

SCHOENSTATT ROSARY CAMPAIGN NEWSLETTER

Vol. 9

April 18, 2008

Dear brothers and sisters in Christ, in this issue you will find a summary of one of the talks from our Day of Reflection on April 5th. Thank you, Sally Faderan. The theme was childlikeness and there were about 50 people in attendance. The weather was wonderful, especially fit for the rosary pilgrimage to the Wayside Shrine. A summary of the second talk will be in the next issue. A trivia question – why is the 18th of every month important for Schoenstatt (and thus the date of this newsletter)? Answer on the last page.

FROM [200 Questions About Schoenstatt](#)

#89 What role does “childlikeness” play in this spirituality? Another characteristic theme of Schoenstatt’s spirituality is spiritual childlikeness, that is, the cultivation of one’s being a child of God. This is a favorite theme in Schoenstatt’s covenant spirituality and also relates to instrument piety with its desire to totally serve God in all things.

Fr. Kentenich liked to stress that it involves 1) an objective reality: we are children of God, both by virtue of our having been created by God with the gifts of freedom and the ability to love and, in an infinitely higher way, by virtue of Christ’s redeeming work made part of our lives through baptism and the sacraments through which we have truly become children of God; and 2) the cultivation of attitudes that correspond to this objective reality: trust and dependence on God, faith in Divine Providence, desire to make God happy as His children, appreciation of human experiences of childhood and childlikeness, both natural (in the family) and spiritual (as with a priest of spiritual guide).

The accent on childlikeness in Schoenstatt is the same as that found in St. Therese of Lisieux, whom Fr. Kentenich often mentioned as an example of genuine childlikeness. Schoenstatt’s Marian spirit is also closely related to this spirit, for Mary, too, is someone whose life was built around total devotion to God’s will, following and trusting God even when it involved great darkness and suffering, such as at the death of her Son, Jesus

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

If May is not a good month for you to visit a Schoenstatt shrine consider the annual Journey of Love in Wisconsin in June. email Carole for more details csdmi@aol.com or 538-2979

PILGRIMAGE TO SCHOENSTATT IN WISCONSIN

If you have not yet been to a Schoenstatt shrine and experienced the grace and beauty found there, please consider going **May 24th-26th** on a pilgrimage offered by Lion and Lamb Journeys with **Sister Ann Astell as the spiritual director**. Besides the Schoenstatt Exile Shrine, the tour will stop at the St. Therese shrine in Darien, Ill, Holy Hill, the St. Joan of Arc Chapel and the Notre Dame Grotto. Cost \$274 Call or email as soon as possible if interested. 463-505 or taiwl@lion-lamb.com

Childlikeness Before God by Father Gerold Langsch For the Schoenstatt Day of Reflection, April 5, 2008

Gleanings from the talk by Sally D. Faderan, Schoenstatt Coordinator, sallyduque@aol.com

Our goal in Schoenstatt is to offer the charism of its spirituality to the Church. The charism is a Marian charism. Fr. Joseph Kentenich, the founder of Schoenstatt, grew up under the tutelage of the Blessed Mother and interiorized her divine ways. This holy founder brought forth a holy shrine and a holy people who strive for the heights of holiness – all of which compose Schoenstatt’s gift to the church.

Three perspectives provide the foundation for holiness. They are the biblical background, the ideal in childlikeness, and childlikeness as the essence of holiness.

1. The Biblical Background

From the ontological aspect, our very *being* is Godlike; we were created in the image of God. On the ascetical aspect, our *acting* and *striving* is for holiness. Two biblical passages serve as the cause and the measure for our holiness.

“Be holy for I, Yahweh, your God am holy.” Lev.19:20, 20:7, 20:26, 21:8

“You must be perfect as your heavenly Father is perfect.” Mt. 5:48

From all eternity, each of us had been called by God into our existence. The Father is the source of life and love. God’s love for His children wills that we, too, love Him by living a life of perfection and holiness. His words tell us we should strive for nothing less. The essence of holiness is childlikeness with His Son, Jesus, as our model.

The roles of the three Divine Persons are described in these:

The Father is the author and measure of holiness,
the Son is the teacher and model, and
the Holy Spirit inspires and transforms.

We are called by the Father, justified by the Son, and sanctified by the Holy Spirit.

2 Childlikeness

Fr. Kentenich refers to Matt. 19:14 in “Allow the little children to come to me and do not hinder them, for the kingdom of heaven belongs to them.”

We have learned that during Jesus’ time the disciples were expecting their redeemer to be great and powerful like the kings of ancient times. Jesus presents instead a little child – the one whose innocence, simplicity, purity, and littleness – can open the gates of heaven. The essence of holiness is childlikeness (not to mistake for childishness, which is foolishness or silliness).

Fr. Kentenich proceeds to point out the negative sanction in Matthew’s gospel:

“It would be better for anyone who leads astray any one of these little ones. . .to be cast into the depth of the sea with a millstone around his neck.” Mt. 18:6

Here we can almost hear the anger of Jesus over anyone causing any scandal or defilement on a little child and the ominous warning of punishment it would entail. All the teachings of Jesus, the Beatitudes, for example, promises wonderful things:

. . .to the poor in spirit, the kingdom of God; to those who mourn, comfort; to the clean of heart, seeing God. Not on this teaching scenario. Leading a child astray promises a severe condemnation. (Doesn’t our time call for more prayers and atonement?)

Fr. Kentenich continues with the positive sanction:

“Whoever welcomes a little child in my name welcomes me, and whoever welcomes me welcomes him who sent me.” Lk9:48

“I tell you, their angels in heaven constantly behold the face of my heavenly Father.” Mt. 18:10

Heaven can come to earth in our midst by our attitude of welcoming of little children because they bear the beauty of Jesus, the sacred aura of holy love, and the unseen but ever present angels of God who bask in the Light of God and therefore envelops the children in that Light! To embrace a child allows us the blessing of God’s embrace as well.

In Matthew, 18: 3, we read “unless you change”, which gives us a condition for re-forming our attitudes, our way of life. Also in it, a positive counterpoint, -“and become like little children” - which is the goal of our transformation.

Where would our transformation lead us? (1) into a state of a new Godlike **being** and (2) into a new, noble God-like **attitude**.

This transformation is made possible with the help of the MTA and the Holy Spirit, the two agents of Jesus’ incarnation and the ones who can form us into the likeness of Christ.

Holiness as child-likeness guides us to understand the ontological reality of the creature before his creator. It inspires us to appreciate our “sonship with the Father” and to be formed in the likeness of the God-Child. Jesus showed by example how much He loved, revered, and faithfully obeyed His Father.

Fr. Kentenich quotes the Swiss educator, Johann Heinrich Pestalozzi (1746-1827), who wrote: “The greatest misfortune of humanity today is the lost sense of childlikeness because it renders impossible God’s fatherly activity, God’s fatherly educator- activity.”

The lack of childlikeness, aside from the above statement of Pestalozzi, causes anxiety, insecurity, pride, isolation, inability to cope with life, helplessness, and a sense of masculine piety, which sneers at childlikeness as wimpiness.

In Schoenstatt spirituality the virtues that are developed are: self-surrender, love, warmth, affectionate love and communication with God, being at home, reverence, simplicity, a constant walking in the presence of God.

Schoenstatt aids us by guiding us to live up to our personal ideal, something that identifies who we are and our mission in life – a blueprint that God gave us from all eternity for us to live by and fulfill so that when we return to Him, He will know us as His own - His children.

<http://schoenstattindiana.org/>

Check out this web site which our Jenny Bay, Jeff Jarboe, Maryllu Altman and Bill Strausberger have worked on. They will continue developing it

Answer:

*On the 18th of each month Schoenstatt celebrates the First Covenant of Love with our Mother Thrice Admirable made on October 18th, 1914
Often where there is a Schoenstatt Shrine there will be a Mass and a meeting or activity on the 18th of every month.*

**MOTHER TAKES PERFECT CARE
MATER PERFECTUM HABIT CURAM**

