

THE APOSTOLIC MOVEMENT OF SCHOENSTATT

GENERAL STATUTE

PREAMBLE

The Apostolic Movement of Schoenstatt has the faith-filled conviction that it came into existence in the Catholic Church due to a divine initiative.

The founding act of October 18, 1914 took place in an old small chapel dedicated to St. Michael, today the *Original Shrine*, during a time in world history marked by radical change. The founder Father Joseph Kentenich, the spiritual director in the minor seminary of the Pallottines in Vallendar-Schoenstatt (Germany), was convinced that Mary, the Mother of God, wanted to actively participate in shaping the approaching new times. Together with a few adolescents from the Marian Sodality, he made himself available for this purpose and sealed a *covenant of love* with Mary. They begged Mary to be active in the aforementioned chapel and to make it a place of grace and pilgrimage. Being convinced of the salvific solidarity in Christ, they placed their striving for holiness at the disposal of the Blessed Mother as their contribution in this covenant for the religious and moral renewal of peoples and nations. Ever since, the Original Shrine in Schoenstatt with its authentic replicas in various countries of the world has become a place of grace, a spiritual home, and the local center of the Apostolic Movement of Schoenstatt.

Those who personally make the covenant of love, as it has historically developed, are united with Mary, the *Mother Thrice Admirable, Queen and Victress of Schoenstatt*, and thereby also with the shrine and the founder.

The covenant of love gives the Apostolic Movement of Schoenstatt its spiritual way of life and has become the original core of its universal apostolic aim which it endeavors to

actualize in family-like unity.

The Apostolic Movement of Schoenstatt is permanently and inseparably connected to the person, life, and teaching of its founder. It shares in his charism, wants to faithfully preserve and offer it to the universal Church. In its commitment to serve the Church, it is guided by the fundamental attitude which characterized Father Kentenich: *Dilexit ecclesiam*.

I. AIM

(1) The Apostolic Movement of Schoenstatt believes that it has been called as a work and an instrument of Mary in order to make its contribution that the Church will become the soul of the cultures of all peoples and imprint upon them the face of Christ. It fulfills this mission by devoting itself to the threefold aim formulated by the founder himself.

a) *The formation of the new person in the new community with a universal apostolic character*

According to Father Kentenich, the new person is "the person imbued with the Spirit and bound to ideals, far from any enslavement to forms or the rejection of forms." The new community "strives to attain a deep spiritual union: a living spiritually in, with, and for one another; an ever-active sense of responsibility for one another that is anchored in God and urges the individual and the community towards the universal apostolate, making them fruitful therein."¹

b) *Saving and actualizing the historical salvific mission of the West*

That means: to continue transmitting the mission of the West in an appropriate way, to pass on the Christian faith to the peoples of the world as well as to strive for a God-willed harmony between nature and grace, the First Cause and the

¹ J. Kentenich, *Schlüssel zum Verstaendnis Schoenstatts* (Studie 1951).

secondary causes, ideas, and life.

This mission should become a reality by means of a mutual complementation and enrichment through the mission of the East and other cultures.

c) The building up and development of a federative Apostolic World Confederation

That means: to cultivate the cooperation among the apostolic organizations in the Church in dependence on the hierarchy. The founder adopted this aim from St. Vincent Pallotti.

II. SPIRITUALITY

- (2) The covenant of love of October 18, 1914 leads to a marked *covenant spirituality*. The inner dynamics of the covenant of love with Mary aim at making the baptismal covenant the fundamental meaning, the fundamental force, the fundamental norm, and the fundamental form of every Christian and Christian community. The covenant of love should grow and develop organically and lead to a covenant of love with the Triune God: With Mary — through Christ — in the Holy Spirit — to the Father.
- (3) In the Schoenstatt Shrine, Mary acts as Mother and Educator. Here in a special way, she bestows the graces of *finding a home, of inner transformation, and of apostolic fruitfulness*. The attachment to her person leads one into her attitude of childlike surrender to the Father God, of unconditionally following Jesus even to the cross, of openness to the Holy Spirit, of love for all human beings and the willingness to cooperate in the redemption of the world.
- (4) In the light of *practical faith in Divine Providence*, the will of the God of the covenant can be discerned in the order of creation and redemption, in the events of the times and of life, and in the voices of souls. The human person as a

covenant partner is invited to freely consent to the plans of God in accordance with the law of the open door.

- (5) *Instrument spirituality* urges a person to respond to God's guidance and to act with daring faith: Weak, yet chosen instruments make themselves available for the renewal of the Church and the evangelization of the world.
- (6) The covenant of love with Mary leads to the ideal of *everyday sanctity* which, in all situations of daily life, strives for the God-pleasing harmony between an affective attachment to God, people, work, and things.
- (7) The pedagogy arising from the covenant of love emphasizes the connection between nature and grace, between the First Cause and the secondary causes, between ideas and life. Its goal is the formation of the independent and autonomous personality. Trust and selfless service to life, which are the fundamental forces in a pedagogical dialogue, enable the individual person and the community to establish bonds with persons, places, and ideas. They provide the motivation and ability to work in the apostolate.

III. AFFILIATION AND STRUCTURE

- (8)
 - 1. The Apostolic Movement of Schoenstatt includes the faithful of all states in life and Christian forms of life who, through a consecration seal the covenant of love with the Mother Thrice Admirable, Queen and Victress of Schoenstatt. By doing so, they spiritually align themselves with the covenant of love of October 18, 1914.
 - 2. There are different forms of affiliation: Depending on the degree of the apostolic, ascetical, and communal obligations, a person can join the *Schoenstatt League* (cf. arts. 13-26), a *Schoenstatt Federation* (cf. arts. 27-30) or a *Schoenstatt Institute* (cf. arts. 31-36).

- (9) All communities and branches belonging to the Apostolic Movement of Schoenstatt are united and organizationally joined together for a common apostolic commitment through the founder's charism.
- (10) In accordance with the directives of the founder, the Schoenstatt Federations and the Schoenstatt Institutes function within the Apostolic Movement as a *pars motrix*. In this capacity, they have the special responsibility to animate and inspire the Movement as a whole. They do so through their selfless cooperation in the Presidia and Central Committees.
- (11)
1. The General Statute of the Apostolic Movement of Schoenstatt takes its orientation from the legal structure of private associations of Christ's faithful (cc. 299, 321-326 CIC).
 2. As an international association it is subject to the Pontifical Dicastery for Laity, Family and Life (cc. 305, 312, 323 CIC).
- (12)
1. The present General Statute is valid for the international Apostolic Movement of Schoenstatt. It establishes the fundamental norms for the life, the apostolate, and the collaboration of the various parts of the Movement as a whole, without detriment to the autonomy of the Institutes and Federations, which have their own Constitutions.
 2. The Constitutions and the Statutes of the Institutes and Federations may not be at variance with this General Statute.
 3. The present General Statute provides a framework for the Schoenstatt League that safeguards its autonomy within the Apostolic Movement and regulates its activity on the diocesan level. In addition to the regulations laid down in this General Statute, there are specific guidelines for each of the individual branches of the Schoenstatt League.

THE SCHOENSTATT LEAGUE

- (13) The objective of the Schoenstatt League is the education of apostles in the spirit of the Church and the promotion of the missionary efforts of all the faithful.
- (14) A person can belong to the Schoenstatt League as a member or as an associate member (or, simply associate).
- (15) The *members* of the Schoenstatt League oblige themselves to a permanent apostolic activity within the scope of their life and profession and, with the help of Schoenstatt's ascetical means, strive for perfection in keeping with their state in life. They join a branch of the League (cf. art. 23) in order to be able to live their personal calling in the service of the Church more perfectly.
- (16) Becoming a member presupposes that the person is in full communion with the Catholic Church (*plena communio*; cf. c. 205 CIC), has attained majority (cf. c. 98 § 1 CIC) and has the readiness to accept the spiritual way of Schoenstatt's spirituality.
- (17) The admission of a member takes place through the consecration to the Mother Thrice Admirable, Queen and Victress of Schoenstatt (cf. art. 8 no. 1) which is connected with the acceptance of the obligations mentioned in art. 15. The consecration is made in the presence of the diocesan leadership of the respective branch of the League or their representative.
- (18) The *associate* members of the Schoenstatt League oblige themselves to an occasional apostolic activity. The admission of associate members takes place through the consecration to the Mother Thrice Admirable, Queen and Victress of Schoenstatt (cf. art. 8 no. 1). Associate members are not obliged to maintain a specific community **obligation**, and there are no special ascetical requirements. They can join one of the branches of the League or the Schoenstatt pilgrims and take advantage of offers which further their religious formation and training for

their apostolic activities.

- (19) The education and inspiration in the spirit of Schoenstatt's spirituality is the responsibility of each individual branch of the League. With the consent of the diocesan leadership of a branch of the League, the associate members of the National Central Committee support this task in the spirit of subsidiarity and cooperate with the diocesan leadership.
- (20)
1. The Schoenstatt League is organized on the diocesan level.
 2. Each branch of the League elects its own diocesan leader (leader couple, respectively) who is confirmed and installed by the Diocesan Director (cf. art. 49 no. 2). Regulations regarding the election and terms of office are laid down in the respective guidelines.
 3. For the sake of the cooperation and coordination of the apostolate, the diocesan leader (leader couple, respectively) is a member of the Diocesan Council (cf. art. 50).
- (21)
1. The Schoenstatt League informs the local ordinary about its presence and activity in the diocese.
 2. Apostolic works are carried out in dependence on the local ordinary.
 3. The Diocesan Director is subject to the local ordinary regarding the integration of the apostolic engagement within the organism of the local church (cf. art. 49 no. 5; cc 305 § 2 and 394 CIC).
- (22) The activities of the Schoenstatt League are financed with personal means, donations, and other contributions. The respective diocesan leadership (cf. art. 20 no. 2) has the responsibility for the appropriate management of the finances (cf. c. 325 § 1 CIC) and annually submits a report to the Diocesan Director.
- (23) The Schoenstatt League includes the following branches:
-Girls' Youth/young women/students, graduate students

single women, married women, and mothers
-the sick and disabled
-Boys' Youth/men/students
-families
-permanent deacons, priests

- (24) Schoenstatt pilgrims are those who make the covenant of love but do not join a branch of the League. They find strength to live a Christian life through regular contact with a Schoenstatt Shrine.
- (25) 1. With the consent of their superiors, members of religious communities can join the Schoenstatt League (cf c. 307 § 3 CIC).
2. A religious community in its entirety can also be affiliated to the Schoenstatt League. The requirement is the acceptance of the aim and spirituality of the Apostolic Movement of Schoenstatt. If the community is of pontifical right or is spread out internationally, the General Presidium decides about the affiliation and the related details (cf. art. 76); in all other cases, the respective National Presidium makes the decision.
- (26) In addition to the members and associate members who organizationally join the Apostolic Movement through the covenant of love, there is a large group of persons who, without any organizational affiliation share in various ways in the spirit and life of the Apostolic Movement.

THE SCHOENSTATT FEDERATIONS (UNIONS)

- (27) The members of a Schoenstatt Federation oblige themselves to a permanent apostolate in all accessible areas and to an established form of community. They strive for perfection in the spirit of the evangelical counsels in keeping with their state in life without taking on bonds as those referred to in cc. 207 § 2 and 573 §

2 CIC (*ligamen sacrum*). The spirit of freedom and magnanimity characterizes the nature and life of the Schoenstatt Federations and therefore is a constitutive element of the structure of the community and its form of bonds.

- (28) A Schoenstatt Federation is an international and federatively structured community with its own government and Constitutions.
- (29) In accordance with the directives of the founder, the Schoenstatt Federations function as a *pars motrix* within the Apostolic Movement (cf. art. 10).
- (30) Father Joseph Kentenich founded the following Federations:
- Schoenstatt Men's Federation (1919)
 - Schoenstatt Priests' Federation (1919)
 - Schoenstatt Women's Federation (1920), pontifical right

 - Schoenstatt Family Federation (1950)
 - Schoenstatt Mothers' Federation (1950)
 - Schoenstatt Federation of the Sick and Disabled (1950)

THE SCHOENSTATT INSTITUTES

- (31) The members of a Schoenstatt Institute oblige themselves to a permanent apostolate in all accessible areas and to an established form of community. They profess the evangelical counsels and strive for perfection in keeping with their state in life.
- (32) The Schoenstatt Institutes are international communities with their respective Constitutions in which their membership, form of bonds, and government are laid down.

- (33) In accordance with the directives of the founder, they function as a *pars motrix* within the Apostolic Movement (cf. art. 10).
- (34) Those Institutes which, by virtue of their structure, are able to fully determine the employment of their members, have, according to their Constitutions, the special obligation to make competent personnel available for the tasks of inspiration and leadership within the Apostolic Movement of Schoenstatt.
- (35) Father Joseph Kentenich founded the following Schoenstatt Institutes which are constituted as *Institutes of Consecrated Life* (cf. cc. 710-730 CIC):
- Secular Institute of the Schoenstatt Sisters of Mary (1926), pontifical right
 - Schoenstatt Institute of Marian Brothers (1942), diocesan right
 - Schoenstatt Institute of Diocesan Priests (1945), pontifical right
 - Secular Institute of Our Lady of Schoenstatt (1946), pontifical right
 - Secular Institute of Schoenstatt Fathers (1965), pontifical right
- (36) In addition, Father Joseph Kentenich founded the Institute of Schoenstatt Families (1942).

IV. SCHOENSTATT CENTERS

- (37) 1. A Schoenstatt Center in a diocese or country consists of a Schoenstatt Shrine which is an authentic replica of the Original Shrine in Schoenstatt and a house for meetings, education, and the apostolate. Just as the place of origin is the place of grace and local center for the international Movement as a whole, so are the Schoenstatt Centers for the Apostolic Movement in a diocese or country.
2. Building a Schoenstatt Shrine for a Schoenstatt Center in a diocese requires the approval of the Diocesan Council (cf. art. 46), the National Presidium (cf. art. 63 no. 3), and the local ordinary (cf. c. 1223 CIC).

- (38) A Schoenstatt Center serves the Apostolic Movement of Schoenstatt but is also available to other groups.
- (39) The owner and legal entity of a Schoenstatt Center is a Schoenstatt Institute, a Schoenstatt Federation or a private corporation which is established in accordance with the laws of the respective country. The bylaws of the private juridical corporation may not be at variance with Canonical Law or this present Statute.
- (40) The responsibility for coordinating the activities and the material administration is exercised jointly by the respective legal entity and the Diocesan Council. The respective rights and obligations are laid down in a written agreement.

V. ORGANS of the Apostolic Movement of Schoenstatt

- (41) The Apostolic Movement of Schoenstatt includes organs on the diocesan, national, and international levels.
- (42) In accordance with the directives of the founder, the guideline for structuring the individual organs and their interaction is the principle: *juridically obligatory bonds only as far as necessary, freedom as far as possible, spiritual formation as much as possible.*

This principle ensures that there exist sufficient juridical bonds and legally binding action competence of the organs, respectively, so that an orderly collaboration between the various branches and communities as well as an effective and fruitful incorporation of the Apostolic Movement of Schoenstatt into the organism of the Church is guaranteed.

At the same time, the second part of the principle (“freedom as far as possible”)

guarantees a high degree of autonomy. This requires and furthers a co-responsible engagement of all members of the individual organs and their readiness to serve the common mission. Because there are relatively few juridical bonds, a high degree of spiritual formation is necessary in order to safeguard the spiritual fullness of life and the interior solidarity of the various branch communities and groups. Therefore, all organs have to pay special attention to this in their work.

DIOCESAN LEVEL: THE DIOCESAN COUNCIL

- (43) In the Diocesan Council the leaders of the League branches organized on the diocesan level as well as the persons responsible for a specific apostolate of the Movement within a diocese join forces so that, united in the common apostolate, they can serve the Church more effectively.
- (44) The Diocesan Council promotes a mutual exchange and cooperation in apostolic activities as well as the unity of the diocesan Schoenstatt Movement. It is responsible for a centralization of life around the diocesan Schoenstatt Center and makes every effort to ensure that the Christian life in the diocese will become fruitful from the Schoenstatt Shrines.
- (45) The Diocesan Council is responsible for a vital integration of the Schoenstatt charism into the local Church. In its activities it takes the pastoral goals of the local Church into account and supports its apostolic endeavors.
- (46) The Diocesan Council gives the approval for the erection of a Schoenstatt Shrine (cf. art. 37 no. 2), provided the shrine is not primarily intended to serve the needs of a Schoenstatt Federation or Schoenstatt Institute.
- (47) The Diocesan Council is established with the approval of the National Central Committee (cf. art. 54).

- (48) 1. The Diocesan Council is coordinated by a Diocesan Director who should, if possible, be a Schoenstatt priest from the respective diocese.
2. The Diocesan Council nominates the Diocesan Director who is appointed by the National Central Committee (cf. art. 54). The appointment requires the approval of the local ordinary.
His term of office is three years.
- (49) The Diocesan Director
1. is responsible for the unity and cooperation of all who carry responsibility for the Schoenstatt League in a diocese;
 2. confirms the election of the diocesan leadership of the various branches of the League and installs those elected (cf. art. 20 no. 2);
 3. appoints those responsible for the pilgrims; appoints the persons responsible for major apostolic works to the Diocesan Council;
 4. maintains regular contact with the National Central Committee;
 5. represents the Schoenstatt League to the local ordinary, informs him on a regular basis about the life and work of the League and takes in the concerns of the local Church;
 6. gives his consent to the active engagement of associate members of the National Central Committee in the diocese.
- (50) The Diocesan Council includes:
- the Diocesan Director
 - the diocesan leaders of the branches of the League existing in the diocese
 - the person responsible for the pilgrims
 - the person(s) with the main responsibility for major apostolic works in the diocese
 - the person responsible for the diocesan Schoenstatt Center.

The associate members of the National Central Committee working in the branches

of the League can be invited to attend the meetings of the Diocesan Council.

(51) The Diocesan Council meets at least twice a year.

NATIONAL LEVEL

a) The National Central Committee

(52) Because of the numerous branches of the Apostolic Movement and the universality of its goal, it is necessary to provide and secure continuous inspiration and vital centralization. For this purpose, the National Central Committee has been established. Those persons of the Apostolic Movement who, in the spirit of *a pars motrix et centralis*, provide a full-time inspirational and life-giving service, are brought together in the National Central Committee.

(53) The National Central Committee

1. provides for the spiritual formation and education of the Schoenstatt League and enables it to work in the apostolate (cf. art. 19);
2. has the task to inspire and coordinate inter diocesan apostolic projects and undertakings;
3. cares for spiritual trends, takes up and promotes existing vital impulses;
4. supports interests, goals, and initiatives of the Diocesan Councils for common apostolic activities in the dioceses;
5. carries out events of the whole Apostolic Movement on a national level.

(54) The National Central Committee approves the establishment of Diocesan Councils (cf. art. 47) and appoints the Diocesan Director (cf. art. 48 no. 2).

(55) The National Central Committee is established by the National Presidium.

- (56) 1. The National Central Committee includes
- the Movement Director
 - the members of the Apostolic Movement who are available full-time for the tasks specified in art. 53 and are appointed by the Movement Director
2. The terms of office and the method of operation are laid down in guidelines established by the respective National Presidium for the National Central Committee.
- (57) 1. The Movement Director is elected by the National Presidium (cf. art. 63 no. 2). His term of office is six years.
2. If possible, he is a member of the Institute of Schoenstatt Fathers who as a community are the *pars motrix et centralis* of the Movement as a whole.
- (58) If a country does not yet have a National Presidium, the General Presidium appoints the Movement Director subsidiarily, after consulting those who have the responsibility in the country concerned.
- (59) The Movement Director is responsible for
- 1. the unity and collaboration of the members of the National Central Committee
 - 2. the appointment of the associate members to the Central Committee
 - 3. regular reports to the National Presidium about the activity of the Central Committee and the Apostolic League
 - 4. the contact with the National Bishops' Conference (cf. art. 66 no. 2)
- (60) The National Central Committee meets at least twice a year.
- b) The National Presidium
- (61) The National Presidium is responsible, on the national level, for safeguarding the spiritual legacy of the founder, the unity of the Apostolic Movement of Schoenstatt

and the collaboration in common affairs. It represents the Apostolic Movement of Schoenstatt in the respective country.

- (62) A National Presidium can be established if at least three communities of the *pars motrix* (cf. art. 10), each with its own territorial government, are represented in the country. Its establishment requires the approval of the General Presidium (cf. art. 72).
- (63) The National Presidium is responsible for
1. the establishment of the National Central Committee (cf. art. 55);
 2. the election of the Movement Director (cf. art. 57 no. 1);
 3. the approval to erect a Schoenstatt Shrine, provided the shrine is not primarily intended to serve the needs of a Schoenstatt Institute or a Schoenstatt Federation (cf. art. 37 no. 2);
 4. the appointment of the official representatives of the Apostolic Movement of Schoenstatt who collaborate in ecclesial and social committees and commissions as well as for special events in the country;
 5. accepting the reports from the Movement Director (cf. art. 59 no. 3) and supporting the work of the National Central Committee.

If a country does not yet have a National Presidium, the General Presidium takes on the responsibilities named in nos. 1-3, while the National Central Committee takes on all the other tasks in the respective country.

- (64) The National Presidium includes
- the competent superiors of the Schoenstatt Institutes represented in the country
 - the leaders of the Schoenstatt Federations represented in the country
 - the Movement Director
- (65) The National Presidium elects the president who, as *primus inter pares*, conducts

the meetings and, with the submission of the agenda, invites the members to attend. Every member of the Presidium can submit proposals for the agenda.

- (66) 1. The President of the National Presidium maintains contact with the General Presidium and informs it about the essential concerns of the Apostolic Movement of Schoenstatt in his country.
 2. He represents the Apostolic Movement at the National Bishops' Conference and together with the Movement Director maintains contact with the respective Church authorities.
- (67) The National Presidium pursues a method of operation that strives for a firm common conviction and unified will-formation through discussions. It can turn to the General Presidium if questions and issues require additional clarification.
- (68) The National Presidium meets at least twice a year.

INTERNATIONAL LEVEL: THE GENERAL PRESIDIUUM

- (69) As an assembly of the leaders of all the individual communities, the General Presidium serves the unity of the Apostolic Movement on an international level and promotes its collaboration in common affairs.
- (70) The General Presidium bears the ultimate responsibility for the spiritual legacy of the founder and the authentic teaching in the spirit of his charism.
- (71) The General Presidium represents the International Apostolic Movement of Schoenstatt as a whole. In its relationship to the Holy See, the General Presidium is subject to the Pontifical Dicastery for the Laity, Family and Life. Periodically it informs the Dicastery about the life and the activities of the Apostolic Movement of Schoenstatt.

- (72) The General Presidium is competent to grant permission for the establishment of a National Presidium (cf. art. 62). In countries which do not yet have a National Presidium, the General Presidium is also competent to make those decisions which according to article 63 nos. 1-3 are reserved to a National Presidium.
- (73) The General Presidium can develop and approve guidelines regarding the implementation of the General Statute.
- (74) The General Presidium appoints official representatives of the Apostolic Movement of Schoenstatt who collaborate in ecclesial and social committees and commissions as well as for specific occasions on an international level.
- (75) The General Presidium establishes an International Coordination Office and delegates to it the operational tasks which serve the cooperation and the inspiration needed to advance the common apostolate of the Apostolic Movement.
- (76) The General Presidium decides whether a religious community with international expansion or of pontifical right, may be affiliated to the Schoenstatt League (cf. art. 25 no. 2).
- (77) 1. The Presidium constitutes a quorum if 2/3 of the members are present.
2. Each member of the General Presidium has one vote. If a member requests a vote by secret ballot, it must be granted.
- (78) 1. In accordance with the directives of the founder, the General Presidium pursues a method of operation that strives for a firm common conviction and unified will-formation through discussions, thus arriving at consensus decisions.
2. A consensus decision requires a 2/3 majority of the members of the Presidium eligible to vote, without a dissenting vote.

If an agreement is not reached, the question remains open for a later decision in accordance with the same consulting mode.

(79) However, regarding the commissioning of persons as well as the competence stated in art. 72, the General Presidium decides with a 2/3 majority of the Presidium members eligible to vote. If this is not reached, then in the third ballot an absolute majority of the Presidium members eligible to vote is sufficient.

(80) The General Presidium includes:

- the Superior General and one additional member of the General Government of the Secular Institute of Schoenstatt Fathers
- the Rector General and one additional member of the General Government of the Schoenstatt Institute of Diocesan Priests
- the Superior General and the Director General of the Secular Institute of the Schoenstatt Sisters of Mary
- the Superior General and the Spiritual Director of the Secular Institute of Our Lady of Schoenstatt
- the Superior General and one additional member of the General Government of the Schoenstatt Institute of Marian Brothers
- The Superior General Couple of the Institute of Schoenstatt Families
- the leader and one additional member of the governing body of the international Priests' Federation
- the leader and one additional member of the governing body of the international Men's Federation
- the leader and one additional member of the governing body of the international Women's Federation
- the leader and one additional member of the governing body of the international Mothers' Federation
- the leading couple of the international Apostolic Schoenstatt Family Federation

-two representatives of the leadership of the International Coordination Office, appointed by the General Presidium

- (81) In accordance with the founder's will, the Superior General of the Schoenstatt Fathers, who as a community are the *pars motrix et centralis* for the entire Movement, is as *primus inter pares*, the President of the General Presidium.
- (82) The General Presidium appoints a standing committee. It consists of the President and at least two additional members of the General Presidium. The standing committee prepares the meetings of the General Presidium and deals with pending questions between meetings. The standing committee is accountable to the General Presidium for all its decisions and actions.
- (83) The General Presidium schedules the meetings with a simple majority of the members present. These meetings take place at least three times a year. Every member of the General Presidium can submit proposals for the agenda. The President conducts the meetings and with the submission of the agenda invites the members to attend.
- 84) When dealing with specific questions, the General Presidium can consult expert advisers and appoint commissions.
- 85) The General Presidium is based in Vallendar-Schoenstatt, Germany, the place of origin and the Center of the International Apostolic Movement of Schoenstatt.

VI. ASSET MANAGEMENT

- (86) The individual Schoenstatt communities are economically independent and autonomous. They administer their assets in accordance with the norms of Canon Law, their own Constitutions, and the national law of the respective country. They

are responsible for directing the assets to their appropriate end.

- (87) In accordance with the directives of the founder, the Apostolic Movement of Schoenstatt does not hold assets in common.
- (88) If joint funding for selective common activities or commissions of the General Presidium is necessary, these are financed by donations from the member communities (cf. art. 82). These funds will be administered by the standing committee of the General Presidium (cf. art. 82).

VII. CHANGES OF THE STATUTE

- (89) The General Presidium decides about changes of the General Statute with a 2/3 majority of the members of the Presidium who are eligible to vote, without a dissenting vote (cf. art. 78 no. 2).

The General Statute becomes effective with the approval by the General Presidium on (date) ad experimentum (for a specific period of time).

Translation: Sr. M. Jane Hoehne, Waukesha, Wisconsin