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with Pilgrim MTA

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Schoenstatt

Rosary Campaign

NEWSLETTER

Fall 2008 Vol XXI, Issue 3

Father Kentenich invited followers to go into the school of St Paul

Excerpt from Msgr Dr Wolf's Sermon

Father Kentenich went into St Paul's school of thought and was inspired by him and made entire sections of his letters his own. Immediately after the founding of the Marian Congregation he spoke about the leadership style and the missionary method of St Paul. There is a talk in which it becomes clear that he knows St Paul and has reflected on his methodology. It is from this talk that Joseph Engling picked up the formulation of his personal ideal: to become all things to all men. From St Paul the young spiritual director works out his early and continuous favorite theme of freedom. It is important to him to establish and orient this theme in the Pauline view of the freedom of a Christian. He extensively compiles everything Paul says about childship before God and finds the supporting and effective pillars for his view of childship before God, which he then develops into a four-week retreat. From the prison in Coblenz, where he only has at his disposal the Bible and the then well-known book by Holzner about St Paul, on note after note he writes training material for a course of Sisters of Mary to their reception. It is the great world of the membership in Christ which he takes up and makes his own.

Throughout his life our father makes use of such themes that he worked out for himself. One can only be amazed at how connections and citations are constantly present and at his disposal over decades. He is one who has gone

St Paul - Crete Shrine

into the school of St Paul and let himself be shaped by it.

Out of his own experience with St Paul he invites us to go into the school of St Paul time and again. We find the invitation addressed to the young people of the congregation and to the thousands who attended his courses and to the many, many who join his foundation. Time and again we find the words, "to learn from St Paul," "to study in Paul," "to go into the school of St Paul."

In a retreat course in 1935, Father Kentenich introduces St Paul as a master and leader whom one can really trust. It cannot escape the careful listener how he juxtaposes St Paul as a leader figure next to the "Führer" who had come into power two years previously in Germany. Our founder brings together what distinguishes St Paul as a true leader and

continued on p 3

Celebrating St Paul at the Cor Mariae Shrine, Crete, Nebraska

The altar of the newest Schoenstatt Shrine contains a first-class relic of St Paul, a gift of Divine Providence which grants the shrine special graces during this Year of St Paul. With a solemn declaration the Vatican has designated the Cor Mariae Shrine a special place of pilgrimage; all who make a visit at any time during the year may obtain a plenary indulgence with the fulfillment of the usual requirements. Of course there is great rejoicing not only among Nebraska Schoenstatt Family members but also in the heart of Bishop Fabian Bruskewitz and the whole diocese!

In an effort to make the Cor Mariae Shrine and the *Apostolic* Movement of Schoenstatt (symbolized by the statues of Sts Peter and Paul) more known, movement leaders have scheduled various events: The first was the solemn diocesan opening of the Year of St Paul, celebrated by Bishop Bruskewitz at the Cor Mariae Shrine for 250 people on the vigil of the Feast of Sts Peter and Paul, June 28. That evening a special altar cloth was placed on the altar which allows visitors to the shrine to see and venerate the relic of St Paul until the end of the jubilee year, June 29, 2009.

Pauline events at the shrine for 2008 include Saturday Recollections from 10-2 pm featuring different priests from the diocese on July 19, Aug 16, Sept 20, Oct 25, Nov 15, and Dec 13; as well as a pilgrimage to Boys Town on Aug 23 and an Advent Retreat on Dec 6. Feel free to visit the shrine at your convenience for the plenary indulgence.

Sister M Emily Kenkel

Coordinators Page

Dear Coordinators and Readers,

With this newsletter in your hands, we have "caught up" with our quarterly issues. Only since many have given me the tip to send an envelope for the humble \$5 subscription donation, did I do so. I hope you find it handy and I will be praying on my knees in the shrine that you all find this newsletter and what it stands for, "worth the money" and will want to continue receiving it. The winter '08 issue should come out just after New Year's when the Christmas card mail is over. I look forward to putting together an international issue.

After tremendous events like the national SRC Convention, World Youth Day Pilgrimage to Sydney, Australia, and getting two newsletters to the publishers before some time with my family in Milroy, MN, we are back to the daily humming and I want to remind us all of our goal during this year of St Paul where **we want to bring our Mother Thrice Admirable and her picture of grace into one million more American Family homes!**

I was so proud of our Schoenstatt Girls' Youth at WYD and how they gave on dozens of the laminated Pilgrim MTAs (which Alicia designed in Manilla, Philippines). About every 10th person we came in contact with knew about Schoenstatt in Mulgoa. Our MTA is definitely out on the world scene "big-time!" Three more great Schoenstatt events during the Pope's first visit to Australia included: **Sister M Luka being interviewed live before the Opening Mass at Barangaroo about her 2005 WYD life decision, Sister M Rebecca being chosen to be on the ferry with the Pope during his boat-a-cade arrival, and Sister M Julie giving a talk to Pope Benedict XVI representing young consecrated life in Australia.**

2 Schoenstatt Rosary Campaign *Fall 2008*

Also our sisters did a fantastic job with the **International Schoenstatt Festival** on July 22, 2008, for over 200 youth. Our girls told how they found a home with the sisters who took care of every little need, especially Sister Mary Louise. Next issue we hope to hear about the Pilgrim MTA Apostolate in Australia from Sister M Myrna. I also hope to spend some time on updating our www.schoenstattrosarycampaign.org website.

Now all eyes turn toward the next **Shrine Dedication on October 18, 2008, at San Antonio, Texas!** The *Cor Unum in Patre* Shrine will be dedicated at 3 pm by Archbishop José Gomez. The address is 17071 Low Road, Helotes, TX 78023. www.mountschoenstatt.org. Call Pilar Huerta at 210-490-4367 if you can attend.

Wishing you deep apostolic peace as we go with St Paul: "In a word, be strong. Do everything with love" *Cor 16:13-14*.

In our living shrine, Sister M Jessica

ONE MILLION MORE HOMES

If our goal is that our MTA will reach one million more American Family Homes from now through June 29, 2009; everyone has to pitch in. Don't say: "Not, me Lord!" Just keep reading how this number equation works.

If each one of you reading this newsletter - would ask two others in your group or circle of friends, to take the MTA picture of grace to 12 new homes (12 is for being apostolic in number), and also ask these new families to be apostolic and take the MTA into 12 new additional homes - we would be over our goal of having the MTA visit one million new homes by New Year's Day of the great St Paul Year!

3,500 x 3 x 12 x 12 = 1,512,000

Table of Contents

| | |
|----------------------------------|----|
| From Heaven a Mission | 3 |
| Pozzobon's Exile in Brazil | 4 |
| Founder Shrine Photos | 12 |
| Founder & St Joseph Photos | 13 |
| October Daily Meditations ... | 14 |
| Living Shrine Wrap-up | 24 |

Heartfelt thanks to all of you:

Photo credits: St Paul on the cover **Sr M Donna Krzmarzick**; p 12 top Founder Shrine, **Sister M Jessica Swedzinski**; p 12 bottom Founder Shrine's golden jubilee, June 20, 1953-2003, **David Jentz**; p 13 Father Joseph Kentenich, archive photo embellished by **Peter Liethen**; p 13 St Joseph, **Jean Fritz**

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Schoenstatt is a Catholic lay movement that strives to live the Gospel of Jesus Christ through the example and guidance of Mary. Schoenstatt was founded on Oct 18, 1914, by Father Joseph Kentenich in Schoenstatt, Germany. Its spirituality is based on a covenant of love with Mary, venerated under the title: Mother Thrice Admirable (MTA), Queen, and Victress of Schoenstatt.

The Schoenstatt Rosary Campaign, which began in Brazil, is an apostolate of the Schoenstatt Movement which initiates prayer, evangelization, and formation through the traveling Pilgrim MTA. Over 200,000 journey in the world, reaching 14 million persons with shrine graces.

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Fr. Kentenich and St Paul continued from p 1
teacher and encourages his listeners to go beyond the retreat and to pick up the letters of St Paul and daily read Holy Scripture.

Sometimes one senses something of his apparent ardor for St Paul when he introduces St Paul to the young men of the congregation as the “greatest of the great,” or when he recommends that the Sisters of Mary study St Paul as the “man with 1000 hearts.” ...

In St Paul’s letters we meet the earliest witnesses of the resurrection, the Eucharist and Christian spirituality. In the letter to the Galatians we find the oldest written witness of a Christian who knows that Christ loves him. St Paul cannot have copied that from somewhere. He uses a new way of speaking in order to express his new feeling toward life and what has become the new reality of his life. “Not I live, but Christ lives in me.” *Gal 2: 20*. His new life is “a living in and with Christ.”

He attempts in ever new ways to express what is new and different in his life through his encounter with the Resurrected Christ. The words of the gospel about discipleship seem not to suffice for him. He speaks of a “being in Christ” and of “Christ in himself.” A new certainty has grown within him that doesn’t allow him to be separated from the love of God in Christ our Lord.” *Rom 8:39*. ...

Our founder did not just go into the school of St Paul and pick up this or that theme to make it fruitful for his movement. If you have occupied yourself with his relationship to Paul, it cannot escape you how some of the features and intentions of the great apostle are mirrored in the person and life of Father Kentenich. Both let themselves be guided by God’s Spirit and shy away from no daring in their apostolic undertaking. Both are filled with mission consciousness that drives them and completely fills them. In the course of their lives, they go to great lengths for their mission. Both live their vocation strongly in the proclamation of the Word as preachers and authors of letters.

When Father Kentenich landed in prison and concentration camp during the Nazi regime, St Paul’s destiny became a key to understanding for himself and his followers. From prison he keeps contact and trusts that this time will become fruitful for his followers as Paul did. The letters to the Philippians which St Paul wrote from prison suddenly receive a new, entirely relevant sound for Father Kentenich and his disciples and helps both understand the will of God during this difficult time. Not without reason did Paul become the alias and pseudonym for the founder in the Dachau time. It is no coincidence or randomly chosen name just to escape the vigilance of SS and Gestapo mail censors. During this time the letters of Paul receive a whole new meaning and proximity. Now the school of St Paul is tangibly present and perceptibly real.

During this time a deeper and deeper attachment grows, as it grew around St Paul. Paul was not only a teacher and mediator of knowledge for his communities, but rather engaged like a father or mother. Paul knows the difference between numerous teachers but few fathers in Christ *cf 1 Cor 4: 15*.

He sees himself as the father of his communities. Paul claims to suffer for those entrusted to him as a mother suffers labor pains. (see *Gal. 4:19*). Many of those who gathered around our father and founder suddenly understood what St Paul was talking about and how seriously he meant those words. Experiencing our own founder and the similarity of their destiny and mission will give many people lively access to the great apostle of 2000 years ago whose birth we now celebrate.

I would like to cordially encourage everyone to accept the Holy Father’s invitation to celebrate the Pauline year together. I am full of joy and hope that this year will become a great blessing for the Schoenstatt family and the worldwide church. With our founder I invite you this year to go together into the school of St Paul, the apostle.

*PressOffice Schoenstatt
Sister M Kornelia Fischer*

From Heaven a Mission Continues...

Marlene Wilson is seated with the Pilgrim MTA at a Schoenstatt Retreat in Los Angeles, in Oct 2005.

◆ Today, on the feastday of the Visitation, May 31, 2008, **Marlene Wilson** from Los Angeles, CA, went home to her maker around 4:10 this afternoon. She was surrounded by her co-workers and friends from various ministries. Brigitte Allen, another Marian woman and a co-worker prayed with Marlene during her last night until she was comfortable and peacefully sleeping. As the Hail Mary ends: “now and at the hour of our death, Amen,” they prayed for peace, “that Marlene is taking Mother’s hand to lead her peacefully to her Son.”

◆ **Gloria McCarthy** from Pierre Part, LA, died suddenly of a massive heart attack in early July, 08. She was the mother of three daughters who all joined MTA groups after prompting from their mother. Widowed at an early age, she was also the mother of a multi-handicapped son, who is now 40 and will be cared for by his older sister. Joan Rodrigue, the area coordinator, wrote: “I cannot begin to tell you how much joy Ms. Gloria received when her daughter suggested I ask her to join the SRC!”

◆ **The mother of Petra Villegas** from Rockport, TX, went to her eternal home on July 2, 2008. She carried the cross of being sick most of her life, and after a few days of resting her tired body, she could take her final breath just short of her 79th birthday. May she continue to care for family and friends from eternity.

John Louis Pozzobon – A Heroic Tabor Child

Talk given by Sister M. Lubia Bonfante, Sept 8, 2004, at the Centennial of his Birth

Introduction

For John Louis Pozzobon, the encounter with Schoenstatt definitely influenced his life, his activity, and the history of Schoenstatt. The Tabor Shrine and the Original Shrine became his home. There he received his mission to bring the Blessed Mother to families and homes, and he discovered the father and founder whose little student he wanted to become.

In this talk we will consider the life of John Pozzobon from 1951-1965 when the Schoenstatt work was being tested by the Church, the so-called exile time of the founder.

We all know that the dispute about Schoenstatt and the founder, especially from 1948 on, was not about doctrinal issues, but about pedagogical matters. Father Joseph Kentenich was not understood because his way of educating was not compatible with the spirituality of religious thought at that time. There was a tendency to mechanically separate nature and supernature, idea and life, human and divine love. In this context it is important to know that love develops in an organism of attachments; that is, love of God does not exclude being attached to persons.

Because our nature is not merely spiritual but also dependent upon the senses, its impulse to eternity, as our founder tells us, is expressed in the deep wish to encounter beings who represent God. God the Almighty, All Good, and All Wise fulfills this need in multiple ways. He sent his only begotten Son in whom we have the reflection of the Heavenly Father and in whom the Father turns his face toward us. He gave us a multitude of saints. He gave us Mary. Whoever contemplates her and dedicates self to her, comes closer to God (Second Founding Document 67)(1) "Mary is the easiest, quickest, and most certain way to God." (Pius XI)

This truth can only be understood by the one who possesses an "organic state of mind," a childlike soul, a Marian heart. Father Kentenich tells us that love of Mary results in organic attachment. Only the one who is Marian, who accepts the role of the Blessed Mother in Christian life, who agrees to the plan of salvation has the disposition and capacity for Schoenstatt and the ability to fully appreciate and accept our father and founder. Likewise, only those who possess a childlike and Marian soul can understand the life and activity of John Pozzobon.

In 1949 the difficulties with the Church came to a head. The Episcopal Visitation caused our father and founder to dare the step of May 31. He was convinced that those who have a mission must fulfill it even when they must wander through darkness and into the deep abyss. He dared to take the step and placed his confidence in the help of the Blessed Mother.

Father's intention in writing a letter of response to the Bishop of Trier was not to vindicate Schoenstatt. He wanted to clear the way in the Church for our pedagogy. (20 August 1949)

He felt the burden of the mission and the seriousness of the step he took. In the shrine of Santa Maria, on August 20, 1949, he crowned the Blessed Mother as the Queen of Heroic Childlikeness. He stated:

The only way our family can raise the flag of victory is the way we have chosen tonight: to crown the Blessed Mother as the Queen of Heroic Childlikeness, as Queen of our Mariengarten. (2)

And he added:

With great fervor and with interior quaking and trembling, we place the crown upon her brow. With this act we express our interior readiness to throw ourselves into the abyss so that the

entanglement with the Church will be resolved. We want to vigorously educate ourselves and thus reveal to the public that our principles are genuine. (3) We want to vigorously educate ourselves, or more precisely, we want to allow the Blessed Mother to educate us to the pinnacle of heroic childlikeness. (4)

The Blessed Mother took this petition of our father and founder very seriously. She spared no one. The "little student" of Father Kentenich, John Pozzobon, particularly experienced this educational activity of the Blessed Mother, which led him step by step to the summit of Calvary.

Father Kentenich's last visit in Brazil

On his way into exile, Father visited Santa Maria for the last time in order to conduct the so-called Brazilian Tertianship of the Pallottines from February 14 until March 10, 1952.

When John Pozzobon learned about this visit, he prepared a spiritual bouquet and wrote in his diary: "*Everything that I do is in your intention as a reminder of everything that you have done for me and everyone.*" (5)

John wrote to Sister M. Norberta: "I consider him [Father Kentenich] to be a holy instrument sent by Mary. What he wills and what he requests is what Mary wants." (6)

On February 24 during the Brazilian Tertianship of the Pallottines, Father met with John before a talk to the Schoenstatt Family. At the end of the meeting John told Father Kentenich, "*I know a person who puts on his best clothing when he goes to pray the rosary. He does this because praying the rosary is such a joy for him.*" Upon hearing this, Father said to the translator, "*Please do not repeat this to him.*" Then Father made a prophetic statement, "*This person will become a saint.*" And Father added, "*A person can convert*

an entire city by praying the rosary.”
(7)

On March 10, 1952, Father went alone by train from Santa Maria to Santana do Livramento, a city on the border of Brazil and Uruguay. From there he traveled to Argentina, Chile, and later to Milwaukee, the place of his exile.

The next month John Pozzobon wrote a letter to Father Kentenich in which he expressed his childlike attitude and his pledge to Schoenstatt and to the founder.

Santa Maria, April 19, 1952
Salve M.T.A.

Venerable Father Joseph Kentenich,

I hope you are receiving the choicest blessings from our Three Times Wonderful Mother and Queen of Schoenstatt and that your conferences on the Apostolic Movement are well received. I try to always accompany you spiritually because your task is so difficult. In addition I send my prayers for a good result for the Schoenstatt message, which Mary has entrusted to you and placed into your hands. Father, I have offered my life for the development of the work of the Mother Thrice Admirable and Queen of Schoenstatt. If the Heavenly Father strengthens me, I will do as Simon of Cyrene and help carry the burden entrusted to you.

Mother Thrice Admirable and Queen, help me to serve the Heavenly Father, so as to serve like you.

A simple co-worker of the Apostolic Movement, John Louis Pozzobon

The dear Lord accepted his offer of love and took care that the little student John not only understood the “origin” of Schoenstatt, the founder, and the spirit of Schoenstatt; but that he took his bearings from the most essential element of our spirituality, heroic childlikeness.

During the time of exile John Pozzobon suffered greatly with the founder. He went with him in

faithfulness through all the trials throughout the many years of struggle and being misunderstood. He did not become embarrassed when he spoke about these matters. Rather he said, “If one does not speak about the battles, one cannot provide evidence of the Blessed Mother’s power.” (140,000 km. p. 44)

He knew:

The Rosary Campaign is connected with many sacrifices, and this makes me happy. For that reason I have courage. I am and always will remain faithful to everything the Mother Thrice Admirable of Schoenstatt gave me, and I petition that she does not forget me. (January 16, 1952)

In the aforementioned letter, Mr. Pozzobon stated three points which we will use for the outline of this talk. These points illustrate his interior attitude and the manner by which the Blessed Mother has educated him.

I always try to go with Father.

For this reason I have offered my life for the expansion of the work of the Mother Thrice Admirable and Queen of Schoenstatt.

If the heavenly Father wishes, I will do as Simon of Cyrene and help Father to bear the burden entrusted to him.

Let us consider the first point:

1. I always try to go with Father.

At least I will try to do so spiritually because his task is so difficult. This assertion reminds us of a question that entered our history after May 31, 1949.

Do you go with me? Our father and founder never made a decision alone. For him the covenant of love was a reality. It is a reality that involves the members among themselves. Because we are a family, Father always sought the consent of his children. He looked for instruments for the mission, the mission of the Mother of God for the current time.

On May 31, 1949, our father and founder said,

In your way, you can help me to bear the responsibility and share in the mission of the family. However, you need to take into account that this work

will wound noble hearts at home and awaken violent anger. The resulting response will cause a rain of blows and difficult trials to fall upon us. (...) The mission of a prophet includes the fate of a prophet. (IIDE, 19)

In January 1950 before departing for Rome, Father said good-bye to the thirteen Brazilian Sisters who were participating in the Tertianship in Brazil. After making the loyalty ring around the shrine, Father said, “Now the struggle begins. The way of the cross begins for Father. Will you go the way of the cross with me?” We sisters responded, “Yes, we go with you.” “Will you go with me to the third station, the fourth station?” Again we responded, “Yes, we go with you.” “Will you even go to the thirteenth, to the last station?” “Yes, Father we will go to the last station!”

In the beginning of 1951 Father Kentenich was in Rome. The visitor placed two options before the founder. He had the choice to agree to go into exile, and then have the slight chance to return some day to Europe. The other option was to allow himself to be sent into exile. With the latter, it was most likely he would never return to Europe.

Father Menningen was also in Rome. He was the only representative of the family there. Father set this question before him, “Alex, do you go with me?” The founder meant by this: On behalf of the family do you approve the decision I made, and will you accept the consequences this decision will bring about for me and the Schoenstatt Family? After a struggle Father Menningen gave his consent with the words, “I go with you!” Only after that answer did the founder respond to the visitor, “I will not decide to go into exile. If I am sent, I will go.”

This question was not presented directly to John Pozzobon, but he received a letter with the consoling expression. “We walk together.”

We may assume that the Mother of God was preparing John so that he could walk with the founder always and share the weight of his cross. Mr. Pozzobon was not a mystic in the usual sense of

the word, but he often recognized signs, inspirations, and answers that had a totally natural explanation.

He commented in regard to this that on April 21, 1951, he asked the Blessed Mother how he could best please our Lord. The answer was: *In my interior depth, I saw a cross without a corpus.* (8)

John wrote to Sister M. Ursula and Sister M. Anselma in Argentina:

During one of the recent nights, the Blessed Mother showed me a beautiful crown of flowers. It was charming with its golden flowers—far more beautiful than any I have ever seen. There was also a very beautiful symbol...a black cross indicating cross and sacrifice. It is true our task is bound up with many sacrifices, the treasures of heaven. I have surrendered my life and everything I possess to our good Mother and Queen for the Schoenstatt work and for the coming into full bloom of the movement. (9)

In our second point we will show the way Mr. Pozzobon walked with the founder and how he shared the struggle and suffering of the exile.

2. I have offered my life for the expansion of the work ...

From 1952 until 1965, Father Kentenich lived in Milwaukee, Wisconsin, USA, separated from the Schoenstatt Family. Both the founder and foundation, father and children, were severely tried during these fourteen years. The founder was removed from office and separated from his work. He was not to set foot in Schoenstatt, was not to speak about Schoenstatt, was not to communicate with his children... One decree after the other restricted his freedom, an endless succession of injustices. The work was in danger of losing its right to exist, and the Sisters family must count on being dissolved.

Throughout the entire world the Schoenstatt Family suffered, sacrificed, prayed, and petitioned the Blessed Mother to intercede for the miracle of the founder's return.

The Schoenstatt Family of Brazil could, as no other in the entire world, participate in the way of the cross of the founder.

During the first two years of exile, 1952 and 1953, reports about flourishing Schoenstatt Movement activity are contained in the chronicle. There was strong life around the shrine, a rapid growth of the movement, and the extended adoration circle spread throughout the entire diocese. In those years, this group was much larger than today, extending from near the Tabor Shrine to the MTA wayside oratories in the different Pallottine parishes. The number of pilgrims to the shrine grew month by month.

John Pozzobon took it upon himself to bring the Blessed Mother to the people and to proclaim the message of the shrine. With great love he wrote, *I give all my strength so that the Pilgrim MTA will be brought everywhere. At every place where the traveling MTA shrine concluded a visit, it was custom to return to the shrine in order to make a return visit.* (10)

In October 1953, John wrote to Father Kentenich and reported about his group ideal: *Noble Guard (Guarde Nobre) of the Shrine of the Mother Thrice Admirable and Queen of Schoenstatt.* He also told about the joy of praying the rosary and taking the MTA picture to families. In addition he told Father about the initiative of the erecting of the "Schoenstatt corner." He did not forget to include what was very important to him. *"May our good Heavenly Mother actualize the reality that everyone comes to and learns about the shrine. I feel called to the work of the Mother Thrice Admirable and Queen of Schoenstatt. I open my soul and offer my own human heart. I want to do everything that is her will and thus give the Heavenly Father more joy."* (11)

In the following year he initiated the Noble Town of Charity (*Vila Nobre da Caridade*). Upon the transfer of the first house to a poor family, he commented, *"Everything that was built by our*

hands, is a work from the shrine of our Mother and Queen. If it is in the plan of God, I will continue it as a work of the shrine." (12)

His deep attachment to the shrine and his awareness of mission throughout the years assumed several qualities in order to bind the people to the shrine. When the number of families who visited the shrine reached 1,000, he said, *"We lead the people to the shrine of our Mother and Queen as a gift of gratitude for everything that we have achieved during this time."* (13)

Soon John began to feel that he would have to suffer much to bring the people to the shrine. Already in 1954 the shadow of the cross could be seen over Tabor. The echo from the Apostolic Visitation and the consequent norms revealed the first after effects upon the Brazilian Bishops.

On March 3, 1954, we received the alarming report that the shrine in Londrina/Parana would be closed, the Blessed Sacrament removed, and it would be forbidden to celebrate Mass there or hold any other religious celebrations. Likewise the movement was forbidden. John Pozzobon as a true Schoenstatter was drawn into the course of these events and used the term "strong winds" to allude to the difficulties.

When the "strong winds" blow, I cannot believe that the Schoenstatt work will be destroyed. We should see everything as a divine work, as coming from God. Now is a time of grace. The "strong winds" cause the greatness within the heart to resound which otherwise could be suffocated. If the "wind" did not howl, much that is heroic would not be discovered. It is a time of battle, a time of holy battle. It is unfortunate when a heart does not understand Schoenstatt...."

THE METAPHOR—"STRONG WINDS"

John Pozzobon petitioned the Blessed Mother to grant him clarity in regard to his attitude of instrumentality, and he received the inspiration: **Persevere in faithfulness and love and**

you will achieve everything. Do not shy away from the cross, because through sacrifice you will participate in much joy. (15)

Some days later he wrote, “*Dear Mother, if by chance the “strong winds” blow and the door to your shrine is closed, I have only one petition: The door may not close without my heart being enclosed within the shrine. I want to always be your faithful son. Bless me!*” (16)

On June 22, 1954, we received a document from the Bishop of Santa Maria with norms and prohibitions applicable to our work in the movement. Our originality was to be abandoned. We had solely the permission for work in the meaning of Catholic Action and the “*mundo Melhor*” (Better World).

The term “shrine” was prohibited and the word “Schoenstatt” could no longer be used. The indulgences given to the shrine were withdrawn. New oratories could not be erected, and song books and prayers could not be published.

An ill-willed visitor scratched out the word “Schoenstatt” in a photo album in the visiting room of the provincial house.

John wrote about these prohibitions, “*In obedience to our bishop, the group meetings of the Apostolic Movement are discontinued... It has been said that we must discontinue in order to restore peace. I do not understand this! It was exactly there that I found peace and bliss...!*” He urged his comrades to remain steadfast to their program, to offer everything for capital of grace and to remain always Noble Guards of the Shrine. (17)

In response to a question before his dedication on October 18, 1954, he responded, “*I want to be crucified but not on a cross. That is crucified rather through suffering and strife to atone for sinners and for the flourishing of the work of our Mother and Queen.*” (18)

He informed Father Kentenich, who was in exile, that the men’s branch of the movement was diminishing. Before

the difficulties there were approximately one hundred, and now there are only five. John came to a conclusion, and said, “*It does not matter that we are so few in number; what is important is to have much courage.*” He did not know that the others would also abandon Schoenstatt. His last comrade, a father of a diocesan priest, received a mandate, “*Leave this group, give up Schoenstatt because I want to see you one day in heaven.*” (19)

Mr. Arendes made the following statement:

John was the only one to remain faithful. Loyally he stayed true to everything the group had taken upon itself: spiritual daily order, written particular exam, report to the spiritual director, and submitting a report to the group leader. Clearly I recall how one day Mr. Pozzobon sought me out and said to me: Mr. Germano, Mr. Lourenco has returned from Germany. Now he should assume the leadership of my group. I want to continue, so that I can bear the group’s banner until the end.

For the fifth anniversary of the Rosary Campaign, the Blessed Mother received a crown with five precious stones. Mr. Pozzobon was overjoyed that 1,000 students came to the shrine. At the peak of his enthusiasm he wrote, “*I prefer to die rather than to relinquish my work for the Mother Thrice Admirable and Queen of Schoenstatt.*” (20)

In a letter to the founder John gave an account of his work,

Throughout the entire year I have tried to do the utmost. The winds blustered and roared as if everything would come to an end; both good and evil peaked again and again. This was the year in which I made the most important statement of my life. I offer my life for the Mother Thrice Admirable and for the salvation of souls. (21)

In 1956, the struggle concerning the essentials of Schoenstatt and faithfulness reached its peak. The work was in danger of being dissolved. The Diocese of Santa Maria received an auxiliary

bishop and because of this, the exile cross became heavier. (22)

Every activity in the meaning of Schoenstatt was forbidden.

The Sisters could not give talks or any courses. Only religion classes in parishes could be given.

No longer could there be pilgrimages.

The movement’s magazine “Sounds of Home” was discontinued.

The newsletter of the adoration circle with a circulation of 6,000 could no longer be printed, and all public hours of adoration were stopped.

At the end of the year, Perpetual Adoration (which had taken place in the shrine since its dedication in 1948) was transferred to the cathedral. The shrine remained open, but on January 31, 1957, the Blessed Sacrament was removed from the shrine in Santa Maria. That was the hardest blow! The devil had managed to extinguish the eternal light in two Brazilian shrines. (23)

In Santa Maria we could literally participate in the unity of fate with our father and founder. Because the decrees sent by the bishop to us were disseminated to all the parishes and were hung in the churches, there was an atmosphere of mistrust against the movement and the Sisters of Mary. This extended into defamation against the Sisters and the Schoenstatt work, which included the various Schoenstatt Rosary Campaign groups.

John Pozzobon, who had offered his life for the development of the work of the Mother Thrice Admirable and Queen of Schoenstatt, had to withstand many battles and tests. The devil sought to make him have doubts and to abandon the mission he had supported. He was seriously defamed by a woman in a way that his moral integrity came into question. He wrote, “*As I was led through an injustice to justice, I suffered terribly because I feared that the campaign would be disgraced because of this. But our Mother and Queen vindicated me.*” (24)

When the pastor of *Nossa Senhora das Dores* (Our Lady of Sorrows) received a letter, (25) containing the

order concerning the public *Nossa Senhora das Dores* veneration of the picture of the Mother of God under the title “Mother Thrice Admirable” and stating it should be removed from the parish church as well as from the shrine, rumors immediately spread that the movement was heretical and the MTA picture was condemned. Things even went so far that someone asserted that it was a “Communitistic picture,” and it would be “*better to sleep than to pray the rosary with this man before this picture.*” (26)

John often had to defend the image of our Mother Thrice Admirable and Queen of Schoenstatt! For example a pastor requested the police to give him an order that he wanted to speak with John about exchanging the image with another one. Pozzobon came to the pastor who asked him, “Will you not exchange the picture?” John answered, “No, I made my dedication before this picture.”

Another time the bishop attempted to convince Pozzobon that he should exchange the picture, and his Excellency explained far and wide the various titles of the Blessed Mother. After listening for a long time, Pozzobon asked the Bishop to listen to him. John said:

I believe that there are more than 70 titles...I venerate all of them, petition for their protection, but I experience nothing special. When I pray before the picture of the Mother Thrice Admirable and Queen I experience myself in a large room, a space without boundaries. What does that mean?

“The priest wants you to exchange the picture,” the bishop told him. “Ultimately it is concerned with the same Mother of God.”

“If it is the same,” responded John, “why should a person exchange? I petition you for the permission to continue with the same image.” But the bishop obstinately continued, “I give you permission to continue, but with another picture.”

At that moment John Pozzobon did not know what to do. He showed the bishop the cross he had received from

the hand of Bishop Antonio Reis when he had renewed his dedication on the level of blank check. The cross had the inscription: faithfulness for faithfulness until death.

“Oh, that is nice,” said the bishop.

“Your Excellency, must I now remove this inscription? In the shrine, I have offered my heart for this Mother of God. Before this picture I have promised faithfulness until death and therefore this statement was engraved on the cross, and I received it for my dedication.”

Now the Bishop no longer knew what to do or say. John Pozzobon continued, “If I could exchange my heart, then I could also exchange this image since my heart is consecrated to this title.”

“The heart cannot be exchanged,” remarked the bishop.

“It is absolutely certain that you do not want me to negate my motto since I have sworn faithfulness for faithfulness. What shall I do?”

“Fine, Mr. Pozzobon! You may continue as you have been doing.” (28)

With his profound simplicity John Pozzobon persuaded the bishop to retract the prohibition, because he was faithful and childlike.

In 1968, Mr. Arendes had the opportunity to tell all these facts to our father and founder. Father was very impressed, wanted to hear each and every detail, and could not understand that things developed to such an extreme.

John remained true to the decision of the bishop, informed him about everything, but was also very brave and creative. Everything in the Rosary Campaign that developed in regard to symbols and new ideas were added, since the Blessed Mother gave them to enable John to advance his apostolate.

When the adults who were influenced by a priest withdrew from praying the rosary, John brought the children together and went with them from house to house. They formed a small procession and with flowers in their hands they moved along singing.

On the occasions of his school visitations where he would remain overnight, he always talked to the people. For example: he invited the families to a “Spring Rosary Recitation.” He asked for the blessing on their work, the fields, the planting, and above all, that the dear Lord would preserve them from pestilence and illness. (29)

John Pozzobon expanded the Rosary Campaign beyond the city and diocese of Santa Maria. With open ears and an open heart to the signs of God, he dedicated his apostolic heart more and more for the needs of the holy Church. He prayed and sacrificed for the bishop, for the leaders of the movement, and was particularly attentive to the clerics. He knew *that the future of the family was influenced by the priests' retreat. If the priests are holy, the family will be holy.* (30) At the time of the Council he paid great attention to everything with much interest, he prayed for the people, for a good development of the Council, and he informed the people about what took place.

Despite the tireless work with the Rosary Campaign, John was very interested in everything that happened on the national and international level. He wrote to ecclesiastical dignitaries, to politicians, to Monsignor Wissing, who was the Moderator of the Schoenstatt Work, to friends and members of the Schoenstatt Family. The reason for such a vast correspondence can be deduced from a letter written to the Bishop of Santa Maria.

It seems that I am responsible for the entire world. I am aware that I am writing about things for which I am not responsible. If the pencil seems to write with complete conviction, it is not I doing so. It is the most Holy Mother, who is using a simple instrument, a small pioneer who hears and obeys the voice of the Mother. (31)

Mr. Pozzobon was very tactful and possessed a great sensitivity. He became enthusiastic about great ideas, but he also experienced the painful happenings very deeply. He had a need to proclaim

the marvelous deeds of the Blessed Mother everywhere he went. He always sent a report (32) about his apostolic activity to his “superiors,” that is to the bishop and the responsible person for the movement.

The winds always blew stronger and very often he sought out Anita Trevisan and Lucia Renzi whom he called the *Favorites or Little Marys*. He wrote them many letters, told about his work, or made brief comments, which served as stimulations for faithfulness.

(We are indebted to Anita Trevisan, a member of the Women’s Federation, for her statements. Some excerpts were read from some of Anita Trevisan’s letters.)

For the 50th priestly jubilee of our father and founder Mr. Pozzobon wrote a small reflection about faithfulness. *“Happy Jubilee, Father. I wish you many graces for this day; I offer eternal gratitude to our Schoenstatt Mother and Queen that I may participate in the great grace of her faithfulness.”* A little later he added, *“We want to be faithful signs of the great work of the Blessed Mother which was entrusted to Father Kentenich.”* (33)

In the following year he wrote on the same date of July 8: *“Greetings Mother Thrice Admirable and Queen of Schoenstatt, greetings Father Kentenich, faithful instrument, greetings family, greetings shrine where miracles of grace are given and worked, greetings banner to which I have pledged faithfulness.”* (34)

With this we come to the third point in the letter John Pozzobon wrote to Father Kentenich in 1952.

3. I will do as Simon of Cyrene: I will help bear the burden of the cross that has been entrusted to you.

What burden did John Pozzobon help Father Kentenich to carry? Without a doubt we may speak of the cross of mission that led him into exile for *a prophet’s mission always includes a*

prophet’s fate. (Talk of May 31, 1949 #19)

Although we have spoken much about the cross of the exile time, we will concentrate on two aspects of his love and his heroic suffering. But first we will refer to a previous little occurrence.

Image of the heart with a black cross

Mr. Arendes, a Brother of Mary, who was a confidant of John for many years, relates the following: On a dark and rainy night in 1962, a weary John Pozzobon returned home. Protected by an umbrella, he decided to sit on the curb of the street. It was pouring. He looked serenely at the rain. Suddenly he saw the Blessed Mother approaching. She took his heart and squeezed it so tightly that he had difficulty breathing. Then she opened her hand, and he saw a heart with a black cross on it. John said, *“The Blessed Mother squeezed my heart to form me into a black cross similar to Joseph Engling.”* From this moment on he valued cross and suffering and included it in his campaign. **“When I understood the value of the cross and suffering, I became the happiest man in the world.”** (35)

A double hernia caused him much physical suffering. The pain caused his strength to drain. Often John wrote that he had to lie on the hard floor, in the grass, or on the wet ground for a few minutes in order to regain strength to continue on. Such incidents occurred during the day and often also late at night. When he regained his strength, he went on his way out of love for the Blessed Mother, Schoenstatt’s mission, and the founder who was in exile. *This was not the time to give in to weariness. Rather, it was the time to assume his responsibility.* (36)

Mr. Arendes further reported that John wore a special supporting belt that was very uncomfortable. He did not want to have an operation because he wished to offer this suffering as a contribution to the capital of grace for

the liberation of the founder. In 1965, when Father Kentenich returned and everyone advised John to have the operation because his promise had been fulfilled, John responded: *“The hour for the operation has not come. Now I offer all the sacrifices for the liberation of the shrine in Santa Maria.”* To this statement he added, *“The Blessed Mother has not given me a sign.”* He waited until 1973 for the operation. (37)

Pozzobon believed in the victory of the Blessed Mother, and he worked ceaselessly day and night! Bearing the Pilgrim MTA on his back he traveled under scorching sun or through streaming rain, walking on dusty streets or muddy paths, over mountains and through valleys, hungry and thirsty, occasionally running in order to arrive punctually at the next engagement. All of this was endured under the weight of 18 kilograms [22 pounds]. The burden of the mission, however, was much heavier as he told the bishop, *“The Pilgrim MTA is as heavy as the beams of the cross.”*

He could hardly understand that the chalice of suffering was not full. The Blessed Mother wanted to detach him totally and to educate him to be small so that he would become a useful instrument for the great Schoenstatt mission. John Pozzobon should now experience **being misunderstood by the Schoenstatt Family**. For him this was the most severe trial. As someone told him, **“What you are doing is not Schoenstatt!”** He suffered terribly, shed tears copiously, and spent many sleepless nights.

John prayed, he spoke to the Blessed Mother, and he asked: **If this is not Schoenstatt, then what is Schoenstatt?**

He wrote to our father in 1966:

She educated my soul with strengthening struggles in the most difficult situation; these were the greatest graces for my soul and enriched me with supernatural graces. I must acknowledge that I am not worthy
Fall 2008 Schoenstatt Rosary Campaign 9

to do what is holy, but my dear Mother takes me as I am. Consoled and filled with interior longing, which breaks forth in the depth of my heart as I ponder the marvelous task, I place myself at her disposal with these words: Mother, I want to help to proclaim your kingdom to others. (38)

Mr. Pozzobon desired to be always faithful. He never pursued an initiative without asking those in charge of the movement if this or that was according to the spirit of the founder. If the matter was affirmed, he pursued it. In cases of doubt, he let the matter rest.

What lay behind the accusation: **What you are doing, is not Schoenstatt?** Perhaps the statement was made because his method of working was unusual in Schoenstatt, or it was too simple.... It could be that at the time of the great struggle not all those with whom he came in contact agreed with the ideas of the founder. Or perhaps in the midst of the great disunity and discussion it was necessary to adhere to what was familiar so as to preserve in the Schoenstatt Family what was customary and thereby guarantee faithfulness. On the other hand, it could be that his Schoenstatt apostolate seemed to be somewhat vague.

Ultimately, we can discover the answer in what he wrote to Father Kentenich:

In the darkness of battle there was also the brightness of joy. We may not proclaim everything, but we can give all. I set forth great effort to at least preserve one small bit of the Schoenstatt vision. If one cannot proclaim the doctrine, one can at least love it. (39)

If one cannot proclaim the doctrine, one can at least love it, is exactly the point. Schoenstatt is not primarily a movement of ideas but a movement of grace and a movement of life. His entire activity came forth from a genuine organic attitude. If we Schoenstatters were all deeply convinced of our mission, if we set our striving for the highest, as John Pozzobon did, we would be as numerous as the sands on the

seashore. Schoenstatt would have fulfilled its mission for the Church.

What did John do during all the years? *He did one thing. He entrusted himself to the Blessed Mother according to the meaning of his dedication. He wanted to fulfill her wishes. Again and again he offered to be a co-worker, to suffer, to sacrifice, to pray. (40)* The greater the struggle became, the *more violently the winds blew*, and the more he deepened his surrender: Blank Check, Inscriptio, and Joseph Engling Dedication. His basic attitude was: *the glorification of God, joy for the other, and sorrow for myself. (41)*

He only wished to be a small instrument for the fulfillment of the great Schoenstatt mission. The Blessed Mother accepted his offer and request. In the truest meaning of the word, he helped the Marian Schoenstatt mission to advance in a new, original, and exemplary form. Through the Rosary Campaign the Blessed Mother has an entrance to all families, to all places. She heralds the dawn of salvation in the Church!

It is true that we can see in the Rosary Campaign and in the life of John Pozzobon the actualization of the mission of May 31, 1949.

This statement is worthy of intensive study and will also become a stimulation for all who are interested.

In the much quoted talk of May 31st our father said:

We observe that the West advances toward ruin, and we believe that from here we are called for the work of salvation, to be the guarantee, to do the work of reconstruction and expansion. We believe that as instruments we should offer to bring a countercurrent in the various countries where we also were richly blessed. (23)

The pastoral method of the Pilgrim Mother, which was given to us through John Pozzobon, is a persuasive indication of organic thinking, living,

and loving that the Blessed Mother has given us in order to proclaim Schoenstatt to the entire world.

All of us who work in the Rosary Campaign, according to the example of John Pozzobon, are associated with our father and the Mother Thrice Admirable and Queen of Schoenstatt. We need to begin the way of organic thinking, living, and loving so as to victoriously lead the Church to the new shore.

The one who was the little student of Father Kentenich became for us the master of life, the master in pastoral care, and a model of heroic childlikeness. His life and the life of our father and founder demonstrate that lived heroic childlikeness is the one and only way to victoriously conquer all diabolic powers and victoriously lead our family and the Church to the new shore.

May we [in this St Paul jubilee year] receive the same graces as John Pozzobon:

☺to always walk with our founder even when the way includes a prophet's mission and a prophet's fate. (42)

☺to offer our lives for the expansion of the work of our Mother Thrice Admirable and Queen of Schoenstatt, even if it is necessary that our lives and our powers of love are entombed in the foundation of the shrine. We want to be pillars of support for the work.

☺to be co-workers in bearing the burden of the founder's mission. That means in the attitude of heroic childlikeness to draw the triumphal chariot of the Blessed Mother through the entire world.

In the meaning of all that has been stated above we pray:

Blessed Mother, this is a matter of your mission, your task.

Glorify yourself!

Glorify yourself in us and through us!

Glorify yourself throughout the entire earth! Amen.

Translated by Sister M. Barbara Ebbe, Spring 2006; Read by Sister M Jessica Swedzinski at the 16th National Convention of the Schoenstatt Rosary Campaign, June 20, 2008, Waukesha, WI.

Mother, let us become living shrines for our world!

Founder Shrine, Madison, Wisconsin, USA

Founder Shrine Inside

Founder Shrine in Snow

St Joseph

Saint Joseph, pray for us and all entrusted to us

Father Joseph Kentenich

Father Joseph Kentenich, Founder of Schoenstatt

Every October the hearts of Schoenstatt members turn to our Blessed Mother's month of the rosary and our covenant of love made in the Original Shrine on October 18, 1914. These 31 meditations want to help deepen our awareness as "living shrine." The term came up in Milwaukee in preparation for a home shrine. Each family member chooses a symbol from the shrine as their part of a "living shrine" in their family home shrine.

October 1st

MTA

Our Mother Thrice Admirable, Queen, and Victress of Schoenstatt, is the heavenly instigator of Schoenstatt. She is simply the magnet that draws people to herself (to lead them like a whirlpool into the heart of God). She desires that Schoenstatt, as a chosen instrument in her hands, will renew our society and world. As Schoenstatt was founded on October 18, 1914, Father Kentenich and the founding generation offered their striving for sanctity and asked Mary to come to dwell in their chapel, transforming it into a place of pilgrimage and their "cradle of sanctity." p 46, *200 Questions*, Father Jonathan Niehaus

The sodalists seem to have a love for Mary as the Immaculate Conception, but God had other plans. Her picture was painted in 1898 by Luigi Crosio in Turin, Italy. It originally bore the name "Refugium peccatorum," Refuge of Sinners, and found its way into the shrine in April of 1915 via the generosity of Father Huggle who saw it in Freiburg. p 112, *New Vision and Life*, Father Jonathan Niehaus

PRAYER

Dearest Mother, let me be like you in everything I do today. Amen.

14 Schoenstatt Rosary Campaign Fall 2008

October 2nd

PRESENCE OF THE FOUNDER

Who answered the divine initiative of our MTA in a timely manner?

Father Joseph Kentenich

He was ordained a Pallottine Priest on July 10, 1910, founding the Schoenstatt Movement four short years later as the hell of the First World War broke out around him. Later he would suffer over three and a half years under the Nazi dictatorship; and then be asked to endure a 14 year exile by the leadership of the Church.

Father Kentenich simply staked everything he had and all that he could become in the Blessed Virgin Mary. He told his German parishioners in Milwaukee that Mary was more real to him than the chairs they were sitting on. One of his secretaries described him with these qualities: totally father, love-filled and transparent, peaceful and radiant, prayerful and compassionate.

PRAYER

Mother, allow me to grow closer to the person of our founder. Let me study his writings, pray his prayers, and learn from his actions and reactions, so that Divine Providence will direct my life also. Three times today I will pray the prayer Father Kentenich wrote in his youth.:

Hail Mary, for the sake of your purity keep me pure in body and soul.
Open wide to me your heart and the heart of your Son.
Implore for me deep self-knowledge and the grace to persevere and remain faithful until death.
Give me souls;
Keep all else for yourself. Amen.

October 3rd

WALLS OF SHRINE

Today we strive for the walls of our living shrine.

A wall encloses, protects, comforts. These walls were built in the 14th century, a good mile from the Rhine River, about an hour's drive from Cologne, Germany. They are two feet thick walls of brick, built to ward off cannon balls. Heavy destruction came in 1636 during the Thirty Years' War and again in 1812 by the French. Each time the walls were lovingly rebuilt. When the Pallottine Fathers purchased the property and shrine in 1901, it was used for the first decade as a chapel. How many saints have walked in these walls, prayed, and changed their lives to blend in perfect conformity to God's holy will? ☺

Could we liken a good conscience to a good wall? Our consciences need to be well built. They need to be solid, firm, strong, towering against opposition of all sorts. Schoenstatt tries to lay out the blueprints for each individual to form their conscience according to God's laws, Holy Scripture, and the teaching of the Catholic Church. Self-education is not easy, but consciences need to be formed from little on up. We are life-long learners and conscience builders.

Think about this as the day unfolds.

PRAYER

Mother, let the walls of my heart take in all I meet today. Let me share your warmth of heart with them. Let me not judge people, but provide warmth and love for them.

October 4th

THE ROOF

Mary's shrine needs a sealed roof so none of her children have to suffer from the elements.

The roof of the original shrine was made of slate, had a chimney and was a bit challenging due to its steep pitch.

When driving down the road, how many times don't our eyes turn to see the spire of a church? Whenever I go back to MN to spend a couple weeks on my parents' farm, I enjoy seeing the soaring twin spires of St Marys in Sleepy Eye, or the solo spire from Holy Redeemer in Marshall. Spires are not as tall as our grain elevators in the rural towns, but they evoke a spiritual peace and, hopefully, a prayer or two also.

The roof of the shrine is a definite Schoenstatt hallmark. May it help to bring many, many new people to visit and make a pilgrimage to one of our soon to be NINE USA Schoenstatt Shrines!

There is an old Irish custom, that whenever you visit and greet Jesus in a tabernacle you have never seen before, you are able to make three special wishes. The shrine roof has a special mission to protect Jesus present in the Blessed Sacrament, to ward off any weather elements from praying pilgrims, and also to beckon and invite people to take a minute and stop by to visit the Lord of the Universe.

PRAYER

Mother, help that I lead others upwards, heavenwards as I strive with the roof of my living shrine today. My offering will be to lead others upwards in the clothes I wear, in the modesty of dress.

October 5th

THE DOOR

The door of our living shrine goes in today.

January 20th is the axis, or like the door hinge, of the Schoenstatt Movement. To learn more about this read p 28-31, *A Movement in Chains*, Jonathan Niehaus.

The door of my heart goes with me into my everyday world, but do I have the hinges oiled – do I use my door quick enough to close out bad words or jokes, bitter or jealous feelings, controlled substances or pornography?

Anything that enters my living shrine through my five senses is with me forever. So those sneak peaks, cutting gossip, or extra chocolates work into my memory, imagination, and fantasy.

In Schoenstatt, our living shrine is a great help in our long quest to realize Father Kentenich's new vision of a "firm, free, priestly personality." We want to make time (yes, today, that might mean, cutting out things from our calendar!) to work with our personal ideal, with our predominant passion, our particular point of self-education, and our nightly check of the spiritual daily order chart.

PRAYER

Mother, help me to open and close the door of my senses. As your child, take motherly care that my door is only open to all that is good and healthy. Today let me practice moderation in "my one bad vice of _____"!

October 6th

THE FLOOR

The floor of our living shrine receives its finishing touches today.

We may think of concrete, wood, carpet, linoleum, welcome mats – a floor brings warmth to the whole room. The shrine floor boasts of two steps in it – leading us to the communion rail and altar of God – climb higher.

Floors need cleaning. Look down in your room, your office, your house and if the floor is dirty – everything will seem dirty. (And vice versa if it's clean there will be a clean and spotless atmosphere.) Let's go straight to the matter: when was your last confession?

What is the condition of your soul's floor? Meditate today on sin, heaven and hell, and where you need to make more outright hard sacrifices to grow in ☺ holiness.

PRAYER

Dear Mother, go with me to the healing Sacrament of Reconciliation. Help me make up my mind today, October 6th, to go once a month to confession so my soul's floor will be clean and more apostolic!

October 7th

ROSARY

Today the Church celebrates the Feast of the Most Holy Rosary. A living shrine needs the rosary, as well as favorite prayer books and song books.

This Marian celebration has its origin in the victory of Lepanto in 1571. The combined Christian fleet defeated the Turks, thus preventing their occupation of Europe. This favor was attributed by Pope Pius V to the recitation of the Holy Rosary.

The rosary is very pleasing to our Mother in heaven; she recommends it herself. There are two elements of the rosary: meditation on its mysteries and vocal prayer. The rosary surely reaches the motherly heart of Mary and moves her to obtain abundant graces for us.

The popes, too, greatly recommend the rosary: "Do not fail to put repeated emphasis on the recitation of the rosary. ... Your rosary is like a ladder that you climb step by step, drawing you close to our Lady, which means finding Christ. It is a devotion which leads us to Christ through Mary." *Paul VI, Marialis Cultus*

"The Church has always attributed particular efficacy to this prayer, entrusting to the rosary, to its choral recitation and to its constant practice, the most difficult problems. At times when Christianity itself seemed under threat, its deliverance was attributed to the power of this prayer, and Our Lady of the Rosary was acclaimed as the one whose intercession brought salvation." *John Paul II, Rosarium Virginis Mariae, 39; p 1940, Daily Roman Missal, 2004*

PRAYER

Mother, today let me pray the rosary with someone. Send me someone and help me to say daily at least a decade from now until eternity begins...

October 8th

ALTAR

Today our living shrine receives the altar. What a joy and gift this altar is; fashioned and wrought from oak, carved and polished with pillars and motifs of wheat and grapes. Upon this altar will transpire the greatest on-going Sacrifice of Love in Salvation History: This is my body – This is my blood.

"In every Mass, Christ offers himself on the altar as a sacrifice to the Father. We want to offer our heart to him as a sacrificial altar so that he can relive in us his sacrifice of redemption.

At the altar of my heart, Holy Mass is not only celebrated once a day, but its sacrifice is extended into the entire day. Can you surmise what this might signify? What sacrifices does the Father demand of us during the day? Whoever has experienced family life knows quite well that we do not need first to pray for opportunities to make sacrifices. The path of life is richly covered with thorns and thistles. Cross and suffering, however, are special gifts of the Father's love.

St Paul expresses our attitude towards cross and suffering, especially in a family, very well: 'the one carries the burden of the other.' Please ask yourselves once: Which burden does my husband carry? And what should I do about it? Should I add twelve more to the ones he has? No, I should carry the burden of the other. I should share this burden with him. You may recall the expression: 'A shared suffering is only half the suffering, and a shared joy is a double joy.'" *JK p 12, Meditations on the Schoenstatt Shrine*

PRAYER

Mother, clear any obstacles so that I can attend holy Mass on a weekday. Let me make the extra sacrifice gladly.

October 9th

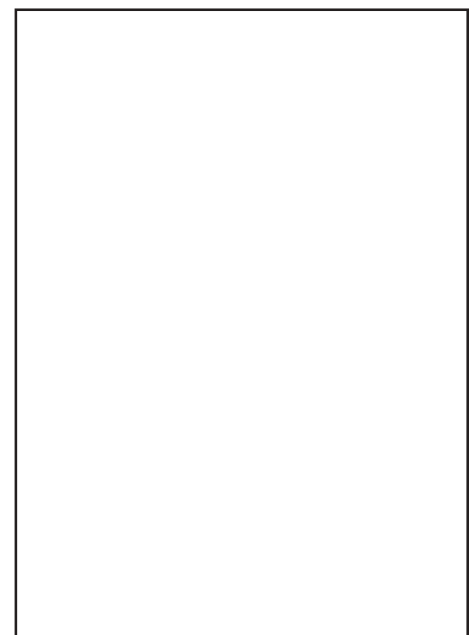
TABERNACLE

Today the tabernacle and the most precious body, blood, soul, and divinity of my Savior and Redeemer, Jesus Christ, comes spiritually into my living shrine.

My heart wants to burst with joy. If only I could be at Benediction. May all the angels and saints, especially in our Schoenstatt corner of heaven, come and adore with me.

Mother, let me grow in my appreciation and adoration of the Blessed Eucharist. Do you want me to commit to a weekly hour of adoration? Help me to spontaneously and in a childlike manner ask for a spiritual communion, whenever I feel impelled to do so.

The inner plates of the tabernacle doors in the shrine show the annunciation and the golden outer plates show the cross growing out of a lily with the words of the Eucharistic Prayer: *Nobis datus – nobis natus ex intacta virgine* (Given to us, born to us of the Immaculate Virgin).



PRAYER

Mother, teach me how to make a good spiritual communion today.

October 10th

SANCTUARY LIGHT

In our Original Shrine the sanctuary light is called the Ver Sacrum Patris Light, as this was the ideal of the second founding generation of young men. During New Year's Night of 1940/41 they put up the sanctuary lamp as a symbol of their total dedication to the MTA.

"The sanctuary light, with its everlasting, uninterrupted flame, also lights the way to eternity. Modern life seems so far removed from eternity. We are all in danger that the world around us entices us with its beauty. We can hardly look anymore through the created temporary things into eternity. The burning flame of the sanctuary light reminds us that we need a special light to make things transparent. What is this light? It is the light of simple, practical belief in Divine Providence. Everything in life should be seen in this light, the light of Divine Providence.

Our Lady must enkindle this light anew in our souls and let it shine forth continuously. Only in the light of Divine Providence can we perceive God behind everything. When we experience good luck, whom do we see behind it? When we suffer misfortune, whom do we see? Our Lady must turn on the light for us so we will again be able to discover the Father-God in every moment of life. He holds everything in his hand.

With the sanctuary light burning within us we will perceive things which others cannot observe. Everything around us will become for us a testimony of God's fatherly wisdom and love. We will not only see him in and behind everything, but we will also learn the art of speaking and listening to him. Thus, every instant in life could become a little prayer." *JK, p 18, Shrine Meditations*

PRAYER

Mother, let me be a light for others. Today I will not complain. Instead I will try to see the Father's love behind all inconveniences.

October 11th

CRUCIFIX *and* STATIONS OF THE CROSS

Why are the Cross and the Crucified One the doorway to eternal life?

Because in him - Christ crucified - is manifested to the full the love of God for the world, for man.

In the same conversation with Nicodemus Christ says: "God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his Son into the world, not to condemn the world, but so that through him the world might be saved" *Jo 3:16-17.*

The salvific lifting up of the Son of God on the Cross has its eternal source in love. This is the love of the Father that sends the Son; he gives his Son for the salvation of the world. And at the same time it is the love of the Son who does not "judge" the world, but gives himself for the love of the Father and for the salvation of the world. Giving himself to the Father through the Sacrifice of the Cross, he gives himself at the same time to the world: to each person and to the whole of humanity.

The Cross contains in itself the mystery of salvation, because, in the Cross, Love is lifted up. This is the lifting up of Love to the supreme point in the history of the world: in the Cross Love is lifted up and the Cross is at the same time lifted up through Love. And from the height of the Cross, love comes down to us. Yes: "The Cross is the most profound condescension of God to man . . . The Cross is like a touch of eternal love upon the most painful wounds of man's existence." *Pope John Paul II, 14 September 1984 ©Libreria Editrice Vaticana*

PRAYER

I adore you, O Christ, and I praise you, because by your Cross you have redeemed the world. Today let me offer the Stations of the Cross for all who are weighed down by their crosses in life.

October 12th

ANTEPENDIUMS

In our living shrine there is a decorative front of the altar cloth called the antependium. These narrow three yard long banners may have sayings or designs, patterns or motifs. Try to doodle one for yourself.

The saying:

NOTHING WITHOUT YOU, MTA,

NOTHING WITHOUT US

is often found on antependiums in the shrine around the 18th of each month. This tradition goes back to 1933, and is an expression of the covenant of love. The "nothing without you" indicates Schoenstatt's dependence on the presence and activity of Mary in the shrine. The "nothing without us" indicates the necessity of our cooperation and striving so that the terms by which Mary was persuaded to come to dwell in Schoenstatt are met. The saying "Nothing without you, MTA, nothing without us" becomes a summary of Schoenstatt's spirituality. *p 51, 200 Questions, Father Jonthan Niehaus*

PRAYER

Mother, help us to put my covenant law into practice today: Nothing without you, MTA, nothing without us. Let me bring three special contributions to your capital of grace.

October 13th

COMMUNION RAIL

As we want to work for the communion rail in our living shrine, the words of reverence and sanctuary come to mind. Traditionally each church had a communion rail to designate the sanctuary or high altar area from the body of the church. People went and knelt at the communion rail to receive Jesus.

Reverence for our God is a virtue. Father Kentenich taught that reverence keeps love in the correct balance: inner fervor and awesome fear, nearness and distance, are mutually dependent. Reverence keeps everything in proper order; no community can exist without it. Reverence respects God's mystery in the other person and in one's own soul.

Whenever I want, I can make a spiritual pilgrimage and kneel at the communion rail. There in my living shrine, my heart and lips want to praise God. Our God who is truly an awesome God.

O Lord, our Lord,
how glorious is your name over all the earth! You have exalted your majesty above the heavens.

Out of the mouths of babes and sucklings you have fashioned praise because of your foes, to silence the hostile and the vengeful.

When I behold your heavens, the work of your fingers, the moon and the stars which you set in place –

What is man that you should be mindful of him, or the son of man that you should care for him?

You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet. *Psalm 8*

PRAYER

Mother, help me to foster reverence for all aspects of creation, and to be grateful to God, my loving Father.

October 14th

PEWS

If you have ever moved, one of the first items you begin to look for as you move in, is a chair. It comes to me that one of the first items we should look for in a church is the pew, in order to kneel in worship to God. Prayer is our lifeline to God. Nothing can replace it. No amount of apostolic work can outshine or replace it in our souls.

Most pews are made of wood. Wood is a substance that is living. Wood reminds us of the cross of Christ, which is the instrument of redemption, our eternal life.

Sometimes we hear of sermons that speak about pew rent (meaning a monthly pledge of support to the parish). Other times we read jokes about people needing to sit in a specific pew each Sunday, and of those who have spider webs thick and heavy on their pews, being a dead give away that they don't come to regular Sunday Mass.

What does our personal pew situation look like?

How can I better support my parish with my time, talents, and treasures?

PRAYER

Mother, I want to be like a sturdy pew in my parish church with my striving this month to be a living shrine. Come and live in me – help me to pray an extra prayer for someone in need in my parish.

October 15th

FATHER EYE SYMBOL

The triangle shape of the Father Eye Symbol points toward the Blessed Trinity. In Schoenstatt as it hangs at the highest point above the altar in our shrines, it is a symbol of God the Father and all those who share in his authority here on earth. It can also remind us of God's merciful father love, of his personal care for us. Many quotations from Holy Scripture refer to this: "Show me your wondrous kindness...keep me as the apple of your eye, hide me in the shadow of your wings Ps 17:8; He rules by his might forever; his eyes watch the nations Ps 66:7; For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trusts in him 2Chr 16:9.

The first Father Symbol placed into a daughter shrine was in Argentina. Their national mission deals with the first person in the Blessed Trinity.

We should follow up God's mercies in an almost one-sided way. God loves me, his child, because he is my Father. That is a great task. So I should repeatedly ask myself: Where has God, in his Providence, proved that he is my kind and loving Father?

Do you know what the masterstroke in this regard is? That we learn to believe that the cross and suffering are always an expression of the Father's love. So when the heavenly Father hurts me in some way, I must always think: the doctor is operating! What effect will this have? Through everything I will hear those words: Since the Father is doing it, it is for my best-my Father, how much you must love me!

JK Mar 16, 1938 (p 102, Rediscovering the Father)

PRAYER

Mother, lead me to the Father. Help me offer an extra "Our Father" for the Pope, bishops, and priests I know.

October 16th

HOLY SPIRIT

At WYD, Pope Benedict shared three insights on the Holy Spirit's work from St Augustine: unity, love, and gift.

It is a unity of lived communion: a unity of persons in a relationship of constant giving, the Father and the Son giving themselves to each other. We begin to glimpse, I think, how illuminating is this understanding of the Holy Spirit as unity, as communion. True unity could never be founded upon relationships which deny the equal dignity of other persons. Nor is unity simply the sum total of the groups through which we sometimes attempt to "define" ourselves. In fact, only in the life of communion is unity sustained and human identity fulfilled: we recognize the common need for God, we respond to the unifying presence of the Holy Spirit, and we give ourselves to one another in service.

Love is the sign of the presence of the Holy Spirit! ...far from being indulgent or fickle, love has a task or purpose to fulfill: to abide. By its nature love is enduring. Again, dear friends, we catch a further glimpse of how much the Holy Spirit offers our world: love which dispels uncertainty; love which overcomes the fear of betrayal; love which carries eternity within; the true love which draws us into a unity that abides!

The Holy Spirit is God eternally giving himself; like a never-ending spring he pours forth nothing less than himself. In view of this ceaseless gift, we come to see the limitations of all that perishes, the folly of the consumerist mindset. We begin to understand why the quest for novelty leaves us unsatisfied and wanting. Are we not looking for an eternal gift?

PRAYER

Mother, send the Holy Spirit to my parish and neighborhood via my deed of unity and serving love today.

October 17th

LIGHT FRAME

Around her picture we read: *servus Mariae nunquam peribit* – a child of Mary will never perish. St Bernard

A child of Mary is the child of the Mother Thrice Admirable who settled in this shrine to educate people and nations, who will place a renewed world at the feet of Christ. Our Lady chose the shrine as an ark in the deluge of our time. She assures us that in this ark, in the ark of our family, in the ark of the shrine, we will never perish. She will preserve our soul from destruction if we remain her child, faithful to the covenant. Let us recall God's intention concerning the ark of Noah. God wanted to save Noah and his family in the ark. During the flood he wanted to educate them so that later on they could become the foundation and the leaders of a completely new generation. ...

We shall also be educated in this ark. Please understand the great timely mission of the Blessed Mother from this shrine. ... However, it is of greatest importance that many people are introduced to the covenant of love and thus given a right to enter into this ark. Just as Noah and his family were educated in the ark and especially prepared to become the father and mother of a new society, we will experience the same in the ark of Schoenstatt. Schoenstatt wants to help lead the Church to the new shore of our time. *JK, p. 10 Shrine Meditations*

After World War I, Fritz Esser, one of the founding members, carved out these words and made an original wooden light frame around the MTA picture, which was later replaced by a precious golden one, donated by the Women of Schoenstatt.

PRAYER

Mother, take away my fears. Let me spend time today looking at your beautiful picture. Help me to fill my soul with your peace.

October 18th Blessed Covenant Day

CROWN

"A great sign appeared in the sky, a woman clothed with the Sun, with the moon under her feet and on her head a crown of twelve stars." *Rev. 12:1*

"The crown symbolizes the duties which Our Lady assumed when she accepted it. She will preserve and defend the faith in the kingdom of Christ. She will also deeply implant the faith in our specific Schoenstatt mission like a seed into our hearts, into our minds and wills. She will take care of the poor in her kingdom, of those who suffer physical, mental or spiritual anguish. She will raise up those who are weak and strengthen the helpless. How easily is our belief in the mission of Our Lady from this little shrine shaken? And how helpless and weak are we in co-operating to realize her great task for the world? With the crown, our Queen accepted the responsibility to reveal her power, her wisdom, and her kindness to all. Do we grasp the significance of the crown? ...

Glorify yourself in our hearts, glorify yourself in our families, glorify yourself in our country. You have accepted the crown and obliged yourself to glorify yourself in all our distress. World history proves that you have won the victory in countless battles. Therefore, we firmly trust that you will also win a glorious victory from here, this shrine [our living shrine!]. Mold us into a saintly Schoenstatt Family." *JK, p 20, Shrine Meditations*

PRAYER

Mother, this morning and this afternoon I want to remind myself that I should behave as a royal child of yours. You are the Queen of Heaven and Earth, and my Queen, too!

October 19th

NAME AND MISSION

Each shrine develops its unique name and mission in time. Each daughter shrine, as well as every home shrine shares in the grace of the Original Shrine. The MTA has a bit of freedom to direct streams of grace, streams of striving, streams of needed characteristics to particular places. It is a great responsibility and task, as well as joy and gift to discover the unique ray of our Lady's glory that will be revealed in your particular living shrine.

Listen to the voice of being, to the voice of the souls, and to the voice of time in order to best decipher what our MTA is pointing toward.

Examples are: Mission of the Founder Shrine is: Educate and Form the American Saint from the Founder Shrine! Mission of the International Shrine of the Father Kingdom is: We believe that in this shrine we receive the grace to build the Marian Father Kingdom for the Church.

PRAYER

Mother, help me find the name for my living shrine which you like best. Let me write down ideas and beg the Holy Spirit to put it together in my mind, inflaming my heart to give my all for it.

October 20th

BELL

How many of us remember waking up to the sound of the Angelus bell at 6 am? Along with church bells, some other common bells are the liberty bell, door bells, ice cream truck bells, cow bells, Christmas sled bells, or choir bell concerts...

The shrine bell rings out the angelus, the start of holy Mass, the sealing of covenants, the finding of mottos and so on. It hangs very high and gives the viewer a glimpse of heaven beyond.

Father Kentenich wrote about the bell in his America Report, compiled from June to Sept 1948:

"I prefer to use another image [than the melting pot] that isn't so laden with difficult connotations. The American character, as it is willed by God and befits this nation, can be looked upon as a bell that is cast from a mixture of different valuable minerals, but which is not yet finished and therefore does not yet give forth its full ring. If this ring is to become pure, each substance in the alloy must remain true to its nature, be carefully cultivated, and unite with the valuable characteristics of the other nationalities. The organism that results is the unique and individual American national soul which cannot be seen as merely an addition or multiplication of individual natural characteristics, but as something new."

PRAYER

Mother, when the door bell rings today, let me joyfully greet whoever comes as you would greet your Son, Jesus.

October 21th

ST MICHAEL

"In the Apocalypse we find a serious word, a word which seems to have been written for our time.

The great writer of the Book of Revelations, the Seer of Patmos, sees in a vision the enormous combat which was fought between the two bands of angels in heaven. On the one side there was Michael and on the other Lucifer. It must have been a gigantic battle: here Michael with his followers, with the angels; and there Lucifer with his followers, with his angels.

We know who won the fight. That was St. Michael. We also know how Satan, how the devil with his followers were thrown down into hell and how from this new abode he knows no greater pleasure and passion than to draw mankind into his nets, and to make them fight with him against God.

On the other hand, when we see the devil at work with all his power, when we feel how active this power is everywhere today, how the whole of modern culture is built upon these ideas, then I think we should also feel more and more urged today to call on our field-marshal for help. *cf Rev 12:7-10 ...*

From an historical point of view the chapel was a chapel of St Michael; furthermore we regard him as the Guardian of the Blessed Sacrament, and as an instrument – now I must be more explicit – not only in the hand of Our Lady, but of our Mother Thrice Admirable, Queen, and Victress of Schoenstatt." *p 28 Shrine Meditations*

PRAYER

Mother, pray with me: I stand between the two great powers which oppose each other in eternal battle. In complete freedom I renew my decision for Christ now and forever.

JK, p 61, Heavenwards

October 22nd

ST JOSEPH

”Let us recall how St Joseph received his mission. What did the angel tell him in the dream? ‘Joseph, get up, take the Child and his Mother.’ I believe that God called us to help fulfill this great mission. ... Like St Joseph we listen to the words today: ‘Get up!’ Do not lie down and rest for awhile. Do not wish for yourself a life of comfort and complacency. Do not wish to find pleasures in this world. No, the angel ordered: ‘Get up, take the Child and his Mother.’ First of all we shall accept them into our own hearts. Then we have to prepare for them a warm place in our family and in the hearts of others. (cf Mt 2:13-15)

Besides the beauty of family life, we all have already experienced its worries, crosses, and suffering. And yet we know that if we receive the Child and his Mother anew into our family, we also give our ‘yes’ to the path of cross and suffering which they have walked. In this spirit we will accept our Schoenstatt mission anew, take the Child and his Mother, who seem to be exiled today from many hearts, and offer them a dwelling in our hearts and homes.”

JK, p 26, Shrine Meditations

PRAYER

Mother, on this monthly Schoenstatt day of victory, let us imitate St Joseph as we build our living shrine. Help me to offer up my work today in a special way, being as selfless, as serving, and as generous as St Joseph was to you in your lifetime.

October 23th

ST PETER

“Let us go into the Cenacle where the Holy Spirit descended upon the apostles. Pentecost was the founding day of the Church, the day of transformation of the apostles. They seemed to be such wretched creatures, trembling like aspen leaves and even running away. Just think of Peter; he was afraid of a woman, a slave girl. What a weak creature! He even had doubts about Jesus. And when the Holy Spirit descended upon them they understood the Lord at once. Peter got up, began to preach and converted 3,000 people in one day. A sudden change of mind! Finally the apostles grasped that Christ was truly God and man, and this truth penetrated them as an overpowering conviction. ... You may want to respond now by saying: ‘Yes, the apostles had an easy job! All at once, in one moment’s time, they were transformed. And we? It takes endlessly long. Year after year we only seem to succeed so very little. We must turn to Our Lady and beg her:

PRAYER ‘Send us the Holy Spirit and we shall be renewed.’

What is a true Schoenstatt apostle like? All our love should belong to our MTA. Our joy and suffering, all sacrifices of life, offered as contributions to the capital of grace, will guarantee that her great mission for our country can be fulfilled from here, her shrine. Our very Marian, saintly everyday life shall be our most important means of apostolate. The shrine should become the center of our life, a magnet for many, the source of strength. Here we receive answers and the necessary graces for our daily life. Here we will learn to do good to others. Here we should bring our friends and all in need of special care. Here the Holy Spirit will descend on us anew, free us from all half-heartedness, strengthen us against the spirit of the mass-man and transform us into a person of true nobility, a genuine Schoenstatt saint and apostle.” *JK, p 24 Shrine Meditations*

October 24th

ST PAUL

“The Apostle Paul called the position of Christ in the plan of salvation, in the plan for the world, a mystery of God in a twofold sense; and he considered it his personal ideal, his personal singular life’s task to reveal this unfathomable mystery of God to the world, to humanity. ...

In the position of the God-Man, Paul found ever new strength to consume himself to the utmost in order to show the mystery in the right light, to proclaim this mystery, and to see to it that people would become incorporated into Christ as his members. He was available to everyone day or night. He acknowledges quite clearly how tired he was because he was in constant demand, because of the constant questions directed to him. He tells us how much he suffered traveling by water or on land, how much persecution and want he endured. But all this was nothing because it enabled him to shed light on his life’s task, to have others understand it correctly. And so, we too should take our bearings more often from this great, tremendous position of the God-Man in the history of the world and salvation.” *JK, Aug 24-30, 1930 from p 35 In the School of the Apostle Paul*

PRAYER

Mother, today let me be St Paul for others and write a letter or two to people who need to hear from me.



Booth at WYD gave out many “letters of recommendation” for Schoenstatt!

Fall 2008 Schoenstatt Rosary Campaign 21

October 25th

CHRIST WINDOW

In the sanctuary of the shrine, the window in the left side includes a symbol of Christ.

Chi-Rho is the oldest known monogram (or letter symbol) for Christ. Some call this symbol the “Christogram” and it dates back to the second century Roman Emperor Constantine. Though the truth of this story is questionable, it is said that Constantine saw this symbol in the sky before an important battle, and he heard the message, “By this sign, conquer.” Thus, he adopted the symbol for his army. Chi (x =ch) and Rho (p = r) are the first three letters of “Christ” or “Christos” in the Greek language. Though there are many variations of the Chi-Rho, most commonly it consists of the overlaying of the two letters, and oftentimes is surrounded by a circle.
Mary Fairchild, Christian Symbols Illustrated Glossary on internet

PRAYER

Mother, turn your face to me and teach me to reflect the face of your Divine Son as you did.

PICTURES of the 4 windows will be here!

October 26th

MARY WINDOW

In the sanctuary of the shrine, the window in the right side includes a symbol for Mary with the letters “MTA” for *Mater ter admirabilis*. In English the translation uses the same first initials with Mother Thrice Admirable.

PRAYER

Mother, today I want to place all my worries into your heart. Each time I catch myself worryiing, I want to pray: I blindly trust in you and in your Child.

October 27th

SHRINE WINDOW

In the body of the shrine, on the left side, the window portrays the symbol of Schoenstatt; namely a shrine amidst the pines and a sword. The sword’s message is age-old: the fruitfulness of a place of grace depends on the total commitment of persons, their spirit of prayer and sacrifice. This human cooperation with grace is expressed in the motto:

Nothing without you, MTA, nothing without us. This is the sanctification I demand of you. It is the armor that you shall put on, the sword with which you shall free your country...” p 49 *Schoenstatt, The Founding Documents*

PRAYER

Mother, help me to fight the devil. You need me to be victorious over the battle with my faults. Today, let me think of a personal offering that will be most pleasing to you.

October 28th

CROSS WINDOW

In the body of the shrine, on the right side, the window portrays the coat of arms of the Pallottines which is the cross with the star of the Gentiles.

PRAYER

Mother, help me to pray for many and good vocations on this day that is the feast of the apostles Simon and Jude. Send many good apostles, send many good priests, brothers, sisters, and monks into the harvest of souls.

October 29th

FLOWERS

Flowers are given as signs of care and love. They bring joy, hope and comfort. Flowers come in all shapes, sizes and colors. They grow and blossom, showing color and beauty, just as each individual does. Flowers are used to adorn, and by their very presence, bring beauty to our altars.

We speak about symbols. Either we give each other a ring or our hand as a symbol. (Customs are different in different countries.) Through these symbols we express our exchange of hearts, of love. Tonight we brought a symbol. In our Covenant of Love, we give Our Blessed Mother a symbol – a Rose!

Each one will take home a rose tonight. The rose is a symbol of love. Love means that we give our hearts. Tonight we let the rose speak for our heart. We say: “The one to whom I give a rose, I give my heart. The rose speaks on my love”. The rose is red. Red is a symbol of love. Red is also a symbol of our sacrifice of love. Sacrifices for our perfect exchange of hearts.

Tonight our Blessed Mother gives a rose back to us. She speaks through the rose. “I give you this rose, my rose.” We have offered these red roses to our mother. Let roses speak for us. Through the roses we give her our hearts. Roses are symbols of love, hearts, and also sacrifices.

We can say: we give a rose for a rose, heart for heart, and sacrifice for sacrifice. We give all this in the Covenant of Love. The Covenant of Love is a complete exchange of hearts and an exchange of love.

There is a story told, which is a legend. Formerly there were only white roses. Our Lord was hanging on the cross on Golgotha, and our Blessed Mother was standing under that cross. There were white roses blooming at the foot of the cross. The precious blood

October 30th

CANDLES-LIGHTS

Candles glow softly in the distance. They reflect light and heat. They are made of beeswax - showing a community effort. Candles represent for us the light of Christ. Christ lives in us and shines through us. He brings light to those in darkness. He warms the cold and chilly hearts. He brings light, heat and warmth to our lives and our world. He gives us light. Christ is our light.

PRAYER

Mother, help me to be a light for others by an extra smile, a kind word, or an errand gladly done.

of our Lord fell on the white roses, turning them blood-red. Since then there are red roses. The red rose is a symbol of love. Out of love, our Lord has shed His blood. JK, Feb 2, 1956, p 1 “Let Roses Speak for Us”

PRAYER

Mother, today I want to bring you some flowers, either spiritually in my heart, or actually from the garden or store.

October 31th

JAR FOR PRAYER PETITIONS AND CONTRIBUTIONS TO OUR MTA'S TREASURY

The Church's teaching on merits and our possibility to cooperate in Christ's work of salvation (see Col 1:24: "In my own flesh I make up what is lacking in the sufferings of Christ for the sake of his body, the Church.") encourages us to actively strive for sanctity and make ourselves available for the building up of the Kingdom.

A special form for this in Schoenstatt is the "contributions to the capital of grace." In the covenant of love with Mary, we actively bring our prayers, sacrifices, and striving for sanctity and make the merits of these good works available to the MTA for her mission in the service of Christ.

The theological foundations for this are found in the Church's teachings on the communion of saints (*Catechism of the Catholic Church, No 945-948*), *intercessory prayer (No. 2634-36)*, and *merits (No. 2006-11)*. See p 51, 200 Questions, Father Jonathan Niehaus.

PRAYER

Mother, as we come to the close of your special month, help me to give you many little contributions to your capital of grace today. (These could be like: special attention to my morning offering and little consecration prayer; a meal sacrifice; making peace with someone I am cross with; singing a song of praise; reading something spiritual; offering up a movie and interacting with family and friends instead, and so on). Thank you for helping me to build a living shrine in my heart!

Mulgoa Jar

Founder Shrine

Exile Shrine

**Don't forget to visit our SRC WEBSITE at www.schoenstattrosarycampaign.org
Look for some great Christmas Gift Ideas for those on your list "who have everything."**



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