

SCHOENSTATT MOVEMENT



**The Month of March is dedicated to
Saint Joseph**

WA NEWSLETTER MARCH 2023

Schoenstatt Shrine Pilgrimage Place

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During the season of Lent. The entire month of March falls during the liturgical season of **Lent** which is represented by the liturgical colour 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

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

For victims of abuse: We pray for those who have suffered harm from members of the Church; may they find within the Church herself a concrete response to their pain and suffering.

LITURGICAL FOCUS

The Gospel readings for the Sundays in March follow the Lenten season from Cycle A,. The Weekday readings follow the annual Lenten readings.

March 5th

2nd Sunday of Lent

Year A, Matthew 17:1-9

The story of the Transfiguration of our Lord on Mt. Tabor. Jesus' face shone like the sun.

March 12

3rd Sunday of Lent

Year A, John 4:5-42:

The meeting of the Samaritan woman with Jesus at the well. The water that I shall give will become a spring of eternal life.

March 19

4th Sunday of Lent

Year A, John 9:1-41

The man who was born blind went off and washed himself and came back able to see.

March 26

5th Sunday of Lent

Year A, Jn 11:1-45

The raising of Lazarus. "I am the resurrection and the life." **Page 2**

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** (March 20, normally on March 19) 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 20) and **St. Toribio de Mogrovejo** (March 23).



A Time of Penance and Promise



The Church's vibrant new life has been obscured, by the austerity of the penitential season of Lent. But that life is indisputable, and it will burgeon forth on Easter as Christ coming forth from his tomb!

At the beginning of this Month we will embark on our journey to the cross by receiving ashes and donning the purple of penance. We will continue our journey to the cross with our acts of penitence. We will reflect on our mortality (*Remember man thou art dust*) and the shortness of life (*and to dust thou shall return*).

We will heed the call, *Now is the acceptable time, now is "the day of salvation" (2 Corinthians 6:2).*" Just like Our Lord's earthly life every moment of our lives is leading up to the last moment—when for eternity we will either go to God or suffer the fires of hell.

The Solemnity of the Annunciation bravely appears during Lent; a pure white flower in the purple Lenten landscape. It seems to be, at first glance, a Christmas feast, but upon reflection we grasp that the feast is intimately linked to the Paschal mystery. For what Christ inaugurated at His Incarnation in accepting to offer himself for the human race, he will complete in his sacrifice on the cross.



As the weeks of Lent progress let us not tire of doing our good works and penance but continue with the enthusiasm of the catechumens on their way to Easter and Baptism. May our Lenten observance be a joyful journey — and not a forced march.

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. **Page 4**



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." **Our Lord has put His faithful servant in charge of His household**

This item 12540 digitally provided courtesy of CatholicCulture.org. The [Solemnity of St. Joseph](#) is usually celebrated on March 19, but has been transferred to March 20 since the liturgy of the Lenten Sundays take precedence. **St. Joseph, the spouse of the Blessed Virgin Mary** and the foster-father of Jesus, was probably born in Bethlehem and probably died in Nazareth. His important mission in God's plan of salvation was "to legally insert Jesus Christ into the line of David from whom, according to the prophets, the Messiah would be born, and to act as his father and guardian" ([Directory on Popular Piety and the Liturgy](#)).

Most of our information about St. Joseph comes from the opening two chapters of St. Matthew's Gospel. No words of his are recorded in the Gospels; he was the "silent" man. We find no devotion to St. Joseph in the early Church. It was the will of God that the Virgin Birth of Our Lord be first firmly impressed upon the minds of the faithful. He was later venerated by the great saints of the Middle Ages. Pius IX (1870) declared him patron and protector of the universal family of the Church. The darkest hours of his life may well have been those when he first learned of Mary's pregnancy; but precisely in this time of trial Joseph showed himself great. His suffering, which likewise formed a part of the work of the redemption, was not without great providential import: Joseph was to be, for all times, the trustworthy witness of the Messiah's virgin birth. After this, he modestly retires into the background of holy Scripture. Of St. Joseph's death the Bible tells us nothing. There are indications, however, that he died before the beginning of Christ's public life.

His was the most beautiful death that one could have, in the arms of Jesus and Mary. Humbly and unknown, he passed his years at Nazareth, silent and almost forgotten he remained in the background through centuries of Church history. Only in more recent times has he been accorded greater honour. Liturgical veneration of St. Joseph began in the fifteenth century, fostered by Sts. Brigid of Sweden and Bernadine of Siena. St. Teresa, too, did much to further his cult.

SCHOENSTATT AUSTRALIA



The poster features a central illustration of the Virgin Mary holding the Christ Child, set against a background of soft, wavy lines and a warm, golden-yellow color palette. The text is arranged in a clear, organized manner, providing all necessary details for the monthly formation.

 **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
DATES: 18th FEB, 18th MARCH, 20th MAY, 17th JUNE & 19th AUG
April and July - optional school holidays activity
ADDRESS: 9 TALUS DRIVE, MT RICHON WA 6112

SR M LUKA
☎ 0439 537 843
✉ srmluka@schoenstatt.org.au

MARISSA YANG
☎ 0448 966 998
✉ peacefulspirit180@gmail.com

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.

Where: Schoenstatt Shrine, 9 Talus Drive Mount Richon.

Contact: Marissa Yang 0448 966 998 or Peacefulspirit180@gmail.com
Sister Mary Luka Junemann 0439 537 843 or srmluka@schoenstatt.org.au



Pictured are
Sr Luka and
the gang at
the Shrine.



Founded by Fr. Josef Kentenich in Germany in 1914, the Shrine is a place where the Virgin Mary is invited for protection and influence.

Stay Special

Of course you want to be special. Everyone Does.

That's as natural as breathing and just as legitimate. And here is the good news. You already are special!

You are unique. You are one of a kind.

No one in the whole world ever has been or ever will be exactly like you. And your not finished. You are growing. You are in the process of becoming more and more special. The materials of life are all around you. You can use them to grow. To become more fully yourself. Your best self. Not someone else.



Not a clone. But you. So, let yourself grow. This very moment is your unrepeatable chance to become the person God created you to be. You have only one life. Time is Short. Yesterday is over. Live today.

Stay Special by letting yourself grow !

Reflections of Father Nicolas Schwizer

Basic Universal Law of Love

The Resurrection of Christ invites us to deepen the presence and action of the Resurrected Lord in our midst. It is not enough for us to affirm that Christ conquered death. We are interested in discovering what this means for our lives.

Catholic doctrine teaches us that we are going to participate in the fruitfulness of the Resurrection in Heaven

But this new life already begins on this earth. The new man which we are all to become, is already gestating on this earth. How is it recognized? It is recognized by its new spirit.

A new spirit. And that new spirit is none other than the spirit of love which Christ speaks to us about in the Gospel: "This is my commandment: that you love one another as I have loved you."

Before the great variety of precepts and laws of the Old Testament, Christ gives us a compendium, a brief summary of all the commandments: LOVE. It is the first commandment, it is the spirit and the end, it is the perfect fulfillment of all laws.

The distinctive characteristic of the disciple of Jesus, of the new man, is love for one's neighbour. But that love for the neighbour blossoms and is fed unceasingly from a true love for God.

The basic universal law. And if we ask ourselves why love has so much importance in human life, then St. John gives us a clear and brief answer: "God is love." This means that the main reason for all divine work is his love. All the rest of the attributes – like justice or omnipotence are motivated through love. The final word is that God does everything THROUGH love, WITH love and FOR love.

He created us through love, and we were sent to the Redeemer: "God loved the world so much that he gave his only Son" (Jn 3, 16). Because of love, He sent us the Holy Spirit.



All the happenings , events of our life, the final word is that it is HE who wants them, arranges them or permits them for love of us. Therefore, says Father Joseph Kentenich, founder of the Schoenstatt Movement, love is the Basic Universal Law. And Jesus Christ, who is the love of God incarnate, represents and interprets that basic universal law more perfectly.....because love is in his entire life the great power/force which maintains in incessant movement all the powers/strengths/forces of the body and soul.

For us. When Jesus Christ asks love of us as the distinctive characteristic of those who want to follow Him, it then means love should also become the great basic law of our life and of our growth. And we always have many opportunities to live that concretely. There are so many brothers and sisters who suffer because of economic problems, marginalization, poverty, injustice, corruption, sickness, loneliness and many other bad things.

The Blessed Virgin. She teaches us that love motivates us to be in solidarity and to share. She shares her life and her property/goods with Joseph. She shares her mission with Jesus. With Elizabeth, she shares her domestic duties. With the bride and groom at Cana, her concern.

Her inner solidarity in love has become solidarity of life and goods/property, solidarity of destinies and tasks, solidarity in work and in affliction.

Dear brothers and sisters, as in Mary – also in us solidarity should grow and express itself in surrender and effective service toward others. It should lead us to help those we love, to resolve their problems of nutrition, health, housing, employment. All of this deepens our love for mankind and means... like an anticipation of perfect and total communion in Heaven.



What is your favourite saying? Franziska Jehle

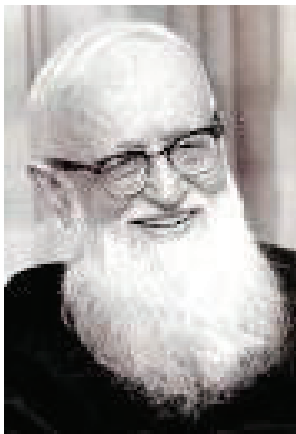
It is, "Be what you are, but in the best possible way!"

What matters is not to be at our best all the time, and always to do our best. What is far more important is to achieve something that corresponds with our selves, and for which we can stand up with a good conscience. At a time when only achievements are considered in so many spheres of life, I think this statement is a lovely saying that takes off the pressure and again gives us the possibility to enjoy what we do.



Why is the Schoenstatt consecration, called the "Covenant of Love"

The Schoenstatt consecration was always understood as a mutual covenant between Mary and those who consecrated themselves to her in the Shrine. Theologically, it was understood as a specific way of fulfilling the injunction of Our Lord before He died: "Woman, behold your son... [Son,] behold your Mother" (Jn 19,26f). As a form of Marian consecration it was in continuity with the consecration of the Marian Sodality (Schoenstatt's first community form), and until 1944 the Schoenstatt covenant was simply called the



"consecration" or "MTA-consecration" (MTA-Weihe).

Inquiries from the Diocese of Trier in the mid-1930s forced Schoenstatt to come to a clearer grasp of what it meant by "consecration": it is not a *contractus bilateralis onerosus* (a litigious contract "forcing" Mary to honor our prayers and sacrifices), but rather as a *contractus bilateralis gratuitus*, namely a contract entered into by both parties (the MTA and Schoenstatt) freely and out of love.

In 1944, while in Dachau, Fr. Kentenich coined the precise term needed to express this – the covenant of love. "Covenant" was a better word than "contract" for it expresses a more generous spirit and a personal act of self-giving, and "love" made it clear that the foundation was not justice or a false self-righteousness, but truly love. The term "covenant of love" was quickly adopted by Schoenstatt as the official name for its Marian consecration and it has been used as a keyword in Schoenstatt vocabulary ever since.

"Schoenstatt has grown through selfless service to the individual; It must continue to grow in the same way in the future." J.K.

What does "Nothing without you, MTA, nothing without us" mean?

The saying "Nothing without you, MTA, nothing without us" is often found on the antependium (the decorative front to the altar cloth) in the Shrine. This tradition goes back to 1933, and is an expression of the covenant of love. The "nothing without you" indicates Schoenstatt's dependence on the presence and activity of Mary in the Shrine. The "nothing without us" indicates the necessity of our cooperation and striving so that the terms by which Mary was persuaded to come to dwell in Schoenstatt are met.

Meditation—Lent a Great Spiritual Retreat

As he places the Ashes on the person's forehead the celebrant says "Remember you are dust, and to dust you shall return" (cf. Gn 3: 19), or he repeats Jesus' exhortation, "Repent, and believe in the Gospel" (cf. Mk 1: 15). Both formulas are a reminder of the truth about human life: we are limited creatures, sinners always in need of repentance and conversion. How important it is to listen to and accept this reminder in our time! When contemporary man proclaims his total autonomy from God, he enslaves himself and often finds himself in comfortless loneliness. The invitation to conversion, therefore, is an incentive to return to the embrace of God, the tender and merciful Father, to entrust oneself to him, to entrust oneself to him as adoptive sons, regenerated by his love. With wise pedagogy the Church repeats that conversion is first and foremost a grace, a gift that opens the heart to God's infinite goodness. He himself anticipates with his grace our desire for conversion and accompanies our efforts for full adherence to his saving will. Therefore, to convert is to let oneself be won over by Jesus (cf. Phil 3: 12) and "to return" with him to the Father. . . .

—Pope Benedict XVI

EVENTS AT THE SHRINE

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

Saturday 18 March

- 3-430pm **Daughters of Mary - Mother and Daughter Program** (10 - 14 years)

Sunday 26 March

- 3-530pm **Young Women's Formation Group**
- Contact 0439 537 843 for inquiries or to register

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

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