

*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,

How many times during the past few years have you wished that life could be as it was before, or wondered whether our world would ever get back to “normal”? I know that I have. A standard dictionary defines “normal” as:

*conforming to a type, standard, or regular pattern;  
characterized by that which is considered usual, typical, or routine.*

There is a certain comfort in normality and in routine, albeit it may often be humdrum or boring. I think that most of you who read this little publication would view their “normal” life as being very ordinary but most blessed by our loving God. Not only have we been given the gift of faith and all the wonders that go with it, but we have been graced with the Spirituality of the Heart and the call to live the charism of Father Jules Chevalier, under the guidance of Our Lady of the Sacred Heart.

But for many of our sisters and brothers throughout the world their “normal” is never a comfortable place to be. We only have to look at our TV screens to see the sub-standard conditions in which so many live, the deprivations that are part and parcel of their “normal” lives, to know that we are blessed. For so many whose basic spiritual, physical, emotional, psychological and educational needs have never been and probably never will be met, “normal” is not something they would want to cling to or cherish.

When we begin to consider the idea of “normal” in our lives, however, we find that while we may experience some years or periods of time as “normal,” over all our lives are characterised by almost constant change. In these days of the pandemic this is even more true, as we come to grips with the restrictions that Covid has placed on us. For many people it will not be easy to enter into this next period of life in our ever-changing world. I think especially of those who have lost work, income, livelihoods, stability and especially those who have lost loved ones. For many, the experience of COVID-19 is coupled with profound grief. Here in Australia, there has been the added disaster of unprecedented flooding and the aftermath of homelessness and loss of earthly possessions.

So, there is much talk during these days about the “new normal” and the importance of adapting to it as we learn to live with Covid-19. That incredible resource, Wikipedia, defines “new normal” as follows:

*A new normal is a state to which an economy, society, etc. settles following a crisis, when this differs from the situation that prevailed prior to the start of the crisis.*

*The term has been employed in relation to World War I, September 11 attacks, financial crisis of 2007–2008, the aftermath of the 2008–2012 global recession, the COVID-19 pandemic and other events.*



Many of us have lived through most of these dramatic events on our world-stage as well as many private traumas that have stripped our lives of normality. Our lives changed because of them, but we accepted the challenges and got on with our lives as best we could. We have been doing this all our lives as we have faced the challenges that growth always brings with it.

During such times, our faith in the boundless love of God has sustained us and it colours our everyday reality. Paula D'Arcy wrote:

*"God comes to us disguised as our life."*

So, although it may be difficult sometimes to see through God's disguise and to be aware of God's closeness in the messiness of life, our faith assures us that God is "*closer to me than I am to myself*" (St Augustine.) Psalm 139 captures this truth so beautifully:



*"For you created my inmost being;  
you knit me together in my mother's womb.  
I praise you because I am fearfully and wonderfully made;  
your works are wonderful,  
I know that full well.  
My frame was not hidden from you  
when I was made in the secret place,  
when I was woven together in the depths of the earth.  
Your eyes saw my unformed body;  
all the days ordained for me were written in your book  
before one of them came to be."*

This is a reminder prayerfully to look for the presence of God in the midst of my everyday "normal" life and not always go to looking elsewhere. Walter Brueggemann once said that "*God asks of us what life asks of us*". And to quote him again:

*"The world for which you have been so carefully prepared  
is being taken away from you, by the grace of God."*

Yes, this "new normal" is a grace from God. It can be the way to grow in closeness to God's plan for the world and for our own personal lives if only we can accept and embrace it with hope and love.

Quoting Paula D'Arcy again, who in her book, *Sacred Threshold: Crossing the Inner Barrier to a Deeper Love* (Crossroads Publishing T.H.E, 2007), gives us some guaranteed tips on how to miss our disguised and hidden God.

- Live your life at high speed. No exceptions. Run hard.
- Stay scattered and distracted. The more clutter and activity the better.
- Take everything personally. Never evaluate. Agree.
- Use blame liberally. It's so invigorating. I wasn't responsible, you were. Everything's your fault.
- Don't laugh, especially at yourself.
- Stay tied to your past. Elevate it to greatness. Live remembering and longing. Or missing. Why do it halfway? Go for it.
- Use the word "because". "I can't change, because...". "Because" is so little appreciated as a solvent for responsibility. Try using "because". This will work.
- Never question or think for yourself. Just keep moving and accepting.
- Continue to think of God as invisible and distant. Surely nor present in this room. At this moment. Not while I am reading these words.
- Reinforce the belief that your life is going to happen soon. This is not it, not yet. But one day. Maybe when I finish reading.

Here is a beautiful reflection from Mary Jean Irion's book of essays, *Yes, World, A Mosaic of Meditation* (R.W.Baron Pub.Co. 1970). It's her reflection at the end of a day which held both positive and negatives elements.

*"A normal day!*

*Holding it in my hand this one last moment, I have come to see  
it as more than an ordinary rock.*

*It is a gem, a jewel.*

*In time of war, in of death,*

*people have dug their hands and faces into the earth and remembered **this**.*

*In times of sickness and pain,*

*people have buried their faces in pillows and wept for **this**.*

*In times of loneliness and separation*

*people have stretched themselves taut and waited for **this***

*In times of hunger, homelessness and want,*

*people have raised bony hands to the skies and waited for **this**.*

*Normal day, let me be aware of the treasure you are.*

*Let me learn from you, love you, savour you, bless you before you depart.*

*Let me not pass you by in quest of some rare and perfect tomorrow.*

*Let me hold you while I may, for it may not always be so.*

*One day I shall dig my nails into the earth,*

*or bury my face in the pillow, or stretch myself taut,*

*or raise my hands to the sky and want,*

*more than all the world, your return.*

*And then I will know what now I am guessing:*

*that you are indeed a common rock and not a jewel,*

*but that a common rock,*

*Made of the very mass substance of the earth*

*in all its strength and plenty, puts a gem to shame.*

*The day is over, and now I will sleep."*



As people of the heart, His Heart, and our heart trying to be His Heart in our world, what does my “normal” day look like? Perhaps you might like to reflect on one of your “normal”, “ordinary” days to find the treasures it contained, the touches from God, the challenges and inspirations that it held. As we grow in our understanding and living of the Spirituality of the Heart we are always on the lookout for such things and anything that helps us along the way of the Heart is gift indeed. So, let us move into this next “new normal” confident of the continued presence of our loving God, Father, Son and Spirit, and trust in Jesus’ words as he ascended into heaven:

“... know that I am with you, yes, even until the end of the world.” (Matthew 28:20)

Our bountiful God could never forget us. We are so precious in God’s eyes, as Jesus reminds us:

“Look at the birds of the air, for they neither sow nor reap nor gather into barns;

yet your heavenly Father feeds them.

Are you not of more value than they? ...

So why do you worry about clothing?

Consider the lilies of the field, how they grow:

they neither toil nor spin;

and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

Now if God so clothes the grass of the field,

which today is, and tomorrow is thrown into the oven,

will He not much more clothe you, O you of little faith?”

(Matthew 6:26-30)



Our Lady of the Sacred Heart is our Mother and our Model of discipleship. She it is who forms us in the image of her Son, Jesus. She knew as no other the thoughts of His Heart. She lived her life, her every day, in the presence of God, and still she shared in the sorrows, the joys and griefs of the human condition. It is to Her that we turn for support and love when our lives are turned upside down, when a “New Normal” is just too hard to bear. She is with us during every season of our life’s journey.

Together we walk into a hope-filled future because we know in Whom we have put our trust.  
United in the Loving Heart of Jesus with Mary

(Sr) *Ancilla White ols*

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## VALE SR THERESE MCNAMARA 9/10/1938 – 21/6/2022

Many of you would have met Sr Terie during her years as Director of the Australian OLSH Associates. I was privileged to follow on from her in this role. She was the leader of the Bentleigh and lately the Randwick Associates’ Group, and they had a very special place in her heart.

Thank you for all the kind expressions of sympathy that have consoled us during these weeks as we come to terms with our dear Sr Terie’s unexpected death. May she now be in the wonder of God’s embrace in heaven. Here is Sr Philippa Murphy’s Eulogy delivered at Sr Terie’s Requiem Mass in the Convent Chapel, Kensington, 4<sup>th</sup> July.



*"Let not your hearts be troubled.  
Believe in God; believe also in me."*

*These words from the Gospel of John were chosen by Terie for her Funeral Mass a few weeks ago. They speak of Terie's absolute trust and deep faith in God. On 21<sup>st</sup> June, just five weeks after Terie had been diagnosed with terminal Cancer, she came face to face with the God she had so lovingly and faithfully served as a Daughter of Our Lady of the Sacred Heart for over six decades.*

*To Terie's sister, Brenda, her brother-in-law David, and her relatives, and all Terie's friends, who loved her so much and are deeply saddened by her death, we offer our deep sympathy and love. You know well her deep love for you, her pride and joy in you, and her gratitude to you. We also offer sympathy to those who join us via live streaming from around Australia, Papua New Guinea and the world, especially our Sisters.*

*Therese Ann McNamara, or Terie, or even Terie Mac, as she was known by many, was born in Sydney, NSW, on 9<sup>th</sup> October 1938 to Patrick and Eileen McNamara, the fourth of five children. Patrick had come to Australia from Ireland when he was 24 years old. Terie came from a loving, happy family, she enjoyed all things Irish, listening to Irish stories and singing Irish songs. Terie was a keen sports woman who enjoyed netball, tennis and swimming. During her short illness a drive to Maroubra Beach lifted her spirits. She loved outings and lunches at Maroubra Beach with her family and friends.*

*Terie's parents had a deep faith with love of the Mass and Rosary. Her aunt Dolly, our own Sister Margaret Harrington FDNC, made a great impression on her. Terie enjoyed hearing her stories of life as a missionary Sister. At an early age she felt called to be a Sister and dreamed of going to the missions. I can imagine Terie's delight sitting with her family as they read letters from her Aunty Dolly sharing her adventures as a Missionary Sister.*

*All of Terie's education was in Sydney where she was educated by the Mercy Sisters. Terie was a decisive woman and on leaving school she was convinced that Jesus was calling her to follow him in religious life as a missionary Sister. Her parents, however, did not allow her to enter straight after school. Terie completed a secretarial course, and in 1957 she entered the novitiate at Hartzer Park and made her first vows in January 1959. She was given the name Sr M St Thomas. Thus began Terie's lifelong ministry and her epic journey as a passionate, enthusiastic educator and missionary. After spending four years teaching in Australia at St Paul's Bentleigh and St Agnes Highett, Terie began a journey of the heart, a journey that took her to the shores of Papua New Guinea, the place she called home for 41 years with the people she loved.*

*The Trobriand Islands, where she first went, always remained very, very special for Terie. She loved the Islands and the people, and always kept in touch with many of her early students and the families whom she really embraced and whom she continued to have contact with throughout the years. Many of these students would call her "their mother", and their children became "her grandchildren". Not long before her death Terie said her most rewarding times in PNG were the years in the Trobs especially after she had the use of a motor bike, which her brother Maurice gave to the Sisters after his visit . Now she had the freedom to get around after school to visit the*

villages. This meant a deeper understanding and relationship with the school children and their families.

Terie ministered in many other parts of Papua New Guinea, including Nimowa, Sideia, and Hagita, which were also in the Milne Bay area. Being a true Missionary, Terie, put her whole heart into wherever she was sent. She enabled many young PNGs to become great teachers and committed leaders in many fields throughout Papua New Guinea.

In 1994, Terie was called to join the leadership team for the PNG Province and so moved to the Provincial House in Boroko, in Port Moresby. Terie was Deputy for nine years, three of these with the last Australian Provincial and six with the first Papua New Guinean Provincial.

Since Terie's death many tributes have come from Papua New Guinea. Sr Maria Koae, the first PNG Provincial Leader, shared stories of how much she appreciated and learnt from Terie's many skills in administration and her qualities of companionship, friendliness and hospitality. Another Sister spoke of her teaching career, mostly in isolated island missions and her ability to inspire both teachers and students to know God in their lives. Others spoke of the encouraging and listening heart Terie showed to them when they were young Sisters. A young working woman wrote of the blessing Terie's life had been to her family, mentioning she had a 'heart of gold'. Some Sisters wrote goodbye in the various languages with which Terie would have been familiar. Terie's leadership in PNG was innovative, compassionate and always aimed for the good of the Sisters.

In 2002 Terie made a decision to return to the Australian Province where she continued to generously share her gifts in Province leadership as a member of the Provincial Council, as Director of the OLSH Associates, working with refugees in Blacktown and being a much-loved member of the Bentleigh, Daceyville and Stellamaris communities.

Terie's final years were spent living at Kildare Court, Maroubra. These were very happy years where she formed many friendships. She enjoyed her daily walks, drives to the beach and especially her coffee and chats with friends.

A few weeks ago, Terie was diagnosed with terminal cancer. What a time of suffering for our dear Terie. She accepted her suffering with her typical resignation and utter dependence on Jesus, the one she had loved since she was a child.

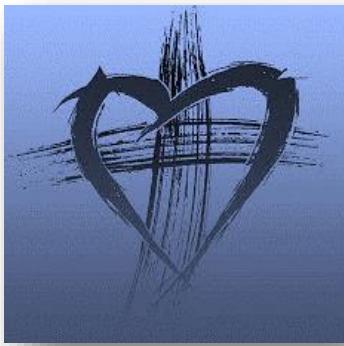
I am grateful to Srs Pauline, Helen and Evelyn for their loving care of Terie during these past weeks and to her Sisters in community whom she loved and appreciated equally. I am also grateful to the staff at Sacred Heart Hospice for their compassionate care of Terie.

Terie was a courageous missionary, a compassionate woman of heart who drew her strength from her deep desire to love as Jesus loved, excluding no one, especially the poor and marginalised who held a special place in her heart.

We will be ever grateful to Patrick, Eileen and the McNamara family for the gift of Terie to our Congregation!

We thank you Terie for your welcoming heart, your generosity, and warm smile. May your courageous soul rest in peace. Go in peace, dear Terie, united with the one who says, "Let not your hearts be troubled. Believe in God; believe also in me."

Philippa Murphy FDNSC  
(Provincial Leader)



## OUR ON-GOING FORMATION PROGRAM 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.

### Session 59: Spirituality of the Heart An Environmentally Conscious Spirituality

Pope Francis sees another deeper cause of the climate crisis in which we find ourselves, as a wrong perception of humanity's role in creation (LS 116). In working the earth, we humans are not independent agents who can go our own way, but collaborators with the Creator.

The Pope supports the view that God respects human autonomy, independence and freedom. God does not intervene, even when we make wrong decisions (LS 80). However, this autonomy and freedom must be exercised in collaboration with God and one's fellow human beings. Together we are responsible for the prudent cultivation of the earth (LS 119). According to the Christian vision, God entrusts us humans with the task of cultivating and developing the earth, together with, and for one another.

The abundance of the earth is a gift from God to all humankind, including future generations. But, when we see ourselves as the rulers of creation, we tend to give priority to our own interests and to regard "*everything as irrelevant unless it serves one's own immediate interests*" (LS 122).

The Pope states: "Christian spirituality proposes a return to that simplicity which allows us to appreciate the small things, to be grateful for the opportunities which life affords us, to be spiritually detached from what we possess, and not to succumb to sadness for what we lack" (LS 222). And he continues: "*It is not easy to promote this kind of healthy humility or happy sobriety when we consider ourselves autonomous, when we exclude God from our lives or replace him with our own ego and think that our subjective feelings can define what is right and what is wrong*" (LS 224).

#### REFLECTION

*An environmentally conscious spirituality.*

*What does that mean?*

*Joyfully experiencing being included in the overwhelming beauty of creation.*

*Experiencing being part of the 14-billion-year history of the universe  
and the 3.8-billion-year evolution of life on earth.*

*Experiencing this evolution as directed toward God's ultimate self-gift to us all  
in love through Jesus Christ and the Holy Spirit.*

*Experiencing being called to solidarity with all creatures and guided by God's Spirit,  
to accept other creatures as related to us.*

*Experiencing with concern the enormity of the environmental problem:  
how rainforests continue to be destroyed, animal and plant species become extinct,*

*more and more carbon being pumped into the atmosphere.  
Feeling desperate, yet remaining hopeful by seeing this as  
a participation in the way of the cross  
and as an invitation to remain committed to the wholeness of creation,  
as we entrust this damaged earth to God's care.*

*Experiencing a conversion from consumerism to the simplicity of the basic necessities of life:  
food, clothing, shelter, medical care, appropriate education, loving relationships,  
meaningful work, an enriching spiritual life, time with friends and with the nature around us.  
(Free from: Denis Edwards, *Ecology at the Heart of Faith*. Orbis Books. Kindle Edition, chapter 7)*



The Fifth Plenary Council of the Australian Catholic Church has concluded its Second General Assembly. In a spirit of listening and discernment, reflection and discussion the 277 members voted on more than thirty-five motions which were subsequently passed and confirmed as the Decrees of the Plenary Council. After the November 2022 meeting of the Australian Bishops Conference these Decrees will be sent to the Apostolic See for approval. Following on from this approval the Decrees will be promulgated. They will be obligatory six months after the promulgation.

You will find more information about the Plenary Council on its website: [plenarycouncil.catholc.org.au](http://plenarycouncil.catholc.org.au). The following is taken from that website:

*The plenary council's closing statement said members "sought to be faithful to their commission to listen to and hear 'what the Spirit is saying to the churches'."*

*It acknowledged the disruptions to daily life caused by the Covid-19 pandemic, natural disasters, and war.*

*Some moments during the council's final week were "calm and harmonious" while others were "tense and difficult," the closing statement said, adding, "every moment has been blessed; the entire week has been grace-filled, though never a cheap grace."*

*The statement praised "practices of listening and discernment" as "essential dimensions of the implementations of this plenary council." "They will re-shape our engagement with the world, our evangelizing mission and our works of service in a rapidly changing environment," said the statement, adding, "the work has only begun."*

We thank God for the wonderful graces of this most important event in the life of our Church and keep up our prayers for the implementations of the decrees as we seek to become more and more the Church after the pattern of Jesus' Heart.

## SOME THOUGHTS ON THE AUSTRALIAN PLENARY COUNCIL

### July 2022

Christopher Lamb is a British journalist who is the Rome Correspondent for Catholic publication *The Tablet*. He is a contributor to the Vatican Insider page of *La Stampa* and a regular commentator for the BBC on Vatican and religious affairs. He was in Australia as an observer and reporter at the Plenary Council in Sydney in July. A few days later he delivered the Annual Helder Camara Lecture at Newman College, Melbourne. The Topic was: *The Outsider Pope: Where is Francis leading our Church?*

Christopher has written a book entitled, "*The Outsider*: Pope Francis and His Battle to Reform the Church." In advertising the Helder Camara Lecture for 2022 the Melbourne Archdiocesan web site describes this book:

*"In it Christopher reflects on the depth of his access to the Vatican, and his ringside seat witnessing Pope Francis' battle to renew the church – suggesting "the forces seeking to block a Pope's agenda" have not been this powerful since the Renaissance".*

*He also reflects on Pope Francis the human being –"a reforming, enigmatic figure," whose unique journey to becoming Pope has a Gospel-shaped, forward-thinking outlook – and leads him to challenge the church on clerical sexual abuse, injustice, and the exploitation of the world's most vulnerable people – including refugees and those in poverty."*

Let us pray daily for our Holy Father, Pope Francis, that God will continue to strengthen him as he leads the Church forward in our troubled world.

Following is Part Two of Christopher Lamb's Lecture which pertains to our Australian Plenary Council. I encourage you to read the entire lecture from the internet. Christopher began his lecture explaining his purpose:

*"Tonight, I would like to give a speech in two parts. The first half will look at the opposition to Francis and the battle he has faced in his reform efforts and the second will focus on the direction he is taking the Church through the prism of last week's landmark Plenary Council assembly in Sydney, which I was able to observe and report on."*

### PART TWO

*"I firmly believe that after almost 10 years of this pontificate [that of Pope Francis] definitive, irreversible reforms have been made. As one cardinal put it to me: "The Church does not have a reverse gear."*

*A leading example of attempts to implement the Francis vision at the grassroots level can be seen in the Plenary Council process here in Australia. I see the council as the most advanced renewal attempt in the English-speaking world and having covered the event in Sydney, I think there are three ways in which it points the way for the kind of Church the Pope is calling for.*

*The first is a synodal, listening Church which implements - and I stress implements - the Second Vatican Council, that decisive moment between 1962 and 1965 when the Church defined itself as the People of God, connected itself with early Christianity and sought to read the signs of the times. As Ormond Rush, an adviser to the Plenary Council and one of the foremost interpreters of the council told, told me in Sydney: "synodality is Vatican II in a nutshell."*

*Now, more than 60 years on from the council, we are in what can be described as a decisive, third phase of Vatican II. What the Francis pontificate has tried to do is move beyond debates over which interpretation of the council should be definitive and towards an implementation.*

*In Francis, we have a Pope who has made the acceptance of the council a non-negotiable and he has described the non-acceptance of the council as the great problem for the Church today.*

*The Plenary Council assembly, as an event, epitomised that vision of the council.*

*Out in the hall we saw bishops seated at tables with lay members listening and discerning together: it was a living example of the vision of the Church where bishops and people, although with distinct roles, walk together.*

*When a moment of crisis came, and the vote on the role of women in the Church failed to receive a majority, the bishops were forced to stop and listen to the cry of the people in the room. The bishops could have ploughed on. But this was an example of a Church seeking to overcome the mentality of clericalism, the disconnect between the leadership of the Church and those whom they are called to serve. After crisis talks, a series of re-worked motions on the role of women were passed which seek to make this collaborative form of decision making a reality.*

*The agreement on the role of women at the Plenary is critical given that, in the synodal discussions taking place across the world, the position that women occupy in the Church is consistently a headline item. Francis has recognised this with his various appointments of women to senior bodies in Rome and he'll soon appoint two women to the Vatican department appointing bishops. What we are hearing from the synod processes is that the direction of travel needs to go further and faster.*

*While the question of a female diaconate is likely to remain hotly contested, the agreement that was made on female deacons at the Plenary Council is symbolically highly significant as it means Australia becomes the second church, after the Amazon, to indicate its support for women deacons. If this is a reform that comes it is likely to be through local churches, rather than from the Roman centre.*

***The second way is a Church that replaces fear with trust in the Holy Spirit.***

*Francis' pontificate draws deeply from the insights of the Vatican II theologian Yves Congar who called for the Church to recapture a trust in the spirit to renew the Church, ensuring it could witness to the Gospel in ways that speak to people today. Francis repeatedly warns against the temptation of the "restorationist" mentality which seeks to go back to pre-Vatican II ways, particularly when it comes to the liturgy.*

*It's tempting to think of the Catholic Church as the custodian of the past which simply safeguards unchanging doctrines. For Francis, however, the Church is driven by a living tradition, and must not drift into becoming a "museum faith". It can be summed up in the historian Jaroslav Pelikan's line:*

*“Tradition is the living faith of the dead;  
traditionalism is the dead faith of the living.”*

*What it means is that, yes, the Church can do new things and can update its structures, pastoral styles and habits.*

*The Plenary Council is an example of taking an old structure and doing something new with it. Plenary Councils have taken place in Australia in the past, but they did not address questions such as protecting the environment or the rights of indigenous peoples. Plenary Councils of the past did not have female members.*

*The Church in Australia deserves some credit for taking a leap into the dark and embarking on this council in its attempt to build a Church that is fit for purpose, and alive to the work of the Holy Spirit today. This is what Francis is seeking from the entire Church as it becomes more synodal.*

*But trusting also means being ready for the messiness of synodality. We saw this in Sydney when the votes on women failed and a number of members made their feelings known in the hall. This clearly shocked the bishops. There was high emotion. People were in tears. A slew of negative media stories ensued. Nevertheless, these fights have to take place and unless the crisis is embraced you don't get renewal.*

*For Francis, it is better for the plates to fly in disagreement than for a false peace, or for the Church to look strong and harmonious on the outside but on the inside be in serious trouble.*

*In Rome, the mentalities of Bella Figura, putting on a good show, or Gattopardismo, advocating change but in reality, keeping existing power structures the same, are both challenged by the synodal reform. By contrast, the Australian church showed it wasn't interested in cosmetic reform. This was an honest discernment, and a process built on trusting that the Holy Spirit would lead the assembly even if it meant being taken to the abyss of disaster*

*The third way is finding the creative tension in disagreement but avoiding division.*

*At the beginning of the 2014 synod on the family, Francis encouraged the bishops to speak frankly, using the Greek word parrhesia. What struck me about the Plenary Council assembly is how people were able to speak frankly, openly and honestly. One of the pathologies of the Church in recent decades has been the crack down on speaking freely on difficult topics, but during his pontificate Francis has taken away the fear people might have had about speaking out.*

*This is based on a deeply held Catholic principle that “both/and” is almost always preferable to “either/or” and that it is through hearing differently held views that a creative way forward can be found. Although people disagreed with each other at the plenary council, they were still talking to each other.*

*During synods in Rome this isn't always the case, and it's almost impossible to imagine the deeply polarised US Church being able to get everyone into the same room for a synodal gathering. The ability to hold different views in tension, and then find consensus, was a strength of the Plenary Council and it is something Francis wants to see across the Church. It means that synodal Church stands as a counter-culture witness to a culture which continuously demands people to make “either/or” choices on political or other contested issues, and then separates them into camps. By contrast, Francis' vision seeks to draw people out of their social media echo chambers and*

*into a culture of dialogue and encounter. A synodal Church seeks to bring harmony out of the cacophony of voices.*

*It was clear, however, that within the Plenary Council a small group inside the hall had decided they would act as a block to certain motions as they sought to impose some narrow ecclesial-political positions on certain topics onto the assembly. In a number of respects, the dynamic in Sydney reflects the wider dynamic of the Church. Opposition to the synodal process is strong and targeting the synod has become a proxy battle for those wanting to undermine Francis. The block in Sydney was similar to the opposition block in the 2019 Amazon synod when the bishops from the Amazon region all called for the ordination of married men as priests. This initiative was stopped because the cardinals of the Roman Curia, who took part in that synod, resisted.*

*There are legitimate questions for Francis and the Holy See about how they are planning to handle what is likely to be intense resistance at the synod summit in the Vatican in 2023.*

*What was interesting in Sydney, however, is that despite their best efforts the group seeking to block change were unsuccessful – the consensus was formed around the motions despite an attempt by an organised group to resist.*

*Nevertheless, if a certain Catholic media outlet in Sydney is to be believed, they are planning to fight on. The problem with some of the opposition to the synodal reforms is the refusal to play by any kind of rules. You might think you are playing a game of rugby or football but often you find the dressing rooms have been flooded or the floodlights turned off so the legitimate hammering out of different positions cannot take place.*

### ***Conclusion:***

*Finally, I like to think that what Pope Francis is trying to implement is a Church that lives by the ‘upside-down economics of the Gospel’. He wants a Church that is a prophetic voice on the margins of society; a Church which is outward-looking and refuses to rest inside “the sacred precincts” of its own security. Francis wants a Gospel vision: *The last is first. The outsider is the insider. ‘Blessed are the poor, for theirs is the kingdom of heaven.’**

*He’s made this case at the very top of the Church with his appointment of cardinals, many of them bishops working on the peripheries and those who would never expect to receive the red hat of a cardinal. He’s made service not status the guiding principle. Some in the Church may be hoping that a future Pope will turn the clock back and are already manoeuvring to ensure an anti-Francis candidate emerges from the next conclave. Time will tell. By the end of August, he will have chosen around 63 per cent of the candidates who will elect his successor, although that does not guarantee anything.*

*Whatever happens, however, the Francis papacy has set down a definitive marker that cannot be erased. Even if the opponents of this papacy are successful in finding a candidate at the next conclave willing to undo the reforms the Francis pontificate will remain the lodestar pointing the People of God forwards.*

*Thank you for listening."*

*Christopher Lamb Newman College, Melbourne 11 July*

# MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE CELEBRATION OF THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

1 SEPTEMBER 2022

Dear brothers and sisters!

**“Listen to the voice of creation”** is the theme and invitation of this year’s Season of Creation. The ecumenical phase begins on 1 September with the World Day of Prayer for the Care of Creation, and concludes on 4 October with the feast of Saint Francis. It is a special time for all Christians to pray and work together to care for our common home. Originally inspired by the Ecumenical Patriarchate of Constantinople, this Season is an opportunity to cultivate our “ecological conversion”, a conversion encouraged by Saint John Paul II as a response to the “ecological catastrophe” predicted by Saint Paul VI back in 1970.<sup>[1]</sup>

If we learn how to listen, we can hear in the voice of creation a kind of dissonance. On the one hand, we can hear a sweet song in praise of our beloved Creator; on the other, an anguished plea, lamenting our mistreatment of this our common home.

The sweet song of creation invites us to practise an “ecological spirituality” (*Laudato Si’*, 216), attentive to God’s presence in the natural world. It is a summons to base our spirituality on the “loving awareness that we are not disconnected from the rest of creatures, but joined in a splendid universal communion” (*ibid.*, 220). For the followers of Christ in particular, this luminous experience reinforces our awareness that “all things came into being through him, and without him not one thing came into being” (Jn 1:3). In this Season of Creation, we pray once more in the great cathedral of creation, and revel in the “grandiose cosmic choir”<sup>[2]</sup> made up of countless creatures, all singing the praises of God. Let us join Saint Francis of Assisi in singing: “Praise be to you, my Lord, for all your creatures” (cf. Canticle of Brother Sun). Let us join the psalmist in singing, “Let everything that breathes praise the Lord!” (Ps 150:6).

Tragically, that sweet song is accompanied by a cry of anguish. Or even better: a chorus of cries of anguish. In the first place, it is our sister, mother earth, who cries out. Prey to our consumerist excesses, she weeps and implores us to put an end to our abuses and to her destruction. Then too, there are all those different creatures who cry out. At the mercy of a “tyrannical anthropocentrism” (*Laudato si’*, 68), completely at odds with Christ’s centrality in the work of creation, countless species are dying out and their hymns of praise silenced. There are also the poorest among us who are crying out. Exposed to the climate crisis, the poor feel even more gravely the impact of the drought, flooding, hurricanes and heat waves that are becoming ever more intense and frequent.



Likewise, our brothers and sisters of the native peoples are crying out. As a result of predatory economic interests, their ancestral lands are being invaded and devastated on all sides, “provoking a cry that rises up to heaven” (*Querida Amazonia*, 9). Finally, there is the plea of our children. Feeling menaced by shortsighted and selfish actions, today’s young people are crying out, anxiously asking us adults to do everything possible to prevent, or at least limit, the collapse of our planet’s ecosystems.



Listening to these anguished cries, we must repent and modify our lifestyles and destructive systems. From its very first pages, the Gospel calls us to “repent, because the kingdom of heaven has come near” (Mt 3:2); it summons us to a new relationship with God, and also entails a different relationship with others and with creation. The present state of decay of our common home merits the same attention as other global challenges such as grave health crises and wars. “Living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience” (*Laudato si’*, 217).

As persons of faith, we feel ourselves even more responsible for acting each day in accordance with the summons to conversion. Nor is that summons simply individual: “the ecological conversion needed to bring about lasting change is also a community conversion” (*ibid.*, 219). In this regard, commitment and action, in a spirit of maximum cooperation, is likewise demanded of the community of nations, especially in the meetings of the United Nations devoted to the environmental question.

The COP27 conference on climate change, to be held in Egypt in November 2022 represents the next opportunity for all to join in promoting the effective implementation of the Paris Agreement. For this reason too, I recently authorized the Holy See, in the name of and on behalf of the Vatican City State, to accede to the UN Framework Convention on Climate Change and the Paris Agreement, in the hope that the humanity of the 21st century “will be remembered for having generously shouldered its grave responsibilities”

The effort to achieve the Paris goal of limiting temperature increase to 1.5°C is quite demanding; it calls for responsible cooperation between all nations in presenting climate plans or more ambitious nationally determined contributions in order to reduce to zero, as quickly as possible, net greenhouse gas emissions. This means “converting” models of consumption and production, as well as lifestyles, in a way more respectful of creation and the integral human development of all peoples, present and future, a development grounded in responsibility, prudence/precaution, solidarity, concern for the poor and for future generations.

Underlying all this, there is need for a covenant between human beings and the environment, which, for us believers, is a mirror reflecting “the creative love of God, from whom we come and towards whom we are journeying”. The transition brought about by this conversion cannot neglect the demands of justice, especially for those workers who are most affected by the impact of climate change.

*For its part, the COP15 summit on biodiversity, to be held in Canada in December, will offer to the goodwill of governments a significant opportunity to adopt a new multilateral agreement to halt the destruction of ecosystems and the extinction of species. According to the ancient wisdom of the Jubilee, we need to “remember, return, rest and restore”*

*In order to halt the further collapse of biodiversity, our God-given “network of life”, let us pray and urge nations to reach agreement on four key principles:*

- 1. to construct a clear ethical basis for the changes needed to save biodiversity;*
- 2. to combat the loss of biodiversity, to support conservation and cooperation, and to satisfy people’s needs in a sustainable way;*
- 3. to promote global solidarity in light of the fact that biodiversity is a global common good demanding a shared commitment; and*
- 4. to give priority to people in situations of vulnerability, including those most affected by the loss of biodiversity, such as indigenous peoples, the elderly and the young.*

*Let me repeat: “In the name of God, I ask the great extractive industries – mining, oil, forestry, real estate, agribusiness – to stop destroying forests, wetlands, and mountains, to stop polluting rivers and seas, to stop poisoning food and people”.*

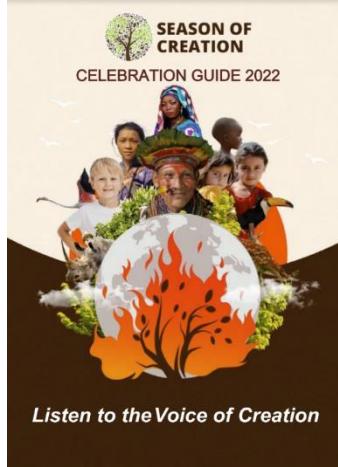
*How can we fail to acknowledge the existence of an “ecological debt” (*Laudato si’, 51*) incurred by the economically richer countries, who have polluted most in the last two centuries; this demands that they take more ambitious steps at COP27 and at COP15. In addition to determined action within their borders, this means keeping their promises of financial and technical support for the economically poorer nations, which are already experiencing most of the burden of the climate crisis. It would also be fitting to give urgent consideration to further financial support for the conservation of biodiversity. Even the economically less wealthy countries have significant albeit “diversified” responsibilities (cf. *ibid.*, 52) in this regard; delay on the part of others can never justify our own failure to act. It is necessary for all of us to act decisively. For we are reaching “a breaking point” .*

*During this Season of Creation, let us pray that COP27 and COP15 can serve to unite the human family (cf. *ibid.*, 13) in effectively confronting the double crisis of climate change and the reduction of biodiversity. Mindful of the exhortation of Saint Paul to rejoice with those who rejoice and to weep with those who weep (cf. Rom 12:15), let us weep with the anguished plea of creation. Let us hear that plea and respond to it with deeds, so that we and future generations can continue to rejoice in creation’s sweet song of life and hope.*



*Rome, Saint John Lateran, 16 July 2022, Memorial of Our Lady of Mount Carmel*

FRANCIS



## CELEBRATION OF THE SEASON OF CREATION 2022

The burning bush of Exodus 3:1-12, is the symbol chosen for the Season of Creation for 2022.

Today the world is suffering from a prevalence of devastating fires, surely another sign of the effects that climate change has on the most vulnerable of our planet. Creation cries out as bush lands crackle, animals flee in terror and people are forced to abandon their homes and possessions in the wake of ferocious blazes.

In contrast the burning bush that attracted Moses as he tended his flock on Mt Horeb did not burn and destroy. This flame of the Spirit revealed God's presence. It affirmed that God heard the cries of the suffering and promised to be with them to deliver them from injustice.

In this Season of Creation, let this symbol remind us of our responsibility to care for the earth. May we all take off our sandals, contemplate our connection to holy ground, listen to the cry of creation, and be filled with hope to quench the fires of injustice with the light of God's healing love that sustains our common home.

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### REPORT FROM THE INTERNATIONAL COUNCIL TO ALL MEMBERS OF THE CHEVALIER FAMILY



It is with pleasure that the International Council offers this Report of our work for the first three months of 2022. We have been very busy as you can see by the inclusions in this mailout.

#### **Meetings of the International Council**

We welcome Peter Cheong to our meetings this year and also, Hannie Jansen returning as our Minutes Secretary.

The international Council has held several meetings this year:

On the 5<sup>th</sup> February we held a Combined Meeting of the Philippines Organising Committee, the Trigeneralate members and the International Council. We were able to finalise the theme and the cost of attending the Assembly at that meeting and you can see our decisions in the Invitation that is included in this mailout.

On the 13<sup>th</sup> March we held our first Business Meeting. We had a very full Agenda that included: the Philippines Assembly, the launch of the Website, progress on the Survey and the Formators Book and the finalisation of the Document on Role of and Process for Replacing the Spiritual Companion of the International Council. In addition, we discussed the importance of the role of Spiritual Companion at the national level and you will hear from us soon on our work towards developing this role as a key ministry of Provinces. We also discussed possible

ways of collecting together all of Fr Hans writing for the On-Line Course into a digital book translated into as many languages as possible. Our next Business meeting will be held on the 22<sup>nd</sup> October.

We met the Indian Laity by Zoom on the 19<sup>th</sup> March. It was a wonderful time together hearing about their group and its activities.

### **Commitment to Justice, Peace and Integrity of Creation**

#### **Declaration**

We remind the international family of our commitment to the integrity of creation and to supporting the initiatives of the Justice, Peace and Integrity of Creation committee of the Trigeneralate. If you have not yet completed your Declaration form and given it to your National Council Chair we encourage you to do so. National Council Chairs please forward the completed Declarations to an International Council member.

#### **First Friday Prayer Intentions**

Please continue to distribute the First Friday intentions and to use them as formation opportunities for your people.

#### **Launch of Website**

It is with great pleasure that we launch our official Laity of the Chevalier Family website at [chevalierfamilylaity.org](http://chevalierfamilylaity.org). This project has taken some time to complete, and we thank Doris and Ranulfo Santos for beginning the project. The International Council has worked very hard to finalise the project and we could not have completed the task without the extraordinary skill and commitment of Brett Adamson and the creation of the Template by Matt Price. This website has been contributed to by many people collaborating together. The website is available in twelve languages which can be selected at the bottom of the page, and we encourage you to read it carefully and use it for formation. We make special note of the two articles: **Spirituality of the Heart** and the **Interpretation of the Logo** which have been written by writing teams from many countries within the Family. Thank you to those who responded and assisted with that writing. We hope that these articles, which reflect the distinctiveness of the lay charism and will be useful for formation in your groups. The Resource List is also a very important part of the Website listing available resources in English, Spanish and Dutch with publishing details for purchase. There are also English resources which are out of copyright and have been scanned so they can be downloaded. We commend this resource list to you for use in your groups.

#### **International Assembly in the Philippines.**

The invitation to the Philippines Assembly is included in this mailout.

National Councils are invited to send an expression of interest to attend to Debbie Mellijor with an estimation of approximate numbers. This information is preliminary and simply to help with ongoing planning, but we hope to hear from all thirty-six member countries soon and anticipate that every country will be able to send at least one representative. A reminder also to countries of financial means to encourage you to begin to plan how you will assist in subsidising participation from countries with more limited financial means.

### **Survey details**

Thank you to those countries who have completed the Survey which was sent to you with the December mailout. If you have not completed the Survey you will find it in the last mailout in English, French and Spanish and we would greatly appreciate your doing so as soon as you can. We will send you an analysis of the data in our June mailout.

### **News from the Family**

Welcome to a new group in Vietnam associated with the FDNSC sisters.

Welcome to new National Councils in Papua New Guinea and Democratic Republic Congo and in Congo Brazzaville.

Our Easter prayer

*Loving God,*

*Help us each day to stand for love, for compassion, for the good of all.*

*May we, the Chevalier Family, each in our own way and our own places participate in bringing to life the Heart of God.*

*So that, this Easter season we can pray: not my will but Yours be done.*

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

With love and blessings to you and those you love from:

International Council of the Laity of the Chevalier Family.

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## **Annual Gathering of Lay Chevalier Family Australia**

### **Spirituality of the Heart, Laudato Si and Uluru Statement from the Heart**

***“TIME TO SEE, TIME TO CHOOSE, TIME TO ACT”***

An opportunity to explore the challenge of  
Laudato Si and Uluru Statement from the Heart  
through the lens of Spirituality of the Heart.

There will be time for personal reflection and time for sharing

There may be the possibility of participating in some of the sessions by zoom meeting

**September 16 to 18, 2022  
St Mary's Towers, Douglas Park**

We have been unable to meet face to face for couple of years  
so put this important event in your diary.



# APPLICATION FORM

## Annual Gathering of Lay Chevalier Family September 16 to 18, 2022 St Mary's Towers, Douglas Park

Name: .....

Email: .....

Phone: .....

Next of kin contact: .....

Dietary Requirements: .....

Accommodation Preference: .....

### Costs: Accommodation

(includes Friday: finger food on arrival, Saturday: breakfast, lunch, dinner, Sunday: breakfast, lunch)

Ensuite: **\$130 per night** (limited availability)

Shared facilities: **\$90 per night**

Dormitory style: **\$50 per night**

**Friday 16<sup>th</sup>, Saturday 17<sup>th</sup>, Sunday 18<sup>th</sup>**

Attendance Saturday only: **\$60**

Attendance by zoom only: **\$25**

Please return this form by September 1<sup>st</sup> to Fred Stubenrauch: [aus.lcf@gmail.com](mailto:aus.lcf@gmail.com)

Bank account details: BSB: 062 200 Account Number: 1053 0202

Reference: (*your surname, first name*)

Cheque: National Council Laity of Chevalier Family Australia

Mail to PO Box 19A, Douglas Park, NSW, 2569

## MEETING REPORTS

**BENTLEIGH:** We 13 Associates met at the Convent on 26<sup>th</sup> March. We were very saddened by Sr Nora's sudden death. She was always a great encouragement to our group when she lived at Bentleigh. Yesterday we celebrated the Annunciation when God, through the angel Gabriel, came to Mary and asked her to be the Mother of His Son, Jesus. She accepted gracefully. She was a wonderful Mother to Jesus, the Apostles and all of us. She is known under so many beautiful titles in different cultures. Pope Francis chose this day to consecrate Russia and Ukraine to Our Lady. We read through his prayers together and we prayed for peace.

13 Associates met at the Convent on 25<sup>th</sup> June. We were very sad to hear of the deaths of Margaret Maher, a valued Associate, and Sr Terie McNamara who used to lead this group about 10 years ago. Yesterday, 24<sup>th</sup> June, was the feast of the Sacred Heart. Sr Elaine led a discussion into what this feast meant to us. We have a very intimate and personal relationship with Jesus through his Sacred Heart. He gives us his unconditional love and we can trust him completely. In prayer, we can work together with the Lord, although sometimes we may feel helpless and must hand over our concerns to him. We also talked about the fear of death and how important our faith is to be able to be ready to pass into eternal life. We then shared prayerful adoration time in the chapel.

On 30<sup>th</sup> August 13 Associates met at the Convent. Sr Robyn Reynolds spoke to us about the United Nations Oceans Conference that she had attended in Lisbon, Portugal. The delegates were from all backgrounds and the theme under discussion was "*Save our Oceans, Protect our Future*". Sr Robyn was representing Religious Sisters and was closely involved with 15 Oceania delegates concerned with the issues of rising sea levels, coral bleaching, deep sea mining and overfishing. They realised that the voices of the indigenous, the youth and more women must be involved in such discussions. In particular they looked at Pope Francis' document, *Laudato Si'* on the environment stating that all Christian communities have an important role to play in ecological education. To conclude Sr Robyn quoted Fr Chevalier:

*"The love of God descending to the whole of creation  
and the love of the whole of creation rising to God  
meet in the Heart of Jesus.*

**Patricia Mirabile**

**CANBERRA:** The Canberra Associates met at St Matthew's, Page, on 5<sup>th</sup> March and again on 2<sup>nd</sup> April. The March meeting was our first since December and it was so good to catch up with those of us able to attend. Much has happened to most of our Associates health-wise in the past two years and not all for the good. Our health has taken a slide and we are taking a lot longer to recover. As we gathered, we gave thanks to God for what we have and prayed for the sick Associates Australia-wide and of course our Sisters world-wide, that God will keep them safe and well through the intercession of Our Lady of the Sacred Heart.

What a wonderful *Ametur* arrived in time for our April meeting. Hazel read the first two pages and much discussion followed. Our meditation was the poem, "*When the World Spins Crazy*". Lots of thoughts and prayers came from that. We have much to ponder on from the *Ametur* and wonderful to look back on our beginnings as Associates.

**Christine Casey**

**CORINDA:** On Sunday 22 May 13 Associates met in the welcoming presence of Sisters Merrilyn and Annette in the Convent at Corinda. It was bitter-sweet to know that we were meeting there for the last time in a place that holds so many memories for us all. As we sat in the chapel we reflected on our feelings, including overwhelming gratitude for the presence of the Daughters of Our Lady of the Sacred

Heart in Queensland, and in Corinda Parish in particular, for so many years. So many good memories were shared.

Sr Merrilyn led us through a meditation on "Heart Words" commencing with: "*Jesus said: when you pray go into your heart and your Father, who lives in that secret place, will reward you*" (Matthew 6:6). The "heart" is so dear to us through our devotion to the Sacred Heart and Our Lady of the Sacred Heart. We are celebrating the Feast of Our Lady of the Sacred Heart at a special Mass at 10am on Saturday 28 May. Our next meeting is planned for August, and Sr Merrilyn is planning to return for a reflection day in October. It is good to be getting back to a more normal life after Covid.

**Mary McMahon**

**HARTZER PARK:** We met at Hartzler on 20<sup>th</sup> March.

*This is what the Lord asks of you: to act justly, love tenderly and walk humbly with your God* (Micah:6:8) was the focus of our opening reflection on Lent. We then went on to Formation where we discussed (among other thoughts) Pope Francis' words from *Fratelli Tutti*:

*In order to give hope to others, it is sometimes enough simply to be kind,  
to be willing to set aside everything else in order to show interest,  
to give the gift of a smile,  
to speak a word of encouragement, to listen ..."*

With a compassionate heart – our *being* as well as our *doing* becoming a focus for Lent.

We met again on 15 May.

Sr Dain spoke to us about the beginning and continuing work of "Holy Family Care Centre in Ofcolaco, South Africa, where she will be joining Sr Sally and the community for three months as part of the 20<sup>th</sup> Anniversary celebrations. This will also be an opportunity for Dain to renew the friendships and contacts that provided assistance to the Sisters in the early days and reconnect with some of the now grown-up children of that time.

Grace and Irene led a beautiful reflection on *Peace*, particularly relevant at this time when many wars are causing traumatic upheaval and untold distress for thousands in many countries. As well as the hymns and prayers in which everyone participated, each of us was given a prayer bookmark, the prayer on each being shared at the end of the reflection time. Irene brought to attention the Novena to OLSH for Peace and a copy was distributed to all. Our Formation this month stimulated ideas and discussion following the report given on the OLSH Assembly in April.

We met on 19 June and that being the month of the Sacred Heart both our Reflection and Formation focussed on Hope and Prayer in the Sacred Heart. Our personal formation comes from our prayer and through our prayer we are formed. Prayer takes many forms and can be personal and communal. What we bring to our meetings often comes from our personal prayer and in our meeting the sharing of communal prayer builds the community.

How often have we found our thinking or heart is changed or influenced by the thoughts and prayer of another if we are open to the promptings and movement of the Spirit. For each the same words may be heard or read but the "message" could be quite different from that of another. This is why the invitation to share our thoughts, insights and gifts both inspires and builds our community as Associates, and "forms" us in and on our individual and collective/community journey in the Heart of God.

We met on 17 July. Sue presented a quiet and reflective time of prayer, silence and music, "*in thanksgiving for the beauty God has given us*". Especially appreciated were the periods of silence following prayers of thanksgiving where we had the opportunity to "*leave our worries and cares aside ... and direct our gaze inward towards that place where the Holy Spirit is present within our being.*" The interludes of music deepened the sense of presence and prayer.

Formation: in recognising St Mary MacKillop's forthcoming feast and celebrating her life as an example of "being on earth the Heart of God", we also looked at the lives of four other Australian women who have been nominated as "Servants of God" - Eileen O'Connor, Caroline Chisholm, Mary GLOWREY and of special interest to us as Associates, Constance Gladman (Sr Mary Rosina fdnsc). These women dedicated their lives to serving others, especially the most poor and needy both at home and in the missions. Their lives are an example and inspiration to live in a way so that the "Sacred Heart of Jesus may be everywhere loved. Forever"

Jan Clark

**KILBURN:** 6 Associates met on 18<sup>th</sup> June with four apologies due to sickness and family commitments and grief. Nevertheless, our meeting was a very fruitful one. We used the Novena prayer to the Sacred Heart since it was so topical. This was followed by a Scripture reading and discussion of "forgiveness". We then had quiet prayer with Exposition finishing with the hymn, "I'll be always loving you".

Sr Patricia Smith

**NOTRE DAME:** Finally, after many months we were able to meet and celebrate the feast of Our Lady of the Sacred Heart on 28<sup>th</sup> May. Therese kindly offered her home as the venue for the meeting, for which we were most grateful.

We began our meeting with a beautiful reflection on Our Lady given to us by Sr Ancilla. One of the reflections was remembering Our Lady as a refugee, an alien, an immigrant, homeless and a settler in a foreign land. Our Lady had her problems as we do. When we feel overwhelmed by our own difficulties, we turn to her and ask for her special help. After sharing our thoughts, we recited our OLSH Associates' Recommitment Prayer. This was very special - to be recommitting ourselves on her special feast day. Our thoughts then turned to the *Ametur* and we discussed the Holy Father's thoughts on prayer using the fingers of our hands to pray for different people in our lives. We had not come across this idea before and found it to be very simple but most appropriate and profound. Maybe we could use the palm of our hand to add extra names.

We then shared afternoon tea, happy to be together again after such a long time.

We met again on 9<sup>th</sup> July at Therese's home. After prayer we reflected on Matthew 10: 24-33. The following quotes from that Gospel attracted us:

"Are not two sparrows sold for a small coin?

Yet not one of them falls to the ground without your Father's knowledge."

"Even the hairs on your head are counted."

"So do not be afraid; you are worth more than many sparrows."

God is so good. He gives us passages like the above to remind us that when we are anxious and worried, we just need to trust in him. God puts these readings in our path to remind us that he never leaves us. He is right beside us in all our difficulties and problems. It is only natural that we sometimes worry and fret, but we must keep reminding ourselves that he has everything under control. We must never forget that prayer so familiar to us:

*Sacred Heart of Jesus, I place my trust in you.*

*Our Lady of the Sacred Heart, pray for us*

We are so fortunate and blessed that we have our faith. May our faith and trust in the Good Lord ever increase. We are fortunate as well to have each other, that we are all travelling on the same path, following the same spirituality of making the Sacred Heart of Jesus everywhere loved. We then had a lovely afternoon tea and caught up on each other's activities.

Maureen Maher

**RANDWICK:** Our small group met at Ventnor, Our Lady of the Sacred Heart Church, Randwick, on 13<sup>th</sup> June. Sr Terie was unable to attend but provided material for our discussion. Our thoughts and prayers are with Sr Terie.

We discussed how challenging it would have been for Mary and Joseph in the months leading up to the birth of Jesus. Mary would have been isolated by her community as a single woman and how much did Joseph understand about what was happening?

We then discussed the future of our small group and decided to continue meeting. We appreciate having the opportunity for spiritual discussions and for the benefits received from other members' insights.

Mary Gallagher



## STAMP PROJECT

Many thanks for the stamps that keep rolling in. The second lot realised \$1435.00 and we have just taken another 25kilos to the Auction House. Every stamp helps so please continue sending them along. All proceeds go to OLSH Overseas Aid Fund.

## FDNSC GENERAL CHAPTER, ROME

**8<sup>th</sup>- 28<sup>th</sup> September 2022**

Please join us in prayer for our General Chapter in Rome in September. The Australian delegates are: Sr Philippa Murphy, Sr Lorraine McCleary and Sr. Gerardine Doherty. Our prayers go with them. The Theme of the Chapter is:

***Together being Missionaries of Hope in a New Age Emerging***

Oh, Heart of Jesus, we pray for our General Chapter.

We entrust to you the Chapter participants –

protect them from sickness,  
fill them with your Spirit,  
animate, inspire and sustain them with your love.

We entrust to you the Chapter process –

of LISTENING TOGETHER to your voice.  
Open our hearts that we may truly HEAR.  
Open our minds  
that we may clearly UNDERSTAND.  
Open our hands  
that we may courageously ACT  
according to your inspiration and will.

May the Chapter help us fulfill our mission of bringing

Your healing LOVE to the earth, our home,

and your HOPE to our insecure, war-torn world.

Our Lady of the Sacred Heart , pray for us!





# Prayer from our Hearts

## For our Beloved Deceased

### Daughters of OLSH

Sr Therese McNamara (Kensington)

Sr Patricia Made (PNG)

Sr Beatriz Magalhaes Da Silva (Brazil)

Sr M Margareta Lermatin (Indonesia)

### MSC

Fr Roziers (France)

Br Herman Kooyman (Darwin)

### OLSH Associates

Nita Edwards (Sydney) , Nora Patterson (Darwin/Adelaide), Lesley Cheeseman (Canberra),

Joyce Barry (Mascot), Margaret Maher (Bentleigh), Mary Nappa (Mascot).

### Our Loved Ones

Kevin Collins, Margaret Breen, John Higgins, Henny Hoy, Kim's Father, Sean Maher, Richard Balzan, Jean Large, Ester Banzon, Barbara O'Reilly, Annie Mangioni, James Walsh, Fr John Whitty, Shirley Bell, Wesley Foun, Paul North, John Merrimer, Davis Kerslake, Edmund O'Donnell, Peter, Brian McKernan, Pat Stacey, Judy Thomas, Annie, Carmen Montesine, Mary Kennedy, Caroline McMahon, Elaine Farrelly.

### For the Sick and Those needing our Prayers

Pat and Don, Chris and John Bulters, Fr Hans Kwakman, Annette Thornton, Silvia Seeto, Tony Staniforth, Collette Chow, Carol Canavan, Hazel Bailey, Annie, Julie Wong, Isabell, Charlie and Harry Seal, Fr Martin Wilson msc, Baby James McKinnon, Michael Moir-Busy, Carmel Price, Carmel Schmich, Sr Claudette Medlin, Christine Steel, Rayma Weaver, Ted Mosely, Ray O'Neil, Christine Baker, Jenny, Judy, the people of Ukraine, flood and fire victims, Covid sufferers, the new Australian Parliament.

### With Thanksgiving to Our Lady of the Sacred Heart

- Sisters Jo Kenny and Mary-Ruth Bayard on their 70<sup>th</sup> Anniversary of Religious Profession
  - Irene and Bernard Nihill on their Golden Wedding Anniversary