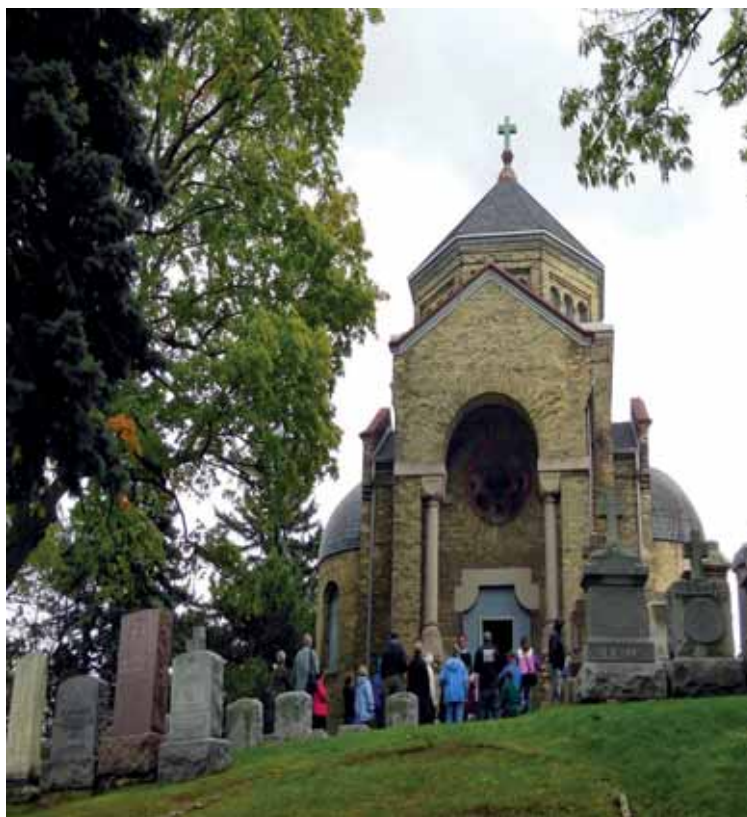


SCHOENSTATT NEWS

WESTERN AUSTRALIA



: In this month of the dead, we celebrate the God of the living, in whom all are alive. We are members of the Communion of Saints, linked with those who have gone before us.

NOVEMBER 2016 EDITION

The month of November is dedicated to the [Souls in Purgatory](#), whose feast is celebrated on November 2. With the exception of the last Sunday, November falls during the liturgical season known as [Ordinary Time](#). The last Sunday, which marks the **beginning of the Advent season**, the liturgical colour changes to **purple**, representing a time of penance



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

Universal: That the countries which take in a great number of displaced persons and refugees may find support for their efforts which show solidarity.

Evangelization: That within parishes, priests and lay people may collaborate in service to the community without giving in to the temptation of discouragement.

Focus of the Liturgy

The Gospel readings for the first three Sundays in November 2016, are taken from St. Luke and are from Year C, Cycle 2. The last Sunday in November 2016 is taken from St. Matthew and is from Year A, Cycle 1.

November 6th - 32nd Sunday in Ordinary Time	The Gospel relates the parable of the widow and the coins.
November 13th - 33rd Sunday in Ordinary Time	This Gospel is about the second coming of Christ.
November 20th - Solemnity of Christ the King	This Gospel is about the exchange between Pilate and Jesus.
November 27th - First Sunday of Advent	Jesus tells the disciples about the signs of His Second Coming.



During November, as in all of Ordinary Time (Time After Pentecost), the Liturgy signifies and expresses the regenerated life from the coming of the Holy Spirit, which is to be spent on the model of Christ's Life and under the direction of His Spirit. As we come to the end of the Church year we are asked to consider the end times, our own as well as the world's. The culmination of the liturgical year is the Feast of Christ the King. "This feast asserts the supreme authority of Christ over human beings and their

institutions.... Beyond it we see Advent dawning with its perspective of the Lord's coming in glory."—*The Liturgy and Time*, A.G. Mortimort

This month the main feasts are the **Solemnity of All Saints** (November 1), **All Souls** (November 2), **St. Martin de Porres** (November 3), **St. Charles Borromeo**, (November 4), **Lateran Basilica** (November 9), **St. Leo the Great** (November 10), **St. Martin of Tours**, (November 11), **St. Josaphat** (November 12), **St. Albert the Great** (November 15), **Sts. Margaret of Scotland and Gertrude** (November 16), **St. Elizabeth of Hungary** (November 17), **Presentation of Mary** (November 21), **the Solemnity of Christ the King** (November 22), **St. Cecilia** (November 22), **Sts. Clement I and St. Columban** (November 23), **St. Andrew Dung-Lac and Companions** (November 24), **St. Catherine of Alexandria** (November 25) and **St. Andrew** (November 30).

The History of All Souls Day

The importance of All Souls Day was made clear by Pope Benedict XV (1914-22), when he granted all priests the privilege of celebrating three Masses on All Souls Day: one for the faithful departed; one for the priest's intentions; and one for the intentions of the Holy Father. On only a handful of other very important feast days are priests allowed to celebrate more than two Masses.



While All Souls Day is now paired with All Saints Day (November 1), which celebrates all of the faithful who are in Heaven, it originally was celebrated in the [Easter season](#), around [Pentecost Sunday](#) (and still is in the Eastern Catholic Churches). By the tenth century, the celebration had been moved to October; and sometime between 998 and 1030, St. Odilo of Cluny decreed that it should be celebrated on November 2 in all of the monasteries of his Benedictine congregation. Over the next two centuries, other Benedictines and the Carthusians began to celebrate it in their monasteries as well, and soon the commemoration of all the Holy Souls in Purgatory spread to the entire Church.

Offering Our Efforts on Behalf of the Holy Souls

On All Souls Day, we not only remember the dead, but we apply our efforts, through prayer, almsgiving, and the Mass, to their release from Purgatory.

One of the most commonly recited of Catholic prayers in times past, this prayer has fallen into disuse in the last few decades. [Prayer for the dead](#),

however, is one of the greatest acts of

[charity](#) we can perform. Through our prayers, we can help the faithful departed during their time in [Purgatory](#), so that they can enter more quickly into the fullness of Heaven.

If you are offering the prayer for a particular person, you can substitute "him" or "her" for "them."

Eternal Rest

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen

[Praying for the dead](#) is a Christian obligation. In the modern world, when many have come to doubt [the Church's teaching on Purgatory](#), the need for such prayers has only increased. The Church devotes the month of November to [prayer for the Holy Souls in Purgatory](#), and participation in the Mass of All Souls Day is a good way to begin the month.

Charity requires us to pray for the dead. In the case of our parents, to do so should not be simply a duty but a joy. They gave us life and brought us up in the Faith; we should be happy that our prayers can help end their sufferings in [Purgatory](#) and bring them fully into the light of Heaven.

This prayer is a good way to remember our parents who have gone before us. It is especially appropriate to pray as a [novena](#) on the anniversaries of their



deaths; or during [the month of November](#), which the Church sets aside for [prayer for the dead](#); or simply anytime that their memory comes to mind.

A Prayer for Deceased Parents O God, who hast commanded us to honour our father and our mother; in Thy mercy have pity on the souls of my father and mother, and forgive them their trespasses; and make me to see them again in the joy of everlasting brightness. Through Christ our Lord. Amen.

De Profundis

Out of the depths I cry to You, O Lord;
Lord, hear my voice.

Let Your ears be attentive to my voice in
supplication.

If You, O Lord, mark iniquities, Lord, who can
stand?

But with You is forgiveness, that You may be revered.

I trust in the Lord; my soul trusts in His word.

My soul waits for the Lord more than sentinels wait for the dawn.

More than sentinels wait for the dawn, let Israel wait for the Lord,

For with the Lord is kindness and with Him is plenteous redemption;

And He will redeem Israel from all their iniquities.



Mercy and Mission

Fr. Juan Pablo Catoggio •

We publish here the sermon of Fr. Juan Pablo Catoggio, President of the General Presidency of Schoenstatt, in the Holy Mass at the celebration of October 18 at the Original Shrine, October 18 in

the Holy Year of Mercy. —

Dear Schoenstatt Family,

We celebrate the 18th of October, the covenant day. It is also the feast of the Evangelist Saint Luke. He is known as the Evangelist of mercy. Texts like the parable of the prodigal son, the good Samaritan, or Zacchaeus, we find them only in his Gospel. As messenger of the Good News he represents the missionary task of the Church, what the Gospel of today points out. Mercy and mission, the two clues which characterise the renewal of the covenant of love



this year.

The Founding Event

We celebrate the 18th of October, the event of the Covenant of Love, the occurrence of our origin, our founding event. At the beginning of our history there was no softy idea or ideology or a well-planned project. At the beginning was God, was Mary. There was an event, an encounter. Our Father and Founder repeated it untiringly: inbreak of God, inbreak of the Divine.

Particulars are three aspects of this event: first, God took the initiative through Mary, second, the irruption is inextricably linked, attached to this place, the small shrine, and finally this irruption of God is an offer that demands our response, our collaboration: it is a covenant and we are aware of our contributions to the Capital of Grace.

We can ask ourselves: how do I live my covenant of love? Can I say with conviction that my covenant is also an irruption of God, an inbreak of God in my life, in my story? Can I say as our Father and Founder said, that the covenant is a turning point in my way and is becoming more and more the centre of my life? Am I aware of this initiative of God in me and through me?

Schoenstatt reaching out

The great Jubilee 2014 has shown the dimensions of this event, of the covenant. 100 years of Schoenstatt give us the certainty that the covenant of love makes history and makes much more and more future. The youth took the torch in their hands, they bring the fire of Schoenstatt into the future. The future of our Family is



in good hands. The many representatives from all over the world have also made it clear that Schoenstatt belongs to the whole church and to the whole world, that the covenant of love breaks all boundaries and encompasses all peoples, all cultures, all generations. We have learned the universality of the covenant and have once again learned that the covenant of love is a mission, is our mission.

This year I was particularly touched by an encounter: I met Sister Vernita in Burundi. In 1952, with barely 23 years, she was still a young novice, she was sent to South Africa in the mission. Ten years later she was among the three first sisters who started in Burundi. When did you return to Germany for the first time?, I asked her: 19 years later, 1971. And will you go to Germany again: No, now I'm too old, I will die here. That was already in those days "Schoenstatt on the move, Schoenstatt which goes out".

Time of Mercy

The Holy Father has given us a clue in this Holy Year, which captures the core of the Gospel and the centre of our message of the Covenant of Love: mercy.

Nothing else, nothing more important, needs and expects today's world of God, and therefore of the Church and of us Christians. "I believe that this is a time of mercy. The Church is showing her maternal side, her motherly face, to a humanity that is wounded. She does not wait for the wounded to knock on her doors, she looks for them on the streets, she gathers them in, she embraces them, she takes care of them she makes them feel loved". (Francis, The Name of God is mercy)



We may renew this year our covenant of love in two special dimensions: as a covenant of mercy and as a covenant of mission.

"The blessed Mother is merciful everywhere. But she wants to pour out the wealth of her mercy over suffering humankind especially at her places, her shrines...If we want to awaken, to challenge God's mercy, the mercy of our dear Blessed Mother, what must we then give to her in virtue of the covenant of love? First, our misery, second, our heroic confidence, and third, our total surrender. ... Schoenstatt is a perfect union between God's infinite mercy and endless human misery. The history of Schoenstatt is nothing else but a race between divine mercy and human misery. And who will win this race? Divine mercy over human misery. Second, divine mercy, in spite, of human misery, and third, divine mercy because of human misery." (Fr. Kentenich, On Monday evenings 5, 18. February 1957).

Mercy and Mission

Our Father and Founder says anew to us: Child, don't forget your misery! Don't forget the divine mercy" Don't forget your Mother! Keep these two words: mercy and mission. Only a merciful Schoenstatt can be a missionary Schoenstatt. As our young students say in Chile: mercy on the move, mercy which goes out.

Protect, Transform and Send Me

On Covenant Sunday

November, 20th 2016, Pilgrim Mother Apostolate Coordinators will gather for the annual recommissioning ceremony at the Shrine. Father Patrick Toohey has agreed to be the Celebrant.

All Coordinators and Circle Members are cordially invited to attend this event which is essential in the Schoenstatt Pilgrim Mother Apostolate. During the ceremony, Coordinators will pledge to continue their work to bring the Pilgrim Mother Shrine to homes and families in their Circles for the following year. The PMA Shrines will also be blessed. There are currently 85 Coordinators in the Pilgrim Mother Apostolate in Western Australia. If you would like to have the Pilgrim Mother visit your family, please speak to Sr Helen at the Shrine or contact Sandra Vaz at Tel: 94141126 or email turnbury15@bigpond.com



Schoenstatt Spring Fair

*Raffles, Cakes, BBQ & Food Stalls
Children's Gold Rush, Plants, Piety
Stall Tea / Coffee, Books Bargains and
Fun for all.*

Sunday 6th

november

10AM TO 2PM

*Bring Friends &
Family*

ALL WELCOME



The Secret to Being Happy. A new book from Fr. Cruz Viale ITALY / ARGENTINA, Pamela Fabiano •

The secret to being happy, ten meditations on the Gospel is a new book by Fr. Cruz Viale, a Schoenstatt Father, who lives and teaches in Cordoba (Argentina) and for some years has lived in Rome, where he earned a doctorate in moral theology at the prestigious Pontifical Gregorian University.

The book, published by Editions Patris Argentina, is a collection of ten meditations on the meaning of mercy, as revealed by Jesus in the Gospels.



Following St. Thomas Aquinas, St. Augustine – through modern and contemporary thinkers such as Hans Urs von Balthasar, Romano Guardini, Joseph Kentenich, to popes St. John Paul II, Benedict XVI, and Francis – Viale introduces us to the theme of mercy through the interpretation that they have given over the centuries of what Jesus expressed in the Gospels.

In this Holy Year of Mercy –that is now about to end– the reader can meditate and dwell on ‘problems’ which concern him very closely, and that have to do with the theme of divine mercy. An example is a meditation on the passage from the Gospel of Matthew in which the disciples in the boat are caught up in a storm with Jesus walking on the water toward them and inviting them to trust in him (cf. Mt 14:22-32).



Viale offers as reading the experience of filiality elaborated by Father Kentenich. Openly entrusting as children Jesus’ proposal that is the experience of a relationship, where trust frees us to face our fears and weaknesses, thereby drawing benefit. Peter and the other disciples, in fact, are afraid to rely on this unknown “ghost” that invites them

to continue in the storm, but this fear defines them precisely as children who open their arms to their father, and they totally rely on him.

Father Kentenich expresses it very clearly in his *Desafios de nuestro tiempo* (Challenges of our time), Chile 2008, where he shows how the weaknesses and fears of every man to be a resource, to be people of integrity, healthy inwardly, and free in front of others.

Many other examples can be drawn from this beautiful book of meditations. The chapter on the story of the wedding at Cana (Jn. 2: 1-11) involves us in the history of God's mercy towards us as Mary's children. Here Mary's faith is daring. In her, God's mercy toward those who have no wine finds an ally in the fulfillment of Jesus' mission. The words of the theologian Von Balthasar bind this Marian experience of mercy to the smile of a child to his mother, who is a path to God through a relationship of looks and mutual trust.

This new book by Fr. Cruz Viale, is really worth reading and meditating, not only because it opens up an original path on the theme of Mercy, helping the reader to educate themselves in the faith, but also because it is the contemporary contribution by a scholar of Kentenich and Schoenstatt to the whole Church and Christian literature



You are invited to celebrate with our Community



The 25th Anniversary of the Blessing of the Shrine of Our Mother Thrice Admirable of Schoenstatt On

Sunday November 27th at 3pm when Mass will be celebrated by Auxiliary Bishop Donald Sproxtton



We should love God in a childlike manner, then we will be his joy and also his glorification. We will also become a living visual aid about God, because we will increasingly exemplify the simplicity of our infinitely great God **JK**

How the Rise of Secularism Initiated the Feast of Christ the King

Pope Pius XI universally instituted the Solemnity of Our Lord Jesus Christ the King in 1925 in his encyclical *Quas Primas*.



At the time, secularism was on the rise, and many Christians, even Catholics, were doubting Christ's authority, as well as the Church's, and even doubting Christ's existence. Pius XI, and the rest of the Christian world, witnessed the rise of dictatorships in Europe, and saw Catholics being taken in by these earthly leaders.

Just as the [Feast of Corpus Christi](#) was instituted when devotion to the Eucharist was at a low point, the Feast of Christ the King was instituted during a time when respect for Christ and the Church was waning, when the feast was most needed. In fact, it is still needed today, evidenced by its institution in many other Christian denominations.

Pius hoped the institution of the feast would have various effects. They were:

- 1 That nations would see that the Church has the right to freedom, and immunity from the state (*Quas Primas*, 32)
- 2 That leaders and nations would see that they are bound to give respect to Christ (*Quas Primas*, 31).
- 3 That the faithful would gain strength and courage from the celebration of the feast, as we are reminded that Christ must reign in our hearts, minds, wills, and bodies (*Quas Primas*, 33).

Celebrated one week prior to the first Sunday of Advent — a purposeful time of preparing, waiting, and making straight the path for Jesus in our lives — the feast that proclaims Christ being Creator, Redeemer, Preserver, and Ruler of the universe is just as relevant today as ever.

The Solemnity of Christ the King, properly understood, is one of those great gems of the Church's liturgical calendar



