

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

# **Ametur**

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

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Dear Associates,

The grace-filled events of Lent and Easter are still colouring our spiritual lives and hopefully continuing to bring joy to our hearts whatever the situations in our lives may be. One of my Easter readings this year contained this wonderful passage that I would like to share with you from a book entitled, **Jesus: An Historical Approximation**, by J Pagola, Convivium Press, 2011, Miami, p 394:

*"The first Christians believe that this intervention by God [the resurrection of Jesus] is the beginning of the final resurrection, the fullness of salvation.*

*Jesus is only the 'first-born from the dead',  
the first one born into the definitive life of God.*

*He has gone before us into the enjoyment of a fullness that will also be there for us.  
His resurrection is not something private, only for him;*

*it is the foundation and guarantee of resurrection for all humanity and all creation.  
Jesus is the 'first fruits' of a universal harvest to come.*

*'And God raised the Lord and will also raise us by his power' (1Cor 6:14).*

*In raising Jesus, God begins the 'new creation'.*

*He comes out of his hiddenness and reveals his ultimate plan,  
the purpose for which he first created the world:*

***to share his infinite happiness with humanity."***

That final line should bring us much joy: we are part of God's plan, we are part of God's dream and we are created to share God's infinite happiness!

The month of May takes our thoughts to Mary, the Joyful One, who sang her Magnificat at the Visitation with Elizabeth: "My soul magnifies the Lord; my spirit rejoices in God my Saviour." She continued to sing her Magnificat throughout her life as she lived through the joys and the pains of her Son's life until she held him for the last time on the Hill of Calvary. Mary, Our Lady of the Sacred Heart, always in tune with her Son's Heart, is wanting now to guide us to that Heart, to help us live in the spirit of that Heart, to be at our side as we strive to be on earth that Heart for the world.

This year on Saturday 26<sup>th</sup> May we celebrate the feast of Our Lady of the Sacred Heart. I offer you a gift for this special feast in the form of a Homily given by Fr Claude Mostowik msc. I thank Father Claude for his kind permission to reproduce these inspiring words.



OUR LADY OF THE SACRED HEART, HOMILY, CLAUDE  
MOSTOWIK MSC

***Feast of Our Lady of the Sacred Heart***

*Our Lady of the Sacred Heart Convent Kensington  
May 28, 2016*

A short quote by a young woman I know, and with whom I have shared space in the office of the Prime Minister and other parliamentarians:

***"As a mother, I have to speak up for those mothers  
whose voices have been silenced,  
who fear every day for the safety of their kids.  
How can we not do everything we can to end this violence  
even if that means risking arrest." (Kylie Beach, Hillsong Church).***

Knowing something of the heart of women who care, enables us to imagine Mary, as Our Lady of the Sacred Heart, in a contemporary and creative way. This title captures all that she was as she incarnated God in her life. We know she has always appeared to the poor of the earth, often to children, young people and women. The vulnerable. From among the least and smallest she reminds us of God's heart and passion for humanity. Jesus made seven statements from the Cross - each with significance and meaning. All teach us something about the heart of God. In today's gospel, while being crucified, Jesus seeing his mother and disciple John, said to Mary, ***'Woman, behold, your son. John is now your son. And John, this is now your mother.'***

This quote might seem like a side note compared to the others, but it has real significance for us in the Chevalier family and beyond. It was not just about Mary or John, but about us – the love and care in God's heart extending to all people and the earth. He is demonstrating the span of care for our lives – a love and care for us in the big things and the minute details of who we are. This gospel image of Mary at the foot of the cross cannot be reduced to a passive woman accepting her lot in life.

It is an image of continued engagement and involvement. Mary is present wherever Christ suffers today. She was part of the Pentecost community when it began to take the message of God's love into the city and world – the hurting world that Father Chevalier also saw and wanted to respond to. Our spirituality of the heart flows especially from contemplation of Mary at the foot of the Cross – Jesus on the cross with a pierced heart. ***'They will look upon the one they have pierced.'*** Mary near the Cross is part of that source.

There at the Cross, Jesus gives her to us, and we are meant to bring our friends, our neighbours, the wounded, the suffering, the broken, the drowned - as did Jesus with the

'beloved' disciple. Here we see love embodied in mission which must have arms and legs and voices to be authentic.

It is a world where God's heart in Jesus continues to be pierced and poured out of love for us each day. ("*Someone who lets people drown in the Mediterranean also drowns God – every day, thousands of times*", Rainer Maria Woelki, Archbishop of Cologne on Thursday's Feast of Corpus Christi), and Mary's heart continues to be pierced each day as is the heart of Jesus' followers. The theologian, *John Stott*, once wrote:

***"I could never myself believe in God, if it were not for the cross.  
The only God I believe in is the one Nietzsche ridiculed as 'God on the Cross'.  
In the real world of pain,  
how could one worship a God who was immune to it?  
I have entered many Buddhist temples  
and stood respectfully before the statue of Buddha,  
his legs crossed, arms folded, eyes closed,  
the ghost of a smile playing round his mouth,  
a remote look on his face, detached from the agonies of the world.  
But each time after a while I have had to turn away.  
And in imagination I have turned instead  
to that lonely, twisted, tortured figure on the cross,  
nails through hands and feet, back lacerated, limbs wrenched,  
brow bleeding from thorn-pricks,  
mouth dry and intolerably thirsty, plunged in God-forsaken darkness.  
That is the God for me! He laid aside his immunity to pain.  
He entered our world of flesh and blood, tears and death. He suffered for us."***

This is the heart that continues to be pierced each day – and Mary's and ours. Mary wants to share with us her understanding of God's love manifested in the pierced Heart of Jesus. There can be no passivity. She shows us what the Spirit does in our hearts. When fear freezes our faith into silent submission, the Spirit empowers us to go out and make a difference. It reminds us that the Good News is that our God loves and gathers all in spite of language, cultural and social difference; that we should live as brothers and sisters; that we stop 'othering' people; break 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 bring all people into one language of love, compassion, peace and justice. We are far from realizing this because good and evil do not exist just between people, or communities or nations but within the human heart itself.

***"Gradually it was disclosed to me that the line separating good and evil passes  
not through states, nor between classes,  
nor between political parties either –  
but right through every human heart –  
and through all human hearts.  
This line shifts. Inside us, it oscillates with the years."  
Aleksandr Solzhenitsyn (in *The Gulag Archipelago*)***

At a recent conference in Rome on ***Nonviolence and Just Peace***, as I listened to men and women who have paid the price for engaging with violent people and still maintaining that nonviolence still works, I wonder if Mary beneath the Cross, by pointing to the heart of the

non-violent and compassionate one, who stood with the oppressed and devalued, is joining with mothers and fathers around the world, whispering with the Spirit, to their fighting children, 'Go home... go home to your families...recognise that you are all sisters and brothers... all go home in peace'.

In the Magnificat, the image of Mary, is an important corrective to many passive images of Mary. How many churches spend time on Mary's disturbing words in this song as it proclaims the great reversals of womanhood in a patriarchal society and shakes the social and religious foundations of her world and of all time? In recent weeks, a woman I mentioned on this feast at Randwick 12 years ago, was assassinated by government-backed death squads in Honduras. She said often, "***They Fear Us Because We Are Fearless.***'

The fearlessness paid off over the years as ancestral lands were reclaimed; dams, logging operations and mining exploration stalled or stopped - not to mention free-trade agreements. Many precious and sacred places were prevented from being plundered and destroyed. She fought for indigenous peoples to have control over their own territories; for women's in a patriarchal world and LGBTQ rights in a macho culture; for authentic democracy; for an end to tyranny by transnational capital; and an end to US empire. She knew that she would not die of old age because she spoke too much truth to too much power. Could not Berta's words '***They Fear Us Because We Are Fearless***' be used of Mary as well?

During the British rule of India, the Magnificat was forbidden in church. Mary's song was banned by the junta in Argentina when the Mothers of the Disappeared displayed its words on placards in the plaza of the capital. Her proclamation of God's love for the poor was considered so dangerous in the 1980s by the governments of Guatemala and El Salvador, that they banned any public recitation of it. We have not banned it but maybe we have desensitised ourselves to its message.

***Dietrich Bonhoeffer*** proclaimed **that the song of Mary is**

***'the oldest Advent hymn.  
It is at once the most passionate, the wildest,  
one might even say the most revolutionary Advent hymn ever sung.  
This is not the gentle, tender, dreamy Mary  
whom we sometimes see in paintings...  
It is instead a hard, strong, inexorable song about collapsing thrones  
and humbled lords of this world,  
about the power of God and the powerlessness of humankind.  
These are the tones of the women prophets of the Old Testament  
that now come to life in Mary's mouth.'***

Her freedom song reaches its peak with this revolutionary couplet: '*He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty*' (vv. 52– 53). Mary had already prophesied or announced the movements and priorities of Jesus' life and ministry. His first sermon enraged a crowd so much that it tried to throw him over a cliff. Archbishop ***Oscar Romero*** once asked,

***"A church that doesn't provoke any crises, a gospel that doesn't unsettle,  
a Word of God that doesn't get under anyone's skin,  
a Word of God that doesn't touch the real sin of the society***

***in which it is being proclaimed—  
what gospel is that?'***

Jesus' words threatened the core values of his society, and the people erupted in rage. Then there is the dramatic and powerful clearing of the temple, an action that most of us struggle to reconcile with what we have been taught about nice, respectable Jesus. Jesus did not preach personal responsibility, good citizenship, respectability, and 'team' values but challenged the status quo and the religious establishment, all the while embodying a wild and untamable love for the vulnerable and broken. And Mary's heartfelt song of love cannot be separated from this Jesus' life.



Here is a dream of a new world that begins in deep love and devotion to the liberating God of her people. In contemplating God's goodness, Mary does not evade the reality of her life or of her history or forget the demands of justice but is immersed in it. Her passionate song is of a woman who knew oppression. In countries where power and tyranny tried to destroy the people's spirits [Honduras, Syria, Palestine, the Philippines, etc.,] Mary revives the dream of deliverance and hope. This was so evident last year when I was in the Philippines where people, many nuns and women, courageously resist violent mining companies that destroy the lives of individuals and communities and rape Mother Earth and leave her unrehabilitated when they are done.

Many women, especially in Latin America and the Philippines, see Mary as a woman like themselves - a *compañera*, a companion, under the law and subject to state violence – which parallels their own lives. This is what Pope Paul VI called her, a *compañera*, a partner to the suffering lives of marginalized people in oppressive situations. To take her out of her conflictual, dangerous historical circumstances and transform her into an icon of a peaceful middle-class life does not do her justice. Through the prism of their struggle to stay alive and give life – she is seen as one of them. Like women through the ages, they have responded to her through their own historical experience.

I think of the women who have raised the children of the stolen generations in this country. The women who care for families that have been decimated by HIV/AIDS or more recently by Ebola. The Russian women in Chechnya who implored their sons to come home from the war. The women of Argentina and Chile who called on their governments to come clean on torture, disappearances and imprisonment of political prisoners.

There is nothing passive, romanticised or idealised about this song. Mary is in partnership with them and with God in trying to set the world right, calling us not to be silent but to choose hope over experience. Her journey to Bethlehem for a census accords with the displacement of so many poor people today separated from their ancestral homes because of debt and taxation. Her flight into Egypt parallels the flight of refugees in our day—women and men escaping with their children to escape violence and military force. Her experience of losing her son to death by unjust state execution compares with so many women who have had their children and grandchildren disappear or be murdered by dictatorial regimes; women whose children have come home to them in body bags because of an empty war; who have held their sons, husbands, brothers as they die of HIV/AIDS; women who see their children starve to death before them.

Father Chevalier, who saw the troubles and injustices of his time, 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 '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.

**Pope Francis** has criticised today's neo-capitalism where more is better, where profit takes priority over caring for workers and employees, where survival of the fittest is lauded, where bigger is better, where power is prized, where conquest in war shows greatness, we see in this woman of the Sacred Heart that less is more, that small is bigger, that vulnerability/powerlessness is real power, where dialogue is preferable to conquest, poverty is a real blessing in God's world. Closeness with God calls forth human responsibility in sympathising with God to resist whatever degrades people or creation, to have God's passion for the world's flourishing which begins with the neighbour in need. In the Song of Mary 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."

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What are your thoughts as you finish reading this Homily?  
If you are not familiar with the words of Mary's Magnificat try to find them.

May Father Claude's words enliven our hearts and help us to celebrate joyfully and thankfully the beautiful feast of our Patroness, Our Lady of the Sacred Heart. We will be united in mind and heart on 26<sup>th</sup> May and you will all be remembered in our Mass that afternoon here in the Chapel at Kensington. Please join us if you able at 2pm.

With blessings and love in the Heart of our Risen Jesus and with Mary

*Sr Ancilla White Osh*

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### **General Principles and Statutes of the Laity of the Chevalier Family**

We have written much about this document, which was formally worked on and completed at the 2017 General Assembly in Brazil under the facilitation and direction of Father Hans Kwakman MSC. Now I have the pleasure of presenting it to you for your ongoing reflection, sharing and discussion. It is an exciting document in that it contains those principles that will be the foundation of the formation and living of the Laity of the Chevalier Family now and into the future. All Chevalier Laity, from whatever country or culture, will look to this document for inspiration and encouragement in the living out of the Charism through Spirituality of the Heart. Our thanks and prayers to those who worked to produce this final document.

# **GENERAL GUIDING PRINCIPLES AND STATUTES OF THE LAITY OF THE CHEVALIER FAMILY**

*(Officially approved by the General Assembly, Sao Paulo, Brazil, Saturday July 22, 2017).*

After approval by the General Assembly, the final text of these Guiding Principles and Statutes will come into effect and will be made available to the National Councils who may use them in composing their own Manuals for the Local Groups of the Chevalier Family in their country or region.

In the Manuals, the Guiding Principles and Statutes may be elaborated and specified in accordance with the local situation and cultural needs. However, the spirit of the Guiding Principles and the structure indicated in the Statutes cannot be changed.

## **PART I: CONTENTS of the GUIDING PRINCIPLES**

1. The Identity of the Laity of the Chevalier Family
2. Charism and Spirituality of the Heart
3. Mission
4. Formation
5. Resources.

### **1. The Identity of the Laity of the Chevalier Family**

We, the lay members of the Chevalier Family, are a communion of people, animated by a Spirituality of the Heart, which has its roots in the charism of the Founder, Father Jules Chevalier.

Together with the Missionaries of the Sacred Heart, the Daughters of Our Lady of the Sacred Heart and the Missionary Sisters of the Sacred Heart, we belong to the Chevalier Family, and share the same Charism, Spirituality and Mission with Father Chevalier's religious families.

### **2. Charism and Spirituality of the Heart**

We believe that Jesus' compassionate Heart reveals God's unconditional love for every human being and all of creation. Belief in God's unconditional love, which is the remedy for the ills of society, transforms our own hearts.

We draw strength from the pierced Heart of Jesus as a source of new life and the birthplace of a new world.

We trust in the Holy Spirit who empowered Jesus Christ to love people unconditionally with a human heart. We also believe that the same Spirit enriches our hearts with gifts of love, gratefulness, joy, courage and faithfulness, as well as respect for every human being and creature.

In Mary, honoured as "Our Lady of the Sacred Heart", we discover a mother, who leads us to the Heart of her Son, and forms us in living a Spirituality of the Heart.

Our motto is: "May the Sacred Heart of Jesus be loved everywhere."

### **3. Mission**

We participate in the mission of the Father, Son and Holy Spirit in the world, and are committed to live and spread a Spirituality of the Heart, as shown by the Heart of Jesus Christ.

The Heart of Jesus was concerned about people, cared for their needs and acted accordingly. We experience that God has a heart for us too and sends us to be God's heart in the world. This commitment gives our lives meaning and content.

In our personal relationships, professional occupations and social engagements we try to make visible and real God's love and compassion, while particularly paying attention to our sisters and brothers in society, who are poor, excluded and treated unjustly.

### **4. Formation**

To answer our call to mission, we need formation. This is a life-long, integral process, committed to the spiritual growth of the human person.

New members will be offered an initial formation program, and permanent members an ongoing formation program. By allowing ourselves to be formed by the experiences of daily life and by prayerfully reflecting on them in the light of the Gospel and our Charism, we will be constantly renewed.

Formation should not be a burden, but an incentive to live a Spirituality of the Heart joyfully.

### **5. Sources we draw on**

- the Word of God by reading and reflecting on the Holy Scriptures;
- writings from the tradition of the Church, Papal Documents and other publications reflecting a Spirituality of the Heart as lived by the laity;
- Jules Chevalier's Charism and his various writings, handed down to us;
- personal and communal prayer;
- the support of a group whose members try to live a Spirituality of the Heart.

## **PART II: ORGANIZATION, MEMBERSHIP AND FINANCES**

### **Organisation**

The communion of lay members of the Chevalier Family consists of members who are related to one of the Chevalier congregations and are, as individuals, committed to live a Spirituality of the Heart, while others belong to one of the local country groups. These groups are part of the following organization.



## **A. Local Country Groups**

Each Local Country Group

- is free to organize its local administration according to needs and customs;
- decides about its own program, while respecting the present Guiding Principles and Statutes;
- accepts the accompaniment of the National Council of the Chevalier Family in a certain country.

## **B. The National Council**

**The National Council** relies on the support and collaboration of the Provincial Administration(s) of the Chevalier Congregations in each country for its establishment.

The National Council consists of one or more representatives of the local administration(s) of the Lay Group(s) in the country, together with one or more officially appointed representatives of the Provincial Administrations of the Chevalier Congregations, present in a certain country.

The task of the National Council is:

- to endorse the legitimate execution of the administration of each Local Country Group;
- to provide ongoing formation of the members in Spirituality of the Heart;
- to appoint one or more Spiritual Accompaniers for Local Country Groups;
- to assure collaboration of the administrations of the Local Country Groups with the wider Chevalier Family;
- to support the continuous presence of the laity of the Chevalier Family in the country;
- to send, if possible, 1 (one) member with right of vote to the General Assembly, appointed by the National Council.

## **C. The General Assembly**

**The General Assembly** officially represents all the members of the Laity of the Chevalier Family and has the right to make binding decisions. The membership of the General Assembly is made up of the following persons:

- 1 (One) representative of each country, who has been appointed by election or nomination as an official representative from local groups in the country;
- the members of the International Council;

- other participants, who would like to attend but do not have voting rights.

The following members of the General Assembly have the right to vote:

- 1(One) official representative of each country present at the General Assembly.
- Every member of the International Council.

A person is elected, or a proposal accepted by a simple majority of votes, that means 50% plus one of the persons who have the right to vote. The General Assembly will come together every 6 (six) years.

The task of the General Assembly is:

- to review the state of the Laity of the worldwide Chevalier Family;
- to reflect on and to deepen the understanding of the Spirituality of the Chevalier Family;
- to evaluate the functioning of the sitting International Council;
- to make amendments to these Guiding Principles and Statutes by voting;
- to elect the General Secretary and her/his first councillor or deputy as members to make recommendations for the program of the newly-elected International Council, including suggestions regarding the host country of the following General Assembly, to be held after six years.

#### **D. The International Council**

**The International Council** is the executive body of the General Assembly. The General Secretary and her/his first councillor, who also acts as her/his substitute, are elected by the General Assembly. Other members of the International Council will be appointed by the General Secretary in such a way that at least each continent will be represented.

The task of the **International Council** is:

- to decide about the task of the General Secretary;
- to carry out the recommendations of the General Assembly;
- to promote unity-in-diversity among the various lay groups of the Chevalier Family all over the world, based on these guidelines;
- to safeguard the communication and exchange of information among the various local lay groups in the worldwide Chevalier Family;
- to provide resources of formation for the local country groups;
- to promote the continuous presence of the laity of the Chevalier Family in a certain country, in collaboration with the National Council of the country concerned;
- to call a General Assembly every 6 (six) years and prepare its program in collaboration with the National Council of the country, which will host the General Assembly;

- two years before the next General Assembly the International Council draws up the official list of National Councils who are members of the Laity of the Chevalier Family. Based on this list a quorum is established for the General Assembly.
- to keep in regular contact with the Tri-Generalate that is, the three General Administrations of the Congregations directly related to Fr. Jules Chevalier, for evaluation and planning.

### **E. The Tri-Generalate**

The General Administrations of the three Congregations directly related to Father Jules Chevalier, called the Tri-Generalate, act as the Accompanier of the Laity of the Chevalier Family. The General Secretary will always act in close collaboration with the General Assembly, the International Council and the National Councils.

## **Membership**

Membership in a local country group of the laity of the Chevalier Family is possible for everyone who would like "*to grow in love*" (Chevalier) and to live a Spirituality of the Heart according to the above mentioned Guiding Principles, and who will be accepted by a local country group and the National Council.

Membership of a National Council to the General Assembly of the Laity of the Chevalier Family is established through regular communication with, and financial contribution to, the International Council.

## **Finances**

Each member of a local group will make a financial contribution to their local groups, to enable each group to cover its own costs.

Each group is also expected to contribute to the costs of the National Council, while the National Council will contribute to the expenses of the members of the International Council.

The amount of the contribution of the group is based on the capacities of the members and the groups in the respective countries.

*Alison McKenzie*

General Secretary of the Laity of the Chevalier Family

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As you can see the Document is in two sections: The first offers inspiration in our living out of the Charism, while the second is concerned with organizational matters. The implementation of the latter will be the concern of the National Council once it has been set up in each country. Following on from a meeting of representative members of the MSC and OLSH Laity on 4<sup>th</sup> March at Douglas Park, a small Steering Committee has been set up "to help guide the Australian province of MSC, OLSH and MSC Sisters and wider Chevalier Family in a response to the Guidelines document approved by the General Assembly of the Laity of the Chevalier Family, July 2017" (taken from the Minutes of the Steering Committee Meeting, 8<sup>th</sup> April, 2018).

## FOR SHARING

Having read Part A what:

- touched you?
- Inspired you?
- challenged you?
- bothered you?
- excited you?

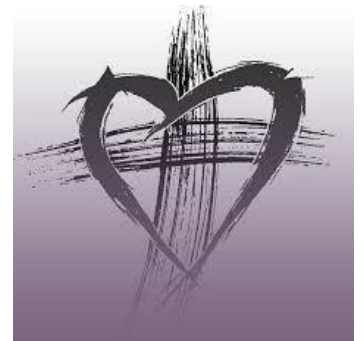
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## OUR ON-GOING FORMATION SECTION

### SPIRITUALITY OF THE HEART

in accordance with FR. JULES CHEVALIER'S CHARISM.

An on-line program for members of the Chevalier Family  
and for everyone interested in a Spirituality of the Heart.



#### Section 25

#### "May the Sacred Heart of Jesus be everywhere loved" (Part 1)

His love for the Sacred Heart of Jesus led Fr. Chevalier to honour the Sacred Heart in a variety of manifestations and to study them as well. In his book on the Sacred Heart, he describes the Heart of Jesus as the centre of God's plan not only in redemption, but also in creation: "Jesus Christ is the starting point, the centre and the summit of the whole of creation.... Everything is summed up in Jesus. And in Jesus everything leads back to his Heart" (*Sacré Coeur de Jésus*, 1900, p. 77).

Concerning the creation of human beings, Chevalier declares:

*"When God made the heart of the first human being, evidently his attention was fixed on the Heart of his Son, which the Holy Spirit would have to form later from the blood of a Virgin"* (*Sacré Coeur de Jésus*, 1900, p. 139). Accordingly, his love for the Sacred Heart of Jesus and its role in creation brought Chevalier also to highly esteem the place of human beings in creation. In Chevalier's vision, all things are made not only for Jesus Christ, but for us as well. "All things are made for us and put at our disposal." Such nobility, however, brings about responsibility. On behalf of all creatures, "it is our task to sing the hymn of thanksgiving, to lend them our voice, our heart, our faculties in order to give glory to God. Without us the universe would be mute, but with us everything in nature turns to heaven, prays, adores." (*Retraite de huit jours selon la méthode de Saint Ignace*, Issoudun 1904, p. 22; Daily Readings March 2).

In ***Laudato Si***, Pope Francis proclaims the same message: "*When we can see God reflected in all that exists, our hearts are moved to praise the Lord for all his creatures and to worship*

*him in union with them” (Laudato Si n. 87). The Pope even broadens our vision by stating that, “a sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings” (Laudato Si n. 91).*

So, the motto of the Chevalier Family, *“May the Sacred Heart of Jesus be everywhere loved”*, expresses an invitation to practise a love without boundaries. We are invited to love the Sacred Heart of Jesus as the centre of the universe, making the entire universe into a sacred community of creatures. The life of our fellow human beings and nature in its great variety of creatures as well, is sacred and deserves our respect and admiration. Because, as Pope Francis said: *“as part of the universe, called into being by one Father, all of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect” (Laudato Si n. 89).*

## A Reflective Moment

### A Christian Prayer in Union with Creation

“Triune Lord, wondrous community of infinite love,  
teach us to contemplate you in the beauty of the universe,  
for all things speak of you.  
Awaken our praise and thankfulness for every being that you have made.  
Give us the grace to feel profoundly joined to everything that is.  
God of love, show us our place in this world as channels of your love  
for all the creatures of this earth,  
for not one of them is forgotten in your sight.  
Enlighten those who possess power and money  
that they may avoid the sin of indifference, that they may love the common good,  
advance the weak, and care for this world in which we live.  
The poor and the earth are crying out.  
O Lord, seize us with your power and light,  
help us to protect all life, to prepare for a better future,  
for the coming of your Kingdom of justice, peace, love and beauty.  
Praise be to you! Amen”  
*(Pope Francis, Laudato Si n. 246)*

## MEETING REPORTS

**ALICE SPRINGS:** We met on January 13<sup>th</sup> to celebrate Sr Kathleen’s birthday with Mass followed by lunch. Our first formal meeting for the year was on February 24. We prayed the Rosary. Sr Kathleen prepared our reflection on “Holding Jesus-Reflections on Mary, the Mother of Jesus” from the book by Alfred McBride, O.Praem. We then planned our meetings for the rest of the year.  
**Paula Thornton**

**BENTLEIGH:** The Bentleigh Associates (14) met at the Convent on 24<sup>th</sup> March. We welcomed two new members, Dianne Comerford and Dos Forsyth. Sr Elaine interviewed Sr

Elizabeth about how the Charism of Jules Chevalier had influenced her life. After a quiet time in the Chapel we enjoyed a lovely afternoon tea together. **Patricia Baxter**

**CALLALA:** We began our April meeting by praying the Rosary and the Divine Mercy Chaplet. We then read from the *Ametur* Pope Francis' Ash Wednesday Homily: ***Pause–See and Return***, which we found very moving and relevant to our lives. The Reports from the Conference "Spirituality Without Borders" were discussed and we await the document on "Guiding Principles" for the Lay Chevalier Family. **Ann Collier**

**CANBERRA:** We met on 3<sup>rd</sup> March. Christine Casey and Lynn Small gave an outline of the weekend retreat that six of the Canberra Associates, together with Bowral Associates, attended at Hartzler Park, 23<sup>rd</sup>-25<sup>th</sup> February. The retreat was given by Sr Dain Mary Inglis, with the topic being, "Finding Out What My Personal Vocation Is." Our personal vocation is not on the level of *doing*. It is on the level of *being*. We had a few God-filled days with total peace and quiet. It lifted our souls and started us on our way to finding our Personal Vocation. Thank you, Sr Dain. **Christine Casey**

We met at St Johns, Kippax on 7<sup>th</sup> April. Sr Dain gave us an introduction to an Autumn Booklet for our meditation here and at home. Part of it reads:

*The mood of autumn is the ebb and flow of life.  
Autumn stands as an epiphany to the truth that all things are passing  
and even in the passing there is beauty.  
It holds out platters of death and life.  
As the bright colours of autumn fade away, and the leaves make their final descent,  
rich brown and charcoal colours take centre stage.  
There are those who struggle to discover the blessing and wisdom of the aging process.  
To these I would say, 'Sit for a while with a young tree;  
then plant yourself in the shade of an old tree. Let these share their wisdom'.*

**Christine Casey**

**CORINDA:** The plan for the year is to consider aspects of the Charism of Father Chevalier as formation for our group of "Aspirants" and revision for our committed Associates. The following headings, taken from Fr Hans Kwakman's book, "*Jules Chevalier's Charism and the Identity of the Chevalier Family*", will be used each month: *A Passion for Jesus Christ, A Developing Vision of the Devotion to the Sacred Heart, A Mission of the Heart, A Social Mission, A Shared Mission, A Mission Everywhere* and *A Mission Together with Our Lady of the Sacred Heart*. Taking the above themes our five new members will be ready to make to make their Commitment towards the end of the year.

**Sister Merrilyn Lee**

**HARTZER PARK:** We met on 18<sup>th</sup> March. Sr Ancilla presented a beautiful Lenten Reflection on "*Conversion of Heart*" in song, Scripture and prayer. Further information about the recent Symposium at Douglas Park and an update on the work of the Chevalier Family International Council was disseminated. Section 24 of our On-Going Formation program, "*A Spirituality Which Can Change Hearts*", was then open for comment, discussion and sharing. **Jan Clark**

After 8am Sunday Mass and prior to our April 15<sup>th</sup> Meeting Christine Bulters made her Commitment in the Chapel. Sr Ancilla received the Commitment and Christine's husband, John, along with fourteen Associates, the Sisters and friends were present at this simple but inspiring ceremony. Welcome, dear Christine!

For our shared prayer time Sr Ancilla presented a beautiful Easter Reflection. Our on-going formation for this month was "The Chevalier Family Tree" with a brief explanation of the 'family members' and their inception, history and interconnection – the MSC, Daughters of Our Lady of the Sacred Heart and the MSC Sisters with the associated lay members of the three Congregations.

**Jan Clark**

**KILBURN:** As a number of our Associates are ill there were just six present at our March meeting. We studied Pope Francis' recommendation for Lent, "Fast from hurting words and say kind words", etc. We also discussed a section of the Adelaide Lenten program, resolving to take a few minutes each day to reflect on how we are responding to God's love.

The ladies took home a list of places where our Australian Sisters are ministering, one for each day of the month. The Sisters pray daily for the Sisters and Associates who live in that particular place. The ladies were invited to join the Sisters in this daily prayer.

**Sr Patricia Smith**

**NOTRE DAME (Kensington) :** We began our 10<sup>th</sup> March with a reflection on Mary at the Foot of the Cross. Mary was watching her Son die a slow and painful death. It is hard to realise that He did that for love of me. When we are watching those who are close to us suffer and die, we are so blessed to have Mary to turn to, as she has trodden the path that we tread during this difficult time.

Judith Carroll presented a wonderful reflection on the readings for 4<sup>th</sup> Sunday in Lent, John 3:14-21: "For God so loved the world that he gave His one and only Son that whoever believes in Him shall not perish but have eternal life." It is a good passage to remember when we see and hear disturbing news reports about wars and problems in our world. We pray that the people who hold up the sign, "John 3:16" at sporting events where there are large crowds, will continue to do so. We remarked on the large number of churchgoers who attend the Good Friday Ceremonies as compared with those at a normal Sunday Mass. The long line of people flocking to adore the Crucifix is very touching and it helps us to realise that we are not alone in our faith in Jesus and that there are many on the journey with us.

In reference to the Psalm, 137, the Israelites were asked to sing the Lord's song when they were captives in a foreign land. They were forced from their land by their enemies. But God did not fail the Israelites, and they did return to their homeland. Likewise, God will not fail us. We have the assurance of God's steadfast love revealed to us in Jesus, our Way, our Truth and our Life.

In the Letter to the Ephesians the writer tells us that God loves us and sees in us the image of his Son. We must not deface the work of art that we are in Christ. Lent is the time for the restoration of our priceless worth.

**Maureen Maher**

We began our April meeting with an Easter Reflection on the Gospel of Luke 24, making us aware that the Lord's Easter gift to us is Peace. He tells us not to be troubled or afraid as he, the Risen Jesus, is walking beside us every moment of our lives. In our Reflection, "*Easter in Your Heart*", by Daniel O'Leary, we shared "because of Easter we wake each day with new hope." We are called to live Easter joy but to be aware of our sinfulness, continually turn to Jesus in repentance and then go out in the strength of the Eucharist to bear witness to Jesus in our own special circumstances.

As Therese Poulton and Paul Stinson are our representatives on the Steering Committee recently set up the Chevalier Laity, they gave us a report on the first meeting held at Douglas Park recently.

**Maureen Maher**

**RANDWICK:** We met on March 19<sup>th</sup>, the feast of St Joseph, and shared a special bonding with Sr Terie leading us in a study and reflection of the Spirituality of the Heart Session 24 in

the Ametur. This led to a moving discussion and meditation on our own hearts, and how we relate to others through heartfelt emotions and actions in our lives. As Easter is almost upon us Sister played us a beautiful hymn by Br James Maher MSC, *Autumn Easter*. We are very grateful to Sr Terie for her inspirational input and for sharing these gifts with us.

**Margaret Krijnen**

**ROSELANDS:** We met at Anna Tomc's home on 9<sup>th</sup> April, the feast of the Annunciation. The group of seven with Sr Ancilla read the Gospel of Luke for the following Sunday's Mass followed by quiet reflection and prayer: "Alleluia, praise our God."

As Sr Marrison Knolder R.I.P. had been our leader for many years we shared memories and reread her Eulogy.

The Chevalier Family is growing all over the world with MSC Priests, Brothers, and Sisters, and the Daughters of Our Lady of the Sacred Heart and the three groups of Laity associated with each Congregation. Father Chevalier's dream was to have as many people involved in spreading the love of the Sacred Heart – he knew that the Laity has an essential role to play as they could do things and go and be in places where the religious could not. Our vocation is essential to Father Chevalier's plan.

We then looked at our On-Going Formation, Session 24. We are called to go deep into our hearts and recognise our deepest needs. God is the answer to them all. **Myrna dela Pina**

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**CHEVALIER FAMILY NEWS**  
**CONGRATULATIONS TO OUR NEWEST ASSOCIATE**  
**CHRISTINE BULTERS**

who make her commitment on Sunday 15<sup>th</sup> April in  
OLSH Chapel, Hartzler Park, Burradoo.  
Welcome to the Chevalier Family, dear Christine.

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**VALE, FATHER MARK MCDONALD MSC**

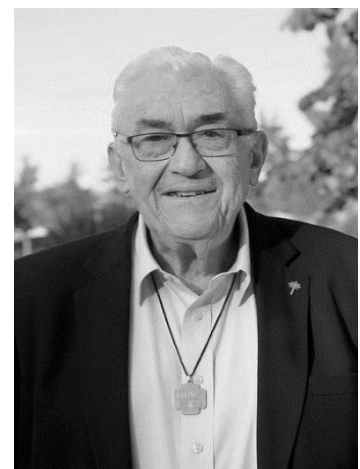
**1942 – 2018**

**Former Superior General**

**of the Missionaries of the Sacred Heart**

**2005 – 2017**

**A message from Mike Miller MCS, Secretary General**



**The Missionaries of the Sacred Heart are very sad to announce the passing of Fr Mark McDonald, our former Superior General.**



Fr Mark McDonald passed away on April 2, 2018 at the Sacred Heart Villa in Center Valley, Pennsylvania at age 75. Father McDonald was born July 22, 1942 in Watertown, New York, the son of Donald and Anna Murrock McDonald. He was a graduate of Our Lady of the Sacred Heart School and Immaculate Heart Academy.

Fr McDonald attended St. Bonaventure University for two years and began his studies to become a Missionary of the Sacred Heart (MSC) in 1961. He completed his philosophy studies in Quebec, Canada and graduated from Laval University in Quebec City in 1964. He completed his theological studies in Rome, Italy and graduated from the Angelicum Pontifical University in Rome in 1968. He was ordained a priest of the Missionaries of the Sacred Heart on June 29, 1968 in Watertown by Bishop Thomas Donnellan.

After ordination, Fr McDonald taught at the Sacred Heart Preparatory Seminary and Immaculate Heart Central High School (IHC), both in Watertown. In 1972, he became Vice Principal at IHC. In 1976, he became Director of the MSC Retreat and Renewal Center in Shelby, Ohio. In 1983, he became Formation Director for the Missionaries of the Sacred Heart in Bogota, Colombia and in 1985 became Sectional Superior of the MSCs in Colombia.

In 1991, Fr McDonald was elected Provincial of the MSCs in the United States headquartered in Aurora, Illinois. In 1997, he became Pastor of Our Lady of the Sacred Heart parish in Watertown. In 1999, he became Director of Cor Novum (the MSC retreat and renewal center in Issoudun, France). From 2005 to 2017, he was Superior General of the Missionaries of the Sacred Heart worldwide located in Rome, Italy. Fr McDonald became semi-retired in 2018 and was residing at the Sacred Heart Villa in Center Valley, Pennsylvania.

***Please keep Fr Mark McDonald in your thoughts and prayers.***

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## **OLSH SISTERS MAPUORDIT, SOUTH SUDAN**

Diocese of Rumbek  
P.O. Box 21102  
Nairobi, Kenya  
27th MARCH, 2018

Dear All,

I write this letter against the background of the two most talked about scandals: our Australian Cricket "scandal" and the horrendous Russian scandal. By contrast, in South Sudan, our greatest awareness relates to the plea of Pope Francis: "**Don't abandon South Sudan**". For many, at times this could be a welcome exit. Realizing this, an ecumenical group led by Bishop Paride Taban, the Peace Bishop, as he is called, recently visited Pope Francis in the Vatican pleading for the continued presence of all churches in the country and that their services to the people continue. Churches at this stage, seem to be the only

credible and effectively functioning bodies within the country, maintaining their contribution to a solid educational service, both in teacher training and in regular teaching and administration of schools.

Health care, again both training and active service, remains a major ministry. We do acknowledge though some realistic NGOs still making a substantial contribution to essential services. Interesting too is the growing emphasis on agricultural development to combat the effects of constant hunger and growing dependency on food handouts. We are proud to be part of this effort; for example, yesterday Norwegian Peoples' Aid brought 60 women to our fully irrigated garden for an in-service training on small scale vegetable production. Our special "Thank You" to all for providing this garden and for funding the training of our agricultural officers running the garden. Thank you.

Further, in response to Pope Francis' plea not to abandon South Sudan, Sr. Marife, our Superior General, and her assistant Sr. Merle, recently visited Sr. Wendy and me, with a view to maintaining and strengthening the OLSH presence in South Sudan. We can never for one moment doubt the need for the Church's presence in Mapuordit and our continued involvement in education and health and social attitudinal change. Please join us in the hope that the outcome of Sr. Marife's visit will bear the fruit that the Lord and we hope for.

The country still sadly lacks qualified teachers and medical workers. Many of our Secondary School graduates progress to Universities with the hope of success but not so many, after graduation, favour the more isolated areas for their work place. However, gradually the numbers of qualified National staff is increasing. Meanwhile we benefit from well-qualified teachers from Uganda and Kenya. Uganda especially has a surplus of well-trained professional personnel.

Thus far 2018 Mapuordit has witnessed a peaceful first three months. We are blessed to have a strong, upright Commissioner heading the county military presence. He is particularly protective and supportive of our efforts in Mapuordit.

On the local scene of Mapuordit, it is mango season. In the past 12 months many mango trees died and we had feared the crop may have failed. Thankfully most trees that survived are well laden and children of all sizes are munching away on mostly emerald green mangoes. Such is hunger!

Our schools: Sr. Wendy has transformed the Primary school; Staff changes and Wendy's constant supervision and close working with the Management team has brought about this change. Registration fees were raised for added support to our very poorly Government-paid teaching staff. It was hoped that this year Primary teachers would fare better re salaries. The British Government through an NGO termed Windle Trust committed funds for Primary teachers' salaries country wide. Unfortunately they contracted another NGO based in Juba, IMPACT, to administer the trust funds. Consequently our church schools have been eliminated from pay lists and we know of so many abuses, even at our local level re the disbursement of allocated funds. Direct contact with the head office in Britain has not been able to reverse this corruption.

Thankfully our Secondary teachers are still salaried from Germany and no NGO stands between the release and disbursement of funds!!! Lack of teacher pay is demoralising teacher effectiveness. BUT surprise, it seems that amongst the P8 graduating classes, nationwide exam results were outstanding. Students who scored in the top 80s and 90s, when faced with our entrance Exam of P 5 Level, many scored well below the 50%.

This year, our young, enthusiastic Acting Principal of the Secondary grossly over enrolled in almost all classes. We thought gone were the days of 60 in a class!! Some schools have up to 80 in a class! Germany assisted greatly this year towards provision of water. Their NGO, WASH, provided 4 boreholes for four really isolated communities. Thank you, Germany. Our thanks too to Bracken Ridge in Brisbane for their provision of yet another completed borehole, this time to a wonderfully enthusiastic community where men, women, youth and even elderly work together in farm production. They cleared an access road of almost three kms so that the drilling lorry could enter.

Thank you too, to OSA (Overseas Aid) for your provision of a borehole to a similar community. Fr. Adrian Meany msc, has been a constant, long-time supporter of drilling and without his work in this field, thousands would still be thirsty and walking huge distances for their cup of cold, fresh water. Blessings and gratitude, dear Adrian.

I conclude with an ever-growing admiration and an ever-deepening gratitude to each and all for your continued generosity to the mission of South Sudan and the trust you have in us, as dispensers of your contributions all made with selflessness and compassion for those less fortunate.

Easter greetings to one and all. May the PEACE that Jesus imparted to and received by his apostolic community be received and welcomed throughout our war-torn world and especially in our own small communities wherever we are.

Ever grateful,

*(Sr) Rita Grunke*

**DAILY PRAYER FOR OUR SISTERS AND ASSOCIATES  
OF THE OLSH AUSTRALIAN PROVINCE.**

*Please cut this out and join us in our daily prayers for our Sisters and Associates in the following places :*

1. African Province
2. Airport West
3. Alice Springs
4. Bathurst Island
5. Bentleigh
6. Chevalier Community
7. Chevalier Family Worldwide
8. Corinda
9. Daceyville
10. Darwin
11. Elmore
12. Generalate
13. Hartzer
14. Issoudun
15. Japan
16. Kensington: Holy Family
17. Kensington: Maristella
18. Kensington: Notre Dame
19. Kilburn and Prospect
20. Kiribati and Tonga
21. Papua New Guinea
22. Philippines
23. Rosebery

24. Roxby Downs and Por Pirie
25. St. Joseph's Aged Care
26. South Africa
27. South Sudan
28. Vietnam
29. Werribee
30. Parishes of our past Ministries
31. All in Formation



# We Remember Our Beloved Deceased

## **Daughters of Our Lady of the Sacred Heart**

Sr Marie Laure Petit (France), Sr Aileen Crowe (Kiribati), Sr Bernadine Peggy Que (Indonesia), Sr Maria Catarina de Lourdes Batista (Brazil)

## **MSC**

Fr Mark McDonald (USA), Br Ken Clancy (St Joseph's), Fr Brian Cunneen (St Joseph's)

## **Chevalier Lay Associates**

Cecilia Dumoo (Port Keats), Leoni Melpi (Port Keats), Carol Allred (MSC, USA)

## **Relatives and Friends**

Marita Dumoo, Caitlin Ambrose (21), Mark Richards, Robyn Greenwood, Mr Pito, Anthea Walker, Mr Greg, Lucita Saladar, Ninfa Buenafe, Chita Garcia Febrero, Gary Large, Richard Swords (1<sup>st</sup> Anniversary).

# We Remember Our Sick and Those in Need of Our Prayers

Sarah & Sebastian Packer, Maurice Savage, Vince Ryan, Harry & Charles Seal, David, Danny, Margaret Zucker, Sr Margaret Bird, Sr Bina, Sr Maritina, Esme Elefante, Dot Thomas, Frank Patti, Emily Bujoua, Samin Wassef, Greg Baker, Rayma Weaver, Maureen Maher, Ray O'Neill, Christopher Roberts, Lesley & Grahame & James Cheeseman, Michael Jarvis, John & Margaret Keen, Margaret & John Toye, Paul Hemsley, Jean Tierney, Lynn Small, Veronica Brennan, Hazel Bailey, Maria Hribar, George McCarthy, Helen Symonds, Joan McKernan, Margaret Abourisk, Grace Corbitt, Romed Saladar, Gemmabel Garcia, Pamela Tipanan, Dorothy Garcia, Yolanda Banzon, Tracy Magno, Celso Magotot, Dorothy Thomas, Father Lauro, Maureen Bolsen, Steve Craddock, Philip Henschke, Pam Richardson, Kim, Ida, Daniel Chung, Alan & Abby Cosgrove, Henry & Yolanda Aquino Hardwood, Janice & Jonalyn & Lilibeth Ulep, Loretta & Abraham Ramon, Adorada & Camille & Monaliza Casco, Hannah & Flora & Florence & Doreen Lumberio, John Ito, Franco Di Vincenzo, Timothy Chung, Francis Seeto, Anniver Tolentino, Linna Mitchell.

## We pray in Thanksgiving For:

- 50 Years since the Daughters of Our Lady of the Sacred Heart went to the Philippines
  - Our New Associate, Christine Bulters (Hartzer Park)
- Rose and Leo Melpi on their 58<sup>th</sup> Wedding Anniversary (Port Keats)
  - Sr Emmanuel on her 102<sup>nd</sup> birthday (St Joseph's)
  - Fr Gregory McCann on his 101<sup>th</sup> birthday (St Joseph's)
  - Mrs Jean Newton on her 100<sup>th</sup> Birthday (Kensington)
    - An answer to prayer for Jan and Rob