

# Schoenstatt Movement Australia

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## 1. Foundation Day Message

**"Schoenstatt's Way: Authentic Witness to Holiness"**

Dear Schoenstatt Family and Friends,

Greetings and blessings in this special month when we come together to remember and celebrate the Founding Day of Schoenstatt on 18th October 1914. As a Schoenstatt Family, this is a day on which we celebrate both Schoenstatt's founding and the day of the Covenant of Love which inspires its entire spirituality.

In 1966 Father Kentenich said:

*The meaning of the Covenant of Love with Our Lady is that it should be an expression of the Covenant of Love with God the Father. Secondly, it should safeguard the Covenant of Love with the Father, and thirdly, it should be a means by which to enter into the Covenant of Love with the Father in an ineradicable and indissoluble way. All this is included in the mission of the beloved Mother of God.*

*.... The more solid, the more deeply-penetrating our Covenant of Love with the Mother of God is, the safer, the more solid will be our Covenant of Love with our Lord and God the Father. So the Father wants Our Lady to lead us to him, it is his will that the Covenant of Love with her should result in an outstanding way in our making a Covenant of Love with him, the Father.*

*(From: "Rediscovering the Father" (Fr. Joseph Kentenich, P135)*





And where do we find Our Lady? In a special way we find her in the shrine where she dwells and from where she distributes her graces and blessings.

But the shrine is for us not simply a place of pilgrimage, it is especially a place of grace where we come to find Our Blessed Mother, together with the Triune God. It is a place which offers us peace, security, a home and many blessings. It is also a place from which Our Blessed Mother educates us. But of

course, all this isn't possible without the contributions we make to the Capital of Grace and offer to Our Blessed Mother in her Shrine... *"Nothing without you, nothing without us".*

Father Kentenich said in 1933:

*"Our place of grace (the shrine) is the result of the co-operation between God and ourselves, between the Blessed Mother and ourselves...."*

*A constant imperative is Co-operation! Nothing without me! Nothing in Schoenstatt may happen without me, that is to say, the river of grace may not be increased or directed out from here without me. The concept "contributions to the capital of grace" expresses the same truth. We all have this task...."*

*This is laid down in the Founding Document. Schoenstatt will cease to be a place of pilgrimage, or to carry out its task in the world, unless the capital of grace is increased, or if what is there is used up and nothing new is added...."*

*I am convinced that there are a huge number of very ordinary people in the background without whom Schoenstatt would not exist. The most necessary and most important people are those who constantly care most for the capital of grace, who unite their hearts and bloodstream with the heart and bloodstream of the capital of grace. ...."*

*Schoenstatt stands or falls with the people who really strive for holiness, and who connect this striving for holiness with our shrine. These are things that have always been there and have always been at work. ..."*

*(Extracts from J. Kentenich; talk during the Christmas Conference, Schoenstatt, 28 January 1933*

*From: "His Mission Our Mission, p.64-68)*



Father Kentenich often said, *"No one will be lost who is loyal to his Covenant of Love"* and he also said, *"If you look for me you will find me in the Shrine."*

This year we are especially conscious of the uncertainty surrounding the Schoenstatt Shrine in Kew, Melbourne. I invite you to unite with our Melbourne Schoenstatt Family to pray that Our Heavenly Father and Our Blessed Mother will guide them and help them to discern the way forward.

We pray that Our Mother Thrice Admirable, Queen and Victress of Schoenstatt will bless each of us and all who visit our Schoenstatt shrines.

In Covenant loyalty,

Shirley Hall





## 2. Two Daring Decisions

### Two Daring Decisions

#### A. Schoenstatt's Pre-Founding Document

#### B. Schoenstatt's Founding Document

*A practical faith in Divine Providence is one of the messages of Schoenstatt along with the message of the Covenant of Love and mission consciousness. The following articles exemplify how Father Kentenich's constant attention to the will of God in all things, allowed him to discern the voice of the times and see the open doors that God was showing him through the events and situations of the time. And through this attention to the voice of God, we now have our international Schoenstatt Movement.*

#### A. Schoenstatt's Pre-Founding Document

##### Background:

*At the beginning of the new school year in September 1912, the students had moved to the "New House" (the House of Studies) situated in Schoenstatt.*

*Father Kentenich found himself appointed spiritual director of this New Minor Seminary at Schoenstatt on October 25th, 1912.*

*This appointment had come as a complete surprise to Fr. Kentenich as he was just six weeks into the new school year as a Latin and German teacher.*

He had just two days to prepare his first talk for the older classes. He had been observing the boys quietly for some time and had perceived the revolution brewing among them as a result of the handbook of "house statutes" that each boy had been given at the start of the school year when they had moved into this new House of Studies. This handbook contained 120 individual regulations. As notes were prohibited by the rules, they were "accidentally" dropped by students in the halls so teachers would find them. In the hallway Father Kentenich had found one of the notes the boys had left: "A house without joy must be closed immediately." Another said, "We want to be free like our forefathers were!" He realized that within the boys there was a hidden longing for more freedom.





Wasn't this atmosphere of rebellion actually a typical sign of the modern time, a sign of the evolution of a **"new type of person"** that demands freedom and self-determination? Could God be opening a door, wanting him to pass on to the boys what he himself had to struggle so hard for and that was burning in his soul? A plan soon matured in him that he would reveal to them right at the beginning of his opening address. But would they understand him and go along? He didn't want to repeat the same mistakes he had experienced in his own education. He wanted to present a project to them, the **"program"** he had in mind. He wanted to show them a youthful ideal, but they should make a free decision. That was important to him. So he wrote, that he wanted to do **"nothing, absolutely nothing without your full consent."**

## **"We want to be free like our forefathers were!"**

They would have to learn to make their own decisions, develop their self-confidence and self-esteem, and lead themselves. **"Self-education"** was the keyword. If he could succeed in making the goal of **"true inner freedom"** clear to them, an ideal that was close to his own heart, he would be able to help them become independent of external circumstances which they – he and they couldn't change for the time being. In solidarity with the students, he encapsulated his whole program into one single sentence: **"We want to learn to educate ourselves to become firm, free, priestly personalities!"** and **"under the protection of Mary"**. Mary should take over part of the education. He decided that this program should occupy them for the whole year – if the boys went along.

Two days later on Sunday October 27, 1912, he gave the talk which has since become known as **Schoenstatt's Pre-founding Document**

As Father Kentenich said in his opening address.

*Then came my appointment as spiritual director – entirely without my doing. Hence, it must be God's will. I am resigned to it, and I am determined to fulfill my duties to all of you and to each individual as perfectly as possible.*

Because of his awareness of the students state of rebellion over the strict house rules that had been imposed on them, Fr. Kentenich offered the boys his service and his heart: He said: *"I now place myself entirely at your disposal with all that I am and have, my knowledge and ignorance, my ability and inability, but above all, my heart."*

He then turned the students longing for freedom into a program that would engage the young men in a positive way. He added: *"What is our aim then? Our future relationship depends on it. I will therefore state it, short and to the point: Under the protection of Mary we want to learn to educate ourselves to become firm, free, priestly personalities."*



*We want to learn. Not only you, but also I. We want to learn from each other. For we are never done learning, especially not the art of self-education, which represents the work, the activity which will absorb our whole lifetime. We want to learn, not merely in theory: this and that would be good, or nice, or even necessary. No, we must also learn in practice, we must put our hand to the plough every day, every hour. How did we learn to walk? One learns to walk by walking, to love by loving; therefore we have to learn to educate ourselves through the constant practice of self-education”.*

The boys were impressed by this first talk from their new spiritual director. They hadn't heard anything like it previously. Some noted in particular how often Fr. Kentenich had used the word “we” and “us”. Not one single time had he said, “you must” or anything similar. They accepted the plan and gradually with the help of their spiritual director learnt how to grow towards more religious aims.

Taking up the challenge of self-education was only the first step. As Schoenstatt developed, its accent on forming “modern saints” inspired it to find ways to form the modern person who is, in many ways, dramatically different from the persons of previous eras.

This accent on self-education and the formation of a community of “firm, free, priestly personalities” is still very much part of Schoenstatt today.

As the event which initiated the process leading to Schoenstatt's founding in 1914, and as an authentic expression of Schoenstatt's spirit, this talk has long been known as Schoenstatt's “Pre-founding Document”.

In retrospect, Father Kentenich stated that the Pre-Founding Document contains ‘as in a seed, all that later became a reality in Schoenstatt's history.’ They reveal the seed of Schoenstatt's practical faith in divine providence, a faith in God our Father who speaks to us through the law of the open door, revealing to us his plan of love and mercy.



## *B. 18th October 1914 – the Founding of Schoenstatt*

*Background: On August 1, 1914 Germany declared war on Russia. In a matter of days practically all of Europe had entered into the battle, and World War I had begun its deadly course. Whatever urgency Father Kentenich had sensed as educator in the two preceding years was now intensified at the outbreak of the war. Within days members of the graduated senior class were inducted into the army. Father Kentenich was immediately in contact with them by letter. It did not take long to see that army life would demand every ounce of effort and grace if their chosen high ideals were to continue to be lived.*

It was during this time that a magazine article fell into Father Kentenich's hands. In the afternoons, Father Kentenich normally went from his office to the library, where several newspapers and magazines could be found lying around on the table. On the 18th July he picked up the German newspaper Allgemeine Rundschau (General Review) and leafed through it, skimming the headlines. "A City of Life on a City of the Dead." That sounded promising somehow. As he began to read the article, it suddenly piqued his interest. It was about a lawyer who had been a non-believer, a materialist, and a freemason, who then converted and felt he must turn his life around. By way of prayers and sacrifices, he erected near the ruins of the ancient city of Pompeii, a pilgrimage place (Our Lady of the Rosary) and a care-centre for the children of criminals.

The shrine there was of relatively recent origin, only having been begun in 1872. This lawyer was Bartolo Longo (1841-1926), who had become an advocate of the rosary. And now, each year, many thousands of people made pilgrimages to this place – which had become a Marian pilgrimage place only through the trustful praying of the rosary.

The impact of this article was important. Father Kentenich was already trying to grasp the plans of Divine Providence for the sodality, and the war now added acute concerns about how this work, showing signs of becoming a real blessing to many, could continue when many of the oldest students were being called up to serve in the war. After reading the article he began to ask in a very direct way: is God not calling us to do something similar?

Father Kentenich continued to think about what he had just read, about how through human commitment to prayer and on the initiative of this lawyer Bartolo Longo, many conversions had taken place there. People had changed their lives after going there. What if God also wanted something like this here in Schoenstatt in this little chapel? What if Mary would let herself be "drawn down" through prayer and sacrifice? What if she wanted to unfold her motherly education even more from here – the education into firm, free priestly personalities that he also desired for the boys? .... Mary would give the boys both security and moral and religious resilience in the midst of this difficult situation where what mattered was to show character and profile. Yes, she had to come and she would come!



What impressed Father Kentenich about this article was that this place of grace was not initiated by an apparition or physical miracle, but by someone inspired by Divine Providence. Here was a place not only of religious, but also social renewal. Here was a place of miracles of inner transformation. Later he would especially quote the closing lines of the article: “How did it all happen? Yes, that’s the miracle of it all. If the Madonna di Pompeii had not worked irrefutable miracles.... the greatest miracle would be that an unknown lawyer in Italy could found a place of pilgrimage on the ruins of a pagan city.”

Could it be that God wanted such a place of grace, a place of pilgrimage to rise out of the little Schoenstatt sodality, transforming the little chapel now foreseen to be the sodality’s new home? The question gripped Father Kentenich, and he entered a period of struggle for God’s will. It would mean daring to believe that human initiative could “call down” the divine to form a place of grace. The very fact that it involved a pilgrimage place posed an even greater unknown. It meant the creation of a place of grace with importance for circles even beyond the Schoenstatt sodality. But on the other hand, if Mary had been persuaded by the simple work of Bartolo Longo, could she not be persuaded here, too?

The thoughts and questions went back and forth in his mind and he couldn’t dismiss them. “How often in world history have not small and insignificant beginnings been the source of great and greatest accomplishments? Why could this not also hold true in our case?” he thought.

Father Kentenich didn’t confide his deliberations to anyone because it was all still a matter of groping and searching. But in the following weeks, an inner certainty gradually grew within him. “These constantly recurring thoughts don’t come from me alone!” As crazy as it sounded, it seemed to him as if Mary herself, driven by compassion with such a battered and broken Europe, was knocking very softly and asking to be let in.





Without any further assurance of the rightness of this step than the conviction that God had spoken in a newspaper article – and was speaking through the small but distinctive beginning of the Schoenstatt sodality – Father Kentenich finally came to the hard-fought conclusion that it really was God’s will. It was a leap of faith that he would later call the most difficult decision of his life, even more difficult than the decision of January 20, 1942, when he freely gave up a chance to escape his deportation to the concentration camp. In his long life no other decision would demand more faith than this yes to God’s will – a yes lacking the benefit of anything more than the faintest glimmer of divine light.

If this was indeed God’s plan then he would have to wait for the reaction of the boys. ....And so he began drafting the talk that had been maturing for so long within him. He polished every sentence, crossed things out, added things and then let it rest for some days before picking it up again. It was as if he sensed what a far-reaching significance this talk, which he planned to give at the first Sunday meeting of the sodality, on the 18th October 1914, would one day have.

(Adapted from: “New Vision and Life”, Fr. Jonathan Niehaus, Pp.89-92, and “Joseph Kentenich: A Life on the Edge of the Volcano”, Dorothea M. Schlickmann, Pp.93-95)





### 3. “A crooked path made straight” (Lk 3:5,6)

#### The ‘Authentic Witness’ path.

People who consider themselves ‘authentic witnesses to God’s will in their lives’ and desire to help pass this on to others so they can follow a straight path, often find the truth of the matter is that the Holy Spirit actually does not work singly along a straight path, but rather a crooked one. For example when Mary was imbued with the Spirit of Christ and was told she would give birth to the awaited child, her path became literally and metaphorically crooked.

First she is told she is blessed, but then Joseph has reservations until the Holy Spirit speaks to him. The birth of the child was to take place at the same time as the Census, meaning not a straight path quietly sitting at home waiting, but an arduous winding journey to Bethlehem from Nazareth.

When Mary and Joseph, like many in the world today, found the expected comfort at the end of their journey was not to be, and found themselves sleeping /birthing a child in a stable, this would not have been their usual expectation I’m sure. Then they cannot go home because a certain King is threatened by this child who many say is Israel’s future king, and this means they move to Egypt and keep this child a secret for some time.

These observations from the life of Mary and Joseph from the time of the Annunciation to the Birth of Christ have arisen from my preparing for the December 4th Camino Walk here at Mt Schoenstatt, which is being led by the ‘Mary and Martha’ Schoenstatt Mother’s group. This picture of Mary’s life as an authentic witness shows how many times she may have planned things a certain way but the Holy Spirit led her on a different path.

Always from 'the unknown' to the 'safe' way, albeit as I have said, along many a 'crooked path', leaving her to 'ponder on these things'.

We too are often led like this. An idea is thrown up in a meeting, certain people may run with it; then it looks like it's going along nicely and the buck gets transferred to someone else. But it comes to pass that this is the right way and a completely new focus comes into view. Or we write a document and the editor changes something, meaning a sentence takes on a completely different meaning. This is Schoenstatt's way: We believe in God's Providence and Mary guiding us along the path of authenticity

"Winding ways will be straight,  
rough roads made smooth again."

in all ventures, be they projects, or articles  
with all the 'about turns', and 'up and downs'.

I read an article from the 15th of September this year, where Pope Francis spoke of looking at whether the 'plurality of religions' are the will of God?' with all the challenges that brings about. Others were saying that he risks endorsing a 'supermarket of religions' (NICOLE WINFIELD Associated Press September 15, 2022.). We realize that on far bigger and more complex levels that the Pope too is constantly called to witness authentically and is being led on these 'crooked paths' that 'will be made straight'.

The lines of a lovely hymn come to mind,  
*"Winding ways will be straight, rough roads made smooth again. Mountain and hill made low, when he comes, when he comes. Follow the path where it leads, Do not know but believe, believe that it will show you the way. Prepare yourself for his voice, there to call you. Alone will you travel to ever arrive?" Alone you must travel to ever arrive."* (Bill Tamblyn: 'Winding Ways', text based on Isaiah: St Thomas More Choral Series).

Whether it be ourselves or the Pope, ultimately our ability to be an 'authentic witness', rests solely on our ability to hear and move with the breath of the Holy Spirit and the love and outstretched arms of our Mother and God the Father, in the timing and understanding of Christ our Lord.

Angela



## 4. “My Soul Magnifies the Lord!” Lk 1:46

This was the theme for the Women’s Reflection Day held on Saturday 10th September

There were 50 ladies in attendance, from many parts of Sydney. We were blessed with a warm day even though rain had been predicted.

Sr Mary Louise led the day, reflecting on some of the Sorrows in Mary’s life and looking at how we understand and cope with the sorrows that we have in our own lives. She looked at:

Jesus lost in the Temple. After three days travelling Mary and Joseph realise that Jesus is not with them. This is every parent’s nightmare – to lose a child. To Mary it was a sign of things to come. Mary meeting Jesus as He carries the Cross. Mary is witnessing the cruelty Her Son is going through, but she stands by Him. Mary knows who Jesus really is. When have I had to live with something unjust? Mary had to live with this also.

Mary standing at the foot of the Cross – Mary taking Jesus’ Body down from the Cross.

When we celebrate Good Friday, we know that the Resurrection is near. Mary did not know this, but had to trust in God the Father. How do I apply sorrows in my life? Mary shows signs of strength during her sorrows. This is an example for us during the sorrows in our life. What do we do with our sorrows? Sorrows are a normal part of daily life.





No one can live without sorrows; they bring us closer to God as we usually pray more fervently during this time. Suffering is a strength for us, it makes us who we are. We can learn from our hardships. Mary can reverse what is happening to us at this time.

After this session there was time for morning tea, time for personal reflection and the opportunity for Reconciliation.

We then listened to and reflected on the “Ten Secrets of Happiness” by Pope Francis.

1. Live and Let Live.
2. Be giving of yourself to others.
3. Proceed calmly.
4. Develop a healthy sense of leisure.
5. Make Sunday a holy day.

*Suffering is a strength for us, it makes us who we are.*

We had recently ordained Fr Andrew Rooney come to hear Confessions and say our midday Mass for us.

After lunch Sr. Mary Louise spoke about “Mary - Undoer of Knots”. (Pope Francis).

We are always in Mary’s company. How do we solve our problems? Mary can inspire me. When we find something that is lost – Mary helps. How are we with our Faith? Are we grateful to find things lost, especially our Faith. Do I search for God in my daily Life? Do I reflect at the end of each day to see where God has been with me?

Our faith has been gravely tested during these last few years. Have we been able to ride these times through knowing that God is with us? God’s Grace is always there for us to connect with. Spend some time each day totally alone so that you can truly speak to God and listen to Him.

6. Create jobs for young people.
7. Respect and take care of nature.
8. Stop being negative.
9. Respecting other's beliefs.
10. Work for Peace.

We concluded the day with a devotion of thanksgiving. Then a final cup of tea/coffee before the journey home and back to reality.

Anne Walsh



## 5. An unexpected visit to Schoenstatt, Germany

### In Schoenstatt again!

It came as a big surprise to me that I would have the chance to go to Schoenstatt in Germany this August for a meeting with my core group of sisters who joined the community with me.

My visit to Schoenstatt was also a return to my roots as I had spent 9 years of my initial education in the school of the Schoenstatt Sisters of Mary at the place of Schoenstatt's foundation. As I was also involved in the Schoenstatt youth since I was 12, I knew this wonderful place inside out.

Since I left Schoenstatt more than 50 years ago to serve our mission in some foreign countries, last but not least in Australia, I have occasionally returned to Schoenstatt for official meetings. But this time it would be different. We were only a small group of sisters and could spend two weeks in Schoenstatt, just being there and opening ourselves to the graces we would receive in the original shrine, in the founder chapel, where Father Joseph Kentenich is buried and just taking in the atmosphere at this holy place of grace.

It was August, holiday time in the northern hemisphere, and thus many people had come to Schoenstatt for conferences, conventions, pilgrimages etc. I was amazed how international Schoenstatt has become. It seemed that wherever you went, around the original shrine in the valley or around the founder chapel at Mt Schoenstatt you could meet people from various countries and continents, everyone being there for a spiritual renewal.

The original shrine was very inviting, its doors wide open and with a tent in front of it to offer protection. Many people spent time in and around the shrine, in prayer and listening to God's message. Many wrote down their petitions to our Blessed Mother.

A very impressive moment for me was the gathering of 350 youth in Schoenstatt for a weekend of the "Night of the Shrine". There was a colourful and varied program on Saturday afternoon with workshops in creative, athletic, and spiritual areas, with the opportunity to exchange ideas about a variety of topics and simply to get to know others.



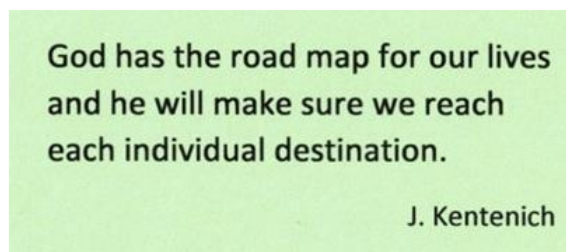
The celebration during the Night of the Shrine was very intense, meditative, and spiritual during which the youth could write a Covenant letter to the Blessed Mother and renew or even make their Covenant of Love with her.

I am very grateful for the experience to be able to spend some time in the original Schoenstatt again. Schoenstatt is alive, it unites an international Family and is a place where everyone can take a message along into their everyday life.

And what did I take along from Schoenstatt?

A little green card with a message from Fr. Kentenich. There are many cards with different messages at the entrance of the Founder Chapel. Upon entering people are invited to take a message along.

I just took a little card at random and would like to share this message with you.

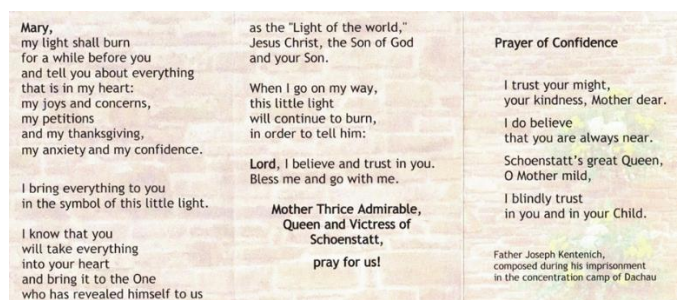
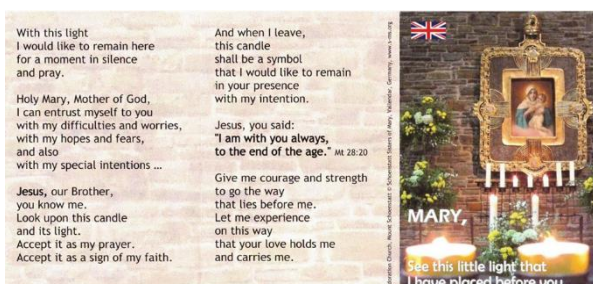


May we always trust in God and believe that the road map he made for my life and yours, is the best one, the one that leads us to perfect happiness at the place where God wants us to be. He knows every curve and bend of our journey through life and guides us so much better than any navigator will ever do.

I also remembered you, our Schoenstatt family of Australia in Schoenstatt and lit a candle for you before the picture of our Blessed Mother in the Adoration Church. I prayed this prayer for you for all your intentions:

May you be richly blessed. United with you in our Covenant of Love,

Sr. M. Thomasine



## 6. A Life given for Schoenstatt in Australia

The 31st August, was a significant day in our Australian Schoenstatt history. It was the 70th Anniversary of the death of Sr. M. Bonitas. Apart from the Sisters, most of us would have not been aware of this. However, it seems appropriate to mention this now, in this the month of the founding of Schoenstatt.

You may wonder why? Sr. Bonitas was one of the first four Schoenstatt Sisters to come to Australia in 1951 and although she was here for only a short time before she died, she helped lay the foundation for Schoenstatt in Australia and without that foundation we would not have the Schoenstatt Family and the shrines that we have today.



After she became ill, Sr. Bonitas freely offered her life to God and Our Lady for our father and founder, the Shrine in Melbourne (which was under construction at that time) and for a genuine Schoenstatt in Australia. God accepted the offer of Sr. Bonitas and she died on 31st August 1952.

Her life exemplified the true spirit of Schoenstatt— her loyalty to Father Kentenich, her deep love for our Blessed Mother and her commitment to building up Schoenstatt in Australia.

In one of the corners of the Sister's property at Mt. Schoenstatt a "Bonitas Corner" was erected. This is a small wayside shrine in commemoration of Sr. Bonitas and her Marian mission and her sacrifice for Schoenstatt and for a Schoenstatt Shrine in Australia.

In 1978 her remains were transferred to the Sisters cemetery at Mt. Schoenstatt, Mulgoa where she now rests close to the shrine.

Sr. Bonitas had a simple and practical belief in Divine Providence. She would say "Everything is mapped out in God's plan". As a genuine child of the father she followed in loyalty the guidance of Divine Providence and served the plan of the Heavenly Father in selfless motherliness. Sr. Bonitas gave herself for Schoenstatt in Australia. She showed by her life, the importance of love for Our Lady, the Shrine and our father and founder.

May we follow her example and that of all those who have also offered their lives for the Shrine and the growth of the Schoenstatt Movement in this country.

In this month when we remember and celebrate the foundation of Schoenstatt, may we continue to strive to loyally serve our Mother and Queen and lead others to the Shrine and Father Kentenich so that the Church in Australia will know the blessings that it has been given through Schoenstatt.

*"Everything is mapped out in God's plan"*



## 7. Information and Links

➤ **Shrine Opening Hours:**

Please check the websites for updated opening times of the Shrines.

Mulgoa Shrine, NSW – **Open daily 8am – 7.30pm**

Mt Richon / Armadale Shrine, WA Open daily 7am – 7pm

The Kew Shrine, Melbourne, VIC is open for individual visits from 9am – 5pm

➤ **Links:**

**Official Schoenstatt Website**

<http://www.schoenstatt.com>

**Schoenstatt Australian Website**

<http://www.schoenstatt.org.au>

**Schoenstatt Australia YouTube Channel**

[www.youtube.com/schoenstattaustralia](http://www.youtube.com/schoenstattaustralia)

**Video for October Covenant Sunday – Nothing without you, nothing without us**

[www.youtube.com/schoenstattaustralia](http://www.youtube.com/schoenstattaustralia)

**Recent videos on this Channel:**

Video for September Covenant Sunday – Holiness in relationship to evangelisation

<https://youtu.be/C5G4v7satUQ>

Video for August Covenant Sunday – Freedom and Evangelisation

<https://www.youtube.com/watch?v=R1GePnTc22k&t=3s>

Video for July Covenant Sunday – Evangelisers loving the Church

<https://youtu.be/vbrIT5xBUgg>

Video for June Covenant Sunday – Authentic Evangeliser

<https://youtu.be/97TWrwoK2UY>

**The Sisters singing the consecration prayer may be viewed at:**

<https://www.youtube.com/watch?v=Q29tXet2DQQ>

➤ **Contributions to the Newsletter are welcome.**

Please send to [movtooffice@schoenstatt.org.au](mailto:movtooffice@schoenstatt.org.au) before the beginning of each month.

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