

# Reflections

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## The Construction of a New Society

The architect and foreman of that construction is Father Kentenich: He gave us the project, he accompanies us with his guidance and intercession, he becomes present, incarnate in us.

And each member of his Family is a co-builder, his instrument in the realization of the work. He invites us to share responsibilities with him, to forge history with him. He invites us to be his daring collaborators, creative and committed to the future of our society.

**What can we do in concrete?** Father proposes to us a strategy to solve the problems of today's world and to build a better tomorrow. **He indicates three means to us:**

**1. To create an atmosphere of family.** To create a family behavior among persons. This is valid for the work circle and social circle, the family, the neighborhood, the parish and the movement, etc.

**2. Educate fatherly authorities.** Human fathers and paternal authorities, reflections of God's paternity, are who create family and unite it around themselves, in the home as in the Church and society.

**3. Take seriously the role of the Virgin and of the woman.** The Virgin has the charism of forming childlike hearts and paternal hearts, of educating paternal personalities. And in intimate relationship with Mary's mission, Father Kentenich also sees the role of the woman. Man changes the world, but it is the woman who can change – in a silent and effective way – the heart of man.

**Application to Schoenstatt.** In the first place, Father applies this strategy to his Schoenstatt Family in order to make it a model of the Church and for the world of tomorrow. And in the form in which he applied those three means, the extraordinary cohesion of the world of Schoenstatt can be seen. They coincide with the three contact points:

**1. There is a family atmosphere when the family has its own place.** The Shrine is our home which guarantees the family atmosphere, it is the symbol that we want to be family and that we have the mission to create family wherever we find ourselves.

**2. The Family grows and matures when it has a father.** And God gave us in our Father and Founder an authentic father of our Family. And his paternity is so powerful among us that we speak of a Family of the Father.

**3. A father is educated through Mary.** And there is the Virgin Mary, the third contact point which in reality was the first. And our Founder has been a father capable of creating a Family because he was educated in her maternal heart.

Thus Schoenstatt has lived through these three contact points, these great means which Father proposes to us to solve the problems of today and to build the world of tomorrow: a Family of the Father God.

### Application to our life

We also must apply the same strategy in our daily life. Each one of us, in the small confines in which we move, has to become a Nation of God, Family of the Father. We must find in our small confines the solution to the great problems of the country. There, in the world which is in my reach, I should persist in my efforts to improve the world which is in my reach. The small confines of my home, my faculty, my office, my club, my neighborhood, my parish, my course, is entrusted to my responsibility. There I should create an atmosphere of family, educate paternal personalities, make room to the shaping power of the Virgin.

### Questions for reflection

1. Am I a forger of family atmospheres?
2. How do I allow myself to be educated by Mary?

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