



February 18 2026 Volume 7 Number 2

United in the Covenant - Pilgrims of Hope

1. Covenant Day Message

Dear Schoenstatt Family and Friends, I wish you many blessings and joys for this Covenant Day - 18th February. Once again as a Schoenstatt Family we unite around our Blessed Mother and our father and founder, to renew our commitment to our covenant of love. In doing so we once again commit ourselves to the mission that Our Blessed Mother gives to each one of us from her shrine.

Before the first four Sisters departed for Australia, they received their Mission Crosses from the hands of Father Kentenich. He spoke these words:

“Receive this external sign as a constant and effective reminder of your God-given mission to conquer the world for the Father in and with the Mother of God in the shadow of the Cross, in and with Christ.”



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Just as all the Sisters have been gripped by their mission to share Schoenstatt's spirituality with us here in Australia and the Philippines, so we too want to share their enthusiasm in sharing this apostolate with others.

Whoever studies Fr. Kentenich will notice that from time to time he acknowledged that he had been gripped by a divine mission in a very personal way. He stated that his mission was to proclaim the mission of Mary that he had been given by God, with her specific mission from her Schoenstatt Shrines for today.

But you will also notice that he did not claim this mission for himself alone. He saw it as a mission for the whole Schoenstatt Family. He devoted all his energies to serving this mission which he himself said he would never have taken upon himself for something that was man-made.

As a community we base ourselves on simple faith in Divine Providence

*"From time to time we may ask ourselves, "How is it possible for such a small Family (we might think of us here in Australia) to be given such a mission? And am I, with all my miseries and weaknesses, to be drawn into this great mission? I could say, "I can't: I am so awkward, so useless". We may feel weak and useless, and we may tell the Blessed Mother about it time and again, yet we are nevertheless convinced that we have been chosen. And in public life we need to stand there with unshakable faith in our mission. When we are together, we need to be aware of having a holy mission and that it is not just **my** mission, but **our** mission.*

If we beg one grace through the intercession of our Mother Thrice Admirable, it is for the grace to be gripped by our mission, but also for the grace to believe unshakably in Divine Providence and our mission. That must be the keystone of our entire thinking; our entire lives have to be directed towards it.

(From: "His Mission our Mission", J. Kentenich, Conference for Leaders of Women's League, December 1945)

I pray that we may all be gripped by our Schoenstatt mission through the graces of Our Blessed Mother that we receive through her Shrines (Daughter Shrines, Home shrines, Pilgrim Mother Shrines and Heart Shrines). May we continue to share the blessings of Schoenstatt with others.

United in our Covenant, Shirley Hall

PLEASE NOTE: AS ASH WEDNESDAY IS 18TH FEBRUARY – OUR COVENANT DAY – WE WILL NOT BE HAVING A COVENANT ZOOM MEETING THIS MONTH. However, the text and link for this video will be available for those who normally attend the Covenant zoom gatherings. It is also available to anyone else if you email me at: movtooffice.schoenstatt.org.
A copy of the text is also included in this newsletter.

Shirley

2. Schoenstatt Girls' Summer Camp

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In January two Girls Summer Camps took place in the Home of Light at Mount Schoenstatt, Mulgoa. The first camp, beginning on Monday 12th January, consisted of 15 girls 14 years and over. The second camp, starting on Thursday 15th January, was for the younger girls 10-13 years and a total of 27 girls including leaders participated in this camp. Each camp went for three days and two nights and all

the girls enjoyed these days tremendously with many complaining that it was not longer and others not wanting to leave as their parents picked them up.



The girls were split up into cabin groups and were asked to create a name for their group. Throughout the camp this group then became their little family and formed their work team as they each rotated to clear and wash up after meals. Points were awarded for good behaviour, tidy rooms, being on time etc and this proved to be a great motivation for the girls.

The theme of the Girls Camps was "Schoenstatt Marian Apostles." Throughout the various inputs and small group discussions the girls were able to look at a talk given by Fr. Kentenich at the very first Girls Convention in Germany. He highlighted three points of what it means to be a Schoenstatt Marian Apostle: to be at home in Schoenstatt, to venerate Mary as Mother Thrice Admirable and to help her. The girls were able to share their own experience with the blessed Mother in the Shrine and had an opportunity to grow in their faith, relationships and love. The camp days also include lots of games, singing, prayers, bushwalks, storytelling, and craft activities. The first group really loved making rosary beads and bracelets during the craft time and were happy to simply enjoy each other companies.



The second group had the task to create gingerbread shrines. This really allowed for teamwork, patience and creativity to flourish.

Another highlight for both camps was the “Ask me Anything” sessions where the girls had the opportunity to ask any and all questions that they had. The spectrum of questions was very vast as you can imagine but this allowed for great discussion to take place.

The prayer times and singing in the Shrine were very much appreciated although the walking up the hill was often a struggle for some. Also, the games/fun night also proved to be a very loud and enjoyable night for all the girls.



The last session which was held dealt with examining our consciousness and how to go to confession. This served as a great preparation as confession was on offer for those who wished to receive this Sacrament before Holy Mass on the final day. It was great to see that many girls although some very nervous did in fact take up this opportunity.



At the end of each of the camps some of the girls (a total of 17 girls) chose to enter into a special friendship with our Mother Thrice Admirable by becoming Marian Apostles. This occurred during the final mass which was celebrated in the Shrine by Fr. Pawel OP. The girls who chose to seal the Covenant of Love and become Marian Apostles promised to say the consecration prayer daily, attend holy Mass on Sundays and make good media choices. As a symbol of this consecration, they signed their name in the Covenant Book and received a medal with the international Schoenstatt Girls Youth Logo and a certificate. This was a very special moment for everyone.

In the final evaluation each of the girls was asked to list three things about the camp: their highlight, something that they learnt and something which could be improved. Again, here the responses were varied but a few can be listed here: Highlights: Rosary bushwalk, singing in the shrine, building a gingerbread shrine, staying up late, making a rosary bracelet, becoming a Marian Apostle. What did you learn: about the shrine, what it means to be an apostle, about confession, about Schoenstatt. Improvement: No improvement this was the best, there should be a dishwasher, we should be able to stay up even later, and we should be able to sleep-in, in the morning.



3. Schoenstatt's Beginning Years in NSW

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*The following is an **abridged version** of Sr. Helen's video presentation for the January Covenant Day. For a full copy, please contact Shirley:*

movtooffice@schoenstatt.org.au

"In the prayer that our sisters worldwide are praying each day in this centenary year of the foundation of our community, there is the sentence: HELP US TO GO OUR WAY AS A FAMILY WITH INITIATIVE, JOY, AND TRUST. To my mind, in what I experienced in the five years in Ashfield 1961 to the end of the year 1965 in New South Wales, the sisters showed remarkable faith, trust and hope.

Looking towards the future

The first sisters arrived in WA in 1951. With the arrival of five additional sisters in July 1956 and with future development in mind, Sister Aloise recognised the need to have sisters in a more densely suburban situation and so, from 1958, some of the sisters were teaching in the Catholic School in Riverton, a suburb of Perth. Around the same time, it was decided that two would go to Sydney to prepare and complete a teachers' training course. First one and then the other. The "other," cared for an elderly lady Mrs O'Neil, both lived in Mrs O'Neil's house in Vacluse.



How things were when I entered in 1961



When I entered the Sisters' community in February 1961, both Sister Anita and Sister Mariwarda had teaching positions in Catholic schools as lay teachers. Sister Mariberta had been transferred from Western Australia to become the extern sister living in Vacluse, looking after Mrs O'Neil.

Sister Aloise was already in Sydney - a flat had been rented and then a house bought in Ashfield on 21 July 1960. It was a large federation house at 1 King Street Ashfield, and an extension was built so that it could include a hostel for country girls working in the city. Besides the girls in the hostel, who were the sisters?

The Sisters in Ashfield in 1961

There were already Sister Aloise, Sister Anita, Sister Mariwarda, Sister Aegidis in Ashfield, with Sister Mariberta - the extern linked to the Ashfield community. Sister Ann and I arrived on February 3, 1961. We were to go to the Catholic Teacher's College in North Sydney; I was to help Sister Ann with her English. Only much, much later, I discovered that my time of postulancy was indeed quite unusual. Parishoners called me "the apprentice."



How things were in Ashfield

Although I hadn't come from an affluent family, I did notice that there were signs of poverty at the Ashfield house. There weren't enough chairs for everyone in the chapel. Later, the Catholic Women's League gave us unneeded chairs from their residential facility in Strathfield. Sister Mariberta reupholstered these and they are still in use in Mulgoa today! Weekdays, the priest used to stay after Mass for breakfast. The teapot had a lid that didn't fit!

The Sisters of Charity gave us a large wooden cupboard that proved very useful for Sister Aloise to store office materials. Along with it, came a delightful statue of St Joseph the Workman, still honoured today in the province house in Mulgoa. In the street close to the Ashfield railway station, was a very popular cake shop run by three sisters. Often a phone call would come asking if someone could come - and there would be a bag ready to be picked up. I was the one to go. The youngest of the three sisters used to make me feel I was really doing them an honour.

The importance given to contributing to parish life

Having done parish work previously before coming to Australia and having been a superior, Sister Aloise was aware of how important it was to be involved in the parish. It was arranged that after school, Sister Anita would help in the very large sacristy.

Sister Aloise visited the nursing homes - talking to all - but having a keen eye for the Catholics. One afternoon coming back from visiting, we met a young German mother in King Street.

Responding to urgent need

Having the hostel in Ashfield and the house, being close enough to walk to from the railway station, the Catholic Welfare Office in the city sometimes rang to ask if a person could stay the night. Certainly, they were women in need. Each one, Sister called "Marooshka," I didn't know what it meant, or the meaning of the name - but it was always said with gentleness and respect. I was never told details.

Teamwork among the group

Looking back, I realise that what happened at the house in Ashfield, was indeed teamwork. Sister Anita taught a Year 5 in Ashfield and in the evening spent time with the girls in the hostel to see how they were going. Sr Mariwarda taught in Richmond and went there early Monday morning by train, returning Friday evening. On feast days, she often did the cooking to help Sister Aloise out, who did the shopping and cooking throughout the week, the finances at the end of the month. On her days off, Sister Mariberta travelled from Vaucluse to Ashfield and back, by public transport, did the week's laundry and ironing, cleaned the house and did what she could in the time left to look after the garden. Sister Aegidis who wasn't well, looked after the sacristy and the priest's breakfast. The three studying were Sister Aegidis, Sister Anne and me.



Help from neighbours appreciated

Mr and Mrs Clements owned the two-storey house next door. They had borders and the first Schoenstatt league member was Joan Humphreys who lived there with her mother. After her mother's death, Sister Aloise did a lot to help her in the weeks and months that followed.

Blessing of the extension by Cardinal Gilroy

It was in 1962, that the large extension of the house was built, to provide more single rooms for girls and sisters. With the renovation, the chapel was enlarged. Cardinal Gilroy blessed the chapel and extension on 31 August 1962.

Sister Felicia's first visit to the region from the motherhouse

Towards the end of 1963 into early 1964, Sister Felicia, in charge of the English-speaking countries, visited the sisters in both Western Australia and New South Wales. It was the first visit from the motherhouse since the sisters had arrived in Australia. Father Kentenich was still in Milwaukee, and we heard many details that were previously unknown to us. The future of the region in both Western Australia and New South Wales was discussed and the longing for a shrine to be built was strong; yet it was obvious that it would only happen in the unknown future. The movement currently didn't exist, in either state. On 31 May 1962, a wayside shrine had been erected in the garden at 1 King Street Ashfield. Sister Aloise had invited friends and neighbours for the blessing.

The longing that a shrine would be built

It seems that Sister Felicia understood both the situation and longing of the sisters for a shrine. A foundation stone for the future shrine was bought and presented to our Mother Thrice Admirable in the house chapel at Ashfield on 20 January 1964. It was decided to order the shrine altar – although at the time, there was simply no possibility that a shrine would be built. The altar arrived by ship, on 5 August 1964, as part of the luggage of four sisters who had arrived in May by plane – Sisters Inez, Henriette, Brenda and Lucy Ann. What excitement there was as it was unpacked and assembled, then placed in the house chapel.



Bishop Jobst introduces Father Patrick Archbold to Sister Aloise

One afternoon, Bishop Jobst arrived at the house in Ashfield with Father Patrick Archbold. Father Archbold was seeking a community to help build the parish that he had been recently appointed to - Mt Druitt. Bishop Jobst introduced him to Sister Aloise. After gaining permission from Cardinal Gilroy in Sydney, that the sisters could work according to the principles of Schoenstatt, it was decided that two sisters would begin in the newly created parish of Mt Druitt.

Two sisters begin in Mt Druitt – the start of the movement

Sisters Mariwarda and Loretta began in Mt Druitt on 18 January 1966. Sister Mariwarda had been a sister for the pilgrims in Schoenstatt, before coming to Australia. Both now had a teaching qualification from the Catholic Teachers College in Sydney and could be employed by the Confraternity of Christian Doctrine to give Special Religious Education in Government Schools. At the time, all the schools in Mt Druitt were Government schools. It was only much, much later a Catholic School was established in the parish.



The Shrine is built at Mt. Schoenstatt

With the establishment of the movement, land was found at Mulgoa for a shrine and centre to be built. The first holy Mass was celebrated in the unfinished shrine at Mt Schoenstatt on 20 January 1968 and in that same year on 19 May the blessing and opening of the shrine took place with Cardinal Gilroy as the main celebrant. For this occasion, Father Kentenich wrote a letter that is treasured by the movement today.



Following the development of the movement from afar

I was transferred back to Western Australia and followed the development of the Movement in NSW with interest. As the Movement grew, the Joseph Kantenich House in Mulgoa became known as a retreat centre, but the house needed to be extended. To have the finances to make this possible, 1 King Street, Ashfield was sold in 1980.

My appreciation

I am very grateful for the five years I had in Ashfield. As I see it, responding to the needs of others in the here and now, was an important value for the sisters. Deep loyalty to our father and founder was alive. Everyday upheavals seemed to be taken in one's stride, convinced that Our Lady was their partner in the covenant of love. Among the sisters, I had seen generosity and sisterliness in everyday life, in a variety of situations. There was evidence of the endeavour to live everyday sanctity, according to one's ability. Not that differences of opinion didn't occur - but the bigger picture seemed to be held as more important and take precedence. Maybe the words, written by Sister Bonitas after her arrival in Australia, in some way includes and captures what I mean. She wrote:

*“With courage and trust
we have started to do our work.
Our Lady has sent us to this place.
May her blessings be with us
so that we will be
willing instruments in her hands
for Schoenstatt and the
glory of the Triune God.”*

Sr. M. Helen Ockerby

4. Why February 2 is important for Schoenstatt

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For most of us, when we celebrate the feast of the Presentation of the Lord on 2



February each year, we think of Jesus as a child, Mary being told by Simeon that “a sword will pierce your heart” and of candles. The latter are the symbol of Christ the light whom Simeon prophesied would be a light for the Gentiles.

However, February 2 is also a significant day for Schoenstatt. In 1942, Fr. Kentenich was in prison in Koblenz and a couple of weeks earlier he had made the decision not to seek a way to avoid being sent to the Concentration Camp.

This decision was based on his desire to fulfil God’s will and to win for his family “the true freedom of the children of God”. Quoted in Brushstrokes No.3 by Fr. Jonathan Niehaus we read what Fr. Kentenich himself said about this time:

“At that time the leaders, especially the priests, were in Schoenstatt. They declared they were ready to make the Inscriptio¹. Because I misunderstood - I thought they had made it (the consecration) - the security and confidence grew in me that I will be free and the Family will be free. This was daring. Why daring? Because the reason did not lie in the natural, but in the supernatural order.

After hearing this, I sat down and composed a hymn of thanksgiving for the expected victory on February 2. You will find the hymn in the little prayerbook Heavenwards². (...)

I sent the poem to Schoenstatt. A melody was immediately composed. It all went very quickly. In Schoenstatt there was great confidence that we would celebrate a great victory feast on February 2. What is so special about February 2? It is the Candlemas Vision - a vision of light, a vision of victory. What does light mean? Brightness, victory. I even know of a priest who planned to leave (Schoenstatt) that day to give a retreat, but because he was so confident of the victory on February 2, he stayed home.

So everyone was filled with expectation. Everyone was prepared for victory. But when February 2 came, there were no bells of victory. Instead,

¹ Inscriptio is the total surrender to God, even to the point of asking for any suffering God may have planned for our lives.

² Hymn of Thanksgiving, Heavenwards. Pp 164-166.

on February 2, the decision was made in Berlin that I be sent to Dachau. That's how it goes in life! But I am still convinced that on February 2 the die was cast for my liberation. Why? It was decided - very high up - that I be sent to Dachau and not to another camp like Mauthausen. Mauthausen was known as Mordhausen³. That camp was much worse, Why didn't [my liberation] happen? The condition was not yet fulfilled. Which condition was it? Inscriptio. And it still took a long time until our priests could understand the Inscriptio.'⁴

Thus, it is that on February 2 each year the Schoenstatt Family likes to pray especially that the "Candlemas Vision" is realised. Seen in this context it means that the Holy Father and officials in Rome receive the 'light' to truly recognise the mission of Schoenstatt and Fr. Kentenich, so that our founder may soon be beatified.



³ A play on words meaning "Murder". Mauthausen was one of the Nazi's main extermination camps.

⁴ J. Kentenich, talk for couples, February 2, 1959, unpublished transcript

5. Naming our National Shrine

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After years of discussion, it was decided at the National Conference last year that our national Shrine at Mulgoa should bear the name “Consors Patris” (in English: Helpmate of the Father). With this decision it was agreed that we share with our movement members the meaning and importance of naming a Shrine as well as the history of how the name chosen came about.

*With this in mind, **Michelle Davis**, who has been a member of the Schoenstatt Singles Women’s League for many years, has prepared a video for the February Covenant Day. Since February the 18th is Ash Wednesday this year and the Covenant Zoom meeting will not take place this month, the following text is what Michelle has prepared. We hope that it will help your understanding of this important decision and also the beauty and fullness of the meaning of “Consors Patris”.*

A name is the essence of a person – or place, names are used in the bible to highlight special places or happenings. Place names in the Bible are crucial because they aren't just geography; they're theological markers, embodying divine encounters, covenant promises, cultural identity, and key redemptive events, teaching lessons about God's character (faithfulness, judgment, grace) and humanity's spiritual journey, turning physical locations into vibrant symbols of God's unfolding plan.

There are 3 core functions of a name:

Identification: Distinguishes you from others, serves as a primary label for recognition and interaction.

Self- concept: Forms part of your self-identity, how you understand yourself and your place in the World.

Belonging: Connections to family, community and Culture – often carrying ancestral stories or meanings.



These functions are the same for places – A label for recognition, Concept of the purpose of the place and it's belonging to a community explaining the meaning or role.

Why am I sharing this with you. You may (or may not) be aware the Schoenstatt Shrine at Mulgoa is being named the **CONSORS PATRIS SHRINE**.

This decision was made at the National Conference last year and I would like to share a little of the reason for and meaning of naming the Shrine, and what the name means. Every Schoenstatt Shrine has a name and a Mission – which also brings with it an ideal. Consors Patris is Latin for the English **Helpmate of the Father**.

As you probably know Schoenstatt is a Marian and Apostolic Movement. At the centre of our spirituality is a covenant of love the members of Schoenstatt make with our Mother Thrice Admirable, Queen and Victress of Schoenstatt. The founder of the Schoenstatt Movement, Fr. Joseph Kentenich taught that Mary holds a unique position and role in God's plan of redemption as the **"permanent helpmate and associate of Christ in the entire work of salvation"**.

In her we see her:

Intimate Union with Christ:

the "two-in-oneness" between Mary and Christ. Mary's relationship with her Son is the core of her being, as is her love for Christ as his mother. But in a more profound way we see her Active **Cooperation**: Mary is not a passive figure who simply gave birth to Jesus and then faded away; she actively cooperates with God's will at every stage of her life. Her "fiat" (her "yes" to God) at the Annunciation initiated the New Creation and made redemption possible through her giving birth to Jesus. Mary's motherhood and discipleship did not end with Jesus' Crucifixion but continues, for the faithful today as she guides and intercedes for us.

She leads us to her son as our Mother and educator. From our Schoenstatt Shrine we see it as her special mission to form us into "other Christs" to bring Christ into our modern world and times.

Model of Faith and Hope: Fr. Kentenich presented Mary as the ideal human person, the "Immaculata," who exemplifies complete obedience, faith, hope, and charity. She is the "Mother of Hope" who stood firmly at the foot of the cross, demonstrating unwavering trust in God's plan.

For Fr. Kentenich, proclaiming Mary's role as the permanent helpmate was his specific mission for the world. For us in Australia we have chosen to name our National Shrine **Consors Patris**, as it highlights Mary's Role and Mission and has had a long history with the Australian Schoenstatt mission.

With a name comes an ideal and Mission – We discerned our shrines Mission in the early 1980's as: **One Heart in the Father for the Family of God**.

What does this mean? It holds many meanings but the one I see is: we as a Schoenstatt Family with our Lady are one heart in God, striving like our Lady to do God's will. Our Mission like our Lady's is to bring Christ to the Church and our Modern World. In sharing in Mary's mission, we want to be a Consors to God our Father – a helpmate and associate in bringing Christ to our World and times. Or another way of seeing the name of the shrine and Mission of the shrine – is for us to strive to be helpmates of the father which means to say Yes like Mary, to align our lives with God's plan, and to draw others into his family.

History of 'Consors Patris' in Australia:

In 1995 the Schoenstatt National Family recrowned the Mother Thrice Admirable in our National Shrine as Consors Patris.



We heard last year from Sr. Elizabeth some of the History of Mary being Consors Patris (helpmate of the Father):

"After arriving in Australia in 1951 the Sisters in 1958, crowned the Blessed Mother as Consors Patris, or Helpmate of the Father. When the Shrine was built in 1968 that crowned picture was placed in the Shrine. Up until this point "Consors Patris" seemed to just be something the sisters strived for. In 1994 the crown was taken down, and the sisters took it to Germany and Rome to be present at the crowning in the Cor Ecclesiae Shrine in Rome. When it returned the sisters saw the opportunity to work with the Schoenstatt Family and prepare



to re-crown Our Lady. Then everyone would feel that it is “their” crown, and Our Lady would be asked to be Queen, not only of our hearts but also of our mission in Australia. During the year 1994-1995 the crown travelled around Australia to all groups existing at the time. A question arose: What title do we give Our Lady. There were several suggestions - however very early on, when the crown was in Western Australia, one of the members asked what the original title was. “Consors Patris” was the answer, and the response was “then why do we change it?” and everyone agreed. The task was then to explain the meaning of Our lady’s title: Consors Patris – or in English, Helpmate of the Father. It is 30 years since this crowning and we have many new members, so that is why I repeat this history.”

In Schoenstatt we work with ideals and with ideals comes a task or a mission. As shared earlier the mission from the shrine is:

One heart in the Father for the Family of God.



When we look at Our Lady, we see that she is the unique daughter of God the Father. She was called to cooperate in the father’s plan for salvation. In Lumen Gentium, the Vatican 11 document on the Church, Chapter 8, which is dedicated to our Lady, we read: ‘Wishing in his supreme goodness and wisdom to effect the redemption of the world, “when the fullness of time came, God sent his Son, born of a woman... that we might receive the adoption of sons” (Gal. 4:4).⁵

It was God the Father whose plan it was to send Christ to redeem the world. The fulfillment of this plan was dependent on the response of Our Lady. Mary’s “Fiat” was therefore, a ‘yes’ to the plan of God the Father. By her becoming the mother of the Redeemer, she helped in the redemption of the world. She was indeed a ‘helpmate’ of the Father or Consors Patris.

She not only conceived and bore the Son, but she accompanied him during his whole life until Christ himself gave her to us, as his last will and testament: Behold you mother. This was obviously the will of his Father. Through Jesus’

⁵ Vatican Documents. LG. no. 52

life we see Mary as Christ's permanent helpmate in the entire work of redemption, she is fulfilling the heavenly Father's plan. She is Helpmate of the Father.

The title **Consors Patris** also belongs to Our Lady's mission in the Schoenstatt Work. She accepted the invitation to come and dwell in the Shrine and there to distribute graces that will help all those who turn to her to find their way home to the heavenly Father. Fr. Kentenich was very clear that his task was to lead all those entrusted to him to Mary in the Covenant of Love. He often said that his task was accomplished once his children had entered into the covenant of Love because then Our Lady would take over and form and educate them. So, we can say that Our Lady helps our father to fulfil the mission given to him to help lead the people of God home to the Father because she has accepted the invitation to be active from the Shrine, to be the one who intercedes the graces needed by those who turn to her in the Shrine.

We can also say that we are called to be Consors of the Father when, by virtue of the Covenant of Love, we lead others to our Mother Thrice admirable, so that she may fulfil her task from the Shrine. If we say that we are Consors of the Father, we are essentially saying that by virtue of the Covenant of Love we are helping in the mission of Schoenstatt to lead the world home to God the Father.

When our Shrine was Blessed, Fr. Kentenich could not come in person, so he sent a letter. In it he wrote:

“our mission is a participation in the mission of our Mother Thrice Admirable, Queen and Victress of Schoenstatt. She is the official and permanent companion and helpmate of the Saviour in the entire work of redemption.”

These words highlighted to us, that we share in this mission and so it was fitting that in 1995, when the movement crowned the Blessed Mother in our National Shrine we used the title: “Consors Patris”, Helpmate of the Father. We see that as Consors Patris Queen, Our Lady wants to help us fulfil our mission to be “One heart in the Father for the Family of God. We have no doubt that Our Lady has made her abode in the Shrine to “educate the people and leaders of Australia and enable them to carry out the post-conciliar mission of the Church”, she is in fact “Consors Patris”. She will carry out this task in as far as she helps us to fulfil our mission to be “One Heart in the Father for the Family of God”.

6. Information and Links

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Shrine Opening Hours:

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

Mulgoa Shrine, NSW. Open daily:

7am – 7.30pm

Mt Richon / Armadale Shrine, WA.

Open daily 7am – 7pm.

Melbourne, St. Luke's Wantirna,

Divine Mercy Chapel Opening Hours: <http://www.stlukeswantirna.net/>

➤ Events

- ❖ Covenant Sundays – Third Sunday of each month 11am Mulgoa, NSW; 3pm Wantirna, VIC; 3pm Mount Richon, WA
- ❖ Men at the Shrine – Second Wednesday each month 8-9pm Shrine, Mulgoa
- ❖ Shrine Time – for young adults – Second Sunday each month 7-8pm Shrine, Mulgoa

➤ Links:

Official Schoenstatt Website

<https://www.schoenstatt.com>

Schoenstatt Australian Website

<http://www.schoenstatt.com>

Our YouTube Channel

<https://www.youtube.com/schoenstattaustralia>

Western Australian Website

<https://schoenstattwa.org.au>

Schoenstatt Men Website

<https://schoenstatt-men-ustralia.mailchimpsites.com>

➤ Zoom Gatherings for Covenant Days

– 18th of the Month 7.30 – 8.30 pm AEDT

Video for January 2026

The Beginning Years in NSW – Early History: Schoenstatt Sisters.

<https://youtu.be/ELxWG1ROyv0>

Video for December 2025

Consors Patris – Helpmate of the Father

https://youtu.be/JT4Z_5VHaKA

Note: These last videos don't upload from Schoenstatt Australia YouTube site

Video for November 2025

An outline of the Sisters' History in Australia https://youtu.be/_qTvhUsu9uA

DON'T FORGET

We are all Schoenstatt" - A Challenge Shared by All

The International Schoenstatt Movement continues to need our support

How to Donate

Donations can be made through various channels, mainly through the **Donorbox** platform.

We are all Schoenstatt! It is time to unite, embrace our origin and spread together our Covenant for the future.

➤ Contributions to the Newsletter are welcome.

Please send to movtooffice@schoenstatt.org.au before the beginning of each month

Editorial Team: Sr. M. Elizabeth Foley, Shirley Hall

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