

*What is our aim, then?
This question is important,
because our future mutual relationship
depends on the answer.
I will state it, therefore,
short and to the point:
under the protection of Mary
we want to learn to educate ourselves
to become firm, free, priestly personalities.
The fulfillment and practice of this fundamental
idea will occupy us for the course of the entire year.
Today I only want to explain a few aspects.*

*We want to learn - not only you, but also I.
We want to learn from each other.
For we are never done learning,
especially not in the art of self-education,
which represents the work,
the activity which will indeed take our whole lifetime.
(Fr. Joseph Kentenich - October 27, 1912)*

Workshop of the New Man, USA edition
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Introduction to the United States Edition

Dear friends!

This helpful workshop was developed in the late 1980s in our Schoenstatt Boys Youth in Argentina. It has since been put to good use in both Argentina and Brazil. Just in the last months, one of our Brazilian Schoenstatt seminarians, Matheus Bernardes (course brother of Fr. Mark Niehaus), was able to study for a time in our Schoenstatt Study House in Bangalore, India. There he shared the “Workshop of the New Man” and a team worked on developing a translation.



I have reworked it into the present form for use in the USA. It must still be tested in life and, no doubt, face future revisions. Most probably, there is more material offered per meeting than can be used, especially if there are only 60 (and not 90) minutes available per workshop.

The guiding image of the “Taller del Hombre Nuevo” (Workshop of the New Man) is “ROCA” (Rock in Spanish), which stands for

R - reciedumbre	serious self-education
O - oración	prayer
C - comunidad	community
A - apostolado	apostolate.

Here ROCA has become STONE and the accompanying Bible image transferred from the “house on the rock” to “living stones.” However, the main elements have been retained, even if in somewhat reworded fashion.

We want to especially thank Matheus and our Indian seminarians for making their project available to us. Their gift has come at a timely moment to help us in our University Men’s branch. I hereby present this U.S. version as a gift of gratitude to the MTA at the end of a year in which she has worked wonders for us as her U.S. Schoenstatt Boys Youth.

In our Mother Thrice Admirable,

Fr. Jonathan Niehaus
December 25, 2003

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Introduction

(Q & A about the Workshop of the New Man)

1. What is the Workshop of the New Man?

The Workshop of the New Man is a community-based religious experience for young men, typically of university age. It is designed to both strengthen the Catholic faith and give impulses and skills which help the participants to take command of their own spiritual life. It leads up to the Covenant of Love: a commitment with Mary, the Mother Thrice Admirable of Schoenstatt. In this Covenant, the youth receive an impetus that will reach beyond the framework of this Workshop to grow in every aspect of a healthy Catholic life.

At the same time this workshop gives an introduction to the message and spirituality of Schoenstatt and the University Branch of the Schoenstatt Boys Youth. It is based on one of Schoenstatt's main contributions to the Church: forming the "new man in the new community" as the founder, Father Joseph Kentenich, put it so often during his life. For new members it gives a first taste of what Schoenstatt has to offer. For those who are already part of the Schoenstatt Boys (e.g. from high school) it signals the beginning of a new stage. The duration of the workshop is about one semester.

The image that accompanies the process is the building of a **house**, symbol of the New Man.

2. To whom is the Workshop of the New Man offered?

To young men with an interest in growing in their Catholic faith with the support of a group. The ideal number of participants is 8 to 15. Different (existing) groups can take part in the same workshop; new participants (not in groups) can also be invited.

3. What is its aim?

Awakening the ideal of the New Man;
starting a process of self-education;
and promoting a consecration to Mary in her Shrine.

We assume the program of the Pre-founding Document: "**under the protection of Mary we want to learn to educate ourselves to become firm, free, priestly personalities**". At the end of this workshop, each one has the opportunity to decide freely to consecrate himself to Mary, the Mother Thrice Admirable of Schoenstatt.

4. What process is used?

The Workshop of the New Man follows steps needed to form the **New Man**: why he is needed (Workshop 1), the ideal of the New Man as an integrated

and organic personality (using Schoenstatt's Pre-founding Document from 1912 - Workshops 3), how the New Man experiences Mary in her Shrine as Mother and Educator (Workshop 4), and how the New Man is built from the solid STONEs captured in the letters of this:

STONE =

S for the spirit of apostolate (Workshop 5).

T for transcendent world (prayer, relationship with God - Workshop 6),

O for others (community - Workshop 7)

N (*free letter*)

E for education (self-education, study - Workshop 8),

All of this leads to the consecration of the New Man to Mary, our Blessed Mother (prepared in a retreat or vigil and Workshop 9) by making a Covenant of Love with Mary.

5. How do we invite boys for the workshop?

We can make it through personal invitations or public advertisements (e.g. on the board of information of our Shrine or announcement after the Covenant masses). It is very important to invite uncomplicated people. Those, who will have problem with working together in community or cannot assume ascetic demands, should not be invited. It is recommendable that the boys may come from the same environment (same parish, school or college). Homogeneity helps the group to grow.

6. What method is used?

Very important is the participation of all of members of the group, right from the beginning. They are supposed not to be simple "onlookers". From the very beginning they are invited to take part actively in the meetings.

Each meeting has a main theme. The leader of the workshop introduces the boys into the message of Schoenstatt stressing the formation of the New Man. For some meetings it is possible to invite guests (members of the Schoenstatt Youth, or the Schoenstatt Family) who will share their own experiences with regard to Schoenstatt. Such encounters promote a deeper relationship between the boys and the members of the local Schoenstatt Family. Nevertheless the main themes of the workshop should be introduced by the leader.

Meetings (which are supposed not to be talks or classes) shall be dynamic and interactive. It is important to prepare each of them in such a way, that dialogues and group-activities will be encouraged.

Further activities are encouraged to promote getting to know one another and becoming familiar with the Shrine as a place of grace: a pilgrimage to a Schoenstatt Shrine or wayside shrine, attending a Schoenstatt Mass, and the

retreat or vigil foreseen between sessions 8 and 9. Of course the group can also organize other outings of a social nature to build the community spirit in the workshop group.

Every meeting begins and ends with a prayer together. The opening prayer shall be prepared by the leader in order to create a religious atmosphere for the meeting. The closing prayer can be prepared by one of the members of the group.

The leader should follow consequently the order of the themes, because they are selected in such way to bring about an organic growth towards the Covenant of Love.

7. What to do after the workshop?

It is possible for those who are interested to start a Schoenstatt University Men's Group, which is part of the Schoenstatt Boys Youth. This workshop offers common basis and experiences: they know themselves and have interest to become member of the Boys Youth. For those who already belong to Schoenstatt Boys groups it is a chance to renew their decision to take part in a Schoenstatt group. It is possible to keep the same group and the same leader, but in an advanced stage of formation. There is also a possibility to form a new group.

After "Evaluation and future perspectives" the leader proposes to the group a plan for the next activities. For this purpose the group can make use of the word **STONE** (Spirit of Apostolate, Transcendent World, Others, Education) considering the fundamental bonds.

8. Who organizes the workshop?

It is an activity of the Schoenstatt Boys Youth. The Moderator (usually a Schoenstatt Father) and the leader, or leader team, of the local Schoenstatt Boys Youth organize and plan the workshop. Other groups also support this initiative with their prayer and Capital of Grace.

An adult, appointed by the Moderator, can collaborate in the practical organization of the workshop.

The Leader of the Workshop is typically an older University member of the Schoenstatt Boys Youth who has already experienced the Workshop.

He looks after personal relationship with the boys, shows interest for their lives, makes phone-calls and reminds them date and time of meetings. He prepares the sessions (can be with the help of an assistant) in a way that takes into account the unique growth of the group, remembering to look ahead of time to special invitations or photocopies, etc. that must be made. He prepares the opening and closing prayer. In the special case of starting

with the Workshop without having experienced it, he will be in more contact than usual with the Moderator.

Worksheets

For each meeting there is a corresponding worksheet. The leader makes a copy of the worksheet for each person. It is also good to have support-material (like pictures, old magazines, books, articles, etc). If an audio-visual presentation is prepared, he cares for light, sound, projector and so on.

Moderator

He oversees the implementation of the Workshop and gives the approval for it to take place and who will be its leader. He may help to plan the meetings or give an orientation meeting for the leaders. He should be invited to take part in some of the sessions. He is typically present for the Vigil and the Covenant of Love.

Leader of the local Boys Youth

It is good that the leader of the local boys youth may be present in some occasions. The boys can talk to him and know more about the Schoenstatt Boys Youth. He and the leader of the workshop decide date, place, invitation cards and symbols of the Covenant of Love.

To encourage more integration with the local Boys Youth, participants can be invited to other functions of the Boys Youth in the area.

9. Program for meetings

Just follow the contents. The whole workshop is meant to conclude with the Covenant of Love. The ideal place for this celebration is the Shrine, may also be a Wayside Shrine or parish church where the group has had its meetings.

At the end it is very important to have a common evaluation of the process of this workshop.

Material

Each one shall have:

- Bible (from the same edition, if possible);
- notebook and pen;
- calendar;
- a folder for his copies of the worksheets, etc.

Outline of Meetings

Session	Theme	Worksheets and other Material Needed
1	Introduction	1A, 1B, poster board, markers
2	Schoenstatt - Workshop of the New Man	2A, 2B, poster of 'our house'
3	The New Man and Self-education	3A, 3B, pictures from magazines
4	Mary and the New Man remote invitation to the Covenant	4A, 4B, 4C, Bible, MTA pictures for all
Visit the Shrine	<i>(can be done individually or in groups)</i>	
5	S = Spirit of Apostolate	5A, 5B, invite lay man or woman to speak 10 min on apostolate
6	T = Transcendent World, Prayer Cenacle Hour	6A, Cenacle Hour, candles, etc. for prayer hour
7	O = Others, Community formal invitation to the Covenant form planning team for retreat/vigil	7A, 7B, Bible
8	E = Education talk about retreat or vigil	8A, planning calendar
Retreat/Vigil	<i>(prayer over the themes of the Workshop)</i>	8B, 'our house,' Helps & Ceremonies
9	Preparing for the Covenant	9A, 9B, Covenant ceremony
Covenant	<i>(culmination of the Workshop)</i>	'our house,' Helps & Ceremonies
10	Evaluation, Future Planning	10A, 10B

Meeting 1

Introduction to the Workshop on the New Man

Aim: that the boys get to know one another, know the objectives of the workshop, are introduced to the ideas of “new man” and “living stones”

Opening prayer and/or song

Introductions

Each one introduces himself:

Name, hometown, motivation and expectations of the workshop

Possible Icebreaker: Sitting in a circle, take a small ball (brought by the leader) and throw it from one to the other: “I received the ball from NN. and I am throwing it to NN”. *Note: this dynamic should not take too much time.*

Introduction to the workshop

1. Form small groups (2 or 3). Each group receives one copy of Worksheet 1A (“Mistaken Identity”). They read the story out loud, then discuss: What message does the story have for us?

The Leader calls all back together, invites each group to share their insights. The main perspective should be: how we have a high calling (are “eagles”), need high ideals, but often stay with the “chickens.”

2. Leader explains the word “workshop”:

- the place where the tools are
- for building and improving things in our everyday lives
- *This workshop is about building “our own house,” i.e. ourselves, our personality as the “New Man.”*

3. Hand out Worksheet 1B (“My House”) and carry out the group dynamic. Our objective is the **New Man**; we build our house of **Living STONES**.

4. Final points: The tools of this workshop will be provided by Schoenstatt: self-education, love of Mary, the Capital of Grace, prayer, community, apostolate and the culmination of the workshop:

the invitation to make the Covenant of Love with Mary,
the Educator of the New Man.

Make sure everyone knows when and where meetings will be, what to bring

Closing prayer and/or song

Worksheet 1A: Mistaken Identity

(3 copies)



Long time ago, a boy was climbing the Himalayas and found a strange egg. It was too big to be a chicken egg and too small to be an ostrich egg. Since he did not know what it was, he decided to take it home with him.

At home he gave the strange egg to his mother. She placed it among the eggs being mothered by a hen. Some days later all the eggs hatched. All the chicks looked alike except the one from the large egg. What no one knew was this: it was an eagle chick!

The eaglet was always bigger than the other chicks, but he always did what they did. He followed the mother hen looking for worms, seeds and other kinds of food. He scratched the dirt, scurried about as chickens do, and even spent the night in the chicken coop afraid of the other animals that came looking for chickens to eat. He lived like a real chicken! And never learned to fly!

Sometimes the eaglet felt out-of-place, especially when alone. On some fine mornings, when the sky was clear and the white peaks of the mountains could be seen, he could see great birds flying high overhead. They were mighty of wing and strong of claw; they ruled the earth and sky. And the sight of them awakened a longing in him. Even as he searched the ground for grubs and worms, he felt drawn to the heights. He lifted his head and asked, half out loud, "Why do not I fly?"

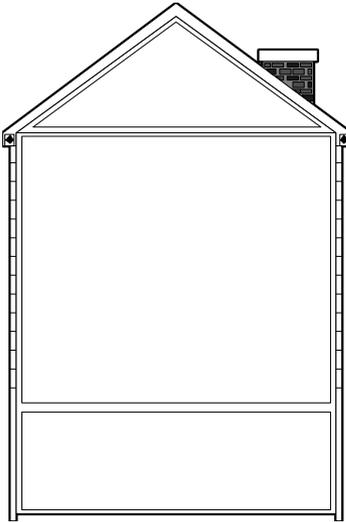
Just at that moment, one of his brothers came by. "What did you say?" "Why do we not fly?" "Are you crazy?" said the chicken. "Flying is not for us. Do you see any of us ever flying? We lead a happy existence here. Don't make yourself miserable dreaming about what cannot be done!"

As so the eagle shook the silly dream from his head and continued to scratch the ground for grubs and worms and spent the nights in the chicken coop. He still felt a gnawing dissatisfaction, especially when the sky was so blue it seemed to dare him to fly. But he never did. And so he died as all the chickens did... as poultry for the pot.

Yes! He was killed like a common chicken... even though he was born to reach the heights!

Worksheet 1B: My House

(copies for all)



1. Bible Passages:

The New Man - "You must lay aside your former way of life and the old self which is sick with illusion and desire, and acquire a fresh, spiritual way of thinking. You must put on that new man created in God's image, whose justice and holiness are borne of truth." (Ephesians 4:22-24)

Living Stones - "Come to [Christ], a living stone, rejected by men but approved, nonetheless, and precious in God's eyes. You too are living stones, built as a building of the Spirit." (1 Peter 2:4-5)

2. Dynamic: "My House"

1. Each person has five minutes to draw a house just the way he would like it to be. It can be big or little, fancy or plain, just as he likes.
2. The different drawings are placed on the floor.
3. Each person explains why he drew it the way he did. What room or feature is the most important to him in the drawing?

3. Dynamic: "Our House"

1. The whole group now works on drawing one house on a single large sheet of paper. If we were to build a house, "our house," would it be big or little, fancy or plain? How would it be? What would be needed for our house? How would we make everyone feel at home?
2. Discuss: does each one feel at home? Where is each one's special place where he feels most comfortable (e.g. garden, TV room, kitchen, sleeping room, etc).

To encourage the discussion, questions like these can be asked:

1. Should our house be built in the city? or is the country better?
2. Is it a quiet or busy house?
3. Do we have trees around our house?
4. Is there a garden?
5. How important is the kitchen?

Save the drawing of "our house" for use in future meetings.

4. Back to the Bible Quotes

If we are to be “new men” with a “fresh, spiritual way of thinking,” how would this show in our house? If this house is to reflect ourselves as “living stones” of Christ, what should we be able to see? What kind of “capital” or “money” will it cost to build the “spiritual house”?

Capital of Grace

It will be our task in this workshop to be the “living stones” in a new “house” that will make the Gospel come alive in the world around us. It begins by growing spiritually as “new men” in Christ.

What can we do this week - in daily life - as a workshop community, to set aside “capital,” “capital of grace” as it were to build our new “house”? This will be our weekly **resolution**.

Draw “My House” here:

Meeting 2

Schoenstatt - Workshop of the New Man

Aim: to introduce Schoenstatt as the workshop of the New Man.

Opening prayer and/or song

Review

Briefly recall the last meeting: “our house,” “new man,” “living stones”
How did it go with our resolution?

Schoenstatt: Workshop of the New Man

1. The leader or his assistant gives a short (5-minute) presentation on what Schoenstatt is and how it offers helpful tools to form the “new man” in Christ (background material in Appendix A can help). Pictures of the Shrine, Father Kentenich and the MTA can help (could be a short Powerpoint presentation)
2. Hand out Worksheet 2A (“Pre-founding Document”). The leader gives a brief historical background to this text:
 - Fr. Kentenich was ordained a priest on July 8, 1910.
 - He spent his two first years of priesthood as a teacher and also did parish helpouts on Sundays.
 - In 1912 he is appointed spiritual director of minor seminarians (boys between 16 and 17 years of age) in Schoenstatt, Germany. These young men were in a mood of rebellion because of house rules which were much too strict.
 - On October 27, 1912 he delivered his first talk to the students in a way that challenged them not to remain “chickens” but to be “eagles” (see story from Meeting 1). This “program” later came to define much of what Schoenstatt offers in forming the New Man.
3. Read the excerpts of the text on Worksheet 2A.
4. Discuss, especially stressing the words: **“under the protection of Mary we want to learn to educate ourselves to become firm, free, priestly personalities.”**

Introduction to the Capital of Grace

Bring back out the drawing from Meeting 1: “Our House”

Draw lines over the image in such a way that it forms squares (or rectangles), that is, the “**bricks**” that will symbolize our work in building the “New Man” from our own “living stones.”

Give a brief overview of the **history of Schoenstatt** from the viewpoint of October 18, 1914:

interpreting the signs of Divine Providence Fr. Kentenich and a group of boys consecrated themselves to Mary, our Blessed Mother. It was the first Covenant of Love. They entrusted their lives to Mary, asking her to be transformed into New Men. They did so under the title **Mother Thrice Admirable (MTA)**.

During the First World War the Movement spread to other circles: teachers, students and theologians. Today Schoenstatt is present in many countries throughout the world.

Youth groups have had a leading role in the process Schoenstatt’s growth, because with them the Movement was founded.

Hand out **Worksheet 2B**. Remind them of the idea of “capital” for building our house. In Schoenstatt this spiritual effort is called “Capital of Grace.” Read the sheet and discuss what Capital of Grace is.

First Bricks (Resolution)

Begin marking in the squares based on the efforts made with last week’s resolution. We have begun building our House of the New Man!

Now choose what resolution to work on as our spiritual contribution for next week’s meeting - next weeks “bricks”!

Reminder about next week’s meeting

Closing prayer and/or song

Can include this Bible reading:

“If anyone is in Christ, he is a new creation. The old order has passed away, now all is new! (...) As your fellow workers, we beg you not to receive the grace of God in vain. For he says, ‘In an acceptable time I have heard you; on a day of salvation I have helped you.’ Now is the acceptable time, now is the day of salvation!” (2 Cor 5:17; 6:1-2)

Worksheet 2A: Pre-Founding Document

(copies for all)



Pre-founding Document (October 27, 1912)

5. What is our aim, then? This question is important, because our future mutual relationship depends on the answer. I will state it, therefore, short and to the point: **under the protection of Mary we want to learn to educate ourselves to become firm, free, priestly personalities.** The fulfillment and practice of this fundamental idea will occupy us for the course of the entire year. Today I only want to explain a few aspects.

6. **We** want to learn - not only you, but also I. We want to learn from each other. For we are never done learning, especially not in the art of self-education, which represents the work, the activity which will indeed take our whole lifetime.

7. We want to **learn**, not merely in **theory**: this and that is the way things really ought to be done, it would be good that way, nice, or for that matter even necessary. With that we would really gain very little. No, we must also learn in **practice**, we must put our hands to the plow every day, every hour. How did we learn to walk? Or at least how little brothers and sisters learned? Did your mother give them a long lecture: look here, Tony or Mary, this is how you have to do it. If that were so, none of us would be able to walk yet. No, she took us by the hand and we started. One learns to walk by walking, how to love by loving; therefore we have to learn to educate ourselves through the constant practice of self-education. We certainly do not lack opportunities.

8. We want to learn to **educate ourselves**. That is a noble, a royal activity. At the moment, self-education is at the forefront of interest in all educated circles. Self-education is an imperative for religion, an imperative for youth, an imperative for our time. I do not want to elaborate on these thoughts now but merely touch on the last point to some extent.

17. We must learn how to educate ourselves. We must educate **ourselves**; ourselves with **all** our faculties. We will later discover which faculties we possess, which is the material object of our self-discipline.

18. We must educate ourselves to become **firm** personalities. We took off our baby shoes long ago. Then we allowed our actions to be directed by moods and fancies. But now we must learn to act on the basis of firm, clearly recognized principles. Everything within us may waver. Times will surely come when everything in us does waver. Religious exercises can no longer help us then. Only one thing can help: our principles. We must be firm personalities.

19. We must be **free** personalities. God does not want gallery slaves. He wants free rowers. Others can grovel before their superiors, lick their feet and be grateful when they are trodden upon. We are fully aware of our dignity and rights. We submit to the will of our superiors not out of fear or force, but because we freely want to do so, for every act of reasonable submission makes us interiorly free and independent.

Discuss: What is self-education?
 Why is the object a “firm, free, priestly personality”?
 “firm” = a man of character
 “free” = ?
 “priestly” = a man who connects his earthly life with God
 What freedom is meant here?

Activity: Divide into two or three small groups. Each group thinks of examples and prepares short skits showing
a) people with no self-education and
b) people who work on their self-education.

Worksheet 2B: Capital of Grace

(copies for all)



Contributions to the Capital of Grace are our joys, prayers, works, good acts, sacrifices, sorrows and everything else we do to show God our love and to seriously try to put on the New Man: trying to overcome our faults, bad habits, self-centeredness and sins.

In Schoenstatt this is done as a gift of love to Mary, under her title as **Mother Thrice Admirable**. This gift is given to her in connection with the Schoenstatt Shrine. The imagery suggests that “Capital of Grace” is like an account into which we place our “contributions” so that Mary can make use of them to help us on our way of sanctification and

help many other souls on their path of redemption. But unlike the effect of monetary capital, which often makes us self-absorbed or greedy, this capital - because it is an act of love - opens us up to a greater generosity and zeal in building up the Kingdom of God.

This offering represents our human collaboration and participation in the redemption. “God, who has created us without us, does not want to redeem us without us.” (St. Augustine)

Definition

We understand “**Capital of Grace**” to be the merits we acquire through the faithful fulfillment of our daily duties. All these good works and personal efforts have the value of supplication and expiation. They are entrusted to Mary, our Blessed Mother, so that she may educate and transform many men and women into apostles of her Son’s Kingdom.

The idea of Capital of Grace is suggested in the Gospels in the parable of the talents (Mt 25:14-30) and the parable of the treasure hidden in the field (Mt 13:44). Jesus shows that God’s grace should not remain idle and fruitless in us. We have to cooperate with God in the construction of His Kingdom.

Senses of the word “Capital”

Material sense: it is related to economics, where large amounts are amassed in order to maximize interest, enlarge production, accomplish large works which a single investor could not do alone.

Spiritual sense: it is the participation in God's richness. We take part in his richness when we were baptized and became sons and daughters of God.

In the spiritual sense our contributions are the faithful and conscientious fulfillment of our daily duties, efforts, prayers and sacrifices. We place them in the hands of our Blessed Mother, especially the efforts for our self-education, to reach a great spiritual goal: the renewal of the world in Christ and Mary.

Mary presents our contributions to the Capital of Grace to God, the Father. He accepts them through the merits of Jesus Christ, his beloved Son.

Examples of offerings to the Capital of Grace Joseph Engling

(note: Joseph Engling, 1898-1918, was one of the young men who belonged to Schoenstatt's founding generation)

While living among crude and insulting companions, he formulated as his daily resolution: "I will be happy and generous to with them."

When he struggled with keeping the orders of his higher officers in the war, he told himself: "Consider the orders of a legitimate authority as the very orders of God!"

When military life became difficult and testy, he said himself: "For love of our Mother Mary, I will not get angry."

When he had problems with distraction, he tried to concentrate in prayer, meditation and spiritual reading.

Day after day he made efforts to educate his own personality and character to become a better person. Starting a new process of self-education, he knew how to be patient and persistent. By the faithful and conscientious fulfillment of his daily duties he found a way to make real his ideal.

Importance of the Capital of Grace

It is a process of self-sanctification in the context of apostolate.

It is the best way to maximize our virtues and minimize our defects.

Schoenstatt will flourish as long as our Blessed Mother receives many contributions to the Capital of Grace.

Contributions to the Capital of Grace of the Mother Thrice Admirable

(possible sheet to use between meetings for each one
to mark down his Capital of Grace)



Meeting 3

The New Man and Self-Education

Aim: introducing the theme **self-education** and defining the New Man as an integrated and organic personality: senses and instincts (animal), mind and will (angel) and grace (child of God).

Opening prayer and/or song

Review

Briefly recall the main thrust of the last meeting: “self-education,” “firm, free, priestly personalities,” “capital of grace”

How did it go with our resolution? Share about the bricks of the last week. Color bricks on “our house.”

After this have everyone look at Worksheet 2A again and ask each person to read the sentence he likes most from the Pre-founding Document.

Self-education

1. Reread the first paragraph from the **Pre-founding Document** on Worksheet 2A. Today “**we want to learn to educate ourselves**” so that we can become the New Man. Schoenstatt offers us concrete ways of self-education.
2. Self-knowledge. The leader brings some pictures (from magazines or newspapers) showing different persons, animals, situations, etc. After looking the pictures (about 2 minutes in silence) each one chooses a picture that he identifies with. The choice is not based on external similarities, but on inner affinity. After this each one shows his picture and explains why he has chosen it. The others can make comments, but must not make jokes.
3. Read the story on Worksheet 3A (“Training Tables”). Break into small groups to discuss: What ways do we already know to help us form 1) a firmer personality, 2) a freer personality, 3) a more priestly (God-centered) personality?
4. Share your insights in the large group.
5. Lesson on self-education - break into small groups to read and discuss Worksheet 3B (“The New Man and Self-Education”).

Bricks for the coming week (the group chooses a new resolution to work on in the spirit of this workshop until the next meeting).

For the next meeting: Bring your Bible (if possible, have all bring the same version).

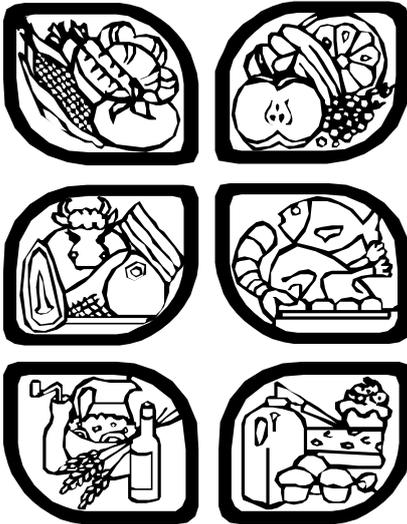
Closing prayer and/or song

Can include this Bible reading:

“Through Christ we have access to one Spirit through the Father. This means that you are strangers and aliens no longer. No, you are fellow citizens with the saints and members of the household of God. You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is fitted together and takes shape as a holy temple in the Lord; in him you are being built into this temple, to become a dwelling place for God in the Spirit.” (Eph 2:18-22)

Worksheet 3A: Training Tables

(copy only for one reader)



Everyone knows about training tables. There, according to the season, dine the members of football, wrestling, boxing, and rowing teams. A special diet is prepared for each, according to his needs. Sweets are out. They make fat. Muscle and bone-building foods are in. Down one side of the room, to those not training, float the trays with roast pork, gravy, dressing, apple pie, coffee with cream and sugar. But to the tables of those in training go: lean and not too tender beef, green vegetables, salads, fruit, and milk.

Many a boy hates this sort of diet, but hangs on though the tantalizing fragrance of favorite foods fills the air. Why does he stand for it? He's been told he must if he wants to make the team.

Followers of Christ work at self-restraint and discipline to strengthen their spiritual fiber. They give up many attractive things. They don't want fatty tissues of self-indulgence to slow them up. They're in a contest for eternal victory.

(from: James Keller, *Three Minutes a Day* (1949), p. 324.)

Worksheet 3B: The New Man and Self-Education

(copies for all)



Our House is built of living stones. They must have the right quality and strength to hold up the house in stormy weather. The building material has three qualities (is of three types):

“Animal” - Like the animals we have senses, appetites, instincts and passions. They give us drive, but they can also cause us to fall.

Example of how the “animal” works: if I see an apple (sense of sight), I want eat it (appetite, passion for the taste, self-preservation instinct).

“Angel” - Like the angels we have a mind and will. This gives us great advantages over the animals, for we can use our reason, direct our desires and work together in more disciplined ways than they do.

Example: I know that if I do not study for my exams, I will fail (mind). Therefore I decide to study and not to watch a movie (will).

“Child of God” - Through baptism we have been restored to the life of grace as a child of God. This elevates our other faculties, so that we can understand things not only through the mind, but in the light of faith.

Example: My senses only see the Eucharistic forms of bread and wine, but in the light of faith I know and experience that it is Christ.

The ideal of the New Man is for these building materials to complement one another and work together in harmony (in an integrated manner). The New Man enjoys eating an apple (“animal”), but knows that if he eats ten of them, he will not feel well (“angel”). After eating an apple he thanks God, because it is his gift (“child of God”).

The danger today is that these different aspects are separated and disjointed: we go to Sunday mass, but are unable to recognize God’s presence in our everyday life; we let our passions go (“if it feels good, do it”) unchecked, causing harm to our body and soul; our knowledge is vast (for instance in science and medicine) but in our arrogance we do not want to ask if what we *can* do is what we *should* do (is it moral or in keeping with God’s will?).

The “old man” only uses one type of building material in the construction of his house. He fails to integrate the three types to form a solid house. Here are some examples of “one-material” builders:

binge drinkers who only build on pleasure without recognizing limits and taking responsibility (“animal”),

clone scientists who only think of scientific advance but not the dignity of the human person (“angel”),

religious fundamentalists who only promote God’s grace or Holy War without any regard for natural law (“child of God”).

The challenge is to integrate these three materials in daily life: to strike the right balance of entertainment, sports, study, work and prayer, etc.

Discuss: Which areas of life are especially important for the “animal”, for the “angel”, for the “child of God”? How can we strike the right balance? What practical steps could you take to overcome the “tyranny” of one building material over the others?

(Also: which parts of today’s workshop were more for the “animal”? for the “angel”? for the “child of God”?)



The ideal of the New Man is to find the right harmony between the three dimensions of our human nature. The lower dimension must submit to the higher and the higher must respect and foster the contribution of the lower (e.g. the “animal” submits to the “angel,” the “angel” to the “child of God,” while the “child of God” fosters the life of the mind and will, and the “angel” fosters and respects the place of the appetites, emotions, etc.). Original sin has destroyed the original harmony of our human nature; our personal sin increases the effect.

We must therefore work to overcome sin. But God gives us other powerful ways to restore something of the original harmony: the sacraments, prayer, etc. One of the most outstanding of these is love of Mary. Because she was always and totally free from sin, but not free from the challenges of a real life of Christian faith, the closer we get to her, the more we can learn from her the right balance of original righteousness. She is the Educator of the New Man.



For the next meeting: **bring your Bible!**

Meeting 4

Mary, the Educator of the New Man

Aim: to present Mary as the Mother and Educator of the New Man.

Opening prayer and/or song

Review

Briefly recall the main thrust of the last meeting: “three types of building material,” “animal, angel, child of God,” “harmony”

How did it go with our resolution? Share about the bricks of the last week. Color bricks on “our house.”

My Picture of Mary

1. Read **Worksheet 4A**, use the discussion questions in the large group.
2. Short teaching: Mary is the Model and Mother of the New Man - she is free from sin (Immaculate Conception). Every part of her life and personality are in harmony (=organically integrated).
3. Break into 4 small groups, have each one read and discuss one of the following Bible passages about Mary:
 - Lk 1:26-38 (Annunciation)
 - Lk 1:39-45 (Visitation)
 - Jn 2:1-12 (Wedding at Cana)
 - Acts 1:12-14; 2:1-11 (Pentecost)What do they show about who Mary is?
What do they show about the role Mary has in God’s plan?
What clues do they give about Mary’s relationship with us?
4. Return to the large group and share.
5. Hand out **Worksheet 4B** (“Mary, Educator of the New Man”). Read and discuss in small groups.
6. Share about this discussion. What can we do until the next workshop so that each person can take a step closer to getting to know and love Mary? These will be the **bricks for the coming week**.

Covenant of Love with the MTA

At this point the leader mentions that the highlight of the Workshop is to establish a closer relationship with Mary in the Covenant of Love with her as it is done in Schoenstatt. This is not mandatory, but recommended as a useful fruit of the Workshop. The covenant of love will be explained in more detail later, but the participants can be thinking about this in the meantime. The leader lets the others know that he is available if anyone would like more information in a personal conversation.

Encouragement

In this context it is also fitting to encourage each one to find a time in the next week (or, if that will not work, the next 2 weeks) to visit the local Schoenstatt Shrine. Discuss how one gets there. Could we do it all together? in small groups? Do we need to work out a carpool? (In case there is no daughter shrine in the area: visit a wayside shrine of the MTA or home shrine.)

Closing prayer and/or song. Slowly read the Marian meditation (Worksheet 4C). Then present each one with an MTA picture and the task to find a worthy frame for it before the next meeting. Close by praying (or singing) “My Queen, My Mother” together.

Worksheet 4A: My Picture of Mary

(one copy for the reader)

Mother Teresa of Calcutta and the MTA



In the days before Mother Teresa was beatified (Oct. 19, 2003) Diego Barceló, a member of Schoenstatt from Argentina recalled a special moment with her. It occurred just months before her death:

“It happened after the New Year’s Eve Mass on December 31, 1996. At that time the health of Mother Teresa was very frail. In the photograph one sees that she is in a wheelchair. A few months earlier she had insisted on being released from the hospital to share the fate of the poor, without any

extra care.

“After Mass that evening I had the chance to present her with a picture of the Blessed Mother of Schoenstatt. It was an interesting situation, for when I gave her the picture, she paused for a few seconds, lost in the gaze of the MTA. She expressed her astonishment at the expression of unity between Mother and Son, the deep communication between Jesus and Mary in this picture. After a while she said, “Thank you,” and gave it back to me. I explained that it was a gift. But she said that she could not possibly accept such a beautiful picture. As she said that, she gave it back to me a second time. Finally she accepted the gift. She was happy and seemed like a little child who had received a precious gift.

“The whole episode lasted only a few minutes. The next day one of her sisters told me that she [Mother Teresa] liked the picture very much. She asked that it be hung in her room. I later heard that it hung there until her death on September 5, 1997.”

What is your relationship with Mary like?

What word(s) would you use to describe your image of her?

Have you had a moment (like Mother Teresa above) where you discovered her in a special way? Or where she discovered you?

Have you heard of others having a special devotion to Mary?

Worksheet 4B: Mary, Educator of the New Man

(copies for all)



Mary is the Mother and Educator of the New Man. At the foot of the cross she was given the task by Christ to become the Mother of all the Believers - to form them into the image of Christ and to help the whole world find the way to salvation.

The biblical foundation of this affirmation is found in the Gospel of St. John:

Find **Jn 19:25-27** in your Bibles and read out loud.

Discuss the importance of these words spoken at the very climax of our redemption. What is significant about Jesus' words spoken from the cross? (Some authors like to speak about this as Jesus' 'last will and testament.' Why?)

The noblest task of every Mother is to educate her children. If Mary has received us from Jesus, and she knows that Jesus gave up his life for love of us, how much must Mary love us! To what lengths will she go to form and educate Christ in us! And not only on the level of the "child of God," but the "animal" and "angel" as well! The easiest way to become the New Man, with greater harmony of person, is to develop a living, loving devotion to Mary.

The MTA in Schoenstatt

Pass an MTA picture around the group. Give everyone time to look closely at Mary. This is the Schoenstatt image of Mary. She has a special title in this picture: the Mother Thrice Admirable, Queen and Victress of Schoenstatt, or "MTA" for short.

The Schoenstatt Shrine

Mary especially forms the New Man in the many Marian Shrines around the world.

A Shrine: a place of God's presence, a place of special graces.

Marian Shrines: a place of special graces mediated through Mary. Examples: Fatima, Lourdes, Guadalupe (can you think of more?)

The Schoenstatt Shrine: a Marian shrine where Mary mediates special graces from God particular to the special mission she has in Schoenstatt. The three pilgrimage graces are:

- the grace of a home (that I feel at home there, and in who I am),
- the grace of inner transformation,
- the grace of apostolic fruitfulness or zeal.

Explain in detail the grace of inner transformation: in the Shrine Mary helps us to transform the living stones we are using so that they are strong and able to build the house God has foreseen for our life. At the same time she asks for our free cooperation, our “bricks” - our contributions to the Capital of Grace. This is part of the specific identity and mission of the Schoenstatt Shrine:

“Nothing without you, MTA, nothing without us!”

Make this Week a Marian Week:

Recite the Covenant prayer (“My Queen, My Mother”) and the Confidence prayer (“I trust your might, your kindness”) every day. Pray them with the petition: Mary transform me - and us - into the New Man.

Pay a visit to the Schoenstatt Shrine (to be clarified before the end of today’s workshop).

Take the MTA into your room. Give her a worthy picture frame and a place of honor in your room. Create a fitting prayer corner - a Marian Shrine. Remove whatever would not be worthy of Mary’s presence (mess, dust, etc.)

Covenant Prayer

My Queen, My Mother,
I give myself entirely to you,
and to show my devotion to you,
I consecrate to you this day
my eyes, my ears, my mouth, my heart,
my entire self without reserve.
As I am your own, my good Mother,
guard me and defend me as your
property and possession. Amen.



Prayer of Confidence

I trust your might, your kindness, Mother dear,
I do believe that you are always near.
Schoenstatt’s great Queen, O Mother mild,
I blindly trust in you and in your Child.

Worksheet 4C: Marian Meditation

(one copy for the reader)



Meditation - My best creation is my Mother

My best creation is my mother, says Jesus.

Her name is Mary.

Her soul is absolutely pure and full of grace.

Her body is virginal and possessed by such wonderful light, so that I never tired to look at her, to listen to and contemplate her.

She is so beautiful! Even leaving all the marvels of heaven I was never alone in her company.

And I tell you: I know very well what it means to “be carried by angels, but it is nothing when compared to “being carried by her”.

When I went to heaven, I felt the need to call her to me.

And now she is with me body and soul.

How could the hands which cared for me be left to decay beneath the earth?

And what about her eyes? They had contemplated God!

And what about her lips? They had kissed God!

Yes! She reigns in glory at my side as Queen!

I have shared my mother with you, says the Lord.

To be your mother on earth and in heaven. A true mother!

She gives consolation to each one of you.

Strength.

Wisdom.

The strong arm of prayer.

She will always remind you, “Do whatever he tells you.”

And this will let you drink abundantly from the waters of salvation in every moment of your life.

This mother is my mother!

I cannot refuse her! How can I give any answer but “Yes” to her, who gave her Yes to me?

She asks much for her sons and her daughters on earth.

How can I deny her a single grace?

Yes! We are together for all eternity
and we wish to spend it with you.

Meeting 5

The New Man builds his house with the SPIRIT OF APOSTOLATE

Aim: to introduce the meaning of “STONE” and the meaning of the letter “S” - SPIRIT OF APOSTOLATE. Part of the mission of the New Man is to serve neighbor and share in the Church’s apostolate. Schoenstatt is an Apostolic Movement.

Opening prayer and/or song

Review

Briefly recall the main thrust of the last meeting: “my picture of Mary,” “Mary and the New Man”

How did it go with our resolution to grow in love for Mary? Share about the bricks of the last week. Color bricks on “our house.”

Meeting:

1. Hand out Worksheet 5A (“With what STONEs does the New Man build?”). Make sure everyone has a basic understanding of the four dimensions expressed by the word STONE.
2. Hand out Worksheet 5B (“The New Man builds his house with the SPIRIT OF APOSTOLATE”). Read and discuss in small groups. Make sure everyone understands what the word “apostolate” means.
3. Share about each one’s experiences in apostolate thus far. Invite a lay man or lay woman to speak for about 10 minutes about how they understand their apostolate at home, work, school, etc.

Bricks for the coming week - The group chooses a resolution for the next week that encourages the spirit of apostolate. It could be a group activity, or in small groups, or individual, as opportunities allow. It could involve taking part in a project going on at the University, a parish, or other group - adding the spirit of apostolate typical of the New Man.

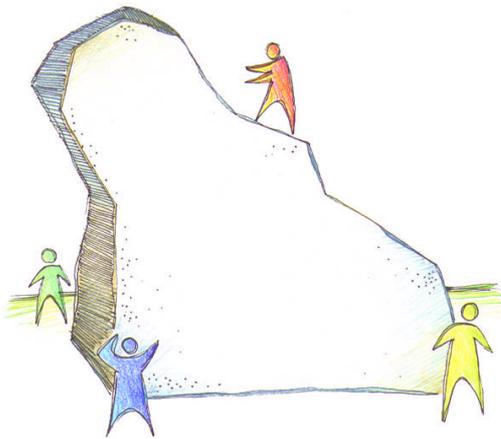
Closing prayer and/or song

Can include this Bible reading:

“The Kingdom of God is like yeast which a woman took and kneaded into three measures of flour. Eventually the whole mass of dough began to rise.” (Mt 13:33). “You are the light of the world... Your light must shine before men so that they may see the goodness of your acts and give glory to your Father in heaven.” (Mt 5:14,16).

Worksheet 5A - With What STONEs does the New Man Build?

(copies for all)



1. From the Bible

1 Peter 1:22-23; 2:4-5

“By obedience to the truth you have purified yourselves for a genuine love of your brothers; therefore, love one another constantly from the heart. Your rebirth has come, not from a destructible but from an indestructible seed, through the living and enduring word of God. (...)

“Come to [Christ], a living stone, rejected by men but approved, nonetheless, and precious in God’s eyes.

You too are living stones, built as a building of the Spirit.”

Four Main Dimensions of the Christian Life

We want to build the house of the New Man of “living stones” patterned after the God-Man who shapes us, especially to do God’s will. In much of the rest of our Workshop we will use the word “STONE” to remind us of the main dimensions of a sound Christian life as the New Man. They are:

Spirit of Apostolate
Transcendent World (Prayer)
Others
N
Education

(Notice that the letter “N” is not used here... but you can think of the New Man!)

On the way to the New Man, Mary will help us have a deeper grasp of these dimensions and work to integrate them into our lives as a group and as individuals.

Today we will look at the first letter in more detail.

Worksheet VI - The New Man builds his house with the SPIRIT of APOSTOLATE

(copies for all)

Apostolate

“Apostolate” means to share in the work of building up the Church. It comes from the word “apostle” and refers to the fact that this work was directly entrusted to the apostles, and through them to us.

Apostolate is more than just service (at least the way this word is often used). It is rooted in Christ’s desire to save all souls and lead them to his Father in heaven. It must therefore be inspired by a deep love of and respect for those we serve apostolically.

It is not just horizontal (“self-fulfillment” or even “helping make the world a better place”) but integrates the vertical - a task **from God**, done out of love **for God**, to restore the world to God.



Apostolate, Prayer and Self-education

Apostolate must therefore be rooted in prayer and self-education. Unless we foster a life of prayer and spiritual growth, our spirit of apostolate will be shallow and anemic.

Apostolate is not just action; it is not just doing something. It is an expression of my life: what I live is what I will be able to proclaim with my words and deeds.

Schoenstatt’s fountain of apostolate is the **Covenant of Love with the MTA**. In her Shrine our Blessed Mother gives us the grace to radiate Christ into our surroundings (the third grace of the Schoenstatt Shrine is apostolic fruitfulness). Without this fountain our inner strength and dynamism quickly will come to an end. We will become empty.

(Image: if I have a glass of water and want to fill a second one, pouring it out will create an empty glass. But if the first glass would be in constant contact with a flowing well or a stream of water, filling the second glass would not make it empty. We would have two full glasses!)

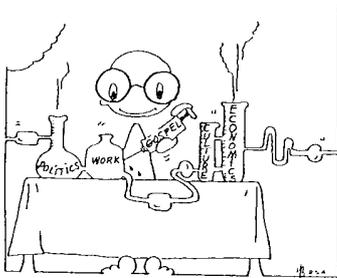
Schoenstatt - an Apostolic Movement

From the beginning, Schoenstatt has called itself an apostolic movement. In other words, its aim is to help the Church fulfill its mission to bring the abundant waters of the Gospel to the men and women of today. Every member is invited to be apostolically active in ways appropriate to his state in life (i.e. married couples in family life, scientists in science, etc.).

Concrete forms of apostolate

Apostolate can be broken down into three main kinds.

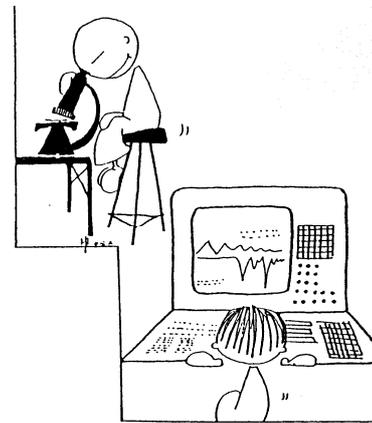
Apostolate of being: the witness we give by how we live wherever we are (at home, in our family, at school, at our working place, studying, working, etc). Includes the apostolate of good example.



Apostolate of action: the active ways we can build up the Church, both when the Church is together (liturgy, ministries, Catholic schools and missions, etc.) and when we are living the Gospel wherever we are. This latter kind is very important, for this is how the Gospel will become a leaven in the world around us. Active apostolate can be by word or by deed. It can be directly speaking about our faith, or simply applying it to

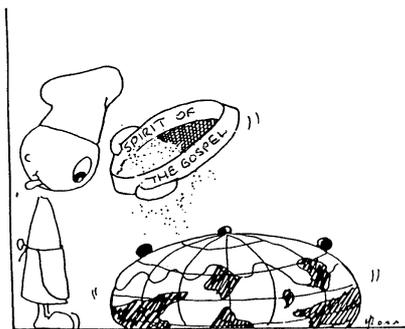
my life, my profession, my vocation, etc.

Apostolate of prayer: building up the Church through prayer and sacrifice. Without this apostolate the other kinds falter. Even when we are sick or lacking any other possibility, we can offer up our sufferings, prayers, our very lives for the prospering of the Gospel.



Discuss the different kinds of apostolate.

Marian Moment: Remember or read Lk 1:39-45 (the Visitation). How was Mary apostolic in this story? How could love of Mary help my apostolic activity have a real heart and soul?



Bricks for the coming week - The group chooses a resolution for the next week that encourages the spirit of apostolate. It could be a group activity, or in small groups, or individual, as opportunities allow. It could involve taking part in a project going on at the University, a parish, or other group - adding the spirit of apostolate typical of the New Man.

Meeting 6

The New Man builds his house in the TRANSCENDENT WORLD

Aim: to understand the second letter (“T”) as our connection with God and the transcendent world = our PRAYER LIFE. To devote time to a “Cenacle Hour” (about 30 minutes of prayer at end of meeting).

Opening prayer and/or song

Review

Briefly recall the main thrust of the last meeting: “STONE,” “Spirit of Apostolate”

How did it go with our resolution on the spirit of apostolate? What bricks could we add? Color bricks on “our house.”

Meeting:

1. Hand out Worksheet 6A (“The New Man builds his house in the Transcendent World”). Read and discuss in small groups. (Note: this part of today’s workshop should not be overly long; the most important part of this meeting is the community prayer.)
2. Go to a chapel or separate room prepared for the Cenacle Hour, or transform the meeting room (candles, lighting, MTA picture or other elements, have any necessary music ready) into a place conducive to prayer. Explain the purpose of the Cenacle Hour. (See notes in the extra sheet “Cenacle Hour”)
3. Explain briefly the steps that will take place during the Cenacle Hour so that everyone is comfortable with what will happen.
4. Carry out the Cenacle Hour. As leader, watch the time so that there is still time at the end to briefly evaluate and choose the “bricks” for the coming week.

Briefly evaluate the prayer experience.

Bricks for the coming week - the group chooses the resolution on prayer for the next week (for instance, take 5-10 minutes each night this week for an especially focused time of prayer).

Next time: Everyone bring your calendars!

Closing prayer (short, as the main prayer has been done already)

Worksheet 6A - The New Man builds his house in the TRANSCENDENT WORLD

(copies for all)

What is Prayer?

Prayer is talking with God.

Prayer is the lifting up of mind and heart to God.



Prayer is an essential part of the Christian life. It is an expression of our faith in the reality of the supernatural. The transcendent world EXISTS. In fact, the world of God and the angels is intimately connected to our world. But our world has become so blind to the transcendent world that we hardly pay any attention to the activity of God all around us.

Prayer is not talking into the air; it is talking to a person, to someone we know, or at least want to get to know. We can talk with the persons who live and care for us in the transcendent world: God, Mary, the saints, even our loved ones who have died. We speak to them just as we would speak to friends here on earth.

Prayer is not only for women. It is for men! We cannot be a complete man without prayer. If we wish to direct the world and the affairs of family and state wisely, we will need the best counselors we can find. Who can assist us more capably than God, Mary and the saints! And on the other hand, if we observe the men around us who direct their affairs without praying or even acknowledging God, must we not admit that they are in danger of becoming cruel tyrants or deceptive manipulators? If we do not become close to God, we will become much too much like beasts.

Humanity without divinity, without religion, breeds bestiality.
And bestiality breeds brutality.

Our Lord's Call to Prayer

Look up these passages about Jesus and prayer

Mt 6:5-15, the secret of prayer and the Lord's Prayer;

Lk 18:1-8, persistence in prayer;

Mt 7:7-11, confidence in prayer;

Mt 18:10-20, common prayer.

Four dimensions of prayer:

There are many kinds of prayer. The four main kinds are:

Adoration (Praise), Contrition, Thanksgiving and Supplication (Petition)

Special moments and practices of prayer:

Morning and night prayer

Prayer before and after meals

Rosary

Holy Mass

Visits to the Blessed Sacrament

Visits to the Shrine

Meditation

Spiritual reading (from the Bible or a religious book)

Practical example: possible way to make my personal night prayer

Sign of the Cross

Thanksgiving (thanks for all the gifts and challenges God sent me today)

Examination of conscience (have I been a New Man today? where did I do well? where did I fail?)

Act of Contrition (asking for God's mercy)

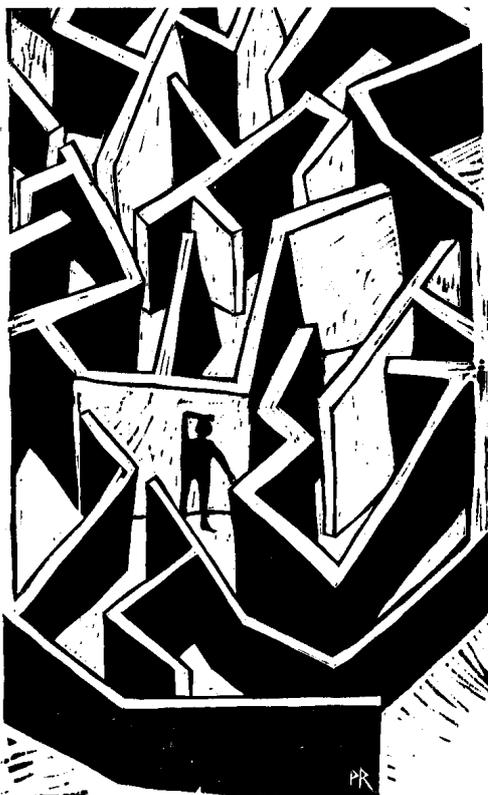
Petitions to God

Consecration to Mary ("My Queen, My Mother")

Our Father, Hail Mary, Glory Be for my family, friends and loved ones.

Sign of the Cross

Consider these two images - how could they illustrate "man without prayer" and "man with prayer"?



Cenacle Hour

Remarks:

The main accent of today's workshop is the Cenacle Hour - a time for the workshop community to experience prayer together.

Go to a small chapel or other room prepared for the Cenacle Hour, or transform the meeting room (candles, lighting, MTA picture or other elements) into a place conducive to prayer. Songs should be prepared in advance and the necessary instruments and songsheets ready.

Have everyone find a comfortable spot, but not so comfortable that they might fall asleep. Those who wish, can sit on the floor. The leader will guide this prayer meeting; it is important that he takes initiative to pray spontaneously. If the boys are not used to spontaneous prayer, his example shows the way.

The leader explains the purpose: "Cenacle" is the name of the Upper Room where Mary and the apostles were gathered in prayer for the Holy Spirit, and where the Spirit came to them. This time of prayer not only gives us a prayer experience, but also balances the presentation of the Workshop of the New Man - that is: the New Man must grow in prayer. We want to implore the Holy Spirit for our growth as New Men.

Explain briefly the steps that will take place during the Cenacle Hour so that everyone is comfortable with what will happen.

Beginning

The leader introduces this moment. He starts with a small prayer, followed by a song imploring the Holy Spirit. After this someone may read (slowly and clearly) **Acts 1:12-14; 2:1-4**, Mary and the Apostles in the Cenacle.

"After that they returned from the Mount called Olivet near Jerusalem - a mere Sabbath's journey away. Entering the city, they went to the upper room where they were staying: Peter and John, James and



Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus and Simon the Zealot, and Jude son of James. With one heart they all devoted themselves to constant prayer, together with some women, including Mary the mother of Jesus, and his brothers.” (Acts 1:12-14)

“When the day of Pentecost arrived, it found them gathered in one place. Suddenly there came from heaven a sound as of a violent wind which filled the entire house in which they were sitting; and there appeared tongues as of fire; these separated and came to rest on each of them. They were all filled with the Holy Spirit and began to speak in different languages and make bold proclamations as the Spirit prompted them.” (Acts 2:1-4)

Invitation for Mary to Join in our Midst

In prayer, the leader invites Mary into the group’s midst. He may accompany this by unveiling the MTA picture or having someone bring it in at that moment, placing it into a prominent place in the midst of the Cenacle. Together all sing one or two appropriate Marian songs.

Prayer of Penitence

Sometimes we have failed in our efforts to attain the ideal of the New Man. Sometimes we have forgotten God and our Blessed Mother. Silently we want to ask forgiveness. After this a fitting song of penitence can be sung.

Thanksgiving and petition

The leader hands out small sheets of paper and pens. Each one is invited to write down the prayers of thanksgiving and petition that are in his heart. A few minutes of silence are left for this, then the leader opens the time of spontaneous prayer, where each one is invited, if he wishes, to express some petition or thanksgiving out loud. (The leader normally helps this process by being the first to go, or will have asked his assistant to be sure to go first.) After each one’s prayer out loud, he places his paper on a dish or in a jar or basket in front of the MTA picture.

Closing prayer

The leader concludes the Cenacle Hour by thanking our Blessed Mother for her presence and this moment of prayer together. He invites all to join in praying the Our Father and “My Queen, My Mother.”

A closing song is sung.

Meeting 7

The New Man builds his house with OTHERS

Aim: to understand the third letter (“O”) as the New Man’s task to be rooted in the New Community: an “in-, with- and for-one-anotherness” of souls.

Opening prayer and/or song

Review

Briefly recall the main thrust of the last meeting: “Transcendent World,” “Prayer”

How did it go with our resolution on prayer? What bricks could we add for the building of the House of the New Man? Color bricks on “our house.”

Meeting:

1. Break into small groups and have each group read and briefly discuss Worksheet 7A (“The New Man builds his house with OTHERS”).
2. Return to the whole group and discuss for about 5 min. what it means to belong to a community. What do we long for from such a group?
3. Have someone open the Bible to **1 Cor 12:12-26** (the mystical body of Christ). Invoke the Holy Spirit to open our hearts for the word of God. Then have the passage read out loud to the whole group.
4. Break into small groups again, but this time in groups of two (or three for an odd-man-out). Hand out Worksheet 7B (“The New Community”) and have them read and discuss, doing the dynamic.
5. Return to the whole group and share.

Invitation to make the Covenant of Love with the MTA

At this point about 10 minutes must be left. Although this will have been informally introduced at the beginning of the workshop, this is the moment when the leader formally invites all the participants to make the covenant of love with the MTA as part of the Workshop.

He explains that this is a consecration to Mary connected with the Schoenstatt Shrine. It is an outstanding way to become the New Man, for it engages both ourselves in an active relationship with Mary, and Mary - the Educator of the New Man - who always takes this covenant seriously and helps us become a more integrated person. The leader answers any questions.

Some possible dates are discussed - when they could gather to do this in the local Shrine (or, lacking this, Schoenstatt wayside shrine or home shrine, or

parish church). Under normal conditions, it would be about 3 weeks from now. But the leader must listen to God speaking in the hearts of the participants. If it seems to rushed for them, he must be ready to give more time. On the other time, a further week of prayer - with his readiness to meet personally with anyone who wishes to have a more personal explanation - may resolve most of the difficulties.

Then, in the spirit of community, all are encouraged to take this matter into prayer for one another. Not everyone must make the covenant of love, but we all want to support each other in discerning and doing God's will.

Retreat or Vigil

This is also a good time to discuss briefly whether it would be possible for the group to have a retreat (overnight or day), or whether a prayer vigil will be better. The purpose is to prepare in more detail for the covenant of love, but also to solidify the fruits of the Workshop. The actual program (depends on the format chosen) will be discussed in more detail next time.

Ask for **two volunteers** to help the leader plan the retreat or vigil. After the meeting work out a time to plan the details of the program.

Bricks for the coming week - In addition to praying for each other on the way to the covenant of love, the group looks for a resolution that helps build its community, such as inviting one another to visit their rooms, going out for a hike, having a conversation, etc

Closing prayer and/or song

Can include this Bible reading:

Jesus said: "This is my commandment: love one another as I have loved you. No one has a greater love than this: to lay down his life for his friends. You are my friends if you do what I command you. I shall no longer call you servants, because a servant does not know what his master is doing; I call you friends, because I have made known to you everything I have learned from my Father. You did not choose me, no, I chose you." **Jn 15:12-16.**

Worksheet 7A - The New Man builds his house with OTHERS

(one copy for each group)



1. From the Bible

Jn 15:9-17

Jesus said:

“I have loved you even as the Father has loved me. Remain in my love. If you keep my commandments you will remain in my love, even as I have kept my Father’s commandments and remain in his love. I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I have loved you. No one has a greater love than this: to lay down his life for his friends. You are my friends if you

do what I command you. I shall no longer call you servants, because a servant does not know what his master is doing; I call you friends, because I have made known to you everything I have learned from my Father. You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last; so that the Father will give you anything you ask him in my name. My command to you is this: love one another.”

2. To meditate: The friendship

“Sir, my friend has not come back from the battle field. Please, let me go and look for him.”

“No!” - answered the captain - “I do not want that you risk your life for a man who is probably already dead.”

The soldier was so grieved in heart that he went anyway. He returned an hour later. He was badly wounded and carrying his friend - already dead.

The captain saw him and was furious. “I told you not to go! Now, two of my men are lost. Tell me, did it do any good?”

The soldier, himself close to death, only answered: “Yes, it did! When I found him, he was still alive and told me: ‘I was sure that you would come...’”

Discuss: what does it mean to fulfill Christ’s command of love, even as Christ did?

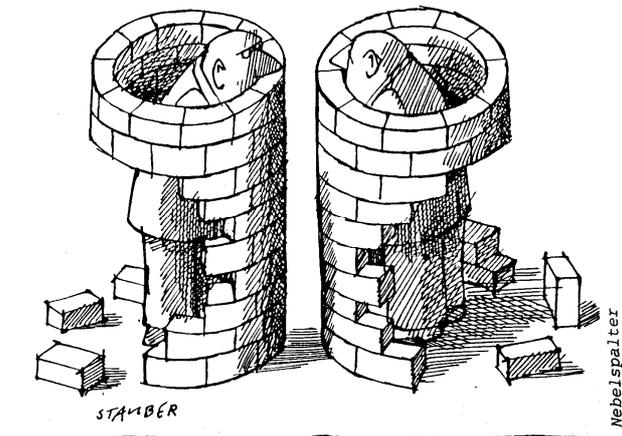
Worksheet 7B - The New Community

(copies for all)

Love of Neighbor

We are all aware of Jesus' commandment to love God and neighbor, even to love our enemies. He did not only come to save each one individually, but to also redeem family, society, and community in all its forms. Here we are especially vulnerable today. Even though we see thousands of more people than men and women of centuries past (just think of all the people you catch a glimpse of on television!), we are inwardly more isolated than ever. People have a harder time opening up to one another, trusting one another, seeing the sense in sacrificing everything for someone as human and flawed as the person they see across from them. The effect is a breakdown of marriage and family. Even the celibate lifestyle suffers, for no man is an island. We all need healthy relationships to prosper as the New Man.

Using the image at the right, one could say that each of us often has a wall around our hearts and souls. We do not really let anyone in. We doubt if we can trust. When we do let someone in, we often experience disappointment and betrayal. What we hope and look for is a new kind of community that I can count on.



The New Community: in, with, and for one another.

In Schoenstatt's spirituality the New Man is rooted in the New Community. It is a community with three dimensions:

In one another: one carries his brothers and sisters in his heart; we know the value of true friendship and its basis (solidarity, confidence and respect).

With one another: we form a community of tasks; together we want to build the Kingdom of God and of our Blessed Mother.

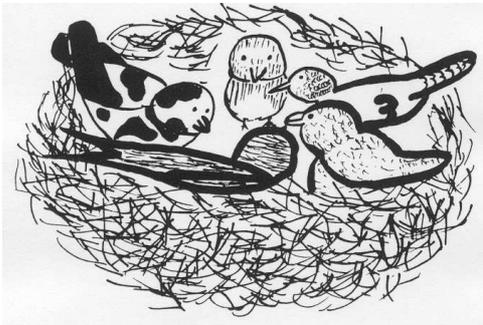
For one another: we help each one realize his personal mission, care for his personal needs, take mutual responsibility for one another.

Schoenstatt's founder, Fr. Kentenich, defined the New Community as an "in-, with-, and for-one-anotherness of souls." This sounds rather odd to our ears, but it has much truth. Community is not just about an outward "being-next-to-one-another" but must be rooted in our heart and soul. We must genuinely care for one another. The secret to this is being rooted in Mary, the MTA. If

we totally belong to her, then it is easier for us to open up to one another on the level of the soul. Why? Because she is helping carry the relationship and the risk that comes from opening up as people touched by sin and failings. When we disappoint one another, she is able to help us see it in God's light and let it help us find the way to God - and then back to one another. Mary is the secret of the New Community. And the New Community is the secret of the New Man.

Two Aspects of the New Community

Our Workshop community gives us a chance to taste something of the New Community. The more we warm up to our little community, the more it feels like home. The New Community has two aspects symbolized by two pictures.



The first is a **nest**. In such a community I feel at home. Fr. Kentenich liked to use this image. He said that although the Church is our home, it is like a great tree with countless branches. For the bird to really feel at home in the tree it must have *one place which is its nest*. Then it is at home in the whole tree.

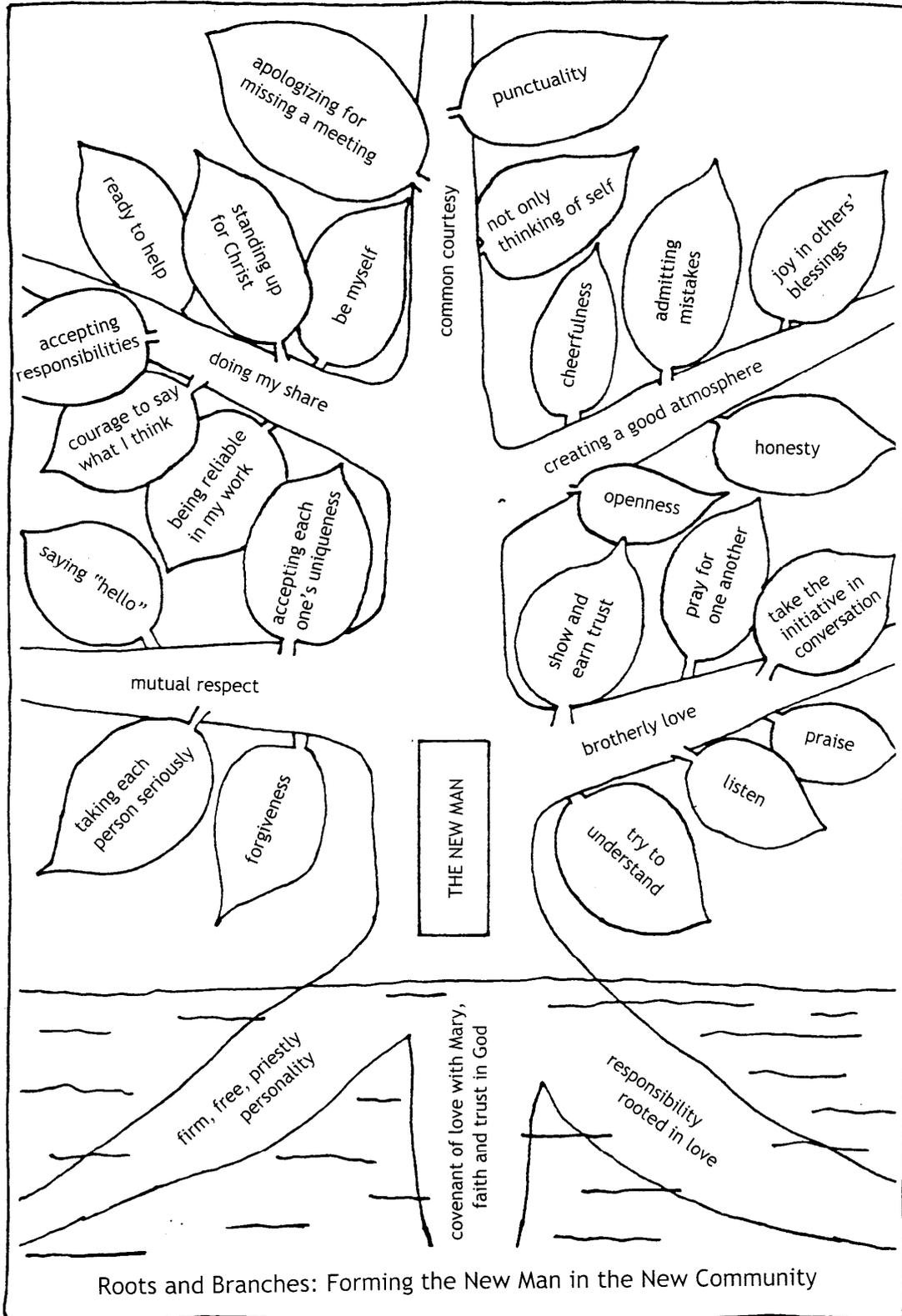
The second is the **mountain climbing team**. This team must work together to reach the heights. The New Community is not just about a nest, it is about helping one another fulfill God's great mission - for each one AND for our times. The team is linked together to one rope. If one falls, the others catch him. If one gets tired, the others help him continue.



Group dynamic (do one of the following).

1. Choose one branch of the tree on the next page that seems most interesting to you. Talk about its meaning for the New Community.
2. Together compose a story (written or spoken). The first person composes the first sentence, and the other continues the story with a second sentence and so on. How does the story turn out? How did I experience this?

Marian Moment: Read Lk 1:46-55 (the Magnificat). How does Mary's rejoicing also connect with the needs of others?



Meeting 8

The New Man builds his house on EDUCATION

Aim: to understand the fourth letter (“E”): the New Man’s task is to work constantly on his education

Opening prayer and/or song

Review

Briefly recall the main thrust of the last meeting: “New Community,” “In-, with-, for-one-another,” “Nest and Mountain Climbing Team”
How did it go with our resolution on the New Community? What bricks could we add for the House of the New Man? Color bricks on “our house.”

Meeting:

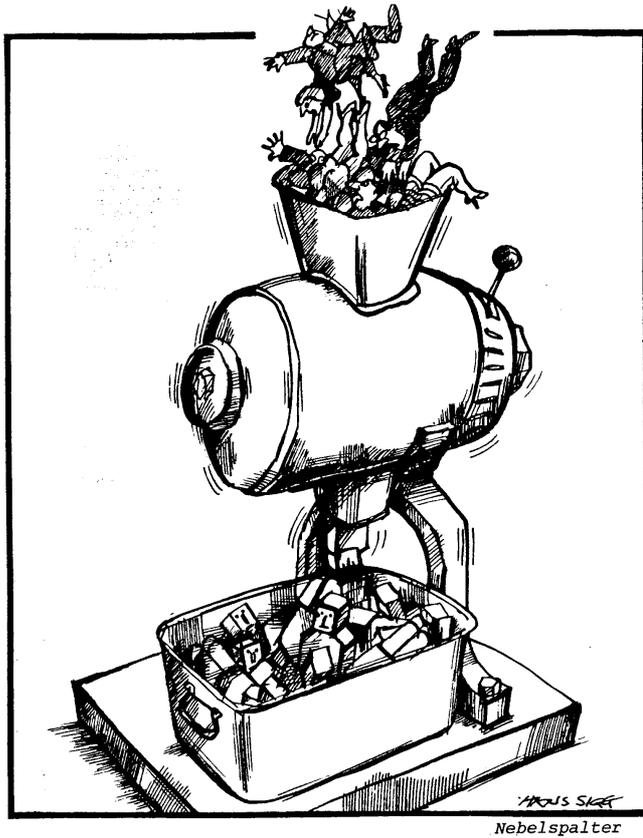
1. Group dynamic: the leader brings three or four different ads from a magazine or newspaper and shows each to a different small group. The group must transform it into a TV ad which they act out. The intention? the consumer must do what the advertisement wants and not what he wants.
2. Short teaching by the leader (or his assistant): What is the MASS MAN? Someone who does what “everyone” is doing BECAUSE “everyone” is doing it. But what is the REAL MAN? Discuss.
3. Hand out Worksheet 8A (“The New Man builds his house with EDUCATION”). Read and discuss in the small groups.
4. Share in the large group.
5. Discuss the upcoming events: 1) did all come to clarity on whether to make the Covenant of Love? 2) date for the Covenant? 3) date for the retreat or vigil? The small group preparing the Retreat/Vigil should explain what everyone needs to know and what they need to bring.

Bricks for the coming week - In addition to praying for each other on the way to the covenant of love, the group finds a resolution to promote solid self-education this week (e.g. getting up on time, working extra hard at classes and homework, limiting one’s time watching TV or playing video games, etc).

Closing prayer and/or song

Worksheet 8A - The New Man builds his house with EDUCATION

(copies for all)



The Mass Man

does what the others do just
because they are doing it.

because it is “cool.”

because it is “in.”

because I want to fit in.

because I don't want to look
dumb.

In the process, I become
more and more “like the
crowd” and lose my freedom
to truly make my own
choices.

By the way, who is the
“everybody” behind “every
body” is doing it, buying it,

wearing it, drinking it, studying it, listening to it, watching it on TV???

The Real Man

A self-educated man

knows what he wants,
wants what he knows,
knows what is good and
does what he wants and what is good.

A Nation of Marketers and Polls

Is it not true that today we meet people without a real opinion of their own, who only parrot what they listen or read? While supported by public opinion, polls or fads, they tragically lack a real thought-through conviction of what is really right and wrong. Instead, they are easily swayed by media, peer pressure and marketing. They are not really able to choose freely; they just follow the “trend.”

To them, identity comes from the outside: trademarks like Coca-cola, Nike and Levis. But the real man finds the foundations for his identity and mission on the inside and in the transcendent world. Who I am is not only answered by what makes me popular or feel good, but by understanding what God has in mind for me - HE HAS A PLAN FOR MY LIFE.

Our time needs the New Man who is firm, free and priestly. WE want to be that New Man: who has developed a clear inner identity and knows where his identity comes from. Then he is not afraid to have a different opinions; he will be a leader instead of being led. He will have a greater capacity to complement others and be complemented by them; to enrich them and be enriched by them. Such a New Man is not threatened by the fact that people and identities are so different, no, they all work together under the one God who has placed us here to do his will on earth.

Two kinds of education

To be this kind of New Man we must constantly work at forming ourselves. We need to work on our EDUCATION, not only the formal education of our college degree and professional competence, but the inner education of who we are and who we are meant to be. This involves

SELF-EDUCATION and
LETTING OURSELVES BE EDUCATED BY GOD SPEAKING TO US
THROUGH OTHERS.

It involves real effort in becoming “firm, free, priestly personalities.” And it involves finding a community and prayer life that will give the right context for God to touch my heart through others who care for me, help me unfold my special gifts and mission, and complement my own way of doing things.

Special tools which Schoenstatt offers to work on this are called the Particular Examination (P.E.), Personal Ideal (P.I.) and Spiritual Daily Order (S.D.O.). At some time in the future you may want to become acquainted with these.

Discuss: How can we become Real Men? What do you think it would take for you to become someone who is not just swayed by media and peer-pressure? What role do the two kinds of education (mentioned above) already have in your life?

Marian Moment: Read Jn 19:25-26 (Mary at the foot of the cross). What gave Mary the inner strength to remain at Jesus’ side in this moment of great suffering and anguish, when nearly all of the apostles (men!) ran away.

Retreat / Vigil

Preparation for the Covenant of Love

Aim: to prepare spiritually for the Covenant of Love and to allow the content of the Workshop to be assimilated on a deeper level in discussion and prayer. In the case of a retreat: possible time to make a good personal confession (if a priest is available) and need time to compose a personal Covenant Prayer.

The preparation team (leader and two volunteer) should work out the details of the program according to the time allotted, whether a priest is available, and the needs of the workshop group. Where will it be? Is a meal involved? Do we need to make any reservations? How much will it cost (if anything)? Transportation? What does everyone have to bring?

Possible elements:

1. Cenacle Hour

A time of prayer patterned after the Cenacle Hour could be used, using themes from the Workshop thus far, especially the 4 dimensions in the word STONE. Choose an appropriate Bible verse to lead in the meditation.

2. Reflection on the 4 dimensions

A discussion could be prepared to review what has already been covered in the Workshop of the New Man and to try to find their connection more clearly to the Covenant of Love with Mary.

3. Sacrament of Penance/Reconciliation

Who will be the priest? What space is available, not only for the confession itself, but also to prepare in quiet prayer? See “Helps and Ceremonies” in this booklet for a possible examination of conscience.

4. Time to Write the Personal Covenant Prayer

Time for each one to compose his Covenant Prayer. Preparation team should make sure it has paper. The space should be conducive to writing a prayer. It could be in the Shrine (during a time of adoration?), or in some other quiet place. What is written is a first draft. The participants will later have to type it out or write it in a more permanent way.

Someone from the preparation team should explain how to write such a prayer and that it will be an important document in the future, to be prayed and renewed many times.

Way to think out a covenant prayer: Mary, I wish to consecrate myself entirely to you, so that you can educate me as a New Man. I, too, want to do my share: Spirit of Apostolate, Transcendent World, Others, Education.

I wish to write my prayer, Mother, as an important document between you and me. I want to pray and renew it many times.

I am allowed to deeply express my inner world (this prayer is private!), to give all that I have and all I want to conquer, to entrust all my limitations, but first of all my entire love to you.

Basic outline for composing a covenant prayer

- begin like you would a letter: “Dear MTA” or “Dear Mary” or ...
- opening sentence expressing your desire to consecrate yourself to Mary, or why you have come to make this covenant;
- a petition to be transformed into a New Man;
- what you give to Mary, your sacrifices, gifts of love, Capital of Grace;
- what you give thanks for (family, friends, etc.);
- your limitations, questions, needs, doubts, sufferings, crosses (whatever is on your heart);
- petitions asking Mary’s special care for those you love;
- my special gift of love (safeguard);
- a closing statement, including your special request of love from Mary in this moment of grace and your determination to love her your whole life

Worksheet 8B can be used for this (“How to compose a Covenant Prayer”)

5. My Special Gift to Mary

It is often traditional in the college branch for those who make the covenant to specifically offer the MTA a particular gift. This is usually a **safeguard** for the living out of the Covenant of Love in daily life. Everyone can choose a simple point that may remind him constantly of his consecration; this reminder could be a short prayer I learn by heart or a (daily) sacrifice that expresses my love to Mary. This can be coupled with a symbol of this Covenant (the covenant medal, the Unity Cross, a covenant candle, etc). This gift can also be mentioned in the covenant prayer.

6. Renewal of the Baptismal Promises

A fitting conclusion can be the renewal of the baptismal promises. See “Helps and Ceremonies” at the back of this booklet for a rite of renewal.

Worksheet 8B: How to compose a Covenant Prayer



What could be the content of my Covenant Prayer?

It is a prayer to Mary. I consecrate myself entirely to her, so that she can form me as the New Man. I also commit myself to cooperate with her in this task. I will compose it in a written form, so I can keep this prayer later on, because it is an important document between her and me. I can frequently renew it.

Way to think out a covenant prayer: Mary, I wish to consecrate myself entirely to you, so that you can educate me as a New Man. I, too, want to do my share: Spirit of Apostolate, Transcendent World, Others, Education.

I wish to write my prayer, Mother, as an important document between you and me. I want to pray and renew it many times.

I am allowed to deeply express my inner world (this prayer is private!), to give all that I have and all I want to conquer, to entrust all my limitations, but first of all my entire love to you.

Basic outline for composing a covenant prayer

- begin like you would a letter: "Dear MTA" or "Dear Mary" or ...
- opening sentence expressing your desire to consecrate yourself to Mary, or why you have come to make this covenant;
- a petition to be transformed into a New Man;
- what you give to Mary (sacrifices, gifts of love, Capital of Grace);
- what you give thanks for (family, friends, etc.);
- any limitations, questions, or sufferings in on your heart;
- petitions asking Mary's special care for those you love;
- my special gift of love (safeguard);
- a closing statement, including your special request of love from Mary in this moment of grace and your determination to love her your whole life

This prayer will be composed and written down during the vigil. Afterwards everyone can type it or write in a more beautiful way (it is an important document!). You may also wish to have a special symbol to go with your covenant: (a Unity Cross, a candle, etc). The group may also decide to have a common symbol.

Meeting 9

Preparation for the Covenant of Love

Aim: to prepare more immediately for the Covenant of Love by reading parts of the Founding Document, understanding the meaning of such a consecration to Mary, and becoming familiar with the covenant ceremony to be used.

Opening prayer and/or song

Review

Briefly recall the main thrust of the last meeting: “education,” “self-education,” “education through others”

How did it go with our resolution on the Education? What bricks could we add for the House of the New Man? Color bricks on “our house.”

Meeting:

1. Read and discuss Worksheet 9A (“The Founding Document”). The Leader should preface this reading with a brief explanation of how important this document is to Schoenstatt. It comes from the talk given by Fr. Kentenich to the founding generation on October 18, 1914. This event was Schoenstatt’s founding and the beginning of the covenant of love.
2. Hand out Worksheet 9B (“The New Man and the Covenant of Love”). Read and discuss in the small groups.
3. Share in the large group.
4. Hand out copies of the Covenant Ceremony (see “Helps and Ceremonies” in this resource). Go through it step by step so everyone knows what to expect.
5. Clarify the details of the upcoming Covenant of Love. Make sure everyone knows when and where, and how to get there. Remind them to have their covenant prayers and candles with them. The leader will bring the poster of “Our House” with all the capital of grace that the Workshop has collected.

Bricks for the coming week - Choose some kind of action of Prayer and sacrifice for this special time leading up to the Covenant of Love. In case some are not making the Covenant at this time, they can also contribute to the blessings of their friends through their prayer.

Closing prayer and/or song

Worksheet 9A - The Founding Document

(copies for all)

Introduction

In July 1914 the little-used chapel of St. Michael was placed at the disposal of the Marian Sodality, which had been founded a few months before on April 19, 1914 by Father Kentenich and the students of the Schoenstatt Minor Seminary. For years this chapel had been used for storing garden tools. By October the inside had been roughly cleaned by the boys themselves and decorated with a statue of St. Michael which had been given to them by one of the priests.



The following is the first talk given in this chapel. The date was October 18, 1914. Father Kentenich revealed a plan which was to become more and more significant as time went on. In August 1914 he read an article about an Italian lawyer, Bartolo Longo, who had asked the Blessed Mother to take up her abode in the church he had built in her honor at Pompeii. He had implored her to work miracles there, and his prayer had been answered. Since Father Kentenich was faced with preparing the boys for the First World War which had just begun, he saw this article and the gift of the chapel as an indication from Divine Providence that he should do the same as Bartolo Longo, with one exception: The Blessed Mother should not work miracles so much in the physical order, but rather miracles of education and inner transformation. The one stipulation made was human cooperation, expressed in the form of making contributions to the capital of grace. The mutual give-and-take expressed so clearly in the talk is the foundation of the mutual covenant of love with Mary, the heartpiece of Schoenstatt's spirituality.

During this talk the boys make Father Kentenich's plan their own, and together with him, sealed the first Schoenstatt covenant of love with the Blessed Mother. Since then they have been known as the founding generation, and the talk as the First Founding Document. The shrine, as the place of the covenant, has since become the home and source of grace for the entire Schoenstatt Movement.

(excerpts:)

7 When St. Peter saw the glory of God on Tabor, he called out with delight, "It is good for us to be here. Let us build three tents here" (Mt 17,4). These words come to my mind again and again. And I have often asked myself: Would it not be possible for our little sodality chapel to likewise become for us the Tabor on which the glory of Mary would be revealed? Undoubtedly, we

could not accomplish a greater apostolic deed nor leave our successors a more precious legacy than to urge our Lady and Queen to erect her throne here in a special way, to distribute her treasures, and to work miracles of grace. You gather what I am aiming at: I would like to make this place a place of pilgrimage, a place of grace for our house and for the whole German province, and perhaps even further afield. All those who come here to pray shall experience the glory of Mary and confess: "It is good for us to be here. Here we will build our tents, here our favorite place." A bold thought, nearly too bold for the public, but not too bold for you. How often in world history have not small and insignificant beginnings been the source of great and greatest accomplishments? Why could that not also hold true in our case? Whoever knows the history of our sodality will have no trouble believing that Divine Providence has something special in store for it.

8 Even as I speak, my dear sodalists, I feel that I have struck the right note. Your hearts have caught fire. You have made my plan your own. With confidence I place it and its fulfillment into your hands and will not hesitate to enter it into our chronicle. Future generations may then pass their judgment upon us. But, will we reach our goal? As far as it depends on us—and I no longer pronounce that with uncertainty and doubt, but with complete confidence—none of us, my dear sodalists, will allow anything to be lacking. This sodality chapel will become for us the cradle of our sanctity, just as a chapel of Our Lady in Florence was for our second patron, St. Aloysius. And this sanctity will apply gentle force on our heavenly Mother and draw her down to us.

11 Do not worry about the fulfillment of your desire. *Ego diligentes me diligo*. I love those who love me [Prv 8,17]. Prove to me first that you really love me, that you take your resolution seriously. Just now you have the best opportunity to do so. Do not think that in times like these, when momentous decisions are being made, that it is something extraordinary to increase your striving beyond that of previous generations, indeed to the highest degree. According to the plan of Divine Providence, this World War with its mighty incentives is meant to be an extraordinary help for you in the work of your self-sanctification. This sanctification I demand of you. It is the armor that you shall put on, the sword with which you shall do battle for your desires. Diligently bring me contributions to the capital of grace. By fulfilling your duties faithfully and conscientiously and through an ardent life of prayer, earn many merits and place them at my disposal. Then it will please me to dwell in your midst and dispense gifts and graces in abundance. Then from here I will draw youthful hearts to myself, and I will educate them to become useful instruments in my hand.

Worksheet 9B - The New Man and the Covenant of Love

(copies for all)

When we make a Covenant of Love with Mary, she helps us shape our life as the New Man. Read and discuss the following words of Fr. Kentenich about the prayer "My Queen, My Mother."

1. The Mutual Covenant

Before I explain the prayer a little, let me emphasize that the prayer as a whole is concerned with a mutual covenant. We may have prayed this prayer from our earliest childhood, but it becomes something different when we notice its covenant character. This covenant character is built on the fact that when we address the Blessed Mother, when we offer ourselves to the Blessed Mother, when we give ourselves to the Blessed Mother, she does the very same in return. Consequently, when I say, "I give myself entirely to you," in the light of faith we must hear her response, "I give myself to you as well; I, too, give myself entirely and undividedly to you!" When we say, "I give to you my eyes, I give to you my hands, I give to you my heart," then in faith we must hear over and over again, "And I, too, give to you my eyes, my hands, my heart."



That is precisely what we moderns all need so much—the relationship with a personal "You". After all, when we pray, it is most often a monologue. We say something to God, Our Lady, and hear no answer. So much is said nowadays about dialogue, about interpersonal dialogue on the human level and between us and the personal God. This is precisely what we receive in a preeminent manner when we really take such a prayer and such a consecration as a mutual and reciprocal act. I think that gives you the key which can help and motivate you to renew the covenant of love with Our Lady, which can in fact facilitate its meaningful renewal every morning and evening as is our custom.

2. "My Queen, My Mother"

What does the prayer say in particular? Let us first look at the form of address—"My Queen, my Mother." We acknowledge the Blessed Mother here as our Queen, as Queen of the universe, as Queen of our hearts. (...)

My Queen, my Mother! The Blessed Mother is our Mother, too! She became our Mother in the moment she spoke her Fiat. She was named our

Mother and the Mother of the whole world in the last testament of Our Lord: "Behold your Son! Behold your Mother!" (Jn 19,26f). [Here is] the establishment of the covenant of love through the lips of our dying Lord! It is this covenant of love which we constantly renew in our consecration to Mary: My Queen, my Mother! And what does she do in turn? Because we are dealing with a mutual covenant of love, Our Lady takes on the obligation to mold us through this covenant more and more after the image of her own being. (....)

3. "I Give Myself Entirely to You"

In the words that follow, the covenant prayer makes this even clearer and more tangible: "My Queen, my Mother, I give myself entirely to you..." We can more readily understand this self-surrender when we know that we are dealing with a covenant, a mutual covenant. Our Lady will then respond to this declaration each time by reminding me: I, too, give myself entirely to you; whenever you give yourself entirely to me, I give myself entirely to you! For this reason we commonly speak of our covenant of love as a mutual exchange of gifts and a mutual exchange of hearts.

At this point it would be necessary to stop and consider each of these three expressions just a bit more in detail. But I will only expand a little on one of them—the mutual exchange of gifts. What is it that we give the Blessed Mother? Ourselves! Actually, our entire miserableness, for what we have does not amount to much. Still, we give her everything, including all our nobility, our every positive trait, our every merit. She, too, then gives us everything which she possesses—and she is the most grace-filled purely human being we can imagine. In a concrete way she places all this, all her gifts and graces at our disposal. What does she possess? What image of Our Lady do we perceive? The Child in her arms, the seven-fold sword in her heart, the

tongues of fire over her head, the devil beneath her feet! This is the picture which Sacred Scripture so beautifully paints of her. (....)



Our Lady also offers us the tongues of fire over her head—the Holy Spirit with his gifts. God doubtlessly wants Christ to be reborn in all hearts today in order to be victorious in our modern times and world. There is apparently a great law in the Kingdom of God, however, which is captured in the words of the Creed, "...conceived of the Holy Spirit and born of the Virgin Mary." This law is still at work today. The Holy Spirit wishes to form Christ in us and through us, but does so to the extent that he finds Mary in us,

an image of Mary. If today's world and times are no longer interested in Mary, then we can hardly expect that the Holy Spirit will re-beget Christ nor that

the image of Christ will be formed and molded to the extent which the Church hopes for in the coming times. The Holy Spirit can only be completely effective if he can find Mary in our souls. (....)

4. "And to Show My Devotion to You, I Consecrate to You This Day"

It is not enough, however, to be in possession of the fundamental attitude of having given oneself to the Blessed Mother. Our little prayer points out in a succinct and poignant manner that the attitude alone is not enough—our actions must follow suit. "...And to show my devotion to you, I consecrate and give to you this day..." Thus the prayer is not satisfied with the proposition of a grand scheme for my whole life. It becomes concrete. After all, that is the difficulty, the snare which the devil likes to lay for noble men and women when they offer their lives to God. When a human being gives him- or herself for a lifetime, [the articulation of the concrete demands] can easily disturb the soul. For instance, if I have come to the inner decision to faithfully abide by the laws of matrimony or to live my whole life in virginity, and then consider the sacrifices that entails, I can easily be shaken. Then I paint myself a picture of how difficult it is to live a whole lifetime with my husband whom I don't get along with, or with the children who are always testing my patience. You see, it helps if I say to myself: I will tackle it for just one day, just for today, just for these twenty-four hours. I can manage that for twenty-four hours. For those who are closer to the liturgy, we also have the saying: Today's Mass gives me the graces I need for just these twenty-four hours. From Mass to Mass! Whatever comes after that can wait. For tomorrow I will be given new graces.

As a result, we do not want to simply construct a grand scheme built on daydreams, but work on the concrete level. Our Lady will then say to us, "I, too, consecrate myself to you this day, for the coming twenty-four hours. Today I will take care of you; today I give myself entirely to you. You are never alone. Moreover, it is not only I who am with you. With me, Christ, the Holy Spirit, and the Father are also near. In me you have access to all of heaven." I think it is my obligation to always say that when we think this way, with every consecration we will grow more and more deeply into the divine reality. And nowadays it is so important that we not only articulate ourselves on the purely natural-rational level. If we do not espouse our misery with God's mercy and our impotence with God's omnipotence, we will never be able to master life, either in mind and soul or in our physical existence. In fact, there is hardly anything which keeps us so physically healthy as the unconditional surrender to the living God and the vibrant awareness that the living God gives himself entirely to us in the Blessed Mother.

Excerpts from *Schoenstatt's Covenant Spirituality*, p. 180-188
(Talk in Germany, January 1967)

Meeting 10

Evaluation and future perspectives

Aim: sharing impressions of the Covenant of Love, evaluation of the Workshop of the New Man. Consideration of what a Schoenstatt group is and that this could become one. Planning for the future.

Opening prayer and/or song

Meeting:

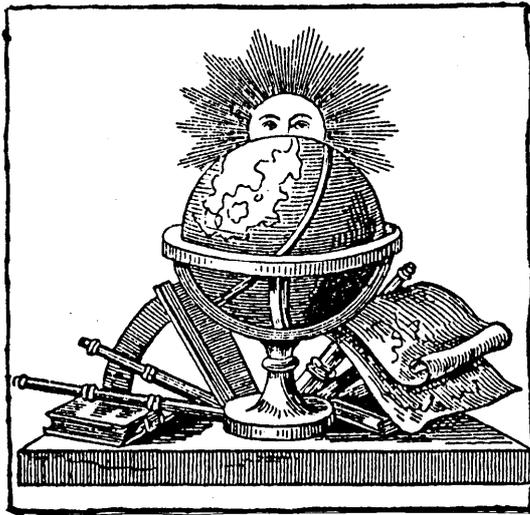
1. Share impressions of the Covenant of Love ceremony.
(leave sufficient time for this)
2. Evaluate the Workshop of the New Man.
What had the greatest impact on each participant?
What did you gain from this experience?
What do you plan to “take home with you”?
3. Present several possibilities for the participants to keep in touch with Schoenstatt: Masses, retreats, visits to the Shrine, renewing the covenant of love, Schoenstatt Boys Youth. Hand out Worksheet 10A. Discuss this material: what a Schoenstatt group is and the possibility of forming one. (Of course, the matter of joining a group is totally free; no one should feel under any pressure to join.)
5. What plans can we make for the future?
How can you translate the New Man into action in the coming months?
Is there interest in a Schoenstatt group?
(Worksheet 10B can help plan for the next semester)

Prayer of gratitude at the end of the Workshop (allow enough time for this to give everyone a chance to express their thanks to God in prayer.)

Closing prayer and song.

Worksheet 10A - Evaluation and future perspectives

(copies for all)



The Schoenstatt Group

The Schoenstatt Group is like both a “nest” and a “mountain climbing team.” It is a place where true friendship is cultivated, serious work is taken up and self-education is encouraged. It is a community of grace, life and ideals which radiates light into its own surroundings.

Great movements took their origins from small communities. Jesus, our Lord, chose twelve among his disciples to found his Church. This law still applies today. Without small

communities our Christian life loses the impulses it needs to be effective in our times. The dangers of mass-mindedness (the “mass man”) and individualism can all too easily undermine our Christian faith. Schoenstatt works with small groups; they are like **leaven in the dough**. They animate the life and service of the Church.

The renewed Church we long for, and the new world we work to build up, begin within a group. The Schoenstatt Group is a seed and an anticipation of a new society. It is the workshop of the New Man and the new Christian community. Within a group it is possible to realize and experience a new world, not only through words, but above all with actions, so that the members of a Schoenstatt Group become **salt and light of the world**.

A Schoenstatt Group is a community of brothers. Together they strive to overcome the indifference, loneliness and secularism of the world they live in. They work to form a deep **community of hearts** rooted in solidarity, mutual support, fidelity, respect and love. Such a group is not about one-upmanship or merely accomplishing some common outward goal. It is about being a New Community in which the New Man can take shape, helping the Gospel take hold of the society we live in.

A Schoenstatt Group is a cell of a new society, based on people who know how to love and to be loved. They know how to listen to their brothers and sisters,

how to respect them and how to serve them. Their most important law is the “**love of neighbor**”. They are a family gathered around their Mother.

Each step forward, each new experience will transform them into a community of brothers. By overcoming conflicts and facing personal differences they will learn how to be true brothers and genuine friends and how to be responsible for each other, so that no one will feel excluded.

A Schoenstatt Group is not a simple fraternity or a group of intellectuals. It is a community based on deep natural relationships. Each one is important: the others’ joys and sorrows, their conquests and challenges are also mine. It is a community grounded on a deep supernatural relationship, too. The members are bound together in the Covenant of Love with our Blessed Mother and express it by praying, thanksgiving and sacrificing for each other.

A Schoenstatt Group is a small family, part of the large Schoenstatt Family and of the Church. It is a member of the mystical body of Christ.

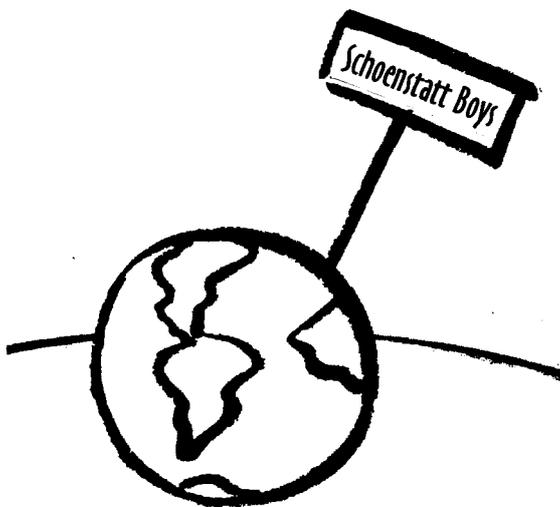
Today, more than in other times, we need true communities which are light and hope for mankind. A Schoenstatt Group grows up in the following spirit:

***“Do you know the land so warm and dear
which Eternal Love has built itself:
where noble hearts beat with affection
and bear with each other in the joy of sacrifice;
where they glow and shelter one another
and flow as one into the heart of God;
where streams of love well forth with might
to quench the thirst of the world of love?”***

(Fr. Kentenich, *Heavenwards*, p. 158)

Worksheet 10B - Preparing our activities for the next semester

Spirit of Apostolate	Transcendent World
Our motto	
Others	Education



Observations: To plan properly our activities for the next semester we have in mind these four well-known dimensions (STONE). We are allowed to stress one more than other (following the law of the organic growth), but it is important to propose at least one activity for each dimension (e.g. the group has a lot of apostolate, a lot of service, it is good that one point related to the transcendent world may be secured; the same for others and education).

Helps and Ceremonies

Examination of Conscience

Examination of Conscience

We are about to make an examination of our conscience and to find out those moments when we have not built up the New Man. We have turned aside from Jesus' commands and been self-centered. The New Man is called to be generous- not just thinking of self, but being generous to God and others with his time, his talent, his love and respect. And he is **magnanimous**, that is, he does more than the required minimum. As a result, the following questions do not just remind us of sins, but also failings against our high ideals. They show us ways to make our life better and to form the New Man.

(S) Spirit of Apostolate

Have I been able to radiate my Christian way of life to the world I live in? Am I an example of Christian life? Have I prayed for those whom I serve? Do I have an apostolate? How is my apostolate? Service or self-promotion?

(T) Transcendent World

Is there room in my life for the transcendent world - is there room for God? Or do I only live for my earthly pleasures and accomplishments? Have I gone regularly to Sunday mass? Was I attentive during Mass? Did I start my day with a short prayer? And before going to sleep? Did I try to grow in my relationship with our Blessed Mother? How is my prayer? Only supplication? Only asking pardon? Do I know how to thank God for all gifts, he bestows on me everyday?

(O) Others

How are my relationships with others? Have I given time to be with others? Did I really listen to them? Have I prayed for them? Did I discover Christ in their hearts? Or have I been self-centered? Have I demanded too much of them instead of first putting demands on myself?

(N) New Man

Have I given room for Christ and Mary to help me become the New Man?

(E) Education

Were there moments and situations in my life when I simply did what everyone else was doing? followed the crowd? even if I really did not think it was right? Were there moments when I did not live as I should have and gave in to whims that were against my ideal of education? (e.g. loss of self-control, wasting time, being slack with my work or studies etc) Why did I act in that way? Was it because of my laziness? Or because I was undecided?

Renewal of the Baptismal Promises

Renewal of the Baptismal Promises

(with lit candles in their hands, the boys answer to following questions of the main celebrant)

Priest: My dear friends, through the paschal mystery we have been buried with Christ in baptism, so that we may rise with him to new life. Before consecrating yourselves to Mary, renew the promises you made in baptism when we rejected the old man, and promised to serve God faithfully as a New Man. Therefore I ask you:

Priest: Do you reject Satan?

All: I do.

Priest: And all his works?

All: I do.

Priest: And all his empty promises?

All: I do.

Priest: Do you believe in God, the Father almighty, Creator of heaven and earth?

All: I do.

Priest: Do you believe in Jesus Christ, His only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

All: I do.

Priest: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All: I do.

Priest: This is our faith. This is the faith of the Church, which we profess in the name of Jesus Christ, our Lord.

All: Thanks be to God.

Priest: Let us now pray to the Father with the words our Savior gave us:

All: Our Father...

Priest: At the end of this celebration let us entrust ourselves to our Blessed. She wants to take us by our hands and show us the way to be New Men:

All: My Queen, my Mother...

Covenant Ceremony

The Covenant of Love is normally made in a Schoenstatt Shrine in the presence of a priest. If the ceremony takes place during Mass, it is done after the homily. The covenant medals are on the altar, with holy water. The candidates have their covenant candles and covenant prayers.



Introduction

Priest: Dear N.N., after careful preparation you are ready to make your covenant of love with the Mother Thrice Admirable. You wish to grow in love for Mary as your chosen way to grow in love for Christ and His Church. Through the covenant of love you offer yourself heart and soul to her care in this, our Schoenstatt Shrine. In return, you wish to make her wishes your wishes and her love your love.

Leader: On behalf of the University Men's Branch of the Schoenstatt Boys Youth, I present the following candidates as ready to make the covenant of love with the MTA:
(Name of candidates)

Priest: With joy Our Lady accepts you for the covenant of love in her Shrine!

Readings from the Founding Document

Leader: In Schoenstatt's Founding Document we read:

Reader 1: "When St. Peter saw the glory of God on Tabor, he called out with delight, 'It is good for us to be here. Let us build three tents.'... Would it not be possible for our little chapel to likewise become for us the Tabor where the glory of Mary would be revealed? Undoubtedly, we could not accomplish a greater apostolic deed nor leave our successors a more precious legacy than to urge our Lady and Queen to erect her throne here in a special way, to distribute her treasures, and to work miracles of grace."

Reader 2: "To me it is as if at this moment... Our Lady were speaking to us through the mouth of the holy archangel: Do not worry about the fulfillment of your desires. I love those who love me. Prove to me first that you really love me, that you take your resolution seriously."

Reader 3: "This sanctification I demand of you. It is the armor that you shall put on, the sword with which you shall do battle for your desires. Diligently bring me contributions to the capital of grace. By fulfilling your duties faithfully and conscientiously and through

an ardent life of prayer, earn many merits and place them at my disposal.”

Reader 4: “Then it will please me to dwell in your midst and distribute gifts and graces in abundance. Then from here I will draw youthful hearts to myself, and I will educate them to become useful instruments in my hand.”

Questions and Responses

Priest: Before you make your consecration, I ask you in the presence of the Triune God, of our Mother Thrice Admirable, Queen and Victress of Schoenstatt, of our Founder, Father Kentenich and of the members of the Schoenstatt Family here present, what is your desire?

Candidates: To consecrate ourselves to our Blessed Mother, so that she may educate and transform us into the New Man: the firm, free, priestly personality.

Priest: Do you accept Mary, our Mother Thrice Admirable, as your Mother, Queen and Educator?

Candidates: We do.

Priest: As the sign of your seriousness, present your capital of grace.
(The candidates present the capital of grace from the Workshop)

Blessing of the Candle and Medal

(Turning to the items to be blessed:)

Priest: God the Father of our Lord Jesus Christ wills that through sacred signs and symbols we may be reminded of His love and the love that He shows us through Mary and the saints. And so we ask through the intercession of Mary and all the angels and saints that God bless this candle, covenant medal and its wearer + in the name of the Father and of the Son and of the Holy Spirit.

All: Amen.

(Father sprinkles the items with holy water.)

Covenant of Love

(The candidates are invited to kneel at the communion rail. Their covenant candles are lit.)

Personal Covenant Prayer

Priest: *(When the prayer is done:)* United with the entire Schoenstatt Boys Youth and the whole Schoenstatt Family around the world, we now speak the words of the covenant of love together:

All: My Queen, my Mother, I give myself entirely to you and to show my devotion to you I consecrate to you this day my eyes, my ears, my mouth, my heart, my entire self without reserve. As I am your own, my

good Mother, guard me and defend me as your property and possession.
Amen.

Priest: In the name of our Father and Founder I hereby accept your covenant of love. As you have sealed it here on earth, the Blessed Mother has sealed it in heaven.

Exchange of Symbols

Priest: As the sign of your covenant with the MTA, I now accept your prayer and candle and place them on the altar of the Shrine. In return, you will receive the covenant medal. Wear it from now on as a sign of your undying love for Mary and as a reminder of Mary's undying love for you.

(The priest receives the prayer and candle and places the medal around the candidates' necks, saying:)

Priest: Accept the medal of the Mother Thrice Admirable, Queen and Victress of Schoenstatt.

(The candidates are now invited to sign the Covenant Book.)

Further notes:

-- Planning the Covenant

Those attending the covenant should normally be dressed in their Sunday best

Remind the members of the local Schoenstatt Boys Youth ahead of time to take part in this celebration and afterwards offer some kind of special meal or celebration.

-- At the end of the Covenant ceremony

At the end of the Covenant ceremony (after Mass), the Capital of Grace ("Our House" with the bricks colored in) can be burned at an appropriate location near the Shrine (Joseph Engling Memorial, firebowl, etc).

After the celebration the local Boys Youth may wish to hold a special meal or celebration to honor their new brothers in the Covenant of Love.

The leader invites the Workshop participants to the last meeting ("Evaluation and future perspectives"). Date, time and place should be fixed.

Appendix

Appendix A: What is Schoenstatt?

The Schoenstatt Movement is one of many Catholic movements that began in the twentieth century. It was founded by Father Joseph Kentenich in 1914, and since then it has developed throughout the world. The Schoenstatt Movement is modeled after the ideal given by God to every community: the family, which is based on the life of the Blessed Trinity and exemplified in the Holy Family of Nazareth. In Schoenstatt, a family-like community is formed. The members of this community are united by the powerful bond of a spirituality which helps them experience their faith more deeply. Through a Covenant of Love with Mary, the Mother Thrice Admirable, Queen and Victress of Schoenstatt, the members strive to live their baptismal covenant with the Triune God to the fullest. They come to know God as a God of life and of history, who in his loving providence and as a merciful Father guides them.

Schoenstatt members believe they are called to imitate Christ. As his apostles and instruments they are to bear responsibility within the Church, and to bring about a Christian social order in society. The variety and diversity of the many communities within the Schoenstatt Movement provide valuable impetus for this renewal of the Church and world.

Within these communities Schoenstatt offers a place for everyone: for families, youth, men, women, priests. These communities exist on four essential levels according to lifestyle and degrees of commitment to the Schoenstatt Family, to the apostolate and to striving for holiness.

The four levels are:

THE INSTITUTES which for the most part are already constituted as secular institutes under canon law, form part of the core group of Schoenstatt. They are organized on an international level within the universal Church and respond to the needs of the Church at large.

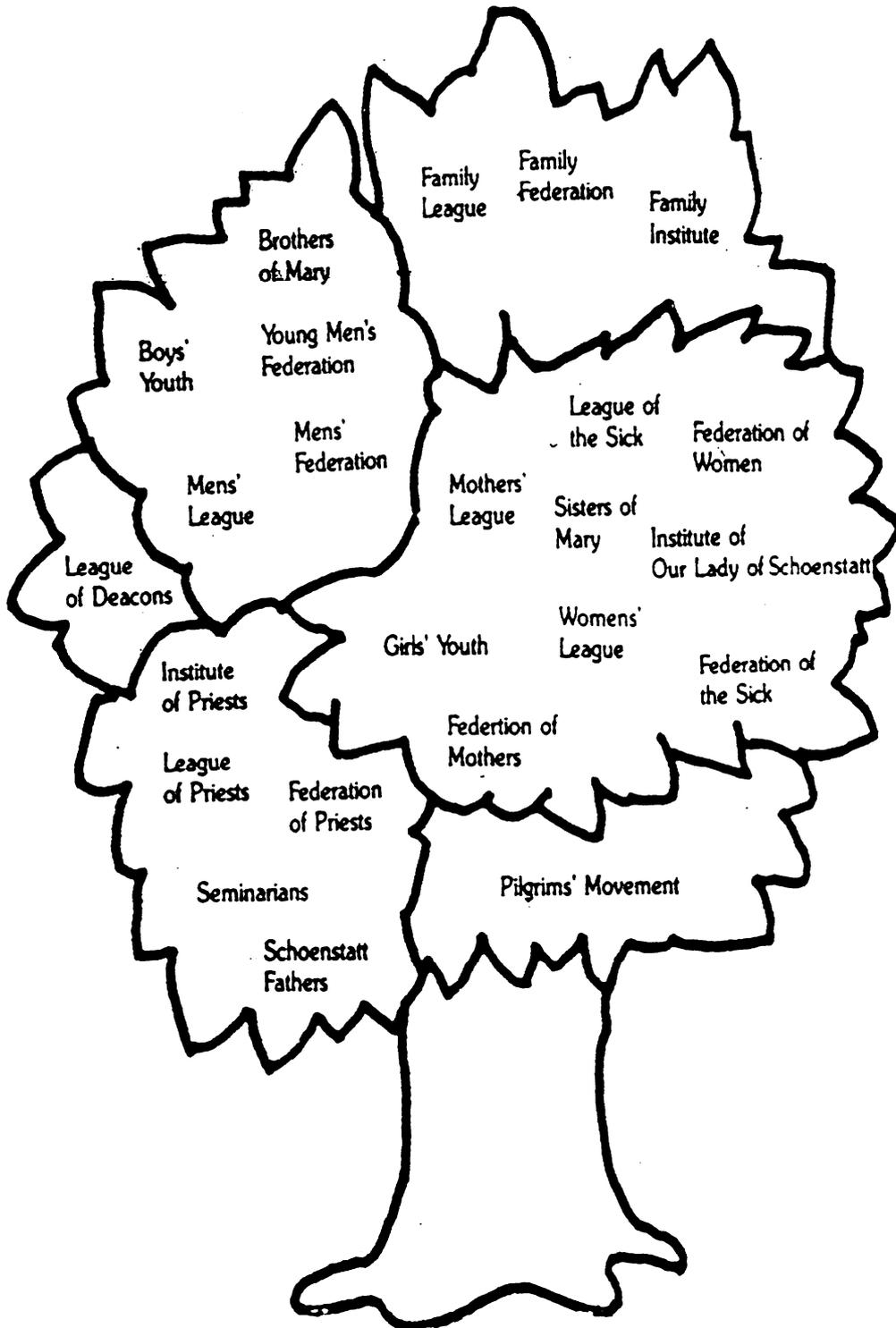
THE FEDERATIONS are organized primarily on a national level and along with the institutes share in the core leadership of the movement, responding to the needs of the Church among each nation.

THE LEAGUE is organized on a diocesan level and respond to the needs of the local Church.

THE PILGRIMS are the people who visit the Shrine occasionally and draw from the spirit of Schoenstatt without a formal commitment to the organization or the cause of Schoenstatt. An important part of the pilgrims movement is the Schoenstatt Rosary Campaign.

Schoenstatt members are involved in a variety of apostolic tasks according to their abilities and talents, time and means. As a way of life, Schoenstatt forms every aspect of daily life. It offers a wealth of inspiration through monthly small-group meetings, annual retreats, days of reflection and other activities. A wide range of literature and other material is also available. Each one draws from this wealth in keeping with his personal need and vocation in life. There he can obtain strength and inspiration to strive for holiness and persevere in his apostolate.

Various Branches of the Schoenstatt Movement



Appendix B: Brief History of Schoenstatt in the USA

Schoenstatt arrived on American soil surprisingly soon after the founding in 1914. Already in 1921, Lambert Hoffmann, a German seminarian from Trier came to St. Paul, Minnesota and lived the covenant of love with the MTA. He longed for a college group but did not know how to start it, but remained a faithful Schoenstatt priest even so far from the Shrine until his death in Minnesota in 1963.

Three members of the founding generation of boys came to Milwaukee soon after that. They were Otto Boenki (classmate of Joseph Engling), Francis Lorscheid and Nicholas Wilwers. They arrived as Pallottine seminarians in 1924, were ordained in 1925 and promoted Schoenstatt as best they could in their new country.

These and other early pioneers were finally able to see Schoenstatt take off and prosper in the 1950s. This was greatly helped by the arrival of the Schoenstatt Sisters of Mary in Wisconsin and Texas (1949) and the nearly fourteen years that the founder, Father Kentenich, lived in Milwaukee (1952-65). Because of the important experience of many people with Father Kentenich in those years, who helped Americans, Germans, Latin Americans, Filipinos and others grow in their faith, the Milwaukee places offer a wealth of inspiration and grace to pilgrims who come to visit from all over the world even today. In addition, men like Gilbert Schimmel (d. 1959) and Mario Hiriart (d. 1964) specifically offered their lives for Schoenstatt's mission and died in Milwaukee in the odor of sanctity.

In the late 1950s the Schoenstatt Boys Youth began in the United States - the first groups were in Milwaukee. Regular Boys Camps have been ongoing since 1962, and the most recent spurt of growth in the Boys Youth began in the late 1990s, including first college groups started with the help of Operation Mario (beginning 1999).

Schoenstatt is present in many parts of the United States: Wisconsin, Minnesota, Texas, Nebraska, Florida, New York, Ohio, Illinois, Georgia, Massachusetts, to name just a few of the states. Movement members consist of families, mothers, men, single women, boys, girls, university students, priests, etc. There is also a vigorous Rosary Campaign which brings pilgrim images of the MTA to people in 49 states (some 5,000 images are in circulation in the U.S. alone).

Pride of place goes to our Schoenstatt Shrines, located in the following places and listed by the year of their dedication:

- 1953 - Madison, Wisconsin
- 1954 - Milwaukee, Wisconsin
- 1959 - Lamar, Texas (near Corpus Christi)
- 1964 - Waukesha, Wisconsin (near Milwaukee)
- 1976 - Sleepy Eye, Minnesota (south central Minnesota)
- 1977 - Staten Island, New York

Other places may soon see the construction of new shrines like Lincoln, Nebraska, Austin, Texas and Miami, Florida. The two most prominent retreat centers are at the Shrines in Waukesha and Lamar.

Appendix B: Schoenstatt Reading List

1. General Introductions

- Kley, M., *United With Her* (Cape Town, 1977).
Monnerjahn, E., *Schoenstatt: An Introduction* (Vallendar-Schoenstatt, 1992).
Niehaus, Fr. Jonathan, *200 Questions about Schoenstatt* (Waukesha, 2002).
Treese, Sr. M. Thomasine, *Schoenstatt: An Introduction* (Waukesha, 1991).

2. Basic Works by Fr. Kentenich

- Kentenich, Fr. Joseph,
- *Schoenstatt: The Founding Documents* (Waukesha, 1993).
- *Heavenwards* (Prayers written in Dachau, Waukesha, 1992).
- *Mary, Our Mother and Educator* (Waukesha, 1987).
- *Childlikeness Before God* (Waukesha, 2001).

3. Spirituality and Self-Education

- Hock, Fr. Conrad, *The Four Temperaments* (Milwaukee, 2000).
Kentenich, Joseph/Niehaus, Jonathan (ed.)
- *Schoenstatt's Covenant Spirituality* (Waukesha, 1992).
- *Schoenstatt's Everyday Spirituality* (Waukesha, 2003).
- *Schoenstatt's Instrument Spirituality* (Waukesha, 1995).
Nailis, Sr. M. Annette, *Everyday Sanctity* (Waukesha, 1998).

4. Schoenstatt History

- Bruege, Sr. M. Pia, *The Axis of our Family History* (Waukesha, 1991).
Niehaus, Fr. Jonathan, *The Birth of the Home Shrine* (Waukesha, 1994).
- *A History of Schoenstatt in the United States* (Waukesha, 1983).
- *A Movement in Chains: Schoenstatt in Dachau* (Waukesha, 1984).
- *New Vision and Life: The Founding of Schoenstatt* (Cape Town, 1986).
- *The 31st of May: The Third Milestone* (Waukesha, 1995).
- *Visit to America: Fr. Kentenich's in the U.S., 1948* (Waukesha, 1999).
Pereira, Fr. Benjamin, *The Unity Cross* (Waukesha, 1997).

5. Biographies

- Sr. Emilie Engel: *Schoenstatt Sister of Mary* (Waukesha, 1999).
Joseph Engling (Waukesha, 1998).
Mario Hiriart: *With Mary, Living Chalice of Christ* (Waukesha, 1997).
God's Tabernacle (Cape Town, 1992) about Barbara Kast.
Joseph Kentenich: *A Life for the Church* (Cape Town, 2001).
Bl. Karl Leisner: *For Christ and for Youth* (Waukesha, 1996).
Karl's Diary: Bl. Karl Leisner in His Own Words (Waukesha, 2001).
A Hero Today, Not Tomorrow (Cape Town, 1991).
Gilbert Schimmel (Waukesha, 1996).

6. Father Kentenich's Words and Works

a. Mary

Our Marian Mission (Various) (Cape Town, 1992).

With Mary into the New Millennium (Various) (Waukesha, 2001).

b. Family

The Family (Talks for families, 1950) (Waukesha, 1997).

The Family at the Service of Life (Recollection days, 1953) (Bangalore, 2001).

On Monday Evenings... (Talks for families, 1955-64) (Waukesha).

Volume 1: To Live out of the Covenant of Love (1995).

Volume 20: Married Love as a Way to Holiness (1998).

c. Faith

Christ My Life (Various) (Cape Town, 1996).

The Game of Love (Sermons, 1965) (Waukesha, 1998).

In Covenant with the Blessed Trinity (Various) (Mumbai, 2000).

Moved by the Spirit (Various) (Mumbai, 1998).

New Life for a New World (Various) (Cape Town, 1994).

Rediscovering the Father (Various) (Mumbai, 1999).

d. Formation

Education and the Challenge of Our Times (Conferences for educators, 1950)
(Waukesha, 1996).

Seed of a New World (Day of Reflection, 1953) (Waukesha, c. 1975).

e. Schoenstatt

January 20 (Talk on January 20, 1967) (Waukesha, c. 1975).

Our Founder to His Families (Talk about Dachau, 1967) (Constantia, 1974).

Pentecost (Talk on May 14, 1967) (Waukesha, c. 1975).

Message to Essen (Written message, September 7, 1968) (Waukesha, 1995)

f. Aphorisms

The Christian's Goal in Life (reflections on childlikeness) (Waukesha, 1991).

God my Father (reflections on God the Father) (Waukesha, 1977).

He Exults the Lowly (reflections on humility) (Waukesha, 1998).

The Jewel of Purity (reflections on purity, ed. by B. Warth) (Waukesha, 1993).

My Heart, Your Shrine (reflections on the heart shrine) (Waukesha, 1996).

Sign of Light for the World (reflections on Mary) (Constantia, 1980).

7. Novenas

Young People on the Way to God with Father Kentenich (youth).

Man Afire (Joseph Engling).

Reflections on the Triune God (Gilbert Schimmel).

Notes