

## **A Mission for to People of Today**

**Venerable Emilie Engel  
Schoenstatt Sister of Mary  
(1893-1955)**



Many come to Koblenz-Metternich (Germany) to the grave of Sister Emilie Engel, a Schoenstatt Sister of Mary, to ask for help with their concerns.

The founder of the international Schoenstatt Work, Father Joseph Kentenich (1885-1968), spoke of a special mission, which she had received from God for the people of our time. After Sister Emilie's death he said of her:

**It is her mission to lead people out of the prison of fear and anxiety and to give them a home in the father heart of God.**

She herself suffered profoundly from fear and anxiety. It had to be that way. If someone has, a mission to fulfill the person is often tested expressly in this area. Many feel just like the one who heard about Sister Emilie and spontaneously replied: "Then Sister Emilie would be a 'saint' for today because we are all afraid."

A person would like to entrust his fear to someone who has endured and overcome fear. Fear is the basic state of modern humanity – this is what we hear today time and again.

Fear has become a predominant theme, a force in the inmost recesses of the human heart and in the world. It often gets a firm grip on us, too. At root, we are people filled with fear due to the dreadful threats with which the world confronts us. We fear the unpredictable, the devastation of the environment; we fear the meaninglessness and the lack of direction. We are afraid of failure, of being left alone, of illness and death. We are gripped by fear in guilt, in pain and in great distress. Perhaps we are even afraid of God.

Is there a path leading out of fear's prison? We can render ourselves insensible to it, suppress and deny it, but these are not ways out.

We cannot seek shelter and security in ourselves. So what can we hold on to?

Shall we let ourselves go and fall into God's hand? Yes! But then we secretly steal away from His hand again. Fear is often greater than trust.

Father Kentenich knew, as only few know, today's people and times. He said: "Fear is the principal symptom of today. That is why it is a feeling of the time. All of us could tell a tale or two about that..."

We live in the midst of a violent spiritual earthquake. We do not know what the future will bring. We face the present and the future in utter insecurity. Distress and fear are everywhere."

Father Kentenich also knew as did no other how much open and hidden fear there was in the life of Sister Emilie. She experienced compulsion and crippling anxiety for many years, yet at the end of her life, she was no longer afraid of anything. This is why Father Kentenich said that God gave her to our time, so to speak, in order to lead people out of their many afflictions and fears and to give them a home where all fear ceases: in the father heart of God.

### **Who was Sister Emilie?**

Emilie Engel was born on February 6, 1893 as the fourth of twelve children in Husten in Sauerland, Germany. She came from a large family and spent her childhood on the family farm. Her home offered a secure shelter, the best conditions for Emilie who was a quiet and somewhat reserved child. They had a large, warm parlor in which she talked and prayed with her parents, brothers and sisters, and where they were happy and sang together on long winter evenings. But in her home there was also a dark corner under the stairs; as a child she sometimes cowered there in fear.



Emilie as often filled with fear. The thought that she might offend God distressed her and made her look anxiously into her heart. In addition, the religious instructions given in school in those days depicted a very severe image of God. Obsessions and lack of inner freedom were imprinted on her soul.

Emilie's parents had contributed to her valued tendencies and predispositions, such as, religious depth, spiritual openness, integrity and strength of character. But she also took fear with her on life's path.

Emilie became a teacher and she put her whole heart into teaching. She looked after poor children in particular. A girl's mother died when Emilie was a young teacher. She took the girl to her own home where she grew up like a child of the family. She also helped the girl's 14-year-old brother to secure a position with the Pallottine Fathers in Schoenstatt where he could train as a gardener. Emilie took him there personally. The grace of her Schoenstatt calling was connected with this solicitous, motherly deed. A new world opened up before her, a world whose goal made an impression on her: to form the world in Christ's image through Mary.

Soon Emilie Engel gave up her secure profession as a teacher. On October 1, 1926, she placed herself at the disposal of Schoenstatt's founder, Father Kentenich, for the purpose of founding the community of Schoenstatt Sisters of Mary.

In her Father Kentenich gained a valuable co-worker who placed her whole strength and all her abilities unconditionally at the service of the young community. She gave even more than that: She gave herself. She offered herself to God as a sacrifice for the fruitfulness of this new family.

And God accepted her offer. She was able to put herself totally into the young community as its novice and tertianship mistress, later a provincial superior and general council sister. Above and beyond all this, she offered herself as a sacrifice.

Sister Emilie became seriously ill in 1935 and had to leave her home in Schoenstatt. She had to stay in hospitals and clinics where she repeatedly underwent surgery that had excruciating painful aftereffects. For years there followed stays in sanatoria. But her health was not restored. And yet, as ill as she was, she gave all her strength and time to the community in Schoenstatt and later in Koblenz-Metternich. A slowly progressive paralysis bound her to a wheelchair. She became as helpless as a child. Towards the end she could no longer speak.

In her life the spiritual suffering caused by fear may have been more painful than her physical suffering. It was fear that threatened to paralyze her abilities, her love, and her whole life. But she went to Schoenstatt, and that was what gradually brought about the change in her life. Looking back she wrote: “At the time I did not know that the Blessed Mother had drawn and guided me in order to help free me here at this place of grace from great afflictions of the soul in the midst of which I had already begged so often for help.”

In the shrine of grace of the Mother Thrice Admirable of Schoenstatt, she found not only a home and shelter but also a wise educator. She tried to penetrate more and more deeply into the covenant of love with our Lady. With increasing fearlessness, she placed herself at the service of Schoenstatt’s Marian mission, so much so that she could say: “I can do anything for the Blessed Mother!”

Her life with Mary became a life in Mary. She lived out what she formulated as a prayer: May our life and love, prayer and work and silent hanging on the cross-as far as God wills it- take place in the consecrated room of your heart. Continue to live your life in us so that as little Marys, we can proclaim your glory.”

Our Lady shone forth in her life; Sister Emilie became her reflection, a “little Mary.” The total surrender to her heavenly mother – who had suffered her own share of fear and distress – and the certainty that she was loved, led and formed by her, cured Sister Emilie of fear.

At the place of grace the blessed Mother availed herself of a special instrument in order to “help (Sister Emilie) out of her great affliction of soul.” This instrument was Father Kentenich.



It was he who, in accordance with God’s plan, opened the door for her to leave fear’s prison. He showed her the image of the merciful Father God and embodied it for her himself, he gave her a home in the depths of the covenant of love with our Lady and introduced into her life the key words about God’s wise and kind providence.

“The more deeply you feel your helplessness and the more you suffer from it, the more confidently you should dare to leap into the father arms of God and into the arms of the Blessed Mother and to do all you can to become a heroine of trust.” These words of Father Kentenich went with her on her way.

Under his guidance, she learned to abandon herself so totally to God's providence that, at the end of her life, Father Kentenich could say: "Sister Emilie was a child of divine providence from head to toe."

A child whose face reflected fear and inner distress became an utterly relaxed, free, happy person whose features really radiated light.

What led Sister Emilie to find her way out of fear and inner distress into God's father heart was her belief that God is father. God is mercy. He is love; in everything he is and does, he is love. He is the God of wise and kind providence

Sister Emilie experienced the remedy of faith in divine providence. What Father Kentenich taught was confirmed in her: A profound faith in divine providence is a great cure of fear. Lack of faith in divine providence is a sickness prevalent in our times.

On her part, this faith was not an abstract I-take-this-to-be-true. Rather it determined how she led her life. She agreed to God's guidance. She increasingly lived more exclusively and more consequently with the God of providence who spoke to her each minute of the day in people, things and happening and to whom she said "Yes, Father" to such an extent that Father Kentenich could say of her:

"At the height of her life  
Each step Sister Emilie took was a step  
Towards the Father;  
Each breath, a 'Deo gratias' to the Father;  
Each prayer, a sigh in the presence of the Father;  
Each sacrifice, a gift for the Father;  
Each plan, a carrying out of the divine, fatherly plan."

As difficult as her life became, she rested, as it were in God's providence. She could fearlessly let God love her and in her "Yes, Father" she gave him the answer of love.

She could not conceal the fact that she was so deeply sheltered in the heavenly Father. Those who met her said:

"The brief encounter with so kind a woman is an unforgettable memory for me. In her presence a piece of eternity enveloped me."

"To have met such a woman in life is certainly a grace."

"In the Sisters' Family Sister Emile's person is a singular case. Whoever went to the province house in Metternich often could quickly perceive an atmosphere – Sister Emilie was its mysterious source. What her personality secretly radiated – it is difficult to put into words what I mean by this. But one thing can be said: one was reminded of the supernatural world everywhere and sensed its force of attraction. In my life, I have





seldom or scarcely come to know such a supernatural mature woman in whose presence you simultaneously sensed the nobility of being a child of God.”

Sister Emilie called supernatural world to mind.

One of her classmates said: “Often we told her: Emilie, your name is Engel (German for ‘angel’), but you are an angel too.”

In reference to our world, which can cause people to become sick at heart, the well-known psychologist of our day, Christa Meves, once said that many people need an angel, a person to lead them out of the blind alley into the right path. But in view of the global state of affairs characterized by no bindings and no orientation, a state which has devastating consequences, she ask: From where should we get all these angels in the future? People who are angels and messengers of God for others, who mediate his nearness and give protection, help and guidance; people who radiate Gods brightness like a body of light?

By giving them, the experience of God’s nearness Sister Emilie became an angel for many. Something like a glow that came from another world shone forth from her eyes.

A priest once declared: “I must really travel to Metternich again. You know, your ‘saint’ lives there and I must look into the beaming eyes of Sister Emilie once more. Then for me everything will be alright again.”

A young girl wrote: my first thought was: Here is a person who radiates God’s love, kindness and beauty. Here is a new person who is natural and supernatural at the same time, a complete person whom you can love and revere. The longing to belong to this community was strengthened in me. I certainly wanted to become such a happy, relaxed and deep person myself.”

Transcendence, longing, “traces of angels”- these expressions belong to the astounding vocabulary of a newly surging search for what is not merely of this world, Sister Emilie possessed a radiating power which pointed to the other world. That glow from within made it possible for us to sense her closeness to God.

Her life was unique song of praise top God’s providence. God used her limits to lead her to sanctity. God chose her limits as the gate through which his grace penetrated.

On November 20, 1955, the vigil of the presentation of Mary, Sister Emilie was allowed to go home to eternity like a child who knows no fear. She was in Providentia House in Koblenz-Metternich. A priest who was present at the time said: “If we could all die like that some day all would be well. She is a saint.”

During the eulogy at the funeral, Mass the priest said: “Look after this grave as you would a place that commands respect. It is a jewel! It is a treasure!”

In her last testament, Sister Emilie summarized the divine love fatherly care, which she experienced in such abundance during her life:

“Praise to divine providence in my life. Extol the mercies of God and the Blessed Mother! Throughout eternity, I will sing a hymn of praise to the merciful father love and mother love. I want to be a victim of praise of God’s mercy.”

### **Thoughts about the Novena**

In a novena, a nine-day prayer, we want to entrust our intentions to Sister Emilie. She can be a guide to us in our troubles.

It is said that in a moment of so much uncertainty a young girl had turned to the founder of Schoenstatt who entrusted her to Sister Emilie’s motherly care. She took the girl by the hand and led her like child up some stairs. Later the girl wrote: “That made an overpowering impression on me and I immediately felt sheltered in her. She was so genuinely human, so very free and relaxed. But at the same time I sensed something from another world, something of God’s nearness which I did not know how to express. But from that day on Sister Emilie was my sure guide.”

We too want to let Sister Emilie take us by the hand and guide us along the path which she took and which gave her a home in God’s father heart.

Just as Father Kentenich, the founder of Schoenstatt, advised a person who was in dire straits to turn to Sister Emilie, he gives us the same advice.

Sister Emilie was reputed to be a saint when she died. We have reason to assume that she has quite some influence before God’s throne. So wouldn’t you like to entrust to her – just as I do – the responsibility for a God-pleasing solution to these difficult questions? You are in a state of mind, which the deceased understands very well. During her life, she mastered all similar feelings and situations with her ‘Ita Pater’. We recommend that you pray the prayer for the canonization of Sister Emilie every day of the novena.



### **Prayer for her Canonization**

God our Father, Sister Emilie went through life like a child trusting in your wise and kind providence. Even in suffering and uncertainty she said her “Yes, Father” to your wish and will. In this way, she developed a profound sense of security in your father heart and was freed from fear and inner distress. With power, you showed your love and mercy in her life. I ask you for the canonization of Sister Emilie to your glory, for honor of the Mother Thrice Admirable and queen of Schoenstatt and as a blessing on humankind. On her intercession, hear my request in keeping with your kind providence. Amen.

## First Day Faith in Divine Providence

God, who are you?

The creator of the universe? The one who directs history? Do you still direct and guide? Do you take care of me too? Can I, in spite of so much that is incomprehensible, still believe that you are the father who is concerned about us with providing love?

**The good God is often unfathomable in his guidance and ordinances. He is love and kindness and always knows what is for our salvation—for us this must do. Sr. M. Emilie**

Sister Emilie's faith in God's providence left its mark on her. God is a God of life who guides the world according to a plan of love, wisdom and omnipotence even today; the same holds true for my own little life – this was her worldview. And this God is, as Christ taught us, our Father. That is actually his name. He is the incomparable Father.

With her heart she sensed "I know you are my Father." And she said: "we see the eye of the Father resting on us with unspeakably great love. Yes, his eyes pursues us each moment in order to protect and be good to us." she knew that she was safe under this kind gaze. And even when God demanded difficult and incomprehensible things of her, she did not let this shake her. She abandoned herself to God's providence and believed that what the Father does or allows is ultimately always good, even if exteriorly seen it is inexplicable.

Because of this strong faith her soul was filled more and more by an enduring calm, to such a degree that she could say: "Why do we need to know what is destined to happen to us in five minutes from now? We only need know what the Father has foreseen for us this moment." In this belief, she experienced a thousand times that God takes care of everything, that God is good.

Fear can only be overcome through the nearness of someone who loves – this was something Sister Emilie experienced. The great one who loves is God himself who knows about everything, who in His providence takes care of everything. That is what Christ told us: "The Father knows what you need" (Mt.6, 8).



*Do I believe in the providence of God in my life? Do I believe that his providence is leading me, even in my distress, to a goal that is good for me?*

### **Prayer** (Favorite prayer of Sr. Emilie)

I know you are my Father.  
I feel secure in your protection.  
I do not ask the way you lead.  
I blindly follow your direction.  
And if you place into my hands  
My life that I myself direct it,  
I then would say, "O take it back!  
Your trusting child is well protected."

## Second Day Childlikeness

God, who are you?

You are my Father and I am your child? To think like that goes against the grain of us moderns. We have grown up and have taken the fate of the world into our own hands. We have made ourselves independent of you. And yet there are times when the child in us cries.

**Let us become children totally! Sr. M. Emilie**

Sister Emilie understood Father Kentenich's words very well: "Our times are marked by universal fear, a fear which we will overcome only through simple, genuine childlikeness. In simple childlikeness, there is an overcoming of the world and an absolute overcoming of self."

Only a child who knows the Father's love and might can let go and fall into His hand – Sister Emilie experienced this time and again. For her, childlikeness did not mean subjection and dependence, but concentrated strength, fearlessness and the deep knowledge, when looking at Christ, the child of God, that "unless you become like children..." to be a child of the great God in Christ is the greatest gift that the heavenly Father could give us. Sister Emilie was filled with this awareness. Our greatest gift to Him is to really be a child before Him. Sister Emilie showed a special genius for love because she became a child through and through. When she first took her new path in life, Father Kentenich told her:

"Take the road of spiritual childhood. That is where the good God wants to grant you freedom from your humiliating cross."

And she was granted that freedom. What so many admired about her – Simplicity and integrity, dauntlessness, wisdom of heart – all this was rooted in her childlikeness. And yet she considered herself small. In her farewell letter, she wrote: "Please give no eulogy of my virtues. I was really only a small sister." Shortly before her death she told those present about an express train which takes us quickly and safely to our actual goal: childlikeness. The older and more mature she became, the more she became a child who had lost all fear.



*Do I live the awareness that I am a child of God? Why brood so much and worry to extremes? A child knows the Father has the controls in his hands.*

### Prayer

Heavenly Father, your Son told us how we may address you: Father. You, the infinitely great and holy God, are our Father. I am your child. Grant me some idea of the greatness of your Father love and kindness, but also the joy that I can bring you if, fearless as a child, I let go and fall into your hand. Amen.



## Third Day Trust

God, who are you? Can I fearlessly entrust myself to you? Even in the suffering, that hurts me? Often I can no longer trust.

### **I want to become a miracle of trust. Sr. M. Emilie**

A child is trusting. Sister Emilie learned to trust like a child. the fear which she had endured for a long time was transformed into a positive vitality, into an unshakable trust.

Before she could experience” miracles” of trust she had to trust and take the risk. She had to endure many afflictions and experience her utter helplessness. But she prayed like a trusting child: “I am certain that you will not let me fall and sink but draw me forever into your father heart.”

Sister Emilie learned that undreamt of energies can be aroused in a person once he places his trust in God. In the same way there is scarcely anything that that moves God’s fatherly will to help and honors him as our Father as does His children’s trust in Him. The more completely Sister Emilie trusted him, the more abundantly did she experience his help.

But even when God hurt her she trusted him. she trusted him so implicitly that she wrote down the words from the book of Job: Even if he kills me I will hope in him. Everything else – hope, confidence, the courage to face life – came as a result of her strong faith. God thought Sister Emilie capable of a great deal, but he also granted her the close relationship of a child with the Father.

Many were able to see that Sister Emilie lived what had become a life experience for her: “To the degree to which we ourselves are children of trust we can be a staff, support, light and sun for others in difficult times.”

*In fear and distress, do I summon up the trust of a child? Do I believe that God wants to direct everything for my best? He is waiting for me to trust him – do I think of this?*

## Prayer

Father in heaven, how often my lack of trust disappoints you. Sometimes I even doubt you. On the sea when Peter began to doubt he sank. What makes us lose the ground under our feet? Not weakness but lack of faith that does not let us trust in your mercy. Trust gives us support and carries us. Help me to trust completely in you. Amen.



## Fourth Day Courage

God, where are you? I have no more strength, and you are silent. I am helpless. I would really prefer to just let everything go.

### **I must hold out until the end, no matter what the cost. Sr.M. Emilie**

For Sister Emilie, living by faith in divine providence was not an uneasy wait- and – see or a passive enduring. She courageously made herself available for the guidance and ordinances of God. She experienced the words of Father Kentenich in her own life: Faith in divine providence points to what is dark and mysterious; it lives on the risks. So whoever is wrenched from his bourgeois satiety and security and is kept in state of suspense through all kinds of blow of fate can be considered fortunate.”

Sister Emilie was repeatedly robbed of security and confronted with decisions that demanded daring and courage. Trying to build up and lead her province, which had thirty houses during the troubled postwar time; to have to renounce the guidance and help of the founder during his long absence; and the worsening of her illness demanded of her sensitive nature forceful endurance and vigorous action. “Once I no longer have any human support I am totally a child of providence.” She wrote those words and renounced human security. She knew that whoever does not use the uncertainties in order to kneel before God could become a weakling. In suffering, she was brave. She was convinced that, ever since Christ took suffering and death upon himself for our redemption, suffering has been part of a Christian’s life. She fully affirmed Father Kentenich’s thinking: “Suffering is always a proof of the father’s love. ‘God is a Father, God is good. Everything he does is good!’ This mentality of a child reveals itself most effectively in crosses and suffering.”

There was something relaxed and joyful about her courage. She hid her suffering beneath a radiant smile, which gives you an idea of how childlike, and yet brave her soul was. A priest once said: “During holy Mass I will pay the thanks I owe her for her exemplary courage.”



*How do I react when confronted with suffering? Do I make an effort to discover its meaning? Can I agree to God’s guidance?*

### **Prayer**

Father in heaven, suffering and afflictions wrench me from the things that make my life secure. I ask you to give me a heart that is courageous in suffering. In the strength of your grace let me take the path by which you lead me. Amen.

## Fifth Day Kindness

God, where are you? Where is your kindness? If you are love, why do you allow this suffering? Why does it affect me in particular?

**If God is all love and he illustrates his love through people, it means that we too must be love. Sr. M. Emilie**

In a profound way, Sister Emilie experienced the love and kindness of God in her own life, even in suffering. She passed this kindness on.

Whoever came to her experienced how she could listen to and empathize with others, how she helped and bore their suffering with them. She was a motherly woman through and through and she had a heart for others. Someone who knew her well said of her: “Her truly motherly kindness, the breadth of her understanding heart and the courageous earnestness of her surrender will remain unforgettable for me.”

“I came to Schoenstatt in order to love.” That is how she described her main profession. In God’s eyes, the only thing that ultimately counts is love. Selflessly and disinterestedly, she gave her to others as she quietly stood by them, and her love matured more and more until it became kindness. “I want to be kind and make others happy.” She not only wrote this but also lived it. She made many, many people happy. She lived totally, for those entrusted to her and their concerns moved her more than her own fate.

Love overcomes everything, even fear – Sister Emilie experienced this in her own life. She agreed with the statement of little St. Therese: “By nature I am set back by fear. With love I not only make progress but I fly.” Sister Emilie lived in intimate union with Mary, mother of all mothers. She wanted to pass on Mary’s love and kindness. “In you,” so she said to our Lady, “with a glad heart we get hold of the key to the vault containing all the riches hidden in nature and supernature.” From this vault, she was given love and kindness.



*Haven't I already experienced that suffering enriched me and made me more mature? I too live on God's love. Must I not pass it on as kindness?*

### **Prayer** (J. Kentenich)

Blessed mother,  
Let us walk like you through life,  
Let us mirror you forever,  
Strong and noble, meek and mild,  
Peace and love be our endeavor.  
Walk in us through our world. Make it ready for the Lord.

## Sixth Day Calm

God, where are you? Where can I find in this confusion? My plans have been crossed out, and I have to let go of what has become dear to me. I am rebelling. If only I could let and fall into you!

**A childlike certainty of being sheltered in the heart of the father and mother helps me to endure all my weakness with peaceful calm. Sr. M. Emilie**

Whoever met Sister Emilie, especially during the last years of her life, could experience her complete calm. She had let go not only of people and things, health and abilities, but also of herself.

A process of detachment filled with suffering led to her complete calm. She liked to tell a story which she had been told by a newly ordained priest: when we are in high spirits we bring God all our gifts and abilities in a “suitcase” and give everything to him. This makes God happy and accepts our offer. But he then says: “You may take the suitcase with you. I will take a piece by piece out of it how and when it pleases me.”

As a young sister, she had offered everything, even the readiness to accept all imaginable suffering, to God for the sanctification of the world. To begin with, God gave everything back to her. Little by little, however, he took the gifts offered him from the suitcase. And little by little she let go of everything. She could let go of herself because she knew that someone else held her. She was convinced that she could depend on God and leave everything to him. This made her calm and free. The state of calmness is sustained by conviction that God holds us. Romano Guardini writes: “Shelter in the ultimate makes us calm in the penultimate.”

When her co-sisters stormed God with prayers for Sister Emilie’s cure because her illness was quickly growing worse and she could no longer speak – a state which really caused her suffering- she wrote on a tablet: “Even if the good God does not answer our prayer just as we would like him to, I will not allow anyone to say anything against him.”

*Can I let go when God demands something of me? Can I let go of myself? Do I rely on him so that I remain peaceful and calm, no matter what comes?*

### Prayer

I abandon myself to your hands,  
Father, that you may perfect me  
how, when and where you will.  
I abandon myself to your guidance,  
To you, the wisest of all leaders,  
you have never made a mistake.



## Seventh Day Prayer

God, what do you expect of me? I am enveloped by darkness and have turned away from prayer. Do I even know how to pray? Sometimes I long to be able to speak to you like a child with its father. Are you waiting for me to set out and go to you?

**Our childlike, trusting, humble and persevering prayer has irresistible power over the heart of God. Sr. M. Emilie**

Because of her illness, Sister Emilie was forced to give up her position as novice and tertianship mistress. After six years of stays in clinics, she returned to the motherhouse in Schoenstatt although she was still ill. There she lived in a room right next to the chapel. A small colored glass window made it possible for her to look directly at the alter. Prayer became her principal activity. She did not put her hands into her lap but into God's hands. Day and night, she could see the flame of the sanctuary light indicating the presence of God. Her life became a consent prayer. Because she was there totally for God, she could also be there totally for others.

Her life confirmed what St. Therese declared: "How truly great is the power of prayer! It can be compared to a queen who has access to the king at all times and can attain all she asks for." Prayer opened the door for Sister Emilie to leave the prison of fears and cares.

Prayer was the breathing of her soul; the child's coming home to the father, an increasing deep penetration that led to union with God. He lived in her. Thus, she could say: "We really carry heaven in us." she adored God in her heart but also in others, and wrote: To see and adore God in a person endower with grace was the early Christians' form of adoration. How close God is to each of us!" when she asked for advice in difficult situations she said: "First let's pray. Then we will surely find a way out."

*Do I seek silence and take the time to pray? Do I also speak very spontaneously to God in the midst of everyday life? Do I believe that he dwells in me?*

### **Prayer** (Sr. M. Emilie)

Glory to the Father,  
The highest and ultimate one,  
The very source of all being and life!  
Glory to the Father,  
The one who is present everywhere and knows  
All things,  
The one who is all wise and almighty.  
Glory to the Father,  
the infinitely kind and faithful one,  
The one who is truthful, just  
Unending merciful,  
Who lifts up the fallen child and,  
Full of mercy, takes it into his father arms again.



## **Eighth Day Apostolate**

God, what do you expect of me? My appointment calendar is totally booked. How should I take time to worry about others! Am I co responsible for others? Do you want me help with the work of redemption?

**If I dedicate myself completely to our Schoenstatt Mother, she will surely use me as an instrument, even if I have to be exteriorly inactive. *Sr. M. Emilie***

As a young teacher, Sister Emilie came to know and love the apostolic movement of Schoenstatt. After her first encounter, she never came to conventions alone. She brought others with her. What she had received she had to make accessible to others. Throughout her life, she remained apostolic- minded.

She took it as a matter of course that the baptized person who belongs to Christ hears his commission: “As the Father has sent me, so I send you (Jn 20, 21).”

Sister Emilie made God’s concern for humanity, for their salvation and sanctification, her own. Her life was marked by an apostolic attitude, which she found, expressed in the words: “the love of Christ impels us (2 Cor 5, 14).”

Even in illness, she did not tire of heralding faith, hope and love. She wrote to her co-sisters, who worked in schools or hospitals, for the church or in secular professions: “May the holy fire of true, profound love of Christ burn in all our hearts and shine through our eyes so that, for all those whom we may serve, we may be bearers and bringers of Christ as is consistent with our mission for today.”

She saw clearly the indifference of many Christians and the lack apostolic spirit in the church which is supposed to be the soul of the world. Thus, she wrote with great concern: “we may not indifferently and superficially disregard the present time of need. The more clearly we grasp the present state, the stronger will be the longing in us and the more will our zeal be aflame to contribute what we possibly can to a holy springtime of God.”

*Am I concerned that others find their way to God? Or do I concentrate totally on myself? What could I do concretely to prepare the way to God for others?*

### **Prayer**

Father in heaven, I know how far so many people are from God. I also know that you have called us to help with the work of redemption, place the concern for the salvation of my fellow people into the depths of my heart and give me the courage to approach those to whom you want to bring faith, hope and love through



## Ninth Day To be a path

God, what do you expect of me? What is the meaning of my life? Often I simply cannot find the road. Are you the only one who can ultimately give meaning to anything because you have called me? Would you show me the path on which I will reach my goal?

**God calls and attracts us. A free ‘Ita Pater’ must be the human response; then we must courageously and energetically take the path shown by God.** Sr. M. Emilie

Every person has a task to fulfill in the world. To some, the saints in particular, God gives a special mission. They become paths for others.

The founder of Schoenstatt was convinced of Sister Emilie’s mission particularly for the people of today. “If God bestows superabundant gifts on the soul, he would also like others to acknowledge and praise him because of these.”

God had given her superabundant gifts. She found her way out of fear and compulsion into the father heart of God. However, the great gift, which she received, became a task; to lead others out of distress and fear and give them a home in the father heart of God. Her path should also become a path for others.

Father Kentenich had given her the task to embody” a very simple path to holiness” for her community. Her path to sanctity, ultimately into the father heart of God, was actually a very simple one. For her nothing separated the other world from this one. She knew she was living God’s loving eyes, she heeded his call, his invitation and, in the light of his love, was able to make everything transparent: people, things, happening, suffering, and even her limits. And then she answered with a heartfelt, courageous “Yes Father.” That was, so said the founder, the secret of her life.

It was a secret in which the person no longer longs to do anything but answer the call of love every moment, sanctify the simple things through love, and please God. A simple and small path on which nothing unusual happens. And yet a path which demands all the alertness and strength of our heart; which leads more and more to a dialogue with the God of providence and becomes a loving oneness with him; a path that leads to the father heart of God.

A young man wrote: “I have chosen Sister Emilie’s path. Sister Emilie is my guide to our Father in heaven.”

*Do I pay attention to how God speaks to me through people and events?  
When he calls me, do I make an effort to say “Yes, Father”?*

### Prayer

Heavenly Father, give me an alert heart so that I can hear your call in the little things of everyday life and give you my answer of love. Let me take this simple path with Sister Emilie and through her intercession so that I too will be led out of fear and distress and be deeply at home in your father heart.  
Amen.

