mother's hand held us fast in loyalty, never leaving us alone, for it is to us, as the Lord's bride that you have entrusted your work.

All the blessings that flowed to us today and were showered upon us from the altar, carried us majestically and nobly like a mighty ocean of grace.

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You greeted us lovingly and gladdened our lives, for our Savior often stood before us in human vesture.

Through human suffering he often called us, beckoning us to his side; he often sent us crosses and through them made us more like himself.

May the things which gladdened you, Father, flow back to the fountain of graces which streams forth from our shrine to the honor of the Trinity.



Contrition

Father, may the Savior's Precious Blood atone for everything which grieved your fatherly heart because we did not love you enough.

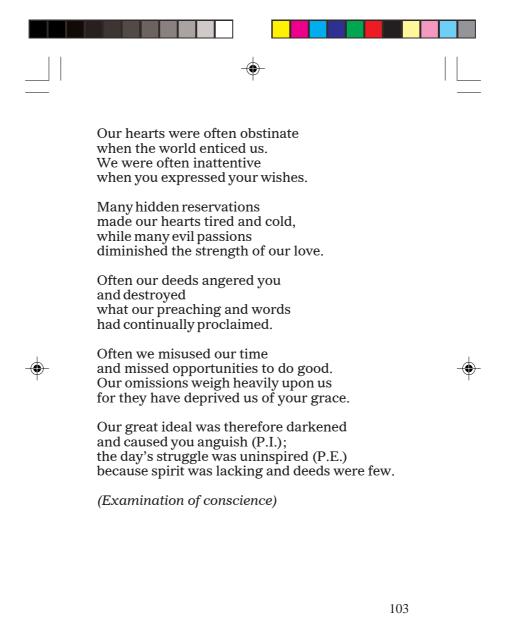
Heed the pleas of our Mother and let her be our advocate. Kindly accept her merits and look on us with a father's mercy.

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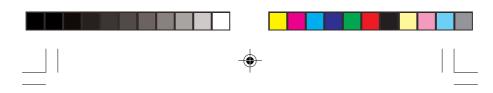






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Practice of Dying

The depths of our souls are laid bare before the eyes of our Lord who will one day appear as Judge and assemble us for the judgment of the world.

We now freely detach ourselves from the things which still enslave us. In Christ and in childlike spirit we surrender ourselves entirely to you.

We share in Christ's death on the cross and feel the agony of his dying, just as we will at the end of our lives in the hour of the last sacrament.

Our hands touch each of the senses. We pray that you break the chains which held them in bondage today and reduced the strength of our souls.

We are truly sorry for our sins and immerse our guilty hearts into the ocean of your love, reconsecrating them entirely to you.

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You gave us love and we caused you sorrow. You brought us gifts and we forgot to think of you.

As a result, what we did for souls did not take root as it should have; what we built with one hand we abruptly destroyed with the other.

Because of our failings you look with sadness on us, to whom you gave your love, and on our shrine, our Mother's possession.



In the future it will be different. We will avoid all self-deception and solely follow the ideal which shines forth to us everywhere.



Petition

Let us rest in your protection. Be our defense and stronghold against drives and feelings and Satan's evil play.

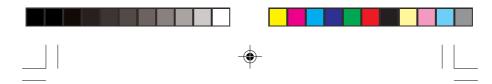
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Deeply fill our souls with the love that comes from you, so that we live solely for the work which lifts the world to you.

Tomorrow let us rise at the appointed hour, refreshed and in good health, and in the spirit of service dedicate our strength and time to you.

Mother, inscribe us in your heart and lead us with you heavenwards. We loyally renew the covenant which we sealed in that hour of grace.



Blessing

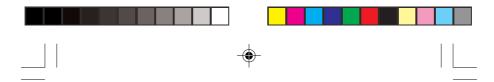
May God's blessing come upon all those who have consecrated themselves entirely to Schoenstatt and bring them happiness and salvation here and in eternity. Amen.

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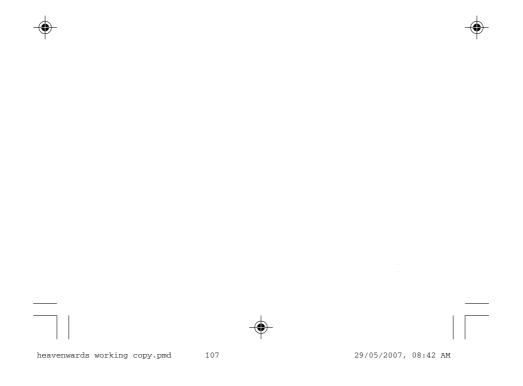


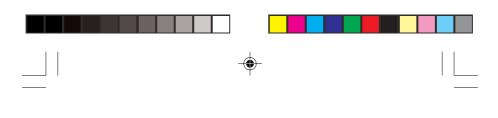
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For Various Occasions



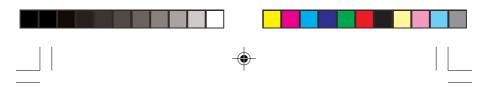




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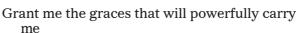


ACCEPT, O LORD

Accept, O Lord, through my Mother's hands, the entire gift of my royal freedom. Accept my memory, my senses and my mind, accept everything as a pledge of love.

Accept my whole heart and my whole will so that my genuine love find satisfaction. My greatest joy is to return to you everything you have given me without reserve.

Use all of it in whichever way you please; I only ask that you let me love you. Help me to believe both far and near that you love me as the cherished apple of your eye.



to face the things I cannot dare on my own; grant me a share in the fruitfulness which your love bestows on your Bride.

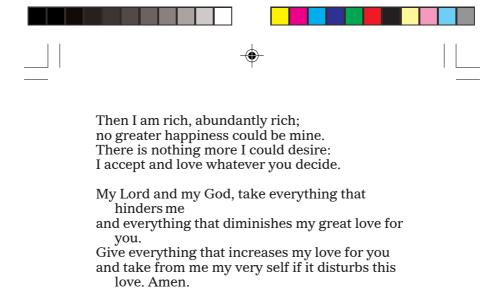
Let me become fruitful for Schoenstatt and let my life became a creative Yes for everything you have planned in kindness for the salvation of souls through Schoenstatt.

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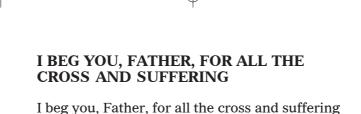
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that you hold ready for me.

Free me from all inordinate self-will so that I can fulfill your slightest wishes. Make me like my Bridegroom; only then will I be happy and abundantly blessed.

There is nothing you may never send me do everything to break my self-centeredness so that Christ alone may live and work in me and in him I bring you only joy.



Father, you will never send me cross or suffering without generously giving me the strength I need to bear it.

The Bridegroom in me helps me carry everything and the Mother keeps watch, so we are always three.

But if you want to preserve me from suffering— I only want to comply with your fatherly wish then I pray: Keep all misfortune far from me; you are alone for me life's guiding star.



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111

Until now I myself have been at the helm, too often forgetting you in the ship of my life. I only turned to you helplessly now and then to make sure my little ship would proceed according to my plan.

Father, let me finally be entirely converted! In my Bridegroom I want to proclaim to all the world

that the Father has the tiller in his hands even when I do not know the goal nor know the way.

I now let you lead me blindly; I only want to choose your holy will. I will go with you through darkness and night because your love always keeps watch over me. Amen.

Reflection

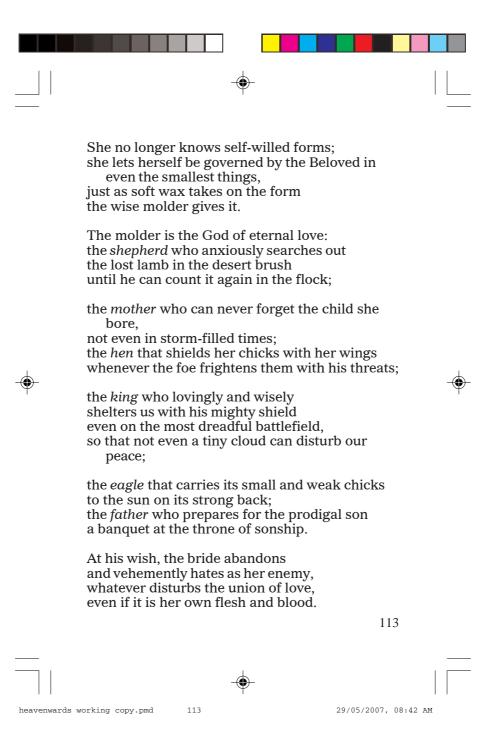
Those who through the Inscriptio liberate their free will from the strong sheathes of self-centeredness stand above all things of this world and are always victorious on the battlefield.

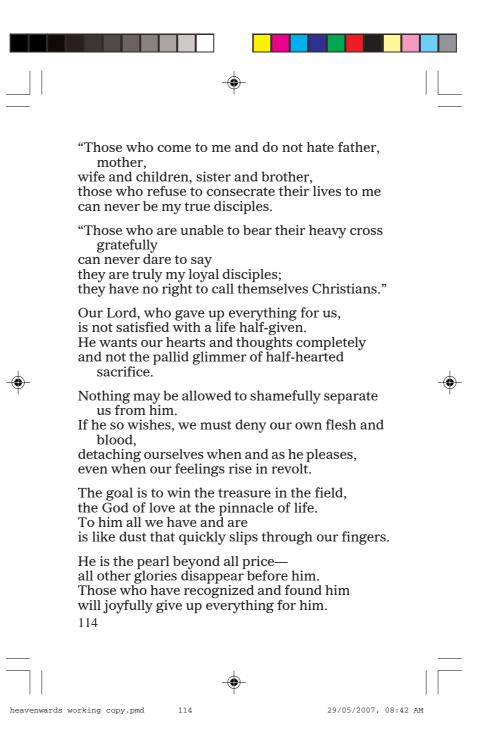
They joyfully sing with the bride in the Song of Songs whose life is happily spent in the forges of love: "Whenever my beloved speaks, my soul melts like wax before the fire."

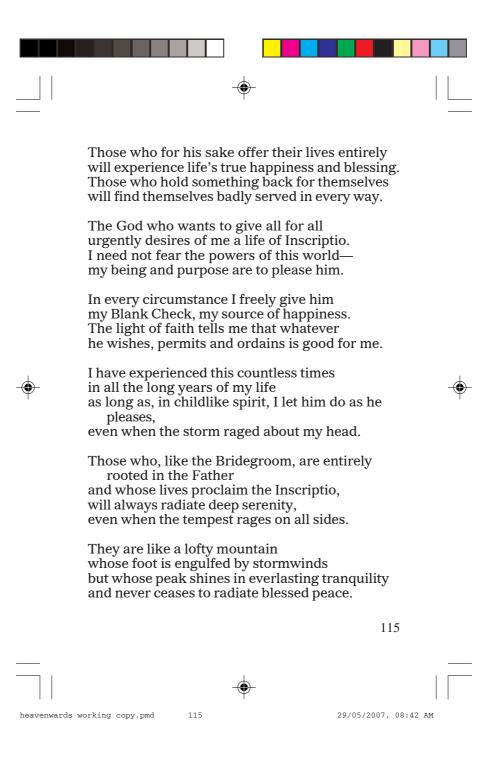
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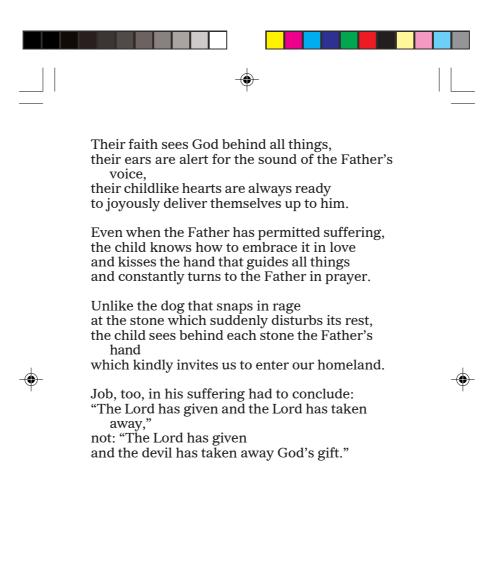
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ALMIGHTY GOD, DO YOU WANT TO TAKE THIS CHILD?

Introduction

Ignatius once asked himself in prayer what would most cause his heart to shudder if God were suddenly to desire of him the ultimate and greatest proof of his love.

He could quickly answer Eternal Wisdom: More than life and very self he loved the Order to which he had dedicated his strength

and for which he would gladly give his life.

"If God," he said, "were to demand it of me, if he were to let this new flock be destroyed

which I have founded at his wish





and for which I loudly praise his goodness, my heart would struggle restlessly for a quarter of an hour after receiving the news of its death... Then God would be Lord of this disquiet, too."

Is not the small and noble family kingdom, which strives to resemble the Blessed Trinity, inscribed deeply into my heart, too,

far more than anything else a person can love?

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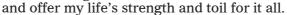
The ither mother nor father with all their noble parental love could cherish their dearest child as deeply as I love this family chosen by God.

For its sake I would gladly give up my good name,

life and limb, health, strength and talents if it would better serve the family's interests and gain for it the crown of God's love and fruitfulness.

For its every custom, even the smallest things, I want to sing a jubilant song of praise and thanks.

I relinquish nothing, absolutely nothing of all these things



Prayer

Almighty God, do you want to take this child from me? Will it please you to paralyze its strength?

Is it meant to be disfigured in your sight, retaining but a pale glimmer of life?

Out of love you gave me this child, and gave me the strength to dedicate my entire life to it. Do you want to see it dead in my arms?

Should it go through life a cripple?

heavenwards working copy.pmd 118

Then I ask you: Carry out your plans, for to you alone goes out my deepest longing. I only seek you, Father, and your will, am happy when you fulfill your wishes.

Accept the child which you endowed with life and to whom you let me give the entire strength of my love.

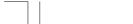
I joyfully place it back into your hands, its future destiny and its happiness in life.

But if in the fullness of your mercy you want to return it to me and the world, allowing me to further embrace it with my love, if as a ransom you only want to see my plea, my childlike and heroic trust,

then I will hate all half-heartedness and laziness and never disgracefully cease by either day or night

to pray and beg with unfailing confidence: Let your child soon see miracles!

May its life become a faithful reflection of our Mother's life here on earth, so that through it the splendor of her rays may be revealed to our ailing times.



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I will not stop imploring full of trust that your plans be fulfilled; you may put my faith and my trust to the test— I will believe in our mission heroically.

And if I myself may not see the prospering of your child in your presence, then I, like Moses, will remain on the mountain... Only grant this child the happiness of the holy land! Amen.

Reflection

May our Mother implore for us such earnestness; then we will be able to pass through every storm victoriously.

She will see to it that the Father will return the child to us in fatherly kindness.

But we must first present the child to him without reserve

and completely direct all our love to him alone. With great love and kindness he will then return the child to us,

even if at the last moment, as he did Isaac.

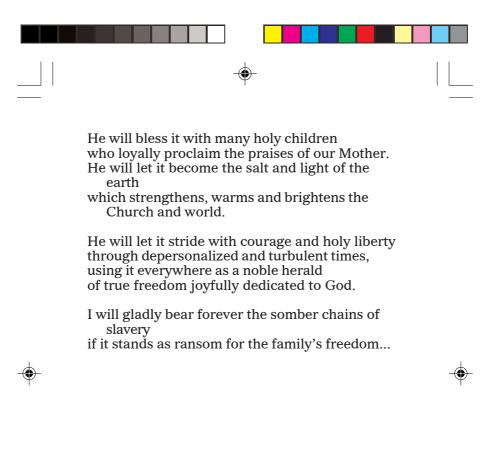
He will make of it a great sign of his promise and himself become the child's generous guardian.

He will make it grow and prosper like the sand on the shore

to the glory, praise and honor of the Trinity. 120

heavenwards working copy.pmd 120

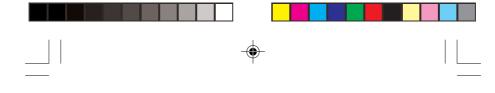
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121

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FATHER, LOOK UPON OUR FAMILY

Introduction

St. Francis Xavier was exposed to dangers which were closely connected with shipwreck. His life was in utmost peril and only God could preserve him from death.

In those critical moments he sensed with ecstasy how deeply he was united with his confreres everywhere, on earth and in heaven.

He recalled their pure and noble striving, their meritorious and God-pleasing lives, and for their sake he ardently prayed to God that he be rescued from a seaman's death.



So supernatural were his thoughts so deep and warm his brotherly love! He was so completely united with his community,

so attached to it as his family.

Because it prospered in God's sight and strove to win God's favor, he believed that God would especially protect him

and faithfully use him as an instrument for his kingdom.

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Whenever Satan's cunning and my own weakness discourage me
 and I am oppressed by the bitter torment of my failures,
 then I, too, can gratefully turn to our vast capital of grace
 and have recourse to the merits of the noble, pure and steadfast souls
 who daily choose the Lord to be their Bridegroom.
 He benevolently turns his gaze towards them and out of love for them will secure my happiness.
 Prayer

I daily offer them and all their strivings, their holy and vigorous life of sacrifice and love: Father, look with mercy on our family and for its sake reveal your wondrous love.

When temptation threatens to overcome me and Satan and the world do not depart: Father, look with mercy on our family and for its sake reveal your wondrous love.

When I am threatened by life's uncertainties and my enemies scatter bombs and shells: Father, look with mercy on our family and for its sake reveal your wondrous love.

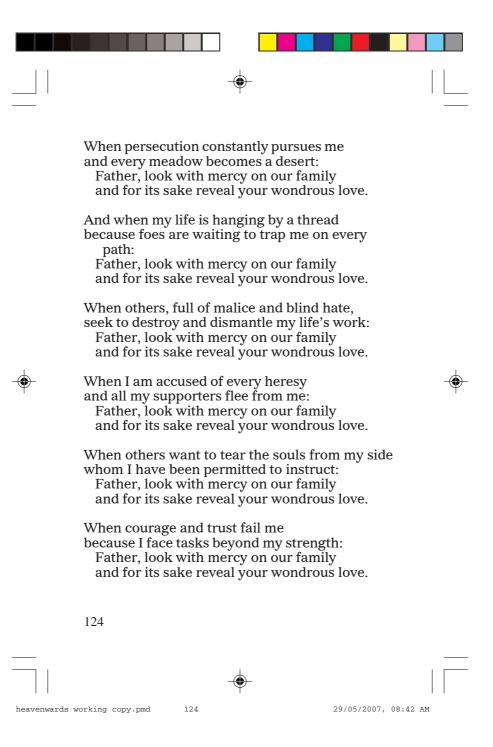
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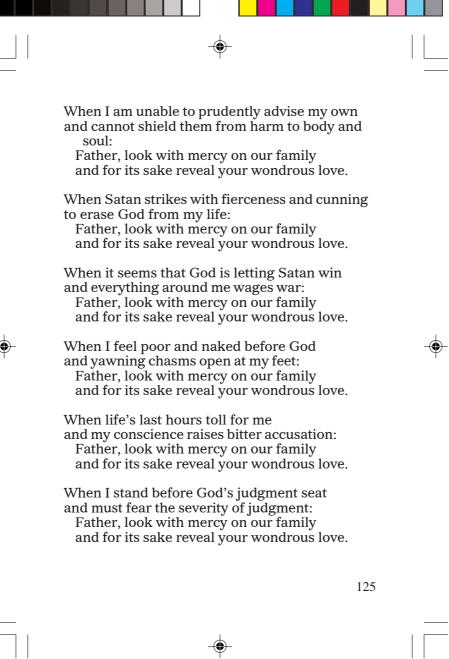
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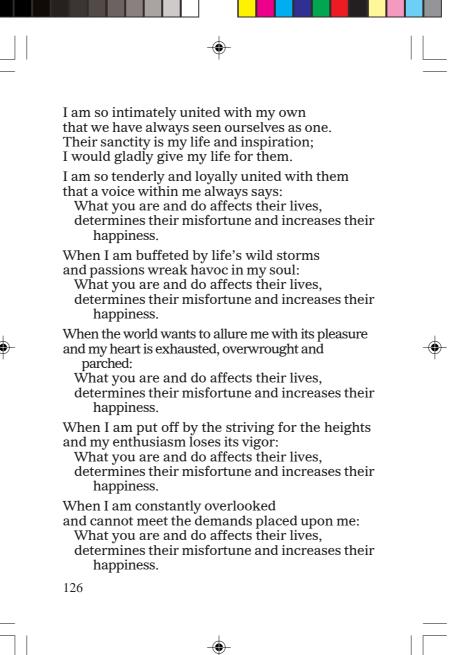
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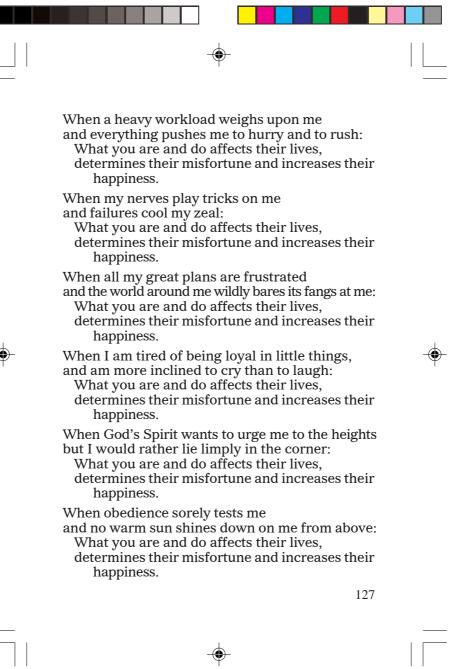






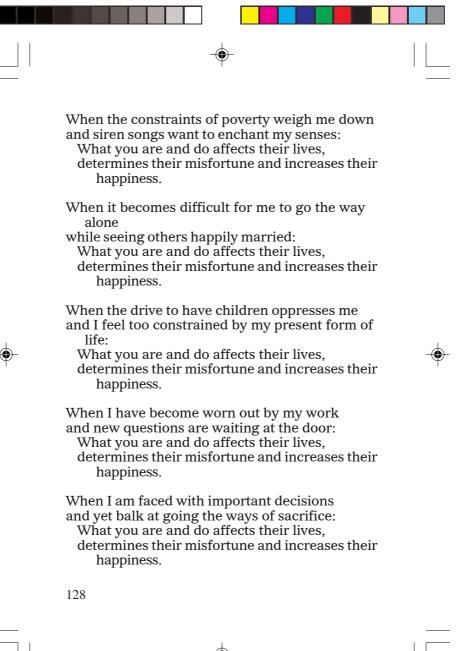
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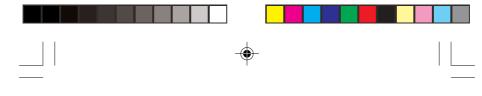


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Conclusion

We are closely united in Christ Jesus, deeply united in his holy wounds we, his members, and he, the mighty Head: this is the message which no one can take from us.

As members of his Body we can merit and gain a right to grace and glory. As long as we are his true members the Father will always look on us with kindness.

If we resemble Christ in what we are and do, we may extend our hands to one another; the sanctity of the one will benefit all the others through the Savior's Blood.

So it is that family love will give us wings, motivating us to discipline our evil passions and strive for the heights of sanctity in sacrificial spirit and simple joy.

Our own striving for sanctity will then become family love

and help the family joyfully bear all sorrow, drawing down on it the Father's joyful gaze and becoming its sure and permanent staff and shield.

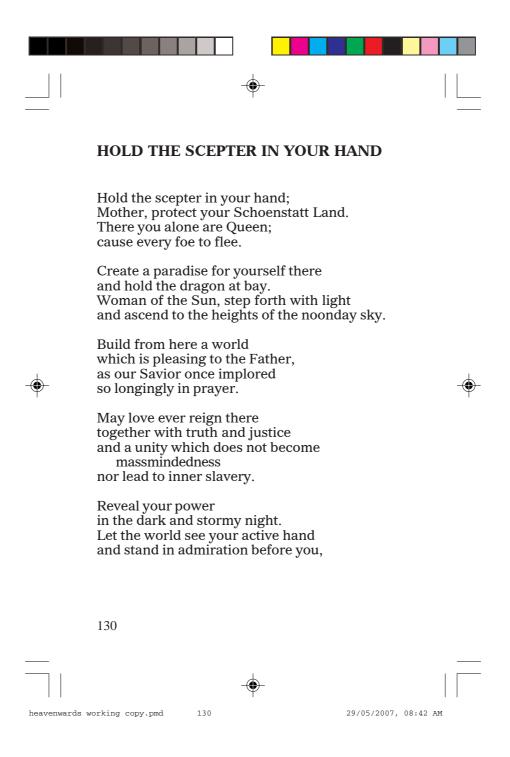
It has its place in the framework of our apostolate and helps enkindle our zeal for souls. It is a bond which can never be broken, uniting us in the city or on the land.

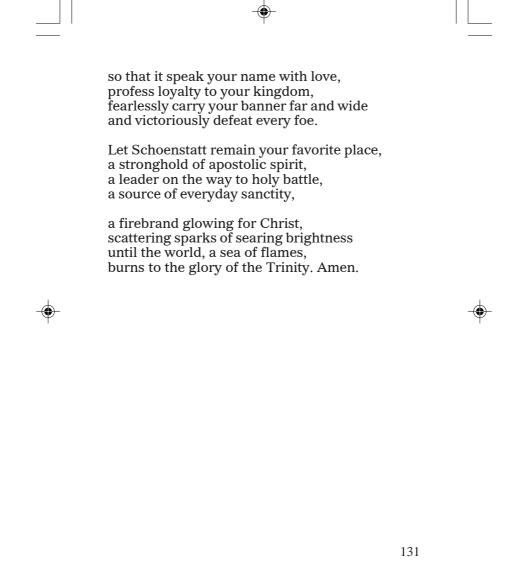
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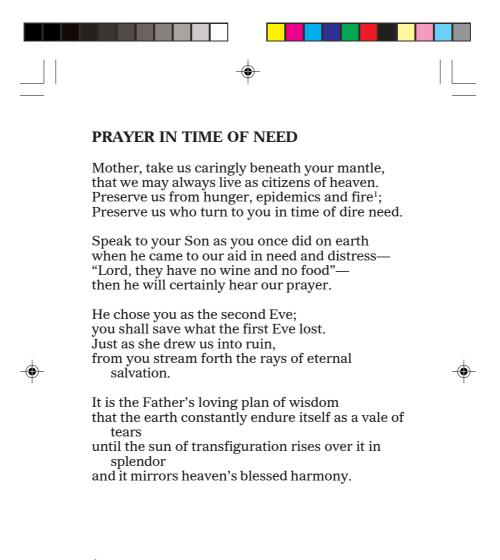


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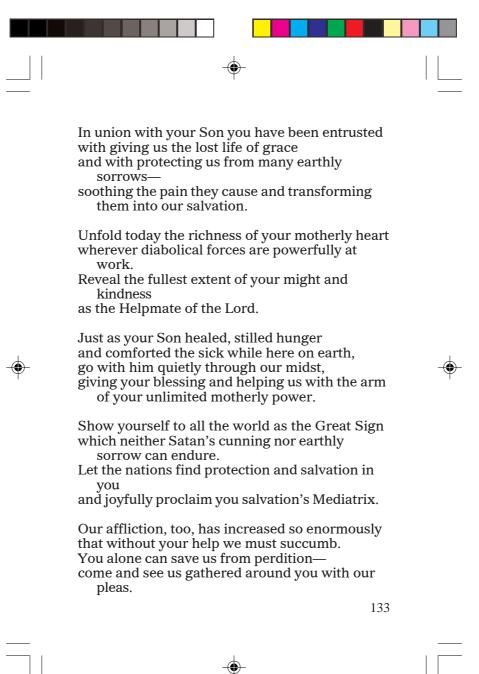
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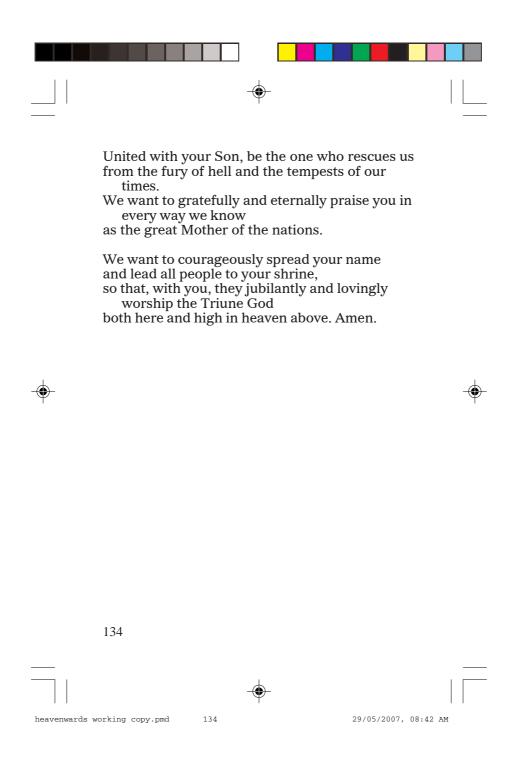
¹Original text (Dachau): Preserve us from bombs and shells and fire; later also: Preserve us from epidemics, bombs and fire.

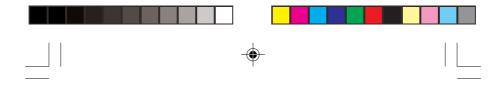
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I





PRAYER OF THE LEADERS

Introductory Remarks

1. This prayer considers the God-willed relationship between Pallotti and Schoenstatt and prays for its perfect realization.

2. Our image of the human person is the anti-collectivistic person or the everyday saint in the distinctive form characterized by the absence of religious vows.

Our image of community is that of a perfect community built on perfect personalities—both borne by the fundamental power of love.

3. In the long run, Schoenstatt's future cannot be secured without the *donum regiminis et contemplationis* [the gift of inspired leadership and contemplation].



4. Because we live in the world and have to adapt to it in many ways, the legitimization and sanctioning of our efforts relies on the canonization of saints. For this reason we pray for the two canonizations¹.

5. Following Pallotti's example, this prayer especially emphasizes the love of the most Blessed Trinity and of the mysteries of redemption.

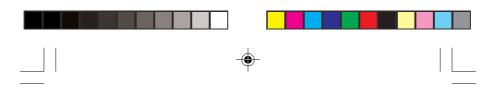
¹ [Meant are the canonizations of Vincent Pallotti and Joseph Engling. Vincent Pallotti has since been raised to the honors of the altar, being beatified in 1950 and canonized on January 20, 1963. The process for the beatification of Joseph Engling was opened in 1952.]

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Prayer

Mother, implore for our small community in your faithful, motherly way, that we may always be the soul of Schoenstatt and dedicate to it our whole life's strength.

Let us believe in Schoenstatt and Pallotti and let no one deprive us of this sign of unity. Let us form the great image of the human person and community

which fulfills the Father's will.

May the difficult sacrifices we joyfully make reach up to you as a living plea to lavish kindness, faithfulness and power and keep watch over your favorite creation.

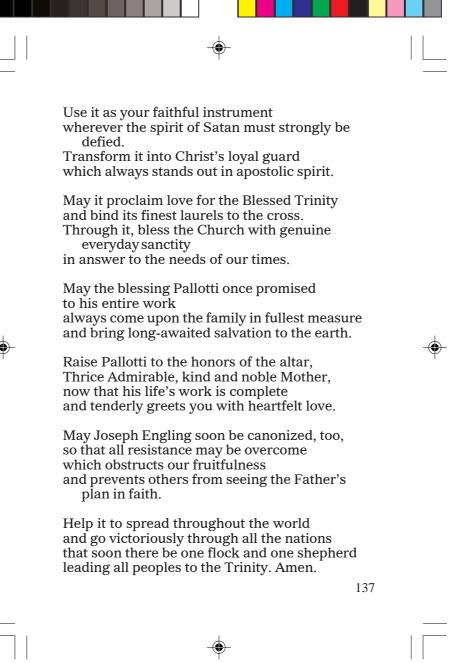
Let the spirit of true freedom blossom there. Draw to it only those who are chosen. Grant it the Inscriptio as its lasting legacy, as the fruit of ardent, burning love of God.

Grant it the qualities of leadership it needs to stride securely through our times, and on the hard-fought path of life give it a generous portion of the grace of contemplation.

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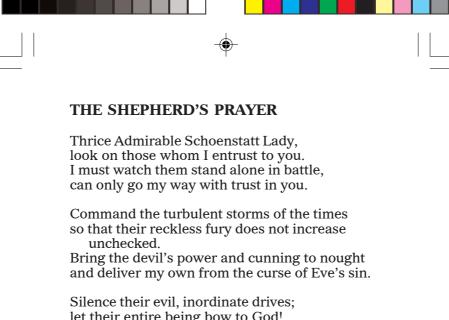
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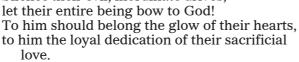
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Help them resolutely withstand each love which would subtly tear them from your side, which would dull the brilliance of their purity and wilt the crown of their virginity.

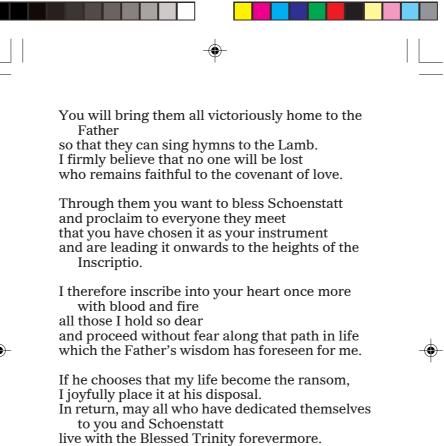
They have made a covenant with you. May it stand as firm as if cast in bronze. Then I will know that they are in safe and loyal hands

and will not fear the raging fury of the flood.

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Amen.

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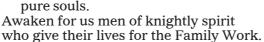
FOR MALE VOCATIONS TO SCHOENSTATT

Mother, kindly lead to us today those who are your own and whom you wish to unite in Schoenstatt.

Make of them a strong Tower of David, your loyal legion in earthly battle, standing close to the Redeemer of the world and going with him the ways of the Father in the Holy Spirit.

Send us the priests he has chosen to serve the Schoenstatt kingdom with their entire being.

Increase the ranks of the Brothers of Mary, and let them consecrate themselves to you with



From all the nations suffering here choose the best men for yourself for the expansion of your kingdom.

Take them into your hands as instruments in order to turn the destiny of the nations to the Lord.

May the shoot which sprouts from Schoenstatt be fruitful everywhere,

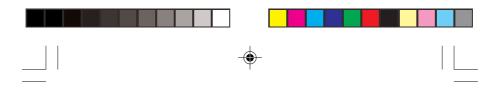
to your honor and to the glory and praise of the Blessed Trinity.

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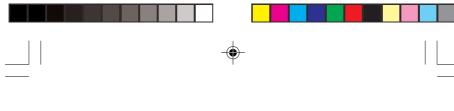
Accept the title Queen of the World¹ and let us glow with ardent love for you. May the whole world be set afire for your service so that all nations find their way safely home. For your holy heart is the world's harbor of peace,

the sign of election and gateway to heaven. Amen.

¹ Original text (Dachau): Queen of the (concentration) Camp.

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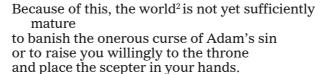
PRAYER OF THE INTERNATIONAL

Years ago you set for us the goal inspired by the Holy Spirit: to proclaim you, who bear all life in your arms, the Queen of the World¹.

We were only a small group then, but with each passing year and to your glory we expanded to other noble nations who live close together with us here.

In your motherly kindness forgive the failings of our omissions: that we did not become greater or deeper or more widely open Schoenstatt's portals.



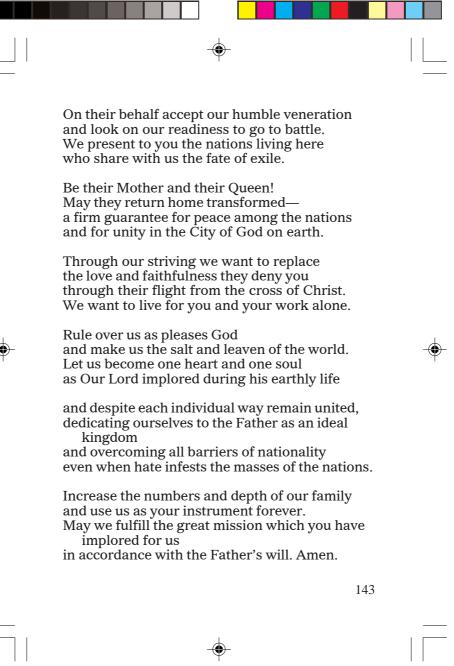


¹ Original text (Dachau): Queen of the Camp.
 ² Original text (Dachau): the camp.

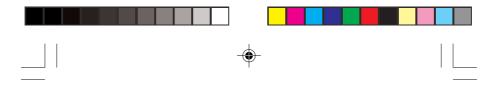
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IN PRESSING NEED

In pressing need you heard my prayer, in bitter sorrow my childlike plea. Despite my failings and my guilt you answered with mercy.

When hurt and anxious, when bombs screamed and fire threatened, you sheltered me with your might which kindly guards me.



Through years of storm and endless peril, you faithfully and steadfastly cared for each of my own, those united with you.

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Let me give thanks and proclaim your praises to every circle, simply, always, and in the spirit of service.

And filled with trust my only wish is to loyally fulfill the Father's will, even if the final judgment be upon us.



He will guide me through every darkness and lead me by the hand, despite the turmoil of our times, homewards into the land of the Father.

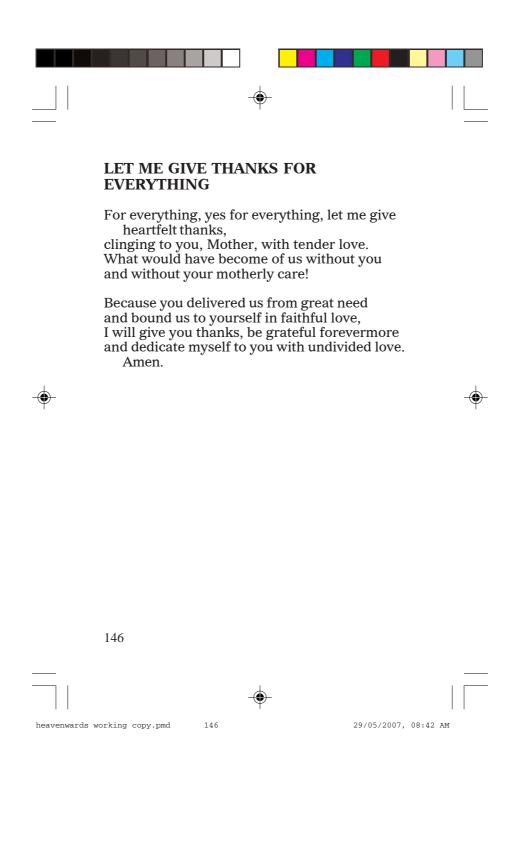
After every tear has been shed he will unite me there with those I love and have remained faithful. There we will see the Lamb and stand in the presence of God. Amen.

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I praise you, Mother, as your child for the gifts which loyal hearts have sent me. You have awakened them in your kindness and richly reset the table of my own.

With gratefulness I return the offering of love into your kind and motherly hands, and pray with all my heart: Tell me how it best be shared

to bring you honor and joy.

Come, Mediatrix of all gifts and graces, with your Son accept the invitation to be our guests,

tenderly uniting us with a family bond from heart to heart and from land to land.

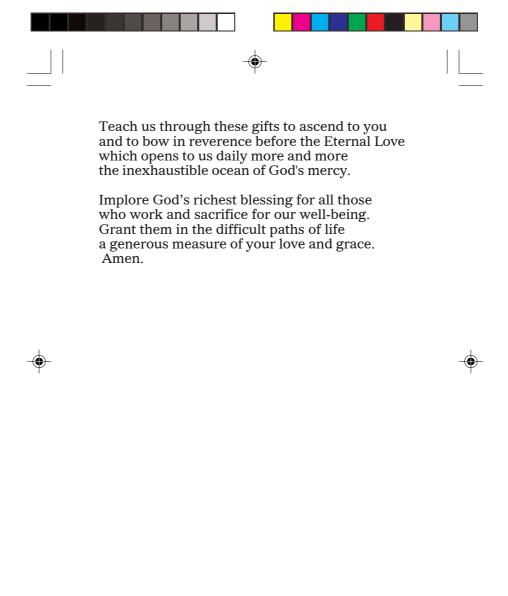
We want to selflessly serve your work with steadfast hearts and joyful bearing. To you we leave the care for health and food on our pilgrimage through life.

Such counsel Our Lord once gave to us: Seek first the kingdom of God in word and deed and the Father will grant you all other things besides;

only never give him rest with your childlike plea!



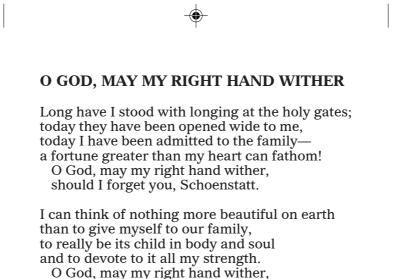




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should I forget you, Schoenstatt.

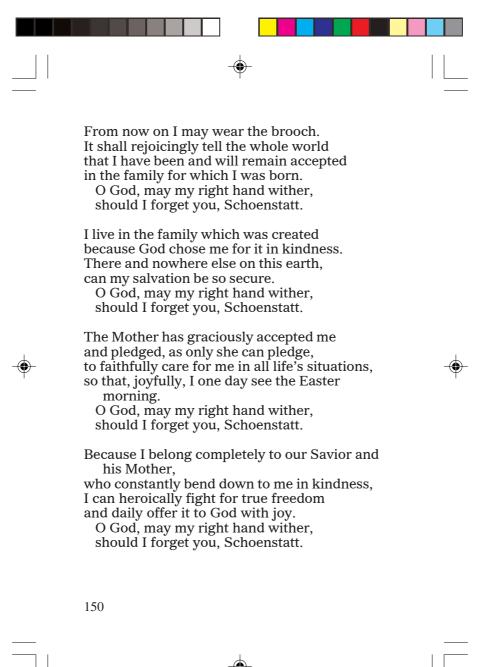
Others can sing their communities' praises and develop there in their own way, but for me there can be no greater happiness than to generously strive according to our ideals.

O God, may my right hand wither, should I forget you, Schoenstatt.



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Ψ

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In royal freedom I may travel from place to place when God so wills it, but I will never abandon the family that seeks to embrace me with tender love. O God, may my right hand wither, should I forget you, Schoenstatt. I have received a new father and a new mother and many sisters of noble stature. I have the right to carry them in my heart and to find a home in theirs. O God, may my right hand wither, should I forget you, Schoenstatt.

What they love and suffer, pray, intend and do helps me reach the eternal harbor. Whatever they acquire through loving sacrifice will also help me one day joyfully sing hymns of victory.

O God, may my right hand wither, should I forget you, Schoenstatt.

For the sake of their pure and noble striving the Father seeks to richly fill my soul and the Mother looks on me with benevolence because in Christ they go in simple pilgrimage to the Father.

O God, may my right hand wither, should I forget you, Schoenstatt.

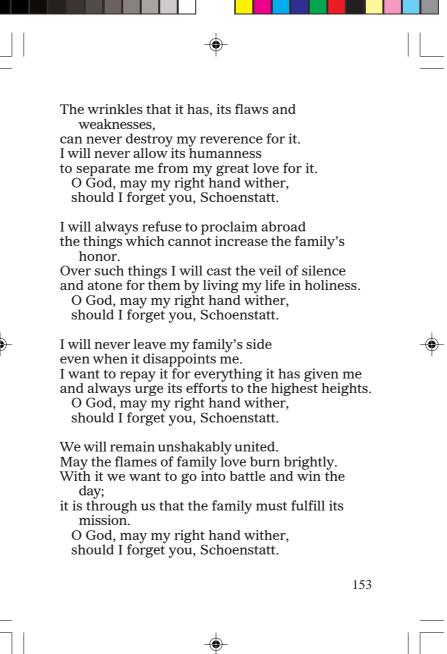
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Their courageous march through the currents of the times will high-mindedly broaden my heart and mind; the honors which they have honestly won will increase my family consciousness. O God, may my right hand wither, should I forget you, Schoenstatt. Their heroic and noble striving for sanctity will give me new incentive day by day. With them I want to strive for the palms of victory and sing joyful psalms of love. O God, may my right hand wither, should I forget you, Schoenstatt. My fate is so interwoven with the family's that all who praise it must praise me and all who despise it must despise me, tooso much must we be seen as one! O God, may my right hand wither, should I forget you, Schoenstatt. Whatever the family does which pleases God and whoever enters as a new child into its ranks touches me as if it were my very lifethe family is, will ever be, my second self on earth. O God, may my right hand wither, should I forget you, Schoenstatt. 152 29/05/2007, 08:42 AM

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When my soul is deathly tired and my aching body begs to be spared, when my heart is filled to overflowing and tears stream forth with woeful sobs-

Then my little ring calls out to all my drives: "The hour of your love has come!"

When my heart is under so much pressure it could burst

and every pinion of the soul hangs limp, when I still revolve too much around myself and cannot find the right way to reach out to others-

Then my little ring calls out to all my drives: "The hour of your love has come!"

When I seek the Father and do not find him and struggle tediously in my place in life, when dark clouds hang in every part of the sky and everything wants to powerfully push for

"freedom"-Then my little ring calls out to all my drives: "The hour of your love has come!"

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When without my knowing my Mother leaves me and the Bridegroom goes his way without me, when I am misunderstood and avoided by my friends

and they give no thought to my worries, troubles and sorrows-

Then my little ring calls out to all my drives: "The hour of your love has come!"

When my superiors do not give me enough attention

and overlook, belittle and ignore me, when all the world casts stones at me and all my passions declare mutiny within-

Then my little ring calls out to all my drives:

"The hour of your love has come!"

When sun, moon and stars reappear and my Bridegroom returns home from distant places,

when the Mother's arms warmly embrace her child

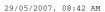
and every chord of my soul resounds-Then my little ring calls out to all my drives: "The hour of your love has come!"

When I am ever more the Father's joy, his favorite child on his sunlit earth, when I increasingly overcome my limitations and new strength urges me to act-

Then my little ring calls out to all my drives: "The hour of your love has come!"

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When at prayer my soul rejoices and sings and everything around me brings me joy, when I see the Schoenstatt meadow prosper in joy

and all are striving at the level of the Inscriptio dedication—

Then my little ring calls out to all my drives: "The hour of your love has come!"

When the world entices me with siren songs and my body trembles from the lower drives of the flesh,

when others try to steal my heart and stand between me and my love—

Then my little ring calls out to all my drives: "The hour of your love has come!"

When death wants to haunt me with its dark shadows

and rob me of my strength and vigor, when demons make their last bold effort to open before me the avenging fires of hell—

Then my little ring calls out to all my drives: "The hour of your love has come!"

When the Bridegroom calls me to the wedding and overwhelms me with his love in heaven, when my Mother leads her child proudly to the Father,

the child who prepared him such joy while on earth—

Then my little ring calls out to all my drives: "The hour of your love has come!"

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THE HOME SONG (Hymn of the Home)

(Hynni of the Home)

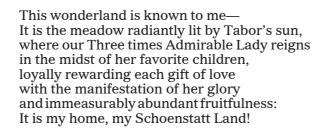
Do you know the land so warm and dear which Eternal Love has built itself: where noble hearts beat with affection and bear with each other in the joy of sacrifice; where they glow and shelter one another and flow as one into the heart of God; where streams of love well forth with might to quench the thirst of the world for love?

This wonderland is known to me— It is the meadow radiantly lit by Tabor's sun, where our Three times Admirable Lady reigns in the midst of her favorite children, loyally rewarding each gift of love with the manifestation of her glory and immeasurably abundant fruitfulness: It is my home, my Schoenstatt Land!

Do you know the land so rich and pure, the reflection of Eternal Beauty: where noble, stalwart souls espouse themselves to the Lamb of God; where bright eyes radiate warmth and kind hands ease hurt and pain; where they, untainted, are always folded in prayer to banish the power of Satan?

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Do you know the land, like heaven itself, the so ardently longed-for kingdom of freedom: where magnanimity and sense of the fitting overcome the downward pull of nature; where the slightest wishes of God are binding and receive in answer a joyful decision; where they, in accord with love's fundamental law,

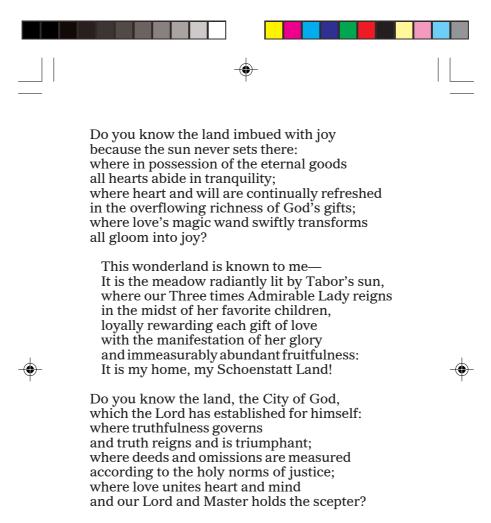
are always victoriously put into action?

This wonderland is known to me— It is the meadow radiantly lit by Tabor's sun, where our Three times Admirable Lady reigns in the midst of her favorite children, loyally rewarding each gift of love with the manifestation of her glory and immeasurably abundant fruitfulness: It is my home, my Schoenstatt Land!

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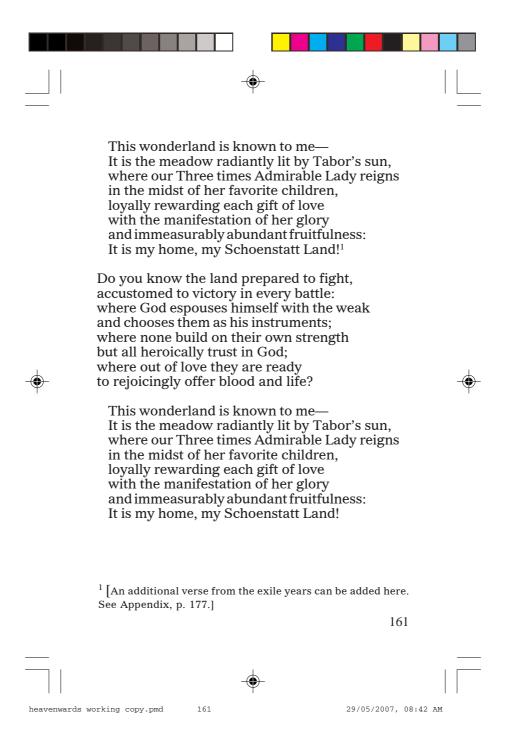
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HYMN OF THE INSTRUMENTS

Mother Thrice Admirable, let us always be your instruments, lovingly giving ourselves in your service today and forever.

Use us as it pleases God, entirely for your Schoenstatt world.

Take possession of our hearts and wills they are undividedly yours. They will blindly follow your every sign and word. It is your instrument's honor and glory

to belong entirely to you.

We a to se

We are ready without reserve to serve your Schoenstatt work. Send us suffering, lead us into battle; let us win the complete victory. Give us light and strengthen our courage

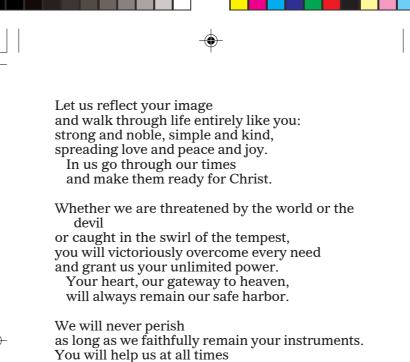
against the guile and rage of the devil.

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to effectively bring forth abundant fruit. With our hand in yours let us joyfully enter the eternal Schoenstatt Land. Amen.







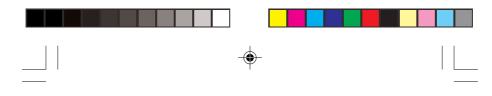
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Т



HYMN OF THANKSGIVING

The chains have fallen! Let a song of thanksgiving jubilantly resound to heaven from all within Schoenstatt's holy halls.

On our difficult pilgrimage, God, to his glory and praise, has revealed to our circle his greatness and wisdom.

The misfortunes which Satan devised in his might and treachery were transformed by the Father's glance into our greatest fortune.

Whatever was too earthbound in our thinking and too human in our giving of self God desired to direct upwards and anchor entirely in himself.

We therefore stand united today, formed by God's love, fearless in the struggle with all of Satan's offspring,

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so that new men and women arise who are, like Christ, both free and firm on earth, in joy and in sorrow, interweaving with him alone

the striving of their hearts, just as his Mother-Bride did while on earth.

In thanksgiving let our souls choose the Lamb of God, espousing ourselves to him eternally and being counted among his faithful.

a sign that you want to die again?

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Are the tokens of your love a search for heirs of your transfiguration? See here the ones who are your own!

Lord, is the destruction we so suddenly face

The small! The pure! Graciously unite them to yourself, revealing yourself to the world anew.





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In them you may suffer, go to battle, care for souls. Through them you prepare for yourself again the joys of the resurrection.

> Through them build the city of heavenly meadows so that all people can look up to it full of confidence.

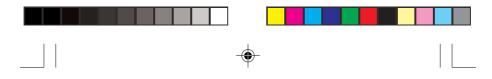
You may send them forth to the very ends of the earth. They pledge themselves to you today to complete your kingdom on earth.



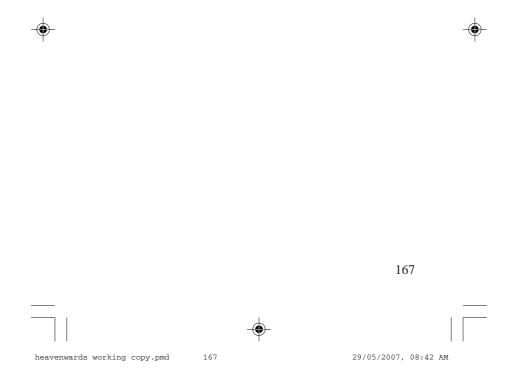
Mary, take this offering into your faithful, motherly hands so that until our final breath this song of thanksgiving may never end. Amen.

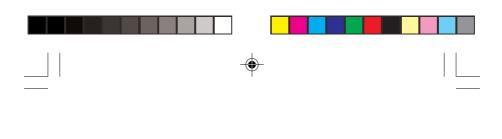
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Appendix Other Prayers





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OTHER PRAYERS

The following prayers are not part of the original edition of **Heavenwards**, but are part of the collection of basic Schoenstatt prayers. Among the prayers in this section are also several alternative translations of some of the prayers most frequently used in **Heavenwards**.

Prayers designated "SA/GB" are according to the usage of the Schoenstatt Families in South Africa and Great Britain, those designated "USA" according to the usage of the Schoenstatt Family in the United States.

MY QUEEN, MY MOTHER



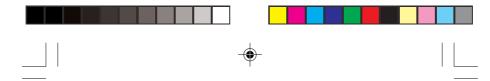
My Queen, My Mother, I give myself entirely to you and to show my devotion to you, I consecrate to you this day my eyes, my ears, my mouth, my heart, myself without reserve. As I am your own, my good Mother, guard and defend me as your property and your possession. Amen. (SA/GB) (or) My Queen, My Mother, I give myself entirely to you, and to show my devotion to you, I consecrate to you this day my eyes, my ears, my mouth, my heart, my entire self without reserve. As I am your own, my good Mother, guard me and defend me as your property and possession. Amen. (USA)

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PRAYER OF CONFIDENCE

(written by Father Kentenich in Dachau, 1943)

I trust your might, your kindness, Mother dear, I do believe that you are always near. Whatever happens, Mother mild, I blindly trust in you and in your Child. (SA/GB) (or) I trust your might, your kindness, Mother dear, I do believe that you are always near. Schoenstatt's great Queen, O Mother mild,

I blindly trust in you and in your Child. (USA)

PROVIDENTIA DIVINA



You know the way for me, you know the time, into your hands I trustingly place mine. Your plan is perfect, born of perfect love. You know the way for me, that is enough.



With heartfelt love, I thank you, Mother dear, with you to guide me I need have no fear. When all around seemed dark and drear and gray,

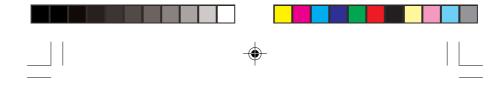
you stood as beacon for a brighter day. Your smile illumined every wakeful hour, you did uphold me with your gentle power. Thanks, a thousand thanks to you, to God shall be

now and for all eternity. Amen.

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LET US WALK LIKE YOU THROUGH LIFE

(alternate version of the fourth verse of the Hymn of the Instruments, p. 163)

Let us walk like you through life, let us mirror you forever, strong and noble, meek and mild, peace and love be our endeavor. Walk in us through our world, make it ready for the Lord.

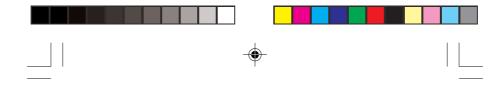
MORNING OFFERING

(alternate version of the Morning Offering on p. 16)



The things I suffer and I bear, The things I say and what I dare, Whate'er I think, whate'er I love, The merits coming from above, What I take on, am fighting for, What brings me joy, inflicts a sore, My very life and all I have I give to you as a gift of love— To swell the stream of heavenly grace That's flowing from your holy place, To fill with Schoenstatt zeal all those Who at your feet their hearts repose, To gently lead all to the the Shrine Who will be yours by choice benign; That our every word and every deed May please the Triune and succeed.





AVE MARIA, PURITATIS TUAE CAUSA

(written by Father Kentenich in his youth)

Hail Mary, for the sake of your purity keep me pure in body and soul. Open wide to me your heart and the heart of your Son. Implore for me deep self-knowledge and the grace to persevere and remain faithful until death. Give me souls; keep all else for yourself. Amen.



MOTHER THRICE ADMIRABLE, MOTHER OF GRACE



(written by Father Kentenich in 1916)

Mother Thrice Admirable, Mother of Grace, Teach us your enemies bravely to face, Never regarding their number and might, Spreading your love over the earth's dark night, So that the world through you made new Pay to your Son His homage due.

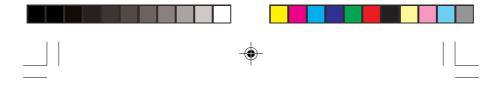
Mother with your Child divine, Make our country wholly thine. Help that never it will cease to follow you and gain God's peace. Mother and Child united in love will restore it with grace from above. 172

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(or)



Mother Thrice Admirable, teach us, your knights, how to do battle, spreading devotion to you despite the number and might of the foe, so that the world renewed through you may pay homage to your Son.

Mother, with your Child from heaven, descend upon our nation's plains, so that in following your footsteps it may find true and lasting peace. Mother and Child, united in love through you alone can our nation be healed.

O MOTHER, IN YOUR HOLY HEART



O Mother, in your holy heart deeply inscribe each name And as a sign that we are yours write it with blood and flame. In love and childlike gratitude your name shall also be Deeply inscribed within my heart for all eternity.

ADSUM!

(Composed by Father Kentenich during his solitary confinement in the Gestapo prison in Koblenz, October 1941; written down in early January 1942. "Adsum" is Latin for "Here I am" or "I am ready")

Mother, do you want my work? Adsum! Do you want the slow wasting away of all my mental powers? Adsum!

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Do you want my death? Adsum! Only see to it that all whom you have entrusted to me love Our Lord and learn to live and to die for him. ACCEPT, O LORD, MY ENTIRE FREEDOM (written by Father Kentenich while imprisoned in Koblenz in a letter dated October 28, 1941¹) Accept, O Lord, my entire freedom, my memory, my understanding, my entire will and my whole heart. You have given everything to me; I give everything back to you without reserve; do with it what you will. Give me but one thing: your grace, your love, your fruitfulnessyour grace, that I may joyfully submit to your wish and will; your love, that I may always believe, know and sometimes even feel that I am loved as the apple of your eye; your fruitfulness, that in you and Our Lady I may become genuinely fruitful for our common task. Then I am more than rich, and will want nothing more. Amen. ¹ This prayer was rewritten by Father Kentenich in Dachau as the prayer "Accept, O Lord", p. 109. 174

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PRAYER TO THE HOLY SPIRIT

(prayed by Father Kentenich during his sermon on Pentecost Sunday, 1965 in the parish of St. Michael, Milwaukee. Cardinal Mercier (1851-1926) is partially quoted)

Holy Spirit, you are the soul of my soul. I humbly adore you. Enlighten me, strengthen me, guide me, comfort me. Reveal your wishes to me as far as this is in accordance with the will of the Eternal Father. Show me what Eternal Love wants of me. Show me what I should do. Show me what I should suffer. Show me what I should humbly and thoughtfully accept, bear and endure. Holy Spirit, show me your will and the will of the Father, for I want my whole life to be nothing else than a continuous, an everlasting yes to the wishes, to the will of God, the Eternal Father.

O HOLY SPIRIT

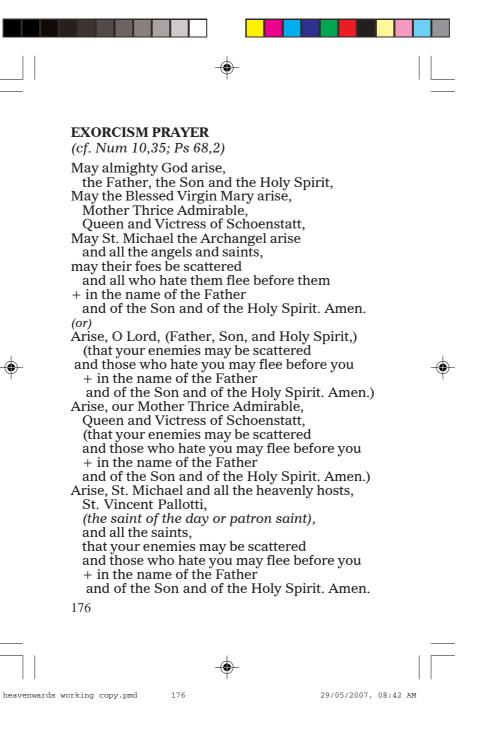
O Holy Spirit, with glowing flame inspire us today. Unite all souls and form one heart and show the Father's way.

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Do you know the land guided by God and deeply touched by Christ's suffering: where hearts generously reach beyond themselves

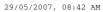
and courageously bear Christ's suffering; where they answer in love when God wants to trim the vine; where the burden of the cross increases love and bestows the world with saints?

This wonderland is known to me— It is the meadow radiantly lit by Tabor's sun, where our Three times Admirable Lady reigns in the midst of her favorite children, loyally rewarding each gift of love with the manifestation of her glory and immeasurably abundant fruitfulness: It is my home, my Schoenstatt Land!

¹ This verse was composed by a member of the Schoenstatt movement around 1955 as a possible addition to the Home Song (Hymn of the Home) between the fifth and sixth verses. Although Father Kentenich did not compose it, he alludes to it in various writings and talks in Milwaukee, especially in the context of the "kingdoms" of the Home Song.

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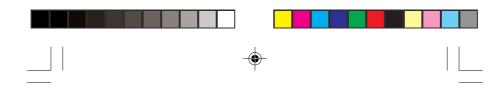


SHORT PRAYERS 1 Nos cum prole pia benedicat Virgo Maria! (various translations:) Virgin Mary, meek and mild, bless us with your holy Child! Mother with your loving Son, bless us each and everyone! Mother with your blessed Son, bless us each and everyone! 2 Nothing without you, MTA, nothing without us. 3 Mater perfectam habebit curam. Mother will take perfect care. 4 Mater perfectam habebit curam et victoriam. Mother will take perfect care and be victorious. 5 Servus Mariae nunquam peribit. A servant of Mary will never perish. 6 She is the great Missionary-she will work miracles! (St. Vincent Pallotti) 7 Cor unum in Patre. One heart with the Father. 178 29/05/2007, 08:42 AM heavenwards working copy.pmd 178

8 God is Father, God is good, everything he does is good. 9 Nothing is mere coincidence; everything comes from God's providence. 10 Though storm may rage and wind may howl and lightning strike again, I think as does the mariner's child: My Father is at the helm. 11 Our way leads homewards to the Father. 12 Send, O Lord, laborers into your vineyard / and spare your people. (St. Vincent Pallotti) 13 Unite, O my God, all minds in truth and all hearts in love. (Fr. Kentenich, July 8, 1910) 14 With hope and joy and confident in the victory we go with Mary into the newest times! (Fr. Kentenich, September 7, 1968) 15 Send us help and blessings from the shrine / and watch over us from Sion. (cf Ps 20,3) 179

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HOME SHRINE PRAYER

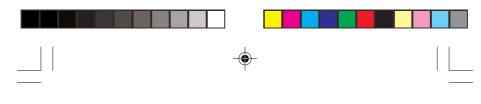
(written by Father Kentenich in Milwaukee, May 1965)

My room (home) is your shrine, where you work to the glory of the Father. There he transforms my entire being into the Trinity's most beloved shrine, where the sanctuary light constantly burns and the glow of love never dies; where the fire of sacrifice upon sacrifice banishes all selfishness from the heart; where roses adorn the altar and lilies never cease to bloom; where paradisal breezes waft and raise heart and mind to heaven; where the spirit of the world cannot enter as in the eternal city of Sion; where peace reigns and happiness laughs because God's angel keeps diligent watch; where Christ rules and is triumphant and leads the whole world to the Father.

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O TRIUNE GOD

(alternate version of the Concluding Prayer of the Schoenstatt Office, p. 56)

O Triune God, receive eternal praises for all your great and wondrous gifts and graces, for choosing Schoenstatt as our Mother's throne,

there to unite us deeply with your Son.

Our thanks to you, in Mary you are giving to every man the pattern for his living; she is of all your creatures barring none the only jeweled mirror of your Son.

With joy we offer you the jubilation, the burning love and praise of all creation; in Jesus' name, with Mary, we adore you, Blessed Trinity, forevermore. Amen.



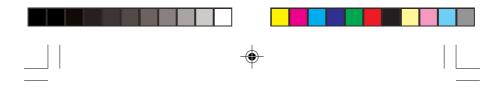


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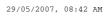
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Biblical Abbreviations

Acts	Acts of the Apostles
Col	Colossians
1 Cor	First Letter to
	the Corinthians
2 Cor	
	the Corinthians
Dt	Deuteronomy
Eph	Ephesians
Ex	Exodus
	Ezechiel
	Galatians
	Genesis
	Hebrews Isaiah
	James
Jer	Jeremaiah
Jgs	Judges
Jn	John
•••	First Letter of
1 011	John
Job	Job
Jos	Joshua
	First Book of
	Kings
2 Kgs	
0	Kings
Lk	Luke
Mal	Malachi

2 Mc	Second Book of
	the Maccabees
Mi	Micah
Mk	Mark
Mt	Matthew
1 Pet	First Letter of
	Peter
Phil	Letter to the
	Philippians
Ps	Psalms
Rev	Revelation
Rom	Romans
Song	Song of Song
2 Th	Second Letter to
	the Thessalonians
2 Tim	Second Letter to
	Timothy
Tit	Titus
Zech	Zechariah



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DATES OF COMPOSITION

1. Koblenz Prison, September 1941-March1942 Hymn of Thanksgiving (February 2-6, 1941)

2. Dachau Concentration Camp, March 1942-April 1945 As an individual prayer: Home Song (February 2, 1943). Originally written as part of the Hirtenspiegel (The Shepherd's Mirror), a pastoral treatise in verse form interspersed with many prayers: I Beg You Father, For All the Cross (vs. 2178-2209, June

1943),

Ring Prayer (vs. 3216-3220, 3222-3227, June 1943),

O God, May My Right Hand Wither (vs. 3268-3281, 3283-3289, June/July 1943),

Father, Look upon our Family (vs. 3394ff, July/August 1943), Almighty God, Do You Want to Take This Child? (vs. 3919-3941, August/September 1943),

Accept, O Lord (vs. 4492-4494, 4496-4499, September/ October 1943),





Let Me Give Thanks (vs. 4592, October 1943). The prayer I Trust Your Might (see Appendix, p. 170) is also taken from The Shepherd's Mirror (vs. 5219).

Further individual prayers:

Hymn of the Instruments (June 1944),

Schoenstatt Office (August 11-13, 1944),

Way of the Cross (between the beginning of September and September 13, 1944),

Rosary of God's Instruments (October 1944),

For Male Vocations (October 1944),

Prayer of the International (before October 18, 1944),

Prayer of the Leaders (October 18(?), 1944),

In Pressing Need (November 12-13, 1944),

The Shepherd's Prayer (November 15, 1944),

IPraise You, Mother (November 1944),

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Prayer in Time of Need (December 7, 1944),
"Glory be joyfully given to the Father" and "O Triune God" in the Schoenstatt Office (December 29, 1944),
Hold the Scepter (around March 17, 1945),
Mass of God's Instruments (March 19-25, 1945),
Morning Consecration (March 29, 1945),
After the Angelus (March 30, 1945),
Evening Consecration (April 4, 1945).

3. During Preparation of the First Publication in 1945

Preparations included the final selection of prayers and the final editing of the introductions. In addition, the last six lines of *LetMe Give Thanks for Everything* were written in the spirit of *The Shepherd's Mirror.*

4. Appendix

Concerning the origins of the prayers in the appendix (when not already cited):

- *My Queen, My Mother,* written by Father Nicolaus Zucchi, a 17th Century Jesuit. This "little consecration" came to Schoenstatt in 1914 as one of the prayers of the Marian Sodality.
- Providentia Divina is translated from a German prayer which became well-known in the Schoenstatt Family through the novena to the Mother Thrice Admirable published in 1952. With Heartfelt Love originated as a rhymed adaptation of the
- prayer "Let me give thanks for everything" (p. 146). O Mother, In Your Holy Heart was written by a Schoenstatt
- Sister of Mary, Sr. M. Annette Nailis.
- Accept, O Lord, My Entire Freedom is an adaptation of a famous prayer of St. Ignatius of Loyola. In the last verse of the Dachau version (p. 110) Father Kentenich also includes an adaptation of a prayer of St. Nicolaus of Flüe.
- O Holy Spirit is translated from a prayer of the German Schoenstatt Family, "O Geist mit deinen Flammen".
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