

Schoenstatt Day of Recollection

What a beautiful Marian month we celebrate. Since the last issue on Oct 7th there have been some ancient Marian Feasts that are no longer celebrated: *Mary's Purity* on October 16th and *Mary, Wonderful Mother* October 20th being among them. And our own Schoenstatt received its start in Mary's arms on October 18th 1914. May we continue to grow in our love for our Mother Mary, who brings us ever closer to Jesus. May our Mother's mantle cover us all and bring us special blessings on this Day of Reflection. In our Covenant, Carole DiFabio csdmi@aol.com *ALSO please send copies of the newsletter to your members who have no email.*

Mother Thrice Admirable, pray for us.

Father Kentenich, pray for us.

Deacon Pozzobon, pray for us.

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.

Join us in October to increase our spiritual striving as we hope for the physical structure of an actual Daughter Shrine. Each day, please say with great love and reverence the Consecration prayer to the left and offer some daily sacrifice for this end

REFLECTION FROM SALLY FADERAN THE BIBLICAL IMAGE OF MARY

When you hear the sweet name of Mary, what picture of hers comes to your mind? There must be scores of images as there are titles given her. Fr. Kentenich, founder of the Schoenstatt movement, loved the Virgin Mary deeply. Having been consecrated to Our Lady by his mother at the age of nine, he grew up immersed in the Marian ideals.

In a sermon at St. Michael's in Milwaukee, WI on January 10, 1965, Fr. Kentenich described his biblical image of Mary this way:

"Mary has the AVE in her ears, the Magnificat on her lips, Christ in her arms, a sword in her heart, tongues of fire above her head, and the dragon under her feet. She is completely enveloped in light."

Each of the features described are found in the Bible, of course. Father went on to describe what each feature means to Mary and to us. Where was the AVE from? - he asked. It was from the eternal God, delivered to Mary by the Archangel. Understand that the message was not a command. It was a proposal. The Father valued Mary's consent, her free will. She asked questions, she pondered the answer: "With God, nothing is impossible." With faith and humility, she gave her "Fiat."

The MAGNIFICAT was her song of praise to God at the Visitation. She invites us to honor the power, the leadership, and the loving Providence of God in world order.

The CHILD IN HER ARMS clearly presents her as the "official Birth-giver of Christ," the "official Bringer of Christ," and the "official Servant of Christ." She gave birth to Christ. We know this in the Christmas Story. She officially brought Christ to Elizabeth, allowed the shepherds and the Magi to come to Christ, and she continues to bring Christ to us today. She served Christ faithfully. We can be like her, by serving others with love if we know how to see the face of Christ in others.

THE SWORD IN HER HEART was in Simeon's prophecy. Her Son was to be the sign of contradiction. In the degree that one loves, one suffers. Mary shared in the suffering of her Son in His mission of saving us. We learn to share with our Savior our own trials and sacrifices.

TONGUES OF FIRE ABOVE HER HEAD. In the Annunciation, the Holy Spirit overshadowed her and she became the Mother of Jesus.. At the Upper Room, the Holy Spirit overshadowed her and the apostles and she became the Mother of the Church – our Mother. Because we are the Church, we are her spiritual children.

THE DRAGON UNDER HER FEET. Here the great role of the Blessed Mother as predicted in Genesis 3:15 is magnified in Rev.12. She is “the woman who will crush your (the devil’s) head.” Also in Revelation Mary is described as “enveloped in light, clothed with the sun. . .” filled with the Light of Light, of God.. - (Sally D. Faderan)

LEADERSHIP CONVENTION NEWS

Suzanne Gardiner and Rosemary Speaker represented Indiana Schoenstatt as they attended the **Leadership Convention** on October 13th and 14th in Wisconsin. There is a hope to have seven more Shrines built in the next seven years before the Centenary of the founding of Schoenstatt to be celebrated in 2014.

Here are a few of the things Sister Barbara Ebbe shared about the convention in an email

October 14, 2007

Dear Schoenstatt Members in Indiana,

*It is possible to begin this greeting with a paraphrase of a statement from a little over two years ago: **We have a motto!** Yes, it was announced in the shrine at the International Center last evening during the special prayer service in after the rosary procession.*

Schoenstatt: One heart, One Shrine, One Church will be the guiding star throughout the year 2007-2008. At the closing of the convention, we received in the Founder Shrine the commemorative card with St. Peter’s in the background, a red heart coming forth from there and a picture of the Exile Shrine in the center of the heart....

(As explained in Father Langsch’s homily)
Our new motto: **Schoenstatt: one heart, one shrine, one Church!** Emphasizes **one** or unity. It is difficult to obtain the oneness between generations, cultures, and different areas. In regard to the **one shrine**, we think of the Original Shrine, and we find the unfolding of all the shrines: Daughter shrines, pilgrim MTA shrines, home shrines, and heart shrines. 2007-2008 will stand in the light of the Exile Shrine. This will come into prominence as we conclude the year of the Founder Shrine. **One Church** means all we do is for the Church, the Church we love, and the Church our father and founder loved....

The next point in Father Langsch’s homily was: **the passport booklet**.Every time we visit a shrine, we can stamp the passport booklet with that particular shrine’s stamp.The purpose of this passport booklet is to help us become **more** attached emotionally to the shrine and to the home shrine. On page 19 and 20 there are provisions to mark what home shrines we visit. All of this is for 2014’s preparation.

*At this point Father Langsch mentioned a letter from the General Presidium in Germany. This letter was still in German. However, we were told that the main content was a plea for input from the movement in other countries in regard to: **What** will we celebrate in 2014? **How** should we celebrate, and **when** should we celebrate? These questions are good for us to consider also in regard **our** way of celebrating. Each area will receive a letter. We all should work with it and consider it, and then have some in-put ready by Pentecost, 2008.*

In conclusion Father Langsch said : Our concern now is:

What will we do in regard to the Exile Shrine this year?

Our motto is a new challenge, new gift to live the covenant this coming year.

This gives a little flavor of the atmosphere etc. we came to in Madison. Shortly after our arrival, the presentations began: Marie Lorning a woman in the first ladies group who knew Father Kentenich, spoke about the meaning of the shrine for her. Hank Gemeinder recited a poem of approximately five minutes written by his wife and himself on the same topic of the meaning of the shrine. A slide presentation on the shrine was given. Two more testimonials about the shrine were presented: one from a Filipino lady and the other by Barb Broctrop. After holy Mass, we all went to the shrine or the house chapel for a prayer service, had our passport booklets stamped and received the remembrance card of the motto. Lunch followed and many of the travelers left shortly after eating. Some stayed to help and restore order, and then we also returned to the Schoenstatt Center. Keynote speaker, Father Mark Niehaus made the following points...in which he mentioned five things that can be done to capture the shrine.

- 1) Experience a real personal relationship
- 2) Foster attachment to a place. Emotional attachment is necessary
- 3) Often a religious experience (emotional) is needed so that the break through to religious depth is possible.
- 4) An experience of need and guilt is necessary. Both are something that makes us look beyond ourselves. The shrine is a place where we go with our guilt and with our need.
- 5) We are historical persons We live in a context of history-past, present, future. Schoenstatt is based very much on history and fostering history.....

United in the Covenant,
Sister M. Barbara

