

Wellcoming address

P. Juan Pablo Catoggio, 16.08.2019

Dear Brothers and Sisters of the different Federations, of the different countries, dear Schoenstatt Family! Dear friends all! I would like to welcome you all very warmly!

We celebrate 100 years of Hörde. Looking back, we can say today: Hörde was Schoenstatt's first step outward, the first step - still small, but nevertheless the first and therefore decisive step - from "Schoenstatt on the move"!

At that time, our Father consciously stayed here and did not go to Hörde. As he said, he wanted to know whether the leading young people still stand for it and supported the initiative themselves. Then it could be a work of God. Today, 100 years later, our Father and Founder is certainly among us! He knows that you, who are here and many, many more, whom you represent, have all made his dream and mission your own.

A few words have marked the Schoenstatt course since Hörde. May they accompany us these days.

Apostolic Federation

In Hörde we got our name: the Apostolic Federation of Schoenstatt. Federation comes from, latin foedus, waht means Covenant, pact, alliance. Federation is a form of structure and organization that comes from a common covenant: we are united and allied. But the Federation is more than a structure, it is an attitude and a style, a culture, an attitude of freedom and magnanimity, of autonomy and solidarity. We also say for this: covenant culture.

And we are the Apostolic Federation of Schoenstatt. The apostolate is our common goal and our raison d'être. Our Father wanted and wants to give apostles to the Church.

Dear Schoenstatt Family: apostolic federalism or federativity is a permanent task. It cannot be a pretext for community egoism, nor a justification for the isolation and solitude of particular communities and branches. The Federation is a school for mature and responsible Christians and Apostles who build unity in diversity and diversity in unity, in mutual respect, in fraternal fidelity and in affective and effective closeness and appreciation, in solidarity and co-responsibility for the common mission.

We are one family, Cor unum in Patre et in missione Patris! In the apostolate, in the mission, we are together - all of us work apostolically for the League, in and with the League for the Church! Unity in and for mission.

Caritas Christi urget nos

This can only succeed, can only have meaning and soul, if the love of Christ urges us. This is the Pauline motto of Hörde, the soul of our apostolate: Caritas Christi urget nos, urges us, does not leave us rest.

Wake up and waken each other! Wake up all Schoenstatt!

Therefore, another word from the time of Hoerde: Wake up and wake each other! Please wake up all Schoenstatt! So that together we may wake up the Church!

This is what I wish for you and for me in these days of grace, family and mission. A warm welcome!

Your hearts caught fire
Hoerde – An original source for a movement that can change the world

Sister Dr. M. Nurit Stosiek

Vortrag beim Hörde-Treffen am 17. August 2019 in der Pilgerkirche Schönstatt, Vallendar

- 1 Hoerde – The finale is an exciting race between a pathway prepared by God and a pathway walked by people
- 2 Hoerde – An Adventurous Undertaking
- 3 Hoerde – A new Pathway for the Laity
- 4 The profile of the *Hoerde Type* then and now
The *Hoerde Type*, is
 - a person who is not only confident in himself but also mission conscious, and is able to reach for the highest goal, being rooted from within.
 - a person who has a mature personality, and who through self-education wants to shape society from within.
 - a Christian living in this world, who makes room for Christ in every aspect of his daily life.
- 5 A movement of Christians in today' s world who can change the world

My dear participants at this 100-year conference,

At present Live Escape Games are in. There you will find a background story in which you can participate. Under a set time you are given clues and objects to find which will help you find the solution to opening the next door. What is fascinating about this game is that it is “*an adventure taking place in the real world*” (Scott Nicholson)

The outcome of Hoerde which we are looking at today, is the finale of this game where a young Father Kentenich has a bet on with God. He talks about a race between divine leadership through the open door and human compliance.¹ Even here this was a game of the times. From 1912 until 1919² the times were used to decipher God’s will and to find his way through new doors and rooms³ until the events in Hoerde 1919 made room for a movement which has now spread throughout the world.

This is truly an exciting game between God and humanity which we want to look at in more detail today. This game continues and it is now our turn, in cooperation with our heavenly covenant partners, to stride forward through open doors and new rooms in order to develop our mission. Let us take a closer look at “*this adventure of divine signs and preparations and courageous human strides along this divine path.*”⁴

1 Hoerde – The finale is an exciting race between a pathway prepared by God and a pathway walked by people

The young teacher Father Kentenich moved in September 1912 to the newly built college in Schoenstatt together with pupils from seven high school classes. Shortly afterwards, in October, contrary to his expectance, he was made their spiritual director during a student revolt. He searched for a way to use the energies of the revolting students in order to put it to good use. At the very same time, in September 1912 he got to know the Marian Congregation in Trier. He discovered that here the young boys’ independent actions could be activated and cultivated. Despite resistance from his fellow colleagues he founded the Marian Congregation (albeit via the Mission Society) in April 1914. His primarily concern here was the promotion of character formation by teaching them to help themselves, independence through self-activity. Much later he once said: “I did not want too much Marian piety; Christ needs to be at the heart.”⁵ However since the Marian Congregation already existed, he used his May talks of 1914 to bring the young boys closer to Our Lady. Based on the strong, inner reaction of the boys to this he understood

¹ J. Kentenich, The Key to Understanding Schoenstatt, Vallendar 1974, S. 148-228, 185. German edition

² Father Kentenich mentioned this period of time. He describes that at Hoerde Schoenstatt came into being as an independent work and says: “That’s how the work stood. In the course of seven years, from 1912 to 1919, it had been applied to according to the law of the open door of God’s planning” (ibid. 204)

³ Father Kentenich describes it as having “consciously interpreted and reciprocated all events as a slow revelation of great divine overall planning”. “It’s all in the plan!” This expression became over time a standing expression with a meaningful content, which gave all events in one’s own life, in the family and world history a very personal note, the character of a warm, awakening divine call” (ibid. 185)

⁴ Ibid.

⁵ J. Kentenich, Talk for Schoenstatt Sisters of Mary on 6.1.1929, unpublished manuscript

*how deep the value behind Marian devotion was. Since that time, I myself am deeply devoted to Mary.*⁶.

He then looked for a place where the congregation could meet without being disturbed. This was the unused Chapel of St. Michael in the valley. At that very same time when he received the go ahead from the provincial council to use the Chapel of St. Michael, he read an article about a lawyer, Bartolo Longo who founded a Marian Place of pilgrimage in Valle di Pompei in Italy⁷. A place of pilgrimage can therefore develop without extraordinary divine intervention. Could this be the same for Schoenstatt? Shortly after this the First World War broke out and many of his young pupils were called to the front where he could no longer support them personally. *"If I were able to make sure that Our Lady would set up her throne here, ... then I will have fulfilled my task."*⁸ What was a deep personal experience for him at the age 8 when his mother took leave of him and entrusted him to the Blessed Mother in the orphanage has now expanded to the founding act of 18th October 1914. And once again we see the educator in him, instead of using the rosary, as in the case of Bartolo Longo, he suggests to the boys that they offer their self-education to the highest level as a gift to Our Lady. And there we have the 18th October 1914.

God continued to lead through the sodalist-soldiers' apostolic work during the first world war where the external-organization developed with the growth in numbers of High School students and young academics who were soldiers fighting on the front lines.

While studying the mission of Vincent Pallotti he asked himself if the extern-organization another sign in the development from God is. In a letter dated 22nd May 1916 he wrote:

*"What if Our Lady wanted to gather through us the educated youth around her – a thought too comprehensive to be immediately considered feasible, but also too beautiful and not too fantastic after the current development of things, not quite impossible to be totally rejected."*⁹

After the war what was not possible then was now becoming a close reality. The young people in the extern-organization pressed Father Kentenich for permission to continue being active in Schoenstatt. He was trying to find out if this was the Holy Spirit leading the way and if this was the right time. The persistent pleas of the externs he finally saw as a sign.¹⁰ So in April 1919 he gave the green light to set up new groups. At the beginning of July he asked his provincial to release him from his position as spiritual director in order *"to found the Apostolic Teacher's and Student's Union."*¹¹ This was granted. It was then in August that the historical founding conference in Hoerde took place at which Father Kentenich himself was not present.

⁶ Ibid.

⁷ For more information on the history of the Place of Grace and Pilgrimage Valle di Pompei near Naples and the complete text of these articles by Fr. Cyprian Fröhlich in: REGNUM, III/1968, 133-138. German ed.

⁸ J. Kentenich, Address on 13.9.1966 to pilgrims from Alsace/France, in: *Propheta locutus est. Lectures and speeches by Fr. J. Kentenich during last three years of his life*, Vol. X 1966, Berg Sion 1997, 167-180.

⁹ The letter is documented in: *The Key to Understanding Schoenstatt*, J. Kentenich, Vallendar 1974, 148-228, 176. German ed.

¹⁰ Fr. E. Monnerjahn writes: "Father Kentenich was waiting for a sign, a sign that those who mattered, those in the extern organization, still wanted to continue the work and could not be kept back regardless of the turmoil of the post-war period, or by the return to civilian life, or by his apparent disinterest." (E. Monnerjahn, *Father Joseph Kentenich. A Life for the Church*, Vallendar²1979, 97).

¹¹ A.a.O., 97f.

We could describe Hoerde as the completion of the founding impulse from 18th October 1914. Young Schoenstatt has outgrown the “*nest*”¹² of the Marian Congregation and begins to develop in its own way into an independent, new type of movement. It is an overall wonderful divine plan in which the event at Hoerde culminates.

2 Hoerde – An Adventurous Undertaking

In retrospect, a lot of things combine so well. But at the time when Father Kentenich is committed to the foundation of the Apostolic Union of Schoenstatt, it is a step into the dark. *"The only thread I could hang onto was the thread of faith in Divine Providence, which helped me go forward, step by step"*¹³ he later wrote. *"What an adventure this all was, can be easily guessed by those who know of the situation in the world, the Church and in society at that time."*¹⁴ The situation at the time: The Hoerde event took place a few months after the end of the First World War. Germany is sinking into chaos after this "primary disaster of the 20th century". (G. F. Kennan)

The war had enormous potential for destruction, the ruling monarchies in Russia, Austria-Hungary and Germany were overthrown in a revolutionary way and thus their authoritarian social order. Social conditions and cultural orientations had changed fundamentally. In the months leading up to Hoerde, a huge wave of soldiers returned from the war and often organized themselves into *Frei corps* (German military volunteers), which fought the new democratic order. There was great unemployment, and the population was still traumatized by the experiences of war. Political assassinations destabilized public life. The struggle for the future political system of Germany led to street battles and civil war-like conditions.

Father Kentenich wrote in the MTA magazine: *"The war has shaken powerfully at the posts of today's social order. Violently, a new era is at the gates of the present time and demands admission. Old border posts are shaking, and like wild storm waves, new spirit currents are sweeping through the world... The task of the educated is to set the course for the brewing epoch."*¹⁵

Let us look at this event ourselves for a moment and ask: What would I have done then to set the course? What would I do today in the face of a world situation that has some parallels to that time?

There were heated discussions at the meeting in Hoerde. Some of the members of the extern organization strongly advocated a political orientation, because the Catholics finally gained influence through the Centre Party. A different direction saw the force of the social question, triggered by the post-war misery, a major concern at the time. At the beginning of 1919, the

¹² J. Kentenich, 15. 10.1947, edited in: The Strategy of the Covenant of Love. Talks and accompanying Letters of the October Week 1947 edited and published by Fr. Heinrich Hug, Vallendar-Schönstatt 1997, 108.

¹³ Letter to Father General Möhler 1956, quoted in: Hug, Heinrich, Catching up with the past. As of 20th August Contributions to the history of Schoenstatt 3, Vallendar-Schoenstatt 2002, 569.

¹⁴ Ibid. 570.

¹⁵ J. Kentenich in: MTA 3, Nr. 7 from 15.9.1918, 50.

same discussions had already taken place in the College's Marian Congregation, especially with the return home of the soldier - sodalists. At that time, Father Kentenich made it clear to those responsible: precisely because of the massive upheavals, the answer must lie deeper, namely in the formation of Christian personalities. This view is also reflected in Hoerde by the sodalists who arrived from Schoenstatt.

What motivated Father Kentenich to start with the formation of the personality? He perceived that the upheaval of post - World War I would be the beginning of a total revolution and fundamentally change world society in the centuries to come. He foresaw "*a new piece of human history*"¹⁶ developing, "*a new time ... with new drives and a new face*".¹⁷ For example, he repeatedly pointed out that state reform does not lead to the goal, because it does not extend to the change of attitude in people's hearts.¹⁸

A new way of education is needed. Herein he sees where the duty Church has a, if she does not want to lose modern man. The Church must take a new path of education, a path that corresponds to the attitude of life and the challenges of modern man.

3 Hoerde – a new way for the laity

Father Kentenich has been preparing this new way since 18th October 1914. This way aims to reshape human hearts by giving Christ anew in them, "just as the new Christian and the new Christian community of tomorrow and the day after should look like."¹⁹

This task is expressed in the goal formulation of the Apostolic Covenant of Schoenstatt:

"To educate the educated lay people in the spirit of the Church
by striving for the greatest possible standard of holiness".

"The education of educated lay people" – here is something that had been out of sight in the Church for centuries. "I still remember the early days of the Schoenstatt movement; how difficult it was then to get away with the lay apostolate in the public Church," Father Kentenich said at a later date.

On the other hand, he was convinced that, because a period of upheaval of incomparable proportions was on its way, the "total mobilization of all (Christian) forces, by any means, was needed." This means: "Everyone must be there today; everyone must be an apostle today"^{20, 21}. That is

¹⁶ J. Kentenich, Marian Education (educational Conference 1934), Vallendar-Schoenstatt 1971, 99.

¹⁷ J. Kentenich, 11.4.1933, Talk for Schoenstatt Sisters of Mary unpublished manuscript.

¹⁸ For example, a few weeks after Hörde, he writes to the group leaders: "Social democracy finds the cause of the appalling mass misery of our time in the existing states; Liberation and redemption, it hopes only of a fundamental change in external conditions; it will not achieve its objective. Certainly, many things in social and state life have become rotten and cry out for a reformer. But the deep source of our misfortune lies in ourselves, in the unredeemedness and in the enslavement of our own souls" (J. Kentenich, Letter to the Group Leaders, 6.11.1919).

¹⁹ J. Kentenich, 2. 10. 1966, Address after a family consecration in Schoenstatt, in: *Propheta locutus est*. Lectures and speeches by Fr. J. Kentenich from the last three years of life, Band X 1966, Berg Sion 1997, 217-224, 222.

²⁰ J. Kentenich, 22.2.1952, in *Brazilian-Tertianship*. Pallottine Father tertianship in Santa Maria/Brazil 16.2. - 5.3. 1952. 2. Band: Lectures 18 to 33, 55.

²¹ J. Kentenich, 23.2.1952, *ibid.* 111f.

why it is the central mission of Schoenstatt, "the idea of the lay apostolate ... to save the Church for centuries, for the millennia"²²

The path that Father Kentenich is taking with the Hoerde objective is real pioneering work. It was not until decades later, in the Second Vatican Council, that the vocation of the laity came to light again. World Christians are already empowered by baptism and confirmation and are mandated to act apostolic in all areas of society. This broadcast is independent of participation in the hierarchical apostolate. Being a lay Christian is therefore a very separate way of calling, which stands on equal footing with the vocation to the priesthood and religious life. "The love of Christ urges us on." (2 Cor 5:14). The words of St. Paul became the motto of the Apostolic Union, reflecting this vocation, living entirely from baptismal grace.

At the conferences after Hoerde, Father Kentenich repeatedly imprints a definition on the participants, which is intended to bring to their attention the universalism of their vocation: "A lay apostle is a person who is always and everywhere, with all natural and supernatural means, directly and indirectly, someone who is committed to the salvation of other people".²³

How much the conference in Hörde was supported by this "drive for his mission", in the middle of the life centre of the time, shows a taste of Fritz Ernst's lecture on the Apostle Paul: "With the courage of one on Paul the Areopag we should stand up for sourdough, for the masses." Love "enabled him to do such amazing things. And where did he dare? It was at the Central Empire that reached its peak in terms of trade and transport. It was here the world impulse strikes, here the flags of all nations were flying ... For us, too, the day of Damascus our entry into the covenant should be a turning point in our lives."²⁴

Baptismism is the root of the lay apostolate, it must be constantly reactivated and unfolded. Father Kentenich sees this as the central task of the covenant of love with Mary. It is she who entrusted her son to all his sisters and brothers: "Behold your mother" (Jn 19:27). In baptism, Our Lady becomes effective as the educator of the Christian, she begins to form him into Christ. This is a lifelong process. Mary can only exercise her upbringing where the baptized person opens him/herself to her influence and participates. In Schoenstatt, this is done through "contributions to the capital of grace": with each contribution, we are drawn away from circling around ourselves and open ourselves to the work of Our Lady, so that she can shape Christ in us.

This was already clear to the young men in the newly founded Apostolic Covenant. For example, a group leader, Felix Evers, suggests in a letter to his group: "How about sacrificing our daily work, all the work on us personally, our struggles and sufferings to her (the Mother of God) and give everything to her, let us consider ourselves entirely as her tools, without always thinking about our own self ...? It can be small things. If I feel the desire to smoke, wait a few

²² J. Kentenich, 23.2.1952, *ibid.*, 110.

²³ J. Kentenich, 22.2.1952, in: *Brazilian-Tertianship. Pallottine Fathers Tertianship in Santa Maria/Brazil* from 16.2. - 5.3. 1952. Vol. II: Talks 18 - 33, 55.

²⁴ *Zeitschrift MTA* vom 15.12.1919, 23-27.

more minutes, or give it up for a whole day. On Saturdays be polite to others, eat slowly at the table, etc." Evers goes on to say that Our Lady will do nothing better than lead all to her Son. What profile does this "new Christian", the *Hoerde type*, look like then in detail? Which driving forces can be discovered, and which ones are important for us today?

4 The profile of the "Hoerde type" then and now

In the following, I would like to take a closer look at three of the many possible aspects

The Hoerde type is

- **a person who is self-confident and mission conscious, someone who is capable of reaching out to the highest goal, because they are deeply rooted within**

Father Kentenich showed the young people from the start that the new beginning of Hoerde was all their work, in which he himself would only support them in the background. Yes, he even made it clear that he would support the work in as far as they showed independence and responsibility.²⁵ Accordingly, the attitude of the leaders was: "The union, that is me!"

This independence has a deep dimension to it. It is the so-called Personal Ideal, or PI for short. Father Kentenich was convinced of the individual vocation of each person, which is revealed in his personality structure, his life story, his strengths and weaknesses. Helping each individual to find his PI was the real "independence" that Father Kentenich gave to the young people. A testimony to this: "The Personal Ideal was like a gift to us, like a discovery. Until that night, we struggled to find the right formulation. We are grateful to this day how Father Kentenich helped us, how he sacrificed hour after hour to help us find and formulate the Personal Ideal."²⁶

The Personal Ideal is an ideal of the personality – the original way in which I present the personality of Christ through the power of baptismal grace. The Personal Ideal also describes the original mission that Christ wants to accomplish through me. It gives value awareness: "As the Mother of One and All Christ original an in this world ... He gives me so much confidence that he wants to communicate with people through my mouth and my hands. That's how valuable I am to him. Concretely, I will become a saint!" This is recorded in the diary of a young man from our movement who died of cancer in 1995. The Personal Ideal does not unfold first by reflection and meditating on it, but through life. It grows by tying myself to truths, experiences, people, places, things that become "mine" that make my personality wider, richer, more profiled. This contemplation of life in Schoenstatt is the spiritual core exercise from the very beginning: How, when, where, by whom did God address me personally today? Thus an organism of bonds arises "capable of having the soul deeply rooted and rooted in God and to equip it with an immovable firmness and unique religious dynamics".

²⁵ (Letter to the group leaders of 6.11.1919).

²⁶ F. Ernst, *Bedeutung*, 24.

The Personal Ideal is an ideal of the personality – it is the original way in which I present the personality of Christ through the power of baptismal grace. The Personal Ideal depicts the original mission that Christ wants to accomplish through me. This makes us aware of our worth: "As the Mother One and All, originally depicting Christ in this world ... This gives me so much confidence that Christ wants to communicate with people through my mouth and my hands. That's how valuable I am to Him. In concrete terms, I will become a saint!" A young man from our movement wrote this in his diary. He died of cancer in 1995.

The Personal Ideal does not unfold first through reflection and meditation on it, but through life. It grows in as far as I bind myself to truths, experiences, people, places, things that become "mine", giving my personality width, richness, and becoming more profiled. Looking at life this way in Schoenstatt has been the spiritual core exercise from the very beginning: How, when, where, by whom did God address me personally today? Thus, an organism of bonds develops "capable of deeply rooting the soul, rooting it in God and equipping it with an immovable firmness and unique religious dynamic"²⁷. There is a growing inner hold, a strong identity that is particularly important in our fluid society. This is a kind of charisma that Our Lady, as the educator of the new Christian, gives in the shrine: a home in me, in God, but also a home in the world, and in the moment.

Where a person is awakened by life from the Personal Ideal, inwardly set alight, where he has "caught fire", something changes inside: The "Hoerde type" is a type of person that does not move at the lower level of *must*. When it comes to his personal mission, he demands the highest things of himself – even if in the eyes of other small things or unreasonably big things. It's like a great infatuation: where real love begins, an effortless heroism awakens, taking everything out of itself. Here, too, "The love of Christ urges us on." (2 Cor 5:14). Father Kentenich says: "The current that we represent in the Church must be a Magnanimitas current"²⁸, a current of generosity.

Some examples could be given from the Hoerde generation. Josef Engling also belongs here, he would have been with this generation if he had not died shortly before. In the spirit of his personal ideal of "becoming everything to all and Mary as his own", he heroically fought for his comrades in the war. "Stay, comrade, I will go for you!" is one of the most famous Engling words. The power of a personal mission!

Such "Hoerde types" can be found wherever people discover themselves and their personal life mission through the covenant of love. The following then applies: "Your hearts have caught fire!"²⁹

There is a young man who is currently completing a "Sustainable Development" course in Uppsala / Sweden. At Schoenstatt, he is fascinated by the everyday sanctity. "I want to be a Christian in everyday life and Schoenstatt is the key to it for me," he says. For him, this

²⁷ J. Kentenich in a letter dated 15.8.1965. Unpublished source.

²⁸ J. Kentenich, 16.10.1947, Edited in: Strategy of the covenant of love. Lectures and accompanying letters of the October week 1947, ed. and edited by Fr. Heinrich Hug, Vallendar-Schoenstatt 1997, 172.

²⁹ J. Kentenich, First Founding Document, (Schönstatt-Verlag) Vallendar 1995, 24. German ed

means being respectful of creation, specifically shown through commitment to climate protection. Instead of flying from Uppsala to Schoenstatt for an event, he makes the 24 hours bus journey. For the climate conference in Marrakech, his team took several days by car. He endured the inconveniences of such a journey with ease. It is part of his mission.

There is another student who has decided to live the ideal of purity before marriage and says this very simply. One of her fellow students with a very different attitude towards this addressed her several times. He wants to know what motivates her to do this. Finally, to her surprise, he tells her that by waiting until marriage, she radiates - now there is an underlying tone of - "great happiness," "joy of life," "naivety," a "total, radical affirmation" that distinguishes her from other women. And: "You live happiness like I will never / never be able to experience again."

Hoerde types then and now - are people with a strong identity who enthusiastically push themselves to stay in constant touch with what is important to them. They go their own way without undervaluing other people and their way of life. There is an idealism that unintentionally radiates and makes values attractively tangible. The philosopher Robert Spaemann once wrote that immorality is "the attitude of someone to whom nothing is precious."³⁰ Father Kentenich says it in a positive way: It is all about a "new moral principle"³¹, that takes its measure from love. "Whatever pleases the Father, I will do at all times" (cf. Jn 8:29). "The love of Christ urges us." (2 Cor 5,14)

Let us not walk away from this conference without our Blessed Mother in the shrine making us feel at home in our personal ideal, in our personal mission in life once again. Let her show us more clearly our personal mission, which sets the fire of generosity within us alight. Because that is what will change everything.

A second description:

The Hoerde type is

- **a mature personality who, through consistent self-education, shapes society "from within"**

In a letter to the leaders soon after Hoerde, Father Kentenich described the situation of the time as an emotional uprooting of people through the "war and the revolution. Both events have increased the superficiality and alienation to the excessive ... And in the midst of this chaos, we are setting up a programme that is like raising a solemn shield of inner life."³².

This expression to "raise the shield of inner life" must not be seen in isolation. The care of our inner lives also serves our final goal to "build a new world and place it at the feet of God, and

³⁰ R. Spaemann, Happiness and Goodwill, Stuttgart 1989, 224. German ed.

³¹ J. Kentenich 12.6.1966, "Sermon on the Mount" for Mothers and Women's Union, in: Propheta locutus est, Vol. VI 1966, Berg Sion 1987, S. 283-309, 295.

³² J. Kentenich, Letter to Group Leaders, 6.11.1919.

by participating in the great mission of Our Lady in this day and age".³³ But our way to the construction of this new social order demands from us a solution to the great questions of our time through the microcosm of one's own personality. The interpretation of time and the interpretation of the emotional processes are closely linked in the heart of our founder. This was also experienced by the young men of the Hoerde generation. One of them wrote: "His time analysis was clear and credible. Of course, he also interpreted the situation of our hearts. He saw through us, we felt understood and therefore we were ready and willing to listen and answer the call ... The lectures never made us pessimistic, but better listeners, more perceptive, bolder."³⁴

At a time when Catholic organizations were more or less still functioning, Father Kentenich made a new beginning through Hoerde, which was already a response to the coming upheavals. He builds Schoenstatt for a future in which the personality of the individual Christian will depend, because the Church as an institution loses its influence. He set up Schoenstatt for the future which depends on the strength of the individual Christian personality, because the Church as an institution will lose its influence. For this reason, he spoke in connection with Hoerde about the renunciation of a "mass movement"³⁵, he pleads for "purpose-filled legwork"³⁶, "legwork on the heart and soul", whose aim is "a profound moral-religious renewal of the individual-human and the entire cultural basis of humanity"³⁷. In those early years, he himself did "the legwork on the heart and soul" of each individual leader in order to introduce the proper educational means.

Later he said that it was the reactions of the young people which made him realize just how novel this educational pathway that he embodied was.³⁸ The novelty of our educational system has still not caught up within the Church. It is a constant interplay of highly effective psychological and pedagogical means and a consistent struggle for growing spiritual surrender to the Holy Spirit, the actual educator. By working on ourselves, we move Our Lady to call the Holy Spirit upon us.³⁹

³³ J. Kentenich, 17.10.1967, Schönstatts Vision for the future. October Week Talks 1967, *Propheta locutus est* Special edition Vol. 18, 187.

³⁴ F. Ernst, *Meaning*, 19.

³⁵ J. Kentenich, *Letters*, 6.11.1919.

³⁶ *Ibid.*

³⁷ *Ibid.*

³⁸ Father Kentenich later recounted that he particularly noticed how strongly the young men reacted to the lectures in which he presented the devotion to Mary in connection with personal self-education, in connection with his own temperament, the main passions, etc. One of the participants at the time, Fritz Ernst, later wrote that they had "experienced the sense and meaning of the devotion to Mary" (i.e. not only intellectually understood) "and our attention must have been particularly high. H. P. Kentenich told us in the evening that he had read it from his eyes what he had to tell us. During the breaks we knelt in the chapel to silent personal prayer" (F. Ernst, *Meaning*, 16f.).

³⁹ As Father Kentenich explains to families in the USA: "We have ... said, 'Mother of God, yes, we want to educate ourselves; but we cannot do it without you. Now we ask you to settle here.' And: 'You should set our self-education into motion.' But: 'You shouldn't do it without us. We want to give you all that we do in the spirit of self-education, so that you can settle here as an educator.'" (J. Kentenich, 13.9.1953, in: Father Josef Kentenich, *Family - Service for Life. Return for families*

USA 1953, Vallendar-Schönstatt 1994, 217-232, 229.)

This is the second charismatic gift, the gift of the Blessed Mother in the shrine: *inner transformation*. It is about a profound change of heart that only the Holy Spirit can work in us. The Holy Spirit works from within. He adapts to our individual nature and acts within it as He heals and sanctifies. Our participation consists in our "attempts at self-education"⁴⁰. Father Kentenich explained to families this interaction with Our Lady in a very simple way: "We have to say to her: 'Take our education into your hands. See our goodwill. I'm often so irritated and nervous.' ... So then it's not enough to just ask, 'Blessed Mother, help me calm down.' Our Lady will say: 'First of all try to bring me joy by taking yourself in hand. Bring me all these little attempts, and then I'll make sure that something will become of you.'"⁴¹

The Second Vatican Council outlined later the vocation of the baptized with the word to sanctify the world in all its spheres "from within" (LG 31). Father Kentenich explained the same word decades earlier in the expression "shield of inner life" and this vocation is more important than ever for us as a lay movement.

Perhaps it is good to ask yourself personally during these days: What has changed in me since I belonged to Schoenstatt? Where does the Holy Spirit ask for my participation in order to shape me more into love? At what point of self-education do I start to give my contribution for the renewal of the world?

One final thesis:

The Hoerde type is

- **the "new Christian" who creates space for Christ in today's world**

If you want to explore what the apostolate looks like in the spirit of Hoerde, it is good to take a look once again at Josef Engling. He embodies what is later described in the St. Paul's lecture, which has already been quoted, at the Hoerde meeting. It says: "The focus of the apostolate for us through our good example is no mean feat in the turning of the wheels of a big city. The world is converted to Christianity not only through the preaching of the apostles, but also through the virtuous example of Christians ... words instruct, illustrations lead."⁴²

Josef Engling lived the apostolate of being a good example. On 18th February 1917, he wrote to his friend Karl Klement: "One sore point that I experience more and more about us missionary students is that we lack camaraderie, real friendliness. I myself, like most of us do, all of us, withdraw from the conversations of the other soldiers in order to read. Now I have no-

⁴⁰ J. Kentenich, 13.9.1953, in: Father Josef Kentenich, Family - Service to Life. Return for Families USA 1953, Vallendar-Schoenstatt 1994, 217-232, 210. German Edition

⁴¹ Ibid.

⁴² MTA Magazine from 15.12.1919, 23-27.

ticed this and after such a realization I want and must act. I want to become a saint, a contemporary saint, an apostle of today."⁴³ It is Josef Engling's concern is how to pass on to his comrades in the field what helps him personally. But he doesn't want to push it.

There is, for example, his encounter with an art student Kunibert Riedinger. He is impressed by Joseph's great inner calmness, his helpfulness, his camaraderie. Riedinger himself has had a frivolous life and has long since ceased to practice religiously. The encounter with Joseph touches something in him, he tells him his life story with all his downfalls and finally has the desire to confess and start anew. Joseph maintains friendly contact with him. Riedinger then goes on holiday, falls back into his old lifestyle and – probably in a brothel – gets a deadly illness. When Joseph learns of this, he immediately tries to get his friend's address. Unfortunately, the bearer of the message lost the letter. When all attempts to determine the address fail, he reinforces his contributions to the capital of grace with the request that Our Lady may assist his comrade so that he can return his life to the hands of God in a good way. There is not disappointment at Riedinger's falling by the wayside but takes pity on him and has the strong desire to help him.

Decades later, Father Kentenich says of the apostolate of the laity: "We should not work should no longer work, to use a harsh image, by taking a rope and putting it around people's necks in order to drag them into the Church and making them into Christians by any means available."⁴⁴ Through the Council, the Church has a new concept of the apostolate – it is the view we had of this in Schoenstatt from the very beginning: "the apostolate of being has always been in the foreground, but we should not neglect the apostolate of action."⁴⁵

The apostolate of deeds has an even greater diversity in Schoenstatt, because many individuals, as laity, are involved in the various areas of society according to their personal mission and professional professionalism.

And yet the apostolic act is only a "medium", we are bearer of what we hope to achieve:

Christ's redeeming grace. Father Kentenich emphasized: "First of all we must bear witness to God, to Christ through our redeemed being ... We must be redeemed people of Schoenstatt." Nietzsche's saying that "the redeemed must look to me more like his disciples"⁴⁶, shows that this is the core of the testimony, that through this I learn to believe in their Redeemer.

The grace of salvation is of course no cushion to rest on. In the morning prayer our founder teaches us to pray — in the morning of a new time -: "Let us glow like brands of fire giving witness to redemption..."⁴⁷ This is the charism of apostolic fruitfulness. Being a Christian is not like "looking over into an airlock-like world ... Creatively, we need to intervene in the chaos of today", we, as lay people, are to shape the world in the spirit of God. The thoroughly apostolic person, says Father Kentenich, "thinks about divine ideas, examines what God wants, how He wants to be able to shape the present face of time. It follows the law of the

⁴³ J. Engling, Letters and Diary Notes, Vol. II, Manuskript, 82. German edition

⁴⁴ J. Kentenich, 8. 6.1966, Retreat for Schoenstatt Sisters of Mary, unpublished manuscript.

⁴⁵ Ibid

⁴⁶ F. Nietzsche, So spoke Zarathustra, Chap. 37. The original states: "Better songs they should sing to me, that I may learn to believe in their Redeemer: His disciples must look more redeemed to me."

⁴⁷ Heavenwards, Prayers Father Kentenich in the Dachau Concentration Camp, Schoenstatt-Vallendar 1996, 15. (German ed)

'open door'. Again and again, God wants to show us through these conditions how He thinks, how He wants to shape things and shape today's world through us."⁴⁸

Looking for open doors, learning to decipher and pick up God's clues with wakeful eye – this was our first idea, it was the game between our founder and the God of life, who made Horde possible. This is the apostle spirit which can change the world. Now today it is our turn. Let us be ignited by the fire in the heart of our founder, so that we too may become apostles through and through, of whom it can be said: "For the love of Christ urges us on." (1 Cor 5:14)

We would not be here today if we had not met at least one Christian whose face did not show some of the glory of Christ, the glory of Our Lady. Let us ask ourselves personally: Who has encountered God through me? Where do I feel that God wants to change something for the better through me in this world, in my sphere of life?

5 Outlook: A lay movement of Christians that can change the world

Taking into mind the early days of the movement, which we have now taken into account through the Hoerde event, Father Kentenich says:

"What we thought of as a huge goal from the beginning was two things: originality and universality. For originality we say: the new person in the new community! – for universality: the universalism of the whole movement! These are the two guiding principles that were in our minds from the beginning (as our mission), much like St. Paul noted the mission he had received: to make all men members of Christ."⁴⁹

We have now taken a closer look at the originality of this new path: it is the pathway of the laity, who matures into a lay apostle in the MTA's school of education through the three charisms, the three graces of pilgrimage.

Father Kentenich goes on to say that even as he prepared the statutes for the Apostolic Union, he followed up: "That is not enough, universalism must remain! That's why I prepared the league's draft statute. And in 1920 both were printed and published for the first time."⁵⁰ With the founding of the Apostolic League, which extends to the popular and pilgrimage movement, the whole vastness of Christian life is covered.

In order to ensure the authenticity of Christian testimonies in this vastness of the apostolate, the core communities also had to be expanded: in the further history of Schoenstatt, the formation of the unions and the foundation of the secular institutes, which, like the unions (with the exception of priestly communities) are communities of lay people. All institutes and associations, including the priestly communities, "are called to provide scouting and pioneering

⁴⁸ Ibid. 131.

⁴⁹ J. Kentenich, 4.1.1951, in: J. Kentenich, Organization and way of life of the Apostolic League of Schoenstatt, leadership conference of the Women's League January 1951, unpublished manuscript.

⁵⁰ Ibid..

services for a new lay asceticism and pedagogy"⁵¹ and to be the soul of a universal lay movement.

Finally, a word from our father and founder, which shows the dimensions in which he saw the Apostolic Mission of Schoenstatt: An apostle should not only be someone who belongs organizationally to a community or to the movement. No, millions from all over the world, through their contact with Schoenstatt which sets them alight, and through this Schoenstatt flame, their wonderful calling, need to make the love of God in this world as a Christian present. In the original sound our founder said: "We want to create an apostolic world ... Everyone who comes into contact with us should not only be touched by the Divine himself, he should become an apostle. An Apostolic Movement!"⁵²

⁵¹ J. Kentenich, 31. May 1949, unpublished manuscript

⁵² J. Kentenich, 19.10.1945, Here was God. October Week 1945. Edited by Fr. Heinrich M. Hug, 1999, 333.

**Apostolic Awakening – Hoerde 1919 a Model
International Weekend
16-18.8.2019
in Schoenstatt**

**Foundation, Setting Out, Growth
YMCA Munich**

**Thomas Römer, YMCA Munich
17 August 2019**

Dear friends in the Schoenstatt Movement,
Thank you very much for your invitation. My wife and I are very happy to be with you.

In these days we are looking at the exciting processes by which founding initiatives develop freely, and how they have the power in their development to become what was in them at the beginning. In the Movements there is a process of growth that is also endangered. I imagine it like a tree. It grows out of a seed or cutting, and grows, it yields its fruits. Movements are organisms.

1. My background: the YMCA, Munich

I would like to start my meditation with saying something about my background. I come from a consciously Evangelical-Lutheran family. Many of my ancestors were Evangelical pastors. I myself became an Evangelical pastor and belong to the Evangelical-Lutheran Church in Bavaria.

However, my own experiences with the Christian faith, and my conscious turn towards Jesus Christ are connected with the YMCA in Munich. Since my tenth year I have been a member of the YMCA in Munich. At the time I was in a youth group.

2. The start of the YMCA in the 19th century

Today the YMCA is over 130 years old. It was founded in 1886.

However, the beginnings of the YMCA Movement began already in the middle of the 19th century as more and more young adults moved from the country to the towns. Young Christians saw the inner and outer suffering of many of these uprooted young men. Bible groups and youth work started that also saw to accommodation and other social problems of the young people.

In England George Williams (1821-1905) founded the very first YMCA in London.¹ That was on 6 June 1844. So this year we are celebrating 175 years of the YMCA all over the world.

Today the YMCA is a worldwide Movement. It is present in over 120 countries and has about 60 million members.

Our founder, George Williams, arrived in London when he was 20 in order to work as a draper's assistant with Hitchcock & Rogers. The everyday lives of the young men from the country was difficult. They usually had a six-day week, working 13-16 hours a day. The young men were cooped up in tiny dormitories at night far away from their families, and left to their own devices. Taken out of their usual social ties, many of them went astray and took to drinking, and ended in life-threatening difficulties.

In June 1844 what is now called the starting shot for the YMCA took place: a group of young men around George Williams met in the Hitchcock and Rogers building in order to consider what could be done to alleviate the catastrophic working conditions in London, and for the many young men who had hardly any orientation in their lives. The result of their discussion was the foundation of the first Young Men's Christian Association (YMCA). Through founding their association they wanted to gather Christian men for a common spiritual meeting, and help them to become aware of their social responsibility. This association became a worldwide Movement. George Williams and his associates found many imitators.

3. The Paris Basis

In 1855, in conjunction with the World Exhibition in Paris, 99 young men from nine nations, who were members of such Christian associations for young men, met in Paris.

Despite the difference of their associations, they had one thing in common: Jesus Christ was an absolutely essential part of their lives, and they wanted young men all over the world to get to know Jesus Christ and allow him to influence their lives. They expressed this in a statement that still today forms the foundation and mission statement of the YMCA all over the world. We call this statement the "Paris Basis:

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples in their faith and in their life, and to associate their efforts for the extension of his Kingdom amongst young men."

¹ In what follows I am quoting Tilo Brenner, CVJM Allendorf, who based himself on the book: *"Die Größ des kleinen Anfangs. Eine Idee läuft um die Welt"*, by Siegfried Fischer.

The YMCA started as an association for young men. Today its membership is open to everyone: Men and women, boys and girls from every people, confession and social level, form the worldwide community of the YMCA.

4. The founding charisms of the YMCA Movement

From the beginning three charisms were alive in the YMCA Movement.

4.1. Evangelisation

Opening the way for young people to discover the Christian faith. What matters is to open up access for young men, the young generation, to faith in Jesus Christ. All events, projects and programmes are designed to bring and testify to the love of Christ.

4.2 Social work

Youth work, YMCA work was understood as making a contribution to creating a humane city and society. It was a battle against every form of degrading the young people, the young generation.

Sport plays an important part in our youth work. In this connection many YMCA members talk enthusiastically about basketball, because it really was discovered by the YMCA.

The social aspect is very effective. Many YMCA members take on an important part in standing up for social justice in their towns and cities. In Bogota, Columbia, for instance, and many other places.

At the start of the YMCA Movement in London it battled against the long hours of work. This was successful. For the free time that resulted, it laid on educational programmes in order to give young men intellectual and spiritual education.

One of the first YMCA members, who had suggested the meeting in 1855 in Paris, was Henri Dunant. He later founded the Red Cross.

4.3 Ecumenism

to serve the unity of Christians.

Already in 1855 the world association gave out as its Biblical motto: "That all may be one" (Jn 17).

The 20th century ecumenical movement, particularly at the beginning, is closely connected with YMCA members.

Take as an example John Mott, born in 1865, who became a member of the American YMCA and worked in fulltime service. In 1910 he led the first World Mission Conference in Edinburgh. This Mission Conference provided an important incentive for the start of the Ecumenical Movement in the 20th century. The World Council of Churches took the Paris Basis as a template for the formulation of its basis.

In 1946 John Mott received the Nobel Peace Prize for his commitment to the Ecumenical Movement and his work in international missionary service.

(In Munich we have called one of our houses, which is also a student residence for our YMCA, the John Mott House.)

5. Different manifestations of YMCA

After 175 years there are YMCA's worldwide with very different characters. From the beginning they have been independent organisations. The YMCA exists in over 120 countries and has around 60 million members, but, as I have said, they are very different YMCAs.

In some areas of the YMCA Movement, the Christian roots of our work are no longer so strong or consciously maintained. Just as in Europe, they have forgotten their Christian roots, yet live from the fruits of the tree. Some YMCAs have become well organised sports clubs, or render good social work in their commitment to the young generation.

However, in other areas a spiritual renewal has taken place in the YMCA in the last decades. They have re-discovered the Christian roots of the Movement. On various continents there are missionary networks that orient themselves to the C in the YMCA.

This has also happened in my YMCA in Munich. This was the essential impulse in the Munich YMCA which we owe to Helmut Niklas, among others. He and his friend, Wilhelm Bläsing saw the Paris Basis as a challenge to live in obligatory togetherness. In this way a Christian community for men and women started in the YMCA who take responsibility for the work of the YMCA, and who form and support it.

6. The foundation of the YMCA in Munich

When the YMCA in Munich was founded 133 years ago, the founding text they chose was: **"For no one can lay any foundation other than the one already laid, which is Jesus Christ" (1 Cor 3,11)**. This has remained an important statement for the YMCA in Munich.

With that I have already shown you an important process for the development and growth of a community and Movement. It needs sayings that show the founding impulse and the founding charism of the community and Movement:

For the YMCA in Munich it is this statement in the Letter to the Corinthians: It shows that we base ourselves on the Gospel, on Jesus Christ. He is what matters. He is the basis. This has nothing to say about the structure of the YMCA, it can differ, and, because it is addressed to the young generation, it is also adaptable. The basis remains, but the organisation can change.

An example: This year the young collaborators of the YMCA in Munich have tried out a new format for their leisure time: A leisure time for young people who enjoy computer games. Also here the goal is to bring the love of Christ home to the young people, and to show them how to deal responsibly with the games, as well as creating a genuine community around the table.

The other statement that has been given to us is the Paris Basis, which is also mentioned in the Constitution, which we have to have as a German association. The Paris Basis mentions the charism and calling we have. All that we arrange, organise and do, has its starting point in this Basis.

Thus the Paris Basis states:

“The YMCA seeks to unite ... young men ...” **Unite** is the decisive word. In the YMCA we are concerned with an alliance of people “who regard Jesus Christ as their God and Saviour” – to quote the Basis.

This makes a special characteristic of the YMCA visible. It was effective from the beginning. There were two forms of membership: a membership for participants and another for those working in the association. The principle was: Open membership – everyone can be a member, including non-Christians, but there is a Christian leadership, the active members are Christians.

7. An awakening – the community of collaborators

In 1967 a community of collaborators started in the YMCA in Munich; they unite for a year in order to carry out the work of the YMCA. Always for a year – some have been doing this for over fifty years, and everyone knows that they have united themselves to the YMCA and this community of collaborators for the rest of their lives. However, there is no promise that lasts longer than a year. This creates freedom. It is the condition for this association.

At the start of our community for collaborators there were many sermons and much reflection on the *Ecclesia* of the New Testament. We understood that as a community of collaborators we can and may live *Ecclesia*. We often reflected on an article by the theologian, Emil Brunner, entitled “The *Ecclesia* of the New Testament and the YMCA”. His main statement was: By its very nature the YMCA is Church, or it isn’t the YMCA. And by its nature it is a work; he called it a charitable institution, or it isn’t the YMCA.

The community of collaborators that started in this way in Munich has about seven hundred members today. All age groups from 16 are represented. The oldest is 93. The basic decision fifty years ago was that we wanted to make space for ourselves and to live in union with one another. Thus, on Monday evening there are no open events in the YMCA, instead there is a meeting of collaborators for preparation exchange, Bible studies and prayer.

8. A secular, communitarian and serving order

In preparation for today I asked one of those with responsibility for the YMCA in Munich how he would describe the YMCA in Munich. He replied: We are a secular, communitarian and serving order.

I think this hits the nail on the head:

We are secular – we live wholly in this world, we work and live in the neighbourhood, we are involved as citizens, etc.

We are communitarian – we live in connection with one another, we know about one another, we want to remain united in love for one another. We are brothers and sisters with our Brother and Lord Jesus in our midst. We are a community under the conditions of a city without living together as a community.

We are a serving order – Service is for us an attitude that is part of spreading God's kingdom: it happens through service.

9. Vision of the Kingdom of God

John Mott, for many years the president of the YMCA World Alliance, had a vision: In his generation the Gospel for the people throughout the world. Such visions of the "Kingdom of our Master", Jesus Christ, that "spreads" with speed and urgency, is part of YMCA. In our generation the Gospel of Jesus to all the people in Munich, in Germany, in Europe, and in the whole world.

The YMCA is a platform where Christians of various traditions can meet without fear, and focus on Jesus. We experience this also in Munich.

10. Christian Movements – foundations of the Holy Spirit

The YMCA is a foundation of the Holy Spirit. That is a central statement of each Movement. The Christian Movements are foundations of the Holy Spirit. They are an answer to the needs of the times, they are charisms given by God to the world and church. Renewal and growth require receptivity on the part of these Movements for the speaking and work of the Holy Spirit. They need ears that are attuned, and courageous hearts to give the Spirit space, and to obey him trustingly.

I am convinced that in the past God has often renewed the Church and world through individual saints. The saints of our days are the Movements. We notice how God connects the charisms and the Movements, he doesn't mix them, but they serve one another and in this way a new form of the Church becomes visible.

11. On the way to a new form of Church

I put it to myself in this way: It is a privilege that Jesus has called me to belong to this Movement of the YMCA. I have moved from the institutionalised Church into the space of the Movements. I notice that the power and the music of the Kingdom of God is here. He renews his Church. The Church is not a discontinued model, it has a future and will bear witness to God's kingdom, proclaim and spread it. The new form of the Church can already be recognised: It is a Church with Jesus in its midst, with people who live Jesus' new commandment. A Church in community, less hierarchical, more a network, it serves not governs, it is poor, but empowered.

"We - not I " want to create an inner organization

Impulse at the Hörde Jubilee, Fr. Heinrich Walter

1 Need for cooperation?

Do you have the need for cooperation? Do we need each other? Would it not be better if this one colleague, this one party, this concrete community would not exist? There is too much competition and contradiction on this globe! We know such thoughts. We feel that living together, working together is exhausting. But we have also learned that cooperation is fruitful and rewarding. We have a founder who enjoyed diversity, who spoke of the importance of tension, who resolutely wanted a federal structure.

It is not about a representation of the *Apostolic World Confederation*, the third target figure of Schoenstatt. We want to make observations and go paths of reflection. The goal is that in the end we will more enjoy our working together more.

2 How does P. Kentenich work?

We look back with him, on 25 years of pastoral work as a priest. That was in 1935. His sermon is a key for me to understand cooperation in the Schoenstatt sense. It is a grateful looking back at real life and working together. We can learn a lot from that.

a Reflection after 25 years of pastoral work

+ My work is your work: *the whole work is in the same way your work. It has grown out of this closed, inner-mental, personal, communal work. If it was my ideal from the beginning: I do nothing in the whole family without my co-workers, then I know that this thought permeates all my actions;*

+ Mutual contact creates over-abundant fertility: *I could still prove to the individuals: There the grace began to work, there the mutual feeling was established, and from there the mutual relationship became immensely fruitful. What is the secret of an almost overabundant fertility: It is situated in a **profound, mutual inner-mental connection**. If you hadn't opened up your soul to me so unreservedly, most of the achievements would never have been discovered.*

+ To give the very best of one's soul: *So much do things still all live in me that I can tell you in most cases: this and this is from him and this, this is a piece of his soul life, this is a piece of their soul life. - This is the mysterious source of our deeper community. For the main part, the reason for this is that most of you have contributed their very best into the whole family.*

Holding on to the big goals: *The final major goals and the conscious adherence to these goals has been my primary task throughout these 25 years. Wrestling for partial goals:* *What I was allowed to read in your souls consistently gave me the direction for the respective sub-goals we were striving for. But the holding on, the emphasizing of these partial goals and the enlightened struggle for their realization, that is absolutely unthinkable without you.*

I deliberately didn't go to Hörde: *I could also tell you who the responsible persons were when the external organization was formed. ... Here is a classic example: I deliberately didn't go to Hörde; I was so sure about the outcome afterwards.*

Your strong influence on my development: *You yourself have had an incredibly strong influence on my own personal development.*

But I also say this: What has become, what has become through me, what has become through you, has become through our beloved Mother Thrice Admirable of Schoenstatt. She personally formed and shaped me since my 9th year of age.

b The life process of the foundation

Let's look back at the beginning. This style of collaboration is already laid down in the first document of Schoenstatt's history. In 1912 Father Kentenich gave a programmatic presentation to the young people:

We, not I: *"the main thing is still missing: an internal organisation corresponding to our circumstances ... We want to create this organization. We - not I.*

Nothing without your full consent: *For I will do nothing, nothing at all, in this context without your full consent. This is not a momentary job, but of a foundation that can be can be useful for future generations."*

P. Kentenich was 27 years old, he had young students in front of him. That was 1912, just before the outbreak of World War I.

And two years later, in the hour of its founding:

The realisation is in your hands: *"Even as I speak, my dear sodalists, I feel that I have struck the right note. Your hearts have caught fire. You made my plan your own. Confidently place it and its fulfilment in your hands and will not hesitate to enter it into our chronicle. Future generations may than pass their judgment upon us."* (First Founding Document), 18.10.1914)

c The life process of Hörde

This attitude continues in the processes surrounding the conference in Hörde. We still have Sr. Nurit's remarks in our ears: In the hearts of some of the masterminds of the Hörder conference the fire that was mentioned in 1914 burns. 24 young men meet, even without Father Kentenich. They decided that the external organization of Schoenstatt would be

continued: they wanted to invest in education, in the formation of lay people, so that they could work as apostles in today's world. For us today, the central point is that these young men have taken responsibility. What is equally important is that Father Kentenich believed that these young adults would be capable of much. They were between 17 and 25 years old.

Shepherd and flock or beekeeper and bee colony: As an intermediate result I would like to describe a picture, which gave me joy in the sense of a simplification. I found some kind of novel about leading self-organized teams. It describes how a manager laboriously learns that he is no longer the shepherd of a flock of sheep following him blindly. But he has become the beekeeper of bee colonies, who must trust that the bees know by themselves how to get to the nectar. The bee colony organises itself and there are clear roles. You have to let go and let them do it and enjoy it. The more you interfere, the more dangerous it is to get stung by the bees. It's about trust and making yourself superfluous.

The role of the beekeeper is totally different from that of the shepherd: he has to place the boxes with the colonies in the right place so that they can do their work. He's got to give them enough room in the box in order to unfold. And he takes care of other basic conditions, such as cleanliness, etc. always with the aim that they can work well and achieve good results. This picture describes a kind of cooperation that develops from within through self-responsibility.

In which of the two is P. Kentenich more to be found? When I look at my teams, are they more like a flock or a colony of bees? (Cf. Rini van Solingen, *The Beekeeper*, Heidelberg, 2017)

3 Cooperation grows from the inside out

There was and still is the style to control cooperation, teamwork, cooperation from the outside. It's a temptation because you see quick success. We could become jealous and are in danger of leaving our own path. The long-term perspective only emerges when something has grown in a healthy way and everyone is involved accordingly, as we have seen with Father Kentenich. His kind of cooperation is time-consuming, slow, deep in the soul and therefore sustainable. This kind demands a lot of our attention. Therefore, I am going to describe four ways that emphasize these internal processes.

a to lead oneself personally - from the inside to outside

The cooperation begins with myself. My attitudes, my needs, my fears, my view of the world determine my path of cooperation. One often hears of complaints that everything would go better if only the partner, the employee or the pastor would change. Experience shows that the safest change will be achieved when I work on myself, my attitude and my emotions. Everyone has a compass within himself that determines attitudes, behaviour and cooperation with others. We think we are objective, but we see the world as we are. We see the world with the glasses of our own experiences.

Cooperation therefore begins with myself, with my values, my motives, my character. This is how Father Kentenich describes it in his program for his work as spiritual director of youth in 1912. Stephen Covey testifies in his longseller "The 7 Ways to Effectiveness": "I have never seen long-term solutions to problems, lasting happiness and lasting successes that would have come from outside" (53). He advises those who bear responsibility to rethink and to understand all growth and all designing as an ongoing process from the inside out.

In Schoenstatt this is the work on our personality through self-education. We develop a personal ideal and adapt it to the developmental stages of our lives. Sister Nurit emphasized the importance and described how much Father Kentenich invested to help people seek the inner ideal of life. Textbooks of modern management confirm to us that it is a lifelong task to renew oneself again and again from this inner core to the outside. So our focus on personality development is very much up to date. I figured how good it would have been if Covey had got to know about our personality theory.

b Inner freedom leads to proactivity - from inside to outside

Sr. Nurit has described the self-confident and mission-conscious personality. I would like to point out one other element. It's about the freedom that's so sacred to us. And this freedom is central in communication and in dealing with employees. How often do we declare the circumstances guilty that something does not work better and does not lead to success? We look at others and blur the realm of our inner freedom. That way, we just start reacting instead of being proactive. An example is the behavior of Father Kentenich in the times of persecution and banishment. He did not let himself be deprived of the inner freedom to react independently to the situation and to the orders. His inner identity was untouchable. Let's think of his first day in Dachau concentration camp. The space of his conscience was a sacred space. Covey describes this as the space between stimulus and reaction. I am not determined by the stimuli, but decide how I deal with them. This is the last and inviolable space of human freedom. I can reveal this room for myself, can give up my self-respect. I'll hand over my responsibility. How often do we hear this about the situation of the church, a company, politics or our family life? The situation is to be blamed.

The man of Hörde goes his own way, he uses this space of inner freedom for his personal decision. Working on my being is the most positive way to gain influence. I can be the better listener, the more precise worker, the happier person. It changes the environment. I can expand this sphere of influence by taking the initiative in the concrete situation of our cooperation. Even a muddled situation can be slowly transformed by individuals using their space. Covey describes the behavior of an employee who, from his or her department, has brought about change throughout the company. The proactive human, a small proactive group can do a lot of things.

The man of Hörde is then the proactive person who works on himself, who renews himself again and again from within, the freedom he uses to influence the environment.

c Empathetic communication becomes uplifting understanding - from the inside out.

The correct listening in the team, in the group, must be practiced so that it becomes a deeper listening, in order to better understand what is behind the words. We know various methods for refining the style. But all techniques are useless if I am not really interested in the other person or in the other community. One often hears this complaint: He didn't listen at all! Nobody will see us! I'm not taken seriously!

Listening deeper depends on trust and of a person with a strong character that has a great volume to provide in himself a home to quite different opinions.

Father Kentenich describes the process as an uplifting understanding. Through my kind of communication the other person becomes bigger, he grows up, he grows beyond himself. That's hard work, constant practice.

Today we are used to speak of esteem and empathy. You have to pay a lot into this emotional relationship account to create a stable attitude. Especially in difficult situations the application is a challenge. We usually listen autobiographically, i.e. we already have a shaped perspective with which we quickly evaluate, advise and interpret, instead of first listening, empathizing. Covey talks about the psychic air we give each other through good listening.

We have to remain self-critical. In dialogue with other Christians, Schoenstatt quickly says: "But we have everything, why don't they come to us! Or: if someone represents something, you hear afterwards, but that was missing and that and Father Kentenich also said. Who wants to work with people like that? First take it all in, take it seriously, let it all stand. The more we give this psychic air to each other and diligently pay into the emotional relationship account, the more we will succeed in working together with others.

d Mutual supplementation and tension unit - from inside to outside

With the strong emphasis on the free, independent, profiled personality, we cannot do without tensions. P. Kentenich provokes this challenge by the federal structure of his movement. Tension is deliberately intended to create variety and more dynamism. We don't want to dodge the tensions, even if it's hard. Often we get into stagnation when one of them insists too much on his position. Pronunciation and criticism in reverence and transparency are necessary. The differences should become pedagogically fruitful through the openness to let oneself be complemented and to complement others. The basic insight is that every human being is in need of supplementation. There are several ways to deal with it. The Focolare impress with the always new question: Is Jesus really in the middle? They wrestle until everyone has put their own ideas in the centre, so that Jesus is the shining centre. In

Schoenstatt we make covenants. We connect the differences and go the integrative way in order to integrate as much power and creativity as possible. This is not possible without greater love in renunciation and religious devotion. This is an element of the covenant culture at the level of cooperation.

e Synergy creates "abundant fertility" - from inside to outside

We are used to opinions and concerns being placed side by side. It's all very well if everyone has a certain justification. A further step is that different positions add up to form a series, a complimentation. A huge leap in quality occurs when a synergy is created in the collaboration. Three ideas do not produce a threefold effect, but 25 times what individuals have contributed. You get to a new level with each other. For such a process, the participants need a certain trust, joy of discovery and creativity. If there is an uplifting understanding, if there is enough empathy, then one wants to promote each other, that is synergy.

Covey calls the synergy the script for shaping the future of mankind. That's a strong word. We're still a long way from it. When I recall the sentences of Father Kentenich at the very beginning, then he describes exactly that. He speaks of the mystery of abundant fruitfulness, of the creative resultant that has brought so much life to the young Schoenstatt. He describes the secret of synergy as follows: "This lies in a deep mutual inner-spiritual connection." Covey calls it the emotional relationship account that begins with trust. Synergy presupposes that we appreciate the differences, that we take pleasure in the otherness. With a certain modesty and humility and on the basis of trust, the employee can become a broadening of horizons for me: You don't see it that way. Can you help me see what you're seeing? This empathy leads to a level on which a magnification of the powers can arise.

I was able to experience this kind of synergy in the ecumenical network of the movements on a very memorable evening. 20 representatives of various movements were gathered in Munich in 2001. It was about the preparation of a joint major event. Everyone should tell where their movement or community is most alive at the moment. Everyone told of one experience. Then we made a second round, where everyone should say where in another person's contribution I felt most that the Holy Spirit was at work. There was a noticeable change in the atmosphere. After half an hour we had an energy and a joy in this hall under the roof of the house that I spontaneously had to think about Pentecost. Within an hour, all questions were answered, the responsibilities distributed and the financing secured. I'll never forget this evening. A 20 years' network of over 200 communities has emerged from this.

Model case: "Together for Europe" network

For me, this network is a model for the process: "from the inside out".

At the beginning of these meetings there was the **interest in the charism of the other movement**. "I want to know the soul of Schoenstatt," said Chiara Lubich, founder of the Focolare Movement, before her visit to Schoenstatt. So, it was an interest in the innermost, the core of the movement. She met together with Andrea Riccardi, the founder of the Community of Sant' Egidio, the soul of this Schoenstatt at the Original Shrine and at the tomb of Father Kentenich. They knew what a charism means because each movement originates from an experience that God intervened in a place and at a certain time in the life of a group of people. God has entrusted to every foundation a charism, that is, a gift of the Holy Spirit, as St. Paul describes it in the Letter to the Corinthians.

We started visiting each other. That was unusual. Personal friendships developed. Our path began with the fact that we **perceived the charism in the other**. We called it discovering and sharing wealth.

In the house of an evangelical charismatic, half an hour was prayed with emotion in the attic before dinner, but it was not strange, we had become friends.

The measure of **reverence and attentiveness** was unusual. During these visits not only the hearts were opened, a human foundation was created to cross barriers of thinking, of prejudice, of knowing better.

These encounters have changed ways of thinking, influenced attitudes towards life. For some of us this had a retroactive effect on the way we dealt with each other in our own movement. At that time I formulated for myself: ***Communion arises when the individual's claim to power recedes and everyone places himself under the rule of the spirit.***

(How do I explain in five minutes what Schoenstatt is to people of the Orthodox Church and of Free Churches people? To say one's own in such a way that it is understandable to a person to whom I am first of all very strange. This challenge has helped to reflect one's own profile in today's language. This cooperation is never about levelling things down or about a cheap compromise. **Everyone should live his charisma in a profiled way.** Mutual respect helped a lot in this respect.

You ask yourself involuntarily, how do the others think about us? I have experienced Protestants who could say more quickly what **Schoenstatt's profile** is than we ourselves. In the company of others one quickly feels what is one's own, where the differences are, how we can complement each other in the sense of the one body of Christ. I learned from the Protestants that we are more biblical than we believe. "You have located the Scriptures in Schoenstatt, it fascinates us." They found here a mountain Tabor, a house Nazareth, the mountains Moriah and Sion. On this biblical basis we could make our experience with Mary easier to understand.

To be recognized and confirmed by other movements in one's own charism awakens, vitalizes. The mentality of defence opens and without seeking it **new vitality arises**. We have experienced that we have been discovered and accepted in our wealth. This enlivens the joy of what is important to you. The other day one of them said: "When Schoenstatt is present, I am always very calm, you are so well-balanced."

By working together we have been taken into a wider public. Schoenstatt has thus become visible in new areas of the Church and society. We have experienced that this kind of cooperation does not simply add the forces of different movements, but gives a **synergy that cannot be planned and organized**. In the climate of togetherness and the fertility of very limited resources, we always experience a creative resultant anew.

(Info: The network "Together for Europe" started in 1999 through the initiative of Chiara Lubich, founder of the Focolare Movement. The trigger was the encounter of the new movements with the Holy Father on Pentecost 1999 on St. Peter's Square. In various development rings an ecumenical coexistence of 200 communities and movements has formed. The attitudes that make this cooperation possible and the objectives are very related to what Father Kentenich formulated with the *Apostolic World Confederation* as an objective.

I will quote a few sentences from the first two chapters of the "Foundations", which were adopted as a common basis in 2009:

The last source: Covenant of mutual love: *By listening to the Gospel we have been led to the covenant of mutual love according to the new commandment of Jesus. It is the basis of this togetherness.*

The way: Love sees the other greater: *A fruit of such love is that it brings to light the charisms of the other movements and communities, the gift of God from which and for which each movement or community lives. This love is willing to put aside one's own ideas and share the burdens of others.*

The charism: Each one is a ray of light of the Holy Spirit: *each movement or community has its specific task. Each is like a ray of light from the Holy Spirit into a special "night" of today. What counts is neither the size nor extension of a movement or community, but the fact that it is the bearer of a gift of the Spirit and that it is related to others.*

The attitude: Listen to the score written in heaven: *Our common path is determined by listening to the Word of God. Together we want to live and witness to the gospel in our time.*

God gathers his people: *togetherness makes unity grow. We realize that God is gathering His people.*

The goal: to strengthen the Christian soul of Europe: *We have heard the call of God: "Europe get up!" Our togetherness is committed to Europe and its unity in order to strengthen the Christian soul of Europe. This also means participating in political, cultural and social processes and decisions.*

Togetherness of friends: *Togetherness is neither an organization nor a new structure, but we live a togetherness of friends in Christ.*

We also work together on projects for which one or more movements or communities are responsible. The cooperation lasts a limited time, it takes place in freedom and according to the respective possibilities of a movement or community.

Another application that has arisen in the circles of our priests is the pastoral method with the scroll. The book about it will be published these days. It is a practical application of the Schoenstatt way of collaboration on the level of the community, which can also be applied in groups or in our courses. The emphasis is on God's guidance in our living together, working together.

4 Our final goal of cooperation

And what is the aim of all these processes and efforts? We are building a church that is the salt and leaven of society and the soul of the world. It doesn't dominate, it doesn't moralize. It inspires, motivates, animates, promotes all the positive forces of the apostolate for the creation of a better world.

P. In retrospect, Kentenich spoke of the holding on to the great goals. This is now about the context of the third goal of our movement, the *Apostolic World Confederation (AWC)*.

St. Vincent Pallotti had pursued the great idea of the lay apostolate and for this purpose had founded communities which were to be the soul and the core of a broad federal coordination of the apostolate of the Church. Father Kentenich took up this idea and saw the beginning of the Schoenstatt Movement as a way of realizing the idea of Pallotti. The Pallottines went their way and in 1985 founded the "Unio" as an association of all Pallottine communities. You speak of the Catholic Apostolate.

The AWC wants to facilitate the federal cooperation of all apostolic forces in the Church. This should come from below as a free cooperation. The individual groups involved do not lose any of their independence. The apostolic activities should be promoted, coordinated and animated. But this association should neither function hierarchically structured nor as a hierarchical institution of the church. What unites to a unity is the goal of the apostolate. But it needs a core community that promotes and inspires everything. Father Kentenich saw the federally organized Schoenstatt in this role. He spoke of Schoenstatt as the first wing of this world association.

"There is no greater, crazier idea" (JK) than the idea that a process of free apostolic collaboration could emerge, to which as many orders, monasteries, initiatives, communities and movements as possible could join. This is to be done out of selfresponsibility for the good of the Church, so that we can be the salt and leaven of the world.

5 In the context of the development of the church / cooperation from the bottom to the top

Sometimes in many of us there is a call for a strong authority that asserts itself and clarifies something or gets things rolling. In many cultures, this hierarchical system is deeply rooted in their traditions. Because today broad strata of society are unsettled and overburdened by the consequences of globalization, men and women are increasingly demanding this kind of leadership. It's the same in church. But how does cooperation happen in times of populism and the multi-option society? We have looked at the path of Kantenich and connect it with the context of the development of the Church. As we looked at the beginnings of Schoenstatt, we now look at the beginnings of the Church. How did the early church shape cooperation?

a The Council of Apostles of Jerusalem: "The Holy Spirit and we have decided"

When Jesus was no longer with the disciples and had sent the Holy Spirit, they had to clarify up-coming questions themselves, find a way of cooperation and consensus. The Acts of the Apostles reports of such events. There's an event I'd like to point out.

It had come to the conflict whether Gentiles could follow Jesus without first becoming Jews with all the consequences. This was not an easy matter for the Jews: it was all about the integrity of the Christian way. No wonder the question caused such a big argument: "After great excitement and fierce disputes between them and Paul and Barnabas, it was decided that some of them should go up to Jerusalem to the apostles and elders because of this controversy" (Acts 15:2).

Naming everything openly with frankness: It's been pronounced. It was named openly and carried out openly. Pope Francis demands for the synods of the Church: "A basic condition for this is to speak openly. No one should say: 'You can't say that, otherwise you could think badly of me...'. Anything that someone feels compelled to say may be said with frankness.

Do not shy away from the conflict: there were "violent clashes". Pope Francis encourages us not to fear the conflicts. We can understand them as driving forces of the Spirit that mature the discernment of the spirits.

Method for decision making: "The most important teaching about the "synodal way" of the early church is shown in the method how the young church solved this dramatic conflict. They didn't write theological reports, important as they are. The early church used a different method: "The apostles and elders came together in Jerusalem. When a fierce quarrel arose, Peter rose up and said to them: Brothers, as you know, God has long since made the decision here with you that the Gentiles should hear the word of the Gospel through my mouth and come to faith. And God, who knows the hearts, confirmed this by giving them the Holy Spirit as he gave us. He made no difference whatsoever between us and them" (Acts 15:6-11).

Telling the deeds of God: The method that Peter uses is to tell the deeds of God. From this he draws the conclusions. They are not the result of theological reflections, but of attentive looking and listening to the work of God. God's action is the decision.

In humility, hear and keep silent: How does the congregation react to Peter's speech? "The whole congregation was silent" (*Acts 15:12*). Peter had spoken with frankness. And the assembly listened "in humility". Peter's testimony is not immediately "picked to pieces" and criticized in a great debate. His word is received with silence and can thus be "pondered in the heart". In this attitude they are then ready to receive the testimony of Paul and Barnabas: "And they listened to Paul and Barnabas tell how they had done great signs and wonders through them God had done among the Gentiles" (*Acts 15:12*).

God intervenes with his action: "When they had finished, James (the eldest of the early church) took the word and said: Simon reported that God himself first intervened to win a people from the Gentiles for his name" (*Acts 15:13f*). James confirms what Peter already said: God himself intervened and decided the matter.

The Holy Spirit and we have decided: This is how the joint decision "of the apostles and elders together with the whole congregation" (*Acts 15:22*) comes about. In the letter it says: "The Holy Spirit and we have decided not to impose any further burdens on you" (*Acts 15:28 f*).

The Acts of the Apostles also tells of the reception of the decisions of Jerusalem: **"The brethren read the letter and rejoiced in the encouragement"** (*Acts 15:31*).

The "first synod" of Jerusalem made possible the missionary dynamism of the early Church, promoted it and made it flourish enormously. The fundamental realization that we all, Jews and Gentiles, "were saved by the grace of Jesus" (*Acts 15:11*) opened the door to the church for the Gentiles and thus made the worldwide mission possible. (cf. International Theological Commission, Synodality in the Life and Mission of the Church, Rome, 2.3.2018; cf. Schönborn Christof, Mission, Testimony, Discernment, 17.10.2015)

b The Synodal Way of the Church into the Future

This experience of the young Church is repeatedly quoted as a process of a first Synod, as in the recent reflection on Synodality.

"The course of the Council of Jerusalem is a living example of the way of the People of God as a structured reality, in which each has a place and a specific role. All are therefore jointly responsible for the life and mission of the community, and all are called to act in accordance with the law of mutual solidarity and to respect specific ministries and charisms, since each of them draws its strength from the one Lord". (International Theological Commission, n. 22)

The process of the Apostle Council is not a democratic process. The core is that the action of God is witnessed, that is, what we have seen and heard. God's Spirit works today: in every

cooperation, in every conflict resolution, and also decision-making is about the will of God. This art has to be prayed for in humility, begged for by the power of the Holy Spirit. Everyone calls this process differently depending on his own experience. The apostles say, "The Holy Spirit and we." Father Kentenich speaks of the open doors of providence, Chiara Lubich of the score in heaven. For us Christians, working together from below is only possible from the perspective that God opens heaven and points the way.

Our often challenging task is described by Pope Francis: "A synodal church is a listening Church, knowing that this attentive listening is more than just listening. It is a mutual listening in which everyone has something to learn: the faithful people, the College of Bishops, the Bishop of Rome - everyone is listening to the other and everyone is listening to the Holy Spirit, the Spirit of Truth (Jn 14:17), to recognize what he is saying to the Churches (cf. Rev 2:7)". (Pope Francis, 17.10.2015)

The process of synodality has been worked upon for years by the International Theological Commission. It has become clear that some more reflection is needed, especially in the accompaniment of the concrete applications. The basis is the understanding of the church as a people of God going through time, as it was formulated at the Second Vatican Council in "Lumen Gentium". Pope Francis has recently stressed several times that God expects this way of synodality from the Church in the 3rd millennium.

I will not shed more light on this, but I will quote a small section that makes this path clear. How does Pope Francis see his role as the successor of Peter on the synodal path of the Church?

"Synodality as the constitutive dimension of the Church offers us the most appropriate framework for interpreting the hierarchical ministry itself. [...] Jesus founded the Church and put at its head the College of Apostles, of which the Apostle Peter is the 'rock', the one who is to 'strengthen' the brothers and sisters in faith. But in this church the summit is like an upside-down pyramid below the base. That is why those who exercise authority are called 'ministri - servants', for in the original sense of the word 'minister' they are the smallest of all." (Quoted from: Theological Commission, No.57)

The top of the hierarchy is not only in the middle of the people, but below the base as a servant to the people God, as the first servant to the life and unity of the church.

Many of these thoughts are reminiscent of Father Kentenich's statements how he saw Schoenstatt and himself after 25 years of pastoral work, the Church as family and people of God. That was long before the Second Vatican Council.

"We - not I" want to create an inner organization!

GROWTH THROUGH COMPLEMENTATION

Deeper - further - higher

OUR TIMES – CHALLENGE AND OPPORTUNITY FOR GROWTH

We would like to dare to take a look into our times with you. God works in time and wants to tell us something through our times.

Recently we heard a talk on the subject “**Economisation of Society**”. The social market economy has ended and the free market economy has taken over. The consequence is stress, rush, exhaustion- everything goes faster.

This leads to a rift between the job and family, which increasingly makes itself felt. This balancing act is the source of great stress. The pressure is often increased by the feeling that we don't do justice to our own needs.

In his Apostolic Exhortation *Amoris Laetitia* (**about love in the family**) Pope Francis wrote about the pressures brought to bear on the family. He drew attention to the danger that family bonds are increasingly being dissolved, that within the family each one often lives on an **island of their own**, and in this way family structures are lost.

Francis points out that the family receives little support from social structures (society, politics, the economy), and asks: How do we deal with it?

As we know, pressure gives rise to **tension**. We know this also from nature: Pressure or friction, create tension, and this tension is released in the form of storms or earthquakes. This energy is not truly productive, and can even lead to danger and destruction.

However, if one connects two differently charged poles (Negative and Positive), the charges are balanced, and an electrical current flows that, for example, makes an electrical bulb glow, or brings a TESLA to maximum capacity.

Tension is the cause of an electrical current. The symbol of tension is U – derived from the Latin *urgere*, urge, drive, which is definitely productive and full of energy.

Fr Kentenich spoke about the principle of tension (or polarity) that can be followed through the whole of creation, and he recognised it as a divine principle. In Austria he is called the Father with the **AND**, because he did not say “**EITHER/OR**”, but consciously brought things into a relationship, or placed them in a relationship of tension to one another.

Fr Kentenich was convinced that God has created the principle of tension into the individual and the community, and by it wanted to **awaken the free co-operation of free people**. What matters is not to avoid interpersonal tensions, but to make them fruitful. This brings about dynamic life.

Dynamic life also comes about when we combine work AND partnership more closely, oriented them to each other and hence place them in a sound relationship of tension.

For us as a couple this means repeatedly battling for time for ourselves, in order to exchange thoughts, so that a charge balance takes place. Removing the pressure also means struggling together.

Not always easy, but more vital and fruitful.

In a study by the Gallup Opinion Research Institute we found the following quotation:

“Contrary to a widely-held opinion, the most successful teams are not those in which the team members always agree. On the contrary, they are often marked by sound discussion and sometimes also by heated arguments. What distinguishes strong teams from the badly functioning ones is the fact that they are not divided by discussion. In hard times these teams do not become more isolated, they even gain in strength and develop cohesion.”

Precisely this applies to us as a collaborative marriage team.

1/ Friends who are both at work relate that they regularly exchange ideas. The husband said:

“For me a conversation with my wife means: **De-celeration**. Through it I consciously slow down, and that has a great quality. A brake is applied.

When there is a crisis, I write an e-mail and save it as a DRAFT. That way I have let off steam. In the evening I discuss it with my wife and next morning, with new thoughts, the email is sent off. Then it is simply different, better; I often do it.”

2/ Once our diary was overloaded and we were on the go for a number of weekends without break. Because so many appointments had repeatedly come in from outside we had too little time for ourselves as a couple. At the turn of the year we resolved to block one weekend a month throughout the year in order to secure time for ourselves.

We consciously decided, and did it together, so that we were not determined from without, and thus lost our strength.

A word from the Bible: 2 Cor. 4, 7-9: **“We are subjected to every kind of hardship, but not hindered; we see no way out but we are not at a loss ...”**

This also applies to us as a married couple – we are well prepared for this time, because as a marriage team we have a possibility to push back together against being driven by outward forces.

CONCEPT: BROADEN THE FAMILY

We would like to tell you about a process that has given us a great deal as a couple, as well as a family and at work.

We often notice a clear separation between family and work. Often what is done together is limited only to the time spent together as a family. The wife's job, or that of the husband, can often be felt as life outside, or parallel, to the family.

The father of a family once discussed a difficult situation in the company with a colleague, and asked, "What does your wife have to say about such things?" The colleague replied, "We don't talk about it. My wife only knows which company I work for and how much money I bring home at the end of the month."

During an interview Fr Tillmann Beller once remarked, "Today far more is demanded of families with regard to their work and family lives, BUT the families also have the potential to meet the challenge."

Work AND family – we have in a way extended a process in the concept "family". Not only the time we spend together as husband, wife and children is "family", also the wife's and husband's work are part of it. In this we place an AND, and consciously connect the two.

Woman's character:

By nature women usually see things as a whole. They picture the whole. When this picture, this concept, is limited to the time we bring together, that is: Husband, wife and children, the whole structure is disturbed as soon as the partner leaves this common context.

A woman tries, in her holistic way, to close this hole. **This happens unconsciously.** When, for example, the husband comes home in the evening, and even more when he returns from a longer journey, this whole has to open itself again. This causes friction. Her husband wants to share in the whole picture. This source of friction costs strength. However, if we now manage to extend the concept "family" to include what we share together, by making the working world of the others our own, the following happens: When each partner goes to work, or even sets off on a journey, they constantly move within the whole picture. As a result the sources of friction almost disappear when they come home. This shared vision of making the other person's world of work our own, contains a new potential.

Man's character:

A man often has a certain pressure to justify things: Why must I now: answer the telephone at home, work longer, come home later than planned, etc.?

However, when his partner can share more in everything, a completely different atmosphere is created, it is then suddenly OURS. ... a source of stress falls away ... latent strength is released.

For this partnership, however, both sides have to take a step towards the other, they have to open themselves – the husband and the wife.

Unless the husband opens himself and communicates, his wife is unable to integrate her husband's working life into her holistic vision. While woman by nature works through things by talking, man by nature is often somewhat more reticent and incommunicative; we men often prefer to sort out things on our own.

When asked: How were things today? A simple "**GOOD**" is often sufficient, a man has then said everything. Women would like to know "more".

This communication costs strength, but it brings greater clarity, mutual understanding and also order in one's own thinking, simply because one talks about it.

Pope Francis talks about feminine genius; about woman who simply sees many things with other eyes so that she complements man's thinking.

When masculine and feminine thinking complement each other, a **partnership between equals** is created.

However, for this to come about both sides need **attentiveness and respect** for each other. We leave each other freedom.

As a result husband and wife acknowledge each other's dignity!

They begin to think with each other, think laterally and new (other) perspectives open up. Our shared vision extends from the world of the family to the world of work, and thus becomes a source of strength for our work, everyday life and partnership. It can then come to a form of coaching the partner.

Openness and interest for the others is important. Sometimes we notice that we even have to shelve our own interests, and disregard them.

1/ My father was a farmer – we felt he was always at home, so that was my picture of a "husband". When my husband had to travel very often for his work, I found it difficult to cope with. We once discussed the situation of the firm, and I noticed that I would have to advise him to travel there personally in order to regulate things correctly. To some extent it was "contra Coeur advice", that is, advising him contrary to what my heart wanted. I was also afraid that he would take it as a carte blanche to travel frequently. However, we want to trust each other!

2/ With some family friends we were able to notice the unity between their work and family life through their children. At the time the father, a tax consultant, was having to spend nights in his office in order to complete the annual balance of accounts. When they visited us, their little daughter (aged 3) took along her doll, a writing block and a pencil, and spent a long time scribbling in the writing block. Her aunt watched her for a time and then asked, "What are you doing?" She was promptly told, "I am just filling in the tax return for my doll!"

Complementary exchange brings about new potential – for the couple, their children and work.

THE COMPLEMENTARY LOOK

When both men and women are at work today, there is often too little time to “really” reflect on things. Much is done in a hurry and has to be carried out quickly.

Yet where is the time and person with whom I can exchange ideas and reflect on things? Who casts an objective eye on it all? Who really complements me?

An acquaintance of ours is foreman for a road construction firm. Construction sites are often holes in the road. When he sees a problem, he tells the site foreman, “Get out of the hole. You will then see the problem yourself. When you look at something from the outside, you notice what is stuck. This also helps me in my private life when I discuss things with my wife.”

Fr Kentenich said that because human beings are creatures, they are designed to be complemented (*Hirtenspiegel* #316).

“God alone is sufficient to himself, because he is infinite. Those who are characterised by being created are designed to be complemented in many ways.”

He (Fr Kentenich) consciously appointed Fathers and Sisters in positions of leadership. Masculine, strategic thinking needs to be extended and complemented by woman, with her strongly personal way of thinking and reacting.

Where masculine and feminine thinking complement each other, much is qualitatively better and more holistic. Our field of vision is extended. There is greater sureness of touch in concrete situations.

Fr Kentenich talked about a so-called “federal” view. That is, two independent and autonomous personalities combine and look together at a concrete situation.

A federal view leads to our looking beyond our own fence – we get a sense for the originality of others and rejoice in our differences. That trains us.

Things that occupy us at work can in this way consciously pass through the heart of our partner.

Practical examples:

1/ The training supervisor of a teacher training college related, “My wife is my sharpest critic. For example, when we talk about a staff problem, she sometimes says. ‘In this matter you are no longer objective’. His wife said that she sometimes tests him by taking the opposite view in order to shed light on the matter from another angle.

He said: it is the most honest feed-back. It is different from a friendly discussion where you are only looking for agreement, and get it, so that one's own position or way of looking at things is confirmed.

2/ A couple are working in the same field, and regularly discuss things. The wife said: We simply **don't talk shop**. We are very different in our way of working and that is a good thing. I don't interfere with him, because each has their own way, and it is good, and they should keep it. When we discuss things we are concerned with people and situations.

There are also professions where it is not always possible to relate things.

For example, the police have official secrets and discretion is important. Or a woman who works as agricultural advisor to farmers throughout that Canton. She is often concerned with family and financial matter that are confidential.

- One solution could be to leave out names and places, and talk about a case as such.

When we "coach" each other in a certain sense, it usually has to do with processes in life.

Our experience: in the process both I and my partner grow into also subject areas about which we had known nothing.

THE CREATIVE RESULTANTS

Joseph Kentenich, "the Father with the AND" saw work and life at work as **sharing in the creative and self-giving activity of God**.

In view of the love of partners, he spoke about four different levels of love that have to harmonise: love of the soul, love of the body, religious love and

Love of the mind: the same interests, good conversations, exchange

Love of the mind can be felt, for example, when we plan and build a house together. Our shared creativity is challenged (furnishing the rooms, colour of the rooms, landscaping the garden, etc.)

Or, when we look at our family and work together and exchange ideas as equals. If we can complement one another in this way, we can discover our own strengths and qualities. Competence and professionalism grow.

Martin Buber: "The I grows through the YOU." ("*Das ICH wird am DU*" – Literally: The I becomes through the YOU)

Love of the mind is a dimension that may not be underestimated. We can feel the Holy Spirit at work. MORE simply becomes possible.

Fr Kentenich called this the creative resultants.

For us these “creative resultants” became tangible through the practical application of Kentenich’s pedagogy in leading colleagues at work. We began by exchanging ideas and thoughts about the individual staff members. A discussion group with colleagues in leadership roles was started, and the question, “How are our colleagues doing?” became a firm component of the discussion. Who needs something at the moment and what talents need to be trained?

Gradually a strong team was formed and has overcome most serious challenges at work. In the process the covenant of love with the Mother Thrice Admirable has always been an experienced reality.

In the meantime we have crowned the Blessed Mother in our home shrine as “Queen of our Family and World of Work in our Father’s Country”. For us she is also the queen of our company.

Ten years ago, together with other supporters, we founded the IKAF (International Kentenich Academy for Leaders).

The IKAF offers leaders a protected area where they can discuss confidential things. This offers them a possibility to grow personally. Based on Fr Kentenich’s pedagogy, we re-think leadership and look for possibilities to apply this pedagogy in practice in leading our colleagues. The aim is that through applying Kentenich’s pedagogy Christian values should enter the economy.

The Mission Statement of the IKAF is:

GENUINE LOVE OF GOD BURNING WITHIN US
GIVES US A NEW VISION, A NEW UNDERSTANDING,
A NEW SOLIDARITY, A NEW ACTION.
FROM THE BEST IN ME
FOR THE BEST IN YOU
FOR A NEW WORLD.

In the IKAF we have experienced that by discussing things together our own vision is extended. The personality grows as well as the cultivation of the spirit for our work. We leave afterwards with new strength, new ideas, a new vision and new action as we go into our workaday lives.

Fr Kentenich said, “What one person did in the past, you must afterwards do as a team” (Milwaukee 1964)

The IKAF is working on various projects:

- “Round table discussion for leaders and business people” (2x a year a weekend from Friday evening till Sunday afternoon)
- “TALK ABOUT ...” – a Jour Fixe for leaders (2-3x a year on a Saturday afternoon with keynote address followed by discussion)

Melanie and Ulrich Grauert

- “HIRTENCLUB” (Shepherd’s Club) – an evening spent reading texts of the founder with a view to leading staff (1x a month)
- “JUST BREATHE” – silent retreat for leaders (1x a year for 4-5 days)

A publication by the *Zukunftsinstitut* (Institute of the Future) by Matthias Horx is entitled:

Familien: Motor der Erneuerung – Families: Motor of Renewal

Families a looking for a better balance between work and their private lives, and are trying out new working models. They are the ones who manage the complex everyday lives of families, and at the same time, through their commitment at work, are the drivers of social change.

God goes ahead in developing his creation, and we are called to shape it with him.
He created both

Man AND woman,
Work AND family,
He says AND not OR.

We are convinced that God wants to tell us something today.

Lived, mutual complementation answers many questions of our times. In this way we can **shape things strongly together** and be motors of renewal.

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Reflexion

"Be an apostle in the world like Father Joseph Kentenich"

Introduction (lecturer)

We see how extensive and complex our apostolic areas are. Each individual is called to fulfill his or her mission in an original way. Our question today, after 100 years, is not only: What does the Church need us for, but also: How does she need us? We let ourselves be inspired by our Father and Prophet.

Hymn: Your Covenant - our mission

Span The Church needs us as apostles, like Father Joseph Kentenich follow their vocation to holiness in daily life.

- L1. Pope Francis writes: " We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves." ¹
- L2. We read on the subject: "The union with Christ, becomes a continuous stimulus inducing to resemble Christ in daily life. Daily, at Mass, he goes up with Christ to the cross and in the course of the day, he fights tenaciously for the conquest of the divinized, moralized, spiritualized and soul-filled of the human being. Therefore, today's Catholic is receptive to holiness." ²
P. Kentenich says: "Holiness is delicacy and sensitivity to the voice of the Holy Spirit. The Holy Spirit guides me. He wants to educate me, to prepare me for the great task of life that God has given me. To the extent that I now fulfill this unique task, I am holy."

— *Hoerde's goal, to the aspiration to the highest degree of perfection, moves us today to consider in a moment of silence, how the example and teaching of the Father and Founder help us, every day again, to decide for a holy life in every day life.*

Silence - instrumental music – Chorus

Port The Church needs us as apostles who, like Father Kentenich, entrust themselves to the Mother and educator.

- L1 Pope Emeritus Benedict XVI recommends: "Remain in the school of Mary." Let us be inspired by her teachings, try to welcome to keep in the heart that the lights that she, by divine command, sends us to the highest." ³
- L2. Father Joseph Kentenich says: "Christ, the great educator, should be our example. As an assistant educator, she should help us and the ones entrusted to us, to become similar to Christ. Now, our task would consist of a double view: one to contemplate the face of the God made man and another look for the Mater Admirabilis, the Admirable Mother, the great educator of the people." ⁴

The Father and Founder also says: "For thirty years we see the Saviour working almost exclusively to educate his mother, to carve out of her the image that was contained in the plans of the eternal God of her from eternity. With what care he may have worked, with what devotion he formed the Blessed Mother!"⁵

— *In Hoerde and its context were not only placed the ideal of holiness in the center, however Schoenstatt was confirmed as an education movement. The organization must guarantee the best means for self-education. I consider on how these means help for me and how to receive them again as a gift from God through Schoenstatt.*

**Silence - instrumental music –
Chorus**

ENG The Church needs Christians who like the Father and Founder, radiate authentic joy!

Pope Francis writes: "The joy of the Gospel fills the heart and lives of those who meet Jesus".⁶ [...] "The Gospel, where the glorious cross of Christ shines, insistently invites to the joy!"⁷

- L2. Father Joseph Kentenich says: "Being a Christian means being cheerful" We must preserve this joy in all circumstances of life. With what joy in limbo, there he also brings consolation to Saint Joseph, to the thief, to all saints of the Old Covenant. Where the Savior appears, he comforts. He also comforts his Mother. Like the heart of the mother, rejoiced in holy joy. 'Regina Coeli laetare!'

"It was a tremendous joy and the Lord had to perform a miracle so that she could bear the wave of emotions. [...] I want to join this joy and it should never fade in me and on my turn."⁸

He also says:

"See how important it is for us as artists of joy, as apostles of joy to learn and teach the art of discovering and enjoying these little joy!" Yes, in such a poor time of joy, it must be our essential task: taste the drops of honey of joy, wherever God wants to always offer them to us. This is the art of educating others for joy."⁹

— *During the welcome address in Hoerde, Alois Zeppenfeld challenged the young people to prove that they are young and cheerful people. In the beginning there is joy, there are people with a young heart. We want to radiate the joy that is rooted in the Gospel, where we act.*

**Silence - instrumental music –
Chorus**

Span The Church needs us as apostles that, as Father Joseph Kentenich, corporify the mercy of God.

- L1 Pope Francis writes: "At times we are called to gaze even more attentively on mercy so that we may become a more effective sign of the Father's action in our lives"

- L2. Father Joseph Kentenich teaches: "Therefore, I build in all circumstances over the mercy of the Father. I do not rely on the good things I did We always refer to two titles. A big title

is the infinite mercy of God the Father, that loves the son, he does not love because he is good, no because the son did something. it is not so that we should be good, it is not so that we could not do something. But I do not invoke that. I always refer, in all circumstances, to infinite and merciful love of the Father, therefore, to a love that I did not deserve, a love that was granted to a degree that I cannot deserve."¹⁰

—*We want to consider and identify where and how I experience God's mercy, as acknowledgement of God's love in my daily life and communicate it to my brothers and sisters.*

Silence - instrumental music – Chorus

Port The Church needs apostles that as Father Joseph Kentenich, live the Covenant of Love with the Holy Trinity and the brothers and sisters.

Pope Francis says: "The culture of encounter is the culture of the Covenant. This means that God chooses, he promised us and in the middle of the way he made a Covenant with his people."

- L2. Father Joseph Kentenich teaches: "When we should be determined to unite member by member, branch by branch through love's bond! The Covenant of Love, with the loving Mother of God wants and should, in last analysis, to consolidate more and more as a Covenant of Love with the Holy Trinity, fraternal Covenant of Love as a Covenant of Love with members and branches of the Church, but also Covenant of Love with all the people of the world! The heart - the love, the strength of love of the Church."¹¹

—*From the Original Shrine and from all the Shrines in the world, deeply anchored in God, we want to go to the encounter of the people. They can have other circumstances, have other ideas, but we recognize them as our brothers and sisters that we will welcome in the Covenant of Love. And we want to give testimony of God's love for them. Where particularly, is it needed more of my care and God's love for brothers and sisters?*

Final words:

- L1** We contemplate life with joy and gratitude that emerged and developed in Hoerde, which allows us, after 100 years, to place ourselves again at the disposal of Schoenstatt. Hoerde's youth contribute to that, but also the fallen in war, whose names are registered in the memorial plaque in Original Shrine.
- L2** We are grateful, because today we, in the same center - the Original Shrine, the Covenant of Love and, with new strength, we can get on the way, full of hope, heading for the future!

Caritas Christi urget nos!

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- ¹ Pope Francis. Gaudete Exsultate, 2018, N. 14.
http://w2.vatican.va/content/francesco/de/apost_exhortations.index.html#apost_exhortations
- ² Dr. M. A. Nailis, Werktagsheiligkeit. Ein Beitrag zur religiösen Formung des Alltags Vallendar 1989 (Limburg 1937), 282 S. 16.
- ³ CELAM. Documento de Aparecida. Palavras do Papa Bento XVI no final da oração do terço. 2007, p. 158.
- ⁴ Josef Kentenich. Grundriss einer neuzeitlichen Pädagogik für den katholischen Erzieher. Pädagogische Tagung 1950, S. 241.
- ⁵ Josef Kentenich. *Unser Gründer spricht zu uns. Band III: Jungfräulichkeit*. Exerzitienvorträge von Pater Josef Kentenich zur Vorbereitung auf die Mitglieds-Lebensweihe der Schönstatt-Frauenliga, 6.-9. September 1951
- ⁶ Papst Franziskus. Evangelii Gaudium, 2013, N. 1, unter:
<http://w2.vatican.va/content/francesco/it/encyclicals.index.html>
- ⁷ Papst Franziskus. Evangelii Gaudium, 2013, N. 5, URL:
<http://w2.vatican.va/content/francesco/it/encyclicals.index.html>
- ⁸ Josef Kentenich, Ostern, 1925.
- ⁹ Josef Kentenich, Vollkommene Lebensfreude: Priesterexerzitien 1934, herausgegeben Vallendar, 1984, S. 113
- ¹⁰ Josef Kentenich, Romvortrag, 8. Dezember 1965, Romvorträge Band III, S.145.
- ¹¹ Josef Kentenich. Vortrag vor der Schönstattfamilie 31. 12. 1912. In: *Propheta locutus est*, Band II, S. 245-284

Hundred Years Hoerde

Sermon at the Pontifical High Mass on 18.08.2019 in Schoenstatt

Bishop Dr Michael Gerber, Fulda

The spoken word applies!

*"We live in serious times, and the people are often unable to remain strong through this process of purification that is taking place now. They fall into complaining against God and the good, they lose their faith in the good and in mankind."*¹

Dear Sisters and Brothers,

This quotation seems to come from a current commentary on events in our times. "We live in serious times ..." We think of the current global tensions, of the expiry of the Arms Reduction Treaty between the USA and Russia, of the conflict in the Straits of Hormuz, of the worldwide flow of refugees, of the smouldering civil wars in the Middle East, in Africa or Venezuela. At the same time we are reminded of our Church's loss of credibility and its causes. We are reminded of the tensions within the Church between the various actors that result from it.

"We live in serious times ..." Yet the passage I have just quoted is just a hundred years old. It is taken from a letter written by Alois Zeppenfeld in April 1920. The letter was written under the impression of the conference at Hoerde that had taken place a few months before, which he taken the lead in organising. Let us read what else Zeppenfeld wrote: "Our Federation does not give in pessimism! It opposes the radical nature of the Evil One with the radical nature of the good, and believes that the good will win through, indeed that it has to win through. Only sound optimism helps to renew people and the world; pessimism never builds up, it often only pulls down!"

At this point in time the writer of these words had had a number of war years and traumatic experiences behind him. Alois Zeppenfeld and his contemporaries must have experienced the months directly after the war as really chaotic: The collapse of the monarchy in Germany and the arduous path to a new and democratic constitution; a precarious supply situation and a lasting weakening of their nation through the loss of large areas and the reparation payments that had to be made. The situation was anything but innocuous. When we look back, we know that it contained the causes for the strengthening of National Socialism.

Dear Sisters and Brothers,

¹ Letter from Alois Zeppenfeld in April 1920, quoted in the MTA of 15.4.1920.

Let us keep in mind the mood of society at that time as we read about the optimistic outlook of those first Federation members. If, through faithfulness to our origin, we want to live our mission in the context of the questions of our times, doesn't it mean first of all that we have to latch onto the fundamental mood of those first Federation members in a new and deeper way?

"Our Federation does not give in pessimism! It opposes the radical nature of the Evil One with the radical nature of the good, and believes that the good will win through, indeed that it has to win through. Only sound optimism helps to renew people and the world; pessimism never builds up, it often only pulls down!"

That is not simply a quotation from a youthful idealist. It was written by a young student who, together with our Father and Founder and other members, would build up a completely new type of Church Movement for that time. It would be a Movement that would prove to be, on the one hand, fruitful for the Church and society, and on the other, resistant to adverse circumstances such as National Socialism.

What is characteristic for this beginning a hundred years ago? Without claiming to be complete, I would like to pick out a few elements. They are elements I believe could offer us a perspective today in view of very urgent current questions.

A first element: Our Father and his members were convinced that behind what had happened on 18 October 1914 and the years that followed there was a divine initiative. This has decisively marked the mentality of our Schoenstatt Family since then. We are convinced that God acts in history and the present moment. Without this conviction Hoerde would not have been possible, and without this conviction, the impact of Hoerde's history, the start of the Apostolic Federation and the Apostolic Movement, would not have been possible.

Nevertheless, in view of the present significant trends also in the Church, we may in no way take this conviction of a "divine initiative" for granted. In many ecclesial circles we find something like an "ecclesial deism". By this I mean a way of thinking that, although it assumes that in Jesus Christ God brought an essential impulse into this world, we can no longer speak of God acting today. Too much is going wrong in the world for us to be able to believe that God is both a loving and acting God. Instead we are challenged to draw our conclusions from that impulse of Jesus at that time for our actions today.

However, uncritical talk of God's actions today, of a divine initiative today, are questioned from a completely different side. We experience this, for example, in the context of the preparations for the Amazon Synod. Notable experts question the *Instrumentum Laboris* in preparation for this synod. These critics ask whether, in contrast to the salvific event in Jesus Christ testified to in the Scriptures and tradition, the theological evaluation of indigenous traditions are not defining new sources of revelation? Is this happening in a way that contradicts the Church's understanding of

revelation?² We have to take these questions seriously. How can we envisage the possibility of God working today in relation to the salvation event of the Incarnation, death and resurrection of Jesus Christ? We notice that we cannot talk uncritically about a “divine initiative”. Neither in the Amazon, nor in Schoenstatt, can we be dealing with a sort of “parallel or particular revelation”. If we talk about a “divine initiative”, it cannot simply be thought of as “next to” what the Scriptures and tradition testify.

Dear Sisters and Brothers,

We are not dealing here with something trivial, or theological hair splitting. If our conviction of a “divine initiative” had marked our mentality in the Movement for more than a hundred years, Schoenstatt must – at least in the Federations and Institutes – be able to enter into dialogue with the spiritual currents of our days, and hence also be able to justify our thinking theologically.

Two hints from our founder come to mind. On the one hand they are completely in line with Church teaching, and at the same time also give expression to our founder’s original way of thinking:

First hint: When God takes the initiative here and now, nothing “else” or “additional” takes place to what the Scriptures and tradition testify. On the contrary, what has happened in Jesus Christ, and what the Bible testifies, becomes present in a new way.³ Our founder points this out repeatedly. He has expressed this strikingly in the Office Hours in *Heavenwards*.

We also see here the offer of an interpretation for the dramatic situation of the Church in our days. Can what we experience *also* be explained as the making present of what the disciples and Mary, as well as the other women, experienced in the days before and after Easter? We see betrayal and blatant abuse of their own mission by significant representatives of the Church who had actually been entrusted with the care for souls. As a consequence we experience people drifting apart and a rapid loss of meaning. There is a growing feeling among many in that community that traces itself back to Jesus Christ, who find it impossible to recognise the “sign of salvation”. From the vital community of Palm Sunday there seem to be very few left a few days later. Was that only the case then, or is it also true today?

² Cf. the criticism of Gerhard Ludwig Müller in *Die Tagespost* of 18 July 2019, p. 9f. The heading to the article “God is simply not everywhere” over-emphasizes Müller’s statement: “God is simply not present in the same form everywhere and in all religions, according to which the Incarnation would be only a typical Mediterranean phenomenon.”

³ Cf., for example, J. Kentenich, Address to Priests’ Institute on 22 April 1968: “At that time we coined the phrase: new divine initiative. In Biblical terms we could also say for this: ‘Today salvation has come to this house’ (Lk 19,5), salvation has again come!’ Whoever has entered to some extent into the thinking of John XXIII, and prayed they way into the intentions of Divine Providence with the Second Vatican Council, will know how strongly the Church is longing for a repetition of the situation in the Cenacle, a repetition of the descent of the Holy Spirit.”

I believe that today our Father would lead us to interpret the current situation of our Church as making the drama of Easter present today. This can also help us to get away from a fatalistic and pessimistic attitude, and find our way to that fundamental mood that characterised our Federation members a hundred years ago. We don't know how much drama will mark the path the Church of our days will follow in the time to come. However, precisely here we may experience in a deeper way the communion of the disciples and Mary in those hours of Easter. This is also the meaning of the covenant of love – a covenant that continues beyond time.

A second hint: According to the teaching of the Church, we understand revelation as a dialogue between God's revelation of himself and its acceptance by humankind. However, it is the Holy Spirit who personally opens the heart and mind of people for this acceptance.⁴ Throughout his life one of the essential questions of our founder was: How are the heart and the depths of the soul opened for God to work there? He went on to ask: How can I become attentive to where the Holy Spirit opens a person's soul? This gives our view of the expressions of the human soul, and the manifestations of the human soul in a culture, theo-logical meaning in the truest sense. We ask: How could such a movement possibly reveal the work of the Holy Spirit, who opens souls for the message of the Gospel?

Dear Sisters and Brothers,

Along with Hoerde, our Movement understands itself as an "Apostolic Movement". What does apostolate mean today in a post-modern and pluralist society? In the sense of St Paul this could mean standing up for the Word of God and the truth of Jesus Christ in season or out of season.⁵ However, this was only half of the apostolic approach of St Paul and our founder. On the other hand, St Paul and our founder teach us to be attentive to where the Holy Spirit opens doors.⁶ For our Father this was above all a question of where the Holy Spirit opens a door, as it were, in a person's soul. Consequently, must we not critically question our own reactions and defence mechanisms with regard to many phenomena and expressions of life in our present-day society?

Dear Sisters and Brothers, "Apostolic Movement" means that here and now, in this post-modern, multi-optional world, we have to win people for a living relationship to Jesus Christ and for the Gospel. This cannot only meant simply looking for people who still show some sort of "good Catholic" attitude. If we believe in the continued divine

⁴ Cf. Second Vatican Council: Dogmatic Constitution *Dei Verbum* on Divine Revelation, §5: "The obedience of faith" (Rom. 16:26; see 1:5; 2 Cor 10:5-6) "is to be given to God who reveals, an obedience by which man commits his whole self freely to God, offering the full submission of intellect and will to God who reveals," (4) and freely assenting to the truth revealed by Him. To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind and giving "joy and ease to everyone in assenting to the truth and believing it." (5) To bring about an ever deeper understanding of revelation the same Holy Spirit constantly brings faith to completion by His gifts.

⁵ Cf. 2 Tim 4,2.

⁶ Cf. Acts 14, 27, *et aliis*.

initiative, we have to reckon with it that the Holy Spirit will open the souls of very different people for his message, precisely also in the souls of those where we least expect to find it on account of their lifestyle.

What does that mean for an apostolic attitude? We ask: Where is, here and now, a starting point in a person's soul from which something can begin to move? Where and how do we, as apostolically minded people, deal with it?

During his time in Milwaukee Fr Kentenich expressed this very clearly:

*"If I am a gardener or educator (we could also say: If I am working apostolically; MG), I have to give the plant what it needs. If I am a charlatan I throw down some sort of fertiliser for the plant. (...) We could say that because we don't have a Catholic mentality today, all our shots go nowhere. (...) Our starting question was: Where are the most elemental and basic drives of the soul? If we don't take up the most basic forces, we only stick things on. The original drives are alive, but they are not developed."*⁷

Put another way we could say: If a person today, who has grown up in a pluralist world, does not discover the relevance of the Good News, and the way the Church could have for the deep questions of their soul, the way and truth offered by Christianity remain very strange to them.

The five years separating 18 October 1914 and Hoerde were essentially characterised by the deep longing of the Sodalists that found an echo in what they had experienced in their common striving as Schoenstatters. That is why Schoenstatt grew before and after Hoerde. This is clearly expressed, for example, in a talk the young Albert Eise gave during a reunion and commemoration on 21 April 1919, hence during the preliminary stages before Hoerde.⁸

According to Kentenich, commitment to the apostolate today means, on the one hand, standing in the truth of what the Bible and tradition have revealed, and on the other, profound understanding for the movements of the hearts of the people we encounter - in the supermarket, before the entrance to the Kindergarten, in the queue at the baker's, at work, in the Intercity train, in a neighbour's house, but also in a number of trenchant social comments, including those on Church politics. Let us ask ourselves the critical question: How did I react in Germany to the initiative "Maria 2.0"? Or, how did I react in Chile to the "Letter of the Chilean Youth to the Schoenstatt Movement in Chile"? Was it immediately met with a defensive reaction? When do I ask more deeply: Which voices of souls stir in such an initiative? Which experiences could possibly underlie them? What does God's Spirit have to say to me through them? This by no means implies that I have to agree with the positions expressed there. However, the question: Which movements of the heart underlies them, will open an initial access and the opportunity to enter into a constructive dialogue. I am

⁷ J. Kentenich, *Schoepferische Resultante*, Father texts in Milwaukee, p. 279f.

⁸ Cf. MTA magazine of 15.05.1919, p. 41.

grateful that I have been able to have some conversations with representatives of "Maria 2.0" in this spirit in the diocese of Fulda."

A final thought for today: What does this mean also structurally for the way of the Church as a whole? Pointedly: What would the leadership of the Church today have to look like so that this tension between preserving the faith handed down to us, on the one hand, and being open for the moments of the hearts of the people, on the other, and the connection between the two, can succeed?

I think that our Federations and Institutes, in the way their government is structured, can contribute a significantly prophetic, and at the same time critical, element to our present discussion within the Church. At the moment we are fighting a great deal in the Church about the question of what leadership could look like, especially also about who can embrace leadership and to what extent, and who not. We are fighting about the conditions and criteria for entrance to the priesthood.

In my opinion it cannot only concern the question often raised today about by whom and where and how leadership may be exercised, instead it has to deal essentially with the fundamental question of what leadership looks like. Schoenstatt's Federations and Institutes give a completely individual answer: There is – as in all communities acknowledged by the Church – a superior. According to the Constitutions these are clearly tied in many instances to a Council. In a special way the superior stands for the unity and identity of the community – a typical task of leadership, therefore. In principle they guarantee the unity of the community with the truth and the mission of the Church, and their specific identity with the mission of their own community.

In addition there is a priest who is Spiritual Assistant or Spiritual Director. Except for the Schoenstatt Fathers and the Institute of Diocesan Priests, this is an extra person, hence a complementation to the superiors, or superior. This priest stands for – not exclusively, but as a special responsibility – the sacramental reality of the Church in the community concerned. This principally consists in administering the sacraments, especially the Eucharist and Reconciliation, as well as proclaiming the word. In their lives, each community is meant to understand itself as an original making present of the Christ event. Also this is a specific and indispensable service to the community: Leading it to the foundation, which no community can give itself, which is Jesus Christ himself.

Besides this – and this developed many years ago as something in Schoenstatt that was new in the Church – the Federations and Institutes have members who are responsible for the spiritual life of the community and for the spiritual currents within it. In the Institutes this is the office of the General Course Leader or General Course Mother. In the Federations there are individual members, or in the Family Federation a couple in the general government, who are responsible for the leaders of the courses. They are attentive to the spiritual life and currents in the courses. They advocate creating room within the structures of the community for these spiritual currents, for example, in finding the motto for the year.

Identity, sacramental reality, sensitivity to spiritual life – these are the three dimensions of leadership. In the Federations and Institutes they are embodied in the togetherness of different people in their governments. The superiors and General Course Leaders are tied to their respective Councils, or the circle of Course Leaders or Course Mothers. Could a key to the many questions of leadership in our Church be found in this multi-dimensional understanding of leadership? Are the current discussions on office and criteria for admission also indicate the need to continue the thinking on leadership in the sense of Schoenstatt's experience? Does also our Church need a mutually complementary form of government, such as we have in our communities? For me as a bishop these are open questions at the moment that we should be tackling together.

You may object: These models of government are only fruitful in the Schoenstatt Federations and Institutes, because there is common striving, and what we call the "cultivation of the spirit". We can't presuppose this in other areas of the Church.

On the contrary, dear Sisters and Brothers in the Federations and Institutes, what does it mean? Seeing to it that the cultivation of the spirit in the many and varied areas of the Church succeeds. That is what the Sodalists at Hoerde started at that time. What is said in their Memorandum? *"What matters is not in the first place to start a new association, a new organisation; rather, in prudent adaptation to the existing network of organisations, we want to breathe an apostolic soul into the existing communities, and support them."*⁹ We may not be put off because we clearly feel the limitation of our forces today. Like our Father and Founder let us believe in the "creative resultants", in God's initiative. Let us embark on what God wants to do together with us.¹⁰

⁹ Friedrich Ernst: Die Bedeutung der Hörde Tagung 1919 für die Apostolische Bewegung von Schönstatt, Paderborn 1959, p. 37.

¹⁰ Cf. Acts 14,27.