



GENERAL BULLETIN

MISSIONARIES OF THE SACRED HEART

MARCH 2026

Walking together as one

This first edition of the MSC General Bulletin for 2026 is presented with gratitude and renewed hope. Under the theme “Walking together as one,” we are invited to become ever more aware that our vocation and mission are not undertaken alone, but in communion as one MSC family. This spirit is evident in the various experiences of our confreres, who, with simplicity and sincerity, live out “walking together” as the spirit of their ministry amongst the faithful.

This year is also a special occasion as we commemorate the 202nd anniversary of the birth of Father Jules Chevalier (15 March 1824), our founder who inherited the spirituality of the Sacred Heart of Jesus as a source of inspiration and mission. Also in this edition, we can find updates on the latest progress in his beatification process, which is a source of shared hope and joy for the entire Chevalier Family.

Throughout the year, each edition of the General Bulletin will feature reflective articles on the Spirituality of the Heart, as a means to deepen our identity and spirit. Finally, we extend our sincere thanks to the editorial team—Javier Trapero, Simon Lumpini MSC, and Roy O’Neill MSC—for their dedication and hard work in preparing this bulletin. May this bulletin be a source of inspiration and unity for us all. Happy reading and...

Happy Easter!

| Fransiskus Bram Tulusan, MSC |

INDONESIA

“Radiating Courage”: MSC Indonesia Province Assembly.

The 2026 Provincial Assembly of the MSC Indonesia Province, held in Jakarta from 9–15 February, was truly a time of grace where courage and fraternity renewed the Province in hope. On behalf of the General Leadership Team Gene Pejo, MSC and Chris Chaplin, MSC joined the Assembly as observers.

The gathering opened with a deep spiritual recollection led by Adrianus (Aris) Fenanlampir, MSC inviting confreres to become “Missionaries of the Sacred Heart with a heart.” His reflection set the tone: before structures and strategies, there must be interior depth. Yongki Wawo, MSC later reminded the Assembly that leadership is not a contest of strength but a discernment of who can radiate the compassion, closeness, and tenderness of the Heart of Jesus.

Throughout the week, many voices shaped the conversation. Sam Maranresy, MSC, the outgoing Provincial, guided the Assembly with transparency and courage. Rexi Alfrits Kawuwung presented key reports. Andrew Paparang addressed financial realities with clarity and calm. Johanis Ohoitimur and Anselmo Jamlean helped the Province reflect on governance and structures for accountability. Yulius Sodah, Sani Saliwardaya, Markus Reponata, Celsius Mayabubun, and many others contributed many interventions on topics including formation, mission, and stewardship.

What stood out was the spirit of shared responsibility. Different Regions honestly presented both challenges and creative initiatives. Confrères spoke about safeguarding, financial discipline, and the importance of living religious poverty with integrity. Hard conversations became hopeful ones because they were grounded in love for the Congregation.



The high point came on 12 February with the election of new leadership.

After prayer, votes were cast from among the Province’s 272 perpetually professed members. P. Ronny (Hironimus) Dahua, MSC was elected Provincial. When Sam Maranresy asked if he would accept, he responded simply: “Ya, saya bersedia.” [“Yes, I am willing.”]

His first words as Provincial reflected humility and unity: he spoke of walking together, learning together, and allowing unity to overcome differences. He reminded us of the 2023 General Chapter image of walking together with Jesus on the road to Emmaus, listening to him speak to us”.



Confirmation from the Superior General, Abzalón Alvarado Tovar, MSC, was received with gratitude.

In the subsequent election, guided by the new Provincial, P. Petrus Suroto, MSC was chosen as Vice Provincial and likewise accepted the responsibility willingly, albeit virtually as he was not physically at the Assembly.

The Assembly closed with the Ave Admirabile and a blessing from the newly elected Provincial — a deeply moving sign of continuity and trust.

The Province emerges from this Assembly having reviewed its mission and life with courage and trust— born from prayer, honesty, fraternity, and vigorous debate.

Ametur Ubique Terrarum Cor Jesu Sacratissimum.

Chris Chaplin, MSC. Australian Province

UAF

The UAF celebrated a specially configured “Enlarged Union Conference” in the MSC Scholasticate in Yaoundé, Cameroun, from the 16th – 21st February 2026. This Conference, the first in the mandate of the new leadership team, comprised the UAF Superior (Fr Jean Manga MSC) and his Council, together with the three District Superiors from Congo, Cameroun and Senegal, together with a member of each District Council – a total of 15 members. The Conference was accompanied by Carl Tranter MSC from the General Council.

The purpose of the Conference was to review the life, mission and strategic plans of the Union and each of its Districts, and to discern and plan concrete actions for the coming three years. The members very successfully used the method of prototyping that had been introduced and followed in the General Conference of 2025 held in Brazil. This resulted in a series of very specific, measurable steps that can be carried out over the coming years to

strengthen the common life, formation and mission of the Union and work seriously to increase its financial sustainability. Detailed prototypes were elaborated on the themes of JPIC, Initial and Ongoing Formation, Safeguarding of Minors and Vulnerable Adults, Finances, Mission and Internationality, and Structures in the Service of Mission. There is a strong desire to move from being a Union to two or three Provinces over the coming years, and a serious commitment to rise to the challenges that such a journey will inevitably require.



The Conference was lived in a tangible spirit of brotherhood, commitment and hope as the Union also celebrated the 40th anniversary of its erection in 1986.

The use of daily communal wisdom groups and a synodal process of prototyping led to a much more discerning and reflective process of listening and searching together. May the spirit of the Conference continue to inspire the entire Union as it seeks to build new structures that genuinely serve its life and mission.

Carl Tranter, MSC. Irish Province



GLT ACCOMPANIMENT



SÃO PAULO.

Members of the Provincial Assembly of the São Paulo Province (Brazil) accompanied by Fr Abzalón Alvarado, msc, in January.



CENTRAL AMERICA & MEXICO.

Retreat of Central America & Mexico Province facilitated by Fr Abzalón Alvarado, msc, in February.

GLT ACCOMPANIMENT



VENEZUELA.

Venezuelan community accompanied by Fr Abzalón Alvarado, msc, in February



KOREA.

Retreat of Korean Province facilitated by Fr Chris Chaplin, msc, in March.



SPAIN

Fifteen members of the Spanish Province gathered in Valladolid for their Provincial Chapter from 10th – 12th February 2026 accompanied by Carl Tranter MSC from the General Council. The Chapter had been prepared by an Assembly of the Province in June of 2025 and it continued the reflection and discernment of that Assembly in the style of synodality and communal wisdom. Although the Province, like all the Provinces in Europe, is both ageing and diminishing, there is still a strong sense of hope and mission.

Over the last year, despite the disengagement from the Province’s two Colleges (Barcelona and Pontevedra) there has been a renewed and serious engagement in mission to young adults and vocational promotion, and that in a national context of a growth in vocations to religious life and priesthood especially among immigrant communities. With joy and renewed hope, having recently celebrated the final profession and ordination to the diaconate of Gianluca Pitzolu MSC and the first profession of Joelin Rodríguez Delgado MSC, the Chapter committed to continue this creative and strong vocational outreach. The chapter also recommended continuing to grow in a synodal style of communal life, to accompany more deeply those lay persons who walk with us, to strengthen the living and witnessing of our MSC charism and spirit, and to consider the possibility of new inter-provincial collaborative mission projects. A significant theme was continuing the journey of discerning the future of the Spanish Province, begun in last year’s Assembly, a future that is being faced with both realism and hope.

As Fr Paco Blanco MSC came to the end of his second term of 9 years as Provincial, the Chapter elected Fr Willy Mendez MSC of the Province of Central America and Mexico as the new Provincial for a first term of three years. Willy has

been living and ministering in Spain for many years and has been the superior of the Barcelona Community and member of the outgoing Provincial Council. We thank Paco most sincerely for his generous and wholehearted service to the Province and the Society over many years and offer Willy and his new Council our heartfelt congratulations and support for the years ahead.

Carl Tranter, MSC. Irish Province





MSC General Leadership Team 2023-2029.

Carl Tranter, Bram Tulusan, Gene Pejo, Simon Lumpini, Abzalón Alvarado, Chris Chaplin.



Fr Luis Carlos, MSC.

Fr Luis Carlos was re-elected as Provincial of the Province of São Paulo. January 2026.



Fr Hironimus Ronny Dahua, MSC.

Fr Ronny was elected as Provincial of the Province of Indonesia. February 2026.



Fr Sylvester Warwakai, MSC.

Fr Sylvester was re-elected as Provincial of the Province of Papua New Guinea. February 2026.



Fr William Leonel Méndez Duarte, MSC.

Fr Willy was elected as Provincial of the Province of Spain. February 2026.

Walking Together

My Experience as an MSC Leader Living Synodality in the Parish

For me, being a leader in the Church and in the Congregation has never been just about performing a function or coordinating activities. It means learning, day after day, to live what the Church has rediscovered with such force: the spirit of synodality—the call to walk together.

Especially after Pope Francis’ call for a more synodal Church, and being able to immerse myself a little in learning what we call the Spirituality of the Heart, I understood that leading is not about being at the front, but being in the middle — listening, discerning, and serving.

For me, synodality begins with listening. Before any pastoral planning, before any structural decision, there is the exercise of stopping and listening: listening to God, listening to leaders, listening to those who actively participate, and, above all, listening to those on the margins. I have learned that walking together does not mean thinking alike, but discerning together. It is allowing the Holy Spirit to speak through the diversity of the community.

In parish practice, this translates into:

- Participatory processes in decision-making.
- Formation of co-responsible leaders.
- Real spaces for community listening.
- Integration between spiritual pastoral care and social commitment.

The current moment of the synodal journey here at the Shrine of Souls (the parish where I currently serve as pastor) is moving in two directions: attention to the physical structure of the Church so that it becomes a more welcoming environment and, above all, attention and care for the inner “home” of each faithful. We seek to involve people, listen to resistance, welcome suggestions, and transform projects into community processes. I increasingly feel that the parish needs to stop being “the priest’s church” or “the coordination’s church” and truly become everyone’s home.

I confess that living synodality requires conversion on my part. As a leader and knowing myself well, it is easier to decide alone. It is faster. But it is no longer evangelical. Walking together requires patience, humility, and trust. It requires letting go of control and trusting that the Spirit acts in the collective. It is a process of *matanoia* (conversion) because we need to mediate conflicts with serenity, value different charisms, not centralize decisions, and build communion before building projects.

One interesting thing I have noticed is the demand from parishioners who are willing to help in some way with the parish mission and MSC mission here where we are. I believe that one of the signs of synodality is when people feel like they are part of something, not just attendees. The mission expands. The sense of belonging grows.



I see this in celebrations, formation groups, and social and charity actions. These are not isolated events—they are expressions of a people learning to walk together. Being an MSC leader in a parish has been for me a continuous exercise in listening, discernment, and communion. More than coordinating activities, I have sought to live the MSC charism and, above all, to lead from the Spirituality of the Heart, which implies a synodal style: the style of a Church that does not walk alone, but recognizes itself as the people of God on pilgrimage.

Walking together is more than a pastoral method. It is a spirituality. It is a commitment. It is a permanent conversion. And I believe that this is the path that the Spirit asks of us MSC leaders and the whole Church today.

Humberto Enrique, MSC. Rio de Janeiro Province

The Cause of the Servant of God Jules Chevalier

Key Milestones

In response to a request made to me, here is some brief information on the work on the 'Positio' of Fr Jules Chevalier, our Founder. In July 2018, Fr Daniel Auguié, knowing that Fr Paul Verbruggen, MSC, of the Belgian Province, had resigned from his appointment as Collaborator to the MSC Postulator General on 13 February 2018, informed the Father General of my return from South Africa, thinking that I might take over from Fr Paul Verbruggen. On 30 August 2018, the Father General and his Council did indeed ask me to serve as Collaborator to our Postulator General, Father Jean-Jules Chassem, MSC, to write the Positio on our Founder.

Throughout 2025, I was able to complete the work I had begun eight years earlier in October 2018; indeed, by the end of July 2025, I had completed the task of writing the Positio on Father Jules Chevalier, Founder of the Missionaries of the Sacred Heart and the Daughters of Our Lady of the Sacred Heart. This amounts to a total of 2,002 pages in two volumes, including the indexes of names of persons and places (20 pages) and the illustrations (24 pages). The documented biography (chronological and historical) itself comprises 1,103 pages. On Tuesday 30 September 2025, the printer gave me two copies of the Positio; one was given to the MSC Postulator General, Father Fernando Clemente Santos, who resides at the General House in Rome, and the other copy is with me in Strasbourg. Let us bear in mind that the purpose of the Positio was to prove the heroic nature of the virtues lived by Fr Jules Chevalier and his reputation for holiness. The Roman phase then continued with the study of this Positio by six historians chosen by the Congregation for the Causes of Saints, who presented their reports to the General Relator of the Congregation for the Causes of Saints. During their meeting with him, several historical clarifications were presented. These reports were sent to our Postulation for the Cause, and we were invited to travel to the Vatican to meet the General Relator and the Relator who has supervised my work over the last eight years.

This meeting went well on Monday 9 March 2026. The Relator asked us for historical clarification on just two points. Imagine our surprise, late in the morning, when we received



from the printer the document **Relatio et Vota**, containing, following the historians' reports, our response with five appendices that we had submitted; the printer told us that they had been accepted by the General Relator and that he could proceed to printing after a few possible corrections that he asked me to check. What a surprise indeed, given the speed of the response and after what we had just experienced that morning at the Church of Our Lady of the Sacred Heart in Piazza Navona, with the funeral Mass for our late confrere, Father Petro Zulian, MSC, of the Italian MSC Community! With Laetare Sunday approaching, together and with joy, we can give thanks to the Holy Spirit who guides his Church and all our activities, which we entrust to him in our assiduous prayer. Thank you for giving thanks for this significant stage in the Cause of our Founder and let us continue to entrust this journey to the Lord.

Now, the Roman phase will continue. A group of theologians, also chosen by the Congregation for the Causes of Saints, will study the Positio to verify whether the Servant of God, Jules Jean Chevalier, truly lived the virtues in a heroic manner and whether he truly enjoyed a reputation for holiness that endures to this day. Their reports will then be presented to the General Relator. Subsequently, if the outcome is positive, all this work of discernment will be presented to a group of cardinals and bishops who are members of the Dicastery. This may take another year or more. Following their vote, if their conclusions are positive, the Servant of God Jules Jean Chevalier may be declared Ve-

nerable by the Supreme Pontiff, who will authorise the promulgation of the Decree on the Virtues and the Reputation for Holiness. In the meantime, with a view to Beatification, let us continue to pray that, through his intercession, we may obtain a possible ‘miraculous’ healing.

My Relator in Rome, the one who has supervised my work over the last eight years, asked me in September 2025 to remain available to answer any questions for clarification that the Consultors—historians and theologians—might put to me. I therefore pray to the Lord to grant me continued good health and I thank all those who have helped me throughout these past seven years, especially Fathers Daniel Auguié, Louis Boschung, Pierre Bally, Hans Kwakman, Yongki Wawo, Brother Bernard Mongeau, Mr Roland Douchin, Sisters Raymonde and Denise, Daughters of Our Lady of the Sacred Heart, Fr Arthur Adrien, etc... and all those who have kept me, as well as the MSC Postulator General, in their prayers. Let us continue to pray for the Cause of our Founder.

André Bohas, MSC. France – Swiss Province

St. Joseph

Model and patron of those who love the Sacred Heart

There is a statue of St. Joseph holding the Sacred Heart. The heart is clearly visible on the child Jesus. I have always considered this to be the proper image of St. Joseph because of his title, “model and patron of those who love the Sacred Heart.”

The popularity of St. Joseph seems to be increasing in the media. There is a modern icon of St. Joseph with the child Jesus in front of St. Joseph’s heart. Jesus is blessing with his right hand while holding a dove with his left hand. A recent Nativity scene depicts St. Joseph as an important figure in the birth of Jesus. St. Joseph gently holds Jesus in his arms as Mary rests. Modern movies also highlight St. Joseph’s important role as the father of Jesus and the guardian of the Holy Family.

The members of the Chevalier Family invoke St. Joseph daily as a “model and patron of those who love the Sacred Heart.” However, it seems little has been written on his role in Sacred Heart spirituality. Scripture describes St. Joseph as a just and righteous man. The Jerusalem Bible describes him as a “man of honor.” As a just person, St. Joseph was a follower of the Mosaic Law. As a “man of honor,” St. Joseph was a man of integrity and compassion. He had the opportunity to expose Mary on the grounds of committing adultery. Instead “unwilling to expose her to shame, [he] decided to divorce her quietly.” With this in mind, St. Joseph must have had a deep love for Mary. His love and compassion transcended the law. He could have had Mary brought to shame and even death.

Jules Chevalier and St. Joseph

While there have been many theological reflections in recent decades—and rightly so—on Our Lady of the Sacred Heart and her closeness to the Heart of her Son, this does not mean that St. Joseph is to be excluded from our charism and spirituality. Jules Chevalier saw him as a “Friend of the Sacred Heart.” (In 1860, the Founder purchased a stained-glass image of St. Joseph, which expressed this title.) It was to be placed in the chapel dedicated to St. Joseph. The founder wanted the feast of St. Joseph to be celebrated as the patron saint of the Missionaries of the Sacred Heart. When the side wall collapsed at St. Joseph’s altar in 1857, the Founder and Emile Maugenest prayed for assistance to the “glorious Spouse of Mary, to that friend so faithful to the heart of Jesus” to obtain funds for the chapel’s repair. St. Joseph heard their prayers: “A charitable friend, without expecting it gave the amount sufficient to repair the disaster.” Indeed, they pra-

A group of theologians, [...], will study the Positio to verify whether the Servant of God, Jules Jean Chevalier, truly lived the virtues in a heroic manner and whether he truly enjoyed a reputation for holiness that endures to this day.



yed to their “powerful Protector,” and “St. Joseph procured it.” In later years, the Founder changed the title to the present one: Model and Patron of Those Who Love the Sacred Heart “in accord with the dignity of the Glorious Patriarch.” While writing his book on Our Lady of the Sacred Heart, our founder might have realized that St. Joseph also needed to be recognized. He seems to interrupt his writing with the following interjection:

Joseph, I do not wish to detract in any way from the honor due to you nor from the greatness of your prerogatives. I know that the angel said to you also, of the child to be born, that you would call him Jesus. You were present at the circumcision, giving assistance to Mary, and as a representative of God the Father, you joined with her in conferring the name of Jesus on the savior of the world. Besides, the glories of the Virgin of Israel are, in a sense, your glories—to praise her is to praise you.

It is interesting how Jules Chevalier also identifies St. Joseph, who “distributes the treasures of the Heart of Jesus and wishes to enrich us with them.” Additionally, the Founder honors St. Joseph as one to whom we “too should have full confidence. St. Joseph is “willing and able to protect us . . . he regards us as his own children.” He surrounds us with the ineffable tenderness of a real father.” It seems our Founder had no doubt of St. Joseph’s intercessory prayer for the Chevalier Family.

St. Joseph and Sacred Heart Spirituality

St. Joseph holds an essential position in the charism and spirituality of the Chevalier Family.

Union with the Heart of Christ

There is no doubt that St. Joseph was close to and held a deep love for and devotion to his son Jesus. Like Mary, there is no doubt that St. Joseph was united with the Heart of Jesus. In the Holy Family, there was a “union of souls” and “a union of hearts with consent.” It would also be fair to say that St. Joseph held many things in his heart, as did Our Lady of the Sacred Heart. Close to Jesus, he must have gone through a formation process to understand the will of the Father better. St. Joseph was “involved in the same salvific event: he was the guardian of the same love, through the power of which the eternal Father ‘destined us to be his sons through Jesus Christ.’” From the depth of his soul, in love to do the will of God, St. Joseph freely entered the Marriage Covenant, giving of himself to Mary and to the Heart of Christ. The Holy Family was marked by the free giving of self to one another in love. As a truly human family formed in Covenantal Love, it is certain that Jesus, Mary, and Joseph shared joys, wonder, and awe among themselves before God and others.

We can be assured that St. Joseph lived a “Spirituality of the Sacred Heart.” As one who listened to God’s will and desired to act upon it, the Heart of God profoundly touched St. Joseph. From the depths of his heart and soul, St. Joseph “cooperated in the fullness of time in the great mystery of salvation and is truly a minister of salvation.” He desired to please God and those with whom God has entrusted to his loving care. He experienced and believed in God’s unconditional love.

Pilgrimage of Faith

Like Our Lady of the Sacred Heart, St. Joseph made a pilgrimage of faith. From the beginning, Joseph must have spent time praying and reflecting on the wonderful events he was experiencing. As was noted earlier, Joseph must have been like Our Lady of the Sacred Heart, pondering things in the depths of his own heart. He must have also talked to Mary about these events. He must have been saddened when he heard the words to Mary at the Presentation in the Temple and wondered about how this prophecy would be fulfilled: “Behold this child is destined for the fall and rise of many in Israel and to be a sign that will be contradicted (and you yourself a sword will pierce so that the thoughts of many hearts may be revealed.)” Additionally, Joseph surely must have feared harm from Herod to Jesus and to Mary and so took extra precautions to protect them.

Jules Chevalier wrote, “I am in his hands; he will do with me what he judges fit; I will drink of the chalice he gives me; and I will always submit to his most holy and adorable will.” We can surely apply these words to Joseph’s sentiments. He was not discouraged by events in his life. His desire to do God’s will and the mutual love of Jesus and Mary sustained him in hope.

Mission

St. Joseph was called to a profound and unique mission. He was called to participate in the mystery of redemption. It was he whom God had chosen to take Mary as his wife and to be a father to the human Jesus. His mission was one of fatherhood in the fullest meaning of the word. This relationship places him very close to the Heart of Christ and to his Blessed Mother. As a son, Jesus gained knowledge and grew in grace from his parents. As father and mother, St. Joseph and Mary received knowledge and grace from their son. In the depths of their hearts and souls, there was a formation of an interior life based on the mysteries of the Incarnation, the mystery of Divine Love and the mysteries of what it means to be fully human. Indeed, “inserted directly in the mystery of the Incarnation, the Family of Nazareth has its own special mystery. And in this mystery as in the Incarnation, one finds true fatherhood: the human form of the family of the Son of God, a true human family, formed by the divine mystery.”

Obedience and Charity

Our founder wrote, “Those who enter our Society may perhaps suffer others to surpass them in learning, in mortification, and in poverty, however they will not allow themselves to be outdone by anybody in obedience and mutual charity. In that way they will show themselves to be genuine sons of the most Sacred Heart of Jesus.” St. Joseph is a model of consecrating “our will and intellect entirely to God.” St. Joseph accepted as truth coming from God the very thing [Mary] had already accepted at



the Annunciation. By this obedience of faith man [woman] freely commits himself entirely to God, making the full submission of his intellect and will to God who reveals and willingly assenting to revelation given by him. This statement, which touches the very essence of faith, is perfectly applicable to Joseph of Nazareth.

The temperament and sentiments of St. Joseph were indeed, “To do your will is my delight; my God, your law is in my heart.” The interior life of St. Joseph was one of readiness and openness to serve his Master. St. Joseph most likely put aside his personal dreams and aspirations as husband and father. God chose him and called him to a new and unique relationship as husband and father. God called him to be a shepherd and guardian of Mary and her son. He was called to be guardian of the mystery of God. You find no argument or protest against the angel’s message: “When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home.” What St. Joseph did was the “clearest obedience of faith.”

Fidelity

Bishop Cuskelly, MSC notes that true fidelity “consists in being ready to follow in whichever ways God may lead. It does not rule out fidelity to the past, or observance in the present, but it puts the accent on the personal gift of oneself—a personal surrender—in trust to a personal God.” Does not St. Joseph reflect these words as a model example of one who is the faithful servant of the Father and the faithful servant of the Son? Saint Joseph did not forget his heritage as a son of Abraham. St. Joseph brings his child for circumcision and confers on him the name Jesus. With his spouse, he presents Jesus in the Temple to fulfill the law, “Every male that opens the womb shall be consecrated to the Lord.” Each day, St. Joseph was ready at every moment to surrender his will to the will of God’s plan of salvation. In St. Joseph, we see what Bishop Cuskelly describes as a “readiness to take risks to follow the loving God wherever he leads.”

Go to Joseph

In some churches, one can still see the message, “Go to Joseph,” on the cloth, that covers his altar. St. Joseph, Model and Patron of Those who Love the Sacred Heart, invites us to come to him and like Our Lady of the Sacred Heart, he will lead us to the Heart of Christ. Like our founder, we can approach St. Joseph in confidence, love, and hope.

First, we go to St. Joseph with prayer. We place ourselves under his guidance and protection.

Second, we go to St. Joseph and with him place ourselves in solidarity with the poor, the marginalized, those suffering from illness and oppression, the homeless, the unemployed and those displaced persons who are forced to abandon their homes and move to foreign soil because of conflict, persecution, or natural disasters. St. Joseph is very much aware of these things. He and his family were not part of the rich class of his time. He had to live under a regime that forced him to travel to Bethlehem for the census. Later, he, Mary and Jesus became a displaced family.

*We go to St. Joseph
with prayer.*

*We place ourselves
under his guidance
and protection.*

They left their home to escape Herod’s rage. They migrated from Judea to Egypt a foreign land, until the death of Herod. In these difficult times today, St. Joseph offers us hope and presents to us the compassionate and liberating Heart of Jesus whose Spirit empowers us to seek and to work for the cause of justice and peace in the world. But St. Joseph’s example also reminds us that commitment to the work of justice in the world must always be for the love of God and for the love of God’s people.

We go to St. Joseph to be faithful to our vocation. Saint Joseph offers to us the gift of perseverance. Saint Joseph is the faithful and prudent servant, whom the master has put in charge of his household. Daily, St. Joseph as a faithful disciple “embraced his vocation day after day, in the tough spots and in the continued demands of self-forgetfulness that his vocation entailed. Indeed, this is our vocation as members of the Chevalier Community.

We go to St. Joseph that we might have the inner dispositions to desire to do God’s will. True obedience to God’s will “consists in allowing the grace of God to have full play in us.” St. Joseph testifies to this as he answers the call to take Mary as his wife, to be the earthly father of Jesus, to go to Bethlehem, to go to Egypt and to Nazareth. At all times he was open to God’s design for participating in the work of God’s redemption through God’s Son. Bishop Cuskelly notes that obedience involves mission (service), listening and sacrificing. We can see this in the life of St. Joseph. He listens to God’s voice in his dreams and obeys God’s voice. He serves his Divine Master by taking on the responsibilities of fatherhood, and he sacrifices and renounces his own will to the will of God. The Heart of God was always kept before his eyes. The Chevalier Family is called to do the same.

Our Founder wrote in 1897, “In the Society no one is a stranger, no one a foreigner, but all are brothers in the Heart of Christ.” In this vein, St. Joseph invites us to his household. He welcomes us into a family united in love as one heart. But the focus is not on St. Joseph, nor Our Lady of the Sacred Heart. Both he and she offer us their son, Jesus who loves us with a human heart. It is in his love that we have our vocation, and it is in his love that we are called to reach out to the human community. Both St. Joseph and Mary invite us to reproduce the sentiments of the Heart of Christ who is the “whole of perfection. It is unity, stability and peace.” In His heart, in His peace and in His love, we find peace and love in the depths of our own hearts and in the hearts of others.

I am sure when St. Joseph met his Divine Master in heaven, he was greeted with a hearty, warm embrace and he heard the words, “Well done good and faithful servant.” May the Sacred Heart of Jesus Be Loved Everywhere! Our Lady of the Sacred Heart, Pray for Us. St. Joseph, Model and Patron of those who love the Sacred Heart, Pray for us.

Warren Perrotto, MSC. USA Province

Working towards communion

No mission is possible without fraternal communion

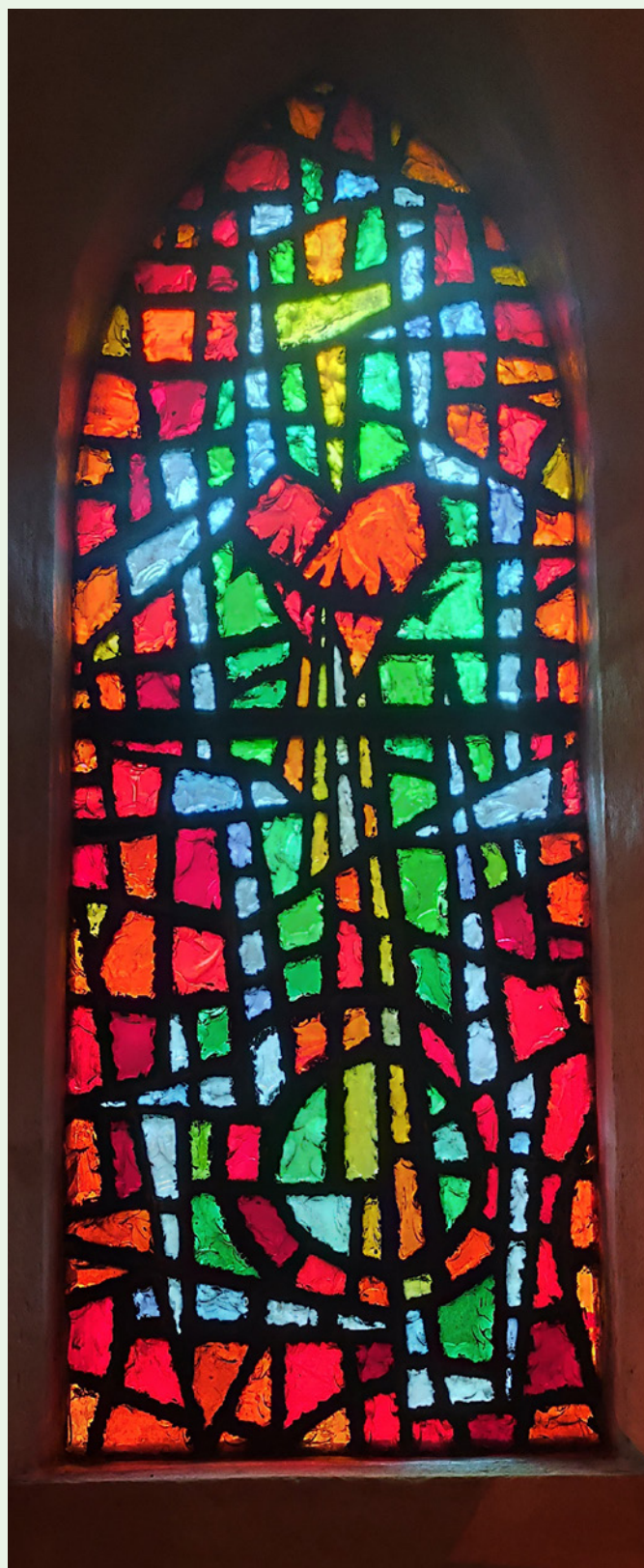
Values such as fraternity, communion, justice, peace and integrity of creation are of great importance today. We live in a world marked by violence, a world that is suffering and threatened, but also full of promise for life, a world thirsting for peace and true fraternity.

Fraternity in the Church is not just a value but is constitutive of its nature and therefore also of its own identity; it is not possible for it to envisage its mission outside this reality. The community of the first disciples of Christ remains the model for every community in the Church. The members of the apostolic community knew how to appreciate community life and enjoy the pleasure and joy of being together (Acts 2:46). They lived in unity of heart (Acts 4:32). Communion among us is not an option. It is our vocation. The fraternal life to which we aspire is rooted in our vocation to communion. It remains a daily challenge. 'The same vocation and the same mission bring us together in community. It is the expression of the very communion of the Church, a communion of faith, love and worship in which all are children of God, brothers and sisters in Christ. Our community life must bear witness to this reality.' (CS MSC 30).

We know that this communion between us goes beyond simple natural friendship. It is not the result of some kind of alchemy. It is a gift from God. We must humbly ask God for the gift of unity.

But it is also a choice we must make; we cannot simply ask for the gift of unity and remain passive. 'Seek unity,' says St Paul (Phil 2:2), who was well aware of the risk of division within Christian communities. The devil is at work, and we must work for unity with perseverance and diligence. 'True community is not given once and for all. It grows through God's grace and the constant effort of each person. It must be built up every day to become a community of faith and love through prayer and the Eucharist, and the sharing of the Word of God...' (CS MSC 35). Are we ready to work for communion among ourselves? The challenge is great. From a human point of view, how many differences there are between us! We are different in age, social background, cultural origins, personalities, community realities, interests, places of formation, personal and community histories... 'Grateful for the diverse gifts that we and our cultures have to offer, we perceive the challenges and opportunities contained in our differences: they are an invitation to fruitful cooperation, [communion] and collaboration...' (Cf. CS MSC 33).

As MSCs, we have a witness of brotherhood to give. For communion is a necessity for mission: 'so that the world may believe that you sent me,' says Jesus (Jn 17:21). Our



divisions are an obstacle to evangelisation; they discredit the proclamation of the Gospel. Our unity comes from God and is consolidated in mission. Whether within our religious communities or in our mission fields, the awareness that we are all involved in the mission makes us look in the same direction and strengthens our unity.

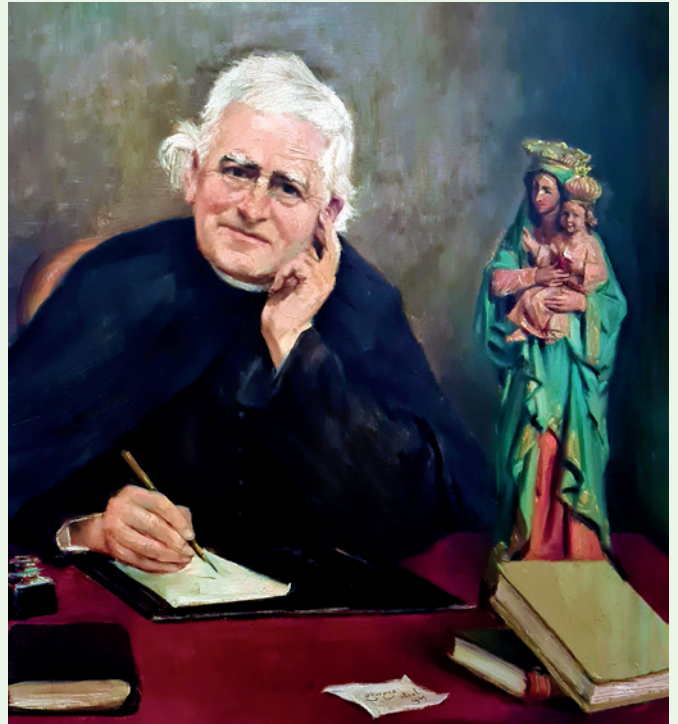
It is often said that unity should not be confused with uniformity. Diversity is not, in itself, an obstacle to unity, provided that we do not make our differences markers of identity. This is a phenomenon that can be observed in society and which, to some extent, is natural. Let us be careful not to turn it into a source of tension, and, above all, not to judge people on that basis. For the sake of unity, let us not exaggerate our differences and let us be able to see what is good in the way others do things. Where our differences have created divisions, let us strive to bridge the gap!

Where do we stand in terms of fraternity in our religious communities? Are we not invited to question ourselves about our community life? This is what makes up the dynamism of our missionary life, whatever our age today. Following in the footsteps of Father Jules Chevalier and all those who have gone before us, we continue to build up the Congregation through our words, our actions and the witness of our whole lives. We have a mission to embody and manifest among ourselves the human values of the Heart of Christ: tenderness, gentleness, compassion, kindness and mercy. It is together, in community, that we live our religious life, in personal commitment and responsibility. The vigour of our community life depends on the time invested and the means taken to forge fraternal bonds and maintain genuine interpersonal and community relationships. (Cf. CS MSC 34).

We need to experience powerful moments that unite us, to share our experiences of faith, to celebrate reconciliation on a daily basis, freely. Sacrifice, trust, respect, openness, dialogue, availability and mutual attention are of great help. Our MSC communities are called to be places where we can experience the joy of being together. (Cf. CS MSC 32). Each of us can foster the development of the gifts of others, rejoice in what they bring that is unique, and even more, in the precious gift that they represent for the community.

Our common mission in community life commits us to building quality fraternal relationships among ourselves. Events in the world and in our different countries challenge us and invite us to persevere in fraternal love. They are a call to live communion among ourselves to the full, and to participate in building more humane societies through the witness of our community life.

We are workers. And workers work according to a basic plan that they consult often. Our basic plan is the Gospel and our MSC Constitutions and Statutes. It is good that we often glance at this basic plan in order to move forward on the path of fraternal communion. "As we all know, our



Constitutions and General Statutes are a book of life that reflects our identity, our mission and the path we are called to follow as an MSC Congregation. They are not simply a set of rules and norms. May this revised version be a living instrument that strengthens, unites and guides us on our journey in the footsteps of Jesus, as we walk together with hope, fervour and commitment." (Fr. Mario Abzalón Alvarado Tovar, MSC, Superior General, Letter of 15 February 2025)

The experience of fraternity is not limited to the religious community. It extends to everyone. Do not lay people express a desire to share our spirituality of the heart and our mission? The very understanding of the Church as communion is an invitation to exchange with one another, to support one another on the path to holiness and to give a more concerted and appropriate response to the needs of today's world.

Finally, let us pray with this prayer written in 2020 by Fr. Daniel Auguié (Provincial of France/Switzerland)

Lord Jesus Christ, in the love of your Father and the communion of the Holy Spirit, you have chosen and called us to be missionaries of your Heart.

You want us to be the Heart of God on earth.

To renew and strengthen our mission: give us today your spirit of love, that it may inspire in our hearts a fraternity open to all, where each person recognizes that they are loved and capable of loving in return.

Servant of God Jules Chevalier, pray with us and for us. Our Lady of the Sacred Heart, accompany our missionary steps on this beautiful path of fraternal communion.

Jean Noël FAYE, MSC. UAF

A Senegalese missionary in the heart of Africa

This article has been written in memory of Benoît Gueye, the first UAF member to work in South Africa. A pastor close to his people, a generous missionary and a tireless builder, Father Benoît Sitor Gueye devoted his life to spreading the Gospel. From Senegal to South Africa, his ministry had a profound impact on the communities he served.

Father Benoît Sitor Gueye was born in the land of Sibassor on 3 June 1968, in the Kaolack region of Senegal. In this land where family values, solidarity and faith occupy a prominent place in daily life, he grew



up in a community deeply rooted in tradition and spirituality.

From an early age, he showed a particular sensitivity to the life of the Church and a deep desire to serve God in the image of his great mentor, Father André Stephen, parish priest of St Joseph's parish in Sibassor at the time. This inner calling led him to commit himself to religious life within the Congregation of the Missionaries of the Sacred Heart (MSC), a religious family animated by a strong missionary spirituality and a desire to make known the love of the Heart of Christ throughout the world.

After a period of formation and discernment, he made his first religious profession on 15 August 1994 in the Democratic Republic of Congo. This moment marked a public and profound commitment to follow Christ in religious life and to serve the mission of the Church. Continuing his formation, he pursued his theological studies in Cameroon between 1994 and 1998. These years were an important stage in his spiritual and intellectual journey. They allowed him to deepen his faith, his knowledge of theology and his understanding of the Church's mission in the contemporary world.

On 24 July 1999, he made his perpetual profession, definitively consecrating his life to God in the Congregation of the Missionaries of the Sacred Heart. A few months later, on 6 December 2000, he was ordained a priest, thus becoming a servant of the Gospel and a pastor of the people of God. His ordination motto was: 'For me, to live is Christ.'

Committed pastor in Senegal

After his ordination, Father Benoît was sent on mission to the parish of Dr. Sy Pierre de Gossas for two years and then to Notre Dame du L'aghem de Ndoffane, where he served as parish priest from 2002 to 2009. This first decade of priestly ministry was particularly significant in terms of revitalizing the parish, which was now in the hands of indigenous priests for the first time. Thanks to his love for children, he modernized the boarding school and developed the garden to improve the children's diet. He built the parish wall and acquired 10 hectares of land on behalf of the diocese near Tandabar for an agricultural farm. In this parish, he proved to be a pastor deeply committed to the life of his community. Close to the faithful and attentive to the human and social realities of



his environment, he strove to make the parish a living place of faith, fraternity and Christian commitment. His pastoral dynamism was evident in several areas: the formation of the faithful, the accompaniment of apostolic movements, the promotion of lay participation and the development of parish structures. Those who knew him at that time remember him as a simple, accessible priest who was deeply committed to the spiritual growth of his faithful.

But at the heart of his pastoral commitment was always the missionary spirit of his congregation. For him, being a priest meant, above all, being sent, going where the Church needed witnesses to the Gospel.

A fruitful mission in South Africa

It was in this missionary spirit that Father Benoît was sent to South Africa in 2009. This new beginning marked an important stage in his priestly life. He was reunited with his mentor and idol, Father Stephen, in the same mission. He served as his curate while learning the local language, which was essential for his mission among the Venda people.

So, upon his arrival, he began by learning the Venda language in Thohoyandou, an essential step in integrating into the local culture and proclaiming the Gospel in an authentic way. During this period of adapta-

tion, he worked as a curate, gradually discovering the pastoral and cultural realities of the country.

Thanks to his adaptability, simplicity and people skills, he quickly gained the trust and esteem of the local communities.

In 2012, he was appointed parish priest of Sibassa in the diocese of Tzaneen, a responsibility he held for nearly nine years, until 2021.

During this period, he distinguished himself as a devoted pastor and tireless builder. He worked to strengthen the spiritual life of the communities, encouraged the commitment of the faithful and developed the pastoral structures necessary for the growth of the local Church.

Father Benoît was also recognised as a great specialist and lover of the CVAV, which he accompanied with passion. Convinced of the importance of lay formation in the mission of the Church, he devoted much of his time to animating and accompanying this movement with children and young people.

In 2021, he was called to continue his mission in a new pastoral context by becoming parish priest in the Archdiocese of Pretoria. He thus became parish priest of Holy Trinity parish. True to his pastoral style, he continues to serve with generosity, closeness, and dedication.

A lasting spiritual legacy

Throughout his priestly life, Father Benoît Sitor Gueye embodied the ideal of the missionary: a man of faith, deeply attached to the Gospel, always ready to go where the Church calls him.

Those who knew him remember him as a simple, approachable and deeply human priest. His ability to listen, encourage and bring people together made him a much-loved and respected pastor.

The Lord called him home the day after the celebration of his 25 years of priesthood, as if this jubilee were the crowning glory of a life entirely devoted to the service of God and his people.

His passing leaves a great void in the hearts of his family, his fellow missionaries and the many communities he served in Senegal and South Africa. But his witness of faith and his missionary commitment remain a source of inspiration for all.

Father Benoît's life reminds us that mission is, above all, an adventure of faith and self-giving. It consists in walking with people, sharing their joys and trials, and proclaiming the hope of the Gospel.

Today, the Church gives thanks for his life and for all the good he has sown.

And in faith, we believe that he who has served the Lord faithfully now hears these words:

'Well done, good and faithful servant... enter into the joy of your Master' (Mt 25:23).

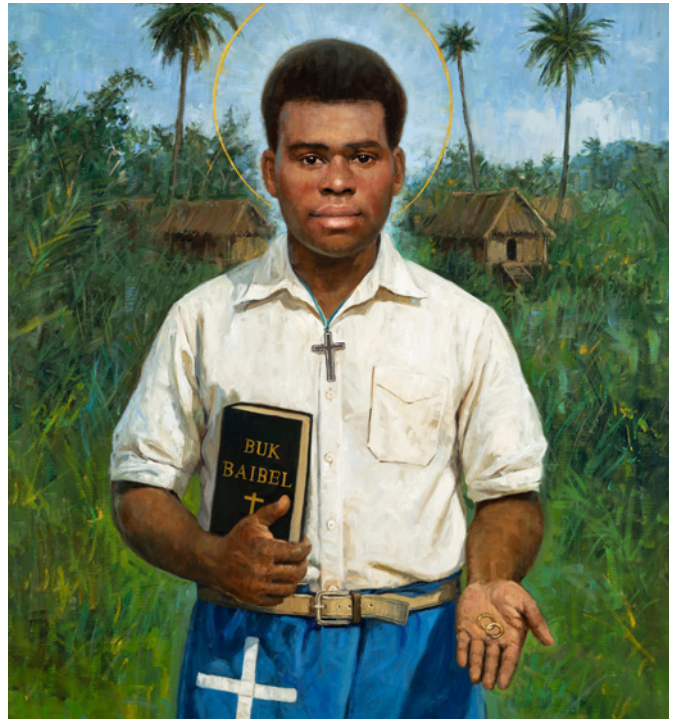
Buama Demba, MSC. UAF

Responding to the baptismal call to holiness (I)

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

The canonization of Peter To Rot on October 19, 2025, and the opening, in May 2012, of the beatification process of Jules Chevalier, founder of the Missionaries of the Sacred Heart, offer to all Christians an opportunity to understand what holiness is, what it means for each of them in today's world, and how it can inspire them. Various areas of human existence often overshadow the understanding of holiness, and holiness can only be understood as a human commitment to the moral realm. In the Christian tradition, one can discuss what holiness is, without it being only an invitation to moral perfection. Holiness rests above all on the fact of God's election, to which each of the Christians responds by concretely changing their lives. The Church's model of Christian existence is centered around the importance of holiness. The exemplary character of holiness has the capacity to attract others, thus realizing in the life of the Church its main character of holiness which comes from God himself.

Christian holiness is achieved by uniting oneself with God, and to achieve this union, everyone must make an effort, mostly through accepting God's gifts and grace. God's great love was revealed through the history of salvation and people's lives, and holiness is a response to it. It is never-ending and always fascinating to explore the theme of holiness as it encompasses a wide range of different notions and ways of living. By participating in the grace of God, the Christian experiences holiness within himself. One of the crucial themes in the documents of the Second Vatican Council is holiness. Chapter 5 of the document *Lumen Gentium* made it plain that there is a Universal call to holiness in the Church. It is made clear that holiness is for all members of the Church. In number 39, it is emphasized that in the Church, everyone whether belonging to the hierarchy, or being cared for by it, is called to holiness, according to the saying of the Apostle: "For this is the will of God, your sanctification". However, the question remains: what should be everyone's response to this call be? Whether it is a question of achieving personal perfection or of discovering the holiness of life in its ability to live the Gospel where one's brother or sister is, or even of building a society of love and turning towards another person by considering them as our brother, our sister, and well beyond physical or moral appearance. Love, then, is more than just a series of benevolent actions. Those actions have their source in a union increasingly directed towards others, considering them of value,



worthy, pleasing and beautiful apart from their physical or moral appearances.

Lumen Gentium emphasizes it: The Lord Jesus, the divine Teacher and Model of all perfection, preached holiness of life to each and everyone of His disciples of every condition. He Himself stands as the author and consumer of this holiness of life: "Be you therefore perfect, even as your heavenly Father is perfect". Understanding and perceiving holiness is the key to personal realization. The love a person bears for God and their neighbor is the only way to recognize their depth of Christian life and the path to holiness. Building relationships with God, accepting a personal call, and surrendering to God are always matters of the heart and openness to love. This is a matter of deciding between mediocrity and the fulfillment of life with God. It is about allowing the grace of one's baptism to bear fruit on the path of holiness and openness to God. Christian life is all about choosing God constantly and unrelentingly. Let the grace of your baptism bear fruit in a path of holiness. Let everything be open to God; turn to him in every situation. Since Baptism is a true entry into the holiness of God through incorporation into Christ and the indwelling of his Spirit, it would be a contradiction to

settle for a life of mediocrity, marked by a minimalist ethic and a shallow religiosity. Identifying oneself with Christ and his will implies the commitment to build with him this kingdom of love, justice, and universal peace.

The Biblical concept of holiness

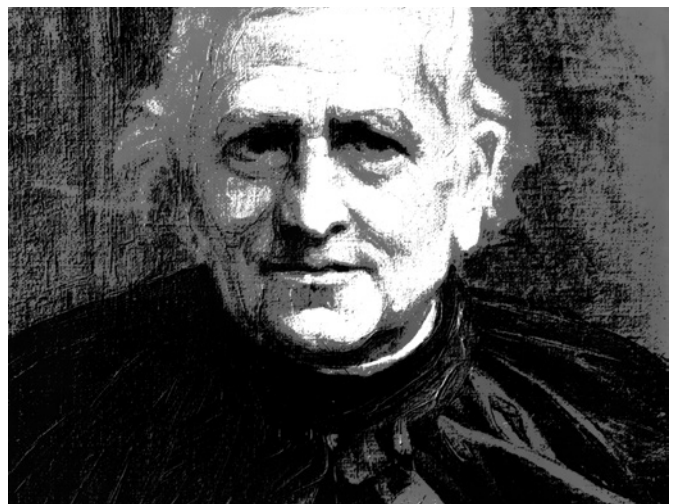
In Hebrew, the term for 'saint' is *qādôsh* (קָדוֹשׁ), which also means 'separated' or 'pure'. The Hebrew word for 'holiness' is *qōdesh* (קֹדֶשׁ) and for 'sanctify' is *qādash* (קָדַשׁ). God is holy meaning that He is separated from earthly reality and cannot be manipulated. God is above all and nothing is like Him. God is always different, even from the expectations of holy people. This separation shows that God is immune to anything impure or associated with anything that would disgrace Him. Even though God is in the world and taking care of earthly realities, he remains distinct and is expressed through the term holy. The notion of God's holiness in the Old Testament is a fundamental invitation for a human being to turn towards the One in whose image he was created, not to be "infected" by temptations. The entire book of Leviticus explains the call to uphold God's holiness, which is not only a moral specialty but also reflects the uniqueness of those who recognize their connection to Him. The LORD said to Moses, "Speak to the whole Israelite community and tell them: Be holy, for I, the LORD your God, am holy. (Lev. 19,1 2). Following God's commandments involves remembering that they are not limited to a set of rules but reflect the nature of God. Holiness is not limited to religious acts, but concerns all aspects of life, which includes its relationship to people. Regarding the attitude towards God, it should be noted that one of the forms of desire for holiness is found in Isaiah 6,3: Holy, holy, holy is the LORD of hosts!" they cried one to the other. "All the earth is filled with his glory! This cry highlights the importance of following the One who is celebrated. As the Council itself explained, this ideal of perfection must not be misunderstood as if it involved some kind of extraordinary existence, possible only for a few "uncommon heroes" of holiness. The ways of holiness are many, according to the vocation of each individual. All the miracles Jesus performed in the New Testament establish his holiness. Luke writes: the child to be born will be called holy, the Son of God (Lk. 1,35). Peter's confession confirms his faith in his master: He is the Messiah, the Son of the living God (Mt. 16,16) and therefore saint. Peter adds: Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God (Jn. 6,68 69). It is clearly stated by the demons that Jesus is holy. What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are – the Holy One of God! (Mk. 1,24); What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are - the Holy One of God! (Lk. 4,34). The practical meaning of holiness, present in the Old Tes-

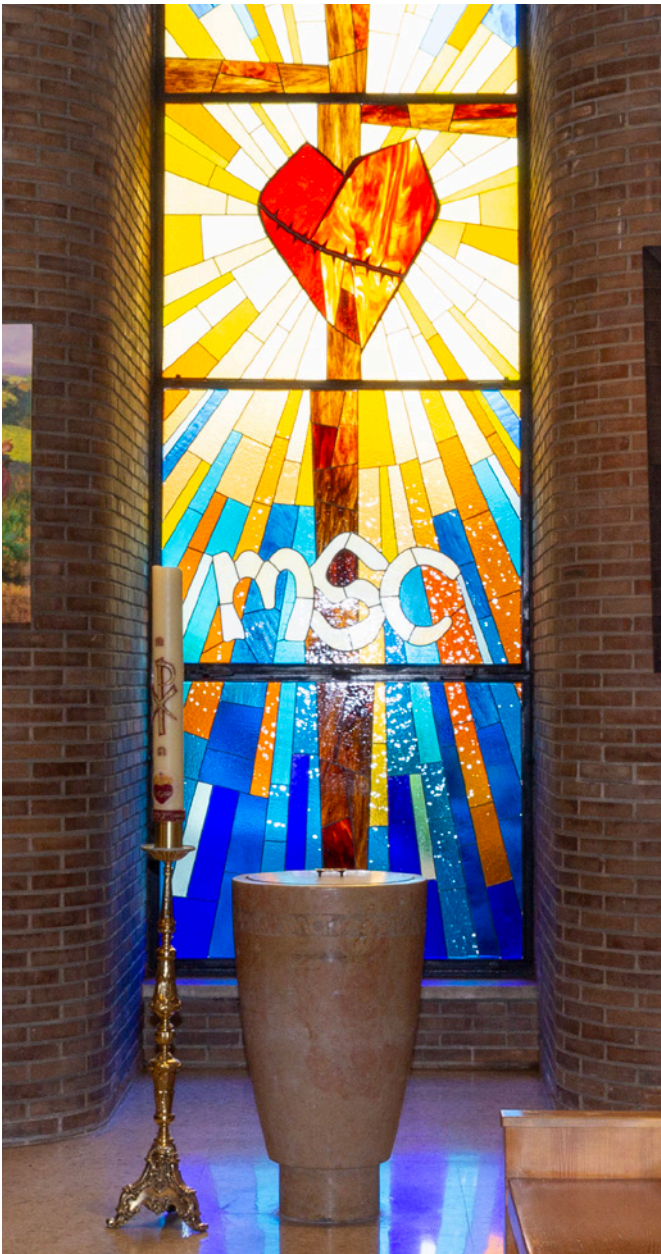
tament, is especially evident in Saint Paul: I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. (Rom. 12,1). In the first correspondence addressed to the Thessalonians, it reads: May the God of peace himself make you perfectly holy and may you entirely, spirit, soul, and body, be preserved blameless for the coming of our Lord Jesus Christ (1 Thess. 5,23). Benedict XVI wrote: the whole of Christian life knows one supreme law, which St Paul expresses in a formula that recurs in all his holy writings: in Jesus Christ. Holiness, the fullness of Christian life, does not consist in carrying out extraordinary enterprises but in being united with Christ, in living his mysteries, in making our own his example, his thoughts, his behaviour. The measure of holiness stems from the stature that Christ achieves in us, in as much as with the power of the Holy Spirit, we model our whole life on his. This requires devoting oneself entirely to Christ in everyday life.

Gift of God, gift of oneself

Modern man is observed and valued in the light of personal achievements, having in view an ideal of perfection. Therefore, the discourse on holiness and its understanding are equally influenced by a projection of the contemporary model of functioning in society. In the field of relationships with God and personal devotion, this has consequences.

In the Christian tradition, holiness always requires a personal and concrete response on the part of the individual. The Catechism of the Catholic Church states: Charity is the soul of the holiness to which all are called: it "governs, shapes, and perfects all the means of sanctification. Because of love, holiness, which may seem impossible to attain, is the way in which God fulfills the plan of salvation for each person. Prayer and worship are ordinary means of expressing one's love for God. However, this love becomes false if it does not manifest itself in concrete acts of love towards the individuals encountered.





That is why Pope Francis emphasizes: May you come to realize what that word is, the message of Jesus that God wants to speak to the world by your life. This is why the personal path of holiness is unique but also disturbing for society and neighbors. Furthermore, from a personal point of view, a person is constantly confronted with threats from the world and his own body. When theology speaks of the body, it refers to a human nature that is subject to sin. Christian education begins with the truth about God, with each person's adoration and gratitude for his greatness and goodness, and with the truth about the gift. The power to control oneself and to show sobriety, critical freedom in the face of a superficial and materialistic culture, the sincere gift of oneself to others, in favor of reconciliation and communion, emerge from this religious root.

A gift of God

It is necessary to understand that holiness is not a human achievement, but a pure gift of God, proportionate to the degree of relationship with God. This gift of God, like every gift, is understood in the Christian tradition as any other gift, welcomed, received with gratitude. Holiness is a free acceptance of God's will, so that God can act in the world in each and through each human being. Holiness is an ideal. It is, however, in modern society, increasingly considered as an old-fashioned or obsolete ideal, conditioned by a list of prohibitions whose implementation allows the achievement of holiness through personal commitment. Such an interpretation faces two difficulties: on the one hand, holiness is defined as a list of rules from which modern man seeks to free himself; on the other hand, it is believed that holiness is achieved through personal commitment and effort. Living according to the will of God is not a set of laws and regulations but rather the encounter with the person of Jesus Christ. Pope Francis clearly states this differentiation: The Church has repeatedly taught that we are justified not by our own works or efforts, but by the grace of the Lord, who always takes the initiative.

He also emphasizes elsewhere, more than rules and obligations, the choice that Jesus sets before us is to follow him as friends follow one another, seeking each other's company and spending time together out of pure friendship. Everything else will come in time, and even failures in life can be an invaluable way of experiencing that friendship, which will never be lost. The way of holiness is the way of friendship with Christ, and friendship is never an achievement that comes from man, but a gift. Since there is no single measure for friendship, because it is always about living and spending time with a friend, therefore God did not imagine and set a measure or "mold" to the holiness into which everyone must enter. His main criterion of holiness is love and relationship. According to the understanding of biblical anthropology, man was created in the image of God out of love and to love. Thus, to love and to beloved is a deep vocation and need of the human being. Therefore, the initiative that changes the dynamics of the relationship is always that of God. The path of personal holiness is not to fulfill one's duties as a human being but to discover the presence of God and to develop a relationship of love and friendship which then reflects in all areas of life. One could say that holiness, as a gift of God, makes man perfect. Indeed, God first shows the way to perfection by the fact that He creates out of love, limiting himself to make room for his creatures. In this sense, accepting to die is nothing other than giving others the joy of the world. Death is in no way a punishment for martyrs or saints. On the contrary, it is an extreme expression of love and the supreme manifestation of self-giving. Thus, holiness does not manifest itself as personal achievement but as an expression of human gratitude to God.

Bernard Mongeau, MSC. Dominican Republic Province

Generalate Safeguarding Commission

Presentation

Faithful to our motto: “May the Sacred Heart of Jesus be loved everywhere” we affirm that promoting safe, respectful, and protective environments is an integral part of our mission. This love, lived concretely, calls us to active vigilance, shared responsibility, and genuine care for every person.

In this spirit, we are pleased to present the members of our Generalate Safeguarding Commission, a mixed team bringing together MSC and two lay women recognized for their solid experience in this field. This complementarity of skills, perspectives, and backgrounds strengthens both the quality and the credibility of their mission.

Driven by a strong sense of responsibility, listening, and respect, the commission members work actively in prevention, protection, and accompaniment, guided by transparency and professionalism. Their commitment reflects a clear institutional conviction: having solid safeguarding structures in each of our entities is not optional — it is an essential responsibility. These structures provide a clear framework to ensure safe environments, foster a shared culture of vigilance, and concretely demonstrate our commitment to safeguarding the dignity and well-being of every person.

In this dynamic, we call on each entity to act with determination: to revitalize safeguarding structures where they already exist and to establish them without delay where they are not yet in place. This essential field of apostolate requires structured responses adapted to our particular contexts and supported by a clear institutional will. Committing fully to this effort means translating our charism into concrete action, strengthening our credibility, and making safety and respect non-negotiable pillars of our mission.

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



Tina Campbell



An Independent International Safeguarding Consultant. She works with various Catholic church organizations and Religious Congregations., with background in education, as a fully qualified teacher. She has a MSc in psychotherapy (specialising in working with adult survivors of sexual abuse and trauma). She is the SG, Commission Coordinator.

Fransiskus Bram Tulusan, msc



MSC priest, member of Indonesian Province. Council member of MSC GLT. He completed a Diploma in Safeguarding at the IADC of the Pontifical Gregorian University.

Didier Mbela Bongoy, msc



MSC priest, member of the UAF, with background in clinical psychology and completed a Diploma in Safeguarding at the IADC of the Pontifical Gregorian University. He is the current Coordinator of the MSC Generalate Safeguarding Desk in Rome.

James Espuerta, msc



MSC priest, member of Philippine Province. With expertise in Canon Law, civil and completed a Diploma in Safeguarding at the IADC of the Pontifical Gregorian University. Safeguarding Delegate for the MSC Philippine Province (APIA-MSc).

Patrick da Silva Poli dos Santos, msc



MSC priest, member of Rio de Janeiro Province (Brazil), with expertise in Canon Law. Safeguarding Delegate for Rio Province and parish priest at Santa Teresinha do Menino Jesus in Espirito Santo state (Brazil. (CA-MSc).

Ms. Claire Tobin



An Independent lay women with experience in the secular and church world of Safeguarding. Trained in assessing risk and intervention with those who have caused sexual abuse and harm and serves as Safeguarding Manager for MSC Irish Province (PEC-MSc).

M | S | C MISSIONARIES OF THE SACRED HEART
Safeguarding Commission

Tina Campbell



An Independent International Safeguarding Consultant. She works with various Catholic church organizations and Religious Congregations, with background in education, as a fully qualified teacher. She has a MSc in psychotherapy (specialising in working with adult survivors of sexual abuse and trauma). She is the SC Commission Coordinator.

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SCOPE AND APPLICATION

The MSC Standards apply to all MSC, MSC Ministry staff, employees, and volunteers in our ministries. The Standards have been written in a way that makes them relevant and achievable in MSC circumstances. Everyone has a responsibility to safeguard.

OUR MISSION:

BEING ON EARTH
THE HEART OF GOD

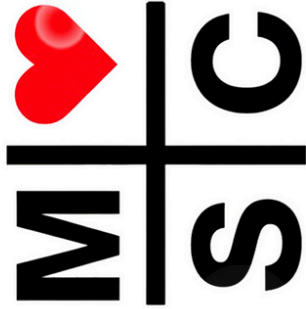
BY:

PROTECTING PEOPLE FROM
ABUSE, HARM AND NEGLECT

PROMOTING THEIR WELL-
BEING, DIGNITY, AND
RIGHTS

PREVENTING ABUSE THROUGH
AWARENESS, GOOD PRACTICE,
AND ACCOUNTABILITY

RESPONDING TO
CONCERNS OR
ALLEGATIONS



Safeguarding Office

Our vision:

“In the poor and the little ones, in all the victims of injustice and violence, we will discover the face of Christ. He asks us to bring his love into their lives. In answer to his call, we will show our compassion towards them” (CS 22).

CONTACT US



Missionari del Sacro Cuore
Via. Asmara, 11-00199 Roma
Italia
E: safeguard@msc-chevalier.org
Tel. 06 862 20 61. Fax 06 862 15 627

Mary Jacinta Kennedy, msc
Diader Mbela, msc

Our philosophy:

- Zero tolerance of abuse in any form
- Acting in the best interests of children and vulnerable adults
- Respecting the rights, voice, and dignity of every person
- Ensuring safe recruitment, training, and supervision
- Working in line with Church teaching and civil law



“By no human law can the personal dignity and liberty of humanity be so aptly safeguarded as by the Gospel of Christ which has been entrusted to the Church”.

Gaudium et Spes, 7 December 1964, 41

The MSC Standards are:

- **Standard 1: Having a policy “Safeguarding Policy”.**
- **Standard 2: Having written directives regarding behaviour towards minors and vulnerable adults.**
- **Standard 3: Accommodating the Standards to different settings.**
- **Standard 4: Preventing the mistreatment of children and vulnerable adults.**
- **Standard 5: Communicating the “keeping children and vulnerable adults safe” message**
- **Standard 6: Education and training for safeguarding children and vulnerable adults.**
- **Standard 7: Having access to advice and support.**
- **Standard 8: Responding to allegations of abuse.**
- **Standard 9: Monitoring the implementation of the Standards.**

“May the Sacred Heart of Jesus be loved Everywhere and Forever”

Mary Karin Manning, MSC
Dulcie Habela, MSC

OUR COMMITMENT

We, Missionaries of the Sacred Heart of Jesus, are committed to creating and maintaining safe environments where children, young people, and vulnerable adults are respected, protected, and valued. The MSC Standards are designed to elucidate these essential principles:

- promote the empowerment of children and vulnerable persons in MSC entities and their Ministries so that they feel safe and protected from harm.
- enhance a culture of awareness regarding all forms of abuse.
- see children and vulnerable adults as participants in prevention and not just recipients.
- prevent all forms of abuse
- encourage and facilitate reporting of any child or vulnerable adult abuse that does occur; and
- improve responses to any allegations of abuse.

“Safeguarding is at the heart of our mission and reflects the love, justice, and compassion of the Sacred Heart of Jesus.”

Remembering the Heart (I)

The Historical Emergence of the Spirituality of the Heart

The Spirituality of the Heart of Jesus did not emerge as a sentimental or decorative element within Christian faith. Historically, it arose as a response to moments of fragmentation—times when faith risked becoming abstract, moralistic, or disconnected from lived human experience. To understand this spirituality historically is not to trace a single linear development, but to recognise a recurring retrieval of depth, whenever the centre of the human person was in danger of being forgotten.

Again and again, the Church has been drawn back to the Heart of Christ—not as a novelty, but as a remembrance of what is essential.

The Heart in Biblical Anthropology

In the biblical imagination, the heart is never a metaphor for emotion alone. It names the centre of the person: the place where memory, desire, conscience, decision, and relationship converge. When Scripture speaks of a “hardened heart” or a “new heart,” it is not describing feelings, but orientation. The heart is where life is directed from.

This anthropology is decisive. Faith is not first a matter of external observance or intellectual assent, but of where one’s life is rooted and from where it is lived. The prophets repeatedly call Israel back to the heart, insisting that covenant is betrayed not primarily through ritual failure, but through hardened perception and distorted desire.



Jesus’ own ministry consistently appeals to this depth. He does not merely correct behaviour; he addresses what moves people from within. His compassion for the crowd, his anger at hypocrisy, his grief over Jerusalem, and his fidelity unto death all reveal a God who engages humanity not from distance, but from interior closeness. Christianity, from the beginning, is born not from an idea, but from encounter with a living heart.

Early Christian Continuity: The Heart as Source

The earliest Christian tradition preserved this integrated vision. Conversion was understood as a turning of the heart—a reorientation of one’s whole life toward God revealed in Christ. Faith was embodied, communal, and relational.

Patristic writers spoke of the Heart of Christ not in devotional language, but in sacramental and ecclesial terms. The piercing of Jesus’ side in John’s Gospel was interpreted as the moment from which the Church was born. Water and blood flowing from the Heart symbolised life given, relationship restored, and communion made possible.

Here, the Heart of Christ functioned as source rather than object. It named the place from which divine life flowed into the world. There was no separation between theology and spirituality, no division between doctrine and lived experience. To know Christ was to be drawn into his way of loving.

Yet even in this early period, tensions began to emerge. As Christianity became more structured and intellectually systematised, the language of the heart remained, but its experiential grounding gradually weakened. Faith risked becoming something one adhered to rather than something one lived from. At precisely these moments, the Heart returns.

Medieval Deepening: Entering the Interior Life of Christ

In the medieval period, reflection on the humanity of Christ deepened significantly. Theologians and mystics alike began to dwell more explicitly on the inner life of Jesus. This was not a retreat into sentimentality, but a profound theological intuition: to know God, one must enter the humanity of Christ.

Mystics such as Bernard of Clairvaux, Bonaventure, Gertrude of Helfta, and Mechthild of Magdeburg contemplated the wounded Christ not as an object of pity, but as revelation. The pierced side of Jesus became an opening into God’s interior life. To rest one’s head on the Heart of Christ was to learn how God loves.

This period marks a decisive shift. The Heart of Christ begins to be experienced not only as source, but as place of encounter. Love, suffering, and union are held together without reduction. The Heart reveals a God who is neither distant nor overpowering, but vulnerable and faithful. Importantly, this was still not a popular devotion in the latter sense. It was contemplative theology expressed through affective language—an attempt to safeguard depth in a world where faith was increasingly mediated by structures and systems.

Early Modern Devotion: A Cultural Response

The explicit devotion to the Sacred Heart developed most clearly in the early modern period, when Western culture increasingly privileged reason, control, and mastery. Emerging scientific rationality, political upheaval, and ecclesial defensiveness combined to produce a faith that risked becoming juridical and moralistic.

Against this backdrop, the Heart of Christ re-emerged as a counter-symbol. Devotion to the Sacred Heart proclaimed that God is not encountered primarily through control, law, or fear, but through love. For countless believers living amid instability, violence, and suffering, this devotion provided consolation and hope. It assured them that God's love was not withdrawn from a wounded world. Historically, this devotion served a vital purpose. It preserved the truth that the Heart of Christ remains open, even when human systems are harsh and unforgiving. Yet it also carried an unresolved tension. When devotion remained disconnected from the broader demands of justice and transformation, it risked becoming private and inward. Still, even here, the Heart of Christ functioned as a memory of divine compassion, awaiting further maturation.

From Devotion to Spirituality: A Necessary Retrieval

As modern consciousness continued to develop, the Church was gradually confronted with the limits of devotionism alone. Faith could no longer rely solely on inherited practices; it needed to speak to adult experience, historical responsibility, and social complexity.

This led to a renewed question: what does it truly mean to live from the Heart of Christ?

The answer was not to abandon devotion, but to recover its deeper intention. The Heart of Christ is not simply an object of affection; it is a revelation of God's way of being in the world. To contemplate the Heart of Jesus is to learn how God loves, and therefore how love must take flesh in history. Here, history begins to open into spirituality.

The MSC Context: The Heart as Mission

This retrieval finds a particularly clear expression within the MSC tradition. Living amid the social, political, and ecclesial upheavals of nineteenth-century France, Jules Chevalier did not propose devotion as an escape from the



world's turbulence. He turned to the Heart of Jesus precisely because the world was wounded, divided, and losing its centre.

For Chevalier, the Heart of Christ revealed God's unwavering compassion in a fractured society. But it also carried a summons. To contemplate the Heart was to be sent—to participate in God's work of healing, reconciliation, and justice. The Heart was not simply to be honoured; it was to be embodied.

In this sense, the MSC charism stands firmly within the long historical arc of the Spirituality of the Heart. It receives the devotional tradition but presses it outward toward mission. The Heart of Christ becomes not only refuge, but orientation, not only consolation, but criterion.

History as Retrieval, Not Regression

Seen historically, the Spirituality of the Heart is not nostalgic. It is prophetic. It returns repeatedly because it names something perennial: the need for faith to remain rooted in lived interiority and embodied love.

Whenever Christianity risks losing its soul—through abstraction, moralism, or accommodation to power—the Heart appears again - not as novelty, but as memory; not as sentiment, but as summons.

At the centre of this history stands the Heart of Christ: open, wounded, faithful, and life-giving. To remember the Heart is to remember who God is—and therefore who we are called to become.

Chris Chaplin, MSC. Australian Province



First Profession of Vows

Personal reflections from Korea

Brother Lee Do-seon Lino and Brother Chung Seung-hyun Pancratius have offered their first promises to God to live as Missionaries of the Sacred Heart. In the Sacred Heart of Jesus, these two brothers have entirely entrusted themselves to Him, vowing to walk the path of proclaiming the Gospel and loving their neighbors with hearts full of humility, kindness, and the very spirit of Jesus.

It was a moment where God's grace and the prayers of many dwelt fully within this act of profession. The community rejoiced together in their holy decision, offering both congratulations and supplications.

We deeply bless their future journey, praying that it may always be firmly rooted in the love of the Sacred Heart of Jesus. May they faithfully live out their vocation, discerning God's will even amidst challenges.

Praise be to Jesus Christ!

I am Brother Seung-hyun Pancratius Chung, and I have recently made my first profession of vows. Over the past two years of my novitiate, I have come to deeply realize my own weaknesses and shortcomings. Yet, through it all, I have experienced that God is always with me, a faithful Father who never lets go of my hand.

For someone as lacking and fragile as I am to dare to profess the vows of obedience, chastity, and poverty before God could never have been possible without His infinite grace and mercy. It is also thanks to the spiritual and material support of the many benefactors of our community, the Missionaries of the Sacred Heart, that I

could take this courageous yet hopeful step forward as a religious.

I will strive to become a religious who faithfully follows the path of Jesus through my prayers and my daily life. Please pray for me, so that in my religious life, I may always choose God's will over my own. Thank you!

Chung Seung-hyun Pancratius. Korean Province

I am Brother Lino Do-seon Lee of the Korea Province of the Missionaries of the Sacred Heart, and I made my first profession of vows this past February 2nd. Above all, I am profoundly joyful and grateful that a person as lacking as myself could profess these vows through the burning love and mercy of the Sacred Heart of Jesus. I offer all praise and glory to God, who has allowed me to participate more deeply in Christ and His mission through this first profession. The words, "Take my yoke upon you and learn from me, for I am gentle and humble in heart" (Matthew 11:29), deeply resonate with me as the very heart of Jesus that I must strive to resemble. I feel that the vows of obedience, chastity, and poverty I promised through my first profession are not a yoke that binds me but rather wings that allow me to enjoy true freedom within the Lord.

The Jesus I encountered during my religious life thus far was not a strict judge, but Merciful Love itself, embracing my wounded and aching soul through His pierced side. My selfish and cold heart has been warmed by the heat of the Sacred Heart, and my weaknesses, sinfulness, and narrow-mindedness have been healed through the endless compassion and forgiveness of His Heart.

The Sacred Heart of Jesus flows toward the poor, the suffering, the sinners, and all the marginalized people of the world. I wish to convey the love of Jesus that I have experienced to them. However, I still have much to learn to fulfill this mission. I humbly ask for your prayers, that I may grow into a small instrument capable of bringing that love to the world. Thank you. "May the Sacred Heart of Jesus be loved everywhere!"

Lee Do-seon Lino. Korean Province

Networking in the Ministry of JPIC

The word networking often carries negative impressions, associated with scams, profiteering, and manipulative strategies. Scholars such as Kiarah Reyshylle Ibañez Mati have studied how scammers exploit networking structures in online transactions, highlighting its misuse in deceptive practices. This misuse has tainted the term, making some wary of its application in ministry. Yet, in the ministry of Justice, Peace, and Integrity of Creation (JPIC), networking is not a luxury—it is a necessity. Our dream of building sustainable and regenerative communities cannot be realized in isolation. The challenges of ecological degradation, social injustice, and spiritual fragmentation are too vast for any single community to bear alone. Networking provides the structure and direction by which we can create teams, patterns, and collaborative frameworks across the whole congregation, especially within the Chevalier Family.

Networking Matters in JPIC

On Shared Mission: Networking allows us to revitalize, re-think, and renew our mission so that it remains relevant and prophetic in today’s world.

On Spiritual Strengthening: Through interconnectedness, we strengthen our spiritual and prophetic witness, modeling a simple lifestyle that speaks louder than words.

On Creative Ministries: Networking opens doors to new forms of ministry, joint communities, intercultural formation, lay partnerships, and creative use of properties.

On Digital Evangelization: By embracing social and digital media, networking becomes a powerful tool for evangelization, advocacy, and ecological engagement.

On Global Solidarity: Internationally and interculturality are not abstract ideals but lived realities when communities collaborate across borders.

Creating JPIC Team Structure as a Space for New Collaboration

Creating JPIC Team Structure could be a potential developing space for fresh collaboration within the Chevalier Family communities:

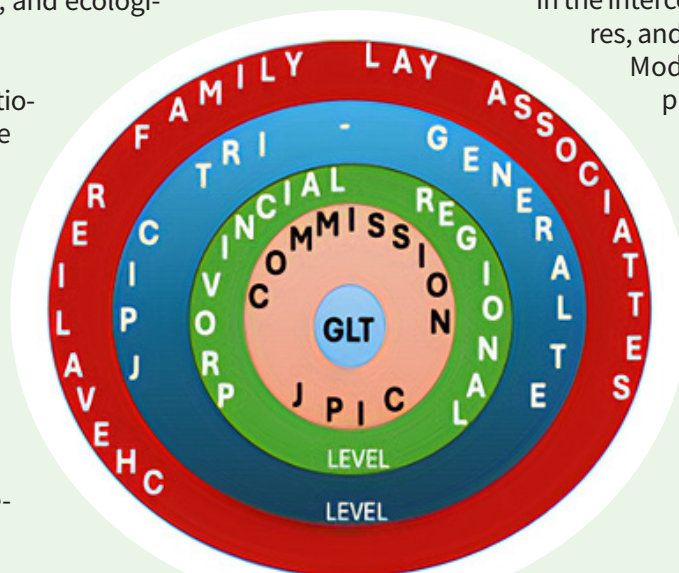


- Inspired by Jules Chevalier, JPIC can be a path to step beyond our comfort zones, engage with others, and form networks of solidarity.
- While some may ask, “What can I do as an individual?”, the answer lies in collective efforts, where the burden is shared and JPIC becomes more practical and sustainable.

Properly understood, networking is far from exploitation. Reclaimed for JPIC, it becomes a prophetic instrument of evangelization, a way to weave together communities, share resources, and create patterns of collaboration that reflect the Gospel vision of unity in diversity. In this light, networking is not about manipulation but about communion; not about profit but about prophetic witness. It is about making visible the Kingdom of God in the interconnectedness of peoples, cultures, and creation.

Modern evangelization calls us to proclaim the Gospel not only in words but in structures of justice, peace, and ecological integrity. Networking is the pastoral strategy that enables this proclamation to take root in daily life. It is how JPIC becomes more than a ministry—it becomes a movement; a living network of disciples committed to healing creation and renewing society.

**Richie Gomez, MSC.
Philippines Province**



Reflections on the current global situation

This heart has not yet found its calm. Concern, anxiety, and sorrow come in waves, leaving us little space to breathe in peace.

The news of war has once again shaken the world. The beginning of 2026 felt especially heavy when reports spread about the conflict in Venezuela. Before the wounds of a devastating global trade war had even begun to heal, after economies across nations had been deeply shaken, the world found itself facing yet another uncertainty, drifting further into the shadows.

In response to this alarming situation, the International Council of the Chevalier Family Laity invited the faithful to pray the “Prayer for World Peace.” A simple call, yet born from a profound longing: that our world may not sink deeper into violence. The Chevalier Family Laity is present in more than forty countries, including Venezuela. They do not merely read the headlines; many stand in the very places affected and experience the consequences firsthand. Yet not even two months later, our hearts were forced to race: again conflict in Iran. The phrase “World War III” no



P. Sergio Codera, SDB, @sercode, @quiero.ersanto_

longer sounded like a distant conspiracy theory, but like something standing at the threshold.

Amid all this, a question rises quietly, yet powerfully: What can we do as the Chevalier Family? Are we only to pray and carry a deep sense of concern? Prayer will surely continue to flow, spontaneously, everywhere, together. We hope those prayers will stir hearts to choose dialogue over war. Yet perhaps something more is being gently reminded within us.

Did not Jules Chevalier himself live in a wounded age? After the French Revolution, he witnessed a society marked by egoism, disorientation, and a growing distance from God. The situation felt like a “disease of the times.” And with unshakable faith, he believed that only the Spirituality of the Sacred Heart of Jesus could be its remedy; a remedy that touches the deepest root of all: the human heart. Today, our world feels like an echo of that era, only on a far reater scale.

For a fleeting moment, we may glimpse a vision of a peaceful world: people honoring one another, hatred dissolving, greed losing its grip, and love becoming a gentle, healing light; a peace that is not merely the absence of violence, but the presence of love. Yet such visions often pass quickly, replaced once more by confusion and fear.

It is precisely there that we are reminded of the vision we hold together: “May the Sacred Heart of Jesus be loved everywhere, forever.” Perhaps this is a small light in an increasingly dense darkness. It is not an empty slogan, but a direction, and every direction calls for steps.

How do we move closer to that vision? To love the Sacred Heart of Jesus is not always easy to understand, especially for those who do not yet know Him. Even among us, our understanding of the Spirituality of the Heart must continually deepen. Yet as the Chevalier Family, we are called to become familiar with a culture of love: to love rightly, to forgive sincerely, and to serve humbly without seeking reward. There are still so many who have not encountered this spirituality of the Heart. If not us, who will introduce it?

Now is the time for Religious, Diocesan clergy, and Laity to walk hand in hand and move together not with anger, not with hatred or partiality, but with a synodal spirit: walking together, embracing others without distinction of ethnicity, religion, race, or background. The call to synodality, strongly affirmed by Pope Francis, reminds us that the Church in the Third Millennium is a Church that journeys together, listens, and embraces.

Our steps may seem small. Yet when love is proclaimed consistently, at home, in our communities, in workplaces, on social media, wherever we are, it becomes an echo that is not easily silenced. A culture of love is not born overnight. It grows slowly, through hearts willing to be transformed. Yes, it requires process. It requires fidelity. It requires courage to continue choosing love in a world



that often chooses violence. But the question is simple: if not now, when?

Our faith is not meant to be stored away, but to be lived. Our concern is not merely to be felt, but to be embodied in concrete actions, however small. When we do our part, we trust that God will accomplish His. So the final question is no longer “Will the world change?” but rather, “Do we still believe that the Spirituality of the Sacred Heart can be the remedy for the disease of our time?”

Let us continue to pray. Let us continue to walk together. Let us continue to build a culture of love. For perhaps it is precisely in a wounded world that faithful love shines most brightly.

May the Sacred Heart of Jesus be loved everywhere, forever. Our Lady of the Sacred Heart, pray for us.

Saint Joseph, model and protector of the lovers of the Sacred Heart of Jesus, pray for us.

Servant of God Jules Chevalier, pray for us.

Petrus Sidarta Maringka. Indonesia

Connecting Schools, Forming Hearts, Sharing Mission

MSC Global Education Community

What happens when schools across the world realise they belong to the same family? They begin to listen to one another, to share their stories, and to imagine what they might do together.

The MSC Global Education Community (MSC-GEC) is the result of that shared vision. It is a collaborative network of MSC schools and educational institutions around the world, united by the charism of the Missionaries of the Sacred Heart. Its purpose is straightforward and focused: to connect MSC schools globally, promote excellence in education, form hearts as well as minds, and strengthen collaboration in mission. Its guiding phrase captures this clearly: Connecting Schools, Forming Hearts, Sharing Mission.

The vision of MSC-GEC is both simple and ambitious. It seeks to build a worldwide network where schools support one another through shared resources, professional development, and spiritual formation. It encourages collaboration among leaders, teachers, and students so that each community benefits from the experience and insight of the others. In this way, the network becomes more than a directory of institutions; it becomes a living expression of shared identity and purpose.

MSC schools share a common mission rooted in the charism of Jules Chevalier. They aim for excellence not only in academic achievement but also in the spiritual and personal growth of their students. They value cooperation over competition, leadership shaped by compassion and service, and a global perspective that fosters intercultural understanding and solidarity.

The logo of the MSC Global Education Community reflects this identity. Two hands form a heart, symbolising love, partnership, and collaboration across cultures.

The red colour recalls the Sacred Heart tradition, expressing commitment and mission.

The design conveys unity, belonging, and shared responsibility.

The initiative began with thoughtful and practical conversations among leaders from Cameroon, England, Australia, India, and Rome. Recognising that more than thirty MSC schools share the same heritage yet often work independently, they explored ways to strengthen connection.



Ideas included creating a global directory, sharing formation resources, organising exchanges for staff and students, and arranging regular online meetings across regions and time zones.

At its heart, MSC-GEC reflects what it means to be an MSC school.

“Ours is a spirit of family and a spirit of brotherhood, formed by kindness and understanding, by compassion and mutual forgiveness, by gentleness, humility and simplicity, by hospitality and a sense of humour.” MSC Constitutions and Statutes #34

Education in this tradition goes beyond academic success. It forms communities where relationships matter, people are valued, and faith is lived through compassion and service. The MSC Global Education Community extends this spirit across borders.

One charism, many schools, one global family.

Darwin Thatheus Francis, MSC.
India Province



Strengthening

Collaboration and Commitment to Service as a Team



General Administration Team Meeting On 26–29 January 2026, the General Administration Team Meeting was held at the Generalate House in Rome. This meeting was an important moment for various offices at the generalate level to gather, dialogue, and deepen their spirit of working together as a team serving the Congregation globally. The participants involved in this meeting came from various fields of administrative and mission support services, namely: the Secretariat, the Archives Office, the Economy, the Global Development Office, the Postulator, the Procurator, and the Safeguarding Office.

The first day of the meeting began with team building activities. This session was specifically designed to create an open, relaxed, and trusting atmosphere. Through various interactive activities, participants were invited to get to know each other not only as colleagues, but also as individuals with their own experiences, challenges, and hopes. This team building helped participants realize that administrative work is not merely the execution of technical tasks, but an integral part of shared service. In the dynamics that were built, there was a growing awareness that the quality of relationships between team members greatly determines the effectiveness of service to the Congregation.

The meeting then continued with updates and experience sharing from each office. Each office had the opportunity to present its area of service, recent developments, and challenges faced.

In addition to sharing experiences in their respective fields, participants also reflected on their experiences of working with other offices. In this session, there was honest and constructive dialogue about the dynamics of cross-office work, including things that were already

going well and areas that still needed improvement. This process helped participants understand the interrelationships between fields and the importance of clear, open, and continuous communication.

Sharing these experiences not only enriched their insights but also created space for empathy. Each participant was invited to view challenges from the perspective of other offices, fostering mutual respect and support. The awareness that each office has a strategic role in supporting the Congregation's mission was a common thread in every discussion.

The entire series of General Administration Team Meeting activities was directed towards the main objectives, namely, to enhance the sense of cooperation as a team, to get to know each other's responsibilities, and to increase commitment to serving the congregation. This meeting reaffirmed that despite different tasks and functions, all offices are called to work in the same spirit and vision.

Through dialogue and reflection together, participants became more aware that administrative service has a pastoral and missionary dimension.

Work conducted with professionalism, precision, and a spirit of togetherness will have a direct impact on the smooth running of the Congregation's life and work in various parts of the world.

This meeting became a space for renewing relationships, vision, and commitment. The togetherness that was built, the deepening understanding of each other's roles, and the determination to continue to improve the way of working were the valuable fruits of this meeting.

With a strengthened spirit of collaboration, the members of the General Administration Team are expected to continue their service with open hearts, a supportive attitude, and the awareness that every task, no matter how small, is a real contribution to the overall service of the Congregation.

Bram Tulusan, MSC. Indonesia Province

Chevalier Day

On Saturday 14 March, 2026, the MSC Committee SPIRIT organized one-day programme for the birthday of our Founder Fr. Jules Chevalier together this time in the premises of BOND zonder NAAM, in Antwerp.

Theme: "The Heart as the Strongest Power to Connect" This was a wonderful Open Heart Day. A rainy morning, this became a beautiful Open Heart Day and a warm welcome to all. We were present in large numbers. All a familiar Family Community - Fathers, Sisters, Brother and many MSC Laity, how content I was!

The theme on Connection with Nature and also with God gives me strength, Jeannine, the guest speaker, and her story was beautiful. The heart connected with nature and also with God. Then Lunch: brought-along as picnic was



delicious. In the afternoon, we walked in small groups, each with a symbol and a few questions in the Wolvenberg Nature Reserve, beautiful. I felt very good walking in such a beautiful nature reserve. Fortunately, it stayed dry. We walkers were numerous, I felt very good, Christa, Brother Paul and myself were the “Border Collies”, to keep the group together.

Conclusion: Eucharist celebration presided by Fr. Clement MSC, he has a wonderful talent as President at the Open Heart Movement-MSc, WOW... WOW... WOW... and at the end was a group photo taken. The keywords for this Wonderful Day are; Open Heart, Warmth, Heartfelt, Family, Connectedness, Love for each other and Gratitude.

Dominiek Warlop. Belgium

A Heart That Welcomes All: Inclusive Education at Sacred Heart College of Lada II

As we prepare to celebrate the 10th anniversary of Sacred Heart Bilingual Catholic College of Lada II, inaugurated on September 16, 2016, Pope Leo XIV’s apostolic exhortation *Dilexi te* (“I have loved you”) resonates deeply with our educational mission.

Our educational project rests on two fundamental pillars: education of the heart and academic excellence. These two dimensions are not opposed; they complement each other. True excellence cannot exist without a heart open to all, particularly to the most vulnerable.

Inspired by the papal message that calls us to recognize Christ’s love in the poor and suffering, we have made a choice for truly inclusive education. Our college welcomes all social classes: underprivileged families, students with physical or mental disabilities, albino children, and all those who might be marginalized elsewhere.



This preferential option for the excluded does not weaken our pursuit of excellence; on the contrary, it enriches it. Our students learn that true greatness is measured by the capacity to love and welcome difference. They discover that excellence of the heart precedes and nourishes academic excellence. As Pope Leo XIV emphasizes in *Dilexi te*,

“education is the first act of justice, because it frees people from spiritual poverty and prepares them for social responsibility.” On this approaching tenth anniversary, we reaffirm our commitment: to be a place where every child, regardless of their condition, can hear Christ’s words: “I have loved you.”
Charles BILOA, MSC. UAF

Watertown, New York: 150th Anniversary

It is with great appreciation we announce to you this year an amazing milestone for the Missionaries of the Sacred Heart (MSC) around the World. In 2004 the Society of the MSC celebrated its 150th year of becoming a religious Order. In just a little over 20 years after its establishment, in Issoudun, France, 1854 the founder, Fr. Jules Chevalier’s dream of making the Sacred Heart of Jesus known everywhere became a reality. In 1875 the MSC’s branched out into the New World exploring and visiting a French community in Watertown, New York. The rest as they say is history.

This year marks 150 years of the first settlement for the MSC in Watertown, New York. By 1876 the MSC Order had made its first mark establishing the parish of Our Lady of the Sacred Heart in Watertown, New York. This special landmark is the first of many establishments for the MSC’s around the world. As of today the MSC’s are established in over 50 countries Worldwide, living up to the mission of “Making the Sacred Heart of Jesus Known Everywhere. This August 2nd we are planning a special celebration for this monumental milestone for the MSC’s and all those associated with the Order; all are welcome to attend Mass at 11AM at Our Lady of the Sacred Heart parish followed by a Lunch in the gym at 1pm.

Frank Natale, MSC. USA Province





“Mikokoro-Kai” 2025: gathering of the Chevalier Family

On 6 December 2025, the Chevalier Family gathering took place at Johokubashi Church in Nagoya. This was the first gathering in two years and marked the 24th anniversary of the first Mikokoro Kai lay associates making their vows in 2001. The movement, begun by Fr. Frank Quirk MSC, has journeyed through many challenges—times when its continuation seemed uncertain, and long periods during the pandemic when meeting in person was impossible. Several parishes that once hosted gatherings were no longer able to do so due to ageing congregations and other circumstances.

However, about a year and a half ago and in the post pandemic period, Ogaki Church took the step to restart Mikokoro Kai. Together with the re established group at Fukui Church, we were blessed with the opportunity to organise this year’s gathering, including the celebration of the Mass.

The day began with two presentations. Ms Hibi, leader of the Ogaki group, spoke about Fr. Chevalier, the life of the recently canonised St Peter To Rot, and the activities of Mikokoro Kai in her parish. She was followed by Mr Yamaguchi from Fukui Parish, who reflected on the history of the lay movement in Japan, expressed gratitude to Fr Quirk and the priests who supported it, and shared updates from his own parish.

We then moved to the chapel for Mass dedicated to Our Lady of the Sacred Heart. During the celebration, two members made their vows for the first time, and five renewed their promises. Sr Hayashi of the Daughters of Our Lady of the Sacred Heart also renewed her solemn vows, followed by the MSC priests.

Lunch was accompanied by small group sharing, with more than 50 participants—lay members, priests, and a sister—divided into six groups. What began with simple introductions soon grew into lively and heartfelt conversations about parish life and personal faith journeys. Although some participants were not directly involved in Mikokoro Kai, any initial hesitation quickly disappeared. Many spoke openly and joyfully, making this one of the most memorable parts of the day.

A special feature of this year’s gathering was that, for the first time, it was organised entirely by the laity. In the past, the priests had overseen all preparations. Taking on this responsibility was both challenging and deeply rewarding. We spent many months discerning a theme, preparing materials, designing pamphlets and the Mass booklet, planning the liturgy—especially the music—and coordinating the talents of many people. Numerous meetings and rehearsals helped ensure that the day would unfold smoothly.

Through this experience, we came to recognise more deeply that we, too, are called and capable of living out our commitment: to make known the Sacred Heart of Jesus and to be on earth the Heart of God. I am grateful for the privilege of being part of this journey.

Our heartfelt thanks go to Johokubashi Parish for their warm hospitality and support, to the Mikokoro Kai members from Fukui for their collaboration, and to the people of Ogaki Parish and all who assisted us.

With renewed enthusiasm, we look forward to building on this year’s experience and making next year’s gathering even more fruitful.

Kazuko Ito. Japan

PROFESSIONS AND ORDINATIONS* (January-March 2026)

PERPETUAL VOWS

Name	Entity	Date
Paul Wartovo, Pius Porali, Michael Kinavai, Jerome Demes, Albert Tommy	Papua New Guinea	16.01.2026
Pedro Henrique dos Santos Ramos	Rio de Janeiro (Brazil)	25.02.2026

DIACONATE ORDINATION

Name	Entity	Date
Trieu Quoc Nguyen, Hoa Quoc Tran	Australia	02.02.2026
Ajith kumar, Martin	India	04.04.2026
Pedro Henrique dos Santos Ramos	Rio de Janeiro (Brazil)	04.04.2026

PRIESTHOOD ORDINATION

Name	Entity	Date
Pherold Honore, Gresnord Brutus	Dominican Republic	28.01.2026
Mathew D, Gudime Balu	India	04.04.2026
Gianluca Pitzolu	Spain	04.04.2026
Yofalandus Litong Taa, Jenner Bernardus Senduk, Yohanes Jeng	Indonesia	04.04.2026

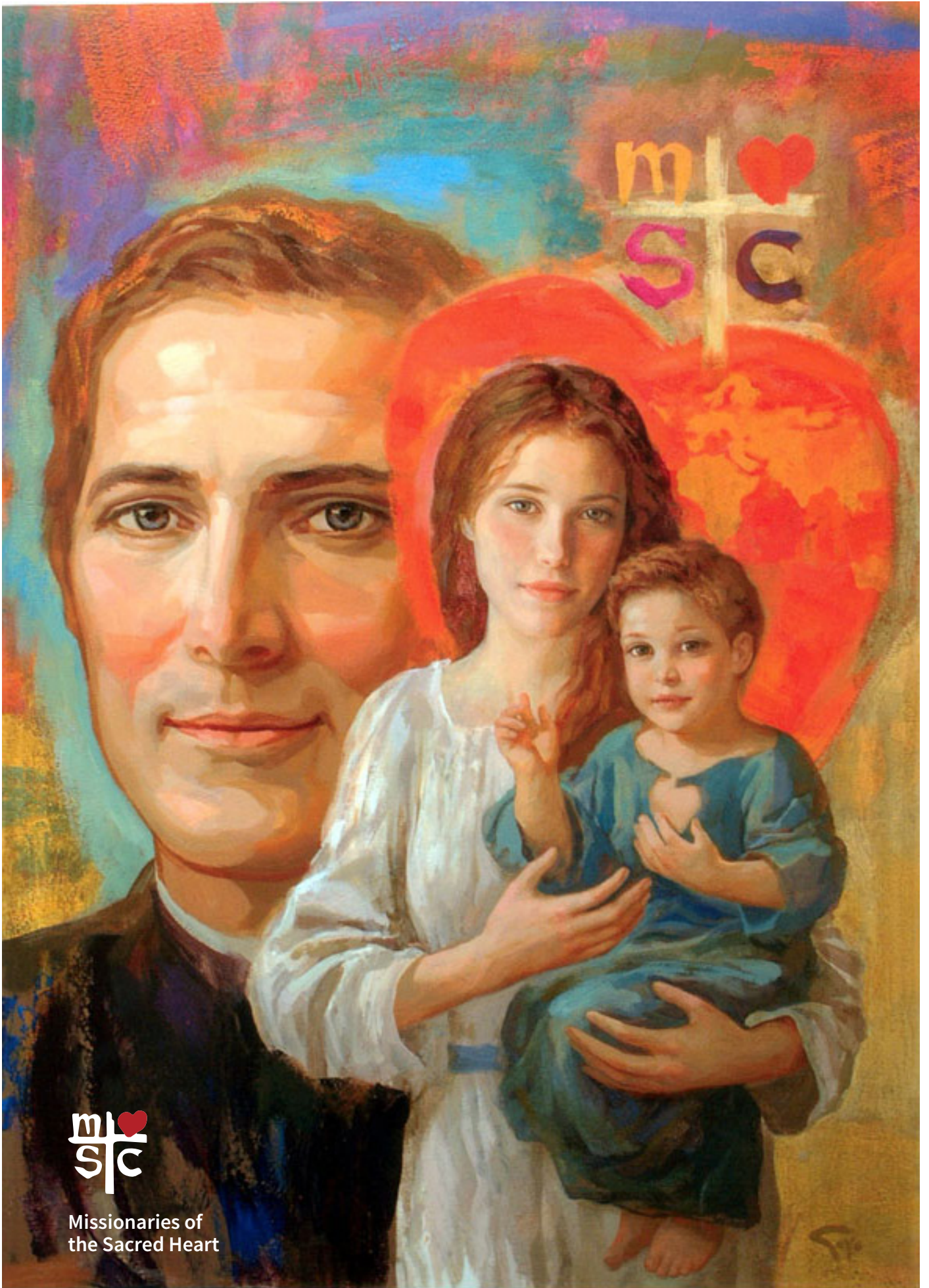
* Approvals of applications

NECROLOGIUM (Deceased members from January-March 2026)

Name	Province	Date
Alfred Noel	France	03-01-2026
Benoit Sitor Gueye	UAF	17.01.2026
Anthony Ripp	USA	20.01.2026
Theodorus Yuliono Prasetyo Adi	Indonesia	25.01.2026
Joannes Pittruff	North Germany	12.02.2026
Walter SCHÜRER	North Germany	15.02.2026
Pietro Julian	Italy	12.03.2026



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



Missionaries of
the Sacred Heart