

## "We - not I " want to create an inner organization

Impulse at the Hörde Jubilee, Fr. Heinrich Walter

### 1 Need for cooperation?

Do you have the need for cooperation? Do we need each other? Would it not be better if this one colleague, this one party, this concrete community would not exist? There is too much competition and contradiction on this globe! We know such thoughts. We feel that living together, working together is exhausting. But we have also learned that cooperation is fruitful and rewarding. We have a founder who enjoyed diversity, who spoke of the importance of tension, who resolutely wanted a federal structure.

It is not about a representation of the *Apostolic World Confederation*, the third target figure of Schoenstatt. We want to make observations and go paths of reflection. The goal is that in the end we will more enjoy our working together more.

### 2 How does P. Kentenich work?

We look back with him, on 25 years of pastoral work as a priest. That was in 1935. His sermon is a key for me to understand cooperation in the Schoenstatt sense. It is a grateful looking back at real life and working together. We can learn a lot from that.

#### a Reflection after 25 years of pastoral work

**+ My work is your work:** *the whole work is in the same way your work. It has grown out of this closed, inner-mental, personal, communal work. If it was my ideal from the beginning: I do nothing in the whole family without my co-workers, then I know that this thought permeates all my actions;*

**+ Mutual contact creates over-abundant fertility:** *I could still prove to the individuals: There the grace began to work, there the mutual feeling was established, and from there the mutual relationship became immensely fruitful. What is the secret of an almost overabundant fertility: It is situated in a **profound, mutual inner-mental connection**. If you hadn't opened up your soul to me so unreservedly, most of the achievements would never have been discovered.*

**+ To give the very best of one's soul:** *So much do things still all live in me that I can tell you in most cases: this and this is from him and this, this is a piece of his soul life, this is a piece of their soul life. - This is the mysterious source of our deeper community. For the main part, the reason for this is that most of you have contributed their very best into the whole family.*

**Holding on to the big goals:** *The final major goals and the conscious adherence to these goals has been my primary task throughout these 25 years. Wrestling for partial goals:* *What I was allowed to read in your souls consistently gave me the direction for the respective sub-goals we were striving for. But the holding on, the emphasizing of these partial goals and the enlightened struggle for their realization, that is absolutely unthinkable without you.*

**I deliberately didn't go to Hörde:** *I could also tell you who the responsible persons were when the external organization was formed. ... Here is a classic example: I deliberately didn't go to Hörde; I was so sure about the outcome afterwards.*

**Your strong influence on my development:** *You yourself have had an incredibly strong influence on my own personal development.*

*But I also say this: What has become, what has become through me, what has become through you, has become through our beloved Mother Thrice Admirable of Schoenstatt. She personally formed and shaped me since my 9th year of age.*

## **b The life process of the foundation**

Let's look back at the beginning. This style of collaboration is already laid down in the first document of Schoenstatt's history. In 1912 Father Kentenich gave a programmatic presentation to the young people:

**We, not I:** *"the main thing is still missing: an internal organisation corresponding to our circumstances ... We want to create this organization. We - not I.*

**Nothing without your full consent:** *For I will do nothing, nothing at all, in this context without your full consent. This is not a momentary job, but of a foundation that can be can be useful for future generations."*

P. Kentenich was 27 years old, he had young students in front of him. That was 1912, just before the outbreak of World War I.

And two years later, in the hour of its founding:

**The realisation is in your hands:** *"Even as I speak, my dear sodalists, I feel that I have struck the right note. Your hearts have caught fire. You made my plan your own. Confidently place it and its fulfilment in your hands and will not hesitate to enter it into our chronicle. Future generations may than pass their judgment upon us."* (First Founding Document), 18.10.1914)

## **c The life process of Hörde**

This attitude continues in the processes surrounding the conference in Hörde. We still have Sr. Nurit's remarks in our ears: In the hearts of some of the masterminds of the Hörder conference the fire that was mentioned in 1914 burns. 24 young men meet, even without Father Kentenich. They decided that the external organization of Schoenstatt would be

continued: they wanted to invest in education, in the formation of lay people, so that they could work as apostles in today's world. For us today, the central point is that these young men have taken responsibility. What is equally important is that Father Kentenich believed that these young adults would be capable of much. They were between 17 and 25 years old.

**Shepherd and flock or beekeeper and bee colony:** As an intermediate result I would like to describe a picture, which gave me joy in the sense of a simplification. I found some kind of novel about leading self-organized teams. It describes how a manager laboriously learns that he is no longer the shepherd of a flock of sheep following him blindly. But he has become the beekeeper of bee colonies, who must trust that the bees know by themselves how to get to the nectar. The bee colony organises itself and there are clear roles. You have to let go and let them do it and enjoy it. The more you interfere, the more dangerous it is to get stung by the bees. It's about trust and making yourself superfluous.

The role of the beekeeper is totally different from that of the shepherd: he has to place the boxes with the colonies in the right place so that they can do their work. He's got to give them enough room in the box in order to unfold. And he takes care of other basic conditions, such as cleanliness, etc. always with the aim that they can work well and achieve good results. This picture describes a kind of cooperation that develops from within through self-responsibility.

In which of the two is P. Kentenich more to be found? When I look at my teams, are they more like a flock or a colony of bees? (Cf. Rini van Solingen, *The Beekeeper*, Heidelberg, 2017)

### **3 Cooperation grows from the inside out**

There was and still is the style to control cooperation, teamwork, cooperation from the outside. It's a temptation because you see quick success. We could become jealous and are in danger of leaving our own path. The long-term perspective only emerges when something has grown in a healthy way and everyone is involved accordingly, as we have seen with Father Kentenich. His kind of cooperation is time-consuming, slow, deep in the soul and therefore sustainable. This kind demands a lot of our attention. Therefore, I am going to describe four ways that emphasize these internal processes.

#### **a to lead oneself personally - from the inside to outside**

The cooperation begins with myself. My attitudes, my needs, my fears, my view of the world determine my path of cooperation. One often hears of complaints that everything would go better if only the partner, the employee or the pastor would change. Experience shows that the safest change will be achieved when I work on myself, my attitude and my emotions. Everyone has a compass within himself that determines attitudes, behaviour and cooperation with others. We think we are objective, but we see the world as we are. We see the world with the glasses of our own experiences.

Cooperation therefore begins with myself, with my values, my motives, my character. This is how Father Kentenich describes it in his program for his work as spiritual director of youth in 1912. Stephen Covey testifies in his longseller "The 7 Ways to Effectiveness": "I have never seen long-term solutions to problems, lasting happiness and lasting successes that would have come from outside" (53). He advises those who bear responsibility to rethink and to understand all growth and all designing as an ongoing process from the inside out.

In Schoenstatt this is the work on our personality through self-education. We develop a personal ideal and adapt it to the developmental stages of our lives. Sister Nurit emphasized the importance and described how much Father Kentenich invested to help people seek the inner ideal of life. Textbooks of modern management confirm to us that it is a lifelong task to renew oneself again and again from this inner core to the outside. So our focus on personality development is very much up to date. I figured how good it would have been if Covey had got to know about our personality theory.

### **b Inner freedom leads to proactivity - from inside to outside**

Sr. Nurit has described the self-confident and mission-conscious personality. I would like to point out one other element. It's about the freedom that's so sacred to us. And this freedom is central in communication and in dealing with employees. How often do we declare the circumstances guilty that something does not work better and does not lead to success? We look at others and blur the realm of our inner freedom. That way, we just start reacting instead of being proactive. An example is the behavior of Father Kentenich in the times of persecution and banishment. He did not let himself be deprived of the inner freedom to react independently to the situation and to the orders. His inner identity was untouchable. Let's think of his first day in Dachau concentration camp. The space of his conscience was a sacred space. Covey describes this as the space between stimulus and reaction. I am not determined by the stimuli, but decide how I deal with them. This is the last and inviolable space of human freedom. I can reveal this room for myself, can give up my self-respect. I'll hand over my responsibility. How often do we hear this about the situation of the church, a company, politics or our family life? The situation is to be blamed.

The man of Hörde goes his own way, he uses this space of inner freedom for his personal decision. Working on my being is the most positive way to gain influence. I can be the better listener, the more precise worker, the happier person. It changes the environment. I can expand this sphere of influence by taking the initiative in the concrete situation of our cooperation. Even a muddled situation can be slowly transformed by individuals using their space. Covey describes the behavior of an employee who, from his or her department, has brought about change throughout the company. The proactive human, a small proactive group can do a lot of things.

The man of Hörde is then the proactive person who works on himself, who renews himself again and again from within, the freedom he uses to influence the environment.

### **c Empathetic communication becomes uplifting understanding - from the inside out.**

The correct listening in the team, in the group, must be practiced so that it becomes a deeper listening, in order to better understand what is behind the words. We know various methods for refining the style. But all techniques are useless if I am not really interested in the other person or in the other community. One often hears this complaint: He didn't listen at all! Nobody will see us! I'm not taken seriously!

Listening deeper depends on trust and of a person with a strong character that has a great volume to provide in himself a home to quite different opinions.

Father Kentenich describes the process as an uplifting understanding. Through my kind of communication the other person becomes bigger, he grows up, he grows beyond himself. That's hard work, constant practice.

Today we are used to speak of esteem and empathy. You have to pay a lot into this emotional relationship account to create a stable attitude. Especially in difficult situations the application is a challenge. We usually listen autobiographically, i.e. we already have a shaped perspective with which we quickly evaluate, advise and interpret, instead of first listening, empathizing. Covey talks about the psychic air we give each other through good listening.

We have to remain self-critical. In dialogue with other Christians, Schoenstatters quickly say: "But we have everything, why don't they come to us! Or: if someone represents something, you hear afterwards, but that was missing and that and Father Kentenich also said. Who wants to work with people like that? First take it all in, take it seriously, let it all stand. The more we give this psychic air to each other and diligently pay into the emotional relationship account, the more we will succeed in working together with others.

### **d Mutual supplementation and tension unit - from inside to outside**

With the strong emphasis on the free, independent, profiled personality, we cannot do without tensions. P. Kentenich provokes this challenge by the federal structure of his movement. Tension is deliberately intended to create variety and more dynamism. We don't want to dodge the tensions, even if it's hard. Often we get into stagnation when one of them insists too much on his position. Pronunciation and criticism in reverence and transparency are necessary. The differences should become pedagogically fruitful through the openness to let oneself be complemented and to complement others. The basic insight is that every human being is in need of supplementation. There are several ways to deal with it. The Focolare impress with the always new question: Is Jesus really in the middle? They wrestle until everyone has put their own ideas in the centre, so that Jesus is the shining centre. In

Schoenstatt we make covenants. We connect the differences and go the integrative way in order to integrate as much power and creativity as possible. This is not possible without greater love in renunciation and religious devotion. This is an element of the covenant culture at the level of cooperation.

### **e Synergy creates "abundant fertility" - from inside to outside**

We are used to opinions and concerns being placed side by side. It's all very well if everyone has a certain justification. A further step is that different positions add up to form a series, a complimentation. A huge leap in quality occurs when a synergy is created in the collaboration. Three ideas do not produce a threefold effect, but 25 times what individuals have contributed. You get to a new level with each other. For such a process, the participants need a certain trust, joy of discovery and creativity. If there is an uplifting understanding, if there is enough empathy, then one wants to promote each other, that is synergy.

Covey calls the synergy the script for shaping the future of mankind. That's a strong word. We're still a long way from it. When I recall the sentences of Father Kentenich at the very beginning, then he describes exactly that. He speaks of the mystery of abundant fruitfulness, of the creative resultant that has brought so much life to the young Schoenstatt. He describes the secret of synergy as follows: "This lies in a deep mutual inner-spiritual connection." Covey calls it the emotional relationship account that begins with trust. Synergy presupposes that we appreciate the differences, that we take pleasure in the otherness. With a certain modesty and humility and on the basis of trust, the employee can become a broadening of horizons for me: You don't see it that way. Can you help me see what you're seeing? This empathy leads to a level on which a magnification of the powers can arise.

I was able to experience this kind of synergy in the ecumenical network of the movements on a very memorable evening. 20 representatives of various movements were gathered in Munich in 2001. It was about the preparation of a joint major event. Everyone should tell where their movement or community is most alive at the moment. Everyone told of one experience. Then we made a second round, where everyone should say where in another person's contribution I felt most that the Holy Spirit was at work. There was a noticeable change in the atmosphere. After half an hour we had an energy and a joy in this hall under the roof of the house that I spontaneously had to think about Pentecost. Within an hour, all questions were answered, the responsibilities distributed and the financing secured. I'll never forget this evening. A 20 years' network of over 200 communities has emerged from this.

### **Model case: "Together for Europe" network**

For me, this network is a model for the process: "from the inside out".

At the beginning of these meetings there was the **interest in the charism of the other movement**. "I want to know the soul of Schoenstatt," said Chiara Lubich, founder of the Focolare Movement, before her visit to Schoenstatt. So, it was an interest in the innermost, the core of the movement. She met together with Andrea Riccardi, the founder of the Community of Sant' Egidio, the soul of this Schoenstatt at the Original Shrine and at the tomb of Father Kentenich. They knew what a charism means because each movement originates from an experience that God intervened in a place and at a certain time in the life of a group of people. God has entrusted to every foundation a charism, that is, a gift of the Holy Spirit, as St. Paul describes it in the Letter to the Corinthians.

We started visiting each other. That was unusual. Personal friendships developed. Our path began with the fact that we **perceived the charism in the other**. We called it discovering and sharing wealth.

In the house of an evangelical charismatic, half an hour was prayed with emotion in the attic before dinner, but it was not strange, we had become friends.

The measure of **reverence and attentiveness** was unusual. During these visits not only the hearts were opened, a human foundation was created to cross barriers of thinking, of prejudice, of knowing better.

These encounters have changed ways of thinking, influenced attitudes towards life. For some of us this had a retroactive effect on the way we dealt with each other in our own movement. At that time I formulated for myself: ***Communion arises when the individual's claim to power recedes and everyone places himself under the rule of the spirit.***

(How do I explain in five minutes what Schoenstatt is to people of the Orthodox Church and of Free Churches people? To say one's own in such a way that it is understandable to a person to whom I am first of all very strange. This challenge has helped to reflect one's own profile in today's language. This cooperation is never about levelling things down or about a cheap compromise. **Everyone should live his charisma in a profiled way.** Mutual respect helped a lot in this respect.

You ask yourself involuntarily, how do the others think about us? I have experienced Protestants who could say more quickly what **Schoenstatt's profile** is than we ourselves. In the company of others one quickly feels what is one's own, where the differences are, how we can complement each other in the sense of the one body of Christ. I learned from the Protestants that we are more biblical than we believe. "You have located the Scriptures in Schoenstatt, it fascinates us." They found here a mountain Tabor, a house Nazareth, the mountains Moriah and Sion. On this biblical basis we could make our experience with Mary easier to understand.

To be recognized and confirmed by other movements in one's own charism awakens, vitalizes. The mentality of defence opens and without seeking it **new vitality arises**. We have experienced that we have been discovered and accepted in our wealth. This enlivens the joy of what is important to you. The other day one of them said: "When Schoenstatt is present, I am always very calm, you are so well-balanced."

By working together we have been taken into a wider public. Schoenstatt has thus become visible in new areas of the Church and society. We have experienced that this kind of cooperation does not simply add the forces of different movements, but gives a **synergy that cannot be planned and organized**. In the climate of togetherness and the fertility of very limited resources, we always experience a creative resultant anew.

(Info: The network "Together for Europe" started in 1999 through the initiative of Chiara Lubich, founder of the Focolare Movement. The trigger was the encounter of the new movements with the Holy Father on Pentecost 1999 on St. Peter's Square. In various development rings an ecumenical coexistence of 200 communities and movements has formed. The attitudes that make this cooperation possible and the objectives are very related to what Father Kentenich formulated with the *Apostolic World Confederation* as an objective.

I will quote a few sentences from the first two chapters of the "Foundations", which were adopted as a common basis in 2009:

**The last source: Covenant of mutual love:** *By listening to the Gospel we have been led to the covenant of mutual love according to the new commandment of Jesus. It is the basis of this togetherness.*

**The way: Love sees the other greater:** *A fruit of such love is that it brings to light the charisms of the other movements and communities, the gift of God from which and for which each movement or community lives. This love is willing to put aside one's own ideas and share the burdens of others.*

**The charism: Each one is a ray of light of the Holy Spirit:** *each movement or community has its specific task. Each is like a ray of light from the Holy Spirit into a special "night" of today. What counts is neither the size nor extension of a movement or community, but the fact that it is the bearer of a gift of the Spirit and that it is related to others.*

**The attitude: Listen to the score written in heaven:** *Our common path is determined by listening to the Word of God. Together we want to live and witness to the gospel in our time.*

**God gathers his people:** *togetherness makes unity grow. We realize that God is gathering His people.*

**The goal: to strengthen the Christian soul of Europe:** *We have heard the call of God: "Europe get up!" Our togetherness is committed to Europe and its unity in order to strengthen the Christian soul of Europe. This also means participating in political, cultural and social processes and decisions.*



**Togetherness of friends:** *Togetherness is neither an organization nor a new structure, but we live a togetherness of friends in Christ.*

*We also work together on projects for which one or more movements or communities are responsible. The cooperation lasts a limited time, it takes place in freedom and according to the respective possibilities of a movement or community.*

Another application that has arisen in the circles of our priests is the pastoral method with the scroll. The book about it will be published these days. It is a practical application of the Schoenstatt way of collaboration on the level of the community, which can also be applied in groups or in our courses. The emphasis is on God's guidance in our living together, working together.

#### **4 Our final goal of cooperation**

And what is the aim of all these processes and efforts? We are building a church that is the salt and leaven of society and the soul of the world. It doesn't dominate, it doesn't moralize. It inspires, motivates, animates, promotes all the positive forces of the apostolate for the creation of a better world.

P. In retrospect, Kentenich spoke of the holding on to the great goals. This is now about the context of the third goal of our movement, the *Apostolic World Confederation (AWC)*.

St. Vincent Pallotti had pursued the great idea of the lay apostolate and for this purpose had founded communities which were to be the soul and the core of a broad federal coordination of the apostolate of the Church. Father Kentenich took up this idea and saw the beginning of the Schoenstatt Movement as a way of realizing the idea of Pallotti. The Pallottines went their way and in 1985 founded the "Unio" as an association of all Pallottine communities. You speak of the Catholic Apostolate.

The AWC wants to facilitate the federal cooperation of all apostolic forces in the Church. This should come from below as a free cooperation. The individual groups involved do not lose any of their independence. The apostolic activities should be promoted, coordinated and animated. But this association should neither function hierarchically structured nor as a hierarchical institution of the church. What unites to a unity is the goal of the apostolate. But it needs a core community that promotes and inspires everything. Father Kentenich saw the federally organized Schoenstatt in this role. He spoke of Schoenstatt as the first wing of this world association.

"There is no greater, crazier idea" (JK) than the idea that a process of free apostolic collaboration could emerge, to which as many orders, monasteries, initiatives, communities and movements as possible could join. This is to be done out of selfresponsibility for the good of the Church, so that we can be the salt and leaven of the world.

## **5 In the context of the development of the church / cooperation from the bottom to the top**

Sometimes in many of us there is a call for a strong authority that asserts itself and clarifies something or gets things rolling. In many cultures, this hierarchical system is deeply rooted in their traditions. Because today broad strata of society are unsettled and overburdened by the consequences of globalization, men and women are increasingly demanding this kind of leadership. It's the same in church. But how does cooperation happen in times of populism and the multi-option society? We have looked at the path of Kenterich and connect it with the context of the development of the Church. As we looked at the beginnings of Schoenstatt, we now look at the beginnings of the Church. How did the early church shape cooperation?

### **a The Council of Apostles of Jerusalem: "The Holy Spirit and we have decided"**

When Jesus was no longer with the disciples and had sent the Holy Spirit, they had to clarify up-coming questions themselves, find a way of cooperation and consensus. The Acts of the Apostles reports of such events. There's an event I'd like to point out.

It had come to the conflict whether Gentiles could follow Jesus without first becoming Jews with all the consequences. This was not an easy matter for the Jews: it was all about the integrity of the Christian way. No wonder the question caused such a big argument: "After great excitement and fierce disputes between them and Paul and Barnabas, it was decided that some others of them should go up to Jerusalem to the apostles and elders because of this controversy" (*Acts 15:2*).

**Naming everything openly with frankness:** It's been pronounced. It was named openly and carried out openly. Pope Francis demands for the synods of the Church: "A basic condition for this is to speak openly. No one should say: 'You can't say that, otherwise you could think badly of me...'. Anything that someone feels compelled to say may be said with frankness.

**Do not shy away from the conflict:** there were "violent clashes". Pope Francis encourages us not to fear the conflicts. We can understand them as driving forces of the Spirit that mature the discernment of the spirits.

**Method for decision making:** "The most important teaching about the "synodal way" of the early church is shown in the method how the young church solved this dramatic conflict. They didn't write theological reports, important as they are. The early church used a different method: "The apostles and elders came together in Jerusalem. When a fierce quarrel arose, Peter rose up and said to them: Brothers, as you know, God has long since made the decision here with you that the Gentiles should hear the word of the Gospel through my mouth and come to faith. And God, who knows the hearts, confirmed this by giving them the Holy Spirit as he gave us. He made no difference whatsoever between us and them" (*Acts 15:6-11*).

**Telling the deeds of God:** The method that Peter uses is to tell the deeds of God. From this he draws the conclusions. They are not the result of theological reflections, but of attentive looking and listening to the work of God. God's action is the decision.

**In humility, hear and keep silent:** How does the congregation react to Peter's speech? "The whole congregation was silent" (*Acts 15:12*). Peter had spoken with frankness. And the assembly listened "in humility". Peter's testimony is not immediately "picked to pieces" and criticized in a great debate. His word is received with silence and can thus be "pondered in the heart". In this attitude they are then ready to receive the testimony of Paul and Barnabas: "And they listened to Paul and Barnabas tell how they had done great signs and wonders through them God had done among the Gentiles" (*Acts 15:12*).

**God intervenes with his action:** "When they had finished, James (the eldest of the early church) took the word and said: Simon reported that God himself first intervened to win a people from the Gentiles for his name" (*Acts 15:13f*). James confirms what Peter already said: God himself intervened and decided the matter.

**The Holy Spirit and we have decided:** This is how the joint decision "of the apostles and elders together with the whole congregation" (*Acts 15:22*) comes about. In the letter it says: "The Holy Spirit and we have decided not to impose any further burdens on you" (*Acts 15:28 f*).

The Acts of the Apostles also tells of the reception of the decisions of Jerusalem: **"The brethren read the letter and rejoiced in the encouragement"** (*Acts 15:31*).

The "first synod" of Jerusalem made possible the missionary dynamism of the early Church, promoted it and made it flourish enormously. The fundamental realization that we all, Jews and Gentiles, "were saved by the grace of Jesus" (*Acts 15:11*) opened the door to the church for the Gentiles and thus made the worldwide mission possible. (cf. International Theological Commission, *Synodality in the Life and Mission of the Church*, Rome, 2.3.2018; cf. Schönborn Christof, *Mission, Testimony, Discernment*, 17.10.2015)

### **b The Synodal Way of the Church into the Future**

This experience of the young Church is repeatedly quoted as a process of a first Synod, as in the recent reflection on Synodality.

**"The** course of the Council of Jerusalem is a living example of the way of the People of God as a structured reality, in which each has a place and a specific role. All are therefore jointly responsible for the life and mission of the community, and all are called to act in accordance with the law of mutual solidarity and to respect specific ministries and charisms, since each of them draws its strength from the one Lord". (International Theological Commission, n. 22)

The process of the Apostle Council is not a democratic process. The core is that the action of God is witnessed, that is, what we have seen and heard. God's Spirit works today: in every

cooperation, in every conflict resolution, and also decision-making is about the will of God. This art has to be prayed for in humility, begged for by the power of the Holy Spirit. Everyone calls this process differently depending on his own experience. The apostles say, "The Holy Spirit and we." Father Kentenich speaks of the open doors of providence, Chiara Lubich of the score in heaven. For us Christians, working together from below is only possible from the perspective that God opens heaven and points the way.

Our often challenging task is described by Pope Francis: "A synodal church is a listening Church, knowing that this attentive listening is more than just listening. It is a mutual listening in which everyone has something to learn: the faithful people, the College of Bishops, the Bishop of Rome - everyone is listening to the other and everyone is listening to the Holy Spirit, the Spirit of Truth (Jn 14:17), to recognize what he is saying to the Churches (cf. Rev 2:7)". (Pope Francis, 17.10.2015)

The process of synodality has been worked upon for years by the International Theological Commission. It has become clear that some more reflection is needed, especially in the accompaniment of the concrete applications. The basis is the understanding of the church as a people of God going through time, as it was formulated at the Second Vatican Council in "Lumen Gentium". Pope Francis has recently stressed several times that God expects this way of synodality from the Church in the 3rd millennium.

I will not shed more light on this, but I will quote a small section that makes this path clear. How does Pope Francis see his role as the successor of Peter on the synodal path of the Church?

"Synodality as the constitutive dimension of the Church offers us the most appropriate framework for interpreting the hierarchical ministry itself. [...] Jesus founded the Church and put at its head the College of Apostles, of which the Apostle Peter is the 'rock', the one who is to 'strengthen' the brothers and sisters in faith. But in this church the summit is like an upside-down pyramid below the base. That is why those who exercise authority are called 'ministri - servants', for in the original sense of the word 'minister' they are the smallest of all." (Quoted from: Theological Commission, No.57)

The top of the hierarchy is not only in the middle of the people, but below the base as a servant to the people God, as the first servant to the life and unity of the church.

Many of these thoughts are reminiscent of Father Kentenich's statements how he saw Schoenstatt and himself after 25 years of pastoral work, the Church as family and people of God. That was long before the Second Vatican Council.

"We - not I" want to create an inner organization!