

SCHONENSTATT  
NEWS  
WESTERN AUSTRALIA



**There is no better example of the Christian life than that offered by Mary. With our devotion to her Immaculate Heart, we can join the Mother of God in drawing closer to Christ.**

**AUGUST 2014 EDITION**



The Catholic Church dedicates the month of August to the Immaculate Heart of Mary. The Immaculate Heart is often venerated together with the **Sacred Heart of Jesus**, and with good reason. Just as the Sacred Heart represents Christ's love for mankind, the Immaculate Heart represents the desire of the Blessed Virgin to bring all people to her Son.

The **Immaculate Heart of Mary** is a devotional name used to refer to the interior life of the **Blessed Virgin Mary**, her joys and sorrows, her virtues and hidden perfections, and, above all, her virginal love for **God the Father**, her maternal love for her son **Jesus**, and her compassionate love for **all people**.

Traditionally, the heart is depicted pierced with seven wounds or swords, in homage to the **seven dolours of Mary**. Also, roses or another type of flower may be wrapped around the heart

Veneration of the Heart of Mary is analogous to worship of the **Sacred Heart of Jesus**.

There are, however, differences in this analogy as **devotion to the heart of Jesus** is especially directed to the "**divine heart**" as overflowing with love for humanity. In **the devotion to Mary**, however, the attraction is the love of her heart **for Jesus and for God**.

A second difference is the **nature of the devotion itself**. In devotion to the **Sacred Heart of Jesus**, the Roman Catholic venerates in a sense of love responding to love. In devotion to the **Heart of Mary**, study and imitation hold as important a place as love. **the aim** of the devotion is to **unite mankind to God** through Mary's heart, and this process involves the ideas of consecration and reparation. **The object of the devotion being to love God and Jesus better by uniting one's self to Mary for this purpose and by imitating her virtues**

## **BUILD FROM HERE A WORLD PLEASING TO THE FATHER!**

Dear Schoenstatt Friends,

Many greetings, prayers and blessings from our Shrine.

After having been for four weeks in the East, I have come back refreshed and full of ideas and resolutions.

There are two matters I would like to make you aware of:

**1 / The Jubilee Year the Holy Father will open on 8 December 2015 on the Solemnity of the Immaculate Conception**



**2 / And please mark in your Calendar 17 and 18 October as our Formation Days.**

**Pope Francis writes** in his Letter of Indiction of the Extraordinary Jubilee of Mercy that **“Jesus Christ is the face of the Father’s mercy.”** It is Jesus who reveals the Father to us. This is his mission! The Father of mercy arranged his plan of salvation by sending his only Son into the world, born of the Virgin Mary, to reveal his love for us in a definitive way. In his person Jesus



reveals the mercy of God, the Father. The Holy Father writes, “We need constantly to contemplate the mystery of mercy. It is a wellspring of joy, serenity, and peace. Our salvation depends on it. Mercy: the word reveals the very mystery of the Most Holy Trinity. Mercy: the ultimate and supreme act by which God comes to meet us. Mercy: the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life. Mercy: the bridge that connects God and man, opening our hearts to a hope of being loved forever despite our sinfulness.”

We ALL are in need of mercy! The Old and New Testament offer us countless stories and examples of God’s mercy.

In the 1<sup>st</sup> Letter of St. John 4:16, we read: “God is love, and those who abide in love abide in God, and God abides in them.” **God’s essence is Love. God is Love! He also is Mercy! Mercy is a specific and definitive expression of his Love!** The Father wants to be merciful towards us.

What do we have to do? We have to open ourselves to this love and mercy. We have to recognize, acknowledge and express our helplessness, our smallness, our limitations our sinfulness. That’s required of us. The answer on the Father’s side is unlimited, unconditional Father-love, shown in his mercy, ”for his mercy endures forever.” (Ps 136)



The **Father and Founder** of the international Schoenstatt Family, Fr. Joseph Kentenich, received from God the mission to imitate God, the Father, to be a transparency of God, to be a Father for many. In this way numerous people, who experienced him during his life time, can testify that he was a merciful Father, a Father who understood human frailty, human weakness and sinfulness. He never judged. He never

condemned anyone. He always wanted to lift the person out of his/her misery, so that the person could recognize her/his own worth, dignity and inner beauty. He placed before them the ideal of a **NEW PERSON in a NEW COMMUNITY** (Schoenstatt's first aim).

On our **two FORMATION DAYS in October** we want to look at our Father and Founder, his life and message, his mission for the Church and world. **Please, keep these dates free and come to both, if you even can. Each day will be different and NOT a repeat!!!**

Wishing you many graces and blessings from Our Shrine,

In the Covenant of Love  
Sr. M. Georgina



## **THE SHRINE AND ITS SYMBOLS**

When you learn about Schoenstatt for the first time, you are suddenly faced with the reality of the little chapel, the Shrine. Without being a great observer, you soon detect that something central to the Movement lies there, or better still, that the Shrine is the heart of the Movement. Why? The answer is simple and at the same time it is profound because since October 18, 1914, the Blessed Virgin Mary has attached herself there in a very special way. In that way, the Schoenstatt Shrine becomes a connecting point between Heaven and earth: a place where divine action and human collaboration meet. There we are accepted and from there we are sent; there, we go to petition but we also go to offer.



**In** addition to trying to explain the Shrine, you have to experience it personally. Let us enter and contemplate in silence its interior. Above the Tabernacle we see the image of **Our Lady of Schoenstatt with the Child** in her

arms. Mary does not appear alone but with Christ her Son, in an indissoluble union with Him. We see the Cross, we see the Tabernacle. The everlasting laws: where Mary is, the Lord Jesus is also. This is a central characteristic of

Schoenstatt: because it is a profoundly Marian Movement, it is so profoundly centered on Christ. Here we have the two main points of the Redemption: the cross of Christ (or Christ on the Cross) and the image of Mary: the great gift of God the Father to mankind and the human child who responds fully to His plans and to His plan of salvation.

*Let me present the cross and the picture of Mary to the nations as the sign of redemption so that the two who stand as one in the Father's plan of love may never be divided."* Thus reads a prayer composed by Father

**Kentenich in the Dachau concentration camp.** From the beginning, the

(original) Schoenstatt Shrine was characterized as a place with a marked Eucharistic cult.

Perpetual Adoration of the Blessed Sacrament was born there and the Institute of the Schoenstatt Sisters of Mary has, without

interruption day and night, maintained it for more than fifty years. From there, adoration circles arose in different

countries and in diverse communities of the Schoenstatt Family



**Symbol of the Father** Above the image of Our Lady of Schoenstatt, a symbol makes the **Father in His Divine Providence** present. It is the so

called "Father Eye." How revealing are the eyes of

a person. The eye keeps watch, the eye listens, the

eye penetrates, the eye transmits. The gaze of the

Father is a gaze which protects, guards, is quick to

help and does not punish. The gaze.....the eyes of

the Father are eyes of mercy and goodness. The

Father Eye Symbol of the Father speaks to us of

the strong patrocentric aspect of the Schoenstatt

spirituality.

**Symbol of the Holy Spirit** Near this symbol we find another symbol: a dove which represents the **Holy Spirit**. Simply put, they are laws of God's plan, laws of Christian living. The Virgin Mary directs all the love we give to Christ; it gives us a growing sensibility to the Holy Spirit, it helps us to



know the Father. Simply said, Mary takes us to the Blessed Trinity. We are at the center of the Schoenstatt spirituality expressed in this simple prayer: *“Unite us in holy tri-unity and thus we will walk in the Holy Spirit to the Father.”* (Fr. Kentenich)

**St. Peter, St. Paul, St. Michael, St. Joseph, St. Vincent Pallotti** There are other symbols. Under the main picture, we see the figures of two apostles: **St. Peter** with the keys and **St. Paul** with the sword in his hands. Both make the Church of Christ present; both, in a certain sense, represent the College of the Apostles. Both remind us of Mary’s role in the mystery of the Church; Mary as model and at the same time Mother of the Church. To the left of the altar is **St. Michael the Archangel** conquering the dragon. St. Michael in whose honor the chapel was dedicated before October 18, 1914, appears as the great warrior of the cause of God (**Michael means: Who like God?**) **The dragon** is the symbol of the evil one, the devil, the **“power of darkness.”** This sign renews our awareness that in the history of mankind and in the history of each individual, there exist invisible powers doing battle between the divine and the demonic. These truths are forgotten by many or for which millions of men are no longer sensitive because their faith has weakened or is dead. The presence of the dragon makes us think of the mission which the Virgin Mary has in this battle which is so much emphasized in Genesis as in the Book of Revelation. **Mary, the Conqueror, of the serpent; Mary, the Crusher of the serpent.** We see the statue of **St. Joseph.**

The Patron Saint of the Universal Church, the spouse of the Virgin Mary could not be missing in a Marian Shrine. On the opposite side, an image of **Vincent Pallotti**, precursor of Catholic Action: canonized saint by Pope John XXIII on January 20, 1963, **inspirator** and pioneer of the World Apostolic Confederation which Schoenstatt has assumed as one of its objectives (*“Give us faith in Schoenstatt and in Pallotti and may this sign of unity never be taken from us”* Fr. Kentenich). (Not present in our Shrine )

**The Shrine, the place where divine action and human collaboration meet:**

**“Nothing without You, Nothing without Us.”** “I love those who love me.” Typical Schoenstatt expressions which remind us of the important role played by **human collaboration in this new divine initiative.** For this



reason, behind all Schoenstatt Shrines, we find the **“black crosses.”** The Joseph Engling stone speaks to us in a simple and eloquent language that the Virgin Mary established herself in the Shrine because there were human instruments who gave themselves completely, placing themselves totally

at her disposition as instruments. **The Shrine**, connecting point between Heaven and earth. ....there, the **Blessed Virgin Mary grants us in a special way the pilgrimage graces.**

## **SOMETHING TO THINK ABOUT**

**PARAGUAY, Sebastian Acha, former leader of the Schoenstatt Young Men, co-founder of *Patria Querida* (a political party with roots in the Schoenstatt Movement), MP for two parliamentary terms**

Ever since Schoenstatt came into my life – into my life, that is a reality, it was in my earliest childhood through my experiences with my parents – the life and legacy of Fr Joseph Kentenich has fascinated me. The pedagogical recommendations of the Movement took on shape and form while we developed our activities, first of all as a family, and then personally in my group. **There the main question was the contribution Schoenstatt has to make towards forming a “new person for a new society”.** The prophetic vision of our founder has no connection with supernatural revelations or abstract constructs, such as other Catholic Movements with special charisms practice with their great spiritualities. Our father and founder’s recommendation aims at inner change and the huge interior space of meditation and work required to cultivate personal holiness. Since we are social beings, and our actions are meant to contribute to society, it is impossible to see Schoenstatt’s ideal isolated from a deep influence on our surroundings. This transformation logically forms the basis for what we call the “new social order”. **That is why our actions have to be rooted in faith in Divine Providence**, that is, put very simply, we have to listen to the voices of the times. Already early on, Schoenstatt got me to take a stand to the social injustices plaguing Paraguay. My connection with the shrine through the covenant of love meant for me the indisputable necessity to look for answers to the questions as to the sources of these injustices, the basis for the “lovelessness”, and the

mechanistic thinking that reduced everything to the typical answer in Paraguay, **“That’s how things are!”** This expression of indifference and conformism was for me the clear “anti-value” that has to be fought. For me it was the voices of the times that proclaimed loudly what Fr Kentenich so categorically rejected and described as the worst sin of humanity: de-humanization, collectivism, suppression of one’s own identity and subjection to the superficial diktat of public opinion. It is an anti-value that Fr Kentenich answered not by running away, desertion, putting up walls, or cheap criticism, but by saying “Here I am as Mary did when the Lord called her **My personal experience gave rise to the call to transform the politics in our country.** I felt addressed by the huge challenge to replace client politics and the bribery of the electorate with a message of self-education and self-confidence. I felt I had to appear on the political stage and say exactly the opposite to what the people usually hear from their “leaders”, “Listen, I am not the one to solve all your problems; you are the ones who have to find the solutions, because you can!” To sacrifice ten years of my life, my marriage, my children, my personal safety, and that of my loved ones, would have made no sense unless all my efforts were a contribution placed on the altar of our shrine.



Perhaps many might see the outcome of my experience as a failure. For me it was an overwhelming victory. My family is still at my side, I have a wife who has accompanied me unconditionally all these years, I can walk the streets with my head held high, and am acknowledged by the people closest to me, and even those I have never met. I have five children, and the eldest can understand already that their father is proud, not for having won the battle, but simply because he fought. They understand that the exit does not consist in running away and hiding myself; that the usual complaints from the sofa achieve nothing unless they are accompanied by deeds; that no one can change anything by writing an article or giving talks. The true change consists in committing oneself completely even if no one believes you, likes you, accepts you, and refuses to elect you. Commitment isn’t an option, it is an obligation. Fr Kentenich didn’t found a Movement of comfortable people expressing an opinion, or communicators of life. He founded a Movement of revolutionaries, of critical men and women, who put their love into action. They are committed to the reality they want to change. Our father and founder looked for people with convictions, who don’t look for excuses to escape the concentration camps, but who instead go through them, who don’t try to avoid the sordid reality and the injustices, but



get to know them and change them, precisely because they see the “dirt” within themselves. Schoenstatt is not a Movement of comfortable and conformist laypeople. Schoenstatt is a Movement of men and women who decide freely to share in the reality around them in order to overcome the confines of conformism and indifference through extraordinary holiness. That is how and that is why we are Church.



**Source: Magazine of the Young Men’s Organization as a contribution to *Mission Roma*, Asunción, Paraguay**

**“To receive Communion” means to draw from Christ the grace which enables us to share with others all we are and all we have**

#### **FRANCIS IN ROME •**

In the sweltering Roman summer, under the hot midday sun on 26 July 2015, Pope Francis reflected on the Gospel of the multiplication of the loaves in front of thousands of pilgrims who, despite the intense heat, gathered in St. Peter’s Square to hear him and receive his blessing. “To receive Communion means to draw from Christ the grace which enables us to share with others all we are and all we have,” he said.

These echo his words during his visit to Bañado Norte in Paraguay:

*A faith which does not draw us into solidarity is a faith which is dead, it is deceitful. “No, I am a very Catholic man; I am a very Catholic woman, and I go to Mass every Sunday”. But I ask you this, “what is going on in Bañados?”. You reply, “Oh I don’t know, I know that there are people there, but I don’t know...”. No matter how many Sunday Masses, if your heart does not reach out to others, if you do not know what is happening to your people, your faith is weak, unhealthy, or dead. It is a faith without Christ; faith without solidarity is faith without Christ, it is faith without God, faith without brothers and sisters.”*

**We could replace “Bañado Norte in Paraguay” in the above with Perth Australia and ask dose this apply here as well??**

# SCHOENSTATT SPRING FAIR

Raffles, Cakes, BBQ  
& Food Stalls  
Children's Gold  
Rush, Plants, Piety  
Stall



Tea /Coffee, Books Bargains and  
Fun for all. **Sunday 8th November**  
**10AM TO 2PM** Bring Friends &  
Family

## **Marriage at the heart of God's creative intention for humanity, says Archbishop**

At a time when the whole meaning of marriage seems to be under question, it is important for us to remind ourselves that marriage is a deeply religious, deeply spiritual and profoundly sacramental reality, said Archbishop Costelloe this week at the celebration of the 2015 Annual Marriage Day Mass.

The Archbishop celebrated the occasion on Tuesday, 11 August at St Mary's Cathedral with some 500 people, many of whom were in attendance to also celebrate a milestone anniversary with their families and friends.

The annual celebration, which this year took place the day before National Marriage Day, has been held for 11 years and is now coordinated by the Archdiocesan Catholic Marriage and Fertility Services (CMFS), with the support of the Australian Family Association (AFA) and the Knights of the

Southern Cross WA (KSCWA). National Marriage Day in Australia is held to commemorate the passing of the changes to the Federal Marriage Act to incorporate the common law definition of marriage into the Marriage Act 1961 and the Family Law Act. This bill was meant to clarify the meaning of the term 'marriage' in the Marriage Act because the Act had lacked a definition until that time. In June 2004, the bill passed the House of Representatives. On 12 August 2004, the Senate passed the amendment by



38 votes to 6. The bill subsequently received royal assent, becoming the Marriage Amendment Act 2004. In thanking all those who participated and contributed to organizing the occasion, the CMFS Director echoed the words of Archbishop Costelloe, who spoke about the importance of marriage as a celebration at the conclusion of the Mass. By Jamie O'Brien



**Six**

**couples, pictured, from Armadale Parish, who celebrate their 45th wedding anniversary this month, were part of the 2015 Annual Marriage Day Mass. Photo: Jamie O'Brien"**

*We need to remember that we cannot live without faults, no matter how old we may become..... However, if we admit our guilt, if we acknowledge and confess it, the soul is repeatedly set free.; Fr J Kentenich*

## **Out and about** A Missionary Boy

Juan Bautista is six-years old, and he is a new Pilgrim MTA little missionary. He offers his hands, his feet and his heart to walk with the Pilgrim MTA. As a gift for the 17<sup>th</sup> anniversary of the Rosary Campaign, which will be celebrated at the wayside shrine of Goya on August 18<sup>th</sup>, Juan Bautista, offers his childlike innocence with loving trust and with great love for the Blessed Mother accompanying Mary and taking her to his friends, so that Jesus can live among them!

### **He brought his Mother to Mary**

His mother, María Isabel, is a missionary of the Goya Rosary Campaign of the Pilgrim MTA. She loves God with all her heart, she knows he and his Mother love her is, and she transmits this every moment. Her 6-year old son, Juan Bautista, is nourished by this love everyday. María Isabel relates that it is the boy who brought her close to Mary since he was very little. When Holy Mass ended, they had to go to greet and to pray before the picture of the Blessed Mother. She movingly relates how the Blessed Mother is a very special mother for Juan. Every time that Juan goes to the wayside shrine,



