



GENERAL BULLETIN

MISSIONARIES OF THE SACRED HEART

MARCH 2025

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

Dear confreres in the Sacred Heart of Jesus, we meet again in the first edition of the General Bulletin for 2025. We are grateful for all the experiences of 2024, and it is with great joy that we welcome this new year. This year holds special significance as it marks the year of Jubilee. The Church has chosen “Pilgrims of Hope” as the theme for this year of forgiveness, and many holy doors have been opened across various dioceses as symbols of conversion.

As MSC this year, we have one important agenda item: the General Conference, which will be held from September 14 to 28 in Brazil. The chosen theme is ‘Walking Together: Building Structures That Serve.’ We pray that all preparations for the conference will go smoothly so that it can be well organized.

The theme of our General Bulletin in this first edition is vocation. Vocation is an invitation from God for people to follow Him. We are called to follow God through our mission as a Chevalier family, specifically as Missionaries of the Sacred Heart of Jesus. In this edition, we share experiences about religious vocations from our confreres and the laity of the Chevalier family. There are also many interesting articles and news from various MSC entities worldwide.

Thank you to everyone who contributed to this edition of the General Bulletin. A special thanks to our team of editors (John Walker MSC, Javier Trapero, Raymond Lièvre MSC) for consistently providing excellent service to our General Bulletin.

Happy reading,

| Fransiskus Bram Tulusan, MSC |

AD LIMINA PROGRAM 2025



This year, the General Administration holds a 10-Day Ad Limina Program for MSC Leaders from April 1-10.

The term “Ad limina” is short for the Latin phrase “Ad limina Apostolorum,” which means “to the thresholds of the Apostles.” It refers to the pilgrimage

bishops make to Rome every five years to pray at

the tombs of Saints Peter and Paul and meet with the Pope. This tradition highlights the unity of the universal Church under the leadership of the Pope. It serves as a time for bishops to renew their faith and commitment to their apostolic ministry, report on the state of their dioceses, and discuss challenges and concerns with the Pope and the Vatican offices. It is both a spiritual and administrative event.

In the Missionaries of the Sacred Heart (MSC) context, the annual pilgrimage of new leaders to Rome can be understood as an “Ad Limina” experience, rooted in the same spirit as the traditional episcopal visits. Here, “Ad Limina” signifies a journey to the spiritual and historical heart of the Church, where leaders are strengthened in their mission and united in their shared identity as MSCs. This pilgrimage serves several key purposes:

- **A Renewal of Mission and Communion:** By connecting with the spiritual foundations of the Church, new leaders deepen their sense of belonging to the universal mission of Christ, mainly as expressed through the charism of the MSC. Like bishops visiting the thresholds of the Apostles, they are reminded of their shared roots and their role in continuing this mission.
- **Formation in Leadership:** The pilgrimage provides an opportunity for new leaders to receive training and guidance in leadership, equipping them to serve their communities with wisdom, compassion, and fidelity to MSC spirituality of the heart.
- **A Time for Reflection and Prayer:** Just as bishops pray at the tombs of Saints Peter and Paul, MSC leaders can draw strength from prayer and reflection, grounding their leadership in a deep relationship with Christ.
- **Building a Global Sense of Unity:** By gathering in Rome, leaders from across the MSC congregation experience a tangible sense of unity in their shared mission, fostering collaboration and mutual support.

Thus, the leader’s pilgrimage to Rome embodies an “Ad Limina” moment—a journey to the heart of the Church, where spiritual renewal, leadership formation, and communal identity converge to empower leaders for their sacred mission.

Please pray for leaders attending the ad limina.

Chris Chaplin, MSC

SENEGAL

Simon Lumpini and myself have spent the last 10 days accompanying our MSC confreres in the west African country of Senegal. This vast, flat, almost desert like country is very hot and physically demanding. At the same time, we have encountered people full of life, vision and energy, with a deep commitment to the mission of the heart of God and serving his people. While this is a developing nation, many of its services, such as the airport, highways, and mobile networks, are first class.

Beginning in Gandigal, where we have the Pere Jules Chevalier School Complex, we traveled almost every day to each MSC house and ministry so that we could sit and listen to each confrère and get a deep sense of the mission they are involved in. The consultation process for Superior of the UAF was a part of our mandate.

From Gandigal we visited the City of Dakar and met our pre-novices and formators. We also had an opportunity to pay our respects to the many who suffered from slavery in a visit to the island of Goree. We ventured south of the city towards The Gambia to our communities in Kaolack, Nioro, Ndiaffate, and Gossas. The Diocese of Kaolack was established by the MSC missionaries coming from France back in the 1950s. In our visit to the local Bishop he was full of praise for our men of the past and those currently serving in the diocese.

I would love to say something about each of the MSC that we met but there isn’t space here, for they are truly excep-





tional men living with many challenges and yet doing their best to serve the mission.

I would particularly like to thank Fr. George Diabone MSC, the District Superior, for hosting us with outstanding hospitality and energy. He drove us hundreds of kilometres across Senegal, and to Br. Willy Diom MSC who kept our cars on the road.

May the heart of Jesus continue to bless our men working in this land that is arid but full of life.

Chris Chaplin, MSC

PERU

Andean Union Assembly-Lima (January 7-10). The Assembly was held in Lima, with eighteen participants, all from Peru. During the assembly, one session focused on gathering input about the Encyclical Dilexit Nos from a Sacred Heart brother. We enjoyed a social night with the sisters at the provincial house, along with the MSC sisters. The assembly concluded on Friday with a consultation process regarding the leadership of the union.

Trujillo (January 10-12). I continued my accompaniment to Trujillo. It's about a 50-minute flight from Lima. Four MSC confreres are working here: Joselito, Ruben, Paulino, and Eusebio. They work in the parish of San Pablo and the

retreat house, Katilandia. It also serves as an aspirancy, but at the moment, it is empty as there are no formandi. I had the opportunity to concelebrate Mass in the parish and in one of the chapels there, Nostra Señora del Sagrado Corazón. After Mass, I had the chance to meet the lay Chevalier family. They shared their life experiences and ministries in the parish. Hearing how they tried to get involved in the parish's ministry is heartening.

Annual Retreat Casa di Ritiro Siloe-Lima (January 13-17).

We facilitated the retreat with the theme of MSC Life. During the sharing time, they expressed gratitude for this retreat. It provided them with an opportunity to reflect on their identity as MSC. Through various sharing experiences



during the retreat, we got to know their community better. On this occasion, I spoke with the formators and formandi about their life in the formation house and the Emmaus document. The formators appreciate the Emmaus document, which focuses on the MSC's primary identity as a religious community. They are in the process of implementing the Emmaus document both as formators and as MSC members. The Emmaus document provides clear guidelines on the responsibilities of formators. They recognise that personal accompaniment is essential in formation and strive to be diligent in making it a fundamental part of



the process. There is a need for the congregation to provide materials that enhance the skills of formators in their ministry of formation.

Acari (January 18-20). We went to Acari the day after the retreat. After about twelve hours, we arrived in Acari from Lima by car. The MSC community in Acari consists of three confreres: Raul, Dario, and Omer. Their base is in the parish of Santiago Apostol. They also work in the school and the olive farm. We were grateful for the chance to meet the lay Chevalier family there. They actively assist with the pastoral care of the MSC in the parish. Another interesting aspect we encountered was the presence of volunteers from Germany. According to Dario, each year, a volunteer from Germany comes to help and engage with the people in Acari. They choose which area of ministry to serve in, and most of the work focuses on education.

Bram Tulusan, MSC

JAPAN AND AUSTRALIA

Japan. The annual retreat of the Japanese community was held from 15 – 23 November 2024 at Maria Convent Retreat House of the Sacred Heart Sisters Congregation (RSCJ) in Susono Shizu-oka Prefecture, within a short distance of Mt. Fuji. Every morning, we waited anxiously for the clouds to clear to glimpse the beauty of the iconic Japanese mountain. Perhaps the anticipation also reflected our desire for Jesus in prayer, to encounter him and be drawn into his embrace. The retreat house provided us with an ideal space for quiet, as did the daily walks amongst the surrounding tea plantations.

I gave two conferences a day, each followed by time for personal prayer, a sharing session, evening Mass, and an evening free sharing. The retreat was based on the four movements of the heart. We started with, “What is going on for you? How is/has Jesus been present? Then, “Jesus show me a deeper intimacy with you”, and looking at Our Lady at Cana, we heard her say, “Do whatever he tells you”. Following this came “Letting Go” and the transformation which comes through kenosis (emptying). We used ritual to help embody the letting go and letting come, placing stones that represented what we held on to at the base of a candle representing the light of Christ that leads us through the “not knowing” that comes with letting go and into mission. The retreat ended with a communal ritual of commissioning to mission and recognition of the presence of God in the journey.

Besides the retreat, I spent time with the members, seeing their mission activities and discussing ministry contracts that exist between their home provinces, the members, and the Generalate. The community also held their two-day annual assembly, which was primarily concerned with new statutes that have been adopted since the chan-



ge from a Region of the Australian Province to a community under the Superior General. The assembly included a wonderful celebration of the renewal of profession for Br. Bato (Babatera Pacific Islands Province).

Australia. In December 2024, I also gave retreats in Australia. The Australian Province Chapter of 2023 recommended that the Provincial Administration work to ‘affirm and bless the gifts of the members of the province and so enable the gifts of members to be at the service of the mission of the province.’ The provincial, Stephen Hackett, invited me to design and implement a retreat process that could enable this end.

Once again, the retreat is built on the framework of Spirituality of the Heart. It uses scriptural themes, the process from Henri Nouwen’s book, “The Life of the Beloved” (taken, blessed, broken, and given), experiential-based input, silence, prayer, ritual, and group sharing. There are five retreats planned. I was a part of the facilitating teams for the first three: one in Melbourne, one in Kensington Monastery in Sydney, and the third, after New Year, at St. Mary’s Towers MSC Retreat Centre at Douglas Park. Local teams in Douglas Park and Vietnam will hold two other retreats in June. Each retreat was presented by a different team and involved the training and preparation of those presenting. The retreat process was the same for each retreat, with variations the result of the distinct needs of each group.

About fifty confrères participated in the three retreats, expressing appreciation and positive feedback. The ritual moments touched some members deeply, and the group sharing allowed significant moments of joy and challenge.

Chris Chaplin, MSC



I enjoy being an MSC missionary

Cristhian Mancuello, msc, was ordained a deacon in November. This is the testimony of his vocational journey.



My lifelong parish is the MSC parish of San Pío X in Fernando de la Mora (Asunción), one of the cities close to the capital of Paraguay. I have been connected to the parish with my family since childhood. I have always known the Missionaries of the Sacred Heart in the parish. I was aware they came from far away, from Spain, and this made me wonder what motivated them to be so distant from their homeland and work for others. This testimony of the MSC and the Missionaries of the Sacred Heart has greatly influenced me. They often visited my home for celebrations or activities, and that's how it all began. I believed in God but also realised I could do something more. The mission was a calling for me.

I became more involved with my chapel, my base community. World Youth Day, WYD in Rio de Janeiro, was a significant turning point. Before this great event, Fr. Juan Molina, MSC, was in the parish. He was the first to accompany me and played a crucial role. I had met other congregations and diocesan priests, but I discovered a different way of being religious in the Missionaries of the Sacred Heart. They

possessed something that set them apart: closeness, naturalness, and a welcoming manner of expressing themselves. At the mission, they are genuine, yet they maintain the essence of spirituality. That WYD marked my first encounter with MSC from different countries. It was something new and wonderful. The interaction with other cultures, various approaches to working, and the realisation that there are missionaries across the globe, far away from Paraguay, all sharing the same charisma, made my restlessness grow even more.

Upon my return, I decided to start the process of becoming an MSC. At that time, I was studying business administration and accounting at university. I spent the entire first year reflecting on and learning about religious life. I still grappled with the dilemma of becoming a diocesan or a Missionary of the Sacred Heart. Curiously, I made my decision during a vocational retreat with a diocesan priest. The experience of God's love in my life story was pivotal to my choice. Reflecting on Jesus' sacrifice on the cross, I asked myself: 'Jesus gave his life for me on the cross; what am I willing to give for Him?' Everything seemed to align. I felt called to the mission of spreading God's love everywhere—not just as a devotion but as a way of life. This felt radical. That's why I chose to become a Missionary of the Sacred Heart. Fr Molina was no longer in Paraguay, but Fr Sergio, MSC, and Fr Rafael, MSC, were there, and I began my journey with them. In March 2014, I joined the Missionaries of the Sacred Heart. My mother didn't accept it at first. We are three brothers, but I was the closest to her. She feared I would go far away and lose touch with her, breaking that bond. I questioned myself often, and at times it was difficult not having the support of someone I love dearly, but I always pushed on, keeping her in my prayers.

The journey began with the first year in Aspirancy, where I got to know religious life. The second year was the Postulancy, during which I started my philosophy studies, a three-year process accompanied by Fr Sergio, MSC. After taking the step to enter the Novitiate, my support continued with Fr Toni, MSC, in the previous year. I completed my Novitiate in Brazil, which allowed me to explore the congregation and the Spirituality of the Heart in greater depth. It was an unforgettable experience, crucial to my religious life, shared with several companions from Brazil, along with a Colombian, a Mexican, a Haitian, and myself from Paraguay. It was a beautiful yet challenging period of adapting to community life.



Missionary experiences were integral to our training. We began a missionary effort to assist the Daughters of Our Lady of the Sacred Heart at a support centre for underprivileged children. (Refer to the October 2024 issue of *Madre y Maestra*). It was a truly beautiful experience. We also participated in another initiative at a recovery centre called *Fazenda la Esperanza*, which profoundly impacted my journey. This centre supports individuals struggling with drug and alcohol addictions, requiring guidance throughout their recovery process. This experience taught me how to support others and helped me overcome my prejudices, highlighting the importance of listening. As missionaries, our role was to provide companionship. Additionally, we had other significant missionary rural experiences, including celebrations of the Word; however, the time spent at the recovery house in Brazil left an indelible impression on me.

It (my Novitiate in Brazil) was an unforgettable experience, crucial to my religious life, shared with several companions.

In 2019, I made my first significant commitment, taking my first temporary vows in Brazil, of all places. All the members of the group formed very strong bonds. We came from different provinces, yet we felt united as one. This is quite important. As an MSC Congregation, our missionary bonds must extend beyond our provincial identities even though we are from diverse provinces. We felt part of a shared fraternal life. I sensed the Lord blessed me with another family outside of Paraguay. I pursued the next stage of my training in El Salvador. I was a bit apprehensive about going there due to the news I had heard regarding the violence and lack of security in that country. I wasn't familiar with Central America. I spent four years there, and once again, the Lord prepared me for an even more demanding life. The pastoral experience shaped me as a Missionary of the Sacred Heart on a personal level, enhancing my dedication to others and helping me shed my prejudices. They were entirely different mission experiences—suburban, rural, outlying neighbourhoods—where the missionary need is intense and urgent. Parishes had many small communities that the missionaries could not visit frequently, and we had to assist them. One of our tasks was theological training with laypeople, functioning as a form of social work—‘Schools of pastoral theology’ on the Bible, liturgy, and more. We also engaged in missionary work at a hospital with palliative care patients. Once again, it was very profound, accompanying individuals nearing the end of their lives while also supporting their families in their pain. These experiences illustrate that being a missionary is genuinely worthwhile.

I believe that laypeople should also have these experiences. In the parish in Paraguay, the example set by laypeople was incredibly important to me. They can reach places where a religious person might not be able to go, doing

missions in their environment, wherever they are. For instance, in my neighbourhood, I was genuinely inspired by some ladies who dedicated themselves to praying the holy rosary.

In El Salvador, I had another experience at a recovery centre, 'Casa de Recuperación la Esperanza' (See the April 2023 issue of *Madre y Maestra*). It was again fascinating, and I felt that the Lord was speaking to me through them. I realised that my personal life was closely linked to theirs. I hadn't understood until then that I, too, was affected by the experience of addiction. I didn't comprehend why I initially held so many prejudices against them, but I felt a connection that was as necessary for me as for them. They were a great help to me; I had never acknowledged that this problem existed in my family. My father died an alcoholic. In each session, I felt a sense of identification; I connected with them and became much more involved.

The doubt. Before I took my final vows, I went through a period of questioning—a year during which I didn't perceive the meaning of everything I was experiencing so clearly. In one of the sessions at the recovery house, Fr. Marvin shared my struggles with others, and they promptly told me what had helped them and how it had revealed the Love of God to them. That became the definitive factor in my decision to move forward. They helped me realise that despite my history of pain due to my father's addiction, I was conveying to them what truly inspired me to become a Missionary of the Sacred Heart. I aimed to bring the Love of God everywhere, that same love that healed and rescued me. Suddenly, everything made sense again.

I would also like to highlight the support of Fr Paco, MSC, and, above all, the testimony of Brother Paulino from Spain, who began by selling soups to attract the alcoholics wandering the streets so they could start their healing process at the recovery centre. It was a testimony that truly inspired me.

I spent a few months in Honduras, which were filled with fantastic experiences. It was a perfect lead-up to taking my final vows in 2022.



Before returning to Paraguay, I spent a few months in Honduras, which were filled with fantastic experiences. It was a perfect lead-up to taking my final vows in 2022.

Missionary pride. Now, I live the mission in my home community as a 'different kind of Christian,' thanks to God's love and experience in my life and vocation. With many challenges, I contribute all my growth as an MSC in the place where I have developed as a person. I hope to provide a good testimony as a young MSC so that other young people may also dare to take a step toward becoming missionaries, not for me, but for Christ. I want my community to see me as a witness, bearing testimony as a Missionary of the Sacred Heart. Although I have just been ordained as a deacon, I want to contribute as an MSC to the ministry that God has given me through pure grace and love; I highly value being a missionary. I enjoy being an MSC missionary. In this new stage I am beginning, I hold on to a phrase I want to take with me in life. My last and dearly beloved trainer, Fr. Marvin, told me before I left Central America: 'Cristhian, be happy and make the poor happy.'

Cristhian Mancuello, MSC

May the Sacred Heart of Jesus be loved everywhere

Hello, everyone. I am Fr. Richard JunJeong Kim, MSC. From South Korea. I am grateful for the opportunity to share my vocation story today—the tale of my journey marked by God’s grace and my parents’ struggles.

I received my baptism at 18, just before Christmas, during my second year of high school. At that time, none of my family or relatives were Catholic. In Korea, to be baptised in the Catholic Church, you must attend catechism classes every Sunday for six months. It took me two years and three attempts to finish these classes and finally receive baptism. It wasn’t because I was lazy; it was because my parents caught me sneaking around.

The first catechism class started in the first semester of my first year of high school. One day, after finishing the class and coming home, I found my father waiting for me in the living room, his eyes wide with anger. As soon as I walked in, he shouted, “Are you going to church?” He yelled at me all night, demanding that I stop going. I tried to resist, but as a small high school student, I eventually had to kneel down, crying and apologising, promising not to go to church. My father was very strict and wouldn’t stop until I admitted my fault and pledged not to attend church. My parents knew little about the church and thought it was a harmful cult, a place where crazy and disabled people gathered, shouting and giving away their money, ruining their lives. So my first attempt at catechism classes failed. In the second semester, I enrolled in catechism classes again. This time, I ensured I didn’t provide my phone number to the nuns or the catechist, worried that my father might discover it through a phone call from the church. I pictured a conversation like this:

“Hello, is this the Kim household? This is Geumjeong Catholic Church. The baptism ceremony is in three months. Will the parents be attending?”

“What? Church? Don’t ever call this house again!”

So, the second catechism class was completed successfully, with a lot of caution and secrecy. However, just days before the baptism ceremony, my father found out again. He stood in the living room, eyes blazing, shouting, “Are you still going to church? Didn’t I tell you not to go?” The storm began anew. I was so angry that I shouted back, but as a mere high school student, I couldn’t win against him. After being scolded until late at night, I had to kneel, crying and apologising, promising once more not to go to church. The pain was unbearable, and I couldn’t stop crying. I was furious at my father but also felt guilty for being a bad son. I felt utterly alone.



During my second year of high school, I made a third attempt. My school was run by a Catholic foundation, and there was a centre next to the school where nuns provided heart surgeries for children. Some of the nuns there offered catechism classes to a few students. I went to school in the morning, attended classes, then went to the centre for catechism and returned to school for evening self-study before heading home. This time, I managed to complete the catechism classes without being discovered by my parents. The baptism was scheduled for a few days before Christmas. The ceremony was to take place at the church where I had been active since my second year of high school, so many friends, seniors, and juniors came to celebrate with me. I wasn't tall or particularly handsome, but I was quite popular among the church students, receiving many gifts and flower bouquets.

However, on the bus ride home with my arms full of gifts and bouquets, I faced an unexpected problem: how to sneak into the house with all these gifts, crosses, and rosaries without being caught. I waited on the rooftop of my apartment building until all the lights in my house were off, then quietly slipped into my room. I began decorating my space with the gifts, hanging bouquets on the walls and placing crosses and rosaries on my desk and computer. The next morning, I went to school as if nothing had happened. But during classes, I couldn't concentrate at all, worrying about my parents discovering my room. As soon as classes ended, I rushed home, thinking about where to hide the gifts or maybe leaving them at a friend's house. But the gifts were so beautiful and precious that I wanted to keep them in my room for at least a day or two. Surely, my parents wouldn't pop into my room during that time, I thought.

However, as soon as I got home, my father was there, waiting for me in the living room. He started shouting again, "Are you still going to church?" He scolded me for a long

time, and when I finally went to my room, I found it in a mess. The bouquets were thrown to the floor, the crosses broken, and the rosaries torn apart. The gifts and sacred items were all destroyed and placed in two large plastic bags in the corner of my room. I had been scolded many times before, but seeing the precious gifts and sacred items my friends and juniors had lovingly prepared for me, all destroyed, broke my heart. I argued with my fa-



ther until dawn, but as a high school student, I eventually had to kneel, crying and promising not to go to church. Somehow my father seemed to feel a little sorry for me because I cried a lot, he made me a promise. Since it was my last year of high school, he said if I studied hard and got into a good university, he would hold my hand and go to church with me. I promised, but the very next day, I had to break that promise because I had a performance at the church for Christmas, and I was the lead dancer. Time passed, and I got into university. One day, during a meal, I reminded my father of his promise.

"Father, I'm a university student now. You promised to go to church with me."

But he replied, "You still go to church? I only said that because I thought you'd mature and stop going on your own when you became a university student. You're still going?" The storm started again. I was deeply disappointed in my father and continued to attend church secretly. I studied Economics and Japanese and Japanese literature in University. After graduating, I was working for a financial and accounting department in Samsung. I was there for seven years when I decided to leave the company and join the Sacred Heart Missionary Society. From the time I decided to quit my job to the time I entered the

God will answer your prayers in His time and His way. And even in difficult times, when it seems He is not there, God is walking with you.



monastery, my family went through a very difficult period for six months. I couldn't go home, staying in public baths or friends' houses, and had to avoid my parents who were trying to find me. My mother collapsed several times, and my parents would lie on the garage floor to prevent me from leaving. My mother, who couldn't drink, would get drunk and cause a scene or try to end her life. Even after entering the monastery, every time the phone rang, my heart would drop, worrying that something had happened at home, that my mother had collapsed again. It was emotionally draining. When I left home for the last time to enter the monastery, my father shouted at my back, "How can you say you're going to love others when you're abandoning your parents like this? If anything happens to us, it's all your fault. Do you think you can live as a priest?" My father's words haunted me throughout my monastic life, a constant subject of meditation. When I went home for a week during the holidays, the storms would start again, and my mother treated me like I was invisible, not speaking to or even looking at me. This continued for over seven years.

One day, during a particularly difficult time, a close friend said to me, "Richard, we've tried everything we can to persuade your parents for the past ten years. The only thing left now is prayer. Let's just pray."

From that day on, I stopped telling people about my struggles and simply asked them to pray for my family, that my parents would come to the church.

Time passed, and my parents still do not attend church. But they are healthy, and I have made my perpetual vows and been ordained as a priest. Looking back now, I realize that my prayers were not answered in the way or at the time I wanted, but God was holding my hand, walking with me through all those difficult times. God protected my parents and me and guided all of us.

Though my parents still do not attend church, I believe that in ways and at times unknown to me, God will continue to guide my family. They have no choice. They don't tell me to come back any more, but they say don't tell us to come to the church. Friends who know my story consider my vocation a miracle. They say it's a miracle that I managed to make perpetual vows and be ordained despite my parents' strong opposition. I think so too.

If you have prayers that haven't been answered yet, people you cannot forgive, or if you are in despair, I urge you to remember my story. God will answer your prayers in His time and His way. And even in difficult times, when it seems He is not there, God is walking with you. I believe that is why God allowed me to be ordained as a priest, to share this message with you. Let us also hold hands, pray, walk this spiritual journey together. I pray that God's miracles, both great and small, continue to unfold in your lives. Thank you for listening to my humble story.

May the Sacred Heart of Jesus be loved everywhere.

Fr. Richard JunJeong Kim, MSC

Who am I for?

‘Who am I for? What am I doing here? If only I knew what you wanted of me.’ This is the refrain of the hymn of the National Vocations Congress held last February in Madrid, organised by the Spanish Episcopal Conference. ‘Who am I for? What am I doing here? If only I knew what you wanted of me. Who am I for? You have called me by my name. Tell me, God, what is your dream path?’

When I was invited to take part in the Vocations Congress, I imagined what I think most of the people who heard about it imagined, that it was a congress to promote vocations to the priesthood or the consecrated life. I thought that perhaps they believed that my work as a communicator and my creativity could be put to the congregation’s service to spread the message at a time of scarce religious vocations. As on other occasions, I gladly accepted the invitation.

The preliminary phase. After registering, I received an email indicating the steps to follow in the pre-conference. Pre-conference! ... with meetings, work material, surveys ... this seemed more serious than I imagined and that for the Episcopal Conference it was quite important.



That vision of a vocation only to religious life changed completely when I got down to work and began to read the working document. It spoke of ‘life as a vocation’: ‘the Lord never stops calling and, therefore, the Christian life is a vocation, even more, life is a vocation’. Every idea I read caught my attention more. Furthermore, I realised that this congress was not intended to talk, debate, or launch ideas; it was a concrete work proposal: ‘Cultivating life as a vocation so that a “vocational culture” emerges’.

Outwards. The Spanish Church is endeavouring to make us question why we are here, what we are doing here and, as the conference slogan says, ‘Who am I for?’. It is presented as a contrast to today’s cultural approaches. Where the question is ‘Who am I?’, from an individualistic point of view, where freedom is understood as those rights that I have because I am free, with a vision towards the self and not, as the Church proposes, the freedom to be able to make decisions and actions towards others. The culture of vocation proposed by the Episcopal Conference proposes to change the thinking that freedom is for me, for that of dedication and the idea of ‘being for others’. Pope Francis sent a message to the conference in which he elaborated on this idea: ‘We waste time asking ourselves, ‘But who am I?’ We don’t get to the fundamental question: “For whom am I?” You are for God, no doubt. But He wanted you to be for others, too.’

The moment had arrived. On the first day of the conference, there was a very festive atmosphere. Priests, nuns, lay people, monks, families... very good harmony, very communal. All of us who were there had the same objective. We felt in communion. We knew who had called us together.

The opening speech begins, and, indeed, the proposal is clear. The aim is to propose an alternative approach to current social culture. For example, the conference warned of the danger of becoming complacent in a society based on values. Values change with the times and cultural moments of society. They are not binding, they can be followed or not, and they annul life as a vocation because there is no purpose. Nowadays, even in religious schools, the teachings of Jesus’ love of the Gospel have been replaced by the United Nations’ objectives, developing a pastoral of values instead of a pastoral of Christ.

Life is a gift. Life is to be filled with life. We were given a name at birth, and God calls us by our name. We are not an ID card or a Social Security number. We have a face. We are called to follow Jesus, to turn the gift into action. Life is a gift; life is a vocation; therefore, we are a gift. A vocation is a gift and a task, whether as a priest, nun, or layperson.

Vocation offers us a horizon of meaning, a ‘compass, a GPS’. Furthermore, it is a response that requires concrete

teness and that is not a single ‘Yes’ but a path of ‘Yeses’. It is a process; it is not a ‘here and now’; it is a discovery that brings out our authentic Self, but it is meant to be lived in a community.

As we are seeing, it is not easy to get to know and develop one’s vocation. That is why a culture of vocations is essential. An environment has to be created. It is not a question of organising events, vocational days, talks and conferences. It is something that should permeate our lives, our institutions, our families, our work groups... so that a vocational approach is fostered in every environment. For this, listening is essential, more than offering. In this way, individual vocations can be embraced as each person feels and experiences them. Each person listens to their call and puts their gifts into practice.

Once the vocation is recognised, it’s time to plan the mission as the culmination of this vocational process. This is how we arrive at the concrete. I adored the mission definition presented to us: ‘Mission is the passion to evangelise.’

From on high. This was a conference of continuous questioning—an excellent examination of conscience about our being and doing. As I said before, a vocation is a gift and a task. Our task is the mission. The mission is the passion to evangelise. But... why evangelise? Because we are not just another religion, because we are missionaries. We are the arms of God to tell what we have seen and heard. The figure of the evangeliser is that of a person who knows they are an instrument of God, those arms. In the words of Benedict XVI, ‘A humble worker...’ Furthermore, a person who acts coherently demands the best of themselves and others and thinks big and creatively. We were invited to forge creative minorities, with a mandate based on Benedict XVI’s words: ‘It is the creative minorities who determine the future.’

‘Duc in altum’, [head] to the heights, to the depths, to the widths...’

Who am I for? The answer is clear: “I am a mission on this earth”.



We were also reminded that Mary is the evangelising Mother, that Christ gave her to us. Oh! And that ‘mission is not a human project’.

Let’s get to work. The conference was developed with these ideas in four itineraries: Word, Mission, Community, and Subject. In this way, we went from the general vision of vocation to the concrete fields of vocation. It was fascinating to hear ideas and concepts about mission. Obviously, for the group of MSC who went to the congress, it was the topic that most attracted us. In relation to vocation and that sense of mission that has to put gifts into action, we felt very aligned with the proposed vision of mission. Our General Chapter of 2023 concluded with an idea that, for us, was an identity: ‘You are the mission’. At the conference, we were told: ‘Mission is the heart of my identity.’ This means that if mission is vocation put into practice, my vocation is my identity, my vocation is mission, and as a vocational family, which is the Church, God calls us from baptism. All baptised persons are called to find their vocation and put it into practice with the mission that God has given them through their gifts. Let’s turn dreams into challenges. It doesn’t matter if there are few of us; what matters is that we are strong, with deep roots. This is not the time to give up! It is time to foster the culture of vocation, to accompany it and to take care of it. We were baptised in Spirit and fire. It is up to us to spread the Spirit and bring the fire everywhere. As Monsignor Argüello, president of the Episcopal Conference, said in his Homily of sending: “Duc in altum”, [head] to the heights, to the depths, to the widths...’ Who am I for? The answer is clear: “I am a mission on this earth”.

Javier Trapero

‘Come and follow me’



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Jesus went up into the hills and called those he loved, and they came to him (Mk 3:13). It is God who has called me to be with Him; being part of the MSC family expresses the desire to respond to His love, because He loved me first. In discussing my vocation as a Missionary of the Sacred Heart, I want to approach this topic with an attitude of grace. I've always reflected on my decision to follow Christ, yet along the way I discover that the project belongs to God; Jesus himself calls, saying, 'come and follow me'.

I am Winsly Audate, MSC, of Haitian nationality. I come from a large family; there are eight of us children, and I am the third, but the eldest of the boys. My family practices Catholic Christianity. I can say that it is within my family that God began to show me His benevolence, for He sowed in me this seed of faith and has always demonstrated His support. I have a sister who is a nun in the Apostolic Congregation of Mary Immaculate (AMI); she has always been a role model for me. Additionally, I had the chance to participate in various groups, both as an acolyte and in the Liturgy Committee, all of which helped me strengthen my faith and discover what God had in store for me.

I felt God's call; however, after finishing secondary school, I sensed something else and prayed to God. I was considering studying for a degree, but a friend invited me to learn about the life of the Missionaries of Charity (MC). After some

time of experience, they invited me to join them. I was deeply moved by the work they do for the poor, which led me to decide to join their ranks. I was with them from 8 December 2011 to 8 December 2017. I have no doubt about the great work they carry out, yet I felt that God's call remained, not as a brother, but to prepare me to be a priest. However, during my time with the Congregation of the Missionaries of the Sacred Heart, they helped me to see this matter in a new light. They guided me towards placing greater importance on the consecrated life. All the trainers helped me understand that, as religious, our goal is to consecrate ourselves to God through the evangelical counsels, which is the most significant aspect, as Brother Bernard and Father Bram also expressed during their conversations with me while visiting the Andean Union - Peru.

I joined the Congregation of the Missionaries of the Sacred Heart on 9 December 2017, a process that began in April of the same year when I first had the opportunity to speak to Father Timoteo. This was made possible by the invitation of Sister Eliana from the Congregation of the Sisters of Our Lady of Perpetual Help, to whom I shared my thoughts and feelings. In April 2017, I told Father Timoteo I needed some time to consider it, but we agreed to keep in touch. Throughout that year, we spoke regularly, and at times, I visited him at the seminary, where we would chat, and he offered me guidance. At that time, Father Darío Ircash was the Regional Superior. He asked me to speak with him and requested my contact details for the Congregation to which he belonged. I consulted my family and my spiritual guide, and in the end, they all told me: 'If it's your decision, go ahead; the Lord will always be with you and guide you'. In December, I decided to join the MSC for good.

I was warmly welcomed as an aspirant on 9 December 2017, accompanied by Father Timoteo. In March 2018, Father Timoteo was transferred to the parish of Santiago Apóstol de Acarí, and it was decided that I should join that parish, where I continued as an aspirant under his guidance. I became more acquainted with the MSC and their remarkable missionary work in the Acarí Valley. In August, I was sent to Trujillo, accompanied by Father Diómer López, MSC, who also significantly helped me understand the spirituality and charisma of the MSC. I remained there until December 2021, completed my postulancy, and began my pre-novitiate while studying philosophy at the Faculty of Theology of the Major Seminary of Trujillo, La Libertad.

In February 2022, I was sent to Lima, specifically to the Sanctuary of Our Lady of the Sacred Heart parish in Lince. Father Mesías, MSC, accompanied me. During that time, I completed the Pre-Novitiate stage and applied for admission to the Novitiate. Father Mesías was the Superior of the Andean Union at that moment. I was accepted and travelled to the

Dominican Republic at the end of July that same year, where I began this new stage on 1 August 2022, accompanied by Father Dabaris Martínez, MSC. The Novitiate allowed me to understand myself better, deepen my relationship with God, and familiarise myself with the Congregation, its charism, spirituality, and mission. It strengthened my connection to the Heart of Christ, improved my relationship with the Virgin Mary, Our Lady of the Sacred Heart, and, above all, helped me to learn more about our Constitutions and Statutes, revealing the necessity of spreading the love of Christ everywhere in response to the needs of our time. This made me more aware of the Lord's call to follow him within this Congregation and encouraged me to say yes to him. I was professed as an MSC for the first time on 15 August 2023. I am in Lima at our Formation House, Our Lady of the Sacred Heart, alongside Father Miguel Díaz, who emphasises the MSC identity with a formation centred on the Emmaus document. This marks my third year of theology.

If you ask me why I chose to join the Missionaries of the Sacred Heart instead of another Congregation, I will say God has placed me here. Although at first, despite visiting those in charge and researching online, I needed to experience it personally to understand the Congregation better. Every day, I thank God for the experience of being an MSC. From the very first day until now, I have been embraced by all the MSC as a brother and a son; their warmth and care have greatly supported me. Sometimes, I search for the right words to convey the assistance I receive from them, but I struggle to find the correct expressions. They have helped

me to adapt well. Their complete dedication to the mission, their sense of humour, their tireless work on behalf of the neediest, their faith in the Sacred Heart as a remedy for the ills of our time, and the spirit of openness in their charism are just some of the experiences that have kept me steadfast in my vocation as an MSC. To this day, I have never regretted choosing this path within this Congregation.

If you were to ask me what the most challenging aspect of this journey has been, I thought my studies would be difficult, as I hadn't studied for six years after finishing school. Additionally, the departure of some classmates and the political situation in my country made my return to Peru from the Novitiate quite difficult; however, I have not been defeated in any of these cases. Whenever challenging moments arose, I remember a saying from our Founder: 'When one truly desires something, obstacles become stepping stones', for he believed that the situation was never straightforward.

I want to take this opportunity to thank God because he has noticed me and put me here, our Blessed Mother, the Virgin Mary, Our Lady of the Sacred Heart, who has been with Father Julio Chevalier since the beginning of this work, as the history of the foundation of our Congregation tells us, the Congregation, for giving me this opportunity to be a part of it. I also thank my family and all of you who have taken the time to share this experience with me by reading what I have written. I leave you hoping that you will pray for me; you can count on mine. May the Sacred Heart of Jesus be loved everywhere! Forever.

Winsly Audate, MSC

Pilgrims of hope called to love

Whenever we talk about vocation, we are used to saying that vocation is a call. God calls us to take part in a life project with a view to building his Kingdom, and human beings endeavour to respond to this call. In short, that's what it is: a vocation is a person who hears God's call and tries to respond to it, thus giving meaning and originality to their baptism. However, faced with the new challenges of today, the new areopagi of evangelisation, we need to broaden our horizon to understand that living a vocation is more than a service to the Church, but an expression of love for humanity. Years go by, time changes and humanity evolves and transforms; God, however, remains the same, always and for all eternity. However, humanity's transformations bring scientific and technological advances that lead humans to a greater dependence on consumer goods. In this new context of human life, we are constantly surprised at how quickly new things appear and become obsolete.



While human creation is advancing rapidly in the world of artificial intelligence, it is regressing in fraternal relationships, social responsibility, caring for our fellow human beings, preserving the planet with its natural resources and the search

for God. War, intolerance and the domination of one nation over another are not events of past centuries, much less isolated ones. All these things are current affairs. Humanity has evolved in science and technology but has regressed in love, fraternity, social justice and care for the planet.

The values of the Gospel, care for our common home, and the bonds of fraternity are losing centre stage in life. What matters is 'me'. The vocational journey does not progress in selfishness. Currently, the concept of vocation is clouded by the dynamic of selfishly looking after one's satisfaction to the detriment of community commitment. Notably, in constructing an ephemeral and fleeting state of life, existential emptiness assumes a dominant role in people's lives, and they cannot always break through the bubble of this imprisonment.

The Church has fulfilled its role as a prophet against everything that hurts or enslaves humanity. It has endeavoured to communicate to the world the danger of turning away from God and the need to care for the planet as a condition for continuing to provide for the sustainability of creation. The Church's vocation is to build a new humanity for the benefit of all, without exclusion.

Gospel concepts such as faith, hope, and charity are never outdated. And the Church has never ceased to be missionary

and committed to building the Kingdom of God. It is in this dynamic that the Jubilee Year invites us all to be 'pilgrims of hope'. In current times, the vocation of every Christian must be characterised by a 'hope that knows no end, hope in God', in the words of Pope Francis.

In this sense, we can say that the Jubilee of Hope, which is a time of mercy and forgiveness, is also a vocational occasion, both so that men and women who have taken on an ecclesial vocation can nurture it and so that other people can discover the meaning of dedicating energy and time to building an authentic and worthwhile life. In the context of the jubilee year, the invitation to be 'pilgrims of hope' is universal because, as the title of the bull proclaiming the Jubilee 2025 says, 'hope does not disappoint' (*Spes non confundit*). Today's vocational awakening, although it has the primary function of attracting vocations to the Church by raising up the most varied ministries, gifts and charisms, must promote with the same intensity a look of co-responsibility towards the environment and towards the men and women of our time. As promoters of the Gospel of life, the Church is called not to allow the signs of death to undermine the survival of the planet in all its exuberance and diversity. It is in the rhythm of hope that we persevere.

Girley Reis, MSC

Jubilee Year

As most know, 2025 is a Jubilee Year in the Catholic Church. For us Christians, we first go to the Israelites in the book of Leviticus, which describes the nature of a Jubilee.

«Seven weeks of years shall you count—seven times seven years—so that the seven cycles amount to forty-nine years. Then, on the tenth day of the seventh month, let the trumpet resound on the Day of Atonement; the trumpet blast shall re-echo throughout your Land. This fiftieth year, you shall make a sacred by proclaiming liberty in the Land for all inhabitants». (Leviticus 25;10)

«The Spirit of the Lord God is upon me . . . to proclaim the year of the Lord's favour». (Isaiah 61:1-2)

For all Israelites, this Jubilee was a year of total remission. For the Israelites, it was a Holy Year, or Sabbatical year. Freeing Hebrew slaves and giving land back to previous owners were among the actions for the Jubilee Year. The ground also needed to relax. Resting the ground was important. The earth was not to be tilled. Israel was required to provide people experiencing poverty with the produce if anything grew without tilling. Every fifty years, this Jubilee Year takes place. It is unclear whether this was followed exactly as legislated.

In the New Testament, Jesus reads in the synagogue.

«The Spirit of the Lord is upon me because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to proclaim liberty to captives and recovery of



sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord». (Luke 4:18-19)

Today, it is not until all twelve of Israel's tribes live together will the next Jubilee be celebrated.

Pope Boniface VIII proposed a Jubilee Year, which followed a similar pattern to Israel's Jubilee Year. Commencing on February 22, 1300, the commemoration of each fifty-year tradition was followed by this inaugural one. The Church would pardon all of one's wrongdoings throughout this unique year. For their sins, they would receive full forgiveness.

Pilgrims who visited St. Peter's Basilica would receive numerous indulgences. Daily, at a designated time, residents of Rome were urged to attend the Basilica. Those not living in Rome were invited to come every thirty days. The requisites for visiting St. Peter's Basilica included sincere sorrow and repentance for all sins, followed by confession before visiting the Basilica of St. Peter. There is no mention of receiving the Eucharist. The papacy of Clement VI added visitations to the papal cathedrals of St. Paul, St. John Lateran, and St. Mary Major.

In 1390, Pope Urban VI proposed a Jubilee year every thirty-three years to imitate Christ's thirty-three years on earth and because of the short life span on earth. Pope Martin V, in 1450, proposed the celebration fifty days before Easter. Paul II changed it to every twenty years. The Jubilee Year 1825 was the only one celebrated in the 19th century because of politics. Pope Leo XIII opened the Door during a time of political turmoil.

A prominent ritual in the Jubilee celebration is the "opening of the door." This rite goes back to the 15th century.

- 1900 Jubilee: On December 24, 1899, Pope Leo XIII opened the Holy Door at St. Peter's Basilica, ushering in a Jubilee year that embraced the tensions and transformations of modernisation. Thousands of pilgrims gathered, witnessing this act of faith.
- 1925 Jubilee: Pope Pius XI began the Holy Year on Christmas Eve, using a ceremonial hammer gifted by bishops worldwide to open the Holy Door, uniting Catholics in prayer and penance.
- 1933 Jubilee of Redemption: Marking 1900 years since Christ's Passion, Pope Pius XI welcomed over two million pilgrims to Rome in a Jubilee of Redemption, a testament to enduring faith amidst global challenges.
- 1950 Jubilee: Pope Pius XII struck the Holy Door on December 24, 1949, symbolically opening a year of grace for the faithful in the aftermath of World War II.
- 1975 Jubilee: With reconciliation as its central theme, Pope Paul VI crossed the Holy Door's threshold with invocations to the Holy Spirit, emphasising healing and renewal.
- 1983 Jubilee: Pope John Paul II commemorated Christ's Passion and Resurrection, opening the Holy Door to invite believers into a transformative state of grace.
- 2000 Great Jubilee: On Christmas Eve 1999, Pope John Paul II opened the Holy Door, celebrating two millennia of Christianity and inspiring hope for a new era.
- 2015 Jubilee of Mercy: In a historic moment, Pope Francis opened the Holy Door in Bangui, Central African Republic, before inaugurating it at St. Peter's Basilica alongside Pope Emeritus Benedict XVI, emphasising the Church's mission of mercy.
- 2025 Jubilee of Hope Pope Francis once again opened the Holy Door on Christmas Eve, inviting pilgrims from around the world to reflect on God's love and salvation in Christ. (1 What Is the Year of Jubilee 2025? (<https://www.catholic.com/tract/year-of-jubilee-catholic-answers-guide-to-jubilee-2025>))



lic.com/tract/year-of-jubilee-catholic-answers-guide-to-jubilee-2025)

Today, the Jubilee Year in the Church is celebrated every ten years. In 2025, Pope Francis opened the Jubilee door in St. Peter's Basilica, Rome, on December 24, 2024. This ritual marked the beginning of the Jubilee Year 2025. It will end on January 26, 2026.

The Jubilee Door, also known as the Door of Mercy, is a striking feature of the opening ceremony. A wonderful symbol with many meanings is the Door. It may represent a time for a shift in behaviour, a conversion, or a rebirth. Christ entering the world through the Door can also be represented by the Door. The Door is also important because it serves as a big announcement of God's ongoing faithfulness and mercy to His people. The Pilgrim Church is seen as a significant model of the Church. The Church is constantly striving for God's Kingdom. The Church's numerous processions serve as a reminder of this admirable model. We can enter the Kingdom of God through the open Door. The liturgy is similar in all four of the great cathedrals in Rome.

The Jubilee Year is a celebration of God's Mercy. At the same time, it can be a very challenging time for Christians. Interestingly, one of the participatory acts emanating from the Jubilee Year is the "remittance of debts." Christians committed to Social Justice can pressure countries, business groups, etc. to relieve debts. This writer remembers when, in California, San Bernardino Diocese, the Bishop released the debts burdening the two high schools.

The Jubilee Year is celebrated throughout the Catholic world. It's a wonderful time to spend time with God and God's people. Reading papal publications like the 2025 Jubilee's theme, the Papal Bull on Hope, is beneficial. People go on pilgrimages that allow them to pass through sacred church doors. St. Peter, St. John Lateran, St. Paul Outside the Walls of Rome, and St. Mary Major are Rome's four main cathedrals.

The prophecy of Micah, “And what does the LORD require of you but to do justice, to love kindness, and to walk humbly with your God?” is recalled during a Jubilee Year. (6:8) It is a time to concentrate on providing food for the hungry, clothing the naked, visiting the ill, and helping the marginalised and voiceless. (Mt. 25) Oppressed people include adults, children, and elderly, who are oppressed. They endure unjust, severe, inconvenient, and unjustifiable oppression. Now is the moment to take action to relieve these folks of their agony. Don’t give up hope during the Jubilee Year. “Hope does not disappoint” (Rom 5:5) is Pope Francis’ proclamation. As the

Church is tasked with proclaiming the Lord Jesus as “our hope” (1 Timothy 1:1), may the Jubilee be a time of authentic, intimate experience with the Lord Jesus, the “door” (cf. John 10:7.9) of our salvation. Jubilee Year is a time not to lose hope. For everyone, may the Jubilee be a moment of genuine, personal encounter with the Lord Jesus, the “door” (cf. Jn 10:7.9) of our salvation, whom the Church is charged to proclaim always, everywhere and to all as “our hope” (1 Tim 1:1). (Spes Non Confundit, 1).

Wishing you all a holy lent. Ametur!

Warren Perrotto, MSC

Blessed Juan Barrera

They had told me, and I had read about it in historical documents and articles. I was intellectually convinced of its reality. But, as with many things, until they affect us personally, they remain mere information that satisfies curiosity. They offer us an intellectual update but leave us existentially indifferent. That is what happened to me until the 4th of June 1980. That day, I received the news that a colleague, a Missionary of the Sacred Heart brother, a young priest, had been murdered for remaining faithful in his service to the people of God and in his vital choice for Christ. In a few months, two other consecrated colleagues were killed, and the number of catechists and faithful murdered for living consistently the Christian love committed to real life for Christ and their neighbours increased further.

The news, then, was accurate: the 20th century and the beginning of the current one mark the highest number of Christian martyrs in the history of humanity. As its founder Julio Chevalier called it, our ‘small society’ is marked by this reality. Of those who gave their lives motivated by faith and love of God in different parts of the world, ten have been declared blessed by the Church. But alongside them were catechists trained by the MSC, faithful members of their pastoral communities, and men and women of various ages who followed them. Nine of them are officially recognised as blessed: Peter ToRot (Papua New Guinea), Benedict Daswa (South Africa), Domingo del Barrio, Tomás Ramírez, Reyes Us, Rosalío Benito, Nicolás Castro, Miguel Tiu and Juan Barrera (all from Guatemala). In several countries, they are called Lay Blessed MSC.

Among them, the Blessed Juan Barrera stands out. Why? Simply because he was a twelve-year-old teenager. He was born in the parish of Espíritu Santo in Zacualpa, Segundo Centro de la Vega canton, El Quiché, Guatemala. He had the opportunity, not very common at that time, to go to school. His ability to read made him an effective assistant to the catechists, almost all of whom were illiterate, who called on him to read the Bible to them and to participate with them



by reading prayers and commentaries. He participated and collaborated in his community and occasionally led the prayers there. He was a peasant from a poor family, hard-working, restless, and had a sense of community. The undeclared war that existed at that time moved him to gather people his age to pray for peace and unity in his canton and learn about the faith. As he could not do so during the day due to the persecution of Catholics, he would meet with them at dusk. Someone misinformed the government forces, saying they were meeting to favour the guerrillas.

The military invaded the canton with their customary force. They searched his house, and after arresting him, they interrogated, threatened and tortured him; they wounded him on the soles of his feet and made him walk among stones; they cut off one of his ears; they hung him up and shot him. They left his body a few kilometres from his home. Some witnesses claim that the young man said before he was kidnapped: ‘If I die, I have to die in the Word of God... I am working in the Word of God; I am going to surrender my soul in the name of the Lord.’

Like all martyrs, Juanito is one of the voices today that invite us to think about our experience of faith, devotion, friendship with Jesus, and commitment to our brothers and sisters. Is he just a voice crying in the wilderness?

Joaquín Herrera Bayon, MSC

Past, Present and Future...

Vocation to Religious Life in Belgium and at the MSC

In my parents' marriage book, I discovered that my uncle, a CICM missionary in China, had baptised me! Our country, located in Europe, has over 11,000,000 inhabitants, and in my younger days, many large families like ours. This was "the" breeding ground for vocations because everyone was Catholic. Due to the numerous applications, one could even enter the large female congregations twice a year.

The situation remained the same when my oldest brother (98) became an M.S.C. in 1945. In my village, with a population of 3,000, there were once 11 M.S.C. alive in addition to Fathers and Sisters from other congregations and diocesan priests.

I (84), the youngest in our family, began the novitiate in 1961. The world was changing; secularisation was taking place, new ideas were being spread, families had shrunk significantly, the vocation crisis was in full swing, and for example, in the Netherlands, one out of three confreres left our Congregation. When I became Novice Master in 1970, we followed the common novitiate program for all Congregations. In 1996, the last Belgian novices completed their novitiate in Ireland. Each year, the number of religious in our country decreases by 550. Eighty percent are older than 75, less than 5% are younger than 60, and 15% are over 90. Is this the end of religious life? Certainly not! We, the M.S.C. in Europe, have fulfilled our mission. Through our efforts, God can now, "ubique terrarum (everywhere in the world),"

call young people to become M.S.C. We owe that to our fellow brothers!

Vocations today and tomorrow start with young people who deliberately choose to engage with the world as people of faith and raise their children in that spirit. This serves as "the humus" from which God can call young people, and they must be able to do so in a way that resonates with others. The Intercultural Community in Belgium (ICB) seizes that opportunity: they rent a house in a disadvantaged and multicultural neighbourhood in the big city, live 'among' these people, stand as equals to them, and receive support from our Leadership Team.

Being "called by God" would be a truly wonderful experience for contemporary young people. God, who personally invites you, asks, 'Will you follow Me?' I, who am total Love, promise you, "I will be there for you and refresh you!" The older I get, the more I strive to dwell with Him, and the more He reveals Himself to me. Our M.S.C. spirituality lies at the heart of that "following." God wants to pour out His Heart to me, and I get to share His gifts from my heart. This continues to fulfill me more and more each day. He has given me "everything" to share with others "His Good News," and in doing so, bring them happiness. Is there anything more beautiful than being "called" by a God who loves me with "His Divine Heart" as I reach the end of my life, especially within the "Most Sympathetic Congregation"?

Raf Ingels, MSC



Policy on fund distribution

MSC Global Development Office

1. Purpose

This policy outlines the procedures for the allocation and distribution of funds from the MSC Global Development Office to MSC Entities requesting financial support for projects within their entities. It ensures transparency, accountability, and effective use of resources aligned with the mission of the Missionaries of the Sacred Heart (MSC).

2. Scope

This policy applies to all MSC Provinces, Unions, Regions, and entities seeking financial assistance for development projects through the Global Development Office.

3. Principles of Fund Allocation

- Mission Alignment: Projects must align with MSC's core mission, values, and strategic priorities.
- Sustainability: Preference is given to projects promoting long-term impact and self-sufficiency.
- Accountability & Transparency: Funds must be utilized and reported as per the approved proposal.
- Equitable Distribution: Fair access to funding is ensured across provinces based on need and strategic importance.

4. Application Process

4.1 Project Proposal Submission

Provinces must submit a formal funding request using the prescribed MSC Project Proposal Template.

The proposal must include:

- Project title and objectives
- Justification and expected impact
- Budget breakdown with local contribution
- Implementation plan and timeline

- Monitoring and evaluation framework
- Estimation cost of the project given by the Engineer and architect

4.2 Review and Approval

- The Global Project Development Office will conduct an initial review.
- A Funding Committee, chaired by the Director, will assess project feasibility and alignment with MSC priorities.
- Recommendations will be submitted to the General Administration for final approval.

5. Fund Disbursement Process

5.1 Phased Disbursement

Funds will be released in phases:

- First phase (40%): Upon project approval and signing of the agreement.
- Second phase (40%): Midway upon satisfactory progress reports.
- Final phase (20%): Upon project completion and submission of final reports.

5.2 Bank Transfers

- Funds will be transferred directly to the official bank account of the MSC Province.
- Any deviations in fund utilization must receive prior written approval.

6. Reporting and Accountability

6.1 Interim Reports

- Provinces must submit progress reports every three months, including financial statements, bills, bank statements and project updates.
- The Global Development Office will review reports and provide feedback.





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6.2 Final Report & Audit

- A comprehensive final report must be submitted within 30 days of project completion.
- An independent financial audit may be required for projects exceeding a set funding threshold.

7. Compliance & Risk Management

- Any misuse of funds will result in suspension of future funding and necessary corrective actions.
- A confidential reporting system will be in place for reporting financial irregularities.
- The Global Development Office reserves the right to conduct on-site verifications.

8. Review & Amendments

- This policy will be reviewed every three years or as necessary.
- Any amendments must be approved by the GLT.

This policy ensures that funds are allocated responsibly, promoting mission-driven projects across MSC Provinces.

Darwin, MSC. GPD Director / Bernard, MSC. GLT Liaison

Logo - MSC Global Development Office (GDO)

The MSC Global Development Office (GDO) logo conveys a strong sense of unity and global mission, with its visual elements symbolizing various aspects of the MSC's commitment to Worldwide outreach and collaboration.

Five Figures Representing Continents: The five stylized human figures, in different colours (green, blue, pink, purple and orange), represent the five inhabited continents—Africa, Asia, Europe, the Americas, and Oceania. This symbolizes MSC's mission presence across these regions and their work to support people around the world.

Blue Half-Circle (Oceans): The blue semicircle encircling the figures represents the oceans, which separate and yet connect the world's continents. It emphasizes the idea of global unity and MSC's expansive mission work, reaching out across these waters to every corner of the earth. The land, represented within this circle by the figures, shows that MSC operates within diverse global communities, supported by the oceans as a pathway of connection.

MSC Emblem: The small MSC emblem (a heart with a cross) signifies the core spiritual inspiration for MSC—the love and compassion of the Sacred Heart of Jesus. Positioned within the logo, it serves as a constant reminder of the faith-driven motivation behind our mission.

Overall Shape and Flow: The circular flow of the design hints at the unity and continuity of MSC's mission work, symbolizing that the work of service and support is ongoing, inclusive, and global. The open-ended half-circle suggests a welcoming, expansive approach, with room for more people and places to be embraced by MSC's mission.



The Vocation of the Laity of the Chevalier Family

From Fr. Chevalier's time, there has been an understanding that the laity is a part of the Chevalier Family with their distinctive spirituality and Vocation.

We are one of three branches. Chevalier always spoke of a shared mission with close collaboration between religious men and women and lay members, and the mission was the same for us all: 'to make the Sacred Heart of Jesus known and loved everywhere.' For the laity, we are called to; 'remain in our families, to carry out the duties of our state of life, to retain freedom of activity in the world, and to imitate the virtues of the Heart of Jesus.' pp 82, Jules Chevalier's Charism and the Identity of the Chevalier Family – H Kwakmann msc.

And so, from the beginning we had our own Vocational call, our place in the shared mission and our way of living our call and commitment. This has not always been fully understood or realised by all members of the family, including the laity. Chevalier reminded professed members, especially those with leadership functions, that the relationship between



religious and laity 'is based on humility and bound together by love. It keeps as far from itself any suggestions of haughty command or ambitious intrigue. There is no place in it for inequality of rank. The Vocation of the laity is all the more useful in that it does not give rise to mistrust in an anticlerical world.' pp 82 – 83 Kwakmann.

I have been thinking recently that the Last Supper is a wonderful metaphor for the Vocation of the Laity. At the Last Supper, the genesis of our Eucharistic understanding, Jesus took the most humble of human events, a meal shared between people bound by the bonds of love and commitment, a family meal, a meal not in a palace but it seems in a simple upper room. We don't know who cooked the meal; we don't know what they ate, except that they shared a common dish as was the custom. At the table, discussions took place about past and impending events; family divisions arose, and special bonds of love were present. It could be said that Jesus took the basics of human activities and elevated them to reveal the sacred mysteries. We have focused much on the sacramental aspects of that shared meal – but perhaps it could also be seen as the institution of the Vocation of the Laity. We draw life from the sacraments so that we can exercise our Vocation in a different way to religious. Our Vocation is exercised through the undertaking of the basic human activities required to sustain life.

- We are called to earn the money we need to support our families by engaging directly with the secular world ...

We are seeking to find the empowerment and the courage and the commitment to step into our Vocation and to fully participate alongside our Religious brothers and sisters in our shared mission.

- We are called to live in family groups, not religious communities ...
- We are called to be intimate in different ways to Religious ...
- And much, much more ...

And these responsibilities and the callings of the lay life are not impediments to our living the Charism; they are the actual and real way we live our Vocation – through dirty dishes and adolescent rebellion, through long working hours and cleaning dirty floors.

We exercise the sacred mysteries and break bread and feed and nourish those who are hungry at our kitchen tables ... And that is how we most fully participate in 'making the Sacred Heart of Jesus Known and Loved Everywhere.

Within the Chevalier Family, significant developments have been made in the structures that support the emerging understanding of the Vocation of Laity.

You are all aware that we have had an International Council of the Laity for the last seven years, with members being appointed at the Assemblies of Laity. This Council and the previous are working hard to encourage an understanding amongst laity and religious of our distinctiveness. To promote this understanding, the International Council has:

- Developed a website that contains writings on Spirituality by the laity

- Our annual magazine, Encounter of Hearts, includes much information about our organisation and our spirituality
- The ongoing organisational structures we are developing, currently, the role of Regional Coordinators
- Our partnering with the Chevalier Family Justice, Peace and Integrity of Creation committee
- Our regular meetings with the Trigenalate.
- Our work to develop a network of relationships around the globe.

What are we asking of Religious?

We ask that you walk alongside us as we develop and deepen our self-understanding. We have worked with the Trigenalate members of the International Council to develop this Vision Statement. It is a beginning point, and we hope you will reflect on it and work towards making it a reality in your places:

- We envision the Chevalier Family having three branches (only two are currently operational): the Religious and the Laity.
- We envision a laity that is deeply formed in Spirituality of the Heart through the lens of their family of origin (FDNSC, MSC sisters, and MSC men) and who recognise and celebrate their unity in diversity.
- We hope this understanding of lay charisma could be a gift to the Chevalier family, where traditional divisions and differences are less important than our shared mission.
- We recognise that the formation of the laity into this expansive vision is a work in progress, and as an ideal but not yet a reality, it is the responsibility of the laity to form new members and engage in ongoing formation. Currently, in many places, it is still essential and desirable for all formation to be offered by Spiritual Companions.
- We ask that formation of religious into this expansive vision be a role that the Religious Congregations assume.
- We further ask, that formation of Spiritual Companions rather than Spiritual Directors be undertaken by the Congregations so that this role comes to be seen as a key role within Provinces, ideally offered to younger members who have a passion for the laity and a capacity to form mature faith groups who are aware of their key role to contribute to the shared mission.

What are we asking of ourselves as Laity?

We are seeking to find the empowerment and the courage and the commitment to step into our Vocation and to fully participate alongside our Religious brothers and sisters in our shared mission.

We thank you for accompanying us on this journey. God bless.

Alison McKenzie



Formation in the Midst of AI Era

A Reexamination of the Meaning of the Priestly and Religious Formation



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Introduction:

There was a belief and acceptance that a priest was holy simply by the fact of being a priest. He was thought to be highly educated and wise. The priesthood was the highest aspiration for a boy. It was even believed that it signified being a 'real' Christian, commanding respect and reverence akin to Christ himself. However, over time, the image has radically changed from generation to generation. Since Vatican II, several shifts have been observed. There is a transition from pedestal to participation, from sole authority to collaborative ministry, from monastic to secular spirituality, and from saving souls to liberating people. This reflects a move from the image of a cultic priest to that of a servant leader priest. Hence, priests today are discovering a more profound and holistic identity to find the real meaning of the word Vocation. It confirmed that from the centuries past the spirituality of the priest was formed by the traditions and practices that were handed over by the Dominicans, Franciscan, Carmelites, Jesuits, etc., but today, the priests are committed to very rhythm of parish life; which demands to focus on social sin, intuition evil and concern for justice, peace and liberation as the center of Christian life.

We live in a world where there is a search for new dimensions of human life. To discover these new dimensions, we need to understand and practise secular values today. Up until now, religious life has been impersonal. Today, we must place importance on the transpersonal. Previously, we focused on impersonal elements, but now we need to concentrate more on interpersonal relationships.

Knowledge about the Youth Today

Understanding today's youth is vital. Proper knowledge is the best tool for becoming an effective mentor. Young people are those who look forward to a brighter future. Undeniably, youth are vibrant, energetic, enthusiastic, optimistic, and creative. Their bodies—senses, intellect, and will—are fully alive. They are also ready to face any risks in

life. However, how often do we forget all the positive values of youth, and sometimes, our attempts at formation can suppress them? Instead of fostering growth, it can lead to deformation. It is often thought that youth are an immature group. Keeping this idea at the back of our minds and trying to shape them can result in failure. We need to remember the words of His Holiness Pope John Paul II:

"I believe in youth. Christ believes in youth; you are my precious treasure: tremendous ideal is before you: you are bearers of hope: let life be a song joy: you are not alone: be dynamic witness to the easter message: be radiant reflections of Christ: society is waiting for you. Christ is waiting for you: you are the dram of a new world: look beyond the limits of time and history: you can move the mountain: you will make history: the Church relies a great deal on you." (John Paul II, I believe in youth, St. Paul editions. U.S.A., 1981). It is well known that no young ones believe that he/she shall die, their mind set is that they have plenty of time to live. The youth shall always search for the ways to live forever, that too to live very creatively. Hence, we would understand that to be young means to be optimistic, to be creative and to be innovative."

Today, we no longer use ideas like: I help you; I form you, or you learn from me. Instead, it must be replaced with the idea of walking with you as a companion. The formators' accompaniment should create a situation where the formandi can grow in confidence and engage fully in the formation process. We are in a culture where we not just form the formandi but create an environment that enables them to grow independently. Today's formation program has shifted from forming youth to shaping the environment and building the circumstances under which their nature can grow to its fullness towards discipleship. Our goal is not to form them but to enable them to form themselves. Indeed, it is crucial to understand that we are not formators but animators. In our formation houses, we walk alongside the youngsters as they discover their original nature and grace.

A shift from Pedagogy to Andragogy and to Heutagogy in the Formation Methods

At Pedagogy Method: The learner is a dependent personality. The teacher determines what, how, and when anything is learned. The learner has few resources — the teacher devises transmission techniques to store knowledge in the learner's head. Learn to advance to the next stage. Learning is subject-centred, focused on the prescribed curriculum and planned sequences according to the logic of the subject matter. Motivation comes from external sources — usually parents, teachers, and a sense of competition. Designs the learning process, imposes material, is assumed to know best.

Andragogy Method: In the Andragogy method, adults are independent. They strive for autonomy and self-direction in learning. Adults use their own and others' experiences. Adults learn when they experience a need to know or to perform more effectively. Adult learning is task or problem-centred. Motivation stems from internal sources — the increased self-esteem, confidence and recognition that come from successful performance. Enabler or facilitator, climate of collaboration, respect and openness

Heutagogy Method: In this method, learners are interdependent. They identify the potential to learn from novel experiences as a matter of course. They can manage their own learning. The teacher provides some resources, but the learner decides the path by negotiating the learning. Learning is not necessarily planned or linear. Learning is not necessarily based on need but on identifying the potential to learn in novel situations. Learners can go beyond problem-solving by enabling proactivity. Learners use their own and others' experiences and internal processes such as reflection, environmental scanning, experience, interaction with others, and pro-active and problem-solving behaviours. Self-efficacy, knowing how to learn, creativity, and the ability to use these qualities in novel situations, as well as working with others. Develop the learner's capability. Capable people know how to learn, are creative, have a high degree of self-efficacy, apply competencies in novel and familiar situations, and can work well with others*.

Transformative Formation: Three Stages

The first stage is called the Informative stage. At this stage, the formators provide the young with accurate and proper information about the world and the surrounding conditions. There should be an environment where students are encouraged and motivated to fill their minds and hearts with all the necessary information that will help them form and mould themselves for their future mission. The youths are inspired to understand themselves, the world they live in, and the current evils of society, where they are expected to become the missionaries.

The second stage is the formative stage: It is another crucial phase where the youths are encouraged to actively engage in shaping themselves through the information they acquire daily. Here, the formator plays the role of an accompanist rather than simply imparting knowledge. The formators are expected to serve as signposts, guiding the young ones in the right direction.

The third stage is known as transformative: When youths are provided with proper information that helps them form their identities, we notice a transformation among them. This transformation is evident in their attitudes and virtues. Their transportive vision is expressed through their daily approach to their mission and vision. Therefore, the informative, formative, and transformative approaches lead young people towards holistic growth—becoming faithful missionaries.

Conclusion: The Integral Formation

There is uncertainty and confusion regarding the meaning of our vocation and the actual concerns that arise from it, particularly in the context of the prevailing worldliness, fundamentalism, the sexual scandals that have rocked the church, greed, unemployment, selfishness, political crises, poverty, class divisions, child labour, the globalisation of wealth and power, and the influence of mass media, among others. We should create opportunities for formandi to contribute their skills and potential while challenging them with inspiring individuals. Transformation occurs through the everyday experiences of individuals, which, in turn, can influence others; therefore, formandi need to engage in this context. Both formators and formandi are on a journey to transform their lives into the full stature of Christ.

As a result, learners grow self-confident, responsible, and capable of making decisions. Formators need to motivate learners to engage with their education, highlighting the relevance of what they will learn. This approach fosters intrinsic motivation, encouraging them to become self-directed learners who take personal responsibility for their learning. The ultimate aim of formation is not only to produce experts or professionals but to develop leadership modelled after Christ, the Good Shepherd.

The integral formation offers ample space for growth, especially in developing methodologies that effectively nurture every aspect of a person's development. Integral formation requires a focus on intellectual, emotional, spiritual, and social dimensions, ensuring a balanced and comprehensive approach. It is essential that every formator plays a crucial role in this process. They must remain open and receptive to the ideas, opinions, questions, doubts, and interests of those they guide. This openness cultivates an environment of mutual respect and trust, which are fundamental for meaningful learning and growth.

John Peter, MSC

*(<https://www.uis.edu/colrs/teaching-resources/foundations-goodteaching/pedagogy-andragogy-heutagogy> on 15.02,2025)

Training in the Practice of Group Facilitation 2025

Online Course in English with Intensive Practicum in Rome

The Aims of this course:

- Train facilitators for Group Facilitation.
- Provide first level skills.
- Lay foundations for higher levels of training.
- Provide a training rooted in Heart Spirituality, discernment, accompaniment, and self-discovery (Formation of the Heart).
- Provide a process-oriented approach to facilitation.
- Enable facilitation practice with groups in the Chevalier family.
- Gain confidence in facilitation.
- Accreditation and recognition that is endorsed by the MSC General Conference.
- Provide a register of competent and trained facilitators.
- Grow communities of Facilitators across the Chevalier Family.

The course:

This 14-week course is divided into 8 online modules and a 2-week residential intensive.

Online Modules in your Time:

Each online module, apart from the Orientation and Concluding Modules, has 5 Units (or Lessons). You complete it at your own pace.

The Orientation Module consists of preparatory information to do the course and setting up technical requirements you need to participate online.

During the online modules participants are expected to join a weekly Online Learning Community with other participants and attend a weekly accompaniment session with their designated trainer.

Face to face Practicum:

The two-week residential intensive will involve experiential learning, in which the cohort of course participants will predominantly work with one another, accompanied by the course trainers.

They will engage in real-time facilitation reflecting on their practice, skill, attentiveness, listening, and leadership.

English program 2025:

- First Five Modules – Online. March 10 – April 19, 2025.
Module 0: Orientation – March
Module 1: Introduction to Facilitation
Module 2: Facilitation Skills
Module 3: Webs of Interdependence
Module 4: Systems & Dynamics



- Residential Practicum – 2 weeks in Rome. April 20 – May 3, 2025
- Three Consolidation Modules - Online. May 3 – June 16, 2025

Module 5: Facilitator's Tool Kit

Module 6: The Way of the Facilitator

Module C: Integration & Conclusion Graduation

Costs of the English Program:

- The cost of the course itself will be covered by generous benefactors, to whom we are enormously grateful
- Travel costs (flights, visa, other costs) to Rome for the Practicum must be met by the province or other entity who is sponsoring the person undertaking the training.
- In cases where assistance is needed, please enquire.

Who is it for:

- Members of the Chevalier Family
MSC
FDNSC
MSC Sisters
Lay Chevalier family
- Leaders and Leadership Teams who want to learn skills in leadership using discernment and accompaniment.
- Those working in Ongoing Formation.
- Formators working to empower formandi in the journey of self-discovery and impetus for mission.
- Leaders interested in enabling others by connecting them to their own interior passion.

Expression of interest:

- Contact: Chris Chaplin, MSC
- Email: chrischaplin@msc-chevalier.org
- Mobile / WhatsApp: +39 331 260 4329

JPIC is the lense of doing our mission as the Chevalier Family

We have two designs for our JPIC Branding, and their usage depends on individual preference.

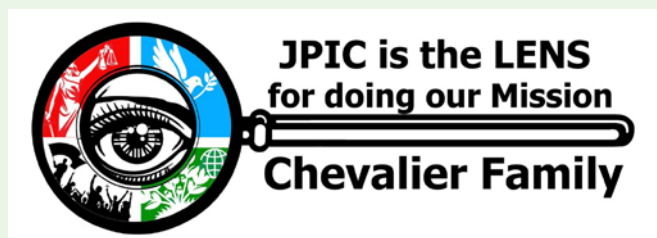
The concept of this logo follows the SEE – JUDGE – ACT principle, which guides our hermeneutical social analysis toward a holistic understanding and conscientisation of our past, present, and future realities.

The Eyes:

SEEING is the first level of awareness. Some individuals are physiologically or literally blind, similar to Bartimaeus in the Gospel stories (Luke 18 and Mark 10). We sympathise with Bartimaeus' condition, as he is unable to perceive the true state of society. However, others experience spiritual blindness—though they have no physical impairment, their prejudices and biases prevent them from recognising the injustices around them. Spiritual blindness leaves individuals undisturbed, preserves the status quo, and keeps them detached from the plight of those who are least, lost, and the last.

The Lens:

a) The lens serves as a device that sharpens our perception in the light of Gospel values. We must remain firmly rooted in the moral principles taught by Jesus Christ.



- b) The lens also represents the spirituality and charism of our Founder, Fr. Jules Chevalier, who lived out his mission with deep conviction. His mysticism teaches us that the Sacred Heart of Jesus is the remedy for all the ills of our time. As we continually proclaim, “May the Sacred Heart of Jesus be everywhere loved.”
- c) The lens further symbolises our personal charism and commitment to God’s unconditional love. With the support of our community, we are called to generously contribute to making the world a better place for all of creation.

Symbolism of Colors:

• Red:

Represents justice for all. We uphold the rights of every being, promote equality and fairness, and advocate for societal accountability. Respecting and protecting the inherent dignity of all people and creatures leads to the repair and rehabilitation of harm done.

• Blue:

Represents peace. While conflicts, violence, poverty, discrimination, and globalisation are undeniable realities, we strive to be part of the solution. We promote dialogue, embrace diversity, and foster social cohesion.

• Green:

Represents the beauty of creation. Without ecological balance and a healthy environment, sustainability is impossible. As articulated in our Constitution & Statutes (Art. 2#29):

“We commit to listening to the cry of the earth and its peoples, and we will work to care for our common home. We will strive to overcome limits set by cultural self-understanding, economic interests, and exclusive world-views.”

• Black:

Represents social unrest. Stepping out of our comfort zones to stand in solidarity with the struggles of the people is not optional—it is a moral responsibility. True empowerment in the spirit of synodality leads to social justice and systemic transformation, ensuring that all individuals are treated with dignity and fairness.

Richie Gomes, MSC

“Walking Together: Building Structures That Serve”

General Conference 2025

The 2025 MSC General Conference will be held in São Paulo Province, Brazil, from September 14 to 28, 2025. The conference theme is “Walking Together: Building Structures that Serve.” This theme emerged from a deep discernment by the General Leadership Team of the post-2023 General Chapter realities encountered in the first year of the present administration. Finding the right structures that support the lived realities of our mission, our members, and our missionary communities will be part of the approach of this Conference. A logo designed by the GLT supports this theme. The logo reflects the theme of an invitation to collaboration and a commitment to our shared mission.

The Path: The winding path represents the journey we are undertaking together as a global MSC community toward a shared mission. The path’s movement symbolises transformation, growth, and openness to the future. The variations in colour along the path evoke dynamism, diversity, and progress.

The Heart and the Cross: The red heart, placed centrally within the logo alongside the cross, reminds us of the spirituality that unites us as Missionaries of the Sacred Heart, with the love of Christ being our driving force. The cross simultaneously represents our mission and the sacrifice of Jesus’s heart for the world.

The Human Figures: The three human figures walking together symbolise unity, synodality, and cooperation.



They represent all members of the Congregation working in harmony to build beneficial structures that promote the well-being of all.

The Bridge: The bridge symbolises encounter, connection, and the building of relationships that transcend borders, showing the desire to overcome any division and walk together toward a common future.

The Buildings: The buildings represent structures that serve, such as the communities, institutions, and works of the Congregation, which are being renewed and strengthened to serve the mission better.

The Trees: The trees represent life, growth, and hope—essential pillars in MSCs’ mission worldwide. They also allude to creation and our responsibility to care for the environment.

The Circle of Arrows: A symbol of renewal and cyclical processes, the circle of arrows suggests that everything in our mission is interconnected and part of an ongoing transformation process, where each action contributes to the whole.

This logo is a visual representation of our call to walk together in faith and mission, seeking to build a more just, fraternal, and loving world.

Leaders of MSC entities will gather for two days of online preparation on June 23-24, 2025.

Please pray for our coming General Conference.

MSC Jakarta District

On Monday, 10 February 2025 at 10:30 Western Indonesian Time, a Mass was held to hand over the leadership of the MSC Jakarta, West Kalimantan and South Sumatra Regions from the previous leader, Fr Robertus Rarun MSC, to the new leader, Fr Hieronimus Ronny Dahua MSC.

The ceremony was led directly by the Provincial Father, P. Samuel Maranressy MSC at St. Faustina Chapel, Pluit Parish, Stella Maris Church. It was attended by a large number of MSC confreres who work in Jakarta and its surroundings, along with members of the Provincial Community and the MSC Jakarta Motherhouse, as well as the AKC board of the Pluit parish.



The inauguration ceremony of the new Regional Leader was marked by the reading of the new assignment decree by the Provincial Secretary, Fr Yosep Harbelubun MSC, followed by questions from the Provincial Father to the new

Regional Leader about his willingness to take on the task, the profession of faith, and the signing of the minutes witnessed by Fr Tarsisius Siswanto MSC and Fr. Jhems Hendrik Kumolontang MSC.

Alexander Sisko, MSC

Indonesia Catholic Movie Festival (ICMF) 2024 Successfully Held: Celebrating the Joy of Sharing

The highly anticipated Indonesia Catholic Movie Festival (ICMF) 2024 was successfully held, embracing the theme “The Joy of Sharing.” The festival aimed to inspire participants to celebrate and understand joy as an integral part of faith and life. The event featured various engaging activities, including a short film competition, film screenings, an awards ceremony, film workshops led by professional speakers, and a Catholic panel discussion presented by Fr. Sisko, Fr. Rocky, and Fr. Yongki.

On October 11, 2024, ICMF officially launched the registration link for the competition and other related events. Participants’ enthusiasm was evident from the first webinar on Monday, October 28, 2024. During this opening session, Fr. Sisko Alexander, MSC, Chair of the Komsos MSC Indonesia, expressed his deep appreciation for the participants’ eagerness to participate in the festival. The Komsos MSC Indonesia team organised the festival, led by Fr. Rocky Wowor MSC as the chief organiser.

The first webinar featured an engaging discussion with Seto Putro Andaru, a prominent film actor. The following

days brought more enriching sessions: scriptwriting insights by Alvino Owen Susilo on the second day, a film production workshop with seasoned producer Vincent Mancahaya on the third day, an introductory directing skills session by Rama Sidharta on the fourth day, followed by film editing techniques presented by Alfrits John Robert. The webinar series concluded with an acting workshop led by multi-talented young actress Jane Callista. The educational webinar week received a positive response, as seen by the increasing number of teams registering for the short film competition.

The Catholic panel discussions, led by Fr. Sisko, Fr. Yongki, and Fr. Rocky, further deepened the participants’ understanding of Catholic values in filmmaking. Held in the weeks following the webinar series, these discussions highlighted the importance of integrating faith-based messages into creative works.

The pinnacle of the ICMF 2024 was the Grand Awards Ceremony, held at CGV FX Sudirman, Jakarta, on December 7, 2024. The event started at 10:00 AM and was attended by





competition participants, invited guests, and MSC priests serving in the Jakarta area, including members of the MSC Indonesia Provincial Council. The lively atmosphere was palpable, with participants arriving in coordinated team uniforms, showcasing their enthusiasm and solidarity. The awards ceremony comprised several sessions, including opening speeches from the organising committee and Komsos leaders, film screenings, winner announcements, and a communal meal. In his opening remarks, Fr. Rocky

reiterated the festival's purpose and expressed hopes for an even better event next year. Similarly, Fr. Sisko applauded the organising committee's dedication, acknowledging the success of this inaugural festival.

One of the event's highlights was the testimony from the team behind the winning short film, "Kotak Bekal" (Lunchbox). They expressed their gratitude and hoped the festival would continue inspiring young Catholic filmmakers in Indonesia. Concluding the ceremony, Fr. Sam Maranresy, MSC, Provincial of the MSC Indonesia, delivered a heartfelt address. He praised the festival's success and shared his emotional experience while watching the films, admitting that some deeply moving stories brought tears to his eyes. Fr. Sam emphasised the importance of promoting a culture of life amid growing "culture of death" narratives, particularly in Indonesia. He expressed his hope that the films produced through this festival would positively impact society, encouraging people to cherish life and share love with those around them.

The ICMF 2024 has undoubtedly set a strong foundation for future Catholic film festivals in Indonesia. By nurturing young talent and integrating faith-based values into creative expression, this event has shown the power of film to inspire, educate, and bring about meaningful change.

Celebration of the Centenary of the MSC Mission in the Congo: 1924-2024

An opportunity to say our yes to the Lord again, to express our gratitude and recognition for the wonders of his love towards our Congregation.

'My conviction is that our Society is destined in the designs of divine Providence for great things and that it has a great future, but on the condition that it will not be half-religious, but completely and without reserve.' (Jules Chevalier, 1887).

The year 2024 will go down in the annals of our Congregation as the year of the celebration of the first centenary of the presence and mission of the MSC on African soil. It was, in fact, in 1924 that the first group of three Belgian MSC missionaries (Édouard Van Goethem, Louis Vertenten and E. Van Kinderen) arrived in the Congo, in the region of Équateur, specifically in Bokote, then in Boende and Bamanya, following the Trappist fathers (who had been in Bamanya since May 1895). Since then, the MSC District of the Congo has seen Belgian, German, Austrian, Swiss, Congolese, Cameroonian, Senegalese, Burkinabe and many other missionaries of the Sacred Heart working for evangelisation, the training of indigenous missionaries, education and the social development of the Congolese people, often in precarious living and working conditions.





The celebration of a centenary is a *kairos* (καιρός), a unique and historic event. It is a time for thanksgiving and rejoicing, evaluation, and looking to the future. We threw ourselves into this dynamic from the opening (7 April 2024 in Bamanya) to the closing (8 December 2024 in Kinshasa). Several activities have punctuated this great historic event. Aware that ‘the 2nd centenary will certainly not be ours’, we have spared no effort to make these celebrations beautiful and grandiose.

As Missionaries of the Holy Spirit, ‘... We live in brotherly communion, our faith in the merciful love of the Lord; at the same time, we are sent into the world to proclaim the Good News of the love and tenderness of God our Saviour and to bear witness to it with our whole lives (CS, n°4). This conviction, which drove our valiant European elders to leave their countries to come and evangelise in the Congo, continues to motivate the new generation of African missionaries. The work of our MSC pioneers has borne much fruit in the Congo and in Africa in general, in terms of faith, education, social work and training for the religious life. To mention only the MSC District of the Congo, at the centenary celebration, there were nearly 55 MSC with perpetual vows (brothers and priests) from the two Congos. This missionary fruitfulness is an eloquent sign that God is at work among us in our time.

To borrow the words of His Excellency Mgr Toussaint ILUKU, MSC, during his homily at the closing mass of the centenary, we can affirm that this time of grace has allowed us to revisit the journey of our missionary commitment in Congolese soil. By celebrating this first centenary, we have celebrated the dynamism of our Missionary Society. With gratitude, we recalled the past, renewed our passion for living the mission in communion with the present of history, and revived our hope for the future. It was an opportunity to say our yes to the Lord again, to express our gratitude and re-

cognition for the wonders of his love for our Congregation. One hundred years is no small thing in the life of a person or a society. It is a time of maturity, through the shadows and the light, the joys and the sorrows. The Lord is there, as he was at the very beginning of this mission.

Let us remember that this period has made us aware of our District’s place within the Union d’Afrique Francophone (UAF): it is the first MSC mission in Africa, the oldest of all the other African missions. That is why, addressing the MSC present at the mass celebration closing the centenary activities, Mgr Toussaint ILUKU, MSC, said: ‘Dear confreres, being the eldest is an honour and at the same time a burden. Honour, Onus. The District of Congo welcomed the first Sacred Heart missionaries to French-speaking Africa, and it gave the Congregation the first African MSC from the French-speaking world, the first African MSC religious superior, the first African MSC bishop, and the first African MSC General Assistant. It is a great responsibility at the heart of the UAF to set a good example of solidarity and an elder in a family. And this, both as a Congregation and individually. Live your vocation as an MSC and be responsible and proud of your identity.

Similarly, during our retreat in preparation for the centenary closing festivities, we meditated on Pope Francis’ encyclical *Delexit nos* (October 2024). The preacher invited us to return ‘to the sources of our vocation: the Sacred Heart of Jesus’. We are called to become more human, to embody the profound values of the Sacred Heart of Jesus in our daily lives. This invitation is not limited to a simple call to external humanity but to an inner transformation that pushes us to live with greater compassion, gentleness and availability for our brothers and sisters. Becoming more human also means growing in humility and in the ability to listen, to understand the sufferings of others and to respond to spiritual and material needs with a merciful heart. In this journey, our missionary vocation finds its whole meaning because by becoming more human, we also become faithful witnesses of the love of Christ in the world.

At the end of the retreat, we became fully aware that our religious family’s sustainability depends on each of us’ testimony. The reputation of the MSC is not a responsibility that



falls to others; it belongs to all of us, particularly to each of us. As members of this Congregation, we are the first witnesses of our faith and values. Thus, every gesture, every word, every action contributes to shaping the image of our vocation and our commitment to the world. Through the coherence between our faith and our actions, we will be able to honour our mission and leave an authentic and positive imprint for future generations. In the next centenary, future generations will be entitled to assess the impact of our actions. From now on, we will be the actors in the second century of the MSC mission in the Congo. Ultimately, looking back at our past and present has enabled us to look to the future with hope. Yes, we are now 'Pilgrims of Hope'. Despite the ups and downs of the mission, often linked

to our human vulnerability, one keyword guides our path: HOPE. As African MSC, we must cultivate the hope of building and picking ourselves up after our failures, doubts, and fears. We must maintain the hope of saying to each other, following our Founder, the Servant of God Jules Chevalier: 'When God wants a work, obstacles are means for him'.

So, even in the face of the challenges that arise, we believe that hope is the driving force that enables us to move forward, to persevere, and to believe that each difficulty overcome becomes an opportunity to grow. Hope is a divine gift that nourishes our faith and illuminates our actions, enabling us to continue to walk in the mission with confidence, united in our commitment to the glory of God and the good of mankind.

Didier Mbela Bongoy, MSC

An initiative, more than 10,000 smiles

Among the many needs that the Church must address, poverty carries significant connotations. Poverty is not confined to a lack of monetary income; it also encompasses other dimensions, such as health and education, which are fundamental when considering the evangelical principle of respect for life and human dignity.

The main problem for poor Peruvian households is the limited access to essential services such as drinking water, sanitation and electricity, with children being the most affected. In Peru, 38.5% of children aged 0 to 17 live in poverty [1], and the majority of them live in rural areas. Considering children involves being aware of the socio-economic conditions in which they reside, as well as ensuring they can enjoy their childhood while contributing to their education and spiritual development. With this vision in mind, the Vamos a la Playa (VAP) Programme was established in 1995 as the social initiative of the Parish of San Felipe Apóstol to demonstrate Christian solidarity with children from disadvantaged areas through educational and recreational activities.

Through various fundraising activities and donations from parishioners and supporters in Germany, we built and equipped a house at the seaside resort of San Bartolo, south of Lima. It is named the 'Centro Germán Schmitz' in honour of the Missionary of the Sacred Heart of Jesus, who spent many summers in San Bartolo as a child. As a priest, he served as the parish priest of San Felipe Apóstol and later became the auxiliary bishop of Lima, conducting his pastoral work mainly in the impoverished areas south of the capital. Since the children find it difficult to remember and pronounce Monsignor Germán's name, they have affectionately renamed the Centre 'the VAP's Little House'.

Since 1995, excluding the two pandemic years, we have welcomed over 10,000 children from disadvantaged backgrounds, initially from the slums of Lima. A few years la-



Psicólogos Perú

Programme Director LITTLE CHILDREN HAVE THE RIGHT TO BE HAPPY (A testimony)

'If you asked me if I worked as a child, I would answer yes. But I would have to confess that I did it for fun. However, how many children cannot say the same! They have to work to survive, but have fun? That word doesn't exist for them. In our country, thousands of children suffer abuse and may never receive a word of encouragement from their families. That's why we VAP Volunteers strive to give them back the right to be happy.

Bettina Chian



ter, we began to focus on remote villages in the Andes and even the Amazon.

This is how the VAP Programme, which occurs in the summer months, accommodates boys and girls aged 8 to 11. Each season, we organise four or five two-week sessions, each involving 48 to 50 children, looked after by around twenty young and adult volunteers who take on various roles according to their skills: monitors, programme managers and assistants, storekeepers, and kitchen and cleaning staff. Like the children, they all reside at the 'Casita del VAP' during volunteer shifts.

The children are divided into six teams of eight members: three teams of boys and three teams of girls. Each team is in charge of two young people who are the Monitors who accompany them at all times: in recreational activities, in training, in prayers, at mealtimes, in their respective shifts, on outings and even in their sleep; each room is divided into a section for the children and another for the Monitors, so that the latter are on hand in case any child cannot sleep, feels unwell or needs to go to the toilet. The people responsible for carrying out the activities for the whole group are the Programme Manager and his Assistants, who work with the support of the Storekeepers, who are in charge of having the material ready for each activity, as well as of putting together the backpacks with school supplies that we usually give to each child at the end of the shift. Finally, the kitchen and cleaning volunteers work under the direction of Mrs María Luisa, who has lived with her family in the 'Casita del VAP' since 1997, thus giving us the peace of mind that the house is monitored and its surroundings well cared for throughout the year.

Just as it is essential to have a good number of volunteers, they must also receive adequate training - good will is not enough! - That is why we carry out training/refresher courses every year. In the early years, most of the young volunteers came from our parish, but we have since opened our doors to young people from other parishes, uni-

versities and other countries. Even so, finding volunteers willing or able to give one or more weeks of their summer is not easy. However, we could say that 99% of those who have ever been to 'la Casita del VAP' have been eager to return. And several have done so.

Although the programme is called 'Vamos a la Playa' (Let's go to the beach), the children greatly enjoy the sea and the sand for just one hour a day. And the essence of the programme takes place in the 'VAP House': it's two weeks of fun and healthy recreation, but also of human and Christian formation, in which traditional formal education is replaced by the scout method, as it is games, workshops, dynamics, songs and various activities that help to instil in the little ones the various values that we have chosen for each day: friendship, health, respect, love of nature, creativity, teamwork, the spirit of self-improvement, the joy of being Christian, etc. These values are presented to the children through the use of fantasy, which is typical of their age. So, to present a value, the children transform themselves into a particular character. For example, on health day, they are lifeguards; on creativity day, they are Incas, etc. All the games, workshops and other activities follow an adventure with the character in question. In this way, fantasy keeps the children's interest in the subject throughout the day, which is reinforced during the evening with small performances prepared by the children themselves, with the guidance of their monitors.

As for the spiritual aspect, we have daily morning prayers in which the children actively participate. We also teach them to pray before and after meals. In addition, after dinner, we have the 'Encounter with Jesus', where, by candlelight, we read a biblical text, and after a short catechesis, we invite the children to make their requests. Finally, after an enjoyable evening in which the children act and sing, we close the day with a prayer. Of course, on Sunday, we celebrate mass, prepared especially for children, and teach them through different games that Sunday is

the Lord's Day. The penultimate day begins with a short performance about the life of Saint Tarcisius. It continues with a trip to the past, where the children see how difficult it was to be a Christian in the early days, and they learn that amid darkness, Jesus will always be our light. The following day, they discover that nowadays there are other kinds of difficulties in living according to the Gospel, but that despite everything, we have to be joyful followers of Jesus like Pier Giorgio Frassati and Carlo Acutis were, and we also talk about them on that day.

Finally, at the end of each day, we discover with the children and volunteers that the day's theme has a spiritual background and the value to be instilled. For example, on friendship day we thank God for the new friends we are making; on 'scientists' day we encourage them to take care of nature, which is God's creation; on the day when we highlight the creativity of the 'Incas' we emphasise that imagination is a gift from the Lord and that we must use it to do good things; etc.

In conclusion, the 'Vamos a la Playa' programme is more than just a trip to the beach. In reality, it is two weeks:

- of healthy recreation and personal development;
- of instilling and/or reinforcing values and good habits;
- of discovering their artistic abilities and allowing them to express their feelings through them;
- of accommodation, good food, and care for their health;
- daily prayer and the promotion of Christian values that contribute to the formation of their character

in the face of the challenging environment in which they live;

- a lot of human warmth, living happily together in a safe, welcoming environment, thus discovering the love of Christ.

Transporting the children from their villages and then returning them, providing them with full board for two weeks (for them and the volunteers), taking them on a day trip to the zoo, washing everyone's bed linen, paying for the essential utilities of water and electricity, buying gas for the kitchen, preparing the printed material that is given to the children, purchasing toiletries, paying for fuel and tolls to transport the volunteers, etc., all of which is financed by private donations and charitable activities throughout the year such as raffles, fairs[2] and concerts. It's a lot of work, but we know it's worth every effort.

At the end of the shift, the children say goodbye with a smile and a few tears. Although they return to their reality, they do so with a different vision that will help them strive to preserve the values acquired in the VAP and, thus, be better people in the future. As for the volunteers and donors, thanks to this apostolate, they discover 'the face of Christ in the poor, in the little ones and all the victims of injustice and violence'[3], thus aligning themselves with the spirit of the MSC.

May the Sacred Heart of Jesus be loved everywhere!

Dietrich Düllberg, MSC

[1] 2023 Monetary Poverty Report of the National Institute of Statistics and Informatics. [2] Until the summer of 2023, the VAP Programme was the social work of the Parish of San Felipe Apóstol. Since August of that year, it has ceased to be so, and the Vamos a la Playa Association has been formed to seek funds so that the VAP Programme can continue. [3] Art. 22 of the Constitutions and Statutes of the MSC.

New horizon: Ecuadorian Amazon

On 8 January 2025, in the Cathedral of Our Lady of El Cisne in Nueva Loja, Monsignor Moacir Goulart de Figueiredo, MSC, was ordained bishop by the Apostolic Nuncio of Ecuador, Andrés Carrascosa Coso, assisted by Monsignor Celmo Lazzari, CSJ, Bishop of Napo, his predecessor, and by Mons. Manoel Ferreira dos Santos Junior, MSC, Bishop of Registro, São Paulo - Brazil.

He was born in Salto do Lontra, Parana - Brazil, on 30th September 1965. He belongs to the congregation of the Missionaries of the Sacred Heart of Jesus. He completed his studies in philosophy at the University of San Francisco in São Paulo and theology at the Faculty of Nossa Senhora da Assunção, in São Paulo. He obtained a Master's degree in Missiology from the same Faculty. He made his Perpetual Profession on 2 February 1990. He was ordained a priest on 16 November 1991. In his ministry, he was a trainer and parish vicar in São Paulo (1990-1996). On 7 September 1996, he arrived in Ecua-

dor as a missionary and was sent as parish vicar in Chunchi (Province of Chimborazo, Diocese of Riobamba, from 1996 to 2001); Elected Provincial Superior in Curitiba and parish vicar between 2001 and 2007; On 11 July 2007 he re-





turned to Ecuador for the second time. He was appointed formator and parish vicar at the parish of El Buen Pastor in the south of Quito (2007-2016). Advisor to those in training at the Ecuadorian Conference of Religious (2007-2016); Archdiocesan Director of the Pontifical Mission Societies from 2010 to 2015; Executive Secretary of the National Missionary Centre of the Ecuadorian Episcopal Conference (2015-2018); Parish priest of the El Buen Pastor parish in Turubamba, south of Quito, from 2016 to 2022. From 10 February 2022 to 23 October 2024, he was elected for the third time Superior of the Missionaries of the Sacred Heart of the Province of Curitiba, in Brazil. Pope Francis appointed him on 23 October 2024 as Apostolic Vicar of San Miguel de Sucumbíos.

Coat of arms: Pilgrim of Hope

From his motto, Pilgrim of Hope, we know that the foundation of this mission is Jesus Christ, who is the 'Pilgrim of the Father'. In Him, we see 'the Word who became flesh and dwelt among us' (Jn 1:14). He went through cities and villages, doing good and thus revealing the merciful face of God. There are three highlights of the coat of arms:

1 - Missionary spirit: This is characterised by the Trinitarian foundation, the 'Go therefore and make disciples of all nations: baptise them in the name of the Father and of the Son and of the Holy Spirit' (Mt 28, 20). For this reason, at the base of the Coat of Arms are the hands of the Father supporting the Son, the living Word, who sacrifices himself on the cross, opening his heart to pour out the Sacraments for the Church under the inspiring force of the Holy Spirit.

2 - Spirituality: At the heart of the coat of arms is the heart of Jesus, which opens up as a source of mercy for humanity. The essential teaching that Jesus imparted in the Second Testament is Love. This theme is prominently featured in Pope Francis' encyclical "Dilexit nos". For the Missionaries of the Sacred Heart (MSC), this source embodies 'The Love



of the Heart of Jesus, as a remedy to combat the evils of the time', particularly the evils of selfishness and indifference. Today, we are called to continue delivering this remedy wherever we go, as 'Pilgrims of Hope'.

3 - Signs and art: The signs and their arrangement contain a message highlighting the ecclesial moment in which we live. Pope Francis reminds us that 'everything is connected, and so concern for the environment, together with sincere love for our fellow human beings and a constant commitment to facing the problems of society, is essential' (Laudato Sí, N. 91).

Jesus Christ taught us to join heaven and earth in our prayers (Matthew 6:10; 25:11). Signs and art seek to express this connection with our people's lives, faith, and hope. The earth's colour is in the background, and the fingers of God recreating life are transformed into olive branches, a sign of hope. At the top is the sun, symbolising the dreams of the native peoples and Mary, the Star of Evangelisation that shelters them with her protection. Next to the cross are the colours of the flags of Ecuador and Brazil, recalling the mission *Ad gentes*.

Mission: loving and serving everyone without distinction. We have come from many parts of Ecuador for this celebration. The brothers and their families from Curitiba travelled almost two days to get here. Parishioners from Churchi and Quito also arrived full of joy at receiving the blessing of Monsignor Moacir. The greetings, good wishes and prayers of all the brothers worldwide are also very welcome. In the letter addressed to Monsignor Moacir and the people of Sucumbios, Father Absalon Tovar, MSC, the superior general of the MSC, emphasised:

Your name also evokes pastoral work in parishes, where you have been a good shepherd in different communities. In addition, you have a valuable track record in congregational leadership. For all these reasons, Moacir, we are convinced that, from your new episcopal service, you will continue to be a pastor with the 'smell of the sheep', but also with the 'smell of the missionary spirit'. Thank you for your willingness to accept this new and challenging mission that the Universal Church so badly needs and, in particular, the Church in Sucumbíos.

To you, brothers and sisters of the Vicariate of Sucumbíos, including the clergy and religious life present, I thank you from my heart for welcoming our confrere as your pastor. Know that he will accompany you with humility: sometimes behind you, to encourage; sometimes in your midst, to walk together; and sometimes in front of you, to guide with courage. You can be sure that our fellow brother Moacir is a man who listens, who participates and, above all, who shares the mission and is open to synodality. Today, an MSC enters the heart of the Vicariate of Sucumbíos, sent by the Holy Spirit, through Pope Francis, to serve them with love and dedication.

It is one more invitation to spread the spirituality of the Sacred Heart of Jesus everywhere. It is a mission shared with the universal church to be in the most remote and difficult places. It is a vocation for all MSC missionaries. In the end, the words of Monsignor Moacir remained as a prayer and motivation for all:

The church sends me to be a spiritual father; I welcome you all as sons and daughters in the heart of Jesus, from where love and new life flow as a remedy to heal the wounds and evils of the world. I entrust myself to this same sacred heart to increase my capacity for pastoral dedication: loving and serving everyone without distinction.

Rikardo Senduk, MSC

On behalf of the General Leadership Team and all members of the Congregation Missionary of The Sacred Heart of Jesus.



Rev. Fr. Tamati Alefosio Sefo, MSC.

We extend our sincerest congratulations to the new Apostolic Prefect of the Marshall Islands, on January 14th, 2025.



Fr. José Vieira, MSC.

We extend our sincerest congratulations to the new Provincial elected of MSC Province in Curitiba.



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Vocational discernment MSC in the evidence of a pluralistic church

The struggle of the scholar and man of God Meinrad Hebga in the middle of the last century against the dogma of the single canon, of the adequate and universal prototype of civilisation and culture[1] seems to have been successful nowadays. The rejection of Western-style democracy and the demands for the right to self-determination of peoples here and there in the world are proof of this. The Church, which is also a sociological reality, is suffering the torments of these upheavals. The echo of the conclusions of the last synod of the Church of Germany and the reception of the *Déclaration Fiducia supplicans* in sub-Saharan Africa, to mention only this part of the world, show that pastoral responses to topical problems cannot claim to be universal[2]. This leads us to recognise the evidence of a plural Church in which, without undermining the unity of faith and doctrine, the pastoral creativity and legitimate concerns of particular churches or cultural units should be mutually taken into account and respected in the same way by all. In this one and plural Church, vocational discernment must be anchored. But how?

The Emmaus document and the consideration of diversity. From the very beginning, the objective of the new document, which provides general guidelines on initial training, is clearly stated: 'in view of the changes that have taken place over the last 30 years, the initial training documents of the MSC had to be updated and adapted to better meet the challenges of today's world'[3]. The awareness of the change, of the emergence of new societal issues and the desire to integrate them into the training process is clear. More evident is the desire for decentralisation and contextualisation of the support and training of future Missionaries of the Sacred Heart. Indeed, from the pen of the Superior

General, we can read this: 'The Emmaus document is meaningful insofar as it is an instrument of life and work. (...) This will require that each entity, culture and geographical zone, continent, region, make the necessary adaptation processes to its own social, religious, cultural, continental and congregational reality.'[4]

This openness imposes the duty on each cultural unit of the Congregation to *aggiornamento* and to identify pastoral priorities in order to integrate them into the process of vocational discernment and formation. Therefore, it is evident that the form and even the substance of discernment will undergo a contextualised evolution, both for the guide and for the young person in discernment.

The need for a salutary openness in discernment. Highly contextualised training can undermine the missionary character of our Congregation. This risk is real, but it seems to be taken into account in the Emmaus document. Indeed, training with a strong identity focus could produce 'geographical' MSC, which would be contrary to the very nature of our Congregation (cf. Cs4 and 24). To avoid this risk, the parameters would have to be adjusted to train Missionaries of the Sacred Heart who are indeed rooted in one culture but open, aware of the pastoral challenges of other skies and ready to serve anywhere in the world. This requires openness in the accompaniment and even in the way of contextualising initial training. The latter should be done with the priority of the 'We congregational' in the background. In other words, contextualisation must not obscure the challenges with universal issues and the legitimate concerns of entities that see or address the same issues differently. This effort to be more open could continue among young people themselves. Using digital technology, supervisors could help young people to create mechanisms for sharing and learning with each other. Indeed, through social networks, young people in training from different provinces or regions can be encouraged to form relationships in which they share their experiences, their convictions and the challenges they face. This experience could enrich them mutually and contribute further to a certain openness.

Nowadays, the plurality of the world and the different ways of being Church are a given. A reality that the congregation of the Missionaries of the Sacred Heart experienced from the very beginning through the decentralised nature of its organisation. One of the challenges today is to enrich our 'ecosystem' as a congregation in a healthy way. That is to say, we should work to ensure that the ecosystem is not deprived of our particularity and, at the same time, to ensure that this particularity helps the other elements to grow. Vocational discernment is necessary in this reconfiguration process.

Romain Danem, MSC

[1] Cf. HEBGA Meinrad, 'Plaidoyer pour les logiques d'Afrique noire', in G. Calame-Griaule et al., *Aspects de la culture noire*, Paris, Fayard, 1958: 104-116. [2] Cf. *Synthesis of the African Episcopal Conferences to the Fiducia Supplicans Declaration*. [3] EMMAÛS, *Document on initial training MSC*, 2023, p. 3. [4] *Ibid.*



Pope clears path for canonization of Peter To Rot

The Congregation of the Missionaries of the Sacred Heart and the Church of Papua New Guinea have their first saint. Peter ToRot was a layman, married to Paula La Varpit and a responsible father of three children. In his community, he was a catechist and supported the faith of his brothers and sisters in difficult circumstances.

After the invasion of the Japanese troops on the island of New Britain between 1942 and 1945, missionary work by priests and religious organisations was banned in the Diocese of Rabaul. Peter ToRot, as a catechist and layman, understood that he had to take responsibility for not abandoning the community. 'Now the time has come to defend the faith of my people, to fight against this pagan decision and to defend the Sacrament of Christian Marriage, even if it means losing my life'. So he took on the role of pastor to his brothers in those difficult times, which cost him his life, being killed by the police. Therefore, his martyrdom is the best testimony of the maturity of his faith, an example and a spur for all God's people.

As a person faithful to the Gospel, he continued his pastoral work as a catechist, focusing on the poor, the sick and the orphans, even when the Japanese military banned it. His strongest commitment was in accompanying engaged couples on their way to marriage. He became a firm believer in the sacrament and the marriage bond, which was in direct conflict with the polygamy promoted by the Japanese. Peter ToRot had reproved a policeman who tried to seduce a married woman. He succeeded, with the help of her father, in preventing the marriage from

taking place. This confrontation was the reason why he denounced him to the police, telling of his Christian practices with the community and the celebration of Catholic marriages. He was condemned, imprisoned and poisoned in 1945, refusing to give up his evangelising work and renounce his faith.

John Paul II beatified him on 17 January 1995 in Port Moresby, the capital of Papua New Guinea.

Since then, his holiness and miracles have been recognised throughout the country, including in the neighbouring Solomon Islands, as far away as Australia. Much has been written about him, recognising him as a true saint. Numerous graces are attributed to him through his intercession, which has further enhanced his sanctity.

Given the great difficulty in obtaining the scientific documentation necessary to prove these miracles in the hospitals of Papua New Guinea, but having established the existence of numerous evidences, in 2024, the bishops of Papua New Guinea and the Solomon Islands asked the Holy Father that the process of canonisation be exempted from the proofs of miracles. This request was reiterated during the Pope's Apostolic Journey to Peter ToRot's native country last year.

On 31 March 2025, we received with great joy, the promulgation of the Decree of the Dicastery for the Causes of Saints in which it is communicated that on 28 March 2025, the Holy Father authorised to promulgate that Peter ToRot be included in the future Consistory that will cover his canonisation.

PROFESSIONS AND ORDINATIONS (January-March 2025)

PERPETUAL VOWS

Name	Entity	Date
Bryan Aua	Papua New Guinea	10-01-2025
Steven Araden	Papua New Guinea	10-01-2025
Melchior Mission	Papua New Guinea	10-01-2025
Alphonse Wanot	Papua New Guinea	10-01-2025
Arnold Yaa	Papua New Guinea	10-01-2025
Joseph Kavanamur	Papua New Guinea	10-01-2025
Henrique Qoqletkop	Papua New Guinea	10-01-2025
Emmanuel David Sewididi	Papua New Guinea	10-01-2025
George Meli	Papua New Guinea	10-01-2025
Kirata Baare	Province of Pacific Island	01-02-2025
Suliano Qaliwaqa	Province of Pacific Island	01-02-2025

DIACONATE ORDINATION

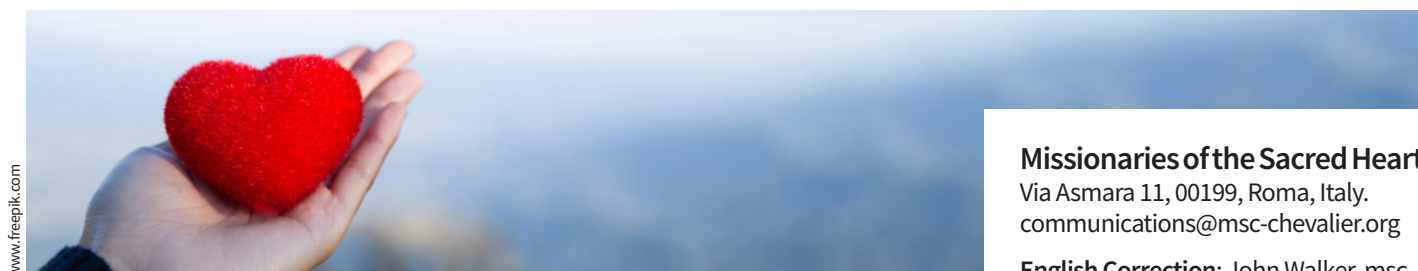
Name	Entity	Date
Nicolas Castrillo Tzunux	Central America & Mexico	10-01-2025
Kirata Baare	Province of Pacific Island	05-02-2025
Suliano Qaliwaqa	Province of Pacific Island	05-02-2025

PRIESTHOOD ORDINATION

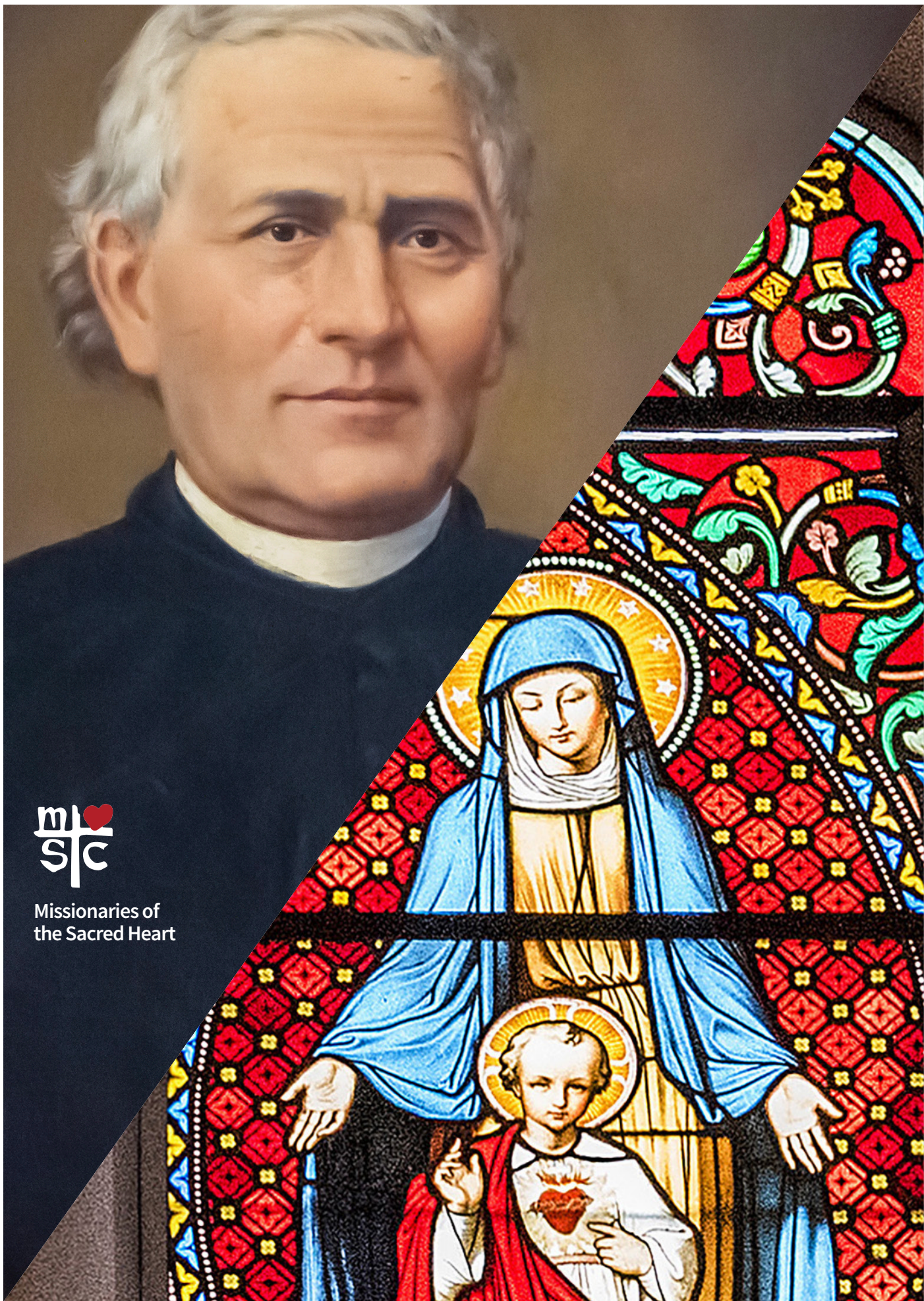
Name	Entity	Date
John Lucas	India	05-02-2025
Kalivaradhan. K	India	05-02-2025
Richard Momo	Province of Pacific Island	27-02-2025

NECROLOGIUM (Deceased members from January-March 2025)

Name	Province	Date	Place
Pierre Pythoud	France	07-01-2025	Haute Savoie, France
Manuel Rodríguez García	Spain	15-01-2025	Valladolid, Spain
Christopher John Murphy	Australia	18-01-2025	Kensington, Australia
Roy Laferia	Ireland	26-01-2025	Pretoria, South Africa
Reginald Pritchard	Australia	12-02-2025	Kensington, Australia
Donie Hallissey	Ireland	06-02-2025	Cork, Ireland
Constant Botton	France	17-02-2025	Vendée, France
Victor Kempf	France	22-02-2025	Marseille, France
Daniel Ingls	Belgium	01-03-2025	Knokke-Heist, Belgium



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