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# DEVOTION TO MARY AS LIBERATION: A CASE STUDY OF THE MARIAN SPIRITUALITY OF SCHOENSTATT

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## I. Introduction

In modern theological studies one encounters a myriad of context-specific theological systems of thought coined “liberation theologies” which aim at responding to today’s social and political issues pertaining to oppression and discrimination based on categories such as race, gender, and social status.<sup>1</sup> In

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<sup>1</sup> Liberation theology began initially as a Catholic movement within Latin America in response to the pressing problems of the continent. It responds largely to political issues including poverty, social oppression, discrimination; it can even be called a political movement itself. For the most noteworthy work on Latin American Liberation Theology see Gustavo Gutiérrez, *A Theology of Liberation: History, Politics, and Salvation* (Maryknoll, NY: Orbis Books, 1973). This publication quickly spread to other contexts generating many more contextual liberation theologies such as: Black Theology, see esp. James H. Cone, *Black Theology and Black Power* (New York: Seabury Press, 1969) and *God of the Oppressed* (New York: Seabury Press, 1975); for Feminist Theology see Mary Daly, *Beyond God the Father: Toward a Philosophy of Women’s Liberation* (Boston: Beacon Press, 1973); for Womanist Theology see Jacquelyn Grant, *White Women’s Christ and Black Women’s Jesus: Feminist Christology and Womanist Response* (Atlanta, GA: Scholars Press, 1989); for Dalit Theology see Arvind P. Nirmal and V. Devasahayam, *A Reader in Dalit Theology* (Madras: Gurukul Lutheran Theological College & Research Institute for the Dept. of Dalit Theology, 1990); and for, perhaps the most recent, Christian Palestinian Liberation Theology, see Mitri Raheb, *I Am a Palestinian Christian* (Minneapolis: Fortress Press, 1995) and *The Invention of History: A Century of Interplay between Theology and Politics in Palestine* (Bethlehem: Diyar, 2011).

its most benign instances, a theology of liberation simply encourages a stronger emphasis on praxis as opposed to a purely theoretical discourse.<sup>2</sup> More comprehensive liberation theologies engage in an all-encompassing liberation hermeneutic which pervades every aspect of the discourse.<sup>3</sup>

This liberation approach can be characterized by a practically universal call to re-interpret biblical content so as to highlight the themes of social and political liberation and justice. It is implied that if one does not engage in this re-reading, to force the biblical text to address modern political issues, one runs the risk of losing relevance by neglecting real and pressing problems in the world today. However, when looking at liberation theologies of various and diverse contexts, it is striking to realize their power and ability to divide. Differences are accentuated, crimes against one another are emphasized, and people are stirred into a cycle of resentment toward their neighbor. It is not surprising, then, that the practical outcome of this application is not liberation but division and unrest. This recurring theme of division and antagonism is unsettling and cannot be ignored.

It is contended that a theology focused primarily on individual or social liberation strengthens the roots of envy and resentment toward one's neighbor, leaving the parties involved divided in discord. The result is itself bondage greater than any bondage, because it keeps people from loving their neighbor and in turn from loving Christ.<sup>4</sup> The question must be raised: Is the liberation theology approach truly what it claims to be—an option for the poor?<sup>5</sup> Or, is it bondage greater than the initial

<sup>2</sup> In Gustavo Gutiérrez, *The Truth Shall Make You Free: Confrontations* (Maryknoll, NY: Orbis Books, 1990), it is asserted that orthodoxy and orthopraxis must interact in a reciprocal way thus informing each other. However, the work is criticized by many for favoring practice to a fault; e.g., Cardinal Ratzinger claims that Gutiérrez's focus on practice reflects his Marxist methodology causing a devaluation of orthodoxy.

<sup>3</sup>For an introductory assessment of the main critiques of liberation theology, please see Arthur F McGovern, *Liberation Theology and Its Critics: Toward an Assessment* (Maryknoll, N.Y.: Orbis Books 1989).

<sup>4</sup> Matt. 25:31-46. All biblical quotations are taken from the *New American Standard Bible* (La Habra, CA: Lockman Foundation, 1997).

<sup>5</sup>"Option for the poor" is a phrase developed by Gustavo Gutiérrez in his aforementioned book, *A Theology of Liberation*. In an interview with *America* magazine, Gutiérrez speaks about his use of the "preferential option for the poor" in regards to

bondage, oppression greater than the initial oppression, because it is successful in dividing the Body of Christ into parts which struggle against each other? How could it be that a theology which seeks to build up the Church, through a renewal of the weak ones, causes disunity and consequently weakens the very body it seeks to strengthen? Certainly this is contradictory to its cause.<sup>6</sup>

With this as the starting point—a general dissatisfaction with liberation theologies' actual ability to liberate and a desire to respond in love and sensitivity to the suffering and the oppressed—the desire is to look elsewhere. Essentially, the hope is to find an “option for the poor” that does not have divisive consequences—one that would serve as an alternative option to the liberation theology approach while also remaining compatible with the most basic of Christian principles, namely: “Love the Lord your God, and love your neighbor as yourself.”<sup>7</sup>

### **A. Objectives of the Study**

This work concerns itself with modern issues pertaining to personal and spiritual suffering in the general sense, a question posed by people in every culture, usually to which a respective

what is meant by the “poor.” He says, “The poverty to which the option refers is material poverty. Material poverty means premature and unjust death. The poor person is someone who is treated as a non-person, someone who is considered insignificant from an economic, political and cultural point of view. The poor count as statistics; they are the nameless. But even though the poor remain insignificant within society, they are never insignificant before God.” For the entire interview see Daniel Hartnett, “Remembering the Poor: An Interview with Gustavo Gutiérrez,” *America: The National Catholic Review* (Feb. 3, 2003), <http://www.americamagazine.org/node/146366> (accessed Feb. 12, 2013).

<sup>6</sup> It is common to see liberation theology portrayed as a movement formed by the common people in an outpouring of their misery caused by oppression and poverty. For this aspect see Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology* (Maryknoll, NY: Orbis Books, 1987). However, Joseph Cardinal Ratzinger asserts that Liberation Theology is not a “grass roots” movement among the poor as it has been posited; instead, he calls it “an attempt to test, in a concrete scenario, ideologies that have been invented in the laboratory by European theologians,” claiming that it is itself “cultural imperialism.” See John F. Thornton and Susan B. Varenne, eds., *The Essential Pope Benedict XVI: His Central Writings and Speeches* (New York: HarperSanFrancisco, 2007).

<sup>7</sup> Mark 12:30-31.

and contextual answer is proposed. In this research, the Marian spirituality of Schoenstatt will be considered as a liberating practice, and the practical results of the spiritual devotion to Mary will be examined in order to investigate how the devotion is experienced as liberation. When looked at critically, Marian devotion produces observable results which witness to its applicability to the suffering and oppressed soul. The primary objective of this project, therefore, is to determine the way in which the members of one group, connected to each other through a shrine, experience their Marian devotion as liberation.

## **B. Methodology**

The method of data collection includes qualitative research making use of questionnaires, interviews and observations. The questionnaire content was decided upon after discussing a pilot questionnaire with one of the project supervisors. After receiving completed questionnaires, the interview content was formulated based on the responses of the questionnaires. The body of literature drawn upon for this research includes: the writings and teachings of the founder of Schoenstatt, Father Joseph Kentenich, where they apply to human freedom and liberation; secondary literature in dialogue with Father Kentenich's pedagogy and, where contextual clarification is needed, Vatican documents concerning the Roman Catholic position on Mariology and Liberation in general.

## **II. Father Kentenich's Worldview**

### **A. The Societal Problem of Divorce between the Secular and Religious**

Very quickly after beginning the investigation of Father Kentenich's teaching, it becomes clear that his work is largely a response to what he perceives as a very timely problem in the contemporary Western world. Much of his teaching, in the form of both writings and speeches, gives the impression that he saw himself as one who was trying to alert the masses of this far-reaching problem; to inform modern people of this dilemma and the implications it had on the freedom of

humanity. He connects this problem directly to the human experience of oppression; therefore, it becomes necessary to discuss this problem that Father Kentenich saw, its relatively recent historical roots and its consequent implications for human freedom.

The contemporary issue which deeply concerned Father Kentenich was two-fold. This issue, concerning the natural and supernatural self, has its roots historically in the increasing division of society into two separate realms,<sup>8</sup> namely: secular and religious.<sup>9</sup> This divorce must be seen as twofold because it has implications for society as well as the individual person. As this divorce caused a separation within society of two distinct realms: secular and religious, it simultaneously caused a separation within the human person: natural and supernatural. The natural and the supernatural elements which, when combined constitute personhood, like the two realms of society, were increasingly expected to exist separately as distinct elements autonomous of each other.

If one is to continue acknowledging and nurturing a supernatural element within, the task becomes to decide how to balance the two seemingly antithetical elements in a way that allows one to participate successfully in a divorced society. This is proven by the fact that in our modern secularized world, we speak about the natural and supernatural elements of our humanity in terms of the way in which they inform each other, as though they act separately and autonomously from each other. We theorize about the pros and cons should one element dominate the other, the goal being usually to reach a middle ground. We speculate about how the two elements should supplement each other in a complementary way and

<sup>8</sup> One can point to several main examples of the trend towards secularization in the Western world. Moses Maimonides tended to minimize the spiritual self in the 12th century. Martin Luther's liberation theology spread across western Europe in the 16th century. Baruch Spinoza succeeded in the complete naturalization of God in the 17th century. All three of these men played an important role in the process of the secularization of the Western world, but perhaps the most widespread and pervasive agent of public secularization was the 18th-century French Enlightenment. During and after this period, giant strides were taken towards the progress of a secular public sphere.

<sup>9</sup> I speak of religious practice here loosely as any human interaction with the divine, be it mainstream or subversive.

what a healthy interaction between the two might look like. We do so with the hope that we might reconcile the two elements into a harmonious correlation.

Assuming such a harmonious correlation between two distinct elements can be achieved, the intention is always to create a balance within the individual as well as the society. This depiction, by default, places the two elements at either end of a scale, portraying them as equal opposites. This portrayal is also evident within the practice of theology. The way one participates constructively in contemporary theological discourse is to ponder this question: How do we live, as spiritual persons, in secular societies? This consideration is indeed at the foundation of contemporary theology. Yet, this discourse is only applicable to the divorced society, which is constituted of divorced individuals, and therefore makes use of modern categories that do not apply to the individual who sees himself holistically. In either case, holistic or not, the problem of divorce causes a tension where each realm struggles to exist separately, while trying to define and act out its primary task.

Within the secular realm, there exists an emphasis on the physical world and a devaluation of spiritual reality; in many cases, there exists a complete denial of its existence. In this atmosphere, naturally, the only good can be that which serves physicality. Within the religious realm, Father Kentenich recognized a simultaneously growing emphasis on the supernatural element, essentially neglecting the physical nature of the self. He noticed an increasing focus towards the life after physical death, thus devaluating the physicality of the self in the natural world and resulting in a poorly disciplined individual. A person cannot function successfully in the physical world if he or she is not properly disciplined in practice. By not giving proper attention to the physical nature of the self, progress towards holistic health is hindered.

In both views Father Kentenich recognized “a corresponding undervaluation of what is truly human, natural and belonging to this world,”<sup>10</sup> that is, an undervaluation of the whole

<sup>10</sup> Herbert King (ed.), *Joseph Kentenich—Collected Texts: Free and Wholly Human*, trans. Mary Cole (Vallendar-Schoenstatt: Patris, 1998), 334. (Hereafter cited as King, *Wholly Human*.)

person. Both views represent a polarized notion of the self to the detriment of human well-being and completeness. This polarization caused a rift which led to the disintegration of the natural and the supernatural self and society. This disintegration, in Father Kentenich's view, is the state of the modern person.

## **B. The Psychological Implications**

### **1. Dissociative Behavior**

Father Kentenich was critical of the increasingly secular realm dominating the public sphere. He spoke about the religious realm in terms of its supernatural atmosphere and the secular realm in terms of its profanity.<sup>11</sup> He saw the contemporary world and societal norms as permeated by profanity and he believed this had profound implications for the formation of modern man. Because the modern person must constantly go out into profane space, space devoid of any sign or reminder of God, he or she cannot properly integrate two very basic elements of his personhood.<sup>12</sup> The natural and supernatural elements of personhood are forced to exist as distinct entities resulting in dissociative behavior, which stunts healthy character development and creates a compartmentalized person. In this condition, a balanced life is virtually impossible because dissociative behavior leads not to balance but rather to neurosis.

### **2. Unstable Self**

Father Kentenich describes the effect of said divorce and the practical outcome of this neurosis:

In the normal course of events, every action should be the expression of an attitude. The soul of people today has become so ill that their individual actions are basically unconnected. One action is not connected with the next. That is to say, actions are not connected with what follows or what has gone before. An action is not the outflow of a series of actions.<sup>13</sup>

<sup>11</sup> See the categories in Mircea Eliade, *The Sacred and the Profane: The Nature of Religion*, trans. Willard R. Trask (San Diego, CA: Harcourt, Inc., 1987), 20-65.

<sup>12</sup> Jonathan Niehaus, "The Home Shrine and Heart Shrine—Milieu of the New Evangelization: Texts by Father Joseph Kentenich" (Vallendar, Germany: Manuscript for the Schoenstatt Family, 2011), 13-17.

<sup>13</sup> Quoted in King, *Wholly Human*, 56.



The actions of modern people are no longer expressive of their inward attitude. It could be said that modern people are out of practice in this respect. It has resulted in the inability to act based on an inward attitude and has made modern people generally unstable. Father Kentenich asserts that the neglect of the supernatural element has spawned a deep emptiness within the individual. He describes the result of the underdevelopment of the supernatural element of the individual:

You don't need special knowledge of the world or of people to see clearly that our times, with all their progress, with all their discoveries, cannot relieve people of their inner emptiness . . . Human genius has conquered the mighty forces of nature and made them serve humankind. It encompasses the greatest distances of the world, it explores the depths of the ocean, bores through the mountains of the earth and flies through the heights of the sky . . . we illumine our whole skeleton with new rays, the telescope and the microscope daily reveal new worlds. However, one world, which remains eternally old and eternally new, a world—the microcosm, the world in miniature, our own inner world, remains unknown and unexplored . . . This complaint is made even in the daily newspapers. That is why our times are so shockingly poor and empty within.<sup>14</sup>

He describes the modern advances of humankind and the way in which they serve the physical self, yet the un-cultivation of the soul is not without effect. By allowing the soul to lie stagnant, the progress of holistic health is hindered, causing turmoil within and without. The spiritually depleted state of modern people, in Father Kentenich's opinion, has handicapped them and, therefore, made them deficient in many areas of existence. The modern person, in the divorced state, is less able to make thoughtful decisions and take responsibility for them. Exterior knowledge has compounded yet one has narrow horizons and, consequently, a very restricted spirit.<sup>15</sup> In Father Kentenich's words, "The modern person shows signs of atrophy and mutilation . . . that, we say, is what the soul looks like in these times."<sup>16</sup>

<sup>14</sup> *Ibid.*, 102.

<sup>15</sup> Joseph Kentenich, *Forming the New Person* (Waukesha, WI: Lithoprint Co., 2003), 48.

<sup>16</sup> *Ibid.*, 46.

In matters of the heart, it can be said that the modern person is less able to love another due to the divorce between life and faith.<sup>17</sup> Therefore, he or she is more likely to resort to behaviors which reflect a heightened or imbalanced sense of self such as aggression or isolation; in either case, the person is less likely to respond reasonably to the outside world. According to Father Kentenich:

... the heart of the modern person is affected by the same atrophic illness ... Their emotions change quickly; they are neither deep nor constant nor warm. On the one hand, the mind and will can no longer regulate and settle the stirrings of the emotions, while on the other, the emotions cannot captivate the mind and will satisfactorily. The heart cannot make the ascent.<sup>18</sup>

This disconnect, or as Father Kentenich would say, “separatist or mechanistic thinking,”<sup>19</sup> certainly affects the way in which people interact with each other and participate in society. A person in this divorced state has little creative love to offer society, much less humanity.

### **3. Unstable Society**

Not only is such a separation of oneself capable of fostering great psychological harm within but, by extension, it is also capable of fostering great harm to society at large and to others within the society. Father Kentenich describes the condition of the person who is divorced from within in terms of their “discontinuity of actions” and, in a stark example, he explains to what end this condition eventually leads. In a quotation from a speech he gave in 1952, Father Kentenich elaborates further about what a person and society in this condition are capable of:

You can study the SS people of the past years to see where uncoordinated actions can take us. You can also study in them how the people of today often do things without making a personal, inner decision. How can you

<sup>17</sup> “A Movement of Education,” Schoenstatt Website, <http://www.schoenstatt.org/en/about-schoenstatt/a-movement-of-education.htm> (accessed April 10, 2013).

<sup>18</sup> Kentenich, *Forming the New Person*, 50.

<sup>19</sup> *Ibid.*, 52.

explain the following: The "Fuehrer" gives the command: "Bring a thousand people here! Arms ready!" And all are shot down without anyone batting an eyelid. After the SS man has fired off his rifle, he turns around and sees some children. He is able to give them all sorts of gifts with a loving gesture. Can you understand how things are done as disconnected, individual actions that follow consecutively? That is the person of today: the person deprived of humanity, the dehumanized person. In neither case was the action preceded by a decision in conscience: in the first instance, action followed a command, in the other instance, a human instinct was followed. Neither the one nor the other is the outflow of a personal attitude; therefore, it is unable to facilitate an attitude.<sup>20</sup>

Such disparate actions can only manifest when a separation of the self is facilitated. Father Kentenich explains the state of the modern person as "dehumanized." He suggests that if we give up, by neglect, our ability to act based on a preceding decision of conscience, we are giving up our humanity. In his view, the un-cultivation of one's whole self has led to the modern person's lack of conscience and inward disposition which resulted in the modern dilemma of what he called "mass-mindedness."<sup>21</sup>

#### **4. Mass-mindedness**

Mass-mindedness is a state of being where thoughtful, integrated formation has been forsaken for consecutive, disconnected actions with the goal of conformity. One is trained to conform to the best of his ability and this is the main criteria on which success is dependent. He is taught to appear well-adjusted to the divorced society and to participate as a divorced individual; this is posited as the acceptable way for one to contribute to society. Unfortunately, as shown in the previous quotations, the state of mass-mindedness comprises no room for personal, creative expression, the freedom to love spontaneously, or the opportunity to utilize personal conscience. Father Kentenich believed that the dehumanized self and society are the sources of modern humanity's bondage—

<sup>20</sup> Quoted in King, *Wholly Human*, 56.

<sup>21</sup> *Ibid.*, 130.

people who suffer from symptoms of collectivity and are robbed of human dignity.<sup>22</sup>

### **III. Fr. Kentenich's Approach to Solving the Problem**

#### **A. Re-Association of the Self**

In a letter penned by Father Kentenich in 1916 to Father J. Fischer, he wrote about the contemporary need to “reconcile the ancient faith—without making feeble concessions—with the modern soul, and give practical expression to the values of our religion for life and culture.”<sup>23</sup> A healthy and complete person should strive to integrate both elements of his personhood in such a fashion that each human action—each decision to act—is the result of the two human elements responding simultaneously.<sup>24</sup> If the creative and giving spirit of humanity is to have characteristic effect in practical lives and for the good of society, it will need to leave its recess and be brought back out into the public sphere. The spirit of humanity must be free, without boundary and encouraged everywhere if the love of humanity is to be free, without boundary and encouraged everywhere. For Father Kentenich, our task as modern people is to free ourselves from the bondage of being separated from within. Since human liberty is founded in this holistic personal growth, liberation will take the form of an education.<sup>25</sup> To be specific, this is a self-education where one purposely explores his own inner world through free initiative. This aspect of “self-education” or “free initiative” is imperative because each individual is unique and requires a respective education. Therefore, one must regain the desire to play an active role in his or her

<sup>22</sup> Danielle M. Peters, *Ecce Educatrix Tua: The Role of the Blessed Virgin Mary for a Pedagogy of Holiness in the Thought of John Paul II and Father Joseph Kentenich* (Lanham, MD: University Press of America, 2010), 298.

<sup>23</sup> King, *Wholly Human*, 93.

<sup>24</sup> *Ibid.*, 56.

<sup>25</sup> Jonathan Niehaus, “Aspects of Schoenstatt’s Marian Spirituality,” *Marian Studies* 54 (2003): 91-92 (Paper presented at the Mariological Society of America’s Annual Program, Houston, Texas, May 22, 2003: “The Marian Dimension of Christian Spirituality: Historical Perspectives Session III: The 19th and 20th Centuries”).

own formation. This re-association must be done in and by the self; only then can one expect to see results in society.

### **B. Marian Self-Education**

The context where this self-education takes place metaphorically is that of a school. It is often heard within Schoenstatt circles that the Marian self-education takes place in the "School of Mary." Therefore, I will speak about the person on the quest for liberation interchangeably as a student and as a child. It is clear, however, that the designation of the titles "student" and "child" do not in any way imply age. The children in this school are not necessarily young; rather, they are people of all ages, in search of character formation. From a sociological point of view, one can observe, from the data collected as well as in the writings of Father Kentenich, three main themes in this "education" which work together toward holistic growth and liberation of the self. These themes are: the sacred atmosphere to pursue education, protection so that the pursuit may continue, and the courage to persevere through the process. First, Father Kentenich believed that holistic personal growth requires a sacred atmosphere where one is free to be one's whole self all at once. The goal is to form a supernatural atmosphere in the midst of the natural atmosphere, which otherwise appears Godless—an atmosphere free of profanity where one is free to pursue truth. If one can remain in the supernatural reality, then one can expect to re-associate the natural with the supernatural self. The shrine conception, for Schoenstatt, is this atmosphere where one can be whole—it *is* the classroom—effectively becoming a very practical response to a person, who is divided.

Second, the students are in need of protection that they may continue in their pursuit. Father Kentenich is quoted multiple times as saying, "Under the protection of Mary, we want to learn to be firm, free characters."<sup>26</sup> As inexperienced children who have a natural desire to learn things, the students are in need of supervision while on their quest for self-education.

<sup>26</sup> Pre-founding document dated Oct. 27, 1912, published in Jonathan Niehaus, *New Vision and Life: The Founding of Schoenstatt* (Cape Town, South Africa: Schoenstatt Publications, 1986).

There is a need for guidelines, which they can follow, that will lead them on a sure, safe path toward human freedom. Therefore, the children set out on this pursuit under the protection and watchful eye of the mother.

Third, the students are in need of encouragement during the course of their education. It is assumed that the students will make mistakes and fail and, after going through the sometimes lengthy process of rehabilitation, they will need courage to persevere. These three themes may be spoken of in short as the: classroom, guidelines and practice. In the following section, I will discuss each theme both supernaturally and naturally so as to highlight the supernatural aspects which have a bearing on one's spiritual reality as well as the historical and anthropological aspects which are pertinent to our practical understanding.

### **C. Creating a Sacred Atmosphere**

#### **1. *The Original Shrine***

At the center of Schoenstatt's attachment to Mary is the Schoenstatt theme of the shrine. The shrine plays the central role as the way in which one participates in Mary's interaction and grace, which takes place as a covenant of love. The image in the shrine is called the "Mother Thrice Admirable," while the shrine itself is lovingly called by its members the "place of grace."<sup>27</sup> The shrine is described now by many as a place of peace and transformation. One respondent describes her attachment to the shrine: "This little Shrine has become my home, my spiritual home, and everything I do, say or pray is somehow connected with this significant place—a Marian place of grace. I believe that I received my vocation to religious life through my contact with the Schoenstatt Shrine."<sup>28</sup>

The shrine, being the point of contact where one experiences Mary's grace, is the sacred atmosphere where self-education begins and it soon became clear, for the Schoenstatt community, that there was a great desire and need to multiply

<sup>27</sup> "Place of Grace" is used multiple times in multiple sources. I came across the phrase initially in an anonymous questionnaire response.

<sup>28</sup> "Anonymous 7," questionnaire answered via email, received Dec. 11, 2012.

this sacred space to many other places where people could attend more easily and frequently. So the decision was made in 1934 to enthrone the Mother Thrice Admirable in chapels and wayside shrines.<sup>29</sup> This was an opportunity for a far greater number of people to visit the shrine and experience the sacred atmosphere, the “place of grace.” The multiplication of the shrine was originally “a concerted effort to counteract the mass manipulation of Hitler and the Nazis . . .”,<sup>30</sup> but in 1943, the Mother Thrice Admirable expanded outside of Europe in the form of the daughter shrines; today, more than 200 exist around the world.<sup>31</sup>

## **2. The Home Shrine**

The shrine theme multiplied further with the home shrine. This is where people invite Mary into their home, dedicating their home as a sacred space. This is a place where the family spends time together, acting out their covenant of love with Mary in a physical way. It is a place where one may sit in Mary’s presence just like with a biological mother. One family describes the shrine in their home as the place where they have spent countless hours praying through all the memorable moments of their life: through times of joy like births and marriages; times of stress like colicky babies, or professional failures; as well as times of great sorrow such as miscarriages and deaths. They describe a sense of peace that overflows from this sacred space in their home, or the “place of grace.”<sup>32</sup> One family shared an occasion relating to their home shrine that portrays the depth of the role of the home shrine in the lives of the devotees in a special way:

My husband and I went through a very difficult time after our first year of marriage when we learned that we apparently would not be able to conceive children. We immediately sought the will of God in our lives regarding this question: Should we give up on our hopes of having children?

<sup>29</sup> Niehaus, “Aspects of Schoenstatt’s Marian Spirituality,” 98.

<sup>30</sup> *Ibid.*, 97.

<sup>31</sup> “Anonymous 11,” interview via Skype, Nov. 10, 2012.

<sup>32</sup> “A Shrine with a Movement,” Schoenstatt Website, <http://www.schoenstatt.org/en/about-schoenstatt/the-shrine.htm> (accessed January 3, 2013).

After all, it would give us more possibilities and free time for our work with Schoenstatt. Or, should we attempt to adopt a child? Adopting a child is no easy task and we were quite aware of how difficult it would be to adopt a child in Germany. We received the answer to our dilemma when we heard the gospel reading one day at Holy Mass, "Whoever receives one such child in my name, receives me" (Matt 18:5). From that point on we began to pursue adoption intensively. Due to the difficulties of adopting in Germany, we attempted to adopt a child from Romania. We met with a family who had already visited Romania for the purpose of adopting a child and they showed us some photos they had received of children ready for adoption there. The family gave one picture in particular to us and we placed it in our home shrine to represent the possibility that perhaps one day we might be able to receive one child. After overcoming many difficulties, we went to the Romanian city of Hermannstadt, where we hoped to make progress in adopting. When we arrived we received the unfortunate news that the laws in Romania had been changed and there were, consequently, no children who could be cleared for adoption. We were told that there was only a very small chance for the possibility of adoption. We traveled then to a children's home where we could meet some children personally. We were deeply shocked when we found there the exact child from the picture that had been laying in our home shrine for months. It became clear for us: God chose this child for us; she should be our daughter. Luckily, Christina became our daughter only weeks later at the age of five; later, followed Teresa and Johannes. This experience deeply impacted us. Through this experience we learned that God earnestly takes us and goes with us even in the smallest occurrences in our lives.<sup>33</sup>

The personal shrines indeed play an important role in the movement. One gets the sense that the home shrine is treated as a refuge, a place of retreat, not unlike the arms of a mother to her child. This not only has implications for the family but it also affects the world around them. Essentially, this sacred atmosphere in their home makes each family member a "little apostle and prophet of the home shrine,"<sup>34</sup> because they carry the peace and grace they receive there out into the world with them. From this level of the shrine theme, we logically move to the most personalized of the shrines which is the heart shrine.

<sup>33</sup> "Anonymous 9," questionnaire answered via email, received January 7, 2013. This reference is my English translation of the German questionnaire response.

<sup>34</sup> Quoted in Niehaus, "Home Shrine and Heart Shrine," 8.



### 3. *The Heart Shrine*

The home shrine gave birth to the heart shrine; it is the most personal of the shrines and it takes place when one desires to become a shrine oneself, “a church of St. Mary,”<sup>35</sup> enthroned with Mary who brings Christ to the world.<sup>36</sup> It is described by Father Kentenich as follows: “Now listen to what it is that makes our hearts, our souls, our bodies into a real shrine. For us it is absolutely clear: When we are God-Bearers, then we are also a shrine. That’s why the apostle Paul teaches that we are a very special dwelling of the Blessed Trinity.”<sup>37</sup>

The heart shrine is the attempt to again multiply the sacred space—to strive to remain in a sacred atmosphere consistently throughout the day and to translate Marian teaching into Marian lifestyle.<sup>38</sup> For them, it is a constant reminder of God in a world that has fled from God and it too has great implications for the world around them.<sup>39</sup> This part of the shrine theme perhaps most affects practical lives. If the members of Schoenstatt see themselves as shrines of Mary, who bears God, then they also must envision that they themselves are bringing God to each person they meet. This sentiment is echoed in the words of Father Kentenich when he secretly brought the Blessed Sacrament to a fellow priest and prisoner in Dachau by saying, “Hans, do you want to receive Communion? I am bringing you our Lord.”<sup>40</sup> This awareness greatly influences the way one relates to others if they are, on one hand, seeing God in the other while, on the other hand, bringing God to the other.

The attachment to the shrine theme is essentially an attachment to the community’s religiously charged object—spreading the grace far and wide—causing the individual to be religiously charged and thus, a walking, breathing sacred space.

<sup>35</sup> Quoted in Jonathan Niehaus (ed.), *Schoenstatt’s Covenant Spirituality: Texts by Father Joseph Kentenich*, 2nd ed. with revised annotations (Waukesha, WI: Jonathan Niehaus and the Schoenstatt Fathers, 2010), 17.

<sup>36</sup> Niehaus, “Aspects of Schoenstatt’s Marian Spirituality,” 98-99.

<sup>37</sup> Niehaus, “Home Shrine and Heart Shrine,” 21 (a reference to 2 Cor 6:16).

<sup>38</sup> Niehaus, “Aspects of Schoenstatt’s Marian Spirituality,” 96-97.

<sup>39</sup> Niehaus, “Home Shrine and Heart Shrine,” 6.

<sup>40</sup> Jonathan Niehaus, *A Movement in Chains: Sketches of Schoenstatt and Fr. Kentenich in Dachau* (Thalkirchdorf: Jonathan Niehaus, 1984), 46.

The sacred atmosphere does not divide but rather compounds in this effective model of multiplication.

#### **IV. Protection to Continue the Pursuit**

##### **A. Mary's Maternal Role**

Mary, as the mother of the Church, has yet a secondary role. Like a mother, she is not only the first person to nourish the child but, in addition, it is her task to form and mold the child in terms of personality and temperament. One devotee describes Mary's educative work: "In her school of education there occurs an exchange of hearts, interests, and ultimately a transformation of my being."<sup>41</sup> From the basic first lessons of how to share or how to treat a sibling, the mother is the foremost influence in a child's life and has the ability through her own virtue to orientate the child in the way he will go. It is clear then that as Jesus' mother, Mary played the role of educator for Jesus and so by extension she also plays this role for Christians. So, it is through Jesus that the Christian has a connection to his mother, but it is through the mother that the Christian is able to become a sibling of Jesus and, consequently, a child of the Father. This is the first and perhaps most important element of protection one gains under the mother, namely, the addition of a spiritual family.

##### **B. The Familial Paradigm**

The protection of the mother is nothing less than the addition of a completed spiritual family. It is within this family and under the watchful eye of the mother, Mary, that her devotees are educated to become "firm and free characters."<sup>42</sup> As relational beings, our associations with our family are deeply connected to our inward freedom. Our familial ties remind us of who we are by reminding us from whom we came, thus giving us purpose in our social position while orientating us toward others.

<sup>41</sup> "Anonymous 1," questionnaire answered via email, received Nov. 5, 2012.

<sup>42</sup> Pre-founding Document of Oct. 27, 1912, published in Niehaus, *New Vision*.

This family structure informs all positions of existence both natural and supernatural. In other words, the distinct and solid positions within the family of father, mother and child inform our dispositions toward God and toward each other (each position holding the potential for three distinct functions: parent, spouse and child). For example, if a member of the family rebels in some way against his own position, it is expected that his functions will be disordered and, as a result, his or her relationships as well. This may be called rebellion in the sense that the family member rebels against the author of the family, who is the father.<sup>43</sup> This disruption will continue until the child is seated again in his or her proper position. In the natural world, it is usually the role of the mother, who represents the “fullness of grace,”<sup>44</sup> to orientate the family member back into his rightful position. Because of this, we look now to Mary and her motherly role from a sociological standpoint in order to highlight her function as spiritual mother.

### ***1. Addition of a Mother/Educator***

The addition of a mother into one’s spiritual family allows for the addition into one’s spiritual life of everything that a mother means naturally. Therefore, we shall glean meaning about the function of the spiritual mother by looking at what a mother represents anthropologically. First and foremost, adding a mother into the spiritual family gives the possibility for the family to exist. Children cannot exist without the mother; the family cannot exist without the mother. The child becomes a member of the family, a child of the father, a sibling to the siblings by birth into the family through the mother. Secondly, the establishment of a family sets a standard for behavior within that family. Therefore, one has an increased opportunity for virtuous behavior as well as an increased incentive for virtuous behavior. Primarily, this virtuous behavior is learned through imitation of the mother. In this sense, and perhaps in every sense, she is the educator of the family.

<sup>43</sup> Joseph Kentenich, *What Is My Philosophy of Education?*, trans. Mary Cole (Cape Town: Schoenstatt Publications, 1990), 23–33.

<sup>44</sup> Luke 1:28.

The mother is the foremost influence in a child's life and she has the ability, through her own virtue, to orientate the child in character formation. In imitating the mother, the child has an avenue to the father. Children are born not knowing what things to do or not to do. As they grow, they begin trying certain actions while looking to the mother for either approval, through some reinforcement of the action, or denial, through a negative gesture. It is not long before the child learns that the best way to know in advance whether an action is permitted is to simply imitate the actions of the mother. They learn that the quickest and surest way to please the mother is by imitating her. The mother watches over the child as the child learns to teach him or herself. This self-education is imperative because each soul is unique and therefore, in need of a respective education. Acutely aware of each child's strengths and weaknesses, the mother guides the child in the exploration of his or her own soul.

## ***2. Avenue to the Father***

This does not mean that the children are not interested in pleasing the father; in fact, pleasing the mother is pleasing the father. The father, in this system, is distinctly different from the mother. The father represents God, who is the truth and who cannot deny himself. This can be illustrated with an example like that of sin. When a child sins, metaphorically the child has crossed a line. In a sense, he or she is consequently separated from the father in that there now exists a line between the two of them. If the father represents truth, he cannot deny the truth. But the mother, representing the fullness of grace, recognizes the personal needs of each child and responds accordingly to bring the child back over the line. The mother re-unites the children to the father and to the truth. This is attested to by the anthropological family model, which has implications for the spiritual model. In the collection of Father Kentenich's talks named "Forming the New Person" he draws attention to this connection:

In the natural family the mother is the child's path. Considered historically, she is the first to take in the whole child, including the unconscious

life of the soul. It is she who begins to shape the unconscious life of her child's soul while it is still in her womb. Likewise, it is she who leads the child to the father. The child does not know who his father is. The mother's task consists in drawing the child's attention to its father through her own attachment to him.<sup>45</sup>

He argues that if the child forms proper attachments to both the earthly mother and father, it will come naturally then to transfer these attachments to the heavenly mother and father.<sup>46</sup> Therefore, the application of a mother to the spiritual life is the addition of a second parent, the mother, whose duty it is to attend to and monitor the believers more personally and respectively that she might unite her children to their heavenly Father.<sup>47</sup>

### 3. Filial State

The awareness of the spiritual family reality causes one to contextualize one's own spiritual familial position which is, irrespective of age, a filial state. Seeing oneself in a perpetual filial state causes a shift in disposition. This is what Father Kentenich calls "childlikeness before God." In the second edition of the collection of talks by Father Kentenich entitled *Education and the Challenge of Our Times*, he clarifies this designation: "Childlikeness is not childishness, nor primarily a feeling of being sheltered, but heroic self-surrender to the eternal God."<sup>48</sup> He argues that genuine childlikeness is the foundation of genuine fatherliness.<sup>49</sup> According to him, childlikeness and parental-ness are directly related to each other. In other words, it is precisely because we live in what he calls "fatherless times" that we have an increased difficulty in facilitating a true child-like attitude.<sup>50</sup> Similarly, it is because we experience difficulty

<sup>45</sup> Kentenich, *Forming the New Person*, 71.

<sup>46</sup> This concept is described in English in multiple terms as "the law of the transfer of affections" and in other places as "the law of emotional transference."

<sup>47</sup> Joseph Kentenich, Letter to Professor Rademacher, April 8, 1917.

<sup>48</sup> Joseph Kentenich, *Education and the Challenge of Our Times: Perspectives for Catholic Educators*, 2nd ed., trans. Ulric J. Proeller (Waukesha, WI: Schoenstatt Sisters of Mary, 1996), 62.

<sup>49</sup> Kentenich, *What Is My Philosophy of Education?*, 35.

<sup>50</sup> Father Kentenich describes what he means by "fatherless times" by pointing to the way in which fathers are portrayed in contemporary media and literature. The

in facilitating a childlike attitude that we are unable to exhibit genuine fatherliness. Thus, Father Kentenich is able to say, "Fatherless times are Godless times" and vice versa; because, if we are unable to form an attachment to our earthly father, we will have no basis for an attachment to a heavenly one.<sup>51</sup>

Hence, we see that it is in having been children that we know how to be fathers and mothers. Childlikeness is the spiritual attitude which shifts our dispositions and informs our interactions with each other. The awareness that one is always in a state of formation results in a certain amount of humility when interacting with others. This shift in disposition occurs not only in interactions between the child and the parental figures but also in interactions between siblings. This is where we see the intercultural implications of Marian devotion.

#### **4. Sibling Relationship**

The presence of a mother impacts greatly how we interact with our siblings. The spiritual family model invites each devotee to see in the other a sibling relationship, regardless of the other's differences. Because of this sibling relationship which stems from sharing a common mother, interaction should begin with a basic respect. One respondent describes this interaction, "With Mary, it is much easier to accept the weaknesses and limitations of oneself as well as the other person's." She continues, "Mary helps me to see and accept that each person is a child of God and loved by him. Hence, sins of jealousy, anger, etc. are lessened. [Marian devotion] has given me a sense of my own worth as well as the worth and dignity of others."<sup>52</sup> It appears that the sense of security gained through the spiritual family translates for this devotee into respectful and confident interactions with others. Perhaps it is because these interactions presuppose a notion of mutual imperfection. Perhaps also, it is because siblings have an alliance in that they

father is depicted as a tragic figure who is the object of jokes and the pity of his wife and children—usually portrayed as a senseless yet harmless character. For this description, see Kentenich, *What Is My Philosophy of Education?*, 24.

<sup>51</sup> *Ibid.*, 23.

<sup>52</sup> "Anonymous 7."

have, at least, one common goal—to please the mother. Seeing the other as a sibling becomes a new basis for loving our neighbor.<sup>53</sup> The initial outward distinguishing characteristic resulting from Marian devotion appears in the form of benevolence toward others. As the child's character is formed, he adopts a liberal mind and heart, allowing him to give to others what he has to give. In the most general of terms, the devotee is liberated as he is freed from a state of illiberality.<sup>54</sup>

### **5. Sibling Rivalry**

Within the spiritual sibling relationship, that is our relationship with others, it is well to take note of a few natural occurrences found between anthropological siblings, the first of which is sibling rivalry. The natural occurrence of sibling rivalry is also found within the spiritual family, although it is not necessarily pejorative as it almost always is in the anthropological model. The children of Mary within the spiritual family model are encouraged in seeing the devotional acts of their siblings to perform their own creative devotional acts. There exists a natural desire to participate in the familial activities—to contribute to the family in a personal and unique way. The sibling rivalry can be described as a healthy incentive for familial participation, effectively pushing the siblings into closeness with the mother, who is able to unite them to their father.

### **C. Sacrifice and Suffering**

Sacrifice and suffering play an educative and purifying role in the spiritual family paradigm primarily because success (or salvation) is not seen as a self-interested endeavor. The spiritual

<sup>53</sup> Mark 12:31.

<sup>54</sup> This approach is the inversion of the liberation theology approach in that it sees the transgressor or the "oppressor" as the one most in need of liberation. This concept is paralleled in book iv of chapter iii of Augustine's "City of God," in *Nicene and Post-Nicene Fathers*, Vol. 2, ed. Philip Schaff (Peabody, MA: Hendrickson Publishers, Inc.), 66: "... the dominion of good men is profitable, not so much for themselves as for human affairs. But the dominion of bad men is hurtful chiefly to themselves who rule, for they destroy their own souls by greater license in wickedness. . . . Therefore the good man, although he is a slave, is free; but the bad man, even if he reigns, is a slave, and that not of one man, but, what is far more grievous, of as many masters as he has vices."

family member is interested in the salvation of the family. The siblings gain from each other in a mutual exchange because they are commensurately imperfect, yet commensurately endowed with various gifts. With a common educator and common formation processes, that is, organic and holistic personal growth, they are able to share their vices and virtues in an exchange of sacrifice and suffering for the sake of the family.

I refer here to the Schoenstatt concept of "Mary's Capital of Grace."<sup>55</sup> Suffering and sacrifice, as well as joys and pleasures, when offered to Jesus through Mary act as a contribution toward an account in which accumulation can occur. One respondent describes this aspect and the role it plays in daily spirituality: "Through Schoenstatt's Marian devotion, I have a way to hand over my joys and sorrows and believe that my contributions will help someone else who turns to Mary for assistance."<sup>56</sup> Another describes it like so: "[Mary] takes away all the fears, questions, [and] complexes. Offering everything to the Capital of Grace—again and again—eventually fulfills the purpose: I give her whatever load is not letting me be free."<sup>57</sup> This aspect of the devotion encourages the devotee to hand everything over to Mary with a childlike trust that she will give each of her children what is needed, when it is needed.

This motherly concept can be illustrated with yet another natural motherly occurrence. Picture a hypothetical mother at the dinner table. She has limited resources and children of various ages and statures. The mother divides the nourishment between them, not equally, but respective to the needs of each child. This familial activity involves participation from the whole family; in trusting the mother, the children accept thankfully what they have been given whether or not it is more or less than another. This natural illustration directly parallels that of the spiritual concept of the Capital of Grace. This specific aspect of familial participation is the opportunity for the children's purification through sacrifice and suffering. Both activities are educative and purifying and neither term denotes a pejorative meaning which depreciates their value.

<sup>55</sup> This concept refers to Luke's Gospel (1:28) when the angel Gabriel addresses Mary as one who has been perfected in grace.

<sup>56</sup> "Anonymous 14," questionnaire answered via email, received Nov. 26, 2012.

<sup>57</sup> "Anonymous 15," questionnaire answered via email, received Dec. 16, 2012.



#### **D. Contextualization of Jesus' Familial Position**

If Mary unites her children to the Father then the question that immediately follows is: What is the role of Jesus in this system? The answer is uncomplicated—Jesus and the Father are one.<sup>58</sup> Perhaps the most striking element involved in this system is the common response of devotees that devotion to Mary has transformed their understanding of the Trinity. As this devotion shifts the understanding of relational positions within the natural and spiritual family, one sees Jesus, then, as emphasized in his own spiritual familial position, namely, the second person of the Trinity. When asked if and how Marian devotion has changed her understanding of or relationship to Jesus, one devotee responded, “I was not Marian at all as I grew up. I believe it was my relationship with Jesus that led me to Mary. Once this happened and I learned to love Our Lady, then she in turn led me back to Jesus, to the Holy Spirit, and the heavenly Father. These are not just words—they are a reality. Mary has really led me to a deep relationship with all persons of the Blessed Trinity.”<sup>59</sup> Again we see the importance of the family and family relations within this system; it is the foundational concept, without which one would not have the ability to assent to such an understanding of God as three-in-one.

Initially, it is clear that this kind of insight into the Triune God affects the devotee in two main ways. First, the contextualization of Jesus in his own familial position is an aid against an abstraction of Jesus. By this it is meant that it would be nearly impossible for the devotee to think about Jesus in terms of his historicity without the constant awareness of the position he holds in relation to his spiritual family. The historical Jesus is always seen, then, in direct correlation to Jesus' function within the Trinity. For the devotee, the two could not be successfully separated as one parallels the other and certainly Jesus exists as both simultaneously.

Secondly, the contextualization of Jesus in his own spiritual familial position, in that it aids against an abstract Jesus, translates into one main result—that, when Jesus is seen in this context, his divinity is firmly upheld. When Jesus is seen in his own

<sup>58</sup> John 10:30.

<sup>59</sup> “Anonymous 7.”

spiritual position and when Jesus' functions are highlighted in terms of this spiritual position, his divinity is always at the forefront. Therefore, the devotees who strive to keep an awareness of both the natural and supernatural elements of their own personhood have the same awareness of Jesus' personhood. Consequently, Jesus is always seen in the light of his divinity.

In this sense, there is a relevance here for a larger context. The implications of this awareness, which are based on the devotees' own spiritual, familial awareness, are this: when one is seated in his distinct familial position, it becomes easier to see Jesus in his. It is accurate to say the opposite is also true; namely, when one is not seated in his distinct familial position, it is naturally more difficult to perceive Jesus in his. As, in the natural world, we affirm new familial paradigms with differing positions and functions, an increased abstraction of Jesus is probable; or perhaps, he will be left behind altogether. In either case, devotion to the mother has proven to be an aid against both. According to the devotees, it is the mother's unifying power that orientates one back toward the family. When the mother becomes known to her child, so too does the family. As Father Kentenich claims, according to the law of the transfer of affections, this concept applies also to the spiritual realm: when Mary, their spiritual mother, becomes known, so too does the Holy Trinity.

### **E. Encouragement**

The third and final aspect of Marian self-education is the encouragement one experiences through the spiritual familial paradigm. When devotees were asked about how their Marian devotion affects their daily life in a practical way, the most common response was that their devotion has instilled them with courage. Though from various and diverse contexts, many respondents mention a sense of courage where there had not previously been one. When looking at the anthropological figure of the mother, it is clear that one of the most outstanding aspects of the mother's contribution to the child's formation is encouragement. This is true of mothers and educators alike because the inexperienced child looks to the

experience of the mother/educator as a source of confidence. It is the experience of the mother/educator that gives credit to her teaching. The child trusts in this experience and consequently applies this trust when he or she begins to experience things for him-/herself. This is a form of encouragement. In the sense that this encouragement is continuous and actively supportive, it is also a form of advocacy.<sup>60</sup>

This aspect is observable in Schoenstatt's model of the Spiritual Mother in two main ways. First, the mother (Mary) is a continuous and active support to the devotees through her educative work and as an ever-present avenue to the Father. Secondly, the mother's experience encourages the devotee in that the devotee hopes to attain that same experience. I refer here to Mary's Assumption. The ultimate hope of the devotees is a final bodily triumph over death and an assumption into heaven like that of their mother.

One devotee in particular speaks consistently of the courage her devotion has instilled in her causing her to be "courageous in facing hardships and difficulties in life."<sup>61</sup> Another respondent describes the liberating effects of her devotion in terms of the progress she has made in her spiritual and moral life. She explains, "[Mary's] most noble concern and mission is to help us become free and firm people who overcome the obstacles which keep them trapped or lead them astray."<sup>62</sup> Later she says, "... by following [Mary's] example, we learn to become free from selfishness and free for God and His will!"<sup>63</sup> When asked how she understands her devotion as a liberating practice, one respondent referred to the sense it gives her of the "worth and dignity of others" and that with this sense, she consequently feels "free to live and work for God's kingdom."<sup>64</sup> This theme of seeing liberation as a freedom from

<sup>60</sup> For more on Mary as the Advocate of the Church, see Second Vatican Council, *Lumen Gentium: Dogmatic Constitution on the Church* (Solemnly promulgated by Pope Paul VI, Nov. 21, 1964), no. 62.

<sup>61</sup> "Anonymous 6," questionnaire answered via email, received Jan. 4, 2013.

<sup>62</sup> "Anonymous 1."

<sup>63</sup> Ibid.

<sup>64</sup> "Anonymous 7."

one's own selfishness continues when another respondent claims, "One can greatly see the effects [of Marian devotion] as totally uplifting and liberating from pettiness."<sup>65</sup> "The effects directly correspond with the degree to which the mother of God is loved."<sup>66</sup> The liberating harmony that is experienced through this devotion results for the devotee in an increased concern for the needs of others and a desire to tend to those needs. In this sense, the liberation the devotees experience is a freedom from illiberality.

The three aspects of Marian self-education exhibited in Schoenstatt's spirituality work together to shift the devotee's familial position in relation to God and to the other by introducing a mother into the spiritual family. The devotees are placed in a filial state of existence; consequently, it causes them to view all persons as siblings. The devotees are given the capacity for personal integration through their attachments to sacred atmosphere, the protection of the mother, and encouragement from the familial arrangement. Their interactions with God and with others are ordered through the familial paradigm with the goal of existing harmoniously within the spiritual family. They experience freedom from a state of illiberality which results in an increased desire to give of themselves to others. Mary, then, plays the role of the Intercultural Mother—the mother of all peoples, who essentially bridges the gap between diverse contexts by placing all children in commonality.

<sup>65</sup> From the German "Engherzigkeit."

<sup>66</sup> "Anonymous 8," questionnaire answered via email, received Dec. 5, 2012 (English paraphrase of a German response).

**APPENDIX: List of Respondents**

<b>Name/Sex/Age</b>	<b>Occupation</b>	<b>Country</b>	<b>Dates of Contact</b>
Anonymous 1 F, 51-60	Professor of Mariology	Italy	Nov. 5, 28
Anonymous 2 F, 31-40	Homemaker	USA	Feb. 11, 14
Anonymous 3 M, 31-40	Teacher	USA	Feb. 11
Anonymous 4 F, 31-40	Graphic Designer	Ecuador	Jan. 21
Anonymous 5 F, 34	Schoenstatt Sister of Mary	Australia	Dec. 7 Jan. 12
Anonymous 6 F, 57	College Graduate	Philippines	Dec. 7 Jan. 4
Anonymous 7 F, 60+	Mathematics Teacher	Australia	Dec. 4, 11, 19
Anonymous 8 M, 60+	Teacher (Retired)	Hungary	Dec. 5
Anonymous 9 M, 50-60	Diplom-Kaufmann [MBA]	Germany	Nov. 7, 15 Jan. 7
Anonymous 10 F, 50-60	Teacher	Germany	Nov. 7, 15 Jan. 7
Anonymous 11 F, 31-40	Schoenstatt Sister of Mary	Ireland	Nov. 3, 9, 10, 12 Dec. 5
Anonymous 12 F, 31-40	Translator, Political Analyst	South Africa	Nov. 26
Anonymous 13 M, 31-40	Priest, Doctoral Student	India	Oct. 16, 24, 27 Nov. 27
Anonymous 14 F, 31-40	Teacher	Ecuador	Nov 2
Anonymous 15 F, 45	Social Worker	New Zealand	Dec. 16 Jan. 5