

VISIT #9, THE THIRD REQUEST OF THE COVENANT OF LOVE

“THIS SANCTIFICATION I DEMAND OF YOU”



IN THE SPIRIT OF COVENANT SPIRITUALITY:

(From THE THREE PILLARS pages 135-142):

Our Thrice Admirable Mother says to us in her Covenant of Love, “This sanctification I demand of you”. From the Shrine, our Blessed Mother desires for each of us to learn to become an everyday saint – the person who strives to make each day holy by performing the ordinary, everyday duties in a sacrificial way and offering up all our joys and sorrows as a gift to her.

Become a Saint! Heroic Today! It can be done! A saint is a person who is totally united with God, one who places God into the center of his or her life and fulfills God’s slightest wish with great joy and generosity of heart. A saint begins each day anew and strives to perform the ordinary, everyday duties in an extraordinary way. Sanctity does not consist in performing great earthshaking feats in life, but in remaining each day in living contact with God and the supernatural world, fulfilling the demands of each day in a way that is most pleasing to God.

EVERYDAY SANCTITY

All in all, we may define **Everyday Sanctity** as a divinely willed harmony between a wholehearted attachment to God, to work and to our fellowmen in every circumstance of life.

It is very obvious that there is room for such a type of sanctity in the world of today. The present trends within the Church and without demand it. **Everyday Sanctity** is the guiding beacon shining over the troubled waters of the modern age... Catholics today want to see Christianity lived... Catholics yearn to find God not only in heaven and in the tabernacle but, above all, in a man... **Everyday Sanctity** is the answer because it reestablishes the vital communication between God and man – that harmony which has been largely destroyed in our time of universal crisis... God makes us holy with our cooperation. The activity of God and human cooperation must go hand in hand.

The divine life is given us by Jesus Christ. He won for us the grace of Redemption which we share with Him by means of a vital communication – as the branch shares the life of the vine. He also sets before us, in an attractive and appealing manner, an example of true holiness. Therefore, God does the main part – a fact which we should never forget.

Our own efforts are secondary, yet indispensable, for without them there is no true holiness. On our part, we have to protect and increase this divine life within us. Protection is necessary, for it is attacked by many powerful enemies... This divine life within us also needs to be increased by good works and the reception of the sacraments. It becomes fruitful when we cooperate with grace by apostolic work so that others may share in and be filled with this Divine life. God expects our cooperation. He is delighted with it in much the same way as a mother is when her little child tries to help his mother carry a heavy basket.

Genuine **Everyday Sanctity**, practiced in all circumstances of daily life, places more emphasis at one time on divine activity and another time on human cooperation. The liturgy of the Church, therefore, plays an important part in the life of the everyday saint. It penetrates his whole life and helps him to go to the Father, through Jesus Christ, in the Holy Spirit.

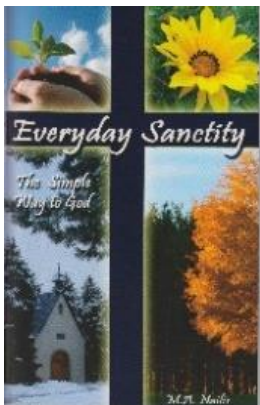
Everyday Sanctity, being based on mystical union with Christ, tends to create firm convictions and form one’s entire life. Union with Christ is a continual incentive for the everyday saint to become Christ-like. Incorporation in Him means not only a share in the glory but, also in the passion and death of Our Redeemer. At Holy Mass, the everyday saint is mystically lifted up with Christ on the Cross and strives incessantly to reach the ideal of a perfect Christian personality throughout the day. Thus, today’s Catholic is predisposed for **Everyday Sanctity**.

THROUGH THIS ENCOUNTER, with thanksgiving and gratitude, let us pray to be open to our Blessed Mother’s request, **“This sanctification (Everyday Sanctity) I demand of you”**. Let us pray to receive this grace which she is offering to us so that we can grow in **COVENANT SPIRITUALITY** with her and with the Triune God through her motherly education and intercession.

REFLECTION:

“This sanctification I demand of you.” God must again become the king and ruler of the universe in our secularized time. Only our serious striving for sanctity can transform the secular world into a sacred world and restore the sacredness of life. This is the demand of the hour; there is no other way! Together with our covenant partner, we will conquer the evil forces around us and lead the world back to God.

COMMIT:



Following are seven topics discussed in Schoenstatt’s little booklet **‘EVERYDAY SANCTITY, The Simple Way to God’**. To bring balance and holiness to our everyday life, our relationships need to be balanced and in harmony. Read through the topics presented below and pick one topic to work on to bring more balance and harmony in to your everyday life. Copies of this booklet are available from your group leader or from the Schoenstatt Movement Store; Waukesha, WI.

My relationship with God and the Blessed Mother:

- (1) **Morning Consecration:** The first minutes of the new day are immersed in God. They are consecrated, and with them the whole day becomes sanctified and pleasing to God. Start with The Sign of the Cross, then the Morning Offering, Renewal of your Personal Ideal, and finish with a Consecration Prayer to Mary.
- (2) **Private Audience:** A quarter or half hour of meditation every morning will be of great value, not only for our body, our nerves, but also, and above all, for our immortal soul searching for God. Our hearts are restless until they rest in God! That is the very reason why so many people work without rest and relaxation. But they deceive themselves and try to deceive God as well. Our soul was not made for work, no, but for love. All, even apostolic work, is eventually fruitless unless it is performed in loving union with God.

(3) Holy Mass: The everyday saint loves to take refuge before the tabernacle each day though it be for only a few brief moments. He does this in order to recall to his mind the immense love of God and the important mission he must fulfill and to obtain the strength and graces that will enable him to celebrate the “mass of life” in a fitting state of mind. Before the tabernacle he feels that he is completely understood and that he can most effectively direct his thoughts towards the true interests of his Heavenly Father.

My relationship with myself:

(4) Pause that Refreshes: By simply observing your own life, you can compose a whole litany of God’s mercies. To see them, and to answer them with grateful love is a beautiful prayer. It is living with God in the truest sense. To accomplish this, however, your soul needs quiet moments – it needs “the pause that refreshes” ... Depending upon your particular vocation, you may be able to spare a few minutes every day for a brief visit to the “Prisoner of Divine Love” in the tabernacle. Or you could find time for some spiritual reading. Perhaps you could also manage to recite one or several decades of the rosary each day. Try it and I am sure you will agree that it is time well spent.

(5) Night Consecration: The everyday saint brings his day to a close with evening prayer that follows somewhat the same outline as his morning prayer. On your knees – if possible - start with The Sign of the Cross followed by whatever night prayers you are using... Your night prayer should express in plain, simple words the gratitude of the child towards the Father in heaven, who has showered him with favors, and a childlike request for protection during the night... The everyday saint examines his conscience and asks forgiveness for the faults, failures, sins of the day... The everyday saint consecrates himself to his beloved heavenly Mother in the evening as in the morning. While falling asleep, the everyday saint asks himself “At what time am I going to get up in the morning? For what purpose am I going to get up?” Getting up promptly at a certain time brings order into your entire day. The answer to the second question recalls anew our “personal ideal”, that “atomic secret” between you and God. Falling asleep with it will help you to awaken with it in the morning and thus, gradually, it will become the one great dominating thought of your life.

My relationship with my family, friends, others:

(6) God in our Souls: There was a favorite saying among the early Christians, “Vidisti fratrem tuum, vidisti Dominum!” which means in English, “If you have seen your brother, you have seen the Lord!” The Christians of the first centuries also formed their lives by this thought... The everyday saint is thoroughly convinced of this truth. The eye of every person living in sanctifying grace reminds him of the light of the sanctuary candle. And where the sanctuary light burns, *there* is the Blessed Sacrament... The everyday saint makes a prayer of all his relations with others. He does so by admiring and praising the perfections of God in human beings or by honoring and adoring the Triune God dwelling in every soul living in the state of grace.

My relationship with work:

(7) Sanctified Work: The everyday saint makes his work a prayer. That does not mean that he always prays while he works. At times he does, but this is not always possible... No, he makes work itself a prayer, by doing it all for God and with God. To work for God means to work with a good intention. You need but renew your morning offering at regular intervals, perhaps several times each morning and during the day. All your work then becomes a service of God, because it is performed for His honor and glory. A good intention renders even seemingly trivial actions, such as eating, drinking, or sleeping highly meritorious. When the members of the Schoenstatt family say that they work for the treasury of the Mother Thrice Admirable, they simply mean that they offer the atoning and intercessory value of their works, prayers, sufferings to God through the pure hands of our heavenly Mother.

PRAY:

A saint is a sinner who never gives up. Father Kentenich says, “holiness is the simplest thing in the world, it is the child’s love for the Father.” The founder of Schoenstatt speaks of three means which help us to grow in sanctity.

A MEDITATION – The Helpless Child Drawing the Father’s Merciful Loves:

(1) Look at God in faith for the more you look at God, the less you will look at yourself. We should view the events and circumstances of our daily life in the light of God. When God’s light shines upon our concerns, they will suddenly look different; they will become transparent and God’s message will shine forth through them. To look at God, to search for Him and to let His light shine upon everything – that is sanctity!

(2) Speak with God in love and thank Him for being the source of all good, for all the good you do, for your successes, etc. Sanctity consists in a constant dialogue with God. We should converse with God often and tell him about all our experiences during the day – the good and the bad, all we have failed to do, or have done only in a halfhearted or even sinful way. We should be simple and honest before him, just like a child speaks to his father and mother.

Our dialogue with God also includes an intense listening. God is not interested in a monologue. We can best speak and listen to God when we remove as many distractions as possible, especially background noise. We should try to secure a quiet spot in our house for a brief dialogue with God each day.

(3) Sacrifice for love of God – be not astonished, nor troubled, when you happen to fall into imperfections, but ask for forgiveness as His helpless child. Love is nourished by sacrifice for true love is ready to make sacrifices. God is the object of our love and he demands our total surrender to him and to his holy will. Surrender means to sacrifice one’s own self-love for the sake of God’s love. Sacrifice means “to make holy.” All we do and say and think and accomplish each day should be made holy, just as God had planned it from the beginning.

(4) Immediately, sursum corda, lift your heart and allow the Father’s merciful love to enter into you, then out to the people/situation in mind. Remember, the helpless child motivates God to give Himself and all His fatherly love and riches to it. This is the powerlessness of the Father and the omnipotence of the child. We will have joyful piety if we have divine life within us and utilize our blunders and failures by becoming the helpless child before the Father.

