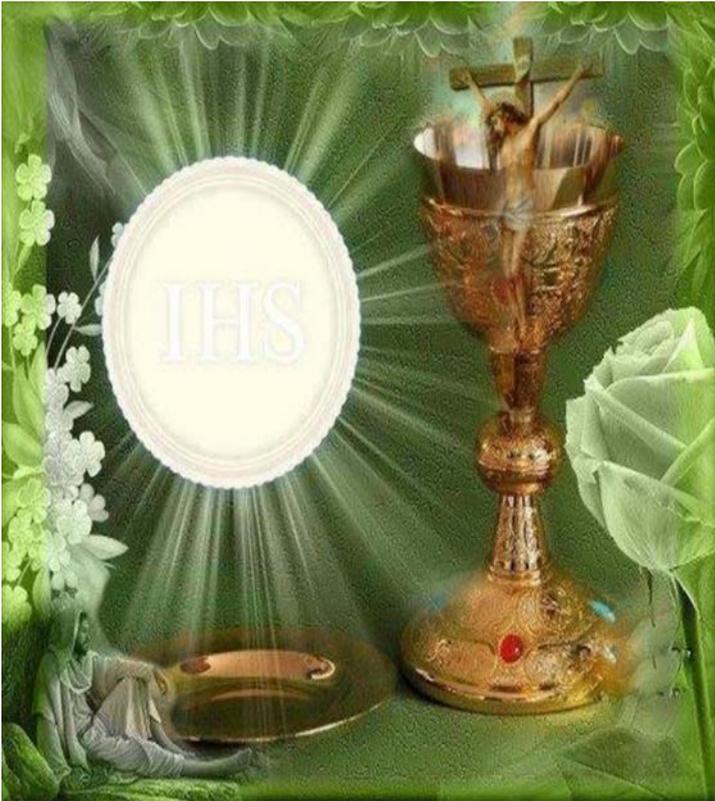


SCHONENSTATT
NEWS
WESTERN AUSTRALIA



The cup of blessing that we bless,

JULY 2016 EDITION

Overview for the Month

The month of July is dedicated to [The Precious Blood of Jesus](#). The entire month falls within the liturgical season of [Ordinary Time](#), which is represented by the liturgical colour green. This symbol of hope is the colour of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. It is used in the offices and Masses of Ordinary Time. The last portion of the liturgical year represents the time of our pilgrimage to heaven during which we hope for reward.

Focus of the Liturgy

The Gospel readings for the four Sundays in July 2016 are taken from St.

July 3rd - 14th Sunday of Ordinary Time	Christ confers His mission on the seventy-two disciples.
July 10th - 15th Sunday of Ordinary Time	The Gospel relates the parable of the Good Samaritan.
July 17th - 16th Sunday of Ordinary Time	The Gospel tells the story of Martha and Mary.
July 24th - 17th Sunday of Ordinary Time	Jesus says, "Ask and you shall receive."
July 31st - 18th Sunday of Ordinary Time	Jesus tells us to lay up treasures that will last.

Luke — all are from Year C, Cycle 2.

A Time of Regeneration

The Blood that coursed through the veins of Christ was a part of that Sacred Humanity made possible by the maternity of Mary, whose parents, St. Joachim and St. Anne are honoured this month. (July 26). Our Lord's blood poured out on the Cross purchased our salvation, washed clean the robes of the martyrs, and gave birth to the Church as it flowed from his wounded side. **The Precious Blood of Christ — now pulsing through his**



Mystical Body — continues its salvific work, preserving and purifying, repairing and providing nourishment for regeneration and renewal of its members. July's days also provide us with the opportunity for renewal, both interior and exterior. Schedules relax and pressures ease. But, like the missionary, St. Junipero Serra (July 1), we preach to others — **by our conduct, our speech, even the clothes we wear**. May we be modest in everything we do, imitating St. Maria Goretti, the young martyr for purity (July 6), and “preaching” Christ to everyone we meet.



The Readings of Ordinary Time remind us that our earthly pilgrimage is also a journey, a great adventure towards union with Christ, the Beginning and the End of our journey. Each Sunday with its Easter renewal becomes a mile marker along the way, linking where we have been with where we are going. May the Precious Blood of Jesus sustain us as we journey to our true home, with Mary and the angels as our companions on the way.

The Holy Father's Intentions for the Month of July 2016

Universal That indigenous peoples, whose identity and very existence are threatened, will be shown due respect.

Evangelization: That the Church in Latin America and the Caribbean, by means of her mission to the continent, may announce the Gospel with renewed vigour and enthusiasm.



The Home Shrine, what is a home shrine?

Father Kentenich tells us that everything depends on “forming your own family into a shrine. The home shrine is a symbol of this, that is, the special place in your home that has been given to Our Lady. It is from there that Our Lady wants to and should carry out her task”

For what has Our Lady to care? “That a religious atmosphere permeates the whole house, that a religious atmosphere keeps father and mother together, that a religious atmosphere also penetrates into the hearts of your children and grandchildren.” **How can we erect a home shrine?** We choose a place of honour in our home for

the cross and Mary's picture and give it prominence by decorating it with candles and flowers. We ask Our Lady to come down to our home shrine as she did to the shrine of grace at Schoenstatt. Then we make a **covenant of love with her, the Mother Thrice Admirable, Queen and Victress of Schoenstatt** by saying a **consecration prayer** (which we formulate ourselves or we can use the normal consecration prayer). We renew this covenant of love everyday in our home shrine. We take all our cares, our daily sacrifices, and the faithful fulfilment of our duties to the picture of grace and trust that Our Lady will show that she is our powerful educator, for us personally and for the whole family. We close the day with a visit to our home shrine and ask for God's and Our Lady's blessing for ourselves and those entrusted to our care.



The words of then Pope John Paul II “Let me address a sincere word of encouragement to families. May the Domestic Church of Christian families become the place of fervent prayers” **These words of our then Holy Father are realised in an original way through the Home Shrine.**



Schoenstatt Out and About Jesus' disciples...the lilies

PARAGUAY, by *Johana and Horacio Chávez Tottil* •

It was a chilly morning in Tupãrenda, but it was sunny. From the beginning of Holy Mass in Most Holy Trinity Church, the warmth of the youths' was evident with the Girls' Youth flags during the procession and they were present during the liturgy, because this Holy Mass was a “conquest” of the Girls' Youth from the Dioceses of San Lorenzo and Caácupé.

The women who followed Jesus

Fr. Pedro Kühlcke, the Girls' Youth adviser, celebrated this Mass and in the homily, he stressed that it was not a coincidence, but rather, something providential that the Girls' Mass was celebrated when the Gospel of the day referred to several women. He mentioned the women who followed Jesus: Mary Magdalene, Joanna and Susanna, and he cited a prayer from “Heavenward” (p. 163)

*Let us reflect your image
And walk through life
entirely like you:
Strong and noble, simple and
kind,
Spreading love and peace
and joy.
In us go through our times
And make them ready for
Christ.*



He invited the participants to meditate on these attitudes that are proper to Mary, and that they try to implement these in daily life.

Finally, gratitude was expressed to the Girls' Youth Choir from Itá for their first time participating at a Holy Mass in Tupãrenda, to Fr. Kühlecke for being a messenger to the Branch, and to Sr. M. Rocío, national adviser of the Girls' Youth, for her participation.

A **procession, a blessing, and joy** After the Eucharist, there was a procession to the Shrine. Fr. Kühlecke imparted the final blessing and wished the faithful a blessed week



Flooding at the Original

Shrine – Once Again! And Wonderful Solidarity By Fr Egon M. Zillekens, Rector, and Maria Fisher The pictures of the floods threatening the Original Shrine, and Msgr Peter Wolf's courageous rescue operations, are still fresh in the minds – and on Saturday, 25th June, the Wambach again broke its banks after cloudbursts, but this time it was worse than before. Within minutes a brown, muddy mess poured from the Wambach valley along the roads leading to the Original Shrine. The water was knee-high in front of the Old House, and poured into the Original Shrine, reaching the altar step. A few people who were praying in the shrine were so shocked that they didn't know how to get out of the shrine. "Take your shoes off and paddle!" Many ran around all day barefoot and with rolled up trousers, and tried to do what they could. The fire brigade with thirty men had their hands full.

A meter of water in the ground floor of the Marienau

The Marienau was badly hit. Before we knew what was happening the dining room, kitchen, staff rooms and the famous "Klause", the room where

generations have met for a beer and talk, had a meter of muddy water sloshing around. “It came through the windows”, Fr Zillekens related, “through the door and from all sides. Those who were downstairs only had time to save themselves. It is good that nothing serious happened ...” When the fire



brigade had pumped out the water, the floors were covered with 20 cm of mud.

That's solidarity

The Sisters working in the Pilgrims' Centre spontaneously offered to help by taking in the guests from Marienau. Then came an amazing and wonderful wave of solidarity – Sisters from the



Training Centre and Mother House arrived, along with Sisters from the Pilgrims' Centre, to help with cleaning up. It was truly amazing! Pilgrims who had come to the Original Shrine for Holy Mass, and who were faced with a soggy mess of mud, simply joined in the clear up operations. Soiled with the mud of the street Our beautiful, white Original Shrine was surrounded by waves of dirty brown water. For decades Schoenstatt worldwide has sung: “Unconquered we shall remain!” Initially this referred to the Blessed Mother and was applied to the Original Shrine, but it reaches much further ... “A missionary heart”, Pope Francis called out in *Evangelii Gaudium*, “is aware of these limits and makes itself “weak with the weak... everything for everyone” (1 Cor 9:22). It never closes itself off, never retreats into its own security, never opts for rigidity and defensiveness. It realizes that it has to grow in its own understanding of the Gospel and in discerning the paths of the Spirit, and so it always does what good it can, even if in the process, its shoes get soiled by the mud of the street” (EG 45).

Our beautiful Original Shrine and the Marienau soiled with the mud of the street (or the Wambach). Shortly after the 2014 Jubilee Auxiliary Bishop Michael Gerber said, “Schoenstatt's birthday is taking place here at the shrine, and it would be celebrated soon afterwards at many other places. To exaggerate somewhat we could say: Schoenstatt was born in the mud – in the mud of the trenches of Verdun, Merville and Cambrai, and the sludge of the

Dachau Moss. I think that we, who have grown up in more peaceful times, would do well to go spiritually to those places, and try to visualise and



experience the filth and the mire everywhere, so that it penetrated not only the clothes, but also the souls. ... The foundation leads us directly into the mud.” **The covenant of love not only coped with the mud, but even grew in it ...**

Twentieth Anniversary of Karl Leisner’s Beatification

By Msgr Peter Wolf, DD

On the 23 July, 2015 twenty years passed since Pope John Paul II beatified Karl Leisner in the Olympic Stadium in Berlin. I was present and can recall how at the beginning of the Mass the Bishop of Munster, obviously departing from the planned programme, introduced Karl with enthusiastic and engaging words. In his sermon the Holy Father quoted from Karl’s diary and spoke about his relationship to Schoenstatt. He said, “Even before he was imprisoned in Dachau he had developed deep devotion to Mary, to which he was inspired by Father Kentenich and the Schoenstatt Movement. His faith, courage and enthusiasm for Christ can be an incentive and example to young people who are living in a world largely marked by lack of faith and indifference.” In the context of the beatification the **Uniti Patri** Course took the initiative to make the new Blessed present in our Moriah Shrine. Before the beatification we had the well-known photo of Karl in a pullover, which was taken in the concentration camp, in our Dachau chapel. Our confreres asked how Blessed Karl Leisner should be depicted in the time to come. Christian iconography has for centuries shown a saint in connection with certain personal characteristics. The priests in the course wanted to make a suggestion in this regard with their picture. The discussion arrived at the conclusion that Karl was characterised in his lifetime by two symbols: the guitar and the priest’s host. Even as a youth and seminarian Karl spent years leading groups with great enthusiasm, and organising youth camps. He was able to enkindle enthusiasm in others and carry them with him – something that attracted the attention of the Gestapo. He was so fond of his guitar that he even had it sent to him in the concentration camp so that he could cheer up the sick and other prisoners with his playing. The priest’s host in his hand stands for his love and enthusiasm for Christ. For years he prepared himself for his priestly vocation and struggled to follow it. In the camp his longing was fulfilled. His ordination became possible through

another prisoner, Bishop Gabriel Piguet.

Victor in chains

In the bronze sculpture by the Munich artist, Johannes Potzler, two further signs were added to make Karl's attachment to Schoenstatt visible. First of all, there are the words VICTOR IN VINCULIS engraved at the top of the picture. It was the ideal of the Schoenstatt group to which Karl belonged in the camp in 1943. These words can also be seen on the bishop's crosier that was carved for the ordination ceremony in the camp, and which the Pope held during the beatification. At the bottom left we can see the name of the new Blessed. The artist deliberately copied Karl's handwriting. Thus his name is like a signature at the bottom of an empty page to signify the Blank Cheque consecration, which his seminary group in Munster had entered into in the Original Shrine in Schoenstatt. Karl repeatedly saw his arrest and



imprisonment in the context of the Blank Cheque he had given the Blessed Mother. For me personally, it is a telling sign that Schoenstatt's spirituality played an essential part in making Karl a saint.

May the day of his beatification invite us to strive again and again for this readiness and total self-surrender from which Blessed Karl Leisner lived.



A service for Schoenstatt: An App of "Father's

Phone": By Agustín Lombardi and María Fischer •

The Boys' Youth from São Bernardo do Campo/SP, Brazil, are presenting a completely new revamped, updated app of the Father Phone in Portuguese, Spanish and English with many more messages from Fr. Kentenich.

In addition to a message from Fr. Kentenich, those who wish can click on the second button to receive a practical resolution for the day. "Father's Phone" has developed from calling cards in acrylic, leather or simple cardboard boxes with Fr. Kentenich's phrases (in German, many times reproduced in manuscript) in business card format to applications for websites (the "oldest" one being on schoenstatt.org; for many still the only reason they visit the site – although we continue to hope that someday they will discover all the riches therein), and from now on, following the trends, to applications for smartphones.

One more step towards uniting nature and grace, to every day holiness – among games, email, Facebook, Twitter, news, whatsapp, Viber – we now have Fr. Kentenich's messages in the midst of daily life and literally "at hand."

And this is only the beginning; there are several apps for the Spiritual Schedule. In Brazil, they are working on an app to contribute to the capital of grace, and in Chile (with work among several teams), an app called "My Shrine" is being developed, with photos, addresses, GPS



coordinates (that are verified!) of the world's two hundred shrines...



Christmas in the Year of Mercy – the Letter Father Kantenich wrote to Schoenstatt 50 Years ago. *Only God the Father and his merciful love are important to us. Ultimately he loves us not so much – as we taught at the beginning of our Family’s history – because we have been good, but simply because he is our Father, or because he is able to pour out his merciful love most richly when we joyfully affirm our limitations, our weaknesses and miseries, and become aware that they are the most essential means to open his heart, and for his love to pour through us. In future, therefore, we will invoke two titles more than before in relation to God: his infinite mercy and our unfathomable misery.”*

A greeting by Father Kantenich to his family in this Christmas of Mercy, written 50 years ago, and written as if written today and for today. We remembered this December 24, 2015, at Christmas Eve, an event that for those who were present 50 years ago was a real “Miracle of the Holy Night”. Coming from Rome, Fr. Kantenich arrived at Schoenstatt late in the afternoon of December, 24, 1965. He came to Schoenstatt after 14 years of exile, in the Holy Night, with the family and the Original Shrine expecting him in order to welcome him home, welcome him home to this tiny little Shrine so precious to many of us that we would give our life for it because it matters. Yes, it matters, it matters that it is and how it is. And that is why it mattered that Fr. Kantenich entered it after the exile. Once in his life, never again... but he entered it.

A few days before, Father Kantenich wrote a letter to the Schoenstatt Family, a “Christmas Letter”, a letter that summarizes and explains the pains and the fruits of Milwaukee, emphasizing as one of the most precious fruits the live experience of the “Father and his merciful love”. Some months later he would solemnly seal, in the name of the entire family, the Covenant with God Father, with the merciful Father.



Local News from the Record
Visiting Honduran Cardinal Rodriguez Maradiaga, – who was invited

to Perth for the National Catholic Education Commission (NCEC) Conference, – has called for a return to Catholic values in the education system and spoken of the need for action on climate change at two separate events. His Eminence Cardinal Maradiaga spoke at the conference on 22 June about the role of Catholic schools in evangelization and the formation of students, and later gave the Mary Ward Social Justice Lecture at John XXIII College on the topic of environmentalism.

At his earlier presentation, the Cardinal, who is a Professor of Moral Theology, emphasized the historic role of the Church in the education of students, and the continuing role it should play in equipping them for the world.

“The education of the human person is an essential part of (the Church’s) mission,” he said. “We can say that charity and culture are signs of the Church’s mission – within culture, the work of the Church in the field of education is as old as the Church itself.” He stressed that, in the midst of growing individualism, rationalism and the gulf between rich and poor in society, Catholic schools should respond to this crisis by focusing on key values and models for living. “The Church needs to respond to the real challenge of education... and it must be ready once again to make its contribution to the formation of the human person,” Cardinal Maradiaga said.

“The Catholic school should not only be about the teaching of values, but also about the art of living, which is at the heart of evangelization.

“Education is not a secondary task, but it is part of the evangelizing mission of the Church – this moment when education is in crisis is when the Catholic school has to reaffirm its identity to be able to effect these challenges with joy.”

On the topic of rationalism, Cardinal Maradiaga said students should be encouraged to see reason and faith as working together, rather than in opposition, and use these to address real issues of the human person.



“The Catholic school should contribute to this new humanity, and the synthesis between reason and

faith,” he said. The Cardinal added that values taught in the school would help students navigate their way through more problematic messages received through the media as well.

“This influence has been able to replace the family in the transmission of values,” he said. **“Far from forming better people, the media turns them**

into passive subjects at the service of specific interests. “Catholic education must look for the morality of conscience, which enables young people to be critical of their surroundings, so that they may unmask the ideologies that are enslaving humanity today.” **By Caroline Smith**

New Archdiocesan Plan commences implementation

The need to walk faithfully in the footsteps of the Good Shepherd was the central message Perth Archbishop Timothy Costelloe this week reinforced, as he paid thanks to those who have participated and contributed to the development of the new Archdiocesan Plan.

Members of the working parties and Archdiocesan staff, who contributed their time and experience during development of the plan, came together this week at the West Australian Club for the official ‘Thank You’ event. The new Plan will now move into an implementation period which is expected to be carried out over the next five years.

“The Plan is more than just a document,” the Archbishop said.

“It will enable us to walk together on the pathway which we hope will deliver a Christ-centered, faithful, vibrant, welcoming, inclusive and mission-oriented Church, one which will enrich our own lives and the lives of all whom we encounter and seek to serve,” he added. Following a brief introduction and welcome by Working Party Chair, Danny Murphy, Archdiocese of Perth CEO, Greg Russo, gave an overview of the new Plan which encompasses seven key areas: **Professional Standards, Effective Communication, Support for Clergy, Strengthening & Revitalizing Parishes, Adult Faith Formation, Outreach to those in Need and Archdiocesan Growth and Support.** Mr. Russo also explained the development process of the plan, which commenced with a preparation of the key priority areas and establishment of the working parties in late 2014.

In September 2015, the plan moved into an extensive consultation phase with clergy, parishes, agencies, groups and individuals across the Archdiocese. Mr. Russo explained the preparation and consultation phase of the plan incorporated the broadest process of its type yet undertaken within the Archdiocese. He added that, in order to achieve the outcomes of the Plan, a new structure has been developed which includes three key tasks, including the

Office,
and the



bringing
together of the
Archbishop’s
Church
Administration
Archdiocesan
Finance Office

