

SCHOENSTATT MOVEMENT



**The Month of February is dedicated to the
Holy Family**

WA NEWSLETTER FEBRUARY 2023

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This year the first weeks of February fall during the liturgical season known as *Tempus per Annum* or **Ordinary Time**, which is represented by the liturgical colour green. Green is a symbol of hope, as it 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. The liturgical colour green is worn during prayer of Offices and Masses of Ordinary Time. The remaining days of February are the beginning of **Lent**. The liturgical colour changes to violet or purple — a symbol of penance, mortification and the sorrow of a contrite heart.

LITURGICAL FOCUS

The Gospel readings for the Sundays in February are taken from St. Matthew following the Lectionary Cycle A, and the Weekday readings follow Year I.

February 5

5th Sunday Year A, Matthew 5:13-15: You are the light of the
of Ordinary Time World

February 12

6th Sunday Year A, Matthew 5:17-37: So it was said to your
Ordinary Time ancestors; but I say this to you.

February 19

7th Sunday Year A, Matthew 5:38-48: Love your enemies.
of Ordinary Time

February 26

1st Sunday of Lent Year A, Matthew 4:1-11: Jesus fasted for forty days and forty nights and was tempted.

Highlights of the Month

The month of February is traditionally dedicated to the Holy Family. Between the events which marked Christmas and the beginning of Christ's public life the Church has seen fit to recall the example of the Holy Family for the emulation of the Christian family.

The Feast of the **Presentation** (February 2) or **Candlemas** forms a fitting transition from Christmas to Easter. The small Christ-Child is still in His Mother's arms, but already she is offering Him in sacrifice. February 21, Shrove Tuesday, will find us preparing for **Ash Wednesday** and accepting the ashes that remind us of our mortality and our need for penance.



The saints that we will focus on this month and try to imitate are **St. Blaise** (February 3), **St. Jerome Emiliani** and **St. Josephine Bakhita** (February 8), **St. Scholastica** (February 10), **Our Lady of Lourdes** (February 11), **Sts. Cyril and Methodius** (February 14) **Seven Founders of the Orders of Servites** (February 17), **St. Peter Damian** (February 21), and **St. Polycarp** (February 23). The feast of **St. Agatha** (February 5) is superseded by the Sunday Liturgy. The feast of the Chair of St. Peter (February 22) is superseded by the liturgy for Ash Wednesday.

From Feast to Fast

Though the shortest month of the year, February is rich in Liturgical activity. It contains a feast (Presentation of our Lord)

that bridges two other seasons (Christmas and Easter)! In addition, the faithful may receive in February three of the four major public sacramentals that the Church confers during the liturgical year: blessed candles and the blessing of throats and blessed ashes.

The Solemnity of the **Presentation of the Lord** on February 2nd harkens back to the Christmas mystery of Light except that now, Christ, the helpless babe, is "the Light of Revelation to the Gentiles who will save his people from their sins." Candles, symbolizing Christ our Light, will be carried in procession this day, as will be the Paschal candle during the Easter Vigil Liturgy.



"The Light of Revelation" shines more brightly with each successive Sunday of Ordinary Time, until its magnificence—exposing our sinfulness and need for conversion—propels us into the

Penitential Season of Lent. We prepare to accept the cross of blessed ashes on Ash Wednesday (February 22) and plunge ourselves into anticipating the major exercises of Lent—fasting, prayer, almsgiving and laying our thoughts and prayers on the heart of our Mother Mary. She, who offered her Son in the temple and on the Cross, will teach us how to deny ourselves, take up our cross daily, and follow after her Son.

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The Holy Father's Intentions for the Month of February 2023

For Parishes: We pray that parishes, placing communion at the centre, may increasingly become communities of faith, fraternity and welcome towards those most in need.

Communicating in a cordial manner

WORLD DAY OF SOCIAL COMMUNICATIONS 2023,

"Communicating in a cordial manner means that those who read or listen to us, are led to welcome our participation in the joys, fears, hopes and suffering of the women and men of our time. ", one of the key phrases in Pope Francis' message for World Communications Day 2023.

In the workshops on “Communication according to the MTA model” of Fr. Joseph Kentenich we usually say that what we relate has to pass through our own heart. To let ourselves be touched, personally, by what we observe, in order to be able to share it in a vital way that can ignite hearts and motivate, inspire, and make grow ... — It costs not only more time. It takes more strength, more identification, more empathy. It requires a vocation for communication, it requires “seekers of real stories”, it requires less self-absorption, to place oneself in the second row, to put aside the idea of marketing, and to let oneself be touched and moved by the real experiences of real people in their real daily lives....

Well, Pope Francis speaks first of all to journalists. So, this article is for the occasional and regular contributors to schoenstatt.org, isn't it? That is true. But ...



only for them?

“Communicating in a cordial manner”, speaking from the heart, is a condition for being able to write a “real story” (not so much for a press release or a news item), we know that. **But we communicate in so many other situations...** in preaching and talks, when

we tell what we live, when we call, send a message via WhatsApp, make a post on social media, when we make comments (and also when we don't) ... **We repeat Communicating in a cordial manner means that those who read, or listen to us, are led to welcome our participation in the joys, fears, hopes and suffering of the women and men of our time.**

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 57th WORLD DAY OF SOCIAL COMMUNICATIONS

Speaking with the heart “The truth in love” (Eph 4:15)

Dear Brothers and Sisters,

After having reflected in past years on the verbs “to go and see” and “to listen” as conditions for good communication, with this Message for the LVII World Day of Social Communications, I would like to focus on “speaking with the heart”. It is the heart that spurred us to go, to see and to listen, and it is the heart that moves us towards an open and welcoming way of communicating. Once we have practised listening, which demands waiting and patience, as well as foregoing the assertion of our point of view in a prejudicial way, we can enter into the dynamic of dialogue and sharing, which is precisely that of **communicating in a cordial way**. After listening to the other with a pure heart, we will also be able to speak **following the truth in love** (cf. Eph 4:15). We should not be afraid of proclaiming the truth, even if it is at times uncomfortable, but of doing so without charity, without heart. **Page 5**

Because “the Christian’s programme” — as Benedict XVI wrote — “is ‘a heart which sees’”.

[1] A heart that reveals the truth of our being with its beat and that, for this reason, should be listened to. This leads those who listen to attune themselves to the same wave length, to the point of being able to hear within their heart also the heartbeat of the other. Then the miracle of encounter can take place, which makes us look at one another with compassion, welcoming our mutual frailties with respect rather than **judging** by hearsay and sowing discord and division.

Jesus warns us that every tree is known by its fruit (cf. *Lk* 6:44): “The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks” (v. 45). This is why, in order to communicate *truth with charity*, it is necessary to purify one’s heart. Only by listening and speaking with a pure heart



can we see beyond appearances and overcome the vague din which, also in the field of information, does not help us discern in the complicated world in which we live.

The call to speak with the heart radically challenges the times in which we are living, which are so inclined towards indifference and indignation, at times even on the basis of disinformation which falsifies and exploits the truth.

Communicating cordially

“Communicating in a cordial manner means that those who read or listen to us are led to welcome our participation in the joys, fears, hopes and suffering of the women and men of our time”.

Those who speak in this way love the other because they care and protect their freedom without violating it. We can see this style in the mysterious wayfarer who dialogues with the disciples headed to Emmaus, after the tragedy that took place at Golgotha. The Risen Jesus speaks to them with the heart, accompanying the journey of their suffering with respect, proposing himself and not imposing himself, lovingly opening their minds to understand the profound meaning of what had happened. Indeed, they can joyfully exclaim that their hearts burned within them as he spoke to them on the road and explained the Scriptures to them (cf. *Lk* 24:32).

In a historical period marked by polarizations and contrasts — to which unfortunately not even the ecclesial community is immune — the commitment to communicating “with open heart and arms” does not pertain exclusively to those in the field of communications; it is everyone’s responsibility. We are all called to seek and to speak the truth and to do so with charity.

We Christians in particular are continually urged to keep our tongue from evil (cf. *Ps* 34:13), because as Scripture teaches us, with the same tongue we can bless the Lord and curse men and women who were made in the likeness of God (cf. *Jas* 3:9). No evil word should come from our mouths, but rather "only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear" (*Eph* 4:29).

Sometimes friendly conversations can open a breach even in the most hardened of hearts. We also have evidence of this in literature. I am thinking of that memorable page in Chapter XXI of *The Betrothed* in which Lucia speaks with the heart to the *Innominato* [the Unnamed] until he, disarmed and afflicted by a healthy inner crisis, gives in to the gentle strength of love. We experience this in society, where kindness is not only a question of "etiquette" but a genuine antidote to cruelty, which unfortunately can poison hearts and make relationships toxic. We need it in the field of media, so that communication does not foment acrimony that exasperates, creates rage and leads to clashes, but helps people peacefully reflect and interpret with a critical yet always respectful spirit, the reality in which they live.

Communicating heart to heart. "In order to speak well, it is enough to love well"

One of the brightest and still fascinating examples of "*speaking with the heart*" is offered by Saint Francis de Sales, a Doctor of the Church, whom I wrote about in the Apostolic Letter, *Totum Amoris Est*, 400 years after his death. In addition to this important anniversary, I would like to mention another anniversary that takes place in 2023: the centenary of his proclamation as patron of Catholic journalists by Pius XI with the Encyclical, *Rerum Omnium Perturbationem*. A brilliant intellectual, fruitful writer and profound theologian, Francis de Sales was Bishop of Geneva at the beginning of the XVII century during difficult years marked by heated disputes with Calvinists. His meek attitude, humanity and willingness to dialogue patiently with everyone, especially with those who disagreed with him, made him an extraordinary witness of God's merciful love. One could say about him: "A pleasant voice multiplies friends, and a gracious tongue multiplies courtesies" (*Sir* 6:5). After all, one of his most famous statements, "heart speaks to heart", inspired generations of faithful, among them Saint John Henry Newman, who chose it as his motto, *Cor ad cor loquitur*. One of his convictions was, "*In order to speak well, it is enough to love well*". It shows that for him communication should never be reduced to something artificial, to a marketing strategy, as we might say nowadays, but is rather a reflection of the soul, the visible surface of a nucleus of love that is invisible to the eye. For Saint Francis de Sales, precisely "in the heart and through the heart, there comes about a subtle, intense and unifying process in which we come to know God". [2] By "loving well",

Saint Francis succeeded in communicating with Martin, the deaf-mute, becoming his friend. This is why he is also known as the protector of people with impairments in communicating.

It is from this "criterion of love" that, through his writings and witness of life, the saintly Bishop of Geneva reminds us that "we are what we communicate". This goes against the grain today, at a time when — as we experience especially on social media — communication is often exploited so that the world may see us as we would like to be and not as we are. Saint Francis de Sales disseminated many copies of his writings among the Geneva community. This "journalistic" intuition earned him a reputation that quickly went beyond the confines of his diocese and still endures to this day. His writings, Saint Paul VI observed, provide for a "highly enjoyable, instructive and moving" reading. [3] If we look today at the field of communications, are these not precisely the characteristics that an article, a report, a television or radio programme or a social media post should include? May people who work in communications feel inspired by this saint of tenderness, seeking and telling the truth with courage and freedom and rejecting the temptation to use sensational and combative expressions.

Speaking with the heart in the synodal process

As I have emphasised, "In the Church, too, there is a great need to listen to and to hear one another. It is the most precious and life-giving gift we can offer each other". [4] Listening without prejudice, attentively and openly, gives rise to speaking according to God's style, nurtured by closeness, compassion and tenderness. We have a pressing need in the Church for communication that kindles hearts, that is balm on wounds and that shines light on the journey of our brothers and sisters. I dream of an ecclesial communication that knows how to let itself be guided by the Holy Spirit, gentle and at the same time, prophetic, that knows how to find new ways and means for the wonderful proclamation it is called to deliver in the third millennium. A communication which puts the relationship with God and one's neighbour, especially the neediest, at the centre and which knows how to light the fire of faith rather than preserve the ashes of a self-referential identity. A form of communication founded on humility in listening and *parrhesia* in speaking, which never separates truth from charity.

Disarming souls by promoting a language of peace

"A soft tongue will break a bone", says the book of Proverbs (25:15). Today more than ever, speaking with the heart is essential to foster a culture of peace in places where there is war; to open paths that allow for dialogue and reconciliation in places where hatred and enmity rage. In the dramatic context of the global conflict we are experiencing, it is urgent to maintain a form of communication that is not hostile.

It is necessary to overcome the tendency to “discredit and insult opponents from the outset [rather] than to open a respectful dialogue”. [5] We need communicators who are open to dialogue, engaged in promoting integral disarmament and committed to undoing the belligerent psychosis that nests in our hearts, as Saint John XXIII prophetically urged in the Encyclical *Pacem In Terris*. “True peace can only be built in mutual trust” (No. 113). A trust which has no need of sheltered or closed communicators but bold and creative ones who are ready to take risks to find common ground on which to meet. As was the case sixty years ago, we are now also living in a dark hour in which humanity fears an escalation of war that must be stopped as soon as possible, also at the level of communication. It is terrifying to hear how easily words calling for the destruction of people and territories are spoken. Words, unfortunately, that often turn into warlike actions of heinous violence. This is why all belligerent rhetoric must be rejected, as well as every form of propaganda that manipulates the truth, disfiguring it for ideological ends. Instead, what must be promoted is a form of communication that helps create the conditions to resolve controversies between peoples.

As Christians, we know that the destiny of peace is decided by conversion of hearts, since the virus of war comes from within the human heart. [6] From the heart come the right words to dispel the shadows of a closed and divided world and to build a civilization which is better than the one we have received. Each of us is asked to engage in this effort, but it is one that especially appeals to the sense of responsibility of those working in the field of communications so that they may carry out their profession as a mission.

May the Lord Jesus, the pure Word poured out from the heart of the Father, help us to make our communication clear, open and heartfelt.

May the Lord Jesus, the Word made flesh, help us listen to the beating of hearts, to rediscover ourselves as brothers and sisters, and to disarm the hostility that divides.

May the Lord Jesus, the Word of truth and love, help us speak the truth in charity, so that we may feel like protectors of one another.

***Rome, Saint John Lateran, 24 January 2023,
Memorial of Saint Francis de Sales.***

FRANCISCUS



SCHOENSTATT AUSTRALIA



Daughters of Mary - Mother and Daughter group

February to August 2023

Mothers and daughters are invited to join us for a monthly formation as we journey together in a relationship with Mary towards Christ. As Mary as our Mother and Educator we hope to be

able to grow in her virtues to be daily followers of Christ.

Daughters group

Young adults aged 10-14 on the 3rd Saturday of the month 3-4pm, with afternoon tea included.

When: February to August (with optional school holiday activities)

Where: Schoenstatt Shrine, 9 Talus Drive Mount Richon.

RSVP for the first event by 6 February

Contact : Marissa Yang 0448 966 998 or

Peacefulspirit180@gmail.com

Sister Mary Luka Junemann 0439 537 843 or

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Reflections

Father Nicolas Schwizer

Teach Us to Pray Jesus would pray. Frequently he felt the desire to leave, for a moment, the interested crowd and those hard-headed disciples, to retire to a separate place or a mountain, and there He would be alone with the Father. For himself, He had nothing to ask for.....neither bread, nor forgiveness, nor protection, nor favours. But in God's presence, He would again be what He was. He would be filled with peace. He would listen in the depth of his soul. The awareness of his childlikeness would fill him with strength and joy. Once again He would know that He was the beloved Son whom the Father had filled with his gifts. Again He would feel imbued with that infinite patience, with that untiring mercy of the Father, with that dynamic and creative love. His prayer would overflow in words of confidence and love: "Father, I know that You always hear me. Father, I bless You. I give You thanks. Father, everything yours is mine....." And when He would return.....glowing, radiant, renewed.....the apostles would ask themselves: "Where is He coming from? What has happened to Him? Who has been able to transform Him in that way?" Someone would tell them He had gone to pray.

Then they would say to themselves: "Ah, if only we would know how to pray that way! What a pity that nobody taught us to pray!" And one day they dared to say: "Lord, teach us to pray." And Jesus taught them that beautiful prayer, the Our Father. It is a prayer very similar to that of Jesus: Hallowed be thy Name – thy Kingdom come – thy Will be done. But, at the same time, it is a prayer adapted to the needs of the disciples: Give us our daily bread – forgive us our trespasses as we forgive those who trespass against us – lead us not into temptation. More than a prayer to recite, it is a prayer to meditate. Did He not need an entire night to only pronounce one verse of the Our Father: "Let not my will be done, but thine!" It is a prayer which would transform the apostles..... mould them from within... a prayer which would lead them throughout their lives to the same total surrender of their Lord.

Through this prayer, Jesus shows us the true face of the Father: He is so good that – in the eyes of those who are superficial – He seems a bit weak; He is so loving that He does not know how to deny anything; He gives himself to us so much that, apparently, one does with him whatever one wants. In the Our Father, Jesus attacks our scepticism and our lack of confidence.....He shakes up our timidity and affirms with all his might that there is no limit to Divine generosity. Our desires are seen limited only by our fears; our prayers only have the boundaries of our inconsistency; our carrying things out only fails because of our lack of faith. One must never seek in God the reasons for our failures. The only obstacle for us to be heard is not the difficulty for disposing the Father in our favour, it is the difficulty of convincing ourselves that we must go to Him with faith. The only resistance which can oppose a persevering prayer is not that of the Father who refuses to give, but ours in our insisting not to receive. But it is not about our becoming even more interested than what we already are. The only thing which can be asked for, the only thing which God can give, is Himself.....his spirit.....his love. Therefore, let us be careful with God's gifts: they are full of life, surprising, active, dangerous to our egoism and laziness. God's gift makes one give. God's forgiveness makes one forgive. God's love makes one love as He did.....even unto the Passion and the Cross. Let us pray the Our Father with that same spirit, with God's spirit, so that it may be fruitful in us.....so that it may be fertile in our life as Christians. **Task Reflect on each phrase of the Our Father.**



COMING EVENTS

Fridays Shrine 10am **HOLY MASS**
11am to 815pm **Silent Eucharistic Adoration**

Third Sunday of the month

130pm to 245pm **Formation**
3pm **Covenant Sunday Devotion** followed by
social and refreshments



SCHOENSTATT MOTHER DAUGHTER GROUP

Daughters of Mary

We invite you to join us for a monthly formation as we journey together as mothers and daughters in relationship with Mary towards Christ.

With Mary as our Mother and Educator we hope to be able to grow in her virtues to be daily followers of Christ.

DAUGHTER'S AGE GROUP: 10 - 14 YEARS OLD
TIME: 3PM - 4:30PM
Every 3rd Saturday of the Month
FEB to AUG - optional school holidays activity
ADDRESS: 9 TALUS DRIVE, MT RICHON WA 6112
Please RSVP by 4th February

Starting
SAT
Feb 18



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We have been delighted by the response to the Schoenstatt WA family feature, and will continue this in 2023.

Please express your interest to feature your family, or provide other newsletter contributions by 16 February 2023 to:

Joy and John Doherty
Email: joy@jaysbus.com.au