

ASPECTS OF SCHOENSTATT’S MARIAN SPIRITUALITY

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Pope John Paul II chose his pontificate’s twenty-fifth year to challenge the Church “to contemplate the face of Christ” both in the Rosary and the Eucharist. This contemplation is an essential and integral part of the larger program announced at the conclusion of the Great Jubilee in his Apostolic Letter *Novo Millennio Ineunte*.ⁱ In the encyclical “The Eucharist in the Church,” the pope states that “To contemplate the face of Christ, and to contemplate it with Mary, is the ‘program’ which I have set before the Church at the dawn of the third millennium, summoning her ‘to put out into the deep’ on the sea of history with the enthusiasm of the new evangelization.”ⁱⁱ

From the very beginning, Schoenstatt has “contemplated the face of Christ” not only *with* Mary, but *through* Mary and *for* Mary. What Pope John Paul II sees as the connection between contemplation and new evangelization has been at the heart of Schoenstatt since 1914, when committed, youthful hearts dedicated to Mary came together with a deep desire to shape the world in the image of Christ. This paper will share with you how we experience the vitality of Mary in Schoenstatt. We are readily identified as a *Marian Movement*, and cannot be understood without Mary. (And, at the outset, let me express my gratitude for your invitation to share a little about our rich Marian spirituality.)

1. What Is Schoenstatt?

Schoenstatt was founded in 1914 by Father Joseph Kentenich (1885-1968),ⁱⁱⁱ working with a Catholic youth group. Schoenstatt is a *Catholic movement* and a family of over twenty communities with close to 100,000 members worldwide.^{iv} The “glue” that holds this diverse and far-flung family together is *Mary* as we experience her in the Schoenstatt *Shrine*, our place of grace, dedicated to her under the title “Mother Thrice Admirable” (or “MTA”).

As one of the oldest of the modern ecclesial movements (see Table), we have a rich history with much reflection on our spirituality.^v Our organized membership is found in some forty countries, plus another forty reached by the Schoenstatt Rosary Campaign of the Pilgrim MTA. What started as one small chapel in 1914 is now a network of over 170 Schoenstatt Shrines in twenty-eight countries, visited by an estimated three to four million pilgrims annually.^{vi}

Table: “Twentieth-century Ecclesial Movements and New Communities” (A Selection)

Movement	Founded	Country	Notes
Schoenstatt	1914	Germany	
Pauline Family	1914	Italy	
Fatima (various)	1917	Portugal	Many independent groups
Legion of Mary	1921	Ireland	

Opus Dei	1928	Spain	Personal prelature
Teams of Our Lady	1939	France	
Christian Family Movement	1943	USA	Early name: Cana Conference
Focolare	1943	Italy	
Cursillo	1949	Spain	
Regnum Christi	1949	Mexico	Associated with Legionaries of Christ
Communion and Liberation	1954	Italy	
Neo-Catechumenal Way	1964	Spain	
L'Arche	1964	France	
Catholic Charismatic Renewal	1967	USA	Many independent groups
Marriage Encounter	1968	USA	
St. Egidio	1968	Italy	
Retrouvaille	1977	Canada	
Culture and Faith	1978	Brazil	
Movimiento de Vida Cristiana	1985	Peru	

2. Influences from the Early Twentieth Century

My presentation is patterned after the form of a tree. On it are roots and trunk--*influences* that shaped Schoenstatt from the outset. Growing from the trunk is the tree's full foliage with many *fruits*. This provides a sample of what Schoenstatt's unique Marian spirituality has produced in terms of unique forms and expressions. The tree also indicates that Schoenstatt's Marian spirituality is something growing and dynamic.

Schoenstatt's most important "taproot" is the *strong Marian devotion* that prevailed in the Catholic Church, especially in Germany, of the last half of the nineteenth and first half of the twentieth century.^{vii} This wonderful Marian atmosphere in the Church helped many discover in Mary a genuine companion and advocate. Two examples that in particular affected Schoenstatt: 1) Fr. Kentenich's grandmother, whose unshakable confidence in the Mother of God, influenced the entire family--especially Fr. Kentenich's mother; 2) the great enthusiasm of the Jesuits (and others) in fostering a lively network of Marian sodalities in German-speaking Europe, providing a model of Marian devotion lived in community of young people (a model which greatly aided Schoenstatt's founding in 1914).^{viii}

Schoenstatt's place of origin was a high school seminary conducted by the Pallottines for those aspiring to be missionaries to Africa.^{ix} The location of the school was Schoenstatt, a German word meaning *beautiful place*, and indeed this little valley near the Rhine River (about one hour south of Cologne) is a beautiful place. As a young Pallotine priest, Fr. Kentenich became spiritual director for the school in 1912, and he saw the need to encourage the students to greater *self-education and free initiative*. This points to one of the deep roots which nourished Schoenstatt (see diagram at end of this article), a growing desire for personal freedom, even as one tasted more and more his potential power to shape the earth. The youth with which Fr. Kentenich worked in 1912-1914 reflected this longing; it would prepare them to see Mary as the one who understands freedom and encourages our initiative.^x

Two further elements also deserve mention. The first was the *missionary fervor* of the period, which would give Schoenstatt's Marian devotion a strong orientation to the apostolate,

especially the lay apostolate. The second is *faith in Divine Providence* that pervaded Catholic popular piety in Germany.^{xi} This trait was especially evident in Fr. Kentenich's attempts always to discern God's will, and it would become a central element of the movement's spirituality.^{xii}

3. The Founding of Schoenstatt: October 18, 1914

From 1912-14, Fr. Kentenich saw the main educational goals of his work to be the promotion of self-education and of free initiative. He wanted to win over the youth to the formation of a *Marian Sodality* in the school. At the founding of the school's sodality on April 19, 1914, the obligatory Marian consecration was given due attention, but was not in the foreground.^{xiii} A small but significant turn of events soon changed that and set the stage for the creation of a deeply Marian movement.

In May 1914, Fr. Kentenich gave a series of May conferences on Mary, wishing to win over the students to a real personal attachment to Our Lady. From his own accounts, he did not expect that much would happen. But, to his great surprise, the youth, who were previously interested only in ethical goals, "caught on fire" for Mary, and, for the first time, showed a genuine enthusiasm for the supernatural world. Fr. Kentenich took note of this first Marian "miracle of grace," and, from then on, placed Mary at the center of his work as pastor and educator.^{xiv} He witnessed the words of Pope Pius X, pronounced just ten years earlier, take effect in his students--Mary is the "surest and straightest way to Christ."^{xv} In June, his young people, previously uninterested in matters of the spirit, suddenly wished to know more about the ideals of sanctity. Mary and the young people's love for her was bringing about a deep-seated transformation! Was Divine Providence signaling a special plan for this Sodality?

In the following weeks, Fr. Kentenich noticed three more signs of Providence: 1) the superior offered the sodality the use of the old St. Michael's Chapel near the school; 2) the outbreak of World War I took many of the students away to military service, and the previous methods of formation had to be revised; 3) Fr. Kentenich read about Bartolo Longo (1841-1926), a layman who had started the immensely popular Marian shrine, Our Lady of the Rosary, in Pompeii in 1872. These developments led to the discernment that God was asking him, like Bartolo Longo, to found a Marian shrine, but in a manner different from that of Longo; he was to invite Mary to come to dwell in the old St. Michael's Chapel, accepting the young people's striving for sanctity and becoming their mother and educator. Was such a thing even possible?^{xvi}

What followed was a daring decision made on the basis of faith in Divine Providence. When the students returned to school in October, Fr. Kentenich was convinced that he must follow God's "open door" and invite Mary to come to dwell in the shrine. But he was not to do it alone; it must become part of the plan for his youth. In the first sodality meeting in the old St. Michael's Chapel on October 18, 1914, he explained his program, later to be known as Schoenstatt's "Founding Document." In a key passage he told them:

When St. Peter saw the glory of God on Tabor, he called out with delight: "It is good for us to be here. Let us build three tents here" (Mt 17,4). These words come to my mind again and again. And I have often asked myself: Would it then not be possible that our little sodality chapel become for us, at the same time, the Tabor on which the glory of Mary would be revealed? Undoubtedly, we could not accomplish a greater apostolic deed nor leave our successors a more precious legacy than to urge our Lady and Queen to erect her throne here in a special way, to distribute her treasures, and to work miracles of grace.^{xvii}

The proposal revolved around a “covenant of love” with Mary (the term in use since 1944). Like other great Marian consecrations, it was a total entrustment of self to Mary, but localized, centered in the shrine. Its object was to urge the Mother of God--through the prayer, sacrifices, and the desire for sanctity of those committed to the chapel--to come to dwell there and work “miracles of grace.”^{xxviii}

This was the essential starting point of both the *Schoenstatt Shrine* and the *Schoenstatt Movement*. October 18, 1914, is considered the definitive founding date, and the covenant of love with Mary made in the shrine the definitive founding act. Schoenstatt’s very existence is Marian from the start. If it loses its personal commitment to and tender love for Mary, it loses its reason to exist.

4. Marian Influences in the Founding Years

The first years after 1914 gave greater shape to this “covenant of love.” A *culture of Mary* began to take concrete form, designed to express, safeguard, and foster the Schoenstatt covenant of 1914--a vital part of the Schoenstatt heritage (see diagram at end of article):

1. *The MTA Picture*--The picture is the distinctive sign of identity, donated by a teacher in April 1915. It was a Madonna and Child painted by Luigi Crosio (1835-1915) in 1898 for a Swiss printing house (the Künzli Brothers) who produced prints of this image under the title “Refuge of Sinners.” It gives visible form to the central figure in our covenant--Mary. It does so in a work of devotional art that is both theological (showing Mary *with* Jesus, bringing us Jesus) and personal (with warm, tender features--approachable and not hidden in abstractions).^{xix}

2. *The Title “Mother Thrice Admirable of Schoenstatt”* (MTA)--was given in 1915, just two months after the picture was adopted. The title was inspired by the story of the “Marian Colloquium,” a special group of the Marian sodality that flourished in Ingolstadt, Germany, in the early 1600s. The Ingolstadt group strengthened the faith and apostolic fervor in many generations of leaders in Southern Germany, and helped Schoenstatt students see that they wished their Marian devotion to have the same results, not only in Germany but also in the whole Church and world! They talked about the “Ingolstadt-Schoenstatt Parallel” and gave their picture of Mary the same title as that in Ingolstadt: “Mother Thrice Admirable.” The picture also reminded them that she was asking them to help win over the world for Christ.^{xx}

3. *The “capital of grace”*--How would they go about living the covenant day-to-day? At about the same time as the title “Mother Thrice Admirable” was chosen (June 1915), the term “contributions to the capital of grace” began to be used. This was a particularly evocative way to say what the students were already doing since October 18, 1914--offering Mary all their efforts and strivings as a kind of “capital” which she would amass (through the Shrine) for the great aims of renewing Church and world.^{xxi} Towards the end of the year, Fr. Kentenich presented St. Louis Grignion de Montfort’s (1673-1716) teaching on “true devotion to Mary.” Grignion de Montfort’s own insistent teaching about Mary’s effective place in the working of grace (“*all through, all in, all for, all with Mary*”^{xxii}) gave them greater clarity about their own practice (offering up all their good works and merits to God through Mary) and encouraged them to dare to be what they were: totally Mary’s own. As Grignion de Montfort made Mary the “soul of his soul,” so also did Schoenstatt.^{xxiii}

4. *An Apostolic World Confederation*--In 1916, Fr. Kentenich came to see the connection between Schoenstatt and the mission of Vincent Pallotti (1795-1850), the Pallottine founder. He concluded that God was asking that he adopt Pallotti’s aim of forming an “apostolic world

confederation” as part of the Schoenstatt project.^{xxiv}

5. Fruits of the Last 90 Years

To develop the unfolding of our Marian spirituality through ninety years of history is beyond the scope of this paper. Included would be the development of forms and aims, and also the Marian pedagogy, spirituality and lifestyle which has tried to find ways to translate Marian teaching into Marian living, helping the modern person discover Mary as a real covenant partner.^{xxv}

Here I will mention some of the most prominent “fruits” of Schoenstatt’s Marian spirituality, presented in four historical eras (see diagram at end of article) locating them according to the era of their first appearance. All of these fruits have continued to be important, so that one can see that Schoenstatt has a rich heritage to draw on.^{xxvi}

1919-39:

1. *Wayside shrines*. This refers to the effort to promote Marian and Schoenstatt devotion by enthroning the Marian image--MTA--in churches, chapels and wayside shrines. After 1934 it was part of a concerted effort to undo the manipulation of the Germans by Hitler and the Nazis. It has become an expression of love for Mary in the practice of the movement.^{xxvii}

2. *Consecration to the MTA*. At first, Marian consecration was more or less self-understood as the way one entered the movement. But, in the 1930s, there was a growing awareness that the “Schoenstatt consecration” is really the center of Schoenstatt’s spirituality. This conviction was clearly expressed in 1944 with the introduction of the term “covenant of love.”^{xxviii}

3. *A Marian family of communities*. Schoenstatt developed a broad spectrum of communities organized by state of life and by commitment to the apostolate. By the end of Fr. Kentenich’s life (1968), there were more than twenty communities with distinct identities. The unity comes from the covenant of love and the shrine, which creates a family-like Marian spirit.^{xxix}

1939-45:

4. *Daughter shrines*. As Schoenstatt began to expand outside of Europe, it became clear that replicas of the Shrine were needed for new members to experience the full flavor of the spirituality. The first was in Uruguay in 1943. Today there are over 170, most with their own formation center.^{xxx}

5. *Blank Check (and Inscriptio) dedications*. The Nazi persecution led to deeper forms of Schoenstatt’s consecration to Mary. One, called the “blank check,” is a form of total surrender and total entrustment in advance. The other, the “Inscriptio” (to inscribe oneself into God’s heart through Mary), is a form of love of the cross, where one embraces whatever cross and suffering God has in store, because it is held securely in God’s loving hands.^{xxxi}

6. *Crownings of the MTA*. This long-established practice in Marian shrines took a new twist in Schoenstatt when the MTA was crowned in the Shrine in 1939. In the midst of the desperate situation under the Nazis, Mary was presented everything in the form of the crown, showing Schoenstatt’s confidence in her power as Queen. It developed into a tradition which many groups and individuals made their own. It makes the Church’s declaration that Mary is Queen a personal affirmation, and it is among the most popular Marian devotional practices in Schoenstatt today.^{xxxii}

1945-65:

7. *Home Shrines*. As families became an increasing part of Schoenstatt, the *home shrine* developed, a way of presenting within the family and the home the graces of the Schoenstatt Shrine.^{xxxiii}

8. *Marian Popular Piety*. Schoenstatt's presence in underdeveloped areas, especially South America, could make two important contributions to popular expressions of the Marian devotion: 1) it responded to those who wished to abolish it as "superstition," and 2) it emphasized among the faithful the unity between Marian devotion and the Christian life: Marian devotion invites to personal commitment and action. Schoenstatt's contribution is significant in Chile, Argentina, Brazil and Paraguay.^{xxxiv}

1965-present:

9. *The Pilgrim MTA*. A Schoenstatt members in Brazil, John Pozzobon (started in 1950), began the practice of the Pilgrim MTA which became part of the international Schoenstatt Family in 1984 and has become a leading outreach of the movement. The "Schoenstatt Rosary Campaign of the MTA" combines the features of a visiting Madonna (the Pilgrim MTA), family rosary (the form of prayer promoted), and encouragement to invite Mary into one's home in a personal way.^{xxxv}

6. Conclusion

The examples mentioned here show only some of the many ways in which genuine love of Mary found new and creative forms of expression in the Schoenstatt movement--all of which occurred in the twentieth century, a time which often made Marian devotion difficult. I would therefore like to think that what Schoenstatt has to offer is a great hope for Marian devotion: a living example that precisely in our times love of Mary can thrive and find new ways to become a vibrant part of living the Gospel message.

To use the language of Pope John Paul II, contemplating the face of Christ with Mary (and through Mary and for Mary) is indeed an effective and integral part of the new evangelization upon which the Church embarks at the beginning of the third millennium.

iSee John Paul II, Apostolic Letter *Novo Millennio Ineunte* (January 6, 2001). See also Apostolic Letter *Rosarium Virginis Mariae* (October 16, 2002), especially nos. 1, 3 and 5, and Encyclical *Ecclesia de Eucharistia* (April 17, 2003), especially nos. 6 and 53.

iiJohn Paul II, *Ecclesia de Eucharistia*, no. 6.

iiiFather Joseph Kentenich was a native of Gymnich, Germany (near Cologne), and ordained a Pallottine Father in 1910. Main biographies include: Engelbert Monnerjahn, *Joseph Kentenich: A Life for the Church* (Cape Town: Schoenstatt Publications, 2001); Esteban Urriburu, *A Father to Many: The Life and Work of Father Kentenich* (Cape Town: Schoenstatt Sisters of Mary, 1983); Barbara Savage, *Mary's Prophet* (Cape Town: Schoenstatt Publications, 1993); Hernán Alessandri, *La historia del Padre Kentenich*, with autobiographical texts edited by Juan Pablo Catoggio (Santiago, Chile: Editorial Patris, 1999).

ivJonathan Niehaus, *200 Questions about Schoenstatt* (Waukesha: Schoenstatt Fathers, 2002), no. 161.

vOn Schoenstatt's spirituality, see Joseph Kentenich, *Mary, Our Mother and Educator* (Waukesha: Schoenstatt Sisters of Mary, 1987) and the trilogy of Kentenich anthologies compiled by the author: Jonathan Niehaus (ed.), *Schoenstatt's Covenant Spirituality* (Waukesha: Schoenstatt Fathers, 1992), *Schoenstatt's Instrument Spirituality* (Waukesha: Schoenstatt Fathers, 1995) and *Schoenstatt's Everyday Spirituality* (Waukesha: Schoenstatt Fathers, 2003), as well as Niehaus, *200 Questions*, nos. 80-92. For a consideration of Schoenstatt under the aspect of pilgrimage place, see Jean Frisk, "Contemporary Pilgrimage--the Schoenstatt Experience," *Marian Studies* 51 (2000):7-39.

viNiehaus, *200 Questions*, no. 161.

viiFor background (German Catholic milieu 1850-1950), see Joachim Schmiedl, "Wie entstand das katholische Milieu? Anmerkungen zur Entwicklung des Katholizismus in Deutschland im 19. und 20. Jahrhundert." Internet: www.schule-und-hochschule.de/informationen/120015, p. 4; and (Marian piety and pilgrimage), see Isabell Naumann, *Aspects of Mary and the Church through the Centuries*. Internet: www.udayton.edu/mary/resources/maryandchurch, p. 3.

viiiNo fewer than 2,000 sodalities were active in Germany in 1914. See *The Sodality of Our Lady: Historical Sketches*, ed. Augustus Drive, S.J. (New York: P. J. Kenedy & Sons, 1916), 32. Echoes of the vitality of the Marian Sodality are constantly found in the early documentation in Schoenstatt; see *Unter dem Schutze Mariens*, ed. Ferdinand Kastner (Paderborn, Germany: Ferdinand Schöningh, 1940), esp. 203-260.

ixThe Pallottines were founded in Rome in 1835 by St. Vincent Pallotti. From 1892-1914, the German province was the sole mission community responsible for Catholic missions in Cameroon; it attracted its vocations primarily through the fact that it was a mission society. See Jonathan Niehaus, *New Vision and Life: The Founding of Schoenstatt* (Cape Town, South Africa: Schoenstatt Publications, 1986), 3-5.

xSee various sources on the "pre-founding" era, 1912-14: Frisk, "Contemporary Pilgrimage," 15f; Monnerjahn, *Joseph Kentenich*, 56-61; Niehaus, *New Vision*, 1-65; Schickmann, *Idee*, 41-149. See also M. Dorothea Schlickmann, *Die Idee von der wahren Freiheit: Eine Studie zur Pädagogik Pater Josef Kentenichs* (Vallendar-Schoenstatt: Schoenstatt-Verlag, 1995), for research into the urgency of self-education and free initiative in pre-war Germany.

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For a testimony of such faith in the common faithful of that era, see "Als Vater noch lebte," *Heimatklänge* newsletter for the German Catholics at St. Michael's parish, Milwaukee (September 9, 1962): 12, and following issues. The remembrances of Fr. Kentenich's superior in the founding years, Fr. Michael Kolb (1873-1950), are also enlightening, especially Fr. Kolb's own respect for God's providential hand at work. These remembrances are thus far unpublished. See Archives, Schoenstatt Fathers, Schoenstatt, Germany. Fr. Kentenich reflected often about the importance of "practical faith in Divine Providence" for a living Christian faith; see, for instance, *Schoenstatt's Covenant Spirituality*, 107-116.

xiiWhen Fr. Kentenich defined Schoenstatt's "message," faith in Divine Providence and mission zeal

or consciousness were added to the obvious Marian aspect of the covenant of love. For a description of the message of Schoenstatt, see Niehaus, *200 Questions*, nos. 20-28.

xiii Niehaus, *New Vision*, 66-79.

xiv Niehaus, *New Vision*, 83f., and Ferdinand Kastner, *Marianisches Gründungsjahr* (Vallendar-Schoenstatt: Schoenstatt Movement, 1953), 43.

xv Pius X, encyclical *Ad diem illum laetissimum* (February 2, 1904). See *Papal Teachings: Our Lady* (Boston: St. Paul Editions, 1961), no. 224.

xvi Monnerjahn, *Joseph Kentenich*, 63-67, and Niehaus, *New Vision*, 85-92. Specifically about Bartolo Longo, see Wlodzimierz Redzioch, "Pompeii, Italian Capital of the Rosary," *Inside the Vatican* (March 2003): 46-51.

xvii Fr. Joseph Kentenich, First Founding Document (October 18, 1914): see *Schoenstatt--The Founding Documents* (Waukesha: Schoenstatt Sisters of Mary, 1993), 30. For details about the founding act, see Frisk, "Contemporary Pilgrimage," 17-22; Monnerjahn, *Joseph Kentenich*, 67-69; and Niehaus, *New Vision*, 92-98.

xviii For reflections by Fr. Kentenich on Schoenstatt's consecration 1) against the background of the Sodality consecration and Grignion de Montfort's consecration, see *Schoenstatt's Covenant Spirituality*, 61-77, and 2) localized in the Shrine, idem, 99-103. See also Friedrich Opitz, *Marienweihe: Geschichte, Theologie, Probleme, Texte, Beispiele* (Vallendar-Schoenstatt: Patris Verlag, 1982 manuscript).

xix Niehaus, *New Vision*, 105-107, 108f., and Paul Vautier, *Maria, die Erzieherin* (Vallendar-Schoenstatt: Patris-Verlag, 1981), 220.

xx Monnerjahn, *Joseph Kentenich*, 70f.; Niehaus, *New Vision*, 113-115, and *200 Questions*, no. 13f.; and Vautier, *Maria*, 220-222.

xxi Monnerjahn, *Joseph Kentenich*, 71-73; Niehaus, *New Vision*, 107-113; and Vautier, *Maria*, 214-16. See also Niehaus, *200 Questions*, no. 74 (with cross references to corresponding teachings in the *Catechism of the Catholic Church*).

xxii St. Louis Marie Grignion de Montfort, *True Devotion to Mary* (Rockford, Ill.: Tan, 1985), nos. 257-265. See also his consecration prayer: ". . . I deliver and consecrate to thee [O Mary] as thy slave, my body and soul, my goods, both interior and exterior, and even the *value of all my good actions, past, present and future*. . . ." (cf. *True Devotion*, 198, emphasis added) which corresponds well with the attitude of the capital of grace.

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See Kentenich (1952) in *Schoenstatt's Covenant Spirituality*, 139f. See also a conference of January 10, 1963 (unpublished): "I think we must say that Marian devotion became the *formal* principle of our entire movement even without the influence of De Montfort. . . . If I now ask: What did De Montfort's Marian devotion especially add to what we had always been striving for from the beginning [from 1914]? First, it gave us clarity about what we called the capital of grace. . . . We give to the Blessed Mother 1) all material goods and ultimately our minds and hearts, 2) the value [merits] of our good works, 3) our entire personality. All this with the same intention: total surrender to her in order to secure the total surrender to God and as an expression of the total surrender to God" (102, 112f., emphasis modified). Compare these three points with Grignion de Montfort, *True Devotion*, nos. 121-125.

xxiv Monnerjahn, *Joseph Kentenich*, 76-80, and Niehaus, *New Vision*, 118-126.

xxv A major theme for Fr. Kentenich in this regard was "Marian education." See his major course on the subject from 1934: *Marianische Erziehung* (Vallendar-Schoenstatt: Patris Verlag, 1971).

xxvi One must be aware that this is a very abridged list. Many other fruits could be mentioned, such as the specific communities, books and publications, prayers and songs, the heart shrine (*200 Questions*, no. 64), the *Mariengarten* or Garden of Mary (*200 Questions*, no. 180) and the development of the title of Mary to "Mother Thrice Admirable, Queen and Victress of Schoenstatt" (*200 Questions*, no. 12).

- xxviiJonathan Niehaus, *The Birth of the Home Shrine* (Waukesha: Schoenstatt Fathers, 1994), 13-16; Frisk, "Contemporary Pilgrimage," 25-27; and Vautier, *Maria*, 222.
- xxviiiVautier, *Maria*, 182-191, and Niehaus, *200 Questions*, no. 68. See also Opitz, *Marienweihe*.
- xxixMonnerjahn, *Joseph Kntenich*, 13f., 95-104, 107-110, 119-123.
- xxxMonnerjahn, *Joseph Kntenich*, 203f. See also Niehaus, *Birth of the Home Shrine*, 19f., and *200 Questions*, no. 60. For more details on the origins of the first replica Schoenstatt Shrine, see Hiltraud Gegalski, *Relato de la construcción del primer Santuario filial de Schoenstatt* (Nueva Helvecia, Uruguay: Schoenstatt Sisters of Mary, 1993). On the phenomenon of replicas of shrines, see Mathilde Tobler, "Wahre Abbildung: Marianische Gnadenbildkopien," in *Schweizerischer Quartalheft des Bistums Konstanz* (Lucerne, 1991), 97-106, where Schoenstatt and Loretto are examined as examples of the architectural replication of holy places.
- xxxiNiehaus, introduction to *Schoenstatt's Covenant Spirituality*, 18-20 and *200 Questions*, no. 76f.
- xxxiiVautier, *Maria*, 103-109, Herta Schlosser, *Zentrale Begriffe Schönstatts: Kleiner lexikalischer Kommentar* (Vallendar-Schoenstatt: Schoenstatt-Verlag, 1977), 46-54. For a deeper insight into the development of MTA-crownings as a lifestream within the movement, see Sr. Ludbirgit Schmid's conference at the 1972 October Week gathering of Schoenstatt leaders: *Okttoberwoche 1972* (Vallendar-Schoenstatt: Central Committee of the Schoenstatt Movement, 1972): 118-135. See also Mark J. Niehaus, "Un estudio sistemático de la Coronación," in *Reina del Sión Joven* (Santiago, Chile: Colegio Mayor P. Kntenich, 2000), 50-82.
- xxxiiiNiehaus, *Birth of the Home Shrine*, esp. 44-74.
- xxxivSee for example the Schoenstatt contribution to the pastoral work at the National Shrine of Our Lady of Mount Carmel in Santiago-Maipú, Chile. For overview see Alberto Methol Ferré, "Novedad de Schoenstatt en América Latina: El camino de los santuarios marianos," in *Integration: Herausforderung an eine Kultur des dritten Jahrtausends*, ed. Günther Boll and Lothar Penners (Vallendar-Schoenstatt, Germany: Patris Verlag, 1986). See also: Joaquín Alliende, *El movimiento popular y de peregrinos de Schoenstatt* (Bellavista, Chile: manuscript, 1977) and two short articles in *En el Padre, corazón de la Iglesia* (Bellavista, Chile: Movimiento Apostólico de Schoenstatt), 126-128, 133f. For more general background on Schoenstatt and popular piety, see Vautier, *Maria*, 200-209.
- xxxvEsteban Urriburu, *A Hero Today Not Tomorrow: The Life of John Louis Pozzobon* (Cape Town: Schoenstatt Publications, 1991). See also Frisk, "Contemporary Pilgrimage," 32-34, and Niehaus, *200 Questions*, no. 66.