

SCHOENSTATT MOVEMENT



WA NEWSLETTER MARCH 2022

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Except for the first day, the entire month of March falls during the liturgical season of **Lent** which is represented by the liturgical color violet or purple — a symbol of penance, mortification and the sorrow of a contrite heart. All saint days that are usually Memorials are shifted to Optional Memorials during the season

The Holy Father's Intentions for the Month of March 2022

MESSAGE FROM POPE FRANCIS

Christians Facing New Bioethical Challenges: May they continue to defend the dignity of all human life with prayer and action .

LITURGICAL FOCUS

The Gospel readings for the Sundays in March follow the Lenten season from Cycle C, unless a parish has catechumens, so they would then follow Cycle A. The Weekday readings follow the annual Lenten readings.

March 6th

1st Sunday of Lent Year C, Luke 4:1-13: Jesus is led into the desert and tempted by Satan.

March 13

2nd Sunday of Lent Year A, Matthew 17:1-9: The Gospel relates the story of the Transfiguration of our Lord on Mt. Tabor.

March 20

3rd Sunday of Lent Year C, Luke 13:1-9: Jesus tells the parable of the barren fig tree.

March 27

4th Sunday of Lent Year C, Luke 15:1-3, 11-32: The Gospel recounts the parable of the Prodigal Son.

HIGHLIGHTS OF THE MONTH

As we continue our journey **"up to Jerusalem"** during the month of March, three prominent ideas are proposed for our contemplation by the liturgy of Lent: **the Passion and Resurrection of Christ, baptism, and penance.**

The **Solemnity of St. Joseph** is a special landmark this month in which we will celebrate the great honour bestowed upon the foster father of Jesus. Also the **Solemnity of the Annunciation** (March 25) when we ponder Our Lady's fiat. And if you are Irish (who isn't), **St. Patrick's feast** is another cause for a joyful celebration.

The saints that we will focus on this month and try to imitate are **St. Katharine Drexel** (March 3), **St. Casimir** (March 4), **Sts. Perpetua and Felicity** (March 7), **St. John of God (March 8)**, **St. Frances of Rome** (March 9), **St. Patrick** (March 17), **St. Cyril of Jerusalem** (March 18), **St. Joseph** (March 19) and **St. Toribio de Mogrovejo** (March 23).

The Mystery of Lent

What Is Lent? Lent is the penitential season of approximately 40 days set aside by the Church in order for the faithful to prepare for the celebration of the Lord's Passion, Death and Resurrection. During this holy season, inextricably connected to the Paschal Mystery, the Catechumens prepare for Christian initiation, and current Church members prepare for Easter by a recalling of Baptism and by works of penance, **that is, prayer, fasting and almsgiving.**

Even in the early Church, Lent was the season for prayerful and penitential preparation for the feast of Easter. Though the obligation of penance was originally only imposed on those who had committed public sins and crimes, by medieval times all the faithful voluntarily performed acts of penance to repair for their sins.

Ash Wednesday is the clarion call to **"Repent and believe the gospel"** (Mk 1:15). For the next forty days, the faithful willingly submit to fasting and self-denial in imitation of Our Lord's forty-day fast in the desert. It is in these dark and still nights, these desert-times, that the soul experiences its greatest growth. There, in the inner arena, the soul battles the world, the flesh and the devil just as Our Lord battled Satan's triple temptation in the desert. His battle was external, for Jesus could not sin; our battle is interior, but with a hope sustained by the knowledge of Christ's Easter victory over sin and death.



His victory is our renewal, our "spring" — which is the meaning of the Anglo-Saxon word, *"lengten"* or Lent. In this penitential season we have the opportunity to make an annual spiritual "tune-up", a 40-day retreat with Our Lord. Have we allowed worldly cares and the "daily drama" to obscure our call to holiness? **Have self-love and materialism eroded our relationship with God?** Then let us renew our efforts, and through our Lenten observance, discipline the body and master it as we "follow in the footsteps of the poor and crucified Christ" (*St. Francis of Assisi*).

Go to Joseph "This patronage must be invoked as ever necessary for the Church, not only as a defence against all dangers, but also, and indeed primarily, as an impetus for her renewed commitment to evangelization in the world and to re-evangelization," wrote St. John Paul II in *Redemptoris Custos* (*Guardian of the Redeemer*).

John Paul II further said, **"Because St. Joseph is the protector of the Church,** he is the guardian of the Eucharist and the Christian family. Therefore, we must turn to St. Joseph today **to ward off attacks upon the real presence of Christ in the Eucharist** and upon the family. We must plead with St. Joseph to guard the Eucharistic Lord and the Christian family during this time of peril."



SCHOENSTATT AUSTRALIA WA

Is Schoenstatt a place of grace?

It is Schoenstatt's conviction that the Shrine is a genuine place of grace. In the first months and years after Fr. Kentenich proposed the original covenant of love with Mary, inviting her to come to dwell there, he carefully observed the life around the Shrine for signs of genuine activity of Mary in the spirit of the Founding Document. What he saw convinced him again and again that the Shrine was truly a place of grace. Some of the evidence that convinced him was: the boys making the plan their own, even though he deliberately did not promote it after October 18, 1914 until they showed interest; the genuine fervor that the founding generation developed for the aims of the Founding Document; the interior support from Mary in the Shrine which many experienced as soldiers in World War I; the formation of young men whose lives showed true and heroic sanctity (especially Joseph Engling). In the years since 1914, many of the faithful have repeatedly observed that the Shrine is a place of grace,



especially in the area of the three "graces of the Shrine"
the grace of a home, of inner transformation, and of apostolic
fruitfulness (or zeal)

Fr. Kentenich used the "law of the
creative resultant" (è 110) to determine if
the Shrine was truly a place of God's
action. This meant he applied the
following criteria. He observed:

- the greatness of the difficulties
 - the smallness of the instruments
- the greatness of fruitfulness or success.



In other words, the magnitude of the difficulties and the smallness of
the instruments forces one to conclude on the level
of human logic and normal expectations that such
and such would be the normal "resultant." Indeed,
one can even imagine a maximum resultant on the
basis, of particularly good fortune. If, nonetheless,
the actual resultant goes well beyond what one
could humanly expect, one must acknowledge this
as a "creative resultant," strongly indicating the hand
of God.

In the case of the Shrine, he noticed such creative resultants over
and over, especially in the
concrete lives of those persons
and communities who came in
contact, with the Shrine, and he
was convinced that it could not
be accounted for through human
fruitfulness or good fortune
alone. God's hand was behind it;
hence, it must be truly a place of
grace.



WELCOME TO Sister Thomasine Treese

Sister Thomasine grew up near Koblenz, Germany during World War II. Despite financial struggles and the storms and hardships of life, her parents who were devoutly religious, prepared the way for the decision of Sr Thomasine and her older sister to join the Schoenstatt Sisters of Mary.



Sister has been based in Mulgoa for the last few years, and prior to that travelled extensively, having served as missionary for several decades in the US and Europe.

She brings a global insight to her role with 30 years' work experience in the new evangelization of Milwaukee, Wisconsin. 11 years working in the Vatican in the Secretariat of State, and as postulator for the cause of beatification of Schoenstatt Sister, Sr Emilie Engel ISSM. Sr Thomasine collected the documents and testimonies needed to prove that Sr Emilie Engel lived all virtues in an authentic and exemplary way. She wrote a study, a 'Positio' on Sr Emilie Engel's life, which was submitted to the Congregation of Saints in Rome for appraisal.

In May 2012, Pope Benedict XVI declared Sr Emilie Engel a Venerable Servant of God, signifying the fact that she has practiced all virtues to a heroic degree. A miracle upon Sr Emilie's intercession is still necessary for her to be beatified.

"Contrary to the belief that you have to have a sensational life to be a saint, Sr Emilie Engel impressed people by that which she was," Sr Thomasine said.

"It was how she dealt with the many trials of her life and how she could follow God's guidance. She spoke her unconditional 'Yes, Father' to His wish and will, even when it meant sitting paralyzed in a wheelchair. It was her radiance that drew people to her.

"Above all, Sr Emilie Engel said, 'Yes, Father' with a joyful attitude at all times.

"My life is also a 'yes' and every day I have to ask myself, 'Do I live my day with God or do I want to do everything myself?'"

Sr Thomasine feels blessed to now be working in Australia and is driven by the inner strength of Sr Emilie Engel.

"It is wonderful to be able to look back on the many blessings of God in my life and I have learnt that as a leader, I must radiate God's love," she said..

As we welcome Sister Thomasine we say a sad **Adieu to Sisters Inez and Rebecca** who are returning to Mulgoa in New South Wales. We thank them for their input and guidance to our movement in Western Australia in their time here, and we ask our Lord and our Lady to bless them on their journey we will keep them in our prayers.

Armada Parish Priest Fr Mark Baumgarten, (The Piano Priest) has



released his first album titled **Now and Not Yet** – which takes listeners on a journey from his younger years to his priestly ministry.

"So, it's been a bit weird doing something like this that will no doubt attract some attention. However, for whatever reason, this has felt like something that God has led me to do, so I hope that's indeed the case, and I hope that the album might potentially open a few doors" *By Amanda Murthy* The e-Record

*Remain open for all that is good
and find a healthy measure in
everything! JK*

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Prayer

Holy Spirit of Fire,
give us courage to face the
challenge of the Gospel! to our ways
of thinking, being and acting.

Holy Spirit of Fire,
unite us with the great company of
saints strengthening and sustaining
our zeal for the life and mission of our Church in this time
and place. Transform us with your grace and deepen our
faith. Through Christ Our Lord. Amen .



Scripture Reading Jn 3:5-10

How Long before we understand ? Very truly I tell you no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is Spirit. Do not be astonished that I said to you " You must be born from above." the wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit' Nicodemus said to him "How can these things be?" Jesus answered him ' Are you a teacher of Israel and yet you do not understand these things?

Reflection

In practice the Catholic experience can be a little ambiguous when it comes to the role of the Holy Spirit

The Sacrament most closely associated with the Holy Spirit is Confirmation. A priest once remarked that when he wished to rid his church of pesky pigeons, he dealt with them by confirming them. He never saw them again. For many Confirmation is the Sacrament we experience as we are heading out the door.

And yet we are called to be people of the Holy Spirit. Without the grace and healing the Holy Spirit brings, all our good intentions and prayerful endeavours will do us no good whatsoever. It is the gift of the Holy Spirit and the grace that the Holy Spirit provides which propelled the frightened and inarticulate group of disciples into being Apostles. Even their experience of the Risen Jesus was not enough to work this transformation. They had to await the grace that came with the gift of the Holy Spirit.

So why don't we always experience the power of the Holy Spirit? The Holy Spirit is a gracious and respectful guest. He won't 'possess' in the way that an evil spirit is said to do. The Holy Spirit leaves us free to call on his power or not. It's up to you whether he will work with you in a given situation. He waits to be asked. Jesus describes the entry into the life of the Holy Spirit as a rebirth. This implies a different way of seeing the world and a different way of understanding ourselves. Perhaps our resistance to the Holy Spirit is understandable after all the Holy Spirit changes everything.

A thought for the Day



THE HOLY
SPIRIT
AND FIRE,
100TH ANN. 2011

Pray the opening prayer again,
conscious this time that such a prayer
can change your life.: Shane Dwyer
CatholicLIFE



Fr. Joseph Kantenich and my
priesthood Fr. Alberto Eronti.

On the occasion of the golden jubilee of
my priesthood •

On the 100th anniversary of the birth of
Fr. Joseph Kantenich, a journalist asked
Fr. Alex Menningen, a co-founder of the

Schoenstatt Movement in 1914: *"What was it like to live an entire lifetime in the shadow of such a great man?"* Fr. Menningen answered: *"I did not spend my life in the shadow, but rather in the light of a great man."* I make these words my own.

My first knowledge of Fr. Kantenich is what others told me about him and the writings that would arrive in Chile. It aroused a deep admiration within me. During my novitiate in Chile, philosophy and humanities studies in Brazil, I heard a great deal of criticism and even cunning attacks against our father and founder. Nothing has ever changed my grateful communion with him and everything that has enriched my life is because of him.

On 9 May 1966, I met him personally. How did this meeting affect me? The first thing I felt was a deep, warm, calm, and joyful closeness. His entire person possessed the grace of welcome. For him, every son and daughter is important. He may have been very demanding, but he never stopped praying and caring for each son and daughter, no matter how difficult they might have been. What he was able to manifest with a particular confidence is not easy: *"Firmness and tenderness, the two hands of a single love."*



COMING EVENTS

| | |
|-------------------|--|
| Fridays | Shrine 10. 00 am HOLY MASS |
| | 11. 00am to 8.15pm Silent Eucharistic Adoration |
| 3Rd Sunday | Of Each Month |
| | Covenant Sunday Formation 1PM-2.45 PM |
| | Covenant Devotions 3.00 PM |

NEWSLETTER CONTRIBUTIONS PLEASE NOTE!

Please forward any contributions to
Joy and John Doherty for the next Edition of
"Schoenstatt News" by 16 March 2022

We look forward to your input.
Email us to joy@jaysbus.com.au