

# SCHÖENSTADT NEWS

WESTERN AUSTRALIA



MAY 2013 EDITION

## ***MTA reloaded: What defines Schoenstatt.org***

*A universal Schoenstatt, a Schoenstatt that reaches beyond its walls, a Schoenstatt that is present in the world, Schoenstatt as an international family that communicates with itself out of a desire to know them, share ideas, actions, graces and experiences with others so that, day by day, all this generates more life. In other words, this is the rebirth of Fr. Kentenich's MTA magazine. This has been the mission of the*



*schoenstatt.org website for ten years.*

*In the MTA magazine, Fr. Kentenich assumed that each author is also a reader and above all, each reader can also become an author. To serve life selflessly, is the key difference between Schoenstatt journalism and ordinary journalism.*

*Schoenstatt.org and all true Schoenstatt communication serves to further the current of life originating in the shrine through the covenant of love to circulate powerfully and reach beyond itself.*

*This service is characterised by the need to value, find, care for and foster life because each story allows readers to become fascinated by the full power and dynamism of real life.*

*This makes it possible to stand at the door of the shrine every day of the year, watching the faces of the pilgrims and finding God in them without tiring.*

### ***Underpinned by Fr. Kentenich's philosophy of communication***

*The mission statement for schoenstatt.org has remained the same from the start. It seeks to share the life of Schoenstatt in a speedy and authentic way on an international level – “voice and desire for life – voice and desire for the international – voice and desire for authenticity.”*

*Underpinned by Fr. Kentenich's philosophy of communication, schoenstatt.org wants to serve the life of Schoenstatt selflessly, by helping others to discover and propel the life currents that are present, wherever they may emerge. The main model is the MTA magazine, a publication founded by Fr. Kentenich in March 1916 for the mutual inspiration of the sodalists as an encouragement for them to follow their ideals and mission despite the situation in which they found themselves: far from the shrine and their loved ones.*

**Schoenstatt communicators** are “fans” of life and life processes, observing these with great attention, respect and fascination. In order to do this, they must learn to listen before they speak about their own experiences, to listen with personal interest, open to the possibility of surprise, have the ability to observe instead of analysing, judging or classifying. They prioritize life and life processes because understanding life holds covenant characteristics.

Schoenstatt communicators consecrate their eyes, ears, mouths and hearts to the Blessed Mother before attending an event. They search for stories – stories of people’s experiences of God, the Blessed Mother, the shrine, Fr. Kentenich, stories of battles, victories, falls and returns to sanctity, stories of a life hand in hand with Mary filled with adventures, joy and miracles – in a word, stories of the covenant!

In 1917, Fr. Kentenich related that he had stock of 15,000 letters from young people who had written to him and he used these stories in the MTA magazine and in his talks. Fr. Kentenich made notes in the margins of each of these letters, saying that many of these had to be “used for the MTA.” Throughout his life, he quoted from these letters in his talks. He emphasised the importance of publishing biographies of the lives of Schoenstatt members – pure history.

In World War I alone, he published nine biographies of the fallen sodalists as well as autobiographic news about Joseph Engling. He was inspired to create stories, the history of the foundation of Schoenstatt and the Garden of Mary. Sr. M. Petra relates that each Christmas Eve in Milwaukee, Fr. Kentenich used to tell the families the story of the birth of the Garden of Mary. On many of these occasions, people and communities spontaneously began to share the story of their lives, their courses, etc.

It is a style of communication borne of the life and dialogue of some and seeks to spark life and dialogue in many and its goal is to grow in faith and Schoenstatt identity, to share and spread Schoenstatt, inspire and motivate through examples and experiences, unite the international family through mutual communication and inspiration and “translate” experiences in the sense that a return current or a circular current is created, breaking through the barriers of language, mentality, culture, social and educational class, branch, etc without resulting in a unified and amorphous mass but rather by creating a covenant culture.

### **Life enkindles life**

In 1966, Fr. Kentenich said that since the covenant of love sealed on 18 October was a life process, everything that was developed from Schoenstatt should also generate a life current and be inspired by it.

Schoenstatt.org takes up this mission and is guided by the motto: *life enkindles life*.

Within each person is a marvellous story written by God. The mission of schoenstatt.org is to find these stories, knowing and believing that God wants to speak today through people and a living Schoenstatt.



## **International**

*In this context, “international” not only means sharing news from different countries.*

*It also means to live and share an international and universal attitude. It is impossible to really understand Schoenstatt without taking into account its international character which goes hand in hand with its spirituality and its ideas. The [www.schoenstatt.org](http://www.schoenstatt.org) website, using its talents and mission, is especially dedicated to the internationality of Schoenstatt in keeping with Fr. Kentenich’s international, intercultural and universal spirit.*

### ***A page that lives from the love of its visitors***

*A few months ago, a German newspaper published an article about the Schoenstatt shrine and what makes it different from other Marian shrines. According to the article, “the shrine lives from the love of its visitors.” We can apply this analogy to the MTA magazine: it lived from the love of its readers. Its readers gave it life and allowed it to grow through their interest, allowing themselves to be inspired and becoming attached to the shrine, the Blessed Mother, Fr. Kentenich and other sodalists by means of the articles they read, discussed and commented on. It lived from the love of its readers who sent their best experiences of the covenant of love and these became publishable articles.*

### ***The same thing happens with our page. It lives from the love of those who:***

- ◇ *pay 60.000 visits per month from 160 countries*
- ◇ *contribute with 500 articles each month*
- ◇ *pray for the page and for those who provide continuous contributions by their translation (among our 30 or 40 translators, some have already completed more than 1000 translations)*
- ◇ *editing articles and texts*
- ◇ *their voluntary service in the International Communication Center 2014*
- ◇ *planning and designing the page*
- ◇ *putting together the weekly bulletin in five languages*
- ◇ *contributing articles, translations, photos and videos*
- ◇ *making donations to maintain the page (we need about 3000€ per annum)*
- ◇ *freely supplying the server*

Thank you for being part of [schoenstatt.org](http://schoenstatt.org). Thank you for your attachment to [schoenstatt.org](http://schoenstatt.org) which makes this page an “excellent example of the covenant culture” (Fr. Alexandre Awi, Brazil).

## **Open windows**

*On the 10th anniversary of the webpage, Fr. Antonio Cosp, the Schoenstatt Movement Director in Paraguay and designer of the workshop on Fr. Kentenich’s philosophy of communication, wrote: “The contribution of [schoenstatt.org](http://schoenstatt.org) has been – as during the time of Pope John XXIII – the opening of windows to the breath of the times, the temporis vox (voice of the times) so that Schoenstatt can accomplish what Fr. Kentenich’s efforts to interpret the vox Dei, the voice of God. The fight for the international website is the fight for a fuller Schoenstatt life.”*

Sandra Lezcano, Maria Fischer

## **Decálogo de la Filosofía Kentenijiana de Comunicación (pdf) (Spanish)**

Taken from [Schoenstatt.org](http://Schoenstatt.org) website.

This is a truly inspirational piece for our times. The motto and thinking “Life enkindles life” could help us on our own journey with our website and work wonders!! Thank you Fr. Kentenich for the inspiration of “Mater Ter Admirabilis” and thank you Fr. Antonio Cosp for taking it up and expressing it so very beautifully. Ed.

<http://www.schoenstatt.org/en/Schoenstatt-MTA-What--defines--Schoenstatt-de.htm>

### **JAELYN UPDATE**

Here is a photo of Jaelyn who looks great now that he has finished Chemo and has his hair back. He is 3 years old and looks so cute and well.

Thanks to everyone for their prayers and to Sr Emilie for her intercession.

Regards, Philomena (Family Group Coordinator)



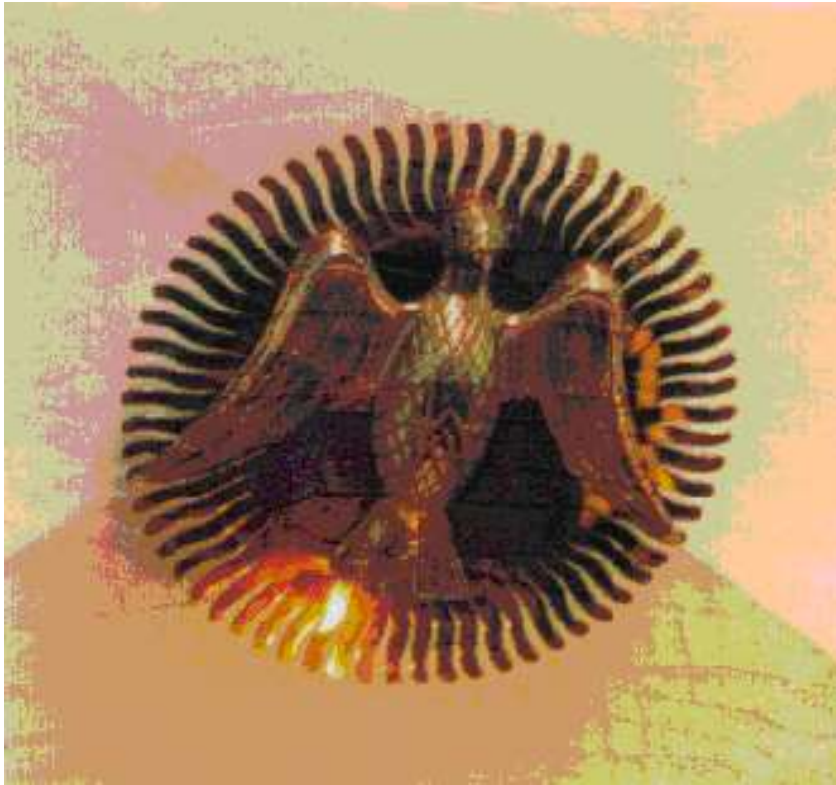
### Just a note for your Diary

Our Major Raffle starts from May 5th and will continue to our Spring Fair on November 3rd! Great and fantastic prizes! Thank you for your continued support.

We also will have a Dinner Dance on September 6th. Details will be issued as soon as we have everything organised.

Name.....		Tickets: \$5.00 ea.	
Address.....		<b>Schoenstatt Sisters of Mary</b>	
Phone.....		<b>1st Prize</b>	2 Tickets to Europe up to the value of \$5000 or Cash
		<b>2nd Prize</b>	Cash \$2000
		<b>Consolation Prizes</b>	10 prizes of Gift Vouchers valued at \$100 each
		Raffle will be drawn 2 pm, 3.11.2013 (at Spring Fair) Results published in the West Australian Sat 9th Nov 2013	
		<small>Prize Holder: Sr G. Hope Phone: 9390 2329 Postal No: L5941571</small>	

# The Holy Spirit Symbol



## The gift of **Wisdom**.

(taken From Sr. Mary Agnes' talk at the Fifth National October Conference .....Part Two)

We will look at the importance of the 20.1.1942 and it's surrounding events and see it from the point of view of the gift of wisdom.

The dictionary explanation of wisdom reads: "Wisdom is knowledge of truth, coupled with right judgement as to action."

If purely natural wisdom deserves this definition, how much more will supernatural wisdom as a gift of the Holy Spirit mean to us!

Our Father and Founder tells us that: "Wisdom is the crown of all gifts! It has a threefold function.

1. Through the gift of wisdom we recognise God as the most perfect good.
2. We are able to love God most perfectly, and because the gift affects the whole person, i.e. heart and mind, it is capable to bring about
3. a *transformatio in Deum*, a transformation in God, in Christ.)

Father continues:

"Knowledge recognises God as the greatest good with the intellect, whereas piety with the heart. The gift of wisdom helps to create a synthesis between the two.

When the gift of wisdom is effectual the intellect recognises with clarity what God's will is and as it is revealed in the order of being and the events of life. The heart has the strength to carry it through and is therefore in harmony with the intellect. The result is perfect inner freedom from self. A person imbued with this gift is extremely generous in the giving of self, because such a person is unable to say 'no' to God."

I see this gift effective in all its depth in our Father, as he made this momentous decision of the 20th Jan 1942. His 'order of being' was, that he saw himself primarily as the Father and Founder of the Schoenstatt family, and therefore, he understood what God's will was for himself and the family. Here his charism of Fatherhood fully shines out. His "*transformatio in Deum*" became evident in the desire, like Christ, to 'lay

down his life for his own.’ (jn15:13) Heart and intellect were in harmony and therefore he was free of self and wanted, through his deed, to make graces available for us to strive for this freedom of God’s children. Father arrived at the decision of the 20.1.42 not without a struggle and it is consoling to realise this, when I struggle with the will of God in my life!

Father expected nothing of his children, that he did not expect himself, that he did not live himself in an exemplary way. I am sure he would pray with St Paul in his letter to the Colossians: (1:10) *“I ask God that through perfect wisdom and spiritual understanding you should reach the fullest knowledge of his will, so you will live the kind of life the Lord expects of you.”*

This was our Father’s way of ministry. The advice we received from him was helpful in living the kind of life the Lord expected of us. Father was a person of wisdom, because there was harmony in his very being. We wanted to be near him, because of the peace emanating from him, which acted like a healing power on the mind and heart. When thinking of Father I am reminded of Peter after he had been filled with the Holy Spirit.

People came to him in great numbers, hoping that *‘Peter’s shadow might fall on some of them as he came by, and they were cured.’* (acts 5:15)

That is how we experienced Father, when the crowds flocked to catch a glimpse of him! He was imbued with an intuitive knowledge of truth and I see this as a fruit of the gift of wisdom. The virtue of truthfulness, then, must be inherent in the gift of wisdom.

On the strength of our own Baptismal Covenant perfected in Confirmation, and because we are standing in Father’s ‘circle of life’ we know that the gift of wisdom is given to us as a potential, but we need to co-operate with this gift. How are we to do this? Through bringing heart and mind in harmony by striving for the **spirit of the Inscriptio!** Father prayed in his Suscipe prayer in 1943 using St Ignatius’ thoughts.

“Accept, O Lord, through my Mothers’ hands, the gift of my royal freedom.

Accept my memory, my senses and my mind, accept everything as a pledge of **love**.

Accept my **whole heart** and my whole will so that my **genuine love** find satisfaction.

My greatest joy is to return to you everything that you have given to me....”

(pages 52-54)

The mouth of the righteous speaks wisdom and his tongue talks of justice : The law of his God is in his heart; none of his steps shall slide. Psalm 37 vs 30 ,31

My son, pay attention to my wisdom; lend your ear to my understanding,  
That you may preserve discretion and your lips may keep knowledge.

Prov 5 vs. 1,2

For wisdom is better than rubies, and all the things one may desire cannot compare with her.

“I, wisdom, dwells with prudence, and find out knowledge and discretion.”

Prov 8 vs. 11,12

But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and will tell you what is yet to come. John (16:13)



