

U.S. PROVINCE OF THE CONGREGATION OF THE SACRED HEARTS OF JESUS AND MARY

HEARTS ON FIRE

MISSION

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THE MIRACLE OF CONTRIBUTION – MESSIAH'S MISSION

The miracle of feeding the five thousand is not something as many would presume Christ as a magician. It is something about the value of contribution from some people, sharing few loaves or fishes which they had by placing them in a common place, starting from a small boy with a big heart. This realistic miracle satisfied the hunger of all people along with the left overs.

If some of them would be more confined to themselves or thought about their own group alone or gave excuses about their poverty or being overambitious of only getting, or being proud of enough they had, then there would not have been such a simple and realistic miracle that indicate the importance of sharing for the common welfare before thinking about the welfare of oneself or one's group.

The letter on the economy of the congregation, and Economy and Mission (work for the 40th general chapter) invite each branch of SS.CC to get into the miracle of contribution for the sustainable development of the congregation as a whole. "We have to look at the need of the congregation as a whole, not just the need of our group." (SS.CC Info 150, p.23) Strengthening and repairing of the existing historical missions of SS.CC has to be the primary preliminary for each branch while gradually developing the congregation's missions in its geographical boundary according to the need rather than want. If it happens, each section of the congregation will be satisfied of their needs.

'Needs' arise from the signs of time where else 'Want' lacks behind or overtakes signs of time by putting oneself into the ditch of over ambitions in the name of missionary developments. *"Everything must be analyzed anew and put together again in a way which speaks to our time."* (SS.CC Rule of Life).

For example, a delegation or region needs to take the responsibility to support its province and the generalate while receiving needed assistance whether it is through the salaries of the members or investments or developments through projects. Some parts of cash obtained from these three areas can be given to its province and generalate while keeping remaining for the gradual development of the SS.CC missions in its territory. There is an important thing to contribute (spiritually and financially) while receiving them that there will be sustainable common development in the congregation especially in its heritages. *"Whole is greater than each part"*. (Aristotle)

Eucharist is one of the sacraments of Christ's mission. It is an invitation to come together, share what one has for other's needs, and nourishing one another spiritually. In this way feeding the five thousand is the pre-institution of the last supper in which each one is invited to take away (sacrifice) one's material /spiritual possessions and place them at a common place (table) to share with others in need that there will be a common nourishment body and spirit.

One Body, Many Parts

The Congregation is the one body, having many parts. Each part needs to support one another (*not just itself*) in a reciprocal way in terms of strengthening the established missions (the heritages) and developing new missions gradually for the holistic development of the SS.CC. All parts need to grow together and do their duties according to the signs of the time for proper functioning of the whole body. The whole is greater when there is a mutual collaboration between parts. *"There are places where there are enough resources but less personals and there are places where there are enough personals but less resources. So, there is a great need for mutual collaboration between the parts of the congregation for its sustainable growth."* said Fr. Nacho, the general econome when he was asked about the financial situation of the congregation while visiting India in 2024.



A part can grow stronger as 'religious' not with the condition of developing itself first before supporting other parts, rather developing itself gradually while participating in the development of other parts. It is diocesans who prioritize their growth first while ministering in other areas with some conditions and contracts. When a part of SS.CC prioritizes itself while ignoring or delaying the developments of other parts, then it would move away from the essence of being religious. 'What is religious? Someone to whom the Gospel speaks a call to leave all and follow Christ, personal possessions, occupation, family, country, and culture.' (SS.CC Rule of Life- 72) It connotes that growing together as one religious body with collaborating parts without delay, and selfish conditions. One needs to rise above the comfortable cradle identity of one's culture and move towards the new identity of being religious.

A part of SS.CC is a religious community. While gradually developing SS.CC missions in its geographical boundaries, it has the 'religious' (not just moral) responsibility to participate in the development of SS.CC historical missions in its province and the wider congregation. Growing alone makes the part fragile, and growing together makes it stronger both itself and the whole body. This universality of growing together validates the essence of being religious. Religious they are after all.

Time is greater than space

Mission is greater than place

Whole is greater than parts

Let there be grace of Sacred Hearts.

By Bro. Arockia Kulandai J, SSCC.

MISSION FOR THE 21ST CENTURY

As we approach our 200th anniversary of the mission (1827-2027), we are conscious of our ministry of service to this local Church. This missionary endeavor was fueled by a zeal to bring the Gospel to all people. The first six brothers in 1827 were filled with expectation of what it would mean to serve. Unknown of what to expect, they left homeland to a distant place to share God's love with courage, even with the uncertainty of what they would find. Thank God for Chief Boki, who protected these early missionaries. The history of how the mission was started is truly a story of great trust in the Spirit that brought our brothers to these islands. They came specifically to establish the Catholic faith and prayed fervently for its success. The legacy of the Catholic Church in Hawai'i (Sandwich Islands) today is our lasting heritage built upon our conviction to serve.



The sisters of the Congregation arrived in 1854 to help establish schools to help educate the children of the mission.



Today this ministry of service is our commitment to continue that mission of love. The Congregation of the Sacred Hearts of Jesus and Mary is a model of living out its spirit of stewardship to enhance the local church and the children that we serve.

We are grateful to all the brothers and sisters of the Congregation who came, served and gave their lives in service to the mission. Mahalo nui loa brothers and sisters for your generous giving of self for the mission. This legacy is our heritage.



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The Damien and Marianne of Moloka'i Education Center

200th Anniversary

The Diocese of Honolulu has begun planning for this important milestone for our local church. It is our legacy that we focus on with the various local communities that we serve. As we plan and formalize our activities, I will keep you updated. Pray for the success of our efforts to share with others our heritage

By Fr. Lane Akiona, SSSC., Provincial

ZEAL FOR CHRIST: THE SACRED HEARTS MISSIONARY STORY (PART 1)

Beyond France and Europe: First Missionaries of the SS.CC. in Foreign Countries A Chronology 1819 to the 21st Century: 200 + Years of SS.CC. Mission Activity by Fr. Brian Guerrini, SS.CC.

"Being a missionary of the Sacred Hearts is very much a part of our charism" said Fr. Brian Guerrini one afternoon in the library of Damien Residence in La Verne, CA. Fr. Brian emphasized that the love comes out in the mission and that we need to know more about our missionary aspect.

Our order "responded to the need of the Catholic Church for missionaries", said Fr. Brian. "I hope the people get a sense from this book that we are a missionary order" as in the vision of Good Father (Fr. Marie Joseph Coudrin) white robed servants of the Lord venturing across the world to share the good news.

Fr. Brian explained that our Sacred Hearts missionaries lived out this dominant element of our charism: **family spirit**, a "real sense of community. To stay connected as family, they wrote personal letters with great frankness using the Good Father and Good Mother as sounding boards, and receiving counsel from them. This closeness helped them as they were thousands of miles away from home in the midst of challenging missions. These letters were a "lifeline" - long before cell phones and text messages have made for near instantaneous communication.

Another characteristic was **great zeal**. Part of our charism was a willingness to go to the worst places. They placed themselves in the hands of **Divine Providence**. Still, there were things to work on; i.e. they did not always have the best training, including in language.

California: The priests, Fr. Jean Alexis Bachelot and Fr. Patrick Short, serving in the nascent Catholic mission in Honolulu, were expelled in 1831 by the Hawaiian government under the influence of Congregational ministers. Br. Melchior Bondu, mechanic and catechist, kept the mission alive with the help of devoted Hawaiian Catholics during the exile of the Catholic clergy.

Given the choice of being deposited in South America or California, Bachelot and Short insisted on California so that they would be closer to Hawaii, and could therefore more quickly return to their mission when the opportunity arose. They encountered Franciscans friars near modern day San Pedro, close to the present day port of Los Angeles. The friars were quick to insert them into the apostolic activity of evangelizing, catechizing and assisting the local Native Americans and Mexicans (California was part of Mexico then).

Patrick Short and a layman William Hartnell set up *El Seminario de San José*, the first institute of higher education in Salinas in 1835 which Hartnell described as "Paraiso delicioso (a delicious paradise)". Short and Bachelot were able to return to O'ahu in 1837.



EUCCHARISTIC PILGRIMAGE AT SAN GABRIEL MISSION
CHAPEL ON CORPUS CHRISTI 2025

Other missionary activity in North America began in 1833 as Sacred Hearts priests Edmund Demilliers and Fr. Amabilis Petithomme from France were invited to serve the Penobscot and Passamaquodi Native American tribes. They labored in this vineyard spanning Massachusetts, New Hampshire, Vermont, Maine and New Brunswick and Nova Scotia. Demillier wrote the first grammar and catechism in their native language. Petithomme left for Chile in 1839 and Demillier died in Maine in 1843.

ZEAL FOR CHRIST: THE SACRED HEARTS MISSIONARY STORY (PART 1)

....CONTINUED FROM PAGE 4

Our brothers and sisters went to far corners of the world: in addition to the Sandwich Islands/ Hawaii (1827), Chile (1834), the Gambier Islands (1835-36), there were missionary initiatives Tamil Nadu, India (1819), in the Philippines (1820-31), and the Mideast (1834).

Our Sacred Hearts were encouraged by Franciscans to stay in Valparaíso, Chile, and make this a layover and re-supply base for the Pacific but also to help with ministry. "There were not enough teachers" explained Fr. Brian.

We jump ahead to India as they celebrate their 50 year jubilee. We see the legacy of the early missionary active in the founders of the India region of the Sacred Hearts, and in the many Indian brothers serving in India, the U.S. and other parts of the world. Bill Petrie was a big player; he "jumped at the chance to go to India- he wanted to go to China too". Now we are Tonga and Fiji too said Fr. Brian with enthusiasm.

Fr. Brian also shared about Artesia, New Mexico, which he explained was a "community in mission" in the 80's and 90's, which came out of a chapter decision. Other communities of brothers and sisters were in the Philippines and Molokai.

Fr. Brian wrote this book to remind us of our treasures. Stories need to be told so that we see the parallels between the Good Father and Mother, and the early SSCC missionaries and our context.

By Fr. Bill Gural, ss.cc.

**THE FOLLOWING LINK CONTAINS THE ENTRY
SUBMITTED BY THE PROVINCIAL ARCHIVES TO THE
AMERICAN CATHOLIC HISTORICAL ASSOCIATION:**

[HTTPS://ACHAHISTORY.ORG/2025/03/06/THE-LETTERS-OF-FATHER-ERNEST-HEURTEL-SS-CC-CATHOLIC-MISSIONARY-TO-THE-KINGDOM-OF-HAWAII/](https://achahistory.org/2025/03/06/the-letters-of-father-ernest-heurtel-ss-cc-catholic-missionary-to-the-kingdom-of-hawaii/)

FR. ERNEST HEURTEL, SS.CC.- A HIDDEN CATHOLIC MADE KNOWN BY STUART CHING, SSCC ARCHIVIST



The SS.CC. USA Province Archives was invited by the American Catholic Historical Association to participate in its HiddenCatholicCollections online project. Participating catholic archives were asked to submit a description and image of one object or collection from their archival holdings. This was a great opportunity not only to showcase an object from the SS.CC. collection, but also to raise the profile of the Congregation and to make people aware of the SS.CC. provincial archives as a valuable community resource.

For our selected object, we featured a collection of letters written by Father Ernest Heurtel, ss.cc., between 1841 and 1850. In these letters, Father Heurtel describes the hardships of missionary life on Hawaii Island, and his encounters with Hawaiian chiefs and local government officials, Protestant missionaries, and foreign naval officers. These letters also offer insight about evangelization efforts in Pacific.

Many of these letters were previously translated from French into English by A. John Gaudet. Additional letters were recently translated by Father Richard McNally, SS.CC. Hawaiian phrases and passages were translated from Hawaiian to English by Jason Achiu. The letters are being annotated for clarification of informational content, and will be posted on the provincial archives website (sacredheartarchives.org) in the near future.

By Stuart Ching, Archivist for the SS.CC.



MISSIONARY SEMINARIAN IN FIJI

One of the things that bothered me about joining a missionary institute – was the fear of being sent to a foreign place (outside of the United States) and being left out because I was different. Being born and raised in Texas, I was comfortable of just staying in the US and maybe joining the Dominicans in Houston or Lubbock. But when I first started to discern about the SSCC Community with the late Father Richard Lifrak, ss.cc., he reminded me that joy of being part of a missionary family is that “You will always find joy in the place you are sent if you open your heart to it.” He told me to give our SSCC Community a try and if I didn’t like it...he wouldn’t hold anything against me. Well, it has been 6 years since that conversation and I am still with the SSCC Community, doing seminary studies and missionary work in Fiji.

Article 61 of our SSCC Constitution for the Brothers tells us that our SSCC mission is our shared responsibility – and that means leaving everything behind (even our safe space) to fulfill that mission. I am 6,366 miles away from home to be exact. For the past 3 and half years, I have been here in Fiji with our SSCC Brothers doing seminary, rosary-making, and pastoral work at

St. Joseph the Worker in Tamavua. I have to admit that I enjoy living the missionary life and being part of our SSCC family. I have seen and experienced things here in Fiji that I would have never dreamed of experiencing. From visiting village after village distributing rosaries to doing cultural dances with our Tongan brothers, I really get to see how God’s love flows and manifests itself throughout the Pacific Islands...all because I opened up my heart to our shared mission. The fear of leaving my safe space has subsided; I have realized the joy of allowing my heart to lead me wherever the Holy Spirit calls.

Therefore, mission to me is more than just leaving home – but to be fearless in spread God’s love wherever you go. And when you are committed to spreading God’s love and the joy of the Gospel – there is really nothing to fear wherever you are sent. There has never been a day that I have regretted or questioned joining our SSCC family...and I hope and pray that it stays that way. Loloma kei na masu (Love and prayers) from the beautiful islands of Fiji!

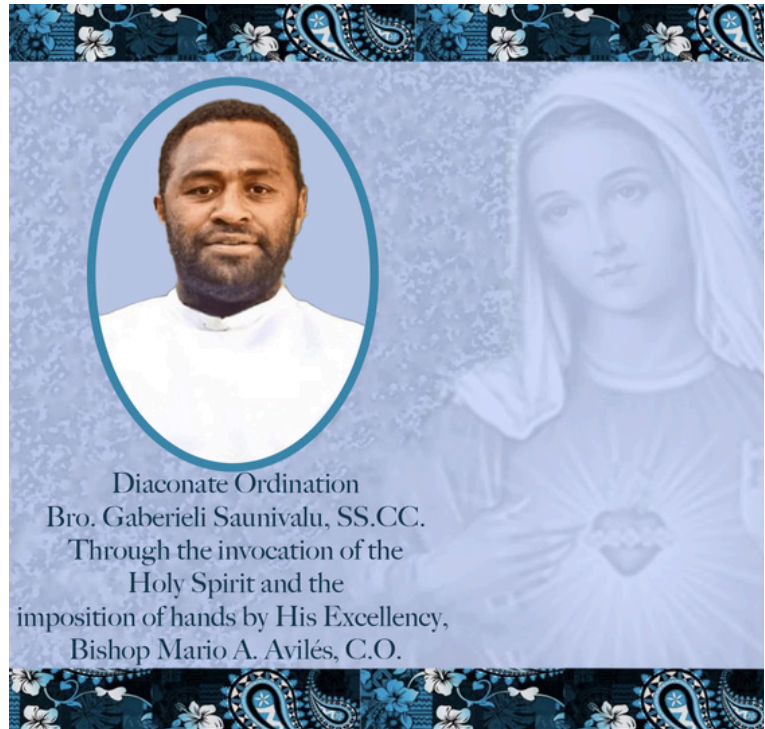
By Br. Marc Roque, ss.cc., a year 4 seminarian at Pacific Regional Seminary in Suva

ON SOON-TO-BE DEACON GABRIELI SAUNIVALU SSCC

Brother Gaby comes from a beautiful province of Fiji called Namosi, which is in the interior of the island of Viti Levu, the most populated island in Fiji. His province is known for natural beauty including its rivers and mountains. In his youth, his family moved around to many different islands, villages, and schools, as his parents were schoolteachers. His upbringing was devoutly Catholic and family oriented, and for sport Gaby always played rugby and even had the chance to play in New Zealand while in high school.

A religious vocation is something that has been on Brother Gaby's mind since he was a small boy, as he has had several religious vocations in his family, specifically with the Marist Congregation (SM). Gaby himself started his religious journey as a Marist, though it was Father Maiki Kamaouoha, SSCC who first invited Gaby to look into the Congregation of the Sacred Hearts shortly after Gaby parted ways with the Marists in 2018. He was already close friends with many of us at the Seminary, so it seemed only natural to continue his vocation journey with us.

Since joining the SSCC, Gaby has fit right into the community. As I have observed and experienced him, I feel his personal giftedness is in his humble nature, his personality and his unique spirit. To be with him, one finds themselves feeling free, peaceful, accepted, and cared for. He is very quick and enthusiastic to laugh and to take joy in the moment. He is a man of great presence, and a man of finding joy in simply living life together. I feel he is just what the world needs from a priest, someone genuine and open to loving people, whoever they might be. He lives the charism of the Congregation very naturally, by just being himself. Also, Gaby has a profound interest in politics, especially U.S. politics, because he says, it "affects everything and the immigration policies are even affecting our mission and our ability to obtain visas for our brothers."



In December of 2023 Brother Gaby graced our presence here in the city of Harlingen of the Rio Grande Valley in Texas. He came here to complete his pastoral experience and is now moving

quickly into the ordained ministry. His Diaconate Ordination will be here at Immaculate Heart Parish: June 28 th , 2025, and by the time this article is published, he will already be a deacon. What I observed from the moment of his arrival to Texas was his open heart for this new territory, culture, community, and people. He has grown very much under the guidance of Father Bob Charlton, his superior, as well as Father Lui Voreqe, Fr. Ajit Baliar Singh, and Brother Nez Marcelo. The people here at Queen of Peace and Immaculate Heart parishes were very quick to love and cherish Brother Gaby. He looks forward very much to his ministry as a deacon where he hopes to continue developing his relationships with the people of God, and he looks forward to it most of all because it is something new and

by John Sawchenko, SSCC,

TONGAN MISSIONARY TO THE UNITED STATES

We are hearing much about missionaries with the election of Pope Leo, who was born in Chicago and spent twenty plus years in mission in Peru. God calls us to different places to serve His people.

Fr. Saia Fainga'a, 32, a native of Ha'apai, Tonga, serves as an associate pastor at Holy Name of Mary Church in San Dimas which is the Archdiocese of Los Angeles, California. I sat down with Saia to learn about his mission at HNM parish and to the nearby Tongan community.

I asked Saia what it was like for him doing ministry here in California as a recently ordained priest. "I was pretty nervous; I had mixed feeling, and I had some excitement."

When I asked Saia, what he has brought or given to the people and what he has learned from serving here in California, he replied that he comes from a very community-oriented culture. He has learned that taking initiative is valued here in the States, and that people expected one to speak one's mind more.

Fr. Saia along with Fr. Semisi Pulotu minister to the Tongan community at St. Joseph Church in Upland, CA just about 11 miles east from La Verne, CA into San Bernardino County and Diocese. Fr. Saia celebrates mass every 3rd Sunday while Fr. Semisi celebrates mass every 1st Sunday. Fr. Saia additionally will often meet with the Tongan men's group from St. Joseph which meets Fridays. He also has celebrated weddings, funerals and given birthday blessings. He says ministering to Tongan community helping him stay connected to the culture, such as traditional worship and language.

Patele Saia's advice for the brothers in Fiji studying and preparing for ministry: "Focus on what you are doing in the moment. The U.S.A. is not as scary (as you might think). They are normal people just like us. You are more than enough for the ministry. God will guide you when you get here."



After the Tongan mass at Our Lady of Perpetual Help at Riverside, CA, the Tongans gathered for joyous community time at a nearby restaurant. There was the happy sound of conversations in Tongan and English, story-telling and connecting, and a celebration of the birthday of one of the Tongan matriarchs. As a visitor, I felt very welcomed and part of their celebration. California indeed has a rich harvest of the Lord.

By Fr. Bill Gural, ss.cc.



WHICH WAY RELIGIOUS LIFE? AN INTERVIEW WITH FR. COLUMBAN CROTTY, SS.CC.

"THE PILGRIM CHURCH IS MISSIONARY BY HER VERY NATURE. FOR IT IS FROM THE MISSION OF THE SON AND THE MISSION OF THE HOLY SPIRIT THAT SHE TAKES HER ORIGIN, IN ACCORDANCE WITH THE DECREE OF GOD THE FATHER"
(VATICAN II, AD GENTES, 2)

Ninety three years ago I was born in a small village named Mullinavat in the county of Kilkenny, Ireland. Kilkenny was also the name of the principal city in the county. The city has a long history and several ancient buildings, including a thirteenth century cathedral, a ninth century Round Tower, an abbey called the Black Abbey, a Dominican Priory founded in 1225, and a castle. Kilkenny Castle is a magnificent structure that has stood for almost 900 years. But in my youth, my brothers and I were more interested in the county hurling team, one of the best in the country with its famous black and amber colors.

My mother died when I was ten years old. I had an older sister and two younger brothers. My father took on the task of parenting with whatever help he could get and I believe he could be proud of his accomplishment. Mullinavat Parish was 100% Catholic, and attending Mass, and Stations of the Cross during Lent was as important as eating and drinking to us. We were a religious family with nightly praying of the Rosary with 'trimmings,' as additional prayers for various intentions were called. We prayed, kneeling before a picture of the Sacred Heart in front of which was a small lamp with a bright red globe. We did not have electricity at that time so it was the responsibility of us boys to keep the lamp filled with paraffin oil. In addition to a daily newspaper my father subscribed to a couple of magazines from missionary communities and the stories and pictures of Africa and China were fascinating for me.

During my last year of high school a priest visited the school to talk to the students about vocations. He spoke about devotion to the Sacred Hearts of Jesus and Mary, the missions of the Congregation and Fr Damien of Molokai about whom I had read an article

which impressed me a lot. These three things seemed to me like an invitation to be part of this impressive ministry. I did not know at the time that the Congregation of the Sacred Hearts was only beginning to recruit in Ireland with a novitiate in Cootehill in Cavan, which explains why I continued my studies for the priesthood in Massachusetts and later in New Hampshire. After ordination I was assigned to the missions in Japan, where I spent 17 happy years. I then spent some years in administration and a brief time doing vocation recruitment before being appointed to parochial ministry in Fairhaven followed by parochial work in a parish near Washington D.C. This was followed by six years in administration work and a year or two later I was assigned to the mission in India, primarily to help in formation of college age students. I spent several years in India, with brief side trips to nearby countries to renew my visa. These years were also very happy years for me. Finally, I took up residence in Damien Residence, a retirement house for the community in Fairhaven.

How are things at Damien Residence?

When I returned to Damien Residence some years ago as a 'semi-retired' brother, the community members were either active or semi-active and generally physically and mentally hale and hearty. The passing years have brought changes - even to the character of Damien Residence as it transfers imperceptibly from 'residence' to 'semi- retirement' to 'semi-nursing'. Over the years, the passing of time, provincial re-assignments and visits of the angel of death have slowed us down. Many of you will remember Al Dagnoli (+2020), Jim Rukavina (+2022), David Reid (+2022), and Fintan Sheeran (+2024), all of whom, in their day, were 'top of the SS.CC list' in their own special way. But, "having contemplated, lived and proclaimed the love of God made flesh in Jesus and lived in a singular way by Mary," they have been welcomed by Jesus and Mary and their Sacred Hearts Brothers and Sisters to the Eternal Home of the Congregation.

Alright! Now, where were you when you read the Vatican II Documents?

The Second Vatican Council was held from October 1962 to December 1965. Three other SSCC Brothers and I graduated from Japanese Language School in Tokyo in 1962 and my first assignment was to the Church in Tsuchiura, Ibaraki Prefecture. The first document of the Council "Constitution of the Church

in the Modern World' was promulgated on December 4th 1962. I have no recollection when this document and others were printed in Japanese or English in Japan. One thing I do remember is that when I went to Japan the Mass was still in Latin. This meant that we, students of the language, could celebrate Mass for Japanese nationals from the beginning, although we could not give homilies at this time. I do not remember when the Japanese bishops decided to adapt the liturgy to the Japanese language. What I do remember is struggling to prepare homilies in Japanese, I think, while I was still in Tsuchiura.

Our mission in India

I have always been conscious of the importance of our missions, in Japan and India for the Church and for all our community because they are directed to those millions of people who have not yet heard or experienced the message of Jesus. Certainly, many of the horrible happenings in our present society such as trafficking, starvation, inescapable poverty, lack of freedom, oppressive governments making emigration the only option for loving parents and enslaved people are evils that demand from us, disciples of Christ, our sustained and adamant concern and practical assistance. But concern and outreach to the downtrodden or staffing parishes should not blot out the call to Paul to cross over to Macedonia or the call to Patrick to return to the land of his slavery.

From your experience, and a look at the world today, is missionary work still the same?

In my grammar school days, our family had a subscription to a monthly missionary magazine called Far East, about the Columban Fathers mission in China. There was a very humorous section for children about a comical young boy called 'Pudsy Ryan' which my brothers and I looked forward to reading. This magazine was my first introduction to mission which was basically "Ad Gentes" or evangelization among those who do not yet know Christ. This was also the main context of mission in the documents of Vatican II (Decree on the Church's Missionary Activity). The Church's call to evangelization to those who do not yet know Christ was a strong factor in my entering the Congregation of the Sacred Hearts. Pope Francis' enthusiasm for the missionary apostolate of the Church - Christian community - has helped me to a deeper



understanding of the Church's mission. Pope Francis reminded us constantly that the Church is missionary by her very nature and that any renewal of structures in the Church can only be understood as part of an effort to make them more mission-oriented. The Church is "either outgoing and proclaiming or it is not the Church". Pope Francis also emphasizes that every baptized Christian is called to carry out the Church's mission in a communitarian way. Pope Francis also emphasized that "keeping the Catholic faith and caring for the sick, poor and afflicted are inseparable." There can be a tendency for us to separate these two 'inseparable' aspects of Mission. In my opinion, a tendency exists presently in the province to emphasize care for the marginalized and other pastoral needs with a de-emphasis on our mission to those who have not heard the Good News.

Thank you for your time, Fr. Columban!

by Fr. David Lupo, ss.cc.

SERVING THE COMMON GOOD

Saint Patrick School became ready for students in the 1930's. It served to provide a place for Catholic Education, noting the 1,500 Catholic students in public schools before the school opened its doors. These buildings were offered by Bishop Alencaster to Father Athanasius.

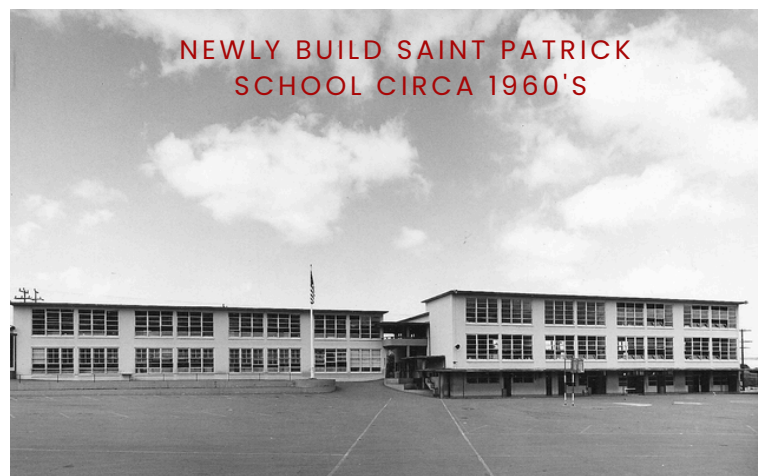
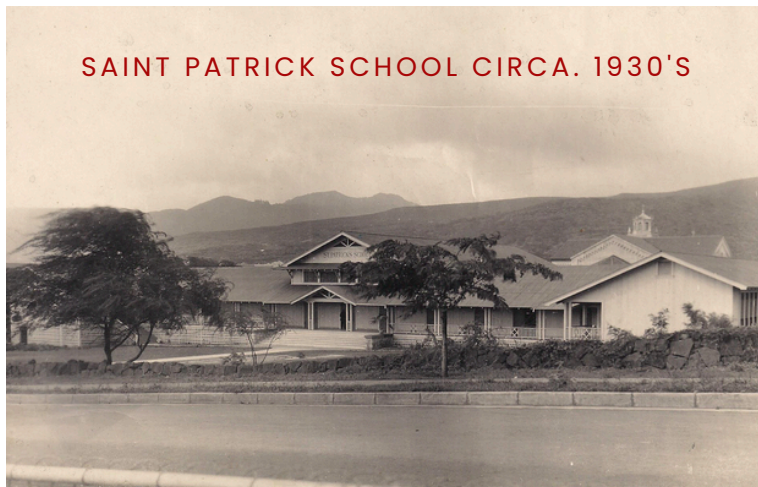
The Sisters of the Congregation of the Sacred Hearts helped staff the school from 1930-1984. On January 14, 1949, a night fire destroyed the old wooden buildings. The priests and sisters from Sacred Hearts Academy, who taught at St. Patrick, rushed over to help put out the fire. Sadly, everything but two classrooms was lost. St. Patrick was without a school. A generous offer came from St. Louis College. The students of St. Patrick were allowed the use one of the school's facilities on the slopes of Kalaepohaku. St. Patrick students could continue school.

This arrangement continued until the new Saint Patrick School was dedicated in early July, 1950. During the early years, the school grew from 176 students in the first year to over 980 students in 1955. The Sacred Hearts Sisters left the school in 1984. The enrollment had declined to 670 students. A series of lay principals followed from 1985 to 1993. Then, in 1994 Sisters of St. Joseph of Carondelet accepted the administration of the school. The St. Joseph Sisters continued to develop the school until 2006.

Then Sr. Anne Clare de Costa, SS.CC. served at St. Patrick School as Vice-President and then principal for 18 years retiring in 2024. Sr. Mary Joseph Cefra, SS.CC. taught phonetics for many years retiring May 2022, and continued to visit the students until she passed away in December 2022 at the convent.

"Catholic education has impacted my life a lot. Like my view and belief of God and Christ. I view and believe in them as my savior and trust in them all the time. Catholic schools have impacted my life with friends, teachers, and classmates that believe in God and Christ."

-William Ries, graduate '25



"Although I'm not Catholic, I still believe Catholic teaching and has a positive impact on me. I have learned to live like Christ and to be a better person."

-Ethan Jones, graduate '25

"Catholic education has impacted my life in many ways. It has taught me how to be kind, grateful, have respect for others, including myself. It has taught me to be compassionate and humble. That I should love and care for others."

-Cassandra Chun, graduate '25

"Catholic education has impacted my life greatly. It has shown me that I will always have someone to guide me through my life. It has shown me that God is able to strengthen me when times are hard if I have faith. This type of education has taught me to always put God first and to be thankful towards him for all he has done for us. It taught me to always see the good in the worst situations."

-Alexa Passmore, graduate '25



AT PRESENT, ST. PATRICK SCHOOL TEACHES FROM PRE-KINDERGARTEN TO 8TH GRADE. THE BUILDINGS REMAIN RELATIVELY UNCHANGED AS WELL AS PROVIDING AFFORDABLE CATHOLIC EDUCATION.

At St. Patrick School, Catholic education is more than just learning—it's a way of life. Every lesson, prayer, and act of kindness is part of a larger mission to form students in mind, body, and spirit. Rooted in the teachings of Jesus Christ, our school community strives to instill values that last a lifetime.

Through daily prayer, religion classes, and participation in the sacraments, students grow in their faith and learn to live with compassion and purpose. They are encouraged to seek academic excellence while also becoming responsible citizens, effective communicators, and active lifelong learners.

What truly sets St. Patrick School apart is the strong sense of 'ohana. Here, students, families, and staff walk together in faith, building lasting relationships and honoring traditions that bring our Catholic identity to life. From community service projects to school-wide liturgies, our students learn that faith is not just something we believe—it's something we do.

In a world that often moves too fast, St. Patrick School offers a grounding space where children are known, loved, and guided to become the best version of themselves—faithful, thoughtful, and ready to serve.



SHIREEN SANTIAGO
VICE PRESIDENT &
PRINCIPAL



GAVIN KIM
VICE-PRINCIPAL

Gavin went to Saint Patrick School (Bro. Richard was one of his teachers)

I returned to my alma mater because of the positive experiences I had as a student, the supportive community, and the strong sense of connection and loyalty I feel toward the institution. I wanted to give back to the community that played such a significant role in my development and felt compelled to teach in a familiar environment where I could contribute to its success.

Returning as a teacher was both fulfilling and nostalgic, offering me the chance to see the school from a new perspective and to contribute positively to the development of younger generations. There is a sense of pride in being able to influence the school's culture and provide students with the same, if not better, experiences that were once crucial to my own growth.

POPE LEO XIV'S INTENTION FOR JUNE:

"That each one of us might find consolation in a personal relationship with Jesus, and from His Heart, learn to have compassion on the world."



LET US PRAY THAT EACH ONE OF US
MIGHT FIND CONSOLATION IN A
PERSONAL RELATIONSHIP WITH
JESUS, AND FROM HIS HEART, LEARN
TO HAVE COMPASSION ON THE WORLD.
(LEO XIV)

Lord, I come to Your tender Heart today,
to You who have words that set my heart
ablaze,
to You who pour out compassion on the
little ones and the poor,
on those who suffer, and on all human
miseries.

I desire to know You more, to
contemplate You in the Gospel,
to be with You and learn from You
and from the charity with which You
allowed Yourself
to be touched by all forms of poverty.
You showed us the Father's love by loving
us without measure
with Your divine and human Heart.
Grant all Your children the grace of
encountering You.
Change, shape, and transform our plans,
so that we seek only You in every
circumstance:
in prayer, in work, in encounters, and in
our daily routine.
From this encounter, send us out on
mission,
a mission of compassion for the world
in which You are the source from which
all consolation flows.
Amen.

VIDEO: POPE'S JUNE PRAYER INTENTION: 'THAT THE WORLD MIGHT GROW IN
COMPASSION' - VATICAN NEWS

WITH GRATITUDE AND ATTRIBUTING CREDIT TO:
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THE INTERVIEWEES
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BR. SOANE SIUA. SS.CC.



**ST. THÉRÈSE OF LISIEUX,
PATRONESS OF MISSIONS, PRAY
FOR US.**



Perhaps a few missionary priests and brothers have said “Estoy embarazada” meaning to say they are embarrassed but actually announcing they are pregnant. Another missionary preaching said that “Jesus did not come to create another hardware store (ferretería)” rather than saying feriado- holy day. A lay missionary instructed the babysitter “to eat” the children if they got hungry- meaning to say to “feed them”. God makes straight through our blunders and crooked lines.

[HOME.SNU.EDU/~HCULBERT/HUMOR.HTM]



Artwork by Fr. Bill Moore, SSSC



"WE PREACH **LOVE**"

SGCC. Rule of life