



GENERAL BULLETIN

MISSIONARIES OF THE SACRED HEART

JUNE 2026

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

Dear Confreres,

It is with great joy that we present the MSC General Bulletin, Second Edition 2026, centered on the theme “Prayer and Mission.” This theme reminds us that the life and mission of a Missionary of the Sacred Heart can never be separated from a deep relationship with the Lord. Prayer is not merely a spiritual activity that complements our missionary work; rather, it is the very source that gives life, direction, and meaning to all our ministry. From a heart rooted in prayer springs the zeal to make the love of the Sacred Heart of Jesus present in our world.

In this edition, we are invited to listen to the testimonies of confreres from various entities who share their experiences of living a life of prayer amid the challenges and realities of missionary service. Their stories reveal that, across different cultures, circumstances, and ministries, God continues to work through hearts that remain open to listening to and following His will. This bulletin also continues the series on the Spirituality of the Heart, prepared by the On-Going Formation Commission. We hope that these reflections will deepen our understanding of the MSC charism and encourage us to continue the ongoing transformation of our hearts, so that our entire lives may become a living expression of God’s love for others. As always, this edition also brings news from the life of our Congregation around the world. You will find reports on the celebrations of Our Lady of the Sacred Heart, the Solemnity of the Sacred Heart of Jesus, as well as various activities shared with the Chevalier Family and MSC communities in different entities. May these stories strengthen our sense of fraternity and renew our awareness that we journey together, united in one mission and inspired by one spirit.

Finally, we would like to express our sincere gratitude and appreciation to our editorial team—Javier Trapero, Roy O’Neill MSC, and Simon Lumpini MSC—for their dedication, collaboration, and perseverance in preparing this publication.

We wish you an enjoyable and enriching reading experience.

| Fransiskus Bram Tulusan, MSC |

Homily for the Solemnity of the Sacred Heart

Generalate House

Dear brothers and sisters,

Every year we come to this feast and hear beautiful words about the Heart of Jesus. And that is good. But perhaps today the Lord wants to ask us something deeper.

We live in a fascinating time. Never before has humanity possessed so much knowledge, so much technology, and such an extraordinary capacity for communication. We can speak instantly with people on the other side of the world. We have access to an almost limitless amount of information. We are even beginning to live alongside forms of artificial intelligence that promise to help us think faster, make better decisions, and solve complex problems.

And yet I wonder whether the real danger of our time is not artificial intelligence.

Perhaps the real danger is the artificial heart. A heart that still functions, but no longer feels. A heart that analyses, but is no longer moved. A heart that calculates, but no longer loves. A heart that becomes efficient, but incapable of compassion.

And perhaps, for us as consecrated people, there is an even more subtle danger.

Artificial spirituality.

A spirituality that preserves the gestures, but loses the encounter.

That preserves the structures, but loses intimacy.

That preserves the words, but loses passion.

That preserves the mission, but loses the love that gave birth to it.

A spirituality that continues to speak about the Heart of Jesus, but no longer allows itself to be touched by Him. That is why the Feast of the Sacred Heart remains so relevant today.

Because the Heart of Jesus reminds us of something that the modern world is in danger of forgetting: the centre of life is not intelligence. The centre of life is love.

The second reading expresses it with extraordinary simplicity: "God is love."



It does not say that God has love.
It does not say that God teaches love.
It says that God is love.

And if God is love, then the most important question for us is not how much we know, how much we produce, or how much we achieve.

The question is how much we love.

Just a few days ago, in our letter for this Solemnity, we recalled a simple but profoundly Gospel-centred phrase: "Hope is not transactional; it is born from meaningful and enduring relationships."

How countercultural that sounds today.

We live in a society where everything is in danger of becoming transactional.

Relationships.

Politics.

Economics.

The Church.

Even mission.

But the Heart of Jesus breaks that logic.

SOLEMNITY OF THE SACRED HEART

He does not love because He receives something in return.
He does not love because it produces results.
He does not love because it is efficient.
He loves because that is His very nature.
He loves to the end.
He loves freely.
He loves even when there is no reward.

That is why today's Gospel always moves me so deeply.
Jesus says:
"Learn from me, for I am gentle and humble of heart."
He does not say: learn from my intelligence.
He does not say: learn from my power.
He does not say: learn from my strategies.
He says: learn from my heart.

And I believe that here lies one of the greatest challenges for us as Missionaries of the Sacred Heart.
We speak often about mission.
We speak about structures.
We speak about formation.
We speak about leadership.
We speak about projects.

And we need to do so.
But sometimes I wonder: what would happen if we lost the heart while continuing to do all those things?
We could still have communities.
We could still have meetings.
We could still have pastoral plans.
We could still have Chapters and Conferences.
We could still have formation programmes.

But we would no longer be what Jules Chevalier dreamed of.
Because our Founder did not dream of an efficient Congregation.
He dreamed of a Congregation capable of revealing to the world the love of the Heart of Jesus.
And that is far more demanding.
Pope Leo XIV reminds us that one of the great temptations of our time is to build a new Babel: a world that becomes increasingly powerful, efficient, and sophisticated, but not necessarily more human.

The question for us is simple:
Are we building Babel, or are we helping to rebuild Jerusalem?
Because Jerusalem is rebuilt whenever people rediscover one another.
Whenever they learn to listen to one another again.
Whenever they learn to trust one another again.
Whenever they discover that fraternity is more important than individualism.

Every time we place mission before personal interests, we rebuild Jerusalem.
Every time we choose fraternity over isolation, we rebuild Jerusalem.
Every time we listen respectfully to someone who thinks differently, we rebuild Jerusalem.
Every time we have the courage to move from the head to the heart, we rebuild Jerusalem.

And perhaps this is one of the most urgent missions of the Chevalier Family today.
Not simply to teach doctrines.
Not simply to administer institutions.
Not simply to maintain works.

But to help humanity keep its heart.
To help people remain truly human.
To help young people discover that tenderness is not weakness.
To help the Church remember that authority without love becomes power.
To help the world understand that true greatness does not consist in dominating others, but in loving them.

Dear brothers and sisters, perhaps the longest journey remains the same.
It is not the journey between Rome and Africa.
It is not the journey between Europe and Asia.
It is not the journey between our communities.
It is the journey from our head to our heart.

And our entire Spirituality of the Heart exists to help us make that journey.

Therefore, on this feast day, let us not ask the Lord for greater success.
Let us not ask for greater power.
Let us not ask for greater recognition.
Let us ask for a heart like His.

A heart capable of encounter.
A heart capable of intimacy.
A heart capable of conversion.
A heart capable of mission.

Because, in the end, brothers and sisters, the future will not be saved by a more powerful intelligence.

The future will be saved by hearts that become more like the Heart of Christ.

Amen.

Mario Abzalón Alvarado Tovar, MSC.
Superior General

PACIFIC ISLANDS

Fiji: Remaining in His Love and Renewing Our MSC Identity. In early May, I had the joy of visiting Fiji and accompanying the annual retreat of the Southern District of the MSC Pacific Islands Province (PPI). The participants included confreres in temporary and perpetual vows, as well as those in the various stages of initial formation, making this a genuine gathering of the MSC family.

The retreat focused on Jesus' invitation to remain in his love and allow ourselves to be sent on mission. Through personal prayer, Communal Wisdom, and shared reflection, we explored more deeply our identity as Missionaries of the Sacred Heart: men loved by God, blessed in order to be a blessing, and called to make visible the compassionate love of Christ's Heart wherever we are sent. In a time marked by change and challenge, it was an opportunity to return to the roots of our vocation and renew our missionary zeal.

In addition to the retreat, I had the opportunity to visit several parish communities, spend time at Chevalier Hostel, and meet many of the faithful who actively participate in MSC ministries. In each encounter, I experienced the vitality of the local Church and the deep appreciation for the presence of the Missionaries of the Sacred Heart. I was particularly touched by the fraternity, joy, and commitment of our confreres and the communities they serve. Fiji reminds us that mission is born from a heart that knows itself to be loved by God and, precisely because of that, is willing to place itself at the service of others. It was a grace-filled experience of hope, renewal, and encouragement for all who took part.



Marshall Islands



Marshall Islands

Marshall Islands: Listening to the Ocean, Listening to the People. My visit to the Marshall Islands allowed me to experience a unique dimension of the MSC presence in Oceania. Situated in the vast expanse of the Pacific Ocean, these islands are a place where faith, culture, and daily life remain deeply interconnected. During my visit, I had



Fiji



Nauru

the opportunity to meet with MSC confreres, encourage parish communities, and facilitate a workshop aimed at strengthening reflection on our identity and mission in today's context. The conversations were marked by openness, sincerity, and a shared desire to continue proclaiming the Gospel in a reality facing increasingly complex social, economic, and environmental challenges.

It was also a privilege to spend time with young people, students, and pastoral workers. In every encounter, I experienced a vibrant Church that remains close to its people and committed to the future of younger generations. The MSC continue to play an important role in local communities through pastoral care, education, and the promotion of hope.

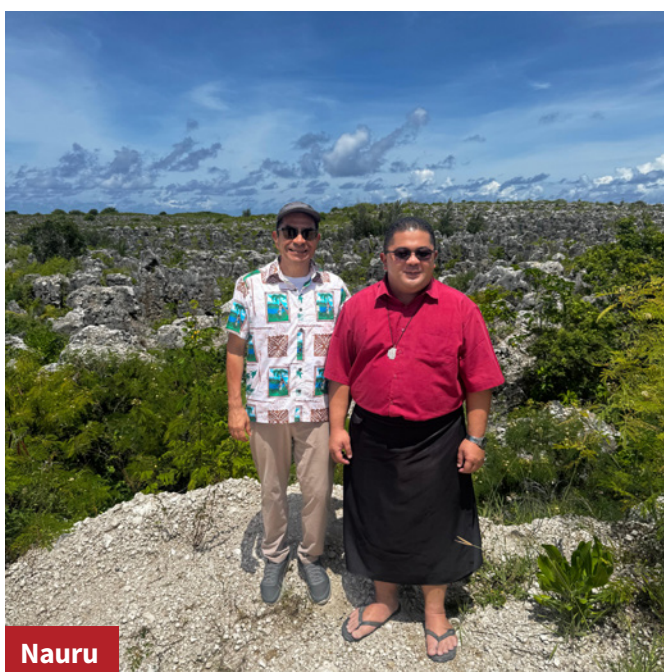
The Marshall Islands remind us that mission is, above all, about presence. Amid the immensity of the ocean, the humble and faithful presence of missionaries remains a tangible sign of God's love. I left deeply grateful for the witness of our confreres and for the warm welcome extended to me by the Marshallese people.



Nauru

Nauru: The Strength of Mission in a Small Nation. The final stage of my visit to Oceania brought me to Nauru, one of the smallest nations in the world and, at the same time, one of the most distinctive MSC missionary presences. During my stay, I had the opportunity to meet with the MSC community, celebrate the Eucharist with the faithful, visit Sacred Heart School, and engage in dialogue with representatives of the nation's civil authorities. Through these encounters, I came to appreciate the deep respect and affection that exist for the long-standing presence of the Missionaries of the Sacred Heart in the life of the country. Nauru faces significant challenges arising from its geographical isolation and the social and economic changes of recent decades. Yet I also encountered a community marked by dignity, resilience, and a strong sense of belonging. The Church continues to be an important point of reference for many families, particularly through education, parish life, and pastoral accompaniment. What impressed me most was seeing how the Gospel continues to bear fruit even in the smallest and most remote places. Mission does not depend on the size of a nation or the resources available. It depends on hearts willing to love, serve, and walk alongside others. My experience in Nauru was a powerful reminder that the Heart of Christ continues to beat in every corner of the world, including this small island nation in the Pacific.

Abzalón Alvarado, MSC
Central America & Mexico Province



Nauru

KENYA

As part of my mission of accompanying our formation houses, I made a fraternal visit to the formation community in Nairobi, Kenya, for a period of ten days. The purpose of the visit was to meet both the formators and the students, to assess community life and the formation journey, and to encourage the educational and spiritual mission entrusted to this house.

During my stay, I had the opportunity to meet individually with all the students and later with the group. These encounters provided a valuable opportunity to listen to each one's personal journey, joys, challenges, and aspirations. The students showed openness, respect, and commitment in their vocational journey. The community meeting also revealed a strong spirit of fraternity and a shared desire to grow together in vocation and mission.



I also met individually with the formators and later with them together in an atmosphere of fraternal dialogue and collaboration. One formator was absent during the visit, having travelled home following the death of his father, and afterwards remained with his family for a period of vacation. The community expressed its closeness and fraternal support to him during this time of mourning.

At the request of the formators, I had the joy of facilitating two sessions of reflection and formation, both closely connected to our missionary vocation and to the call to unite prayer and mission in daily life.

With the students, the theme was: "The MSC Vocation: Priest and Brother for the Same Mission." The session highlighted the complementarity of vocations within the Congregation and the common call to live the spirituality of the Sacred Heart in service of the mission. Emphasis was placed on the fact that mission can bear lasting fruit only when it is deeply rooted in a life of prayer, communion with Christ, and attentive listening to His Heart. The discussions revealed the students' genuine interest in MSC identity and in the richness of our charism lived through the diversity of vocations.

With the formators, the reflection focused on the theme: "The Mission of Formators Today: Accompanying with the Heart of Christ." In the present context of formation, we reflected on how the mission of a formator is above all a ministry of accompaniment inspired by Christ the Good Shepherd Himself. An authentic ministry of formation requires formators to cultivate a strong interior life nourished by prayer, reflection on the Word of God, and closeness to the Lord. It is from this deep relationship with



Christ that formators receive the wisdom, patience, and availability needed to accompany young people in their vocational discernment.

Overall, the visit revealed a positive and peaceful community atmosphere. Relationships between formators and students are healthy and marked by mutual respect. The students live together in a fraternal spirit, and the formators work harmoniously in their mission of accompaniment. This quality of relationships contributes greatly to creating an environment favorable to human, spiritual, intellectual, and community formation.

I also noted the commitment of the students to community life and their sincere desire to respond generously to the Lord's call. The formators, for their part, carry out their mission with dedication and a strong sense of responsibility. Although the ordinary challenges of community life and formation are present, they are addressed with maturity and in a spirit of dialogue.

I give thanks to God for the witness of fraternity lived in this formation house. This visit was a meaningful occasion of mutual encouragement and communion with the entire community. I express my gratitude to the formators and students for their warm welcome, availability, and sincerity throughout the meetings.

We continue to keep this formation house in our prayers, asking the Lord to accompany each member on his vocational journey and to strengthen the mission of formation entrusted to this community.

Simon Lunmini, MSC. UAF



EL SALVADOR

From 23 to 28 March 2026, we (Simon Lumpini, Bram Tulusan, and Carl Tranter) accompanied the MSC community in El Salvador. During our visit, we met with the MSC confreres and the students at the International Theological College in San Salvador. In a spirit of fraternity, we also met with lay people and MSC mission partners to strengthen collaboration and renew our shared commitment to mission across the various ministries in the city of San Salvador.

We were privileged to participate in the commemoration of the anniversary of the death of Saint Oscar Romero at the Metropolitan Cathedral of San Salvador. We also visited several historic sites associated with his courageous witness and his unwavering commitment to the people of El Salvador. The visit provided a meaningful opportunity to deepen our appreciation of the country's rich faith heritage and to reaffirm our commitment to the MSC mission of bringing the compassionate love of the Sacred Heart to those we serve.

Bram Tulusan, MSC. Indonesian Province



GUATEMALA

From 14–22 March 2026, the MSC General Council (Simon Lumpini, Carl Tranter, Bram Tulusan) undertook a support visit to Guatemala, in the Central America–Mexico Province. Besides meeting with all the MSC confreres in Guatemala, they also held meetings with the Chevalier lay group, who are deeply committed to their ministry in their various parishes.

Villanueva: An Educational Mission Rooted in Prayer and the MSC Charism

As part of our accompaniment visit to Guatemala, as members of the General Council of the Missionaries of the Sacred Heart (MSC), we had the grace of visiting the Technical Vocational Institute “San Agustín” in Villanueva, in the region of Alta Verapaz. This encounter with one of the significant educational works of the MSC presence was for us a deeply meaningful moment, filled with hope, fraternity, and spiritual inspiration.

Throughout the visit, we were reminded that mission is born from prayer and sustained by a living relationship with Christ. In this educational community, one perceives not only an academic institution, but also a missionary presence rooted in the spirituality of the Heart of Jesus, where prayer quietly nourishes service, commitment, and dedication to the young.

A History Born from Concern for the Poor

The “San Agustín” Institute was founded in 1986, at a time when access to secondary education was extremely limited for young people in rural areas. Faithful to their charism, the Missionaries of the Sacred Heart responded to this urgent need by launching a bold educational pro-

ject aimed at the integral formation and human promotion of youth.

Very soon, the initiative adapted to the realities on the ground. In 1989, the Institute adopted a technical vocational orientation, offering formation closely connected to the needs of local communities. Integrated into the Youth Promotion and Rural Development Center “Faus-tino Villanueva,” it gradually became an important educational and missionary pillar in a region marked by poverty and exclusion.

Behind this commitment lies a profound spiritual conviction: to educate is also to evangelize, to restore dignity, and to make visible the compassionate love of the Heart of Christ for the poorest and most abandoned.

A Missionary Presence Nourished by Prayer

At the heart of this work, we were deeply touched by the dedication of the MSC confreres. Their presence is simple, fraternal, and profoundly evangelical. They do not merely administer an institution; they accompany lives, form consciences, and awaken hope.

Their missionary service finds its strength in prayer and contemplation. In a context often marked by hardship and social fragility, their closeness to the people becomes a concrete expression of the love received from Christ in prayer. Through their witness, they reveal that mission is not simply an activity, but the fruit of a heart united with the Lord. The Institute thus becomes a true place of evangelization, where faith and life meet in daily reality, and where



young people are invited to discover not only professional skills, but also the deeper meaning of life, responsibility, and service.

Forming Young People to Serve Their Communities

One of the great strengths of the “San Agustín” Institute lies in the coherence of its educational vision. Formation here goes far beyond academic instruction; it embraces technical, human, and spiritual development.

Students are prepared to become agents of transformation within their own communities. Through formation oriented toward community development, they acquire practical skills enabling them to respond to local challenges while cultivating values such as solidarity, responsibility, service, and respect for human dignity.

This educational mission, enlightened by the Gospel spirit, encourages young people not to flee their realities, but rather to engage actively in the growth and development of their communities. In this sense, education becomes a genuine missionary service rooted in hope.

The Most Eloquent Fruit: Students Who Become Educators

One particularly moving aspect of our visit deserves special attention: the majority of the Institute’s teachers are themselves former students.

This simple fact carries deep significance. It reflects the fruitfulness of this educational and missionary mission nourished through years of dedication, prayer, and faithful presence. Forming young people who later choose to

return to serving, teaching, and accompanying new generations is undoubtedly one of the most beautiful signs of authentic mission.

This continuity creates a true educational family marked by a strong sense of belonging and a deep understanding of local realities. It also ensures the transmission of the values and spirituality that define the Institute’s identity.

A Visit that Confirms and Encourages

Our visit to the Technical Vocational Institute “San Agustín” in Villanueva will remain one of the highlights of our time in Guatemala. We encountered humble yet deeply fruitful work, where prayer and mission are inseparably united, and where education becomes a concrete expression of the Gospel.

We give thanks for the dedication of the confreres and all the lay collaborators involved in this mission. Their patient and generous service bears visible fruit in the lives of young people and in the vitality of local communities. This experience renews our conviction that when education is inspired by the Gospel and sustained by prayer, it becomes a powerful instrument of transformation, human promotion, and hope for the future.

Simon Lunmini, MSC. UAF

DOMINICAN REPUBLIC

On March 28 to 17 April 2026, members of the MSC General Council (Abzalón Alvarado, Simon Lumpini, Bram Tulusan) accompanied the MSC Province of the Dominican Republic on a pastoral visit

This visit provided a valuable opportunity to strengthen communion, listen to the experiences of the members, and reaffirm the spirit of mission and religious life in the various MSC communities.

The visit began in Santo Domingo from 28 to 30 March. On Palm Sunday, 30 March, the members of the General Council took part in liturgical celebrations in various parish communities, experiencing personally the life of the faithful and the ministry of MSC members on the ground. The visit continued from 30 March to 2 April, during which they visited several MSC works in the Santiago region, including the La Altagracia community, the Vocation Centre—which also functions as a novitiate—and the ‘Monumento de la Vida’, an MSC service project. This visit provided an opportunity to observe at close quarters the dynamics of formation, vocation promotion, and the various pastoral initiatives undertaken by the Province.

On 2 April, after attending the Chrism Mass, the members of the General Council continued their journey to





San José de las Matas. There they took part in the Easter Triduum celebrations at Las Placetitas until Easter Sunday, 5 April. Meanwhile, the General Superior presided over the Easter Triduum celebrations at the Parish of Our Lady of the Sacred Heart, Villa Verde, La Romana. The experience of celebrating the mysteries of Easter together with the faithful was a profound moment for strengthening the bonds between the Missionaries and the communities they serve.

On Monday, 6 April, a Community Easter celebration was held at the Provincial House, attended by the local Community and members of the General Council. Following this, the series of visits continued to various MSC Communities in El Llano, San Juan, Villa Jaragua, Nagua, Sánchez and Samaná. At each location, members of the General Council had the opportunity to engage in dialogue with the members, listen to their challenges and hopes, and offer support for the life and mission of the MSC.

The visit concluded with participation in the MSC Study Week at Monte de Oración from 13–17 April. This meeting, facilitated by the General Superior, provided a meaningful opportunity for shared reflection, a deeper understanding of the MSC identity, and the planning of future ministry initiatives. Through this entire series of activities, the spirit of brotherhood, fellowship and mission was further strengthened, in keeping with the MSC's mission to bring the love of the Sacred Heart of Jesus to the world. Thank you to all the MSC confreres of the Dominican Republic Province for their cooperation, which ensured this visit went very well.

Bram Tulusan, MSC. Indonesian Province

DOMINICAN REPUBLIC

Prayer that Nourishes Mission. “It is not death that takes life away from Jesus Christ, but love that makes Him give His life.” This profound insight of Saint Francis de Sales resonated deeply during our celebration of Palm Sunday in the Dominican Republic, at the Parish of the Sacred Heart of Jesus.

For the first time, we had the grace of participating in this celebration within this ecclesial and missionary context, as part of our accompaniment of the confreres of the province. From the beginning, the liturgy led us into the mystery at the heart of Palm Sunday: the inseparable union between prayer and mission, contemplation and self-giving. The joy of Christ's entry into Jerusalem and the solemn proclamation of His Passion revealed to us a Lord whose mission flows entirely from His communion with the Father.

The procession with palms, marked by the joyful and fervent participation of the faithful, reflected a living faith



deeply rooted in the local culture. Through songs, gestures, and popular devotion, the Christian community expressed a prayerful faith that naturally becomes missionary witness. In this atmosphere, we could perceive how prayer is never closed in upon itself but always opens hearts to welcome Christ and proclaim Him joyfully.

Yet the Liturgy of the Word quickly led us to contemplate another face of Christ: that of the Suffering Servant, humiliated and handed over out of love. The Mass presided over by Fr. Cristian Guzman, MSC, Provincial of Santo Domingo, became a profound moment of communion and spiritual renewal. In his homily, he emphasized that Jesus does not endure His Passion passively but freely embraces it out of love. His prayerful union with the Father gives meaning and strength to His mission, even to the Cross. It is precisely here that the words of Saint Francis de Sales take on their full depth:

“The hill of Calvary is the mountain of lovers.”

“Look often upon Jesus crucified... it is the book in which you will learn to love God.”

The Passion of Christ is not first an external tragedy imposed upon Him, but an interior act of love, born from constant communion with the Father. Jesus does not lose His life: He gives it. He does not merely suffer the Cross: He embraces it freely. His mission reaches its fullness in prayerful obedience and total self-giving.

Within the context of our mission of accompaniment, this celebration also became an invitation to renew our understanding of religious and apostolic life. Mission cannot be separated from a deep life of prayer. To follow Christ means not only sharing in His glory but entering the dynamic of His love through contemplation, fidelity, sacrifice,

and service. The palms we carry in joy cannot be separated from the Cross we are called to embrace daily in faith. This Palm Sunday celebration in the Dominican Republic will remain for us a deeply meaningful spiritual experience. It reminded us that authentic mission is always born from prayer and contemplation of Christ. It is by remaining close to His Heart that missionaries receive the strength to love, to serve, and to persevere with generosity. As we entered Holy Week, this celebration invited us to rediscover that prayer is the soul of mission. The more we contemplate Christ crucified, the more we become capable of giving our own lives in love for others. It is love that leads Christ to the Cross, and it is this same love, nourished in prayer, that calls us to follow Him faithfully. May our lives, like His, become a prayer offered and a gift of love for the mission.

Simon Lunmini, MSC. UAF



AUSTRALIA

The Provincial Chapter, held in Douglas Park, Australia, from April 26 to May 1, was lived in a deep spirit of prayer, fraternity, and mission. In the opening homily, the confreres were invited to renew their missionary commitment by returning to the Heart of Christ, the source of our vocation and apostolic life. This call guided the entire Chapter and inspired the reflections, discussions, and decisions made together.

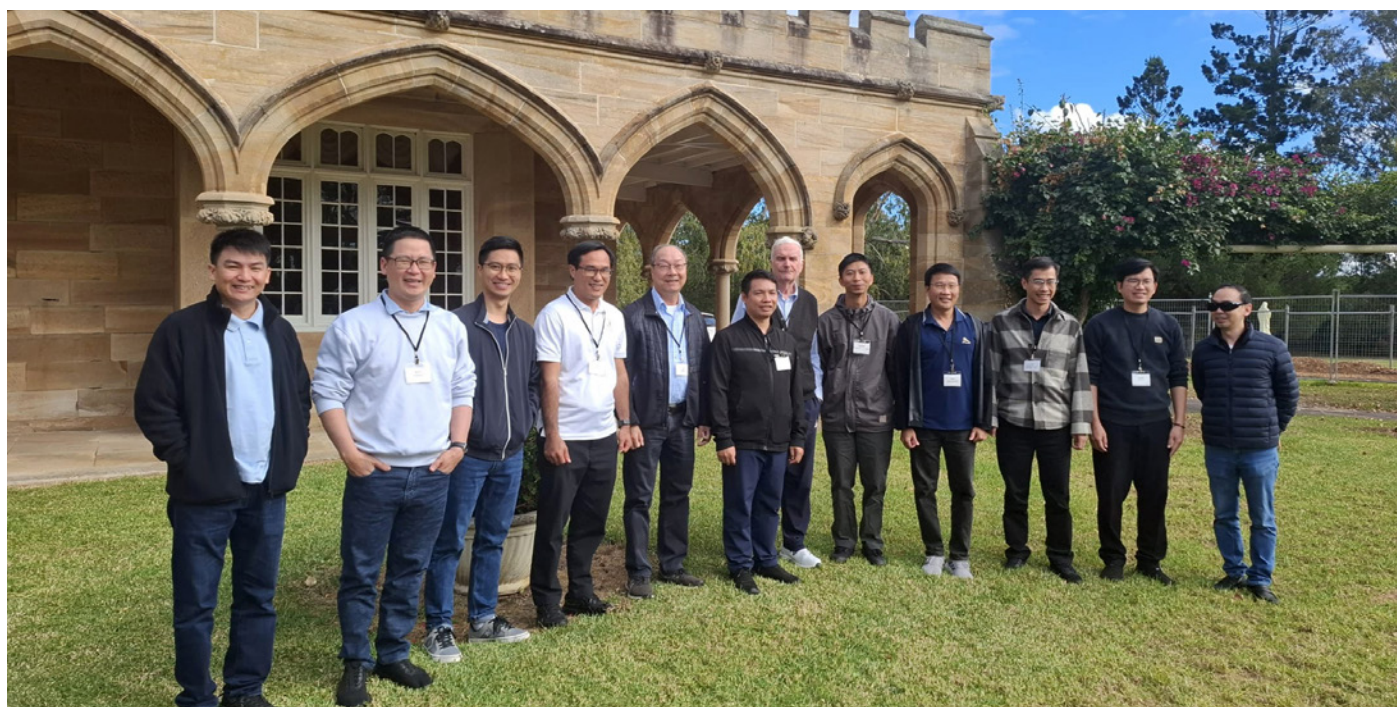
In an atmosphere of mutual listening and spiritual discernment, the participants shared their experiences, challenges, and hopes for the future of the mission. Moments of prayer and community reflection helped the confreres seek together the will of God in a spirit of communion and shared responsibility.

On April 29, during the afternoon session, the Provincial Superior was elected for a second mandate. Before the election, a moment of reflection and prayer reminded the confreres of the importance of making a choice inspired not by personal preference, but by the will of God. In this context, the delegate referred to the Acts of the Apostles and the choice of Matthias to replace Judas:

“Lord, You know everyone’s heart. Show us the one whom You have chosen.”

The Chapter concluded with joy and hope. All the participants returned home with a renewed desire to live more deeply the unity between life of prayer and mission, serving the Congregation and the People of God with fidelity and generosity.

Simon Lunmini, MSC. UAF





PROVINCIAL SUPERIORS OF EUROPE CONFERENCE (PEC).
PEC Meeting in Salzburg, March 2026, facilitated by Carl Tranter, MSC.



Prayer: a call to intimacy

There is a place within you where God is waiting for you.



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Dear reader, allow me to ask you a sincere question: when was the last time you had a profound experience with God? When was the last time you truly felt loved? What if you discovered that, through a life of prayer, everything could be different?

These questions place us at the heart of the Christian experience: the life of prayer.

As we contemplate the Lord Jesus, we realise that, on several occasions, He would withdraw from the crowds, seek silence and enter into intimacy with the Father. He would withdraw to the desert, seek prayer during the night, climb the mountain and there, alone with God, replenish His heart and nourish His zeal for the mission. The substance of his prayer was the very relationship of love between Father and Son.

With Jesus, we discover that prayer holds a central place in our journey of faith; it is not a mere detail, but a foundation. Without it, we run the risk of becoming mere administrators of the sacred or mere activists, whose struggle does not spring from an experience of God.

To pray is to enter into intimacy. True prayer does not arise from speculation nor from mere formalism that does not touch the soul. To pray is to experience, in the depths of one's being, this intimacy, offering God one's silence and one's heart.

Ignacio de Larrañaga, founder of the Workshops on Prayer and Life, affirms that true prayer is a dialogue between two inner worlds. It takes place when human frailty stands before God's mercy. Saint Teresa of Ávila teaches us that prayer is 'a relationship of friendship, a frequent private conversation with the One whom we know loves us'. It is the experience of feeling seen and known by God.

But if all this is so valuable, why is it still so difficult to maintain an inner life? We know that, these days, we are overwhelmed by an avalanche of information and a succession of stimuli that prevent us from concentrating. The difficulty of being alone, of keeping silent, of reading a book or listening to music attentively reveals this inner distraction to us.

It is no longer so easy to follow in the footsteps of the mystics when we lack true desire and even a modicum of discipline. We must, therefore, rediscover within ourselves that 'resolute determination': the decision of the soul that sets us on the path without looking back.

We need to organise our schedule and set aside time for God, to be still and meditate on the Word. Without proper organisation, the life of prayer ends up taking a back seat, and what is essential is lost. We run the risk of living a religion without God and a spirituality without faith — of becoming accustomed to a life without God.

We need to start afresh. And every fresh start requires that awareness of the prodigal son: 'I will return to my father's house...'. Without 'firm resolve', there can be no spiritual journey.

Seek out a quiet place, make this intimate encounter with God part of your daily routine, and do not worry about immediate results. Just as in physical activity, the life of prayer demands great effort to achieve small results — but results capable of transforming a life forever.

Luiz Deivys, MSC. Rio de Janeiro Province

To Form or to Be Absent

Prayer and Mission
as the Soul of Formation

In the face of the many challenges marking ecclesial and institutional life today, initial formation stands out as an essential priority. The vitality of vocations, the solidity of commitments, and the credibility of missionary witness largely depend on it. It is therefore timely to revisit certain fundamental aspects of formation, particularly the place and role of formators within houses of formation. At the heart of religious institutes, houses of formation occupy a strategic and decisive place. They are privileged spaces where vocations are nurtured, where deep motivations mature, and where the meaning of consecrated and missionary life gradually takes root. More than places of intellectual preparation, they are schools of discipleship where young people learn to unite prayer and mission in daily life.

In this light, a question must be raised with clarity and responsibility: what is the real quality of the presence of formators in our houses of formation today?

Formation does not consist merely in transmitting content, organizing programs, or ensuring academic follow-up. It is, above all, a spiritual and relational experience. It is grounded in presence: a stable, attentive, prayerful, and available presence. A presence capable of listening, accompanying, discerning, and guiding. A presence which, through its fidelity and coherence of life, be-



comes a living witness and a structuring point of reference for those in formation.

A formator is not simply an administrator or educator; he is first a man of prayer and mission. His availability to those entrusted to him must flow from his own communion with Christ. Indeed, authentic formation can only emerge from hearts transformed by prayer and rooted in the Gospel.

Yet, in many situations, this essential presence is weakened. Formators are often called upon to assume multiple responsibilities, leading them to divide themselves among various missions. Without questioning the legitimacy of these commitments, it must be acknowledged that such dispersion has concrete consequences: it reduces availability, weakens continuity in accompaniment, and ultimately impoverishes the formative process.

The Emmaus document, in number 48, expresses a clear guideline in this regard:

“Formators should not have other activities outside the house of formation.”

This statement reflects a fundamental requirement: the mission of formation demands full and undivided availability. It cannot be carried out partially or intermittently without compromising its effectiveness.

Accompanying a vocational journey requires time, consistency, and genuine closeness. It calls for entering processes that are often long and complex, welcoming fragilities, supporting growth, and fostering authentic discernment. Such accompaniment also requires spiritual

A formator is not simply an administrator or educator; he is first a man of prayer and mission.

availability nourished by prayer. A fragmented presence cannot adequately respond to these demands.

The quality of formation depends not only on structures or programs, but also on the spiritual atmosphere within the house itself. A true house of formation is a community where prayer, fraternity, silence, discernment, and mission are lived concretely every day. Formators play a decisive role in creating and sustaining this environment.

The question of the availability of formators thus directly challenges those in positions of governance. Appointment to a formation mission cannot be considered as one responsibility among others. It requires a clear choice, appropriate conditions, and prioritized commitment. To assume formation as a central mission means concretely ensuring that formators can dedicate to it the necessary time and energy. This implies, whenever possible, limiting external responsibilities that may disperse their attention and compromise their effective presence within the house.

This reflection does not ignore real constraints or limitations in available personnel. Nevertheless, it remains essential to maintain a proper hierarchy of priorities: what is decisive for the future cannot be treated as secondary. A house of formation is not defined first by its buildings or programs, but by the quality of the life lived within it. This quality depends largely on the presence of the formators, their capacity to share daily life, sustain a clima-

te of prayer, accompany personal journeys, and build relationships of trust.

A real and committed presence helps to structure, secure, and energize the formation process. Conversely, insufficient presence, even if unintentional, can create fragilities and gaps that are difficult to compensate for later. In the current context, marked by new challenges and increasing expectations from those in formation, the quality of accompaniment is more decisive than ever. Young people need formators who are available, spiritually grounded, and deeply rooted in their mission. They need witnesses whose lives reflect the harmony between contemplation and apostolic service.

Formation is not a secondary mission: it concerns the future of the Church and of the Congregation.

Those in positions of responsibility, particularly provincials, have the duty to ensure a real, stable, and prayerful presence of formators. The requirement recalled in the Emmaus document (n. 48) calls for concrete and courageous decisions.

To form requires being present.

To accompany requires praying.

To educate for mission requires first living from communion with Christ.

Only under these conditions will formation truly bear lasting fruit for the mission of the Church.

Simon Lumpini, MSC. UAF

Prayer as a way of life

For most people who pray, across most religions, prayer takes the form of a plea seeking to resolve everyday problems. It is also an expression of praise motivated by gratitude, although this is less common, as the majority of prayers consist of requests. However, prayer should always be a simple communication, a dialogue, between the person praying and the object of their prayer, usually God. And its aim—the aim of this communication—should likewise be an exchange of experiences and feelings, so that both parties merge in an act which, rather than prayer, we ought to call ‘communion’. A communion of life that incorporates what both the person praying and the object of their prayer bring with them as they enter into this act: life in progress and Life in the absolute sense.

The capacity for reflection and understanding with which God has blessed human beings draws them in this direction rather than the other, for the first impulse—that of asking—is merely the basic conclusion of a creature who feels helpless and therefore seeks help; and the second,

that of praise, although more positive, remains at that stage of inferiority and dependence, failing to fully grasp the familiarity offered by understanding God as ‘Father’, as Jesus Christ taught us.

True prayer—that which seeks to make the Cosmos a temple and life itself a prayer—involves acting continually in full communion with Life, which is the sum, the essence, of God and His Creation. That communion arises from an understanding and must be lived with the same naturalness as breathing; and its purpose, both in this very moment and throughout eternity, is none other than the fusion of the Whole with the part, of the Creator with his creatures.

And for such a prayer to have its full meaning (as well as being effective in fulfilling the prayer’s intention), it must be guided by two principles: knowledge’ and ‘respect’, which determine the course of every prayer and the boundaries within which it must operate. This can be clearly understood using the example of a train, a means



of transport and communication designed to serve those who need to travel and to link towns and cities. Once a route, a timetable and stops have been established for this training in addition to the specific characteristics of the locomotive, carriages, etc.—it becomes useful to everyone whilst remaining faithful to the rules that have determined its operation. But it would become a disaster if, every day, its timetable stops and the specific configuration of its carriages were to vary, depending on the interests of occasional passengers.

Building on this comparison, we understand that God has, in a similar way, established rules for this world we inhabit and that we, as users, should always adhere to them.

Knowing and respecting this must form the basis of any prayer if it is to have the meaning we intend. The opposite would be to ask for ‘miracles’ – something as absurd as

expecting the train to bring forward or delay its departure, change its stops or even its tracks, depending on the interests of each passenger.

The right thing to do, to continue with the example, would be to ask those in charge of the railways to remain faithful to their organization, and for us, as ordinary passengers, to have the wisdom to fit into that system and the courage to carry out any journey, however much the circumstances or events may not turn out as we would wish or expect. Accordingly, ‘doing God’s will’ is nothing more and nothing less than willingly entering into a project, into plans, which have been laid out for the good of all. The opposite comes dangerously close to the tyranny of individual whim, something a good Father cannot condone, however much his most spoiled children might stamp their feet or cry. And that is where prayer comes in: on the one hand, it is ‘communion’; on the other, ‘acceptance’. Communion is union with the God who creates and loves us and seeks intimacy with his creatures, establishing a constant dialogue for which he has equipped us with the necessary tools. And acceptance, which involves fitting perfectly into a life plan that is not merely our own, individual plan, but a collective one; and which, therefore, cannot be realized except within that universal harmony which only God knows and can provide.

Accordingly, living a life that must combine prayer with a life plan shared with others and in accordance with God’s plan, involves merging our wills and plans, our strengths and weaknesses, with the One we know loves and understands us perfectly: the Father who, out of love, created us and invites us to love in the same way, so that all may discover and share in this life which is prayer, within this Temple that is the Cosmos. And, of course, by accepting and respecting that divine plan, which does not propose that we move forward through astonishing miracles, but rather through appropriate and timely help tailored to our real needs (see and reflect on Mt 6:8, 25–34; 7:7–11).

Chema Álvarez, MSC. Spanish Province

*...‘doing God’s will’
is nothing more and
nothing less than
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“If there is something that needs to be done, get in and do it”

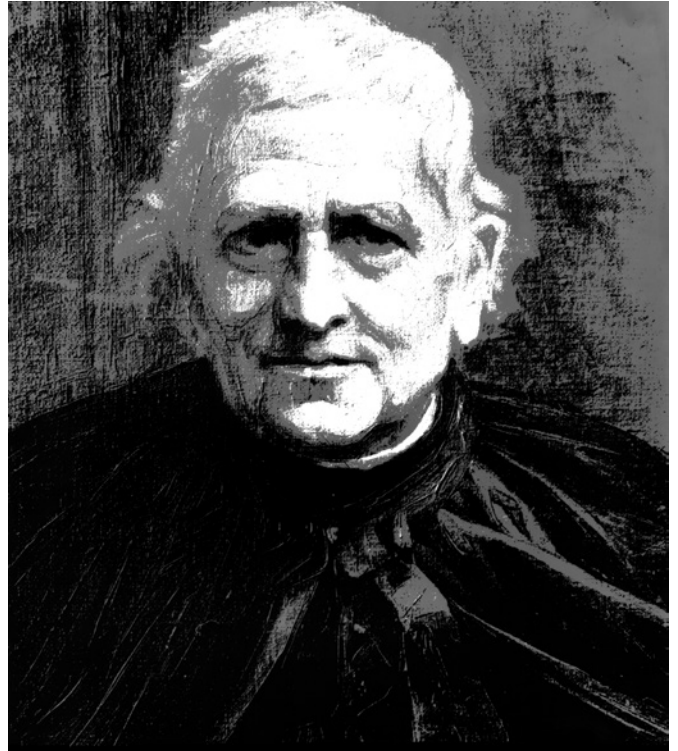
As a young student at a Catholic Boarding School in Victoria, Australia, I remember thinking about what I should do with my life. I already had a feeling of being called, by God, when I was helping people in the neighbourhood who needed assistance with their shopping, lawn mowing or general help about their property. I came from a good family which was dedicated to God and was committed to their Catholic faith. The rosary was recited, as a family, each evening, and anything that was happening in the local parish, we would attend. I was an altar boy and regularly attended Mass in the parish during the week.

Being a person who did not relish the thought of studying for a long period of time, and having already decided that the Priesthood was not for me, I decided that I would like to assist, where possible, the priests in their ministry, doing the small things that could be done by a non-ordained person, and hence becoming a Religious Brother in a Religious Society.

I can remember the day I decided that I would offer my life to God as a Brother, in a particular Religious Congregation. I wrote away to them to make enquiries about becoming a member. Back came the information, I had requested. As I was reading it, I noted that the rising time for morning Prayers, Meditation and Mass, was, as I thought at that time, far too early for me to make a good start for the day. I immediately, told myself that, that Order was not for me.

I contacted a family friend who had already joined the Missionaries of the Sacred Heart as a Brother. I asked him about the possibility of having information sent to me about the MSC's. When the information arrived, I did not see, at what time, the community arose each morning, for Morning Prayers, Meditation and Mass, so decided within a week or so, that this was the order I would apply to for Admission as a Brother. I did not realize at the time the significance of what was happening. God had already started preparing me to work with him, as a brother in the Missionaries of the Sacred Heart, by allowing me to make that decision, even though it was for shallow reasons, but at the time they were significant.

Moving forward, I made application to the Missionaries of the Sacred Heart to enter their postulancy. Much to my disappointment my application was rejected, because I was too young. I accepted that decision and worked for a year. During that year, two Missionaries of the Sacred Heart came to our local parish to conduct a Parish Mission. Fr Tony O'Brien MSC had been asked by the MSC



Vocations Director, to speak to me, about my vocation, during his time in the parish. We had a couple of conversations, and again, I made application and joined the 1968 Postulancy group.

My life was about to change forever, and I could feel the hand of God, in many of the happenings during my journey. Even though I knew somebody in the order, I had never considered asking to join the MSC's, but God allowed me to decide not to join another order, by using such trivial facts, like getting up too early.

I have always felt I was called to be a Missionary of the Sacred Heart by the hand of God.

I enjoyed my Postulancy and Noviciate. We were a big group, 36 in total.

During our Noviciate, we were blessed to have a Novice Master, who himself, had been a former Missionary in Papua New Guinea, and was a wonderful example to all of us, showing us that he was a man of Prayer and Mission. At times in the Noviciate, things seemed too big for me to handle. A chat with the Novice Master would put my mind at peace, and soon I found I could go ahead, and my problem/s became less as time went by. I discovered early on the road of Religious Life how important Prayer was for setting a Mission for my future.

My first Profession was August 2nd 1969.

When my time in the Noviciate was completed, (December 30, 1969) I stayed in Douglas Park Community and worked on the dairy farm, milking the cows, and attending to our younger cattle. I later worked in the kitchen, cooking for the community. I enjoyed these two years now that I knew how to pray and I had a knowledge of my mission.

My mission had become clearer to me now, and I set about trying to achieve it - to be helpful to anyone who needed something done for them, to always be respectful of persons asking for assistance, not turning a blind eye/deaf ear when asked to help. Living in Community is very important to the success of Religious Life - always look ahead and offer to be helpful, offer help, before being asked, being respectful to other members of the Congregation, respect always anyone who has been placed in your care. In general, doing what you think God would expect of you.

After four years at Douglas Park, (1968-1971) I was appointed into our Education Apostolate and posted to Daramalan College in Canberra, Australian Capital Territory. I stayed there for two years, where I lived in a large community of 25 Priests and Brothers. I became the Bursar of the College, a large Boys College, of 1200 students. I was responsible for the finances, the maintenance of and general running of the business side of the College, the non-teaching staff members and fee collection. Living in a large Community and working in a large workplace allowed me to continue living my Mission.

I was moved to Chevalier College in Bowral, New South Wales, Australia, and stayed there for twelve years. (1973-1985) I was the Bursar of that College and the Community. During my time there, I was able to oversee the construction of several new buildings, including a free-standing Chapel, which is a wonderful architectural construction, and a fitting place for worship, by the current and past students and parents of the College.

A new road system was constructed within the College grounds. As I was able to drive the College bus, I organized and accompanied students, and sometimes parents, on tours throughout Central Australia, Tasmania, Darwin and New Zealand. Each of these trips covered many thousands of miles and usually took over two weeks, or longer, to complete.

I spent time with the Parents and Friends of Chevalier College, as I believed that if we expected the parents to be involved in the College, we needed to let the parents see us supporting them. I attended many gatherings where parents were in attendance and was well known in the local town. This was important to me to be able to do this as I believed it important that as a Religious Congregation, we were not only available for educating children but also interested in the parents who were associated with the College.

My time at Chevalier College was a very happy time for me. I was disappointed to leave. I felt my vocation become stronger, because I was happy and felt supported in my work.

In 1986, I went back to Daramalan College in Canberra, for another four years, (1986-1989) where I once again became the Bursar of the College. My duties were similar again to my previous time spent there. The College was slightly smaller in number, but it was a co-educational College now.

I was placed in charge of the Post Noviciate Brothers for twelve months. There were three trainee Brothers in the Community, who worked in the College by day, and studied in the evenings. I was not sure if I was a good formator, but I did my best, with a little help from the Formation Committee.

In 1990, I became the Provincial Bursar of the Australian Province. (1990-1997) and a member of the Provincial Council. This work was very challenging but rewarding. It gave me a chance to put my Mission ideas into practice, and I was able to work towards the needs of the Province and its Mission.

There were challenging times for me - trying to work through ways to enable the Province to generate extra income from our investments and properties. I was fortunate to have had a good team to work with - growth in our Colleges was noticeable at that time, which put extra burdens on our finances, as new buildings were required to accommodate the increasing numbers of students, expansion of the Indian Mission was encouraged and needed to happen. At the end of 1997, I completed my time as Provincial Bursar.

In 1998, I was granted a sabbatical. I went to Dublin, for a 12-week, Pastoral Ministry Course, at the Redemptorists house called, "Marianella". All the courses were excellent, but I particularly enjoyed the Self Awareness and Support Sessions, and Prayer and Spirituality lectures. I was able to, for the first time in many years, stop reflect and adjust my ideas on my Mission. I was away from Australia for 9 months and while in England, I met up with my parents, who came over so we could tour together. We toured Europe and Scotland for 42 days. I enjoyed the time spent with my parents, and the opportunity to spend time with them, once again. My dad died a couple of years after the trip.

Another place of interest I visited was the Holy Land, where I spent some weeks visiting places, I had heard about or read about while reading the Scriptures. Jerusalem was a place I always wanted to visit and was so appreciative when I got the opportunity. My time there changed many of my impressions about how and where Jesus came from. I found this time another chance to look at my life and adjust thoughts and ideas I had formed.

In the early months of 1999, I went to Fiji, for 5 months, to assist with the finance work for the Pacific Union, as it was

known then. This was my first opportunity to live in a missionary area. The humid weather was a big challenge to me, the work was great, the local people were wonderful. For 6 months beginning July 1999, I began a Clinical Pastoral Education (CPE) Unit, at Royal Hobart Hospital, Tasmania, Australia. While finding this a real challenging time for me, I entered the course with the following in mind: to stretch myself beyond my shyness, improve my listen-



ing and responding skills, to spend time discerning direction in ministry and to spend more time engaged with God in prayer. In my opinion I achieved all of these. Even though, one of the results of my discerning during the CPE unit, was that I should move out of working in the finance area, and move into Pastoral Work in schools. However this never eventuated. I accepted this and continued working in the finance area. While attending the CPE at the Hospital, I also sought a placement at an aged care facility in a neighbouring Parish to where I was living in an MSC Community. I am happy to say, that the time during the CPE unit of study was the most challenging in my life after the Noviciate. I could also say the CPE unit changed my life more than anything else I can remember. It was a time when I realized that being available and listening was very rewarding.

In the year 2000, I went back to Fiji, to work as the Bursar of the Pacific Union. Again, I found the humid weather difficult. Funding our work in the Pacific Union was a challenge, and it needed many hours of work, with the Local Superior, to find a means to keep our rather large numbers of MSC seminary students and a delightful number of Pre Novices, in food and study. I spent considerable time with the students and enjoyed my time in the Pacific.

Beginning the year of 2001, I was appointed to a Catholic Institution in Canberra, where I oversaw the finances of a Child Welfare centre. This work was interesting, but I could not settle, as I really wanted to be working in an MSC apostolate. I left that position after 18 months. I lived in the Daramalan College Community during this time. Beginning July 2002, I returned to Daramalan College in Canberra, to work in the College.

I was working as a Chaplain in the College, and after only four months I was requested to help the College out, and become the Business Manager, as it was then called. Seventeen years later I completed what was supposed to be only a few weeks in that position. Working at Daramalan was very rewarding for me, and it allowed me to continue to live my mission. During these seventeen years, I lived in the MSC Community at the College and was the College's Building Supervisor for many building projects. Some of these buildings were award winning buildings, for their architectural features and some for the brickwork included in the design. I was at Daramalan College for 23 years in total, during three appointments. It was a time of great growth for me, and extended me in my personal life, spiritual life and my abilities. I was a member of the College's Executive, the College Board, member of several board sub committees, and the parents and friends' association.

In 2009 I was granted a few months leave from work, to visit Issoudun, to spend time with other MSC and OLSH sisters from around the world, for a seminar on the Our Lady of the Sacred Heart. This was a special time in my life, and a time I expanded my knowledge and devotion to our beloved Mother of God. While on leave I also attended a Mini Sabbatical, at Misericordia University in Dallas, Pennsylvania. The workshop was an annual event, that integrated the spiritual, medical, psychological, pastoral, and practical issues concerning Elders. The time spent in Dallas, allowed me to extend my interest in people, as they aged, and for the elderly.

In 2018, I was appointed Superior of the Community at Douglas Park. Douglas Park is one hour south of Sydney and, at that time, it was our Noviciate, and we also had a Retreat House in operation. There were also several hundred hectares of land, and a Community of about fifteen MSC's. I was at Douglas Park for two years, as Superior and was then appointed to Kensington Community. For the past six years, I have been in the Kensington Community, in Sydney, and worked in a variety of positions, mostly with Properties, in various states in Australia.

My life as a Religious MSC Brother, has been very rewarding for me. I have followed one of my early ideas, "If there is something that needs to be done, get in and do it". I am most grateful for the many experiences and opportunities (for growth) that I have had in following my vocation as an MSC.

Barry Smith MSC. Australian Province

The Priesthood from the Heart of Christ

On 31 May, I had the immense grace of being ordained a priest at the Basilica of the Sagrada Família in Barcelona. Even today, when I recall that moment, I struggle to find the right words. I keep returning to one very specific feeling: that of feeling small in the face of an immense gift. As I prostrated myself on the floor during the Litany of the Saints, I experienced something that, centuries earlier, the holy Curé of Ars had expressed so beautifully: 'I prostrated myself, aware of my nothingness, and rose as a priest forever'.

Perhaps that phrase sums up what I feel, better than any other. The awareness of one's own frailty does not disappear with ordination. On the contrary. One discovers with greater clarity the disparity between the poverty of one's hands and the greatness of the mystery entrusted to one. Yet, alongside this awareness of smallness, a deep gratitude also emerges. Looking back on my life, I can only recognise a succession of undeserved gifts, providential people, encounters, communities and experiences that have enabled me to discover something fundamental: before being sent, I was loved.

And it is precisely from this experience that I find myself wondering about the future of the priesthood.

We are living in times of profound change within the Church and in society. The priest no longer occupies the social position he held for centuries. Secularisation, the decline in vocations, cultural transformation and growing religious indifference are forcing us to rethink many forms of pastoral presence. However, I believe that the main challenge is neither organisational nor structural. It is spiritual.

During the ordination homily, Cardinal Joan Josep Omella shared a reflection with us that continues to resonate within me. He told us that a priest's way of life is more important than anything he might ever do. In an age obsessed with productivity, efficiency and results, his words sounded profoundly evangelical: 'It is not by doing a great deal that you will be better priests, but by how you love and live out your ministry'.

As I listened to those words, I found myself wondering what sort of priest I hope to become. As I begin this ministry, I do not dream of a packed diary or ceaseless activity. Rather, I hope that my life might reflect something of the Gospel. I would like to be a priest capable of living out brotherhood, of building communion, and of bringing others closer to God. If one day someone were to remember my ministry, I would like it to be not for all that I did, but for having helped some people to feel loved by Him.

The cardinal also emphasised that unity and priestly fraternity are more important than becoming absorbed in work, that cooperation is more important than acting alone, and that communion is more important than action. These are words that take on particular significance in a Church called to live out synodality. Personally, I wish to learn to walk alongside others. For years I imagined the priestly ministry as an immense task that depended on my own strength. Today I am beginning to understand that the Gospel is best proclaimed when the journey is shared. I am not concerned about getting there quickly; I am concerned about not walking alone.

The future will need priests who are less concerned with holding on to positions of power and more capable of fostering encounters with Christ. Fewer administrators of the sacred and more witnesses to an experience. Fewer managers of structures and more men imbued with the Gospel.

From the perspective of the charism of the Missionaries of the Sacred Heart, this conviction takes on a very concrete meaning.



As a Missionary of the Sacred Heart, when I think about my future as a priest, there is one conviction that constantly returns to my heart: I wish, above all, to be a man of the Heart of Christ.

I do not see this spirituality as a devotion added to others, but as a way of looking at reality. The Heart of Jesus has taught me to discover a God who draws near, who seeks, who waits and who loves unconditionally. If one day I lose that perspective, I will also have lost something essential to my vocation.

That is why I wish to learn, day by day, the language of closeness. To listen before speaking. To accompany before judging. To understand before condemning. I know I will not always succeed, but I would like those who come to me to be able to find, even if only imperfectly, something of the tenderness of the Heart of Jesus.

In a society marked by loneliness, fragmentation and uncertainty, we will need a priest capable of listening before speaking, of accompanying before judging, and of understanding before condemning.

A priest who knows how to dwell at the human and existential frontiers where so many people live today: family wounds, emotional crises, the search for meaning, psychological fragility, and material and spiritual poverty. It will not be enough simply to convey true doctrines. It will be necessary to make God's merciful face visible.

I often think of a phrase by Pope Francis which, in my view, admirably describes the profile of the priest the Church needs:

'A good priest is recognised by how his people are anointed; this is a clear sign. When our people are anointed with the oil of joy, it shows... they have the face of someone who brings good news'.

The decisive criterion will not be effectiveness, nor prestige, nor even the number of activities carried out. The real question will be another: do the people who encounter this priest leave feeling more hopeful? Do they experience something of the joy of the Gospel? Do they sense that God loves them?

As Missionaries of the Sacred Heart, we are called to remember precisely this: that the Gospel begins with an experience of love.

I also wish to live a deeply human priesthood. I do not want to hide my limitations behind a persona or pretend to possess a perfection that I do not have. I would like to learn to recognise my frailties and let God act precisely through them. After all, before being a priest, I remain a disciple.

The image that best expresses this vision continues to be provided by Antoni Gaudí.

When we contemplate the Sagrada Família, we realise that its architect devoted his entire life to a work he knew he would never see completed. He worked on a project that was greater than himself.

The priesthood is like that too.

We are not called to complete the work, but to lay a single stone. We do not own the mission; rather, we are servants of a story that began before us and will continue after us. That is why I look to the future with realism, but also with hope.

Perhaps there will be fewer of us. Perhaps we will have fewer certainties and less social relevance. But precisely for that reason, we will be able to return to what is essential. And what is essential remains the same as what the first disciples discovered: that God loves the world, that Christ continues to call men and women to follow him, and that the Heart of Jesus remains an inexhaustible source of hope for our time.

If I had to summarise in a single image how I envisage my own priesthood, I would say that I wish to be a man in love with Christ, close to people, fraternal towards my brothers, and capable of sowing hope where it seems to have faded. I do not aspire to be remembered for the works I have carried out or the projects I have undertaken. It would be enough for me if some people could say that, through meeting me, they came to understand a little better just how much God loves them.



As I begin my priestly ministry, I have no great certainties about the future. Just one simple conviction that sustains my life: the Lord has been infinitely kinder to me than I could ever have imagined.

And so, looking back on the path I have travelled and the one that still lies ahead, the word that continues to well up spontaneously from my heart is the same one I spoke at my first Mass: thank you.

Gianluca Pitzolu, MSC. Spanish Province

A Witness of Fraternity in Today's World

Brothers at the Heart of Prayer and Mission



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My name is Brother Simon Lumpini, a Missionary of the Sacred Heart from the Democratic Republic of Congo (Kinshasa). I currently serve in Rome as General Councillor of the Congregation. Within the General Administration, I am entrusted with the animation and accompaniment of the brothers of the Congregation throughout the world, while also serving on the Formation Commission. My vocation as a religious brother and my international mission have given me the opportunity to encounter brothers from many cultures, languages, and missionary realities. Through these experiences, I have come to appreciate even more deeply the beauty and importance of the vocation of the religious brother in the Church and in today's world.

In every continent where our Congregation is present, religious brothers offer a quiet yet indispensable witness to the Gospel. Their mission is often discreet, sometimes hidden, but profoundly transformative. Accompanying these brothers means listening to their stories, supporting their formation, encouraging their vocation, and promoting their presence within the life and mission of the Congregation. As Jesus reminds us: "Whoever wants to become great among you must be your servant" (Mk 10:43). Religious brothers are men consecrated to God through religious life, living the evangelical counsels of poverty, chastity, and obedience. Unlike priests, their identity is not centered on sacramental ministry, but on fraternity,

service, presence, and witness. Their vocation reminds us that before any ministry or responsibility, we are all brothers and sisters before God. As Christ Himself says: "You are all brothers" (Mt 23:8).

Personally, some confreres have occasionally encouraged me to become a priest. My response has always been peaceful and sincere: if I became a priest, I would probably be a bad priest, because that is not my vocation. I firmly believe that God called me to be a brother, and I am proud and happy to serve the Church in this way. Remaining a religious brother is not a limitation; it is grace, a mission, and a source of joy.

For me, there is no competition between brothers and priests. We complement one another in the mission of the Church. In our Congregation, we live and work together, sharing the same charism and missionary spirit. Before any ministry or title, we are all brothers called to serve God and His people. As Saint Paul writes: "There are different kinds of service, but the same Lord" (1 Cor 12:5). Throughout the world, brothers carry out a remarkable diversity of missions. Some work in schools and universities, accompanying young people in their education and development. Others serve in parishes, retreat centers, or social projects among the poor and marginalized. Many dedicate their lives to administration, healthcare, formation, communication, or pastoral ministry. Some are missionaries in remote villages; others accompany migrants,

refugees, or vulnerable children. In all these realities, they become signs of compassion, simplicity, and closeness. What strikes me most in accompanying brothers internationally is their availability. Wherever the Congregation needs them, they are often ready to go. They serve with humility, usually without seeking recognition. Their witness speaks through daily life: through presence, fidelity, community spirit, and care for others. Their lives echo the words of the prophet Isaiah: "Here I am, send me" (Is 6:8). In many parts of the world, however, the vocation of the religious brother still faces challenges. Sometimes it is not fully understood, even within the Church. In societies that often value power, titles, and visibility, the vocation of the brother can appear less attractive to young people. Yet this simplicity is perhaps its greatest strength. The brother reminds us that greatness in the Kingdom of God is found in service, fraternity, and authentic human relationships.

In some communities, brothers still experience the pain of not being fully understood or appreciated in their vocation. At times, they may feel valued more for what they could become than for who they are as religious brothers. This lack of recognition can have serious consequences. Some eventually seek priestly ordination, not necessarily because they feel called to priesthood, but because they hope to find greater acceptance or recognition. Others become discouraged and choose to leave religious life altogether. Yet many remain faithful to their vocation despite these challenges. Their perseverance is a powerful witness to their trust in God's call. As the Church reminds us in *Identity and Mission of the Religious Brother in the Church*, "the religious brother makes visible the value of fraternity as a fundamental evangelical gift." These situations remind us of the importance of building communities where every vocation is respected, supported, and valued for its unique contribution to the mission of the Church.

One important aspect of my mission at the General House is therefore promoting awareness and appreciation of the vocation of the brother. This includes organizing meetings, ongoing formation programs, and opportunities for dialogue among brothers from different cultures. It also means listening to their concerns, encouraging younger brothers, and helping communities recognize the richness that brothers bring to religious life.

I am especially inspired by the younger generation of brothers who continue to embrace this vocation with courage and generosity. In a world marked by individualism, competition, and uncertainty, their choice of community life and service becomes a prophetic sign. They remind us that true joy does not come from status or possession, but from giving one's life for others. As the Gospel says: "It is more blessed to give than to receive" (Acts 20:35).

As Pope Francis writes in *Fratelli Tutti* (n. 8): "No one can face life in isolation. We need a community that supports and helps us." Religious brothers embody this spirit of fraternity through their daily lives and missionary commitment.

As I continue this mission at the General House, I remain deeply grateful for the witness of so many brothers around the world. Their commitment, generosity, and perseverance continue to inspire our Congregation and the wider Church. I also encourage my confreres to remain faithful to their vocation as religious brothers, while promoting this vocation among young people who feel called to follow Christ in this way. The Church and the world still need brothers: men of fraternity, simplicity, service, and compassion.

Perhaps this is the true vocation of the brother: not to seek prominence, but to make the love of God visible through a life of fraternity and service.

Simon Lumpini, MSC. UAF

The drafting phase of the Positio has begun

As part of the process for the beatification of Fr Emiliano Tardif, MSC.



Fr Emiliano Tardif was a Missionary of the Sacred Heart (MSC) and a well-known preacher within the Catholic Charismatic Movement. He began his missionary work in the Dominican Republic shortly after being ordained a priest in Canada. After years of intense work, he fell seriously ill. Pulmonary tuberculosis forced him to return to his home country, where he was admitted to hospital with a rather bleak prognosis. He was expected to remain in hospital for at least a year to recover. All this is beautifully recounted in the film based on his life, which premiered in Spain on 8 May: 'Día 8. El soplo del espíritu'.

Emiliano was a missionary convinced that his work should be amongst the most disadvantaged people, those in need of the compassionate love of Jesus. Fr Joaquín Herrera, MSC, postulator of the cause, explains that there were two key factors in Fr Tardif's missionary character. Firstly, his family upbringing. His parents were deeply religious and his father was particularly generous. He used to say of his father that he possessed the gift of poverty. Secondly, the charism of the Missionaries of the Sacred Heart, who carry the message of Jesus throughout the world—a message of a love that is close, tender, compassionate, merciful, strong and constant.

Whilst he was in hospital, a group from the Catholic Charismatic Movement offered to pray for his healing. Emiliano's experience with them had not been very positive in the parishes where he served, but he agreed, somewhat reluctantly. He said that, as they prayed for him, he felt a warmth in his chest and began to get better. Days later, the doctors could not explain how, but they confirmed that the tuberculosis had disappeared.

"His healing," says Fr Joaquín, "turned him into a man of prayer. His rediscovery of the living God led him to find another way to address the social problems of Latin America. But his emphasis was no longer so much on social advocacy as on presenting a living Jesus in accordance with our MSC charism: approachable, compassionate, merciful, strong and steadfast. The truth is, I think God is calling me too to be more of a man of prayer. You can't work with honey without getting a bit of it on you. I hope it sticks to me too. I believe I feel called to pray this work, to internalise it. It's like when you're invited to lead a retreat. You do it thinking about how to bring the Gospel to those you're going to speak to, but you realise that it's for you as well. As you work to give of yourself, the Lord tells you that it's for you too."

On his return to the Dominican Republic, Emiliano Tardif divided his time between parish ministry and preaching, but shortly afterwards he asked his superiors to allow him to devote his work to the Lord's call to preach a living Christ. Fr Joaquín explains it this way: "He combined the Spirituality of the Heart, characteristic of the MSCs, with the missionary zeal of the New Evangelisation. He made devotion to the Sacred Heart the centre of his spiritual life and proclaimed the Gospel of merci-



ful love by presenting the living Jesus, determined to let the poor of this world know that God loves them, especially the sick. He was always available, placing his trust in God, who is love."

He recounts a very special anecdote that happened to him involving Fr Tardif. During a conversation, he told Fr Tardif that they were like donkeys, carrying heavy loads to serve others. He never imagined that those words would remain etched in his memory and that, years later, he would write the book *'I Am Jesus' Donkey**.

Fr Herrera knew him before his healing, but above all afterwards, when he was already committed to proclaiming that living Jesus and cultivating the gift of healing. "I saw a different Emiliano. An Emiliano who remained very much an MSC, but was now completely open to the Holy Spirit, who led him down paths he could never have imagined. As a person, he remained true to himself, with his willingness to help and his hard-working attitude—though he did take better care of his health—and he was very humble and cheerful. After the healing, I saw him as more open, with a greater ability to perceive God's love. With a deeper conviction in the words of Jesus, 'Whoever believes in me will also do the works that I do and will do even greater ones' (Jn 14:12), this finding concrete expression in his ministry of healing. One could see a change in the vitality of his spirit; he was stronger and fully committed to his new mission."

He presented himself in a simple manner, without making a fuss about his education or qualifications. He spoke of the experience of the living Jesus who is at work today—a Jesus who loves. He felt that he had been chosen for this very purpose. He was the same whether dealing with a humble person in the Dominican Republic or with Queen Fabiola in Belgium. He made no distinction between people. Very prominent people often attended his gatherings. In fact, when he died, the President of the Dominican Republic declared a day of national mourning. This was not merely an expression of grief from the people—the humble folk he had helped and for whom he had become a missionary—but also came from the highest echelons of society, in recognition of his work.

“I see the work on the Positio as one of God’s ‘traps,’” explains Fr Joaquín Herrera jokingly. “I have just left an important post in Rome for the Congregation; I was due to return as a missionary to Central America, where I have been for decades, but I decided to return to Spain. And now that I find myself with plenty of time to devote to more ‘intellectual’ tasks, the drafting phase of the Positio for the cause of Emiliano Tardif is beginning. This is work I have already carried out with the Blessed Martyrs of El Quiche in Guatemala. I am looking forward to it; I know it will be very de-

manding, but God will decide. I hope to remain in good health to see the work through to the end. Perhaps I will be able to submit the completed Positio in a year and a half.” “Simply by having been entrusted with this task and whilst awaiting the 12 volumes of information from the diocesan phase, I am already feeling the gift of prayer, the need to pray. I do not know what this process holds in store for me; the Holy Spirit will shed light on it. The text on the card I received at my ordination read: ‘Behold, like the clay in the potter’s hand, so are you in my hand’ (Jeremiah 18:6). My experience is that the Potter has guided me through my missionary life, shaping a host of instruments from his clay. It is not worth dwelling too much on what He will do with this new clay; rather, I must let myself be guided and keep moving forward. He lifts me up, He brings me down; He turns me into a vase for a royal hall and, a few years later, makes me a bedpan in a hospital. As a missionary, one must always be available; the important thing is to know how to be clay in God’s hands. It is one of the things I have rediscovered in Emiliano—or at least become aware of—that he, too, knew how to let go of many things in order to fulfil what God had entrusted to him: to proclaim the living Jesus and to heal people facing great difficulties.”

Javier Trapero. Spain

Responding to the baptismal call to holiness (II)

Be holy, for I, the LORD your God, am holy. (Lev. 19,1-2)



Answering the call of holiness is a gift of oneself.

Christians have received the call to holiness through baptism, but the question remains how to fulfill it in our day. Since there is no single measure for friendship, because it is always about living and spending time with a friend, therefore God did not imagine and set a measure or “mold” to the holiness into which everyone must enter. The results are empty heart, misunderstanding and confusion in life.

Pope Francis, in the apostolic exhortation *Gaudete et Exultate*, sets himself the goal of echoing once again the call to holiness, while trying to embody it in current circumstances, with risks, challenges and opportunities. Because God’s call is addressed to all, as Saint Paul emphasizes he chose us in him, before the foundation of the world, to be holy and without blemish before him. The response to this call for love is not feasible without the prayer and collaboration of the human being. The causal relationship between holiness and consecration is confir-

med by Pope Francis: A Christian cannot think of his or her mission on earth without seeing it as a path of holiness, for “this is the will of God, your sanctification” (1 Thess 4:3). The means of sanctification are very well known in the Christian tradition: prayer, the sacraments, various forms of spirituality and spiritual accompaniment. Reflecting on holiness requires both consecration and perfection. It is common for holiness to be perceived as an unattainable and sometimes undesirable goal by average believers. Understanding holiness as the ability to master sins and respond positively to the demands of radical perfection leads to experiencing it as unattainable. To confirm this approach, the quest for perfection is guided by the perfection of God himself: So be perfect, just

tandably tempted to discouragement, thinking that perfection for us is impossible.

The fact that the Word of God has the strength to do, to act, to accomplish what it says or that it has a performative aspect is very ignored. However, the Word of God also has a paradigmatic force because it seeks the other half, which is life. Indeed, when one accepts to associate an event in the scriptures with a concrete life, the miraculous power is revealed that places the Christian in the work of God.

The perfection to which everyone is called is revealed in giving. God’s Son was given to every man and woman. The Catechism of the Catholic Church affirms that Spiritual progress entails the asceticism and mortification that gradually lead to living in the peace and joy of the Beatitudes: He who climbs never stops going from beginning to beginning, through beginnings that have no end. He never stops desiring what he already knows. The call to perfection involves self-giving supported by grace that seeks spiritual commitment and knows painful places of purification (“dark night of the soul”), but also different paths towards an unspeakable joy. The path of holiness is personal and requires a true pedagogy of holiness, which can be adapted to individuals and incorporates many possibilities. The realization of this personal journey is always done within a concrete community that supports the one called to be holy. A saint is one who manifests a sincere desire for transformation and exemplary moral purity.

Every baptized person is called to holiness

Jesus explained very simply what it means to be holy. It is not impossible to learn about holiness, to take a course on the subject or even to study spirituality, while being absent from the personal and active participation of mind and heart. Without a sincere desire to transform information about holiness into living holiness, it is unlikely to create the strength to make serious decisions and consciously respond to the general call to holiness. This response allows the Word to become tangible and resonate throughout the Christian life. The Catechism of the Catholic Church clearly warns of this dimension: The Word became flesh to be our model of holiness: “Take my yoke upon you and learn from me.” “I am the way, and the truth, and the life; no one comes to the Father, but by me. The way of doing things commonly evokes movement with a particular dynamic that also necessitates effort. He is the Way, if he is the mediator who reveals the Father. That is why holiness is a dynamic reality and not static. In the reality of daily life, Christians should bear witness to the figure of the Master, as emphasized by the Beatitudes. Everything would be simpler if holiness could be secured by a certain number of rosaries, fundraisers and community engagement. It is not uncommon for one to shift the care of holiness towards other believers, imagining that they would be better placed than oneself to



as your heavenly Father is perfect (Mt. 5,48). For Thérèse of the Child Jesus: Perfection consists in doing God’s will, in being what he wills us to be. It is possible that Jesus’ response to the rich young man is confusing: If you wish to be perfect, go, sell what you have and give to (the) poor, and you will have treasure in heaven. Then come, follow me (Mt. 19,21). It is possible to realize the link between God’s word of perfection and life if a person possesses the following qualities: Perfect in purity of heart, perfect in compassion and love, perfect in obedience, perfect in conformity to the will of the Father, perfect in holiness – when we hear these words we can be unders-

respond to this call, so that one sometimes postpones this heavy task at the end of one's life. It sometimes happens that holiness is postponed to another time in life. Some see holiness as a normal path for others, which Pope Francis strongly criticizes: we are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case. We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves. According to Pope Francis: Very often it is a holiness found in our next-door neighbours, those who, living in our midst, reflect God's presence. We might call them "the middle class of holiness". Saint John Henry Newman was one of the first Christian thinkers to explicitly explore the link between faith, life, reality, heart, consciousness and imagination. His reflection can certainly be useful. He made the Gospel of Christ credible today. Rather than a clichéd, 19th-century romantic heroic holiness, the beautiful but troubled life path of Newman shows us that holiness can and must be reimagined today in the light of Easter. Because of unconditional love, the risen Christ shares his life with the life of each one of us.

The desire and manner of following Christ and building a relationship with him always determine what holiness

is. The path of holiness requires spiritual accompaniment and spiritual reading. Spiritual guidance and inspiration to lead an individual to follow the lives of saints are essential elements for any serious approach to personal spiritual growth. No matter how seriously one turns to the canonized saints, the people officially declared holy, one quickly discovers that the path towards holiness cannot be easily understood, which can lead to discouragement, because of the expected extraordinary virtues and perfect consecration to God. It is also possible that certain teachings of the saints, may discourage someone as unfeasible, disturbing, unreasonable, unbalanced or even false, which resembles the reaction of many to the teachings of Jesus. Regarding the saints, it is necessary to observe their life in its entirety and their inner journey of consecration, the part in which something of Jesus Christ takes shape. It is a problem of inner insight that transforms everything one has experienced, felt, wanted, what one desires and strives to achieve in order to transform oneself, to reach the depths of knowledge of immeasurable beauty, the meaning of each moment and abandonment to God. Newman has always focused on the holiness and blessing that await those who, with the help of grace, prepare their hearts and consciences to welcome God and listen to his voice. Certain qualities of such holiness manifest in the love of God and neighbor. They are recognized in patience and gentleness, joy, a sense of humor, daring and fervour, community and permanence in prayer. In this sense, four principles can be useful as a basis for a correct understanding of the spiritual path without which there is no holiness.

Union with God is completely inaccessible by human efforts alone: it is a gift that only God can give. Progress in spiritual life completely depends on His grace. God is the way and destination.

Yet, human effort is necessary. The saints call this the availability of man for union. Someone's efforts help them receive the gifts of God. And of course, it is the grace of God that opens spaces of incredible possibilities and desires. Yet there too you shall seek the LORD, your God; and you shall indeed find him when you search after him with your whole heart and your whole soul. (Deut. 4,29). It is important to evaluate what is necessary before accepting a task if it is to be completed successfully. In order to be able to unite deeply with God, it is necessary that a great change occur; one must purify oneself, transform oneself, and heal from all wounds, painful impacts, as well as personal sins: It is necessary for us to undergo many hardships to enter the kingdom of God (Acts 14,22). The path of holiness must be rooted in the sanctity of the Church itself, that is to say, without the ecclesial foundation, holiness can hardly be understood in the Church and in society.

Bernard Mongeau, MSC. Dominican Republic Province



Safeguarding and Cultural Sensitivity

Dear Brother Missionaries of the Sacred Heart,
Dear Members of the Chevalier family, Dear Readers,

In the last issue of our Bulletin, we introduced you to our Congregational Safeguarding Commission of Minors and Vulnerable Persons. As you have seen, this body is at the same time mixed, international and intercultural. It brings together people with varied skills and backgrounds in the fields of protection, psychology and canon law.

Its mission is to support our entities in the establishment and strengthening of a true culture of prevention, attentive to local realities and the environments in which we live and carry out our mission.

It is in this spirit that the Safeguarding Office organized, last May, an on-line meeting with the Provincials and the Unions Leaders on the theme: “How to form a Safeguarding team or committee based on existing models within the Congregation”. While this initiative has fostered enriching exchanges, the low participation rate of the leaders of our Provinces and Unions who was supposed to be there leaves a feeling of incompleteness and reveals a worrying reality: for some entities, this issue is not yet among the priorities. However, several participants, convinced of the urgency of a more assertive congregational commitment, proposed the creation of a formation platform for the provincial delegates in charge of this area. With the impetus and support of local Leaders, we can contribute together to the emergence of a real culture of prevention. As the saying goes: “Prevention is better than cure.” Let us not wait until it is too late to develop safe environments and adapted systems through the training, awareness and empowerment of our members and collaborators, starting with families and the initial training of our young confrères. In the same line, in June we participated in the International Safeguarding Conference organized by the Institute of Anthropology (IADC) of the Pontifical Gregorian University (Rome). Under the theme “One Commitment, Many contexts: Safeguarding Across Cultures”, this mee-

ting highlighted the essential role of the cultural dimension in any prevention and support approach.

The various interventions stressed that culture is a fundamental component of human identity. It profoundly influences values, behaviours, social relationships and the way in which people’s vulnerability and safety are perceived. Because it shapes our understanding of responsibility, authority, harm and care for the most vulnerable, any policy in this area must be based on real cultural competence. No effective approach can be based on one-size-fits-all approaches or one-size-fits-all solutions; on the contrary, it requires a detailed understanding of local realities, beliefs, traditions and lived experiences.

This vision is based on cultural humility, active listening and recognition of the knowledge present within the communities. It calls for collaboration with re-

cognized local leaders and “cultural interpreters,” for the use of accessible language over technical or legal vocabulary, and for the participation of all segments of society. The objective is to set up mechanisms that are understood, accepted and supported by the communities themselves.

The speakers also recalled that commitment in this area must be both personal and collective. Respect for cultures and traditions cannot be dissociated from the unconditional protection of human dignity. While practices must be adapted to local realities to remain relevant and effective, culture should never be used as a pretext for abuse, exploitation or any other form of violence.

It was also stressed that the creation of safe spaces relies on trust, the removal of barriers to reporting – whether physical, social or cultural – as well as the ability to approach sensitive or taboo topics with discernment. Institutions, and more particularly religious communities, are called to be places of refuge, healing and accompaniment, where victims are welcomed with respect, listening and compassion.

Ultimately, sustainable action is based on co-construction with communities, valuing diversity, respectful communication and the ability to understand differences before making judgments. Cultural plurality is not an obstacle; It can become a valuable resource for strengthening prevention, vigilance and attention to the most vulnerable.

It is from this perspective of cultural sensitivity that we orient our activities. May our initiatives, both at the local and congregational levels, contribute to the growth of an authentic culture of protection at the service of the dignity and security of all.

Didier Mbela Bongoy, MSC. UAF
(Safeguarding Desk Coordinator)



From Devotion to Spirituality (&II)

The Evolution of the Sacred Heart

The devotion to the Sacred Heart of Jesus has accompanied the Christian tradition for centuries, nourishing the faith of countless believers. Yet devotion, while life-sustaining for many, does not in itself exhaust the meaning of the Heart of Jesus. Over time, and especially in response to cultural and theological shifts, the Church has been invited to move from devotion alone toward what is now more accurately named Spirituality of the Heart—a comprehensive way of living the Christian life from its deepest centre.

This evolution is not a rejection of devotion, but its maturation.

The Biblical Heart: More Than Emotion

Any authentic understanding of the Sacred Heart must begin with Scripture. In biblical anthropology, the heart is not a sentimental organ, nor merely the seat of feelings. The Hebrew *lev* refers to the core of the person—the place of thought, desire, moral decision, memory, and relationship with God. Scripture speaks of the heart over nine hundred times, consistently locating faith and fidelity not in external observance, but in interior orientation. When Jesus speaks of being “gentle and humble of heart” (Mt 11:29), he is not describing an emotional style, but revealing the way God relates to humanity. His heart is the place where divine love and human vulnerability meet.

From the beginning, then, the Heart of Jesus belongs not to the margins of faith, but to its centre.

Early Devotion: A Contemplative Intuition

The earliest Christian references to the Heart of Christ emerge not as popular devotions, but as theological and mystical insights. Church Fathers such as Justin Martyr and Irenaeus spoke of the Church being born from the Heart of Christ, seeing in the pierced side of Jesus the wellspring of sacramental life and communion.

Throughout the Middle Ages, mystics such as Bernard of Clairvaux, Bonaventure, Gertrude of Helfta, and Mechtilde of Magdeburg deepened this intuition. Their focus was not primarily on practices, but on interior transformation—the exchange of hearts, the learning of divine compassion, the listening to the heartbeat of God. Devotion, at this stage, functioned as contemplative theology lived through symbol and experience.

The Rise of Popular Devotion

From the seventeenth century onward, particularly through the influence of Margaret Mary Alacoque, devotion to the Sacred Heart took on a more popular and organised form. This development occurred within a specific historical context marked by social instability, religious insecurity, and widespread suffering.



Here, devotion served a vital role. It offered consolation, reassurance, and a tangible expression of God's love in a world experienced as harsh and punitive. As Diarmuid O'Murchu notes, for millions of people, such devotion has been—and continues to be—a source of survival and hope. Yet this very strength also revealed a limitation. When devotion becomes primarily consolatory, it risks remaining interior and individual, offering comfort without necessarily engaging the structural and systemic causes of suffering.

The Critical Distinction: Devotion and Spirituality

A decisive theological clarification emerged in the twentieth century, particularly within the MSC tradition. Figures such as Eugene Cuskelly MSC articulated a distinction that proved crucial: the difference between devotion to the Heart of Jesus and Spirituality of the Heart.

Ottavio De Bertolis SJ expresses this clearly: devotion can be beautiful, but optional; spirituality, by contrast, is indispensable because it shapes how the whole of Christian life is lived.

Spirituality functions as a lens—a way of seeing, interpreting, and responding to reality. It integrates worship, theology, and daily life into a coherent whole.

From this perspective, the Heart of Jesus is not an “extra” added to Christianity. It becomes the key through which the entire mystery of Christ is understood and lived.

Jules Chevalier and the Emergence of Mature Discipleship

This maturation found concrete expression in the vision of Jules Chevalier, who lived amid the political, social, and ecclesial upheavals of nineteenth-century France. Chevalier did not simply promote devotion; he proposed a way of life shaped by the Heart of Jesus.

As Angel García-Zamorano MSC shows, Chevalier understood the Heart of Jesus as a response to the fragmentation of modernity—a society marked by revolution, industrialisation, and the erosion of communal bonds.

For Chevalier, the Heart symbolised God's unwavering compassion in a wounded world, but also called believers to embody that compassion socially, politically, and pastorally.

This is where devotion evolves into spirituality. The question shifts from How do I honour the Heart of Jesus? to How does the Heart of Jesus shape how I live, relate, and act?

From Consolation to Transformation

This shift carries significant theological consequences. As O'Murchu observes in his reflection on *Dilexit Nos*, devotion focused solely on consolation can unintentionally reinforce passivity or dependency, especially if it remains detached from justice, liberation, and mutual empowerment. Spirituality of the Heart, by contrast, is inherently relational and outward-moving. It begins with God's uncon-



ditional love but does not end there. It asks how that love is to be embodied in concrete historical situations marked by inequality, exclusion, and ecological degradation.

A Spirituality Without Borders

This outward movement is captured powerfully in the language of Spirituality without Borders. The Heart of Jesus reveals a God whose love refuses exclusion—crossing religious, cultural, social, and psychological boundaries. Such a spirituality cannot remain confined to private devotion. It seeks expression in shared humanity, collaboration with the laity, and engagement with the suffering of the world.

Here the Sacred Heart becomes a missionary and synodal spirituality, forming communities capable of compassion, dialogue, and courageous presence in heartless situations.

Fulfilment, Not Abandonment

The evolution from devotion to spirituality does not ask believers to abandon cherished practices. Rather, it invites them to situate those practices within a wider horizon. Devotion remains meaningful when it opens the heart; spirituality begins when that opened heart reshapes how one lives.

In this sense, the Spirituality of the Heart represents the adult maturation of a tradition that has always pointed beyond itself. It calls believers not only to rest in the Heart of Christ, but to allow that Heart to beat within their own lives—for the sake of the world.

Chris Chaplin, MSC. Australian Province



Graduation Ceremony for Training in the Practice of Group Facilitation

On 8 June 2026, sixteen participants in the English-language Training in the Practice of Group Facilitation presented their testimonies and received certificates during an online graduation ceremony.

The graduates joined from the Philippines, Indonesia, Senegal, Cameroon, the United Kingdom, Rome, Namibia, Vietnam, South Korea, Japan, Australia and other regions. Community members and friends also attended to support and celebrate with them.

The ceremony opened with the song “Moving Forward with the Spirit”. Each graduate was then invited by the trainers to offer a three-minute personal testimony. They reflected on what had surprised them most about themselves during the fourteen-week training, their key learnings and their hopes for the future as facilitators.

Across the testimonies, several common themes emerged. Participants spoke of overcoming initial fears and

doubts, growing in confidence and self-awareness, and recognising the importance of deep listening, reflection and self-evaluation. They described facilitation not simply as a set of techniques, but as a way of being present, patient and connected with others.

Some emphasised empathy, cultural sensitivity and the creation of safe and inclusive spaces in which people can speak freely. Others reflected on learning to face their own vulnerabilities, recognise assumptions and welcome diverse perspectives. Several connected these insights with the spirituality of accompaniment and with their mission in religious life, parish ministry, safeguarding and community leadership. Many recognised the significance that Spirituality of the Heart has in shaping what we do as facilitators.

One participant described discovering a natural capacity to connect with people through movement and pre-

sence, while another spoke of moving from a focus on individual performance towards interconnectedness and communal wisdom. Facilitation was described as a formation of the heart, rooted in spirituality and expressed through service.

A reflection on Mount Carmel and the meaning of Carmel as “garden” became a metaphor for spiritual life. It highlighted that presence precedes technique, that silence can be sacred work and that facilitators are themselves part of the systems in which they work.

The graduates expressed a desire to continue developing their skills and to use them in service of their communities. Among their hopes were supporting brothers and sisters in ministry, contributing to future training programmes and one day offering the programme in French for French-speaking members in Africa.

Each graduate acknowledged the significance of the learning journey and encouraged the others to apply what they had learned. Their testimonies conveyed gratitude for the programme and for its impact on their personal, spiritual and professional growth.

All participants lit candles to honour their learning and their new roles as facilitators. After each testimony, the group held the speaker in silence as a gesture of recognition and support.

The trainers then addressed the graduates. They reflected on their own experience of accompanying the group and expressed gratitude for the opportunity. They stressed

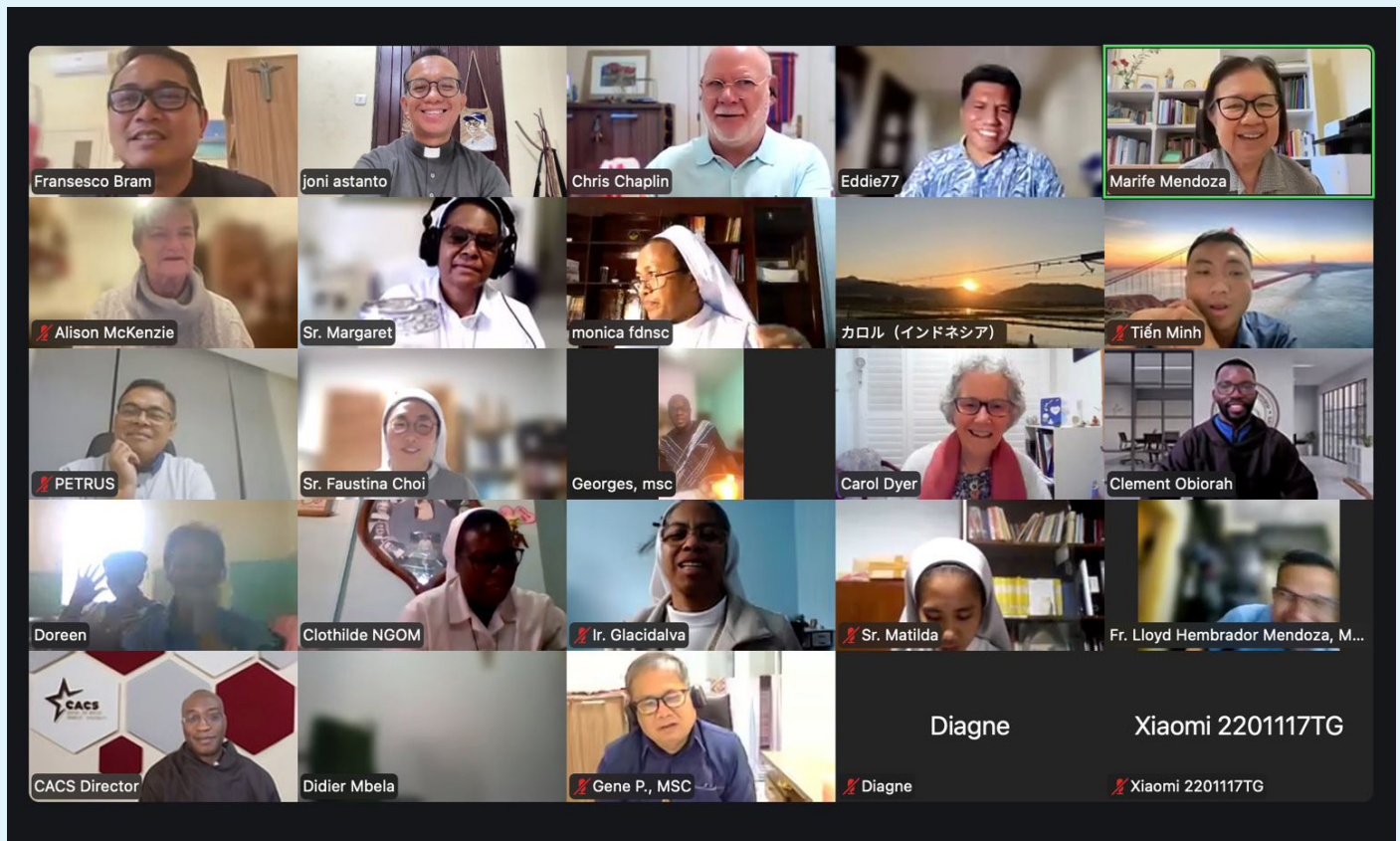
that learning is a lifelong process and that listening lies at the heart of good facilitation. They also recognised the commitment of the participants, who completed the programme despite demanding schedules, and expressed the hope that the training would be translated into additional languages and made available to more people. The trainers — Marife Mendoza, Carol Dyer, Gene Pejo and Chris Chaplin — presented certificates to each graduate, confirming they had met the requirements and standards of the training. Formal certificates are to be sent to the graduates by post or through other appropriate means.

Congratulations to the 2026 graduates: Lloyd Mendoza, Didier Mbela Bongoy, Tiến Minh Nguyen, Faustina Choi, Bram Tulusan, Clement Obiorah, Doreen Hendricks, Margaret Bob, Glacialva Iolanda dos Santos, La Edi Theodorus, Maria Monica Kaha, Joni Astanto, Alexander Ezechukwu, Carol Sompotan, Clotilde Ngom and Georges Diabone.

The ceremony concluded with a blessing offered by the trainers over the group, followed by the song “Woman of the Sacred Heart”. Afterwards, participants continued the celebration with their local communities and friends, as well as online, sharing congratulations and virtual drinks before saying goodbye. A video recording of the ceremony was made available to participants.

Thank you to all who have been involved in the 2026 Training.

Chris Chaplin, MSC. Australian Province



Spirituality of the Heart as a Process-Oriented Spirituality



What I would like to share on this occasion is the fruit of my reflection on an experience I had while participating in a facilitation course offered through the Ongoing Formation Commission. It is a reflection on the very core of our life: the Spirituality of the Heart.

During one of the sessions, I was deeply moved when I read that the Spirituality of the Heart can be understood as a form of spirituality that is “process oriented.” It is a spirituality that views Christian life as a continuous journey of transformation rather than merely a system of beliefs or a set of rigid rules. At its heart lies the conviction that renewal begins within the human heart, where God’s love is encountered, received, and allowed to shape one’s entire being.

This process of transformation unfolds through four interconnected movements (Four movements of the Spirituality of The Heart): Encounter, Intimacy, Conversion, Mission. First, there is an encounter with God’s unconditional love through everyday experiences, relationships, suffering, beauty, and prayer. These moments awaken us to God’s presence, who has, in fact, been at work in our lives all along. This encounter gradually develops into Intimacy, where a person grows in self-awareness and in relationship with God. Through this intimacy, individuals



begin to recognize their true identity as persons loved by God and created in His image.

From this intimacy emerges Conversion, or transformation. This is not merely a matter of moral improvement but an ongoing change of heart. Old attitudes, fears, and self-centered tendencies are gradually replaced by compassion, openness, humility, and greater freedom. For this reason, the Spirituality of the Heart understands conversion not as a single event but as a life-long process.

Ultimately, a transformed heart naturally flows into Mission. Mission is understood not simply as an activity or a task, but as the visible expression of a heart shaped by the love of Christ. A person becomes more capable of showing kindness, accompanying others, acting with compassion, and serving those around them, especially those who are marginalized in society.

I have come to believe more deeply that the Spirituality of the Heart is truly a process-oriented spirituality because it continually invites people into deeper encounter, greater intimacy, ongoing conversion, and renewed mission. It is a lifelong and dynamic journey of living ever more fully within the Heart of Christ.

Bram Tulusan, MSC. Indonesian Province

Meeting of the MSC Initial Formation Commission

The MSC Initial Formation Commission held a meeting at the Generalate House in Rome from 8 to 12 June 2026. The meeting was attended by the members of the commission: Humberto Henrique, Javier Barrio, Bram Tulusan, Juan Corona, Everton, Yongky Wawo, Simon Lumpini and Krish Mathavan.

The meeting began with a shared reflection on the Emmaus journey, which serves as the primary inspiration for the formation process within the Congregation. Through personal reflection, group sharing and community dialogue, participants were invited to reconsider how the Risen Christ continues to walk alongside His disciples and is present in the formation journey of every MSC mem-

ber. This experience formed the spiritual foundation for all discussions throughout the meeting.

One of the main focuses was an in-depth study of the document *Emmaus: Formation of the Heart*. The members of the commission examined the various recommendations contained in the document and discussed their implications for initial formation within the diverse cultural contexts of the Congregation. Special attention was given to how formation can better help formands to grow through the four movements of the heart: encounter, intimacy, conversion and mission.

In addition, the commission reflected on formulating the group's identity and determining the program and areas of focus for the next two years. These discussions aimed to clarify the commission's role in supporting formators and ensuring that initial formation remains faithful to the MSC charism whilst remaining relevant to the challenges of our times.

During the meeting, participants also heard input from the General Superior, the Congregation's Commission for Ongoing Formation, and the Safeguarding Office. The various perspectives shared helped to strengthen collaboration between commissions and enrich the vision of integral formation for the entire Congregation.

The meeting concluded with a celebration of the Feast of the Sacred Heart of Jesus together with the Generalate community. This celebration was a moment of thanksgiving and a reaffirmation of the MSC's call to form hearts that are ever more like the Heart of Christ and ready to be sent forth on the Church's mission.

Bram Tulusan, MSC. Indonesian Province



Helping people who have less than nothing

Br. Deiby's full letter to Fr. Joe, dated Monday, June 29th.



Dear Father Provincial,
Receive a cordial greeting, trusting in the Lord that you are well.

The purpose of this letter is to inform you about the complex current situation we are experiencing in Venezuela, particularly in Caracas and La Guaira. We want to report that it has been a weekend of intense work. Our parish headquarters has become a collection center and, thanks to God and to the men and women of faith and goodwill who trust the parish and the Missionaries of the Sacred Heart, we have received numerous donations. As you know, we do not have our own MSC resources, so all this work is being sustained thanks to the immense generosity of the people. Along with this letter, I will send you some images of what has been collected, although it is worth noting that a large part of these supplies has already been distributed to the different centers. Hand in hand with the laity of the Chevalier family, we are visiting different spaces where refugees are located, such as sports courts and public parks. Yesterday we managed to assist 117 families and 40 children, delivering medicines, diapers for adults and children, toys, candies, non-perishable food, and other basic necessities, providing them, above all, with our accompaniment and listening. For this afternoon, we have scheduled a visit to a place that shel-





ters 500 people (including 100 adults and 180 children) to assess their urgent needs, listen to them, and see how we can continue to help. Thanks to the valuable support of the laity, we are carrying out this work. Father Juan Jennings is 100% dedicated to sacramental care, while myself, as a religious brother, am fully committed to coordinating the social area.

On the other hand, we inform you that the airport infrastructure is completely out of service due to severe damage, a situation that will remain until further notice. Both domestic and international commercial flights are suspended, which greatly hinders the transport of supplies and aid by air. Currently, the runway only operates for strictly humanitarian flights coordinated Page 1by the government with other countries. Added to this logistical situation is a strong structural alert, as frequent seismic movements are being registered in the area. Yesterday a 5.5 earthquake was felt, and this morning, at 7:00 a.m., another 5.1 magnitude one was registered. Due to this, at 8:00 a.m. today, we received a visit from two trusted bricklayers from the parish to assess the damage. They inspected the existing fissures and cracks in the areas you already know (the temple entrance, the sacristy, the oratory, the small hall, the multi-purpose hall, and the offi-

ces). Although initially these are small and shallow fissures and cracks, the specialists suggest and recommend taking action as soon as possible, since the continuity of the earthquakes could deepen the damage and generate a major structural problem.

With a view to coordinating the Church's actions in the face of this panorama, tomorrow, Tuesday, we will attend a meeting called by the Archbishop of Caracas, which will include the participation of pastors, vicars, male and female religious, and brothers who provide service in the communities. The objective is to listen to the diocesan guidelines and together design strategies for the coming weeks and months. We are preparing well in advance for the imminent shortage and lack of supplies ahead, seeking the best ways to respond effectively to the needs of our people and our refugee brothers and sisters.

Despite the adversities and risks, we remain firm in the mission, trusting in providence and in the solidarity of our community. We thank you in advance for your constant guidance and your prayers for us, for our infrastructure, and for our people. We remain entirely at your disposal. Cordially and fraternally in the Heart of Jesus,

Deiby Fuenmayor, MSC. Venezuelan Province
Holy Cross Parish / Missionaries of the Sacred Heart

Gathering of the Chevalier Family in Ambon

The member of The Chevalier Family gathered at St Joseph's Parish, Passo, Ambon, Indonesia on April 18, 2026. The main agenda was a retreat led by Celcius Mayabubun MSC on the theme "Rooted in the Heart of Jesus and bearing fruit" participants were invited to reflect on a life rooted in Christ, united with the Heart of Jesus, and bearing fruit through prayer and solidarity with others.





Fraternity and Housing

The 2026 Fraternity Campaign was organized by the National Conference of Bishops of Brazil (CNBB). As in every year, it aims to lead the Church in Brazil toward a broader and deeper socio-economic-political-religious reflection, guided by the Gospel. This year's campaign aimed to raise society's awareness of the right to decent housing and care for vulnerable populations. Its theme is "Fraternity and Housing," and its motto is "He came to dwell among us" (Jn 1:14).

In this spirit, after spending the Lenten season reflecting on this issue in all the parishes of the Diocese of Registro, our Bishop, Dom Manoel, M.Sc., suggested that we take

concrete action by helping one or more families from our parishes who are in precarious housing situations—or who do not even have a home to live in. The Sacred Heart of Jesus Parish in Barra do Turvo, São Paulo—motivated and encouraged by the parish priest, Father Aloir Salla, MSC, and the vicar, Father Robson Pires, MSC—launched a raffle to raise funds, purchase building materials, and thus help a family that has nowhere to live. In April, after Easter, construction began, thanks to the willingness of some parishioners to volunteer their time.

In this way, with more than just reflection, or than just words, we bear witness to the Kingdom through our actions, always in support of our brothers and sisters - especially the less fortunate - whom Jesus holds dear.

Robson a Silva Pires, MSC. Curitiba Province



The Feast of the Sacred Heart of Jesus

On Friday June 12, 2026, the Feast of the Sacred Heart, we gathered in Borgerhout with as many as 30 members of the Chevalier Family. The Eucharistic celebration was presided over by Father Bart Devos, and afterwards the-

re was a pleasant aperitif and lunch, a generous opportunity to meet again in a festive atmosphere after the winter.

André Claessens, MSC. MSC Belgium



Mission Office USA

In 2021, Br. James Miller, MSC, began a Mission outreach program for those in poor countries that need fresh water for drinking and sanitation. Brs. Hung Ngyuen, MSC, Warren Perrotto, MSC, MSC Lay members (LMSC), and lay persons joined Br. Jim to form a team for Water4Life projects.

Rooted in the Sacred Heart spirituality of Fr. Jules Chevalier, the Missionaries of the Sacred Heart and the Missionaries of the Sacred Heart Sisters, along with lay partners reach out to the most vulnerable members of society, particularly in regions where the MSCs serve in missions. (Mission Statement)

Together, by reading the signs of the times, together we discern the will of God who calls us to new forms of service, locally and globally, so that the Sacred Heart of Jesus be known and loved everywhere. We install water wells and filtration systems in different country's communities.

Likewise, water purification kits are distributed to areas affected by natural disasters. Today, we revived our program in 2005.

Although our membership within our religious order is getting older, we still want to make a difference in our world that is so much in need. Although we held our last big fundraising event in October of 2022, we have continued to assist a few projects: one in Senegal, Africa for a water well pump and tank; one in Vietnam for a clean water system and a large septic tank system for a school in the Dominican Republic. These were funded from the excess donations that we received back in 2022 plus other donations that we were able to ask for in the intervening years. If you wish to contact us, please email or phone to Br. Warren Perrotto, MSC at wperr7777@gmail.com or WhatsApp, +1 (630) 337-2371.

Water4Life team: Br. Hung Nguyen, Br. Jim Miller, MSC, Br. Warren Perrotto, MSC, Sr. Lisa Valentini, MSC, Toni Trigliani, Louri Vale, Theresa Park.

Warren Perrotto, MSC. USA Province

Celebration of the Feast of the Sacred Heart of Jesus at the MSC Generalate in Rome



On 12 June 2026, the entire family of the Missionaries of the Sacred Heart (MSC) celebrated the Feast of the Sacred Heart of Jesus with great joy at the MSC Generalate House in Rome. This celebration was a special occasion to renew the commitment to life and mission rooted in the spirituality of the Sacred Heart of Jesus, the source of love that inspires and drives the Church's mission.

The celebration began with a Mass presided by the Superior General of the MSC, Mario Abzalón Alvarado MSC. In his homily, he encouraged everyone to be aware of what he termed 'artificial hearts' and 'artificial spirituality' – ways of life that may remain active and productive, yet have lost their centre: love. In his view, the essence of Christian life is not merely efficiency or success, but the love that flows from the Heart of Christ. He emphasised that the mission of the Church and the MSC is to help humanity remain truly

human by journeying from the head to the Heart of Christ, where love, compassion and mercy find their source.

This Eucharistic celebration was also celebrated with thanksgiving for the 25 years of religious life of Darwin Theus MSC and Richard Suresh MSC. This jubilee provided an opportunity to reflect on God's faithfulness, which has continually accompanied their vocational journey, and to serve as an inspiration for other members of the MSC. Following the Eucharistic celebration, the gathering continued with a reception attended by members of the community, friends and invited guests, including the Ambassador of the Republic of Indonesia to the Holy See. An atmosphere of communion and joy characterised the gathering, strengthening the bonds of brotherhood in the spirit of the Sacred Heart of Jesus.

Bram Tulusan, MSC. Indonesian Province

The Feast of Our Lady of the Sacred Heart

The Sanctuary of Our Lady of the Sacred Heart in Rome.

The Feast of Our Lady of the Sacred Heart was celebrated on 30 May 2026 at the Santuario di Nostra Signora del Sacro Cuore, Rome, and was attended by the Chevalier family and other guests. The celebration began with a Mass presided over by Bishop Fernando Panico MSC, assisted by the Superior General and several other priests. In an atmosphere of prayer and fraternity, the faithful were invited to follow the example of the Blessed Virgin Mary as the mother of the Sacred Heart of Jesus, who constantly guides the faithful towards the love of Christ. Following the Mass, all participants continued their celebrations in a reception held at the MSC community in Piazza Navona.

Bram Tulusan, MSC. Indonesian Province



The MSC Communication Network Meeting

The 2nd Provincial Meeting of MSC Communicators took place in São Paulo from 24 to 26 April, with the theme: “Communicating from the Heart: A Communication Policy in the Service of the MSC Mission”. The meeting was attended by representatives from PASCOM (Pastoral Communication) from MSC schools and parishes in São Paulo (both the capital and the interior, including Itapetininga, Campinas, Bauru and Pirassununga), Minas Gerais, Ceará and Maranhão, as well as from the MSC Province of Curitiba.

The aim of the meeting was to provide clarification on the MSC Communication Policy, a document that will guide how PASCOM representatives involved with the MSC should proceed so that activities in the field of communication are aligned with the Congregation’s identity and values.

During the training session, Professor Ricardo Alvarenga, who holds a PhD in Social Communication, presented a detailed overview of the entire Communications Policy, which was developed in collaboration with the network of communicators over recent years and approved by the Assembly of the Missionaries of the Sacred Heart of the Province of São Paulo; he also proposed practical activities for the participants.

The event concluded on the 26th at the Shrine of Our Lady of the Sacred Heart in Vila Formosa, with Holy Mass presided over by Father Lucemir Alves Ribeiro, MSC, who was also present at the event.

Juliana Fontanari, journalist, member of PASCOM Brazil and the MSC Network of Communicators



Presbyteral Ordination

Last April 30, 2026, Four MSC’s were ordained to the order of Presbyters by the Archbishop of Cebu - His Most Rev. Albert UY, DD. The ordination was held at Nuestra Señora De Regla Parish National Shrine. In the photos, from left to right, the newly-ordained MSC’s were Rev. Fr. Primitivo Danao, Jr., MSC, Rev. Fr. John Erwin Reyes, MSC, Rev. Fr. Diomuel Carpenteros, MSC, and Rev. Fr. Franz Kim Pelare, MSC.



Shrine of Our Lady of the Sacred Heart



Premiere of the film about Fr Emiliano Tardif, MSC

“Day Eight: The Breath of the Spirit” is the title of the film that tells the true story of Fr Emiliano Tardif, MSC. A Canadian who carried out his missionary work in the Dominican Republic before becoming an iconic figure in the Catholic Church worldwide. Known for his charismatic charisma and miraculous deeds, Tardif would hold mass healing services on the 8th of every month, from which the film takes its title. Today, his legacy lives on as the Holy See moves forward with his beatification process following his declaration as a Servant of God.

The plot, inspired by real events, explores themes of family resilience, hope and redemption. Ultimately, the film conveys a message of faith and hope amidst suffering and hardship. Through an encounter with the living God, each

person can find light and strength to face life’s most difficult moments. In this way, it is also possible to overcome one’s own inner closed-offness and open up to others, to love and to healing.

The film’s central narrative revolves around the life of Yira Sandoval, a young and popular ‘influencer’ who is constantly seeking fame on social media. Having drifted away from her faith and facing a strained family situation, her world is turned upside down by her younger sister’s incurable illness. In the midst of her anguish, Yira discovers Fr Emiliano Tardif.

The film was released in Spain, coincidentally, on 8 May, as if it were a call to the mass healing celebrations held by Fr Emiliano Tardif on the 8th of each month.

Javier Trapero. Spain

PROFESSIONS AND ORDINATIONS* (April-June 2026)

PERPETUAL VOWS

Name	Entity	Date
Willy MAGBELA ITELE, Guy KODORO NZANGA, SUKAMA POLA Robert, ATANGANA Dieudonné Espoir, ABOLO ATANGANA Junior Boris, TIA MELI Guillaume Boris, BOLIMIALIMIA IKONGE Emmanuel	UAF	21.04.2026
Edwin Fredrick, Pothuraju Raju, Jaswin Dehan Praveen & Vijay Kumar	India	19.05.2026
Kien Trung PHAN	Australia	29.06.2026

PRIESTHOOD AND DEACON ORDINATION

Name	Entity	Date
Bwebwentetaake KOUEN (P)	Pacific Islands	23.04.2026
Erick Bryan de MATTOS (D)	São Paulo (Brazil)	27.04.2026
Nicolás Castrillo TZUNIX (P)	Central America & Mexico	27.04.2026
Edgar Anibal CORDERO ORDOÑEZ (P)	Central America & Mexico	11.05.2026
Diego Omar ZAMBRANO CHAVARRÍA (P)	Curitiba (Brazil)	11.05.2026
Petrus Eki LEHALIMA, Yohanes ESSEREY, Belly Yoakhim RESUBUN, Theofilus MANUNWEMBUN (P)	Indonesia	26.05.2026
Meibivis Xaverius ROTIKAN, Joseph Kanar THETHOOL, Mario Mikael MENGKO, Basilio Bryan de Mang NUKAK, Ekanisius DEDIANTO, Eusebius Vercelli So'o KOWE, Fransiskus Mario CHARLOS, Jeffrey CLAUDIUS (D)	Indonesia	26.05.2026

* Approvals of applications

NECROLOGIUM (Deceased members from April-June 2026)

Name	Province	Date	Place
Eamonn DONOHUE	Ireland	09.04.2026	Galway, Ireland
Jan Jetse BOL	Nederland	18.04.2026	Tilburg, Nederland
Jim Littleton	Australia	06.05.2026	Douglas Park, Australia
Jakob Förg	South Germany & Austria	09.05.2026	Austria
Archimedes TAPANG	Philippines	11.06.2026	Philippines
Johanis Nangkoda Salaki	Indonesia	17.06.2026	Kakaskasen, Indonesia



Missionaries of the Sacred Heart
Via Asmara 11, 00199, Roma, Italy.
communications@msc-chevalier.org
English Correction: Roy O'Neill, MSC



Missionaries of
the Sacred Heart

