

SCHOENSTATT MOVEMENT



WA NEWSLETTER JUNE 2024

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The month of June falls within the liturgical season of Ordinary Time, which is represented by the liturgical color green. The month is dedicated to **The Sacred Heart of Jesus**. What does the image of the Sacred Heart of Jesus mean? It symbolizes the interior life of Jesus which led to his willingness to lay down his life for us. It is a symbol based on our belief in the Incarnation—a firm belief that the second person of the Blessed Trinity became human with all the feelings, emotions, and desires we usually associate with the human heart.

POPE FRANCIS INTENTIONS

The Holy Father's Intentions for the Month of June 2024

are for migrants leaving their homes: We pray that migrants fleeing from war or hunger, forced to undertake journeys full of danger and violence, find welcome and new opportunities in the countries that receive them.



Highlights of the Month

As we enter June, we can reflect that we celebrate the feasts of Corpus Christi (June 2), the Sacred Heart of Jesus (June 7) and the Immaculate Heart of Mary (June 8). God is Love and the Sacred Heart of Jesus — present on earth in the Blessed Sacrament — is the human manifestation of God's Love for man. Appropriately June is considered the month for weddings where human hearts join and cooperate with The Creator in bringing forth new life. The family they create is a human reflection of the Blessed Trinity.

HIGHLIGHTS OF THE MONTH

The saints that we will focus on this month are: St. Justin (June 1), St. Charles Lwanga & Companions (June 3), St. Boniface (June 5), St. Norbert (June 6), St. Barnabas (June 11), St. Anthony of Padua (June 13), St. Romuald (June 19), St. Aloysius Gonzaga (June 21), Sts. John Fisher and Thomas More (June 22), St. Paulinus (June 22), the Nativity of St. John the Baptist (June 24), St. Josemaría Escrivá (June 26), St. Cyril of Alexandria (June 27), St. Irenaeus (June 28), and the Solemnity of Sts. Peter and Paul (June 29) The feasts Sts. Marcellinus and Peter (June 2), St. Ephrem (June 9), and the First Martyrs of the Church of Rome (June 30) are superseded by the Sunday liturgy.

Time of Love

Following Pentecost, the Church begins her slow descent from the great peaks of the Easter Season to the verdant pastures of Ordinary Time, the longest of the liturgical seasons. She pauses briefly, to praise the **Holy Trinity — Creator, Redeemer, and Sanctifier**; and then the Sacrament of the **Body and Blood of Christ, Corpus Christi**. The green of the liturgical season points to the new life won for us by the Redemption of Jesus Christ, the new life of Charity. For Our Lord came to cast the fire of His love on the earth, and to that end, sent His Holy Spirit at Pentecost in the form of tongues of fire. Therefore, the close of the Easter season marks not the cessation but rather the beginning of Ordinary Time is ,the commencement of the Church’s activity. Ordinary Time is the hour to “go out to all the world and tell the good news.” The feasts of June highlight this expansion of the Church.



At least ten times, the Church vests in the red of the martyrs whose blood is the very seed of her growth. **She also celebrates the feasts of the Apostles Peter and Paul, and the birth of St. John the Baptist**, proto-disciple and prophet. We, too, are called to be witnesses like the apostles and martyrs. May the Heart of Jesus inflame our hearts so that we may be worthy of our Baptismal call to holiness. Immaculate Heart of Mary, pray for us.
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Focus of the Liturgy

The Gospel readings for June are from St. Mark. All Sunday readings are from Cycle B, and weekday readings are Year II.

June 2 Corpus Christi Sunday **Cycle B, Mk 14:12-16, 22-26:** He said to them, "This is my blood of the covenant, which will be shed for many."

June 9th Tenth Sunday in Ordinary Time **Cycle B, Mk 3:20-35:** "Here are my mother and my brothers. For whoever does the will of God is my brother and sister and mother."

June 16th Eleventh Sunday in Ordinary Time **Cycle B, Mk 4:26-34:** The kingdom of God is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade."

June 23rd Twelfth Sunday in Ordinary Time **Cycle B, Mk 4:35-41:** He woke up, rebuked the wind, and said to the sea, "Quiet! Be still!" The wind ceased and there was great calm.

June 30th Thirteenth Sunday in Ordinary Time **Cycle B, Mk 5:21-43:** He took the child by the hand and said to her, "*Talitha koum*," which means, "Little girl, I say to you, arise!" The girl, a child of twelve, arose immediately and walked around.

SCHOENSTATT W A

What are the underlying principles of Schoenstatt's structure and organization?

The underlying principles behind Schoenstatt's structure and organisation could be grouped under the headings, "**spirit**" and "**style**." "Spirit" refers to the way it relates to its spirituality, "style" relates to the way it puts this spirit into action.

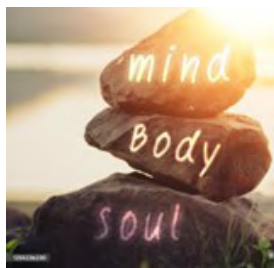
The principles which underlie the spirit of Schoenstatt's organization are found in the three parts of the "message" of Schoenstatt (è 20-27):

The covenant of love with Mary, practical faith in Divine Providence, and mission consciousness.

The effect of the covenant of love on Schoenstatt's structure and organisation is unmistakable (è 69). At times, Fr. Kentenich called it the "formal principle" which inspires and informs all of Schoenstatt, including its structure. Just as the soul penetrates and animates the body, the covenant of love with the MTA gives a distinct vitality and flavor all its forms and structures. Its organization is Marian, respectful of the freedom and autonomy of each person, ever in search of new ways to show one's love for God and neighbor, community oriented, focused on cultivating genuine Christian life, attentive to the will of God the Father, Christ-devoted and Christ-centered, alive to the inspirations of the Holy Spirit.



The effect of practical faith in Divine Providence is to give all of Schoenstatt's structures the quality of searching for God's will. Here, too, the paramount importance of the freedom of individuals and communities is clear, for God seeks a free and magnanimous response to his will. It also leads to a strong ethos of working with life and the God of life. The way Schoenstatt is structured is meant to allow a maximum of cultivating life and growth (è 105-111). In this regard it is not forms and institutions which stand in the foreground, but the spirit and life which God stirs in the soul.



The effect of mission consciousness is to give all of Schoenstatt's structures an apostolic orientation. This is apparent in its official name ("Apostolic Movement of Schoenstatt," è 4) as well as in its desire to do all it can to help renew the Church and world.

A letter to Father Kentenich, sent more than 20 years ago

Maria Fischer

Today, while searching for something completely different, I found a letter written to Father Kentenich more than 20 years ago. A letter on the last page of a Schoenstatt magazine from 2003, which has long since ceased to exist. The author was then part of the editorial team of this magazine (Brücke, Branch of Professional Women of Germany) and with this letter she wanted to promote something, more than ten years before the 2014 jubilee. —



And as I read the letter, I wonder if it has reached Father Kentenich.

Us. Then, or maybe now. It's time to decant. Not looking forward to 2014, but to what is coming in our time.

Dear Father Kentenich:

I have been mulling over in my head the topic of open-mindedness and the centenary of your foundation. And I don't know what to wish for October 18, 2014. **No, unfortunately it is not openness of spirit that characterizes me, nor the firm confidence that the hand of God will send us enough open doors, but, I believe, it is uncertainty.**

I want October 18, 2014 to not be "just any jubilee" well organised. I want you to be proud of your Schoenstatt family and your foundation, which has entered a new millennium without you physically directing it.

I want you to say in heaven (and in our hearts): "This is exactly my Schoenstatt, just as I wanted it for 2014."



I want you to be able to say with joy: **"My dear Schoenstatt Family!"**

Sometimes I imagine that the jubilee cannot take place in Schoenstatt because the entire Schoenstatt Family is in Rome; not because we want to go on a pilgrimage to commemorate the centenary of Schoenstatt, but because the Church invites the entire Schoenstatt Family to the Third Vatican Council to help shape the Church in a new way... Sometimes I wish the jubilee would take place in a train station in a big city so that we could bring the Covenant of Love, as the good news of the third millennium, to the marginalized of our society and that there would grow a new and living **Church that will inflame us again**, and that we only want to celebrate it "in situ"...

Page 7



I end by returning to the topic of openness of spirit. Dear God, send us open doors that we cannot ignore even when we are busy with our plans. Speak in each individual heart and in the entire Schoenstatt Family that our hearts burn and, with confidence, put the realization of the jubilee in our hands.



Hildegard

Reflections, Father Nicolas Schwizer **Mary Leads Us, To Acknowledge Our Smallness**

Baptism is the fundamental sacrament. On that day in which we were baptized, we began a love story with Christ. But this story – throughout our long life – is filled with repeated infidelities. Each time we sin, we are stealing from God some of the love He asks of us and we surrender it to one of his rivals.....to an idol which can be money, sensuality or pride.



The people from Israel were already suffering from the weight of its infidelities – just like us. And then God promises them that some day He will give power to his own and will convert them into a faithful people.



Christ brought that power and He gives it to the Church through the sacrament of reconciliation. Through this sacrament, the Lord comes close to us and gives us the spirit of mercy, of forgiveness and of reconciliation. It is the power which makes possible our conversion and a renewed fidelity.

Before God, we have all been unfaithful: prodigal sons who have fled the house of our father seeking to be happier in our own ways. But Christ has not come to condemn us but to save us. He does not look for those who are good and who are saints but for sinners and those who are sick. Because these are the ones who need a doctor who can cure them, a hand to lift them up.

God gives in to our lack of love by giving us more love: He triumphs over our infidelities with mercy. That is what the woman adulteress felt when Jesus forgave her with so much kindness. Or the prodigal son who instead of an angry face finds – waiting for him – a father with open arms who is ready to celebrate his return with a feast.

It is not difficult for us to understand that God loves the humble, the poor and the weak. But it is hard for us to believe that HE also loves the smallness or the culpable weakness of sinners. Therefore, when we feel the weight of our guilt on our conscience, we frequently tend to flee from God and hide.

And we ask ourselves: Why does God allow/permit sin? Then St. Paul gives us the answer: "God permitted sin in abundance in the world in order to make his mercy superabundant." Because love reaches its peak in mercy, nothing obligates our future fidelity more than an undeserving forgiveness. Therefore, God permits us to sin: to be able to forgive us and to thus convince us of the infinite greatness of his love.



forgiven her beforehand.

Like no one else, the Blessed Virgin knew how to rejoice before the capacity of mercy and forgiveness which God had demonstrated before Her. Because She knew that if She was without sin, it was not by her own merit, but because God, through pure mercy, God had



Mary felt “picked up/embraced” even before tripping, “raised” before falling, “immunized” even before whatever possibility of being contaminated. Therefore, She was considered the creature most fully forgiven and redeemed.

Like no one else, the Virgin experienced the joy of receiving forgiveness, and the infinite joy which God himself feels upon giving it. Therefore, no one better than She – the humble servant of the Lord – to teach us the joy of acknowledging our smallness and frailty. Nobody better than She – our Mother – to make us understand the meaning of the sacrament of reconciliation.

Mary is capable of freeing us from all fear we could feel when approaching the confessional. She helps us to discover that the priest who awaits us is not a representative of a God-judge, but the Good Shepherd, the Father who awaits the prodigal son with open arms.

The sacrament of confession is a sacrament of liberation and of reconciliation, the sacrament of re-encounter and of joy. Mary invites us to acknowledge our smallness and to open ourselves to the forgiveness of God. And She wants us to give testimony to that divine mercy which we have received, that we also know how to forgive those who have offended us. She asks us to conquer the bad with the good, to overcome hate, resentment or the desire for revenge... with forgiveness and reconciliation.

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WOMEN'S RETREAT

Saturday 15 June 2-5pm



For women
university students,
professionals, home
makers and those
young at heart

\$5 per person

Program:
Talk, prayer, silent
reflection and sharing

Bring a plate to share
for afternoon tea

You are welcome to
stay for confession at
5:30pm and 6pm Vigil
Mass

Venue:
St Columba Parish
25 Forrest St
South Perth

**Mary, open wide to me your heart
and the heart of your son**

RSVP by 9 June. Take a photo of the QR code
(below) with your phone and it will open a form
for you to complete.

Alternatively, please contact Sr M Luka
0439 537 843 or srmluka@schoenstatt.org.au



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

NEWSLETTER CONTRIBUTIONS

Please forward any contributions to
Joy and John Doherty for the next edition of
"Schoenstatt WA News" by 16 June 2024

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