



# Observe, Compare, Conclude

*Apply!*

## Introduction

Have you ever asked yourself why exactly the superiors of Father Kentenich chose him to educate the students during a rebellious time?

- His educational methods were different because his educational principles were different.
- His methods were the applied pedagogy in practical life.
- His methods were tailored to growth not to achievements, to freedom not to rules, and to holiness not to ethical perfection.

Father Kentenich made use of a number of methods in his life time. He usually used a program as his goal. Today, our program, we could say, is:

- We want to learn, and practice among ourselves, how to use Father's method(s) in order to become ever-growing, free, and holy leaders of the Schoenstatt mothers.
- We, not I—not one or two—will try to learn this from Father himself, but unfortunately without having time to thoroughly look into his principles.

## Four Important Steps:

1. We will look at different methods of addressing a group or a crowd, Schoenstatt group included.
2. We will focus our attention on Father's four-fold method of addressing a group and his threefold method of preparing to address a group.
3. We will compare different styles of working with this method—Father's, too.
4. We will take time to practice among ourselves how to work with these styles and Father's method.

## I. Different methods of addressing a group or a crowd.

- A. Class
- B. Conference
- C. Lecture
- D. Talk
- E. Presentation
- F. Workshop
- G. Administrative meeting

## II. A Method to Discern God's Will

The Schoenstatt meeting relies on Father's method for its proper development. It is a method for discerning God's will. He applied it to a pedagogical setting, because the goal of all education is the discovery and guidance toward God's design for those we educate.

- A. Observe
- B. Compare
- C. Synthetize into principles
- D. Apply to practical life

## III. Father's method is only one! Styles of working with it are many!

A. Father's way of addressing the young seminarians in 1912 compared to Father's way of addressing the pioneer couples in 1956-65.

B. Our way of preparing for the covenant of love with the five books compared to the way we prepare for the covenant using only one book.

C. Guiding group discussions with outlines on specific topics compared to guiding the discussions with material already formatted for discussion.

D. Preparing for a group with material already broken down into discussion points compared to preparing for a group with reading material from an original text.

## IV. What is your style of working with Father's method?

A. Keep in mind the three goals. It takes time!

B. Don't lose sight of the fourfold method. Avoid rigidity, remain open, and take the discussion in hand!

C. Make the covenant and all that is related to it the beginning and the end: the shrine, the MTA, and Father.

## Conclusion

Filter everything through Schoenstatt! The farthest off comment can be brought back if you make use of *your* Schoenstatt filter. Every Catholic teaching, every problem in a household and in the world should pass through it.

If we keep in mind Father's fourfold method and continue filtering things through our love and life of the covenant of love in Schoenstatt, we will be able to turn every encounter into a moment in which the ladies can freely grow in their striving for holiness.