

"...USE US ACCORDING TO YOUR WILL!"

- CHALLENGES OF OUR TIME¹

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INTRODUCTION

In the morning prayer of Heavenwards we pray daily: "Use us, Father, according to your will!"¹ This plea expresses the openness of heart, let us be send again with the same spirit and purpose that moved the young people in Hoerde. From the beginning we recognize the personal and community history as a great history of God's love. In that way we can be convinced today: Hoerde is a big and important step in the long and valuable divine providence. You cannot see anything that happened in Hoerde apart from what Schoenstatt was already at the time and still became later. Let us place ourselves once more in disposition because the "outgoing missionary Church" needs to promote a Culture of Life in all human realities. In every place where people need our help, that search the meaning of life and also in the complex system of communication of the sustainability and similar, as much as we can achieve through our apostolic engagement, must be permeated by the values of the gospel.

1 "LAY APOSTLE IN THE SPIRIT OF THE CHURCH" TODAY

What moves us to leave again is what Fritz Ernst said 100 years ago in his closing lecture: "With the courage of Paul in the Aeropagus we must engage ourselves..."² For some, the word "areopago" may not be familiar. But it is very actual in the Church and Saint John Paul II explains: "Areopagus represented the cultural center of the learned people of Athens, and today it can be taken as a symbol of the new sectors in which the Gospel must be proclaimed."³ These are now the ones in which the gospel must be announced in the Spirit of Schoenstatt especially through our being. Saint John Paul II calls the attention that we must make ourselves comprehensible in all times and cultures.

1.1 In the service of an ongoing missionary Church

Here it is not a great ecclesiastical reflection but some thoughts about the Church that are relevant to our goal:

"The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts."⁴

"For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds"⁵

The people of God is on pilgrimage for the glory of God. To make comprehensible, as much as possible, its mystery as a visible and spiritual Church, symbols are presented in the gospel, and in other contexts, for example: country, construction, immaculate wife, among others. They are diverse, but they refer to a unique though base of the Church as people of God. The exterior and organizational dimension of the Church must be of service to the people of God.

On the occasion of the II Vatican Council, the Church, so to speak, looked in the mirror and realized that is had distanced itself from the nascent community, which is presented in the Acts of the Apostles:

"These remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers. And everyone was filled with awe; the apostles worked many signs and miracles. And all who shared the faith owned everything in common; they sold their goods and possessions and distributed the proceeds among themselves according to what each one needed. Each day, with one heart, they regularly went to the Temple but met in their houses for the breaking of bread; they shared their food gladly and generously." (Acts. 2,42-46).

The Church is authentic when she lives according to the characteristics of the nascent Church, and is to live meaningfully in each culture the teaching of the apostles, the Eucharist, prayer and breaking of bread. Saint John Paul II writes: "The Church lives from the Eucharist. This truth does not express only a daily experience of faith, but it contains in synthesis the very nucleus of the mystery of the Church."⁶ We serve the Eucharistia! The way we serve may be different according to the era and culture, but the center, from which we live is the Eucharist. In the document: "The Eucharist: Communion with Christ and among us", we read: "People don't belong to Christ simply as if members of a social association or corporation that Jesus set up, but rather they are in a very real sense, through the Eucharist, brought into a deep personal union with the Risen Christ and so with one another."⁷ This is what identifies the Christian being: a deep and personal union with Christ, which, as God-Man introduces us into the bosom of the Holy Trinity, and in it we unite with our brothers.

Only an authentic encounter with Christ enables us to be apostles, since apostolate is, in the last analysis, the transmission of this encounter, by the being and by words.

There should be nothing "authentically human" that is not the goal of this care, so says *Gaudium es Sper.* "Duc in altum!" "Put out into deep water!" (Luke 5,4). Advance to the most deep waters! Pope Francis speaks of a Church in missionary outgoing in which all Christians are missionaries who take initiative, "who are involved, who accompany, who bear fruit and celebrate."⁸

Our response to these great expectations is based on the image of the Church that our Father and Founder transmitted to us from the beginning, but particularly, before, during and immediately after the II Vatican Council. The image of the Church which had already developed, at least in the germ, which was later consolidated, and the same that motivated the young in Hoerde.

On November 17, 1965, Father Joseph Kentenich said: "Co-responsibility! But also co-responsibility for the whole! This is what the Church wants today."⁹ Yes, the Church increasingly wants to be and become a synodal church, a church of shared responsibility. He continues:

"The Church can no longer live in the ghetto today! If we see the Church always as a tower, it remains a tower today, so then we must say that from now on the Church is only a boat, a ship. If I stay with the tower, that does not mean I can tell people to go to the tower. So I have to say that the tower should go to the people."¹⁰

A few days later (8.12), Father Joseph Kentenich emphasizes:

"The Church - a ship. With the term boat is linked mobility, dynamics. A boat goes through waves to storms, even if they are giant waves and if the waves put the boat in danger so that there is all the time to concern that the danger can take to the abyss. Thus the Church sees herself, so she identifies herself."¹¹

What does such a Church asks for in our daily lives? "The tower must meet the people!" The pilgrim Church, the Church as an arm, these are images that present us to the Church, particularly in her movement in society, in her "ad extra" mission." There (in the middle of the world) she is subject to all sorts of dangers, there she is pull out from her comfort, there she will be a significant presence of being a witness of the Good News of the Gospel. Therefore if the Church wants to be present, meaningfully, in all human peripheries, then she cannot imagine and desire anything comfortable. Father Joseph Kentenich says on this Church: "Do not sit quietly and say: if you want, then come! No,no! We go to the world. It is not the world that must come to us, we must go to the world."¹² And this is exactly what Pope Francis means when he takes up the words of the Bishops of Latin America: "we "cannot passively and calmly wait in our church buildings".¹³

Once again Father Joseph Kentenich: "The present Church identifies itself as a pilgrim Church, therefore, not that one ready in itself, not as that concluded in itself." ¹⁴ Pope Francis warns of the danger of the Church to move away from its center, its true meaning. He says:

"The Church is not a shop, she is not a humanitarian agency, the Church is not an NGO. The Church is sent to bring Christ and his Gospel to all. She does not bring herself — whether small or great, strong or weak, the Church carries Jesus and should be like Mary when she went to visit Elizabeth. What did Mary take to her? Jesus. The Church brings Jesus: this is the centre of the Church, to carry Jesus!"¹⁵

Pope Francis warned: "Our commitment does not consists exclusively of actions or programs of promotions and assistance; what the Spirit does in movement is not an excess of activism but primarily an attention rendered to the other considering it to be a mere achievement"¹⁶. Also Father Kentenich teaches us to overcome "sick activism".

1.2 God needs us - we say yes! ... with Mary

Today Jesus says too: "You are the light of the world!" (Mt. 5,14). To be light in the world, in all the realities of the world, who, but as lay people, as a movement of the laity?

"With a courage of a Paul", but also under the protection of the "Queen of the Apostles". With what expectation she waited for the Savior! She prepared for the Savior's coming! After receiving the Good News, she set out to announce it. We read in the Holy Scripture:

"Mary set out at that time and went as quietly as she could to a town in the hill country of Judah. She went into Zachariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leaped in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, Of all women you are the most blessed, and blessed is the fruit of your womb." (Luke 1,39-42).

In this biblical text we find various elements of the apostolate. Through her yes, the Mother of God accepted her mission as the generator of Christ, the bearer of Christ and the one who brings Christ. The readiness to say yes to God's plan is essential, but also the initiative to carry out the mission. Maria is in a hurry, she goes through the mountains, that is, she follows a path that is not easy. The communication of the Good News did not happened, in the first place, through a well articulated discourse, but for an authentic meeting of two persons, who are full of God. Father Kentenich says that the apostolate is Bubbling of inwardness, the flood of fullness, inner crest, the fullness of the divine life. Even if the external dimension of the apostolate is important, only when the apostolic action is full of the divine life makes the apostolate complete. Fritz Erns says in this sense: "The course of our mission begins with the apostolate is our own in

order to materialize the word of the apostle: "Fieri volo alter Christus" (I want to be another Christ).¹⁷

God elects and the person says his yes in freedom and availability or disponibility. Father Joseph Kentenich explains this process in the following way: "Who calls the apostles? God almighty, kind and loving. God made man. "You did not choose me, no, I chose you: and I commissioned you to go out to bear fruit." (John 15,16) [...] "The Lord also chooses me despite of my slowness."¹⁸ Father Kentenich continues: "How does the Lord calls the apostles? He adapts to their individuality. He wants to be friend, father, brother. In a simple and distinct way, he educates them to be his collaborators in the priestly and pastoral ministry and calls them to the most important positions of his Kingdom".¹⁹

What is the response of an apostle who was called? According to Father Kentenich: "Immediately! If God calls then we must immediately leave everything behind. Heroically! They left everything. What this means? They left themselves. It is about attitude. We should be able to move in all status."²⁰

We ask ourselves: but how? He answers: "In a lasting, persistent way!" [...] It is not for a constituted apostle, but I am called for a lay apostolate, for which every baptized and confirmed is call. No doubts, I am call for the apostolate."²¹ Here it refers to the apostle in Schoenstatt. To recognize our special vocation, Father Kentenich suggest three fundamental questions: "1. Am I call for the state of most possible perfection? 2. Am I call to an apostolate in all possible fields? 3. How is my deepest sense of responsibility?"²² The vocation for a state of perfection and apostolate - both intensively addressed in Hoerde - is united. Father Joseph Kentenich says that the apostolate is "simultaneously an excellent way for self-sanctification. If we act very apostolic, it wakes more the need to work with ourselves."²³

This is also what the Church expects of every Christian. Saint John Paul II says: All the believer of Christ should feel, as integrate part of his faith, the apostolic request to transmit to other, for the joy and light that it generates." In this meaning Pope Francis encourages us: "Do not be afraid to point to the highest, to let you be loved and free by God. Do not be afraid to let you be guided by the Holy Spirit."²⁴

2 USEFUL INSTRUMENTS FOR A CULTURE OF LIFE

In the Holy Scriptures we read: "I have come so that they may have life and have it to the full". (John 10,10). In this consists our mission as Christians and apostles in the Church's spirit: always and in every place engage us for the good of the plenitude of human life. Human life, human dignity is fundamental for our apostolate, that is why it will be discuss as an specific topic. Our apostolate, wherever we are, needs to have as the great and only objective the integral good of the person. For this, the Church needs us, that is why Schoenstatt needs us.

2.1 Find persons where and how they live!

We want to find persons where and how they live. Our Father and Founder once said: "The persons we want to save do not exist any more. And the ones that exist, we do not know them."²⁵ We do not find persons just by being together with them. If we do not know them it is impossible to understand them. Father Kentenich continues: "And if we do not understand them, they will not come to us with their spiritual grieves"²⁶. The first step is one that takes out from

ourselves and open our hearts so that we can observe where and how they live. Pope Francis teaches us, "Disinterested concern for others, and the rejection of every form of self-centeredness and self-absorption, are essential if we truly wish to care for our brothers and sisters and for the natural environment."²⁷ If we want to serve life: where do we find our brothers and sisters? What do they want? What do they need?

We do not know yet how to name the historical change in which we live, but we know how it presents globally and how it impacts my personal world. It is valuable to hear what Father Joseph Kentenich says:

"What we experience today is something that never has exists in history. It is an enormous interruption of the development, a generalized revolution, that has almost no contact with the past. What existed until now, it has been suddenly broken with a thread. And what should appear is something so new for which our time and the world is not ready."²⁸

This words of Father Joseph Kentenich are very present in our lives, because what happens in global level comes simultaneously to our knowledge and in this way impacts intensely our whole life. The low development in science and technology as in the thought of human sciences forms new conditions and possibilities that, in large part, contribute for the good of people, that is why, some of these realities should be refused once they harm human dignity. Here it is the "evangelistic discernment", how Pope Francis teaches or as we know among us, the art of spirit discernment. That is why, it is opportune to mention some signs of time that are relevant for the Church. Saint John Paul II says: "With open perspective of scientific and technological progress, other forms are born of attacks against the dignity of human being..."²⁹ The same biothechnologies that aloud prenatal diagnosis and consequent intervention that can treat serious illnesses early, can be use for a kind of "eugenic abortion". This means that someone can decide what type of life can be live and which one no. In this way, a possible intervention of life exists, so that one can generate new life as he wishes. In this case, specialists take over the role of "baby designers". On the other hand, this is not only a "good death" - euthanasia-, but also the possibility to prolong artificial life with the help of technology. As the Church teaches, "the inviolability of life" is the maximum principle. It is not always easy when it means to improve the quality of life, but which has an unacceptable impact in moral life. It is important here to remember that when the Church moves away from the vision of Thomas Aquinas (God could breathe the soul after conception), when it deals about the beginning of human life, she teaches today: an integral person - body and soul - are given at conception. There are several challenges. How can we significantly participate or debate about human life in a diverse world that associates the beginning of human life to a neurologic development or that separates human persons of a human being, or how does philosopher Peter Singer defends, when does self-consciousness exists? The laws of each country depends a lot of this paradigm.

There are a number of signs of death that are part of this culture of death, which, according to Pope Francis, make up the human and existential peripheries. Yes, among it deals of the conditions that make part of our new apostolate fields.

Our first task is not to loos for persons in the sacristy, but in the middle of the world, where they are expose to misery, hunger, sickness, epidemic, violence and war, and also mutilations, physical or spiritual tortures, psychological pressure, inhumane conditions of life, arbitrary prisons, slavery, prostitution, femicide, youth and women trade, unworthy conditions of work. Also to be mentioned here are the major global drug trafficking routes and the deep-rooted corruption that Pope Francis calls cancer for society. Everyone and each one of us could add a

series of death signals according to the country and circumstances where we live and act apostolically.

It may be that today the person looks for a lot in a good consumption as indicated the philosopher Zygmunt Baumann about "liquid society". "But we also know that the purely earthly things can offer happy moments and satisfaction,, but does not fulfil" the deepest desire. It does not matter in what she does not give up on her search for self-fulfilment, she is committed to conform meaningfully to her life history and freely make her decisions. We read the document of Aparecida: "Among the positive aspects of this cultural change appears the fundamental value of the person, of his conscience and experience, the search for the meaning of life and transcendence."³⁰

How can we answer all these issues in our apostolate? We do not want just to recognize the signs of time, the life circumstances of nowadays, but to roll up the sleeves and assume, as lay apostles, the task that follows them. We want to generate life, to wake up life, to promote a task that we face from the beginning.

The first step to engage effectively in the culture of life and to occupy ourselves with human dignity in the light of our faith, witness it and strive to become an essential element of the development of society.

2.2 **Imago Dei: "God created man in the image of himself." (Genesis 1,27)**

Saint John Paul II writes: "... Society as a whole must respect, defend and promote the dignity of every human person, at every moment and in every condition of that person's life."³¹ This is the core of the world mission, that is expected as lay apostles in the spirit of the Church, like the young people proposed in Hoerde.

By virtue of the anthropological vision of the II Vatican Council and the debates of the human sciences regarding human dignity, the International Theological Commission published a document about Imago Dei. In it was deepened the foundation image of human being of the Council. It is necessary to ensure that human dignity in the light of Christian faith comes from Imago Dei. We read in Genesis "God created man in the image of himself, in the image of God he created him, male and female he created them." (Gn. 1,27). It is emphasized in the document that Imago Dei, this is, an image of God is attributed to the integral human being. We read: "This perspective excludes interpretations which locate the imago Dei in one or another aspect of human nature (for example, his upright stature or his intellect) or in one of his qualities or functions."³² Christ, the perfect image of God, (2 Cor 4,4; Col.1,15, Hebrews 1,3), always dedicated to the whole person. He found a woman of a different culture, and he offer her water "eternal living water" (John 4,1-42). He called the attention for the golden heart of a poor widow, he offered two small coins (Matthew 12,41-42), he called the children to be near him and blessed them (Matthew 19,12-15), did not condemn the woman who had sin, he forgive her and showed a new way of living. "Neither do I condemn you", said Jesus, "go away and do not sin any more!" (John8,11). He cured many times - body and soul: "they brought him persons who suffer and were sick and cure them". (Matthew 4,24).

Jesus showed how to respect, protect and promote life everywhere were the life was in some way neglected. How much love, mercy, and tenderness are revealed in the Gospel! We always see the light of the Resurrected as a concrete dedication of life of every person; finally, he gives a full meaning of life.

Human dignity is, truly, the criterion that needs and should orientate one in al precincts of life. Here we are dealing with the contribution of Christians to life, that is, our apostolate in the middle of the world. Human dignity is inherent to the person, this is, she is always full and cannot be devaluated for some economic or cultural ideology, according to human limits as well as diminished self-awareness and autonomy.

Being an image of God is being an image of the Holy Trinity. This means that the human being is the image of God, according to his origin and being, as an individual and as a community. As important as the development of the personality, so is the one belonging to a group, community, family. It is in the family that we make the first experience to be a person like the Holy Trinity. Who has worked or treated in an Intensive Care Unit or in a mental health institution, who has been in war knows the meaning of human dignity when all the titles and looks fall down. It is not by any chance that Father Kentenich, in the context of his liberation of the Dachau concentration camp, addressed this issue several times. In Ennabeuren, when he talked about the reality of the dwelling of the Holy Trinity in our lives, he concluded: "Where a person ascends to God, in Christ, there human dignity glistens more clearly. I can be poor, despise, this does not matter."³³ In the most cruel circumstances in the concentration camp, Father Kentenich had the conscience that he was deeply anchored in God. Later on, he called the attention that human dignity turns to reality in *verbum divinum*, God made man, and it was revealed to the Mother of God.

Human dignity is the permanent fundament of our engagement in all possible fields.

3 HELP SHAPE SOCIETY IN A DECISIVE WAY

We play a decisive roll in shaping of society. Both the Compendium of the Social Doctrine of the Church, as well as the recent Institution of the Dicaterium for the Service of Integral Human Development, among others, show the amount the Church takes seriously its mission of the world.

Saint John Paul II. talking to all Christians, invites:

"I invite all the members of the Church, people of life and for life, so that, we together, can give new signs of hope to this world, encouraging us for justice and solidarity to grow and that affirms a new culture of life, for the construction of an authentic civilization of truth and love".³⁴

We accept this invitation with pleasure, because we believe, like Father Kentenich: "If, where we have the opportunity, we do not intervene, powerful and energetically in the connection of time, then we merely dream a beautiful dream of the renovation of the world.

Pope Francis indicates us all the concrete fields that urgently needs our intervention. It is true that in every place and time our engagement waits in favour of culture of life. We cannot talk about all the field of action, but we know that what ever it is, they are related with the complex economic systems of justice, society, and ecology. All this fields, even though different, are united between them in such a way that to treat them independently is almost impossible.

3.1 Communication: as a network - We connect globally

When it deals about communication, we cannot forget that the need and ability of communications are given, in last analysis, because are being as an image of God. When one communicates with your peers, each person donates to the other. The love we experiment, for Christ, in the bosom of the Trinity, we communicate to others and must be a criterion for communication in the great social space, but also in our daily life. Today's progress facilitates and establishes global networks that lead to globalization. Besides all the good that globalization has facilitated, it reveals many challenges. The media is always transformed into business at the service of economic interest. A profusion of information that we daily receive does not means that we are well informed. There is a small news agency series, two in USA.

Europe and Japan; many times they are the ones that tell us what and how we are obliged. The Christian communication investigator, Blasquez da Espanha, alerts us about the information that are already passed ready "and thought out". It is us for this one, a prestigious terminology in the society like: human rights, freedom, democracy. Informations that do not guarantee a big audience, barely has a chance in the big communications monopolies. The garish differences between the North and South hemispheres are many times taken to the extreme. In the North are the so called the dream countries, in the South, on the contrary, poverty and violence. In this way the human richness and the treasure of culture are forgotten. One should not only consider the reliability of the news, but also the weight given to some aspects and the omission of others.

We can add here the "ideological colonization", as Pope Francis stands out, which is ultimately widely propagated by the media. The Pope explains: "This is ideological colonization. They introduce an idea to the people that has nothing to do with the people. With groups of people yes, but not with the people. And they colonize the people with an idea which changes, or means to change, a mentality or a structure."³⁵

The Pope gave as an example the help received for the printing of books for children in Argentina. They demanded that a chapter of the book had to be dedicated to the propagation of the ideology of gender. The basic needs of a group are used as a coin that changes an ideology. If we take a look now to our media world, we verified this: Although it is important, good and beautiful, when we are given the possibility of making contact with countries and cultures, the effective diving in the soul of a continuous culture is the personal contact.

3.2 Sustainability - sustainable thinking -sustainable acting

Already in the year 1713, after traveling in Europe and knowing the reality of the forests, Carl von Carlowitz writes the work *Sylvicultura oeconomica*. He criticized the rapid profit in forestry and suggested not to cut more trees than the ability of forests to recover. He called this: sustainability. This term is used again after more than 300 years later. In 1970 the Rose Club made a warning growth limits questioning the future of humanity. Afterwards, the groups that dealt with the theme, multiplied and demanded a new way of life. Initially, the different social spheres were seen as a different form. This shows us the great events of the international community: the Social Forum, the United Nations Climate Conference, and the World Economic Forum Follow different paths without opening for dialogue between them. In the 1990s, Ellington developed the triple sustainability. Sustainability includes three dimensions, that is: economy, ecology and social justice. If today we talk about sustainability we refer at the same time to economic systems, protection of the environment, and social justice. The compendium of the Doctrine of the Church shows us the connection of these three dimensions. The Church feels called to the service of the integral person. She has before her every person that is an integral person. Every action of the Church is worth for the salvation of the integral human being.

The main task of politics is to ensure a just and solidary social order. The fundament is respect before human dignity, and to assure to each citizen the free configuration of life, religious integrity, among others. However, the submission of the politics to the financial system makes politically sovereign countries become largely dependent on economic powers. Self-regulation of the market without ethical guidelines has the immediate consequence of a society where citizens are valued according to their asset. Pope Francis says: "Money must serve, not rule".³⁶ When it does not serve life, along with ever greater and faster gains, poverty, exclusion and the social and existential peripheries are rapidly expanding. This also contributes so that more people are on the way in hopes of finding a better life. This is a great challenge, not only for

the need to know new cultures, but also because in the destination countries they can exhaust the possibilities of humanitarian reception. In the line of discard culture, including the unproductive human being, the Pope affirms that "Migrants are the symbol of all discarded globalized society"³⁷. We see a lot in the headlines, especially when it comes to migrants on the high sea, something like this: "Solidarity is not enough! On the other hand, migration is a global problem, so the solutions must also be global. On the other hand, such headlines show the separation between politics and solidarity. Pope Francis reminds us that good politics is a form of love for the neighbor. The Church has a big mission in this field. Saint John Paul II recommends: "Immigrants escape political oppression and inhuman misery, hunger and drought that assume catastrophic dimension. The Church must welcome them in the context of her apostolic solicitude."³⁸ We are challenged to engage with migrants and help. We should also prepare ourselves, with leadership, to engage in the broader structures of society and politics. Father Kentenich says: '

"If the modern saint should solve social problems above all, and if we believe that we are called by the Mother of God to contribute to the renewal of the modern world, then we should be clear about the goal. We can do nothing but humbly join hands: Here I am send me, form me!"³⁹

Yes, first join hands, then to the middle of the world. First prepare ourselves that we are at the height of the challenges, which are very complex. It is necessary to mention working conditions and unemployment at world level. It is a consequence of a society that neglects the good of the person and hurts his dignity. How are the people we meet in the working world? Our Father and Founder says: "The modern worker is unemployed, without a sense of life, without hope, homeless."⁴⁰ Without creative work, not only earthly things are not guarantee, but participation in the creation of God is not possible. The creative occupation and profession are, as such, an essential element of self-reflection. Father Kentenich says:

"When the person has a true profession, he can develop his inner and creative force. Where she can create a true and authentic profession, also the deepest longing of its being, somehow is satisfied. When however the person cannot be creative, there is a mere transformer."⁴¹

We cannot address all the characteristics of the modern worker, but the question remains: to what extent does the worker of today have no sense of life, is hopeless and feels homeless? How can we help with our spirituality and the pedagogy of Schoenstatt? Another dimension of sustainability is a question of the environment. When debates on environmental protection challenges were consolidated in several circles of society, two voices came up, namely, Lynn White⁴² of California and Carl Amery of Germany who attributed the destruction of the environment to the Christians, accepted this without any questioning. An adequate response was to be expected in the first place from the Theology of Creation, but also from all Christians. In the Holy Scriptures we read: "The Lord God took the man and put him in the Garden of Eden to work it and take care of it". (Gen. 2,15). Therefore, the human being can intervene creatively and must take care of the garden in no way to destroy it. The Church always defends the resources of human rights. It deals particularly with basic resources for human existence like water, air and the like. Pope Francis writes: "The submission of politics to a technology and finance is demonstrated in the failure of the world summits of environmental sustainability.

In the Encyclica *Laudate Si*, the Pope renounced philosophical concepts on sustainability and focuses on practical action, grounded in the divine creation. He warns:

"Unfortunately, many efforts to find concrete solutions to the environmental crisis are often frustrated not only by the refusal of the powerful but also by the lack of interest of others. The attitudes that hinder the ways of solving, even among believers, go from denial of the problem to indifference, to accommodated resignation, or to blind trust in technical solutions. We need a new universal solidarity."⁴³

Here it is worth mentioning particularly the prophetic and priestly attachment to things. Creation leads the human being to the Creator, for that he needs the voice of humans. This challenges us to realize the true meaning of things in our daily life. We can possess things and economic values for our free configuration of life and apostolate, but as Father Kentenich says, "within the limits desired by God" and in his dependence. He says in this regard:

"Please read how the Lord, as presented in Sacred Scriptures, had an extraordinary delicate sensitivity to nature, as he ever again pointed to the magnificence of the creature, of nature, and how himself became affectionate toward the one who created it all".⁴⁴

He continues: "The ladies do not think that with the Mother of God the same happened? It is not natural that when we identify something great, we know it inwardly and praise and glorify Him who did all this, who called all this life? Prayer or praise!"⁴⁵

Maria went to the mountains to visit her cousin Elizabeth. There she had intense contact with nature. With what joy did she not thank God for every creature?

FINAL CONSIDERATIONS

Like Mary, we are in a hurry, we want to set out immediately to reach all the human and existential peripheries. We want to meet people in their daily lives, but we also want to commit ourselves with Schoenstatt to promote, form and support leaders who are capable of exercising their activities in positions of leadership in society, politics and economics, in order to intervene significantly in these instances. Thus, world renewal is not reduced to a beautiful dream, as the Father and Founder warned.

- We leave as a lay people, in the awareness that we will be sent back with the Church, to the Church to bring the light of the Gospel to the ends of the earth.
- We want to commit ourselves so that, wherever we do apostolically, the person and human dignity are placed at the centre and become the guideline for the social order.
- We want to use our goods within the limits desired by God and use them for the development of all the people entrusted to us. Not only the alarm of the sciences, but particularly our prophetic and priestly attachment to things, leads us to relate responsibly to creation.
- We take advantage of the possibilities offered to us by the media to proclaim the Gospel, to promote dialogue and to unite people. We want to help each other so that our means of communication may bear witness to what has always been very dear to the Father and Founder: the values of freedom and truth.
- With our Father and Founder, we go out to meet people where they are and how they live. We transmit to them the source of true joy. We want to make visible to them the love and mercy of God through our being and word.
- We leave as and with the Father and Founder and bind people in the covenant of love where the bond of love has been broken. We want to live community and family, according to the image of the Holy Trinity, in the Church and in society.

After 100 years, we want to look to the future full of hope and let ourselves be sent again. Not only young people, who are always encouraged to set themselves higher goals, but all people with a youthful heart, whether they are 70 or 80 years old, every day again, must give themselves to the Mother and Educator and not fear the high goals and aspirations of the young people of Hörde. Only in this way can we be, in every place and time, from the Shrine, an apostle with the courage of Paul.

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