

## A HISTORY OF STUARTHOLME

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*"On January 23<sup>rd</sup> 1920 at about 3pm an unusual sight was seen passing swiftly through the streets of Brisbane and disappearing in the direction of One-Tree-Hill. It was a large motor containing five nuns and much beside. Three sat in the back and, faithful to the spirit of enclosure, hid themselves behind a large painting of the Foundress - the frame of the same being well swathed in rugs. The other two less retiring were seated beside the driver, in view of every curious gaze directed towards the car. A peep into the vehicle would have revealed many things of a miscellaneous character, suggestive of the "Old Curiosity Shop", a clock which struck at every jolt, several statues, a clothes line, a bucket, a dust pan, some pictures, a broom, a rake, some flower cuttings, and who knows what else besides. Who were these religious, and what was their destination? These were none other than the "Sacré Coeur", and they were on their way to the foundation of Stuartholme!...*

*3.15pm and the motor stops! Before the new building at Stuartholme, you say? Not at all! Well then, before a neat little finished cottage still to be seen at the foot of the hill on the other side of Mt Coot-tha Road? Well, yes, if you would have it so, but please omit the adjectives. The motor stops there indeed, and the passengers alight, welcomed by Mollie, Vera, and Vincent Wheeler, who have come on before to prepare for our coming. But it would have taken the qualities of a modern precursor to have surmounted the obstacles which stood in the way of their work of charity. We walked in over the loose barb wire that was our only gate of enclosure, we looked at the sheets of iron, a few of the verandah boards were placed - enough to allow our*

*passage to the front door - the back door was nailed up to prevent one's walking down into space - the windows were in but could not be moved up or down, locks were not thought of, tools filled the whole room, shavings were the luxurious carpet of the other rooms, and no one of the four was completely finished - an array of workmen were in full possession with no sign of evacuation! There was nothing to be done but to laugh, and this we did gaily forgetting for the moment that after the strenuous weeks of moving we might have welcomed a finished cottage at least - no matter how restricted the dimensions. 5pm and the men depart leaving us the freedom of our own domain till 8 o'clock the next morning. Four stretchers were then erected in the front room, in the next was our refectory table, a stool each and Reverend Mother's stretcher - the floor being the only other piece of furniture in both rooms was freely made use of."*

Leading up to this rather humble beginning at Stuartholme were a number of years of planning. The Religious of the Sacred Heart came to Brisbane in 1917 at the invitation of His Grace, Archbishop Duhig. They first lived in a small convent in Ipswich Road, Annerley and conducted the parish school there until the site for *Stuartholme* was approved by the Archbishop, purchased, and the building planned and begun.

The property itself had an interesting history. It was first taken up about 1864 by Mr. Holland, a merchant, occupying 72 acres at that time. It changed hands a number of times, belonging to the Wardes, and then a Mr. White, who built a house on it calling it *Jolimont*. He found it too far out from the city and re-sold it to the Wardes who lived there for some time before selling it to Mr. Richard Stuart. Mr. Stuart also purchased an adjacent property and re-named the whole estate *Stuartholme*. He lived there for a while and then took a trip to England. Apparently the property was mismanaged during his absence and he was forced to sell it on his return. Subsequently, it had a number of owners and then became vacant altogether. In the end the house was burnt to the

ground. Some notes kept in the convent record that 'an office cleaner, crossing the river on her way to work from Kangaroo Point, declared that she saw a meteor descend upon *Stuartholme*, and set it on fire.'

Meanwhile His Grace, Archbishop Duhig had decided to invite the Religious of the Sacred Heart to come to his diocese. In 1913 Reverend Mother Janet Stuart, then the Mother General of the Society called into Brisbane on her way to Japan and she was met by the Archbishop and taken to see the property of *Stuartholme*. Not until then did she know that it had once belonged to her half-brother Richard, who had given it his name. However, she did not make the decision to purchase the property - that was left to others. An early journal records:

Many properties had been looked at and rejected as unsuitable during the year 1917, and it was only on October 2, during a visit of Reverend Mother vicar to Brisbane, that His Grace asked her to go and see a new property he was thinking of purchasing, that is, *Stuartholme*. Quite a large party was present on this memorable day, His Grace our Archbishop, Dr Shiel, Bishop of Rockhampton, two or three gentlemen, Reverend Mother Vicar and Reverend Mother. It had been raining the previous day and the two cars took the track that then represented the Paddington entrance. It was just evident that it had once been a road or its apology while the Toowong Road remained to be discovered. Along the road one car stuck in the mud, while the other was stopped halfway by a fallen tree; the rest of the distance being made on foot. The site was doubtless a beautiful and commanding one, but the approach to what seemed then almost an impossible position was not encouraging.

Let us pause for a moment and look around with the eyes of those who visited *Stuartholme* that day, and see not what we see now, but the sights that met their gaze. They were standing on the grass-grown top of a fairly high hill, a few cultivated trees, an old garden post, an underground tank, a small patch of asphalt, being the only signs that the place had ever been inhabited.

Behind them in all their beauty of varying light and shade rose the tree-clad heights of the Taylor's Range. To the north-east they looked down on a floor formed by the tops of gum trees, with just here and there a very occasional shanty, such as one might expect to meet in the bush. Further beyond lay the city, seemingly far below them, for the stretch of bush made the distance seem greater than it was; the river in places disclosed its silver windings through the plain, till in the distance it wandered out into the sea; a sight to please one's eyes and elevate one's soul to the Creator.

All the disadvantages of the situation must have flashed upon them with overwhelming power. There were no roads worthy of the name, and following naturally, no water, no light, hardly any means of access. Suddenly His Grace turned to Reverend Mother and by a few words showed that there and then he wanted a decision but at her request agreed to wait till the next day for an answer ...But it was plain that Stuartholme was a place with a future and strong in this assurance the heavy task was undertaken, though events showed that they had not underestimated the difficulties of the work.

In reaching the decision to buy *Stuartholme*, Reverend Mother may not have realized that the dice were already loaded. In the late 1890s three young women, alumnae of our sister school, Rose Bay, who were visiting Brisbane, set off to see for themselves the site of the old house and land that had belonged to Reverend Mother Stuart's brother. Having arrived at the top of the hill they sat down under an old bottle tree and looked at the city laid out at their feet. "What an ideal situation for a Convent of the Sacred Heart," exclaimed one of them, and there and then she knelt down and said a fervent prayer that one day her wish would be realized. That young woman later was known as Mother Clare Spruson. In 1921 she became the first Mistress General of *Stuartholme*.

So in January 1920 the Sisters moved from Annerley. The foundation stone of the main building was laid on 25 May 1919, but as the building was not nearly complete, they and their first

pupils lived in the two hastily built weatherboard cottages which were mentioned in the earlier extract. One of these was beside the road now leading to Mt Coot-tha and the other was in what is now the school playing field. They were in these cottages for almost a year as it was not till December 8 that they moved into the completed building.

The first nuns to settle in these cottages were Mother Renard, the Superior, and Mother du Pradel, both Frenchwomen driven from their own country twenty years before by the anti-religious government of the time. With them came Mother M. Zahel, an Australian of Italian descent, Mother Curtain, Mother Joan Percy-Dove# (later to become the first Principal of Duchesne College), Sisters Brigid and Josephine Hallinan and Sister Mary Smith. Towards the end of the year Mother W. Kirby joined the group.

Accounts of that first year relate many amusing incidents as these Sisters coped with their rather primitive conditions. Until the builders completed their cottage they had to vacate it each day between nine and five and take refuge in the bush – the area that is now Slaughter Falls Park. I love the story of their battle against the mosquitoes which plagued them in the bush. To quote from the journal:

We were told that a fire made with a certain kind of material commonly found in cow yards was the best means of combating the enemy, and putting their feelings in their pockets, two valiant ones went forth early in the morning, armed with tins and sticks, and collected a plentiful supply of the precious material, and to tell the truth without much difficulty – our own bush having been the home of cows of the neighbourhood for generations. Then they advanced bravely to the principal fortress of the enemy, which, resenting the intrusion attacked in masses, but in spite of all opposition, the fire was lighted and in a few minutes this success was followed up by a visible improvement – at least in the near neighbourhood of the fire, this continued until not a mosquito dared to enter the charmed circle.

Enchanted with this result the chain of fires was continued until each one was making her meditation by the side of her own fire. Of course we had to sit almost on top of the fires, and it was the month of January with the thermometer sailing gaily along in the high regions, but we came to the conclusion that heat plus heat can only equal heat, and at any rate heat and smoke were preferable to the attacks of the enemy.

The first pupils were hardly more numerous than the nuns. First to be enrolled were Mary and Eileen McDonnell, with their sister Kathleen, (Mrs. Bill Ahern). In addition there were Doreen Hooper (Mrs. J. Bergin), Betty Mulcahy (Mrs. Wilmot Smith of Adelaide), Cecily Walsh (Mrs. H. Godsall), and Margaret Douglas, who died while still quite young.

School began on the front verandah with two class tables, four shaky folding desks, camp stools, a few chairs, two nature study cupboards, a library cupboard and a piano in the nuns' sleeping quarters. The puzzle as to what to do for outdoor recreation was solved with the acquisition of a croquet set, and the girls played it several times a day for the first year.

The sisters who came to Stuartholme brought with them an educational tradition which was already over one hundred years old. From the very first days at Stuartholme, the education offered was according to the Plan of Studies which at that time was followed in all the Schools of the Sacred Heart world-wide. The first Plan of Studies was devised in 1805 by the foundress of the Society of the Sacred Heart, Madeleine Sophie Barat, and her companions.

It is worth digressing a little to speak of our foundress, since it is her vision of education that Stuartholme seeks to live out. Madeleine Sophie was born in the small village of Joigny in 1779 and she was the daughter of a wine cooper.

Her older brother Louis studied for the priesthood and completed his studies at the age of twenty-two, too young to be ordained. He returned to Joigny and filled in time as Professor of Mathematics in the local college. During this time he took the education of ten-year-old Sophie in hand. In spite of the protests of her mother and the criticism of friends and neighbours, Louis kept Sophie at her books. She got through the college curriculum at a rapid pace.

It included Greek, Latin, modern languages, history and literature and even the more masculine disciplines of botany and astronomy. Louis gave her the same examinations in Mathematics that he gave to his college classes, and would announce to them the next day: 'I'm sorry, boys, but Sophie has come out first again'.

So Sophie received an education which was unusual for a woman of her time. As foundress of an educational order she was to put it to good use. Her first school was founded in Amiens in 1801 after the French Revolution, and it was for this school that the first Plan of Studies was drawn up.

It incorporated the traditional sources of Christian education which had formed the first teachers of the Society: the monastic, found in the Cistercian Abbaye-aux-Bois; the Renaissance, in the Ursuline school on the Rue Saint-Jacques; the golden Age of French culture in Saint-Cyr, reflecting Fenelon and Madame de Maintenon; and predominantly, the Jesuit Ratio Studiorum.

The Plan of Studies was constantly updated. Seven revisions were made by General Chapters of the Society in the years between 1810, and 1922. The last version in 1957, entitled "Spirit and Plan of Studies", deliberately set aside all details of syllabus. It set out instead to give a clear idea of a spirit which would hold good for every work of education and teaching.

In her book *The Society of the Sacred Heart – History of a Spirit*, Sister Margaret Williams describes the education aimed at by the Plan of Studies:

It aims at giving a liberal arts education with theology at its core, structured on philosophy, literature and history, humanistic in content while integrating the sciences and practical skills....Mother Barat stressed the solid and abiding elements in education, and counteracted sentimentality by strong character-formation. The School Rule is firm in maintaining principles, yet creates a warm atmosphere of love in 'the family of the Sacred Heart' where every pupil is unique and where every teacher 'must become for their sakes gentle, patient, indulgent, in one word, a mother'.

For the first fifty years of its history a student coming to Stuartholme would have found herself entering into the secure world of a Child of the Sacred heart. It was a world animated by devotion to the Heart of Jesus, as the School rule put it: 'All live under His roof, and learn to work, to pray and to devote themselves with Him, like Him and for Him....'.

The scholastic year is taken seriously; the parents count upon this. It is made up of hours of work in common, of periods of silent study, of times of prayer. It is happy because of the spirit which animates it. There are also holidays, feast-days, and times of joyful freedom.

Thus the atmosphere of the house is one of mutual affection, of trustful give and take, and of joy,. The children learn the value and happiness of life when it unfolds before the eyes of God, along the lines of duty, and in a spirit of friendliness.

Against this background of a scholastic year taken seriously, the School Journal records the highlights of a simple life, religious feast days, visits by Archbishop Duhig and holidays to celebrate Reverend Mother's Feast. Here is the entry from the school journal describing a typical holiday on the 21 October, 1931.

The children were awakened by "music", and after having breakfast in the kiosk, they set off on a hunt for a mysterious parcel. This was eventually found and opened at a meeting with Reverend Mother, when it was found to contain "little bottles", with a little word in each one.



The afternoon was spent in exploring the new property. In the evening each class acted a play, the Fourth Class doing a scene from "Carrols", and the Sixth Class, an extract from "Miss Bobbie". All were delighted with their holiday.

Between 1921 and 1960 the journal entries record the same simple lifestyle, various people are listed as giving lectures and films become a special treat about once a term.

For the children of Stuartholme the traditions of Sacred Heart education gave a strong sense of identity and belonging, of their being part of a family much greater than the small group with whom they shared their school days. Terms like Ribbons, Medals, Charges, Cache, Exemptions or Weekly Notes, Practices, Literary Meetings, Wishings, recall something of the special quality of the education which aimed at forming true personalities with characters which were strong and well tempered.

And what of the studies? In a world wide survey of education made by the Society of the Sacred Heart in 1949 we read this assessment of Australian education.

We are slaves of the examination system to a large extent, as the holding of certificates is a pre-requisite for most occupations after schooldays. In our convents we combine our own plan with those demands as far as we can.

Early in the history of Stuartholme we find girls being prepared for the public exams, but one gets the impression that it was tolerated rather than encouraged. In the Secondary School, during Years 9 and 11, the Plan of Studies was the guide while in Years 10 and 12 the Public Examination requirements dominated. All students were required to study French and History. According to the Plan of Studies a complete education was unthinkable without at least an initiation into the History of Art. Accordingly, it was taught in Year 11 along with Psychology, Astronomy and Dressmaking as compulsory subjects for every student.

In 1936, another dimension of education offered at Stuartholme was added when Archbishop Duhig requested that part of the building be used to house residential University students. This was the forerunner of Duchesne College.

During the war years a number of boarders returned to their families but the rest of the school (sixteen students and some of the community) was evacuated to Canungra and later, an increased number of boarders moved to Southport. Stuartholme was taken over by the Americans and became their 42<sup>nd</sup> General Base Hospital. Documentation of the period records that:

At first it was hoped that part of Stuartholme might be retained for the students of Duchesne College and a small community, but the Americans (courtesy and considerateness personified in all their dealing with us) would not hear of a joint occupancy. Unwillingly, therefore, but with the sanction and co-operation of His Grace the Archbishop and of the Duchesne College Council, we were obliged to relinquish this work for the duration of the war.”

Sunday, 7<sup>th</sup> June; 9.30am (or thereabouts) Cars! Great vehicles carrying thirty or forty passengers and pouring out masses of uniformed nurses over the steps of the school entrance. The whole 198 seemed to arrive at the same moment and did arrive within 10 minutes, each wearing a knap-sack across her shoulders. Without a second's pause, they formed themselves into a single file and were marched to the top floor where one or two officers were stationed, and beds were allotted quickly, quietly, and with military precision... 'Gee, this is swell.' was the comment heard on every side as the nurses examined their sleeping apartments.

Not only the nurses, but doctors, soldiers, working-men and all who came to Stuartholme fell in love with the house, grounds, surroundings and, above all the perfect peace of the place...

Not only the house and grounds aroused the covetous desires in our guests. "Oh may we have this" they begged about one thing after another from the Grandfather Clock to the baking dishes. And "But surely you wouldn't take that?" It was hard indeed to detach them from the meat dishes and the tennis nets. But we did leave them the goldfish!

At the end of the war the children returned to Stuartholme. In the words of the students:

1945 finds us back at our own Stuartholme. For the past three years we have had to accustom ourselves to other surroundings. Our number has increased to eighty-three, with a large number of children, whom we have been very busy helping to adopt our customs, and helping those who lost themselves in our spacious building. We all realise now that we are back, what a tremendous sacrifice it was to leave Stuartholme for those three years.

The school has never been a large one and until 1970, most of its pupils were boarders. The enrolment pattern will probably surprise you. In March 1920 – just five children enrolled; in August there were 7; in 1921 – 14; 1925 – 36; 1940 – 36; 1945 – 83; 1952 – 134. In the 1970's when day scholars were encouraged, the enrolment climbed to about 230. They remained fluctuating around this figure till 1983, when a deliberate policy of expansion meant that an extra class of Year 8 students was added which gradually brought our numbers up to around 500 students. The school's strategic plan, formulated in 1996, again has the school adding another stream with a planned increase up to 660 students.

A study of the school photos reveals the end of the period of stability which Stuartholme enjoyed for its first fifty years. At the end of the sixties and the early seventies the school felt the impact of the social change which was taking place in the wider society. The school under the leadership of Sisters Judy Kenny and Margaret Toohey, began a period of adaptation to adjust to the changing demands of the world. Many of the traditional customs so characteristic of Sacred Heart Schools were re-evaluated and abandoned at this time, to the distress of many alumnae. The story of the school at this time is very closely linked with that of the Society of the Sacred Heart and the renewal being undertaken by religious orders at that time.

The 1967 General Chapter of the Society marked a change in direction for the religious – no longer were they an enclosed order. There was a world-wide recommendation that management surveys be carried out on our institutions in order to improve the quality of our works. In the Australia-New Zealand Province, W.D. Scott and Company were commissioned to do this work. So *Stuartholme* participated in a period of surveys, planning, evaluation and goal setting which was to affect its future in the years to come.

*Stuartholme* was part of a group of schools relying on the resources of the Society of the Sacred Heart for future staffing and financial planning. At this period of time the Society was grappling with a decrease in personnel – very few young women were joining religious life and a number of former members had departed. With this in mind it had to assess the future viability of its works. Decisions were reached to avoid closure of institutions wherever they were viable, and to seek the assistance of lay-people in administering them if necessary. The closure of some institutions did become necessary in some instances, and School Councils were set up to administer others. In the interim, a committee of religious was set up ‘to examine the educational and financial feasibility of running *Stuartholme* with an enrolment of approximately 210, without capital outlay in the form of new buildings or increase in staff.’

I think that tribute should be paid to Sister Margaret Toohey for the educational vision she showed in responding to this challenge. Among the initiatives she took was the introduction of alternative courses to provide opportunities for students who were not academic. This had the unfortunate side-effect of giving the school a reputation as being non-academic – enrolments dropped and the financial viability of the school was threatened. But *Stuartholme* has always been a much loved institution and it weathered these difficult times.

On the broader scene of education in our Province (which embraces both Australia and New Zealand) during the 1970's the Society dealt with:

- the integration of Baradene, Auckland, into the State education system in New Zealand;
- the closure of Cottesmore in Christchurch;
- the handing over of Erskine College, Wellington, to a Board of Governors (it subsequently closed and the property was sold); and
- the amalgamation of Kincoppal, Elizabeth Bay, in Sydney, with the school at Rose Bay and the sale of the property of Kincoppal.

The formation of School Councils for Baradene, Sacré Coeur (Melbourne), Kincoppal – Rose Bay, and finally Stuartholme in 1980, marked the end of this period of rapid change and pointed us towards the future.

One of the first tasks of *Stuartholme's* new School Council was the appointment of a lay-principal, Mr. David Manning, who has given the school the leadership it required during the present period of growth and expansion.

Among the challenges taken up by the School Council was the further development of the school facilities. Until recently *Stuartholme* had not had many major developments. In the 1930s during the Depression men on the dole worked on clearing the school grounds and leveling the playing field. During the war years the Americans made some temporary additions to the building to adapt it to their needs. Some of these additions remained with us for many years and were used by the school. A fibro wing which was built to house the operating theatre (and incidentally the morgue – a source of much folklore handed on by the students) remained in use until the 1980s.

One of the many army buildings used to house medical staff was purchased by the school. Given the name Joigny, it was used as dormitory and then classrooms, until it was finally demolished last year.

In 1951 the swimming pool was built as a War Memorial and in February 1963 a new chapel and science block were blessed and opened by Archbishop Duhig. The beautiful stained glass window in the chapel was designed by Andrew Sibley, who was teaching Art at Stuartholme at the time.

One of the first acts of the School Council was to commission a master plan for the development of the site in order to make provision for our increased numbers of students. The Americans' fibro wing was replaced in 1986 by a permanent structure to provide a new library, classrooms and more space for the boarding school. Major earthworks were necessary to provide more tennis courts, an enlarged oval and wider swimming pool. The addition of the Spruson Building in 1993 provided the school with five up-to-date science laboratories, computer and home economics classrooms, and a new dining room for the boarding school. Each new building phase has been accompanied by refurbishment of the original building as rooms are converted to new uses.

The year 2003 marks the completion of another significant phase of the School's development. On the 25 May, the new Joigny was blessed and opened. It is an educational complex which provides *Stuartholme* with up-to-date facilities for music, art, textiles, library, information technology, drama theatre and more general-purpose classrooms.

But it is not just bricks and mortar that concern us as we look towards the future. The demanding task for the Society of the Sacred Heart is safeguarding the educational vision of Saint Madeleine Sophie Barat and finding ways of translating it into the 21 Century.

The first step was actively to communicate our educational vision to those who collaborate with us in our schools. *Stuartholme* is fortunate in being able to draw on the experience of Religious of the Sacred Heart and their educational institutions throughout the world.

Looking to our Constitutions and other writings of members of the Society we have distilled the essence of our educational philosophy into Five Goals which we seek to live out in all our schools. These Goals are:

- Faith relevant in today's world;
- deep respect for intellectual values;
- a social awareness which impels to action;
- building community as a Christian value; and
- personal growth in an atmosphere of wise freedom.

The articulation of these Goals gave new life not only to *Stuartholme* but to our sister schools as well. They have become a touchstone for us and focus and inspire our efforts in every aspect of our education. The four schools of our province, Baradene, Kincoppal-Rose Bay, Sacré Coeur and *Stuartholme*, have been linked in a network since 1986 and work together to develop our educational philosophy.

At the request of the Religious, *Stuartholme*, along with the other three schools, submits an 'Annual Goals Report' to the Provincial and, undertakes a 'Year of Reflection' every five years as its means of evaluating how the Goals of Sacred Heart Education are lived out in the school community.

Led by a Religious Sister, a 'Visiting Team' of Sacred Heart Educators, drawn from the other schools, participates in the evaluation year and contributes part of the written report that is submitted to the Provincial.

New technology and greater ease of travel have allowed us to form stronger bonds with all Sacred Heart Schools so that now we regularly welcome groups of exchange students from sister schools especially Marmoutier in Tours, France, and Obayashi in Kobe, Japan. Our own students and staff also have many opportunities for exchange with other Sacred Heart Schools or to spend a Gap year working on one of them. Links between Sacred Heart Schools are not confined to visits but embrace many forms of cooperation from email communication to the world-wide effort of students to build the new primary school in Uganda.

The Principals of Sacred Heart Schools around the world are forging their own bonds of union through international meetings. The first meeting held in Joigny in the birthplace of our foundress, Saint Madeleine Sophie Barat, marked the bi-centenary of the Society of the Sacred Heart. The second meeting was held last year in Sydney to coincide with the 13<sup>th</sup> international gathering of AMASC, the world-wide association of Alumnae of the Sacred Heart. This gathering proved so successful that the Principals and Alumnae intend to continue this interaction. Plans are already underway for the next meeting in New Orleans in 2004.

While the staff at *Stuartholme* continue to address the challenges of educating young women in the 21 Century by continuing to evaluate and make innovative changes to the curriculum and pastoral care of the students, the Religious continue to address other issues that relate to the future of *Stuartholme*. In 2000 the school was finally incorporated and the School Council replaced by the *Stuartholme* School Board which now runs the school on behalf of the Society of the Sacred Heart.

While the legal structures that underpin the school can give a certain stability, it is ensuring the quality of the spirit and living tradition that is now the focus of the religious. The General Chapter of the Society of the Sacred Heart in 2000 coincided with the bi-centenary of its foundation so it was held in Amiens, 80



France, at the first school founded by Saint Madeleine Sophie Barat. The theme of this Chapter was *Education, a pathway to discover - a space to announce the Love of the Heart of Jesus*. *Stuartholme's* school community has been affirmed and influenced by this Chapter that calls the Sacred Heart family around the world to engage in 'An Education that Transforms', to move 'From Collaboration to Reciprocity' and to appreciate the enrichment others offer by moving 'From Meeting to Dialogue of Cultures'.

The way ahead for *Stuartholme* will be 'a pathway to discover' with its sister schools around the world so they can always be a space to announce the love of the Heart of Jesus.