

SCHOENSTATT ROSARY CAMPAIGN NEWSLETTER

Vol. 11

Honoring our Mother Thrice Admirable on this Covenant Day May 18, 2008

FEAST OF THE HOLY TRINITY

Glory be to the Father, the Son and the Holy Spirit

Dear Schoenstatt brothers and sisters in Christ, in this issue you will find a Schoenstatt prayer honoring the Trinity, an inspiring explanation about the mission of Schoenstatt, and a reflection on our Holy Father's Saved in Hope by Sally Faderan. May our love for Mary continue to grow, as she brings us each day closer to the Father, Son and Holy Spirit. Questions? Comments? Contributing articles? contact me at csdmi@aol.com or 538-2979 May blessings, Carole DiFabio

Our Consecration Prayer

Our Queen, our Mother, we give ourselves entirely to you. And to show our devotion to you we consecrate to you this day our eyes, our ears, our mouths, our hearts, our entire self without reserve. As we are your own, good Mother, guard us and protect us as your property and possession. Amen.

Journey of Love

To experience the graces of a pilgrimage and the graces of our Schoenstatt daughter shrines, please consider going to the annual Journey of Love in Wisconsin in June. email Carole for more details csdmi@aol.com or 538-2979

**O Triune God, receive eternal praises
For all your great and wondrous gifts and graces:
For choosing Schoenstatt as our Mother's throne,
There to unite us deeply with your Son.**

**Our thanks to You, in Mary You are giving
To every man the pattern for his living.
She is of all your creatures barring none,
The only jeweled mirror of your Son.**

**With joy we offer you the jubilation,
The burning love and praise of all creation.
In Jesus name with Mary we adore
You, Blessed Trinity, forever more. Amen.**

FROM THE THREE PILLARS

Covenant Piety Instrumentality Everyday Sanctity

In the last issue we read about the first of the three pilgrim graces of our shrines (1. the grace of a home 2. the grace of inner transformation 3. the grace of apostolic zeal and fruitfulness). If you are anxiously awaiting this issue to find out about inner transformation you will be rewarded when I find my copy of 200 Questions About Schoenstatt. But for now I have found some very good material on the Mission of Schoenstatt. We can all be very proud to be a part of this movement in whatever capacity our Mother Mary is calling us. So from The Three Pillars....

The Mission of Schoenstatt Schoenstatt has a great mission for our time. It is not by accident or mere coincidence that Schoenstatt was founded precisely in 1914 as a place of grace, a place of Mary's special activity, of education and renewal. It was at the beginning of WWI when an old world was in flames and a new world order was beginning to develop. Schoenstatt has grown and developed in this modern age and was called by God to serve its needs. The founder of Schoenstatt explains.

"It (Schoenstatt) understands itself to be an ark which, in the flood of this time, remains straight on its course toward the new shore of the new time, taking along all those who wish to follow... Schoenstatt has a clear and definite mission consciousness for the formation of this new world and consciously places itself as an instrument into the hands of the Blessed Mother who in the name of God wants to use Schoenstatt for the renewal of this time."

Schoenstatt has a great universal vision which encompasses time and eternity, the natural and supernatural world. It gives an answer to the economic and political, the moral and religious, the spiritual and the physical problems of this time.

"In Schoenstatt the Blessed Mother shall educate men and women of all classes of society, who as her instruments are able to form the Church in our technological era according to the plan of the eternal God. She wants to educate apostles who have the great mission to imprint the image of Christ upon the revolutionary world of today and tomorrow, and to place a new world at the feet of the eternal Father God. " (Father Joseph Kentenich, 1964)

With the moral and religious renewal of the world as its goal, Schoenstatt aims at the formation of Christian personalities

and of a Christian society. This is the strategic central point of Schoenstatt's apostolic activities and its contribution to making the call of our recent popes to evangelize a reality.

(Evangelli Nuntlandi, No. 18f) For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new: ' Now I am making the whole of creation new.' But there is no new humanity if there are not first of all new persons renewed by baptism and by lives lived according to the gospel. The purpose of evangelization is therefore this inner change.

And so these few words end with mentioning that "inner transformation" that was supposed to be the topic of this newsletter. In that case I will end once again ☺ with ...

NEST ISSUE What is the grace of inner transformation?

SAVED IN HOPE (Spe Salvi) MARY, QUEEN OF HOPE
(Reflections by Sally D. Faderan)

While browsing over books and sipping coffee at "Barnes & Nobles" one afternoon, my daughter, Mary, flashed a book before me, entitled "Saved by Hope". It is the second encyclical of Pope Benedict XVI. Hope was the core of the Pope's message during his visit to America this past April, so the book was a treasure to be owned.

This book is only 107 pages long, but a "lightweight" it is not, for one has to linger over many lines and think before moving on. Aware that attempting to write about it from a limited lay perspective makes me feel like the proverbial ant pushing a boulder up to the top of a mountain. Bear with me because this gem of hope has many facets whose brilliant rays we'd rather bask under even if we may capture but little slivers of its inspiring beauty.

"Faith is Hope" is a line on page one. It catches the eye and takes hold of the mind. For a little while I thought they were not interchangeable. Hope thrives on faith; is the reverse the same? Well, the Holy Father takes the reader through the events of history and how values and truth have been muddled and distorted by misguided minds.

. Now, long ago when man had a very long life span and holy ones could listen to God more readily and sang praises to Him, and offered sacrifices to Him, their faith was strong. So when a Messiah was promised them, they believed and hoped without wavering.

In the New Testament, St. Paul pointed out to the Ephesians that before they met Christ, they were "without hope and without God in the world" (Eph. 2:12). To the Thessalonians, he said, you must not "grieve as others who have no hope." (1 Th.4:13). Christians then learned that even if they did not know what the details of their future would be, they had something that could make them live with hope. Here the Pope uses the expression that the Christian message of hope was not only "informative" but "formative." The message of hope gives knowledge about something good (informative) and this causes a transforming effect upon the recipient of the message (performative).

If we recall our experiences of something painfully suspenseful, perhaps like those families waiting daily for loved ones in fighting a war in an unknown battlefield, their daily anguish must be terribly hard to bear. People who suffer from poverty, painful diseases, catastrophic events need to summon great faith and life-sustaining hope.

The Holy Father outlines the development of events and philosophies that have affected man's relationship with God. In the 19th century reason and freedom became the "guiding stars" on the way to hope. With the technical advancement came industrialization, when man thought he was the source of power. New

inventions gave rise to wealthy people and wealth can change attitudes about other people. When materialism comes to great heights, what is preferred and prized more is the “here and now.” The “hereafter” becomes a forgotten value.

What is “progress” and its promise? The Pope cites Theodore W. Adorno who said that progress, seen adequately, is progress from the sling to the atom bomb. Progress becomes a two-edged sword. The holy father goes on: “If technical progress is not matched by corresponding progress in man’s ethical formation, in man’s inner growth (Eph. 3:16; 2 Cor. 4:16) then it is not progress at all but a threat for man and the world.”

The book warns about the temptation to idolize human reason and science to a level that either one can be held up high like gods. Science can contribute greatly to making the world and mankind more human – so writes the Pope –yet it can destroy mankind. He further writes: “It is not science that redeems man: man is redeemed by love. . .Whoever is moved by love begins to perceive what ‘life’ really is.” He further explains that life in its true sense is not something we have exclusively in ourselves: that it is a relationship; that if we are in a relationship with him who does not die, who is Life and Love itself, then we are in “life.” Then we “live.”

The Holy Father gives us the “settings” for hope and practicing hope:

1. Prayer as a school of hope- This is the first essential for hope. The late Cardinal Nguyen Van Thuan was a prisoner of war for 13 years, 9 of them in solitary confinement. He could listen and speak to God. After his release he became a witness to hope. As a poet once wrote: “More things are wrought by prayer than this world dreams of.” It is a lifeline to God.
2. Prayer allows us to be open to others. We cannot pray *against* others. Our prayers and our desires should be purified. We must free ourselves from the hidden lies with which we deceive ourselves. Prayer to God awakens our conscience so that we no longer aim at self-justification. We have the capacity to listen to God.
3. When we undergo this purification we become ministers of hope for others. Using the Pope’s beautiful language, he writes: “. . . the end of the commandment is charity that issues from a pure heart and a good conscience and sincere faith, (1 Tim 1:5). This real life, towards which we try to reach out again and again, is linked to a lived union with “a people”, and for each individual it can only be attained within this “we.” It presupposes that we escape from the prison of our “I” because only in the openness of this universal subject does our gaze open out to the source of joy, of love itself, - to God.
4. MARY, STAR OF HOPE - Human life is a journey, often dark and stormy. Seamen who sail the oceans watched the stars to keep them on their route. In our life, it is the people who have lived good lives are the stars of our own life. They are the true stars of our life. Jesus is the true Light, the sun that has risen above all the shadows of history. To reach him, we go to people who shine with his light. Who can best lead us to Jesus but Mary whose Fiat opened the door of our world to God Himself and thus she became the Ark of the Covenant and became one of us. She was the hope of the world then and she is our hope now. She went through very trying times accompanying Jesus in His mission to save us. Her hope was steadfast because her faith was indomitable.

In our times we face the challenges that threaten to turn the world upside down. The things we hold sacred – human life, family, virtues, moral law, goodness- to name a few, are becoming targets of those who take them away from our way of life. We turn to our Blessed Mother in faith and pray:

“Star of the sea, shine upon us and guide us on our way!”

“Hail, holy Queen, Mother of Mercy, Hail, our Life and our Hope. . .”

