



Pentecost CONGRESS 2022

VON GOTTES GEIST BEWEGT

MOVED BY THE SPIRIT OF GOD!

¡MOVIDOS POR EL ESPÍRITU DE DIOS!





SUMMARY

JUNE 8.

OPENING OF THE PENTECOST CONGRESS 8 JUNE, 2022 - HOMILY

Pentecost Octave - Mass: Visitation of Mary Zef 3:14-17; Lk1:39-49 7

SIGNIFICANCE OF THE PENTECOST CONGRESSES FOR SCHOENSTATT INTERNATIONAL.....10

Wednesday, June 8, 17.25 - 17.31 - Father Heinrich Walter 10

JUNE 9.

CAUSA KENTENICH – STATE OF AFFAIRS

Guided and Prepared 13

CAUSA KENTENICH – STATE OF AFFAIRS 15

Sr. M. Veronika Riechel, Pentecost Congress 2022 15

First Point | Guided and Prepared 15

Second Point | Shock Waves 16

To sum up! 17

Third Point | Reactions..... 17

1. MEDIA COMMISSION 17

2. Research..... 18

3. INFORMATION, STUDY, DISCUSSION 19

4. A LEGAL DISPUTE 19

PENTECOST CONGRESS OF THE SCHOENSTATT FAMILY—2022..... 21

On the suspension of Father Kentenich’s cause for beatification 21

Introduction 21

Suspension of the process 21

Dissemination of a reputation for sanctity 22

Consequently and in practice 22

Research 23

The Milwaukee case..... 23

Looking ahead to the future 24

| | |
|--|----|
| UNEXPECTED INSIGHTS | 26 |
| <i>New perspectives arising from the publications</i> | 26 |
| 1. Parties of Interest..... | 26 |
| 2. Problematic Areas..... | 28 |
| 3. Worlds of Values meet..... | 31 |
| | |
| BROADENING OUR HORIZONS AND THE DEMAND ON US TO RETHINK CHARISMA. | 33 |
| | |
| INTERJECTION ABOUT THE CAUSA JK | 38 |
| 1. A healing shock..... | 38 |
| 2. God’s Divine Providence leads us to creative results..... | 38 |
| 3. It is about the core of Schoenstatt, the mystery of life, the vocation, the charism. | 39 |
| 4. The affective, personal organic bond is the most creative principle in nature (Marian Education 1934)..... | 39 |
| 5. This experience will have radiate forth | 39 |
| 6. The founder as a real symbol of this experience | 39 |
| Eternal love for one another..... | 40 |
| | |
| PRESENTATION WORKSHOP SYNODAL WORK WITHIN SCHOENSTATT PENTECOST CONGRESS | 41 |
| | |
| “SYNODAL WORK AMONG US EXPANDS THE SCHOENSTATT WORK TODAY” | 41 |
| WHERE ARE THERE LAY ADVISORS? | 41 |
| SCHOENSTATT IS BUILT BY ALL OF US..... | 42 |
| TO ‘WALK TOGETHER’ AS ONE FAMILY:..... | 44 |
| | |
| SYNODALITY IN THE MOVEMENT | |
| <i>(Introduction to the online workshop (course) at the Congress of Pentecost, 9th June2022, Simone and Urban Gehrig (Switzerland)</i> | 45 |
| | |
| ONLINE WORKSHOP: “KENTENICH INTENSIVE COURSES” | |
| <i>On the way to the Schoenstatt Pentecost Congress 2022</i> | 47 |
| | |
| KEY POINTS OF THE ONLINE WORKSHOP “KENTENICH INTENSIVE COURSES”: | 48 |



JUNE 10.

A CHURCH – OF RENEWAL AND HOP

| | |
|--|----|
| Elements of our small narratives on how we live church | 49 |
| Church: renewing the common work from the lives of individuals | 49 |
| Church: an existential fraternal community:..... | 50 |
| Church: a life stream of spirit and life..... | 50 |
| Church: staying vital through living contact..... | 50 |
| Church: a new missionary choice..... | 51 |

LECTURE BY DR. RODRIGO GUERRA LOPEZ - THE VISION OF THE CHURCH OF THE FUTURE

| | |
|---|----|
| <i>Pentecost Congress 2022 Schoenstatt International.....</i> | 52 |
|---|----|

MARKETS ARE NOT ENOUGH

WORKSHOP: EDUCATION – FORMATION”

| | |
|---|----|
| <i>at the International Pentecost Congress in Schoenstatt (8-12.6.2022)</i> | 73 |
|---|----|

| | |
|---|----|
| <i>Educating for Hope: Building Present and Future.....</i> | 73 |
|---|----|

| | |
|--|----|
| What changes do you see in the field of education? | 73 |
|--|----|

| | |
|--|----|
| Do you think trends in the educational system and the functioning of “education” are necessary and better today and in the future? | 74 |
|--|----|

| | |
|---|----|
| What has changed in recent years and what trends of change can you observe? | 74 |
|---|----|

| | |
|--|----|
| Where do you see the cultural differences, but also the common points seen in global trends? | 75 |
|--|----|

| | |
|--|----|
| What are the biggest challenges of current education for governments and the Church? | 75 |
|--|----|

JUNE 11.

SCHOENSTATT’S CHARISM FOR THIS TIME

| | |
|---|----|
| How to achieve the objective of this congress | 77 |
|---|----|

| | |
|-----------------------------|----|
| Based on our charisma | 77 |
|-----------------------------|----|

| | |
|---------------------------------|----|
| Two fundamental questions | 78 |
|---------------------------------|----|

| | |
|--|----|
| How can Schoenstatt as Church help the world today?..... | 79 |
|--|----|

| | |
|--|----|
| At least 10 challenges to be faced | 80 |
|--|----|

| | |
|--|----|
| Conclusion: Schoenstatt was born for this time | 82 |
|--|----|



JUNE 12.

**SERMON FOR THE CLOSING OF PENTECOST CONGRESS - TRINITY SUNDAY
12 JUNE 2022 83**



... **JUNE 8.** ...

OPENING OF THE PENTECOST CONGRESS 8 JUNE, 2022 - HOMILY

Pentecost Octave - Mass: Visitation of Mary Zef 3:14-17; Lk1:39-49

Dear Schoenstatt Family, dear representatives of the worldwide Schoenstatt Family gathered here for the Pentecost Congress,

In the Memorandum of the Pentecost Congress 2015, we declared ourselves in favour of a Schoenstatt on the move, missionary, outward.

(New Pentecost)

Pentecost is a perpetual and ever-repeating event. The Spirit of God always breaks in anew, it renews and rejuvenates the Church, renews and rejuvenates Schoenstatt as well. We need Pentecost, we need the

- The Spirit of holiness who transforms and renews us,
- the Spirit of love who unites and holds us together in freedom and solidarity, - the Spirit of mission that sends us out and makes us fruitful for the world.

These keywords inspired us at the great Jubilee 2014 and at the first Pentecost Congress: Holiness, attachments and mission. All three are closely connected: Attachment as a path to holiness and as a source of mission. Today we stand for them all the more.

(Signs of the times in the world, Church and Schoenstatt)

The signs of the times show an acceleration of the crisis: the war, not only in Ukraine, the pandemic, to name only the most important and obvious ones, but also in the Church the search for a synodal, participatory, open and missionary Church, the treatment of the cases of abuse and the crisis of trust and authority in the Church, the role of women, etc.

Crises are challenges and are a call of God to us. All these signs show us how relevant and urgently necessary our charism, our contribution is for today's Church and world. We can rightly say: today, more than ever, holiness, attachment and mission.

And when I think how our founder has been questioned and attacked in the past two years, I am all the more convinced.

(Historical truth and development of our charism)

The truth will reveal itself. We do what is in our hands that the historical truth comes to light, that all sources and documents are located and made accessible. We are most interested in free independent research by scholars. Wherever we can help, we are ready. From our own

ranks there are already serious and qualified experts working on this. It takes time. The good God is merciful and patient. We have to learn that patience too.

(Testimony of our life, our unity and our mission).

However, there is another task that is incumbent to all of us. We cannot and should not sit idly by until the results of the investigations are complete. When we turn to the Gospel and especially to Pentecost, we learn another way. It was not experts, researchers, who scientifically proved the resurrection of Jesus. It was the testimony of simple, but convinced and convincing people who, seized by the Spirit of God, bore witness. And how? Through their holy lives (holiness), through their fraternal communion (bonds) and through their missionary apostolic commitment (mission). This is the way we are to go. Like the apostles, we can not but pass on our own experience: what we have heard and seen, what we have experienced and touched with our hands, that is what we

proclaim.

It is not first of all about the canonisation of Fr Kentenich. It is about helping to sanctify this world. He will be canonised one day - the Church will see clear signs from God that his charism is a way and school of holiness if we ourselves live “saintly” and help to transform, humanise, sanctify this world that needs so much of God.

We will bear witness when we become a true community, a family of many families, unity in diversity, unity in freedom and solidarity, in mutual respect and love, so that people can see how we love each other.

But above all, we will bear witness through our apostolic commitment, where each one of us is, where we selflessly place ourselves at the service of others, where we take care of the most needy and distressed, where we missionarily communicate the joy of the Gospel.

This is how we will represent the letter of recommendation of our Father and Founder. This is how we canonise him, as John Paul II asked us to do.

Gathered around Mary, Queen of Apostles, in the Original Shrine, our Cenacle, we implore in these days this new Pentecost for our worldwide Schoenstatt Family, for Church and world. I hope that we will have a good Congress, but much more, that we will experience a new Pentecost.

Fr. Juan Pablo Catoggio

SIGNIFICANCE OF THE PENTECOST CONGRESSES FOR SCHOENSTATT INTERNATIONAL

Wednesday, June 8, 17.25 - 17.31 - Father Heinrich Walter

Where do I find out what is happening in our Movement at the international level? How many things in common does the international Schoenstatt need to have? How is coordination between countries, communities and projects generated? Who represents Schoenstatt at the continental level and in the universal Church? Within the context of these questions, we contemplate the main events of the last decades.

In 1985, the 100th anniversary of Father Kentenich's birth was celebrated here in Schoenstatt and in Rome, with the participation of a large number of people. Fourteen years later the Golden Jubilee of the Third Milestone was celebrated internationally in Chile. And fifteen years later the celebration of the 100th anniversary of the founding of the Schoenstatt Movement took place. Surely you remember the celebration of 2014. Each of these celebrations had its respective preparatory congress. In 2015 we held a first Pentecost Congress to evaluate the Jubilee and to take a collective look at the future. It became clear that we did not want to wait for a new Jubilee to convene such congresses. We intend to organize them periodically, so that the federative Schoenstatt, beyond the autonomy of each country and branch, may elaborate common ground and consolidate currents of the Family. That is why during the preparation we spoke among ourselves of a Schoenstatt or a Movement Council.

In the biblical Pentecost experience, we find the corresponding foundation for this process. We believe that in every local Schoenstatt a part of the common Schoenstatt charism lives and finds original expressions. This is what we want to look at closely. That is why the congress is primarily a platform for information, communication, and familiarization within the Movement. We come with the mindset of perceiving the life of others, of listening, of paying more attention to others than to ourselves, because it is in them that the charism is alive. In this process, bonds are generated and things in common are made visible.

Another task is to consider Divine Providence together, to look for God's signs, to recognize the open doors through which God is guiding our Movement. This is done by observing the signs of the times, because Schoenstatt has always been "tailored to the times", Schoenstatt has to renew itself continuously through the evaluation of the signs of the times, says Father Kentenich.¹ It is a process of discernment of the spirit. Here we want to open ourselves to this process.


With the Council of the Apostles (Acts 15) Sacred Scripture offers us a suitable example. On that occasion the apostles gathered there were confronted with difficult questions. Thanks to the Holy Spirit's intervention, they were able to work out a clear answer together. We trust that, in the face of a difficult topic, we will be able to reach a consensus in these days, regardless of cultural and national differences. We want to redefine and update Schoenstatt's main task and mission at this time. We are working on the elaboration of a common vision for the next stage of our Movement.

Hence, as the core team in charge of the preparations, we welcomed with great joy Pope Francis' decision to establish a synodal path for the universal Church. We saw God's providence in the fact that the Holy Spirit simultaneously motivated the Church and us to follow similar paths. We are Schoenstatt, more so when we are deliberately Schoenstatt in the heart of the Church.

In Schoenstatt we have a so-called flat hierarchy, that is, we work rather from the bottom up and from the inside out. We work with currents to which broad sectors of the Family are integrated and which generate fruitfulness. That is our path in the Church. It was precisely the spirit of the Council of the Apostles in Jerusalem. And it was the attitude with which Father Kentenich always guided his Movement. Think of his homily on the occasion of the silver jubilee of his priesthood in 1935.

After the Council of the Apostles, some disciples were sent with a letter to Antioch to convey to the communities there the decisions taken and

1 "If there is something important for a healthy guidance of the Family today, it seems to me that it is to have a keen eye when contemplating the two worlds mentioned: **the world of the soul and the world of the currents of ideas flowing in our time.**" (Kentenich, Letter to Fr. Menningen, 9.12.1953).



the declarations made. “The brethren read it and rejoiced when they received that encouragement. ” (Acts 15:31)

This is what we expect from our Pentecost Congress. May we succeed in the course of these days in writing a letter, a memorandum for the international Family. We will then take this letter with us so that we can strengthen and encourage our local Schoenstatt Families with it, just as it is written in the Acts of the Apostles.

May our efforts “moved by the Spirit of God” be crowned with success.



... **JUNE 9.** ...

CAUSA KENTENICH – STATE OF AFFAIRS

Sr. M. Veronika Riechel, Pfingstkongress 2022

I Guided and Prepared

- 18th October 2018: 50 years later...
- 31st May 2020: The new crowning of the Blessed Mother in the Cenacle Shrine in Bellavista
- May 2020: schoenstatt.com

II Shock Waves

- 2. July 2020: **Explosive allegations** that triggered a wave of public reporting on our founder that shocks and shames – world-wide
- The end of October 2020: The Book „ Father is allowed to do that”- **Archive documents**
- March 2021: Publication of the abuse allegations in Milwaukee
- 3rd May 2022: **Suspension of the process of beatification**

To sum up:

In public perception: Is Fr Kentenich an abuser?

In terms of the Movement: a “storm”. No one can avoid this topic

III Reaction

Where and how did we become active?

MEDIA COMMISSION

on behalf of the General Presidium



- Coordinated public relations
 - Communications Strategy: **How do we (re)establish credibility?**
 - **Father Kentenich's credibility**
 - The key word is research“
 - **The Credibility of all parties involved**

Precisely because personal attachments are so important in Schoenstatt, Schoenstatt needs a high level of prevention /"immaculata atmosphere“

1. RESEARCH

1. At the Roman Level
2. At international Level
3. At Community Level
4. Scientific research instead of the episcopal expert commission

2. INFORMATION, STUDY, DISCUSSIO

3. THE LEGAL DISPUTE

- Reasons for judgement: Scientific freedom that also covers the irrational.
 - The underlying logic: Father Kentenich's innocence has not yet been proven.
- One basic problem in the processing of the accusations: The presumption of innocent until proven guilty is fading.

Conclusion:

The "Causa Kentenich"

- An adventure between heaven and earth
- Clarifications as the need of the hour and one of the central tasks of the present Schoenstatt as a service to the coming generations
- - Our Father must "come through" in the Church

CAUSA KENTENICH – STATE OF AFFAIRS

Sr. M. Veronika Riechel, Pentecost Congress 2022

My dear Schoenstatt Family,

Four years ago, we celebrated the 50th anniversary of the death of our founder. On the 15th September 2018, the day had an underlining awareness that the Schoenstatt Movement is entering a decisive phase in its history. Just like 50 years ago, it should be a *“new beginning in the Holy Spirit”*.

Today we have to say that the Holy Spirit has led us, to say the least, in some very surprising ways. He did indeed come with storm and fire, but in a way, we did not expect. It may not have been a Spirit-inspired storm in the beginning, but the Holy Spirit knows how to take advantage of many things....

I shall briefly outline the developments and leadership with regard to what we mean under the heading “Causa Kentenich”:

First Point | Guided and Prepared

Immediately before the “storm” of accusations against our Father and Founder, there were two rather quiet and at the same time important events that affect international Schoenstatt:

Firstly, the crowning of the Blessed Mother in the Cenacle Shrine in Bellavista on Pentecost Sunday, on 31st May 2020. The Schoenstatt Family of Chile, especially marked by the cross of abuse, crowned the MTA as “Queen of the Mission”. It is under this title our Father already crowned Our Lady in 1949, a few days later in the same shrine, where he dared offer his letter from 31st May 1949. The international Schoenstatt Family now gets involved. In its simplicity and humility, the crowning celebration was very impressive. It is a new 31st May.

The other event is the new international website schoenstatt.com, which went online at the end of May 2020. This is the first time that the Schoenstatt International will be present in the media in its official capacity. One month later, this became of the greatest importance.

Therefore, the Blessed Mother prepared us spiritually, through the renewed crowning, and through our communications office, for what was imminent.

Second Point | Shock Waves

I will mention a few key points:

- It began on 2nd July 2020 with the first published article by Dr Alexandra von Teuffenbach and a wave of public reporting about our founder that shocked, disturbed, shamed, and left us quite helpless with lots of questions. Moreover, it was worldwide publications and reactions!
- Then, at the end of October 2020, there is a rise in intense negative reporting. Archive documents with accusations published in the book “Father is allowed to do that”.
- In March 2021 it became public that an American citizen had accused our founders of abuse in the mid-90s. The explosive nature of this case is obvious: it involves accusations made by a teenager who was underage at the time. The Diocese of Milwaukee officially reviewed and dismissed the case. As you know, Bishop Ackermann has commissioned a new investigation, which has not reached a clear conclusion.

Even if proven not guilty, this is of course not enough to clear the accusation.

- Soon after the accusations began, the Bishop of Trier, Dr Stephan Ackermann, announced that an external commission of researchers would be set up to look into the questions raised. In the meantime, however, we know that this team of experts did not even begin their work and will no longer do so. On 3rd May 2022, the Bishop of Trier, on the contrary, announced the suspension of the beatification process.

To sum up!

With regard to the public:

- The preoccupation with the allegations of abuse against our father, now over two years, has led to the public perception that he is of-course now seen as a perpetrator of abuse. Time and again, the “case” of Kentenich is linked in the media with reports of abuse in the Church. Die Beschäftigung mit den Missbrauchsvorwürfen gegenüber unserem Vater – mittlerweile

With regard to the movement:

- Due to the massive accusations, a “storm” ripped through our movement, the intensity of which varied from region to region. But one thing is clear: contrary to what we thought, our founder has moved into the centre of interest. None of us, who care about Schoenstatt, can avoid this topic at the moment.

Third Point | Reactions

Where and how did we take action?

In the past two years, an intensive international process has been started to look at the Father Kentenich situation. Keywords are: *“The Media Commission”, “Research”, “Information and Study”, “The Trial”*.

1. MEDIA COMMISSION

Already in the summer of 2020, the General Presidium established a Media Commission, which also includes some members of the General Presidium. Its task is to coordinate the public relations work in all questions relating to “Causa Kentenich”. This commission meets very regularly and the members immediately get in touch with each other when a public statement is required. One focus of the Media Commission is – naturally – on publications within the media in the country of origin. This work is internationally relevant when it comes to official statements by the Schoenstatt Movement or the General Presidium.

Furthermore, the Media Commission, in cooperation with communication experts, has dealt with the topic of a communication strategy that answers the central question:

How do we (re)establish credibility? In dealing with this question, it became clear that credibility is at stake in a twofold direction:

- **First of all, it is about the credibility of Fr. Kentenich.** The central keyword here is “research”. We are already engaged in this on many levels.

The Media Commission itself also provides concrete contributions that promptly take into account the justified need for clarification and elucidation. It has produced or initiated articles on virulent topics that illuminate the background and show the connections. These articles can be found on schoenstatt.com. The Media Commission also suggested a new series of study editions: “Documents on the History of the Schoenstatt Movement”. These are source texts, intended as a contribution to openly deal with our history. Professor Brantzen will speak about this.

- But that is not all. **In addition, there must be the “credibility of all participating parties”**, i.e., of our Movement today, of those who “go the extra mile” for Father Kentenich. The credibility of the Founder and that of his family are mutually dependent. Credibility – this applies in principle to our activities, but because of current accusations, of course, especially with regard to the abuse issue, questions are raised. Precisely because personal bonds are so important in Schoenstatt, Schoenstatt needs a high level of prevention. This cannot end with external rules of conduct, it is about something deeper, right into what we in Schoenstatt call the Marian atmosphere – even more concretely: “immaculata atmosphere”.

2. Research

In our international movement, intense research into the person of the founder and his charisma is underway.

It is currently taking place on three levels:

- At the “Roman Level”
It is about documents from the newly accessible Roman archives. Here Fr. Aguirre is active as a postulator.
- At International Level
An international team of researchers from our own ranks is now researching essential documents and processes.
- At Community Level
We, the Sisters of Mary, have intensified our work in the corresponding archives, especially with regard to the sisters who made accusations against our father.

A fourth level has recently been added: Scientific research, which is no longer carried out by an episcopal commission of experts. We see this as a great opportunity to approach the manifold questions of the Kntenich case according to scientific criteria, very transparently and also through external researchers. Initial discussions are being held on how this research can be conducted.

3. INFORMATION, STUDY, DISCUSSION

Within our communities and branches, there have been and still are a large number of seminars, lectures and founder readings on relevant and explosive topics. An intensive and quite controversial exchange has been initiated, which we find very enriching.

4. A LEGAL DISPUTE

After the publication of the book “Father can do that!” we, Sisters of Mary took legal action against the author Dr Alexandra von Teuffenbach and the publisher. Specifically, it was about the accusation of sexual abuse by Father Kntenich, which was not substantiated by the author.

Our concern was to prevent the mere accusation from being disseminated in public without substantiating evidence, or from being presented as a proven fact that would seriously damage the person of Fr.

Kentenich. It was a matter of defending the personal rights of our founder even beyond his death.

The Berlin Regional Court rejected our application, arguing that freedom of science must be given a wider scope. According to the court, academic freedom allows for irrationality, one-sidedness and gaps. Even “research approaches and results that prove to be erroneous or flawed” are allowed.

The court did point out that under German law, academic freedom stops where a person’s good reputation is grossly distorted, for example “by untrue or at least unprovable factual allegations against which the person concerned cannot defend himself”. However, the judges did not see this severe injury in the allegation of sexual abuse. The logic was that Father Kentenich’s innocence has not yet been proven.

In this logic lies the basic problem in processing the accusations, also beyond the court proceedings. Previously the legal principle that a person is innocent until proven guilty, has somehow, now been cast astray.

A concluding thought:

The whole thing is an adventure between heaven and earth. We are curious as to how the Holy Spirit will lead us and help us discover the person of our Founder more intensely.

The historical reappraisal of the visitation and exile of our Founder is the order of the day and perhaps one of the central tasks of the present Schoenstatt, a service to future generations.

PENTECOST CONGRESS OF THE SCHOENSTATT FAMILY—2022

On the suspension of Father Kentenich's cause for beatification

Introduction

It has been a little more than a month since the Bishop of Trier, Monsignor Stephan Ackermann, issued a communiqué informing us that he is suspending Father Kentenich's diocesan process of beatification.

This news spread quickly through our international Schoenstatt Family, causing surprise, confusion, pain, and dismay... and also leaving many questions and some uncertainty. I would like to refer directly and concisely to these questions – I believe the most frequently mentioned – and summarize the practical consequences of Bishop Ackermann's decision.

Since May 3rd, the day of the Bishop's communiqué, clarifications have been made in the Schoenstatt Family about its significance and consequences for our Father's cause.

Rome (the Dicastery for the Causes of Saints) has not intervened in this decision, nor has it had any influence, since the cause of Father Kentenich is still in the diocesan phase.

Suspension of the process

The suspension of Father Kentenich's process of beatification does not mean that the case is closed and terminated. The cause is suspended, or in a state of "rest", in the sense that Bishop Ackermann will not continue to take initiatives, nor will he continue to invest funds on the part of Trier to promote it. "Suspension", in this context and in a more technical sense of the process, means that the Bishop and those acting on his behalf in the cause will not continue to be actively engaged in the process for the time being.

What he expects, and what he is encouraging, is that a thorough, objective, and transparent investigation continues in order to clarify the accusations that have recently been raised against Father Kentenich.

Bishop Ackermann clearly indicated that, should new knowledge become available that satisfactorily answers all open questions, it would be possible to resume the process.

Dissemination of a reputation for sanctity

On the other hand, in every cause of beatification and canonization, it is fundamental for the Church to ascertain the dissemination of a reputation for sanctity by the servant of God whose process is underway. It is crucial to confirm that the possible saint, whose life, works and message are being diligently investigated, has the devotion of those who believe in his holiness and example of life, who have resorted to his intercession and feel motivated to follow him at the present time on their journey of faith and according to his teachings. For the Church, it is essential to perceive that it is “worthwhile” to beatify and canonize this person.

As far as Father Kentenich is concerned, his reputation of sanctity is widely spread and documented worldwide, among the different communities and persons close to Schoenstatt, in ecclesial circles and beyond.

As it has been made clear, the process is on hold because of the decision or initiatives by Trier. However, it is not closed and therefore, the Schoenstatt Family can continue spreading Father Kentenich’s reputation for holiness, as it has been done up to now; normally and prudently, respecting the guidelines of the Church without anticipating the Church’s verdict about Father Kentenich’s holiness and taking care not to exaggerate for the forms of devotion.

Consequently and in practice

Therefore, I remain Postulator with all the responsibilities and functions that I have; the Secretariats of Father Kentenich can still act and disseminate prayers, novenas, publications and take initiatives to make Father Kentenich known and also pray for his beatification. The same is true in relation to the currents of life and forms that arise in the Schoenstatt Family to cultivate the attachment to the Founder and his following.

Research

An important and very positive consequence of the present situation is that serious efforts are being made, at different levels and in different teams, to investigate in depth the actions and intentions of Father Kentenich and to thoroughly elaborate this stage of Schoenstatt's history.

It can be said that there are two main avenues of investigation and elaboration that have been strengthened, motivated and "challenged" by the well-known accusations that have been made public against Father Kentenich in the last two years and which have led to the suspension of the process in Trier:

- The course of historical clarification, to get to know realistically and more thoroughly the facts, the developments, the actions of the persons involved and the circumstances that characterized the visitations by Trier and the Holy See, as well as the time of Father Kentenich's exile in Milwaukee, until his return to Rome and to Schoenstatt. This has meant an intense investigation of archives and documents aimed at making publications available to everyone, in order to shed light on this period of Schoenstatt's history, which has not yet been studied in sufficient depth. This is fundamental for the cause of Father Kentenich.
- The other line of work is the understanding and elaboration of Schoenstatt's charisma and mission to contribute to the Church in its renewal and evangelizing mission in the face of the great challenges of the present time. This should help us better understand why Father Kentenich confronted the Church so decisively before the Second Vatican Council; which were the great topics he wanted to discuss, so that Schoenstatt would be understood, valued and welcomed in its prophetic and renewed contribution to the Church of the "new shores".

The Milwaukee case

Bishop Ackerman mentions in his statement of May 3rd the Milwaukee case. It concerns a person, still alive, who in 1994 filed an allegation against Father Kentenich with the Archdiocese of Milwaukee claiming

to have been abused by him, with sexual overtones, between 1958 and 1962.

They made these allegations about 26 years after Father Kentenich's death. He did not know of them.

Bishop Ackermann had already made this case known in March 2021. On that occasion, he stated, "The investigation by the Archdiocese of Milwaukee concerning the accusations resulted in a written report by the ecclesiastical tribunal of that diocese. This report expressed the belief that it was unnecessary to continue the investigation. As part of the diocesan phase, they sent all documents to us. They have been evaluated resulting in the finding that the Archdiocese of Milwaukee's investigation is coherent and can be considered conclusive." (in the diocesan newspaper "Paulinus", 14. March 2021).

Because he also wanted to find out whether the ecclesiastical investigation conducted in 1994 met today's standards and demands regarding this type of accusation, Bishop Ackerman asked for a new investigation in Milwaukee, to which he refers in his recent statement. (As seen, up to this point, Bishop Ackerman was active regarding Father Kentenich's process).

Looking ahead to the future

The most important thing in the face of the challenges we face as a Family in view of the questions about Father Kentenich is not, primarily, to insist that the suspension of Father's cause in Trier be lifted, although this is important, but above all to commit ourselves to a deeper understanding of the reasons for his actions, to assimilate his charisma and his mission, to get greater clarity, conviction and commitment to promote and spread his prophetic contribution for our times.

If we look at it from a Providential point of view, we can perceive God's and the Blessed Mother's intervention in all of this.

We can say, positively, that the challenges we have faced in these last two years have energized the cause of our Father and Founder; although it has also been a painful process, which has caused uncertainty, doubts, and sorrow. However, it has intensified the study of his life, his

charisma and his struggles to be faithful to the mission entrusted by God; the international Schoenstatt Family has become more centered and united around the person of the founder; a more intense work has been developed at an international level, in solidarity and in common among the different communities and instances of the Family with the purpose of carrying out the investigations that I mentioned which also help us to obtain a more realistic and human vision of Father Kentenich.

Therefore, it becomes more valuable and important to offer our prayers and contributions to the capital of grace, so that our Mother and Queen may intercede for the necessary graces and manifest herself victorious in the cause of our Father and Founder. MPHIC et V!

Father Eduardo Aguirre
Postulator – Costa Rica 1st June 2022

UNEXPECTED INSIGHTS

New perspectives arising from the publications

The accusation of abuse has shocked the entire Schoenstatt Movement. Me too. In one of the letters to Rector General Turowski, Fr Kentenich wrote that it was a matter of family honour and the truth said. As Father's daughters and sons today, we feel directly affected and challenged.

The more we study the context of the visitations, the calmer we can become. This helps us to discuss more, for we have more facts. The discussion is different when we are able to stand back and look at the facts in a clear and methodological way. The more we delve into the correspondence between Fr Kentenich and Fr Turowski, for example, the more we see a completely new view of events. It becomes clear that it there were many different circumstances with many different lobbyists leading to this conflict. These circumstances need to be looked at clearly and analysed. There was no abuse. It was the intentions behind the various interests concerning the people involved that determined the events.

I would like to report briefly on this complicated network of interests and dependencies - based on the current state of research. I would like to speak firstly on the group of lobbyists, then secondly on the problem areas, in order to show thirdly how different worlds of value meet.

1. Parties of Interest

One of the first party of interest is the Pallottine community. Here it is not just a question of who is for or against Fr. Kentenich. It is about the fundamental question: Is Schoenstatt only an development of what Vincent Pallotti wanted, or a foundation in its own right. Opinions differ on this topic. One real opposition group developed within the Pallottines, between those who understand and accepted Schoenstatt as an external organisation of the Pallottines and those who saw it as an additional proprium that goes beyond Pallotti. Fr. Kentenich defined this proprium in a letter from 31st March 1953 as such:

"Everything that has arisen in terms of detailed organisation and life

forms, and in terms of original piety or educational principles and methods, has become independent of Pallotti. At first this was unconsciously, later it was consciously." "In full [immediate] independence from Pallotti, the individual levels (League, Union, Institute) have come into being. Furthermore, the educational system is creatively new, the forms of piety are new. Above all, the shrine with its original covenant of love as a source of grace, life and blessing, and the newly given, distinct supernatural character of the Work, should be considered new".

An unspoken but momentous alliance developed between the Visitor and the Pallottine Fathers who disputed this proprium. Both want to remove Fr Kentenich from his sphere of activity.

A second party of interest are **the Jesuits** who worked together in the Holy Office. Fr. Kentenich spoke of a "enclosed circle of notable Jesuits". In various letters, Fr. Tromp, Fr. Bea, Fr. Hürth, Fr. van Gestel are mentioned as one such group. Father van Gestel was in the concentration camp with Father Kentenich and considered him, according to Father Turowski in a letter, not normal. Only an abnormal person could give lectures of 45 minutes to deathly tired confreres. When a Jesuit then took over these lectures, he had only taken care of the Schoenstatt groups. Passing on food was "buying hungry stomachs for the International Schoenstatters". He had therefore warned his confreres against him, although he had entrusted himself to Father Kentenich. What kind of atmosphere is created within such a group where experiences are interpreted and as such reported. This we can see forthcoming.

A third party of interest are the German bishops. However, they are primarily concerned about their diocesan priests who feel connected to Schoenstatt. Since the visitators emphasised and denounced Father Kentenich's dominant position, fear arose among the bishops that they no longer had power of disposal over their priests. When Fr. Kentenich visited a number of the German bishops, it became clear that little or one-sided information had been passed on from Trier. While Fr Kentenich wanted to talk about the community of Schoenstatt priests during the visits, these visits were seen by Trier as a Schoenstatt publicity campaign and an undermining of Trier's authority.

This reveals a fourth party of interest - **the Trier Ordinariate, Archbishop**

Bornewasser, Auxiliary Bishop Stein and Bishop Wehr. They were snubbed by Fr Kantenich's dealings with Church authority. On the one hand, they felt that Father Kantenich's detailed explanations, especially the *Epistola perlonga*, were an imposition. On the other hand, they felt that their authority was not taken seriously or appreciated. Especially the latter led to considerable disgruntlement.

2. Problematic Areas

The most dominant problem area is the position of **Father Tromp as visitor**. All submissions, statements and expert opinions ultimately ended up with Father Tromp. He alone determined how the submissions are accepted and interpreted. In the correspondence between Fr. Kantenich and Fr. Turowski, two accusations were repeatedly made against the visitor: On the one hand, the latter had a pronounced bias against Fr. Kantenich, largely stemming from his crown witness Sister M. Anna and the canonical visitation. On the other hand, he gladly accepted all statements that supported his judgement against Fr. Kantenich. All statements in favour of Father Kantenich, on the other hand, he only accepted reluctantly, disregarded them or argued against them.

A striking example is Fr. Turowski's petition to Pope Pius XII on 18th October 1951, urging that the decrees against Fr. Kantenich be exposed and that the Visitor be given a neutral assistant. The Pope did not reply, instead the Visitor commented by declaring the Rector General insane and, furthermore, dependent on Fr. Kantenich.

One episode from 1952 is revealing. On a pilgrimage to Rome by the Schoenstatt Female Youth, the Pope had benevolently blessed a banner point with the inscription "Mors sola". Sister M. Edelgart Detscher explained the meaning to the Pope and additionally asked that the sisters soon be granted the *Decretum laudis*. The Pope's impartiality and Father Tromp's scathing comments show that Father Tromp's way of governing is more or less independent of the Pope. He removed Sr M. Edelgart as General Councillor and as head of the female youth from all her positions.

Overall, the goal was to create a Schoenstatt without Kantenich. Repeatedly statements emerged. The goal remained, the arguments

and reasoning changed. When one argument was worked through and proven ineffective, the next argument was used. There were numerous such arguments.

One of the most important arguments was that Father Kentenich did not bow to the ecclesiastical authorities, that **he was disobedient**. The understanding of obedience at that time, meant an absolute cadaver² obedience in which all rulings were accepted without question. Father Schulte, the Provincial of the Pallottines in Limburg, wrote that one should only approach the Holy Office on one's knees. Bishop Wehr of Trier, in the circle of the Fathers, was a great advocate of this idea: "... in any case, everything in the Church must ultimately be judged by the ecclesiastical office. Its decisions may be right or wrong. If they proved to be wrong, then that would be the time of probation for those concerned. God's providence would then, in due course, see to it that everything got back on the right track". This is a *carte blanche* for all kinds of ecclesiastical decisions, to which the separation of powers is completely alien. The church therefore sees itself as an absolute apparatus of power to which accused believers are completely at the mercy of, without the possibility of appeal.

Note: This precisely is the downfall of the Church today worldwide.

Father Kentenich, on the other hand, differentiates his understanding of obedience. Of course, everyone has to recognise the voice of God in the official superiors. Therefore, obedience is also required, which he is of course prepared to be. However, on the basis of natural law, everyone has the right, indeed the duty, to expose false premises for decisions. The latter statement was rejected by the Church, and still leads to permanent conflict.

Other problem areas - briefly named - are:

- the relationship between office and charisma,
- the distinction between the child examination and curative education treatment,

2 Blind Obedience cf *Constitutiones* by Ingatius of Loyola (1558)

- Sister Anna, who claimed to have visions and to receive the stigmata during Holy Week,
- the charge of breaking the seal of confession,
- the delay in the start of his exile,
- - a scandal involving Sister M. Georgia in Chile,
- Father Kentenich's so-called "academic" explanations, especially the *Epistola perlonga*,
- and many other problem areas ...

Arguments escalate and develop, observed like a pattern in many topics:

1. The Visitor ordered by decree, for example, that Fr Kentenich must have no contact with the Sisters.
2. It was alleged by some person or institution that he was not complying with the guidelines
3. The accused, Fr. Kentenich, or someone who was for him formulated a counterstatement
4. This was as disobedience interpreted. On the part of the visitor, restrictions were reinforced, usually by decree, or direct order.
5. His cycle of argumentation continued in the sense of an escalation loop until an argument was exhausted - then a new accusation was formulated.

Finally, the **three principles of his actions**, which were presented several times, appear interesting – I quote:

1. "Ask yourself how a conscientious moral theologian would decide in such an individual case.
2. Act as you would expect your followers to act in the same way and in the same situation.

3. Do not cause unnecessary sensation, so as not to damage the reputation of the Holy Office and yet achieve the meaning of the regulations.”

Pointing out the problem areas should not overlook the fact that Fr. Kentenich also showed himself to be a founder with rough edges. He was not a harmless saint who dutifully fitted into the Church. He obviously annoyed quite a few people with his manner. He was regarded as stubborn and unteachable. However, in the end, this had to do with the fact that different spiritual worlds clashed in the conflict.


3. Worlds of Values meet

Father Kentenich was accused of demonstrative self-assurance, appearing arrogant and devoid of humility. Father Kentenich, on the other hand, says that he lived and acted out of an “inner security” that grew out of faith in Providence and acted according to the law of the open door. Step by step he acted according to this law. His opponents, on the other hand, say that he turned everything around, even clear defeats, so that he was in a good position again. If, for example, he saw exile as “a gift from the MTA” and can remain in spiritual indifference, his opponents saw this as pure arrogance.

In 1953, Fr. Kentenich noted that the visitations had only scratched the periphery. The real problem, the danger of mechanistic thinking, had not been addressed at all. He stated that his opponents considered the goals of the new person in the new community, the salvific-historical mission of the Occident and the defence against “Bolshevism” to be completely exaggerated, even absurd, and crazy. The real confrontation was still to come. According to one thesis, this has not changed until this very day.

70 years later, we have a new view of this process. Strangely, however, attitudes repeat themselves. Today, once again, individuals within and outside the Movement say: Schoenstatt yes, Kentenich no. This is all about Schoenstatt’s self-understanding.

“Tradition is not the worship of ashes, but the passing on of the flame”. This famous quote, probably coined by Thomas More (1478-1535), could



outline the goal of our work in the years to come. Let us look into history and clarify what the flame means in terms of content and what the one who passed on the flame to us means.

Prof. Dr. Hubertus Brantzen, Mainz

BROADENING OUR HORIZONS AND THE DEMAND ON US TO RETHINK CHARISMA.

We installed a stained-glass window four years ago in the Founder Chapel. It depicts the breakthrough of the Holy Spirit at Pentecost. We wanted to symbolize the beginning of a new step forward in our international family—a time to listen to the Holy Spirit. He is the one who prepares us to set out and share our charism with greater urgency and depth. The charisma that is already entrusted to us.

Four years ago we could never have imagined that a part of this process of listening and setting out would be so drastic and painful for us: We are confronted with a Father we did not know, accused of assault, harassment, and even abuse. We are confronted with him in a new way, and he confronts us with ourselves. We want to proclaim his charism, but which one?

The allegations are so serious that we have initiated extensive research: various commissions within our Schoenstatt Family and experts from different disciplines are already in place and at work. We hope to be joined by other researchers who are not members of Schoenstatt, to examine and analyze the facts in their context to understand what happened. This is the only way to clear up misunderstandings. It is clear to all of us who are working on this that this is not about justification, but about the search for truth.

It has become clear through what Prof. Brantzen has told us that the conflict, which led our founder into exile, is a tangled web in which many components intertwine. If you look at the various areas of tension, then it is easy to understand why the exile was almost “inevitable”:

- Schoenstatt is a Movement that was born into an already existing community (The Pallottines), but with a new charism (complementary, but different, and new).
- In addition, Schoenstatt was born at a time in the Church when it was on the way to a paradigm shift. The Church was searching for its self-understanding (the Church of the 20th century before the

Second Vatican Council), i.e., the Church itself was in a very tense process of change.

- Schoenstatt itself lived a vision of the Church of tomorrow. Fr. Kentenich spoke of the “new shore”. He was already looking at reality from this new perspective, but he was speaking to a Church that was still anchored in the old paradigm, on the “old shore”.

The true reason for the exile can only be understood if one looks at these entanglements in their entirety. Reducing the exile to a single aspect and trying to understand it only from that point of view does not show what was really at stake at that time.

In our research, we keep coming across astonishing facts that open up new perspectives.

For Example:

Father Kentenich wrote in his *Epistola Perlonga* to Bishop Bornewasser of Trier in 1949, that certain customs of the Sisters of Mary towards him, were not simply interpersonal gestures. They were a religious way of symbolizing the interaction, between the natural and the supernatural, in the context of the consecrated life of women.

One year later, in 1950, Fr. Kentenich exchanged letters with Bishop Bornewasser, in which he objected again to the Visitor’s reservations (although they did not relate to his moral integrity). He explained why he objects so strongly. If the Church does not turn towards an organic way of the education of love, but literally — “continues in its mechanistic way of thinking and educating, then sexual aberrations [cases of abuse, as we would say today] will increase to an alarming degree in the future, especially among the clergy.”

The Bishop rejected this statement “n the strongest of terms”. But Fr. Kentenich reinforced the warning in another letter. He does it, as he later writes in a study because it is “about a core question that does not tolerate any shift: about the hopelessness of the sexual need of today— also among clergy and priests” (*Chronicle Notes* 1955), which can only be solved through a holistic education of love.

Reading these statements against the background of the current accusations is revealing, and new contexts emerge.

Our Father sees the urgent need for a paradigm shift. Unless the Church dares to adopt a new pastoral and pedagogical approach that touches the core of the person, she will not be able to respond to society, which is destroying the human being through the dissolution of healthy attachments.

Our Founder asks the urgent question in the Epistola Perlonga: *“How do the people of today, whose souls are frayed, learn to love God and his fellow human properly again?”* — *“How do we bring people, whose ties, and inner ligaments are torn, or endangered, back into a healthy bonding organism?”* (both quotes 25th July 1949)

This is where Fr. Kentenich sees a task for Schoenstatt. Schoenstatt needs to do everything possible to ensure that the natural and supernatural organic bonding develops in people and among people, so that a new type of Christian can grow, who combines the natural and the supernatural in his being to form an organic unity.

This is the new paradigm towards which Fr. Kentenich tried to direct the Church’s gaze. A paradigm that was not understood and which makes him comment on it with a certain sadness in a letter to Fr. Menningen in 1955:

- *“Unfortunately, the later apostolic visitation did not take up the problem, despite constant attempts on my part. It remained stuck on some unfamiliar and therefore alienating expression of life, without penetrating either the life source or root cause. It did not penetrate the core of organic theory and the pedagogy of attachment.*
- *The new territory that is open here, is therefore still waiting, full of longing for a strictly scientific examination and all-around penetration. As far as I can see, this is not even the beginning.”* (Letter to Fr. Menningen, 14.3.1955)

Perhaps it is now time to explore this new territory scientifically, to go to the “new shore”—of course not without perceiving the risk that the same thing could happen to us as then: that we get “stuck with some

unfamiliar and therefore alienating expressions of life” and do not get to the essentials, to the understanding of what the interweaving and interaction between natural and supernatural ties mean in practical life.

This is the prophetic aspect of our charism: not simply to cultivate isolated attachments, but to enable healthy spiritual spaces in which natural and supernatural attachments can work together: the supernatural attachments make it possible for the natural ones to be sustainable (e.g., in conjugal love) and not to fail because of human weakness. And the natural bonds contribute to God becoming “a face” for us, that we find our way to him more directly, with all our hearts, through human experiences. The interaction between both realities helps us to perceive God not only as a spiritual idea, but as a real and present Father who walks with us.

Father Kentenich’s reflections and his work are not limited to pointing out these connections or giving good advice in a crisis. He tries to create those spaces—through his being – that make it possible to experience a new form of the interrelationship between the natural and the supernatural. A task that, as he himself admits, was not exactly easy. In a reflection from 1956, he remarks that it was “not infrequently sour work” and that it would certainly have been more comfortable to remain in theory.

The question is: why did he take this risk? Was it imprudence? Was it arrogance towards the Church of his time? Was it a desire for self-aggrandizement? Or did he act out of humble listening to the Spirit who urged him to bring this new paradigm to the Church?

Each of us must answer these questions according to our own conscience. It is simply one question: Who is the founder for me?

One thing is clear: free and clarifying research must strive for a synopsis. We cannot limit ourselves to clarifying the accusations of abuse and then live as a movement that reduces its charism to traditional Marian devotion, to an atmosphere of fraternity, to some apostolic projects, without the risk of confrontation.

God pushes us here to the core of our charism: the real meaning of the situation is not foremost in the canonization of the founder, I think we all agree on that. The Spirit draws our attention to the prophetic mission

contained in the charism.

Father Kentenich cleared the way for us and showed us the new shore. For this, he risked 31st May and took exile upon himself. Today we are his heirs. It is up to us, it is our responsibility to ensure that the Church be enriched, both through study and research and our concrete life, through the fruitful interplay of the natural and supernatural organic bonding. The charism must pass through our minds and hearts.

Fulfilling this mission was not easy for the founder, and it will not be easy for us either, because every prophetic charism involves a tension between two paradigms. This tension, which we are experiencing today, must be endured. Only in this way will we be able to pass on what has been given to us. The challenge we face is to widen our gaze in order to rethink the charism.

Just as the threat to love is not primarily hatred, (just the opposite) but obsession, that means reducing love to what I need, so too is the threat to charism today, not primarily to attack it, but to reduce it, to believe that we already have it, that we have grasped it. This “owning” of the truth is a mistake we may have made in the past. It is a temptation we can only overcome together by sharing and listening to each other, and above all by listening to the Spirit, who speaks to us through the voices of the times and the needs of our Church.

May the Pentecostal Spirit continue to move us to listen to one another and to widen our gaze so that we see the charism from its prophetic character. Under this sign, the research that lies ahead of us can also be a step toward Schoenstatt contributing to a paradigm shift in the Church.

INTERJECTION ABOUT THE CAUSA JK

1. A healing shock

“To Think you know the truth is a big mistake which we probably made in the past.” (Sr. M. Elizabet)

The claims “but we have everything”, the justification of a flawless Fr. Kentenich, the rapturous veneration. All that has been blown away by the wind. Was that really necessary?

There is no reason to doubt the integrity of Fr. Kentenich’s person. Therefore, there is also no reason to conceal anything or want to conceal it.

P. Kentenich must not remain in a showcase for admiration only. We would be a bit naïve, to do this because such a high-profile figure always arouses resistance, incomprehension, envy and much more, regardless of the motives (Dachau, fatherliness, Milwaukee).

P. Kentenich must come out through us into daily life. He must become visible and prove himself in the challenges of the time and of church life.

2. God’s Divine Providence leads us to creative results

P. Kentenich does not fit into any scheme, any pigeonhole. How well do we know him? Many of us have begun to study him in all thoroughness. Many are amazed at the discoveries they make.

Let us look into our history without fear, without prejudice, without blinkers. It can only be understood from the inside and from the history of leadership.

We have become more the family we were when he was alive (deeper, more genuine, more in solidarity with each other ...).

Whether or not a larger public becomes finally aware of him and deals with him is also up to us.

3. It is about the core of Schoenstatt, the mystery of life, the vocation, the charism.

Less about revolving around broadcasting claims.

Rewrite the Schoenstatt experience and enter into interaction with others. Experience in togetherness for Europe (How others experience us, liberating description of Schoenstatt from outside).

In dialogue with the sciences

On the cutting edge

This will cost us strength, it requires determination and it takes time.

4. The affective, personal organic bond is the most creative principle in nature (Marian Education 1934)

It conveys the experience of the living God

It allows the human being's capacity for love to mature into a strong personality

It shapes the path to holiness

This gives rise to the togetherness and togetherness of our spiritual family - for us this is "the Church on the new shore". Compare: Chiara Lubich with Paradise (summer weeks in Ticino); Francis (experiences at the Chapter of Mats in Assisi).

5. This experience will have radiate forth

It becomes a mission of its own accord. 31st May 1949 is not the beginning, it is the consequence of an experience.

6. The founder as a real symbol of this experience

Danger of wanting to make JK and his experience acceptable.

Radical attachment: Fr Kentenich: I am standing on the shore of the troubled sea, one is drowning: how do I react: I cannot stand on the shore and have good theories, I have to go in to save him, even if it puts my life in danger.

Eternal love for one another

Our Lady has given us each other. We want to remain faithful to each other: in each other, with each other, for each other in the heart of God. If we do not find ourselves there, that would be something terrible. We must find ourselves there! You must not think: We go to God, so we leave each other. I don't want to be just a guide either. No, we go together! That is also the case throughout eternity. What kind of wrong ideas are these, just to be signposts! We are together to set each other on fire. We belong to each other for time and eternity. Even in eternity we are in each other. It is a love one another from person to person, an eternal love one another. And in each other and with each other we will then look at the dear Mother of God and the Triune God. (J. Kentenich, homily on 31.5.49)

This is the flame we want to pass on.

P. Heinrich Walter, 9.6.2022



PRESENTATION WORKSHOP SYNODAL WORK WITHIN SCHOENSTATT | PENTECOST CONGRESS

MANRIQUE AND LOURDES GUTIERREZ | JUNE 9, 2022

“Synodal Work Among Us Expands the Schoenstatt Work Today”

The purpose of the Workshop on Synodal Work in Schoenstatt was to **highlight** the experience that some countries have in advising and directing the movement through a joint work among their different Schoenstatt communities, where the priest, the consecrated and the laity are used in the same way, at the same level, complementing the different charisms that each community has.

This is the experience of the work of the **Lay or Non-Consecrated Advisors**, which has become a **growing necessity** and a **great help** for the existence, expansion and deepening of Schoenstatt in countries where there are not enough Fathers or Sisters and even if there were.

The work done by the **Lay Advisors** is a concrete synodal work with very good proven results. They become many *‘right hands’* for the consecrated and help the movement to have greater coverage and accompaniment. In this way, they reach distant areas within the territory; they achieve more apostolic actions and multiply the family spirit as consecrated and lay people act as peers, assuming a shared responsibility of animation and leadership.

WHERE ARE THERE LAY ADVISORS?

The experiences of Lay Advisors are varied and depend on the needs of each country, the size of the territory and the presence of the Priests and consecrated people. The Non-Consecrated Advisors can be national or diocesan, married couples or individuals, full or part-time.

Three different successful experiences from three countries were chosen for the workshop. They demonstrate that Lay Advisors do a fruitful

work in the expansion and development of Schoenstatt, together with the Consecrated Advisors.

COSTA RICA: A Schoenstatt father as National Advisor who shares the animation and Central leadership with 5 National Lay Advisors for different Leagues, including a couple for youth (she for Girls' Youth and he for Boys' Youth). Additionally, there are some Lay Advisors at the diocesan level for families and youth.

There are also Country Co-Advisor couples who are collaborators in the founding of Schoenstatt in a Central American country (establishing the Leagues in El Salvador, Nicaragua, Guatemala and Honduras).

PARAGUAY: There are more than 50 Non-Consecrated Advisors. One couple participates in the Central Council as National Lay Advisors for the Family League. The others are Diocesan Advisors, mostly for families. They manage to reach about 3000 couples.

In the youth, they are called 'Adult Collaborators'.

Paraguay also has a systematized training plan for lay advisors.

HUNGARY: is an interesting case in Europe. It has a very particular case where the National Direction is run jointly by a Sister of Mary and a couple from the Family Federation. In Austria, also a couple, from the Family League, acts as director of the movement, supported by a sister.

Another interesting case is Argentina, which has been working with Non-Consecrated Advisors for a long time and has more than 20 lay advisors in different branches, most of them in families.

We should also mention Ecuador, Brazil, Puerto Rico and Chile, where they are also taking the first steps in opening up to the work of the laity as advisors.

SCHOENSTATT IS BUILT BY ALL OF US

The participants of the workshop were Priest Advisors (Schoenstatt and diocesan), Sisters of Mary, National and Diocesan Lay Advisors, Diocesan Coordinators, Advisors responsible for founding in countries, Leaders

of different Leagues and some youth; from 16 different countries.... All showed interest in learning more about the synodal work in Schoenstatt.

Those who do not know about this opportunity of synodal work with Non-Consecrated Advisors, want to know more about them. And those who are already Lay Advisors are very interested in sharing and enriching themselves with the experiences of other countries in order to be better formed and to grow in their task.

The vision of the laity towards the synodal work within Schoenstatt:

- From the "mens fundatoris": there is a strong awareness of the role of the laity in Schoenstatt: "it is the central body of Schoenstatt"; "they are not a third order in the Institutes"; "they have an essential and leading role"; "it is a markedly lay movement..."; they are an "army at the foot of the battle".
- They feel that it is the 'laity hour' not only because there are fewer priestly or religious vocations but because they know that they are "instruments to expand Schoenstatt"; "they are the extended arms of the consecrated"; "they have a special contribution to make: contact with life"; they have a **lay vocation** within the movement and they are an excellent complement to the priests and consecrated persons.
- "Schoenstatt is built by all of us" as one family, each one contributes from his/her reality, where he/she has the vocation to do so.

The vision of the consecrated toward the synodal work within Schoenstatt:

- From the "mens fundatoris": those who have been called to a life consecrated to the Lord offer their service to the communities of the movement. They do it full time and some with the strength of a dedicated and specialized community in Schoenstatt.
- Consecrated Advisors can change place and country while generally, Lay Advisors remain and are the element that gives stability.
- The challenges that are visualized is that of being able to detect these Lay Advisors. And also, precisely because they do not change places, that they have the maturity to retire and make room for others when their term is over.

TO 'WALK TOGETHER' AS ONE FAMILY:

In this walking together, we should always **be motivated to remain faithful** to Fr. Kentenich's Work, which was inspired by the Holy Spirit.

He felt called to form a Movement where, in spite of our different realities, all can be involved, participating in the various alternatives and equal degrees of commitment, necessary to achieve the common goal: the Marian renewal of the world.

In Schoenstatt we have learned to 'walk together' for a long time in the federative, synodal work. This represents a strength. **The Lay Advisors are a synodal life current.** Experience shows today, that Schoenstatt expands - and does not shrink or end - where Consecrated and Lay Advisors work together. They represent a '*win-win*' situation for all.

This phrase of Pope Francis on synodality could be an inspiration for the dynamism that could exist between Consecrated Advisors and Lay Advisors:

- "Shepherds walk with the people, sometimes in front, sometimes in the middle, sometimes behind. The good shepherd has to move like this. In front to guide, in the middle to encourage and not to forget the smell of the flock, behind because the people also have an "instinct". They have an instinct to find new ways forward, or to find the lost way" (Rome, 18.IX.2021).

SYNODALITY IN THE MOVEMENT

(Introduction to the online workshop (course) at the Congress of Pentecost, 9th June 2022, Simone and Urban Gehrig (Switzerland))

We come from Switzerland, a very democratic country.


Every citizen decides directly with his vote at the ballot box what happens in our country and what does not happen. Not only do we elect politicians, but we also decide on important legislation. Virtually nothing can be decided by the state alone. This process is very similar to the synodal process, and yet it is different.

In a democracy, a majority decides on a concrete and prepared proposal. It can be accepted or not. However, in the synodal mode, the proposal is jointly elaborated and developed. So, the process is in the most important element and not the resulting yes or no.

While preparing this text, an image from my youth from the Synod of 1972 came spontaneously to my mind: I was standing on the balcony of a large hall of the Marsöl Hotel. It is close to the bishop's residence and the cathedral of Chur. Next to me, telex machines were rattling: journalists were writing and telephoning. I took a peek into the foyer. There were chairs and tables with lots of paper on them. Everything was quite messy and there was a lot of activity. People sat in between, discussing and writing. The participants stood at the podium and talked. The moderator was sitting on the stage, guiding the proceedings with his microphone. The bustle of people in the church was intense and lively, but peaceful. The goal was to send messages in common to the bishops and to Rome: a literal synodal process!

What does it take to make the synodal journey work?

It takes the ability to listen to one another, to listen to the voices of the community's soul, to listen to the voices of present time. It is a mutual listening in which everyone has something to learn. Everyone listens to each other.




It takes a sense of being connected to each other, a mutual inner connection.


It takes openness to each other and to the cause, as well as mutual appreciation. You need to take each other seriously.

It also takes the humility that enables things to happen differently than one would like them to.

The Church teaches us to make room for the Holy Spirit in this process. He can participate as shown to us by the early Church at Pentecost, in our case, at the Pentecost Congress. In this way, the result can also be understood as a testimony of God's action. This is not primarily the achievement of human action alone. The synodal process shows that the authorities have a mission of service rather than one of decrees. Let human beings be taken seriously and their dignity, the dignity of the people, be preserved.



If this is achieved, all the diversity that exists in a community can develop fruitfully. This contributes to an enrichment of the outcome and of those involved in the synodal process.



Schoenstatt has this mutual internal bond mentioned above. Thus, Schoenstatt offers a good environment for each individual to practice this synodal process in daily life. Schoenstatt is a training ground for synodal behavior, since the prerequisites for it are laid down in its basic understanding by Father Kenterich. The way it is applied in each case is very different, depending on the composition, the country, and the circumstances.

Three countries in Europe: Hungary, Spain, and Switzerland, will each show an example of how they live this synodality in the Schoenstatt Movement in their country.

ONLINE WORKSHOP: “KENTENICH INTENSIVE COURSES”

On the way to the Schoenstatt Pentecost Congress 2022

At Pentecost 2022, those responsible for Schoenstatt from all continents will meet at the **Pentecost Congress** at the Original Shrine to engage in a worldwide exchange of life.

In preparation for this, national Schoenstatt movements were invited to collect and contribute current developments and projects in their country.

Viewing these Schoenstatt awakenings, it became clear that something completely new is going on: Fr. Kentenich is being studied, researched and questioned like never before. In many countries, “**Kentenich Intensive Courses**” are emerging and growing. They are called e.g. Kentenich Academies, Schoenstatt curricula or pedagogy courses. These are training initiatives which

- unlock and convey Father Kentenich’s answers, his concept of renewal, his message,
- apply them to current issues and concrete challenges and
- introduce into his way of thinking, his life and his practice of living with God.

It is often married couples, lay people, often in cooperation with sisters and fathers, who initiate these further training initiatives. Perhaps the attacks on Fr. Kentenich strengthened this longing and made it grow deeper. Big things are happening here.

The Online Workshop “**Kentenich Intensive Courses**” - in preparation for the Pentecost Congress – will present *three outstanding projects from different countries* (even if there were many more). Schoenstatters from all over the world are invited to benefit from these experiences, to get involved and to see Fr. Kentenich at work!

Key points of the Online Workshop “Kentenich Intensive Courses”:

- Date: **Saturday March 19th**, duration 90 minutes
- Time: Afternoon in Europe (4 pm CET, 9 am CST, 8:30 pm IST)
- Method: video conference via Zoom
- Participants: Interested people from Schoenstatt countries around the world
- Languages: English and German
- Moderation: Richard & Ingeborg Sickinger
- Welcoming adress: Father Walter/Sr. Cacilda
- Best practice examples from 3 countries, followed by breakout rooms:
- **Brasil:** Academy for Family Pedagogy: Amanda and Victor Ferreira
- **Germany:** Leading and Moving: Gertrud and Norbert Jehle
- **Hungary:** Small Kentenich-University, Speakers Training: Bibor and Tamás Dabóczy
- The Online Workshop “**Kentenich Intensive Courses**” is organized by Richard & Ingeborg Sickinger (Directors of the Schoenstatt Movement Austria) on behalf of the Pentecost Congress team.
- **Registration:** sickinger@schoenstatt.at (Deadline: March 17th), **Info:** +43 676 453 1889

... **JUNE 10.** ...

A CHURCH – OF RENEWAL AND HOPE

A time of short narratives

“The time of grand concepts of the world as conveyed by liberalism or capitalism, among others, is over. The world has become too complex to describe it in the same way for everyone everywhere and at the same time. The movements have not only understood the end of these grand narratives, but have long since implemented them in their small narratives of the individual and his or her immediate world and translated them into concrete engagement.”

(Michael Hochschild, The future of spiritual movements, Zürich, 2016).

Elements of our small narratives on how we live church

Church: renewing the common work from the lives of individuals

- The whole work is your work in the same way. It has grown out of this closed, inner-soul, 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;
- *The secret of fertility lies in a profound, mutual inner-soul connection. If you had not opened up your soul to me so wholeheartedly, most of the achievements would never have been discovered.*
- *So many things still live in me that in most cases I can tell you: this and that is from this and that, this is a piece of their soul life. This is the mysterious source of our deeper community. For the most part, this comes from the fact that most people have put their very best into the whole family. (J. Kentenich 1935)*

Church: an existential fraternal community:

The “new community” frees itself - without being formless - from all soulless formalism, from the mechanical, merely external coexistence; it struggles for deep, inner-soul connectedness: for a spiritual togetherness, togetherness and togetherness, for a sense of responsibility for one another that is anchored in God and always effective, that pushes the individual and the community onto the path of the universal apostolate and makes them fruitful there. (Kentenich, Schlüssel, 150)

Church: a life stream of spirit and life.

Connect form and spirit in such a way that spirit and life remain the all-dominant great power. In the face of the flow of spirit and life, organisation recedes so much into the background that it almost disappears. ... “I only wanted as much juridically secured organisation as was absolutely necessary to keep the whole sustainable and resistant for all times, zones and situations (...) Organisation was a secondary matter; organism - that means: spirit and life - remained my main concern in all situations. (Kentenich, LS 1952 I, 24f; 79)

Church: staying vital through living contact

Pope Francis describes the challenging task: “A synodal Church is a Church of listening, aware that listening is more than hearing. It is a mutual listening in which everyone has something to learn: the faithful people, the College of Bishops, the Bishop of Rome - each in listening to the others and all in listening to the Holy Spirit, the Spirit of truth, to discern what he is saying to the churches.” (Franziskus, 17.10.2015)

P. Kentenich describes this attitude: Taking up interests: “If you do not take up someone in his receptivity to values, perspective of interests, you can talk yourself to death. But in order to understand someone, I have to grasp the core of their being, the core of their thinking. It is always deeply about the irrational, deeply about the affective. (Kentenich, To his PCM, Vol. 4, 62ff)

I was in constant contact with them: “How I visited our priests at the beginning! And I was with them, helped them to preach, did all kinds of things. (112)

Keeping in touch! That does not mean intellectual contact. It also does not mean keeping in touch with the instincts. It also does not mean keeping in touch with the heart. But that means everything, but everything together. But what matters in a special way is living contact. Life, real life! (*Rom Vorträge, Band 1,25*)

Church: a new missionary choice

„I dream of a missionary decision capable of transforming everything, so that habits, styles, schedules, use of language and every ecclesial structure become a channel more for the evangelisation of today's world than for self-preservation.” (EG 27)

Setting processes in motion rather than owning spaces. It is a matter of promoting actions that generate a new dynamic in society. Let this be done without timidity, but with clear convictions and determination. (EG 223)

“We are all called to this new missionary awakening ... to go out from our own comfort and to have the courage to reach out to all the peripheries that need the light of the Gospel”. (EG 20)

(P. Heinrich Walter, Pentecost Congress June 2022)

LECTURE BY DR. RODRIGO GUERRA LOPEZ - THE VISION OF THE CHURCH OF THE FUTURE

Pentecost Congress 2022 | Schoenstatt International

I thank Father Heinrich and all the organizers of this meeting which I understand is held every five years. It is an international encounter where the most important aspect is that the great protagonist is the Holy Spirit, not us, who manifests Himself, who moves our hearts and allows us to discover what God wants from our lives and from the Movement itself.

I am going to divide my presentation into two blocks: In the first block I have been asked to speak about a topic that is very difficult to elaborate on, which is *“the Church of the future”*. The second topic is focused on trying to understand the role of the ecclesial movements in the Church of our time, that is to say, trying to discover how Pope Francis is interpreting the rise of numerous charisms, new ecclesial realities that suddenly emerge and erupt on the Church’s scenario.

Let us try to discuss these two topics.

The topic of the *“Church of the future”* can be a topic where the imagination can easily lead us to paths that are not very pleasant. For example, many people when they think about the Church of the future, try to use *the past* as a parameter to define how the Church should be.

And this is how we find people and circles that would like the Church to be more authentic, less worldly, more faithful to tradition and reverting to past styles. This is not a phenomenon only of our time. Several times in the history of the Church we have seen how, during moments of renewal, some sectors would like to remain the same or return to the ways of the past.

During the First Vatican Council, at the end of the 19th century, there were people who did not sympathize with the approaches taken in the area of ecclesiology, especially when the ministry of Peter was further clarified, and these people then founded what we call today the “Old

Catholics". They wanted to remain Catholics, but without Vatican I novelties.

At the Second Vatican Council we saw the same thing. In Cardinal Ratzinger's Council diaries, which were published in German and later in all languages, the Cardinal describes how a group calling themselves "Internationalis Ceteris Paribus" was formed. This international group of bishops wanted the Second Vatican Council to be a synthesis of the condemnations of the modern world that had been made by the Popes of the past. There was a Pope who had condemned liberalism in the encyclical *Libertas*, communism in another encyclical, Freemasonry, etc., and then asked Cardinal Ottaviani to make a proposal for an outline, a draft of the Second Vatican Council and present it to John XXIII. John XXIII received this proposal, reviewed and realized it was a synthesis of condemnations. These condemnations were all pontifical and John XXIII responded to Cardinal Ottaviani, paraphrasing Sacred Scripture, "*Christ did not come to condemn the world, he came to save it*".

This is very important, because when we review the doctrine of the Second Vatican Council, we do not find a single condemnation on any topic, on any issue, and this was not out of naivety. The Council fathers and Pope John XXIII and later Pope Paul VI were fully aware of the various problems of our time. There were problems outside the Church and problems inside the Church. They realized that the most important thing to renew the Church and respond to the contemporary cultural moment was not condemnation but joyful and living affirmation of Jesus Christ alive in our midst, showing that He is not only a prophet of the past but a present, in both flesh and physical reality.

There have been other groups and tendencies that, when confronted with the subject of the Church of the future, would rather imagine a Church based on the tendencies that the apparent progress of humanity is presenting. These are all groups and individuals who believe that every alleged social, cultural, and civilizational progress is a progress of the kingdom.

For philosophers and theologians this has a name, it is called "*Enlightenment*", that is, the intellectual idea of believing that reason

always and automatically leads humanity to a better destiny. This confidence in the power of science and technology, which has seduced many of us, has also reached the inner realm of the Church.

Some of us are tempted to believe that the Church needs to modernize itself in order to keep up with the times, that is, to adapt to socio-cultural trends, not only in its external appearance, but mainly in its teaching of the present time.

If we look closely, in both cases, both at the *traditionalist view* that the Church should never change and remain firm to certain ways, possibly medieval ways; as well as the sectors of the Church that imagine that the Church of the future should be redesigned on the basis of the brilliant ideas of the most *avant-garde* philosophers and thinkers of our times. In both positions there is the same temptation and problem which is to reduce the specificity of Christianity to our own ideas, to our own values, to what we manage to control and manage with our head.

In other words, now more than ever what Romano Guardini often used to say is true and also Baltazar, Ratzinger and today Pope Francis remind us is that the greatest danger for the Church of our time is not abortion, is not gender ideology, is not the German synod, nor the recalcitrant traditionalism of the ultra-right, no. Cardinal Ratzinger, for example, said a few weeks before being elected Pope, in the presentation of a book on St. Augustine, that the main problem facing the Church in our time is the problem of *moralism*.

In Ratzinger's thinking, moralism means the ethical reduction of the kerygma. The kerygma is not a set of values nor the natural law, and yours truly is a professor of natural law. The first joyous and cheerful announcement that Jesus is risen cannot be reduced to Christian morality, however correct it may be; it cannot be reduced to our own ideas of the past or the future, however interesting and entertaining they may be on an intellectual level. Why?

Because the kerygma is not an idea, it is a living person who becomes an encounter from which life acquires a new orientation. In the first paragraph of Benedict XVI's encyclical "Deus Caritas est" we read: "*One does not begin to be a Christian by an ethical decision, nor by a great*

idea, but by an encounter with an event, from which life acquires a new orientation, a fateful orientation” (Benedict XVI).

Benedict XVI insists on this because he realizes there is a very strong tendency in the Church of our time. Using imperfect language, one can say it is a tendency toward the right or towards the left, diminishing everything to a commitment to values, to an active project, to a desire for transformation.

This is not the Church of Jesus Christ. This is another Church that has been presenting itself through the centuries on various occasions. One of the first occasions in which this Church project was presented was in the fourth century.

There was a Lord in the fourth century who was a great speaker, a great prophet and a great teacher. He had thousands of followers: he did not kill, he did not steal, he did not lie with a neighbor’s wife, he spoke of Jesus Christ, but he spoke of Jesus Christ first and foremost as a project of ethical transformation.

That man turned out to be the greatest enemy of St. Augustine of Hippo. And we ask ourselves, why is he the enemy? Why does St. Augustine of Hippo dedicate so many writings and letters to Pelagius (that was his name)? Because he realizes that the Pelagian approach is extremely seductive.

When someone tells you: “believe in yourself, you can do it” “if you believe in yourself, you will achieve such and such a thing, your life project”. When someone tells us “we have to build the Kingdom” and uses the appropriate tone of voice and some images on the screen, he convinces us that we have to enter into a great project of transformation from within our own energies without getting tired and without giving up. This can be very seductive. In one of his letters, St. Augustine writes to Pelagius a very short but very powerful text.

St. Augustine says to Pelagius: *“This is the hidden poison of your error. That you make salvation consist in the moral example of Jesus Christ and not in the grace of his person”.*

What is most proper to Christianity, what is most specific to Christianity is not that Jesus gave a good example; for that we have Buddha, Gandhi and so many other important figures in history. There are also many books on self-improvement that fill bookstores nowadays where they give us good advice: “be optimistic” “wash your hands” “eat low-calorie food” “don’t smoke” “have a lactose-free life”. All this advice is excellent.

However, Jesus Christ did not come to talk about a lactose-free life, *he came to give his life for me and for you*. What saves is the mercy of Christ.

I am going to put it another way to find the fundamental key in order to imagine the Church of the future. It is necessary neither to be a passionate traditionalist, nor a passionate supporter of modernism but rather to turn our gaze passionately to the living person of Jesus. The Church did that in the Second Vatican Council, and so in the Council we find the road map, the fundamental map; not to modernize the Church, but to help you and me, as the Church, to live in the style of Jesus.

From here we could take several roads, but we will concentrate on a single point. At the Second Vatican Council, the most delicate, finest, most complex, and difficult topic that was dealt with was when the Council Fathers discussed the nature of the Church and concluded by writing the text called “*Lumen Gentium*”.

When one hears “*Lumen Gentium*” one imagines the Church is the “light of the people”, but it is not so. The light of the people is Jesus Christ. The great challenge we have in reviewing the text of the Council is to see how Jesus Christ remains in history through the concrete flesh of the Church. And therein lies the issue.

The Council Fathers rediscovered, not invented, but rediscovered, that the mystery of the incarnation continues to happen; the mystery of the incarnation is expanded through baptismal grace. The incarnation of the second person of the Trinity did not end two thousand years ago with the birth of Jesus through the Virgin Mary. Thanks to the sacrament of Baptism, we are children in the Son and therefore our whole history, our human condition, our joys and sufferings are embraced by and within the Trinity because Christ continues to be incarnated today in the Church, and we call this empirical phenomenon of incarnation the People of God.

The New Covenant that Jesus makes with everyone, not only with the Jews, is but a sharing in the mystery of how God immerses himself in the human condition and embraces it all. Jesus does not embrace the human species in a generic way but rather embraces the history of each individual. And that is what we call the Church.

The Church is the physiological extension of Christ in history. It is the very life of Jesus, present in the present and, thus, the point of reference when thinking about the Church of the future is Jesus.

Jesus alive in the present, in the Church.

For this reason, the Council teaches us two very important things: that the Church is the people of God walking in history and secondly, that the Church is the universal sacrament of salvation.

We are very accustomed to thinking about the seven sacraments, but the great universal sacrament of salvation is Christ present in history, through the actual flesh of those of us who are here. Our being together is not only a beautiful sociological experience, it is good that we are friends, but the mystery of the Church does not rest on our affinities, but rather on the fact that Jesus has forgiven us all and has made us his brothers and sisters. We are his brothers in a deeper sense than that of being blood brothers. He has shed his blood so that my blood is now inhabited by his. In that way I can truly say that I am Jesus' brother, not as a metaphor, not as poetry. Therefore, *sacrament*, through this wretched flesh I am sacrament, that is, a sensible sign that introduces a mystery greater than anything sensible to the world.

This is the ecclesiology of *Lumen Gentium*. The Church is sacrament and is God's people walking in history. Looking at this, Pope Francis greatly appreciates that the Church is understood, not so much in a sociological or political way, but as a mystery of communion. The communion of the divine persons is present in our communion. Our diverse personalities and histories demonstrate empirically that it is possible to live in unity through the contribution of diversity.

The Pope is enamored, deeply enamored of the understanding of the Church as communion, not as uniformity or centralism. He considers the Church as a coexistence of brothers and sisters who, with their different

sensibilities, recognize they are united by the same saving mercy.

However, Pope Francis, looking at the teachings of the Council realized that something was missing, because Pope Paul VI, in order to try to live the mystery of the Church as communion in a dynamic way, had instituted the Synod of Bishops. Somehow this opened a space for the bishops to begin to help the Pope himself in governing the Church when the Pope summoned them to a synod.

Pope Francis realized that this approach was a first step that was still incomplete. That is why he recently invited us to rediscover the Church's way of life as it was in the first four centuries of her history, where there was obviously communion, but a dynamic communion, that is, not only did the Church live in great unity, but she had learned to journey in that unity, to move and respond in different contexts, in different times, in different environments, to the challenges of those contexts, in the light of the Gospel in a dynamic, adaptive, fruitful and multifaceted way.

Pope Francis invites us to rediscover synodality. In the most important speech he has given on the topic of synodality, on October 17, 2015, he tells us, *"The path of synodality is the path that God expects of the Church of the third millennium. What the Lord asks of us in a certain sense is already embodied in the word Synod: to walk together, laity, clergy, and the Bishop of Rome. It is an easy concept to express in words, but it is not so easy to put it into practice"*.

The first thing the Pope says is the path of synodality is the path God expects from the Church of the third millennium; it is the synthetic word that allows us to approach the Church of the future. It is a Church that needs to be born and reborn every day. It was born 2000 years ago and lived quite intensely for four centuries and then, due to a series of historical issues, it became blurred, especially in the Latin rite where the idea of synodality was blurred to such a degree that now it seems like a great novelty to many.

Why does Pope Francis present the word synodality as a synthesis of the Church's path for the next thousand years? He does so because it contains the Ecclesiology of Communion, the Ecclesiology of God's people walking in history. Because deep down, within this word is contained the

fact that only love is worthy of faith.

In the Acts of the Apostles, an early Christian community is described in which there were all kinds of people: Jews, non-Jews, very learned people, very ignorant people, women, men, children, the elderly.

And what attracted the attention and stirred the hearts of those who were not Christians, was to see how they all shared everything they had and how they loved each other. That empirical, not theoretical, experience of seeing two very different people embrace, help and forgive each other is the most important factor in affirming the credibility of faith. It helps the world to believe.

The world is not converted on the basis of syllogisms, the reasoning of philosophers written on a solemn blackboard at the Gregorian University.

St. Thomas Aquinas wrote a Summa, the Summa contra Gentiles, to try to convert Muslims. All researchers have concluded that no Muslim was converted by reading the Summa contra Gentiles. Why? Because what converts and moves souls is not rational argumentation, however strict it may be, but rather manifesting empirically that there is a mercy greater than ours.

This is fundamental. It is necessary to show empirically, concretely, that human love is insufficient. When human love perseveres, it is because there is a greater love than that which springs from human efforts, which sustains our most modest forms of love through a covenant and allows us to go to the extreme of forgiveness. Forgiveness is what helps the most in converting others, experiencing that forgiveness is possible.

What these thoughts have to do with the Church of the future is because the word synodality is the dynamic dimension of communion; synodality means that we really believe in the kerygma.

We Christians do not preach our coherence. Many of us have spoken and surely given very important lectures on the importance of coherence, that there should be no double life, that we should all be consistent, of course that is important, not to be hypocrites. Yet kerygma is not our coherence. The kerygma consists in my announcing that someone greater than my inconsistency has forgiven me and brought me back to life.

The kerygma is that I bear witness to the resurrection, not in the abstract, but in my own flesh; that my flesh, which should have been rotten, has been reborn. And it has been reborn not by my coherence, since no one is reborn by force of will, but *by the mercy of God*.

Bearing witness to the mercy of God that has forgiven all my stupidity, all my terrible sins by his grace is the first, joyous and jubilant proclamation that starts a process of evangelization.

This is fundamental, because it is announcing not our coherence, but our forgiven fragility, our reconciled clumsiness, our sin and then confessing it, sometimes painfully and shamefully in public, but a sin redeemed by Jesus Christ, that we can invite others, very diverse and even adverse, to a form of friendship that we call Church. To become Church means to become friends and thus to expand the Kingdom.

The Kingdom of God is not a project of the will. When we say in the Lord's Prayer "Adveniat Regnum Tuum" "Thy Kingdom come", it means that we are asking Christ, Christ is the Kingdom!

I do not build the Kingdom, I help to extend it, how? by obstructing Him as little as possible in His acting through the modest instrument that I am.

Our role, our ideas, and our plans; surely the purpose of this Pentecost 2022 meeting, has the sole objective of disturbing God as little as possible so He can do what He wants with our lives.

This is the goal: for Him to do the work, not us! Let us distrust our intelligence and our great ideas. Let us trust radically in the project of reform and renewal that Jesus is asking of the Church today and that the Pope is leading. That is worthy of trust.

Synodality implies many things. We are currently preparing a synod of synodality, that is, for the first time the whole Church is being called to participate, for two things:

To speak courageously and to listen with humility.

Speaking courageously is a part we all love to do. We like to talk about our great ideas, and the truth is that there aren't too many challenges there. "Oh, it's good that the Church is now letting us speak" "It's good that there are now these synodal spaces".

Surely Schoenstatt's synodal reform, the profound and radical reform of Schoenstatt in a synodal way, will be very fruitful and allow many of you to speak with complete freedom. That is not the difficult part, it is the beautiful and simple part.

The most challenging part of synodality is not that I express my opinion, the most important thing is to learn **to listen** with humility. It is to discover that we must be "*people of incomplete thoughts*" Pope Francis tells us. We must be able to learn and be corrected. Someone who is already perfectly clear about everything does not learn, does not listen, and only wants to utter his own words.

The great challenge of synodality is that I open myself to discover that not everything is fully understood, comprehended, controlled, and administered. To discover that the other younger than me, the other more ignorant than me, the other newer than me here in Schoenstatt, the other more adverse, even that enemy of my own Movement, that another has something to say and I have to make the effort and ask God for his grace to detect the voice of God in what the other is saying, even in my adversary.

Synodality is an invitation to maximum inclusion and maximum listening. Maximum inclusion does not mean we are only going to include the friends of the Movement, the Focolare or whatever other movements they may be. It does not mean we are going to include all the friends and we are going to talk and see how we can reform and renew ourselves.

No, it doesn't go that way. We have to include everyone. A synodal reform of Schoenstatt implies listening to the uncomfortable diocesan priests, to the bishops who do not like the Movement very much, to the ex-sisters, ex-priests and to the ex-members who are probably resentful. It means listening to the traitors, to the incoherent and to the fallen. It means listening to everyone because, only by giving ourselves permission for this, will we make a proposal of the true nature of the Church, which

is to become an unlimited embrace for all.

This is not just a question of marketing or of ecclesial democracy and parliamentarism. What is at stake here is the face of Jesus Christ, whether redemption is real for all or only for some.

The word communion has pleased many of us and even more when we have responsibilities within our own Movement or ecclesial reality. To speak of communion for some means “Let us make unity, let us make unity around me that I am the superior.” That is why the Pope tells us the following: “*Communion without synodality can lend itself to undesirable forms of uniformity and centralism.*”

The Pope tells us that synodality without authentic ecclesial communion is ecclesiastical populism.

Synodality and communion go hand in hand. We need maximum unity around our legitimate pastors, those who are the keepers of the faith. We must be faithful to the teachings of the Church. At the same time, synodality is a dynamic process of listening to the other, of paying attention to the other, of embracing the complaint of the other, even if the other sometimes expresses himself awkwardly. Sometimes the expression of the other may be with unfair words that might make me uncomfortable and that is what synodality is all about, it is about helping our Church to reform itself.

Cardinal Ratzinger also shortly before being elected Pope, gave an important speech in the city of Rimini whose central idea was “*Ecclesia semper reformanda.*”

The expression *Ecclesia Semper reformanda* is attributed to Luther, although Luther never said it, but the early Lutherans popularized it. This means that the Church must be permanently in a state of reform. Regardless of where this phrase was born, “it is very true”, says Cardinal Ratzinger, because reform is the social dimension of conversion.

We strive for the constant reform of the Church to the extent that we are convinced we all need conversion, especially me. This is the most important aspect of synodality. Synodality does not mean that the bishop changes nor the father changes. The most important thing is that I see the

whole challenge of synodality as an invitation to myself first and foremost. I am the one who needs conversion for the Church to change.

The main obstacle for the Church to change and reform is me.

Not in a metaphorical sense. This is actually real. It is my sin that prevents the Church from changing. The only forces that can really change society and the Church are the forces that are capable of transforming people's hearts.

It is not the planning, the reforms, not even the canonical steps taken to reform this or that within the Church. The only forces that really transform the Church are the forces that transform hearts, that is, the forces that transform my heart.

Either the reform of the Church begins with me or it is only make-up, superficiality or a great charade. If I do not personally assume the challenge of reforming my life in order to reform the Church, I do not contribute to the necessary renewal that my own Movement and the Church as a whole requires.

That is the key point of the Church of the future. The future of the Church is at stake depending on my conversion. The key to the interpretation required to discover what God wants is to look at the converted men, at the saints. There is where God weaves the history of the world and of the Church.

The saints are often not the most successful apostolically speaking and may have frequent falls and scars. But they are those who embraced radically, maybe during their last days, God's mercy from which God acts mysteriously through their lives to transform the world.

May we all be added to the great army of saints, that is, of sinners, great converted sinners who ask God to renew the face of the Earth.

MARKETS ARE NOT ENOUGH

The difficulties we face require organic leadership and concerted policy measures on a global scale to avoid worse outcomes and improve economic prospects.

By Dr. Eduardo Jurado Béjar³, Schoenstatt, June 8, 2022

Two essays on political economy that have been published recently have captured my attention: *The economics of dissatisfaction, from failed elites to the surge of populism* by the French economist Jean-Michel Paul⁴, and *Ten Lessons for a post-pandemic world* by the Indo-American economist Fared Zakaria⁵. Both readings help me to take a holistic look at global current affairs especially on what is happening to the world economy today.

Technology, as we know, created the conditions for economic expansion and for more individuals to be able to connect, compete and collaborate individually on a global scale. This phenomenon, which arises from the development and massification of knowledge and applied sciences, is the most relevant aspect of globalization. Super-connectivity, mobility, ubiquity, competitiveness, and new forms of collaboration are the result of this phenomenon with positive consequences such as the democratization of knowledge, radical improvements in the quality of life, and efficiency in the use of resources, to mention a few, and some negative ones, such as pollution, climate change, and the exclusion of unskilled labor.

I consider myself one of the those who benefited from the economic expansion at the beginning of this century. I lived through the digital

3 Industrial Engineer, PhD in Business Administration. Professor of the Doctoral Program of the ESAI Business School of the UEES University of Guayaquil. Member of the 2nd Course of the Schoenstatt Family Federation of Ecuador.

4 Jean-Michel Paul is a professor at Solvay Brussels School of Economics and Management, founder of the London-based hedge fund Acheron Capital and a successful serial entrepreneur.

5 Fareed R. Zakaria is an Indo-U.S. economist, political scientist, writer, and journalist specializing in international relations issues.

revolution. I experienced the infiltration of technologies in all areas of daily life. I ventured into the Internet from its beginnings and have seen that knowledge and connectivity are fundamental to survive the turbulence of the new economy. The forces of globalization have been beneficial for people who were educated and knew how to adapt to the new realities presented by this phenomenon. According to the standards of an increasingly irrational world, I should consider myself lucky. I believe that I have earned through hard work everything I have, but I also have the humility to recognize that I was offered opportunities along the way that others were not, and that allowed me to move from a humble background to a life of comforts.

When I visit my less affluent family members and friends, away from the fancy neighborhoods of our city, living from “paycheck to paycheck” in rented houses, my heart is saddened. All over the world, the reality of our fellow human beings is hidden before our eyes. I especially want to mention that of the younger generation whose hope has been taken away from them by a system that increasingly revolves around hyper-competitiveness and greed. Many young people are being excluded from the system because of the high costs of a good education. Others, because of a lack of vision on the part of our leaders, are being condemned to hide in anonymity.

Most of today’s young people comprise a generation of tenants, underpaid, forced to live with their parents instead of working to change the world. This is the result of indolent and selfish politicians, an economic ruling class, a lack of leadership, which fosters ever-increasing levels of dysfunction and dissatisfaction. Most rulers, especially in developing and third world countries, are increasingly incompetent and corrupt; they are publicly scrutinized for their connections to criminal activities or their private sex lives rather than their ability to govern. These kinds of leaders continue to trade away the future of the next generations by granting extraordinary rights and privileges to a few rent extractors at the expense of many others. Blinded by greed, the ruling elite, ignoring the common good, fail even to recognize the toll of their concussion and the resulting pain. *“The voices of the times, which profoundly shake today’s culture, within the Church and beyond, lead us irrevocably to the central issue of*

authority.”⁶

We have reached the tipping point. The implosion of our political system and the collapse of our societies has become not only a real possibility, but the probable outcome. The victims of this system, now immune to elite infamy, have begun to express themselves publicly, articulating their nationalistic anger, surprising even themselves by their audacity to challenge the established order. This rejection of the status quo manifested in the streets of many countries has so far failed to generate responses from the ruling classes or produce cohesive rational solutions, which could ultimately make things even worse in the future.

What was the origin of all this? The free-market reforms pushed by Margaret Thatcher and Ronald Reagan in the 1980s that drove the expansion of free trade, created a single world economy and shaped the economic era, and more recently, the digital revolution in which we live today.

At the heart of these reforms was the belief that most of the world’s problems could be solved through **more open markets** and further **deregulation of the economy**, up to now when the coronavirus pandemic would invoke collective sacrifices. *“The current crisis is exposing the extent to which many wealthy societies fell short of that ideal ... and, radical reforms are now necessary to reverse the prevailing policy direction of the past four decades”* warned respected media at the onset of the pandemic.⁷

The pandemic triggered governments to resume a more active role in the economy: seeing public services as investment rather than spending, making labor markets less insecure, putting the issue of income redistribution back on the agenda, among others. Policies considered eccentric, such as income and wealth taxes, would have to be included again in the new formula.

Reagan’s and Thatcher’s reforms were followed to some degree around the world in the 1980s, even by their ideological opponents. For example, François Mitterrand abandoned his leftist agenda in favor of austerity and

6 Cutting the umbilical cord: May 31 today - Part 4. Father Rafael Fernández

7 Financial Times editorial of April 3, 2020.

monetary restraint. Bill Clinton and Tony Blair who represented the left-wing version supported the new capitalist consensus. Gerhard Schroeder formulated profound market reforms of the German economy. India, which had long practiced socialism and protectionism, faced an economic crisis that forced it to become more liberal. And China activated its stagnant economy with the capitalist recipe.

In many Third World countries, socialism had produced total stagnation, until the Reagan-Thatcher reforms to **liberalize the economy** seemed to be the way out. Because of these, the following decades saw the greatest advances in humanity's standard of living in all of history, and although globalization was not the sole cause of these advances, it did contribute to economic development and the spread of knowledge and the deployment of technology.

When Thomas Friedman⁸ published *The Lexus and the Olive Tree: Understanding Globalization* in 1999, capitalism was at its peak. This was the era of the dot-com boom and the Washington Consensus, a set of free-market reforms that rich countries were recommending for poorer ones.

Friedman spoke about the dynamics and interactions between the world of finance, technology, society and geopolitics of our time and explained how most developing countries saw the new formula for economic prosperity as a "straitjacket." According to Friedman, with the straitjacket on, the economy grows and politics shrinks. The problem arises when politics shrinks and the economy worsens, as was the case in Greece.

Over the years, people have become irritated by that "straitjacket." More importantly, they have noticed that some countries did not apply the "straitjacket", did things differently and managed to get by anyway.

The financial crisis of 2008 began the process of reassessing the realities of globalization. In the years since then, the right has moved away from

8 Thomas L. Friedman is an American journalist and writer who is a three-time Pulitzer Prize winner for his reporting on Middle East conflicts and other international affairs. The books he has written before *The Earth is Flat* have been best sellers, including *From Beirut to Jerusalem* (1989), *The Lexus and the Olive Tree: Understanding Globalization* (1999), and *Longitudes and Attitudes: Exploring the World after September 11* (2002).

its devotion to markets and instead embraced protectionism, subsidies, immigration controls and ideas of cultural nationalism championed by Trump in the U.S., Boris Johnson in the U.K., and other populists around the world.

Now the pendulum has swung back and there is a widespread sense that **markets alone cannot solve the growing inequality and rampant job insecurity caused by relentless technological change and competitiveness.**

I believe that capitalism as an economic and social system has the capacity to adapt to different historical conditions of production, marketing and distribution of goods and services. However, *a natural order, of providential origin, that guarantees the convergence of particular interests with the interests of the community is essential for its proper functioning*⁹ and depends to a large extent on the existence of sufficient social and technological means to ensure the inclusion, consumption and circulation of capital.

The liberalization of markets in recent decades has produced growth and innovation, but it has also produced a shrinking public sector, impoverished citizens, rising inequality, a tendency towards monopolies, and a political system that has been handed over to the rich and powerful. And many of us have now seen how these shortcomings have been exposed during the pandemic: a weak and poorly functioning state, highly unequal access to health care, aid mechanisms that favor the wealthy and well-connected far more than those who work for wages.

Twice in recent years, in 2008 and 2020, governments spent several trillion dollars to bail out big business but spent only a few billion on pre-school education or low-income housing.

I have always appreciated the power of markets. They are incredibly dynamic and can transform stagnant societies. In countries like India and China, they have lifted hundreds of millions of people out of poverty. They produce extraordinary innovations and give people from all backgrounds the opportunity to improve their lives.

9 Theory of Moral Sentiments published by Adam Smith in 1759.

But markets are also flawed. Markets always generate unequal returns. Because they offer the potential to create so much wealth and inequality, people find ways to disrupt the market itself. In that sense, the latest Global Wealth Report 2021, published by Credit Suisse, revealed that 45.8% of the world's wealth is concentrated in a tiny portion of the population, equivalent to 1.1%.¹⁰ This problem may be an inevitable consequence of the workings of capitalism. Market-centered thinking has invaded all areas of human life, leaving little room for other values such as justice, equality, or intrinsic value.

When people around the world woke up during this pandemic they realized what they should have realized long before: that people should be honored for the work they do, even when it does not generate great material returns. We have seen health care workers put themselves in harm's way to fulfill their fundamental mission of healing others. We have seen people get on buses and trains to keep the lights on, the water flowing, the garbage picked up and the markets stocked, so that others can work from home. This should remind us to value the many people whose jobs don't generate much income but are essential, from academics, doctors and teachers to janitors and street sweepers. The market may not reward them well, but we should respect them.

I invite you to think for a moment, about the "day after" the economic and geopolitical changes that are coming due to the massification of new technologies such as robotics, the autonomous car, digital biometrics, crypto-economics, blockchain, low orbit satellites, biotechnologies and nanotechnologies. The empire of technology corporations is getting bigger. The combined value of the top ten companies in the world (8 of them technological) at the close of 2021 was 13.35 billion euros (trillions in US currency) which is an increase of 11.6% compared to 2020.¹¹

Finally, I would like to make a brief comment on Russia's invasion of Ukraine and its repercussions. Just at the end of the pandemic when a lasting recovery was in sight, war broke out, affecting production, the global supply chain, as well as the distribution of goods and services,

10 <https://worldwealthreport.com>

11 <https://d500.epimg.net/descargables/2021/12/31/755e2fed555a6a-42b03a3231176a6ed0.png>

further complicating matters. The economic effects of Russia's invasion of Ukraine will exacerbate the slowdown in the global economy and weaken the recovery that was expected post-pandemic.¹² The economic damage caused by the conflict will cause a significant slowdown in global growth in 2022 and further trigger inflation. Fuel and food prices have risen rapidly, dealing a particularly harsh blow to vulnerable populations in low-income countries. Global growth is projected to slow from an estimated 6.1% in 2021 to 3.6% in 2022 and 2023.

War-induced commodity price increases and price pressures have resulted in a projected inflation for 2022 of 5.7% in advanced economies and 8.7% in emerging and developing markets. Efforts to respond to the humanitarian crisis, prevent further economic fragmentation, maintain global liquidity, manage critical debt overhangs, address climate change, and end the pandemic are critical.

There is concern that the combination of weakening global demand for the reasons I have already discussed, as well as insufficient international policy coordination as well as high levels of debt resulting from the pandemic, could trigger financial shock waves that push some developing countries into a spiral of insolvency, recession, and stalled development. Not to mention that other potential latent war conflicts, such as a confrontation between China and the U.S. over Taiwan, could be devastating. Confrontations involving major powers represent a growing risk.

In addition to war, a series of supply-side shocks have hit the global economy in recent years. Like a seismic wave, their effects will spread across the globe, via commodity markets and trade and financial linkages. Rising interest rates in advanced economies, coupled with disorderly movements in global financial markets, could prove to be a devastating combination for developing economies.

The most immediate priority is to end the Russian-Ukrainian war as we continue to face new variants of COVID. Then, addressing inflation, tackling the rising level of debt, mitigating climate change everywhere, and pursuing job reorientation for vulnerable groups left behind by an increasingly high-tech, digitized, and competitive economy. And of course,

¹² UNCTAD Secretary General Rebeca Grynspan stated.

an appeal to the sensitivity and coherence of the leaders of the great powers to rule out the possibility of new conflicts.

As I mentioned at the beginning of this presentation, **markets are not enough**. The many difficulties we face require organic leadership to promote **proportional and concerted policy measures on a global scale** to avoid worse outcomes and **improve economic prospects for all, especially vulnerable groups**.

Father Kentenich told us Schoenstatters, *“God has entrusted us with a great task for the world, especially for Europe, for the West. ... to unmask and heal the root, the last seeds, of the sickness that afflicts the Western soul: mechanistic thinking.”*¹³ Father Kentenich expressed it on May 31, 1949, and today he challenges us!

An effective solution to face these risks is the covenant culture. In it lies our hope for a more equitable and resilient future. Here we have a great opportunity to bring the Schoenstatt imprint into the world of politics and economics, and to make real what Father Kentenich affirmed in 1929, *“... in the shadow of the shrine the destinies of the world will essentially be co-decided...”*, without this implying that we do not recognize all the good that our Western civilization has achieved so far.

Our participation in the world of politics and economics can go as far as we would like it to go. I myself can attest to this.¹⁴ But we must go further, actively participate in large corporations, multilateral forums, and international collegiate bodies. These are the decision-making spaces where our Father’s legacy will have the greatest impact. At the same time, from our different fields, we must propose pro-equal opportunity policies and inclusive, cross-cutting social policies of rapid implementation capable of providing responses that are better adjusted to the profile of disadvantage among each of the vulnerable groups.

“ This is what our ideals and our heart’s longings demand, what our

13 Talk on May 31, 1949, at the recently blessed Shrine of Bellavista, in Chile.

14 I served as Secretary General of the Presidency and Chief of Staff of the Government of President Lenin Moreno in 2018.

society demands, what our fellow men and women demand above all, ... we will have to exert a profound and effective influence on our environment and we will do so, in the end, not by the luster of our intelligence, but by the strength, by the inner richness of our personality.”¹⁵

Thank you very much!

15 Schoenstatt Documents - Pre-founding Document - Paragraph 16. From the original text has been omitted “...especially those with whom we will live together as we carry out our future tasks. As priests...”

WORKSHOP: EDUCATION – FORMATION”

at the International Pentecost Congress in Schoenstatt (8-12.6.2022)

EDUCATING FOR HOPE: BUILDING PRESENT AND FUTURE

Laura Ramirez Saborío

Women’s Apostolic League

Founding Group in Costa Rica

What changes do you see in the field of education?

- The world of formal education always goes slower than what happens around.
- Before what happens post-pandemic I see:
 - It is not possible to paralyze ourselves anymore: we must walk for the good of the many students around the world.
 - The world of ICT (Internet and Communications Technology) is reaching a level of positioning that we must think and act:
 - What are they? What do we use them for? When and how?
- We must look back at what:
 - Education is the tool that should allow us
 - to live better (not as a discourse, but as a reality)
 - Communities should play a more active role
 - The curriculum should be more holistic and comprehensive: tools for life to allow us to be better individuals and groups
- How we take care of ourselves among human beings
- How to take care of the environment
- Financial education
- Spirituality
- Cohabitation
- Interdisciplinarity
- Education as a right

- Education as inclusion
- A rethinking of the role of the teacher.
- A rethinking of educational levels and what should be their role in society

Do you think trends in the educational system and the functioning of “education” are necessary and better today and in the future?

- Learning that borders do not exist
- To educate is to teach to inhabit the world. (Lean, C)
- The importance of women (as teachers)
- Back to the meaning of the word *educate*
- The teacher as a designer

What has changed in recent years and what trends of change can you observe?

- Those mentioned above.
- A professor also weakened by the technological whirlpool. A profound teacher is required in class to be a reference and to have the intellectual, professional, and social tools to be an indispensable actor.
- This differs today according to the part of the world where you are. In the countries where there is a greater educational revolution, it is because the student and the teacher are placed in the center so that from a young age their education serves for life.
- The pandemic, unfortunately, exposed the great differences between those who have access and those who do not.
- To what extent has education become a requirement for social participation?
- If social participation is understood as an element that allows a person to participate actively as a thinker, as a means that allows a change in social mobility: the answer is, without a doubt, that it is a requirement. It has not been different from the past, but now it is stronger.

Where do you see the cultural differences, but also the common points seen in global trends?

- A greater understanding of the importance of education from early childhood to higher education, there will be greater or lesser quality.

What are the biggest challenges of current education for governments and the Church?

- Locate its importance: A child or adolescent without school is destined not to have strong references, nor the possibility of its optimal transformation in the social senses, psychological, economic, and cultural.
- To do this, governments and the Church must be relevant and live up to the times, to be an interlocutor, a mediator, but with such a force that the individual does not doubt that these institutions are key to living better. There is a lot of pending work here.
- Networks with a sense of belonging, because they give me answers to my needs. It will be necessary to review and build those responses together.

We would appreciate it if you could give us a boost (approx. 25-30 minutes) via zoom or in the form of a video recording, which we will play back.

After the momentum, the participants will explore the topic of education and the development trends and challenges.

The workshop is Friday, June 10, 2022 at 3 p.m. (CET).

The workshop moderator will be Dr. Gertrud Pollak, who will also be able to communicate with you in Spanish.

Schönstatt, 16.5.2022, by the central team of the Congress: Fr. Heinrich Walter

... **JUNE 11.** ...

SCHOENSTATT'S CHARISM FOR THIS TIME

How to achieve the objective of this congress

When we received the invitation for this Pentecost Congress, it stated that its aim was “to elaborate a common response on how God is leading Schoenstatt today within the universal Church and within society today”. Furthermore, it stated that “We have the longing to say in a renewed way: this is Schoenstatt’s message for the Church and society of today,” a “common vision that will guide our next steps on our way together as a movement.”

A bold and ambitious goal, but a very necessary one. We have spent the last few days listening to and confronting some of the main “voices of the times” of today. These voices challenge us deeply as a movement. I must admit that, personally, I have a certain fear and prejudice when, in the Church, we begin to “analyse the times,” “readings of reality,” because in general we have an excess of analysis (which, moreover, are always incomplete and can be questioned). There is always a lack of answers. We are very good at analysing and very weak in identifying and implementing concrete responses to the identified reality. Therefore, the most important thing, it seems to me, is to find ways to respond to the “voices of the times.” However, we cannot do it in any other way, than based on what we are, of what the Holy Spirit has given us as a gift that is, based on our charism.

Based on our charisma

What is our charism? I remember a meeting of the National Central Office in Brazil. One of the first I attended as a father (around 2003), in which - faced with this very question - we spent a long time trying to come up with a definition that would please everyone and contain everything... Something similar happened in 2009, at the “Planning Day” in preparation

for the 2014 Jubilee, when we asked ourselves what we were about to celebrate in 2014. It seemed so obvious, but it was a “grace” to formulate it so clearly and simply: the Covenant of Love.

I must, therefore, avoid the temptation of wanting to define what Schoenstatt’s charism is, because we would not get out of here... I start from the premise that all of us here are leaders in the movement and we are “experts” in Schoenstatt. We know our charism very well, with its most varied expressions, experiences, specifications and characteristics. There are countless ways of formulating our charism. From the central experience of the Covenant of Love with Mary in the Shrine, we build an organism of attachments with God, our neighbour, the world and ourselves. This seeks to form a new person in a new society. We do this through our pedagogy and spirituality, which are very rich and we could spend hours explaining all their dimensions. I take all this for granted and well known.

Two fundamental questions

So I would like to express in another way the topic I would like to discuss with you now: how can Schoenstatt contribute to the needs of today’s Church and society? How can we as a Church help the world of today? But also, what can we learn in today’s Church and world?

Any answer I can give to these questions will be limited and partial, and I do not claim to be exhaustive. I will speak from my personal perception. “Every point of view is the view from a point. I recognise that I have had the grace, over the last five years, to see the reality of the Church from a “privileged” point of view, but it is still a point of view. The task of the Pentecost Congress is to bring together different points of view to see reality better and, from that common picture, to seek together some more global answers to the questions I have just asked. In each country and region, more local answers to the same questions can then be sought.

I draw attention to one detail: I did not say *helping the Church*, but *helping as Church* and *learning in the Church*. Every charismatic reality has the temptation to see itself *parallel* to the Church. The movement on the one hand and the Church on the other. I suggest that we definitively

overcome this dichotomy: We are Church. We are a part of the People of God, have been received - in the Church and from the Church – with its own charism. Every charism is in the service, for the edification of the whole of the Church and of society. Without the Church, we do not exist, and only in the Church do we have *the right to exist*. At the basis of everything is the proper understanding of *dilexit ecclesiam*. Everything we are and have, everything we do is because we are Church, because we love being Church, because we love the Church.

How can Schoenstatt as Church help the world today?

This question is based on some assumptions that we are not enclosed in ourselves that we can help, that we want to help. We are not just a self-sanctification club. But, we must also recognise that we do not know everything, nor can we help in everything.

We grew up in Schoenstatt with a strong mission consciousness, but we must avoid two temptations: first the temptation of megalomania, that is, to think we are the best, as if we already have all the answers; and the second is self-referentiality, which the Pope has so often condemned when he speaks to the movements.

This is why the second question is important. What can we learn in the Church and the world today? This question is as important as the previous one. The events of the last years around our Father and Founder are forcing us to be very serious confronted with our limits. I believe that we must avoid the opposite temptation, perhaps motivated by these same recent events. The temptation of the inferiority complex, of shrinking in the face of the challenges that the Church and society are experiencing, as if we no longer had anything to say, as if we had to ask forgiveness for existing and ask permission to speak...

We have a charismatic and prophetic message for today's world. The Church as a whole, of which we are essentially a part, needs Schoenstatt's charism.

At least 10 challenges to be faced

I would like to address the two questions in a parallel and systematic way. How can we contribute and what can we learn? I do this schematically in the form of 10 challenges to be faced. There are certainly many more and, on the other hand, we will not be able to tackle them all at the same time. We probably have to prioritise and this will be your task in formulating the final memorandum of this congress and in applying it in your national and local areas.


| Qué nos enseña y necesita la Iglesia y el tiempo actual | Cómo podemos colaborar a partir de nuestro carisma |
|--|--|
| El llamado a una Iglesia en salida , a un compromiso con el mundo, en conversión misionera. Opción por los pobres y marginalizados, preocupación social, las periferias existenciales. | Lo apostólico: movimiento apostólico, misionero, la gracia de la fecundidad apostólica, consciencia de misión, Virgen Peregrina, Pozzobon, misiones |
| La gran importancia de la humildad, sencillez y transparencia , gran atención al peligro de los abusos, gran necesidad de acompañamiento de personas y procesos. | La filialidad y la paternidad: causas segundas, trasferencia y traspaso, acompañamiento espiritual, pedagogía de movimiento, libertad y confianza |
| Call for a merciful, welcoming, open Church, the revolution of tenderness (Marian Church); warning against neo-Pelagianism. | The Marian Covenant of Love, Marian instrumental piety, capital of grace, self-education |
| Search for spirituality; warning against spiritual worldliness, individualism, etc. | Spiritual Marian-patrocenic, Christological, our strong piety, faith lived in community |

| | |
|--|---|
| <p>Importance of the laity, absence of Christians in politics, economics, pedagogy; need for the contribution of women; feminisms.</p> <p>Economy of Francis; Global Education Pact. Need for more lay leadership.</p> | <p>The laity and the new social order: formation of the laity, family and youth, pedagogy, importance of women, male-female relationship. The covenant culture in all areas of life.</p> |
| <p>Challenges of the world of work, business, trade unions, social inequality, ecology.</p> | <p>Holiness in daily life: connection to God, to oneself, to others, to work, to things, to the world.</p> |
| <p>Young people and families (themes of recent Synods): challenges facing young people, the crisis in families, the defamiliarisation of society.</p> | <p>Family and youth pedagogy: great experience, Home Shrine, education in affectivity and sexuality, many projects: Family Academy, Marriage Strengthening, etc.</p> |
| <p>A Church of dialogue and of listening. Need for discernment and accompaniment (personal and life processes).</p> | <p>Practical faith in Divine Providence: meditation on life, discernment, searching for the traces of God in my life. Spiritual accompaniment.</p> |
| <p>The need to rediscover the evangelising potential of piety and popular culture</p> | <p>The popular: shrines, pilgrimages, Popular and Pilgrim Movement</p> |
| <p>Synodality, ecumenism, the search for universal brotherhood and peace.</p> <p>Communion with ecclesial bodies, contact with other movements, the need for an ecclesial juridical order.</p> <p>The ecclesial reform goes through the conversion of hearts and the reform of structures.</p> | <p>The federative: the structure of Schoenstatt; the „Universal Apostolic Confederation“; the need for common work, dialogue, complementation, search for consensus, etc.</p> |




Conclusion: Schoenstatt was born for this time

Father said that Schoenstatt was born for the day after tomorrow, that we would be part of the *Church of the new shores*. We have every reason to believe that we are already in the future and Father's prophetic vision must be fulfilled today. We are the future. Either we live it to the full, or we will miss the train of history, we will be unfaithful to the charism that God gave us for this time. Recently the Pope said - indirectly referring to traditionalists - that it is not Catholic to go backwards. But saying that does not mean that we should not have our roots strong, rooted in the Gospel and Tradition. In other words, we have to look forward, but with our roots strongly rooted in our origins, in our charism.



We cannot wait any longer. Let us not fall asleep. Let us wake up and wake each other up. Schoenstatt is for this time. Let us not miss this opportunity. For this is we were born. The world and the Church (of which we are a part and how we understand ourselves) needs us. But without arrogance or exaggerated pretension. Simply as part of the Church, walking together – synodical way - with all ecclesial bodies. We do not walk alone, but as Church, with the other movements, with the ordinary pastoral care, with the bishops, as part of a whole. It is time to leave. Let us walk together into the future that is just beginning.



... JUNE 12. ...

Sermon for the Closing of Pentecost Congress - Trinity Sunday 12 June 2022

We have had a powerful experience this week. We have experienced God bringing us together, and God leading us another step forward in our history. He is calling us anew for this time. I would like to use three symbols to describe what I recognise in this week's experience.

We met in the context of the questions raised around our founder, in a time of upheaval in the Church, in societies and of existential uncertainties. Paul speaks of the afflictions today in his letter to the Romans. We experience them first hand. We have also experienced that we can boast of these afflictions. Why? Because affliction brings about patience, but patience brings about probation, and probation brings hope, which does not let us perish, because God's love has been poured into our hearts. This word has an effect on me, as written for us today. The events surrounding Fr. Kentenich have brought about a maturing process in our family. We have created more transparency, have stood by each other in pain, have become more aware of our fragility and have also grown in humility. The truth of history sets us free when we face it and accept it with faith in God's guidance. We are still in the midst of this process. We have entered the Cenacle of Pentecost. This has given us new confidence. We continue to hope in the gifts of the Holy Spirit. **An expression of this hope for the future is the new Pentecost window in the Founder Chapel.** We have all been given such a window. It is the open window of the future. In it we carry the longing within us that the Pentecost event may always happen anew. We ask Mary to open our hearts to the many little Pentecosts we hope for.

The second symbol is this drawing of the Church on the new shore. Fr Kentenich often spoke of this. Images have been imprinted on it. For us it always had a prophetic character. I remember the photo with him at Lake Michigan. Now the insight has matured that the boat of the Church, even after many high waves, will arrive at this "New Shore". We are now in the time for which God called us into being. It is high time to get out

of the boat, to leave the ark of certainties and to go ashore. And our Father and Founder is the first one who has already stepped out, who goes ahead of us with his daring and trust in God's guidance. He tells us through his attitude of faith: do not hesitate, do not doubt, do not be afraid! It is time to bring into the current church and society what has proven itself among us. It is the time for dialogue at all levels. It is the time for pioneers of co-creation of the new epoch. It is the time when our pride will be in how much we selflessly serve the renewal of the Church as Pope Francis describes it in *Evangelii gaudium*. "I dream of a missionary decision capable of transforming everything, so that habits, styles, schedules, use of language and every ecclesial structure become a channel more for the evangelisation of today's world than for self-preservation." (EG 27)

Setting processes in motion rather than owning spaces. It is a matter of promoting actions that generate a new dynamic in society. Let this be done without timidity, but with clear convictions and determination. (EG 223) He who truly loves forgets himself, and seeks neither confirmation nor recognition, for love is always greater.

The third symbol is the burning torch. The older generation has passed it on to the younger. The torch stands for the fire that must always be rekindled. Life is ignited by life, Fr. Kentenich often said. It is about the transmission of life, the transmission of a rich inheritance. It is the process of how personal motivation is born. At this Congress, it was not first a good idea, but a life process that we all participated in. It was probably due to the climate that developed between us. When the climate is right, the necessary things happen on their own, everyone gets involved, everyone sees where things can and must be done. You don't wait for orders and responsibilities. We have experienced a high level of participation of the generations and the different countries, a high degree of joint responsibility. "One for all, all for one" was said yesterday.

This helps us to better understand the mystery of the Triune God on this day. God wants our diversity. It is founded in him. It is good that we are different. If all life comes from the Triune God, then it is about seeing and developing the potential of our diversity and difference. Our image of unity means giving enough space to the different voices and tuning them to each other. We love the polyphony in which one voice does not prevail

at the expense of the others.

This became particularly visible through the commitment of the young generation. Their willingness to take on responsibility right up to the reflection group awakens joy and pride.

The root of the charism entrusted to us is the covenant of love. From this root, the charism must be purified, renewed, so that it can also unfold great fruitfulness tomorrow. So at the end I give the floor to Fr. Kentenich, who in a difficult hour of his life and of our history said the following:

“Our Lady has given us to one another. We want to remain faithful to one another: in one another, with one another, for one another in the heart of God. If we do not find ourselves there, that would be something terrible. We must find ourselves there! You must not think: We go to God, so we leave each other. I don’t want to be just a guide either. No, we go together! That is also the case throughout eternity. What kind of wrong ideas are these, just to be signposts! We are together to set each other on fire. We belong to each other for time and eternity. Even in eternity we are in each other. It is a love one another from person to person, an eternal love one another. And in each other and with each other we will then look at the dear Mother of God and the and the Triune God.” (Homily 31 May 1949).

P. Heinrich Walte