

May the Sacred Heart of Jesus be everywhere loved. Forever!

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**Newsletter of the Associates of the
Daughters of Our Lady of the Sacred Heart**

OLSH Convent, 2 Kensington Rd, Kensington, NSW 2033.
Tel: (02) 9662 1777 ; Email: associates.ols@gmail.com
www.olsaustralia.org; www.olsverseasaid.org; www.laymsc.org

Year of Consecrated Life



*I am counting on you "to wake up the world", since the distinctive sign of consecrated life is prophecy. As I told the Superiors General: **"Radical evangelical living is not only for religious: it is demanded of everyone.** But religious follow the Lord in a special way, in a prophetic way." This is the priority that is needed right now: "to be prophets who witness to how Jesus lived on this earth... a religious must never abandon prophecy"
(Pope Francis)*

Dear Associates,

As we enter the month of June, traditionally the Month of the Sacred Heart, let us be challenged by Pope Francis' words, not only to religious, but to everyone, to follow Jesus in radical Gospel living. Someone has said words to the effect that we don't yet know if Christianity works because it hasn't really been tried! Image the impact if we took Jesus' words and actions to heart and truly lived from them. We would indeed "Wake up the world"!!

Let us reflect deeply in the coming months on how we can meet the Pope's challenge, the Gospel challenge, and Jesus' challenge.

At present we are prayerfully involved in a Journey, a pilgrimage into the deep places of our beautiful Charism, in the company of Jules Chevalier. Of its very nature this journey is taking us deeper into the Heart of Jesus, where in the company and under the guidance of Mary, the first disciple of the Sacred Heart, we are becoming more aware of the fathomless depths of Jesus' personal love for each one of us, and of his special call to mission as members of the Chevalier Family.

One writer has written that

"Modern life is much like a freeway. But discipleship is a pilgrimage. "

He goes on to write that

*"A pilgrimage is not quickly accomplished,
and it entails frequent stops along the way for observing, pondering,
praying and resting with loved ones and with God.
Every day, every trip, and every task can become a pilgrimage
if we decide to live that way."*

The author sees the following as being characteristic of pilgrims, and I see it as a description of one trying to live life according to the Heart of Jesus. What do you think?

- They punctuate the day with peace, kind words and kindly actions;
- they carry joy, not tension from place to place;
- they stop regularly to pray;
- they reflect on God's word as life's roadmap, a lamp for their feet;
- they take God's hand and let him lead;
- they have a destination – to be with God;
- they do not rush through life; they hope through life;
- they recognize each day as a gift from God, so that each day can be returned to God as a gift, a gift he will accept with love.

(cf Archbishop J.Peter Sartain, *A Journey to the Heart of Jesus*, Our Sunday Visitor, Inc, Indiana, 2014, p12-13)

I would like to share with you a beautiful reflection given by one of our Associates at a recent meeting. She wishes to remain anonymous, but I ask that you pray for her. The readings are those for the 6th Sunday of Easter, 1st Letter of John 4; 7-10, and the Gospel of St John 15:9-17.

"The heartbeat of today's Gospel and of the second reading from the First Letter of John is 'love'. As disciples, we are called to feel this pulse and make our lives beat in rhythm with it. The love commandment that Jesus gives to his disciples depends on God's limitless love for the world (John 3:16). This love is made incarnate and dwells among us in Jesus, the one 'who is closest to the Father's Heart' (John 1:18); and so Jesus' own relationship with his Father, his own life and death, become the norm of the costly love he asks of his disciples. This must not be a cramped or grudging love, but joyful and expansive.

"One of the most priceless human gifts is friendship. It allows us to disclose to and receive from another in complete openness and trust. Before a friend we can think aloud; with a friend we can participate in ones joys and sorrows, hopes and fears; through a friend we can survive loneliness, indifference, hostility. Small wonder, then, that in today's Gospel Jesus calls his disciples by this most precious of names, 'my friends'. Drawn into and abiding in the mutual love of the Father and the Son, disciples are no longer called servants but friends. By his death Jesus 'befriends' the whole world, and it is to such loyal befriending and fruit-bearing in steadfast love that Jesus commissions his disciples.

“The Johannine community was to live as friends and so, throughout his Gospel, John introduces us to various occasions of friendship: John the Baptist, the precursor and the ‘friend of the bridegroom’, who like a best man hands over the Bride Israel to Jesus; the family at Bethany, especially Lazarus, the friend for whom he wept at his grave, and for whom Jesus was the Tomb Breaker (John 11: 35-44); Pilate, who at a critical moment preferred to be a friend of Caesar rather than of Jesus (John 19:12); the disciples beloved of Jesus (John 13:23; 19:26; 21:7); and Peter, the forgiven friend who will lead and shepherd the community of the forgiven (John 21:44ff). As we gather around the table of our Eucharistic Supper, we hear that we have been chosen by Jesus as his friends and commissioned to befriend the world in and with the love he has shown us.

“Thus, may the Sacred Heart of Jesus be everywhere loved. Forever!”

Thank you for this inspiring reflection on God’s holy Word.

Feast of Our Lady of the Sacred Heart

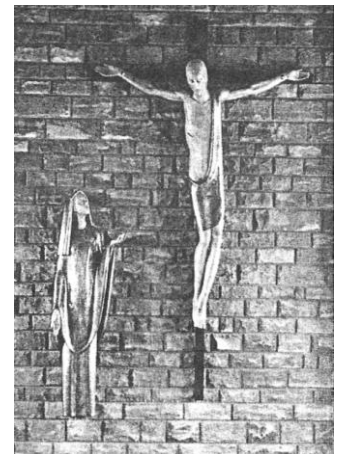
On May 30th, we celebrate our own feast for Mary, Our Lady of the Sacred Heart. It has been said that “Love gave her 1000 names”, and surely our special name for Our Lady is one of the most beautiful as it describes her unique relationship with Jesus, her Son. She wants to share with us her understanding of God’s love revealed in the pierced Heart of her Son. Father Claude Mostowik msc shared his vision of OLSH with some of the Sisters recently and he has given permission to share some of his thoughts with you, our Associates.

“The image of Mary has allowed the Christian imagination to think creatively and differently about understanding [Mary]. Now, it’s our turn today. She has appeared to the poor of the earth at various times and places, often to children, young people and women. From among the least and smallest she reminds us of God’s heart and passion for humanity. This image of Mary as OLSH – the mother beneath the Cross of Jesus – cannot be seen as a passive woman accepting her lot in life. It is the image of continued engagement. She is there wherever Christ suffers today. She is part of the Pentecost community that took the message of God’s love into the city and the world. This spirituality flows especially from the contemplation of Mary at the foot of the Cross. The scriptural source of our Spirituality of the Heart is mainly in Jesus dead on the cross with his Heart pierced. ‘They will look on the one whom they have pierced’ (St John). Mary near the Cross is a part of that source. And we are part of that source as those who try to live the Spirituality of the Heart. There at the Cross, Jesus gives her to us, but we bring our friends, our neighbours, the wounded – as did Jesus with his ‘beloved’. From this vantage point, Mary sees why his mission led to this – love embodied in mission - a Heart pierced and poured out for love for us. Mary shows us what the Spirit does in our hearts. When fear of trouble tends to freeze our faith into silent submission to despair, the Spirit warms us and empowers us to go out and make a difference. We are reminded of our call to tell the Good News that God is the God who loves and gathers us all in spite of language, cultural

*and social difference; that we should live as brothers and sisters; that we stop “othering” people, to break down the barriers between “us” and “them”, between male and female, Jew and Gentile, Muslim and non-Muslim, rich and poor, black and white, young and old, gay and straight, and to bring all humankind to speak one universal language of brotherly/sisterly love. Yes, despite 2000 years of Christianity, the universal brother/sisterhood of humankind has not been understood or realised. We ask, **“What can I do? I am only one individual. What difference can I make?”***

Perhaps at your meetings, or in the silence of your own hearts, you can try and answer those questions. Is it possible that I have within myself the power to made a difference? Surely that is what being the Heart of Jesus in and to the world means! Father Claude went on to say:

Father Chevalier saw the troubles and injustices of his time and was able to imagine and see things outside the box. We need to do the same. Religion was not to be a rigid theology or a set of rules, but of the heart – the Heart of God made flesh in Christ and the Heart of God made flesh in Mary and, by extension, the Heart of God made flesh in each of us. Mary, formed by a deep love and experience of God, and the community of the anawim, was able to imagine things outside the box, beyond herself, to choose hope over experience, to dream dreams larger than the desperation of the moment and to imagine and live the great reversals of God’s dream for all humankind. From among the least and smallest she reminds us of the heart and passion of God for humanity. In the Song of Mary, {The Magnificat}, we hear that God loves us most in our greatest need, as does a Mother, and Christians who forget the Motherly in God will forget the brotherly and sisterly and finally, the Fatherly as well.



Let us pray much for each other and for our many suffering sisters and brothers throughout the world, especially those whom most of the international community seems to have forgotten – those who are adrift on the oceans of the world with little chance of arriving at a safe haven. May our Lady of the Sacred Heart, Star of the Sea, guide them to the Heart of her Son and bring them to new welcoming shores.

In the Loving Heart of Jesus with Mary,

Sr Ancilla White OLSH

JOURNEYING DEEPER INTO THE HEART OF OUR CHARISM

Session 13 - Chapter 7: Pages 91 -101

MISSION EVERYWHERE

Another new chapter!

We are certainly forging ahead with our prayerful reflection and sharing of our Journeying Book, Jules Chevalier's Charism and the Identity of the Chevalier Family, by Father Hans Kwakman

Thank you for your feed-back through the Group Reports.

Let us continue to enjoy "the journey" as together we deepen our knowledge and love of the charism which God has entrusted to us, as Associates of the Daughters of Our Lady of the Sacred Heart and members of the International Chevalier Family.

From his earliest days Jules Chevalier experienced a longing to be a missionary. This first seed of desire was felt as a young boy in elementary school when attending a mission given by a Vincentian priest in his parish. He thought of it as a "*beautiful vocation*" and said that he would be happy "*if God gave me this grace one day*".

Later when he was in the Seminary at Bourges he felt again that longing to become a missionary. When he spoke with his Spiritual Director about this, however, he was discouraged as the need for diocesan priests was felt to be a greater priority. It seems unclear whether this call was to parish-missions, in which the Vincentians were involved, or to foreign missions among unbelievers.

- *Think back to your own childhood days and reflect upon any "call" within your heart that has persisted and grown over the years.*
- *What form has this developed into and how is it expressed now?*

"Missionary" in a double sense: p 92-93

The definition of "missionary" is one sent to promote Christianity..." and although it is often taken to mean "in a foreign country", in the beginning years of the MSC Congregation it had a double meaning. The donation given to Father Chevalier at the conclusion of the now famous Novena to Our Lady on December 8th, 1854, was given for a good work in Issoudun, "... *preferably a house of missionaries.*"

It became clear, later on, that the Parish Priest saw this as an opportunity to establish a second parish in Issoudun that would be the ministry of this "*house of missionaries*". Another donor noted that the people of the region were "*quite ignorant in the matters of religion*", and that the donation was to assist in parish work to help improve this situation. Thus, this was the first "*mission*" that Chevalier undertook.

The meaning of missionary as "local outreach" was also evident in the wording of the "Contract" which Chevalier and Maugenest made with Our Lady in 1855 for their work in Berry:

"The priests commissioned to continue the work of St Ursin, first apostle of Berry, will take the name 'Missionaries of the Sacred Heart'.

They will dedicate themselves with a very special love to the adorable Heart of Jesus and the Immaculate Heart of Mary, and will devote all their energies to making these two hearts everywhere loved”.

- Consider a “local outreach” that has missionary significance that you know about, or have been involved in.
- Do you see a need for a “missionary endeavour” within your/our local community?

Missionaries: Apostles of the Sacred Heart: p 93 – 94

Chevalier’s dream was to spread devotion to the Sacred Heart everywhere. His followers were called “missionaries” because of being sent by Jesus Christ, but for Chevalier, this word was synonymous with “apostle”, meaning both “follower” and “spreader of the faith”. These “missionaries” engaged in parish-missions were instructed in “Rules for Missionaries of the Sacred Heart”, to perform these missions “in accordance with the charism and spirituality of the MSC”: They should

- speak much about the treasures of mercy enclosed in the Sacred Heart of Jesus and Mary
- make home and workplace visits
- implant trust in God’s mercy rather than fear of his punishments
- speak more about heaven than hell
- and even if reference to hell and punishment was necessary, to always end a sermon speaking of God’s mercy.

- Reflect on your own experience of “missionaries” and others who may have shown these attributes to you or your family
- What effect did they have?

Mission Among Non-Christians: p 94-95

The Constitutions for both the MSC’s and the Daughters of Our Lady of the Sacred Heart show the broad scope of ministry for mission work at home and overseas, although the Missionary Sisters of the Sacred Heart Constitutions consider their mission work “mainly in the countries of the pagans”. It is recorded that “...from the beginning ... Father Chevalier ardently desired to establish missions in countries where the Gospel had not yet been preached”. He even desired to go to these missions himself and of ending his life there. This was never to be.

Foreign Missions: p 95-96

The first MSC foundation outside Europe was made in Watertown, North America, near the Canadian border, where the Missionaries ministered to French speaking Canadians. Chevalier saw this as “a first step nearer the missions”. The Vatican made its first request for MSC presence in the foreign missions in 1879 offering “The Mission of Auckland and New Zealand. This was not accepted, due to a lack of suitable candidates. When another offer was made in 1881 for the mission of Melanesia and Micronesia, the offer was gladly accepted, and on 30th August 1881, the first missionaries set sail from Barcelona on their way to Oceania to bring, in Chevalier’s own words: “... the knowledge and love of the Sacred Heart and of Our Lady”.

A direct result of this acceptance was the arrival of the MSC in Australia at the end of the 19th Century and the Daughters of Our Lady of the Sacred Heart in 1885.

Let us take a moment to pray in thanksgiving for what WE have received through these early missionaries bringing the charism and gift of Chevalier to be OUR heritage, legacy, tradition and spirituality today.

Formation: p 97-99

(These paragraphs are of great relevance to us as Associates)

Until the end of his life Chevalier's unflagging energy produced many writings and publications on the Devotion to the Sacred Heart and Our Lady of the Sacred Heart. He was dedicated to meditation, study, research and teaching about the mystery of God's love revealed in the Heart of Christ. He wrote: *"Love without knowledge is impossible; knowledge without love is a disorder"*.

*In reference to the above we could consider our reading of the book by Father Hans Kwakman as a part of **our** "formation" as we "Journey Deeper into the Heart of Our Charism". These words are reminiscent of the introduction to the "Journey" in the Ametur, when we were reminded that we are not just 'going through the book but allowing the book to go through us'.*

Chevalier also wrote many instructions about the Sacred Heart especially for lay people. Many of his books ran to several editions, and in one book especially for lay people entitled *"School of the Sacred Heart or Lessons in Perfection"*, Chevalier presents the Sacred Heart as the Teacher and the lay person as the disciple. As Associates we are indeed disciples and in the words of our Commitment we pray:

*"I (N), in union with Our Lady of the Sacred Heart,
commit myself to the Heart of Jesus as an Associate of the
Daughters of Our Lady of the Sacred Heart.
I make this commitment so that ...
... I may become more like Christ,
and bring others to know Him as Mary did."*

Chevalier *"wanted to see his spiritual family so thoroughly formed that they would be able to bring devotion to the Sacred Heart everywhere in the world, on all levels of society, not only as a devotional practice, but as a comprehensive way of living."* The words of our Commitment continue:

*"I rely completely on your faithful love
to give me the graces I need
to respond to this special call and mission
of making the Sacred Heart of Jesus
everywhere loved forever!"*

In Chevalier's view "the ministry of formation" should be performed by every member who believed in the importance of Devotion to the Sacred Heart for the restoration of Church and Society. But it could only be carried out by those who were deeply grounded in the meaning of this *"way of life"* and who themselves **practised** what they taught others to do.

If we return again to the Commitment ceremony and the prayer that is prayed together at its conclusion, where we call upon our loving Father to "ground" us in the charism so that our "way of life", may reflect that of Jesus:

*"May his charism live on in us today
that we may share more deeply
the joys and hopes, the griefs and anxieties
of all people of our time
especially those who are poor or in any way afflicted.
Thus may we be on earth the Heart of Christ
through the transforming power of His love."*

*Those who have made their Commitment might like to share
what this Ceremony and these words meant to them at the time,
and how they are now integrated into their daily lives.*

Elements of a Charism of the Chevalier Family [7]: p 99 – 101

As sometimes happens some of the original intentions of a Founder can become overlooked or "forgotten" with the passing of time. This is what happened to Jules Chevalier's intentions to have "formation of special groups interested in becoming partakers in the Mission of the Society" when the Constitutions of 1907 emphasised only MSC formation and mission. This meant that a "great means of action" and great resources for Mission were overlooked. However, in the MSC Constitutions and Statutes of 2000 a new start was made by mentioning the "Association of Lay People" in the Chapter about membership. These Constitutions also recommended that the Provincial Superior should promote this Association and encourage the Priests and Brothers of the Provinces to collaborate in this work while always "respecting its lay character".

In 2009 the Tri-Generalate, together with the Co-ordinator of the Laity of the Chevalier Family, issued a Joint Communiqué. In this document *"the religious are encouraged to continue to devote their time and energy to the formation of the laity."* This same document expresses the hope that **"more and more laity themselves will become formators of lay members of the Chevalier Family"**. * Totally in line with Chevalier's charism, his dream and vision, special emphasis is put on "formation in our common spirituality. (*Emphasis added by the writer).

As Chevalier pointed out, to become a formator one must be well informed but also practise the "way of life" ... this in essence means that "teaching" is done by both word and example. Although formal or endorsed formators are both realistic and necessary it is also realistic to consider that all who are committed to this "way of life" have the potential to be "formators" or teachers **to** and **for** others by the example of what they say and what they do, and who they are.

- If this is the case could it mean that we are all "formators-in-training" with a responsibility to take on this role if we are "called" to do so?
- What may some of these roles be?
- Could it be using a particular gift within a meeting? Participating in a particular way?
- Could it be an active ministry carried out in the name or spirit of an Associate?

Is it realistic to say that in being "formed" ourselves we are also "forming" others and that this is both a missionary and an apostolic undertaking?

Consider this in the light of our home, workplace, social groups, parish, community, etc.; eg. Pope Francis, by his way of life and statements, is not only influencing others world-wide, but also forming them in Christian thought, action and responsibility.

The Chapter concludes with reminders of the various components which together form the holistic approach taken by Chevalier in his writings and his living out of Spirituality of the Heart:

- Jesus, the Centre, the Word Incarnate;
- the human heart not only as a symbol of love and mercy, but also of strength and courage;
- the essential personal dimension of the Devotion to the Sacred Heart;
- its cosmological outlook;
- its aspect of adoration;
- its important social relevance.

The final sentence is one that can give us great encouragement and hope in our daily life and deep gratitude that we have been called to live a Spirituality of the Heart:

*"A Spirituality of the Heart, which embraces everything,
and can be practised everywhere,
in all circumstances and challenges of life –
that is the great gift that emerges from Chevalier's charism,
as a river from its source."*

In these few lines there is much to reflect upon.

In both personal and group reflection think or name some ways which show you:

- what this spirituality can embrace,
- where it can be embraced,
- how it can be embraced, and
- in what circumstances.

Are there challenges that you have had to face where you have found "Heart Spirituality" to be a particular help or support to yourself or another? Maybe you have received that help or support and become aware that it was from this source.



Meeting Reports

**"Where two or three are gathered in my name,
I will be with them." Jesus**

Alice Springs. Our Group met on 21st March for Mass and the Stations of the Cross. These included meditations of St Juliana of Norwich, an English mystic. Afterwards we enjoyed lunch together at the Convent.

Paula Thornton

Bentleigh. At our March Meeting Sr Annabella led us in discussion of Chapter 5 pages 64-76 from our "Journeying" book. We broke into small groups for discussion and then came together to share how we could be inspired to be hopeful and positive in our modern world. Our prayers

for April are of thanksgiving to God for our lives, and for those who live consumed by anger and those who live with a lack of spirituality in their lives.

Patricia Baxter

Bowral. The discussion topic for our April meeting was "*A Shared Mission*" from our "Journeying" book. We discovered how far reaching has been Father Chevalier's dream of making the love of the Heart of Jesus known everywhere. Our talk gradually came to the role Sr Frances Mary Walsh had in the seventies of the twentieth century of creating the Associates of the Daughters of Our Lady of the Sacred Heart in Australia.

Sr. Therese McNamara

At our May meeting we looked at the section in Chapter 6, "*Mission of the Laity*". We read with interest of Father Chevalier's desire for a place for the Laity in his vision of spreading the love of the Heart of Jesus everywhere. We saw how relevant his desire for Laity involvement is even truer today. The description of the phrase "*Aiming at perfection*" in the Spirituality of the heart as imitating the virtues of the Heart of Jesus such as love, gentleness, compassion, patience, mercy, courage, strength, constancy and generosity spoke to our hearts.

Sr. Therese McNamara

Corinda. We met on Sunday 10th April – a small but very vibrant group. The sharing was wonderful and all enjoyed the meeting. We began with an Easter prayer in the Convent Chapel and included some of Pope Francis's Easter message at the beginning, which was read out very prayerfully by Bev. Everyone joined in the sharing and prayers. We left the Chapel feeling really invigorated and wanting to share our joy with one another. The next part of our meeting was sharing from Father Kwakman's book, and again we had some wonderful insights from each of our members. Afterwards we moved into general business and organised our coming together for the Feast of Our Lady of the Sacred Heart on 30th May.

Sr Evelyn Page

Darwin. At our March meeting, on the eve of Holy Week, we paused in our busy lives to keep vigil with our Suffering Lord in a beautiful Prayer Service. As we reflected on the events of Palm Sunday we asked ourselves the question: *What are my feelings as I partake in this scene?* We then shared our thoughts. The next part of our Service was woven round the passage about the Suffering Servant from Isaiah Ch 53. All found this a very inspiring beginning to our journey through Holy Week to the Resurrection.

Sr Jo Kenny

Enfield. At our May meeting we talked about Jules Chevalier's plan for the society with an emphasis on the "Third order", Associates. His vision for lay people to be an integral part of the Chevalier Family led us to where we are now as Associates. We spoke about our role as lay people to "Imitate the Heart of Jesus, showing love, gentleness, compassion, patience, mercy, courage, strength, constancy and generosity". Members shared examples from their own lives where they felt called to stand up for causes despite opposition. St Pat showed us the power point presentation prepared by Sr Robyn Reynolds comparing Pope Francis' *Evangelii Gaudium* with the OLSH Constitutions. On 30th May we will celebrate Our Lady of the Sacred Heart feast

with the Sisters at Kilburn. We closed with prayer remembering sick family, friends and members.

Margaret Baker

Hartzer. To begin our April meeting Sr Ancilla led us in a reflection time, *How Rich is God's Mercy*. Our discussion then centred on the Third Order regarding the religious and laity and the different manner of living and expressing our faith in the lives we lead. Mary McKillop was spoken of regarding the difficulties she experienced, and also her connection with the laity. In Chevalier's time the lay people were often more available and open to the lives and problems of their sisters and brothers than the religious. In our days priests and religious are closer to the laity, but we are now experiencing a lack of priests and religious in our modern world. Families help one another and belong to their community in the parishes. One member spoke of her reception into the Church and how it came about by observing her friends and how they lived their faith. We spoke of the virtues and characteristics of Jesus as a gift from God and how we can strive to imitate Jesus in all that we do.

Robyn Miller

Randwick. We commenced our meeting with a meditation on the Gospel of the following Sunday – the Good Shepherd. We then moved to the Ametur and our Journeying reflection and discussion in the April issue. As we have several new members we were able to help them realise the position Fr Chevalier wished them to have. It was a good opportunity to remind the "older" ones of this. We were greatly interested and involved in the details outlining how Fr Chevalier saw that the laity would live out their place in his overall plan. We were also very happy to hear read the paragraphs relating to the Associates from the OLSH new Constitutions

Sr Theresa Coleman

Roselands. At our March meeting we pondered on our special mission and how we can live it in our times. We discussed the Lenten message of Pope Francis regarding the indifference that we can have in regard to various unjust happenings in our world. We need to open our hearts to the poor and suffering as Jesus always opened his, and still does open his Heart to us. We also talked about the unequal position of women in so many countries and how we might be able to help this situation.

Myrna dela Pena

At our April Meeting we shared our thoughts on Session12, *Journeying Deeper into the Heart of our Charism*. We talked about the three branches which were to form Father Chevalier's religious family. As the **Tertiaries of the Sacred Heart** or **Third Order** became our Associates as we now have them, we concentrated most of our discussion on them. As lay members of the Chevalier Family we endeavour to live out our charism by being the Heart of Jesus through our work as catechists, by participating in the Liturgy as Acolytes, Readers or Extraordinary Ministers of the Eucharist or by volunteering to clean and decorate the Church. We also try to be good neighbours especially to the lonely ones. We raised our concern about the dwindling numbers at Mass as well as the urgent need to pray for our persecuted Christian sisters and brothers all over the world. We welcome Pope Francis' recent directive to bring back the practice of praying the Angelus. Finally we revisited the story of the founding of the MSC and the Daughters of our Lady of the Sacred Heart and the work of Father Chevalier and Mother Marie Louise.

Helen Di Vincenzo

*We pray for Those
Who Have Gone before Us*



Daughters of Our Lady of the Sacred Heart

Sr Ondina Rocha (Brazil), Sr Marie-Rose Hansen (Belgium).

Missionaries of the Sacred Heart

Brother Paul Brooks msc

Associates

Agnes Chung

Relatives and Friends

Andy McCarthy, Clare Dwyer, John Fitzpatrick, Peter Dawson, Pepita Galvan, Alvin Santillan, Ronald Bange, Those killed in the French air disaster and in the Nepal tragedy.

We pray for Those Who Are Ill or in Need of Our Prayers

Brother James Maher msc, Fr Chris Murphy msc, Br Len Coad msc, Fr Peter McGrath ofm, Peter Callahan, Judith Carroll, Noel Bird, Mary Chambers, Sr Kath Conlan, Jeanette Carew, Keith Crittenden, Carol and Brian Butler, Amang Franco, Lisa Hopgood, Clare Hickey, Celine Doherty, Many Menso, Nicole Schnezck, Kevin Shea, Pat Mulherin, Una Hill, Doreen McCarthy and family, Eileen Fitzpatrick, Ruth Kelly, Bryan Butler, Esme Elefante, Loretta Ramos, David Chung, Eleanor Endrinal, Anthony Cosgrove, Yolanda Reyes, Yolanda Aquino, David Mollet, Veronica Platzler, Caitlin and Jane Hackett, Shirley Stewart, Frances Lloyd, Kodey, Scott Findlay, Caroline Thompson, Brendan McKinnon, Patrick Trone, Elsie Martin (3years old, cancer) and her Family, Sue Barling, Steve O'Brien, the people of Nepal, the "boat people".

Thanksgiving to Our Lady of the Sacred Heart

- Sr Constance olsh who turned 100 on May 21st.
- For a family's safe migration to Australia.
- For successful therapy for a son.

New Resources

Sr Juliette Baker olsh wrote a short life of Mother Marie Louise Hartzler some years ago. It is very readable and gives us insight into the life and heart of our beloved first Superior General. The story, interspersed with appropriate hymns, has been made into a CD. The words for the hymns are included in a booklet with the CD. The cost is \$15. The transcript of the CD, "A Life of Love," has been republished in a booklet, complete with photos/pictures and is available for \$5. Postage is free.

ORDER FORM: "A Life of Love"

Please tick your choice and indicate number in the box

CD : \$15

NUMBER:

NAME:

TRANSCRIPT: \$5

NUMBER:

ADDRESS:

Return to Sr Duchesne Lavin, OLSH Convent, 2 Kensington Road, Kensington 2033

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