

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

No:316

# Ametur

August – September 2015

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

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## Year of Consecrated Life



Dear Associates

With the chill of winter upon us we seek the warmth of a cosy home and some good reading material. Pope Francis has supplied us with some more inspiring and challenging thoughts in his new Encyclical, subtitled, ***On Care for our Common Home***. In the opening paragraphs he explains the situation of our earthly home:

***"Laudato Si', mi' Signore" – "Praise be to you, My Lord".***

*In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us.*

*"Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs." (Canticle of the Creatures)*

*"This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she "groans in travail" (Rom 8:22). We have forgotten that we ourselves are dust of the earth (cf. Gen 2:7); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters. Nothing in this world is indifferent to us."*

In the Book of Leviticus we read:

*"... the land is mine ... you are strangers, sojourners and guests who are allowed to make use of it" (25:23).*

"...you are guests who are allowed to make use of it." But how often do we live in the world, not as respectful and thankful guests, but as greedy and domineering landowners, squeezing every last bit of mileage out of our estates - using them up for our own profit and pleasure with not a thought for others who will come after us and not a thought for the intrinsic value of all that God has created.

Our justice should extend to all that impinges on this beautiful world as well as to all human beings. Our reverence for God's creation is an aspect of our reverence for God. In 1854 Chief Seattle, an American Indian, delivered an address on the occasion of the transferral of ancestral Indian lands to the United States Federal Government:

*"How can you buy and sell the sky, the warmth of the land? If we do not own the freshness of the air and the sparkle of the water, how can you buy them? This we know. The earth does not belong to the humans; humans belong to the earth. This we know. All things are connected like the blood which unites one family. All things are connected. Whatever befalls the earth befalls the children of the earth. The humans do not weave the web of life; they are merely strands in it. Whatever they do to the web, they do to themselves. This earth is precious to God, and to harm the earth is to heap contempt on its creator."*

In a seventeenth century Chinese treatise on the art of painting, the artist is advised to compose the picture so that if, say, he is painting a man looking at a mountain, the man will appear to be in an attitude of homage and the mountain itself will appear to be slightly bent in an attitude of acknowledgment. Or, if a lutist is playing her instrument under the moon, the painter is advised to make it appear that the lutist is listening to the moon and the moon is listening to her. The spiritual dimension of such counsels is that humans stand in a relation of vital inter-connectedness with the natural world, and therefore it must be treated with reverence and respect.

This example reminds me of a poem of Gerard Manley Hopkins, of which, I am sure, you are familiar. Written in the 1870's it is called "God's Grandeur". It sums up beautifully our relationship with creation.

*"The world is charged with the grandeur of God.  
It will flame out, like shining from shook foil;  
It gathers to a greatness, like the ooze of oil*

*Crushed. Why do men now not reck his rod?  
Generations have trod, have trod, have trod;  
And all is seared with trade; bleared, smeared with toil;  
And wears man's smudge and share's man's smell: the soil  
Is bare now, nor can foot feel, being shod.*

*And for all this, nature is never spent;  
There lives the dearest freshness deep down things;  
And though the last lights off the black West went  
Oh, morning, at the brown brink eastward, springs -  
Because the Holy Ghost over the bent  
World broods with warm breast and with ah! bright wings."*



Here we have the Holy Ghost brooding over the bent world - bent towards the Heavens, towards its Creator, or is it bent towards us, its inhabitants, and its guests? Let hope that it is bent towards both - towards God in supplication and gratitude, and towards us in pleading that as guests we treat it with due reverence.

The encyclical also speaks of Mary and St Joseph and their place in our care of God's creation:

*Mary, the Mother who cared for Jesus, now cares with maternal affection and pain for this wounded world. She treasures the entire life of Jesus in her heart (cf. Luke 2:19,51), and now understands the meaning of all things. Hence, we can ask her to enable us to look at this world with eyes of wisdom (par 241).*

*Through his work and generous presence, [St Joseph] cared for and defended Mary and Jesus ... . That is why he was proclaimed custodian of the universal Church. He too can teach us how to show care; he can inspire us to work with generosity and tenderness in protecting this world which God has entrusted to us (par 242).*

Reverend James Martin SJ has summarised the ten most important messages from ***Laudato Si***:

1. The spiritual perspective is now part of the discussion in the environment.
2. The poor are disproportionately affected by climate change.
3. Less is more.
4. Catholic social teaching now includes teaching on the environment.
5. Discussions about ecology can be grounded in the bible and church tradition.
6. Everything is connected – including the economy.
7. Scientific research on the environment is to be praised and used.
8. Widespread indifference and selfishness worsen environmental problems.
9. Global dialogue and solidarity are needed
10. A change of heart is required.

I hope that this little taste of the encyclical will whet your curiosity to read it. If you are a "Googler" then look up the name, ***Laudato Si***, and you will find it. As Pope Francis concludes the encyclical he writes:

*At the end, we will find ourselves face to face with the infinite beauty of God, and be able to read with admiration and happiness the mystery of the universe, which with us will share in unending plenitude (par 243). In the meantime let us come together to take charge of this home which has been entrusted to us, knowing that all the good that exists here will be taken up into the heavenly feast. In union with all creatures, we journey through this land seeking God, for "if the world has a beginning and if it has been created, we must enquire who gave it this beginning, and who was its Creator" (St Basil the Great). Let us sing as we go. May our struggles and our concern for this planet never take away the joy of our hope (par 244).*

May God bless each one of you and your loved ones with deep peace, joy and hope. Let us pray daily for each other and for all our suffering sisters and brothers throughout the world.

United in love and gratitude in the Heart of Jesus with Mary.

*Sr Ancilla White Olsk*

# ***JOURNEYING DEEPER INTO THE HEART OF OUR CHARISM***

**Session 14 - Chapter 8: Pages 103-114**

## **A MISSION TOGETHER WITH OUR LADY OF THE SACRED HEART**

*This is the second-last Chapter of our Journeying Book,*

*Jules Chevalier's Charism and the Identity of the Chevalier Family, by Father Hans Kwakman.*

*As we said at the beginning of this Journey we want the book to go through us, not us through the book!*

*And so, Groups are reflecting on different sections of the book at any one time.*

*There is no time limit to the journey. Let the Holy Spirit lead you and/or your group where he will.*

Before we look in depth at this next chapter and see how it relates to our spirituality today, it may be helpful to "fast forward" to pp 110-111 where there is an explanation of the **Cultural Background** of Father Chevalier's time. This may help to put into perspective the changes that have taken place over time, the light that Vatican 11 directed towards Marian Theology in "The Dogmatic Constitution of the Church" (Lumen Gentium), and in the current Catechism of the Catholic Church. Both of these documents describe Mary in Biblical terms but do not discount Tradition and "appropriate" devotional practices.

In the European culture of the time when Father Chevalier lived, and up to the 20<sup>th</sup> century in Europe, "all relationships were seen and lived in the context of authority and dependence ... people's dignity was measured by their position on the hierarchical ladder ... everyone had to know his or her place and act accordingly". It is no surprise then that Chevalier regarded the relationship between Mary and her Son from the perspective of authority and submissiveness. Today we look at this, and other relationships differently and the spirituality that grows out of "changed thinking" is different now to what it was at that time in that culture.

*Let us ask ourselves:*

- *how the thinking of that time has lingered on in some ways, still influencing both Church and Society, but also*
- *How the "changed thinking" has been a positive force and an opportunity for freedom and action that was not as easy or accessible in the past.*
- *Consider asking some of the Sisters how their ministries of past and present differ and how the inclusion of laity in many areas, once considered to be the role of the religious, or clerics, has changed the face of the Church.*
- *Have these changes considerably changed your spirituality?*

### **The History: p103**

In 1864 Chevalier founded "The Confraternity of Our Lady of the Sacred Heart". This grew out of his devotion to Mary, the Mother of God, under the title of Our Lady of the Sacred Heart. The Basilica of Issoudun was a centre of devotion to Our Lady of the Sacred Heart and in 1869, on behalf of the Pope, the statue of Mary was crowned with this title. In 1874 in Issoudun Chevalier named the congregation of Sisters he founded as "Daughters of Our Lady of the Sacred Heart". In 1900 the Missionary Sisters of the Sacred Heart also placed themselves under Mary's protection under this special title.

### **"This cause is yours ..." p104**

Both Fathers Chevalier and Maugenest spontaneously had recourse to Our Lady when they planned to found the Congregation of the Missionaries of the Sacred Heart. Even when they met opposition they continued their prayer and made a "contract" with Mary whom they promised to "make loved in a special way".

In September 1855 their prayers were answered with the official installation of the MSC Order. Even then Chevalier was considering the title "Our Lady of the Sacred Heart" but it was not until some years later that he was to make it public.

### **"She has done everything..."p104**

As we read this section and hear of the confidence Chevalier had that his prayers would be answered by the intercession of Our Lady of the Sacred Heart it is interesting to note Father Bovenmars' comments:

"If the Confraternity of Our Lady of the Sacred Heart brought the MSC Congregation to life, that means that the Congregation owes its development to Our Lady of the Sacred Heart and to the laity, for the Confraternity is mainly an organization of lay people."

- *Just as Chevalier and his close confreres had unbounded confidence that their prayers would be answered let us reflect upon any time when our prayers were answered in a way that was to the extent or beyond our hope or expectation.*
- *Have you always had a "devotion" to Mary, or, is this something that is still growing and developing?*
- *Has there been an incident/catalyst/experience that has influenced your recognition and appreciation of Mary?*

### **Chevalier's intentions: p105**

In various publications there are various intentions/reasons mentioned for Chevalier's promotion of Devotion to our Lady of the Sacred Heart, such as:

- the fulfillment of the promise to make Mary loved in a special way
  - gratitude the new society of the MSC owed to Mary
  - gratitude to God for having chosen Mary to form the Sacred Heart in her womb
  - honouring the relationship of love and motherly power between Jesus and Mary
  - to ask Mary to lead us to Jesus' Heart as the source of life
- and especially
- Chevalier saw devotion to Our Lady of the Sacred Heart as a powerful means of bringing people to Devotion to the Sacred Heart.

*It is evident that Chevalier had "great expectations" of Mary and what she would do for her Son's new Congregation of Missionaries of the Sacred Heart, but he did not fail in gratitude.*

- *So often I pray for my needs and those of others – do I spend equal time in the prayer of thanks/gratitude?*
- *Maybe I know or have a favourite Scripture verse about gratitude – share it with the group or with a friend.*

*Chevalier also honoured the relationship of love between Jesus and his Mother. This could be an example of the honour we can show to those we love and to all people in general.*

- *How do I or how could I show this honour in my relationships?*

### **Mary's wonderful co-operation: p106**

Despite all his efforts to spread devotion to the Sacred Heart of Jesus, it was not spreading as quickly as Chevalier wished. He thought that Mary, under this new title, would indicate her co-operation in this work, and indeed, his expectation was not misplaced – fifteen million people placed themselves under her protection. Chevalier praised Mary for her part, through her Son, in contributing "so forcibly to the salvation of humankind".

### **An integral part of the Devotion to the Sacred Heart: p107**

Such was Jules Chevalier's devotion to the Sacred Heart that he saw **all** blessings coming from that Heart, but so close was Mary in relationship with her Son that these came **from** the Sacred Heart **through** Our

Lady. The devotion to Our Lady of the Sacred Heart became integral to devotion to the Sacred Heart. They were inseparable and an integral element of his charism - the two should not be separated. The three statues that represent Our Lady of the Sacred Heart clearly express this:



Jesus at the age of twelve standing in front of Mary  
The Child Jesus in Mary's arms.  
Mary standing at the foot of the Cross.

*Just as family photos remind us of those we love and events we cherish so too can "religious art". For all of us these images would vary greatly and for many and varied reasons.*

- *Do you have a favourite "reminder" of the love Jesus and/or Mary has for you and you for them?*

*This may be a traditional picture of statue or another item that has particular spiritual significance.*

### **A preoccupation with power: p108**

Chevalier's presentation of the intimate relationship between Jesus and his Mother was strongly influenced by medieval theology. In Chevalier's vision of the role of Jesus and the Sacred Heart, however, there is clear development in his thinking. This did not apply to his vision of the role of Mary. He retained the image of Mary's authority or power not only over us but over the Heart of Jesus. He used such expressions as, "the Sovereign Mistress and Queen of the Heart of Jesus". He writes of many aspects of the relationship between Our Lady and the Sacred Heart and "he studies all these aspects ... to explain Mary's great power of intercession" (Bovenmars).

### **The Vatican**

In 1869 the Vatican issued a warning to "not exaggerate the idea of the power of the Blessed Virgin" and cautioned that "by calling her Queen of the Sacred Heart" Chevalier was placing Mary's power above that of her Son. Chevalier defended this by maintaining that "Mary's power ... is only a power of intercession". However, after this "he underlined the fundamental truth that Jesus Christ is the only true mediator between God and humanity, and that Mary receives all power from Him".

### **Cultural Background**

As mentioned at the beginning of this session the culture of the time and place in which Chevalier lived had a significant influence on people's perception of "power in relationship". There was also much suffering in the areas of health, inadequate medical care, lack of sanitation and insufficient food from harvest failure. People needed relief for their sorrows and they turned to Our Lady of the Sacred Heart for maternal comfort and care. She was "the hope of the hopeless" and Chevalier wanted to inspire people that through prayer and devotion their hope and confidence would be justified.

Not only was Chevalier concerned with individuals in dire need, he was also intensely worried about society as a whole. He saw indifference to religion, people moving away from God, error and falsehood rife and corruption abounding. He saw that the only hope for society and the Church was in the Heart of Jesus and Mary was the key to opening the treasures of that Heart.

*The ills of society in the 19<sup>th</sup> century were a continuation of the ills that came before and are still continuing into our own times. The form or elements and subject matter may have changed in some cases but there is still much to pray about and act upon.*

- *What do you see as some of the "ills" in our present time?*
- *What do you feel drawn to pray about and act upon?*
- *As part of a group is there something we as Associates can unite to do?*

### **Elements of a Spirituality of the Chevalier Family (8): p113**

We are left with the question:

***How can we integrate the role of the Devotion to Our Lady of the Sacred Heart, lived and developed by Chevalier in the 19<sup>th</sup> century into a Spirituality of the Heart, lived and practiced in the 21<sup>st</sup> century?***

A possible "answer" given by Sr Merle Salazar Olsch (p113-114) warrants close reading and reflection. In fact reflection and action are what we are being called to. She sees Mary called to be "Disciple" and we also to be "Disciples" and people who will "do something about it" when we look at the ills of the 21<sup>st</sup> century as Jules Chevalier did in the 19<sup>th</sup> century.

We have already reflected on what actions we may take. Let us sit and reflect often upon the words of living out our spirituality:

"The object of our Spirituality is still  
the indissoluble bond of love between Jesus and Mary,  
the love that finds full expression in the Heart of the Word Incarnate,  
the love that has been shared with us,  
the love that we are called to incarnate here and now.'

Sr Merle puts forth her proposal in the belief that if Father Chevalier was alive today he would continue to develop the devotion he introduced so that it would remain relevant in this time and age.

"For us today,  
I propose to regard Our Lady of the Sacred Heart primarily as Mother-Disciple,  
rather than as intercessor-dispenser of graces.  
Such a view, I believe, will help move us from devotion to spirituality,  
from simply praying our devotions to actually living out our spirituality,  
the spirituality of the heart. ...  
If we see Our Lady primarily as mother-disciple, we cannot just wait for her to give out the graces. We will do that of course, we will pray to her and ask for her intercession, but we will do more than that.  
As a mother, we see her in the many suffering mothers today mourning the loss of their children.  
As disciples, we see her in the many, who are working for justice and 'doing what He tells them'.  
We see the victims and we hear her say: 'They have no wine, no food, no drinking water, no homes, no families... you do something about it'. "

Sr Merle concludes by saying that Father Chevalier "is not personally alive to do this today but we, the members of the Chevalier Family are." This proposal is more than just a suggestion. It is our call to action and prayer. As Disciples and Associates let us pray and act together.



Our Lady of the Sacred Heart

we see you as mother in the many suffering mothers today mourning the loss of their children.

We see you as disciple in the many who are working for justice, 'doing what He tells them'.

We see victims in those around us, in those who have no food, home, country, water, family, love and protection.

We see someone we can help and we hear the words, "You do something about it". As members of the Chevalier Family show, guide and support us, and with your love and example we may indeed live the desire:

"TO BE ON EARTH THE HEART OF GOD".



## ***GROUP REPORTS***

**Bentleigh :** Our Group met at the Convent on the feast of Our Lady of the Sacred Heart. Father Chris Chaplin celebrated the Mass and he spoke to us of the all-encompassing powerful love of Our Lady, far beyond that of an ordinary human being. She deeply

influences the lives of women and men with her obedience and grace.

He then warned us about becoming slaves to our Ego to the exclusion of our Soul and becoming so busy that we are unable to stop and enrich or spiritual lives. However, a combination of a healthy work ethic and a rich spiritual life (both Ego and Soul) can be a wonderful lifestyle where great feats can be achieved. We then gathered for a festive lunch.

At our June Meeting Sr Elaine spoke to us about St Paul as we celebrate the feasts of Peter and Paul the following day. After his conversion Paul had a revelation to "proclaim Jesus among the Gentiles". He travelled extensively and as we know wrote many letters which are read at many of our Masses. He is a wonderful teacher. Sr Elaine then gave us some extracts from Pope Francis' Environmental Encyclical. We discussed how it could be implemented in today's political environment.

**Patricia Mirabile**

**Bowral :** At our July meeting our discussion moved to *Spirituality of the Heart*. Those who had been Associates for many years spoke of how this spirituality has become an integral part of their lives. It was seen how the sentiments of the Heart of Jesus can touch our lives and our attitudes towards others. During our quiet time we pondered on the reflection of Fr Pedro Arrupe S.J. which indicated the influence of God on all aspects of our lives.

**Sr Therese McNamara**

**Callala :** We have a small group these days but we enjoy our time together, sharing the readings from the Ametur and Fr Jules' Book, and the discussions these lead to. We particularly liked the description of pilgrims who recognize "*that each day is a gift from God and can be returned to God which he will accept with love*". Also "*God's limitless love for us – his friends*".

**Ann Collier**

**Canberra:** In May we were blessed by having a Day of Retreat at St John's Church, Kippax. Fr Paul Brown msc from the parish gave three reflections on "*The Development of the Church's Understanding of Devotion and the Place of Mary in the Life of the Church*". These helped us to a better understanding of how "devotion" to Mary has evolved over time. Father focused on



Father Chevalier's understanding of Mary's relationship to Jesus as Mother and Disciple and her place in the Spirituality of the Heart to which we, as Associates, are committed. We were able to have Mass and quiet time for reflection, prayer and sharing before concluding the day with the Renewal of our Commitment.

**Christine Casey**

At our June meeting Christine read from the writings of a young Jewish woman who lived in Amsterdam during the Nazi occupation and who died as one of the millions of victims of the Holocaust – Etty Hillesum. Not long before her death she wrote:

*You have made me so rich, O God, please let me share out your beauty with open hands.  
My life has become an uninterrupted dialogue with you, O God, one great dialogue.  
Sometimes when I stand in some corner of the camp, my feet planted on your earth,  
my eyes raised towards your heavens, tears sometimes run down my face,  
tears of deep emotion and gratitude.  
At night too, when I lie in bed and rest in You, O God,  
tears of gratitude run down my face, and that is my prayer.  
I have been terribly ill for several days, but that too will pass.  
Things come and go in a deeper rhythm and people must be taught to listen,  
it is the most important thing we have to learn in this life.  
I am not challenging you, O God. My life is one great dialogue with you.  
I will never become the great artist I would really like to be,  
but I am already secure in you, O God.  
Sometimes I try my hand at turning out small profundities and uncertain short stories,  
but I always end up with just one single word – GOD.  
And that says everything, and there is no need for anything more.  
And all my creative powers are translated into inner dialogues with you.  
The beat of my heart has grown deeper, more active, and yet very peaceful,  
And it is as if I were all the time storing up inner riches.  
Ultimately we do not pray: God prays in us.*

We then continued with our discussion of pages 81-83 of our Journeying Book with everyone contributing in the sharing. A very prayerful meeting.

**Christine Casey**

We began our July meeting with a meditation written by Margaret Keen. We prayed the Morning Prayers for Saturday and reflected on them. We then discussed pages 92 – 94, on Mission and Father Chevalier's journey so far. It is good to realize the history behind his decisions and our own mission by being Associates now.

**Christine Casey**

**Darwin:** We celebrated the Feast of Our Lady of the Sacred Heart in the Cathedral with a beautiful Mass during which all OLSH Associates made a re-commitment which was led by Sister Jo Kenny. As it was our special feast we shared lunch together and caught up with all our friends.

**Anne Davey**

Our June Meeting centred on the feast of the Sacred Heart. St Jo Kenny had prepared our quiet time when we reflected on what comes to mind when we hear the words, "Heart of Jesus". We closed with the *Memorare*.

**Anne Davey**

**Elmore:** Our small group gathered at the parish church for Mass and then adjourned to the warm Convent Chapel for Exposition, the Rosary and Renewal Prayer. We then went to the Parish Hall, Chevalier Centre, for lunch and an interesting talk from Sr Mary Batchelor olsh.

Sister spoke of her life in religion, and of her years spent teaching in South Africa and South Sudan where there were very few buildings or educational aides. Her love for the children was very obvious. Sister also has fond memories of her days in Elmore school. **Norma Holmberg**

**Hartzer:** As our June meeting fell on the first day of National Week for Refugees Sr Ancilla led us in a reflection that challenged us to think about and pray for those in dire need, asylum seekers and refugees. Sr Margaret Jennings spoke to us about her Prison Ministry, a "Mission at Home" of particular interest to our group. Our journeying with Fr Kwakman's book will resume next meeting. **Jan Clark**

The recent encyclical, *Laudato Si*, was the inspiration for a beautiful reflection prepared by Sr Ancilla as we began our July Meeting. This also engendered prayerful comments and discussion on the challenge Pope Francis' words present us with. As "Journeyed Deeper into the Heart of our Charism" with Jules Chevalier and his "Shared Mission", Chapter 6, there was lively and involved discussion about Chevalier's vision and promotion of involvement of the laity – especially in the light of *Evangelii Gaudium*, *Lumen Fides* and the Synod on the Family. **Jan Clark**

### **Notre Dame (Kensington) :**

We began our May meeting by reciting a prayer of Consecration to Our Lady of the Sacred Heart which ended with the words, "Let me live in you and keep me in this union always". Judith then led us through our preparation for the 6<sup>th</sup> Sunday of Easter. We read and shared first about being friends with Jesus and then our relationships with our friends. One of the most priceless human gifts is friendship.

Sr Marilyn then led us in our study of Fr Hans' book on Jules Chevalier's Charism. We talked about how widespread the devotion to Our Lady of the Sacred Heart is and how Mary can be found in some very obscure places. We also learnt that our invocation "*May the Sacred Heart of Jesus be everywhere loved*", is inscribed in Latin at the shrine of St Mary of the Cross MacKillop in North Sydney. We then adjourned to the Prayer Room for a beautiful meditation on Our Lady in preparation for Mothers' Day, and we sang one of Br James Maher's lovely Marian hymns, "*Our Sister in Faith*". **Maureen Maher**

At our June meeting Sr Ancilla told us a story from a homily on the Feast of the Sacred Heart, by Fr Peter Carroll msc, who is in the Prison Ministry. It was about a prisoner who had a very small window in his cell. At first he hated that window as it reminded him of his lack of freedom. After a while as he looked at the limited view from his window, a small piece of sky, some tree branches, sometimes a bird, or raindrops, or a ray of sunshine, he realized what a blessing each of these small things were. He realized that he had lost sight of the small details that make up every life, and with that had lost any gratitude for daily blessings. He found his life was transformed through that small window.

We then reflected on another tiny thing, the Mustard Seed Parable from the following Sunday's Gospel. Judith presented us with food for thought. One point was that God is in all our beginnings and endings. This is the great and faithful hope of all Jesus' disciples. Even in our failures we have only to see Jesus on the Cross to realize that this was the beginning not the end. We need to trust and be aware that God's plan for us is a good one, and that it will unfold in His good time.

As Refugee Week began this weekend we went to the Chapel for a Paraliturgie to help us pray for and reflect on those less fortunate than ourselves. "Help us to trust in God's providence and to work together to ensure that each has a fair share of our Father's blessings." **Maureen Maher**

**Randwick:** We began our May meeting with a meditation on the Gospel for the coming Sunday – Pentecost Sunday. Jesus gives to his disciples the reassurance that he will send the Holy Spirit to guide and support them in their spreading of the Message. This message is for us today also. The bulk of our meeting was on the role of the laity from Father Chevalier’s plan for his Congregation – using the outline in the Ametur. The members reached a deeper realization of this reality, lost at the time of Fr Chevalier’s death, but now re-found in Post Vatican 11. They appreciate better their place and role as members of his “family”. **Sr Theresa Coleman**

.....  
**ASSOCIATES’ ANNUAL RETREAT**  
**St Mary’s Towers Retreat Centre,**  
**Douglas Park**  
**Friday 30<sup>th</sup> October – Sunday 1<sup>st</sup> November, 2015**

**APPLICATION FORM**

Name: .....

Address: .....

Phone: .....Mobile: .....

Dietary Needs: .....

.....

Any Other Special Needs: .....

.....

**Cost for the Weekend: \$ Concession \$164, Full fee: \$184**

**Please make cheques payable to *OLSH Associates*.**

***You may pay with this form , later on, or when you arrive at Douglas P ark.***

**Please return by Friday 9<sup>th</sup> October  
to Sr Ancilla at OLSH Convent, 2 Kensington Rd, Kensington 2033**

***“Come aside and rest awhile”  
Jesus***





## *Remember Our Beloved Deceased Daughters of Our Lady of the Sacred Heart*

Australia: Sr Claire Mangan (St Joseph's)  
Belgium : Sr M Désirée Van Gerwen, Sr Cecile Claes  
Holland : Sr M Rufina Roumans, Sr Imelda Broeks,  
Sr Carien Beukers

### *Missionaries of the Sacred Heart*

Br Peter Whelan, Br Len Coad, Fr Tyson Doneley

### *Associates*

Josie O'Loughlin (St Josephs), Marie Parry (Bentleigh), Aileen O'Sullivan (Elmore),  
Agnes De Rouw (Bowral), deceased Associates from Port Keats.

### *Relatives and Friends*

Mary Chambers, Mary Trone, Bernie Coad, Sevese Isaro, Noel Bird, Paul Campbell, Robert Dunn,  
Keith Black, Fr Peter McIntyre, Elsie Martin (3), John Fitzpatrick, Irene Pieris,

### *We remember Our Sick and Those in Need of Prayers*

Br James Maher msc, Sr M Paschal, Sr Mary Lenaghan, Anthea Walker, Pauline Sharpe, Michael  
Grimes, David Richards, Aileen Gallagher, Joanne Le Sueur, Aileen Foley, Bryan Butler, Ruth  
Kelly, Eileen Fitzpatrick, Pauline Roberts, Keith and Irene Crittenden, Pat Palmer, Barbara Gabel,  
Patricia Goyen, Josephine Leahy, Monica Brennan, Kerin Coulehan, James Coulehan, Joanne  
Cenko, Clinton Cenko, Colleen Leonard, Annette Milikins, Tifanny Manzie, Bob Whalan, Adrienne  
Hemsley, Sheila Whigham, Jeanette Carew, Jeanette Corbitt, Therese and Dominic McMahon,  
Lyn Small, Veronica Brennan, Mark Bailey, Michael Jervis, Judith Carroll, Marcella and Joe  
Daniels, Laura Hinds, Sonya Bentancort, Annette Thornton, The Trone Family, The Campbell  
Family, Moira Levey, Tony Spissica, Sr Marilyn, Sr Thérèse Farrell, All the Sisters and Residents at  
St Josephs. Year 12 students preparing for exams.

### *We Pray in Thanksgiving for:*

- The rain in the country areas
- Safe arrival of a grandson
- Successful heart surgery

### **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

<input type="checkbox"/>	CD : \$15	<input type="checkbox"/>	NUMBER:
<input type="checkbox"/>	TRANSCRIPT: \$5	<input type="checkbox"/>	NUMBER:

Name: .....
Address: .....
.....
.....
.....

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