

## OUR FOUNDER SPEAKS TO US

Talks by Father J Kentenich  
to Schoenstatt Mothers

### FOREWORD

As for all the other formations and branches of the Schoenstatt Family, Father Kentenich spoke to the Schoenstatt Mothers. Already in the early fifties, before his exile, he showed them Our Lady as the Christ-bearer and Christ-bringer. One of these meetings took place on the feast of Corpus Christi.

Filled with the awareness of our Blessed Lord being carried in a monstrance through the streets of many towns and villages, our founder showed them Our Lady as the LIVING MONSTRANCE who carried Our Lord over the hill country and brought the blessing of Christ into the house of Zechariah where not only the child but also the father and mother were blessed.

The Mothers took up this ideal and began to strive to become living monstrances, bringing blessings into their families by bringing Christ. The Mothers expressed their striving in working for a precious monstrance for the Mother Shrine and for the Adoration Church. Later in almost every diocese where a shrine was built and a Mothers' Branch existed, the mothers worked for the monstrance in order to express their ideal.

When Schoenstatt celebrated its diamond jubilee in 1974, the Mothers' Branch in Cape Town was in its infancy but the mothers promised to work spiritually and materially for a monstrance for the Maryland Shrine as a crowning gift for Our Lady. The monstrance was completed and handed over in November, 1976.

Now that our branch is more established, we need to ask ourselves whether we can identify with this ideal or whether we wish to see Our Lady under a different title.

Let us listen carefully to what God wants to say to each one of us in our own hearts and also what he says to us through the words of our father and founder in this booklet. (Father Kentenich gave many more talks to mothers which we hope will be translated in the future.)

May the Holy Spirit guide you.

In gratitude for fifteen years of service in the Mothers' Branch in Cape Town and united with you in the covenant of love,

Sister M Helen

11 March 1989.

## CONTENTS

The Little Mary - the Great Mary Talk Given on 30 May 1966  
Coronation in the Room for Mothers At Liebfrauenhoehe, 30 May 1966  
Sacred Monstrance Talk Given on 2 July 1966  
Extract From A Talk Given on 9 September 1966  
The Little Mary - the Great Mary! A Talk Given by Father Joseph Kentenich to  
Schoenstatt Mothers on 30 31 May 1966

## CONTENTS

What is the position of the wife and mother in Schoenstatt?

### I Introduction

From our home shrines Our Lady wants to do what she did in the house of Elizabeth

- 1 to the child
- 2 to the mother
- 3 to the man

### II Inherent answer

- 1 The position of Our Lady in the plan of salvation is repeated in the position of woman in Schoenstatt
- 2 Comparison: The little Mary - the great Mary
  - a 'He pursued the woman' (Rev 12, 13)
  - b 'Man is not redeemed unless by a woman'
  - aa Unless by Our Lady
  - bb Unless by the redeemed woman
  - cc Unless by the feminine element in man's nature
- 3 Application: 'Let us be, O Queen, like you ...'

My dear Schoenstatt Mothers

It is unusual that within the framework of this day's celebration<sup>1</sup> you have still prepared a special celebration in addition to everything else. Your preparation was excellent, and now you can carry it out. I am very happy that it is possible for us to be together tonight to consider things together and learn to love these great truths.

When we were together this morning I told you about my dream of Schoenstatt's tremendous vision of the future. Do you still remember one or the other point? Perhaps you have already taken the opportunity to define and determine your own position as mothers, as Schoenstatt Mothers, in this tremendous realm, in this vision of the future. I think that this evening I should

<sup>1</sup> The Coronation Church on Liebfrauenhoehe was blessed on 31 May 1966.

give you a concrete answer to all that you have discussed together and dreamed about.

What is our position as women, as mothers, in Schoenstatt?

I

Today I blessed the home shrine of a teacher from this region. While I took in the atmosphere of the house, the thought occurred to me: Our Lady has once again been seeking shelter today, or, now that the Church in general is no longer prepared to acknowledge Our Lady correctly, she wants to visit Elizabeth again, she wants to visit the individual families. What does that mean? Quietly and in the background, she wants to do today what she did in the house of Elizabeth, in every house we have called or want to call a home shrine.

This is not really what I wanted to say to you, and yet, please allow me to continue these thoughts.

What did she do in the house of Elizabeth? What does she, therefore, want to do in our homes? In the house of Elizabeth we find a whole family gathered together: A father, mother and child. What did she do?

1       Hardly had she greeted the occupants of the house, in particular Elizabeth, when, as we read, the child leapt in his mother's womb. What did Our Lady do? The child was sanctified. Isn't it true to say that today this is our greatest worry as mothers? We think: What is to become of our children? There was a time - it was after the war - when mothers trembled and said: Why give birth to a child? Tomorrow or the next day they will fill the battlefields! Perhaps we do not need to worry so much on this score today. I say, perhaps, for it is by no means certain that this is or will be true. Therefore, let me repeat, perhaps we do not need to fear that we shall have to allow our children to be butchered on the battlefields where physical weapons clash, but there is another battlefield that a mother's heart considers far more dangerous - it is the battlefield of morals, it is the battlefield of religion, it is the battlefield of education as a whole.

What can we expect, what may we expect? When we have done everything we can for our children, for our own flesh and blood, what may we expect? Who can answer this question? Since we now lead Our Lady to our homes, and because we are convinced that she will do in our homes what she does here in our shrines, great peace can encompass us. Why? Our Lady undertakes to do from our home shrines what we are unable to do.

The child shall leap in his mother's womb. What does that mean? If we apply this saying meaningfully to ourselves, it implies that Our lady will take our children under her protective mantle, she will take over the responsibility for seeing to it that despite the chaos of the world today, despite all the phenomena that we regret today, phenomena that indicate the death of the

family, our children, our flesh and blood, will find the way to God, and hence also to heaven. A very great gift!

2 And when we look at the mother, Elizabeth, what was the effect of her encounter with Our Lady? She began to prophesy. Her supernatural instinct was outstandingly awakened. This is also what we long for and expect for ourselves. We do not merely want to be able to string religious truths together, we rather want the whole supernatural organism to be awakened when we let Our Lady exert her influence on our home, the home where father, mother and children are together. From this we expect a great transformation at a time when the emancipation of women has come to a head. I shall return to this point later.

3 And the man? He suddenly found that he could speak again. He had been dumb. How often we notice this muteness even in our husbands. I do not know whether this is actually so, but how easy it is for our husbands to lose the gift of speech. What speech is meant? The language of conversation, of personal conversation with the living God. Instead of this he speaks constantly in every possible language, language that concentrates on self, on his own drives, on material things, on the materialization of life.

When we hear and meditate on all this, we may be sure that Our Lady will also take our husbands into her school of education, so that they again learn the art of supernatural conversation, of engaging in loving converse with the living God.

What is our position? the question has been raised, but not answered. These were only a few chance remarks, but they already give us an acceptable and understandable answer to all that we Schoenstatt Mothers may expect when we allow our houses to be changed into home shrines. To a certain extent this has prepared us for the answer, the inherent answer, to this question.

II

I ask again: what is our position in this tremendous Schoenstatt realm that has been depicted in general outline? May I give you an answer? It naturally sounds rather daring, but it has to be taken seriously. What is the answer? A position comparable to that held by Our Lady according to God's plan in the redemption of the world, in the total redemption of the world.

I shall only mention a few thoughts here that are very plausible. Let us think of the incarnation. You can imagine that if Our Lady had not said yes, if she as a woman and mother had not said yes to the message of redemption, there would have been no redemption. This does not mean that God could not have designed other plans. But once the plan was made that the only begotten Son of God should become Man, and in this way be in a position to redeem the world, it is obvious that without Our Lady there would be no redemption of the world.

What then, is our position as Schoenstatt Mothers in Schoenstatt? May I give you the daring answer? Without us, without our Schoenstatt Mothers, Schoenstatt is absolutely incapable of carrying out its mission today. Let me repeat: Just as there would be no redemption without Our Lady, so there cannot be a fruitful Schoenstatt realm without our Schoenstatt Mothers. I do not know whether you can to some extent grasp the entire depth of such a statement.

When we place these thoughts into the context of the condition of women in the world today, we partly rejoice at what the movement for the emancipation of women has achieved in the last few decades. But you will surely understand me when I add immediately: the emancipation of women as it is developing today, as it is in ferment today, and as it has come to a head today, overthrows the whole order of being. The aim is to place woman on the same footing as man, or to make her equal to man. You rightly feel that when woman becomes masculine in this way, the danger is great that very soon man will become feminine. This is put in rather an extreme way, but you realise what is meant in the individual case. Truly, we have much for which to thank the emancipation of women, since many false teachings, many injustices, many practices that enslaved women have been overcome. But the aim can never be to put man and woman on the same footing, or to consider man and woman as ontologically the same. If such efforts continue, we will be faced with an ontological revolution. Such an ontological revolution means a form of destruction for the whole human race.

Why have I dwelt on such thoughts? I think I should paint in the dark background to some extent, so that we may afterwards understand the positive description better. The truth is, and this is what we all strive for and are thankful for - you know what we usually say in this regard - the two sexes are not alike; they are of equal value, but they do not have the same natures. Hence, everything depends on whether we Schoenstatt women exemplify the ideal of woman. Let me add, everything depends on whether we really become little Marys. The position of the great Mary in the plan of salvation must be repeated in the position of the little Mary in Schoenstatt.

2 I have just said that without the great Mary there would be no history of salvation, there would be no work of salvation, and added, that without the little Mary - and by this we mean ourselves - Schoenstatt is absolutely unable to carry out its mission. Let me remain with this thought for a bit. I would like to introduce you into a train of thoughts that is probably unknown to you.

Let us compare them - the little and the great Mary!

a When we meditate upon the Proto-gospel, we know that in every respect the devil has aimed at Our Lady. 'I will make you enemies of each other, you - the serpent - and the woman' (Gen 3,15).

And when we now look into and up to the great battle that once raged in heaven, when Michael rose up to fight the demon, Lucifer, what was the result? The Scriptures tell us that in the end Lucifer and his followers were thrown down to earth. And now comes the most important part. 'And he pursued the woman' (Rev 12,13). Do you understand what I want to say? We

should look at and take note of all that is developing and fermenting among women today. It all means: He pursued the woman. It is said - this may be a fable - that if ever snakes find their way into a group in which there are both men and women, they will naturally do everything possible to get at the women. He pursued the woman!

What does that mean: He pursued the woman? What woman is meant? Without doubt Our Lady. I do not want to go into this at present. It is the result of the enmity decreed by God and in keeping with the order of being - the enmity between Our Lady and Lucifer.

And he pursued the woman. What woman is meant? Every reflection and replica of Our Lady. That is to say, every member of the feminine sex. He pursued the woman. Because of the unredeemed woman, the world shall remain unredeemed.

He pursued the woman! We think here in particular of ourselves as Schoenstatt Mothers. We have to take into account that Our Lady wants to take on shape and form in us, that she wants to be able to see herself in us, but also that the devil, Satan, wants to confuse us in every possible way.

b St Bernard once described a counterpart to the original picture - the original and its counterpart.

He coined the phrase: 'Non erigitur vir nisi per feminam' (Man is not redeemed unless by a woman). When we were together today we asked jokingly: How many men, or how few men do we need to outweigh the women? Of course, this was only a joke. What is that saying: Man is not redeemed unless by a woman?

aa Of course Our Lady is meant in the first place. Even man cannot be redeemed without the help of Our Lady. We do not want to overlook this. Therefore, when we are very worried about our husbands, we should see to it that they learn to love Our Lady. They must imprint Our Lady's picture deep into their hearts.

bb Non erigitur vir nisi per feminam! What does that mean in practice? Normally, man is not redeemed except by a redeemed woman. And what name have we given to redeemed woman?

She is the little Mary.

Hence, if we ourselves are not redeemed to the very tips of our fingers, we shall simply not be able to carry out our task in regard to our husbands, or our mission in Schoenstatt.

cc Non erigitur vir nisi per feminam! A very, very deep thought - man, too, cannot be redeemed unless he cultivates within himself these features proper to woman. Man has the mission to transform the world. And woman? Expressed symbolically we can say that she represents the basic disposition and attitude of creation to Almighty God. Nisi per feminam! Feminine, childlike

features must be developed in man, otherwise he will never find the way leading to salvation, to God.

With that we have described a fundamental attitude. It is an attitude which implies that the extent to which we are redeemed women, little Marys, is the extent to which we make the redemption of man possible.

Think only of the children. How much we would like to and should care for our sons. Are we not often inclined to give less attention to our daughters? You understand what I am trying to say, don't you? What does a single girl whom we have redeemed mean? What a blessing such a girl is to the whole of civilization today! We should try to exemplify those words: Our basic attitude to God must be feminine. What is meant? It must be that of childlike service. Today, when we say so much in Schoenstatt about being a realm of the Father and of children, these words apply not only to ourselves, but also to our sons and husbands. A realm of children before God. And what must we women be? We all want to be mature and strong women when confronted with life. But we can only be this when the root of our entire being as women is this childlike attitude of service towards God. Please remember - when facing life we must be mature and strong women, but in relation to God we cannot be childlike enough.

*Non erigitur vir nisi per feminam!* If we do not have this fundamental attitude, we are not sufficiently disposed or prepared for our task of redeeming our husbands. Unless man learns this childlike basic attitude from woman, he cannot be redeemed. Formerly we often repeated the saying: 'The greatest misfortune for the world today is that we have lost our childlike attitude to God, since this makes God's fatherly activity quite impossible.' I think I may interpret this saying in regard to our present civilization, as: As our Father, God must first destroy the pride and stubbornness of modern man. He has already begun to do so! What has he not done in this regard over the last ten, twenty, thirty, forty and fifty years? He has cast things down in ruins. What does all this mean? Preparatory work. His actual activity as Father is only just beginning. The greatest misfortune is that we have lost our childlike attitude to God, because it makes God's fatherly activity impossible. When mankind has broken down again, when it has again grasped even slightly the meaning of and need for deep, childlike self-surrender to Almighty God, God the Father will then begin to reveal that activity which is most proper to himself. Hence, on the other hand, the greatest good fortune of modern man is the reconquest of this childlike attitude, because it almost forces God the Father to reveal and pour out his endlessly merciful fatherly activity over modern man, over woman, over the redeemed women, but also over the men.

Has your question been answered? Perhaps you know the answer a bit better. But it is high time that we begin to dig deeper in this regard.

3 If we now ask: How are we to bring about the great, world-wide Schoenstatt realm? What can we contribute towards this aim? I think you should be able to grasp the answer quite easily. What should we do? I can only repeat: Become little Marys! The less women today want to reflect the

image of Our Lady, the more Our Lady - we may almost say - is banished from public life, even from the public consciousness of the Church, the more we want to give her an opportunity to reveal herself to the modern world in us, her images. We, therefore, want all the more to make those words come true that we so often pray in 'Heavenwards': 'Let us be, O Queen, like you.' We want all the more to try to embody the ideal, both in respect of our own education, as well as that of our daughters.

'Let us be, O Queen, like you,  
More and more your clear reflection:  
Strong and noble, childlike, true,  
Offering peace and joy, protection.'

To become little Marys! This is the greatest thing we can do, but it is also the most important thing we should do without ceasing if the tremendous vision of Schoenstatt is to become a reality one day.

Of course, this is expressed in relatively abstract terms, but I think I have hit the nail on the head. I also think that those who lead us should introduce us far more deeply into this world, into our original sphere as women, into our particular mission as Schoenstatt Mothers within the framework of Schoenstatt's great mission for the world. From this vantage point we will feel greater enthusiasm for all that Schoenstatt should be to us and through us. Hence:

'Let us be, O Queen, like you,  
More and more your clear reflection:  
Strong and noble, childlike, true,  
Offering peace and joy, protection.  
Yours the task in which we share:  
Hearts for Christ help us prepare.

On the feast of Pentecost when we like to repeat those words: 'Send forth your Spirit, and everything will be re-created,' let us ask Our Lady to transform our thinking, to re-orientate our love, that she transform our wills and change our entire character structure. Great tasks face us as Schoenstatt Mothers in the building up and extension of Schoenstatt.

Just as Our Lady has until now proved herself the great Queen, Mother and Victress - as we mentioned in a profound way during the celebration today - may she also be the Victress over everything we have pointed out as a false ideal (Leitbild) for woman. Let us, therefore, give ourselves once again to Our Lady with the petition that she should form us into little Marys according to her image and likeness. When the movement for women and mothers has realized this aim in the individual member and in their children, it will have fulfilled a great mission.

Coronation in our Room for Mothers  
at Liebfrauenhoehe on the eve of the feast of  
the Queenship of Mary, 31 May 1966

Our father and founder prayed spontaneously:

'Dear Mother Thrice Admirable, Queen and Victress of Schoenstatt, some time ago we chose you to be the Queen of our hearts, and so (this evening, on this eventful day,) we also want to place the crown on your head. We want to crown you in thanksgiving for all that you have given us until now. We want to crown you the Queen of our hearts. Therefore hear our petition, hear our promise, hear our oath: *Accipe coronam quam Deus tibi praeparavit ab aeterno*. Accept the crown which God has prepared for you from all eternity. Yes, accept this crown! We crown you Queen of our hearts. Accept this crown, Queen of our hearts!

We know that the heart is the symbol of the whole personality, it is the core of the personality. We know that for us women in particular the heart is the most valuable, most beautiful gift foreseen for us from all eternity by Eternal Love, and given to us at the right moment. It is the gift most deserving of our gratitude. Therefore, when we appoint you and crown you the Queen of all hearts, the Queen of our hearts, it means that we give you our entire personalities without reserve in the symbol of our hearts.

The heart, particularly when we consider your heart, is not only the symbol of your whole personality, but is also a symbol of a completely ordered heart. We know that today human nature has become disordered. Since it has become disordered, the whole world is out of order, a state of affairs we deplore and regret. We are looking for a new world order, particularly if we are members of Schoenstatt. Therefore, we ask you once again to accept the crown with which we crown you Queen of all hearts. You will accept our hearts and give us your heart in return. The heart is not only a symbol of love, but also, since it is your heart, the symbol of a completely ordered organism.

Teach us how to keep our hearts in order. Teach us as you did with your heart, to give the core of our being always and forever to the Eternal God. Teach us to give God what belongs to him, and to give others what belongs to them. *Accipe coronam quam tibi domino praeparavit ab aeterno!*

A second statement which we want to include in the presentation of the crown is this: *Accipe virgam virtutis et caritatis!* It is a statement that in essentials says the same as the previous one to our minds, to our faith-inspired thinking and to our hearts.

*Accipe virgam!* Accept the sceptre, the sceptre of love! This is our strength, it is the way and mission specially given to us women by God. You should be the magnet that attracts our heart to itself. Our hearts possess a mysterious openness for others. It is almost an innate quality. And then as time went by it was carefully guarded and developed under your guidance. Yes, please accept the sceptre of love from our hands. See to it that after your example we may accept all we experience in our everyday lives, everything without exception, as the expression of infinite fatherly love. Let us never forget, and let us put into practice in everyday life, those great words: The Father's hands are always warm. Yet even though the Father's hands are always warm, they

are often hidden in iron gloves. When we feel these iron-clad hands of the Father, whether they touch us in the people around us who wrong us or envy us, or whether the iron gloves make themselves felt in physical sickness or mishaps in the family, let us never forget that these iron gloves, no matter in which way they affect us, always hide the warm hands of the Father. You are the one who exemplified this attitude. You are the one who is allowed to open up to us the world of love in the name of God the Father. How often God the Father's warm hands touched you with iron gloves. How hard, how rough, how harsh those gloves were! Yet you accepted everything as a gift of love, you regarded it as God's wooing and gave a whole-hearted and lasting answer. *Accipe virgam, virgam caritatis!* May this sceptre, your sceptre, which you hold in your hand and which you use in order to lead and rule Schoenstatt, always be the sceptre of an inexpressibly tender love.

Now comes the third statement which is naturally connected in some way with the coronation. *Sta et tene locum a Deo tibi ab aeterno praeparatum!* Stand and take possession of the place prepared for you by God from all eternity. That is to say: Stay here! In practice this means: Be the Queen of hearts, remain the Queen of our hearts forever! Even if other creatures fight for our hearts, no one may sit on the throne of our hearts who might wish to remove you. Whoever wishes to possess our hearts in any way, may only do so together with your heart, together with you. Reign over our hearts. Reign over, rule and lead the hearts of all the children of the family. Let the world be healed because we have become like you.

Again, dear Mother Thrice Admirable and Queen of Schoenstatt, let us crown you the Queen of our hearts. Form our hearts so that they become like your heart. Then in your heart we shall increasingly become aware of the heartbeat of the Saviour, the heartbeat of the Triune God. *Mater ter admirabilis, ora pro nobis! Amen.'*

## SACRED MONSTRANCE

On 2 July 1966, about three hundred Schoenstatt Mothers gathered in the hall of the Schoenstatt Marienschule to listen to directives from our founder, and to let themselves be 'sent out' for the building of their home shrine.

### Disposition

The Schoenstatt Mothers' ideal: You are clearly and totally the Sacred Monstrance which bore Christ the Lord.

- I Our Lady, a Sacred Monstrance in the light of the feast of the Visitation
- 1 The one who gives birth to Christ
- 2 The one who bears Christ
- As such she has a threefold effect in Elizabeth's house:
- a The child is sanctified
- b The mother begins to prophesy
- c The husband regains his speech
- 3 The one who serves Christ

## II We ourselves are a Sacred Monstrance

### 1 General demand

A new view-point. All created things, sexuality included, should have a transparent character. To have reverence for ourselves and for others because God lives in our hearts (heart shrine)

### II 2 Our task in detail

As someone who gives birth to Christ, bears Christ and serves Christ we should be effective

#### a in the family generally

The family as the first educational institution

#### b towards ourselves

Ideal of sanctity nowadays: Become people from whom a divine atmosphere emanates - a little Mary

#### c towards the children

##### aa the new view-point

##### bb caring for their religious education

##### cc caring for the child's natural development

#### d towards the husband

The wife must help him to overcome his sexual craving, teach him to speak to God, and again to become the priest of the family

The covenant of love with Our Lady guarantees our striving for the high ideal of divine confidence.

Conclusion: 'What would have happened if you had not cared ...'

My dear Schoenstatt Mothers,

The little girl (before the talk Father Kentenich had been welcomed by two small girls) has just said she is happy that I'm here. And I'm happy that you are here.

It must obviously be a special event that has drawn so many of you together here. What is it? We need only look at the wall. A Monstrance! We need only remind ourselves that today, about twenty years ago, our branch as Schoenstatt Mothers came into existence. Yes we even have the intention to realise a 'five-year-plan' as we prepare to celebrate the Silver Jubilee of our existence in a special way. Therefore, you will no doubt use the opportunity to look back into the past and forwards into the future.

What is our ideal? We see it symbolised here: the Monstrance. Who and what is our ideal? Our Lady seen as a Monstrance. You are clearly and totally the Sacred Monstrance. Who is clearly and totally the Sacred Monstrance who bore Christ the Lord? It is Our Lady, our Patroness. It is Our Lady, our Mother Thrice Admirable, Queen and Victress of Schoenstatt.

Two questions arise: What is this Monstrance like if Our Lady is its embodiment? And the second: What must we be like if we want to be reflections of this Monstrance.

The first question is easily answered. Already after carefully considering the expression even just a little, we have a clear answer. You are clearly and

totally the Sacred Monstrance who bore Christ the Lord. All that we have recently said about the 'shrine construction site' should be recalled here.

Shrine construction site - what do we mean by this? The most varied forms of shrines: mother shrine, daughter shrine, home shrine and finally heart shrine. If we talk of a heart shrine, then we can truly say that we represent a Sacred Monstrance which clearly and totally bears Christ. Then we recall that all of us clearly and totally represent a temple of the Blessed Trinity, in much the same way as Our Lady in whom the Blessed Trinity lived, and who was consecrated and given over to the Trinity. If we want to spin the threads of our thoughts further, we could say: We are all a Marian Church which is consecrated to Our Lady and in and with her to the Triune God, and in a certain sense a Church which is also occupied by Our Lady. Clearly and totally a Sacred Monstrance which bore Christ the Lord.

But if you want the picture to be impressed upon you even more vividly, then you need only think of the event today's feast commemorates. There the concept 'sacred monstrance' is enlarged upon, deepened, clarified and transfigured in all directions. There we see Our Lady hurrying over the hills. She had scarcely uttered her 'Fiat', and on that occasion heard that her cousin was to give birth to a child, when without any further command it was obvious - after she had spoken her 'Fiat' and the great event became reality, of which the evangelist tells in those deep, simple words: 'Et verbum caro factum est' (The Word became flesh) - that Our Lady could no longer remain in her little room. With Christ beneath her heart she had to hasten over the hills and bring Christ to life in an uniquely deep way at her cousin's house.

As a Sacred Monstrance she hurried over the hills.

That contains a threefold message: She is the one who gives birth to Christ, bears Christ and serves Christ, three truths which are actually familiar to us. All the same we can recall them again and again, always deepening them anew. It may take some time, a whole life-time, until we are entitled to apply the individual characteristics of this picture in some measure to ourselves.

## 1 The one who gives birth to Christ

Only after she had spoken her 'Fiat' did the great reality take place, the greatest event in world history: 'Et verbum caro factum est.' The Second Person of the Trinity took on human nature, and since that time, we know for certain that God in human form walked on this earth, that the 'verbum divinum' - the Second Person of the Trinity - was on this globe for thirty-three years.

The one who gives birth to Christ! We are also called to bring Christ forth in us. A Marian saint who dared to make a deep inroad into Mariology and whose life was totally dedicated to honouring Our Lady, once drew attention to the fact that today - i.e. at that time but probably more applicable nowadays - Christ takes on too little shape and form in people. And the reason for this, he continues, is that the great law in the incarnation should always be

repeated in a meaningful way. What does that mean? '... conceived by the power of the Holy Spirit and born of the Virgin Mary.' What is that: Our Lord, conceived by the power of the Holy Spirit, born of the Virgin Mary? If the Holy Spirit does not find Mary within people's souls, then he will not unfold his creative activity of forming Christ and giving birth to Christ.

If we take a quick look at the world of today, then we can understand why Christianity - Catholicism included - appears to have become more superficial in every way. Christ will not be born anew, except at those places where the Holy Spirit discovers Mary. That means: If we are not attuned to Mary or - in our language - if we are not a little Mary, then we can do what we like - we can chisel away at ourselves, we can study, we can mortify ourselves - the great law of giving birth to Christ will not become a reality. The Holy Spirit can no longer find Mary in the individual. Therefore the words cannot be realised 'conceived by the power of the Holy Spirit and born of the Virgin Mary.'

## 2 Our Lady hurries over the hills

She first unfolded her full effectiveness in Zachariah's house. Over the hills - but always as the one who bears Christ, the one who brings Christ, as the one who serves Christ. Wherever she goes, wherever her footsteps fall, everywhere - it is the structure of her whole being - she is a Sacred Monstrance, the one who bears Christ. As the monstrance bears Christ, as Christ is borne everywhere by the monstrance, as through the monstrance Christ blesses all, and graces flow from the monstrance, we find a very good comparison in Our Lady in Elizabeth's house. She enters the house. And what follows? Grace works, even one miracle of grace after the other takes place, to an outspoken degree. We read in Sacred Scriptures: 'For the moment' thus says Elizabeth, the Mother, 'your greeting reached my ears,' from the moment you walked into the room you were effective yet it was not you who were effective, but through your greeting you became effective.

### a And what was the initial effect?

The child in his mother's womb was sanctified. The one who bears Christ! She bore Christ into the house. The one who brings Christ. She first brought Christ to the child.

My dear Schoenstatt Mothers, is that not also our essential task? I shall soon return to it and touch on it briefly.

b But with that the effect was not at an end. Here Our Lady, the one who gave birth to Christ, the one who serves Christ, the one who bears Christ, performs her mediating service, manifests her mediating position in a special way: The mother begins to prophesy. And what does she say? She is now enlightened by the Holy Spirit. What she says first outlines the uniqueness of Our Lady's person: 'Of all women you are the most blessed, and blessed is the fruit of your womb.' Further on 'Blessed is she who believed ...' (cf Luke 1:42 and 45). For what has come about in your womb is from God, from the Holy Spirit. What do we detect? The influence of the one who bears Christ,

the influence of the golden Monstrance not only on the child, but in an outstanding way on the mother. In every way, the fruitfulness is an unusually religious one.

c And if we think of the husband of whom we read: After he had been struck dumb, he all at once began to speak. He, too, began to prophesy.

If we let all these thoughts sink in a little, do we understand the great significance of Our Lady's role as the Sacred Monstrance?

What are the consequences for us? It is the ideal which all of us, as Schoenstatt Mothers, have chosen. It is the ideal after which we are striving. It is the ideal which leaves us no peace. And all this in a time which is fleeing from Christ and murdering God. We are now living in this time and have grown so deeply into the supernatural world and reality that no matter whether all down the line our calling demands hard work, we see the ideal as our main occupation. What do we want? Through everything we are and do, we want to bring forth Christ anew in our children, bear him into our entire family and bring him to our husbands.

3 The one who bears Christ, the one who serves Christ.

How did Our Lady serve in this case? Where it concerned the supernatural order, there is truly no doubt. How many little services did she not do for the mother, how many little supernatural services for the child, how many little services also for the husband! And on the natural level? Yes we may say she is the first Christian family-helper. She also served the family as far as the natural order was concerned. She worked, lent a hand. Even if all these things are not expressly stated in the Bible, what is written there should not be interpreted otherwise, for it concerns Our Lady, is applied to her. What she did on that occasion is simply part and parcel of life. An extremely beautiful picture, an appropriate picture.

## II

And now comes the second point: the application to ourselves

In retrospect we want to consider whether we have actually realised this towering, great, beautiful ideal which should be fruitful in and for the future. Have we become a sacred monstrance? Have we really become a little Church of the Blessed Trinity, a Marian Church? What does it have to say to us?

1 All 'created' things, sexuality included, should have a transparent character.

Is it not true that we stand in great reverence before a consecrated Church? If I myself am a Church of the Blessed Trinity, a living Church of the Blessed Trinity, if the Blessed Trinity lives in me, in a certain sense Our Lady also lives in me, if I am consecrated to her and not to the world, if I am not enslaved to

all worldly pleasures, although I live in the world, stand with both feet on the ground, although I am married - all the rights we give each other, also with regard to the body, all rights, all obligations as well apply to us - nonetheless, how must we see ourselves? We must become aware of the divine within us. How must we see our partner, our children? If we see and understand them correctly, if we have taken our education seriously, God lives in all of us. All represent a heart shrine. All and everything, down the whole line, demands inexpressible reverence of us, reverence for the body, reverence for the originality of the individual person in whom the Triune God dwells. Once again, reverence!

2 And if we penetrate more deeply into the individual functions which we have just named, then we receive an answer to the problems which nowadays are shaking the innermost core of the whole of Christianity.

a With the passing of time - just to mention one thing - all associations that have endured throughout the centuries will fall to pieces. Yes, everything that has no lasting value is collapsing and even that which has lasting value, must be protected today, for everything is in revolution. And if all associations are falling to pieces, if the schools even the Church can no longer fulfil their functions, as in former times, what then? Then we must return to the basic cell of human society. That is the family. The tremendous growth - yes we might almost say the tremendous growth of all associations, also within the Catholic sphere, is to blame for the members of the family totally forgetting their original function. Pius X, once coined the beautiful expression: 'The family is the first seminary for priests.' A saying that first and foremost applies to the education of students who are studying for the priesthood. Then if associations collapse, and if we have to admit that we, as family members, have handed over basic tasks to the Church and the state or the school, if we have forgotten that we are in the main the first teachers of religion in the family and must be the first educators, then we should rediscover this great truth tomorrow or the day after. We as father and mother, we who constitute a family, must take back the responsibility which we have handed over to the school, the state and the Church. The first school, if you like the first university, or even the first educational institution for the future world, for the future Church, yes for the future universal world - what is it and what should it remain? It is the family.

I must let you into a secret. Our sisters who work in the Movement generally like working with the Mothers. And why? Where it concerns mothers, we have people before us who stand in the midst of life. They are not dependent on lofty and constantly changing ideas to help them master daily life. They have matured through life and in life and have therefore also the most exceptional, the most developed organ for sound religion, for mastering life through religion. The same applies to the Family Branch. All who belong to us are deeply interested and rejoice if they may offer their help in this direction. It is so true - I said it years ago - our individual families are the most fruitful field for the Schoenstatt Family. From them a blessing or a curse will go out. From them alone can a renewal of the world take place. That is also a reason why generally we want to guard ourselves - how shall I put it? - against becoming

Schoenstatt modernists. That means we must guard against ignoring the history of the family, and no longer knowing how God has worked so wonderfully until now all over in our Schoenstatt Family. Everything depends on not forgetting the elementary divine powers which have proved themselves to be extremely relevant and fruitful in the entire Schoenstatt family, instead of stretching out one's hand towards the delusive values offered to us in so many ways in the world and in the field of science.

In what does our task consist? What is the special task of our mothers within the framework of their families? It is the same task Our Lady carried out for her cousin Elizabeth. We must only apply it meaningfully and soundly to ourselves. What applies here? Firstly, the all-round religious education of our children, the religious self-education of the mother and also a religious influence on our husbands. Everything depends on the family. Therefore we have to concentrate on the family. We often said formerly that out of the families the various members for the individual branches will come forth. From the families we shall receive priestly vocations, vocations to the Schoenstatt Priests and, for instance, receive members who constitute the Youth, the Institutes and also the Unions.

You will recall the exceedingly beautiful saying of Pius X after he had become a bishop. He had a simple mother whose attitude was very supernatural. And he knew how to treat his mother in her own way. Once when he visited her as was his custom, his mother was delighted with the ring he wore as Bishop. Pius X entered into his mother's joy and showed her the ring, proud that he could wear it particularly for his mother's sake. And what was her response? You know her words: 'You would not be wearing this ring if I had not worn my wedding ring honourably.' You understand what that implies? If you had not worn your rings, your wedding rings honourably, what would have become of your children, of your husbands? You may never overlook that. Even if the 'king of creation' often behaves as though everything depends on him, in the final analysis he is still dependent on the mother of the family, on his wife. If the wife does not exert her influence on her husband in a religious way, in a religious direction, we may not expect him to be immune against the influences, the profane impressions he is constantly exposed to outside at his place of work.

If we were to continue chatting in this way and enlarge in every direction upon the few thoughts I have placed before you, we would feel what it means to place our Family Movement, our Schoenstatt Mothers more and more into the centre.

And if you now proceed to consider how in future, that is, in five years' time, your life-style should be formulated, not only the supernatural, but also the natural, ethical life-style, then you will obviously admit that you have a tremendous task before you.

Adoration of the flesh - I'm saying that deliberately - adoration of the flesh is fostered everywhere today. It was already the case in the Middle Ages when it was said: Women are dressed in such a way as to give the impression they

are for the meat market. A meat market, what does that mean? They only see their mission in offering their flesh for public display.

If we now touch on these things only briefly then we feel it is God's Spirit who in the intervening period has directed and led us - also during the years of fierce battle. In a completely opposite way to the elite branches, for example the Secular Institutes or Unions, we have come into existence quietly in the background. The family's public awareness has not even taken much notice of us. Yet despite this, we have come into existence, have grown and are on the way to growing even more. Should we not be sincerely grateful for this? Obviously it was the Holy Spirit who worked in us without human, or with very little human activity, and who has brought forth the urge within us: Away from today's over-emphasis on culture! Away from today's lust of the flesh, into a sanctified family, into - shall I say? - the Family of Nazareth, or shall I remain true to the train of thought and say: into the family of Elizabeth and Zachariah.

b If we now want to examine more closely in what our task as a clearly and completely sacred monsternce consists, a monsternce that bears Christ, then we must naturally first take note that we bear Christ in ourselves. This applies to each individual mother.

This morning I gave a talk to our sisters and someone has just whispered to me that I should repeat what I explained there about the image of a modern saint. I do not want to do so in detail. I pointed out what we have understood from the beginning as the ideal of sanctity, as found in the Founding Document and in the other documents which have been published. We were unanimous that today, in a time of increasing irrationalism, one should understand a saint as a person from whom a divine atmosphere emanates. A divine atmosphere! An atmosphere of polished sureness in social behaviour (savior vivre) need not go out from me. It can but it is not the main thing. A divine atmosphere. It makes me happy to emphasise it, because a family from the Schoenstatt Movement wrote to me to say they would love to come to Schoenstatt again. I was given to understand that the whole family pressed to come to Schoenstatt, mainly to see there people - it is literally written by the simple wife - to find people in whom one feels God lives, from whom a divine atmosphere emanates. We should not overlook what the Founding Document points out so beautifully: whoever makes a pilgrimage to Schoenstatt in genuine faith and love, and kneels in the shrine to pray, he or she should experience the glories of Mary. Which glories? The glories God has actualized in her. These glories should be acknowledged and her mission for today's world recognized. But her glories should also be experienced in the guardians of our shrines. This is an extremely great task which, above all, our sisters have who by virtue of their calling should be guardians of the shrine. What is their most central task? To be an embodiment of the divine, an embodiment of Our Lady's glories.

What does all this have to say to us? We may not forget: Those who radiate a divine atmosphere, a divine, supernatural aroma will be honoured as saints. Do you see, not only should the divine be seen as something interior, something to be embodied, but whoever piously and believingly kneels in our

shrine should him or herself also receive the grace to become an incarnation of the divine and the supernatural, and, as such, return once again into his or her own family. All created things, sexuality included, should have a transparent character - the need to make the supernatural transparent. A new view-point. A new dimension in thinking, loving, willing should be given to us. On this everything depends!

What must I be, therefore, as the mother of the family? Naturally I haven't the time to have so-and-so-many prayer times or spiritual exercises. But one thing I can do: I can care, so to speak that Our Lady takes on shape and form in me, and in and with Our Lady, the Saviour and the Triune God. That must be my task - to give birth to Christ.

May I now repeat the saying that we briefly mentioned at the outset? When will Christ be born in us anew? If we observe Christianity nowadays, also some Catholic circles, who often want to know nothing or very little about love for Mary as we have learned and practised, then we must always firmly keep in mind that the Holy Spirit will not be creatively active in bringing forth Christ, if he does not find Our Lady in the individual souls. A uniquely great law! The result that follows from this: So let it be! We all want to be little Marys, reflections of Our Lady, then we can be certain that the Holy Spirit will once again bring forth Christ in us.

c But if we now think of our children - on what does their future well-being depend? We may not overlook, it depends mostly on the mother.

aa In the first years of infancy, precisely at a time when the child is most receptive, when one could almost think a child doesn't understand what one says, or does, one often forgets that a child's education is complete by the time he is three years old. This is a saying that has come down by way of mouth for centuries.

What does that imply? The direction in which a child's feelings will tend is given to him in his earliest years. The emotions are of great significance in the child's future education (more than we think). And on whom do these depend? Without doubt on the mother? It is wrong, erroneous when nowadays one proclaims that it doesn't matter, if one lets a child run around stark naked, and I, as a mother, fall in with the trend. The child doesn't understand anything about it. No, he understands nothing of this and yet he understands everything. What awakens then in the child's emotional development, the direction his emotions will take later, has a bearing on the child's whole life. Branches of modern science also know this, particularly that one which is called psycho-analysis, and they offer evidence that the child's whole life is determined by the initial affection he receives in his infancy.

What, therefore, should we do for our children? First of all, see the child as God's gift. Making transparent! Also the child, my child, who struts around like a little highwayman - what is he in the final analysis? He is a temple of the Blessed Trinity. He is also a bearer of God, a bearer of Christ. Please understand the point with which we are concerned: a new supernatural view.

We should stand in a divine light and see all created things, also our children, in the light of God. That means as God sees them.

bb And then? We cannot wait until our children go to school. We may not, for instance, say: The school must later on do everything. We have enough to do with keeping up with our neighbours, to hold our own everywhere in our competitive world. No! What is and remains our most important task, above all, as Schoenstatt Mothers? It is the religious education of our children.

It would be worth the effort, at least for those who work in the Movement, to demonstrate in detail how one teaches a small child to fold his hands, to 'sense' the divine. Apparent trivialities are today fundamental functions, essential tasks.

So then, what should you do with your child? You are the catechist, you are the teacher of religion, you are, at the same time, the priestess. It might take some time until you can call this changed way of looking at things your own. It might take some time until all of you are deeply convinced of it. But if you can understand it, you will not only have something positive before you, to strive after as an ideal, but also a negation of all deceptive goals, of all erroneous ways. Your main task definitely does not lie in joining in the competitive struggle. It's a fact that each one wants to have - I don't know what I will or should now say - the first-rate, the very best equipment; each one must have a car, of course a better one, for from the model one's economic standing can be gauged. That's the way it is. The measures which are applied everywhere today lie on the material, the economic plain. One needs to resist them consciously and act against them. Let us be clear about that!

cc In what does our task consist? Naturally we have not only to care for this supernatural basic disposition, i.e. to bring forth Christ in our children, be they boys or girls, but at the same time we have also taken on other tasks: We have to immunize our children against the spirit of the times. We have the task to care for the spiritual and mental development of our children so that later on in the struggle for existence they can live and love. We must also care for their physical development. These are all great tasks. But they are all contained in one expression. What do we represent?

A monstrance. Yes, a monstrance of pure gold.

We could remain here for a long time and think of all the different types of people, whether it concerns the wife, the husband or kith and kin. One can speak of 'silver' people, 'golden' people and of 'iron' people. Which type should you always have before you as an ideal? Father and Mother should not only be 'silver' but 'golden' people who are markedly supernatural in their outlook and behaviour, carrying out everything perfectly. It will take some time until the 'iron' man, who only does the bare minimum to exist and who, sadly, wants little to do with religion, becomes 'silver'. That means freely striving for the higher, albeit from motives of self-interest, and until he moves from there to become a 'golden' person, that is, a person who in everything works and acts, or refrains from something out of the highest supernatural motives.

d And then if you think of your husbands. Well, to be honest how shall I put it - what is going on in many modern men? Nietzsche once spoke about the beast in a person, about man's sexual craving. You must naturally also take this into account. If you do not succeed in raising your husband with yourself onto a higher level, you will have an extremely difficult married life. And you will simply have to manage! Think of Zachariah. Which grace did he receive? He had to learn to speak again. Yes, he even prophesied.

Once again read in Sacred Scripture what his prophecy contained. Do you see the point? The husband must learn to speak again, not thunder at, not speak harshly to his wife and children. That should be overcome. How? He should again learn to speak to God. He should learn to pray. And he should again become the priest of the family.

Sacerdotis est praedicare et offerre! (A priest preaches and offers sacrifice). That is the priest's great mission. And the husband must again be made aware of his original, his distinct priesthood. He cannot do this if you do not stand at his side as his wife.

With this we are certainly touching upon a point which expresses the tremendous suffering of many women today. You would also not like it to be spoken of in public. But you should always have the goal before you and keep this positive fundamental attitude in mind.

If we can say that we are living in a definite covenant of love with Our Lady, and if we are convinced, in turn, that Our Lady has also entered into the same covenant with us, what does it mean? Exchange of tasks! And if you furthermore state the obvious, namely that the meaning of this covenant is a mutual exchange of tasks, gifts and hearts, what does it mean? That Our Lady takes over the tasks you cannot do. If with all means available it is not possible to exercise a corresponding religious influence on your husbands, can you see that great trust is the most simple medication, the most simple pill? I shall care for you, Mother Thrice Admirable and Queen of Schoenstatt, and you must fulfil my task. When and how she will do it and in the best way possible, we do not know. But we should and want to become supernatural people, who not only stand in divine light, but also in divine confidence. And how many mothers have become heroes, are capable of being glorified, sanctified, declared a saint! The every-day saints, the splendid models of workday sanctity! It must simply be understood that our family, that the community of the Schoenstatt Mothers stretches out its hands in every way to reach this extremely high ideal. Truly that is how the Monstrance must be seen.

And furthermore! We do not only want to bear Christ, bring Christ to the width and depth, look and reach into the supernatural, but also into the natural world. We want to serve Christ, serve individuals, as a mother, as a father. Educational work is serving the originality, is serving Christ concretely in individuals. '... in so far as you did this to one of the least of these brothers of mine, you did it for me' (Mt 25:40).

In this or in similar ways, my dear Schoenstatt Mothers, we must see the circles in which we move.

Let us look back into the past. I do not know what has gone on in the individual families, but I do know how much the Schoenstatt Family as a whole is indebted to this free, freely-willed, generous, courageous, sacrificial attitude. May I repeat it once more? I do not know how frequently I have said this, but I feel I am obliged to do so periodically. I know how many of our mothers think, God alone knows how much I have done and suffered during the past years. I must also say: Vice versa. You know the simple prayer we pray so often. It is addressed to Our Lady.

'... What would have happened if you had not cared, without our Mother how would we have fared?  
For you have saved us when we were endangered,  
within our hearts the love for you engendered.

We thank you, Mother, may our thanks not end...'

Please do not take it amiss if I sing my little song once more. I think it is not only fitting, but an obligation to address this saying to all of you: What would have happened to me without the loyal co-operation of the individuals who made such immense sacrifices, prayed so much in the background. What would have happened to me without you!

Therefore we firmly maintain: what God has joined together, the world may not separate. If God bound us together so much during the past years of battle, then no one may separate us. The devil was interested in tearing us apart again and again during the past years. Where we - shall I use the old expression - had inscribed our names with blood and fire into each other's hearts, people tried to erase these names. They did not succeed. Thus I think we shall be able once again to represent a uniquely great phalanx. Each one at her post should endeavour to be an instrument in Our Lady's hand, and give her all for the common work. The standardbearer is nothing; the banner is everything.

If I think back many years - it might have been 1915 or 1916 - I recall how one of our young heroes of that time stood at the lectern before a large gathering and full of enthusiasm called out into the assembly: 'Ave Imperatrix, morituri te salutant!' 'We greet you, our Queen. Those who are ready to die for you greet you!' The most important thing is that you keep the sceptre in your hand and lead the family victoriously through darkness, through every situation.

If we now try, as in the beginning, to continue working in the same way, particularly with our gaze directed towards the coming five years, I think we are doing a good thing. Then we may expect that God's grace will touch us abundantly. You may then expect that on the one hand your wish will come true that you will become as numerous as the grains of sand on the seashore, but on the other, you will become mature and fully developed women, women to whom others can look up, of whom one may say: They are markedly

Schoenstatt women who radiate a divine atmosphere and who draw everything that comes their way upwards into the world of God.

EXTRACT FROM A TALK GIVEN BY OUR FOUNDER  
TO SCHOENSTATT MOTHERS ON 9 SEPTEMBER 1966

My dear Schoenstatt Mothers,

What do I want to say to you? It should not be much for you have heard a lot already. We know so much. Now we should put this knowledge into practice. In order to complement what you have already heard, I would like to add only a few brief words of wisdom.

1 If I put myself in your place an old proverb comes to mind: Birds of a feather flock together ... We are all mothers and we all know the burdens of motherhood. Birds of a feather flock together! With great gratitude we know and acknowledge that Our Lady is also a mother. She is not only the Mother of Our Lord, she is our mother too. Birds of a feather flock together! The explanation I shall give you now is well known. As mothers we are specially chosen to suffer. Suffering belongs essentially to motherhood, not only during the early years but also in later life. Therefore in our hearts we feel a secret longing for the Mother of Sorrows. We like to see the Mother of God as the woman with the sevenfold sword in her heart. Again and again we feel drawn to her. She has suffered, to an even greater extent, what we all have to suffer. We therefore know intuitively and are fully aware that she understands us ... As a rule husbands expect to be understood by their wives. Nowadays we can hardly expect to be understood in our spiritual and physical needs by our husbands. This is just one thought.

2 Another thought: When one takes the situation of the world today, also the situation within the Church, one becomes aware of the importance of the family. In fact the family has always been very important. Christianity spread when individual families were Christianised. Later, and we have partly experienced this ourselves, the state and the Church took over the main task of education. We realise, however, that tomorrow and the day after this will no longer be possible. We realise that we have to return to the original concept of the Christian family and marriage. This means that we ourselves should become the 'priestesses', the 'teachers', and the 'prophetesses' of our families. We should participate, in a practical way, in the teaching office, the priestly office and the shepherd's office of our Saviour. This, more than before, is our life-task. Unless we keep hold of this, we have to fear that the Church will become sick to its very roots. What does this mean? Our responsibility for the family has increased - not only for our children, but also for our spouses, our husbands. At the same time we are all aware of our helplessness, as we hardly received the necessary education for this task in the past.

3 A third thought! I have recently travelled through Southern Germany from one place to another. Everywhere one could see wayside shrines or crucifixes along the roads. These are probably also to be seen where you

come from, especially in rural areas where a sound religious way of life is still to be found.

a You may not, however, overlook the fact that it will not take too long, before these reminders will be a thing of the past. Our present time tries to do away with all that reminds us of religion, of super-natural life.

I have just come back from Munich. A little Schoenstatt shrine is also there - surrounded by sky- scrapers. Can you imagine how small the shrine appears in comparison. It looks so insignificant that it is hardly noticeable. This is a symbol of the future as regards religion. One thought came again and again to my mind: If it continues that all religious signs disappear, or, if they still exist, are ignored, then here is a task for us as mothers. Actually it is the task of every Catholic, but in a special way the task for us as mothers because we are meant to be the guardians of spiritual life. In future who will point towards God and the divine? If our surrounding is more and more devoid of sacred symbols, if public life no longer permits these signs, then we, ourselves, must try and make up for it by becoming the representatives of the divine in the world.

The same considerations have probably motivated the II Vatican Council to indicate clearly the aim of the apostolate as making God present in the world by our being.

b There is still some divine instinct active in us. We have been talking about our shrines. From this chain of shrines we have come to the most important one. We know our Original Shrine, the daughter shrines and the home shrines. Now comes the most important one. What is it? It is the heart shrine. This is exactly what the Vatican Council has put before us as a great apostolate for all Catholics. We should make Christ present everywhere and thereby we penetrate the public atmosphere. Rich blessings will then go out from us. Sursum corda! (Lift up your hearts!).

We need not point out what our modern-day world has made of woman, especially a woman's body ... In contrast to this we as Schoenstatt members, especially we as Schoenstatt mothers, should make the Mother of God present in our time and world. If we make Our Lady 'present' we also make Our Lord and the Triune God present. If you understand the depth of these few words and recognise and accept them as a task, then, I think, we are on the way towards offering the Mother of God an important help in the renewal of the future world in Christ.

Once again if all religious signs were to disappear or fail to speak to us of God and lead us to Him, then it is clearly our task to become 'little Marys'. Wholly pure - you know what comes now - 'a holy monstrence, which carries Christ our Lord!'

These are the very same thoughts only differently expressed. I want to repeat again what we have said so often and what the Vatican Council stressed: The meaning of our lives is to make Our Lady present as the Christ-bearer, Christ-

bringer and Handmaid of Christ. However, we do not want to overlook the fact that the Mother of God is, at the same time, the uniquely great child of the Father.

We could ponder on this for a long time. We could ask ourselves: From which aspect do we want to see and embody Our Lady? The answer is quite clear. We want to imitate her as the Christ-bearer and as the daughter of the Eternal Father. But because our world, also our children, are so deprived of religious inspirations, and because mankind today breaks down under the burden of responsibility which our pluralistic society brings with it, we wish to make Our Lady present not only in her relationship to Christ and the Father but also in her relationship to mankind. That means we want to see her as the Mother of Mercy. The Mother of Mercy wants to and should also radiate from us.

Issued by  
Schoenstatt Mothers' Secretariate  
Schoenstatt Training Centre  
CONSTANTIA 7800  
SOUTH AFRICA

Second Edition: 18 July 1994