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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.

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

www.sacredheart.org.au

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.

This is our first **Newsletter** from the National Shrine of Our Lady of the Sacred Heart at Randwick, for 2017.

In the last issue of the Newsletter for 2016 we concluded with Fr Chevalier inaugurating the Statutes for the Confraternity of O.L.S.H. in Issoudun, April 6, 1864.

So many people packed into the Basilica of the Sacred Heart that the crowd flowed out on to the square in front of it—and as a contemporary remarked, **only ten years earlier when Jules Chevalier began his mission in Issoudun, the town was the “very symbol of indifference.”** (Fr Tostain, *Fr Jules Chavalier, Who Was He?...* p.65)

Fr Cuskelly remarks that confraternities had a long



The magnificent Shrine of O.L.S.H., Sittard, Holland. One of the first outside Issoudun.

Calendar for March: 1824, March 15, Birth of Jules Chevalier at Richelieu, France. 1881 Vatican offers MSC Melanesia and Micronesia as mission fields. 1882, Marie Louise Hartzler enters OLSH Sisters. 1893 First edition of the Dutch *Annals* of OLSH. 1901 First 10 MSC Sisters Professed at Hilstrup, Germany. 1932 German MSC go to China. 1965 First Professions of first MSC from Kiribati, Port Moresby, Kavieng (PNG), and Alotau (Eastern Papua). 1985 First MSC House in Fiji. 1989 First Peruvian OLSH take first vows. 1965 First MSC Sisters from Germany go to Korea. 1968 March 1 opening of St Paul's National Seminary for Late Vocations at Kensington.

history in Europe. As far back as the **Eighth Century, St Boniface**, an English monk who evangelized Germany, formed confraternities for lay people. **“They were a way of having Christian values permeate the whole life of the laity. By the acceptance of a certain ‘rule of life’ the members found a practical way of seeing that they prayed and kept the eternal truths in mind. In the earlier centuries much stress was put on works of charity—as in later ‘Catholic Action’.**

Later, the accent was put more strongly on the prayer and piety side of the spiritual life.” (Cuskelly, *Man With A Mission*, p.34)

Confraternities flourished insofar as they met the needs of people and nourish popular piety. (Cuskelly, p.34)

In the times of Jules Chevalier, it was an age when people “came to Jesus through Mary”. Clearly at the inauguration of the confraternity, the enthusiasm of people for it was evident as it linked Christ, Mary and humankind in the bonds of a love that was tender and compassionate. As Fr Cuskelly points out, **“even the fearful and the indifferent could be led to confidence and friendship with Christ, where they had not responded to the call to religious duties presented in other ways.”** (p. 34)

The Archbishop of Bourges was the first to add his name to the confraternity, and soon thousands of others had done so in the first few weeks. **“So many were the demands to admit new members and to set up filial branches, that a request was made to Rome to have the association made an Arch confraternity.”** (Cuskelly, p.35)



Fr Jules Chevalier



The Shrine at Issoudun—a place of serenity, consolation and peace.

Among the filial branches was one at Sittard in Holland, with its magnificent Shrine, and others were formed in Italy.

In time, laity who were attracted to the devotion through the confraternities, found their way into the MSC as priests and brothers.

The Confraternity of Our Lady of the Sacred Heart had immediate success. Hundreds of thousands enrolled in it and soon millions.

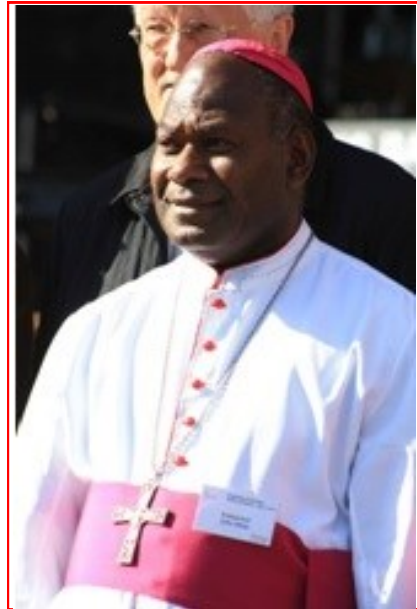
Within 20 years, something in the order of 19 million people had enrolled their names in the confraternity, four million in Holland alone. (This was in the days before telephone, fax, emails!)

On a visit to Rome in 1869, Fr Chevalier asked the Pope to bless the new confraternity. "What are the obligations?" asked Pius IX. "Only to say morning and evening: 'Our Lady of the Sacred Heart, pray for us.' "That's not very difficult!" said the Pope and asked to join on the spot. Hence for the remainder of his pontificate, Pius IX prayed to Our Lady of the Sacred Heart every morning and evening.

As Fr Tostain points out, "This gave the Confraternity its strength: the understanding that in the presence of Mary, in the Church, with the Pope and many bishops and millions of Christians around the world, one formed a great family "where each one prayed for the intentions of everyone else." (p.65)

From the outset the confraternity had a strong sense of being a universal fraternity. "That is indeed the meaning of the famous statutes that were so well thought out. This is the way they begin:

'The association has as its purpose:



Cardinal Ribat, first MSC (from PNG) to be inducted into the College of Cardinals, 2017.



St Mary's, Port Moresby, Cathedral of Cardinal Ribat, built in 1968. It features a beautiful tower adorned with indigenous art from the Sepik district.

2) to give Jesus, through Mary... adoration, love and reparation;

3) to glorify the power of the intercession of the Virgin Mary with the Heart of Jesus by entrusting to her the success of desperate cases in both the spiritual and temporal order;

4) to plead with the Blessed Virgin to lead us herself to the holy Heart of her Son, to have us know and love it, to open for us the treasures of love and mercy that it contains and to have us drink more abundantly from this source of all graces.”

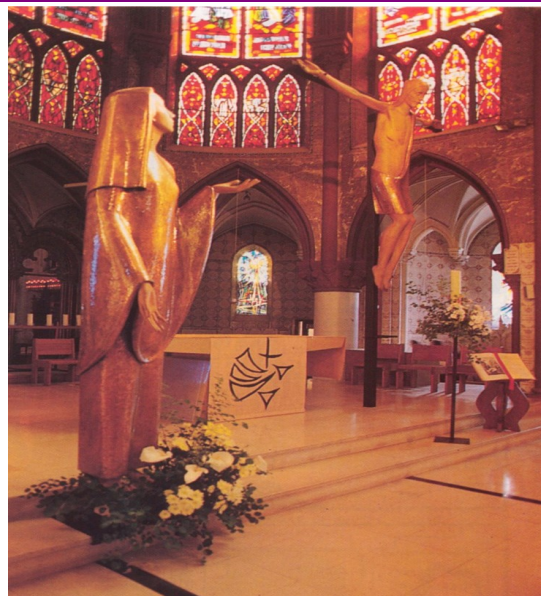
This is the language of part of the mid-19th Century French Church, and reflects the particular emphasis of piety of that era. To our ears it may sound as if Jesus is a reluctant giver, and that Mary must *plead* our cause. **Rather, it is natural for us to turn to Mary for help as she is the mother of the Savior and our mother too. Just as we naturally ask one another for prayer, so too, of all those who can assist us, Mary is surely in a pre-eminent position to do just that.**

Most of the sentiments in the Statutes are contained in the *Memorare* which we recite daily.

As the Confraternity rapidly grew beyond the boundaries of Issoudun and France to many countries around the world, it was elevated to the status of an Archconfraternity.

Following Vatican Council II the name was changed to “Fraternity” as the title Archconfraternity did not mean much to people any more. However, as Fr Tostain points out, “the reality did not change.

The essential obligations are as few as ever so that it might remain open to everyone. Above all it is a spirit, a way of praying and living one’s daily life in union with the loving Christ, through Our Lady.” (P. 66). Where is it at now?—for later issues.



Mary at the foot of the Cross, Issoudun

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.