

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

HEARTS ON FIRE

JUNE 2026

ISSUE 5



AS FAR AS CIRCUMSTANCES HAVE PERMITTED IT, ADORATION HAS BEEN PERPETUAL, AND IT HAS BEEN CHARACTERIZED BY REPARATION FOR THE SINS WHICH IMPEDE THE PLAN OF GOD AND BLOCK HIS LOVE.

RULE OF LIFE 67C

ARTICLES IN THIS NEWSLETTER:

ADORATION- MOMENT OF QUIET
BY FR. LANE AKIONA, PROVINCIAL

ON FIRE WITH THE LOVE OF THE SACRED HEARTS
BY FR. RICH MCNALLY, SS.CC.

DO THIS IN MEMORY OF ME
BY AROCKIA KULANDAI J, SS.CC.

ADORATION: A SPIRITUAL JOURNEY
BY SISTER ANNE CLARE DE COSTA, SS.CC.

REFLECTIONS ON ADORATION
BY FR. PAT CROWLEY, SS.CC.

NEW SHOOTS
BY FR. SEMISI PULOTO, SS.CC.

THE HEARTBEAT OF MY PRIESTLY MINISTRY INTERVIEW WITH FR. GABRIELI SAUNIVALU, SS.CC.
BY: BR. MARC ROQUE, SS.CC.

ROOTED IN ADORATION
BY DAVID LUPO, SSCC

NURTURING FAITH
BY BR. EMMANUELLE DEL CASTILLO, SS.CC.

THE FRUITS OF ADORATION
BY FR. ERIC CRUZ, SS.CC.

HUMOR FROM THE HEARTS



ADORATION- MOMENT OF QUIET BY FR. LANE AKIONA, PROVINCIAL U.S. PROVINCE OF SACRED HEARTS OF JESUS AND MARY

How does one deal with moments of stress, chaos, confusion, suffering and the pain of life? How do we know that we are giving proper counsel or guidance in helping a person? Or are we dealing with our own moments of stressfulness that doesn't allow me to be effective? Am I too worried about worldly distractions and wanting to please others that I don't focus on the things that are important, like my relationship with God, my family, co-workers, the rest of humanity, especially the poor, needy, hungry, disabled or houseless?

Adoration serves as a primary effort on our part to connect with the divine. This powerful action is our need for a 'moment of quiet', to commune with the Spirit of the divine creator. To place before him our innermost need for guidance and direction. But so much more, a Spirit of calm and peace, resting in his divine presence that gives us a reassurance that "I am with you always until the end of time" (Mt 28.20). Adoration allows us to focus on the divine in all things. Do I find time throughout the day for a "moment of quiet" or several moments of quiet to commune. Am I faithful in making time for Adoration daily and as often as possible? Our public actions are a testament if we are 'PONO' (uprightness, moral qualities, goodness).

Be like Jesus, who lived and ministered in a world that challenged him to be the witness of God's mercy and love. Let our time in Adoration help to direct, focus and show gratitude to 'Akua' (God) for his continued faithfulness and trust in us to do HIS will in all things.

To the Sacred Hearts of Jesus and Mary, honor and Glory!

Fr. Lane Akiona, ss.cc.
Honolulu, HI
Provincial of the US Province

ON FIRE WITH THE LOVE OF THE SACRED HEARTS

BY FR. RICH McNALLY, SS.CC.



In 1816 when Pierre Coudrin and Henriette Aymer were seeking the approval of the Holy See for their new religious community, they gave it this title: "Zealots and Zelatrices of the Love of the Sacred Hearts of Jesus and Mary, Perpetual Adorers of the Sacred Heart of Jesus in the Most Blessed Sacrament of the Altar."

It's quite a mouthful but it says so much of what they desired us to be: religious on fire with zeal to live and spread the love of the Sacred Hearts. The main source of that fire would be adoration of Jesus in the Blessed Sacrament.

The Vatican approved the congregation under the title which we still possess today, "Congregation of the Sacred Hearts of Jesus and Mary and of Perpetual Adoration of the Most Blessed Sacrament of the Altar." The Constitutions of the Brothers (1988) states, "Eucharistic adoration is an essential part of our Congregational heritage and of its reparative mission in the Church." The Sisters' Constitutions (1990) say, "From our beginnings Eucharistic adoration is 'one of our principal duties' and a true ministry which involves personal and community commitment. Delegated by the Church, we are there, associated with Christ's work of reparation,

united to his contemplation, to his listening to the will of the Father and to his prayer of intercession."

Adoration is not merely an important part of our life and mission but "an essential part", "one of our principal duties." Without it, our mission is pointless and our life empty. What a great thing it is to belong to a community centered in the burning love of Jesus in the Blessed Sacrament and to find there energy and joy for the mission.

Fr. Rich McNally, ss.cc.
Damien Residence
Fairhaven, MA

DO THIS IN MEMORY OF ME

BY AROCKIA KULANDAI J, SS.CC.



Christians, the members of the church, are called to represent Christ. They are to celebrate the Eucharist on the altar of their daily life. This is what Jesus said in the last supper, "This is my body given for you; **Do this in remembrance of me**" (Lk22:19)-not just 'act' this in remembrance of me. Fr. John Roche (SS.CC), in one of his monthly newsletters says the significant meaning behind doing that memory by writing, *Wash the feet of others: Do this in memory of me, Share bread and wine: Do this in memory of me, Care for prisoners: Do this in memory of me, Tend the sick: Do this in memory of me, Work for justice: Do this in memory of me, Accept all people equally: Do this in memory of me, Carry your cross: Do this in memory of me.*

Baptismal priesthood had guaranteed this opportunity to serve one another in different ways. Christians can fulfil the memory of Jesus by doing it



while acting out remains as the initial stage in order to do that memory. If there are no fruits out of that initial stage, then the life as Christians become fruitless fig tree that refers to the set of laws and rituals done just for formality alone instead of fulfilling them for the benefits of whole human family. Thus, Christ calls Christians not to be just ritualistic alone and rather to transform those rituals into rectifying reality. "JUST DO IT", Jesus says.

Adoration: The Heart and the Hearts Encounter

"Lord, you love all things that exist and detest none of the things that you have made, for your immortal spirit is in all things" (Wis 24a; 26a). These words show the presence of the divine in humans, how their hearts are paired (connected) with the Heart of the mysterious God; in the moment they came into existence out of His unconditional love. Due to the misuse of the inherent opposing forces (good and evil), the heart of a human being was impaired (separated) from the Heart of God: 'something normal.' At this moment the impaired lonely heart needs to be repaired (re-connected) with the Heart of that Mysterious Creator. The process of re-pairing of the impaired heart with the Heart of God, can take place when the human values are contemplated in the personal prayer or in the Eucharistic adoration or in the other forms of prayers as well as 'lived out.'

Thus, adoration is 'the heart and the Hearts encounter i.e the voluntary way of contemplating from one's heart with the Sacred Heart of Jesus and

the Immaculate Heart of Mary that reveal unconditional *reparative love of God.*' The heart and hearts encounter leads to re-pairing of one's impaired heart with the Hearts of Jesus and Mary. Once the heart is re-paired with the Hearts then the reparation takes place and the love that is lived & shown out of that reparation becomes the 'Reparative Love.' Unconditionally loving God is human being's true friend who might expect that heart to Hearts encounter rather than a grant reverence, formalities those are not generally expected from the friend. As prophet Isaiah (29:13) would say *"These people honor me with their lips, while their hearts are far away from me."*

The heart encompasses one's whole nature as it was formed first in the womb. This primitive organ causes the spiritual transformation of the whole body when it rests in God and channels the reparative love of his son Jesus Christ. As St. Augustine would say "Our hearts are restless unless they rest in Thee." He says about the importance of one's heart response to that Mysterious Creator. The heart can move towards and experience the mysterious unconditional love of God when it first of all upholds the virtue of 'Faith' with the 'progressive reasoning.' The progressive reasoning accompanied with faith is necessary in order to have 'A Meaningful Personal Time'

(Adoration). Adoration finds its fulfillment when it is contemplated from heart; lived and proclaimed with that reparative love, as Mother Mary kept all the mysterious deeds of God and pondered them in Her Heart (Lk 2:19).

- Arockia Kulandai J, ss.cc.

ADORATION: A SPIRITUAL JOURNEY

BY SISTER ANNE CLARE
DE COSTA, SS.CC.

Three days after entering the novitiate, I was assigned to my first Adoration. With little instruction on what prayers to say, I walked anxiously up the Chapel aisle and knelt at my place. Looking at the Monstrance, I thought: Lord, what do I pray? My next recollection was of two Sisters helping me off the floor. Apparently, I fainted during my first Adoration as a postulant. Thus began my journey to make Adoration sacred.

Over time, I came upon an article on the Our Father as the Foundation for Prayer. The article explained the two parts of this prayer, which should be a pattern for all prayers. The first part of the prayer is adoration, praise, and glory to the Father. The second part gives the petitions. Specifically, part one says, "Our Father, who art in Heaven, hallowed be your name". Then, part two says, "Thy Kingdom come, thy will be done.... deliver us from evil. Amen". At last! I found my rhythm for Adoration.

Using this rhythm, Adoration became more like a song or melody creating a sense of calm and peace before the Presence of the Eucharist. In time, I expanded my Adoration melody to include prayers of petition. Then, the obvious next step was reflection on the Daily Readings. One evening, I heard the music of Taize. For me, Taize mirrored parts of the Our Father, praise and petition. Also, the music brought me back from distractions.

Sometime later, a wise Priest suggested that I keep the Presence of the Lord with me through the day with the Jesus Prayer (Jesus Christ, Son of the Living God, have mercy on me). He encouraged me to say this prayer while walking or waiting or when alone. So, I took his advice. A few years ago, Padre Pio's Hour of Mercy took my journey in a new direction. For me, the Hour of Mercy focused Adoration on Christ's ultimate obedience to His Father. In His last words, "It is finished", Jesus pays our debt, redeems us from sin and declares victory over evil.

My Adoration time moved to this Hour of Mercy. A spiritual journey. My journey in search of a song or



melody for Adoration led me on a path of discovery, insight and transformation. Adoration is more than just one hour before the Tabernacle. The Presence of Jesus is with me each day, each time of joy, each time of darkness or sorrow, and each moment of life. He is standing there right beside me. And, as children of the Sacred Hearts, Adoration is our way of centering our whole life on the Eucharistic Presence, of living our Consecration, of witnessing to the world that...Christ is present every moment of every day.

Sister Anne Clare De Costa, ss.cc.
Malia O'Kamalu Convent
Honolulu, HI

REFLECTIONS ON ADORATION

BY FR. PAT CROWLEY, SS.CC.

"Without the Holy Sacrament, a position such as mine would be untenable." St. Damien "In the morning, long before dawn, He got up and left the house, and went off to a lonely place and prayed there" (Mark 1.35). In the center of breathless activities we hear a restful breathing. Surrounded by hours of moving, we find a moment of quiet stillness. In the heart of much involvement there are words of withdrawal. In the midst of action, there is contemplation. In the lonely place Jesus finds the courage to follow God's will and not His own. He finds the courage to speak God's words and not his own. Somewhere we know that without a lonely place our lives are in danger of losing perspective. Somewhere we know that without silence words lose their meaning. Without listening speaking no longer heals. Without distance closeness cannot cure. Without a lonely place our actions become empty words. (Henri Nouwen - Out of Solitude)



Over the years there are certain priorities in my life one of which is my daily Adoration before the Blessed Sacrament. I call this my "divine appointment" with the Lord. Each day is different depending on one's temperament, feelings and emotions. There are days of great peace, others are marked with moments of worry, disappointment, frustration and anxiety about an upcoming retreat or days of renewal. There are the frustrations and worry of ministry. There are the various requests for prayer due to a cancer diagnosis, a marriage in difficulty, a son or daughter on drugs, a mother in deep depression, a family losing their home due to the inability to pay the mortgage. I believe Michael Quoist expressed it well in his prayer:

"But Lord, I am not alone, I can no longer be alone, I am a crowd, Lord. For men and women live within me. I have met them, they have come in, they have settled down, they have worried me, they have tormented me, And I have allowed it, Lord, that they might be nourished and refreshed. I bring them to you, too as I come before you. I expose them to you in exposing myself to you. Here I am, Here they are, Before you, Lord." This is the hidden grace of my daily adoration.

The paradigm of the repairer is the Suffering Servant, not because suffering is chosen for the sake of suffering, but because it is impossible to live missionary love in a fallen world unless we share in the pain and anguish of a people in search of healing and forgiveness. Key to the mission of the Suffering Servant is the discovery by others that his lot in life is borne, not out of punishment for sin but of solidarity in carrying the burdens of others.

"Yet , it was our infirmities that he bore, our suffering that he endured. While we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins. Upon him was the chastisement that makes us whole, by his stripes we were healed. (Isaiah 53. 4-5) (David Reid, SS.CC. A Charism In The Church) "I am the vine, you are the branches. He who lives in me and I am in him will produce abundantly, for apart from me you can do nothing." (John 15. 5.) I find that those moments spent in adoration deepen my intimacy with the Lord and I experience a greater fruitfulness in ministry. Time spent in adoration sensitizes me to the sufferings of humanity. "The world to which we are sent is the world as it is - suffering, beautiful, seeking, hoping. It is in the midst of this world that we must live, for our existence as Christians can never be used as a pretext for escape...." (Rule of Life. No. 16) .

In the words of St. John Paul II: "Human suffering has reached its culmination in the Passion of Christ. - it has entered into a completely new dimension: it has been linked to love. The Cross of Christ has become a source from which flow rivers of living water." St. Damien lived out the self-emptying of his Master to the end, because he loved his people and willingly paid the price. (Fr. Damien, SS.CC. Missionary - Fr. Pat Bradley, SS.CC.) In so doing I am constantly been challenged to live from a great generosity of heart in serving the Lord.

Fr. Pat Crowley, ss.cc.
Hemet, CA

NEW SHOOTS

BY FR. SEMISI PULOTO, SS.CC.



On the 5th of January of this year, John* and I took part in a 5-month course at Chiago Theological Union in the program The Institute of Religious Formation. I had entered this course with the expectation that it would primarily help me with the novitiate program; the program provided more than I needed for the Novitiate.

In the first week we arrived in Chicago, it started snowing. By the time we left this month of May, the whole place was covered with new life: trees were covered with new leaves, and birds were flying; their beautiful singing could be heard. While it was still windy, the change of season was evidently experienced. This is the best way I could describe my time at Chicago. I entered the program with so much uncertainty and anxiety that can be parallel to that of a person trying to comfort themselves from the cold, windy air of Chicago.

The courses were above and beyond, for it was extended from Religious Leadership and Priesthood to Human Development and Boundaries, and even Consecrated Life and Intercultural Living. I don't attempt to identify as a psychologist, but one of the professors who taught us helped us with ways we can evaluate and approach behavioral patterns of

future *formandi*, from Family Origin to being aware of one's self. The importance of respecting others' culture and knowing that culture should not always take the blame, rather one should be identifying that it might be the individual's personality that masks itself behind the concept of culture. Moreover, the importance of clarity and having the ability to listen: to know that confrontation without love is just utter control in disguise.

At the end of the course, I am aware of how it helped me with my own personal growth: new shoots have definitely showed growth, new hopes manifest themselves, new relationships were created, a clearer lens were discovered. To my superiors who saw that I needed this, I am grateful for your wisdom; moreover, I am grateful for the IRF program for broadening my horizon, not forgetting the staff and brother priests of Our Lady of Holy Family who hosted us and treated us like family. I am truly honored and thankful. Last but not least, my thanks go to John, who journeyed with me during this time; your presence made it more meaningful to participate in the IRF program.

I am truly grateful in the Sacred Hearts and a continuous request for your ongoing prayers for me and my ministry and for those who are trusted with the responsibilities to journey with *formandi*.

by Fr. Semisi Puloto, ss.cc.

* Fr. John Sawchenko, ss.cc.



THE HEARTBEAT OF MY PRIESTLY MINISTRY

INTERVIEW WITH FR. GABRIELI SAUNIVALU, SS.CC.

BY: BR. MARC ROQUE, SS.CC.

A On December 6th, 2025 both of our Parishes here in Harlingen (Queen of Peace and Immaculate Heart of Mary), Texas witnessed one of our SSCC Brothers enter into the Priestly Ministry. This brother's name is Father Gabrieli Saunivalu, ss.cc., also known as "Father Gabby". A few days ago, I asked Fr. Gabby to sit with me to reflect on what he has experienced these past six months and to discuss the importance of Adoration with the Blessed Sacrament in his new ministry. I am grateful for his time sharing his experience and advice.

When I asked Fr. Gabby how these six months were like, he summed it up in one word "busy". He told me that ever since his Ordination day back in December 2025, he has been busy every day. With appointments, meetings, anointings, visitations, and etc. Fr. Gabby has a busy schedule. He said that he doesn't mind how busy he is, but it really keeps him "active and motivated" to continue to help wherever he is called. One of things that he is getting better at since his ordination day is being "better organized and making sure that he is on time". Overall, Fr. Gabby is grateful to God that these past six months have been fruitful and a blessing to his own faith journey. He is happy to see that so many parishioners that are under his care are growing in faith.

The next question I asked Father Gabby was the importance of having time for Adoration and silence in his busy schedule. For Father Gabby, he describes adoration with the Blessed Sacrament as "the heartbeat of his ministry". Because it gives him the "grace and divine intimacy" he needs to continue on with his priestly vocation and effectively be a shepherd for his parishioners. Fr. Gabby told me that he makes it a priority to go to Adoration daily because to him, "sitting with Jesus allows him to intercede for the community and bring his joys and pain of the ministry to the feet of Jesus". Overall, Fr. Gabby has experienced the effect of going to Adoration and also encourages his parishioner to find some time in their day to go spend just a few minutes with Jesus.



In the end, Fr. Gabby is grateful to be a part of our Congregation and to be able to spread our Charism on this side of the Province. He continues to look forward to his ministry here in Texas.

**YOU CAN PRAY IN COUNTLESS WAYS.
BUT WHEN YOU PAUSE BEFORE THE
TABERNACLE, THE LORD OFFERING FOR
YOUR PONDERING ALL THE ASPECTS OF THE
MYSTERY HE WANTS TO BRING ABOUT IN
US, AND HE ASKS THAT YOU GIVE TO YOUR
MUTUAL RELATIONSHIP THE FULL DEPTH
WHICH THE EUCHARIST HAS TAUGHT YOU.
PRAYER IN HIS "PERMANENT" PRESENCE
PUTS YOU FACE-TO-FACE WITH THE
SUPREME REALITY.**

RULE OF LIFE 67C

ROOTED IN ADORATION

BY DAVID LUPO, SSCC



Adoration had existed for centuries before the creation of the Congregation of the Sacred Hearts, even before Thomas Aquinas. Much of its growth and popularity occurred in France, however.

Religious communities centered on Adoration found life in France well before our own. The Institute of Perpetual Adoration came about in 1633. A year later, the Missionaries of the Blessed Sacrament were formed, and in 1652, it was the Daughters of the Blessed Sacrament who introduced the concomitant concept of reparation. One missing piece, part of our own heritage, one that grew at that time with a Visitation Sister named Margaret Mary Alacoque, was the sense of devotion to the Sacred Heart of Jesus. And then in 1723, the Adorers of the Sacred Heart were formed.

Everything that was lived and accomplished in these communities and others was destroyed, violently, by the French Revolution. For example, the Visitation Sisters fled their monasteries, going to Portugal and England, or were imprisoned, or put to the guillotine. The State then used the desecrated monasteries as prisons or military camps.

With the death of Maximillian Robespierre in 1794 and Napoleon Bonaparte's crushing of the interim government in late 1799, hope had returned for the Catholic Church. The Good Mother, in what can be called "vocation literature", called on "pious women everywhere to unite themselves to our Sisters in repairing the outrages committed against the divine majesty." She spent long hours of the night by the

tabernacle in reparative Adoration and desired a religious family that would do the same, moving into the "sorrows of His Heart."

The thoughts of the Good Father were similar. Perpetual Adoration of the Sacred Heart in the Blessed Sacrament was the sole purpose of the Order. It was a communal observance, and each brother or sister was obliged to participate. In the Institute's beginning, he himself assigned the hours of the brothers and the sisters. It was a bit harder for the brothers to maintain the "permanent attitude" that Adoration required. In 1834, he sadly wrote about "the negligence of fulfilling one of our principal purposes of our Institute: going to the hour of Adoration." For him, Adoration had all the aspects of the Mass: adoration, reparation, thanksgiving, and petition. All these provided the opportunity to enter more deeply into Christ's Heart.

For us today, Adoration touches so many aspects of our life: our relationship to God (consider the image of Jesus alone at Gethsemane), how we perceive reality, Reparation, our Consecration to the Hearts of Jesus and Mary, the focus of the Eucharist to us, our way of life, our zeal for the apostolate, and our mission. Perhaps this is where we should gather to consider renewal in our Congregation.

David Lupo, ssc

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NURTURING FAITH

BY BR. EMMANUELLE DEL
CASTILLO, SS.CC.



There is a time to learn, there is a time to have fun, there is time to pray. At St. Patrick's Church in Kaimuki, the students of St. Patrick School come over once a week. During the month on Wednesdays, the school rotates from different liturgies; mass, rosary, prayer service and adoration. Students do appreciate the times they spend before the Eucharist. It is time to spend before Jesus, allowing students to refocus themselves before him. Even as students leave for summer vacation, the faculty and staff of St. Patrick school come together for Adoration as part of their in-service. I guided my fellow teachers with the Gospel of the Day of Mark 10:46-52. Reminding teachers of the school's yearlong theme of being Rooted in Faith, Bartimeus called out to the Son of David. The gospel's recollection of the Prophet Isaiah of the salvation of the Jews will come from the line of David. Bartimaeus must have believed in the prophet's words and called out. Wishing to see, Bartimeus is granted sight by Jesus due to the blind man's faith. As such, faith allows us to see our students' growth and our personal ones as well.

Br. Emmanuelle Del Castillo, ss.cc.

St. Patrick's School
Kaimuki, Honolulu, HI



THE FRUITS OF ADORATION

BY FR. ERIC CRUZ, SS.CC.



Here in the formation house, we are constantly reminded that our identity is not contained simply in the name The Sacred Hearts of Jesus and Mary, but more fully in our complete name: The Congregation of the Sacred Hearts of Jesus and Mary and of the Perpetual Adoration of the Blessed Sacrament of the Altar. This expresses the very heart of our charism and the life we are being formed to live.

At the center of this charism is adoration. We are continually invited to return to the chapel, to spend time in silence before the Blessed Sacrament. In the midst of a full formation schedule like balancing studies, pastoral responsibilities, personal growth, and community life, especially through our involvement in St Joseph the Worker Parish in Tamavua, this call to stillness can sometimes feel counterintuitive. There is always something to do, somewhere to be, someone to serve. And yet, our superiors consistently remind us that if we are not grounded in Christ, all these activities risk becoming empty.

Adoration, then, becomes not just another duty, but a return to what is essential.

On a personal level, adoration is not always easy. There are moments when the silence feels heavy, when distractions fill the mind, or when prayer seems dry and unproductive. At times, it can feel like nothing is happening at all. Sitting before the Blessed Sacrament, one can be tempted to measure the time, to grow restless, or to question the value of simply "being there." And yet, it is precisely within these struggles that something deeper begins to take place.

Gradually, adoration teaches a different way of relating to God, not through constant words or thoughts, but through presence. It becomes less about what I do, and more about allowing myself to see and be seen by Christ. In that quiet gaze, there is a subtle but real encounter. It is not always emotional or dramatic, but it is steady and transformative. There are moments of clarity, where confusion gives way to peace. There are moments of conviction, where one becomes aware of the need for conversion. And there are also moments of deep consolation, where one simply rests in the awareness of being loved.

Over time, I have come to realize that the fruits of adoration are often not immediate, but they become visible in daily life. There is a greater patience in dealing with others, a deeper attentiveness in ministry, and a more grounded sense of purpose. What happens in the silence of the chapel begins to shape how I think, act, and respond outside of it.

Adoration also becomes a place of honesty. Before the Blessed Sacrament, there is no need to pretend. One can bring distractions, doubts, fatigue, and even resistance. And in doing so, prayer becomes real. The struggle itself becomes part of the offering. Learning to remain, even when it is difficult, becomes an act of love. In this way, adoration forms us not only as individuals, but as religious. It teaches us to center our lives on Christ, to listen more deeply, and to allow His presence to shape every dimension of our vocation. The time spent before the Blessed Sacrament is not separate from our formation – it is what gives it life and direction. Adoration is an encounter. It is the quiet meeting between the heart of Christ and our own. And though it often unfolds in silence, it is in that silence that we are gradually transformed, drawn more deeply into His love, and strengthened to live out our call with authenticity and fidelity.

Fr. Eric Cruz, ss.cc.
Director of Vocations
Suva, Fiji

HUMOR FROM THE HEARTS

A postulant lived in strict silence in a Carthusian monastery. He was only allowed to speak two words a year to his abbot. After his first year of silence, the abbot called him into his office.

"What would you like to say to me, brother monk".
"Bed hard", he replied.

After another year, the monk was likewise called into the abbot's office. "What would you like to say to me this year, brother monk?"
"Food cold", he said.

After another year of silence, the brother monk called into the abbot office again. "And what do you wish to say to me, my brother monk?" asked the abbot.

"I'm leaving!"

"Well, be gone.
You have nothing
but complain
since you got here".



THE TALKATIVE BARBER JOKE

A man goes to visit his barber with all excitement. "I am going to Rome, going to visit the pope, flying Alitalia airlines, and staying at the Rome Hilton." The barber laughs out loud while cutting the man's hair. "Listen to me! Alitalia is a lousy airline, the Hilton in Rome is a dump.

And when you see the pope, you'll be standing behind 5,000 people. Sorry to burst your bubble." So, the man goes to Rome and comes back two months later. "So," the barber asks, "how was your trip?" "Quite well," the man replied. "Alitalia gave me top-notch service. The Hilton treated me like a king. And I got to speak with the pope!" "You met the pope?" asked the amazed barber.

"Yes, and I got to kiss his ring!" "Did he say anything to you?" asked the barber. The man replied. "He asked me where I got this horrible haircut."

Fr. David Lupo

How many psychologists does it take to change a light bulb?
One, but the light bulb has got to really want to change.



"WE PREACH **LOVE**"

SSCC. Rule of life

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