

Volume 3 No 5

31 July 2017

# *Newsletter of the National Shrine of Our Lady of the Sacred Heart Randwick NSW Australia*



Introducing the National Shrine of Our Lady of the Sacred Heart, Randwick, Sydney, Australia.

## *Our Mission:*

To publicise the National Shrine of Our Lady of the Sacred Heart [OLSH] at Randwick.

To introduce the *Novena* to OLSH to others outside the Parish.

To heighten awareness of the Spirituality of the Heart, and the place of the devotion to Mary under the title of OLSH as a natural aspect of the Spirituality of the Heart.

To inform people about the Mission and Ministries of the MSC and OLSH and other Congregations.

*Located at: Our Lady of the Sacred Heart Parish,  
193 Avoca St, PO Box 309, Randwick NSW, 2031.*

[www.sacredheart.org.au](http://www.sacredheart.org.au)

This is our fifth *Newsletter* for 2017. In the last issue we looked at the growth of the Missionaries of the Sacred Heart. Here, drawing on Fr Cuskelly's work, we present the foundation of the Daughters of Our Lady of the Sacred Heart (FDNSC) in 1874.

In Paris, in 1865, a religious community of women detached themselves from their larger religious order whose title was **The Dames de Jesus Christ**. The new community took the name **Sisters of the Holy Name of Jesus**.

The reason for the splinter group was that the Dames had become infected with Jansenism. Jansenism had been around for a century, named after a Dutch Bishop,



**Church of  
Our Lady of the Sacred Heart  
Thursday Island.**

**Established in 1884 as a  
base for the proposed  
missions in  
Papua, New Guinea.**

Calendar July: 1859, July 1-15 Fr Chevalier makes pilgrimages to shrines of St Francis Regis, Our Lady of La Salette and the Curé of Ars; 1885 July 1: Arrival of MSC in Yule Island, PNG; 1902: First five MSC Sisters from Germany arrive in the Marshall Islands; 1941 July 5: unveiling of statue of OLSH at Mirabel, France (38 meters in height); 1942 July 30: Bishop Aerts MSC and 12 Dutch MSC confreres murdered by the Japanese occupation forces at Langgur, Indonesia; 1947: First German MSC Sisters go to Peru; 1948: Belgian MSC arrive in Brazil; 1950: Erection of MSC Region in Japan under Australian Province; 1980 July 10: Martyrdom of Fr Villanueva MSC, Guatemala; 1985 July 2: Opening of first MSC House in India, Bangalore; 1989: two MSC Sisters from Spain arrive in San Salvador;

Cornelius Jansens. While there were attractive qualities to this theological approach such as a strong liturgical life, and an emphasis on personal piety, the image of God was harsh and cold, strict and legalistic. **Jules Chevalier wrote in the 1877 Constitutions: “we must do all in our power to root out of the Church the spirit of severity and fear which is causing such havoc in the Church.”** He was referring to Jansenism which was particularly strong in France and Belgium at the time.

And so the newly named **Sisters of the Holy Name of Jesus** were following the advice of Archbishop Darboy of Paris in leaving the Dames de Jesus Christ.

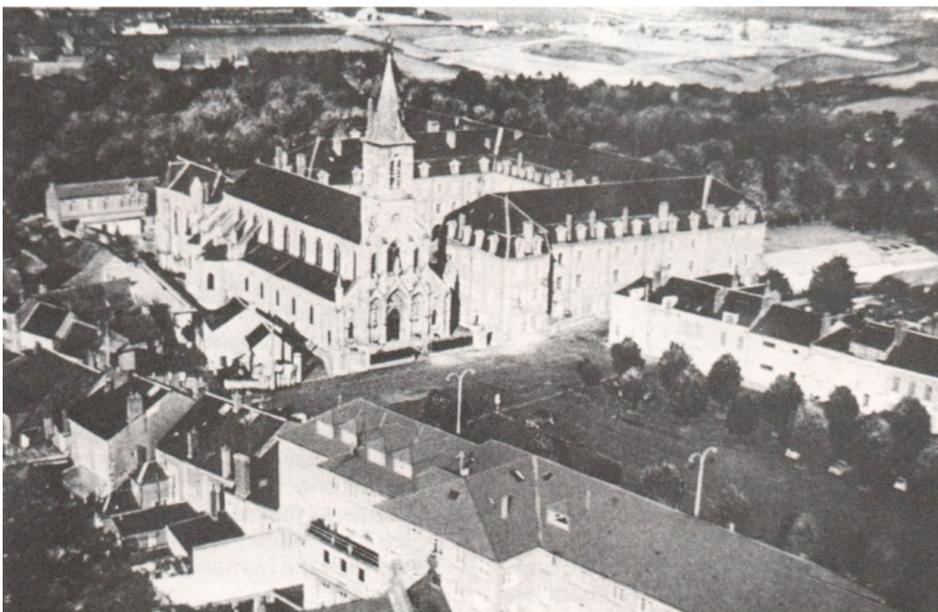
Their Superior, Mother Marie Françoise developed a strong devotion to the Sacred Heart. Fr Victor Jouët MSC, an early confrere of Fr Chevalier, presided over the blessing of a statue of the Sacred Heart in the convent garden. As a result the community became friendly towards the MSC and became zealous promoters of devotion to Our Lady of the Sacred Heart.



Fr Jules Chevalier MSC

Having branched out on their own, however, they felt uncertain about their future. They heard from Fr Piperon MSC that Fr Chevalier had hopes of founding Sisters dedicated to Our Lady of the Sacred Heart.

They decided to ask Fr Chevalier if they could be accepted as members of his new congregation. Fr Chevalier had a high regard for the Superior of the Convent, and accepted the proposal of the Paris community to begin his new congregation.



In the foreground is the Convent of the Daughters of Our Lady of the Sacred Heart at Issoudun with the Basilica and Monastery built by Fr Chevalier in the main view. The Place du Sacré-Coeur is in front of the Basilica.

However, he made one condition very clear: “They were to be the first members of a new community, to be known as the Daughters of Our Lady of the Sacred Heart.” (Cuskelly, *Man With A Mission* p.142) Hence they must be prepared to live a new rule, embrace new works and a spirit which promoted these. **The Sisters were happy with these proposals.**

As Fr Cuskelly points out, Fr Chevalier had a great gift for befriending Counts and Countesses—people of means. He invited one friend, the Countess of Turin, to come to Issoudun and show her the work that was being achieved there and future plans. He explained that while he had Sisters for a new congregation, they did not have a convent, although he did have a suitable place in mind in Issoudun. He lacked the finances to do anything about purchasing it. The Countess Pirinoli assisted him. Further, a young woman from Issoudun, Louise Baptiste, wished to enter the new Congregation, and to have the sisters then take over the boarding school for girls she had been conducting.

“On Sunday August 30th, 1874, the congregation at the 8.00am Mass in the Basilica was rather surprised to discover that a new religious community had come to life in their midst. Dressed in their new blue and white habits they came to the mass in a group. Fr Chevalier explained to the people that the Archbishop had approved the foundation of a new community of Religious of Our Lady of the Sacred Heart. The first members were being officially installed at that Mass. Among them was the Countess Pirinoli who was a widow without family ties, and she felt that she was called to join the new Society. Not all the sisters from Paris had come.

Some had remained there to continue with the hostel for girls and children they had in Rue de Vanves. The Superior, Mother Marie Françoise would spend her time between the two convents.”

While the MSCs had slow and difficult beginnings, and would later go through a period of crisis, the Daughters “were to combine both crisis and slow growth into a shaky start lasting over a number of years.” The new postulant from Issoudun withdrew and took her boarding school with her, thus depriving the Sisters of their principal apostolate in Issoudun. The remaining Sisters were restricted to caring for the pilgrims and retreatants, and looking after the altar linen of the two churches in the town.

At the same time, the orthodoxy of the devotion to Our Lady of the Sacred Heart came under suspicion from Rome—ultimately, cleared with some adjustments to the style of statue as we have seen. However, this upset the new congregation in her name, especially as they had left their former community because of Jansenism.



The original (and remaining) Statue in Issoudun which was the cause of anxiety in the Vatican—Mary was seen to be looming over Jesus—too dominant.

Further, some of their priest friends also “assured them that the MSC had indeed fallen into error.” (Cuskelly p.144)

The Superior, Mother Marie Françoise, also suffered ill health, and her doctor advised her not to stay in Issoudun as her place of residence. **Living in Paris she was disturbed about adverse judgments on devotion to OLSH, and decided that the Paris community would revert to its former title and sever connections with Issoudun. She left the Issoudun nuns free to make up their own minds about their future.**

The Countess Pirinoli had been left in charge at Issoudun. **Known as Sr Felicity she was well regarded by the Sisters but not a good choice for superior of the remaining nine nuns.**

Sr Felicity proved a particular source of difficulty for Fr Chevalier. She believed she had privileged communications from God which she was bound to follow in conscience—even if they were opposed to the founder of the institute, Fr Chevalier, who was, therefore, her ecclesiastical Superior.

The main issue was her conviction that the Sisters should be contemplatives and not involved in education or other apostolates. Hence she tried to discourage women who thought they had a vocation to teach. Further, she felt that those nuns who also thought they should teach, would be better off in another congregation. Subsequently, under pressure from her, three members left. Sr Felicity then drew up her own charter for the community—without reference to the Archbishop or Fr Chevalier.

She wrote that the “education of girls is not assigned by Providence to this community which seems rather destined to prayer and to consecrate itself to the poor children by teaching Catechism, conducting nursery schools, etc...”

Sr Felicity stayed on till 1882 as superior, during which time Fr Chevalier made patient, but unsuccessful, overtures to direct the energies of the now small community to his own vision. No doubt he feared that if the community totally collapsed, it would never revive. And so, he waited until the right person came along.

The Novena: [www.sacredheart.org.au](http://www.sacredheart.org.au)  
Post petitions to Novena, PO Box 309,  
Randwick, 2031 Or email:  
[prayersplease@olshaustralia.org.au](mailto:prayersplease@olshaustralia.org.au)  
The Novena is held each Thursday  
11.30-midday in the Shrine, Randwick.

### *The Novena Prayer*

**Remember, Our Lady of the Sacred Heart, the great things the Lord has done for you. He chose you for his mother; He wanted you close to his cross. He gives you a share in his glory. He listens to your prayer.**

**Offer him our prayers of praise and thanksgiving. Present our petitions to Him.**

**(Recall your petitions...)**

**Let us live like you in the love of your Son so that his Kingdom may come. Lead all people to the source of living water that flows from his heart, spreading over the world hope and salvation, justice and peace.**

**See our trust in you; answer our prayer. Show yourself always our Mother. Amen.**