

GENERAL BULLETIN

MISSIONARIES OF THE SACRED HEART

SEPTEMBER 2025

Shared Mission

Welcome to the third edition of our General Bulletin in 2025. The theme of this edition is 'Shared mission', inspired by the motto: "May the Sacred Heart of Jesus beloved Everywhere." This motto is both our spiritual strength and the direction of our lives as missionaries. Thanks be to God who continues to guide our journey in the spirit of mission. Through our mission, we aim to share Christ's love that heals, unites, and gives hope to people.

On this occasion, we are called to deepen our missionary experience with our confreres. There are stories from the Amazon–Brazil, a challenging yet culturally and spiritually rich region, as well as tales of a new mission in New Zealand that brings fresh enthusiasm. We are also inspired by the uplifting article from the Lay Chevalier family, along with interesting news from our entities around the world. All of this highlights the international scope of the congregation, which continues to work with faithfulness and creativity everywhere. Let us pray for one another, especially for our confreres in difficult places, that the Holy Spirit may always strengthen and guide them.

Thank you to everyone who contributed, especially the editorial team (Javier Trapero, Johny Walker MSC, Simon Lumpini MSC), who worked with great dedication to prepare this edition. May this bulletin serve as a source of inspiration and motivation for us to rejoice as missionaries and stay faithful in proclaiming the Sacred Heart of Jesus wherever we are. Happy reading.

I **Fransiskus Bram Tulusan, MSC** I



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A Spirit of Hope

“Walking Together Building Structures That Serve”. Itaici-Brazil.

The future is not fixed—it is shaped by human imagination, belief, and expectation. Yet so much of what surrounds us today in politics, social media, and mainstream commentary projects the opposite. Commentators and influencers pose as prophets of inevitability, convinced they can see into the future. But instead of merely observing, they amplify humanity’s worst fears—climate catastrophe, uncontrollable AI, hostile migrations, robotic dominance, endless wars. This constant stream of polarised narratives and doomsday warnings becomes an echo chamber of despair, reverberating across societies and into our own imaginations.

This is the danger: when despair becomes the dominant vision, people lose the will to resist it. Bombarded by dystopian images and predictions, we slowly accept destruction as unavoidable, even attractive. Disaster films, apocalyptic feeds, and news cycles reinforce a fascination with collapse. Humanity begins to embrace dystopia, not because it is true, but because we have stopped imagining anything else.

“Breaking the Cycle as Missionaries of the Sacred Heart”. At the recent General Conference of the Missionaries of the Sacred Heart in Itaici, Brazil, we were reminded that our charism is not simply to comment on the state of the world, but to transform it with a spirituality of hope rooted in the Heart of Jesus.

As MSC, we are called to refuse inevitability. We insist on possibilities. We proclaim a love without boundaries, a love that crosses nations, cultures, and divisions. We do not surrender to despair; we reactivate hope by living and preaching the possibility of reconciliation, communion, and healing. This is not naïve optimism—it is faith. Faith that the Heart of Jesus reveals a future not bound by fear but open to God’s dream for humanity. Faith that imagination, when guided by love, can envision solutions rather than only problems. Faith that the Gospel itself is a living call to break cycles of violence, suspicion, and doom with the creativity of love.

“A Collective Responsibility”. The lesson is clear: negative thoughts, repeated and broadcast, create a negative future. But hopeful imagination and belief in change can alter the outcome.

The conference called us to witness courageously:

- not to feed despair,
- not to polarise,
- not to retreat into cynicism,

but to create spaces of encounter where new prototypes of community, mission, and solidarity can be tested and lived.

As MSC, our collective responsibility is to dream differently: to hold up not the image of collapse, but the vision of Jesus’ Heart breaking in, quietly but powerfully, wherever love is chosen over fear.

In this sense, the world does not need more prophets of doom—it needs dreamers of the Heart. And it is precisely here that our charism has something radical to offer: if humanity dares to dream with Christ, if we allow our imagination to be shaped by love, then truly, a better world is not only possible—it is already being born among us.

Chris Chaplin, MSC





With joy and hope, we announce that our confrere Carl Tranter (Province of Ireland) has been confirmed as a new member of the MSC General Council by the MSC General Conference. Thank you, Carl, for your openness and generosity.

BRAZILIAN AMAZON

During the month of August, the MSC General Leadership Team did accompaniments to three MSC provinces in Brazil. Abzalón Alvarado, MSC, and Chris Chaplin, MSC, visited the Province of Rio de Janeiro; Simon Lumpini, MSC, and Bram Tulusan, MSC, accompanied the Province of São Paulo; and Gene Pejo, MSC, and Richie Gomes, MSC, from the JPIC Desk visited the Province of Curitiba. They will share their experiences through our bulletin. This edition will first cover the experience of visiting the MSC communities in the Province of São Paulo. Stories from the Provinces of Rio de Janeiro and Curitiba will be shared in the next edition.

Brazilian Amazon. When Jesus said to his disciples: “The harvest is plentiful, but the labourers are few. Pray therefore to the Lord of the harvest to send out labourers into his harvest” (Lk 10:2), he was not speaking only of his own time. These words still resonate today with particular intensity in my own missionary experience in São Gabriel da Cachoeira, in the heart of the Brazilian Amazon.

São Gabriel is a region that is both captivating and challenging. It stands out for the variety of its indigenous peoples, the stunning beauty of its landscapes, and the vitality of its communities. However, it is also a land characterised by vast distances, limited infrastructure, and, most notably, a shortage of priests and religious figures to support the faithful.

This made me think of St Paul’s question: “How can they believe in him of whom they have not heard? And how can they hear without someone to preach?” (Rom 10:14).

And yet, despite the shortage of pastors, I saw a living faith, upheld by families, catechists, and lay missionaries who, in humble circumstances, carry the Word and celebrate their faith with joy.

In villages where Mass was once celebrated four times a year, today it is only held once or twice annually, yet Christian life





endures. Catechists, chosen with patience and dedication, gather communities to pray, sing, listen to the Word of God, and pass on the faith to children. This missionary ingenuity reminded me of Pope Francis's words: 'All the baptised, whatever their role in the Church and their level of instruction in the faith, are active subjects of evangelisation' (Evangelii Gaudium, n. 120). Mission is therefore not the task of a few but the responsibility of the entire people of God.

Of course, the shortage of priests and religious is deeply felt. The sacraments are not always available, and some communities wait a long time before receiving the Eucharist. But this poverty also becomes a call.

In São Gabriel, I realised that mission is not mainly about numbers, but about availability. What the Lord expects from us is not perfection or power, but the generosity of a heart that says, 'Here I am, send me!' (Is 6:8).

Jesus' words are clear: when faced with the vast harvest, we must pray. The mission is not mainly our work, but God's. 'Pray therefore to the Lord of the harvest to send out labourers' (Mt 9:38). This is also the prayer of His Excellency Dom Raimundo Vanthuy, the current bishop of São Gabriel da Cachoeira. The mission begins with prayer and continues in trust. We are called to intercede so that the Lord may raise missionary vocations, but also so that every Christian may discover their role in this great harvest. As Benedict XVI said: "Wherever men proclaim the Gospel, a new humanity is born, and this is what transforms the world." (Verbum Domini, n. 93).

My time in São Gabriel da Cachoeira made a lasting impression on me. I discovered that mission is not just a duty, but a grace. Even amid limited resources, the Word of God always finds a way.

Like Job, I want to keep this attitude of trusting surrender: 'The Lord gave, and the Lord has taken away; blessed be the name of the Lord' (Job 1:21).

Today more than ever, we need missionaries. But above all, we need believers who are ready to be witnesses wherever they are. For the harvest belongs to the Lord, and it is He who causes the seeds sown in hearts to grow. In joys and challenges alike, mission calls us to trust in the Master of the harvest, knowing that He never stops preparing hearts to receive His Word.

Simon Lumpini, MSC

INDONESIA AND PHILIPPINES

Indonesia. I was in Indonesia from July 1-12, 2025 attending various activities. The main focus was a meeting of MSC formators from across Indonesia, held in Pineleng (1-5 July 2025). The theme of the meeting was: "Formators as companions on the journey." The aim of this gathering was to study the Emaus document and explore its application in the context of formation in Indonesia.

I was given the opportunity to accompany the formators in deepening their understanding of the document in light of the four movements of spirituality of the heart: Encounter, Intimacy, Conversion, Mission. All participants responded positively. The formators saw the Emaus document not just as a text, but as a practical guideline that could respond to the needs of MSC formation amidst the challenges of the times. The discussions that arose were also very lively. We talked about how to bring this document to life in the community, how to help students experience God in their daily lives, and even how to build a more human and compassionate formation atmosphere. In addition, I had the opportunity to meet personally with the students in the scholasticate and novitiate.

The meeting with the formands felt warm and friendly. From the beginning, I said that I did not come to teach them, but rather to share experiences and open a space for dialogue. I listened to their stories—some were full of enthusiasm, while others were filled with anxiety. We also talked about the purpose of the congregation's formation, about the call to religious life, and also about the challenges they face.

Philippines. On 13 July, I continued my journey to the Philippines. This time, I was not alone because Simon Lumpini also joined me (13-20 July). We arrived as part of the Initial Formation Commission team for the congregation. We were greeted with warm hospitality from





the moment we arrived, and during our stay, we stayed at Chevalier Home.

The main purpose of our visit was to support several MSC formation houses in the Philippines. The three main places we visited were the Scholasticate in Manila, the Novitiate in Bulacan, and the College in Suri-gao. In each meeting, we did not come to impart a lot of theory, but rather to listen to the experiences of the students. Through open dialogue, we also aimed to remind them of the purpose of MSC formation in light of the Emaus document.

One point we highlighted was the identity of the MSC. We stressed that the MSC is a religious congregation, not a clerical one. This means that the core identity of an MSC is that of a religious person grounded in religious values, not just in performing priestly duties. This explanation was very well received. Many students felt that their sense of calling became clearer when they realised that being an MSC primarily means being a religious, with all the responsibilities and lifestyle that entails.

The students' reaction was very encouraging. They listened carefully and responded thoughtfully. Some of them shared personal stories about their formation journey and the challenges they faced. Besides the accompaniment, we also had the special chance to attend the entrance ceremony at the Aspirancy and College. After eight days full of activities and meaningful encounters, on 21 July we returned to Rome from Manila. Thanks to all our conferers in Indonesia and the Philippines who made our supporting process possible.

Bram Tulusan, MSC





Our Shared Mission

Following the second Vatican Council, when religious orders were asked to go back to the source of their charism, the original vision of Jules Chevalier for three branches, the third being laity was rediscovered and embraced by the leaders of the time. The European laity began to develop autonomous structures enabling them to live the vision of Fr Chevalier as a third branch alongside the professed. The emergence of the laity as a movement in its own right has truly been a shared mission between visionary and committed laity and religious men and women and the following text outlines the work of those great pioneers and captures their names in honour of their work.

They undertook much of the initial work involved in bringing to birth the vision of an International Family of Laity and in 1995, including organising the first international 'lay meeting' in Issoudun, France. This meeting had limited participation of people from outside of Europe and was organised at the joint request of Fr Michael Curran, then MSC Superior General, and the Franco-Swiss MSC Provincial Fr Rouff. That meeting led to the formation in 1997 of the steering committee of the Council of Laity of the Franco-Swiss MSC Province, with Louis Joly as co-ordinator.

In 1999, the European Council invited the laity to attend another international gathering in Issoudun - this time it was a truly international event with participants from many parts of the world, and this gathering is regarded as the first of the International

Assemblies where a global alliance of members of the laity was formed.

One aim of that meeting was to form an International Leadership Team. In order to limit costs, membership was limited to European lay members from Belgium, France, Switzerland, Germany, Ireland, England, the Netherlands, Slovakia and Spain. There were seven founding lay members, as well as a representative from the three Congregations and a representative from Cor Novum, Issoudun. The names of the founding members were:

Louis JOLY, president and treasurer (France)

Marie-Blanche CORDONIER, secretary (Switzerland)

Sue KIMBERLEY (England)

Mimi van POPPEL (The Netherlands)

Angeles FONDEVILA (Spain)

Sr Stephani ORLOWSKI MSC (Germany)

Rita CLEUREN (Belgium)

Sr Suzanne BEIGNON FDNCS, General Council representative (France)

Sylvie Barghon

From 2000 onwards, the European Committee met twice each year in Lyon, France. The Committee recognised that it had an international mission and worked hard to stay in touch with members and to create the collegial and structural foundation for future development of the movement. Louis undertook the roles of Secretary General and Treasurer from 1999 to 2007 when Rita Cleuren from Belgium succeeded Louis. The official headquarters of the international Association of Laity moved to Brus-



sels in 2016. The Franco-Swiss lay organisation had allocated considerable funds for the formation of their laity, and they donated the entirety of these funds to the European Council of Laity. Administrative and accommodation costs for meetings were paid from this fund and the travel expenses to and from Lyon were borne by the European countries.

During this period, groups were also forming all around the globe and national and regional structures were beginning to develop, particularly in Southern and Central America. The European Lay Council recognised the diversity that existed (and still exists) amongst a membership that comes from most continents and many, many countries and it saw the need to organise another international meeting outside of Issoudun, and thus, the second International



Assembly was held in 2008 in Santo Domingo, Dominican Republic. One of the goals of that meeting was to establish a fully-fledged International Lay Council. While significant progress was made towards the achievement of that goal, it was not fully realised until the third Assembly in Sao Paulo, Brazil in 2017.

It was around this time that the name of the Laity of the Chevalier Family was added to the wall plaque of the Basilica of Notre Dame of the Sacred Heart in Issoudun, alongside the MSC men and women and the Daughters of our Laity of the Sacred Heart.

Following the 2008 Assembly, the European Lay Council continued to work towards the goal of a truly international and representative Council of the Laity of the Chevalier Family. The connections between Europe and the wider global family grew stronger through visits to many parts of the world, funded by European laity and religious. Jozefa Meys, Hannie Jansen and Rita Cleuren were key figures in the work that occurred between 2008 and 2017, and the global family owes these tireless pioneers a great debt of gratitude.

Others who contributed were Sara Nash from England who succeeded Sue Kimberley, Sylvie Barghon from France who succeeded Marie-Blanche Cordonier from Switzerland, Helen Gabcova from Slovakia, Elena Cedrola and Anna Mazzonzelli from Italy.

Throughout those early days the laity were accompanied by dedicated professed men and women who attended meetings in Miribel, Paris and Lyon. In particular, we thank:

MSC: Michael Curran, Mark McDonald, Nick Harnan, Francisiskus Wahyudi

FDNSC: Relida Gumur, Merle Salazar, Madeleine Ngoy

MSC Sisters: Barbara Winkler, Nicola Sprenger

... a movement of people who understood their place in the Family as a third branch as envisaged by Jules Chevalier.

The third International Assembly was held in Sao Paulo, Brazil in 2017 and this meeting proved to be the turning point in the development of the lay movement. A document of Guiding Principles and Developmental Statutes was accepted as the foundational organisational directions of the Laity of the Chevalier Family and an election was held for an International Council:

Alison McKenzie (Australia) was elected as General Secretary and Doris Machado (Brazil) as the Deputy. Rita Cleuren was invited to join the committee and Fr Hans Kwakman MSC continued as the Spiritual Companion to the Council. Later, Peter Cheong from Korea was invited to join as a member of the Council. That Council did not share a language and was assisted in translation by Fr Richard, msc and Maria-Olimpia Stottrop Klose.

That Council undertook much of the foundational work required to create a truly international organisation. One of its main tasks was to expand the understanding of laity beyond a group who were dependent on their religious companions to a movement of people who understood their place in the Family as a third branch as envisaged by Jules Chevalier.

International writing teams were formed. They drew on the writing of E Cuskelly, H Kwakman, D Murphy among others and began to develop documents about the distinctiveness of our shared spirituality when lived by lay people. The International Council farewelled Fr Hans Kwakman as Spiritual Companion and welcomed Sr Merle Salazar to the role.

The fourth international Assembly was held in Cebu, Philippines in 2024. The theme of that Assembly was One in Heart in Caring for our Common Home.

Close to 30 different nationalities were represented at that Assembly and a second International Council was appointed with Alison McKenzie (Australia) as General Secretary, Petrus Marinka (Indonesia) responsible for Formation, Aidan Johnson (Australia) responsible for Information Technology, Patricia Rivas Molina (Guatemala) responsible for Finance. Dorothy Pion (Papua New Guinea) was a part of the Council for a short while replaced by Doreen Hendriks (Namibia)

The current Council is formalising the connections with our more than 40 member countries and is utilising a variety of digital and print communication processes to connect the global family more deeply and to foster bonds of friendship and collegiality. The Council has developed the role of Regional Coordinators to create stronger regional bonds that draw the membership together. Succession planning is very important to enable future growth and development.

We laity are so grateful to be able to contribute to the shared mission of making Jesus' Sacred Heart known and loved everywhere.

Alison McKenzie, LCF



Together for the Heart of Jesus: a fraternity that becomes a mission

When we talk about shared mission, many people first think of collaboration in the field: priests, brothers, sisters, laypeople, and volunteers united around the same pastoral project. But before this is lived out in the world, shared mission must be envisioned, experienced, and savoured at home, meaning within the community. In a fragmented world marked by individualism, competition, and the quest for power, discussing shared mission is not just a pastoral strategy or an organisational choice. It is a prophetic act. It is a way of living the Gospel against the tide. It shows that the Church can still be a place of true fraternity, mutual respect, and fruitful collaboration. 'By this everyone will know that you are my disciples, if you have love for one another' (John 13:35). In the vision of Father Jules Chevalier, Founder of the Missionaries of the Sacred Heart, mission is born from a pierced Heart, open to all. Living the shared mission today means making our communities prophetic places, spaces where the world can see that love is stronger than barriers, that fraternity is possible, that God is near.

According to Pope Francis, shared mission is a vision of the Church in which all the baptised are called to be missionary disciples. It is a vision that requires a change of mentality, collaboration among different members of the Church, and a tangible commitment to service and the proclamation of the Gospel. He further notes that this shared mission is a source of joy and renewal for the Church. By working together, the various members of the Church can strengthen their unity and sense of belonging.

This mission is not only for a few specialists. It is entrusted to everyone who wishes to live according to the spirit of the Heart of Jesus: with compassion, fidelity, courage, and gentleness. Sharing this mission means becoming a collective sign of hope in a world that longs for genuine love. 'You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last.' (Jn 15:16) This verse reminds us that vocation is not only personal but always directed towards service.

Jesus chose twelve apostles who differed in character, competence, and mission, but he gave them one table and one loaf of bread. If, even during their formation, the table, prayer, and mission are shared, a culture is built where differences do not cause division but instead complementarity. Therefore, we must act early on mindsets, structures, and concrete experiences. Waiting until the end of formation is already too late, as stereotypes will have become firmly established. This particularly calls on leaders who struggle to

bring young people together in formation, especially when it is divided according to candidates' choices. How can we speak of a shared mission tomorrow if we are not living it now?

In our formation houses, from the beginning, we must clearly state that the primary call is to religious and missionary life, rather than to the priesthood or fraternity as two separate groups. Formators should emphasise the shared consecration: the same vows, the same charism, and the same commitment to the mission. They should also include common modules on religious vocation and shared mission in doctrinal and spiritual formation before any specific formation. It is better to avoid privileges or distinctive signs that highlight one vocation at the expense of the other.

All the while knowing that the world is not mainly seeking experts in theology or managers of institutions. It is hungry for genuine relationships, compassion, and lived truth. The shared mission becomes a prophetic space when it offers an incarnate response to this thirst: communities that not

It is a vision that requires a change of mentality, collaboration among different members of the Church, and a tangible commitment to service and the proclamation of the Gospel.

only speak of Christ but also make him visible through the way they are together.

A shared mission becomes prophetic when it moves beyond merely sharing tasks to embracing a sharing of charisms, vocations, and visions, with a deep respect for differences. It proclaims a Church that does not rank vocations but honours them all as essential to the Body of Christ. 'There are different kinds of gifts, but the same Spirit; there are different kinds of service, but the same Lord.' (1 Corinthians 12:4-5) In this context, collaboration among priests, brothers, sisters, and laypeople becomes a living witness that the love of Christ can break down walls of separation. This diversity lived in unity serves as an image of the Kingdom. 'The Church recognises that she must encourage the participation of all in the evangelising mission, for "the entire People of God proclaims the Gospel"' (Pope Francis, *Evangelii Gaudium*, §111) The shared mission is also prophetic because it transforms us. It teaches us patience, listening, and recognising the other as a gift. It shows us how to step outside our certainties and discern together what the Holy Spirit inspires. 'Bear one another's burdens and so fulfil the law of Christ.' (Galatians 6:2)

It makes us disciples on a journey, called to grow together in communion, forgiveness, and mutual trust. 'It is necessary to recognise with lucidity and courage that commu-

nion is the major challenge facing the Church. (Novo Millennio Ineunte, John Paul II, §43)

It is not easy. It is never perfect. But it is already a sign of the Kingdom. And it is, perhaps, our most beautiful way of being Missionaries of the Sacred Heart today.

We will share the mission of Christ as Jules Chevalier received and transmitted it: to make the Heart of Jesus known and loved worldwide, especially where love is most scarce. In practical terms, this involves witnessing to God's compassionate love through our actions, words, commitments, and life choices.

Our houses of formation can become genuine laboratories of fraternity and evangelisation if we choose to see them differently: no longer simply as places of study or discipline, but as vibrant spaces of fraternity, mutual learning, and co-responsibility.

The mission belongs to no one; it passes through all of us. When we live it together, our gifts complement each other, our limitations are eased, and Christ becomes visible among us. Sharing the mission means accepting to be sent out together, like the disciples on their journey, so that the world may see and believe.

'The mission is like a lamp: alone, it lights up a corner; together, it illuminates the whole house.'

Simon Lumpini, MSC

Umukho Kharã Nipetirã Ehõpeorã o'Hakū Mari Ma'mi Heripona Née! Eternamente!

(may the Sacred Heart of Jesus be loved everywhere, in tukano language)
São Gabriel da Cachoeira-AM, August 2025

My brothers,

I am writing to share a bit of our experience here during our mission in São Gabriel da Cachoeira, in the heart of the Amazon, which is the most indigenous municipality in Brazil, with over 24 ethnic groups and five co-official languages: Tukano, Nhegatu, Yanomami, Baniwa, and Portuguese.

I am Brother Leonardo Machado de Araújo, MSC, and I have been working at the "Mamãe Margarida" Centre, a project of our diocese (São Gabriel da Cachoeira) that welcomes children and young people with disabilities for two years. When I arrived here, I had no idea how deep my experience would be. I faced a tough reality, but one also filled with

signs of hope. Among many indigenous peoples in the past, children with disabilities were rejected. Some were hidden, and most were condemned to die soon after birth. This moved me deeply because it revealed a silent wound: life was not regarded as a gift, but as a burden.

This is where I live my daily missionary life. I feel that this mission has a special touch because I work closely with the FDNCS. Here, I teach music and Brazilian Sign Language (Libras). These are simple tools, but they have the power to broaden horizons. Music awakens joy, heals wounds, and fosters a sense of community. I have seen children who were withdrawn and inward-focused start to smile while playing an instrument or singing. Libras



breaks the silence and gives voice to those who often go unheard. Teaching signs and seeing a child communicate for the first time feels like witnessing a miracle: it's a heart opening up to life.

Here, I discover every day that it is not me who transforms, but the children themselves who transform me. They teach me to be patient, to value small progress, and to believe in the power of life. Every smile, every gesture, and every hug I receive is a sign of God's presence. Often, I arrive to teach a class, but I return home with a full heart because I have learned from them.

I cannot deny that there are challenges. Resources are lacking, materials are limited, and prejudice remains a strong barrier. But it is precisely in these moments that I better understand what it means to be a Missionary of the Sacred Heart. Our charism calls us to be where no one else wants to be, to be the Heart of God on Earth, especially in places of pain, exclusion, and fragility. The Mamãe



Margarida Centre is such a place: a space where God's love is visible, simple, and concrete.

I can say that this mission has become a true school of the heart for me. Here, I learn every day that loving isn't just about speaking kindly or doing great things. Loving means being present, being patient, believing in others, giving time, and caring for each life as if it were one of a kind. What we experience at the Centre is exactly that: showing the Heart of Jesus to those who need it most.

Dear brothers and sisters, I share this testimony to express that, even amidst challenges, I feel truly fulfilled in this mission. I see that the charism of the Chevalier family remains vibrant and fruitful here in the Amazon, among the indigenous peoples and children whom the world often overlooks. The Mamãe Margarida Centre is a fragment of the Kingdom of God planted in this soil, and I am delighted to be part of this story.

I ask you to pray for us, that we may never lack the courage to stand by the little ones. May the Sacred Heart of Jesus continue to guide and support us, so that we may always be a presence of tenderness and hope.

From heart to heart,

Añũ, (thank you in the Tukano language)

Heriporã heopero O'ākohō, Ūsare ñubu'epeoya! (Our Lady of the Sacred Heart, pray for us)

Leonardo Machado de Araújo, MSC

Loving means being present, being patient, believing in others, giving time, and caring for each life as if it were one of a kind.

In Christ we are seeds of Peace and Hope

An invitation to a fruitful experience of the Season of Creation



Garden of Peace

Isaiah 32:14-18

Pope Francis, of blessed memory, published the encyclical *Laudato Si* in 2015, in which he voiced his concerns about the harms inflicted on our Common Home. Since then, through an ecumenical partnership, the project called Season of Creation was established. It invites Christians to reflect on the respect and care that should be shown to all creation and to pray for this intention, recognising that creation is a gift from God that must be protected. The Season of Creation runs from 1 September to 4 October. 1 September is the World Day of Prayer for the Care of Creation, observed among Catholics since 2015, and among Orthodox Christians since the 1980s. The closing date, 4 October, honours St. Francis of Assisi, patron saint of ecology and author of the *Canticum of the Creatures*, which is the namesake of Pope Francis' encyclical. This year, for the World Day of Prayer for the Care of Creation, Pope Leo XIV wrote a message in which he states that "in Christ, we are seeds. Not only that, but "seeds of Peace and Hope."

The Holy Father's message is rooted in the experience of the Jubilee. It is therefore worth recalling the call for hope made in the Bull of Proclamation of the Holy Year, which recognises that there is an ecological debt 'linked to trade imbalances with ecological consequences and the disproportionate use of natural resources historically made by some countries' (cf. n. 16). Number 4 of the Bull also reminds us that we have lost the ability to admire creation, we no longer await the changing of the seasons, we do not observe the life of animals and their cycles of development, and that we should have a simple gaze, like that of St. Francis (cf. n. 4), a gaze capable of praising God for creation, feeling part of it, part of a large family; and not a gaze of greed and utilitarianism, which views the gifts of the earth with a market-oriented perspective.

The Jubilee reminds us that our life is a pilgrimage, that we are walking towards the Lord, but we must think of those who will come after us; all are called to contemplate the beauty of Creation, to experience the goodness and gifts of God contained in our Common Home. When God finished his Creation, he 'saw that everything was very good (Genesis 1:31). We are responsible for caring for our Common Home, for God wanted our cooperation in his project.

Still in the Message, Leo XIV writes that "in various parts of the world, it is already evident that our earth is falling into ruin. Everywhere, injustice, the violation of international law and the rights of peoples, inequality and greed are causing deforestation, pollution and the loss of biodiversity. Extreme natural phenomena, caused by man-made climate change, are increasing in intensity and frequency, without taking into account the medium and long-term effects of human and ecological devastation caused by armed conflicts."

Seeds of a new world, we are called to care for and protect Creation, for it is 'a project of God's love, where every creature has value and meaning' (LS 76). This is not a matter of deifying the earth, as Pope Francis taught in *Laudato Si*, but of understanding that 'everything is a caress of God' (LS 84) and that creation 'is a continuous revelation of the divine' (LS 85). We are invited to an integrated, committed spiritual experience, because 'spirituality is not disconnected from the body, nature or the realities of this world, but lives with them and in them, in communion with everything that surrounds us' (LS 216).

In this Season of Creation, may we pray for awareness of the crimes committed against nature and against humanity itself, especially the poorest; may we embrace concrete projects, propose changes, and adopt habits that aim at care and respect for our Common Home. May the Holy Spirit lead us to a genuine ecological conversion and give us the grace to fight for an Integral Ecology. So be it.

Father Sérgio de Jesus Azevedo, MSC
Deacon Leonardo Henrique Agostinho, MSC

Rediscovering The Heart of Mission

Our journey from Rome began on 7 August. After a long flight, we finally arrived in São Paulo at 5:00 a.m. At the airport, we were welcomed by Luis Carlos and Rodrigo, who kindly took us to the Provincial House to rest. In the afternoon, we set off again, this time to Campinas to continue our journey to Manaus, accompanied by Girley. After spending the night at the airport, we boarded a plane the next day to São Gabriel da Cachoeira. About two hours after take-off, I looked out the window and was mesmerised by the breathtaking view below. For the first time in my life, I saw the vast Amazon rainforest with my own eyes—an endless sea of green, interrupted only by the long, winding path of a large river.

The sight stirred something deep within me: awe, wonder, and gratitude. At that moment, I realised that this was no ordinary trip. It was an encounter with God's creation, a place where His presence was etched in the land, the water, and the lives of the people. When we landed, we were warmly welcomed by Julio, who came to pick us up and take us to the MSC community there.

First Impressions in São Gabriel da Cachoeira. My first experience visiting São Gabriel da Cachoeira in the heart of the Amazon was profoundly moving. Until then, the Amazon had been a distant reality for me—something I associated with news reports, documentaries, and television programmes. But now, standing here, meeting the people, and breathing in the air of the Amazon rainforest directly.

I felt a deep gratitude to God for allowing me to be there. As a missionary, I have always believed that our vocation is to go wherever we are called to serve, but being in the Amazon gave new meaning to that faith. Standing among people who live in such a remote and challenging place, and sharing even a small part of their lives, was a very meaningful experience for me.

The Presence of MSC in the Amazon. During my stay there, I was greatly inspired by my three colleagues—Leonardo, Alex, and Julio—who have dedicated themselves to serving the people in this region. Their presence is not merely physical; it is a commitment marked by deep faith and perseverance. They live alongside the people, share their struggles, and bring the Gospel into every aspect of daily life.

The challenges they face are enormous: huge distances separate communities, travel conditions are difficult and sometimes dangerous, and they live with very limited resources, as well as various other socio-economic problems. However, instead of despairing, they continue to serve with extraordinary joy and faithfulness. It is precisely in the midst of these difficulties that God's love shines through their lives. Seeing their example reminds me that mission is not about big achievements or spectacular successes, but about faithfulness in small yet consistent acts of love and service.

Rediscovering the Heart of Mission. This visit renewed my understanding of what it means to be a Missionary of the Sacred Heart (MSC). Our primary vocations are not about having outstanding skills, extraordinary talents, or the ability to achieve perfect results. Our primary vocations are about presence—being there with an open heart, willing to accept people as they are.

The people I met in the Amazon were not looking for a superhero, someone who could solve all their problems or impress them with extraordinary skills. What they needed most was something much simpler and more profound: a missionary with a listening heart, a heart willing



Heriporã heopero O'áko.
Nossa Senhora do Sagrado Coração

to walk alongside them, and a heart that serves with sincerity and love.

This discovery touched me deeply. It reminded me that our mission is not determined by what we achieve, but by the love we bring to our relationships. Presence itself—when offered with compassion and humility—becomes a channel through which the face of Christ’s compassion is revealed.

A Week of Faith and Gratitude. The week I spent in Amazon was more than just a visit; it was a profound journey of faith. I realised that mission is not just a duty given to us. It is a gift of self that brings new life to those we serve and to ourselves. In simple prayer meetings, in shared meals, and even in silence, I experienced the presence of Christ in a new way. The Amazon taught me that true mission does not always require big words or impressive programmes. Sometimes, it is enough to be there, to sit with someone, to listen, and to share ordinary moments in life. As I look back, my heart is filled with gratitude—for the journey itself, for the people I met, and for the renewed faith within me. The Amazon was not just a place I visited; it became a teacher, once again showing me the essence of being a missionary.



I return from this experience carrying not only memories, but also a renewed commitment to live out my vocation with simplicity, being present, and love. For me, the Amazon will always be a reminder that God’s love is alive and at work in the most unexpected and remote corners of the world. And for that, I am genuinely grateful.

Fransiskus Bram Tulusan, MSC

Digital Missionaries

On 28 and 29 July, after years of work to define how to spread the word of God, transmit the lifestyle of Christ, and make the Church present in the digital world, a historic event was celebrated: the first Jubilee of Digital Missionaries and Catholic Influencers. Pope Francis had encouraged the Dicastery for Communications to work to develop this line of evangelisation. It was so important to him that at the last Synod of Bishops, a specific working group on digital pastoral care was formed, which was very well received and aroused, in the bishops themself-



ves, a special interest in carrying out this missionary work from the different dioceses. It recognised the importance of ‘the evangelisation of the culture of the digital environment’ (Final Document, n. 58) and guided ‘The mission in the digital environment’ (Final Document, n.8). With all this background, the Jubilee of Digital Missionaries and Catholic Influencers was presented with the aim of defining how to develop this digital mission, taking for granted that it is already a reality and that the mandate to go and evangelise that Jesus gave us as his followers now also includes the “digital continent”.

Beyond the content, ideas and reflections that were shared, it is worth highlighting the atmosphere of fraternity. People of very different ages and backgrounds, priests, religious, lay people, young people, fathers and mothers... from more than 50 countries on five continents embraced, greeted and conversed with each other, recognising each other as equals. Not even the number of followers made a difference between people. It did not matter whether they had hundreds, thousands or millions of followers; the atmosphere was truly one of community. One body (1 Cor 12:12-27).

The Holy See has taken the digital mission very seriously. Cardinal Parolin, Secretary of State of the Holy See, Cardinal Fisichella, Pro-Prefect of the Dicastery for Evange-

lisation, Dr Ruffini, Prefect of the Dicastery for Communications, and Monsignor Lucio, Secretary of the Dicastery for Communications, who spoke to participants about the attitudes that digital missionaries should have and how to convey content on social media. They emphasised the idea of encounter, of people meeting other people, the value of listening and, above all, the value of witness, focusing on “missionary witness” as the attitude of recognising the other as a neighbour. From this perspective, the content posted on social media by a digital missionary should be a proclamation that inspires faith. In many cases, missionary work on social media is a first proclamation.

Another constant emphasis was on walking in the Church, for the Church. Being in relationship with one another and feeling part of a group. Like missionaries working in the field, the digital mission is also communal and in line with the Church.

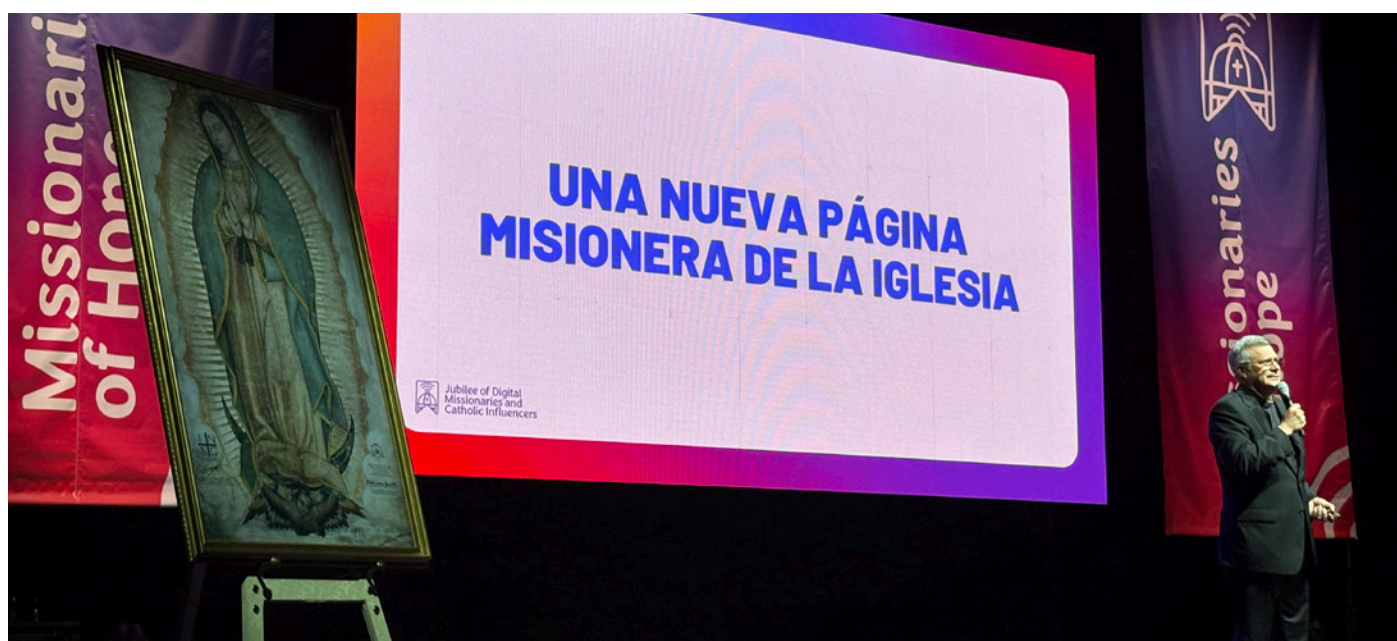
We must be aware that Christ’s message is not merely content that is published with varying degrees of success. It is not the recognition of followers that we should seek, since, as people, digital missionaries are instruments of God. In this way, authenticity was also emphasised, being faithful to the word, because the digital missionary is not a brand to follow, but rather the presence of God. In the evening, St. Peter’s Basilica was reserved for digital missionaries. Presided over by Cardinal José Cobo, Adoration of the Blessed Sacrament was celebrated, serving as a real encounter with Christ. Digital evangelisation also needs prayer. Each piece of content must be prayed over before being published.

And it is not only the word, not only evangelisation and the transmission of the faith that are part of the digital mission. After the final Mass, presided over by Cardinal Tagle, Pope Leo XIV made a surprise appearance. Address-



ing the digital missionaries, he issued three challenges: to be bearers of peace and Christian hope on social media; to always seek the “suffering flesh of Christ” in every brother and sister we encounter on the internet; and to go out and repair networks and build other networks, networks of relationships, networks of love, networks of free exchange, in which friendship is authentic and profound. The digital mission also risks becoming virtual and diluted. For this reason, digital missionaries are encouraged to meet in parishes, youth centres, and religious organisations to participate in the sacraments and maintain a connection to the real and true Church. The encounter is digital, but the people are real. The publications are virtual, but Christ, His message, and the presence of God and the Spirit remain authentic.

Javier Trapero



Caritas in Action

Living the Gospel at the Borders

“For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me.” – Matthew 25:35

Foz do Iguaçu, Paraná – Brazil

When you enter the parish of São Pedro in Foz do Iguaçu, you quickly notice that this is no ordinary community. Here, in the midst of a border region where Brazil, Paraguay, and Argentina meet, the Gospel is not only preached from the pulpit—it is lived daily through Caritas, the social arm of the Church that embodies Justice, Peace, and the Integrity of Creation (JPIC).

In a recent conversation, Jefferson Drum Morales, coordinator of Caritas São Pedro, recalls how it all began:

“People used to come to the parish office for food, but we didn’t know who truly needed it. Father Ivan, then the parish priest, invited me to join Caritas. We started visiting families—seeing with our own eyes their struggles, their



needs. That was the beginning of a mission that has never stopped growing.”

From those humble beginnings, Caritas expanded beyond distributing food. Today, it also provides clothing, furniture, medicine, water and even helps pay electricity bills for families in crisis. Each second Sunday of the month is now celebrated as Charity Sunday. Parishioners bring donations of food, clothing, or any other items they can share, placing them at the service of their brothers and sisters in need.

Jefferson explains that the needs are constantly shifting: “Every month, the number of people who come to us increases, but we also have to carefully evaluate, through our registry, whether these families truly need assistance. There were months where we served around 50 families with food baskets, but other times it has dropped to only 20. It varies, you know. What matters is that we are present, ready to respond, whether it is for many or for few.” Father Dirceu Lopez, msc, the current parish priest, has continued to strengthen this mission:

“When I arrived, I wanted to understand how Caritas worked. Once I saw the dedication of the volunteers, I knew I had to support it fully—with space, resources, and encouragement. This is the Church at her best: serving Christ in the poor.”

The work is challenging. Foz do Iguaçu has become a refuge for migrants and displaced people, especially Venezuelans fleeing crisis, along with families from Paraguay and Argentina seeking stability in Brazil. In them, Caritas sees not statistics, but living persons—mothers, fathers, and children whose dignity must be upheld.

Volunteers are the heartbeat of this mission. Each one finds their role: packing food bundles, visiting families, offering legal guidance, giving counselling, or simply listening with compassion. Jefferson explains:

“Everyone has a gift, a way to serve. Some pack bags, others visit homes, others pray with families. The impor-





tant thing is that everyone can do something. This is how the Gospel becomes concrete.”

In a world marked by migration crises, poverty, wars, ecological destruction, and countless forms of human suffering, the experience of Caritas in São Pedro Parish reminds us that JPIC is not an abstract principle. It is an invitation to see, judge, and act, just as the Gospel calls us to do.

Standing at the triple border, this community becomes a beacon of hope: proving that even in times of uncertainty, faith can inspire people to build bridges, not walls.

As Jefferson concludes with conviction:

“Caritas is not just about giving food, it’s about restoring dignity. We may not solve all the world’s problems, but here, at least, no one is left unseen.”

And in this work, one sees the truth of Jesus’ words: “Whatever you did for one of the least of these brothers and sisters of mine, you did for me.” (Matthew 25:40).



Choosing the way Few speak about

Last night, after the JPIC (Justice, Peace, and Integrity of Creation) presentation, I received a quiet but deeply moving comment from Camilla’s father. (Camilla was our personal interpreter ‘English – Portuguese’). He approached me privately and said, “Thank you for this kind of topic. In the Church and from many priests, I seldom hear these things. Only a few priests talk about JPIC.”

His words moved me. They reminded me of the quiet hunger in the hearts of many of our faithful—not only for bread to sustain the body, but also for a prophetic word that provides meaning, direction, and courage in today’s

complex realities. When I heard his gratitude, I was reminded of Jesus’ words: “The harvest is plentiful, but the laborers are few” (Luke 10:2). Indeed, there is a vast harvest waiting—not just of souls longing for heaven, but of lives thirsting for justice, families yearning for peace, and communities crying out for the healing of creation.

Speaking of JPIC is not to introduce something alien to our faith. Rather, it embodies the Gospel itself. It involves walking in the footsteps of the Lord who came “to bring good news to the poor, to proclaim liberty to captives, recovery of sight to the blind, and to set the oppressed free”

(Luke 4:18). As Camilla's father said, not everyone dares to openly take up this mission. For some, it appears too controversial, too risky, and too demanding. Yet, the Gospel is demanding. The Cross itself is demanding. Even if we have chosen this life of following Christ, we are still called to walk what Robert Frost once described and entitled the best-selling book of Scot Peck as "the road less travelled." The road of JPIC is exactly that—less travelled. It demands courage to speak when silence would be easier. It calls for action when indifference would be more comfortable. It urges us to prophetic witness when conformity might win us more approval. To take this road is to embrace both the beauty and the burden of discipleship. There is a deep paradox here: when we talk about justice, peace, and caring for creation, some will listen with joy and gratitude, but others may resist or even criticize. Jesus Himself reminds us: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matthew 5:10). JPIC is not just a topic for lectures or gatherings; it is the very heartbeat of Gospel living. To feed the hungry, comfort the broken, challenge the unjust, and heal the wounded creation—this is to live the Beatitudes.

What struck me most in Camilla's father's words is his sense of surprise—that these topics are not often heard from the pulpit. And yet, should they not be the very heart of our preaching? What good is it to proclaim faith without charity, or to celebrate sacraments without justice? St. James asks us pointedly: "If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, 'Go in peace, keep warm and well fed,' but does nothing about their physical needs, what good is that?" (James 2:15-16).

The path of JPIC is not optional; it is essential. It calls us to authenticity and coherence between what we believe, what we celebrate, and what we live. The Eucharist we celebrate must flow into the Eucharist of daily life—breaking ourselves like bread for others and pouring ourselves out like wine for the sake of the Kingdom.

Today, I carry this reflection with me: when people hear us speak of JPIC, some may say, "This is rare." But perhaps this rarity is exactly the invitation—to give voice where silence rules, to bring hope where despair lingers, and to embody God's tenderness where the world has grown cold.

To those who walk this less-travelled road, we are never alone. Christ walks with us. The Spirit sustains us. The Sacred Heart beats with us. And in every step taken for justice, peace, and the integrity of creation, the Kingdom quietly breaks through—like a seed falling into the earth, destined to bear much fruit.

Let us then choose, again and again, the road less travelled. For on that road, we will find the Heart of Christ—and in His Heart, we will find the world He so deeply loves.

Richie Gomez, MSC



The Mission of Fr. Cicero, msc

Heart of the Gospel in Curitiba

In the bustling, urban landscape of Curitiba, Brazil, Fr. Cicero Sabino Mendes, MSC (53), brings the tender heartbeat of the "Spirituality of the Heart" into streets and homes often overlooked by society.

A native of Pernambuco in northern Brazil, Fr. Cicero, msc comes from a devout, missionary family, including a sister in the Daughters of Charity serving in Ecuador. Now celebrating eighteen years of priesthood—including three years as parish priest of Our Lady Help of Christians—he stands as both Minister of the Word ("food for the soul") and Minister to the needy ("food for the body").

This is the story of prophetic mission and Catholic Social Action alive in the heart of urban Curitiba—a ministry grounded in JPIC (Justice, Peace, and the Integrity of Creation) and Gospel values.

Spiritual Fitness and Service. Fr. Cicero says: "I feel good and happy as a Missionary of God's Heart. Being a pastor means caring for ourselves, too - I do biking, and have regular exercise, and nurture my spiritual needs as well. Celebrating the sacraments and teaching catechesis is spiritual nourishment. Serving the temporal needs of other people - feeding bodies - is sacred too."

Under his guidance, the parish runs several sustained social works:

- Saturday Lunch Boxes and Monthly Food Basket Distributions for those who have no home.
- An Open House regularly offers clothing and other provisions. For three years, long-time volunteers Magda Giovanna de Souza and Maria Vanda Martins have helped distribute essential needs—an offering that brings joy to both giver and receiver.

- A faith-filled support network from the parishioners and volunteers, according to their abilities, providing what they can: time, goods, encouragement, and prayer.

With 31 migrant families, “We accompany them in whatever they need—so they can take the next step in life. Some come back and help others in return, but many do not.”

Near the parish, Fr. Cicero serves as the spiritual guide at a 75-bed rehabilitation centre, run by the Carmelite Sisters and partly funded by the government. The facility, over-

seen by Sisters Luz Albina Jansasoy, Graciela, and Yune-mi, treats individuals struggling with substance abuse. Bringing the Gospel of compassion into a place of significant human vulnerability, exemplifying the Spirit of solidarity in Catholic social teaching on caring for the marginalised, and reflecting Jesus’ ministry to the brokenhearted (Luke 4:18).

Prophetic Action in a Modern City and journeying to the disadvantaged is not built on grand programs, but on the unfolding love that has been witnessed in small gestures:

- Sharing meals with the homeless becomes an encounter with Christ (Matthew 25).
- Accompanying migrants transforms reception into kinship.
- Ministering within a rehab centre brings spiritual healing to bodies that have forgotten how to pray.
- Empowering volunteers becomes a realisation of community.

In the heart of Curitiba, Fr. Cicero lives a prophetic ministry. He reminds us that faithful ministry must simultaneously address spiritual hunger and social brokenness. In this lies the transformative power of the Gospel and the embodied spirituality of the Sacred Heart.

May his witness inspire others worldwide to advocate for peace with justice—even in cities marked by complexity. In living prophetic JPIC, may we—even unknowingly—lead others to the Sacred Heart, where hope and healing become visible.



Indigenous Peoples Fighting for Peace, Justice, and Well-Being

“Poteri karã, wakũ tuhtuá, ayurõ, kahti sirisé” (Tukano dialect, Amazon, Brazil)



Dear readers,

With gratitude and deep commitment, I join you in this Season of Creation (September 1 – October 4), as One Humanity in One Common Home. I will share with you not only my personal struggles but also the daily challenges faced by my people, the indigenous peoples of the Amazon. My hope is that these words open hearts to see that our struggles are not only necessary but also sacred, and that they call for reflection, solidarity, and support.

I am Fr. Sérgio, MSC (Doé), born in the indigenous community of São José II (Botepori Buá – Embu Tree Hill), in São Gabriel da Cachoeira—a region where indigenous presence is strong and alive. I was raised in the village, immersed in our culture and traditions. Even now, though I live in Bauru-SP, my indigenous identity remains firm: my roots continue to shape who I am, how I serve and how I live.

The Cry of My People. What compels me to write is the pain of seeing my people - my brothers and sisters - suffering violations, disrespect, persecution, and even violence that claims lives.

This pain is not abstract; it is very personal. For us, whether in villages or cities, we are one family. Today, the awareness of being indigenous unites us as relatives. This kinship bond strengthens our resistance and gives us courage.

Yet, despite recognition in the Brazilian Constitution (Article 231), which upholds our rights to our land, culture, and traditions, injustice continues to mark our daily lives. We endure exploitation, prejudice, marginalisation, and the denial of our dignity.

As *Laudato Si'* # 49 reminds us, “the cry of the earth and the cry of the poor are one and the same”. Our fight for land is not a selfish battle; it is the defence of life itself, the life of our children, our elders, our rivers, forests, culture and traditions.

The Land Is Our Mother. For us, land is more than territory: she is our mother. She nourishes us with beiju, fish, cassava flour, and pure water. From her, we receive everything we need to live. To love her is to protect her. That is why our resistance is not about greed or enrichment. Our ancestral way of life has never been centered on profit. Instead, we have been entrusted with a vocation: to care, to preserve, and to pass on a living tradi-



tion of harmony with nature in our time and to the next generation.

When we say “land,” we are also speaking of the lungs of the world - the Amazon itself. To destroy it with deforestation, mining, and pollution is not only to violate indigenous lives; it is to wound the entire planet, to harm the integrity of creation, and to betray the gift God entrusted to humanity.

Struggle for Dignity and Self Determination. Our struggle is therefore a struggle for peace, justice, and well-being. It is a struggle for our dignity, to be seen and valued as human beings created in God’s image. Yet, prejudice still lingers: we are called “lazy,” “ungrateful,” or “never satisfied.” These labels dehumanize us and attempt to silence our voice. But let it be clear: we fight not for privileges, but for survival. We resist not to exclude others, but to protect the common good of all. When we defend our rivers and forests, we defend them for you as well, for your children too and for the generations yet to come.

The Call of the Church. Pope Francis, in *Laudato Si’*, urges the world to hear the wisdom of indigenous peoples, to see in us a way of living that resists consumerism and ex-

ploitation. He reminds us that integral ecology is not only about protecting the environment but about protecting people, cultures, and communities whose lives are inseparably bound to creation.

When we fight for our rights, we are not only defending indigenous identity. We are bearing witness to the Integrity of Creation, to the sacred interconnection between humanity and the earth. We are living out the mission of Justice and Peace, making real the Gospel call to love one another and to care for “our common home.”

The Way Forward. What then must be done? We cannot retreat. We must continue to fight daily, tirelessly, for our rights and for the dignity of future generations. We are the protagonists of our struggles, and we take up this responsibility with courage. Yet we also need allies - people and institutions who believe that peace, justice, and creation itself are worth defending.

Dialogue, as Pope Francis teaches, is the path forward: dialogue between peoples, between governments, between the Church and society. Only together, with open hearts and mutual respect, can we build a future where the rights of indigenous peoples are safeguarded, where creation is respected, and where the well-being of all is possible.

Dear friends, indigenous resistance is not a threat; it is a gift of hope. It is a reminder that another way of living is possible - one rooted in respect, solidarity, and care for life. In our struggles, we invite you to walk with us, to listen, and to recognize that our cry is the cry of creation itself.

Join me contemplating seriously the call of *Laudato Si’*:

- to hear the voices of the excluded,
- to protect the beauty of God’s creation,
- and to work tirelessly for justice, peace, and the well-being of all peoples.

May we, together, make this dream a reality.

Sérgio de Jesus Alves Azevêdo, MSC
(Doé, Indigenous name)



Who would have thought!

Attending the last General Assembly of the Chevalier Family Laity in Cebu was not part of my plans. It was completely spontaneous and unexpected. However, something made me insist on going, overcoming unforeseen circumstances and critical opinions about the difficulty of such a long journey and unknown conditions. "You're crazy!" many people told me.

I must say that the trip seemed endless to Ana and me. It was practically 48 hours of flights, transfers, and buses... and thank goodness, we were together.

Finally, we arrived in Cebu (Philippines) to meet the other members of the Laity of the Chevalier Family from 52 countries on all continents.

We joined the European delegation with lay people, now good friends, from Belgium, Holland, and Germany, who welcomed us very warmly. It was precisely at that moment that I felt that this sudden unity among strangers from different backgrounds was something very, very special and the one thing we had in common could only explain it: Faith. That was it, you could feel Faith there! That was our connection and that was giving us Hope.

In fact, we integrated so well that, for me, the examples of life and the talks with Rita and Fr. Mark, both Belgians, led me to react and understand that my life as a Christian could not be limited to watching and keeping quiet. I had to take the reins firmly and put my

Christian activity at the centre of it, learning to follow the human example of Jesus: love, mercy, and service. What better way to do this than as a lay member of the Chevalier Family, adopting as my own and practicing the charism of the Missionaries of the Sacred Heart: Formation, Prayer, and Mission. With a strong conviction that we lay people must also play a major role in transmitting the Christian word and thought, leaving behind the widespread belief that "that's what the 'priests' are for." I am reminded of the message of Fr. Abzalón in Cebu, who told us with conviction that we lay people have the future of the Mission in our hands and the responsibility to Grow in Love.

I was also fascinated by the stories of life and dedication to others told by the missionaries attending the meeting, cheerful, smiling men and women, not at all closed in on their habits, devoted to others and doing good wherever they go. This is the case of the Filipino sisters dedicated to the care and protection of children who are victims of abuse by their relatives.

Living there with them, I became truly aware of the existence of a kind-hearted and much-needed Church, as human as can be, a marvel!

All of this was the catalyst for my change in Christian belief and spirituality. It was an intuition beyond logic, dispensing with the self-imposed requirement of filtering all beliefs and thoughts through rationality.





Until then, I was accustomed to living my faith as a family tradition. I had not discovered the power of faith to humanize us and give new meaning to our lives. I was already opening my eyes to this when I met Fr. Chema and participating in his weekly evangelical spirituality meetings in Madrid, where I began to realize the need to be attentive to the words and actions of Jesus, as what truly matters and as a guide and way of life.

So after Cebu, I came back ready to do mission work, right here and now, in my neighbourhood with my neighbours, with those I saw as most in need of companionship, affection, and time. The fact is that I had understood that Jesus' call leads us to wake up from the indifference, passivity, or neglect with which we often live our faith.

I shared all this when I arrived in Madrid with my friend and spiritual companion Fr. Chema, who is being the best support and pillar to carry out this task of doing everything possible to bring the beauty and joy of the Christian faith to those around us, building community with them, sharing and transmitting a message of love, fraternity, help, and mercy, showing them a smile that facilitates their hope that God is indeed in and with all of us.

This is how the Program for Accompanying the Elderly came about in the parish-shrine of Our Lady of the Sacred Heart in Madrid, with the aim of trying to alleviate the unwanted loneliness of those who, because of their age, find themselves marginalized and hopeless.

I am now fully committed to moving this forward and am very grateful for the warm welcome and the large number of people eager to collaborate to achieve it.

The program has two lines of action: one consists of visits to nursing homes and hospitals, and the other is the creation of a meeting place in the parish that we have called the "Golden Age Athenaeum," where older people come almost every week to meet, chat, learn about current issues, and feel useful and accompanied.

For the visits to nursing homes, we have created a group of seven lay volunteers who, with the collaboration of Caritas Madrid, are already visiting two nursing homes on a weekly basis. Access to hospitals is proving difficult, but we have not lost hope of starting to collaborate with them as well.

Our "Golden Age Athenaeum" has now completed its first year of existence, and we are very happy with the participation we have received.

My impression is that with all this, we feel more and more like a community, we share more, we know each other better, and we help each other more. It is beautiful to see how we reach out to each other altruistically to achieve the common good.

This includes lay volunteers, seniors from the "Golden Age Athenaeum," parish collaborators, and the MSC. Together, we have achieved a deep sense of closeness in this truly shared mission.

A clear example of this union was the charity market we organized, together with Fr. José Antonio Rafael, MSC, to help the Elderly Centre of the Association for a Dignified and Happy Old Age in Paraguay to improve its medical clinic. It was here that we all participated very actively. Ana, with her experience in this type of event, made it very easy for us to prepare and run this market together. The lay people threw themselves into its organization, the parish gave us all kinds of facilities, and the members of the 'Golden Age Athenaeum' were also very actively involved in making it happen. In short, it was a great success in terms of solidarity and Christian community.

The purpose of this reflection is to convey to you the great importance of shared mission and the urgent need for lay people to participate in it.

I would also like to thank all of you who made this possible. To you, Chema, Jaime, Javier/es, Miguel, Ana, Lourdes, Pilar/es, Ulises, Teresa, Charo, Carmen, Ricardo, Lucía, Rosario, Mercedes, José, Juan, Carlos, Rosa, Ángel, Ángeles, Elaine, Santiago, Mónica, Cristina, Enrique, Manina, Luz, Purificación, Lucho, Adelina, Laura, Isa... Yes, many people have collaborated on this community project, sharing their time and dedication to make it happen. I sincerely believe that I can conclude by conveying our joy at laying the foundations of a Christian community from our MSC parish. Don't you agree?

I will end with a quote from Pope Francis that I read recently: "... we must take Christ out of the sacristy. Christ is on the street, with the people..."

Silvia González del Amo, LCF

Reviving the Heart

The Laity of the Chevalier Family in Japan

When COVID-19 swept across Japan, it didn't just shut businesses and schools—it silenced the heartbeat of many parish communities. Church groups, once vibrant with prayer, service, and fellowship, were suspended. And in the aftermath, many never returned. The silence lingered. But in Our Lady of Assumption parish in Ogaki, something remarkable has stirred back to life.

In recent times, The Laity of the Chevalier Family Japan, known locally as “Mikokoro-kai”, has become a beacon of renewal. Rooted in the charism of Fr. Jules Chevalier, Mikokoro-kai embodies a Spirituality of the Heart - a call to make the love of the Sacred Heart of Jesus known and lived in everyday life.

Unique to the church in Japan, Mikokoro-kai is led entirely by lay people. Their mission is not confined to churches or convents but lived out in homes, workplaces, and neighbourhoods. They gather for prayer, reflection, and service, rekindling the communal spirit synonymous with the MSC way of life.

The two leaders, Ms. Yoko Hibi and Ms. Kazuko Ito, attended the International gathering of the laity in Issoudun in 1999. Having embraced the “Open eyes, open heart, be moved, take action” motto, Mikokoro-kai members, accompanied by Fr. Joey Mission msc, are the heartbeat of parish-life at Ogaki:

- Organise twice-monthly gatherings for prayer, reflection, sharing and formation. Some of the topics covered include: synodality, Laudato Si and other Papal motu propria and encyclicals; the life and teachings of Fr. Chevalier, world peace and the Jubilee Year.
- In charge of the parish newsletter.
- Support parish liturgies and outreach efforts including visiting the sick and housebound.
- Foster parish unity by organising morning tea after each Sunday Mass and bringing the various language groups together.
- Free language tuition to assist new migrants learn Japanese.
- Novena box and Christmas wish tree for prayer intentions.
- Folding over 1,000 paper cranes to commemorate the 80th anniversary of the atom bomb.
- Fostered intergenerational dialogue, welcoming both seasoned Catholics and younger seekers.
- Promote environmental awareness through extensive recycling programs in their homes and church.

Through prayer and action Mikokoro-kai members endeavour to live out their spirituality by imitating the virtues of the Heart of Jesus. Their presence is a reminder that lay people are not passive participants in the church—they are vital co-workers in the mission of Christ. In a time when many communities continue their struggle to re-engage, this lay-led movement shows that grassroots faith can flourish again. The community in Fukui led by Mr. and Mrs. Yamaguchi and accompanied by Fr. Frits Ponomban msc is also now in the process of reviving their group.

It doesn't require elaborate programs—just hearts willing to gather, pray, listen, and serve. The Sacred Heart of Jesus beats anew—through the hands and hearts of the laity.

Kenji Konda, MSC



Building a Culture of Care

Reflection on the Safeguarding Policy for Minors and Vulnerable Persons

On August 23, 2025, the Scholastic Community was blessed to hold a recollection on the MSC Safeguarding Policy for Minors and Vulnerable Persons with Fr. James Espuerta, MSC, as our speaker and facilitator. He began with an activity where we placed Post-it labels on a tarp with a picture of a swimming pool on it. It was a very symbolic activity. As we posted our notes on the tarp, I also realised that it was not just about articulating my level of awareness, but more importantly, a self-assessment of how much I truly understood the safeguarding policy and how seriously I am committed to implementing it.

Fr. James also emphasised that safeguarding is an essential part of our mission. He did not simply present the policy as a set of rules and regulations; instead, he gave us an eye-opener into the situation of the church and the efforts of the congregation to address such wounds. Aside from sharing his experiences and journey in specialising in this matter, he also touched our consciousness on the reality that, as missionaries, we must create safe spaces for minors and vulnerable persons as our concrete way of bringing God's love to them. It served as a reminder of the responsibility that comes with ministry. As ministers and missionaries, people place their trust in us. It is trust that is sacred, and to betray that trust means failing to live out our charism. Safeguarding is directly connected to our identity as MSCs, a very part of our call to be "a heart of God" for the poor and the little ones.

As a scholastic brother already involved in missions and parish activities, I have also come to realise that safeguar-

ding is non-negotiable; it is indeed essential. Jesus himself reached out to those who were neglected by society, oppressed by church political leaders, and those who are at risk, and he entrusted his disciples to do the same. In the same manner, in bringing my identity as an MSC, the knowledge I have gained from that recollection reminded me that creating a safe space for minors and vulnerable persons is also a way of living out the gospel and a concrete expression of our spirituality of the heart, just as Fr. Chevalier envisioned us to bring God's compassionate love to the world. This is not the first time we have had a talk or recollection on safeguarding, but this time it gave me a renewed sense of commitment. There is a calling of not just knowing the policy intellectually but to embody it in my words and actions, always seeking the good of others.

In the end, I came away from our recollection feeling renewed and challenged. Renewed due to the grace we have received as MSCs for maintaining this Safeguarding policy for minors and vulnerable persons, and the opportunities we receive as formands to learn from our MSC confreres. Creating a safe space through safeguarding is a significant responsibility that requires humility, attentiveness, and continuous openness and learning. And this is what I love most about our formation as MSCs: we grow deeper in love through our spirituality, and God's love shapes our hearts through our way of serving the poor and the little ones.

Rhyane R. Coronel, MSC



Mission:

Mid-North Region,
Auckland Diocese, New Zealand

In late 2024, Bishop Stephen Lowe of Auckland invited several Australian missionary congregations to serve in the remote Mid-North region of his diocese. Initially declined, the MSC Provincial reconsidered the proposal in Council after a survey by the Province Secretary. The opportunity was then offered to the young MSC Vietnam Community of the Australian Province as its first official overseas mission. In May 2025, two members — Fr. Hoang Huy Nguyen and Fr. Bang Hai Dinh — were invited to visit and discern.

Historical Significance. The Mid-North holds profound importance for the Catholic Church in New Zealand. Bishop Jean-Baptiste François Pompallier, regarded as the Church's patriarch in Aotearoa, celebrated the first Mass at Totara Point (now Panguru Parish) on 13 January 1838. Arriving with only French, he quickly learned English and Māori, establishing mission stations across the region. His respect for Māori culture and advocacy for their concerns led to over 45,000 conversions in a few years. Pompallier

was present at the 1840 signing of the Treaty of Waitangi, securing the inclusion of an “unwritten fourth article” guaranteeing religious freedom and protection of Māori customs. This legacy makes the Mid-North a place of national and ecclesial heritage, now entrusted to the MSC Vietnam Community.

Context & Mission. The mission territory spans coast-to-coast, from the Tasman Sea to the Pacific Ocean, and is currently served by three priests based in Kaikohe, Panguru, and Kaitaia. These centres oversee:

- Kaikohe: 3 parishes, 7 Eucharistic communities
- Panguru: 2 parishes, 10 Eucharistic communities
- Kaitaia: 1 parish, 3 Eucharistic communities

Communities range from tourist towns (Russell, Paihia, Mangōnui) to remote Māori settlements (Panguru, Pawa-ranga) and off-grid farming villages (Whirinaki). Each manages its own finances and buildings, with strong commitment to the Eucharist.

Like many rural areas, the population has declined as youth move to cities for work. However, new migrants (Filipino, Indian, Korean, Vietnamese) and returning Māori retirees are reshaping the demographic. Bishop Lowe notes a cultural and spiritual renaissance in New Zealand, especially among younger Māori, and believes the Church must actively participate in this revival. To that end, he



has appointed a Māori cultural and linguistic ambassador to bridge Church and Māori communities, encouraging clergy to learn Māori culture, recognise its Christian resonances, and celebrate Mass in Te Reo.

The MSC Vietnam Community's mission is to be a pastoral presence "at Ground Zero," accompanying the faithful in their spiritual journey. They will work alongside a Māori deacon and katekita (catechists), whose ministry dates back to Pompallier's time and subsequent missionary orders.

Sacred Sites & Communities. The territory includes St. Mary's Church, Motuti — housing Pompallier's remains —

and the Russell church, New Zealand's National Shrine of St Peter Chanel, with a permanent relic. The mission also serves century-old farming communities and new off-grid settlers in Whirinaki.

Conclusion. Despite the distances and varied pastoral needs, the MSC Vietnam Community believes "Heart Spirituality" has a place in the peripheries of New Zealand. Encouraged by the Auckland Priests' Assembly, they begin their first overseas mission with the support of your prayer and the intercession of Our Lady of the Sacred Heart, aspiring to be "on earth the heart of God."

Kenji Konda, MSC

Hope Beyond the Storm, Fires, and Flood: A Mission of the Heart



In the wake of recent calamities—floods, fires, and typhoons—the Missionaries of the Sacred Heart (MSC) continue to bring light, compassion, and concrete assistance to those most in need. Through the tireless efforts of the MSC Mission Office and the generosity of our partners and donors, hundreds of families received not only relief goods—but also renewed hope, dignity, and the assurance that they are not alone.

Relief for Fire and Flood Victims in Libis, Caloocan City.

On August 2, the first batch of relief operations was carried out at the Center for the Poor in Libis, reaching 65 families affected by fire, flooding, and Typhoon Crising. Volunteers and MSC staff worked hand-in-hand to distribute essential supplies and offer prayers of comfort. The mission was led by Fr. Edwin Borlasa, MSC and Fr. James Espuerta, MSC, whose presence brought spiritual strength and encouragement to the community.

Just days later, on August 7, a second wave of aid was delivered to 77 families in Libis Baesa, victims of a devastating fire that struck their homes. The MSC Mission Office

responded swiftly, ensuring that families received food, hygiene kits, and pastoral care to help them begin rebuilding their lives. This mission was again led by Fr. Edwin Borlasa, MSC, joined by our visiting Indonesian confrere, Fr. Carol Sompotan, MSC, who is currently assigned in Japan—an inspiring sign of international solidarity within the MSC family.

Flood Response in San Pedro, Laguna. On August 9, the MSC Mission Office extended its outreach to 150 families in Brgy. Landayan, San Pedro, Laguna, who were severely affected by flooding. The mission was led by our devoted Provincial Superior, Fr. Edwin Borlasa, MSC, and Fr. Ben Roquero, MSC, whose presence brought comfort, encouragement, and a reminder of God's abiding love.

Volunteers from partner organisations, including TFUC, joined hands in repacking and distributing relief goods. The operation was a beautiful display of solidarity and compassion, made possible by the kindness of our donors and supporters.

From Our Hearts to Yours. Every relief pack distributed, every prayer offered, and every hand extended was a reflection of the Sacred Heart's love in action. These moments of crisis remind us that hope is not just a feeling—it is a mission. It is a call to respond, to serve, and to love without hesitation.

As we continue to face the unpredictable forces of nature, the MSC Philippine Province remains committed to being present—physically and spiritually—wherever the need is greatest. Whether through emergency response, pastoral care, or long-term development, we carry the Sacred Heart's mission forward with courage and compassion. Thank you for being a beacon of hope in these challenging times. Together, we continue to bring healing, dignity, and mercy to those who need it most.

A journey of faith and connection

Back to the Roots Program

As participants in the “Back to the Roots” program of the Missionaries of the Sacred Heart (MSC), we have gathered to reflect on our transformative journey. This experience has been a deep exploration of faith, community, and the legacy of our founder, Jules Chevalier. Throughout our time together, we have seen how God makes all things possible, even with minimal preparation and limited resources. We have also felt the spirit of MSC brotherhood, the beauty of Rome’s sacred sites, and the power of connection that goes beyond language and culture.

God Makes It Possible. From the beginning, we recognised that our journey was guided by a divine hand. Despite the challenges caused by limited preparation, time, and resources, we experienced a strong sense of purpose and direction. Each day brought a sense of wonder as we faced opportunities for growth and learning that we hadn’t expected. God’s presence was clear in how we came together as a group, supporting one another and sharing in-

sights. We learned that when we trust in God’s plan, He provides the means to complete our mission, regardless of our limitations. This realisation has strengthened our faith and encouraged us to face future challenges with confidence, knowing we are never alone in our efforts.

Significant Places in the Life of Jules Chevalier. The highlight of our journey was the chance to visit key places in Jules Chevalier’s life. Walking in the footsteps of our founder helped us connect with his vision and the values that still guide the MSC today. Each site we visited—whether it was his birthplace, places of ministry, or sites of historical importance—was filled with spirituality and history. These experiences made us reflect on Chevalier’s dedication to education, compassion, and social justice. We felt inspired by his commitment to serve the marginalised and share the love of the Sacred Heart. This journey was not just about learning from the past; it invited us to carry his mission into our lives and communities.

The Spirit of MSC Brotherhood. Throughout the program, the sense of brotherhood among our group was strong. Despite our different ages and formation batches, we came together with a shared goal—to learn, grow, and serve. This unity created an environment of support, where we could openly share our stories, insights, and challenges. The bonds we built went beyond age groups, reminding us that we are all part of a larger family bonded by our shared values of the Sacred Heart. We celebrated each other’s presence and support, offered comfort during our travels, and made memories that will last a lifetime. This experience reinforced that true community is built on love, respect, and a common mission.

Sacred and Holy Places in Rome. Our journey took us to some of the most sacred and holy places in Rome, each holding unique significance in the Catholic faith. Visiting these sites was a deeply spiritual experience that allowed us to connect with the rich history of the Church and the legacy of the saints. The beauty and reverence of these locations inspired moments of reflection and prayer, strengthening our relationship with God. In these sacred spaces, we felt a sense of awe and wonder, as if we were standing on holy ground. The opportunity to pray in the presence of such profound history was a reminder of the continuity of faith through the ages. It encouraged us to reflect on our own spiritual journeys and the importance of nurturing our relationship with God amidst life’s challenges.

Language is Not a Barrier. Entering the program with different levels of proficiency in various languages, we initially felt nervous about our ability to communicate effectively. However, we soon realised that language is not the only way to connect. Our shared experiences, gestures, and acts of kindness went beyond any linguistic ba-





sion, and understanding. This realisation has encouraged us to appreciate the beauty of different ways to connect with others.

The Presence of Unexpected People. Throughout our journey, we met unexpected people who made our experience not only easier but also more meaningful. Their presence enriched our travels. Each person we encountered offered unique perspectives and stories that showed how God sends people to help us on our way. These encounters reminded us of the importance of being open and receptive to the people we meet. Every individual had a part to play in our collective experience, and their kindness and generosity left a lasting impression on us. We learned that the journey is often shaped by the connections we make, and these unexpected relationships can lead to deep moments of growth and understanding.



Conclusion. A Journey of Faith and Connection. As we reflect on our experiences in the “Back to the Roots” program, we are grateful for the lessons learned and the connections made. We have come to value the importance of Jules Chevalier’s legacy, the spirit of MSC brotherhood, and the power of communication that goes beyond language. The heartfelt stories shared by the elder MSC Fathers and the presence of unexpected individuals have enriched our journey and strengthened our commitment to the values of the Sacred Heart. This experience has motivated us to carry on the mission of the MSC in our own lives, embracing the call to serve, to love, and to connect with others. We are reminded that we are all part of a larger tapestry woven together by our shared humanity, and it is through these bonds that we can truly make a difference in the world. As we continue our journey, we carry with us the lessons of faith, compassion, and brotherhood learned through this remarkable program.

**Benjie Balsamo, MSC, Ariel Galido, MSC
Gabriel Galido, MSC, Rudy Ibale, MSC
Samuel Patriarca, MSC**

riers. The presence of the MSC elder Fathers, especially those who had served in the Philippines, demonstrated this beautifully. Their warm smiles, gentle encouragement, and willingness to share their stories created an environment of understanding and acceptance. Through their stories, we learned about the rich history of the MSC’s work in the Philippines, and we were inspired by their dedication to serving local communities. This experience showed us that communication comes from the heart. Even without words, we can express love, compas-

Workshop on AI at the MSC Provincial house Jakarta

The Internet, AI and the Future of the Church. On 18 August 2025, the Provincialate and Mother House Community of the Missionaries of the Sacred Heart (MSC) in Indonesia held a seminar on Artificial Intelligence. The seminar was facilitated by Father Rexi Alfrids Baptista Kawuwung, MSC, and featured Doctor Ir. Lukas, MAI, CISA, IPU, as the keynote speaker. Father Rexi is currently an undergraduate majoring in Information Systems at Bina Nusantara University in Jakarta. At the same time, Dr. Lukas is a permanent lecturer in the Master of Electrical Engineering programme at the Faculty of Engineering, Atma Jaya

Catholic University of Jakarta. He is also a founder and the current Chair of the Indonesia Artificial Intelligence Society (IAIS), established in 2019. The seminar drew participation from all members of the MSC Provincialate and Mother House Community, as well as several fellow confreres working in the Archdiocese of Jakarta, totalling approximately 25 people. To accommodate members serving in various regions and dioceses, the organisers also provided a Zoom meeting link. The event started with the singing of the Indonesian national anthem, “Indonesia Raya,” followed by an opening



prayer. The seminar discussed a very important and relevant topic for today's world, especially concerning pastoral care and the future of the Church's ministry. In his presentation, titled "The Internet, AI, and the Future of the Church," Dr. Lukas explained the profound changes happening, from a time of simple living to the current era of advanced and complex technology. He emphasised how the internet and AI are playing a transformative role in every part of human life. The impact of this technology is varied, depending on how it is used. When used positively, it can benefit human life, but when used negatively, it can be harmful and destructive.

At the end of his presentation, Dr. Lukas affirmed that no matter how advanced our world becomes, or how much science and technology progress, we must always remember that everything originates from God. He quoted

Isaiah 45:5, which states, "I am the Lord, and there is no other, besides me there is no God; I equip you, though you do not know me."

Following the presentation, the moderator opened a dialogue and discussion session for the participants. Some expressed a sense of wonder and awe, while others voiced concerns about the impact of the internet and AI on the future of the Church's ministry and evangelisation. The consensus was that to avoid the dangers of irresponsible use of AI technology, the presence and role of the Catholic Church are highly relevant and necessary, particularly in matters of ethics and morals. Dr. Lukas expressed his appreciation for the event and his gratitude for the opportunity to contribute directly to the MSC congregation. "I am here today because I want to repay the kindness of the late Father Kees Bertens, MSC, who helped me get a scholarship to study AI in Leuven, Belgium," said Dr. Lukas.

After the seminar, the Superior of the Mother House, Father Yohanes Emanuel K. Toby, MSC, delivered the closing speech. Representing the community members, he expressed profound gratitude to Dr. Lukas for dedicating his time to providing new insights to the MSC members. He expressed hope that a similar seminar could be organised in the future, particularly one focused on the practical application of the internet and AI in pastoral work. The community leader then presented a Certificate of Appreciation to the speaker, followed by a group photo session and a closing prayer.

Sisko Alexander, MSC

MSC Indonesia Brothers' Meeting

The MSC Brothers' Meeting for the Province of Indonesia will be held from 7 to 13 July 2025 at the MSC Pineleng Postulate in Manado, Indonesia. This gathering reflects a shared desire within the Congregation, driven by an awareness of the great mission, so that 'The Sacred Heart of Jesus may be known and loved everywhere!'

The meeting involved 18 MSC Brothers from the Indonesian Province. However, several Brothers could not attend. The meeting was attended by the General Leadership, represented by Fr. Bram Tulusan MSC (Assistant III to the General Leader) and Br. Simon Lumpini (Assistant IV to the General Leader) via Zoom, along with the MSC Indonesia Provincial Leadership Council.

The theme of the meeting was: 'Rooted in Spirit, Growing in Time!' The meeting process used the communal Wisdom method. The Brothers were invited to enter into inner silence and then share their experiences in ministry. The first day started with a retreat led by Fr. Yongky Wawo (MSC Assistant IV Provincial Leader). The theme of the gathering was 'Becoming an integrative MSC in a fluid society'.



ty.' This theme was chosen based on our current reality, where Brothers come from the baby boomer generation and younger. In his encyclical *Delixit Nos*, the Pope reminds us that the problems from that era still persist, especially in a fluid world, where everything is easily changeable and people lose their inner principles. The intellect is more prominent than the heart. This is also highlighted in *Delixit Nos* no.12. The world today is becoming increasingly heartless, and this presents a challenge for us as missionaries in this era.

In the following session, P. Bram Tulusan MSC (Assistant III General Leader), gave a presentation on the results of the MSC General Chapter. The MSC Brothers of Indonesia do not walk alone but in unity as a Mondial Order. Based on the results of the General Chapter, this is the first time our Order has had two Brothers in the General Council in Rome. One important point from the General Chapter that needs to be disseminated is the four movements of the heart, namely, encounter, intimacy, conversion, and mission. These four movements of the heart should not be unfamiliar to all of us who live a spiritual life. These four movements are interrelated.

The second day of the session was led by the Provincial Superior of MSC Indonesia, RP. Samuel Maranresy MSC, with the theme 'The Hope of MSC Indonesia for MSC'. MSC Brothers were invited to examine the reality of the Congregation, which focuses on the development of MSC Brothers. Several MSC chapters have focused explicitly on brothers, including the General Chapter in Escorial, Spain, in 2011, the Chapter in Nemi, Italy, in 2023, and the MSC Indonesia Chapter in 2023. The Provincial Father expressed concern over the drastic decline in the number of brothers being called, while many categorical works require brothers, as evidenced by the high demand for brothers. At the end of the session, the Provincial Father posed a reflective question: "As MSC Brothers, do we think of a specific work that is handled by the Brothers? As individuals, what concerns motivate the brothers to pursue a specific field of service as a contribution to the congregation? And do the brothers feel at home and comfortable in carrying out their current mission? This reflection prompted the brothers to consider the reality of the Congregation's proprietary work. Next, Fr. Ignatius Wong Sani Saliwardaya MSC, Deputy Provincial Leader, presented material on the proprietary work of MSC Indonesia. When discussing work, the reality is that there is often a distinction between priests and brothers. However, this is the work of MSC. All of this applies to everyone, not only to the brothers but to all MSC Indonesia. The focus when discussing work is on good governance. Work will be sustainable and productive if it is managed professionally. This instils a new awareness among the brothers to not just work and seek their own security, but to build a system that enables sustainable development. In the afternoon, the brothers listened to input from Br. Simon Lum-



pin MSC, Assistant IV to the Superior General. Br. Simon, MSC, emphasised that we cannot deny the fact that clericalism greatly influences our lives as MSCs. But we are MSCs; there is no dichotomy between priests and brothers. We walk together as one large Congregation, and we are grateful that the brothers are taken seriously. The Provincials supported the meeting of the International MSC Brothers to be held in Indonesia or Papua New Guinea. These two locations are the alternative options because they have the most significant number of MSC brothers in the Congregation.

The next meeting involved each Brother sharing about their work and service as an MSC serving a mission, 'May the Sacred Heart of Jesus be loved everywhere!'

Several important points were made:

1. The MSC Brothers of Indonesia fully support all the good efforts of the Congregation for the personal development of the Brothers and their work, guided by the Emaus document.
2. The Brothers consciously declared that there is no special work for the Brothers. All work is MSC work.
3. The Brothers realised that monthly Zoom meetings and the Brothers' WhatsApp group are a means of building relationships and communication among the Brothers.
4. It was proposed that the Brothers' meeting be held regularly every three years.

Yohanis Yani Watti, MSC

May the Sacred Heart of Jesus be loved everywhere!

There is no consecration without concentration. Or There is no consecration without concentration. One cannot devote oneself to the Lord without concentration. Therefore, there is no consecration without concentration.

By the grace of God, on the twenty-third day of the eighth month of this same year, in the Union of Francophone Africa, ten novices, including ABANDA Benjamin (Cameroon), ABOUDI Igor (Cameroon), BOKUNGU Jean-Baptiste (DRC), Emmanuel EPANGA (DRC), EZEMBE Joël (Cameroon), LIPEMBA Willy (DRC), MAVALA Nathan (DRC), MEMONG Kevin (Cameroon), MPUTU Jean-Kelvin (DRC) and POODA Sylvestre (Burkina Faso), professed their first vows before Father Antoine KHUZI ABAMBE, superior of the Missionaries of the Sacred Heart of Congo.

To do so, we had to concentrate canonically in Kinsoundi (Brazzaville) for a year to consecrate ourselves to the Lord in the Congregation of the Missionaries of the Sacred Heart of Jesus. We can vehemently affirm that the grace we have received (consecration) is simply a consequence whose concentration is and remains the cause.

Everyone knows that all human action is always oriented towards some end. In this sense, every beginning pre-



supposes a teleology. Thus, the terminus ad quo is intrinsically linked to the terminus ad quem. It follows from the above that the concentration in question was oriented not only towards the authentic living of the three evangelical

A Yes to God to bring love everywhere

Religious Profession of the Central America and Mexico Province

The Central America and Mexico Province celebrated First Vows and MSC Vow Renewals. The celebration took place on 6 August at the Parish of San Luis Mariona in San Salvador, where the Latin American Theologate is located. We are filled with joy for the young people who have decided to renew their vows and for the young Luis Cruz, who made his first vows. May the Sacred Heart of Jesus fill them with his merciful love, and may Our Lady of the Sacred Heart accompany them in their mission.



counsels, but also and above all towards learning the MSC spirit and life in the Holy School of the Novitiate Ntima Wa Sinouku wa Yezu (Novitiate of the Sacred Heart of Jesus). In a world where human beings actively defend, or rather praise, immutability, interculturality undoubtedly comes to the fore to help them turn the corner, contributing to cultural mixing. It is in this context that we are part of this movement, which is as commendable as it is enriching: from Kimwenza (Democratic Republic of Congo) to Kin-soundi (Brazzaville).

For a long time, the novitiate of the Union of Francophone Africa was based in the Democratic Republic of Congo. However, the class known as *cor unum et anima una* (One Heart and One Soul), alias Ten Commandments (2024-2025), made a major exception, on the initiative of the high hierarchy. We therefore took the leap of leaving Kimwenza to begin the canonical year for the first time in Brazzaville, where the house was named “Noviciat Ntima wa Sinouku wa Yezu”.

It was within the walls of this sacred house that we were canonically formed to become what we are today.

Emmanuel Epanga, MSC



RENASCO Meeting

National meeting of the Provincial Councils of the three MSC provinces in Brazil. Guararema, São Paulo (4-6 August 2025).



Ongoing formation for a Mission from the Heart



The Missionaries of the Sacred Heart of the Province of Central America and Mexico gathered from 21 to 24 July in Guatemala City to continue with the provincial project of ongoing formation. The central focus of our meeting was the study of Pope Francis's Encyclical Letter *Dilexit nos*. The reflections were led by Juan Manuel Cuá, Bishop of the Diocese of Quiché, Monsignor Rosolino Bianchetti, and Father Gregorio Mendoza. It was a fraternal gathering, filled with joy, that strengthened our missionary spirit and made us more aware of our MSC charism.

A week to grow in fraternity

From 11 to 15 August, members of the Andean Union in Peru experienced our formation week as a community. These were intense and brotherly days, during which all members participated with enthusiasm. We shared moments of community prayer, leisure activities, and, above all, the joy of listening to one another through vocational testimonies that strengthened us in our mission. The meeting concluded on 15 August with a moving Eucharistic celebration. During the celebration, our brother Winsly renewed his vows, and we welcomed with great hope the beginning of the postulancy of Rodolfo and Jhan Carlos. The Mass was attended by numerous faithful who walk alongside us and share the spirituality of the Missionaries of the Sacred Heart. We thank the Lord for this week of grace and fraternity, which encourages us to continue growing as an MSC family.

Miguel Angel Diaz, MSC



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PROFESSIONS AND ORDINATIONS (July-September 2025)

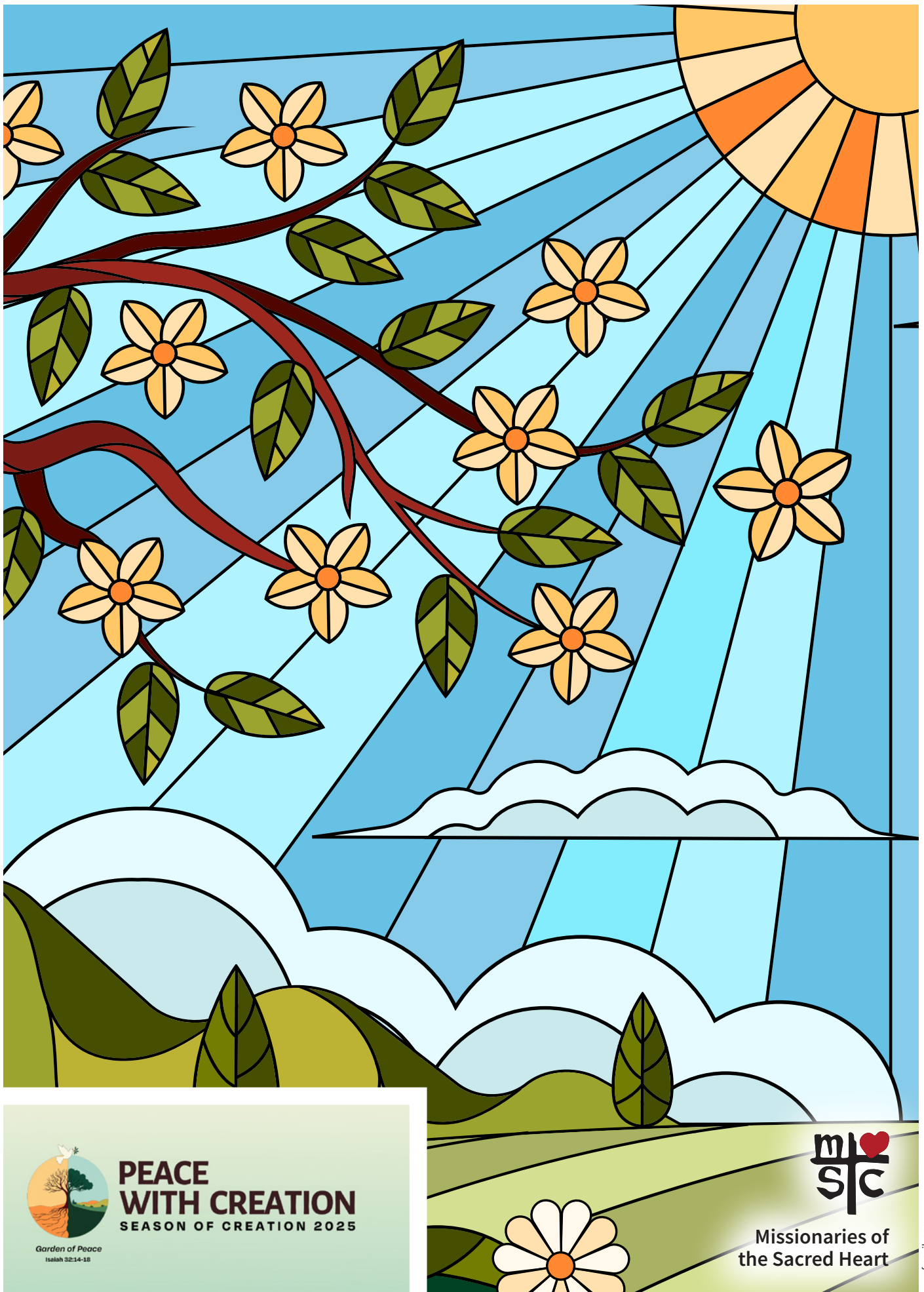
PERPETUAL VOWS		
Name	Entity	Date
Vu Ngoc Tuan Nguyen	Australia	18.07.2025
Bwebwentetaake Kouen	Pasific Islands	05.07.2025
Yohanis Pembaptis Kabimu, Raymond Rahail, Mario Mikael Mengko, Joseph Kanar, Tethool, Jeffrey Claudius, Fransiskus Mario Charlos, Eusebius Vercelli So'o Kowe, Ekanisius Dediato, Basilio Bryan De Mang Nukak	Indonesia	01.09.2025

PRIESTHOOD ORDINATION		
Name	Entity	Date
Leonardo Henrique Silva Agostinho	São Paulo	18.07.2025
Isidro Castro López	Central America-Mexico	05.07.2025

NECROLOGIUM (Deceased members from April-June 2025)		
Name	Province	Date
Dominico Pagliari	Italia	24.07.2025
Jan Van de Made	Nederland	02.08.2025
Terence Naughton	Australia	07.08.2025
Gabriel Willems	Belgium	08.08.2025



Missionaries of the Sacred Heart
Via Asmara 11, 00199, Roma, Italy.
communications@msc-chevalier.org
English Correction: John Walker, MSC



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