

## **2.0. CHAPTER TWO: THE SOCIAL EDUCATION AND ETHICS OF JOSEPH KENTENICH IN AN AFRICAN CONTEXT**

### **2. 0. 1. Joseph Kentenich and the Religious Dimension of the Social Question**

The purpose of this subject is to assess the religious dimension of the social question underlying the social teaching of the Church in the light of the moral and psychological terms of the social education and ethics of Kentenich. We will do so especially in the light of the call for integral development as taught by Pope Paul VI and recently reiterated by Pope Benedict XVI. This is systematically attempted within the historical background of the inaugural social letter of Pope Leo XIII Rerum Novarum, along with its fortieth commemoration by Pope Pius XI in his encyclical Quadragesimo Anno. In the first place, we shall demonstrate how the social question relates to the issue of the structural injustice or lack of the common good and integral development. In the second place, an interdisciplinary methodological approach will be attempted to assess how the moral and psychological terms of social education and ethics would apply or not apply in an African context with a view to realize social justice and human development as integral development.

Prior to the above stated two-fold methodological approach to the present topic, we shall give a brief introductory biographical note concerning Joseph Kentenich along with the religious background of his social education and ethics. This background is better understood within the spiritual and moral context of the Apostolic Movement of Schoenstatt.

## 2.0.2. Kentenich and the Apostolic Movement of Schoenstatt

Kentenich is the founder of the worldwide Apostolic Movement of Schoenstatt. The mission of the Movement is the “religious and moral renewal of the world.”<sup>170</sup> The vision of the Movement is the belief that the religious and moral renewal of the world is an integral part of the kind of social justice needed to uplift the human person. This vision, as we shall illustrate, is similar to the working hypothesis underlying the recent social teaching of the Church. It is the social religious contention that working for justice is an integral part of evangelization.<sup>171</sup> As Pope Paul said, there is an intrinsic connection between the proclamation of the gospel and human promotion.<sup>172</sup> That means, in his own way, Kentenich also followed the recent social teaching of the Church initiated by Pope Leo XIII. It was the main contention of the pope that the competent social teaching of the Church was indispensable in any adequate solution to the social question. This is because the question underlies ethical and religious issues of moral and spiritual significance. As Leo XIII said, “We approach the subject with confidence, and surely by our right for the question under consideration is certainly one for which no satisfactory solution will be found unless religion and the Church have been called upon to aid.”<sup>173</sup> The

170 Fr. Jonathan Niehaus, 200 Questions about Schoenstatt. (Bangalore: Brilliant Printers, 2003), p. 7.

171 “Justice in the World” 6, in Michael Walsh and Brian Davies. Proclaiming Justice and Peace: Documents’ from John XXIII – John Paul II. (London; Cafod, Collins: Twenty Third Publications, 1984, p. 190. References to Justice in the World will be given by citing the paragraph numbers preceded by the initials JW.

172 “Evangelium Nuntiandi” 31, in Walsh, Proclaiming Justice and Peace, p. 216. References to Evangelium Nuntiandi will be given by citing the paragraph numbers preceded by the initials EN.

173 Pope Leo XIII , On the Condition of the Working Class: Rerum Novarum 24 (Boston : St. Paul Editions 1942), p. 15. References to Rerum Novarum will be given by citing paragraph numbers preceded by the initials RN.

social question, as already mentioned, refers to the failure of the civil state to deliver the common good, for instance, owing to oppressive conditions of work during the industrial revolution in the nineteenth century in Europe. In other words, Kentenich observed that he had as well experienced early in his own life the persistence of such unfavorable conditions in Germany during the depression in the 1930s. For instance, in his early childhood, at the tender age of nine years, he was taken to an orphanage by his helpless working mother. He concurred with the social teaching of the reigning Pope Pius XI, in his encyclical letter Quadragesimo Anno, contending that the economic might of a few owners and managers of the means of production led them to acquire enormous political influence.<sup>174</sup> This powerful influence was used to the detriment of the proletariat or the unpropertied poor working class. That means that there was the rapid and widespread lack of distributive justice as a simple worker lamented in a Protestant weekly, The Christian World, in his objection against the unfair distribution of wealth and income in Germany. This lack of distributive justice was, in Kentenich's view, owing mainly to the religious indifference in the emerging modern industrialism. As the worker said,

Who is it that produces the profits held by the corporation? They are produced by us, the workers . . . . For our hard labor we receive between 60 or 65 pfennig per hour. . . . In the previous year the business distributed a 2.5 million marks profit. The Berlin Bank alone took 1.3 million marks. The remaining 1.2 million went to the other 24 shareholders. On the average each of them received 50,000 marks. However, none of them did any work for this money. Is this fair?<sup>175</sup>

174 Pope Pius XI, "Quadragesimo Anno" 3-6, in Claudia Carlen, The Papal Encyclicals, Vols I – V (Carlen, NH: Consortium Books, McGrath Pub. Co., 1981), 209 [3:415-416]. References to Quadragesimo Anno will be given by citing the paragraph numbers preceded by the initials QA. References to The Papal Encyclicals will be given by citing the paragraph numbers preceded by the initials PE.

175 Joseph Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, trans. William Y. Penn (Version 4.06.05), pp. 5-6.

To overcome the unfair distribution of wealth and income, he proposed social justice in the light of the message and mission of Schoenstatt as we shall see in the next section on the biographical note concerning the life and works of Kentenich as well as his growing or historically conscious vision of Schoenstatt.

### **2.0.2.1. Biographical Note and History of Schoenstatt**

Kentenich was born on November 18, 1885, in Gymnich, near Cologne, Germany.<sup>176</sup> At the age of nineteen, he joined the novitiate of the Pallotine Fathers or German Missionaries of Africa and was ordained a priest on July 8, 1910. Owing to health conditions he could not be sent to German West Africa or Cameroon. He then became the formation master of young students at the Pallotine Minor Seminary. His philosophy of education was his vision of self-formation as the most effective type of education. As he put it in the Pre-founding Document of October 27, 1912: “We want to educate ourselves to become firm, free, priestly personalities.”<sup>177</sup> This fundamental approach was augmented on October 18, 1914, with the entrustment of the total effort of self- and group-education into the hands of the Blessed Virgin Mary. This act of entrustment, a “covenant of love” with Mary, had the further concrete form of a plea that this mutual effort be the basis for converting the old St Michael’s Chapel near the school into a true Marian shrine. It is for this reason that the latter date connoting the disclosure of the covenant of love has come to be known as the “first milestone”<sup>178</sup> in the history of the nascent Apostolic Movement of Schoenstatt. The aim of the movement is self-education toward a truly human and Christian love and faith viewed as a grace-filled trust in God’s providence. The above mentioned trust in God as the primary cause of his providence is concretely seen with the eyes of faith in the love-animated confidence in relating to secondary causes or cre-

176 Niehaus, 200 Questions about Schoenstatt, p. 8.

177 Niehaus, 200 Questions about Schoenstatt, p. 118.

178 Niehaus, 200 Questions about Schoenstatt, p. 119ff.

ated beings. And foremost among the secondary causes is the Mother of God. The main faith-motive at work here is (in the relationship with God) the trust in God's care for each one of us as taught by Jesus (Mt 6:8) and (in relationship with the human agents in history ) the confidence and reverence due to them based on the biblical belief that they are created in the image and likeness of God.<sup>179</sup> Moreover, they are recreated or renewed in their conformity to the divine image through the paschal mysteries of the passion, death, and resurrection of Jesus Christ.<sup>180</sup> Through the redemptive paschal mysteries, Jesus brings to fulfillment our theopoesis, i.e., divinization or renewal in our conformity to the image and likeness of God. And Mary is the peak-moment of our divinization. It is for this reason Kentenich along with the students sealed their faith in God's providence with a personal bond or covenant of love to Mary. The divine providence was then in the eyes of a heroic faith viewed as God's own call through the intermediary presence of Mary to enter into a personal or covenanted relationship with her following their trust-filled fundamental approach to the Mother of God: "Under the protection of Mary, we want to educate ourselves to become firm, free, priestly personalities."<sup>181</sup>

In sum, the axis of virtues under which the Apostolic Movement of Schoenstatt rotates for the religious renewal of the world is primarily trust in divine providence and the covenanted love to Mary. Our love for the Mother of God is a sign or a living testimony of our love of the Triune God and neighbor, especially the less privileged members of society. In this connection, as already mentioned, Kentenich, once an orphan in the industrial heartland of Germany (1894 – 1899) continued to work to alleviate the hardship of the working poor, both physically and spiritually. Indeed, the primary patrimony of Kentenich's work in Schoenstatt is a rich and challenging dynamic of integral development. We will portray something of that dynamic here, as we

179 Gn 1:27.

180 2 Cor.5:17ff.

181 Niehaus, 200 Questions about Schoenstatt, p. 118.

have already seen, following what came to be known popularly as the “four milestones,” central themes in the development of the Schoenstatt Movement based on Kentenich’s analysis in the final years before his death. That means that the foremost day of Schoenstatt’s founding, October 18, 1914, is simultaneously the first major event in developing a spirituality of integral development. In the “covenant of love,” Kentenich unites both the ethical (self-education) and the religious (dependence on grace). Now known as the “first milestone” in the history of the nascent Apostolic Movement of Schoenstatt, it marks the beginning of a movement of ideas, life, and grace.

The second milestone in the history of Schoenstatt is characterized by Kentenich’s prophetic disowning of the unjust Nazi worldview. As a consequence, he was detained at Koblenz, near Schoenstatt, and eventually sent on January 20, 1942, to the Dachau concentration camp, near Munich, in southern Germany. He could have escaped detention at Dachau through human connections but chose freely to go because of his trust in divine providence viewed in the eyes of faith as “God’s power over human power.”<sup>182</sup> His faith was vindicated on April 6, 1945, when he was freed from Dachau by the Allied Forces. The acquisition of his external freedom from the concentration camp was then seen *sub aspectu fidei* as a divine manifestation or call to inner freedom: “God does not want galley slaves. He wants free rowers.”<sup>183</sup> It then marked in an important way the historical consciousness of the movement as an “interwovenness of fates”<sup>184</sup> between Kentenich and his followers as well as among the latter.

The third milestone was similarly a perilous prophetic call by Kentenich to the Church to become aware of a false way of thinking that was gaining grounds in her circles: the adverse mechanistic

182 Niehaus, 200 Questions about Schoenstatt, p. 127.

183 Kentenich, “Talk of October 27, 1912” (Pre-Founding Document), Schoenstatt: The Founding Documents (Waukesha, 1993), p. 21.

184 Niehaus, 200 Questions about Schoenstatt, p. 127.

thinking. This is an attitude of mind viewing, in the first place, a human person as an aggregate of discrete parts such as body and soul or matter and spirit without any intrinsic or necessary connection. The mental attitude considers, in the second place, the interactive relationship between persons as a mere co-existence among independent and isolated individual human beings without any necessary connection among them. This dualistic or separatist way of thinking regards, for instance, the primary cause as not necessarily connected with secondary causes. According to such a mentality, for example, the Mother of God may be an unnecessary distraction from the reverence owing solely to the primary cause or God.

Such a mentality may see, for instance, the human or heartfelt attachment of Schoenstatt adherents to their founder as an undue distraction from their divine calling. It is especially at this practical level of mechanistic thinking that Kentenich was outspoken in his critique. As we have already said, such a mechanistic thinking is bent on splitting the divine from the human or the eternal from the temporal aspects of Christian living. The need for a sound attachment or faithful adherence to the original teaching of each founder of an institute was also recommended by the Vatican Council II: “. . . the spirit and aims of each founder should be faithfully accepted, as indeed should be each institute’s sound traditions, for all these constitute the patrimony of an institute.”<sup>185</sup> The cure prescribed by Kentenich for the sickness of the mechanistic mind engendering a sick world is organic thinking. As it is well known, Pope Paul VI said also that the world is sick for lack of organic thinking.<sup>186</sup> This is a critical and creative thinking

185 Austin Flannery, ed., Vatican Council II: The Conciliar and Post Conciliar Documents (Northport, NY: Costello Publishing Company, 1977, p. 612.

186 Pope Paul VI, On the Development of Peoples: Populorum Progressio 85, Social Teaching of the Church 6 (Nairobi: Paulines Publications Africa, 2008), p. 38. References to Populorum Progressio will be given by citing the paragraph numbers preceded by the initials PP.

seen as a key to the formation of a new man in a new society toward a better future for humankind. It critiques the mechanistic thinking as it creatively or synthetically views everything *sub aspectu aeternitatis*, (i.e., from the viewpoint of eternity) as an integrated whole system or arrangement of things in God's plan of salvation or restoration of the world. The organic or holistic thinking is then a conscious calling "to help build an organic church, culture, and society, where the natural and supernatural, faith and life, culture and religion, etc. are not separated but integrated."<sup>187</sup> It is especially bent on "helping open . . . the world of secondary causes and organic thinking, loving, and living."<sup>188</sup> The necessary condition for organic thinking, loving, and living is, for instance, that personal devotions avoid spiritually closing in on themselves. This is because a healthy spirituality is at the service of the mission that goes with it.<sup>189</sup> That means that one's personal mission as a follower of Christ "is cultivated and seen as valuable to the building of the Church."<sup>190</sup>

The notion of secondary causes is much highlighted in the Schoenstatt concept of organic thinking. It is highlighted in the Schoenstatt motto, "Nothing without you and nothing without us." It is also as Saint Augustine is reputed to have said that God created us without ourselves but he will not save us without ourselves.<sup>191</sup> God calls us to be active participants in his work of creation and redemption. As we have already seen, "God does not want galley slaves. He wants free rowers."<sup>192</sup> God is the creator or primary cause of everything. How-

187 Niehaus, 200 Questions about Schoenstatt, p. 136.

188 Ibid.

189 Ibid.

190 Niehaus, 200 Questions about Schoenstatt, p.137.

191 St. Augustine, "Sermons," 111/5, 13, ed., John E. Rotelle, The Works of Saint Augustine: A Translation for the 21<sup>st</sup>. Century (New Rochelle, New York: New City Press, 1992), p. 230 ff.

192 Kentenich, "Talk of October 27, 1912," Schoenstatt: The Founding Documents, p. 21.



ever, he calls us to be co-creators and instruments of his salvation in the world. It is for this reason, as we shall see, that one of the pillars of the Schoenstatt spirituality is known as “*Werkzeugsfroemigkeit*” or instrument piety.

In sum, the essence of organic thinking is to figure out a Weltanschauung or worldview that integrates all aspects of the divine-human encounter “of nature and grace, of the natural and supernatural.”<sup>193</sup> The anthropological significance of organic thinking is that “you are how you think.” As we have already said, organic thinking entails organic loving and living. This mentality then “seeks integration of nature and grace, head and heart, faith and life, God and world.”<sup>194</sup> It is, then, an attempt to overcome the fracturing of modern man in both his thinking and his living. In his fractured mode of thinking the modern man has engendered a fractured mode of living in the world of unrelated things. In sum, in the modern world, “things have fallen apart.”<sup>195</sup>

A closely related consequence is visible in the area of social justice. For instance, the Bishop of Mainz Wilhelm von Kettler thought in a similar way earlier that it is not possible to be a genuine follower of Christ without some social commitments inspired by Christian principles that also shape one’s personal life.<sup>196</sup> Similarly, according to Kentenich, “Organic thinking does not play off realities one against the other (God and the world, faith and reason, Jesus and Church, scripture and tradition, liturgy and popular piety, Christ and Mary, etc.) but seeks the ways they relate to each other.”<sup>197</sup> In a nutshell, whereas the mechanistic mentality is dualistic or separatist thinking,

193 Niehaus, 200 Questions about Schoenstatt, p. 56.

194 Niehaus, 200 Questions about Schoenstatt, p. 59.

195 Chinua Achebe, Things Fall Apart (New York: Fawcett Crest, 1959), p.4.

196 William Murphy, “Rerum Novarum” in George Weigel, A Century of Catholic Social Thought, (Washington D.C.: Ethics and Public Policy Center, 1991), p. 11.

197 Niehaus, 200 Questions about Schoenstatt, p. 76.

on the contrary, the organic mentality is synthetically unitive or integrative thinking. In other words, the former separates ideas from life and the primary cause from secondary causes. The latter derives ideas from lived experience and deduces the primary cause from the secondary causes. Ultimately, the manifest image underlying the mechanistic thinking is the idea of a human being as a dispensable cog in the machine whereas the organic thinking posits the inalienable centrality of man in the universe.

It is from such an organic thinking of the centrality of man in the universe as an interwovenness of human destiny that the fourth milestone of the history of Schoenstatt is also to be viewed *sub aspectu aeternitatis* (i.e., from the viewpoint of everlasting life). Such a view connotes human history as entailed in salvation history. It is within such a historically conscious soteriological understanding of human destiny that the fourth and last milestone was providentially seen at the final phase of the ecumenical Vatican Council II in December 8, 1965. It was in the same year on 22<sup>nd</sup> October that Pope Paul VI had cleared Kentenich of all charges for which he had been forced into exile in the USA from 1952 to 1965. This was followed by words of gratitude from Pope Paul VI, who received him in audience at Vatican City on December 22, 1965. According to Kentenich, “His freedom and the end of the exile were outward features reflecting a deeper reality that had been growing in Schoenstatt during the years of testing: a deep and unshakeable trust and confidence in God’s power to win the victory.”<sup>198</sup>

The fourth milestone is, then, a faith-inspired moral lesson on the Christian call to endure suffering without bitterness. This is especially possible where in gratitude to the divine providence for what it has done to deliver us from evil we overcome the past “sad memories through the virtue of hope, telling us not to look back, but forward to the things of God. We cannot and should not regret our sinful past, but

198 Niehaus, 200 Questions about Schoenstatt, p. 143.

our past must be just that: past.”<sup>199</sup> It is in this redemptive sense of the purification of memory we can furthermore appreciate the meaning of human history as becoming salvation history.

Kentenich alludes well to the moral need for the purification of memory. This is, in his view, a necessary condition for spiritual growth or self-discipline to become increasingly mature or responsible before God and people. The purification of memory consists, above all, in the sustained effort to overcome the temptation to succumb to a remorseful memory. Such a memory points an accusing finger at our sinful past, especially when approaching a turning point toward growth in self-sanctification: “Where do you think you are going? Are you sure you want to, with me in your baggage?”<sup>200</sup> According to Kentenich, such a realization of the full horror of sin in view of the goodness of God can be seen in the eyes of faith as a providential call to persevere in the hope for divine mercy: “We overcome those sad memories through the virtue of hope telling us to look not back but forward to the things of God.”<sup>201\*</sup> This is the redemptive meaning of moral frailty in view of God’s mercy. What this ethical view requires is the moral need for self-acceptance within “our own miserableness.”<sup>202</sup> However, this does not entail at all moral resignation as an escapist attempt “to make things easier, make fewer demands . . . but we must then go to the opposite direction: grow more into the depths, recognizing our weakness, for the recognition of our shortcomings is the great means by which we draw down on us the infinitely merciful love of God the Father!”<sup>203</sup> As Kentenich furthermore explains the new anti-pelagianist image of a fatherly love rich in mercy:

199 Jerry Galipeau, We Celebrate: Worship Resource, Vol. 26, No.1: November 29, 2009 (Franklin Park, IL: World Library Publications) p. 76.

200 Ibid.

201 Ibid. \*The underlining is mine.

202 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 190.

203 Ibid.

In general, when we stand for and strive for greatness, today's implication is that I am striving for God's just love. God's just love demands fulfilling his will. If we do not fulfill it then we think we are unworthy of his love. But the opposite ought to be true. The new image of God is the image of a fatherly love rich in mercy! A love rich in mercy presupposes that this love is not merited; either not at all or not to the degree expected.<sup>204</sup>

In God's universal plan of salvation human weakness (brokenness and shatteredness or moral baseness) providentially prevail "so that mercy might be all the more abundant."<sup>205</sup> (Rm 11:32) That is to say, moral frailty abounds "so that he could show us all the more dramatically that he is, the Father-God rich in his mercy! The weaker we are, the more powerfully he can show his mercy."<sup>206</sup> The corollary of the new Father-image is the new image of the child and the new image of the community as a moral challenge on the one hand to "take off our masks and recognize and acknowledge our weaknesses and on the other hand . . . trustfully dare to claim his merciful love."<sup>207</sup> Kentenich renewed the spiritual meaning of moral frailty in relationship to the infinite mercy of God who is the only absolute good. Before such an absolute good everything else is of relative value, if any. That means that we are all called to try again and again to fulfill God's will for us. In practice, we will fall short again and again. And when we can only by the grace of God do all we can, in Kentenich's view, we are called in all humility or truth to our own selves to say as Christ tells us, "we are useless servants."<sup>208</sup> (Lk 17:10) The moral teaching is in the end that we should view everything in an important sense of ethical relativism. These value-laden moral terms denote as we have already seen that God is the only absolute before who everything else is relative. That means that in practical terms, according to Kentenich, "We

204 Ibid.

205 Ibid.

206 Ibid.

207 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 191.

208 Ibid.

should not take ourselves, our name, all our works, not even our sins all too important.”<sup>209</sup> Lest we should misconceive the latter vision of sin as moral complacency, Kentenich is quick to make a clear distinction:

Again, this does not mean I should sin at will. But when I sin, when the human side of the equation fails, then know that God, the main side of the equation, is even more present and leap into the merciful arm of the eternal, the infinite Father-God.<sup>210</sup>

The aforementioned future-oriented leap of faith is toward the imminent welcoming merciful arms of the infinite Father-God. This infinitely merciful God is symbolically well illustrated in the gospel story of the forward looking prodigal son: “I will wake up and go back to my father.” (Lk.15:11ff) It is for this reason that one can truly say that the fourth milestone looks forward. In other words, if one totally believes in divine providence he or she will eventually experience something of divine victoriousness transforming his or her human history into salvation history. In this way of the divine-human encounter, God uses him or her as an instrument of salvation.

In the above stated redemptive context of the divine-human encounter, the human instrument of salvation is modeled on the soteriological mission of Jesus: “I came that they may have life and have it in abundance.” Similarly, the missionary scope of the human instrument of salvation is a divine call to defend, foster and fertilize the God-given new life in man so as to make it fruitful. To foster the divine life means to increase its growth through virtuous works and spiritual nourishment in prayer and sacraments. We make it bear fruit by means of apostolic activity and passing on the gift of life.

In conclusion, the ecclesial and soteriological significance of the fourth milestone is that through a faith-inspired experience of God’s victoriousness over us “we become better able to do the works of jus-

209 Ibid.

210 Ibid.

tice in spite of all opposition.”<sup>211</sup> It is in this way that God can use us as transformative or redemptive instruments in the Church and the world at large. As Jonathan Niehaus said, the forward looking or trust-filled spirit of the fourth milestone was well captured by Kentenich in the message of the motto he chose one week before he died for the Congress of the Catholic Church in Germany on September 7, 1968: “With joyful hope and confident of the victory we go with Mary into the newest times.”<sup>212</sup>

#### **2.0.2.2. The Three-fold Message and Mission of Schoenstatt**

The message of Schoenstatt is a reflection of its experience of faith as briefly outlined in the foregoing milestones. As we have already seen, the first milestone marks the foundation of Schoenstatt through a covenant of love on October 18, 1914. This act was an act of heroic faith in the divine intervention of God through Mary as a partner in the covenant between her and the founding members of Schoenstatt. That means that as it became increasingly clear throughout the subsequent milestones, the core concept of the Schoenstatt message is the covenant of love anchored in practical faith in divine providence for the salvific renewal of the world. In other words, the message entails being open to the entire needs of the human person as well as apostolic with regard to the ecclesial work of evangelization. It is for this reason that the three-fold message of Schoenstatt is characterized as follows.

1. The spiritual message of the covenant of love
2. The moral message of practical faith in divine providence
3. The apostolic message of mission-consciousness

That is to say, the message of Schoenstatt conveys, in the first place, the idea of a covenant of love. This idea entails the concept of life born out of God’s love for humankind. It is the consciousness of

211 Niehaus, 200 Questions about Schoenstatt, p. 144.

212 Niehaus, 200 Questions about Schoenstatt, p. 145.

God's life in us through Jesus: "I came that they may have life. . . ." (Jn 10:10) God enters into a life-giving covenantal relationship through Jesus in the Holy Spirit. As Kentenich averred, in this way, "we are therefore aware of the Triune God as the principal cause of our spiritual life, with Christ as *causa meritoria*."<sup>213</sup> In other words, our spiritual life is not a fruit of our own merits. It is a free gift of divine grace for us. It is not our love or any other human merit that is the cause of our spiritual life. As the Apostle John tells us, "In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins." (Jn 4:9-10) However, the divine initiative in God's redemptive love still calls for human co-operation in his plan of salvation. Thus Kentenich makes another clear distinction: "But that does not mean we should just put up our feet and let God do everything."<sup>214</sup> Similarly, we have mentioned, Saint Augustine is reputed to have said that God created us without ourselves but he will not save us without ourselves. According to God's plan of salvation we have an auxiliary part to play in co-redemption of the world.<sup>215</sup> This is well put in the Schoenstatt motto: "Nothing without you and nothing without us." It is the essence of the covenant of love. It means the promise-fulfillment conditions of the partners in the covenant. This is the mainstay or everyday guarantor of our "holiness: God's Activity and Ours."<sup>216</sup> That means that holiness as the steadfast love of God and neighbor is truly seen in one "*qui sancte vivit*."<sup>217</sup> In other words, the holy person is the one who permeates the whole of his life with daily prayer and spiritual exercis-

213 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 182.

214 Ibid.

215 Ibid.

216 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 181.

217 Ibid.

es to nourish his love of God and neighbor especially in everyday life. Such a person is then an everyday saint or man of prayer and practices which as a leaven “penetrates all of life, especially everyday life. . . .”<sup>218</sup> The covenant of love as the charism of the Schoenstatt spirituality initiates one into such a life-experience of everyday holiness or the sharing on a daily basis “in the divine life given to us through Jesus Christ by the Holy Spirit who dwells within us.”<sup>219</sup> On a daily basis, one shares in the divine life through the *imitatio Christi* in edifying spiritual exercises of self-denial and the spirit of penance. One grows in the divine life by means of a sacramental way of living as well as the practice of charitable works of mercy. One is fruitful in his or her divine life in as much as he or she is open and apostolic enough to help the world, at large, and the Church, in particular, meet their felt-needs for justice and evangelization respectively.

In the second place, the covenant of love engenders divine life through its underlying practical faith in divine “providence: God at work in my history.”<sup>220</sup> That is to say, the practical faith in divine providence underlies the religious awareness that “if the earthly and temporal realities are not impacted more than ever before by the reality of God, elevating them beyond themselves (especially in the areas of moral and religious decision-making and action) then we are left defenseless in the face of the situation of the times.”<sup>221</sup>

The essence of the practical faith in divine providence is discerning God’s will for us. And how do we discern God’s will for us? The response to such a central question of investigation is the issue of the practical faith in divine providence and it underlies a certain truth of the philosophy of life: *agere sequitur esse* (i.e., action follows being).

218 Ibid.

219 Ibid.

220 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 192ff.

221 Ibid.



That is to say, we discern God's will for us from God's activity in us. Such an activity can be summed up in a three-fold *law of the open door*:

1. The door opens to us through the times,
2. through the order of being
3. and through the soul.<sup>222</sup>

In other words, among other events, through the signs of the times one tries in the light of faith to discern and obey God's voice. One does so from the practical faith that "God expresses His will through everything that happens, both in one's personal life and world events."<sup>223</sup> It is in this *sensus fidei* that one can truly say that "*Vox temporis, Vox Dei* (the voice of the times is the voice of God)."<sup>224</sup> Similarly, God speaks to us through the "voice of the order of being."<sup>225</sup> That means that God speaks to us through the objective reality of the natural and supernatural hierarchy of beings. An example of such beings is the human person as a God-willed beneficiary of natural rights with corresponding moral duties. For instance, the right to life with the corresponding duty to nurture and protect it is such an objective order of hierarchy of being. Kentenich derived such an order from the epistemological insight: "*ordo essendi est ordo agendi*, that is, the order of being is the norm for the order of action."<sup>226</sup>

Furthermore, the "voice of the soul" is God's way of speaking to me through the subjective reality of my personality style and behavior within the interactive context of other people involved in my life history. For example, through a clear knowledge of my temperaments I may come to discover the true self that God calls me to realize

222 Kentenich, *A Pedagogy for an Industrialized and Revolutionary Time*, pp. 193-4.

223 Niehaus, *200 Questions about Schoenstatt*, p. 19.

224 Ibid.

225 Niehaus, *200 Questions about Schoenstatt*, p. 20.

226 Niehaus, *200 Questions about Schoenstatt*, p. 21.

throughout my lifetime. In other words, as J. Niehaus points out, “The voice of the soul can be discerned from such things as spontaneous reactions, aspirations, longings, ideals, fears and intuitions. It includes the voice of conscience and certitude of one’s vocation. It is influenced by temperament and approaches to problem-solving.”<sup>227</sup> Kentenich sums up the whole issue of the covenant of love within the spiritual realm of the practical faith in divine providence and conclusive message of mission-consciousness or gospel mandate to act in a unique way as part of God’s plan for the modern world:

What does it all mean—“*Vox temporis vox Dei*”—the voice of the times is the voice of God? I think it puts before our mind’s eye a remarkably great, new world of thought and spirit.

To which I must add a second thought. It is only since the advent of the Sacred Scripture, since scripture made known the *personal God* who gives the Law of Moses its eyes and Christianity its heart, only since then was faith in Divine Providence even possible.(...) Why do I stress that? In order to give some background to the atmosphere in which we all live and move and even struggle: holding unshakably fast to a personal God, holding fast to a God of wisdom and knowledge, to a God of love!<sup>228</sup>

Having seen, in brief, how the Schoenstatt covenant of love leads effectively to a personal encounter with a God of love in organic thinking, living, and loving, we shall henceforth show furthermore how the apostolic calling or mission consciousness inherent in the covenant of love helps to overcome structural injustice and paves the way toward true social growth or integral human development. This is the religious dimension of the social question or the moral issue of the lack of the common good and integral development in a civil society.

227 Niehaus, 200 Questions about Schoenstatt, p. 20.

228 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p.194. See also, e.g., Ps 81:8 Unseen, I spoke to you in thunder.

## 2.1. The Religious Dimension of the Social Question: Spiritual Significance of Social Economic Analysis

As we have mentioned in the preceding introductory remarks on this subject, the religious dimension of the social question underlies the spiritual belief that the moral renewal of the world is an integral part of “the kind of social justice needed to uplift the human person.”<sup>229</sup> For the purposes of the present topic the social question referred to the structural injustice hindering a fair distribution of wealth and income during the nineteenth century industrial revolution and immediately thereafter. Owing to the ethical issues and moral repercussions underlying the social question, as we have already seen, the reigning Pope Leo XIII highlighted the indispensable religious dimension of the social question in his encyclical letter Rerum Novarum.<sup>230</sup> His successor, Pius XI, as we have also observed, similarly warned that the unfair distribution of wealth and income led to the unjust ownership of enormous wealth in the hands of a few capitalist entrepreneurs and their business managers.<sup>231</sup> This wealth was used adversely to wield political power to the detriment of the proletariat or the majority class of unpropertied simple wage earners. We also indicated in the previous section how Kentenich reflected the recent social teaching of the Church. He did so as he critiqued to some extent the persistence of unfavorable conditions of work in Germany, in particular, and elsewhere in the Western world at large, in the early 1930s, in his masterpiece Zur sozialen Frage: Industriepaedagogische Tagung.<sup>232</sup> The purpose

229 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 134.

230 RN 24, in Leo XIII On the Condition of the Working Class, p. 15. See also section 2.0.2. p. 92ff in this work.

231 QA 3-6, in Carlen, PE, 209 [3: 415 – 416]. See also section 2.0.2. p. 92ff in this section.

232 Joseph Kentenich, Zur sozialen Frage: Industriepaedagogische Tagung (Valendar: Schoenstatt-Verlag, 1990, p 20ff. Translation by Williams Y. Penn, Jr., A Pedagogy for an Industrialized and Revolutionary Time, p. 1ff.

of the present discussion is then to review the value-oriented meaning and relevant moral causes as well as spiritually significant solutions of the social question. This aim will be pursued on the interdisciplinary basis of a methodological social analysis by Kentenich in his above stated masterpiece in the next section as follows.

### **2.1.1. Social Analysis of Modern Industrialism and the Spiritual Significance of the Social Question**

The aim of this section is to evaluate the meaning and the causes of the various social economic and spiritual components of the modern industrial world of labor relations. This world is, in other words, for the purposes of the present section characterized by the spiritually significant social question underlying the difficult or unfair interactive relationship between the employers, i.e., owners of the means of production, on the one hand, and their workers or wage earners, on the other. The interdisciplinary scope of the analysis limits the evaluation of the social question from its origins in the nineteenth century industrial revolution to its repercussions in modern times. In such a social analytic methodological way, among other proposals, the section seeks to understand the religiously important conditions under which the modern wage earners came into existence. The thread of thought under which such conditions are to be commonly identified is the modern concept of industrialism. The concept denotes the social organization of a civil society in which modern industries are dominant as a mode of production of goods. This mode of production *en masse* or in large scale prevailed over the traditional small scale and handmade mode of production, for instance, by a tinsmith, tailor, and carpenter. It simply means the social economic and cultural process of industrialization that destroyed the traditional power relations. This is because it replaced the traditional self-employed tinsmith, tailor, and carpenter as well as peasant with the modern wage earner in the emerging industrial world. The former were self-regulated and protected by means of well organized guilds. The latter were, on the contrary, in the capi-

talistic spirit of free enterprise denied the freedom of association or trade unions for their common good and integral development. They were left at the mercy of their self-centered industrialist entrepreneurs. Leo XIII saw this oppressive labor relationship between the few affluent industrialist entrepreneurs and the poor class of their marginalized low wage earners as a form of modern slavery. This slavery meant utter helplessness on the part of the poor wage earners working under inhumane or unfair conditions of labor. As he alluded to the religious meaning of the social question in such unfair labor relations between the wealthy owners of the means of production and the un-propertied workers:

For the most part, they are tossed about helplessly and disastrously in conditions of pitiable and utterly undeserved misery. The old working men's guilds were abolished in the last century and no other means of protection was provided in their place. At the same time, all trace of religion of our fathers was stripped from government and the law. And so it comes about that working men are now left isolated and helpless, betrayed to the inhumanity of employers and unbridled greed of competitors. . . . In addition to all this, the hiring of labour and the management of industry and trade have become concentrated into the hands of a few, so that a tiny group of extravagantly rich men have been able to lay upon a great multitude of un-propertied workers a yoke little better than that of slavery itself.<sup>233</sup>

As we shall see, Kentenich related in a similar way to the religious scope of the social question under the social economic and political aspect of industrialism. This aspect, according to the author, reduces every sector of society to utter helplessness or total dependence on a deified or absolutized industrial economy in the business world, where everything including the human person is commoditized (*Leistungsprinzip*). That means that everything is rated in its worth or

233 RN 2, in Michael Walsh and Brian Davies (eds.), Proclaiming Justice and Peace: Papal Documents from Rerum Novarum through Centesimus Annus, Revised and Expanded (Mystic, Connecticut: Twenty-Third Publications, 1991), p. 17ff.

order of importance according to its commercial value. As Kentenich laments:

Modern humanity dances around the golden calf of industrialization. Modern industrialism strives to displace God and to put itself into the place of God. Thus the forces of industrialization have become a god (an absolute) to modern human beings. . . . Do you know the name of the principal cult in modernity? It is Business. Everything today is reduced to a matter of business, is mechanized, and has lost its soul. Thus people today speak of “the business of work” and even “business of life.”<sup>234</sup>

The relative religious significance of such a materialist or consumerist misconception of the priority of having over being (i.e., loss of soul) was also critically well assessed by Pope Paul VI. He did so to warn, for instance, developing nations against the Western materialist consumerism on their way to industrialization as a necessary condition for economic growth and human progress. As he said:

The poorer nations can never be too much on guard against the temptation posed by the wealthier nations. For these nations, with their favorable results from a highly technical and culturally developed civilization, provide an example of work and diligence with temporal prosperity the main pursuit. Not that temporal prosperity of itself precludes the activity of the human spirit. Indeed, with it the human spirit, being less subjected to material things, can be more easily drawn to the worship and contemplation of the creator. On the other hand, modern civilization itself often complicates the approach to God, not for any essential reason, but because it is too much engrossed in world affairs. The developing nations must test and reject false values that would tarnish a truly human way of life, while accepting noble and useful values in order to develop them in their own distinctive way, along with their own indigenous developments.<sup>235</sup>

The soullessness or meaninglessness alluded to by Kentenich in the “business” or, to be exact, the “business of life” is best seen, as we have already mentioned, in its misconceived priority of having

234 Kentenich, a Pedagogy for an Industrialized Revolutionary Time, p. 2.

235 PP 41, in Walsh, Proclaiming Justice and Peace, p. 233.

over being. Its corollary is furthermore demonstrated in the ill-advised priority of economics over politics. This mistaken priority means the relativization or subordination of the civil authority (i.e., government) under the economic power of the wealthy industrialists. Pope Paul critiqued such a model of society and proposed in its place the priority of politics over economics so as to attain the common good and true growth or integral development in a democratic state. As he said:

Economic activity is necessary and, if it is at the service of man, it can be a source of and a sign of providence. . . . Yet it runs the risk of taking up too much strength and freedom. This is why the need is felt to pass from economics to politics. It is true that in the term “politics” many confusions are possible and (must be clarified), but each man feels that in the social and economic field, both national and international, the ultimate decision rests with political power.<sup>236</sup>

Similarly, as a consequence of the misplaced priority of economics over politics, Kentenich saw also a radical limitation to the inner freedom that people must regain with regard to their own goods and inherent powers. As he questions rhetorically the world dominion of the god of industry over the economy, politics and even religion, which are equally well subject to the anti-social demands of industrial development:

When you carefully examine modern statements about life, everywhere you encounter the same basic idea. Then you will well understand why the state today is so helpless. It is itself a victim; the state too has fallen prey to the god of industry. Who makes the decisions today? Is it the wealthy men of industry, or the industrial giants, or the legislative arm of the government? If the industrial giants won't cooperate, then what can we do?<sup>237</sup>

Moreover, Kentenich argues that such a reductionist view of eco-

236 “Octagesimo Adveniens.” 46 in Walsh, Proclaiming Justice and Peace, p. 263 ff. References to Octagesimo Adveniens will be given by citing the paragraph with numbers preceded by the initials OA.

237 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p.4.

conomic development is not a clear understanding of a true and complete or integral human development. This development is the self-realization of the whole person, i.e., mind, body, and soul, as well as the development of all peoples and entire nations. On the contrary, the reductionist idea of a truncated development of the economy means only quantitative increases of goods. In other words, it simply connotes the multiplication of things for the mere sake of having, say, monetary gain rather than being more human in interpersonal relationships of justice and peace. It lacks then in the religiously important aspects of the qualitative meaning of human development. Such aspects may, for instance, refer to the human promotion of the moral consciousness of the intrinsic worth of human dignity as well as the ethical awareness of the overriding social need for peace as a consequence of well-ordered and just relationships among men and women of good will. As Paul VI reiterated again the socio-ethical and religious merits as well as cultural benefits of overcoming the merely quantitative idea of human development in favor of a more qualitative notion of progress:

Without doubt, there has been just condemnation of the limits and even the misdeeds of a merely quantitative economic growth; there is a desire to attain objectives of a qualitative order also. The quality and the truth of human relations, the degree of participation and of responsibility, are no less significant and important for the future of society than the quantity and variety of the goods produced and consumed. Overcoming the temptation to wish to measure everything in terms of efficiency and of trade, and in terms of the interplay of forces and interests, man today wishes to replace these quantitative criteria with the intensity of communication, the spread of knowledge and culture, mutual service, and a combining of efforts for a common task. Is not genuine progress to be found in the development of moral consciousness, which will lead man to exercise a wider solidarity and to open himself freely to others and to God?<sup>238</sup>

In contrast to the reductionist or merely quantitative view of industrial development in which everything is commoditized or classi-

238 OA 41, in Walsh, Proclaiming Justice and Peace, p. 261ff.



fied under a commercial value, Kentenich likewise presented an alternative or corrective worldview. In this view, everything is considered *sub aspectu aeternitatis* (i.e., under a supernatural or eternal aspect), i.e., the organic or unitive view (*Bindungsorganismus*) of the eternal aspect of the temporal mode of being in the universe. In a specific way, the organic view of human reality under its eternal destiny bears the truth that “one does not live on bread alone.” (Lk 4:4) This organic view marks then a clear contradistinction with the mechanistic or merely economic process of industrialization. In such a process everything is businesslike. As Kentenich explains:

Do you understand how a human being can become utterly captivated by the god of economic progress? Everything is dominated by business and thus has no soul. Nothing is truly growth producing. There is only quantitative increase, only the multiplication of things. And how many of our leading industrialists have fallen prey to this god? It is as though someone had somehow set his hand to a wheel from which he could no longer get loose. He must keep turning the wheel over until finally he is tortured to death.<sup>239</sup>

So far we have seen how, in brief, Kentenich sought to organically understand the religiously significant causal factors underlying the social question. This question denotes the structural injustice existing between the industrialist entrepreneurs and their wage earning workers under the guise of the capitalist economic progress. In sum, through industrialization many people prospered, while even more were socially and economically marginalized. That is to say, industrialization was the main catalyst of change for the better with regards to some people. However, it was for the worse as far as the majority of the people were concerned. The nature and scope of the existing structural injustices in terms of the unfavorable conditions of work, among other negative factors of industrial relations between the affluent industrialists and their poor wage earning workers, are the subject-matter of the subsequent section.

239 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 5.

### 2.1.2. Structural Injustice and Poor Working Conditions

This section focuses on the morally damaging unfavorable conditions of work at the onset of the industrial revolution and thereafter. For the methodological scope or scholarly limitation of the section, the working conditions adversely affecting the workers will be confined, in the first place, to the existing poor housing. The ethical dimension of poor housing is underlined by a clear distinction between a “working space” and a “living space.” Kentenich meant thereby to indicate the absence of the spiritual attachments and personal relationships in the former whereas in the latter the search for the attachments and the pursuit of the relationships are the main focus. This is furthermore meant to create a morally significant sense of feeling at home or belonging together (*Zusammengehörigkeit*) under the same roof and sharing a common destiny.

However, the poor housing condition made the poor wage earning worker homeless or lonely and uprooted in his one-roomed house in Germany, in particular, and Europe, in general, in the 1930s. In such a one-roomed or rarely two-roomed house diverse activities take place. Examples of such house chores are cooking and washing as well as other human events like giving birth and nursing, convalescing, and dying. There is simply not enough room for intimacy. The adverse effect of such a life of intimacy can be incest.

The African relevance of the above stated poor housing conditions can be seen, as Pope Paul VI points out, in the mushrooming makeshifts at the outskirts of large cities and urban centers, which have sprung up as a consequence of the rural exodus following the industrialization of human society. As Paul VI observes:

Within industrial society urbanization upsets both the ways of life and the habitual structures of existence: the family, the neighborhood, and the very framework of the Christian community. Man is experiencing a new loneliness . . . urbanization, undoubtedly an irreversible stage in the development of human societies, confronts man with difficult

problems. . . . It lends itself to new forms of exploitation and domination whereby some people in speculating on the needs of others derive inadmissible profits . . . behind the facades, much misery is hidden. . . . Other forms of misery spread where human dignity founders: delinquency, criminality, abuse of drugs and eroticism.<sup>240</sup>

The above stated maladjustment in human society, following the recent urbanized industrialization of the African continent can be seen in some unplanned and unsanitary poor living quarters of the Eastern part of the city of Nairobi, such as Mathare Valley. In such quarters couples share a single room with their children and dependent relatives. The living space subdivided into tiny bedrooms by hanging bed sheets may practically be replaced by a working space. This replacement may, for instance, take the form of knitting a traditional basket or repairing torn clothes as well as cooking. In such circumstances, little else may take place within the limited space. The moral repercussions of the poor or limited living conditions are, for instance, the harmful dehumanization of intimate interpersonal relations especially among the economically weak young men and women in such marginalized African urban quarters. As the aforementioned pope concurs:

It is in fact the weakest who are the victims of dehumanizing living conditions, degrading for conscience and harmful for the family institution. The promiscuity of working people's housing makes a minimum of intimacy impossible, young couples waiting in vain for a decent dwelling at a price they can afford are demoralized and their union can thereby be endangered; youth escape from a home which is too confined and seek in the street compensation and companionships which cannot be supervised.<sup>241</sup>

The religiously significant ethical consequentialism following the aforementioned moral alienation from one's family background and local neighborhood is, according to Kentenich, widespread socio-cultural uprootedness of the individual in the modern industrial world where things have fallen apart. An overview of such basic socio-cul-

240 OA 10, in Walsh, Proclaiming Justice and Peace, p.250ff.

241 OA 11, in Walsh, Proclaiming Justice and Peace, p. 251.

tural phenomenon in moral terms of a depersonalized uprootedness or basic homelessness and critical assessment of its spiritual relevance for integral development in an African context is finally attempted in the next section along with the proposed solutions for the social problem of alienation in the concluding part of this study.

## **2.2. The Solution for the Social Question: A Pedagogy for the Oppressed**

As we shall see more clearly in this concluding section, the key concept underlying the proposed solution for the social question of industrialization is understood as a gradual and systematic pedagogical process of re-personalization of the individual, in particular, and society at large. This is because an important anthropologico-psychological aspect of the aforementioned radical uprootedness owing to the oppressive process of modern industrialization is the religiously significant depersonalization of individual and social relationships. The solution is meant to clarify the problem statement of main issues and proposed remedies. For the purposes of the present research work the word “pedagogy” refers, in part, then immediately to the manifest image of God and of man one has and intends to impart on others for their personal formation and social well being. It demands, therefore, one’s personal stance or internalized stand, i.e., position in life as well as educational style and methodological approach to relevant issues: “It encompasses one’s *philosophy of education, methodology, and interaction with the persons being educated.*”<sup>242</sup>

With regard to the problem statement of main issues underlying the radical uprootedness of the poor or unpropertied industrial wage-earning worker, Kentenich summed up the emerging religiously indifferent modern social economic enslavement of the worker in critical terms: “Analyse: Die wirtschaftliche Versklavung und religiöse Not führen zu vollendeter Wurzellosigkeit des Proletariats. Der Arbeiter

242 Niehaus, 200 Questions about Schoenstatt, p. 66.

ist standlos, berufslos, heimatlos, besitzlos, arbeitslos, hoffnunglos. . .  
??243\*

The author elaborated succinctly his critical as well as creative social analysis as follows:

i) Lack of a trade

The industrial worker is hereby uprooted from his traditional trade or social economic occupation, e.g., peasant or carpenter. He is alienated from his socio-cultural milieu.

(ii) Lack of a calling

Reference is made here to the social economically unstable manual laborer without any professional training for creative thinking and productive work in a particular field of specialization such as a teaching career. In many African industrial centers such untrained workers perform only what is known as a casual labor (*kibarua*) without any permanent or pensionable conditions of work. They are hired and fired on a daily or on a periodical basis. As such they have no job security. They are not then assured of their daily bread. According to Kantenich, the technical training of such workers would equip them with creative power or abilities to perform a professional task.<sup>244</sup>

(iii) Lack of a home

As already mentioned, the poor or unpropertied industrial worker is homeless in his lousy place of work. But he is also homeless in his own house after work (*baada ya kazi*). This is because the basic human need to belong or to feel welcome is not adequately met at the living room of one's house. One is not at home in one's own house. The morally harmful consequences of being so homeless is to look for

243 Kantenich, *Zur sozialen Frage*, p. 383: "Analysis: The economic enslavement and the religious need lead the proletariat to a complete uprootedness. The worker lacks a trade, a calling, a home, a property, a work, a hope. . . ."\*The translation is mine.

244 Ibid.

compensating places of pleasurable compensations such as drinking bars or exotic cinemas in the compassionate view of Kentenich. True love alone as an empathetic human solidarity with the alienated people can redeem or cure them: “His heart was moved with pity for them.” (Mt. 14:14)<sup>245</sup>

(iv) Lack of a family

A true family life is hardly possible where everyone is at work, including the mother. She has then no time to make a home out of her house. In African cities and urban centers this lack of time has been compensated by the employment of young housemaids. They have at times even compromised the safety of babies entrusted to them because of their lack of experience and training in housekeeping. According to the recent social teaching of the Church, the housewife shall not be forced by social economic circumstances to abandon her maternal role in the family so as to be employed to perform a job.<sup>246</sup>

(v) Lack of property

As Leo XIII said, a just wage is a living wage. Such a wage would enable the worker and his dependents to enjoy a reasonable standard of living, Kentenich concurs: “Eine normale Familie ist sechskopfig. Der Vater sollte genug verdienen, um eine solche Familie erhalten und die Kinder einem Beruf zuführen zu können.”<sup>247</sup> It is for that reason that Pius XI viewed the just wage as a family wage.<sup>248</sup>

245 Kentenich, *Zur sozialen Frage*, p. 384.

246 John Paul II, “*Laborem Exercens*” 19.4., in Walsh, *Proclaiming Justice and Peace*, p. 380ff. References to *Laborem Exercens* will be given by citing the paragraph numbers preceded by the initials LE.

247 Kentenich, *Zur sozialen Frage*, p. 384: “A normal family is six heads. The father should earn enough money so as to keep such a family and to enable the children to learn some profession.”

248 Pope Pius XI, *On Social Reconstruction: Quadragesimo* 61 (Nairobi: Paulines, 1989), p. 23.

(vi) Lack of work

As idleness is the workshop for the devil, loitering jobless people are a spiritually and morally endangered species. A responsible ethical consequentialism warns us against being judgmental toward such poor people. This is because according to the moral theory the circumstances of a particular action determine to a great extent its goodness or badness: “Bewahren wir uns eine innerlich ruhige, milde Stimmung gegenüber diesen Armen.”<sup>249\*</sup>

(vii) Lack of hope

One of the main causes of this hopelessness is the bureaucratization of the industrial relationship between managers and workers. In this anonymous way, the managers are the think tank team. They are the unquestionable leaders before whom the mass of industrial workers are nothing else than mere registration numbers. The gradual growth of industrial centers and industrial regions, where such anonymous relationships thrive, are another cause for the uprootedness of the human being today. We must go to the rescue of the homeless worker so as to educate him or her to feel at home with himself or herself and others by means of self-education, in particular, and social education at large.

Kentenich concludes about the dehumanizing effect of the industrialization of individual and social relationships:

Das langsame Wachsen der Industriezentren, Industrieprovinzen, Mammutstädte. Diese Mammutstädte machen die Menschen immer wurzelloser. Die Zukunft unseres Volkes, auch die religiöse, entscheidet sich dort. Der moderne Arbeiter ist vorbereitet, dem Demagogen zu folgen. Damit sind wir auf dem Wege zum bolschewistischen, entmenschten Menschen. Helfen wir, dem Arbeiter eine Heimat zu geben. . . .<sup>250\*</sup>

249 Kentenich, Zur soziale Frage, p. 384: “Let us be calm and in a good mood to these poor people.”\* The translation is mine.

250 Kentenich, Zur soziale Frage, p. 385: “. . . the slow growth of industrial centers, industrial regions and cities where the money is. These financial

### 2.2.1. Aspects of a Pedagogy for the Oppressed: Self-Education and Social Education

We have already observed that one's pedagogy "is directly influenced by one's image of God and of the human person and community."<sup>251</sup> It is for this reason that Kantenich believes that we can transform the human person and change the world. This transformative change can be effected by calling to mind the image or type of man God calls us to be. This is one aspect of the transformative pedagogy that leads us from our present state of being to the desirable human person we ought to be. This self-examination concerning the type of person we think we ought to be is the basic meaning of self-education. It is an integral aspect of a transformative pedagogy for the oppressed. As the Romans put it "nemo dat quod non habet" (i.e., nobody can give what he or she does not have). It is from the fullness of being the best type of human person we are called to be that we can impart such a manifest image of man on others. And this is the meaning of the social education of others. This education is imparted from the standpoint or personal stance of our self-education in the first place. As we are about to see in the following sub-sections, it is in this methodological pedagogical way that we can change the world through education, self-education, and the social education of others. As Kantenich said: "Wir wollen kie Weltrevolution inszenieren durch Erziehung, Selb sterziehung und Fremderziehung."<sup>252</sup>

---

centers make the people rootless. The future of our people, also the future of religion, will be decided there. The modern man is ready to follow the demagogue. We are thereby on the way toward the (*realization of the*) dehumanized bolshevist man. Let us provide the worker with a home."<sup>\*</sup> The translation and brackets are mine.

251 Niehaus, 200 Questions about Schoenstatt, p. 66. See also section 2.2 in this work at p. 117ff.

252 Kantenich, Zur Sozialen Frage, p. 349: "We want to initiate the world revolution through education, self-education and social education of others." The translation is mine.



### 2.2.1.1. Self-Education and Personality Style

The moral scope of self-education is behavioral change so as to become a new person in a new community: “*Revolutionierung des eigenen Ich.*”<sup>253</sup> The desirable end result is an apostolate of being. This is a life testimony of impeccable behavior patterns: “Wir müssen . . . um unserer Sendung willen Heilige werden, denn die Heiligen sind durch ihr Sein allein die größten Erzieher der Welt.”<sup>254\*</sup> Moreover, our personality style in striving after everyday sanctity must be inspired by a prophetic leadership role-model. A characteristic proper of this model is mission-consciousness. As Kentenich avers, “*Ich sende Dich*’, sprach Gott zu den Propheten des Alten Bundes; das gilt auch uns, trotz unserer Schwäche.”<sup>255\*</sup>

In other words to be a prophet means:

- a) *To be free from everything.* That means, to be a prophet entails the faith-awareness that God is the only absolute before which everything else is relative. As God spoke to Abraham, “Go forth from the land of your kinsfolk and from your father’s house to a land that I will show you.” (Gn 12:1) And according to the very words of Jesus, “Whoever loves father or mother more than me is not worthy of me.” (Mt 10:37)<sup>256</sup>
- a) *To be free for God.* That is to say, in order to be free to fulfill God’s prophetic will for us we must in a three-fold radical way practice poverty of spirit and humility of heart as well as purity of mind. The essence of this three-fold radicalism is to be

253 Ibid: “Change of one self.” The translation is mine.

254 Ibid: “We must . . . for the sake of our mission be holy, because the holy ones are by means of their being alone the greatest educators in the world.”\* The translation and underlining are mine.

255 Kentenich, Zur sozialen Frage, p. 350: “God spoke to the Old Testament prophets: I send you. That is also true for us, in spite of our weakness.”\* The translation is mine.

256 Ibid.

simple in everything. It means above all to be simple or poor in our entire lifestyle so as to serve as trustworthy prophetic mediators between God and his simple people. We must be open and humble. In other words, we must not take pride in our leadership roles. On the contrary, we must stoop down or lower ourselves morally to the level of God's simple people: "*Wir muessen herabsteigen zum Volk . . . Demut, Dienmut, Dienstgesinnung muessen wir haben. Und rein muessen wir sein.*"<sup>257\*</sup> According to Kentenich, the most effective prophetic leadership role-model is one of a motherly or fatherly friend.<sup>258</sup> As Jesus who is the fulfillment of the Old Testament prophecies tells us, "I have called you friends, because I have told you everything I have heard from my father." (Jn 15:15) That means, as Jesus did, we must truly but humbly proclaim God's laws and their lasting validity today. In other words, we must not act as if we were judging others, because we would then be worse than the poor ignorant people. It is for this reason that we must have empathy or true feeling for others. But that is only possible if we are really humble. It is in this way that we can become a motherly or fatherly friend and so create the required space for being close in life while observing the necessary boundaries in life.

### **2.2.1.2. Social Education and Ethics**

The interdisciplinary methodological scope of this sub-section is to critically assess and creatively review the socio-ethical relevance of selected manifest images of man. These images are proposed by various schools of thought as ideal for social education and ethics as follows.

- (i) Communistic socialist manifest image of man as an atheistic

<sup>257</sup> Ibid: "We must stoop down to the people. . . . We must have humility, sense of duty, duty consciousness. And we must be pure."<sup>\*</sup> The translation and italics are mine.

<sup>258</sup> Kentenich, *Zur sozialen Frage*, p. 351

collective massman

- (ii) Kentenich's Schoenstatt manifest image of man as a religious, i.e., natural-supernatural communitarian man
- (iii) Liberal utilitarian manifest image of man as a value-neutral, i.e., religiously indifferent, social man

In a precise *explicatio terminorum* or clarification of the meaning of the various manifest images of man Kentenich compares and contrasts them in moral terms of their strong and weak points in the order of their merits according to the following discursive methodological way.

- Communitarian *man*

In view of the communitarian image, men are, as already mentioned, characterized by an interwovenness of fates or internalized human solidarity. The individuality and sociality of the communitarian man are then well integrated. And this is the case, as previously indicated, much in the same way as the three persons constitute the same Deity in the Blessed Trinity.<sup>259</sup>

- Social man

In the place of the interwovenness of fates where the communitarian men live in one another, the social men can only live next or close to one another. As such the social men can only prove to be good neighbors with one another. They cannot live as true brothers and sisters. There is no genuine brother/sisterhood among the merely social men in contrast to the communitarian men. The latter enjoy true fraternity as a natural and supernatural gift of God. The social man is not quite open to nurture his authentic personality. But worse still is the collective massman in the hierarchy of values.<sup>260\*</sup>

259 Ibid.

260 Kentenich, Zur Sozialen Frage, p. 351.\* The translation is mine.

- Collective man

According to the collective image of man everyone must be equal. That means that nobody should be superior to the others. This collectivism of thought paves the way to dictatorship of the proletariat under particular superior leaders. The discrepancy in the collective thought led over time to the downfall of the communistic socialist politico-economic system. As Kentenich foresees prophetically the end of the totalitarian regime, “Die Menschen müssen radikalisiert werden, frei sein von allen Bindungen, damit sie von den Führern in den Tod getrieben werden können.”<sup>261\*</sup> In sum, according to Kentenich, whereas the communistic socialism seeks to put asunder all attachment to God, family, and goods, the Schoenstatt Apostolic Movement seeks communion with God. The movement strives to provide attachment to the family and the goods necessary to raise it. Above all the movement works for the re-personalization of individual and social relationships so as to create a community awareness in an industrialized revolutionary era. As Kentenich concludes:

Im Bund sollen wir an Gott gebunden, in Christus durch Maria verbunden sein. Wir müssen untereinander Gemeinschaft haben, gebunden sein an die Gruppen-, an die Gaufamilie, weil unsere Zeit Menschen braucht, die gemeinschaftsbindend sind.<sup>262\*</sup>

261 Ibid: “The human beings must be transformed or changed in a rapid and sweeping way, free from all ties, so that they may be taken to death by their leaders.”\* The translation is mine.

262 Kentenich, Zur Sozialen Frage, p. 353: “United in Christ and through Mary, we will be in the covenant bound to God. We must have fellowship with one another and be bound to groups as well as the nuclear family, because our times require men who are community minded.”\* The translation is mine.

### **2.3. Socio-ethical and Economic Implications of the Pedagogy for the Oppressed: Justice and Love**

We have observed in the previous section how the modern economic order tends toward industrialization or depersonalization of individual and social relationships. As Korten said, “Everything has been turned into a matter of technique.”<sup>263</sup> A characteristic proper of such an alienating depersonalization is the religiously significant socio-cultural and political economic uprootedness of the individual industrial laborer from his work-place as well as living house or home. Such an individual is then, as we have seen, without a home, a trade, and a calling. He lacks a family, work, and hope. To overcome the morally destructive socio-economically destabilizing industrialization of the individual and society, the author proposed the re-personalization of the individual and social relationships. This remedy was to be achieved by means of the proposed pedagogy for the oppressed. It took the methodological form of self-education and social education. For the purposes of this research work the deindustrialization of the individual means to re-personalize his unique ways of thinking and relating to other human persons with a view to having “an intense experience of the value of the individual.”<sup>264</sup> That means that the key concept in the process of the aforementioned education is then re-personalization, i.e., personal experience of the inestimable self-worth of an individual crying not just for bread out of mercy or social love but as a simple matter of economic justice.

However, social love and economic justice as an intrinsic part of social justice are reverse sides of the same coin. In other words, the pedagogical process of re-personalization in self-education and social education is not then confined only to the intellectual or spiritual life

263 Korten, A Pedagogy for an Industrialized and Revolutionary Time, p. 10.

264 Korten, A Pedagogy for an Industrialized and Revolutionary Time, p. 19.

experience of an individual. It includes also, among other dimensions of human life, the social economic needs of the individual concerned. According to Kentenich's holistic thinking against a clear background of ethical consequentialism, "We don't just think about someone's soul. We seek to understand the total circumstances of their lives."<sup>265</sup> The integral salvation of the whole person, i.e., mind, body, and soul, in the global context of all persons and entire peoples is, in the view of Kentenich, the answer to the economic situation of the oppressed or industrialized individual today in particular. However, in general, the integral salvation is valid always and everywhere. As Kentenich points out, "This is why it is so important for us today to emphasize a culture of the whole person."<sup>266</sup> The central question of investigation in this concluding section is then to ask how the Schoenstatt pedagogy for the oppressed can, according to Kentenich, offer solutions for the redemptive re-personalization of the proletariat or the un-propertied industrial worker as follows:

- Deindustrialization of Religion and Economics
- Re-personalization of Economic Relations: Property Ownership
- Re-personalization of Ecclesial Relationships: Economic Systems
- Re-personalization of Associations
- Deindustrialization of the Spirit: Re-personalization of the Individual
- Re-personalization of Community Awareness

265 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 20.

266 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 11.

### 2.3.1. Deindustrialization of Religion and Economics

The interdisciplinary scope of the above stated topic is to critically assess the intrinsic relationship between religion and the economic issues. The starting point for such a relationship is the working hypothesis or general observation that grace presupposes nature, i.e., “Human beings are open to the supernatural when ordinary means are reasonably secure.”<sup>267</sup> In other words, as we have already seen, working for justice with a view to providing, for instance, economic assistance to poor people is an integral part of the religious work of evangelization. As the 1971 Synod of Bishops put it, “Action on behalf of justice and participation in the transformation of the world fully appear to us as constitutive dimension of the preaching of the gospel, or, in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation.”<sup>268</sup>

In sum, according to Kentenich, the logical consequences or moral imperative of the above stated principle is a call to action on behalf of the poor. As the author argues consistently, “If truly grace presupposes nature, we must prepare ourselves, so far as possible, to provide our people with economic assistance.”<sup>269</sup> The moral motive for the assistance given to people so as to improve their position in life is disinterested love of service to others. That means, in Kentenich’s view, that we do not assist them for our own benefit “but simply in order to serve those entrusted to our care.”<sup>270</sup> The above proposed and religiously grounded economic relationship stands in sharp contrast to the industrialized antagonism between the alienated or uprooted proletariat and the oppressive capitalist entrepreneur.

267 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 20.

268 JW 6, in Walsh, Proclaiming Justice and Peace, p. 270.

269 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 20.

270 Ibid.

### 2.3.2. Re-personalization of Economic Relations: Property Ownership

The problem statement for the above stated topic is appropriately put by Kentenich, “Is the current economic order in any way a moral system? Is the currently accepted concept of private property in any way moral?” The author seeks to respond adequately to the problem statement from the moral stance of ethical personalism. This is the value-pregnant view concerning the centrality of man in the universe. That means that in the modern industrialized world, economic activity is for the benefit of the human person and his or her moral sense of self-worth. It is for this reason that the author then asks with a view to the re-personalization of the proletariat, “What can be done to restore a sense for the value of each individual caught up in the modern day economy?”<sup>271</sup>

The starting point for responding to the aforementioned question is the clear distinction that Kentenich makes between the inordinate spirit of capitalism, on the one hand, and the economic system of capitalism, on the other. The spirit of capitalism is the unrestricted or irresponsible development of the drive to acquire material possessions.<sup>272</sup> It is as such the unlimited or insatiable desire to have more for the sake of accumulation of wealth. It is immoral because it is no longer at the service of man according to God’s plan or divine will for the universal destination of all created goods. It is then only an end in itself and for itself. In sum, it is immoral because it is an inordinate reversal of ethical personalism or the centrality of man in the universe.

However, the moral abuse underlying the spirit of capitalism does not necessarily take away the correct use of the economic system or the various ways and means capitalism expresses itself: “*Abusus non*

271 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 22.

272 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 23.



*tullit usum.*”<sup>273\*</sup> The two main elements of the economic system of capitalism are labor and capital. There is nothing intrinsically good or bad in these elements. They are then value-neutral. They become good when used for the service of man according to the recent social teaching of the Church as endorsed by Kentenich.<sup>274</sup> In his view, “the driving force of the capitalist system is the desire for property. Clearly this is something morally neutral, but it can be misused.”<sup>275</sup>

With regards to the concluding question whether the modern economic system is tending more to be abused in the spirit of capitalism underlying industrialization today, Kentenich concurs: “In general, everything is headed to an ever greater industrialization.”<sup>276</sup> And this is a moral call to an ever greater deindustrialization or re-personalization of the individual and social economic relationships between the capitalist and the proletariat as effectively proposed by Kentenich. In a similar methodological way, Kentenich tackles the corollary question of private property. He distinguished, in this connection, between the absolute or unqualified right to possess, on the one hand, and the limited or relative right to use private property. A biblical characteristic proper of the latter is its stewardship of ownership. That means, according to Kentenich, that “private property is the God-given empowerment of a person over a thing within certain divinely determined limits.”<sup>277</sup> In other words, the rights-based power over things is dependent upon God, the only absolute before who everything else including private property is relative.

273 “The abuse of a thing does not take away the correct use of the thing.”\*

The translation is mine.

274 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 23.

275 Ibid.

276 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 24.

277 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 25.

The above mentioned empowerment of people over things is given by God for a specific divine reason. The reason underlying God's plan for the universe is discernible by natural law as a reflection of the eternal law. This law is enacted by divine will. For the purposes of the present discourse, the concept of private property is discernable by human reason as a participation in divine reason, underlying God's will for created goods. The will means the divine empowerment of people over things for their well being or universal common good. The divine willed universal destination of created goods is the moral justification for the social responsibility of private property over and above its individual purpose of self-realization or personal *épanouissement*. Another reason for the social responsibility is the human nature which defines man as a social being (Gn 2:18 "It is not good for the man to be alone"). It underlies our social interconnectedness (i.e., interwovenness of fates) or human solidarity. Ultimately, the social responsibility of possessions "is to provide human beings the earthly goods they need to live."<sup>278</sup> This is the ultimate right to use any created goods for survival, for example, especially "when a human being lacks even what is more essential."<sup>279</sup> In such extenuating conditions, then the unqualified or absolute right to possess private property ceases and the ultimate or relative right to use it comes into play.<sup>280</sup> That means, for instance, that in cases of extreme want the capitalist is obligated to share his superfluous possessions as a matter of social love or charity according to Pius XI in his social encyclical *Quadragesimo Anno*:

At the same time people's superfluous income is not left entirely to their own discretion. We speak of that portion of their income which they do not need in order to live as becomes their station. On the contrary, the grave obligations of charity, beneficence and liberality which rest upon the wealthy, is constantly insisted upon in telling words by the Holy Scripture and the Fathers of the Church.<sup>281</sup>

278 Ibid.

279 Ibid.

280 Ibid.

281 Pope Pius XI, *On Social Reconstruction: Quadragesimo Anno* (Nairobi: Paulines, 1989), p. 19.

Similarly, the capitalist with superfluous income is as a matter of social justice obligated to pay higher taxes. In this structural way of legal justice as an integral part of social justice he would help to re-personalize the industrialized worker as a subject of rights, e.g., the civil right to health care, in a thriving modern social welfare state.

### **2.3.3. Re-personalization of Ecclesial Relationships: Economic Systems**

The starting point or working hypothesis of the present subject matter is that the Church has no particular political economic agenda. Its direct or God-given redemptive mandate is to evangelize with a view to serve spiritually as “a sacramental sign and an instrument of intimate union with God and of the unity of the whole human race.”<sup>282</sup> The outstanding question is the extent to which, besides its spiritual mission to save souls, the Church should “assist people with their economic lives.”<sup>283</sup> It should assist people with their economic lives in the light of three applicable laws.

According to the first law, the Church cannot enforce one exclusive type of economic system, because “the Gospel does not mandate a specific type of economic system.”<sup>284</sup> Therefore, in the light of the second law, the Church can only say “in specific cases that a type of economy that protects the laws of justice and love is close to perfection the more it fosters the earthly well being of people and secures the moral law.”<sup>285</sup> This is what, for instance, Pope John XXIII did in recommending a worldwide liberal economic system of industrialization because of the enormous and rapid social progress it brought to

282 “Gaudium et Spes” 42.2. in Walsh, *Proclaiming Justice and Peace*, p. 184. References to *Gaudium et Spes* will be given by citing the paragraph numbers preceded by the initials GS.

283 Ibid.

284 Kentenich, *A Pedagogy for an Industrialized and Revolutionary Time*, p. 22.

285 Ibid.

Western Europe and North America in the early 1960s.<sup>286</sup> However, in view of the second law, the Church can only say that such an economic system “is more in harmony with the Gospel, but she cannot make this economic system obligatory on everyone.”<sup>287</sup> The third law stipulates the moral or socio-ethical criteria of choice between competing economic systems.

The biblical relevance of the social criteria for choice between different economic systems is that the minimum requirements for their moral validity ought to be re-personalization of the proletariat. That means promotion of a quality of life among the industrialized or de-personalized workers, according to the very words of Jesus: “I came so that they might have life and have it more abundantly.” (Jn 10:10)

#### **2.4. Implications: African Relevance**

With reference to the original problem statement of this research work, we intend to ask to what extent, if any, the value-laden issue of industrialization can be or not be seen as relevant in an African context of underdevelopment in Kenya. In the light of the Schoenstatt school of self-education and social education, we may recall that the main problem relates to the issue of de-personalization. In response to the unresolved question, we may also observe from the foregoing social analysis of the modern industrial economy that the end-result of de-personalization was the marginalizing poverty. It was the socio-cultural and political as well as religious uprootedness of the individual wage-earning worker in Europe. Similarly in an African context of underdevelopment, a renowned African author illustrates well how a generalized poverty “results in a lack of power, a lack of social capa-

286 Michael Walsh and Brian Davies (eds), Proclaiming Justice and Peace: Papal Documents from Rerum Novarum through Centesimus Annus, Revised and Expanded (Mystic, Connecticut: Twenty-Third Publications, 1991), p. 81.

287 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 22.

bilities to participate in the political and economic arenas. More than being merely a socio-economic or a political problem, poverty raises important religious and ethical questions as well, questions about human dignity, human rights and justice.”<sup>288</sup>

In the search for an adequate response to the social question of industrialization or de-personalization of the individual and social relations, Kentenich saw the role of education as key to finding a lasting solution or valid answer to the economic situation. The aim of education is, among other roles, the personal transformation or individual passage from ignorance to knowledge. As an African proverb puts it “*Akili ni mali.*” That means that knowledge is the empowerment of the individual, for instance, to acquire wealth. It is for this reason that Africans identified ignorance, among other causes, as underlying poverty in the black continent. The acquisition of knowledge by means of an appropriate social conscientization of public opinion led to the abandonment of antisocial attitudes of thought and behavior such as irresponsible human sexuality. Such behavior caused HIV/AIDS. It brought generalized poverty or underdevelopment. This poverty was then due to the widespread HIV/AIDS related death of able-bodied working young people. The end-result was a rise in the number of destitute children and widows.

In a similar way as above noted, Kentenich saw the religiously inspired and ethically grounded self-education of the individual, in particular, and social education of people at large as key to the deindustrialization of the human person and society. As Paul VI also concurred on the transformative role of education as an important learning experience for people to aspire toward integral development, “Lack of education is as serious as lack of food; the illiterate is a starved spirit.

288 Matthew Theuri Mwangi, The Meaning, Causes and Solutions of Poverty in the Papal Encyclicals (1878-1990) in the Documents of Vatican II: An African Theological Critique (Ann Arbor, Michigan: UIM Services, 1992), p. 258.

When someone learns how to read and write, he is equipped to do a job and to shoulder a profession, to develop self-confidence and realize that he can progress along with others.”<sup>289</sup>

However, as we have already seen,<sup>290</sup> a clear knowledge of the manifest images of man is required for us to experience a methodologically proper and pedagogically adequate process of self-education as key to the re-personalization of individual and social relationships. It is hoped that such knowledge would enlighten fellow Kenyans in the search for the “Kenya we want.”<sup>291</sup> We may recall, in this connection, that Kantenich proposes three manifest images of man. We can review the images briefly as a contribution toward the search for the “Kenya we want.”<sup>292</sup> We shall do so within the recent historical background of the country as a British colony and the prevalent post-independence ideologies and mentalities cherished by Kenyans.

## **2.5. The Manifest Images of Man: Ideologies and Mentalities in Kenya**

For the purposes of this work an ideology is a manner of thinking or a set of ideas, especially forming the basis of an economic or political system. It is then a consciously elaborated and explicitly expressed system of views and values. This is contrasted with mentalities as general manners of understanding things or sets of unelaborated, and even tacit, beliefs, values, and attitudes.<sup>293</sup> It can then be said that these ideologies and mentalities affect the behavior and lifestyle of the people.

289 PP 35, in Walsh, Proclaiming Justice and Peace, p. 231.

290 Niehaus, 200 Questions about Schoenstatt, p. 66. See also page 29ff. in this work.

291A post-independence slogan in civic education.

292 Ibid.

293 Joseph Kariuki, “Ideologies, Mentalities and Human Development: The Search for Happiness in Kenya” in African Christian Studies, Vol. 18, No 12, June 2002 (Nairobi: Quarterly Journal of the Faculty of Theology, Catholic University of Eastern Africa), p. 57.

However, the main issue here is to propose the criteria for choice about the absolute preference of one of the three images so as to adequately satisfy the value-laden desire in Kenyans search for the “Kenya we want.” As already mentioned, the three images proposed by Kantenich are the collective man and the communitarian man as well as the social man. These images are promoted by the communistic socialism and Schoenstatt school of thought as well as the utilitarian liberalism respectively. Owing to the recent historical background of Kenya as a colony of the Great Britain, i.e., the source of political and economic liberalism, the predominant ideology in the country is utilitarian liberalism. This is expressed as political liberalism in the civil society and free enterprise in the market economy. But the political ideology and free market economy have retarded people’s development. And this is because the past picture of integral development in the third world in general, according to John Paul II,<sup>294</sup> and Kenya in our view, in particular, has been grim. As in the latter case, the already mentioned African author concurs:

In Kenya, the gulf between the rich and the poor seems almost impossible to bridge. Poor shelter, malnutrition, disease, illiteracy, a short life expectancy, and high infant mortality rates mark the lives of the poor and their dependent families. Even more alarming, perhaps, is the fact that the problem of poverty is becoming increasingly structural, advancing well beyond the reach of policy makers and development projects. As a result, it is becoming virtually impossible for the majority to escape the cycle of crushing poverty in which they are entrenched.<sup>295</sup>

In sum, the so-called “economic freedom” has led to a distorted economy and political antagonism among Kenyans. The latter issue has been at times manifested by the tribalism underlying ethnic wars. In this divisive way, Kenyans have been led to experience social disin-

294 John Paul II “Sollicitudo Rei Socialis” in Walsh, Proclaiming Justice and Peace, p. 400ff. References to Sollicitudo Rei Socialis will be given by citing the paragraph number preceded by the initials SRS.

295 Mwangi, The Meaning, Causes and Solutions of Poverty, p. 261.

tegration and politico-cultural uprootedness. The end-result of the liberalist ideological thinking and subsequent utilitarian behavior is the marginalization of political dissidents, on the one hand, and the structural inequalities of economic opportunity, on the other. Consequently, the country becomes less and less a land of opportunity, which the Kenyans want.

In critically assessing and creatively proposing the weak and the strong points or the benefits and disadvantages of the other images competing with the utilitarian liberal image of man, the Schoenstatt school of thought would hopefully help Kenyans in broadening their idea of the “Kenya we want.” According to Kentenich, the main weakness of the utilitarian liberal image of man is its basic lack in the moral vision of the inestimable value or intrinsic worth and unique dignity of the human person. In this utilitarian view, man is a dispensable or worn part in the machine. But this lack of respect of the unique personality of each individual human being is even more radical or serious in the communistic socialist image of the collective man.

In conclusion, Kenyans would then do well to heed the Schoenstatt person-centered self-education school of thought. Its aim is the formation of the communitarian man. Such a man is open to the social responsibility of the individual and state. This is what takes place in a social welfare state. Such a state is well known, for instance, because of its provision of free elementary and secondary education as well as health care. It does so by means of the commensurate higher taxation of the rich for the common benefit of all. It would correspond best to the “Kenya we want.”

## **2.6. Solutions: Re-personalization of Individual Initiatives and Local Communities**

The aim here is to evaluate my personal stance as a social ethicist *cum* theologian along with individual initiatives *in loco*. This is achieved from the pastoral and pedagogical perspective of the Schoen-



statt school of self-education of the individual and social education of others. It is done in part with a view to offer solutions to the problem of de-personalization or underdevelopment. It is also meant to contribute proposals for the re-personalization of individual and social relationships.

Since the mid 1970s we have been personally involved in the membership and leadership of the Schoenstatt Apostolic Movement. Key to the individual growth in the movement, in particular, and society, at large, is the self-knowledge emanating from self-education. And this is geared toward the self-discovery of the particular human being. The intellectual and spiritual exercise is based on the identification of one's peculiar feelings before various events and people. It also includes a well-formed knowledge of one's unique temperaments. In this way, one's personal ideal, underlying his or her personality style, emerges within a clear picture of oneself.

The participants engage themselves at regular meetings in social education for the sake of their personal transformation. At home the members involve themselves in various ecclesial apostolates such as family life education and childcare. Besides taking responsibility for the spiritual flourishing, the movement also seeks to help members in their ordinary lives, such as sponsoring youth in academic formation and technical training.

The movement also helps or encourages members to put up permanent houses for decent living conditions. Moreover, it solicits funds for reaching out to others for their self-education and rescuing the less fortunate members of society such as the poor and the sick as well as the elderly. It also calls for occasional development fundraising campaigns to construct necessary buildings such as a multipurpose hall *cum* prayer house and a future daughter shrine. For the welfare of its members it organizes pre-wedding celebrations and funerals. It also facilitates pilgrimages to the daughter shrines in Tanzania and Burundi as well as to the original shrine at Schoenstatt, in Germany. On a

regular monthly basis, the Schoenstatt Apostolic Movement in Kenya meets at a wayside shrine and other gathering places for spiritual renewal and on-going self-education as well as celebration of mass.

For the purposes of this second part of the present section, we shall attempt to achieve the aforementioned aim of evaluating our personal stance and individual initiatives within the Schoenstatt school of self-education as an adequate way and means to achieve social education. And this is accomplished with a view to offer further solutions to the central question of investigation. At stake here is the issue of de-personalization along with the relevant remedial proposals suggested in the following order of sequence:

- Re-personalization of the Individual: Deindustrialization of the Mind
- Deindustrialization of Ecclesial Relationships: Re-personalization of the Parochial Community and Parish Life
- Re-personalization of Life in Associations

### **2.6.1. Re-personalization of the Individual: Deindustrialization of the Mind**

The re-personalization of the individual means in everyday living, among other necessary requirements for a dignified way of life, to help a fellow human being to meet his basic need for self-worth, i.e., leading others to appreciate the inestimable value or intrinsic worth of their God-given human dignity. It is then a divine call to recognize God's image according to which all human beings are equally created as men and women. The human dignity raises all men and women equally to the noble level of human persons, i.e., subjects or beneficiaries of natural or God-given rights. The above stated rights-based vision of the individual human being as a human person with inestimable value of his or her own is widely lacking in Africa today. The end-result has been widespread crimes against the humanity of fellow

men. Examples of such atrocities are tribal clashes and civil wars as well as genocide. We have witnessed in person some of these crimes. These countervailing factors have been stumbling blocks against the re-personalization and integral development of the individual human being, in particular, and civil society at large in the African continent. The main cause of the emerging underdevelopment is the dictatorship of the mind perpetrated on innocent people by ruthless leaders. These leaders are without moral conscience. They are as such intolerant of any political pluralism. The legacy of such self-seeking leaders is to perpetuate themselves in office as life presidents.

However, the above stated dictatorship of the mind is not confined to the political elite in Africa today. It is commonly practiced elsewhere, especially in the public institutions of academic education and technical training as well as religious houses of formation and seminaries. Even in the latter institutes fear of punishment such as being expelled is the main motive of interpersonal relationships. This intimidation lowers the self-respect of the candidates to the priesthood and religious order. It forces them to lie low like an envelope only to appear in their true colors after their ordination or profession. The Schoenstatt school of self-education as the best form of social education and ethics is a timely remedy for the malfunctioning of the African socio-cultural and political economic order.

It is in the above stated context that we were protagonists in organizing academic seminars for social education at the Catholic University of Eastern Africa. The aim of the seminars was to find adequate answers to the difficult social economic and political situations in Africa today. We were also participating in short civic education courses organized by the local Church in Kenya. The content or subject matter of the courses was social conscientization. That means that the Church is the conscience of society. As such it is calling believers and all men of goodwill to take an active part in the political economic life of the nation. The key to the success of a conscientization endeavor is the

respect of the human person and freedom of opinion without any superiority complex.

Hence, the best indicated content for such self-educating seminars and short courses can be seen in the telling words that are as valid in a disintegrating Africa today as they were in an industrializing Europe in the 1930s: “Zeigen wir mehr Achtung vor der Persoenlichkeit, vor jeder Ansicht. Nicht dirigieren wollen”!<sup>296\*</sup>

For the Church to serve as an authentic conscience of society, it is called to rethink its leadership style so as to be more prophetic in its shepherd leadership. The good shepherd is self-sacrificing for the sake of the flock much in the same way as an African mother places the well-being of children before her own comfort or safety. Examples of these self-sacrificing ways are the manner in which mothers who are caught up in tribal clashes remain with their helpless children.<sup>297</sup> The fathers of the children often feel overwhelmed by the sad circumstances and simply escape from the situation.

Kentenich tells us about the above stated compassionate motherliness as being key to the re-personalization of the individual and deindustrialization of the mind. It is a humble attempt to stoop down to the simple people we are called to serve. “Wir müssen Mutter sein, uns hinabneigen zum Volk aus großem, gütvollem Erbarmen.”<sup>298</sup>

### **2.6.2. Deindustrialization of Ecclesial Relationships: Re-personalization of the Parochial Community and Parish Life**

Under the present topic, in the view of Kentenich, the Catholic person-centered vision of the parish Church as a family is proposed. And this is achieved in contradistinction to the anonymous and utili-

296 “Let us show respect for the human person, for his or her opinion.”\* The translation is mine.

297 Daily Nation Newspaper, Nairobi, March, 2000, p. 14: “A time to weep and let go of the past.”

298 Kentenich, *Zur sozialen Frage*, p. 396.

tarian organization of an industrial complex. The Catholic mission is furthermore suggested as an adequate way and means of re-personalization or renewal of the parish community as a fellowship of service and worship. In this way it transforms the parish life to be more family oriented. That means that the Church is expected to be welcoming the people of God to its parochial worshipping community, where all are called to feel at home.

The Schoenstatt Apostolic Movement can facilitate the deindustrialization process of ecclesial relationships as well as the re-personalization of the parochial community and parish life. That means that it can make the relevant ecclesial relationships and parochial community life more familial. This is because it is also a pilgrimage movement. In other words, its members make journeys of faith in the concrete way of pilgrimages to their original shrine in Germany or other daughter shrines in the world. The faith motive for making such pilgrimages is to obtain God's blessings that are commonly associated with the pilgrimages to the original shrine or to the daughter shrines. The familial nature of the first of these pilgrimage graces is self-evident as it makes the believer feel at home in Mary. The other two graces are related to the inner or moral conversion of the pilgrim as well as apostolic fruitfulness.

The African relevance of the pilgrimage graces is their familial connection with the pilgrim MTA Shrine. The latter is locally connected with three graces of the original shrine and daughter shrines. The pilgrim MTA Shrine is the portable image of MTA, carved out of a "wooden frame shaped like the outline of the shrine."<sup>299</sup> Its historical origin goes back to 1950. It was then that John Pozzobon began visiting families with his pilgrim MTA so as to promote the rosary campaign.

As Niehaus indicated, today there are over 150,000 such images circulating from one family to another within particular parish church-

299 Niehaus, *200 Questions about Schoenstatt*, p. 44.

es and parochial communities in over 80 countries.<sup>300</sup> And Kenya is one such country. In some dioceses in the country the pilgrim MTA Shrine is circulating from house to house. Many Kenyans have received the grace of feeling at home in Mary when the pilgrim MTA Shrine was brought to their homes. They have also experienced inner growth and desire to be more open and apostolic with regard to their service to the Church in particular, and the world at large.

The African relevance of the pilgrim MTA was providentially complemented with the home shrine in Kenya. This shrine is meant to manifest the family as a domestic Church or as a place dedicated to God as a “Schoenstatt corner.”<sup>301</sup> As such, it acts “as a sign of the graces of the shrine at work in a special way in the home and the family.”<sup>302</sup> As the God-given main mission of the African family is to continue the unbroken ancestral stream of life in its members, in a similar way, the important purpose for the devotion to the pilgrim MTA and the home shrine is “the living connection to the stream of life and graces coming from the Schoenstatt Shrine and family.”<sup>303</sup> The deindustrialization of ecclesial relationships and re-personalization of the parochial community and parish life would then come, among other sources, from the individual experience of pilgrimage graces. As we have already observed, the first grace is God’s blessing to feel at home. We have also seen how this is a call to the Church to welcome the people of God to its worshipping community and make them feel as at home as they do in their own families. As Kentenich recommends, “Die Pfarrgemeinde sollte eine Pfarrfamilie sein, das Pfarrleben familienhafter leben.”<sup>304\*</sup>

Ultimately, we have also stated, as the God-given main mission

300 Ibid.

301 Niehaus, 200 Questions about Schoenstatt, p. 42.

302 Ibid.

303 Niehaus, 200 Questions about Schoenstatt, p. 45.

304 Kentenich, Zur sozialen Frage, p.394: “The parish community should become a family; the life in a parish is to be familial.”\* The translation is mine.

of the African family is to continue the unbroken ancestral stream of life in its members or children, we are in the same way children of the same Father in the Church. We are in this way united in prayer and service to one another for the glory of God. As Kentenich shows, the deindustrialization of ecclesial relationships and re-personalization of the parochial community and parish life can be achieved by means of the Catholic vision of the Church as a family or basic community of human persons: “Persönlichkeit: Wir sind alle Gotteskinder, sind adelig und arbeiten unserem himmlischen Vater zu Ehren.”<sup>305\*</sup>

In the same way, another relevant characteristic proper of the African family is the communion of life or interwovenness of fates and human solidarity especially with regard to the vulnerable members of society such as the elderly people. In this view, whatever increases the quality of the community life is the hallmark of what is morally good. Conversely, whatever diminishes the quality of life is what is morally evil. Similarly, the communitarian dimension of a re-personalized Church as a family and *sub aspectu fidei* as a mystical body of Christ is well envisioned by Kentenich: “Gemeinschaft: Wir sind alle im corpus Christi mysticum, in Christus, zu einer großen Gemeinschaft verbunden, in der einer für den anderen eintritt. Darum erziehen zum Dienen, zur Hilfsbereitschaft, die Idee des corpus Christi mysticum wirksam machen in der Schule!”<sup>306\*</sup>

We have contributed to the above stated re-personalization of the parochial community and parish life through the Schoenstatt pilgrimage apostolate. We have commissioned and re-commissioned each

305 Kentenich, *Zur sozialen Frage*, p. 394ff: “Being a human person: We are all children of God, we are noble and we work for the glory of our heavenly Father.”\* The translation is mine.

306 Kentenich, *Zur sozialen Frage*, p. 394: “Community: We are all in the mystical body of Christ, united in Christ with a large community, in which we are responsible for each other. It is for that purpose that we educate others as a service to them and as our readiness to make the idea of the mystical body of Christ effective at school.”\* The translation is mine.

year the pilgrim MTA Shrines as well as home shrines. We have done so at the wayside shrine at Maragua, in the Diocese of Muranga. It is at this wayside shrine that the Schoenstatt promoters of the pilgrim MTA apostolate and other members of Schoenstatt gather on a monthly basis. They gather for their spiritual renewal and self-education as well as a concluding celebration of the mass. They are then inwardly strengthened to carry on the home apostolate of the pilgrim MTA of gradually re-personalizing the parochial community, in particular, and parish life, in general. As Kentenich exhorts us, “Wir werden langsam vorankommen, können nur Saatkörner streuen, die spatter aufkeimen werden. Wir sind nur ‘Stöpsel’. Gott kann alles. Durch Mißerfolg will uns Gott in der Demut erhalten.”<sup>307\*</sup>

### 2.6.3. Re-personalization of Life in Associations

The main pastoral and spiritual motive for the re-personalization of associations is to facilitate active participation of the members. This facilitation is achieved by means of personal involvement, for instance, in group sharing or interpersonal discussions. It entails also individual exposure of life experiences as aspects of self-education. In such interactive associations the learning process takes place mainly through sharing one’s lived experiences rather than lectures or research papers. As Kentenich warns us in such situations, “Nicht Vorträge verlangen und halten.”<sup>308\*</sup>

The starting point in the group sharing of life experiences is an empathetic understanding of common interests and mutual concerns that hold the life in the interactive association together: “natuerlich

307 Kentenich, Zur sozialen Frage, p. 395: “We shall gradually make progress (in the meantime), *we can only sow the seeds, which will sprout later. We are only ‘plugs’*. God can do everything. God wants to keep us humble through (our) failure.”\* The translation and brackets are mine.

308 Kentenich, Zur sozialen Frage, p. 396: “not to ask for or give lectures.”\* The translation is mine.



reden wir ueber Dinge die interessieren.”<sup>309\*</sup> Our African perspective of the re-personalization of membership and interactive life in ecclesial associations and extended family welfare society in pastoral and sociological terms of personal stance and individual initiative traces its way back to our early childhood in the early 1950s. Those were the troubled days of the politically active *Mau Mau*<sup>310</sup> or African struggle against the British colonial rule in Kenya. However, we observed how our mother was waking up early in the morning to attend the six o’clock daily mass. Our elder brother served at the altar during the daily masses. He woke up as early as five o’clock in the morning so as to strive to serve at the altar during the daily mass before other contending altar boys could arrive at the parish Church (*kuhita mitha*). We were then interested in attending the daily morning mass and serving at the altar as a consequence of the good example set before us by our mother and elder brother. When we were serving at the altar we wanted to establish a well organized order and harmony among servers. For that purpose we formed an association of altar servers for fixing on a regular basis the names of servers during the daily and Sunday masses. In this way, we would avoid the unseemly competition and apparent wrangle among the energetic and over zealous young boys. We were inspired in this pacifying agenda by the motherly concern and pastoral as well as the disciplinary leadership of the Consolata Missionary Sister Maria Cleofa.

During our service at the altar we were also inspired by the Marian devotion and the apostolic zeal of the members of the Legion

309 Ibid: “obviously we speak about things in which we are interested.”\*

The translation is mine.

310 The *Mau Mau* struggle for political freedom leading the war of independence (1952 -1958) was a military wing of the National Liberation Movement, KAU (Kenya African Union) whose vision and mission was encoded in the Kiswahali initials of the revolutionary organization i.e. *Mau Mau: Muafrika apate Uhuru Muingereza arudi Ulaya* (The African people are to obtain independence, and the English colonizer is to return to Europe).

of Mary (i.e., *Legio Mariae*). They were driven to their regular meetings at Gikondi and Kaheti in Nyeri Diocese by their spiritual mentor and parish priest, the Consolata Missionary Father Bartholomew Negro. It is for this reason that we were inspired to found the boys' branch of the Legion of Mary. We were elected to the leadership of the association. We suggested at our inaugural meeting that we collect coins for an intention of the mass to be celebrated for God's blessings and apostolic fruitfulness of our Marian sodarity. The curate of our Fort-Hall (i.e., presently Muranga) Parish, the steadfast and long serving Consolata Missionary Father Manfred Enrico, kindly accepted to serve as our treasurer. However, the Marian sodarity was eventually phased out and replaced by the emerging lay apostolate movement known as Catholic Action in the late 1950s. We joined the association in our intermediate school under the sponsorship of a teacher. In early 1980 we joined the Worldwide Marriage Encounter Movement. We were selected for team leadership of the movement until the year 2004. Our membership in the movement took place some years after our priestly ordination. We had before then completed our seminary training in Rome, Italy, and higher studies in Fribourg, Switzerland, in the late 1960s and mid 1970s. While pursuing higher education in Switzerland, we came providentially to encounter a young aspirant of the Schoenstatt Apostolic Movement in the city of Fribourg. His name is Hubert Vonlanthen. He introduced me to his colleagues and fellow university students as well as their revered spiritual mentor, Frau Maria Franzke, in the early 1970s. The young aspirant of the Schoenstatt branch of the Pontifical Institute of Diocesan Priests also introduced me to the General Rector of the institute, Monsignor Gebert Hermann. This rector kindly accepted me into the institute on completion of the stipulated novitiate formation.

We are presently active participants in the association of diocesan priests belonging to the aforementioned institute. As such, we have helped in founding and sustaining the Schoenstatt Apostolic Movement in Kenya. This has been possible only through the moral and ma-

terial support of the former and present general rectors, Monsignor Gebert Hermann and Dr. Peter Wolf, respectively, as well as Balthasar Blumers, Denis Fowley, Reinhard Foester, Alfred Rottler and Michael Savage.

The relevant moral lesson to be learned from the aforementioned African personal experiences of life in associations, in general, and in the Schoenstatt Apostolic Movement, in particular, is attempted herewith. This attempt is made, for instance, with reference to Kentenich's words of wisdom to pastors and religious leaders to listen with the heart to the people they are selflessly called to serve. To listen with the heart means hearing and giving attention to not only the spoken words but also the felt needs and interests of the individuals concerned, especially the most vulnerable like children. As Kentenich puts it, "Haben wir auch ganz besonderes Interesse für die Arbeit des Kindes."<sup>311\*</sup>

Moreover, listening with the heart as it is also highlighted in the talks of Marriage Encounter entails nurturing a culture of taking heed of the whole person with his or her basic human needs. And those needs are both spiritual as well as religiously significant material needs. Kentenich classifies well the basic human needs according to their order of importance: "Der Mensch möchte zuerst menschlich, dann kirchlich erfaßt sein."<sup>312\*</sup>

Furthermore to listen with the heart entails also in a similar way as indicated above having our priorities right according to a proper hierarchy of values or order of being: *gratia supponit naturam* (i.e., grace presupposes nature). That means, in practical terms, that we cannot effectively preach the gospel to a person with an empty stomach. His or her main preoccupation is first of all to satisfy his or her hunger. As the Romans put it, "*primum vivere deinde philosophare.*" This is

311 Kentenich, Zur sozialen Frage, p. 396: "Let us have a special interest for children's work." The translation is mine.\*

312 Ibid: "Man would like to be humanly speaking considered (in the first place), then to be religiously treated (thereafter)."\* The translation and brackets are mine.

to say, we provide first enough means of livelihood before philosophizing or talking words of wisdom. Kentenich's words of advice are then well contextualized: "Wo religiöses Leben aufblühen soll, ist notwendig ein gesichertes Dasein."<sup>313\*</sup> Ultimately, listening with the heart means feeling like Jesus did in view of the dire needs of the people ("His heart was moved with pity for them." (Mt 14:14) As Kentenich exhorts us, "unterhalten wir deshalb Beziehungen und benuetzen wir die Bessergestellten zur Hilfe fuer das arme Volk."<sup>314\*</sup>

In the above stated way, to listen with the heart is an inseparable spiritual aspect of the Schoenstatt everyday sanctity, i.e., faith awareness that, for instance, our works of justice to the needy are sanctifying works of God's redemption to us. As Kentenich asserts this faith conviction, in part, about the meaning of our everyday holiness, "Unsere Arbeit ist Gottesdienst."<sup>315\*</sup> That is why, in a holistic vision of integral salvation, we are called to serve the poor so that they may also be in a better position to serve God on their own initiative. However, we are warned to bear well in mind that our charitable works of mercy and other works of justice such as paying taxes for the social welfare of all citizens, especially the less fortunate members of society such as the elderly and the sick, cannot be a lasting solution to the problem of poverty or other human limitations owing to the original fall of man. As Kentenich pointed out, "Trotz wirtschaftlicher Besserung wird es immer eine soziale Frage geben. Die Erbsünde wird immer Mißstände schaffen, und bei der Gemeinschaft haben wir es mit kondensierter Erbsünde zu tun."<sup>316\*</sup>

313 Kentenich, Zur sozialen Frage, p. 392: "Where religious life is expected to thrive, there must be enough means of livelihood."\* The translation is mine.

314 Ibid: "Let us keep contact with and make use of the (financially) well-off people to help the poor."\* The translation and brackets are mine.

315 Kentenich, Zur sozialen Frage, p. 394ff: "Our work is service to God."\* The translation is mine.

316 Kentenich, Zur sozialen Frage, p. 392: "In spite of economic improve-

Another pastoral and spiritual aspect of the everyday holiness can be seen from the aforementioned Marian Apostolate. The apostolate is connected with the Schoenstatt pilgrim MTA Shrine as a devotional way of personally and locally experiencing God's blessings or pilgrimage graces associated with a visit to the original shrine or daughter shrines. As Niehaus concedes, there are also other recognized ways and means of connecting spiritually with the original or daughter shrines.<sup>317</sup> One such a recognized way, is the home shrine. It is blessed, in the African context of Kenya, at times in the original shrine in Schoenstatt. This takes place, for instance, when a few fortunate members of the Apostolic Movement visit the shrine on the occasion of the profession of Kenyan Sisters of Mary. So far, there are two Sisters of Mary of Schoenstatt. In normal circumstances, the home shrine is blessed at the wayside shrine at Maragua, in the Diocese of Muranga.

In sum, the devotion to the home shrine developed as part and parcel of the apostolate of the pilgrim MTA. This apostolate, for instance, took the form of popular celebrations at Gatanga parish in the late 1990s. We marched from house to house in long lines of the members of Schoenstatt. These people were loudly singing Marian hymns and raising high the pilgrim MTA shrines. The shrines had been blessed at the local wayside shrine at Mbo-1-Kamiti in Maragwa. We blessed each house we entered with holy water and said prayers as we enthroned the MTA home shrine in a special praying corner or room. It is there that the family would gather in prayer before the MTA home shrine. I had similar home visits without the benefit of pilgrim MTA more than ten years earlier elsewhere at Mugoiri parish. The parish had twenty-six far distant local Churches. Some of the Churches were located in hilly and bushy areas where no car could venture. We climbed the hills on foot and at times we crawled with our hands on the ground.

---

ment there will be always social problems. The original sin will always engender defects, and in the community there are remnants of the original sin."<sup>317</sup> The translation is mine.

317 Niehaus, 200 Questions about Schoenstatt, p. 10ff.

At the conclusion of each visit we inquired about the practice of faith among members of the family. As a result of the home visits many couples had their marriages solemnized in the Church while others were granted “*sanatio in radice*.” In the latter case, one of the couples and usually the wife were then granted permission to receive Holy Communion. This was especially the case when the other partner, and especially the husband, could not avail himself for the solemnization of their marriage in the local Church. It is for this reason that their marriage was then completely healed or officially recognized as valid and permanent on the part of the Church. In retrospect, we feel affirmed in our home apostolate and family spirituality by the encouraging relevant words of Kentenich. He dares to assert that the house visits and blessings may even have more pastoral effect on the lives of the members of the family than when they receive the sacraments. As he says:

“Das Volk wird durch Flur- und Haussegen zum Beispiel viel mehr mit der Kirche verbunden als durch die Sakramente. Durch solche Segnungen zeigt die Kirche das Interesse für die Arbeit des Volkes... Machen wir Hausbesuche! Die Sekten verdanken ihr Wachsen den Hausbesuchen.”<sup>318\*</sup>

#### **2.6.4. Re-personalization of Community Awareness**

The aim of this last part of the final section of the present research work is to conclusively contrast the de-personalizing effects of the industrialization of the individual and social relationship within the desirable deindustrialization of the human person and society. The latter would, in the first place, according to Kentenich, consist of giving up all manner of a superiority complex: “Hören wir auf, uns über den anderen zu fühlen.”<sup>319\*</sup>

318 Kentenich, Zur sozialen Frage, p. 396: “The (poor) people will feel, for example, more united with the Church through the blessing of their houses and halls than through the sacraments. The sects owe their growth to house visits.”\* The translation and brackets are mine.

319 Kentenich, Zur sozialen Frage, p. 397: “Let us give up feeling superior

It would mean, in the second place, diligent human action and choice to lead a simple lifestyle so that we may live in solidarity with the poor and other less fortunate members of society. As Kantenich exhorts us, “Leben wir bescheiden, arbeiten wir ernst. Erholen wir uns nicht zu viel und zu kostspielig.”<sup>320\*</sup>

In this connection, there can be no more relevant and serious warning against the glaring scandal of excessively affluent people living just across the main Thika road next to the poorest of the poor citizens in Mathare Valley in Nairobi, Kenya. Such a poverty and misery wreaked havoc on the affluent Asian community when the military forces staged an abortive *coup d’etat* on August 1, 1981.

The religious significance of the redemptive re-personalization of individual and social relationships in an industrialized and revolutionary time is the faith-awareness that unless the Lord build the house, they labor in vain who build. (Ps 127:1) In other words, as the psalmist again put it, “the fear of the Lord is the beginning of wisdom.” (Ps 111:10) That means we must have the wisdom to know the good so as to do it as well as to recognize the evil and to avoid it. The wisdom is, then, an instance of the God-given grace without which we cannot truly know him as the only absolute good before which everything else is relative. Without God and fellow man, the individual cannot become fully human. It is for this reason that the African worldview has it: “I am we.”<sup>321</sup> As a contemporary existentialist philosopher said, “The other makes me what I am.”<sup>322</sup> Ultimately, also the bible taught, “It is

---

to others.”\* The translation is mine.

320 Ibid: “Let us lead a simple life and be diligent. Let us not go on long and expensive holidays.”\* The translation is mine.

321 Mumia Abu-Jamal, Life from Death Row, (New York: Addison-Wesley Publishing Company, 1995), p. xi. See also John Mbiti, African Religions and Philosophy (New York: Praeger Publishers, 1970), p. 108: I am because we are.”

322 John Paul Sartre, Existentialism and Humanism (London: Eyre Methuen Ltd., 1978), p. 45.

not good for the man to be alone.” (Gn 2:18) It is from such a broad-minded faith awareness that Kentenich concludes the whole question of the deindustrialization of individual and social relationships, on the one hand, and the re-personalization of our community awareness, on the other. As Kentenich warns us in prophetic words of wisdom:

Ohne die Gnade werden wir nichts erreichen. Wir sind hilflos. Wir müssen heiligmäßig werden, sonst geht keine tiefe Wirkung von uns aus. Wir müssen um die Gnade beten, mit Gott durch Tag und Arbeit wandeln. Meine Heimat muß sein im Herzen Gottes. Alles, auch Leid und Mißerfolg, trägt in das Herz Gottes hinein. Mich erbarmt des Volkes! Gütig sein! Mehr Heimatgefühl schaffen!<sup>1323\*</sup>

## 2.7. Overview

The purpose of this overview is to recast briefly the conceptual or theoretical framework and the working hypothesis, as well as the central question of investigation, along with the proposed solutions as they have been systematically applied in the present research work. For the purpose of the conceptual framework suggesting the three-fold images of man as key to a lasting solution for the social question of industrialization, the working hypothesis here is the faith awareness that to be a Christian today means to become an everyday saint. The concept of everyday sanctity entails the idea of self-education on the part of the human person. In the context of the present industrialized and revolutionary times, the moral and socio-ethical motive of self-education is the re-personalization of the individual and social relationships. This re-personalization of the individual and social relationship is based on an adequate image of man as he ought to be. We found that

323 Kentenich, Zur sozialen Frage, p. 397: “Without grace we can do nothing. We are helpless. We must become holy; otherwise we would have no far-reaching impact on others. We must pray for grace so that we may spend the day with God doing our work. I must be at home in God’s heart. I must take everything, including sorrow and failure, to God’s heart. ‘His heart was moved with pity for them!’ Be good (to others) *Feel more at home!*”<sup>\*</sup>The translation, underlining, brackets, and italics are mine.



the most adequate image of man is the communitarian image. This image is best seen in an ideal family as a community of persons or subjects with God-given natural rights. In sum, the ideal image of man is then based on the concept of the family as a bedrock for moral values and socio-ethical virtues. The image of man in a human society is then, in a fundamental sense, familial, because it underlies in a significant way the concept of family values upon the groundwork of which socio-ethical virtues thrive. Examples of such family values and their corresponding socio-ethical virtues are fidelity and diligence, on the one hand, and love and justice, on the other.

The above stated values and virtues are inculcated into the mind of an individual according to the methodological and socio-pedagogical process of self-education in view of his or her self-sanctification within the present industrialized and revolutionary times. In the latter context, the African relevance can be viewed from the religious and pedagogical perspective of Kentenich's social education and ethics. The starting point for the latter is self-education. That means that lived experiences are understood as learning processes toward a new transformative knowledge, underlying organic thinking, loving, and living. It is for this interactive scope and person-centered approach to self-education that it can be seen as the best type of education. It can also be viewed as a timely and gospel inspired remedy for the African problem of underdevelopment or poverty owing to lack of integral development.

The aim of self-education is above all self-knowledge. This knowledge is furthermore directed, among other goals, toward self-motivation and self-mastery as moral and psychological aspects of self-sanctification in the wider socio-ethical and spiritual context of everyday sanctity. However, in the aforementioned global context of an industrialized and revolutionary world, the end toward which self-education is directed would be self-help. This is understood as the best help or remedial action against underdevelopment or poverty. In

other words, the best help we can give to the poor is, according to Kentenich,<sup>324\*</sup> helping them to help themselves. And this can happen, for instance, when we facilitate the academic education and the technical training of poor children. Ultimately, an important purpose of the self-knowledge emanating from self-education is self-questioning or self-critique in view of a contemplated radical change of individual and social relationships. As nobody can give what one does not have, such a radical change in social relationships would be grounded only in a radical change or revolutionalization of the individual concerned in moral terms of his or her self-image as the subject of human action: “die acht Seligkeiten...rufen auf zu persönlicher Revolution.”<sup>325\*</sup>

That is to say, in the socio-ethical and pedagogical context of self-sanctification as a subjective end of self-education, the revolutionalization of the “self” entails the re-personalization or moral change of one’s mind. This change is in a radical way a key to a new or organic manner of thinking, loving, and acting.

That means, in a summary statement, that Africans cannot be an exception to the general rule concerning the meaning of being a Christian. As we have already seen, a key to the sanctification, underlying the meaning of everyday holiness, is the methodological practice of self-education, especially on the pedagogical basis of an adequate image of God and man. The Trinitarian image of God as three distinct interactive personalities in an identical deity is the ideal image of man’s unique individuality. But this personality cannot meaningfully exist

324 Kentenich, *Zur sozialen Frage*, p. 393: “Wir können außerdem die Bodenreform- und Eigenheimbewegung unterstützen, können zum Sparen erziehen, die heimschaffenden Kräfte in Kind und Volk wecken.” (That means, “We can especially support the (mass) movement for a basic reform and house ownership, we can also educate children and adults how to make savings and instill in them home crafts).” \* The translation and brackets are mine.

325 Kentenich, *Zur Sozialen Frage*, p. 348: “The eight beatitudes call for a personal revolution.” \* The translation is mine.

independently of the commonly shared sociality of the human being. We have already seen how Kentenich expressed the Trinitarian ideal of the human person.<sup>326</sup>

Against the negative African socio-cultural background that has traditionally tended to ignore the intrinsic value of the individual, the pedagogical aim of self-education is to have an intense experience of the value of the individual.<sup>327</sup> However, the common element shared equally between the three distinct persons of the Blessed Trinity is love as a mutuality of interpersonal relationships. This relational nature of the Trinitarian God is viewed as key to a better tradition constituted African image of man corresponding to the African Weltanschauung:<sup>328</sup> “*Cognatus ergo sum* (I am known or related therefore I am). It is another way of saying according to the African worldview, “I am because we are.”<sup>329</sup>

In conclusion, the whole purpose of Kentenich’s social analysis of the inhumane uprootedness of the proletariat is to bring us to the faith awareness that such a de-personalizing phenomenon is not the last word in God’s plan of integral salvation. The last word is the redemptive abundance of life: “I came so that they may have life and have it more abundantly.” (Jn 10:10)

The gospel inspired meaning of the re-personalization of the uprooted or alienated man in the industrialized and revolutionary world is giving new lease of life and hope of liberation from all oppressive structures. And this is methodologically or pedagogically well accomplished by way of self-education for self-sanctification among other noble goals of life.

326 Kentenich, Zur sozialen Frage, p. 351. See also page 36 in this work.

327 Kentenich, A Pedagogy for an Industrialized and Revolutionary time, p. 22.

328 Pobee, Toward an African Theology (Nashville: Abington Press, 1979), p. 49.

329 Mbiti, African Religious and Philosophy, p. 108.

## 2.8. Conclusion

The methodological aim of this last section of the present research work is to give a flashback of the main accomplishments and contributions of the present research work. In this connection, we may recall that the main thrust was to demonstrate an in-depth understanding of Kentenich's social education and ethics. This was achieved, in part, against the African socio-cultural background as well as political economic context of the nation-state of Kenya. It illustrated how there is a parts-whole relationship between the concept of self-education and the pedagogico-methodological process of social education and ethics. It showed how purposed self-education was to have holistically "an intense experience of the value of the individual<sup>330</sup> within the pedagogical and socio-cultural context of the whole person, which means the all-inclusive view of the mind, body, and soul as well as all persons and entire peoples. It argued that basic to the pedagogical or conceptual and methodological process of education is the manifest image of God and man. It also identified three manifest images of man and proved how the Schoenstatt communitarian image of man was the most adequate one for the re-personalization of individual and social relationships. As a logical consequence, the research work classified the other images of man as social being and collective being, according to the utilitarian liberalism and the communistic socialism respectively. The ethical consequentialism of the latter images in moral terms of their corresponding de-personalization and collectivization of the human person and society was also attempted in the present research work. This work then conclusively proposed the Schoenstatt communitarian image for its redemptive re-personalization of individual and social relationships.

In sum, the aim of the present research work was to relate the above stated findings concerning self-education as an integral part of

330 Kentenich, A Pedagogy for an Industrialized and Revolutionary Time, p. 22.

a holistically well understood concept of social education and ethics within a specific African context, i.e., Kenya. We have achieved this goal from the personal stance of a social ethicist *cum* theologian as well as a promoter of various lay apostolic movements and ecclesial associations.

However, for the purposes of this research work, the above stated socio-cultural and political economic findings would inform a locally significant question: “Is there a truly African and truly Christian image of man?” Toward a tentative African understanding of the truly African and truly Christian image of man, we would move inductively from the known worldview in the black continent: “*cognatus ergo sum*,”<sup>331</sup> i.e., I am known (or related to others) therefore I exist. That means relationality or mutuality of interactive behavior is the characteristic proper of being a human person in an African context. This manifest image of man resembles the Schoenstatt image of man as a communitarian being. As such, man is by nature basically characterized by an interwovenness of fates. The latter would be adequately expressed by a similar African worldview: “I am because we are.”<sup>332</sup> The truly African and truly Christian image of man would then be the relational image, underlying the African worldview: “*cognatus ergo sum*.”<sup>333</sup>

331 Pobee, Toward an African Theology, p. 49.

332 Mbiti, African Religious and Philosophy, p. 108.

333 Pobee, Toward an African Theology, p. 49.