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Schoenstatt and Depth Psychology.

Extracts from a letter of June 1962 in:

Kleine Dokumenten-Sammlung 1963, masch., A4, 169-179¹

In his address the bishop deals with depth psychology and psychoanalysis as parallel phenomena. I quote: 'Notice that the Church has disapproved of not only the Father Principle (as it has come to be practiced in the Family²), but also the underlying principles, which have been taken over from modern depth psychology and psychoanalysis.'

It is incorrect to treat them as parallel phenomena in this way. Depth psychology is a general term that includes many and varied sub-divisions. One form of depth psychology is psychoanalysis. It is only one of a large number of other forms. This is merely stated to clarify the concepts. When people talk about depth psychology today, it has to be understood in this modern sense unless the opposite is expressly stated, or is evident from the context. At the same time it is necessary to define more precisely whether Sigmund Freud's psychoanalysis (and his school) is meant, or neo-psychoanalysis in its various forms.

The main ones are the individual psychology of Alfred Adler, or the schools of Karen Horney, Erich Fromm, Harry Stack Sullivan, Harald Schultz-Hencke, Thomas French, Sandor Rado, or Abram Kardiner. What connects all these schools is the strong and distinctive orientation of depth psychology to the natural sciences.

This differentiates them from the theories of depth psychology that have a philosophical orientation. C.G. Jung is by far the most important of these. Besides him, there is the theory of Otto Rang, and the existential philosophy of Ludwig Binswanger with its analysis of existence. In addition there is the teaching on partnership and transference according to M. Buber, M. Scheler, K. Loewith, E. Michel, P. Christian, as well as the system of Viktor von Weizsaecker.

The accused knows about the modern intellectual currents touched upon here, but he has always distanced himself thoroughly from them and maintained his independence. Nevertheless, what they are all aiming at has from the first been something he has warmly embraced. It is still true today. It had to be so, and must remain so, if Schoenstatt is to carry out its mission in a God-pleasing way as a distinctive movement of educators and education in totally changed times – in the sense of the shores of a new era.

¹ Some sections of this text can be found in Herbert King: Collected Texts I, p. 363 f.; 411 ff, 97ff.

² This refers to the Schoenstatt Family.

Throughout his³ life he kept only a single, great ideal in view: **God and souls.** Everything else was secondary to him. It was subordinated to and integrated into this one great ideal of his life. His only concern at all times was to open souls to God, and to unite them inseparably with him. This required that he had to see to it that as far as possible the soul was opened to its deepest depths for God and the divine, and that it remained open. From the first moment he began to work as an educator (since 1912), this was what he emphasized.

This happened, therefore, more than a decade before people in general began to think about these things. From 1919 Divine Providence extended the range of his work and influence. This happened increasingly year after year. It therefore happened that countless souls from every state and class, for all age groups and both sexes, opened themselves to him. Day and night – we are justified in saying this – he lived and worked exclusively for souls in his unique and secret workshop. He never tired of taking in their secrets and following up the ways that led to God. It did not matter whether he was dealing with completely healthy souls, with damaged or sickly souls, with mystically graced souls or souls that were called to wander the ‘cow path’⁴ to the peaks of holiness.

It became increasingly clear to him that only those souls that tried to be connected with God in their deepest depths were able to stand up to the stormy weather of the approaching uprooted times that did away with or fled from all ties, and were able to remain steadfast, true to their roots and strongly rooted.

A simple image can illustrate what is meant. On one occasion the accused had to explain the group ideal they had chosen to a group of boys. The group leader had approached him prior to this and briefly explained the ideal to him. He brought with him a young oak seedling: the boys wanted to be oaks in the garden of the MTA. The group leader pointed out that the roots of the sapling were three times longer than the seedling itself. This became the subject of the talk. If you are to stand up to the weather in stormy times and become as strong as an oak, the roots in the deepest depths of your soul must be almost inseparably united with God.

This image is a telling expression of the accused’s ideal for education and the guidance of souls. He was not satisfied with binding merely the will to God, and with struggling for, shedding light into and divinising the conscious life of the soul. He soon realized clearly that on the whole people are far more inclined to do what their hearts long for, or to follow the undigested impressions or prejudices in their unconscious.

This explains why in his first programmatic talk he proclaimed the ideal of the free person as a slogan for all his educational work and for the educational movement he founded. This ideal shines out from all his pedagogical

³ Fr Kentenich is writing about himself.

⁴ An image often used by Fr Kentenich to describe the normal calling of most Christians.

undertakings and pronouncements in the time that followed, and determined his life and striving. At every important crossroads, or when faced with a difficult decision, it shone out spontaneously once more and left those who had understood it no peace. It appeared particularly strongly when human freedom was threatened by pressure from without, or poison from within.

Study the “Dachau literature” or “Heavenwards”. Everywhere you will find the ideal of freedom lit up in the brightest and warmest colours. Their aim is the most perfect possible freedom from something and for something: freedom – as far as it is compatible with grace – from all that is not God or against God, in order to be equally free for God and all that concerns God - and all this for the sake of and for the well-being of the Bride of Christ, who in the approaching storms needs not just heroes of the will, but above all geniuses of the heart (with all its ramifications and expressions), if she is not to fall victim to the storms.

The Family did not fall victim in any way to the first great onslaught of the storm – that of the persecution by the Nazis. On the contrary, the oak sunk its widely-branching roots deeply into the heart of God and the Blessed Mother. In his wisdom, God’s guidance saw to it that the opportunities to grow more deeply into the divine and the eternal increased in number.

If we think of the storms since 1949, and ponder on the fact that the oak has still not been damaged, that it has basically been strengthened and consolidated as a result, we will involuntarily have to ask ourselves: How is this possible at a time when faith has often got stuck in the mind, and has not gripped the heart and the whole person, as Paul wished when he said: Anyone who is upright through faith will live⁵. It is difficult to understand why people do not try to get behind the secret of the unshakable stability of the individual sections of the Movement, in particular the Sisters. If they did so, they would involuntarily find themselves inspired to examine the means and methods that were used to grasp and purify the depths of the soul, to spiritualise them through and through, to render them completely moral and penetrated by the divine. They would discover that they would have to attribute it to a unique, divine and sure instinct, as well as an admirable, divine sensitivity. It would then be easy to prove that it has to do with things that assimilate the aims of depth psychology from a genuinely Catholic point of view, without in the least falling victim to secretly growing heresies. On the contrary, it can be proved that we clearly distanced ourselves from them. ...

So it should be worth their while to think of how he took hold of the conscious – and if you want to use the expression – also the subconscious and unconscious in the above sense.

Both may be seen as a fruit of a marked *sentire cum Ecclesia*⁶. In the first instance, we can talk about an *agere a proposito* (action according to a

⁵ Ro 1,17; Gal 3,11.

⁶ Feeling with the Church.

resolution), so in the second we are justified in talking about a greater *agere a natura* (action according to purified natural inclinations). As can be seen from the text, and as experience proves, the two are interrelated and presuppose each other. Deliberate action – if it is correctly carried out – is able to take hold of the subconscious, to purify it and imbue it with heart and soul, whereas purified nature makes deliberate action easier, gives it verve and secures it.

Since we are dealing with the question of a God-pleasing way of taking hold of the depths of the soul, I should briefly like to enlarge on the *agere a natura* in the sense indicated. A comprehensive description would require a detailed study, which is impossible in this context. It is only possible to offer a few hints that could inspire us to reflect, and make it possible for us to explain Schoenstatt and its ability to empathize with its times, despite being unshakably rooted in a tried and tested Catholic tradition.

So you should be satisfied, when dealing with touching, taking hold of and penetrating the depths of the human soul – burdened as it is by original sin – with being given some interesting **sidelights in a theological, psychological, sociological and pedagogical sense.**

First, a theological sidelight.

St Paul points out that it is the Holy Spirit who prays in us in a way that could never be put into words⁷, making us cry out, ‘Abba, Father’⁸. So it is the Holy Spirit who takes hold of our whole human nature to its deepest depths – in as far as this is possible in *statu viae*⁹ - and penetrates it with the being and attitude of a child before God. This is how that saying - about speaking in us in a way that cannot be put into words - should be understood. He does this – at the teachers of dogmatics tell us – through his seven gifts. In addition, just as our Lord was driven by the Spirit, so the just person experiences inwardly that a supernatural motivating force counteracts their unpurified, spontaneous drives. If the supernatural motivating forces are ignored, it will be impossible for us in the long run to become masters of our unruly natural drives that erupt without control. It should not be difficult to apply these hints about the depths of the soul correctly.

“It is through these gifts, the most hidden and finest threads, actions and keys, that the Holy Spirit governs the sanctified soul and brings about what he wants. ... Through these gifts the soul becomes a chosen instrument of the Holy Spirit. In this way he becomes the soul’s true educator and teacher” (Meschler).

The most hidden and finest threads referred to here penetrate into the ultimate depths of the soul. That is why people call the gifts of the Holy Spirit supernatural

⁷ See Ro. 8,26.

⁸ See Ro. 8,15.

⁹ In the state of life, i.e., as long as we live.

“organs of sight” or “powerful links” (Ruderer), which enable the soul to act not just *humano modo* (in a human way), but also *divino modo* (in a divine way). They awaken the soul, drive it, and lift it powerfully and very quickly upwards to heroism, to maturity in Christ.

“Through them (the gifts) God takes direct hold of the soul, so that it becomes willing and obedient to all that is supernatural, and brings itself more easily to God” (Franke).

St Thomas explains:

“The gifts of the Holy Spirit are permanent qualities that originate wholly in heaven, through which a human being is perfected to obey the Holy Spirit more quickly. ... They are special, supernatural abilities that make us docile, so that we can carry out those distinguished works that are known as the Beatitudes.”

Again it should not be difficult to discover the extent to which the Holy Spirit is attributed with taking hold of the depths of the soul. This is also the opinion of Laros, when he emphasizes:

“They (the gifts of the Holy Spirit) are ultimately that spontaneous genius brought about by God’s Spirit in the human breast. This exercises an inner attraction which urges people, like a sort of gravitation, towards God and works for him.”

Other spiritual teachers compare the gifts with the sails of ships or with the wings of birds, in order to illustrate the ease of their action when compared with our usual means of locomotion.

It should not be difficult to see that the related truths described here have been constantly at work in our Family history. We need only remember the striving of individuals and communities for heroic holiness. If you keep in mind that such striving is only possible if the gifts of the Holy Spirit can work unhindered, you will understand why and to what an extent Schoenstatt leads and promotes its members and communities to purify, interiorise and divinise the depths of the soul.

You will come to the same conclusion if you remember how God’s guidance has repeatedly urged the whole Family to live the theological virtues (and the cardinal virtues) to an heroic degree. Theologians point out that the perfection of the theological virtues is exclusively the task and function of the gifts of the Holy Spirit. Hence, once again, we come to the conclusion: how deeply must not souls have been taken hold of and permeated to their subconscious depths by God and the divine.

Again, when we lead people to the Inscriptio or the Engling Act, we always emphasize that the conditional request for every form of cross and suffering is designed to overcome our negative prejudice towards the cross and suffering, and – under the influence of the Holy Spirit – to transform it into a positive attitude. A classic example of this transformation is given by the Apostles before and after the descent of the Holy Spirit. Beforehand, despite the presence of the Lord, they were impulsive people who fled from the cross and suffering. If people did not listen to them sufficiently, they were ready to call down lightning on them. After the descent of the Holy Spirit they were glad when they were dragged before the judgment seats, or when they were despised or ill-treated. This is the new person in Christ Jesus whom the Blessed Mother wants to give in a special way to the present-day Church from her shrines.

A psychological sidelight added to the theological

In order not to be misunderstood, let me emphasize that the elements that need to be discussed now should be seen and evaluated both from the theological and the psychological point of view. Here I only want to highlight the psychological side; however, the theological should always be understood in connection with it.

The first element that needs to be mentioned is St Thomas' teaching on the role of the *potentia oboedientialis* in relation to the divine and the supernatural world. We are dealing here with human nature's ability to accept the divine and the supernatural. It is possible to say instead – with a side glance at the Blessed Mother – that we are here dealing with a distinctive *Fiat* attitude, with being wide open for God's word and for God's work, that is, with a distinctively feminine fundamental attitude towards the eternal, the infinite. This has all to be seen as the opposite to an inarticulate, masculine *Volo* attitude, which, particularly in our present-day macho era, feels it can and should behave as *actus purissimus* (absolutely independently of the Creator).

In this connection let us meditate on the whole world of childlikeness, as we teach it and try to live it. It is a passionate protest against this extreme machismo, and a cordial profession of the *Fiat* attitude of the Blessed Mother. We uphold unwaveringly that the eternal woman and the eternal man are always rooted in the eternal child. Childlike openness and childlike self-surrender will forever remain a constituent element of masculine and feminine perfection. This childlikeness can take on different forms for the two sexes, it may take effect to differing degrees, however no one may dispense with it. This is how those words of our Lord should be interpreted: Unless you become like little children ...

If you would like to look at the life-process described here from another angle, in order to connect it more strongly with the depths of the soul, you can substitute the word childlike with a word of equivalent meaning – smallness. The extent to which childlikeness opens up the depths of the soul needs hardly to be emphasized. Openness is simply part of a child's nature. Immature childlikeness

is unrestrainedly open. One then speaks of the *enfant terrible*. It could be a period of transition. The ideal, however, is mature and refined childlikeness. It is unrestrainedly and unconditionally open to God. For the rest, however, it is a carefully guarded secret to right and left, a fountain sealed, a garden enclosed.

In addition, allow me to remind you of what I have said above. If childlikeness – as I have said – is unconditionally open towards God, we can count upon it that the Holy Spirit will descend not just to some extent, but as deeply as possible through the open door to the deepest depths of the childlike soul. However, where the Holy Spirit is at work in this way, he speaks with sighs beyond utterance. He does not rest until he can set up for himself an unassailable dwelling in the depths of the soul.

Grignion de Montfort reveals another point of view in this context. He stresses that “in the Blessed Trinity, the Holy Ghost remains sterile, in the sense that He does not produce another Divine Person; but He became fruitful through Mary, whom he espoused. It is with her, in her and from her, that He has produced His masterpiece – God made Man; and likewise, He constantly produces, and will continue to do so to the end of time, the members of the Mystical Body of this adorable Head. Hence it is that, the more the Holy Ghost finds Mary, his beloved and indissoluble Spouse, in a soul, the more powerfully He works to produce Jesus Christ in that soul, and that soul in Jesus Christ.”¹⁰ “One of the major reasons why the Holy Ghost does not now work blinding wonders of grace in our souls, is that He does not find in us a sufficiently strong union with His indissoluble Spouse.”¹¹ Such and similar observations caused Grignion to state the following principle of God’s guidance of souls: “By the overshadowing of the Holy Ghost, Mary has produced the greatest event which ever was or ever shall be: the birth of the God-Man. Consequently, it is she who will produce the great events which will mark the ending of time; for to her is reserved the formation and education of the great Saints who will then walk the world’s ways. Only this excellent and miraculous Virgin can produce, in union with the Holy Ghost, such mighty and extraordinary events. When the Holy Ghost finds His Spouse in a soul, He flies to that soul, to communicate Himself to it, to fill it with His Presence, in proportion as He discovers therein the presence and the fullness of His Spouse.”¹²

In this way those words *et incarnatus est de Spiritu Sancto ex Maria Virgine* – he became incarnate from the Holy Spirit, born of the Virgin Mary – are repeated all the time. When the Holy Spirit finds Mary in a soul – this is the condition for the special effectiveness of the Holy Spirit. He finds her there when he notices a fervent love for his Bride together with a distinctive *Fiat* attitude in a soul.

¹⁰ St. Louis-Marie Grignion de Montfort: Treatise on the True Devotion to the Blessed Virgin, St Paul, Ireland, 1962, p.12.

¹¹ *ibid*, p..22.

¹² *ibid*, p. 21f.

In this way the psychological and the theological point-of-view combine imperceptibly – as though of their own accord.

The psychological element again appears more strongly in the foreground when we use the word “smallness” instead of “childlikeness”. By it we understand the charming simplicity of a child’s humility. There is hardly any other moral virtue than humility that can so little exist in a healthy way without being most intimately espoused with warm and fervent love of God. Without love, humility over night becomes a morbid feeling of inferiority, and ultimately ends in the breakdown of the soul, or in self-deification, which repeats with Nietzsche: If there is a God, I could not bear it that I am not God.

I have previously had something to say about misunderstood and unacknowledged guilt and weakness, which often make the souls of the people of today so incredibly ill and fragile. That statement is synonymous with a song of praise to thoroughly sound humility, which discovers in its weakness an effective call for childlike self-surrender into the arms of God the Father. Only those people who can confess triumphantly with St Paul - I boast of my weaknesses (not my sins, in a formal sense, but the misery that is expressed in them, as in countless other weaknesses) because through them Christ’s power is revealed in me – will be protected from a multiplicity of present-day illnesses of the soul, and will be able to become healthy and safely climb the steep path to God.

The inner connection between divine omnipotence and human power is described by Everyday Sanctity in this way: “ How little the people of today, including us Christians, know about this consoling truth (about God the Father’s immeasurable love for us, his weak children). How could we otherwise feel so abandoned and lonely, and go begging from door to door for help and consolation, and forget our heavenly Father? Doesn’t a child approach its Father when it is in need? And does not a child, especially a small and helpless child, awaken all the Father’s willingness to help and joy in giving? God the Father wants to communicate with us, he wants to give himself in love and lovingly give himself, because he is Love itself! From his great desire to love he breathes out the Holy Spirit. However, this strong desire to communicate himself does not let him rest. That is why he united his Son with a graced human nature. I might almost say that the Father does not want to be without a child, without as many children as possible. He is Love itself, so he wants to communicate himself. *Deus quaerit condiligentes se*: God wants beings endowed with a soul whom he can love, and who with him love what and how he himself loves. He allowed his only begotten Son to become Man, and to incorporate us into himself through baptism. We have in truth become his children. God the father has a strange ‘weakness’, he cannot withstand the helplessness that his child acknowledges and admits. Childlikeness means the ‘powerlessness’ of our great God and, on the other hand, the ‘powerfulness’ of little human beings. This is the deepest reason for the fruitfulness of humility in the kingdom of God. That is why the Blessed Mother sang out jubilantly in the Magnificat: ‘He has exalted the lowly’

(Lk 1,52). Our Lord confirms his mother's words repeatedly when he says: 'Those who humble themselves will be exalted' (Lk 14,11), and 'Whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave' (Mt 20,26f.)"¹³

There are three degrees of 'taking pleasure in' or 'boasting about' one's weakness and limitations – no matter what they may be - which bring about an equal degree of greatness before God and liberation from disturbing atmospherics and compulsions. If the experience of our smallness before ourselves and others does not flow into the experience of our greatness before God, a morbid inferiority complex will develop sooner or later.

The first degree of smallness, or humility, consists in learning to admit our weaknesses willingly and freely, and to use them to arrive at a deeper connection with God. In this way humility and love are connected. Humility awakens love, and love makes humility possible and easier. It does not matter whether these are physical, mental, spiritual, moral or religious limitations. Of course, it is not easy to break down a scale of values that is purely of this world, and that is applied by society, and to make a divine scale of values one's own, so that it becomes the norm for our thinking, feeling and actions. Without a great deal of grace it is not possible.

Everyday Sanctity remarks: "Those who strive seriously to attain this liberation from their own good reputation and pleasure-seeking, and who attain simplicity in all their thinking, willing and actions – that is, who have just a single fold¹⁴ - so that they know only God's honour and love, will be freed from many restricting atmospherics in the soul, and will not need to fear nervous disturbances so much. Doctors are right in saying that an excellent remedy for nervous illnesses, if they are not organic in nature, is humility and love that are deeply anchored in God. Everyday saints have experienced this on countless occasions in life. Work and suffering are by no means lacking in their lives. Many others in similar conditions would have a nervous breakdown. They, however, remain standing tall. It may well be that they have weak nerves, but they remain strong and able to bear and forebear, not because they are constantly running from one doctor to another, but simply because they are everyday saints. Their sound, serious and profound striving for holiness, combined with warm love for God and humility, helps them to master life, while others, who are healthy and strong, are unable to cope with the difficulties of the times, which wear them down. We know that St Thomas Aquinas, for instance, this towering genius, wrote his huge volumes of supreme theology while plagued with almost continuous migraine."¹⁵

¹³ M.A. Nailis: Everyday Sanctity – my translation.

¹⁴ This play on words is lost in translation. 'Einfaltig' – which has been translated as simplicity – is a derivation of 'eine Falte' – a single fold. The image Fr Kentenich is using is that of a piece of paper folded in half, rather than with multiple folds.

¹⁵ Ibid.

We can understand easily how the permanent connection between smallness and greatness, between humility and love, when seen and lived in this way, is able to touch the depths of the soul and – with the help of grace – to transform it inwardly.

The second degree of humility consists in being happy when others recognize our weaknesses and limitations, and judge us accordingly.

The third degree consists in liking oneself when others threaten us accordingly. This is naturally impossible unless our love of God grows at the same time and the soul feels completely at home in God's world of values, or at least knows that it is justified in applying St Paul's saying about "our homeland is in heaven" to itself. We can feel how in such a state the soul has strongly transferred its point of gravity from self to the living God. However, we can also guess the extent to which the depths of the soul will have had to be re-oriented for such a Copernican revolution to take place. It is impossible for a human being to bring it about of his or her own strength. God's grace has to prove that it can work wonders, and it will also take some time before the soul can confess from experience with St Paul: 'I can do all things in him who strengthens me'. This process can be hastened or deepened to the extent that the union between humility and love seeks and finds creative and wholehearted expression in symbolic physical postures. In this connection we should recall again the ultimate meaning of the custom in question.

Allow me to remind you of our well-loved and preferred method of meditation, which is the second psychological element. It consists in – the knowledge is presupposed – re-examining and savouring, as well as preparing for and anticipating the divine mercies we personally receive, and our personal miseries. It is our habit to put up a ladder, as it were, in the one or the other direction, on all that happens in our personal and community lives. Since we are not so easily used to seeing God at the top of these events, meditation leads us on to catch up on what we have missed. The God of Life, who speaks to us through word and deed on countless occasions during the day, wants to be noticed. He wants to receive a loving answer from us. During the time of meditation the mind, as it were, climbs up the rungs of the ladder in order to see God at the top, and try to understand him in retrospect. The heart climbs upwards and tries to embrace this living God the Father and his dispensations with great warmth. God's intention with our experiences of our miseries is that they should be the best means to show us the way to God's merciful fatherly arms. It is the same life-process that repeats itself on countless occasions: everything we encounter – joyful or sorrowful, positive or negative, that makes us happy or shakes us to the core, should be understood as a gift from God's love and as God suing for our love. It requires a loving answer from a genuine child of the Father. It may take some time before the soul has grown so deeply into this world, that it simply swims in the ocean of God's mercies and feels happy there. The soul slowly digests all the undigested impressions bit by bit. It does so for such a long time, and breathes in

and out so deeply in the process, that in the end its whole rhythm of life harmonizes with God's rhythm of life. In this way it climbs one rung of the ladder after another into the freedom of God's children. Day by day it is increasingly liberated from all that is not of God or against God, in order to become free for the God of life.

Once again it should not be difficult to understand what a profound influence such a method of meditation exercises on the depths of the soul.

The function of the daily meditation in relation to the immediate past and the future is extended mainly during the Tertianships to the whole of one's life. This happens not just through a *Lapidatio* in community, which sets the soul in motion, in addition the whole of a person's life, from their childhood onwards, is again reviewed and savoured in detail in the same way. Many years of experience have shown how profoundly such re-savouring, when done with an deeply religious attitude, can touch the depths of the soul to its ultimate roots and transform it. The effect is particularly long-lasting when the whole history of a person's life is spread out before a benevolent and understanding transparency of God, who helps that person in the way indicated to climb the ladder rung by rung, and to digest the undigested impressions completely.

The more deeply a person has grown into the Family, and feels responsible for it, the more he or she will feel urged to apply the same method of meditation to the whole history of the Family, and all that happens, and see an savour them as personal turning-points in their own life.

Whoever lovingly and vitally moves all the time within these three circles, will soon feel that God has intervened profoundly in the ultimate depths of their soul.

The third psychological element is our three-dimensional spirituality.

It is unnecessary to point out that this can again be seen from two points of view: from the theological and the psychological. The first will not be discussed here, it is taken as understood. So we are dealing here with the psychological point of view, but only insofar as the depths of the soul are touched. What has to be said on this subject will be clear to the informed without a longer discussion.

Our Covenant Spirituality includes the most perfect possible reciprocity on the part of the two partners. For both parties it involves an enlightened and equal movement of organic love and sacrifice. Love embraces this world and the next, that is, every form of love that is pleasing to God. It does not matter whether this is spontaneous, natural or supernatural love. It tries to fuse all three forms harmoniously. The third part of "Everyday Sanctity" shows how fruitfully this can be done. Whoever understands what is written there, and whoever tries to apply it in practice in their lives, will soon realize how deeply it takes hold of human

nature in its most powerful basic drive - the drive to love - and unites it with infinite love. It is unnecessary to enlarge on this point here.

Everyday Sanctity, as we understand it, is the God-pleasing harmony between affectionate bonding with God, work and other people in every circumstance of our lives. In the context of our discussions, in which we are dealing with the depths of the soul, the key word is the emphasis on the affectionate nature of the many-faceted bonding. What has already been said about love would need to be repeated here, not only in relation to God, but also to things and to other human beings. If this happens correctly, it again becomes evident that the depths of the soul are extensively touched, transformed and uplifted through such praxis. This happens in every circumstance and situation of our lives.

Our Instrument Spirituality emphasizes the unbreakable connection between the instrument and the one who wields it, no matter whether this involves people, goals or methods on either side. Since this connection (between the instrument and work) is set up, secured and deepened by love, we have in essentials the same situation as before.

Instrument spirituality touches the depths of the soul in much the same way as everyday sanctity and covenant spirituality. It should not be necessary to recall more at this point.

Whoever has understood and digested the theological and psychological illumination of the depths of the soul, will not find it difficult to shed **sociological sidelights** on it for themselves. For the present discussion it should be enough to highlight three elements briefly and to make them available for further research.

First of all, allow me to remind you that Schoenstatt owes its origin and source to a **life-process**, not primarily to an idea. One should in addition recall that the whole Family is borne, irrigated and immersed in a universal **river of life**. It follows from this that only those persons fully belong to the Family who have been drawn into this founding process and touched by the river of life. The life-process and river of life presuppose, however – it is obvious – the social drive of the members. This social drive does not rest and allows no rest – it is part of its nature – until the life of the individual member and formation has been engaged, permeated and saturated to the deepest depths of the soul. It is not without reason that we say: Each genuine member of the Family should repeat the founding process in all its stages (1914, 1939, 1942, 1952) and swim in, or swim along with, the current river of life.

Besides this, the social drive in human beings is awakened by the distinctive Immaculata atmosphere, and their development should be essentially influenced by it in every direction. What people like to say about the importance of the milieu from an educational point of view should be repeated here, and applied to the

extremely tender and fine, all-permeating aroma of the Immaculata spirit. As long as the Family exists, it has to take its bearings from the fundamental and life principle: the Immaculata spirit is and remains the mother soil of the Family. It has never left this ground, it has always drawn its children with gentle and attractive force into this spirit. It seems that this Immaculata atmosphere is its special charism.

Please recall the extent to which the depths of the soul have to be engaged, inspired¹⁶ and divinised in the long run. This could be the secret why above all a form of *vita communis perfecta* or *mixta* is so attractive. It is not without reason that one talks about a paradise vale. So far it has always proved to be extremely fruitful, because this paradisiacal atmosphere has been spread and perpetuated around our shrines by the groups mentioned above. May it always remain so!

A paradisiacal atmosphere is suited –understood correctly - to form and mould paradisiacal people. Such people of paradise live in a sensualised, sexualised and worldly world as a living ‘*Sursum corda*’. They prove to be an *altera Maria*, and through the integrity of their whole bring, as expressed in the way they dress and behave, they have an uplifting effect on others.

One can therefore understand that the calumnies spread about us from the sexual point of view are both unjust and hurtful. Perhaps the old experience is being repeated, according to which God allows people and groups to be particularly harshly treated in the area for which they have a special mission. All eyes should be turned to them, so that later their complete integrity can appear all the more brightly, and they can then carry out their mission for the widest circles.

Thirdly, allow me to point out how strongly the whole Family and each individual formation is permeated by a community spirit. The degree and form of the community of souls and community life is the main distinguishing characteristic of the individual formations. For the Federations and Institutes a higher degree of community life is obligatory. It is not necessary to prove what a strong effect this form of community life has on the depths of the soul. In order to give the social drive the greatest possible chance to unfold creatively, the Federations and Institutes have free communities with their own original structures, in addition to the official community. Besides this, in both the official and free community there is a careful cultivation of bonding to the leaders and superiors. In this way rich provision is made for overcoming the present-day contact need in an uprooted time. The profound orientation of the whole person to the eternal and infinite is guaranteed – as far as this is possible.

This would actually be the place to shed **pedagogical sidelights** on the problem of engaging the depths of the soul. However, it should be sufficient at this point

¹⁶ Durchseelt – I only have a general idea of what this means. I can't see how the soul can be imbued with soul, so I have used "inspired".

merely to indicate that the Family tries to bring about the inner relationships we have described with all available pedagogical means. More can be read on the subject in the pedagogical courses. Whoever is interested could make use of the opportunity to study the spiritual and life history of the whole Family from the above point of view, and to codify the result for later generations.

In addition, if the ancient law applies that God reveals through difficulties what he particularly wants to have emphasized, studied and realized, it should be clear that the line of thoughts touched upon here should be introduced to all the sections of the Family and become a profound possession. The more we are accused of getting lost in the maze of modern depth psychology, the more we must teach and be taught about the facts of the case, so that we can be in a position to separate the wheat from the chaff, and make the wisdom we have inherited our inalienable possession.

The great themes we have described run through the vital structure of the Family like a single, great thread. They have always been worked out and held onto independently; they were and still are today the norm we have applied to the present-day and most up-to-date spiritual currents. The opposite was never the case. The spiritual currents were not the norm we took as our yardstick. However, this does not mean that we did not learn from them, that is to say, that we did not try to measure our convictions against the valuable achievements they had made, or to digest their verified observations and results in our own way. This always happened according to the great law: *Quidquid recipitur, ad modum recipientis recipitur*. It should not be difficult to prove that the *sensus catholicus* or the *sentire cum ecclesia* were never set aside in the very least.

With that I have answered the bishop's address.