

SCHOENSTATT NEWS

WESTERN AUSTRALIA

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Fervent Love for the Trinity through Mary.

talk by Father J Kentenich - May 27, 1945

What is the goal, the ultimate and final goal of our education? It is not love for Mary. Love for Mary is only a partial goal, a means to the end, but a means to which we must adhere always and completely. You know how it is with our hearts. I can say a million times, "I love you." the whole wealth will not be transmitted to the next generations. Please come to understand why I am so afraid that we might forget the Blessed Mother. Methodologically we may not experience anything else for a long time. But the final goal is the mystery of Redemption and the mystery of the Trinity.

If you want to understand the implications of what we have said, you have to observe how tremendously universal our outlook as Schoenstatt children is.

We are devoted to the Most Holy Trinity, the Final and Ultimate, the most universal there is. We are devoted to the mysteries of Redemption. In order to safely and permanently reach this goal, we allow no one to surpass us in our devotion to Mary. We go to the Blessed Mother with the greatest simplicity and fervour, not to remain with her, but to ascend through her completely to our Lord and to the Triune God.

Seeing this great goal could make us tremble. Hence, the Holy Spirit has to come and continue and complete the miracle of the Holy Night. Did he do that? Today on the Feast of the Most Holy Trinity he showed us how great the ideal is.

Servus Mariae nunquam peribit (a servant of Mary will never perish.) As long as we belong to the Blessed Mother - you may rest assured - we will definitely grow in a fervent love for our Lord and for the Trinity.

The educators may only say that they have fulfilled their task if those entrusted to them have been drawn into the entire mystery of Redemption and the Trinity. The danger is that we proceed too quickly. A (good) educator will say : Easy does it. Slowly but surely. People accuse us of being one-sided! But it has to be an organic one-sidedness; that is to say, from the Blessed Mother we not only draw lines to our own lives, but also to the life of our Lord, to the Heavenly Father, and to the Holy Spirit.

(taken from 'In Covenant with the Blessed Trinity - J Kentenich pgs. 126,127)

O Triune God, be eternally praised
For all the great things you have done for us:
for giving Schoenstatt a Mother
and for immersing us, through her, deeply into Christ.

We praise you because Mary's life
has given us the norm for our daily living
and brought the splendour of Christ the Sun
so humanly near to us.

With jubilation we unite all the praise
which burns like flames of love through all creation.
Blessed Trinity, we bring it to you and to your altar
in Jesus and Mary forevermore. Amen.

Father Joseph Kentenich, 1885-1968.

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Glory be to the Father, and to the Son,
and to the Holy Spirit,
in the humble dwelling of my soul.
Triune God,
grant that from now on I live for you alone,
fostering with complete consciousness and purest intention
a pure union of love.
Mother, intercede this great grace for me.

Sister M Emilie Engel, 1893-1955
Secular Institute Schoenstatt Sister of Mary.

SOLEMNITY OF PENTECOST
HOLY MASS WITH THE ECCLESIAL MOVEMENTS
HOMILY OF POPE FRANCIS
Saint Peter's Square

Dear Brothers and Sisters,

Today we contemplate and re-live in the liturgy the outpouring of the Holy Spirit sent by the risen Christ upon his Church; an event of grace which filled the Upper Room in Jerusalem and then spread throughout the world.

But what happened on that day, so distant from us and yet so close as to touch the very depths of our hearts? Luke gives us the answer in the passage of the *Acts of the Apostles* which we have heard (2:1-11). The evangelist brings us back to Jerusalem, to the Upper Room where the apostles were gathered. The first element which draws our attention is the sound which suddenly came from heaven "like the rush of a violent wind", and filled the house; then the "tongues as of fire" which divided and came to rest on each of the apostles. Sound and tongues of fire: these are clear, concrete signs which touch the apostles not only from without but also within: deep in their minds and hearts. As a result, "all of them were filled with the Holy Spirit", who unleashed his irresistible power with amazing consequences: they all "began to speak in different languages, as the Spirit gave them ability". A completely unexpected scene opens up before our eyes: a great crowd gathers, astonished because each one heard the apostles speaking in his own language. They all experience something new, something which had never happened before: "We hear them, each of us, speaking our own language". And what is it that they are they speaking about? "God's deeds of power".

In the light of this passage from *Acts*, I would like to reflect on three words linked to the working of the Holy Spirit: newness, harmony and mission.

1. *Newness* always makes us a bit fearful, because we feel more secure if we have everything under control, if we are the ones who build, programme and plan our lives in accordance with our own ideas, our own comfort, our own preferences. This is also the case when it comes to God. Often we follow him, we accept him, but only up to a certain point. It is hard to abandon

ourselves to him with complete trust, allowing the Holy Spirit to be the soul and guide of our lives in our every decision. We fear that God may force us to strike out on new paths and leave behind our all too narrow, closed and selfish horizons in order to become open to his own. Yet throughout the history of salvation, whenever God reveals himself, he brings newness - God always brings newness -, and demands our complete trust: Noah, mocked by all, builds an ark and is saved; Abram leaves his land with only a promise in hand; Moses stands up to the might of Pharaoh and leads his people to freedom; the apostles, huddled fearfully in the Upper Room, go forth with courage to proclaim the Gospel. This is not a question of novelty for novelty's sake, the search for something new to relieve our boredom, as is so often the case in our own day. The newness which God brings into our life is something that actually brings fulfilment, that gives true joy, true serenity, because God loves us and desires only our good. Let us ask ourselves today: Are we open to "God's surprises"? Or are we closed and fearful before the newness of the Holy Spirit? Do we have the courage to strike out along the new paths which God's newness sets before us, or do we resist, barricaded in transient structures which have lost their capacity for openness to what is new? We would do well to ask ourselves these questions all through the day.

2. A second thought: the Holy Spirit would appear to create disorder in the Church, since he brings the diversity of charisms and gifts; yet all this, by his working, is a great source of wealth, for the Holy Spirit is the Spirit of unity, which does not mean uniformity, but which leads everything back to *harmony*. In the Church, it is the Holy Spirit who creates harmony. One of the Fathers of the Church has an expression which I love: the Holy Spirit himself is harmony – "*Ipse harmonia est*". He is indeed harmony. Only the Spirit can awaken diversity, plurality and multiplicity, while at the same time building unity. Here too, when we are the ones who try to create diversity and close ourselves up in what makes us different and other, we bring division. When we are the ones who want to build unity in accordance with our human plans, we end up creating uniformity, standardization. But if instead we let ourselves be guided by the Spirit, richness, variety and diversity never become a source of conflict, because he impels us to experience variety within the communion of the Church. Journeying together in the Church, under the guidance of her pastors who possess a special charism and ministry, is a sign of the working of the Holy Spirit. Having a sense of the Church is something fundamental for every Christian, every community and every movement. It is the Church which brings Christ to me, and me to Christ; parallel journeys are very dangerous! When we venture beyond (*proagon*) the Church's teaching and community – the Apostle John tells us in his Second Letter - and do not remain in them, we are not one with the God of Jesus Christ (cf. *2 Jn* v. 9). So let us ask ourselves: Am I open to the harmony of the Holy Spirit, overcoming every form of exclusivity? Do I let myself be guided by him, living in the Church and with the Church?

3. A final point. The older theologians used to say that the soul is a kind of sailboat, the Holy Spirit is the wind which fills its sails and drives it forward, and the gusts of wind are the gifts of the Spirit. Lacking his impulse and his grace, we do not go forward. The Holy Spirit draws us into the mystery of the living God and saves us from the threat of a Church which is gnostic and self-

referential, closed in on herself; he impels us to open the doors and go forth to proclaim and bear witness to the good news of the Gospel, to communicate the joy of faith, the encounter with Christ. The Holy Spirit is the soul of *mission*. The events that took place in Jerusalem almost two thousand years ago are not something far removed from us; they are events which affect us and become a lived experience in each of us. The Pentecost of the Upper Room in Jerusalem is the beginning, a beginning which endures. The Holy Spirit is the supreme gift of the risen Christ to his apostles, yet he wants that gift to reach everyone. As we heard in the Gospel, Jesus says: "I will ask the Father, and he will give you another Advocate to remain with you forever" (Jn 14:16). It is the Paraclete Spirit, the "Comforter", who grants us the courage to take to the streets of the world, bringing the Gospel! The Holy Spirit makes us look to the horizon and drive us to the very outskirts of existence in order to proclaim life in Jesus Christ. Let us ask ourselves: do we tend to stay closed in on ourselves, on our group, or do we let the Holy Spirit open us to mission? Today let us remember these three words: newness, harmony and mission. Today's liturgy is a great prayer which the Church, in union with Jesus, raises up to the Father, asking him to renew the outpouring of the Holy Spirit. May each of us, and every group and movement, in the harmony of the Church, cry out to the Father and implore this gift. Today too, as at her origins, the Church, in union with Mary, cries out: "*Veni, Sancte Spiritus!* Come Holy Spirit, fill the hearts of your faithful, and kindle in them the fire of your love!" Amen.

WA CONTINGENT VISIT GERMANY – MAY 2014

Three couples visited Schoenstatt in Germany and went to the Original Shrine for Covenant Sunday on the 18th May 2014. David & Philomena Theseira, Vince & Cathy Ialeggio and Stephen & Ida Stokes all arrived on 15th May and spent four wonderful days at Schoenstatt. It is a huge place with 12 other Shrines as well as the Original Shrine. There is also the huge Adoration Church, the Pilgrim's Church and many other Chapels dotted over the mountains and valleys.

We were privileged to stay close to the Original Shrine and had some great tours of the place by Sr Margarite who looks after the English speaking pilgrims. We also met up with Sr Luka, who some of you may remember from her visit to Perth after World Youth Day 2008 in Sydney. We felt so welcome and blessed to be there for Covenant Sunday. We prayed for everyone (including the whole of Australia) in the Original Shrine.

On Sunday the 18th we attended Mass at 7.15am at the Original Shrine, then we went to the Adoration Church at the top of Mount Schoenstatt for the 10.30am Mass, and then we also went to the Pilgrim's Church in the evening at 7.30pm for another huge Mass followed by a procession to the Original Shrine. Afterwards we watched as many, many offerings were lit up and sent heavenwards. So you can all feel well and truly prayed for. We also visited Fr Kentenich's tomb and many other places where he had been.

It's safe to say we will remember this wonderful time for many years to come.

(Article and pictures submitted by Philomena Theseira)

TE DEUM.

O God, we praise Thee, and acknowledge Thee to be the supreme Lord.

Everlasting Father, all the earth worships Thee.

All the Angels, the heavens and all angelic powers,

All the Cherubim and Seraphim, continuously cry to Thee:

Holy, Holy, Holy, Lord God of Hosts!

Heaven and earth are full of the Majesty of Thy glory.

The glorious choir of the Apostles,

The wonderful company of Prophets,

The white-robed army of Martyrs, praise Thee.

Holy Church throughout the world acknowledges Thee:

The Father of infinite Majesty; Thy adorable, true and only Son;

Also the Holy Spirit, the Comforter.

O Christ, Thou art the King of glory! Thou art the everlasting Son of the Father.

When Thou tookest it upon Thyself to deliver man, Thou didst not disdain the Virgin's womb.

Having overcome the sting of death, Thou opened the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

We believe that Thou wilt come to be our Judge.

We, therefore, beg Thee to help Thy servants whom Thou hast redeemed with Thy Precious Blood.

Let them be numbered with Thy Saints in everlasting glory.

V. Save Thy people, O Lord, and bless Thy inheritance!

R. Govern them, and raise them up forever.

V. Every day we thank Thee.

R. And we praise Thy Name forever, yes, forever and ever.

V. O Lord, deign to keep us from sin this day.

R. Have mercy on us, O Lord, have mercy on us.

V. Let Thy mercy, O Lord, be upon us, for we have hoped in Thee.

R. O Lord, in Thee I have put my trust; let me never be put to shame.

Amen.



NOVENA FOR JUBILEE YEAR

1st Friday each month at 7.30pm

Please join our Novena in joy and thanksgiving for the Jubilee Year. It will be on the first Friday of every month from February to October at 7.30pm followed by refreshments.



