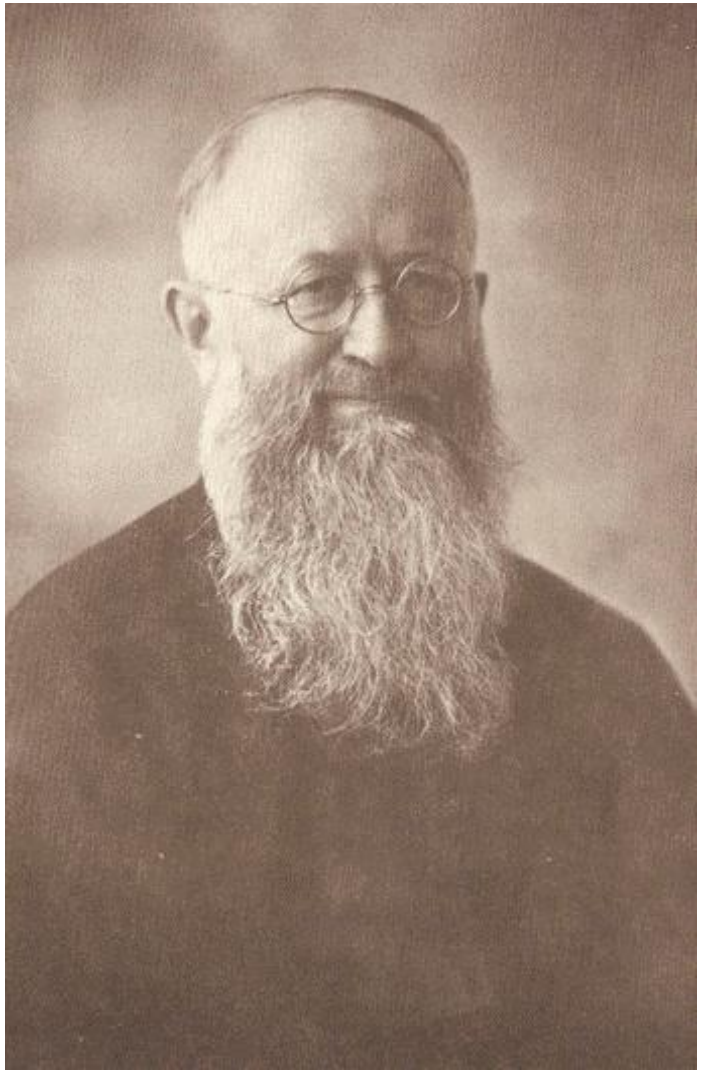




*The visit of
Father Josef Kentenich
Founder of the
Schoenstatt movement to
South Africa
31 December 1947
to
04 April 1948*

By Frank and Helen Manson-Kullin
Schoenstatt Shrine - Cathcart
Eastern Province South Africa



Fr. Josef Kentenich Queenstown, 1948.

Despite many difficulties Fr. Kentenich arrived at this time sixty three years ago in South Africa at Johannesburg airport and was met by three leaders of the Schoenstatt Sisters' family; Srs Digna, Liboria and Hroswitha, and Fr Peron, O.M.I.

Considering that he had survived almost four years as a prisoner of the Gestapo in one of the most notorious concentration camps, Dachau, it is not surprising that after his arrivall he said: " I should really not be here, if Our Lady had not intervened, I would not be here. She has cared perfectly.

At that time I was a young boy of 11 years, living in our parental home "Frajope`" in Queenstown. My parents had been blest with five daughters, followed by three sons. The parish sister, Sr. M Editha, had invited me to play the role of a young man in a play "The New Man" to be presented to Fr Kentenich, on 21 March 1948, in honor of his visit.

What did it mean to meet Fr Kentenich?

At the time of Fr Kentenich visiting South Africa from 31 December 1947 to 02 April 1948, I was a young boy in the St Dominic's Parish of Queenstown, which today, like Cathcart is part of the Diocese of Queenstown in the Eastern Province of South Africa.

Important dates in the history of the Queenstown Diocese and also the sequence of events that led up to the building of the first Schoenstatt Shrine in South Africa:

In 1929 the Prefecture of Queenstown was established, separated from the Eastern District of the Vicariate of the Cape of Good Hope. Elevated on 29 March 1938 to Prefecture Apostolic of Queenstown, to Vicariate Apostolic of Queenstown on 09 April 1948 and finally on 11 January 1951 elevated to the Diocese of Queenstown.

- In 1932 Mgr, Francis Joseph Vogel (and again early in 1933) had asked Fr. Kentenich for sisters for the missions in South Africa.
- In 1933, Fr. Kentenich decided to send the first contingent of Sisters to Queenstown and Cathcart.
- The first sisters arrived in January 1934 and were met by my parents.
- The Sisters of Mary sent to South Africa with important guidelines by Fr Kentenich were Liboria, Hroswitha, Melanie, Rosalie, Tarzicia, Irmine, and Melitta.
- In August 1934 three more Sisters arrived: Agnesina, Hedwig, and Editha followed by Margund in 1938

The historical sequence of these dates and the arrival of the Schoenstatt Sisters in South Africa are all very significant as part of God's plan.

The young Manson - Kullin family who moved from Cape Town to Queenstown in 1926, with one daughter were welcomed into the Catholic community by Mgr Vogel who was responsible for the conversion of my father to Catholicism in

1929. Sr Editha, who was appointed as the first Parish Sister in 1934, and my mother had become very close friends. Mom had by then given birth to five daughters, two of whom had died in 1927 and 1932. Sr Editha, my Mother and eldest sister Rita (Sr Mary Agneta) started a nine month Novena early in 1936 that the Manson-Kullin family would be blest with a son, and I was born on 01 November, ironically known as All Saints Day, and christened Francis Joseph after Mgr. Francis Joseph Vogel.

In 1947 my father was transferred to Witbank and it was agreed that the family would remain in our parental home with our mother. Although very difficult for parents to live apart they placed the children first in reaching this decision as it would be less disruptive for family life. Sr Editha was a tower of strength in a supportive role as parish sister and gave my mother an unusual MTA picture endorsed in the right bottom corner P Lukjanow pin x Anno MCMXLVI. This was hung in mother's bedroom. When she woke in the early morning it was right there to help start the new day as also last thing at night. Sr Editha had imparted a message to my mother from Schoenstatt's founder "Child, do not forget your Mother" She was responding to "Mater habebit curam" as an expression of her unconditional trust in the covenant of love. This led her to a very deep faith in Divine Providence and I learnt the consecration prayer from her daily prayers in front of our special MTA picture in our home.

I will always remember her words when we returned home from waving goodbye to my father as his train disappeared out of sight. We walked home from the Queenstown station to our home, a distance of some two kilometres, in silence and walked into the unlocked front door. In those days we left the door open when out of the house and went straight to Our Lady's picture. There the silence was broken, and questions asked about what now, there is no father in the house, how was she to manage, just this young boy! Clearly distressed she turned to our MTA for help and placed me in her care : "Never lose your faith, trust in God and his Son Jesus, they together with Our Lady will always be with you" It was the beginning of something, which although not fully understood at the time became more meaningful as the years passed. It gave me the confidence to persevere at what initially appeared impossible "you can do this, anything is possible if you set your mind to it, even if it takes a long time!"

I remember waking to go to Mass on 24 June 1947, it was still dark and we had no telephone in the house. My grandmother, Louise Stocks' bedroom light was on. I dressed quickly and quietly as was my daily custom so as not to wake up other family. As I was about to leave to serve daily mass, the Birth of John the

Baptist, it being Monsignor Rosenthal's' name feast, my Mother asked me to tell Sr Editha to come as Grannie was not well. By the time I returned Grannie had died and Mom told me she had woken early to find Grannie casting off the toe on a pair of socks she insisted on completing to be ready for my birthday. Why the rush, All Saints day was a long way off, but Grannie knew best, she had completed her knitting, thanked my Mother for being kind to her in her old age and requested she thank my father for his generosity in providing her with a home, put her head down on the pillow and closed her eyes. My mother was very quiet but although I may not have realised it immediately, she had placed everything in Our Lady's hands and Sr Editha was one of God's instruments.

So it was later in December of that year 1947, that Fr Kentenich finally arrived in South Africa and on 05 January 1948 in Queenstown, his first visit. The next few days were spent in the mission fields with Mgr Rosenthal, (he was consecrated Bishop on 23 May 1948). After serving at Holy Mass, Mgr Rosenthal invited me to accompany him and Fr Kentenich to Cathcart, the following day, 08 January 1948.

The Schoenstatt sisters in Cathcart had informed the local African and Coloured people of Fr Kentenich, so they were all ready and waiting when the mission bell announced his arrival. Clearly they must have anticipated the time of his arrival and the school choir was in place at the sisters' house which had been built for them by the Pallotine brothers (on land adjoining the African township where the Cathcart Mission was.

This was a very colourful, joyous welcome and a young coloured girl, in a white dress presented the Founder with flowers while the African and Coloured women handed Fr Kentenich two hand-baskets of little gifts they had collected for his sisters in Germany. The founder was very touched by the generosity of this impoverished community and thanked them for their unexpected welcome and their lovely gifts. He had come a long way to visit the sisters and wanted to understand the conditions in South Africa. Already he felt at home and was grateful they had gathered so loyally around the priests and sisters who had also come a long way to educate them about their heavenly father who loves and cares for them, especially small helpless children. "Nothing happens by accident, everything comes from God's kindness". These words became so real and meaningful over the years, and encouraged me to continue with the two prayers after receiving daily Holy Communion, "Prayer before a Crucifix" and "Prayer for a Vocation". What was God's plan for me?

In the Southern Hemisphere summer Cathcart can be very hot and dry and it

had been a very hot drive as in those days there were no air conditioners in the cars. Father was aware of the heat and kept his talk relatively short before asking Monsignor Rosenthal to bless those present and knelt down to receive this blessing. Then he turned to the people and said he had a gift for them, rain! This turned out to be a shower of sweets which he threw up into the air for the children to catch. There was an immediate mad scramble and those too small to stand a chance went up to Father to receive a sweet personally from him. I wonder how many of those young children are alive today and what their memory of the day is!

The following day the founder said mass in the mission church. When the first resident Catholic priest, Fr Vay, SAC came to Cathcart in the year 1928, only twenty years earlier, there were 25 white Catholics in the town and about 50 in the Cathcart district. There was no church, no African or Coloured Catholics. Fr Vay succeeded in opening a Mission school for the African and Coloured children in the township in July 1929. On 31 May 1931, Mgr. Vogel blessed the new Mission School in the Cathcart Township, dedicating it to the Queen of the Apostles.

The Catholic Mission in Cathcart began with the arrival of the five Schoenstatt Sisters in January 1934. Sr. Hroswitha, although still learning the African Xhosa language, taught the children at the school; while Sr. Rosalie worked in the Kindergarten. The other sisters visited African homes, took care of the sick and of the domestic work. In 1935 the Municipality gave the sisters a house for the Dispensary, but it was time to consider a house for the sisters as the one they rented for 63 South African pounds a month was too far from the Mission. After much consideration and assisted by their benefactors from overseas, the Sisters decided to build their Convent close to the Mission. It was on 06 June 1936, that Bro Luecke and his fellow brothers started the construction of the Sisters' House, which Fr P Hoffend, the then Administrator of Queenstown Prefecture, blessed on 13 December 1936. In January 1938 Sr Mary Margund came to Cathcart and the Sisters' House became in part, a Music School. This School, and sewing room, brought the Sisters into contact with the Protestant townsfolk, who soon lost their prejudice to the Catholic Church and the Sisters of Mary who had made inroads into the Cathcart community.

This is what Fr Kentenich had come to see and on Friday morning 09 January 1948, in offering Holy Mass at the Mission Church, he was struck by the large numbers of people that went to Holy Communion. So after Holy Mass Father addressed them. He did not think that there would have been as many people

attending Mass in a small village in Germany, as there were in Cathcart, so he informed them that each time they go to Holy Communion they should bring Our Lord a little sacrifice. Fr explained that, just as Our Lord offers himself to the Heavenly Father from the cross, so he gives himself to us in Holy Communion as our sacrificial food. Examples were given so that they would know what such a sacrifice could be and in conclusion he said "Please do not forget never to come to Holy Communion with empty hands."

The next time I saw Fr Kentenich was at Holy Mass, on Sunday 11 January 1948, he had been invited to say Mass in the parish church for the farming community. In those days the priest had his back to the people and most of the congregation could not hear or understand Latin. Well, Father Kentenich surprised us all; even the sisters were amazed, when he turned around to read the Epistle and the Gospel in English, in a clear, firm and strong voice that I could hear from the back of the little church. Father preached in German, so with an English translator this took a little longer. Afterwards Father apologized for not speaking to those present in their own language, having only been in the country for ten days.... But perhaps when he returned to Cathcart in six weeks time!

After Mass, Father sat and had breakfast with the people; this custom had been introduced to help the people to meet as a Catholic community. I can assure you this was much appreciated as in those days we had to fast from Midnight on Saturday evening if intending to receive Holy Communion at Sunday Mass. Members of St Dominic's choir had "made a small collective sacrifice" by rising earlier and then travelling 40 miles (64kms) from Queenstown to Cathcart to be at Mass. In the motor cars of that era it took almost an hour and a half to cross the mountains so there was plenty of time to prepare your voice for singing, especially if still a boy soprano. Although I preferred the role of Altar server, where you were seen and not heard saying those Latin responses kneeling at the foot of the altar. With your back to the congregation, a posture which masked a multitude of sins, mispronounced or left out Latin words.

Many years later, when visiting a Schoenstatt Shrine in Cape Town in 2007, with a group of East Cape pilgrims and accompanied by Sr Mariclara of Cathcart, a young priest celebrated Mass for us and joined us afterwards to share a light lunch. He told me that it was the first time he had been invited to say Holy Mass in a Schoenstatt Shrine, and wondered how he would manage with his back to the people. After assuring him that he more than exceeded our

expectations Father expressed the view that he actually felt comfortable while saying Mass, as he had not turned his back on Our Blessed Lord in the tabernacle, but was united with the people in facing Him. It consoled him to know that he was with the people leading them to Christ and that for him it was a wonderful feeling of togetherness before Our Lord.

The following Sunday, 18 January 1948, was Fr Kentenich's last day in Cathcart. After Holy Mass in the mission he shared a secret with the people. Before sharing it he got their agreement not to pass it on. "The sisters have promised Our Lady that they will build her a shrine here in Cathcart."

From where I was at the back of the church I could see happiness in the MTA picture, and some years later it was brought to my attention that the Mother Thrice Admirable was always at the centre of all his talks. Later in his Africa report he stated; "I worked towards the erection of an MTA shrine as the focal point of a pilgrim's movement, but I required the same methods and principles to be used as have proved effective in Schoenstatt"

The idea of building daughter shrines as replicas of the original Schoenstatt shrine had only been accepted by the founder while he was in the concentration camp in Dachau. When the Cathcart sisters made their promise they did not know that the thought had been raised anywhere else or for that matter that Father Kentenich would agree to it. It transpired that the founder was not just concerned with simply copying the original shrine, where the covenant of love had first been entered into on the 18 October 1914, nor was he interested in creating a home from home for the missionaries. Many people from many different nations had been drawn together in the covenant of love while in Dachau with the foundation of the Schoenstatt International in that concentration camp, and the news that the Sisters in Uruguay were building a shrine, in anticipation that it would bring their people into real life contact with the original Schoenstatt in Germany.

Father Kentenich, after he left Cathcart, travelled further south on his historic journey in South Africa to visit the Schoenstatt Sisters of Mary and family in the Western Cape and one of the most significant gatherings was on 06 March 1948, the day on which the first retreat course at Worcester closed with the official constitution of the South African Province of the Schoenstatt Sisters of Mary. All the sisters of the Cape and three representatives from the Eastern Cape were present.

Early in the morning after the official Constitution of their Province by the founder, the sisters renewed their final promises and commitment to their vocation. In making a commitment, the Sisters in the form of a consecration undertook to take up the mission given to them during his visit; in the strength of the perfect covenant of love with the Mother Thrice Admirable and Queen of Schoenstatt, to do their utmost to realise the ideal of the new man and community as a service to the Church in South Africa, to the greater honour of the Triune God.

That afternoon the sisters gathered with the founder for the solemn crowning of our Lady's picture and the blessing of four stones for four Schoenstatt shrines that would be built but no one knew how, when or where. In blessing them Fr Kentenich asked Our Lady to erect her throne of grace in their midst, where she could attract the peoples of Southern Africa to herself and transform them into useful instruments in her hand.

The acts of that day were repeated during the founders second visit to Cathcart before he left South Africa and he illustrated this by a talk he gave in Queenstown after a parish celebration put on by the youth of the St Dominic's parish on 21 March 1948. I was one of the boys and Mary Anne Torr (+Mrs Brian Alt) was one of the girls of the St Dominic's parish who had been gradually introduced into Schoenstatt's spirituality by Sr Editha, our parish sister. Under Sr Editha's direction we put on a celebration in honour of Fr Kentenich's visit and the theme was the "New man."

There in Queenstown on the 21 March 1948 after thanking all concerned with putting on the celebration, Fr Kentenich caught my attention as he graciously and gratefully accepted his welcome as a gift to Our Lady and asked the Mother Thrice Admirable and Queen of Schoenstatt to bless all who had helped with the celebration. In asking that we all receive abundant graces and blessings he referred especially to everyone at the Sacred Heart Convent who hosted the function in their school hall. Special thanks to the sisters for successfully rendering thoughts in verse form and to the young men who made a courageous profession of faith, not only in the Catholic Church but also in Our Lady, Our Mother and Queen of Schoenstatt. He asked the Mother of God to bless us and to form us into strong characters who could stand their ground at all times.

In taking up the theme of the celebrations the founder expressed that he felt as though he was already back home in Schoenstatt. The picture we presented was the same, the same hymns, great thoughts, a very powerful profession of

faith and unshakeable faith. In accepting these he said it was obvious we were aware of the original shrine in Europe and were of the belief that the Mother of God wanted us to start a renewal of the world from there. Our Lady wanted to use those who had declared their readiness, as instruments in carrying out the huge task of dispensing graces throughout the world as she had done in Europe. Fr Kentenich indicated she was looking for similar places for a shrine where she could come, dwell and reign, and from where she can in her own way create a movement for the renewal of the world and lead it into the countries round about.

Father then went on to explain that if we were open to Our Lady's wish and allowed ourselves to be educated by her then the bells, that would ring out a tune from a local shrine, would be ringing the same tune as in Europe. During my lifetime I often thought about this and longed to hear the tune if those bells, to get some idea of what progress was being made. Finally in 2009, Brian Alt, Helen and I attended the International Congress of the Federations of Schoenstatt: 90 Years after Horde and a pilgrimage "In the steps of the First Federation Members" It was wonderful to visit Schoenstatt and in walking to the shrine from the Marienau early in the morning and hearing all the bells in the same tune brought back the echo of those words of Fr Kentenich!

In explaining the melody and tune in the context of their wish for the movement of renewal Father Kentenich took up the theme of the play by contrasting the Bolshevistic man and the new man, outlined by what he saw and experienced in the concentration camp at Dachau. The Bolshevistic man is deprived of food, a home, his rights and all protection. We all needed to immunise ourselves against it in our country and Father said the best and most effective way was to allow ourselves to be formed into the ideal of the new man in the way Our Lady intends to do so from Schoenstatt. Whereas Bolshevism aims at taking away the dignity and freedom of individuals Our Lady wants to place this double crown permanently on the head of modern man. People live in fear of collectivism and need to discover that Our Lady can only be properly valued in the light of faith. It is natural that there is no openness for devotion to Mary and this requires nurturing, prayers and educational activity.

Our Lady illustrates, forms and saves the dignity of man as it is radiantly depicted in the Immaculata, the ideal, the sun of woman's' greatness, her dignity and beauty. As the "concor Christi" she reflects the value of God-willed freedom. She teaches us that in God's plan of salvation woman is equal in value to man, although she has a different nature.

The ideal of the Immaculata stands out before us as the ideal of natural and supernatural fullness of life. How would you imagine someone whose whole nature is perfect in every respect? Such a person would possess a clear mind, a strong will and a deep emotional life.....happy is anyone who in this way, by prayer and sacrifice, as well as material contributions, gives Our Lady an opportunity to take up her abode here, to lead and also to direct a powerful current of grace from here into South Africa. The battle concerns the true freedom of the personality and the community. The truth which Our Lady has called out to the world at Fatima, which battle for the truth, will not be won by our Lady without our co-operation. Unfortunately, it was an extremely long talk and Fr Kentenich succeeded in putting me to sleep, as I can remember being woken up to walk home with my family at a few minutes to midnight.

Little did I realise the impact those initial meetings with Fr Kentenich at St Dominic's, the Queenstown Mission of St Theresa and Parish Church in Cathcart would have in the future course of my married life

When Father Kentenich re-visited Cathcart he urged the Sisters to build a Shrine and at the end of his sermon, given in the Parish Church Cathcart, on 28 March 1948, he repeated the Sisters' promise to build a Schoenstatt Shrine; "that if their homes at Schoenstatt remained untouched by the war, they would build our Lady a sanctuary here that is similar to the one at Schoenstatt. First of all they wanted to build it in Spirit that is they wanted to prevail on Our Lady by their prayers and sacrifices to descend here as she did there. At the same time they wanted to build her a real, visible shrine. And so it was that he himself blessed the foundation stone for the Cathcart shrine on 31 March 1948.

That same day he said: "If God makes it possible for me to visit you again, one of the first questions will be; what is the condition of our work, our vision, and our sanctuaries of grace? Perhaps in the space of a year we will be able to already say: She has worked wonders!"

Fr Rogsch invited me to accompany him to Cathcart on the 18 July 1949 to bless the foundation stone after it had been laid in position by the builders.

On 18 December 1949 I travelled with Bishop John Baptist Rosenthal of Queenstown, who blessed the first shrine on the African Continent. This first Shrine in Africa, of the Mother Thrice Admirable, Queen and Victress of Schoenstatt, in Cathcart has attracted Pilgrims, pious and members of the

international Schoenstatt family, to this place of grace. "The Covenant of Love has always been, and will in future be even more the source of strength, life and blessing for us. We owe all the riches of our souls to our Covenant of Love ... mater habebit curam... The mother has cared." The inscription on the frame of the MTA picture says "Servus Mariae nunquam peribit" - a child of Mary will never perish, one of the guidelines given to the Sister's when they came to Africa and passed on by Sr Editha to my mother and to me. A message as true today as it was then and will be for our children and their children's children forever more.

You may well ask what happened to the other three foundation stones which the Founder blessed at Worcester. At the time no one knew but one was for the Constantia Shrine, one for Villa Maria and the third was divided between Maryland, Bedfordview, and Scotland.

Each shrine has a special message for each of us. The Cathcart shrine is based on a covenant of love by the people of God with Mary, but as the founder of Schoenstatt Fr. Kentenich pointed out, Our Lady's work in Zechariah's house was different from Cana and in the Cenacle; "just as the same sun shines everywhere, but is particularly beneficial at certain places, so the Mother of God works in a quite remarkable manner at her places of grace".

There is no doubt in my mind that Fr. Kentenich's visit to South Africa was part of God's plan. The Sisters spiritually prepared for the building of a Shrine as they went about their daily tasks as God's instruments, giving religious instruction and conducting a Mother's group. The fruits of the pioneer sisters apostolic mission was evident during the Founders visit when Fr Kentenich urged the Sisters to build shrines in South Africa which created an awareness in the belief that the Triune God had sent Our Lady to Schoenstatt to give birth to Christ for our present age and create a comprehensive movement for the renewal of the world.

These plans of God included the wish that our Lady should descend here in South Africa, find a home and create a new world here. In building a shrine in Cathcart is an act of Schoenstatt faith in Divine Providence to build a sanctuary of grace, a place of pilgrimage to enable Our Lady to be the light and consolidation of the people she wants to lead to the Eternal Triune God. It is an act of Trust that Our Lady will prove that she is admirable.

Meeting and listening to Fr Kentenich, as a young boy, can be difficult but the childlike trust inspired by the gradual introduction to Schoenstatt Spirituality by the Sisters removed most of those obstacles. The one exception was those times when tiredness took over. While travelling the road to Cathcart with Fr Kentenich he put me at my ease by confirming that we all need to sleep; some more so than others and that this was influenced by the physical actions in our daily living. The level of interest we expressed in a task, the pleasure we get out of doing the things we enjoy seem less tiring. Likewise our readiness to offer our entire lives to Our Lady required and takes courage but in our achievements we receive immeasurable joy which helps us to do more in an outstanding way. This could be likened to our hope that the Triune God does not get tired of pouring out grace upon grace and that everything we do is recognised in heaven.

I have often travelled that road, which I travelled with Father Kentenich, both physically to visit the shrine or in my mind, searching for the full meaning of what he said on the road to Cathcart but do not remember too much about the return journey. Like all his talks and the things he said to so many people while I was in his company or close by, there were words, or thoughts that required time to recall and ponder over.

I DO REMEMBER that meeting Father Kentenich when I did gave me a wonderful insight and vision of the challenges of life; self education and discipline with the proper balance and freedom to religious formation in my life. Here was a Catholic priest who made me aware that the Mother in a home is the best educator and that by being attentive and helpful to my mother, especially in the absence of my father from home (1947 to whatever unknown date in the future), would help her as a parent. It helped me to recognise, at an early age that formation in our home would go a long way in developing me as a person and that in accepting responsibility would assist my mother in more ways than one. To accept that in being responsible from an early age and to do whatever the challenge was extra - ordinarily well, would bring much joy and happiness to my mother and personal satisfaction too. Fr Kentenich's actions, words, expressions, his life and everything he did served and honoured our Queen and Mother Thrice Admirable and Queen of Schoenstatt. When he was in Cathcart in 1948 he spoke of glorifying her by building her a Shrine there and "in the name of the Triune God I bless this foundation stone" and afterwards in his prophetic way spoke these words; "I can already see the thousands of people ...

coming to the shrine of Our Lady".

Looking back over the years since then the Founder's vision has become a reality as many thousands of pilgrims have found a home, transformation, and the mission in the shrine... a place of peace, healing and love in Cathcart.

Meeting the Founder as a young boy instilled the need to face up to the challenges of life in a responsible way which would have a positive result in developing a joyful, peaceful and loving relationship with my parents, brothers and sisters, friends and everyone in life and most of all in our daily striving to build onto my relationship with God. Although the Cathcart shrine is almost 400 kms from our home and Constantia even further, we have a home shrine and a little more needs to be said about the importance of this here.

The home shrine was one of the important fruits of Father Kentenich's years of exile in Milwaukee. This fruit matches our needs in Port Elizabeth and the times we have as grandparents in a busy world that it cannot be seen as anything else other than a particularly precious gift of Divine Providence. A gift which builds and maintains: the Schoenstatt spirituality in our marriage, the relationships in our home and in our daily lives, so that we may live in accordance with the plan of God. The commitment to our Catholic faith: fidelity to Holy Mass, daily prayers and efforts, always turning to God the all loving Father for our needs. A relationship to save my soul, with childlike trust to accept and do the things he requires me to do and not just what I want to or enjoy doing. In this very special relationship Father Kentenich has shown us, by his example that the Blessed Mother has a special presence in the family sealed with her Schoenstatt covenant of love.

We trust your might, your kindness Mother dear, we do believe that you are always near. Whatever happens, Mother mild, we blindly trust in you and in your child.

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Acknowledgements:
Life on Rocks - Francis A Cegiela, S.A.C., S.T.D.
Father Kentenich in South Africa—Schoenstatt Sisters of Mary, Constantia Cape South Africa.
Words of Our Founder in South Africa
Sr Mariclara—Schoenstatt Sisters of Mary, Cathcart Eastern Cape South Africa.

Ref 52001.157ff