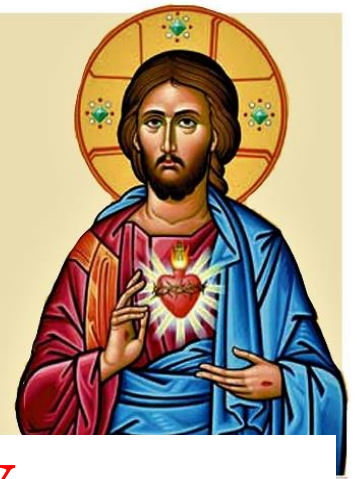


SACRED HEART HEARTBEAT

ENGLISH LANGUAGE
ROMAN CATHOLIC PARISH



PENTECOST SUNDAY June 15/16, 2019

COMING SPECIAL EVENTS AND CELEBRATIONS

June 15/16 – SOLEMNITY OF PENTECOST

(Return to Ordinary Time according to the calendar of the universal Church)

June 17 – Monday of the 11th Week of Ordinary Time

June 21 – St. Aloysius Gonzaga, SJ

First Day of Summer - Father's Day *(Take a priest to lunch!)*

June 23 – Solemnity of Corpus Christi – the Body and Blood of Christ

June 24 – Solemnity of the Birth of John the Baptist

June 29 – Solemnity of Ss. Peter and Paul, Apostles

July 3 – Feast of St. Thomas, Apostle

July 5 – Solemnity of the Most Sacred Heart of Jesus

Patronal Feast of our parish – counted from Pentecost Sunday

Reception following the 8:30 AM Mass

First Friday - Adoration of the Blessed Sacrament following Mass and reception

July 6/7 – Celebration of the Solemnity of the Sacred Heart at both Masses

July 6 – Reception after Mass for the parish feast

July 13/14 - SECOND SUNDAY COLLECTION

July 15 – Feast of the Dedication of the Basilica of the Holy Sepulchre

July 22 – Feast of St. Mary Magdalen

July 25- Feast of St. James, Apostle

July 31 – Solemnity of St. Ignatius Loyola, founder of the Jesuits



Pope Francis'

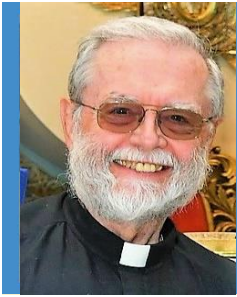
MONTHLY
PRAYER
INTENTIONS

FOR JUNE

That priests, through the modesty and humility of their lives, commit themselves actively to a solidarity with those who are most poor.

VIDEO OF THE POPE'S PRAYER INTENTION FOR JUNE

<https://youtu.be/BFnk7Aeg6gg>



RAMBLINGS

OF THE REVEREND REDACTOR

On this Solemnity of Pentecost, there is usually a lot of talk about speaking in tongues and the Holy Spirit “descending” on the apostles. In Rome the custom developed of having rose petals fall from the ceiling of the church at the end of Mass, symbolizing the tongues of flame that descended on the apostles. In all of this, I sometimes wonder if the Holy Spirit gets overshadowed by the reaction to the Holy Spirit.

Sunflowers turn to follow the sun. They are not conscious and their movement is not the result of choice, but a deeply imbedded instinct of survival. Grass too will bend according to the time of day, which is something good golfers pay attention to. Some birds migrate at particular times of the year, some animals hibernate, and some plants refuse to bloom if the weather conditions aren’t right. All living things have an inbred desire not just for survival but a search for something greater, something richer, something essential to their particular form of life. They move to whatever best sustains life.

It is also the case with humans, whose greatest instinct is survival, followed closely by protecting our young, and of course, searching for something greater than we are. We instinctively look for that which sustains and enriches our lives. Water and food are high on the list, shelter, companionship, activity – there are many facets to life. But competing with those in importance, although for different reasons and manifested in different ways, we search for that which is greater than we are, for the spiritual dimension in our existence, for the answer to the questions of why we are here and why we were made and what is our purpose in life. We are – whether we know it or not – looking for the Holy Spirit.

In the Acts of the Apostles, we find the presence of the Holy Spirit being mentioned constantly as THE indication that a conversion was genuine. The descent of the Holy Spirit was seldom as dramatic as Pentecost, but much more frequent. We talk about “receiving” the Holy Spirit, but we look askance at people rolling on the floor and speaking unintelligible sounds. Is it that the Holy Spirit doesn’t come as frequently as in the past?

I suspect that part of the answer is that we are not as open to the Holy Spirit as were some of the early Christians. When I was training as a spiritual director, one of the ideas that was repeated again and again was “Don’t get in the way of the Holy Spirit.” A retreat, or spiritual direction, is an exchange between God (the Holy Spirit) and the retreatant. The director may help to clarify, make suggestions, challenge when appropriate – but the basic conversation is between God and the individual. Of course, that means you have to listen to the Holy Spirit. Or listen for the Holy Spirit. And while we may instinctively feel drawn to that, we all need practice. God is constantly speaking – we are not constantly listening.

It is usually the case that people making a retreat for the first time can find the silence challenging at first. We live in an age of noise, broadcast both generally, and individually through earbuds or headphones. We get nervous in silence, and we find ourselves making noise just to fill the space. But after a while, most find the silence comforting, rewarding, and they discover that they not only can exist in silence, but they can hear their own thoughts more clearly, and thus, the voice of God. If you do not feel the presence of the Holy Spirit in your life, try silence, and see what happens.

Let us continue to pray for one another and for a world that needs changing.

Fr. John’s Email: pastorsh@jordanjesuits.org Website: Jordanjesuits.org

Fr. John’s Mobile: 079 013-8985 (If no answer, leave a message.)

Facebook: If you are on Facebook, go to Parish Group and ask to be admitted to the group. You will be.

SAINT OF THE WEEK – St. Aloysius Gonzaga, S.J. – JUNE 21



Aloysius was born the eldest of seven children, in northern Italy. As the first-born son, he was in line to inherit his father's title and status of Marquis. He met Cardinal Charles Borromeo, and from him received First Communion on 22 July 1580. After reading a book about Jesuit missionaries in India, Aloysius felt strongly that he wanted to become a missionary. He started practicing by teaching catechism classes to young boys in Castiglione in the summers. The family was called to Spain in 1581 to assist the Holy Roman Empress Maria of Austria. They arrived in Madrid in March 1582, where Aloysius and Rodolfo became pages for the young Infante Diego. Aloysius started thinking in earnest about joining a religious order. He decided to join the Jesuits, but his father prevented him.

In November 1585, Aloysius gave up all rights of inheritance, which was confirmed by the emperor. He went to Rome and, because of his noble birth, gained an audience with Pope Sixtus V. Following a brief stay at the the Roman home of his cousin, Cardinal Scipione Gonzaga, on 25 November 1585 he was accepted into the novitiate of the Society of Jesus in Rome.

Aloysius' health continued to cause problems. In addition to the kidney disease, he also suffered from a skin disease, chronic headaches and insomnia. On 1587, he took the three religious vows of chastity, poverty and obedience. In 1588, he received minor orders and started studying theology to prepare for ordination. In 1589, he was called to Mantua to mediate between his brother Rodolfo and the Duke of Mantua. He returned to Rome in May 1590. It is said that, later that year, he had a vision in which the Archangel Gabriel told him that he would die within a year.

In 1591, a plague broke out in Rome. The Jesuits opened a hospital and Aloysius volunteered to work there. After begging alms for the victims, Aloysius began working with the sick, carrying the dying from the streets into a hospital founded by the Jesuits. There he washed and fed the plague victims, preparing them as best he could to receive the sacraments. At one point, Aloysius lifted a man out of his sickbed, tended to him, and brought him back to his bed. But the man was infected with the plague. Aloysius grew ill and was bedridden by 3 March 1591, a few days before his 23rd birthday.

Aloysius rallied for a time, but as fever and a cough set in, he declined for many weeks. Aloysius had another vision and told several people that he would die on the Octave of the feast of Corpus Christi. On that day, 21 June 1591, he seemed very well in the morning, but insisted that he would die before the day was over. He died just before midnight. As Fr. Tylanda tells the story, "When the two Jesuits came to his side, they noticed a change in his face and realized that their young Aloysius was dying. His eyes were fixed on the crucifix he held in his hands, and as he tried to pronounce the name of Jesus he died."

St. Aloysius is the patron of Catholic youth, teenagers, students, and those with HIV/AIDS. He was canonized in 1726 and his body is buried in St. Ignatius Church in Rome.

SACRED HEART MONTH

Although it does not get the publicity that some other months do, the month of June is dedicated to the Sacred Heart of Jesus. The solemnity occurs during this month in most years (19 days after Pentecost – can rarely be as early as May 29) but there is usually so much else going on, and other groups that have decided they want to celebrate their group or cause that this celebration is often forgotten or ignored.

We will be giving the solemnity more attention this year, and a very short history of this observation is spelled out in more detail later in this newsletter. Whether it is an accident or a nudge from God, we find ourselves members of Sacred Heart Parish; what does this special name mean to you?

SACRED HEART CELEBRATIONS

FRIDAY, JULY 5

The usual Mass at 8:30 AM will be celebrated at the Jesuit Center. Following the Mass there will be a reception in honor of the Solemnity. It is also a First Friday, so Adoration of the Blessed Sacrament will take place following Mass. Adoration will extend until 10:30 AM, so those who wish may attend the reception and then return to the chapel for prayer.

SATURDAY, JULY 6

Because this is our parish patronal feast, we will celebrate the Mass of the Solemnity of the Sacred Heart at our two weekend Masses. Following the Mass on Saturday, we will have a reception in honor of the feast at the parish hall. All are invited, and those who wish are invited to contribute baked goods or specialty items to help make the event even more special.

OUR LADY OF THE MOUNT FEAST IN ANJARA

Thursday, June 20 – An Evening of Hymns for the blessed Virgin, 7:30 PM

Friday, June 21 – Rosary at 10:15 AM; Holy Mass at 11 AM

A PSYCHOLOGICAL TIP

Whenever you're called on to make up your mind,
and you're hampered by not having any,
the best way to solve the dilemma, you'll find,
is simply by spinning a penny.
No -- not so that chance shall decide the affair
while you're passively standing there moping;
but the moment the penny is up in the air,
you suddenly know what you're hoping.

THE HOLY FATHER APPROVES TEXT CHANGES

Pope Francis reportedly approved changes to The Gloria from "peace on Earth to people of good will" to "peace on Earth to people beloved by God." In the Lord's Prayer, instead of saying, "Lead us not into temptation," Catholics will say, "Do not let us fall into temptation."

The Pope said he thought the English translation of the prayer was not correct. "It is not a good translation because it speaks of a God who induces temptation," he told Italy's TV2000 channel. "I am the one who falls. It's not him pushing me into temptation to then see how I have fallen. A father doesn't do that; a father helps you to get up immediately. It's Satan who leads us into temptation, that's his department."

Changes in the liturgy in English will take place once the official directives have come from the Vatican.



Zachary Smith, who was a member of our First Communion class this past year, made his First Holy Communion in Poland on Saturday, June 8. Here are some pictures from his own celebration.



DEVOTION TO THE SACRED HEART OF JESUS

The devotion to the Sacred Heart is one of the most widely practiced and well-known Roman Catholic devotions, taking the heart of the resurrected Body as the representation of the love by Jesus Christ God, which is "his heart, pierced on the Cross", and "in the texts of the New Testament is revealed to us as God's boundless and passionate love for mankind".

The devotion is especially concerned with what the Church deems to be the long-suffering love and compassion of the heart of Christ towards humanity. Most know about this devotion through the visions of St. Margaret Mary Alacoque, and the writing of the Jesuit priest, Fr. Claude de La Columbiere. But there were many predecessors to the modern devotion starting in the Middle Ages.

Devotion to the Sacred Heart developed out of the devotion at the time of St. Francis of Assisi to the Holy Wounds. The first indications of devotion to the Sacred Heart are found in the 11th and 12th centuries in the fervent atmosphere of the Benedictine monasteries.

From the 13th to the 16th centuries, the devotion was propagated but it did not seem to have been embellished. It was everywhere practised by individuals and by different religious congregations. It was a private, individual devotion of the mystical order.

Early visionaries included St. Lutgarde (d.1246), and St. Mechtilde of Helfta (d.1298). In the 16th century, the devotion passed from the domain of mysticism into that of Christian asceticism. It was established as a devotion with prayers already formulated and special exercises. Ascetic writers spoke of it, especially those of the Society of Jesus (Jesuits). The image of the Sacred Heart of Jesus was everywhere in evidence, largely due to the Jesuits placing the image on the title-page of their books and on the walls of their churches. The first to establish the theological basis for the devotion was Polish Jesuit Kasper Drużbicki (1590–1662).

After the death of Margaret Mary Alacoque on 17 October 1690, a short account of her life was published by Father Croiset in 1691 as an appendix to his book *De la Dévotion au Sacré Cœur*. In 1693 the Holy See imparted indulgences to the Confraternities of the Sacred Heart, and in 1697 granted the feast to the Visitandines with the Mass of the Five Wounds, but refused a feast common to all, with special Mass and Office. The Marseille plague in 1720 furnished perhaps the first occasion for a solemn consecration and public worship outside of religious communities. Other cities of southern Europe followed the example of Marseille. In 1856, at the urgent entreaties of the French bishops, Pope Pius IX extended the feast to the Roman Catholic Church under the rite of double major. In 1889 it was raised by the Roman Catholic Church to the double rite of first class.

Pope Leo the XIII commissioned a group of theologians to examine the idea of consecrating the world to the Sacred Heart on the basis of revelation and sacred tradition. In the encyclical letter *Annum sacrum* (on 25 May 1899) he decreed that the consecration of the entire human race to the Sacred Heart of Jesus should take place on 11 June 1899. The encyclical letter also encouraged the entire Roman Catholic episcopate to promote the First Friday Devotions, established June as the Month of the Sacred Heart, and included the Prayer of Consecration to the Sacred Heart.

Future editions of HEARTBEAT will explore more history of this devotion, and some of the ways in which it has been expressed at different times and in different countries.