

THE THIRD FOUNDING DOCUMENT (1944)

Introduction

The Third Founding Document originated in Dachau in 1944. It consists of three conferences given by Father Kentenich on September 24, October 18, and December 8. They are closely related since all three talks were given in connection with consecrations of the "instrument groups."

The first two talks were addressed to the "Hand Group", led by Father Joseph Fischer. This group made its consecration to the Mother Thrice Admirable and Queen of Schoenstatt on September 24, the occasion of the first talk. On October 18, the group renewed its consecration in a special way with the blessing of the group medals. The "Heart Group," led by Father Heinz Dresbach, was the center of the third act on December 8. As the consecration of the other "instrument group" it was the culmination of the celebration of October 18, Schoenstatt's thirtieth anniversary, for the small Schoenstatt family in Dachau. The medals for the "Heart Group" were also ready and were blessed and presented to the group members after Father Kentenich's talk.

The three talks of September 24, October 18, and December 8 are seen together as the Third Founding Document. Unfortunately, these talks could not be written down immediately. The talk of September 24 is preserved only in sketchy notes made by Father Fischer. Father Heinrich Schulte, at that time superior of the Limburg Pallottine Province, wrote down the notes which we have of the talk of October 18. The talk of December 8 is best preserved; Father Richarz and Father Dresbach were responsible for a first draft and Father Kentenich himself corrected and completed it as an authorized rendering of the spoken word.

The Exterior Circumstances

On Sunday, September 24, 1944, the feast of Our Lady of Ransom, a dedication of the "Hand Group" took place. It was a significant act. We were all convinced of it. The weather was very rainy. Towards evening it even poured at times. But just at the moment that we met (there was no other opportunity), it stopped, although the sky was covered with dark clouds. At about 7:30 p.m. we stood near Block 30 and listened attentively to the words of Father Kentenich.

I

Talk on September 24, 1944

A. Introductory Remarks

1. We are living in a time of conspiracies and conspirators. Tonight we, too, come together as a community of conspirators.
2. We compare ourselves with St. Ignatius at the gathering of his disciples. Is such a comparison presumptuous? No! A living faith in Divine Providence must fill our souls. Our family is already founded. Divine Providence seems to want to bestow on it an even greater international breadth.

3. We have gathered together today, on this feast of Our Lady of Ransom, for a consecration. In former times entire communities were founded to ransom captives from external captivity. We are gathered together as a community of captives to ransom captives from inner captivity.

B. Elaboration

Today is a day of consecration. Consecration days are days of destiny because they are days of decision. Words of consecration are words of destiny. (Both of these points play a role in the different parts of the talk.) Ours is a renewed decision for community spirit, founder spirit, the spirit of leadership, and the spirit of instrumentality.

1. Community Spirit

The root of our community spirit is the belief that Our Lady has chosen Schoenstatt as the place of her activity in order to form everyday saints there and instruments that can help her realize this aim.

Our experience throughout the years has shown us that whenever we found the Mother Thrice Admirable, we also had community. Faith in Divine Providence tells us that our having come together is no coincidence. Our community should not only become a community of ideas, but a community of life as well.

As a result, when we make this consecration tonight, it must also be a decision to bear responsibility for one another. Our life together in Dachau should not only remain a memory, but continue to live even after Dachau.

2. Founder Spirit

The concept of founder spirit powerfully penetrates our consecration prayer. The idea of being a founder is a sublime thought. Each of us a founder, each the father of a great nation—like Abraham.

- a. We would like to say with the prophet [Moses], "My tongue is heavy" [Ex 4,10].
- b. We know from experience that we are still far from full maturity.
- c. The difficulties which we face are too great.

Founder spirit overcomes all of these misgivings. We are reminded of our hero socialists. They definitely had their limitations, were not fully mature, and faced enormous difficulties. And still, they became the seed for a great harvest. We should not count on great success for our efforts here or outside [the camp], but we must always try to recognize and fulfill God's will nonetheless.

Founder spirit is the spirit of responsibility and the spirit of sacrifice.

3. The Spirit of Leadership

A leader must:

- a. be devoted to a single great idea and be on fire for it;
- b. consume himself entirely for his following;
 - a. be at home in the world he proclaims to a more than average degree.

4. The Spirit of Instrumentality

Only brief remarks were made here. Much thought and discussion had already been devoted to the topic in the preceding months.—

After this interior preparation we went to our camp chapel. Each of us knelt alone and prayed by himself. Most of us were near the altar. We gave ourselves as instruments to the Mother Thrice Admirable:

"And so, Mother Thrice Admirable, make use of us, your well-prepared instruments, to place our country and all nations in the care of your

beloved Schoenstatt kingdom to the infinite glory of Christ and the one Triune God 1."

An important hour had come to a close. As a little community we had consecrated ourselves to our Mother Thrice Admirable and Queen of Schoenstatt. In our midst were Germans of the Reich, of the Sudetenland, Poles and Czechs—in other words, representatives of various nations. With that, the foundation was laid for the International. After all had signed, we sent our consecration to Schoenstatt.

II

Talk on October 18, 1944

We have come together once more as on September 24. Again it is raining. Rain can mean both destruction and fruitfulness. Thus it can serve as a symbol of all the powers hostile to God which we have to fight against, or of our own fruitfulness. What is the reason for our having come together?

1. First of all, we want to renew the consecration which we made on September 24. It is not superfluous to do so. Even if a consecration has been made sincerely and honestly, our will is constantly subject to the law of gravity, and is lamed by weariness and fatigue. The renewal signifies a fresh start on the way to the goal, repeatedly reviving our original vigor and impetus again. Every such movement of the will is

likewise a movement of grace. This renewal is therefore an hour of grace, not least of all because of its special significance and having been initiated by the intervention of Divine Providence.

2. On September 24 we already consecrated all the nations present here [in Dachau] through their representatives to the Mother Thrice Admirable. And we elected her as our Queen. At that time we gave our Schoenstatt Work a new, international foundation. This development is to receive its final seal of approval today. Here and now we want to found a "*[Unio] Catholica*", and all are represented.

Up to now it has been an undertaking of small proportions. Now it is breaking through to a new dimension and becoming international, the final step in the development which was already sketched out in the First Founding Document—"for our house, the whole province, and perhaps even further afield." All the conditions have now been fulfilled. God speaks through the circumstances. This day is therefore as memorable as 1914 in Schoenstatt and 1919 in Hoerde. Twenty-five years of development have come to a close. A new chapter in our history has begun.

3. Still another development has come to a close. Schoenstatt now finally consummates its marriage with that community which was foreseen, blessed, and given by God to be its *pars centralis et motrix* [central and moving part]. Only a few will entirely grasp the enormous significance of this event. We have with us here the representatives of the Limburg Province, the largest province in the society. Our work has the complete backing of its authoritative leadership with a unanimity

which surpasses that of the past. Already in 1928, at the dedication of the new house, I characterized the relationship between the two as analogous to a marriage. I am not sure whether I spoke of a marriage or an engagement. If I spoke of a marriage, I must correct myself today. In 1914 and 1919 the two first met, in 1928 came the engagement, and today is the final marriage. That, too, signals the end of the previous quarter century. From now on, Schoenstatt is indissolubly united with the society in its new, i.e. its original form. Such is the development of the image of the society as once envisioned by its founder [Vincent Pallotti].

4. When we look back over this development, the words of the apostle come to mind: *"Were not our hearts burning inside us as he talked to us on the road and explained the Scriptures to us?"* [Lk 24,32]. May the interpretation of the "scripture" of the past years have a similar effect.

When Moses was called by God for his [great] mission, he excused himself, well aware of his weakness: *"My tongue is heavy and I cannot speak"* [Ex 4,10]. The same was true of so many prophets [who could only stammer], *"Ah, ah, ah, Lord!"* But the Lord called them despite their weakness. It has always been our principle to never hesitate or shrink back when the Lord calls. As soon as it became clear that something was God's will, we always undertook it without reservation and without regard for our weakness. For us, too, everything had its start in poor and insignificant beginnings. The instruments were weak—a tiny group, mere boys scattered by the war. As demonstrated by the memorial tablet [2](#) [the founding generation included] much rubble and driftwood; only a few carried the whole endeavor. The same must be said of 1919 in Hoerde. We, too, are only a few and we feel powerless

in the face of our task. Even the province is now, in this moment of marriage, a field of ruins, completely dispersed; by all appearances it has reached the ebb of its development and is practically faced with destruction. And now these new, these worldwide tasks! Weak carriers and instruments indeed! On the other hand, constantly at battle. In the beginning we had the battle with the students! Then with the house, with the society, with the Church, the bishops, and finally here. And to quote Ludendorff: Successes nonetheless!

This is what distinguishes the works of God! It is the same in the Church; it is the same everywhere! Despite all the difficulties and weaknesses, the finger of God is obviously at work here today.

5. Here is the symbol of our mission and task. The cross and the labarum [3](#) depict the content and universality of our mission. A majestic, international thought! The hand which clasps the labarum is the instrument!

Our hands are:

- a. unclean hands—they become clean by coming in contact with the labarum, the cross, the task;
- b. weak hands—they become strong as in the case of Antaeus;
- c. cold hands—they must become warm with love;
- d. hands that shy from sacrifice—in spite of our good will. They must become strong in sacrifice;

e. narrow hands—they must become worldwide.

Schoenstatt is our world, the whole world must become Schoenstatt. In the service of the Mother Thrice Admirable and the Queen of the Apostles. Our work is an entirely Marian one. And Mary unites us entirely with the Blessed Trinity.

6. Postscript: "As a return gift [from Mary] we may ask for great graces of prayer for ourselves and our work—even many graces of contemplative prayer. This is not necessary for all of us, but for those who have been called to become leaders. For Schoenstatt cannot fulfill its calling unless a number of its members receive the grace of contemplation."

III

Talk on December 8, 1944

The circumstances of our celebration today immediately remind us of those of October 18. How many similarities between this day and that—the same place... a small group... the same rainy weather, stormy... the same exterior uncertainty and danger. And today as on October 18, the same consecration... with only one small difference: We have now become accustomed to seeing our consecrations as a participation in the

Founding Document of 1914. Most recently, we have begun to speak of three founding documents. Everything which was laid down in the grand scheme of 1914 has become more clearly developed since 1939 through the Second Founding Document, and has ripened to full maturity through the Third Founding Document of 1944. It will therefore not surprise you when I declare today: Today's consecration must be seen as a formal and tangible participation in the Founding Document of 1914. In other words, it unites us by mediation with the First [Founding] Document, and yet at the level of intensity which we have consciously grasped and expressed in October 1944. This is the significance of the numbers 14 and 44 on our medals. The trend to universality, which has long been at work in our family in a functional way, has taken on a definite and consciously strived-for, "lived-for" form in 1944. It has become a clearly recognized task.

The seed which was sown in Schoenstatt in 1914 has matured by slow and organic development into a mighty tree. Our Lord's words about the mustard seed and the leaven [cf Mt 13,31-33] can also be applied to our family.

Today this tree is sprouting a new and fruitful branch—our group. In every regard it is of one stock with the tree from which it shoots. It is therefore with the same fervor of the consecration in October that [this group] consciously adopts the [idea of] universality and makes it its clearly recognized and resolutely pursued program for life. In fact, it has gone even further. It has extended this universality in every dimension: into the depths, into the heights, the length and breadth, as a glance at their chosen symbol unmistakably reveals.

Vincent Pallotti would use the word *infinitem* . We want to adopt his word, but understand infinitism in the sense of what we have called universality.

You expect me to interpret and describe the original life which is currently pulsing in your souls and in search of an [adequate] expression. The task is not difficult. I only need to clearly state what your symbol tells me in its clear illustrative form. First of all, it tells me something of the original task which you are solemnly taking upon yourselves today. Then it speaks of the original grace offered to you today with equal solemnity. You can immediately sense how strongly I am imbued by the thought that each consecration represents a renewal in its own way of the founder task and the founder gift. That familiar phrase—"Make the legacy of your forefathers your own!"—wishes to take on new and deeper meaning with each consecration. Then we will not only have a great flexibility and God-willed ability to adapt to all circumstances, but also remain positively conservative and faithful to tradition.

Our symbol portrays in illustrative fashion our task of universality and infinitism of the depths, heights, length, and breadth.

1. Very much in the foreground and focus of attention are the hearts of the Blessed Mother and Our Lord. This is my interpretation of the fact that the heart is engraved into the cross and the initials "MTA" are engraved into the heart. The heartbeat of these two most holy hearts

should resound in our hearts so long and so deeply that we can one day say: "Three hearts and one beat." It is not without reason that we have chosen precisely the heart to be the symbol of our instrument character and not, as the other group did, the hand. We want to surrender ourselves to the work masters, Our Lord and Our Lady, not only by offering our wills and minds and memory, but especially by offering our hearts. We are not satisfied with a union of wills. Our aim is higher: We want to strive for a pronounced union of hearts, a perfect fusion of hearts, an *inscriptio cordis in cor* —a perfect inscription of one heart into the other.

In this regard the heart reveals a twofold depth:

a. It is the symbol of the emotions, of the unconscious and subconscious life [of the soul]. We want to be so detached from ourselves that even the subconscious life of our souls delivers itself unreservedly and unconditionally as an instrument to the work masters [Jesus and Mary]. That is the meaning of the words "Three hearts and one beat." Such a perfect detachment out of love is not possible without a positive attitude to cross and suffering, as is expressed in the Inscriptio. Universality or infinitism of the depths demands of us a perfect detachment in the spirit of the Inscriptio. As often as we see the heart, the prayer will rise to our lips, "Accept, O Lord, through the hands of our Mother Thrice Admirable and Queen of Schoenstatt, my entire freedom. Accept my memory, my understanding, my entire will and my whole heart. You have given everything to me. I give everything back to you without reserve. Do with it what you will...⁴"

b. The heart may also be interpreted as the quintessence and core of the entire personality. Our medal expressly illustrates the perfect surrender of our entire selves to Our Lord and the Blessed Mother in the spirit of instrumentality. If by its very nature the instrument knows detachment and surrender, the perfect instrument—as is expressed in the symbol of the heart—will strive for perfect detachment and perfect surrender in every way possible. The words which the Founding Document places on the lips of Our Lady, "*Ego diligentes me diligo* " [I love those who love me], may then be interpreted, "*Ego perfecte diligentes me perfecte diligo* " [I love those perfectly who love me perfectly].

2. The infinitism of the heights corresponds to that of the depths. In keeping with the spirit of its symbol [the hand], the other instrument group is striving for the full realization of the mystery of redemption, and is therefore especially devoted with all their love to Our Lord as the great Redeemer of the world and the Blessed Mother as his permanent helpmate in the entire work of redemption. Such a devotion also encompasses the Blessed Trinity, at least implicitly. Our symbol does not leave this as merely implicit. The aim which the other group has implicitly seen is a task which we have clearly discerned and for which we want to ardently strive—to be imbued by the mystery of the Blessed Trinity! The hand, powerfully extended, clearly points to the Father. The seven rays which penetrate the whole of creation, remind us of the Holy Spirit and his seven gifts. The *Verbum divinum incarnatum* [incarnate Word of God] is clearly symbolized by the cross. Our Lady, the Mother of God, the spouse and permanent helpmate of the God-man, and her relationship to the most Blessed Trinity are sufficiently called to mind by the initials "MTA." We are depicted on the reverse side of the

medal as "Instrument of the Father through Christ with the Mother Thrice Admirable in the Holy Spirit 5."

Thus we may not be satisfied when others can say of us "Three hearts and one beat." We must reach the point when it can be rightly said of us "Five hearts and one beat." Not only the mystery of the incarnation, but also the mystery of the Trinity must have won us over as ardent followers and zealous apostles and defenders. Even if we do not have a special promise which we will make in this regard, our education to ideals will nonetheless demand that we dedicate ourselves to this divine task with all our soul and all our strength until the end of our lives. That is how we will look on the great commandment in the future: "You shall love the Lord, your God, with all your heart, with all your soul, and with all your strength" [cf Dt 6,5; Mk 12,30]. And all those that we win over as apostles for the Kingdom of God, shall in turn become, like us, apostles of the mystery of the incarnation and the Blessed Trinity, so that soon there may be but "one flock and one shepherd" [Jn 10,16].

3. Our medal not only shows the globe from which the cross rises; it does not merely intend to win us over as instruments in the hand of Our Lady and the Triune God "*ad pacandum mundum*" [for the peace of the world], but also has the moon and the stars as symbols of the whole of creation, which St. Paul saw enmeshed in the pangs caused by original sin [cf Rom 8,19-25]. This provides us with the object to which we transmit our love. It can be said of the heart of the apostle Paul, "*Cor Pauli cor mundi*", that is, the heart of Paul embraces the whole world with his love. Our symbol demands of us a Mary-like heart, a Christ-like heart, a God-like heart. And how much more must be said of these hearts: *Cor Mariae... cor Jesu... cor Dei et cor mundi* [Mary's heart,

Christ's heart, and God's heart embrace the whole world]. It is both beautiful and gratifying when we can break out of the natural and meticulously constructed narrowness of our hearts, of our obsession with self and self-seeking, so that, as a group, we may attain the most intensive possible community of life. Then others will be able to say of us, "*Cor unum et anima una*" [They are one heart and one soul, cf Acts 4,32]. It may take a long time for us to personify this high ideal of a universal community of love, life, and tasks. Yet even then we will have only attained a tiny fraction of our ideal. We must reach higher and farther. Our hearts belong to all people and nations, regardless of their name and history. Indeed, the entire world must be made subject to the dominion of the Blessed Trinity. Our love embraces everything in equal measure, both great and small, and we will have no rest until, in Christ, the entire world is placed at the feet of the Father and the words have been fulfilled: Schoenstatt is my world, the whole world must become Schoenstatt. If, by and large, the other group has received a mission for each of the nations individually, we believe that we have all been called for an outspoken apostolate of the [whole] world.

4. The infinitism of the depths, heights, and breadth has its counterpart in the length. It is not only valid for here and now, but also for tomorrow and the day after, indeed for our entire lives. And whatever we have encompassed and loved and strived for here on earth with all our love, may and must and will become, to the extent that this is possible, the object of our concern through all eternity. St. Thérèse, the Little Flower, was convinced that she could continue and complete the task she had been given while on earth in heaven and from heaven. We, too, humbly believe that all the faithfully departed from our family are not dead nor are unfruitful for us and our common life's work; we believe that they are extremely effectively active for the realization of

our mission from heaven. That is how we see the communion of saints. It may be humanly difficult for us to see how so many of those who have supported our family are no longer with us. The gaps are becoming greater and more numerous. Who knows how many instruments the Blessed Mother will still call to our Schoenstatt heaven! Come what may, we will remain calm and live in constant contact with our departed. We vie with them in a holy competition for the perfect surrender to the work of our Mother Thrice Admirable. Thus for us they are not dead. They march in our ranks and we in theirs. In fact, it may even be easier for us to remain in contact with them now than it was in the time when they were still in our midst... And when God's wise Providence suddenly sends us the angel of death in order to transplant us into another world in which he will reveal his plans to us, we hope, in close communion with all our members, to be able to be and do even more for Schoenstatt than we did while here on earth.

So it is that we find infinitism in all its dimensions succinctly represented in our symbol. Everything which we have desired and worked for until now must, as perfectly as possible, become the object of our conscious endeavors. We want to be perfect instruments, and as such we long for perfect surrender and perfect transmission [of love], but also hope at the same time to be able to make perfect claims of love. Thanks be to God! What would we be and what could we do without the claims of love! When we compare the way we are now with what we are meant to be according to our ideal, we are apt to become greatly discouraged. The awareness of our narrowness in so many things weighs heavily upon us. And yet, how wide our poor hearts are supposed to be! We are called to make all the interests of the Eternal God our own. And our selflessness has not even progressed to the point where our love could selflessly see and seek the well-being of even our closest friends! How seldom do we

burst the narrow confines of our self-servitude. Almost nothing which we think and do goes beyond the narrow confines of our little self. And now we are supposed to make this fourfold infinitism the program of our life! Left to our own means we would have to despair.

Thanks be to God! In this great distress we remind ourselves in the spirit of faith that the consecration not only places founder tasks on our shoulders, but also places an abundance of founder graces at our disposal. Our living and striving is guided by the awareness that our consecration is a mutual covenant of love. As we read in the Founding Document, "*Ego diligentes me diligo* [I love those who love me]... Prove to me first that you really love me, that you take your resolution seriously... Then it will please me to dwell in your midst and dispense gifts and graces in abundance." It is our task to show the Blessed Mother that we want to really love her perfectly in the spirit of the consecration. She will then take care of everything else. It is as if she were saying to us, "*Ego perfecte diligentes me perfecte diligo* [I love those perfectly who love me perfectly].

1. The conviction of [the reality] of this covenant of love gave our first founding generation an unshakable and all-conquering faith in their mission and a conviction of victory which reached to heaven. We, too, have been drawn into the current of this mission-mindedness. Because everything in our family assumes grand dimensions and wishes to grow into universality and infinitism, we can rightfully expect an extra measure of graces for this mission.

Full of trust, therefore, we dare to join our Lord in saying, "He who sent me is with me; he has not left me alone, since I always do what pleases him" [Jn 8,29]. When we are discouraged by our own weakness, and the banner begins to fall from our tired, feeble hands, when our soul becomes dull and our efforts to work as instruments are outwardly without success, then one thought will inspire us again and again: "*Missus sum !*" [I am sent!]. God has chosen precisely the weak instruments so that his power, greatness and honor and that of Our Lady may shine through all the more clearly and be triumphant in the whole movement. We will therefore let nothing confuse us, least of all our helplessness and our weakness. On the contrary, we pray with St. Paul, "I glory in my infirmities, that the power of Christ may become manifest... I can do all things in him who strengthens me" [Phil 4,13].

2. We are strengthened in this mission consciousness and certitude of victory by a quiet hope and trust in all the gifts which the Blessed Mother offers to us through our covenant. Here, too, the words apply, "Love for love, faithfulness for faithfulness!" If it is our intention to love her as perfectly as possible and thereby offer ourselves to her completely and undividedly as her instruments, she will answer us in the same way: "*Ego perfecte diligentes me perfecte diligo: totum pro toto!*" [I love those perfectly who love me perfectly: All for all!]. To the extent that we try to live our detachment, surrender, and transmission of love, we may also make our claims of love, and our perfect devotion of love to the Mother Thrice Admirable will be able to expect a perfect devotion of love from her. Or, to apply another well-known word to our situation, "*Mater perfectam habebit curam!*" [Mother will take perfect care!].

a. She gives herself to us in a perfect way, with her entire motherly love, kindness, solicitude, and loyalty. As “Interceding Omnipotence” she places herself entirely at our service, so that in us and through us she may once more become the *Ancilla Domini* [Handmaid of the Lord, cf Lk 1,38].

b. She gives her Child to us in a perfect way, “a light of revelation to the Gentiles, and the glory of his people Israel” [Lk 2,32], the Redeemer of the world who wants to place the whole world at the feet of the Father. In her cenacle she intently implores for us the Holy Spirit with his seven gifts, the Power from on high, the Comforter and Sanctifier who leads the Schoenstatt Family in the Church to victory. However, she cannot and will not spare us the sevenfold sword in her heart. There can be neither detachment nor redemption without suffering. The grain of wheat must first fall into the ground and die before it can yield rich fruit [cf Jn 12,24]. “He who loses his life for my sake, will find it” [Mt 19,39]. But in motherly love she will also see that the suffering will not become too much for us. She will help us bear it and make it fruitful for Schoenstatt.

c. She gives us her task in a perfect way, a task which bears the characteristic mark of universality and infinitism in every dimension. As the official helpmate of Christ in the entire work of redemption, as the second Eve, she, together with her Spouse, bears the responsibility for the salvation of the world. The Protogospel [Gen 3,15] and Apocalypse [Rev 12,1] depict her as the great antidiabolicum [the adversary of the devil], who will, with Christ, destroy Satan’s kingdom and ruin his works. This fact is expressly emphasized by our medal. On it we find the earth held bondage by a chain which the devil has cast around it.

The cross and the initials “MTA” powerfully break this chain. But Our Lady needs instruments to be able to carry out her universal task. She has chosen us for this purpose. She will do great things through us if we are completely empty of self and strive to devote ourselves entirely to her and her work.

We therefore pray with great fervor, “...Give me but one thing: your grace, your love, your fruitfulness. Your grace, that I may always joyfully submit to your wish and will; your love, that I may always believe, know and sometimes even feel that I am especially loved by you as the apple of your eye; your fruitfulness, that in you and in Our Lady I may become genuinely fruitful for our common task. Then I am more than rich, and will want nothing more [6](#).”

I would therefore like to write across our medals the words, “ *Perfecte diligentes me perfecte diligo!* ” [I love those perfectly who love me perfectly]. In this spirit I now solemnly present you with the medals:

Accept this medal as a sign of your perfect detachment of love even unto the Inscriptio; as a sign of your perfect surrender of love, not only to the two holy hearts but also to the Triune God; as a sign of your perfect transmission of love, which not only embraces the group and your nation, but also the whole world and all of creation; and as a sign of your perfect claims of love. You have a right to be used by the Blessed Mother as a perfect work and instrument for her mission in the world of today.

FOOTNOTES

1:

The original text of the prayer was in Latin: *Et sic utere nobis, Mater ter admirabilis, instrumentis bene paratis, ut patria nostra et omnes gentes et nationes subdentur tuo suavi Schoenstattensi imperio ad infinitam Christi et Dei trini unisque gloriam.*

2:

After World War I, a memorial tablet was placed in the Original Shrine with the names of the members of Schoenstatt's founding generation.

3:

The labarum was originally a long gilded spear from which a purple banner was suspended. The banner bore the insignia, "In this sign you shall conquer." Above the spear was the so-called monogram of Constantine, which was, in reality, a symbol for the name of Christ.

4:

Prayer written by Father Kentenich while a prisoner of the Nazis in Koblenz in October 1941. It is an adaptation of a prayer of St. Ignatius Loyola. In this talk, the text varies slightly from the original text of the letter of October 28, 1941. The continuation of the prayer is found near the end of this talk.

5:

The original inscription was in Latin: "*instrumentum Patris per Christum cum Matre ter admirabile in Spiritu Sancto...*"

6:

Second part of the prayer “Accept, O Lord” quoted above.