



INTRODUCTION

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

The Story of Heavenwards

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

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

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

The Original Publication

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

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

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in East and West—materialistic and impersonal, out of touch with self, God and individual worth. Father Kentenich urgently wished to draw the Church's attention to this through *Heavenwards*, pointing out the need for radical courage and trust to face a challenge of the magnitude of the struggle in the Book of Revelation, whose images play such an important part in the Dachau prayers.

How “Heavenwards” Should be Read

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

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

About this Translation

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





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

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

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

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

Jonathan Niehaus
October 18, 1992





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







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Foreword

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

Schoenstatt
September 20, 1945







Part I

Through the Day







MORNING CONSECRATION

Greeting

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

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



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



Thanksgiving

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





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

Blank Check

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

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



Inscriptio



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

Our ideal shall shine before us
and form our entire lives.
For this you have created us in love (P.I.);
for this we strive with all our strength (P.E.).
(Renewal of personal ideal and particular examination¹)

¹[Particular examination = special or daily resolution.]





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

Confidence

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



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



You will send us vocations
who join us in pledging themselves for your
kingdom.
You will give us work and richly bless us
and unite your unlimited power¹ to our
powerlessness.

¹Mary's power of intercession.





Morning Offering

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



Blessing

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





MASS OF GOD'S INSTRUMENTS

Remarks

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

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

Entrance Song

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

All: with his Bride, the Great Sign,
to dispel the influence of Satan.

Leader: You are infinitely great and beautiful;
you reign over earth and the heights of
heaven.
They blindly follow your word
and adore you eternally.

All: Use us, too, as you see fit;
see us lying in the dust before you.





Leader: Omnipotence sent a nothing
as an instrument in the Savior's hand;
and this nothing rebelled
every time it disrupted your plan.

All: See us kneeling in sorrow before you—
we who deprive the world of salvation.

Leader: We wanted to go our own ways
and sinfully refused to see your will.
We turned away from you
whom earth and heaven acclaim with
awe.

All: We confess our sins in sorrow;
help us find grace in Christ.



Leader: In the future let us be yours
and dedicate the power of our love to
you alone,
so that Christ can work through us
and lead souls to heaven.



All: In us may he walk through the world
to extend his kingdom with his Bride.

Leader: Send us the power of the Savior's Spirit,
that he may make creation new,
the Schoenstatt kingdom, the City of
God,
which resembles the eternal city of Sion,

All: where love is triumphant
and truth and justice always reign.

18 Amen.





Kyrie

Leader: Compassionate Father, have mercy on us
and take from us the guilt of our sin!

Right: Lord Jesus Christ, Lamb of God,
embrace once more the wood of the
cross!

Left: God, Holy Spirit, Giver of life,
lead the world to its perfect salvation!

Gloria

Leader: To you, O God, be love and glory,
Ruler over the seas.
Earth and heaven run the course
you ordain for them.

God the Father, you give yourself
lovingly and entirely
to your Son in the Holy Spirit
in the kiss of eternal delight.

You are thus perfect in yourself,
are Love that never ends.
Love has sent the Son
as the pledge for our salvation.

Right: Love gave life to the Son
through his Mother-Bride
and asked him, our greatest treasure,
to shed his Blood.





Left: Love moved him before his death
to bequeath to us his Mother-Bride,
so that she, the Sure Portal,
may lead us swiftly up to God.

Right: Full of strength in her Son,
she is the one who always victoriously
overcomes
the kingdom and the works of Satan,
bringing peace to the world.

Left: Love has united us with him
who daily gives himself to us
as the rich food of sacrifice
on the long pilgrimage.



Right: Love has drawn us into the mission of
the Eternal Word
that salvation be fulfilled,
letting us faithfully share in his fate
and making us great as his instruments.



Left: Love has called the world
to resemble a stairway of love,
effectively leading us heavenwards
into the heart of God.

Right: We see streams of love flowing,
pouring down richly on earth and
heaven,
coming from Eternal Love
and returning to their source.

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All: Glory and love to the One seated on the throne,
to God the Father and the Son
and the Spirit of Holiness,
now and for all eternity. Amen.

Opening Prayer

Leader: Father, you have sent us
to be and eternally remain
instruments in the Savior's hand,
pledged to the service of souls.

Right: We want to consume ourselves
completely
just as your Mother-Bride did
who leads the Schoenstatt kingdom,
that your love and honor be increased.



Help us be like her,
always ready for your service:
selfless, joyful and loyal,
like a handmaid, bride and virgin.

Left: Use us to crush the head of the serpent
who constantly robs you of souls
and violently disrupts in this world
the peace you promised to the nations.

In us may Christ walk through our times,
ready to do battle and win the victory
and through his divine refrains
give you honor and love. Amen.





At the Reading

Leader: Father, you have sent your Son
as the pledge of your love.
Out of love he took on flesh
and came to us into the world.

Out of love he offers himself
as the food of sacrifice on the altar.
There he wants to reign among us
always,
dwelling entirely in our midst.

Out of love he continues
to live and work among us through his
Word,
as the wellspring of divine and eternal
Truth,
full of burning love and radiant clarity.



At the Gospel

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

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

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It is a hammer which crushes
all obstacles in our way,
all hindrances on the path to God
which obstruct and weaken our love.

It is a seed which takes root
whenever it falls on fertile ground,
yielding fruit a hundredfold
whenever it can deeply penetrate the
heart.

All: Father, purify our souls
and make us hearers of your Word,
ready to fulfill everything
which its bells ring into our hearts.



Let us, like our Schoenstatt Lady,
in whom it sank like dew from heaven,
preserve your Word in our hearts
and wait in hope for the eternal wedding
feast.



We will then joyfully carry your Word to
the world
so that it hold its breath in amazement
and always find the peace of God
which the angelic hosts proclaimed.
Amen.





At the Creed

Leader: We confidently believe the words
spoken to us by Eternal Truth.
We willingly submit our understanding
as we follow your truth with heart and
hand.

Faith is the secure path
shown to us by the Word.
Eternal salvation will only be given
to those who have been granted this faith.

Right: God, we believe that your might
brought the world into existence.
You are the one who sustains and governs it
and wisely leads it to its goal.



Left: You who are enthroned in heaven's heights
wish to look upon us with love
and see in us your Son
who reigns with you on the eternal throne.

Right: We are so poor and weak and frail;
but you exalt us and make us great
as members of our transfigured Lord
who, as our Head, draws us to you.

Left: God, you elevate our being
and make the soul your temple and
dwelling
where you, with the Son and the Holy
Spirit
manifest yourself as a permanent guest!

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Right: Body and soul are consecrated
to the most holy Trinity,
who is enthroned in us as in heaven,
dwelling in us with every richness.

Left: We are therefore placed into the divine,
raised above all the world;
we are worth more in your eyes
than the entire earth without us.

Right: The works of every culture
are only a tiny grain of dust
in comparison to the glory
your love bestows on us.



Left: You have given us your Son
who silently hangs for us on the cross.
You send us the Holy Spirit
who educates and instructs us.



Right: You place an angel at our side,
who is ready to protect us.
You give us a Mother full of kindness
who cares for us with love.

Left: You have caringly entrusted us
to the Church, the Bride of your Son,
so that she may lead us through life
and enkindle in us genuine love.





Right: Your Son lovingly offers himself for us
as the sacrifice on the altar.
He is there as friend and food,
silently close to us in every situation.

Left: You look on us as a father
and let us share in the happiness of your
Son.
Everything which you send to us
is for our souls' eternal salvation.

Right: Each suffering is a greeting from you
which lends wings to our souls,
powerfully setting the course of our lives
and renewing the vigor of our striving.



Left: It compels us to renew our decision
to be ready for Christ
until he alone lives and works in us
and in us reaches out to you.



Right: Just as the sunflower turns
to the sun which richly endows it,
we turn with heart and mind
to you, Father, in faith.

Left: We see you silently standing as a father
behind everything that happens
and embrace you with fervent love,
going to you joyfully and in the spirit of
sacrifice.





Right: Glory and thanks and honor be yours
in the shrine of our souls.
We shall never leave you there alone;
we want to be with you always.

Left: With the saints and angelic hosts
our hearts are turned to the altar.
They beat for him who is veiled there
and who nourishes love's ardent longing.

Right: We believe that we shall share
in the radiance and salvation of the
resurrection
and one day, like our transfigured Lord,
be beautiful and rich in body and soul.



All: When the Judge of this world comes
who firmly holds the royal scepter,
may we stand at his right hand, Father,
and enter with him into the eternal
wedding feast. Amen.



Offertory

Leader: Eternal Father,
may the gifts we bring to the altar
tell you on our behalf
that we have nothing which is our own.





Right: What we are and what we have
we silently return into your hands
as a gift of sacrifice:
Use it as you see fit.

Take from us all self-will
and let us loyally and sincerely
fulfill our mission
as instruments of your kindness.

Left: Just as bread and wine are transformed
into the being and life of our Savior,
lift us up to you
and treat us as you did your Son.



May the norms of your wisdom
form our being and actions
after the holy features of Christ
and be victorious in us as in his Bride.



Right: May we who celebrate this sacrifice
reveal day after day
the great glories of Christ
to a world full of baseness.

Then nothing else can trouble us;
then, as in a citadel,
like a bird in its nest,
we will be secure even in the ragings of
the storm.





Left: The freedom of God's noble children
will radiate through our entire being;
it will allow the world to be healed
through us
and become a joyful herald of salvation.

Nothing can disturb your plans;
you can form all things unhindered
and work through us, your instruments,
to the infinite increase of your glory.

All: Sanctifier, descend,
bless us and these gifts
that they may please the Trinity
and through us sing songs of jubilation.
Amen.



Preface



Leader: With the countless choirs of angels
and the Queen in the heavenly hall,
we come together in this world,
before your holy tent of love,
praising you with our songs of jubilation
and our ardent hymns of gratitude.

Father, you are infinitely great,
begetting in your pure womb
the Divine Son who is one with you in
essence,
and are infinitely rich in love
in the Holy Spirit whom we praise
with you, the Son, in every way.





Sanctus

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

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



Before the Consecration

Leader: As a sign of holy unity
let us join hands
with every part of our family
which in Christ

All: pays homage to Our Lady
in Schoenstatt’s sunlit meadow.





Leader: Father, let the family work fruitfully.
Let it strengthen in the Church
on her way here below
the holy Peace of God,

All: so that she extend all boundaries
and divinely guide the earth.

Leader: Grant our parents love
and deliver them from all sorrow.
Help them guide us in such a way
and lead us to the Trinity

All: that they extend the Church
and give her many saints.

Leader: You send the Son to us again,
down to this earth
to renew his sacrifice
and celebrate it on the altar.

All: Let our powerlessness be united with
him
for the salvation of souls. Amen.

After the Consecration

Leader: The holy sword of the double consecration
has miraculously re-given the world
the gift of Christ, the Lamb of sacrifice,
as he once hung on the wood of the cross.
As instruments we unite ourselves and all
we have
with him, the gift of sacrifice.





In the spirit of faith we see standing
on Golgotha's most holy heights
his Mother-Bride, who shares in the
sacrifice
and looks upon us with kindness.
With her Son she offers herself for us
to the Father seated on the throne.

Right: We offer ourselves with him on the altar
to you, eternal Father,
and unreservedly *adore*
you and your omnipotence.
Use as you wish
the life you have given us out of love.



Guide us according to the great plan of
love
you have designed for our lives
from all eternity
even when it includes cross and
suffering.
In Christ see us hanging on the cross,
moved by love's ardent longing.



Left: In your fatherly mercy
accept his Precious Blood for our guilt,
laying aside the avenging sword
because of the endless honor your Son
brings to you.
As often as we celebrate the sacrifice,
this gift of *atonement* is renewed.





Your gaze rests benevolently
on the restored happiness of humankind.
You extend your fatherly hand to it again,
transforming it into a prosperous land of
peace.

You sow blessings on field and plain
and show us the signs of your presence
everywhere.

Right: Accept your Son as *thanksgiving*
for everything you have done for us.
You have transformed our being
and planted Christ deep within us.
You have given us his dignity and mission
as instruments for the fulfillment of
salvation.



You have protected us as the apple of
your eye
just as you once protected the Handmaid
of the Lord.

You have lavishly adorned us with gifts
and led many souls to our care.
In return, accept the life of your Son
which we offer you through his Bride.



Left: As your children we present him,
our living prayer of *petition*, to you.
The things we ask of you
are small in comparison:
in him we are all-powerful, rich and great
before the gates of heaven.





In him let us always be your instruments,
perfected and freed from all pretense,
detached from self, devoted to him,
leading humanity heavenwards,
so that, glowing with love, it may be united
with God the Triune and the Pure.

Preserve for us until the end of time
what he gave us as his testament:
our Mother Thrice Admirable,
the treasure in Schoenstatt's meadow of
peace.
As long as we loyally preserve this
treasure,
he will gather around us humanity's best.



All: Through him, the Lamb who is always
victorious
and lies as slain before you,
accept, Father, in the Holy Spirit,
who lifts all creation up to you,
from our pure and childlike hearts
*adoration, atonement, thanksgiving and
petition. Amen.*



Our Father

Leader: "Father"

All: Father, by no merit of our own
we are your children in your Son.
We are no mere servants,
but have the full rights of a child.

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Leader: *“Our Father”*

All: No matter where the sun shines for us,
in you we are joyfully united.
For all of us you are the same:
Father and rich in love.

Leader: *“Who art in heaven”*

All: Your throne is in the heights of heaven
which we will one day inherit as our
reward.
You lovingly furnish our hearts
as a shrine of love.

Leader: *“Hallowed be thy name”*

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

Leader: *“Thy kingdom come”*

All: May your kingdom joyfully come to us,
making earth resemble heaven.
May truth, love and justice
always reign there.

Leader: *“Thy will be done on earth as it is in
heaven”*

All: May your will be the sole norm
which determines the form of our lives.
May our sole and constant guide
be that which pleases you.

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Leader: *“Give us this day our daily bread”*

All: Give us bread for body and soul,
and protect us in every need.
Show us that you are our Father
when we are ensnared by Satan’s
cunning.

Leader: *“And forgive us our trespasses
as we forgive those who trespass
against us”*

All: Forgive us all our guilt
just as we endure and forgive
with constant patience and kindness
the times when we are profaned by
others.



Leader: *“And lead us not into temptation”*

All: Give us strength in temptation
so that our souls may not weary.
Guard us from the occasions
which too loudly clamor after sin.

Leader: *“But deliver us from evil”*

All: As your children
we hate sin as much as you do;
but we are poor and weak—
free us from the disgrace of sin.

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Leader: "Amen"

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

Before Holy Communion

Leader: Father, you want to give to us as food
the Lamb who gives his life for us.
You give us the Son whom we present to
you
that we may unite with him in love.



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

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

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





Right: You extinguish the fire of our drives
and fill us with the sweetness of love.
You let us sun ourselves in your warmth
and call us home to the wedding feast.

Left: You want to free us from our
weaknesses;
out of love you come to powerfully
protect us
from the passions which drive us
so that we always retain good health.

Right: As often as we worthily receive you,
you give our bodies the right
to live transfigured like you
when we achieve the prize of victory.



Left: You are the bread of the children of God,
the wine on which the virgins flourish,
the nourishment hailed by the martyrs,
the wellspring for joyous heralds of
salvation.



Right: You want to unite all your members
intimately to yourself
so that, as one body, we may gather at
the altar
as your sisters and brothers.

Left: You are the pure fountain of peace,
the bond which unites all nations,
the power which overcomes discord,
the light which brings warmth and
brightness.

38





Right: With your Bride, the Sign of Victory,
you are the One who overcomes the
dragon.
Every foe must yield before you:
both the devil and the devil's children.

All: As the deer longs for streams of water
and the bride for signs of love,
Lord, let our hearts be touched
and let love overcome our cold
indifference.

We are unworthy to receive you
because we are like the prodigal son.
But we put faith in this Sign of Love
and come to you without anxiety and
fear.

We come to renew our decision
to be like wax in your hands,
so that you can send us as instruments
to care for your people as pleases you.
Amen.

After Holy Communion

Leader: Just as you prepared a home for yourself
in your Mother-Bride
when she spoke her Fiat,
you have filled my heart with richness.

39





I may rest, Lord, upon your breast
entirely to my heart's delight,
and care for your kingdom of peace
like the disciple you loved.

Just as you reign in the heights of heaven
and dwell transfigured with the Father,
you are, with your entire being,
deep in the shrine of my heart.

You hold the scepter in your hand
and rule over city and nation.
Earth and heaven are your tent—
you are the King of all the world.



Right: I adore you in faith
and offer myself to you as your
instrument.
I hold nothing back for myself;
your glory is my happiness.



I want to dedicate my love,
like a pure lily, to you alone.
Whatever could taint it
is but vain folly to me.

Everything I have is yours:
the last drop of my blood,
my will and my heart,
my joys and my sorrows.





Take from me what I have and am.
I surrender absolutely everything.
Use it for the salvation of souls,
even when I am called to suffer.

Left: You, the transfigured offering,
wish strict discipline of me
so that I, like the bread and wine,
become strong in sacrifice and rich in
love.

Without the winepress, there is no wine;
wheat must first be ground;
there is no victory without the tomb;
only dying wins the war.



Take my heart, take my hand
as the pledge for victory.
I will remain still when the lance pierces
me,
silent when the nails torment me.



Place the crown of thorns on my head,
saturate me with disgrace and scorn.
Nothing will ever be too difficult for me
when it is for your sake, O Lord.

Right: Whatever the Schoenstatt kingdom needs
to which I have entirely consecrated
myself,
is like a wish and command for me
which stands above all else.





You will never abandon me
and always be within me, helping me.
You will go with me in suffering and strife
even when the way is hard and long.

You will accompany me, Lord,
wherever you send me in the whole wide
world:
whether I go to the pagans
or stay in the midst of believers.

You will give me light and strength
to counter evil passions.
You will form me entirely after your
image
as we see it in your Bride.



Left: You will constantly prepare my heart
for the Spirit of Holiness
who fills me with magnanimity
and graciously satisfies my longing.



If I remain so united with you,
you will gradually transform me,
and the Father will look on me from
eternity
with great delight.

Through me he will build the city of
peace,
the promised City of God:
there will be one flock and one shepherd
leading the universe to the Father.





And I will always be ready
for the wedding feast at the end of time,
confidently awaiting
the great judgment of the world.

All: Glory to you, Son of God,
with the Father on the throne
and the Spirit of Holiness
now and for all eternity. Amen.

Dismissal (Ite Missa Est)

Leader: Lord, from the altar
we now depart
to give your form
to our daily lives.



All: Just as the bird
never abandons its nest,
our love always circles
around the sacred heights.

Where the sanctuary light
glows without dying
is where our souls burn
to be espoused to you.





We want to use all means
to draw the world
and human hearts
heavenwards to the Father.

Just as bread and wine in sacrifice
have consecrated themselves to you,
the *offering* shall re-echo
in all things.

All things shall resound in chorus,
“holy God” on high,
all things be *consecrated*,
become holy in being and action,



and with heaven
celebrate *communion*
in you, the Son of God,
unveiling God’s splendor.



Through our Queen
who reigns in Schoenstatt
cast the ancient dragon
into hell’s abyss!

Let all things be your kingdom,
become like you, the Head,
and joyfully praise
the Trinity above. Amen.





SCHOENSTATT OFFICE

Remarks

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



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



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

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





The structure of the hours is not difficult to discern. The first two lines determine the theme and essence of the given hour. The first verse considers the biblical place, the second considers its unique realization in Schoenstatt and the third is a prayer relevant to the hour's theme.

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



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



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





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

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



Introductory Prayer (at the beginning of each hour)

In Spirit I kneel before your picture,
Thrice Admirable, strong and gentle Mother,
united with all who have consecrated themselves
to you
and are ready to die for your realm.

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





Matins

(at midnight)

Your shrine is our *Nazareth*,
concealed in the night of our times.

*

Immaculate Virgin, you struggle there in prayer,
filled with longing for the dawn of salvation.
There Gabriel speaks God's request
and your Fiat illumines the world.

Again I see you quietly speaking your Fiat
and see your light breaking through the night
from Schoenstatt,
for God in his wisdom and mercy has chosen it
to be a bright beacon for the world of today.

Like you, let me always be faithful to the Blank
Check
and fight the battle against the ancient dragon.
As your instrument let me always be ready to
serve you
and joyfully dedicate my life to Schoenstatt's
mission.

Glory be joyfully given to the Father
through Christ with Mary, highly praised,
in the Holy Spirit full of splendor
from the universe now and in all eternity.
Amen.

48





Lauds

(3 am - Introductory Prayer, p. 47)

Your shrine is our *Bethlehem*,
pleasing to God through its sunrise.

*

There you gave virginal birth to the Lord
who chose you as his Bride and Mother.
In your miraculous fruitfulness
you brought forth the Sun of Righteousness.

You have graciously established Schoenstatt
so that our times can see the Eternal Light.
From there you want to go through our dark
world
as the Christbearer sent by God.

Jubilantly place the Lord into my soul anew,
so that, like you, I may perfectly resemble him.
Let me be a Christbearer for our times,
that they may shine in the brightest radiance of
the sun.

Glory be joyfully given to the Father
through Christ with Mary, highly praised,
in the Holy Spirit full of splendor
from the universe now and in all eternity.
Amen.





Prime

(6 am - Introductory Prayer, p. 47)

Your shrine is our *Nazareth*
where Christ, the Sun, warmly shines.

*

This sun, with its clear and radiant light,
forms the history of the Holy Family
and awakens strong and silent everyday sanctity
in blessed family unity.

Through this Nazareth for homeless times
God wants to prepare salvation for families
and mercifully bestow everyday sanctity
on those who dedicate themselves to Schoenstatt.

Mother, let Christ shine in us more brightly
and join us together in holy community,
always ready for the sacrifices
our holy mission may demand of us.

Glory be joyfully given to the Father
through Christ with Mary, highly praised,
in the Holy Spirit full of splendor
from the universe now and in all eternity.
Amen.

50





Terce

(9 am - Introductory Prayer, p. 47)

Your shrine radiates into our times
the brilliance and splendor of *Tabor's* sun.

*

Where Christ, the Sun, reveals his glory
and makes known his victory as once he did on
Tabor.

It is good to be there, as in Paradise,
because it is the Holy Spirit's dwelling.

Entirely enveloped in the brilliance of Tabor's
sun

as the vessel open to the Holy Spirit,
you work in Schoenstatt as Mediatrix
and mercifully lead us to the Holy Spirit.

Let us be deeply penetrated by Christ's Spirit
and richly bless us with eloquent tongues of love,
so that Christ's glory may shine through us
as it does through you, the Mirror of Justice.

Glory be joyfully given to the Father
through Christ with Mary, highly praised,
in the Holy Spirit full of splendor
from the universe now and in all eternity.
Amen.





Sext

(at noon - Introductory Prayer, p. 47)

The sun is shining at its zenith:
we recollect our hearts in **Bethany**.

*

With eager expectation you took in everything
which came from the mouth and heart of the
Lord
and became a master of contemplation,
totally given to God in tender intimacy.



In your shrine you wish to form
an army of prayer in the midst of a barren world,
leading us to love's highest heights
so that in the battle we remain loyally at your
side.



Help me to learn more and more the spirit of
prayer
and always lift my heart to the stars of heaven.
Let me always look on Christ, the Sun,
and trust in him in all of life's situations.

Glory be joyfully given to the Father
through Christ with Mary, highly praised,
in the Holy Spirit full of splendor
from the universe now and in all eternity.
Amen.

52





None

(3 pm - Introductory Prayer, p. 47)

The sun silently proceeds on its course of blessing
as the Spirit leads us on to *Golgotha*.

*

There I see your motherly heart powerfully
renounce
and courageously annihilate each right as
mother.
With your only-begotten Son you offer yourself
to the Father on the throne
for the salvation of the world.



In the shrine you wish to form souls
who are always priestly in their life and bearing,
standing as deacons at the foot of the cross
and going the way of the cross with the
Redeemer.



Through my life of sacrifice let me complete—
in keeping with eternally valid laws and the spirit
of the Inscriptio—
whatever fullness is still lacking
in the cross and suffering of Christ.

Glory be joyfully given to the Father
through Christ with Mary, highly praised,
in the Holy Spirit full of splendor
from the universe now and in all eternity.
Amen.

53





Vespers

(6 pm - Introductory Prayer, p. 47)

The sun makes ready for the night
and invites us to enter the **Cenacle**.

*

There you implored the Spirit for the Church
who freed her from the scourge of half-
heartedness,
guided her to the teaching of Christ
and enkindled in her the spirit of the apostles
and the martyrs.



That is how you want to work in our shrine:
strengthening our weak eyes of faith
so that we might see life as God sees it
and always walk by heaven's light.



In this light of faith let me see
how the Father's love wished to accompany me
today.
Let loyalty to our mission be my thanksgiving
for the boundless gifts he has showered on me in
love.

Glory be joyfully given to the Father
through Christ with Mary, highly praised,
in the Holy Spirit full of splendor
from the universe now and in all eternity.
Amen.

54





Compline

(9 pm - Introductory Prayer, p. 47)

Silent and tired, the sun now goes to rest
and ***Sion*** smiles on us from afar.

*

Your dying was an ecstasy of purest longing;
your body never knew corruption.
You reign now transfigured in the “Holy City,”
on Sion, which God has opened to you.

Through the shrine you constantly direct us
upwards
to the eternal Schoenstatt where we will one day
praise God.
You show us the transitoriness of the earthly
world
until you have led us to things eternal.

Teach me to live each day so that my dying
becomes easy, as befits an heir of heaven.
Teach me to judge myself each night in such a
way
that after death I may see you and God.

Glory be joyfully given to the Father
through Christ with Mary, highly praised,
in the Holy Spirit full of splendor
from the universe now and in all eternity.
Amen.

55





Concluding Prayer (after Compline)

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

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

With jubilation we unite all the praise
which burns like flames of love through all
creation.
Blessed Trinity, we bring it to you and to your
altar
in Jesus and Mary forevermore.
Amen.

AFTER THE ANGELUS

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

56





In silent service you prepare him
as the sacrificial gift.

(Hail Mary...)

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

(Hail Mary...)

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

(Hail Mary...)



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



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





WAY OF THE CROSS OF GOD'S INSTRUMENTS

Remarks

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



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



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

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

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





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

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



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



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





placed on depicting the intimate oneness of Our Lord and his Bride. As a consequence, the idea of Mary's motherhood recedes into the background in favor of her role as the second Eve, the "One who crushes the serpent."

Neither should it be overlooked how the Trinity and the work of redemption are integrated into the stations. This should awaken in us the desire to form our love of Mary in such a way that the mysteries of the Trinity and of redemption become favorites of ours, making us their zealous apostles. Then, if God wants to give us the gift of contemplation, he will find us prepared for it.





Introductory Prayer

Leader:

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

With his Bride, the Great Sign,
help me extend my weak hands to him as his
instrument.

He is the Lord whom you have commissioned in
love
to pass judgment on Satan.

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

All:

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

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





FIRST STATION

Jesus is condemned to death

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

First choir:

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



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

Second choir:

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





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

Leader:

With your Bride who bears this suffering with
you,
let me renounce all self-will.
At the Father's word I am joyfully ready
to give up everything, even honor and justice.

All sing:

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





SECOND STATION

Jesus accepts his heavy cross

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

First choir:

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

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

Second choir:

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

64





Ever since you generously took the cross upon
yourself
it has gained radiant splendor and great value.
It is the noble pride of those who love you
to seek in you, with your powerful Bride, the
wood of slavery.

Leader:

May I always joyfully carry the splinter of the
cross
which the Father sends me through the
circumstances of my life,
that my Inscriptio may prove to be genuine
and what I am and do may give the Father
childlike praise.



All sing:

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





THIRD STATION

Jesus falls the first time under the cross

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

First choir:

The bitter burden of our sins weighs heavily
upon you;
you collapse because of the executioners' haste.
Yet the work of redemption pulls you up
because the dragon is still lying at the gates of
heaven.



The work which the Father has entrusted to you
and to which your Mother-Bride could give her
yes,
gives you no rest until it is completed
and Adam's bill of debt has been forgiven.



Second choir:

The guilt of humanity causes you to withdraw in
silence,
even to flee at times from the presence of the
peoples.
But your love as Redeemer powerfully compels
you,
with your Bride, to brave the night again.

66





You must not lose a single lamb;
you will lead all of them victoriously home,
so that in spite of Satan's cunning they become
like you
because it is the Father's sacred mandate.

Leader:

When nature's guilt and weight oppress me,
and failure and the burden of being a shepherd
bow me down,
then let me follow in your footsteps, Lord,
as a beacon of hope for the weakness of our
nature.



All sing:

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





FOURTH STATION

Jesus meets his holy Mother

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

First choir:

The permanent helpmate for the salvation of
souls
may not fail to be present on your difficult way
of the cross.
The Father placed her at your side
just as he once joined Eve to Adam.



An ocean of sorrow wells in both hearts,
but nothing can reverse their decision
to resolutely accept the Father's will
and go the way of suffering together.



Second choir:

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





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

Leader:

In unspeakably overflowing kindness
you have given Schoenstatt humanity's most
noble blossom.
Let us cherish her in the shrine of our hearts
and courageously carry her into the world.

All sing:

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





FIFTH STATION

Simon of Cyrene helps Jesus carry the cross

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

First choir:

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

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



At first Simon helps you against his will,
but soon he feels God's power surging forth
from you.

You so effectively imprint your image on him
that he is permitted to become your reflection in
everything.



Second choir:

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

70





The dragon tries to keep them from drinking of
your cup
whose bottom glistens with heavenly pearls.
Yet like your Bride, you make them resemble
you,
entirely victorious in all they are and do and
suffer.

Leader:

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



All sing:

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





SIXTH STATION

Veronica offers Jesus a cloth

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

First choir:

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



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



Second choir:

Since then you have allowed noble women
to often choose you as the Bridegroom of their
souls.
Out of the ardor of their love and with unbroken
courage
they serve you in your members.





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

Leader:

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

All sing:

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





SEVENTH STATION

Jesus falls the second time under the cross

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

First choir:

The wood of the cross is extremely heavy
and causes you to fall again.
Neither prince nor people will admit in their
malice
that you alone can be the Lord of the world.



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



Second choir:

At times human spirits violently go separate
ways
and restively re-seek their master.
The wall of division is raised on high:
by the sign of the cross the Lord will be
recognized.





I see the nations racing into the abyss
who allow themselves to be separated from the
cross of Christ.
The tyrant rises from the deep,
proudly desiring to control the course of the
world.

Leader:

Lord, at the plea of your Bride do not allow your
cross to fall
but lift it up again and let it shine from heaven.
I want to carry it with you into the world
until our nation pays it homage once more.



All sing:

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





EIGHTH STATION

Jesus meets the weeping women

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

First choir:

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

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

Second choir:

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





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

Leader:

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

All sing:

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





NINTH STATION

Jesus falls the third time under the cross

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

First choir:

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



They should have prepared triumphs for you
but let themselves be led by evil spirits.
They did not completely detach themselves from
the world
which, like a spider's web, holds them ensnared.



Second choir:

Such apostles are to be found in every age;
they painfully increase your suffering as the
Redeemer.
They shackle your effectiveness,
so that your Spirit cannot penetrate them.





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

Leader:

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

All sing:

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





TENTH STATION

Jesus is stripped of his garments

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

First choir:

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



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



Second choir:

I still see you standing there divested
because the avarice of our senses refuses to
subside.
And next to you are untold hosts of heroes
who offer themselves to you in sacrifice.





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

Leader:

In you let me always take my bearings from the
Father
and help me relinquish earthly shelteredness
so that in holy and undivided unity I may travel
homeward
and look upon the hands and eyes of my Mother.



All sing:

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





ELEVENTH STATION

Jesus is nailed to the cross

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

First choir:

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

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



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



Second choir:

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





You gather souls who, in you,
are willing to freely bind themselves to the
Father's wish.
They are proud of the nails of obedience
as befits a bride of Christ and a child of God.

Leader:

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

All sing:

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





TWELFTH STATION

Jesus dies on the cross

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

First choir:

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

In the hour of your death you want to give us
your Mother
in order to lead us quickly and surely to you:
“Behold your Mother”—“Behold your son,”
these are the words you speak from your cross
and royal throne.

Second choir:

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





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

Leader:

As often as I may lovingly contemplate your
cross,
let me trust no longer in money and possessions
so that I can give myself with heart and mind,
carefree and completely, to you and to my
Mother.



All sing:

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





THIRTEENTH STATION

Jesus is placed in the arms of his Mother

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

First choir:

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



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



Second choir:

This is the profound meaning of all suffering
which the Father's love so richly prepares for us:
The grain of wheat which does not fall to the
ground and die
can be certain it will remain alone.





Ever since the second Eve gave you up to death,
she understands all the sorrows of the heirs of
Adam
and takes care in her motherly way
that they become valuable for the work of
redemption.

Leader:

May I always remain a faithful child of this
Mother,
deeply inscribing her name into all hearts.
Then the sorrows that afflict the nations
will awaken a jubilant and resounding hymn of
redemption.



All sing:



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





FOURTEENTH STATION

Jesus is laid in the tomb

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

First choir:

The stone on your tomb will cover you for only a
short time;
then you will rise victoriously from the dead.
You ascend as victor from the grave
and jubilantly open to us the gates of heaven.



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



Second choir:

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





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

Leader:

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

All sing:

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





Concluding Prayer

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

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

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

Let me proclaim you both to those around me,
daring my life's battle for you each day.
Then your kingdom will be victorious
everywhere
and extend its boundaries to the ends of the
universe.

Let me present the cross and the picture of Mary
to the nations as the sign of redemption
so that the two who stand as one in the Father's
plan of love
may never be divided.

May Schoenstatt always be your loyal
instrument,
inscribing your names, together, into human
hearts,
that Satan's realm may truly be destroyed
and in the Holy Spirit the Father's glory be
increased. Amen.

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ROSARY OF GOD'S INSTRUMENTS

Preparatory Prayer

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

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

Give us the grace to grasp with our hearts
the message of each mystery
as we hear it in the Rosary,
and to form our lives accordingly.

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





Then our lives will soon become a mirror
of Christ's being and living here on earth.
In him we will go through the world with
strength and kindness
as an image of Mary bringing blessings to all.

Then you may always use us as instruments
in your omnipotent, loving and mighty hands,
and form through us, in accordance with your
plan,
the face of humanity today. Amen.

(I believe in God...)



Introduction:



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

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

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





The Joyful Mysteries

The First Joyful Mystery ***The Annunciation***

Mother, you speak your Fiat without hesitation
and are allowed to bear the Savior beneath your
heart.
As deaconess you silently prepare the sacrificial
gift
according to the Father's will.

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



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



The Second Joyful Mystery ***The Visitation***

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

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

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





The Third Joyful Mystery
The Birth of Jesus

In Bethlehem in a poor and little stable
you give birth to the Lord of the world for us all.
Just as you showed him to the shepherds and the
magi
and humbly bowed before him in adoration,

let us always be his loving instruments
and carry him deeply into human hearts.

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



The Fourth Joyful Mystery
The Presentation of Jesus in the Temple



Filled with longing for our salvation, you present
in the Temple
the One you conceived of the Holy Spirit.
Your motherly gaze is turned to us
as you return him unconditionally and entirely to
the Father.

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

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

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The Fifth Joyful Mystery
The Finding of Jesus in the Temple

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

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

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

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



The Sorrowful Mysteries



The First Sorrowful Mystery
The Agony in the Garden

Mother, out of love and for the world's salvation
you gave the Savior his body and life.
In the garden his inner anguish causes him to
sweat blood,
but nothing can break his readiness to suffer.

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





The Second Sorrowful Mystery
The Scouring at the Pillar

You allow the Savior to stand at the pillar
and atone for the offenses of our sensuality.
Your motherly heart trembles with each blow;
for us you bear with him each burst of pain.

With both of you I offer myself to the Father
as a sacrifice of justice for our times.

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

The Third Sorrowful Mystery
The Crowning with Thorns



Our Lord permits the executioners
to crown his divine head with thorns and to
mockingly scorn him.
Your Fiat was a yes to this as well,
because by this suffering he atoned for our
arrogance.

With joy and in apostolic spirit
I offer with you my will as an instrument to
Christ.

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





The Fourth Sorrowful Mystery
Jesus Carries the Cross

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

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

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



The Fifth Sorrowful Mystery
The Crucifixion



I see the Redeemer of the world hanging on the
cross,
urged thus far by the ardent longing of his love.
You relinquish your motherly rights and freely
offer him up
that we might receive salvation and light.

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

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





The Glorious Mysteries

The First Glorious Mystery ***The Resurrection***

The Lord breaks the powerful bonds of death
and crushes Satan's power and cunning.
Rejoicing, you see him transfigured and
beautiful,
as we will one day rise in heaven.

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

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



The Second Glorious Mystery ***The Ascension***

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

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

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

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The Third Glorious Mystery
The Descent of the Holy Spirit

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

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

The Fourth Glorious Mystery
The Assumption



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



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

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





The Fifth Glorious Mystery
The Coronation

You reign now in heaven as Queen
and dwell in bliss with the Triune God.
With your Son you govern the world:
He has chosen you to be its Mother.

We longingly lift our hearts and hands and
voices:
Lead us safely into the eternal Schoenstatt
Land.



Conclusion
(at the end of the Rosary)



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

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

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EVENING CONSECRATION

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

Thanksgiving

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



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



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

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





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

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

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



Contrition



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

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

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Our hearts were often obstinate
when the world enticed us.
We were often inattentive
when you expressed your wishes.

Many hidden reservations
made our hearts tired and cold,
while many evil passions
diminished the strength of our love.

Often our deeds angered you
and destroyed
what our preaching and words
had continually proclaimed.



Often we misused our time
and missed opportunities to do good.
Our omissions weigh heavily upon us
for they have deprived us of your grace.



Our great ideal was therefore darkened
and caused you anguish (P.I.);
the day's struggle was uninspired (P.E.)
because spirit was lacking and deeds were few.

(Examination of conscience)





Practice of Dying

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

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

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



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

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





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

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

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



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



Petition

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





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

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

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



Blessing



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





Part II

For Various Occasions







ACCEPT, O LORD

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

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

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



Grant me the graces that will powerfully carry
me
to face the things I cannot dare on my own;
grant me a share in the fruitfulness
which your love bestows on your Bride.

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





Then I am rich, abundantly rich;
no greater happiness could be mine.
There is nothing more I could desire:
I accept and love whatever you decide.

My Lord and my God, take everything that
hinders me
and everything that diminishes my great love for
you.
Give everything that increases my love for you
and take from me my very self if it disturbs this
love. Amen.





I BEG YOU, FATHER, FOR ALL THE CROSS AND SUFFERING

I beg you, Father, for all the cross and suffering
that you hold ready for me.

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

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



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

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



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





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

Father, let me finally be entirely converted!
In my Bridegroom I want to proclaim to all the
world
that the Father has the tiller in his hands
even when I do not know the goal nor know the
way.

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



Reflection

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

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

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She no longer knows self-willed forms;
she lets herself be governed by the Beloved in
 even the smallest things,
just as soft wax takes on the form
the wise molder gives it.

The molder is the God of eternal love:
the *shepherd* who anxiously searches out
the lost lamb in the desert brush
until he can count it again in the flock;

the *mother* who can never forget the child she
 bore,
not even in storm-filled times;
the *hen* that shields her chicks with her wings
whenever the foe frightens them with his threats;

the *king* who lovingly and wisely
shelters us with his mighty shield
even on the most dreadful battlefield,
so that not even a tiny cloud can disturb our
 peace;

the *eagle* that carries its small and weak chicks
to the sun on its strong back;
the *father* who prepares for the prodigal son
a banquet at the throne of sonship.

At his wish, the bride abandons
and vehemently hates as her enemy,
whatever disturbs the union of love,
even if it is her own flesh and blood.





“Those who come to me and do not hate father,
mother,
wife and children, sister and brother,
those who refuse to consecrate their lives to me
can never be my true disciples.

“Those who are unable to bear their heavy cross
gratefully
can never dare to say
they are truly my loyal disciples;
they have no right to call themselves Christians.”

Our Lord, who gave up everything for us,
is not satisfied with a life half-given.
He wants our hearts and thoughts completely
and not the pallid glimmer of half-hearted
sacrifice.



Nothing may be allowed to shamefully separate
us from him.
If he so wishes, we must deny our own flesh and
blood,
detaching ourselves when and as he pleases,
even when our feelings rise in revolt.

The goal is to win the treasure in the field,
the God of love at the pinnacle of life.
To him all we have and are
is like dust that quickly slips through our fingers.

He is the pearl beyond all price—
all other glories disappear before him.
Those who have recognized and found him
will joyfully give up everything for him.

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Those who for his sake offer their lives entirely
will experience life's true happiness and blessing.
Those who hold something back for themselves
will find themselves badly served in every way.

The God who wants to give all for all
urgently desires of me a life of Inscriptio.
I need not fear the powers of this world—
my being and purpose are to please him.

In every circumstance I freely give him
my Blank Check, my source of happiness.
The light of faith tells me that whatever
he wishes, permits and ordains is good for me.



I have experienced this countless times
in all the long years of my life
as long as, in childlike spirit, I let him do as he
pleases,
even when the storm raged about my head.



Those who, like the Bridegroom, are entirely
rooted in the Father
and whose lives proclaim the Inscriptio,
will always radiate deep serenity,
even when the tempest rages on all sides.

They are like a lofty mountain
whose foot is engulfed by stormwinds
but whose peak shines in everlasting tranquility
and never ceases to radiate blessed peace.





Their faith sees God behind all things,
their ears are alert for the sound of the Father's
voice,
their childlike hearts are always ready
to joyously deliver themselves up to him.

Even when the Father has permitted suffering,
the child knows how to embrace it in love
and kisses the hand that guides all things
and constantly turns to the Father in prayer.

Unlike the dog that snaps in rage
at the stone which suddenly disturbs its rest,
the child sees behind each stone the Father's
hand
which kindly invites us to enter our homeland.



Job, too, in his suffering had to conclude:
"The Lord has given and the Lord has taken
away,"
not: "The Lord has given
and the devil has taken away God's gift."





ALMIGHTY GOD, DO YOU WANT TO TAKE THIS CHILD?

Introduction

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

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



“If God,” he said, “were to demand it of me,
if he were to let this new flock be destroyed
which I have founded at his wish
and for which I loudly praise his goodness,



my heart would struggle restlessly
for a quarter of an hour
after receiving the news of its death...
Then God would be Lord of this disquiet, too.”

Is not the small and noble family kingdom,
which strives to resemble the Blessed Trinity,
inscribed deeply into my heart, too,
far more than anything else a person can love?





Neither mother nor father
with all their noble parental love
could cherish their dearest child
as deeply as I love this family chosen by God.

For its sake I would gladly give up my good
name,
life and limb, health, strength and talents
if it would better serve the family's interests
and gain for it the crown of God's love and
fruitfulness.

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

I relinquish nothing, absolutely nothing of all
these things
and offer my life's strength and toil for it all.



Prayer

Almighty God, do you want to take this child
from me?

Will it please you to paralyze its strength?
Is it meant to be disfigured in your sight,
retaining but a pale glimmer of life?

Out of love you gave me this child,
and gave me the strength to dedicate my entire
life to it.

Do you want to see it dead in my arms?
Should it go through life a cripple?

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

Accept the child which you endowed with life
and to whom you let me give the entire strength
of my love.
I joyfully place it back into your hands,
its future destiny and its happiness in life.

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



then I will hate all half-heartedness and laziness
and never disgracefully cease by either day or
night
to pray and beg with unfailing confidence:
Let your child soon see miracles!

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





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

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

Reflection

May our Mother implore for us such earnestness;
then we will be able to pass through every storm
victoriously.
She will see to it that the Father
will return the child to us in fatherly kindness.

But we must first present the child to him
without reserve
and completely direct all our love to him alone.
With great love and kindness he will then return
the child to us,
even if at the last moment, as he did Isaac.

He will make of it a great sign of his promise
and himself become the child's generous
guardian.
He will make it grow and prosper like the sand
on the shore
to the glory, praise and honor of the Trinity.

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He will bless it with many holy children
who loyally proclaim the praises of our Mother.
He will let it become the salt and light of the
earth
which strengthens, warms and brightens the
Church and world.

He will let it stride with courage and holy liberty
through depersonalized and turbulent times,
using it everywhere as a noble herald
of true freedom joyfully dedicated to God.

I will gladly bear forever the somber chains of
slavery
if it stands as ransom for the family's freedom...





FATHER, LOOK UPON OUR FAMILY

Introduction

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

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

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

So supernatural were his thoughts—
so deep and warm his brotherly love!
He was so completely united with his
community,
so attached to it as his family.

Because it prospered in God's sight
and strove to win God's favor,
he believed that God would especially protect
him
and faithfully use him as an instrument for his
kingdom.

122





Whenever Satan's cunning and my own
weakness discourage me
and I am oppressed by the bitter torment of my
failures,
then I, too, can gratefully turn
to our vast capital of grace

and have recourse to the merits of the noble,
pure and steadfast souls
who daily choose the Lord to be their
Bridegroom.
He benevolently turns his gaze towards them
and out of love for them will secure my
happiness.

Prayer

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

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

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





When persecution constantly pursues me
and every meadow becomes a desert:
Father, look with mercy on our family
and for its sake reveal your wondrous love.

And when my life is hanging by a thread
because foes are waiting to trap me on every
path:
Father, look with mercy on our family
and for its sake reveal your wondrous love.

When others, full of malice and blind hate,
seek to destroy and dismantle my life's work:
Father, look with mercy on our family
and for its sake reveal your wondrous love.



When I am accused of every heresy
and all my supporters flee from me:
Father, look with mercy on our family
and for its sake reveal your wondrous love.



When others want to tear the souls from my side
whom I have been permitted to instruct:
Father, look with mercy on our family
and for its sake reveal your wondrous love.

When courage and trust fail me
because I face tasks beyond my strength:
Father, look with mercy on our family
and for its sake reveal your wondrous love.





When I am unable to prudently advise my own
and cannot shield them from harm to body and
soul:

Father, look with mercy on our family
and for its sake reveal your wondrous love.

When Satan strikes with fierceness and cunning
to erase God from my life:

Father, look with mercy on our family
and for its sake reveal your wondrous love.

When it seems that God is letting Satan win
and everything around me wages war:

Father, look with mercy on our family
and for its sake reveal your wondrous love.



When I feel poor and naked before God
and yawning chasms open at my feet:

Father, look with mercy on our family
and for its sake reveal your wondrous love.



When life's last hours toll for me
and my conscience raises bitter accusation:

Father, look with mercy on our family
and for its sake reveal your wondrous love.

When I stand before God's judgment seat
and must fear the severity of judgment:

Father, look with mercy on our family
and for its sake reveal your wondrous love.





I am so intimately united with my own
that we have always seen ourselves as one.
Their sanctity is my life and inspiration;
I would gladly give my life for them.

I am so tenderly and loyally united with them
that a voice within me always says:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.

When I am buffeted by life's wild storms
and passions wreak havoc in my soul:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.



When the world wants to allure me with its pleasure
and my heart is exhausted, overwrought and
parched:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.



When I am put off by the striving for the heights
and my enthusiasm loses its vigor:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.

When I am constantly overlooked
and cannot meet the demands placed upon me:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.

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When a heavy workload weighs upon me
and everything pushes me to hurry and to rush:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.

When my nerves play tricks on me
and failures cool my zeal:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.

When all my great plans are frustrated
and the world around me wildly bares its fangs at me:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.



When I am tired of being loyal in little things,
and am more inclined to cry than to laugh:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.



When God's Spirit wants to urge me to the heights
but I would rather lie limply in the corner:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.

When obedience sorely tests me
and no warm sun shines down on me from above:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.





When the constraints of poverty weigh me down
and siren songs want to enchant my senses:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.

When it becomes difficult for me to go the way
alone
while seeing others happily married:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.

When the drive to have children oppresses me
and I feel too constrained by my present form of
life:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.



When I have become worn out by my work
and new questions are waiting at the door:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.

When I am faced with important decisions
and yet balk at going the ways of sacrifice:
What you are and do affects their lives,
determines their misfortune and increases their
happiness.





Conclusion

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

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

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

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

Our own striving for sanctity will then become
family love
and help the family joyfully bear all sorrow,
drawing down on it the Father's joyful gaze
and becoming its sure and permanent staff and
shield.

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

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HOLD THE SCEPTER IN YOUR HAND

Hold the scepter in your hand;
Mother, protect your Schoenstatt Land.
There you alone are Queen;
cause every foe to flee.

Create a paradise for yourself there
and hold the dragon at bay.
Woman of the Sun, step forth with light
and ascend to the heights of the noonday sky.

Build from here a world
which is pleasing to the Father,
as our Savior once implored
so longingly in prayer.

May love ever reign there
together with truth and justice
and a unity which does not become
massmindedness
nor lead to inner slavery.

Reveal your power
in the dark and stormy night.
Let the world see your active hand
and stand in admiration before you,

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so that it speak your name with love,
profess loyalty to your kingdom,
fearlessly carry your banner far and wide
and victoriously defeat every foe.

Let Schoenstatt remain your favorite place,
a stronghold of apostolic spirit,
a leader on the way to holy battle,
a source of everyday sanctity,

a firebrand glowing for Christ,
scattering sparks of searing brightness
until the world, a sea of flames,
burns to the glory of the Trinity. Amen.





PRAYER IN TIME OF NEED

Mother, take us caringly beneath your mantle,
that we may always live as citizens of heaven.
Preserve us from hunger, epidemics and fire¹;
Preserve us who turn to you in time of dire need.

Speak to your Son as you once did on earth
when he came to our aid in need and distress—
“Lord, they have no wine and no food”—
then he will certainly hear our prayer.

He chose you as the second Eve;
you shall save what the first Eve lost.
Just as she drew us into ruin,
from you stream forth the rays of eternal
salvation.

It is the Father’s loving plan of wisdom
that the earth constantly endure itself as a vale of
tears
until the sun of transfiguration rises over it in
splendor
and it mirrors heaven’s blessed harmony.

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





In union with your Son you have been entrusted
with giving us the lost life of grace
and with protecting us from many earthly
sorrows—
soothing the pain they cause and transforming
them into our salvation.

Unfold today the richness of your motherly heart
wherever diabolical forces are powerfully at
work.
Reveal the fullest extent of your might and
kindness
as the Helpmate of the Lord.



Just as your Son healed, stilled hunger
and comforted the sick while here on earth,
go with him quietly through our midst,
giving your blessing and helping us with the arm
of your unlimited motherly power.



Show yourself to all the world as the Great Sign
which neither Satan's cunning nor earthly
sorrow can endure.
Let the nations find protection and salvation in
you
and joyfully proclaim you salvation's Mediatrix.

Our affliction, too, has increased so enormously
that without your help we must succumb.
You alone can save us from perdition—
come and see us gathered around you with our
pleas.





United with your Son, be the one who rescues us
from the fury of hell and the tempests of our
times.

We want to gratefully and eternally praise you in
every way we know
as the great Mother of the nations.

We want to courageously spread your name
and lead all people to your shrine,
so that, with you, they jubilantly and lovingly
worship the Triune God
both here and high in heaven above. Amen.





PRAYER OF THE LEADERS

Introductory Remarks

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

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

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

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

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

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

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





Prayer

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

Let us believe in Schoenstatt and Pallotti
and let no one deprive us of this sign of unity.
Let us form the great image of the human person
and community
which fulfills the Father's will.

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

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

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

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Use it as your faithful instrument
wherever the spirit of Satan must strongly be
defied.

Transform it into Christ's loyal guard
which always stands out in apostolic spirit.

May it proclaim love for the Blessed Trinity
and bind its finest laurels to the cross.
Through it, bless the Church with genuine
everyday sanctity
in answer to the needs of our times.

May the blessing Pallotti once promised
to his entire work
always come upon the family in fullest measure
and bring long-awaited salvation to the earth.



Raise Pallotti to the honors of the altar,
Thrice Admirable, kind and noble Mother,
now that his life's work is complete
and tenderly greets you with heartfelt love.

May Joseph Engling soon be canonized, too,
so that all resistance may be overcome
which obstructs our fruitfulness
and prevents others from seeing the Father's
plan in faith.

Help it to spread throughout the world
and go victoriously through all the nations
that soon there be one flock and one shepherd
leading all peoples to the Trinity. Amen.





THE SHEPHERD'S PRAYER

Thrice Admirable Schoenstatt Lady,
look on those whom I entrust to you.
I must watch them stand alone in battle,
can only go my way with trust in you.

Command the turbulent storms of the times
so that their reckless fury does not increase
unchecked.

Bring the devil's power and cunning to nought
and deliver my own from the curse of Eve's sin.

Silence their evil, inordinate drives;
let their entire being bow to God!
To him should belong the glow of their hearts,
to him the loyal dedication of their sacrificial
love.

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

They have made a covenant with you.
May it stand as firm as if cast in bronze.
Then I will know that they are in safe and loyal
hands
and will not fear the raging fury of the flood.

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You will bring them all victoriously home to the
Father
so that they can sing hymns to the Lamb.
I firmly believe that no one will be lost
who remains faithful to the covenant of love.

Through them you want to bless Schoenstatt
and proclaim to everyone they meet
that you have chosen it as your instrument
and are leading it onwards to the heights of the
Inscriptio.

I therefore inscribe into your heart once more
with blood and fire
all those I hold so dear
and proceed without fear along that path in life
which the Father's wisdom has foreseen for me.

If he chooses that my life become the ransom,
I joyfully place it at his disposal.
In return, may all who have dedicated themselves
to you and Schoenstatt
live with the Blessed Trinity forevermore.
Amen.





FOR MALE VOCATIONS TO SCHOENSTATT

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

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

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

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

Awaken for us men of knightly spirit
who give their lives for the Family Work.

From all the nations suffering here
choose the best men for yourself for the
expansion of your kingdom.
Take them into your hands as instruments
in order to turn the destiny of the nations to the
Lord.

May the shoot which sprouts from Schoenstatt
be fruitful everywhere,
to your honor and to the glory and praise of the
Blessed Trinity.

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



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





PRAYER OF THE INTERNATIONAL

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

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

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



Because of this, the world² is not yet sufficiently
mature
to banish the onerous curse of Adam's sin
or to raise you willingly to the throne
and place the scepter in your hands.

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

² Original text (Dachau): the camp.





On their behalf accept our humble veneration
and look on our readiness to go to battle.
We present to you the nations living here
who share with us the fate of exile.

Be their Mother and their Queen!
May they return home transformed—
a firm guarantee for peace among the nations
and for unity in the City of God on earth.

Through our striving we want to replace
the love and faithfulness they deny you
through their flight from the cross of Christ.
We want to live for you and your work alone.



Rule over us as pleases God
and make us the salt and leaven of the world.
Let us become one heart and one soul
as Our Lord implored during his earthly life



and despite each individual way remain united,
dedicating ourselves to the Father as an ideal
kingdom
and overcoming all barriers of nationality
even when hate infests the masses of the nations.

Increase the numbers and depth of our family
and use us as your instrument forever.
May we fulfill the great mission which you have
implored for us
in accordance with the Father's will. Amen.





IN PRESSING NEED

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

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



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





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

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



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



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





**LET ME GIVE THANKS FOR
EVERYTHING**

For everything, yes for everything, let me give
heartfelt thanks,
clinging to you, Mother, with tender love.
What would have become of us without you
and without your motherly care!

Because you delivered us from great need
and bound us to yourself in faithful love,
I will give you thanks, be grateful forevermore
and dedicate myself to you with undivided love.
Amen.





I PRAISE YOU, MOTHER

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

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

Come, Mediatrix of all gifts and graces,
with your Son accept the invitation to be our
guests,
tenderly uniting us with a family bond—
from heart to heart and from land to land.

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

Such counsel Our Lord once gave to us:
Seek first the kingdom of God in word and deed
and the Father will grant you all other things
besides;
only never give him rest with your childlike plea!





Teach us through these gifts to ascend to you
and to bow in reverence before the Eternal Love
which opens to us daily more and more
the inexhaustible ocean of God's mercy.

Implore God's richest blessing for all those
who work and sacrifice for our well-being.
Grant them in the difficult paths of life
a generous measure of your love and grace.
Amen.





O GOD, MAY MY RIGHT HAND WITHER

Long have I stood with longing at the holy gates;
today they have been opened wide to me,
today I have been admitted to the family—
a fortune greater than my heart can fathom!
O God, may my right hand wither,
should I forget you, Schoenstatt.

I can think of nothing more beautiful on earth
than to give myself to our family,
to really be its child in body and soul
and to devote to it all my strength.
O God, may my right hand wither,
should I forget you, Schoenstatt.



Others can sing their communities' praises
and develop there in their own way,
but for me there can be no greater happiness
than to generously strive according to our
ideals.
O God, may my right hand wither,
should I forget you, Schoenstatt.





From now on I may wear the brooch.
It shall rejoicingly tell the whole world
that I have been and will remain accepted
in the family for which I was born.
O God, may my right hand wither,
should I forget you, Schoenstatt.

I live in the family which was created
because God chose me for it in kindness.
There and nowhere else on this earth,
can my salvation be so secure.
O God, may my right hand wither,
should I forget you, Schoenstatt.



The Mother has graciously accepted me
and pledged, as only she can pledge,
to faithfully care for me in all life's situations,
so that, joyfully, I one day see the Easter
morning.
O God, may my right hand wither,
should I forget you, Schoenstatt.



Because I belong completely to our Savior and
his Mother,
who constantly bend down to me in kindness,
I can heroically fight for true freedom
and daily offer it to God with joy.
O God, may my right hand wither,
should I forget you, Schoenstatt.





In royal freedom I may travel
from place to place when God so wills it,
but I will never abandon the family
that seeks to embrace me with tender love.
O God, may my right hand wither,
should I forget you, Schoenstatt.

I have received a new father and a new mother
and many sisters of noble stature.
I have the right to carry them in my heart
and to find a home in theirs.
O God, may my right hand wither,
should I forget you, Schoenstatt.



What they love and suffer, pray, intend and do
helps me reach the eternal harbor.
Whatever they acquire through loving sacrifice
will also help me one day joyfully sing hymns of
victory.
O God, may my right hand wither,
should I forget you, Schoenstatt.



For the sake of their pure and noble striving
the Father seeks to richly fill my soul
and the Mother looks on me with benevolence
because in Christ they go in simple pilgrimage to
the Father.
O God, may my right hand wither,
should I forget you, Schoenstatt.





Their courageous march through the currents of
the times
will high-mindedly broaden my heart and mind;
the honors which they have honestly won
will increase my family consciousness.
O God, may my right hand wither,
should I forget you, Schoenstatt.

Their heroic and noble striving for sanctity
will give me new incentive day by day.
With them I want to strive for the palms of
victory
and sing joyful psalms of love.
O God, may my right hand wither,
should I forget you, Schoenstatt.



My fate is so interwoven with the family's
that all who praise it must praise me
and all who despise it must despise me, too—
so much must we be seen as one!
O God, may my right hand wither,
should I forget you, Schoenstatt.



Whatever the family does which pleases God
and whoever enters as a new child into its ranks
touches me as if it were my very life—
the family is, will ever be, my second self on
earth.
O God, may my right hand wither,
should I forget you, Schoenstatt.





The wrinkles that it has, its flaws and
weaknesses,
can never destroy my reverence for it.
I will never allow its humanness
to separate me from my great love for it.
O God, may my right hand wither,
should I forget you, Schoenstatt.

I will always refuse to proclaim abroad
the things which cannot increase the family's
honor.
Over such things I will cast the veil of silence
and atone for them by living my life in holiness.
O God, may my right hand wither,
should I forget you, Schoenstatt.



I will never leave my family's side
even when it disappoints me.
I want to repay it for everything it has given me
and always urge its efforts to the highest heights.
O God, may my right hand wither,
should I forget you, Schoenstatt.



We will remain unshakably united.
May the flames of family love burn brightly.
With it we want to go into battle and win the
day;
it is through us that the family must fulfill its
mission.
O God, may my right hand wither,
should I forget you, Schoenstatt.





We who once stood at the altar
will never be the cause of the family's shame.
The loyalty that we swore at the altar
will stand forever, and no one will be lost.
O God, may my right hand wither,
should I forget you, Schoenstatt.

I consider it one of the greatest graces I have
received
that on the paths of my life
God's kindness graciously led me to the family—
Oh, that I could give the thanks which that
deserves!
O God, may my right hand wither,
should I forget you, Schoenstatt.





RING PRAYER

When my soul is deathly tired
and my aching body begs to be spared,
when my heart is filled to overflowing
and tears stream forth with woeful sobs—
Then my little ring calls out to all my drives:
“The hour of your love has come!”

When my heart is under so much pressure it
could burst
and every pinion of the soul hangs limp,
when I still revolve too much around myself
and cannot find the right way to reach out to
others—
Then my little ring calls out to all my drives:
“The hour of your love has come!”

When I seek the Father and do not find him
and struggle tediously in my place in life,
when dark clouds hang in every part of the sky
and everything wants to powerfully push for
“freedom”—
Then my little ring calls out to all my drives:
“The hour of your love has come!”





When without my knowing my Mother leaves me
and the Bridegroom goes his way without me,
when I am misunderstood and avoided by my
friends
and they give no thought to my worries, troubles
and sorrows—
Then my little ring calls out to all my drives:
“The hour of your love has come!”

When my superiors do not give me enough
attention
and overlook, belittle and ignore me,
when all the world casts stones at me
and all my passions declare mutiny within—
Then my little ring calls out to all my drives:
“The hour of your love has come!”



When sun, moon and stars reappear
and my Bridegroom returns home from distant
places,
when the Mother’s arms warmly embrace her
child
and every chord of my soul resounds—
Then my little ring calls out to all my drives:
“The hour of your love has come!”

When I am ever more the Father’s joy,
his favorite child on his sunlit earth,
when I increasingly overcome my limitations
and new strength urges me to act—
Then my little ring calls out to all my drives:
“The hour of your love has come!”

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When at prayer my soul rejoices and sings
and everything around me brings me joy,
when I see the Schoenstatt meadow prosper in
joy
and all are striving at the level of the Inscriptio
dedication—

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

When the world entices me with siren songs
and my body trembles from the lower drives of
the flesh,
when others try to steal my heart
and stand between me and my love—

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



When death wants to haunt me with its dark
shadows
and rob me of my strength and vigor,
when demons make their last bold effort
to open before me the avenging fires of hell—
Then my little ring calls out to all my drives:
“The hour of your love has come!”

When the Bridegroom calls me to the wedding
and overwhelms me with his love in heaven,
when my Mother leads her child proudly to the
Father,
the child who prepared him such joy while on
earth—

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





THE HOME SONG (Hymn of the Home)

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

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

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

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

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



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





Do you know the land imbued with joy
because the sun never sets there:
where in possession of the eternal goods
all hearts abide in tranquility;
where heart and will are continually refreshed
in the overflowing richness of God's gifts;
where love's magic wand swiftly transforms
all gloom into joy?

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



Do you know the land, the City of God,
which the Lord has established for himself:
where truthfulness governs
and truth reigns and is triumphant;
where deeds and omissions are measured
according to the holy norms of justice;
where love unites heart and mind
and our Lord and Master holds the scepter?





This wonderland is known to me—
 It is the meadow radiantly lit by Tabor's sun,
 where our Three times Admirable Lady reigns
 in the midst of her favorite children,
 loyally rewarding each gift of love
 with the manifestation of her glory
 and immeasurably abundant fruitfulness:
 It is my home, my Schoenstatt Land!¹

Do you know the land prepared to fight,
 accustomed to victory in every battle:
 where God espouses himself with the weak
 and chooses them as his instruments;
 where none build on their own strength
 but all heroically trust in God;
 where out of love they are ready
 to rejoicingly offer blood and life?



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

¹ [An additional verse from the exile years can be added here.
 See Appendix, p. 177.]





HYMN OF THE INSTRUMENTS

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

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

Take possession of our hearts and wills—
they are undividedly yours.
They will blindly follow
your every sign and word.

It is your instrument's honor and glory
to belong entirely to you.



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

Give us light and strengthen our courage
against the guile and rage of the devil.





Let us reflect your image
and walk through life entirely like you:
strong and noble, simple and kind,
spreading love and peace and joy.
In us go through our times
and make them ready for Christ.

Whether we are threatened by the world or the
devil
or caught in the swirl of the tempest,
you will victoriously overcome every need
and grant us your unlimited power.
Your heart, our gateway to heaven,
will always remain our safe harbor.



We will never perish
as long as we faithfully remain your instruments.
You will help us at all times
to effectively bring forth abundant fruit.
With our hand in yours let us joyfully enter
the eternal Schoenstatt Land. Amen.





HYMN OF THANKSGIVING

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

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

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

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

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

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

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

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



Lord, is the destruction we so suddenly face
a sign that you want to die again?
Are the tokens of your love a search
for heirs of your transfiguration?



See here the ones who are your own!
The small! The pure!
Graciously unite them to yourself,
revealing yourself to the world anew.





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

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

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



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





Appendix

Other Prayers







OTHER PRAYERS

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

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

MY QUEEN, MY MOTHER

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

(or)

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





PRAYER OF CONFIDENCE

(written by Father Kentenich in Dachau, 1943)

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

(or)

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

PROVIDENTIA DIVINA

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

WITH HEARTFELT LOVE

With heartfelt love, I thank you, Mother dear,
with you to guide me I need have no fear.
When all around seemed dark and drear and
gray,
you stood as beacon for a brighter day.
Your smile illumined every wakeful hour,
you did uphold me with your gentle power.
Thanks, a thousand thanks to you, to God shall
be
now and for all eternity. Amen.

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LET US WALK LIKE YOU THROUGH LIFE

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

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

MORNING OFFERING

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

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





AVE MARIA, PURITATIS TUAE CAUSA

(written by Father Kentenich in his youth)

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



MOTHER THRICE ADMIRABLE, MOTHER OF GRACE



(written by Father Kentenich in 1916)

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

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

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

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

O MOTHER, IN YOUR HOLY HEART



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



ADSUM!

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

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





Do you want my death? Adsum!
Only see to it that all whom you have
entrusted to me love Our Lord and learn to
live and to die for him.

ACCEPT, O LORD, MY ENTIRE FREEDOM

*(written by Father Kntenich while imprisoned in Koblenz
in a letter dated October 28, 1941¹)*

Accept, O Lord, my entire freedom,
my memory, my understanding, my entire will
and my whole heart.

You have given everything to me;
I give everything back to you without reserve;
do with it what you will.

Give me but one thing:
your grace, your love, your fruitfulness—
your grace,
that I may joyfully submit to your wish and
will;

your love,
that I may always believe, know
and sometimes even feel
that I am loved as the apple of your eye;

your fruitfulness,
that in you and Our Lady
I may become genuinely fruitful
for our common task.

Then I am more than rich, and will want nothing
more. Amen.

¹ This prayer was rewritten by Father Kntenich in Dachau as
the prayer "Accept, O Lord", p. 109.





PRAYER TO THE HOLY SPIRIT

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

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



O HOLY SPIRIT

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





EXORCISM PRAYER

(cf. Num 10,35; Ps 68,2)

May almighty God arise,
the Father, the Son and the Holy Spirit,
May the Blessed Virgin Mary arise,
Mother Thrice Admirable,
Queen and Victress of Schoenstatt,
May St. Michael the Archangel arise
and all the angels and saints,
may their foes be scattered
and all who hate them flee before them
+ in the name of the Father
and of the Son and of the Holy Spirit. Amen.

(or)

Arise, O Lord, (Father, Son, and Holy Spirit,
(that your enemies may be scattered
and those who hate you may flee before you
+ in the name of the Father
and of the Son and of the Holy Spirit. Amen.)

Arise, our Mother Thrice Admirable,
Queen and Victress of Schoenstatt,
(that your enemies may be scattered
and those who hate you may flee before you
+ in the name of the Father
and of the Son and of the Holy Spirit. Amen.)

Arise, St. Michael and all the heavenly hosts,
St. Vincent Pallotti,
(the saint of the day or patron saint),
and all the saints,
that your enemies may be scattered
and those who hate you may flee before you
+ in the name of the Father
and of the Son and of the Holy Spirit. Amen.

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ADDITIONAL VERSE OF THE HOME SONG¹

Do you know the land guided by God
and deeply touched by Christ's suffering:
where hearts generously reach beyond
themselves
and courageously bear Christ's suffering;
where they answer in love
when God wants to trim the vine;
where the burden of the cross increases love
and bestows the world with saints?

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



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





SHORT PRAYERS

1

Nos cum prole pia
benedicat Virgo Maria!

(various translations:)

Virgin Mary, meek and mild,
bless us with your holy Child!

Mother with your loving Son,
bless us each and everyone!

Mother with your blessed Son,
bless us each and everyone!

2

Nothing without you, MTA, nothing without us.

3

Mater perfectam habebit curam.
Mother will take perfect care.

4

Mater perfectam habebit curam et victoriam.
Mother will take perfect care and be victorious.

5

Servus Mariae nunquam peribit.
A servant of Mary will never perish.

6

She is the great Missionary—she will work
miracles! (St. Vincent Pallotti)

7

Cor unum in Patre.
One heart with the Father.

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8
God is Father,
God is good,
everything he does is good.

9
Nothing is mere coincidence;
everything comes from God's providence.

10
Though storm may rage and wind may howl
and lightning strike again,
I think as does the mariner's child:
My Father is at the helm.

11
Our way leads homewards to the Father.



12
Send, O Lord, laborers into your vineyard /
and spare your people. (St. Vincent Pallotti)



13
Unite, O my God, all minds in truth
and all hearts in love. (Fr. Kentenich, July 8, 1910)

14
With hope and joy and confident in the victory
we go with Mary into the newest times!
(Fr. Kentenich, September 7, 1968)

15
Send us help and blessings from the shrine /
and watch over us from Sion. (cf Ps 20,3)





HOME SHRINE PRAYER

(written by Father Kentenich in Milwaukee, May 1965)

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





O TRIUNE GOD

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

O Triune God, receive eternal praises
for all your great and wondrous gifts and graces,
for choosing Schoenstatt as our Mother's
throne,
there to unite us deeply with your Son.

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



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





BIBLICAL REFERENCES

This table consists of two parts: 1) a table of biblical references found in *Heavenwards* (listed by page and verse) and 2) the same table of cross-references listed in order of biblical appearance.

page/ Biblical
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Biblical Abbreviations

Acts	Acts of the Apostles	2 Mc	Second Book of the Maccabees
Col	Colossians	Mi	Micah
1 Cor	First Letter to the Corinthians	Mk	Mark
2 Cor	Second Letter to the Corinthians	Mt	Matthew
Dt	Deuteronomy	1 Pet	First Letter of Peter
Eph	Ephesians	Phil	Letter to the Philippians
Ex	Exodus	Ps	Psalms
Ez	Ezekiel	Rev	Revelation
Gal	Galatians	Rom	Romans
Gen	Genesis	Song	Song of Song
Heb	Hebrews	2 Th	Second Letter to the Thessalonians
Is	Isaiah	2 Tim	Second Letter to Timothy
Jas	James	Tit	Titus
Jer	Jeremiah	Zech	Zechariah
Jgs	Judges		
Jn	John		
1 Jn	First Letter of John		
Job	Job		
Jos	Joshua		
1 Kgs	First Book of Kings		
2 Kgs	Second Book of Kings		
Lk	Luke		
Mal	Malachi		





DATES OF COMPOSITION

1. Koblenz Prison, September 1941-March 1942

Hymn of Thanksgiving (February 2-6, 1941)

2. Dachau Concentration Camp, March 1942-April 1945

As an individual prayer: *Home Song* (February 2, 1943). Originally written as part of the *Hirtenspiegel* (*The Shepherd's Mirror*), a pastoral treatise in verse form interspersed with many prayers:

I Beg You Father, For All the Cross (vs. 2178-2209, June 1943),

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

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

Father, Look upon our Family (vs. 3394ff, July/August 1943),

Almighty God, Do You Want to Take This Child? (vs. 3919-3941, August/September 1943),

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

Let Me Give Thanks (vs. 4592, October 1943).

The prayer *I Trust Your Might* (see Appendix, p. 170) is also taken from *The Shepherd's Mirror* (vs. 5219).

Further individual prayers:

Hymn of the Instruments (June 1944),

Schoenstatt Office (August 11-13, 1944),

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

Rosary of God's Instruments (October 1944),

For Male Vocations (October 1944),

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

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

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

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

I Praise You, Mother (November 1944),





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

3. During Preparation of the First Publication in 1945

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

4. Appendix

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

My Queen, My Mother, written by Father Nicolaus Zucchi, a 17th Century Jesuit. This “little consecration” came to Schoenstatt in 1914 as one of the prayers of the Marian Sodality.

Providentia Divina is translated from a German prayer which became well-known in the Schoenstatt Family through the novena to the Mother Thrice Admirable published in 1952.

With Heartfelt Love originated as a rhymed adaptation of the prayer “Let me give thanks for everything” (p. 146).

O Mother, In Your Holy Heart was written by a Schoenstatt Sister of Mary, Sr. M. Annette Nailis.

Accept, O Lord, My Entire Freedom is an adaptation of a famous prayer of St. Ignatius of Loyola. In the last verse of the Dachau version (p. 110) Father Kantenich also includes an adaptation of a prayer of St. Nicolaus of Flüe.

O Holy Spirit is translated from a prayer of the German Schoenstatt Family, “O Geist mit deinen Flammen”.

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