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"Wake up, man! God became  
man for you "(Augustine)  
The vocation of man to  
participate in the divine life

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**"Wake up, man! God became man for you " (Augustine)**

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**Introduction:** Wake up man, in the era of neo-Marxism, based on the theory of evolution

The theory of evolution explains Marx and Engels the divine character of nature. It is proved by the "natural technology" of Darwin, as the true divine nature, giving rise to all the latest cause – to be recognized as *causa sui*.

Not a personal God is said to have designed us through his Son from eternity, and created at a given moment!

Marx reversed the incarnation of the eternal Logos with the "Incarnation of Nature," the man-nature metabolism. The fact that development of nature is

rising higher by means of production of plant and animal organs, says Marx, they will finally become a human being in whom and through whom the incarnation of Nature will grasp itself as a comprehensive final product.

The industrial classless reproduction of evolution should thus enable the production of man! Through the production of man, Karl Marx predicted further, "nature will produce itself before our eyes" and thus "does reveal the true nature of God not over nature and man, but as man himself. Marx reinsures with Hegel:" This is the greatness of the Hegelian dialectic and its end result that it understands the human being as the product of his own work," Even Hegel, Marx professes to be a student of Hegel and Darwin, has pointed out "that the treasures that were squandered to heaven are to be vindicated for the earth."

Can man defeat as a product of industrialization even death?

Oh, yes, we can, Marx assured. Head, hand and foot of man, understood as "working members of the worker, nature", can in principle be replaced by transplant or repaired - and of course the soul as well, Marx predicts. For him it is none other than the "open book of industry," which has become aware as a "natural" technology.

Does man recognize himself? The others? Nature? Does he have a actual power decision?

Marx must confess: "This, that man is related to nature, means nothing else than that nature is connected with itself, for man is only a part."

That part does not own itself, does not have a soul or self-confidence, nor personal responsibility, does not die his own death, but serves just as transcended material for higher and further development of nature as a whole.

In stead of the coexistence of God and man, as free, self-conscious people, is

replaced by the opposite - the process of development of the one by the other. Self-giving divine love is repealed into naturally justified aggression. The Atomic Battle is arising on the horizon, the "final battle of all against all with all-destructive weapons," such as Konrad Lorenz predicts.

Are Hegel, Marx, and Rahner right - does death prove to be the actual resurrection thus killing being legitimate? Will nature rise from the "atomic ash rejuvenated like a phoenix"?

Nietzsche draws the conclusion: "The old Moses said you must not kill - but Darwin says: you have to kill." "We must be hard like the hammer to get to kill pleasurable, Oh, may the cross of Christ never cross out the principle of selection."(Nietzsche).

### **1. The incarnation of the Logos - the pivot of world history**

"God became man for us" - why? In order to redeem us from sin - even now in the late hour of the end times - or has the world been created for the incarnation of Christ's sake? Is the incarnation of the eternal Logos, the Second Person of the Trinity, the purpose of creation, the pivot of world history?

Thomas Aquinas calls Christ "the primum creatum" in world history. "Is the greatest ever created by God, the incarnation of the eternal Logos? Did God send his son to earth in the fullness of time, sort of in the summary of all times, "asks Thomas?

Is the appearance of God in time, the fullness of time, because the entering of Christ in history relates to all time before and after?

Or is the incarnation of the logos time itself because of all times becoming time? Is the event of the Incarnation of God, even though an event in time, the

foundation and meaning of all time?

In the fullness of time the Word (Verbum) defines, the eternal Word of the Father, the basis for the beginning of time. "For Christ's sake, namely," Maximus Confessor "confesses, all the eons have their beginning and their end, because that synthesis has been conceived before all eons: the border with the boundless, the Creator with the creature, rest with movement, that Synthesis, which became visible in recent times in Christ, fulfilling God's plan. Hans Urs von Balthasar's calls to attention that even Duns Scotus calls Christ the "opus summum of history", to whom creation was conceived.

In the history of a love giving God who creates people not only from all eternity, and pronounces them in a particular point in time, but even making with him a covenant in his flesh, Christ is the Alpha and Omega of all time.

Our world time must be understood as a history of self- abandonment of that God who takes back his perfect spiritual self-possession that grants to himself for the reception of the other - of the divine or the human person. Space and time, the characteristics of created modes of being are to be understood as modes of that spirit who starts of to the other while self-emptying himself, receiving him he bears him in his flesh.

## **2. The incarnation of the Logos - the format formarum of creation**

How is man to be understood in his mind-body unity? "In the beginning, i.e. in your son, you, O God have created everything in your wisdom," said Thomas Aquinas. Thomas calls the Son also the "forma", through that the father enacts creation. The diversity of archetypes of people who the father creates, provided he expresses himself in the Son perfectly, represent the possible

visual representation of the eternal Son. These ideas or archetypes of human life, Thomas teaches, live in the son from eternity before they are moved by him in our earthly existence as a formal principle of the body. The eternal life of these archetypes of our unique spirit souls that constitute in a unique way the possible visual representation of the son, Thomas calls even the higher life compared to our present existence, because it is the life in the Son of God Himself. All people from different epochs express in their own inimitable way, the eternal Son, and are tuned to each other in the greatest harmony, given that the Father from eternity expresses the Son as his perfect, comprehensive image.

The diversity of the archetypes of human beings could be thought by the Greeks only in terms of the divisibility of matter as a principle of individuation. The spiritual soul was regarded as a typical image of the divine spirit who was thought to be captive in the thinking of its own. What does God think, asks Aristotle - he thinks himself. Can he think of something else? The world, the people? No, it would be contrary to his dignity. The world can only be understood as indirect shading and accordingly does not have a personal relationship with God.

The Christian God of self-giving love, however, not only thinks each individual spiritual soul of man from eternity, provided he himself expresses himself in the son, but transforms them very personally in a unique way in view to His infinitely various possession of his triune sponsorship of his indivisible simple divine being. The individuality or uniqueness of the human spiritual soul expresses accordingly the uniqueness of the gift of triune inner divine life! Duns Scotus says to that the sameness of the typical human spirit, the haecceitas, the This here, this unmistakable uniqueness is to be added to

describe adequately the human personality. Both - the sameness of the typical human spiritual soul, shaped by the unique nature of the soul, a concept can not explain.

No psychology can explore the uniqueness of the person. It remains the secret of self-giving love of God! But the body is, as taught by Duns Scotus, the *indicium individuationis*. He holds the story of God with men.

### **3. Gott creates two principles, as Augustine says, with mind and matter**

"God gives us one body, so that we can love as He loves in the total gift of self" (Pope John Paul). The body must be understood as a form of personal spiritual devotion. Just as the triune God not only is the comprehensive being in the highest perfection from eternity - but in personal sponsorship gives to the other person and in the basis of one-another, the *circumincessio*, as the theologians say - man can also love in the physical release of his spiritual self-possession. The many members and individuality of our bodies up to the microphysical structure of our cells just not seem to be the appropriate expression of our universal spirit that can think God in reference back to itself, and with his free will to him as the greatest good has to decide in acceptance and negation -. But the nature of the loving spirit is to sit back, to fold into tiny gestures for respect of the presence of the other. Within just a instant the spirit can express his self-consciousness to the other.

"The highest lives in a hiding place" rabbis have taught us in the theology of the Old Testament.

"The body of the first man could only be formed immediately by God himself," said Thomas Aquinas. Only God can bring forth the body as a material form

without preceding matter" "this is because ", continues Thomas," it is obvious that God established the first things in a perfect state of their nature - the soul as part of human nature, has its natural completion, completing only by its connection through the body, "The biblical way of speaking" then Yahweh created man from the dust of the earth and breathed into his nostrils the breath of life and man became "- is the creative process, that does not derive man from precursors, but directly results from God. The breathing of the spiritual soul Matthias Scheeben compares with a kiss; with God expressing himself to the spiritual soul giving his image as a gift for the opening of the personal love story. God even seals the body himself originally formed by him with his Trinitarian origin of „unity, form and order", as Thomas explains. God who not only creates man the with heart and soul, rather incarnates himself and returns to the father with a transfigured body, reveals why he designed the world with two creational principles: it is love that urges God to express his perfect self-possession to the other- God who gives away his off-in-itself as essence of his being. He creates through his Son and the Holy Spirit heaven and earth, spirit and matter – spirit as a principle of knowing of self and the earth as an expression of gifting of being. Spirit and matter depict a constitutional principle of this world from the God who lives as a personal owner of his spirit in the dedication of his being. The spirit of man reflects the personal self-possession of God. Matter expresses the way of devotion of the divine essence.

The personal existing spirit of man can withdraw in such a way so that he can understand his body as a form of transfusing extension to the other as the other. On the background of the mystery of the incarnation of the logos is the essence of matter, unobstructed from all sin is visible:

Matter, in particular human corporeality must not longer be thought of as outside of the spirit as singular and restricting - conversely, the body is the format of the Spirit, not in terms of additional implementation or restrictions - on the contrary, the form of the gift of giving by the Spirit.

God is not by nature communicated by a principle in nature "of self-transcendence," as Karl Rahner said, being developed from lower to higher forms, from matter to spirit. The spirit is not the product of matter - the reverse is true. Matter is the form of expression of Gods communicated perfect self-possession of the spirit.

Space and time are originally unfettered by the consequences of original sin, as personal categories, as modes of the granting of the spirit for the other, or as an extension, his intentional expectation of the other, understood as forms of loving unification with the other.

Creation, whose axis is the primum creatum, the incarnation of the eternal Logos, can not be understood as a development of the One, higher by the destruction of the previous lower! Conversely – love gives itself in order to espouse the other, God who invites people to be with him and live with him.

Rightfully, we sing at the manger of the Incarnate Son of God: Before I was made from your hand you already thought by yourself, how you wanted to be mine.

#### **4. Scientific confirmation of the Christian doctrine of creation**

Contrary to all evolutionary ideas that assert the spirit to be itself self-awareness of matter is contradicted by the brain physiologist and Nobel laureate Sir Eccles in the famous work published together with Karl Popper "The Self and Its Brain". Eccles and Popper do not identify the spirit of man in a materialistic Darwinian way by brain activity, but show to the contrary the substantial autonomy "of the Spirit who deals with his brain as the piano player with his piano." "The human soul," Eccles called the "programmer of your computer, or brain."

This ego, which receives through its brain on the one hand the outside world influences and on the other hand purposefully reads the received material, processes, draws conclusions and makes judgments, is rendered not only in this encounter with the environment an individual ego. Rather, Eccles presupposes for this activity "the unique self". Eccles makes it clear that this unique spiritual soul can not be explained by genetic or environmental factors – just as materialistic explanations can not justify our experienced uniqueness, we are forced to attribute the uniqueness of the psyche or soul to a supernatural spiritual creation.

To give the explanation in theological terms: each soul is a divine creation that the fetus is assigned.

This spiritual soul immediately created by God, which owns itself in a unique identity and governs her body in substantial ownership may not be a time-dependent clustering of natural instincts, but according to Eccles is considered immortal created by God himself.

## **The morphogenesis of the body, controlled by the spiritual soul.**

The body can only be the expression of the spiritual soul, when it is itself the bearer of all development of the ontogeny of the seed to the full-grown fetus.

The anatomist Prof Erich Blechschmidt virtually confirms this, with the refutation of the biogenetic law of Ernst Haeckel. Haeckel claimed as evidence for evolution, that the ontogeny of all organisms is a short and quick repetition of phylogeny, the evolutionary history. Accordingly, he wanted to prove the development of man in thirty animal stages to be traversed. How erroneous the notion of Haeckel is, the famous forgery of Haeckel shows: Haeckel pretended a dog embryo to be a human seed.

Erich Blechschmidt, displayed through his "Göttingen human embryonic documentation," which results from 200,000 human embryo dissections (spontaneously aborted), a complete series of reconstruction of human ontogenesis from the germ to the mature fetus and has shown empirically verifiable that human organs do not prove themselves to be members of a phylogenetic series. Thus it is proven that man never has gills or fins. He is rather human from the beginning, indeed a specific human being. The Creature under development is in each phase is in the first egg stage a unique self, thus the individual self, consequently Blechschmidt talks of the "principle of conservation of individuality". "The man does not become human, but is human in every phase of its development." The change over the course of development concerns only to the appearance," Blechschmidt said.

The principle of design of the organisms in all stages of development is a "spiritual" and therefore "not derivable from matter." Rather "the spiritual soul must be understood as the bearer of all movement of development," said Erich Blechschmidt.

Otherwise the empirically proven dual individuality of the human body: the nature and the unique body of the person is not to be explained, Blechschmidt teaches. Only the uniqueness of this human body outlined by Blechschmidt as an expression of this unique, non-replaceable soul justifies the untouchable essential component of the individual organism and dictates its integrity.

If the natural sciences in a reversal of all theories of evolution in the phenomenon inventory of the present reality - despite all restrictions by the law of entropy as a consequence of original sin - our attention to the by holding unique perfection of the mind-body unity, then the question of the purpose of Creation also be made more apparent.

Why God created man? Why is he himself became man?

**5th "God wants to espouse man" (Pope John Paul), and offers to live together.**

God creates Adam and Eve as a couple, as an image to the Trinitarian communion of love. The unity of man and woman in the flesh reflects the unity of the three divine persons in the divine essence. It is the secret of personal love, which itself wants to express itself to others in a folded manner - God, who gives the other divine persons His being as an expression of his personal self-possession - man who communicates to the husband his personal identity in a physically folded manner.

The marriage of man and woman is not only the comprehensive image of the Trinity, as Augustine says, but deeply embraced by God himself. God wants to create man with man, God wants to give the unique spiritual soul of man as a formal principle of the body and the person receives his body through the self-disclosure of the body of his parents. God offers mankind the paradise as a

common residence of his collaborating love.

## **6. The original sin, the rebellion of man against God**

But man lets himself be seduced. He wants to be like God, i.e. be by himself!  
But created by God, he must put himself in the place of God, if he wants to exist by himself - and conquer paradise as private property of self-gratification!  
The inevitable consequence of creation is death. Matter that has become mortal, expresses the perversion of mortal sin, which does not understand the body any more as the form of devotion to God and other people, but as an instrument of subjugation of the other for selfish pleasure.

Death as a consequence of original sin is understood by the Fathers as a first sign of redemption. God could have discarded his plan of creating man with man after man rose against God.

## **7, "O felix culpa" - God is himself becomes man to create man with man**

"O felix culpa" - we sing at the Easter Vigil. God responds to the high-handed rejection of mankind with an even deeper offering of love: God wants to create as the son of man, mankind with man. God espouses the Virgin Mary, the archetype of creation. Only in terms of her total devotion to God, God could take the risk of creation at all and free them from all original sin, ie of the egoistic self-absorption of desire, as a result of the evil concupiscence of

original sin, turning away from God.

The Virgin Mary, without a share of the claim to the power of desire, is the human being as originally created by God in paradise, equipped with the rational mind and soul and a free will as a capacity of the knowledge of God and consent and the body as a form of devotion of the soul untarnished by the alienation of the egotism of desire.

The mind can turn without hindrance of alienation by desire to what was realized with a concentrated power. But such a virginal soul abiding in God is able to listen to the voice of the angel and to correspond. The "fiat" is the simple assent to freedom granted to her, not drawing from interesting comparisons, but by concentrating on the absolute. Only this freedom received by God may speak a "fiat" for all moments in time: birth and death, crucifixion and resurrection! Only the virgin focus on the absolute answers the various challenges in an undivided love!

Mary's virginity was not the only prerequisite for motherhood, but also remains the source of strength. The Immaculata receives overshadowed by the Holy Spirit, the Son of God.

Human corporeality that does not serve in the state of original sin for the gratification of self-possession, is originally capable, to receive the Holy Spirit and through him the Triune God to himself.

The Immaculata, free from the bondage of selfishness and egoism becomes the Theotokos in a free disposal of her nature. Mary gives as a bride of the Holy Spirit, the Beloved, the word of the Eternal Father entrusted to her, her undivided nature as a way of personal self-giving. The body serves as an expression of the spirit.

God who created all, is not giving himself a human nature - but receives it from

the Virgin Mary. He, whom heaven and earth do not contain, encloses himself in the womb of Mary! God lets Himself be received by her, formed by her, takes on her traits - God receives the nature of the beloved one to transform to him. "Uncompounded" - the divine nature raises human nature not to be the most comprehensive one - "undivided" the divine nature does not remove the human nature in himself as the more comprehensive one – and "undivided" - God not only unites the received human nature with his own divine nature but with his everlasting divine person pronounced of the Father. The dogma of Chalcedon bears witness to the "hypostatic union" of the two natures of Christ. Christ exists because of the birth by the mother of God for all eternity as the incarnate Son of God! Most intimately He has made the human nature his personal form of existence.

Is there a greater gift of love than not only to receive oneself from the other but also to be brought to life? God creates not only a human to interact with him in the giving of life, but even is given by man a second nature in assimilation to him!

God redeems man by the total commitment of the human nature on the cross. The transformation of the human nature having become mortal through original sin, into a glorified nature bound to God for ever took place on Calvary. The Kenosis of God finds its ultimate culmination in the crucifixion of Christ. Christ understands his agonizing death as an act of love: "Greater love has no man than he who lays down his life for his friends" (Jn 15:13). The human nature received through his birth from Mary, Christ honors with a total devotion onto death. The original meaning of human nature: the form of giving to the other as another, to be a way of loving assimilation to God and the

other, the way of the loving transformation into God and to the other person. The human nature thus is overcome in the giving of the human nature to the other being subject to original sin thus mortal, and so it is redeemed from death as consequence of the subjection of the other. Original sin, the total rejection of God for the purpose of the absoluteness of man is the most severe violation of God's love. Declaring man as autonomous means the deliberate self-gratification hardened in oneself, in excluding oneself from everyone else, „the brutal desire," which by submission of the other closes itself deeper and deeper into himself. This "brutal desire" of the self-indulgence is broken open through the redemptive act of total self-giving for the other onto death. Christ died with open arms, takes us home and into his pierced heart. The crucifixion of Christ has opened human nature in the ultimate gift of himself the path to the rebirth of God.

### **9. The creation of man through the sacraments of the Church.**

The representation of Christ's sacrifice on the cross is done in the Mass as a wellspring of all the sacraments. Through the shedding of Christ's blood on the Cross we are, as Augustine says, "born again from his side wound. "Who eats my flesh and drinks my blood has eternal life."

Christ transforms our heart of stone cramped in ourselves into his heart of his flesh and blood of the total devotion of love.

The glorified body of Christ becomes ours as the fruit of his sacrifice on the cross in the Mass. We not only receive the bread for the life of this world, but also for eternal life. Christ gives himself to us in his body as nourishment, i.e. to the most intimate union with himself. Christ's submitting to us, similar to the

total surrender on the Cross, becomes the surrender to us. In the most extreme form of self-withdrawal of his divine universality and majesty he presents himself to us in tiny forms of giving of his physicality.

We need this nourishment of the physical encounter with Christ for the transformation of our mind. The arrogance of the self absolutizing mind: "they wanted to be like God" is atoned with the crown of thorns - but we must participate in it if we want to unite with the humiliated for God. Our proud self-consciousness of superiority must be reshaped in serving charity, carried by the kenosis of Christ!

### **The divine nourishment gives us the material for the re-creation of our bodies**

Our body that has become mortal, received from our parents, is governed by the laws of death. The immortal body can only be given to us by the one who gives nourishment to us from his immortal flesh and blood to eat and drink, and thus gives us the building blocks of our future body. The new glorified resurrected body, which allows us to be members of the Body of Christ, comes from the begetting history of God! He makes us related to him! We can, if we accept the cross of Christ and drink from his cup, be truly God's children, flesh of his flesh.

### **10. Als members of the Body of Christ, called to share in the trinitarian life**

The goal of history is the wedding feast with the triune God. Christ tells us: "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me." (Rev. 3:20). "I have longed to keep the

Passover with you" - the farewell as provision for the eternal wedding feast.

Why does God want to have the wedding feast with us as pivotal and end point of story?

The wedding of the slaughtered lamb lets us share the love story of the triune God, the circumincessio, the three personal gift of the one divine being. Flesh of the flesh of Christ, we are called as the human beings united with Christ, to open our heart to the love of the triune God.

The requirement for participation in the heavenly wedding feast is new body of man reborn out of the side wound of Christ in the total devotion of his flesh.

The nourishment of the heavenly wedding feast, which we are invited to taste is the will of the Father. Christ says: "My food is to do the will of the Father" and thus also for us!

What is the will of the Father - how can He be the wedding food? The will is given to us as our ability of the loving assimilation of the identified possession, to the other as the other - in addition to the cognitive powers of our soul – as an image of God himself. In Ezekiel we read: "You have created my body to fulfil your will." The body in the shape as the folded, discreet spirit expresses the granting of self, self-containment of the love for the beloved.

The fruit of the feast of the Holy Mass as a deposit of the heavenly wedding feast, the goal of world history, takes the rebirth of our resurrected body from the side wound of Christ: "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. (...) and I live because of the Father, so the one who feeds on me will live because of me." (John 6,54+57b)

The resurrected body is described by the Church with four properties:

immortality, strength, spirit-like, luminous. The spirit-like nature of light of the glorified body shows the ability to love in the surrendering form of matter given by the blood of Christ's heart.

Flesh of his flesh, we may share in the heavenly wedding feast, in the eternal gift of the donating story of the triune divine love! We will not only see God face to face but 'taste' him ourselves, i.e. we may unite with him physically. In the personal participation of the triune donation story of love of God, we also will experience man so loved for the first time in their original uniqueness and deeply as a member of the Body of Christ, that is encompassed by himself, able to grasp.

### **11. The Immaculata leads us as the "Mother of the Eucharist" the eternal wedding feast**

Paving the way to eternal goal Christ has given us his mother. He takes us into the account of his own incarnation, his birth, from the total dedication of the Immaculata. Christ lets us share the [Co-redemption](#) of his mother.

Mary is our "first mother" in that the eternal Father entrusted her as a model of all creatures as "established wisdom" to the "eternal wisdom of his son." The father pronounces through the Son, not only every individual creature - but rather the archetype, the measure of creation as a whole, "the mother of all the living" through whom Christ can become the "sumum opus of creation".

Mary is the living you to whom "in the beginning of time," everything was created, " [22](#) The LORD brought me forth as the first of his works, before his deeds of old;

[23](#) I was appointed from eternity, from the beginning, before the world began.

[24](#) When there were no oceans, I was given birth, when there were no springs abounding with water;  
[25](#) before the mountains were settled in place, before the hills, I was given birth,  
[26](#) before he made the earth or its fields or any of the dust of the world.  
[27](#) I was there when he set the heavens in place, when he marked out the horizon on the face of the deep,  
[28](#) when he established the clouds above and fixed securely the fountains of the deep,  
[29](#) when he gave the sea its boundary so that the waters would not overstep his command, and when he marked out the foundations of the earth.  
[30](#) Then I was the craftsman at his side. I was filled with delight day after day, rejoicing always in his presence,  
[31](#) rejoicing in his whole world and delighting in mankind.  
"(Proverbs 8.22 to 31).

The Immaculata is the created wisdom, who gives creation its measure, in order to become „the seat of eternal wisdom“.

Mary is not only "mother of all who live" - under the cross of her son she becomes also "the Mother of the Church." She does not keep the son for herself; she sacrifices the well-beloved Son to the redemptive work of the Triune God. She takes the in agony dying son into her, gives him the strength of total devotion of saving humanity even through death and shelters the dead in her lap.

Mary gives the eternal Son not only the human nature, but also offers the work of redemption, together with her son, to the eternal Father.

**"As Mother of the Eucharist"** Our Lady leads us to Christ, her Incarnate Son who gives us his body received from his mother's for nourishment, so that we let our mortal nature, our hearts of stone be transformed into a heart of his flesh and blood of the total devotion to God and the other.

Mary helps us to receive her son, the emptied form of the tiny Host, which lets us absorb the infinite eternal God - requires the protection of the mother, who assists us to meet her son. The body which was born and shaped by Mary we

can hardly receive appropriately without the help of her total self-giving. -

Let us sing to the Lord a new song – Wonderful deeds he has done! -

God has not executed a redemptive office and strips off after work human nature like a larva, "as Luther said."

"God does not repair and sews a new piece of cloth on an old skin." God redeems man through his intimate union with him, and begets in cooperation with man the glorified human nature as an immortal member of his own body as participation in the eternal wedding feast of the Trinity.

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