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Excerpts from the Sermon at the First Mass

of Frs. Bezler, Fischer, and Mutzenbach,

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(unpublished transcript), p. 10-13

A new priestly destiny begins. And at the center-point of this new priestly destiny is the mighty task to proclaim the good news of grace.

Grace. What is grace? We know that grace is participation in God's life. What is grace? Grace is participation, is being incorporated into the Body of Christ.

Our young priest wants to proclaim the good news of grace. He therefore wants to take a totally supernatural orientation. Anyone who knows his past, and knows how his priestly vocation nearly came to an end – suddenly, almost overnight – because of his physical health, will understand well that he, like perhaps none of the other new priests, owes his priesthood today, owes the happy fact that he may stand here before you today, to grace. As a result he wants to be a herald of grace for his whole priestly life.

Grace is participation in the life of Christ. It is a priestly task to restore this divine life when it has been lost. It is a priestly task to offer to God daily this belonging to Christ, this union with Christ, yes, everyone who belongs to Christ – as a great holocaust and sacrifice of praise.

Do we not want to admire in our young priests the glories of our dear Blessed Mother in these three directions? To receive divine life. After all, divine life consists of the mysterious union and bond to Christ. What brings about and sustains this union, this bond? For the intellect it is faith; for the will and the heart it is love. A task of our priests, and especially of our new young priests, will therefore be to consume themselves so that this union of human souls with Christ will be sustained by faith and heartfelt, tender love.

How great is God, how great is Christ! He creates priests for himself in order to maintain the life which he himself has brought into this world. He creates priests for himself so that those who are incorporated into him can be permanently and eternally sustained in their belonging to Christ. And how great is Christ, how great is God, that through the action of priests he will raise all those who have died. Where divine life has withered and died, the priest is there, working this miracle and raising the dead by administering the sacraments. In this way he populates heaven. In this way he sees to it that God, that Christ come in constant touch with the world. And since the priest is so totally encapsulated, as it were, by Christ – in his thoughts and hopes and acts and feelings – in the mystery of Christ here on this earth, he therefore also constantly lifts up all the members of Christ with him to heaven. Wherever he sacrifices, he lifts up in sacrifice not just himself, not just Christ – the historical and Eucharistic Christ – but he also lifts up in sacrifice all the members of Christ to the Heavenly Father.

The good news of grace. A new priestly destiny begins. And at the center point of this destiny is the task of the Apostle Paul. After all, it was his task in life to be a herald of divine grace. And how much may our parents and brothers and sisters rejoice in our new priests! Especially the parents, who gave them their physical life, will receive, from now on, divine life to a greater and greater degree. (...)

Let me ask once more: To whom does he owe this revelation of the glories of God? We find [on his ordination card] a second text: “Mary, Mother of Divine Grace, pray for your priests.” The Blessed Mother has been his Mother in the past. She has been the Mother of Divine Grace. All that is lofty and great in what we see today can be traced back to her, the one whom our heart loves, to her, who has played such a great role in our lives.