



Passionist International Bulletin

Nº 27 - New Series, October-December 2011
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World Youth Day
Madrid 2011
The Young Passionists Meeting



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The YWD cross of the Young Passionists is set in place at the entrance of St. Gabriel School in Alcalá, Madrid.

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Young Brazilians receive the WYD cross for the next World Youth Day.

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INTRODUCTION

WORLD YOUTH DAY 2011

AND THE YOUNG PASSIONISTS MEETING

Fr. Denis Travers, CP (General Consultor)

Madrid is a modern, well spaced city of 3.5 million people with its well manicured gardens, grand plazas, wide boulevards and typically European style buildings of a uniform height all adding to the charm of the city. However even with its extensive streets and plentiful plazas there was no way that it could disguise the presence of 1.5 million pilgrims who gathered in the city for their World Youth Day encounter with Pope Benedict 16th.

Like Sydney of 2008, the city of Madrid took on a youthful public face as each day the streets literally swarmed with young people from across the globe wearing every kind of coloured T-shirt noting their diocese or organisation and holding all kinds of banners announcing their city or country of origin. The mood of the city was one of celebration and happiness and the mere sight of one's home country's flag being held proudly by some young person seemed invitation enough for one to say 'hello' to a perfect stranger. The streets, gardens, public plazas, busses and Metro system all hummed with the sound of young people laughing, chanting, singing and greeting each other.

Not being all that young, the members of the

General Council did not attend many of the official WYD events within the city. However we did absorb the atmosphere and saw the experience reflected through the eyes and experiences of the seventy of younger members of the Congregation who had also come to Madrid for both the encounter with Pope Benedict and also for a Young Passionists Meeting with the General and Council.

The actual encounter of the Superior General and Council with the younger religious of the Congregation took place prior to World Youth Day and was located at the Passionist Community in Peñafiel (a small town about 100kms from Madrid). Upon our arrival in the

Madrid airport on August 11th we were all taken to our community residence in this rural setting.

Peñafiel (population 5,500) is famous for its wonderful fortress (built on a very high hill!) and which is now a museum. The name of the town reflects the history of the reclamation of areas of Spain from the 'moors'; that is, as a Christian city Peñafiel pledged to be the most faithful ('fiel') place or rock ('peña') in the land'. The fortress - shaped like a ship – was a famous stronghold by virtue of its position along the frontier lands separating the Christian



Fr. Denis Travers, General Consultor



north and Muslim south of 10th century Spain.

Our Retreat in the town of Peñafiel was once a Dominican monastery, but it is now a centre for Passionist youth ministry in Spain. The house with its wide corridors, lovely garden, enclosed cloister and both individual room and dormitory accommodation was adaptable enough to house the eighty or more members of the Congregation who gathered for our meeting.

The young Passionists Meeting followed a formula that we established in Melbourne (2008) and consisted of three days of input sessions with themes reflecting the way our Passionist Charism shapes one's life (Fr Alex Steinmiller), how one discovers Christ in the poor (Fr Francisco Murray) and how the Memoria Passionis can influence our Congregational Restructuring project (Fr Jose Luis Quintero).

Each day the younger men met in international groups to share their reflections on the various talks and then joined the presenter and the General Council for feedback and an open forum on each day's topic. In addition to the themes we also had one session where our Commission for Solidarity and Mission (Frs. Jesús María Aristin, Francisco Murray and Vital Otshudialokoka) presented input on their work and other JPIC topics.

Of course the other dynamics of the meeting – opportunities to encounter each other, to share experiences and to get to know one another - extended into meal times, into com-

mon recreation activity and indeed into the 'challenges' of shared accommodation (as it seems even young men can snore)! One evening we had the opportunity to sit in the peaceful cloister under the stars and listen to a concert by the Passionist music group *Getsemani*. We also took part in excursions to the above mentioned castle and to the nearby city of Segovia (famous for having one of the best preserved Roman aqueducts in Europe dating from the late 1st century and for its Alcazar Castle dating from the Middle Ages).

For us Passionists too, the days of the Young Passionist Meeting and the following week in

Madrid for World Youth Day (where we were hosted at our own St Gabriel's College) were times for celebrating our identity and our solidarity and were an excellent opportunity to create new relationships and to know each other better.



St. Gabriel School in Peñafiel.

The day for the Passionist Family – a wonderful day of liturgy, sharing in groups, of short films, disco dancing, a 'mini Olympiad' and another evening concert under the stars was a very joyful encounter. Some three hundred young people from around the Passionist world joined with our own younger religious and General Council to share in the spirit of this day.

We owe much to our brothers and sisters – religious and lay – from our three Provinces in Spain who hosted us. So I might end with a "muchas gracias" to the Passionists of Spain and to the committee for organising a wonderful experience and time for us to be together! ●

OPENING ADDRESS

The Young Passionists Meeting: "a joy, an opportunity and a gift of the Lord"

V. Rev. Ottaviano D'Egidio, Superior General

[Editor's Note: Following are excerpts from the Opening Address of the Superior General to the young Passionist religious. The complete text can be found online at www.passiochristi.org.]

Dear brothers,

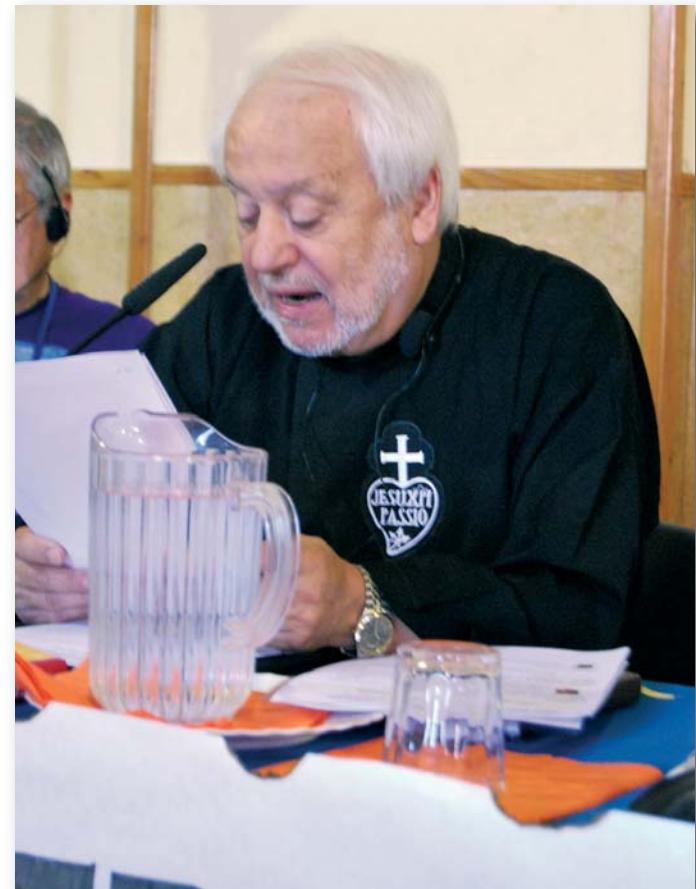
It is a joy, an opportunity and a gift of the Lord to be here with you in Peñafiel where we, the General Council, will spend three days together in prayer, reflection, dialog and fraternal life with you on the occasion of the World Youth Day that the Church will celebrate next week in Madrid. Pope Benedict XVI will also participate and, similar to the last World Youth Day that was celebrated in Sydney, Australia, we felt that this year's WYD celebration would also be a good opportunity for the young religious of the Passionist Congregation to also meet, together with those young people who, in various ways are associated with them through pastoral activity and in sharing our charism.

In fact, ideally we would like to continue in the same spirit of faith and communion that characterized the last World Youth Day in Sydney in 2008. At that time we sought to deepen our sense of our Passionist charism to which we were called through our vocation and our living of the mystery of love in the Passion of Jesus. We recalled how St. Paul of the Cross, enlightened by the Holy Spirit and after a long journey of faith, arrived at the conclusion and the belief that the Passion of Jesus and the Cross are the salvation of the world. Today we exist and are truly vowed religious to the degree in which we make this point of origin the central principle of our being and our activity as Passionists.

Thus, the "Memoria Passionis" becomes the beating heart of the Congregation, the reason for its existence and for its mission. It is the specific way in which we are Passionists. Our being and our actions are inseparable because our personal and community witness as well as our ministry of evangelization constitute integral parts of the same mission. "To live together and to proclaim", "to preach the Gospel by our life and apostolate" (Const.1) indicate components of the relationship between fraternal life and mission that are so vital and so deeply integral that they are essential parts of the same charism, mutually supporting and life-giving.

The theme of this World Youth Day is: "Planted and built up in Jesus Christ, firm in the faith" (cf. Col 2:7) For us Passionists, this is an invitation to rediscover our roots and our foundation in Christ Crucified and Risen, the "Memoria Passionis" of the love and salvation that is offered to us and to the world. By his Incarnation, He has made us brothers, blood-brothers in the Spirit and sons of the same Father and by his blood that was shed upon the Cross He has made us firm in the faith...

We have been looking forward to this meeting with you and, through you, with the religious who live in and who are preparing for Mission— "planted and built up in the



Fr. Ottaviano D'Egidio, Superior General.

faith"— in the sixty nations where the Congregation is present. We want to speak with you about the dreams and the mission to which the Congregation is called and which you make more alive by your enthusiasm, your vivacity and your thirst for truth. We want to speak with you about the realities that we are experiencing in this world and in our communities and how not to lose hope in the face of any possible obstacles, certain that God opens new roads before us and offers us new perspectives for understanding the beauty of our mission and our consecrated life. Jesus says in the Gospel: "There is more joy in giving than in receiving". The Church and the Congregation expect great things of you.

One example, among many, of the great expectations of the Church is the trust that John Paul II, Blessed Karol Wojtyła, placed in young people. In 1985 he promulgated the International Youth Year in the customary message of ➔



January 1st entitled: "Peace and Youth Go Forward Together". In this document he asks young people to be builders of peace and to always be attentive to the socio-cultural context of the world that can be observed in situations of injustice. He reminded them about the indissoluble bond between justice and peace. It is true that justice alone does not guarantee peace; however, peace is impossible without justice. "In fact, true peace is more a matter of charity than of justice, because in order for justice to exist, the obstacles to peace must be removed: the offense and the injury; but peace itself is specifically and appropriately the fruit of charity." Therefore the Pope invites us to side with Christ, clearly opposing the spiral of reprisals, of violence in interpersonal relationships and in those large scale civil or political conflicts. He encourages young people to be workers for peace and justice that have their foundation in God. In the words of the WYD in Madrid, we would say, those that are "Planted and built up in Jesus Christ."

It is an invitation that we should also embrace as part of our Passionist vocation... The message of the Cross, the heart of our consecration to God as Passionists, is always timely: the image of Christ, poor on the Cross, is the image of the poor and the condemned of the earth, which today are more innumerable than ever...

On various occasions during recent years our Congregation has expressed its concern for youth. Among the ten areas of priority that the last General Chapter of 2006 stated as necessary for new vitality in the Congregation was that of a preferential option for youth. The Chapter "felt a special urgency about the need to reach out more effectively to those who represent the future of the world and of the Church. This conviction is fully in accord with the important statements of recent popes and other Church authorities concerning a preferential option for the young. Accordingly, the General Chapter calls upon all the members of the Congregation to examine ways in which we can minister more effectively to young people in our mission throughout the world. These renewed efforts at evangelization of youth must be animated by a spirit of attentive listening to the needs and concerns of young people. We must invite youth to speak to us about their hopes and dreams, their fears and concerns, and their spiritual aspirations." (Principal Decree, No. 10).

These days that we will spend together can provide good opportunities to accomplish what was asked by the General Chapter: we will attentively listen to your needs and concerns; we will be open to understanding your hopes and spiritual aspirations; and we will be willing to study the sources of possible fears and anxieties...

Another area of priority that was cited by the Chapter is that of Formation upon which all religious depend for their existence... We know that the topic of Formation is complex because it is the crossroads and lightening rod of many problematic issues. We spoke about sharing our charism with the laity, about the Restructuring of the Congregation and about government; about situations of poverty that challenge us; about communication for motivation and solidarity; about new initiatives for the charism – all of these areas come together and are interwoven during the process of formation... We are convinced about what is stated in the Apostolic Exhortation, *Vita Consecrata*: "The future of religious life depends upon the dynamic capacity that the Institutes possess in formation..."

Like St. Paul of the Cross, we desire that the "Memoria Passionis" be the life and the salvation of the world because it is still the most valid remedy for the evils that afflict the contemporary world. This meeting here in Madrid of you young people with your contemporaries and with the General



"We have been looking forward to this meeting with you... We want to speak with you about the dreams and the mission to which the Congregation is called and which you make more alive by your enthusiasm, your vivacity and your thirst for truth."



"The "Memoria Passionis" becomes the beating heart of the Congregation, the reason for its existence and for its mission. It is the specific way in which we are Passionists."

Council is an opportunity, a gift of the Spirit for expressing your longings, your plans, your dreams in reference to the Congregation and with regard to the Restructuring that is in process and to reciprocal solidarity. We need to be present and have a positive attitude. We are convinced that the most radical, clearest and shared forms of witness and proclamation, especially on behalf of those most "crucified", will also increase our capacity to inspire other young people and to attract them to consecrated life. Therefore, we need conversion, a change of mentality on all levels. We also understand that the Passion and the Cross, which express a love that is not fearful of rejection and sacrifice, are needed more than ever for the survival and the growth of humanity. Today, when the wounds of creation grow hand in hand with violence in the relationship among peoples and between religions and cultures, we are able to better understand the profound truth that St. Paul of the Cross stated: "The cause of the evils of our time is that the Passion of Jesus has been forgotten". The objective of the process of Restructuring is that of bringing about a second springtime of the Congregation in order to live in a new way the call of God and the mission that has been entrusted to us, placing in our heart, through our vocation, the living yeast of the "Memoria Passionis".



"DISCOVERING JESUS CRUCIFIED IN THE POOR"

Fr. Francisco J. Murray, (CONC)

[Editor's Note: Following are excerpts from the talk of Fr. Francisco Murray. The complete text can be found online at www.passiochristi.org.]

The title that was proposed for our consideration is: "Discovering Jesus Crucified in the Poor". I am certain that all of us are deeply committed to this topic. Traditionally we recall the experience of Paul of the Cross who saw "*the name of Jesus written on the foreheads of the poor.*" However, each of us has within us and in our life experiences a mental picture, an understanding of the poor and of Jesus Crucified which, if it could be expressed in visual images and displayed in this room, would surely surprise us by the vast differences...

In order to talk about this term [the poor] we have to define what poor we are talking about and also be aware of what feelings the poor evoke within us...There are two things that I think will help us to further develop our reflection on this topic of the poor: Discover the face (of the poor), i.e. specific persons – not numbers – who suffer from poverty [and] Discover the poor, i.e. place ourselves in their situation of suffering. The face is that part of the anatomy that mirrors the soul...the heart. It is our first point of reference with the person: his or her face, his or her eyes. Jesus "looked at and loved" the rich, young man...In order to enter the world of the poor we need to look at them. Many times they pass beside us; they pass by unnoticed.

Over thirty years ago the Latin American bishops met in the Mexican city of Puebla (1979) and they wrote a very profound, evangelical and timely text - not only about the situation in Latin America but also in other parts of the world. (No. 31 ff.) "*The situation of generalized extreme poverty assumes in real life a specific face in which we can recognize the aspects of Christ the Lord's suffering which in turn probes and challenges us...*" The bishops concluded by saying: "*We share with our people the other forms of suffering that result from a lack of respect for their dignity as human beings, created in the image and likeness of the Creator and possessing inalienable rights as children of God.*"...

I don't know about the personal experience of each one of you regarding the face of the poor. However we all know that it's one thing to write and listen to a conference, attend a retreat or workshop about the poor and it is something very different to address the world of the impoverished.



Fr. Francisco Murray (CONC)



"Among us there are surely many "explanations" of Jesus Crucified. It is pretentious to say which Jesus Crucified we need to see in the face of the poor... We have to try to express it in words, express our experience of Jesus Crucified..."

It's one thing to talk about the poor and it's another thing – among the many examples – to stand in defense of the Africans who arrive on European coasts in rafts or small boats looking for some place to live as human beings in this world that is everyone's home...

Pablo Freire (a great Brazilian pedagogue) said that we should not speak about "the poor" because: There is no one who has nothing in this world. Because each person has a richness that affects oth-



ers: values, dignity... **We give things to the poor...** **We give back to the impoverished what belongs to them...** We should especially give them back their dignity...

But Pablo Freire also said that the impoverished, when their dignity is restored to them, when they are grouped, when their situation is evaluated, they recover their strength and they become protagonists of their own humanization. And we need to enter into this dynamic of theirs to accelerate this process.

We can remain with a view of the impoverished that is individual, spiritual, and fraternal and kindly, however this is only halfway. The face of the impoverished, in their situation of need is surrounded by violence and we, as followers of Jesus, cannot turn away or ignore it...

A theologian said that, rather than developing a theology of the soul, we should develop a theology of the stomach lining which is where the poor experience hunger and malnutrition, thirst and sickness.

When we speak about the impoverished we are talking about a real conflict. There are many who do a great deal to help the poor, who give and care for them, who save them from misery and give them to eat. But they do not always accept the fact that deep

down there is a conflict and without a solution for this conflict it is impossible to eradicate poverty...

To speak about the impoverished and not speak about the underlying conflict (the underlying war) is to have an erroneous vision of reality. If everyone says that this world has the necessary food to satisfy all of current humanity; if we say that the costs of war could satisfy the hunger, health and education of humanity, then we cannot deny the conflicts that exist when this does not occur.

At the same time, to admit that there is a conflict when we speak about the impoverished is to admit that we have a part in the conflict. We can be aware, we can be absent and unaware; we can favor this; we can try to promote peace at the cost of others' hunger..

There are many edifying examples of doing the latter, of situations involving our Passionists; however I will give only two examples and you can add others. Our brother Mario (Fr. Mario Bartolini, PIET) in Peru is defending the inhabitants of the Amazon region from those who are robbing their land and also disrupting the ecosystem. Another example is our brother Ondap (Fr. Rey Carvyn Ondap, PASS) in the Philippines defending those living in the mountains where there is a mining development "open mines"



"This is the great challenge of discovering Jesus Crucified in the poor... It is not about 'being like them', rather being 'one of them', and assuming their causes..."



that is being exploited by Australian corporations. These examples of our brothers show us (and teach us) that they have clearly taken a stand in this conflict. And their lives are an invitation for us.

Therefore, we cannot speak, meditate, reflect and study about the impoverished without being “probed and challenged” by them, as the bishops of Latin America have said. We need to ask ourselves: where do I stand in this conflict?

I don't know how many theologies there are among us – certainly a good number. We cannot deny that the Church, thanks be to God, from the time that the gospels were formulated, has various Christologies. We Passionists also have numerous theologies of Jesus Crucified... Among us there are surely many “explanations” of Jesus Crucified. It is pretentious to say which Jesus Crucified we need to see in the face of the poor. However, at least we have to share our own view in order to see the face of Jesus in others. We have to try to express it in words, express our experience of Jesus Crucified...

For several years now, we in the Congregation have needed to search for the face of Jesus Crucified in the various men and women that are crucified in our own world. We cannot understand Jesus separate from this reality of the pain of this world – nor from the experience of pain, or from its causes. The Passion of Christ is deeply united with the passion of humanity. Because of this I believe that we must not only discover Jesus Crucified in the poor; but also the poor in Jesus Crucified, Jesus impoverished...

“They asked Jesus: ‘Rabbi, where are you staying?’ He said to them: ‘Come and see’. So they went and saw where he was staying, and they stayed with him that day.” (Jn. 1:38-39) When we decide to go and see and stay, we meet the impoverished. Not when we “have a look” – rather when we stay, remain. I return to what the bishops wrote in the Puebla document: *“The situation of general extreme poverty in real life takes on concrete faces in which we should recognize the suffering features of Christ the Lord who questions and challenges us.”* Discovering Jesus in the poor means assuming their search as our own. Discovering Jesus in them is not only being in contact with them from time to time, receive them when they come. It means assuming as Passionist religious their options, their struggles, their rights *“because to them belongs the Kingdom of God”* – because this was the way Jesus acted. This is the great challenge of discovering Jesus Crucified in the poor... It is not about **“being like them”**, rather being **“one of them”**, and assuming their causes...

Our Constitutions state at No.3: *“The power of the Cross, which is the wisdom of God, gives us strength to discern and remove the causes of human*

suffering.” I feel that this point No. 3 of the Constitutions is fundamental for us: assuming the causes of the poor from the cross means discerning and removing the causes of suffering. It is not only discerning, studying the causes, classifying them, making them known – but also removing, eradicating them...

I am convinced that if we do not have close contact, one-to-one, with the world of the impoverished and if we do not assume their causes, our commitment to the poor is not real. We can know the data, we can write about poverty, we can sign documents about solidarity, but this will not get to the root of the matter. To discover Him, we need to go where He lives and stay with Him throughout the day. It is not about the poor knocking on our door, rather that we knock on their door...

Jesus went to the poor as their equal. “Rise”, was his word to them. We do not meet with persons who are “less” or “inferior” or “who are beneath us” or with “little poor”. It must be a meeting between equals, person to person... All of us have something to offer. No one is totally void...

The poor connect us with the deepest values. The poor save us from our selfishness and hard-hearts. They tell us about the true values of life. Of course we too have something to offer them to restore their consciousness of dignity and help them in the process of humanization... Finding Jesus is being open to learn many things from the impoverished...

In various places of Latin America we re-formulate the Passionist charism saying: Living in solidarity with the suffering we must be a prophetic voice that proclaims a new risen life for them...

Solidarity, compassion is a fundamental dimension of our commitment to others, especially with the poor. However, solidarity is not sufficient without prophecy that helps to eradicate the causes of suffering of so many of our brothers and sisters. Announce and denounce this system that condemns thousands, millions of human beings like us, in whom we see the face of Jesus that searches and challenges us.

We do this with hope, not only “in eternity”, but also with hope that another world more just and fraternal is possible right here. And we are, together with so many others, also responsible for making this possible world a reality...

Our motto as Passionists since 1988, fourteen years ago, has been: “We Passionists, in solidarity with the crucified of today, avail ourselves of the power of the Cross to prophetically address injustice and proclaim in a credible way, the God of life.” Discovering Jesus Crucified in the face of the impoverished, in their midst, is living out this motto of the Passionists, which is a horizon that is open, even to challenging us.



ROOTED IN THE “MEMORIA PASSIONIS” ALONG THE ROAD TO RESTRUCTURING

F. José Luis Quintero, (SANG)

[Editor’s Note: Following are excerpts from the talk of Fr. José Luis Quintero. The complete text can be found online at www.passiochristi.org.]



Fr. José Luis Quintero (SANG)

ROOTED...The rich connotations of imagery: rooted, grafted onto.

Scripture and Christian Tradition have used numerous images to refer to the richness of one’s being in Christ and the newness of that existence... It is within this semantic scope that we derive our available images: to put down roots, to graft onto, to build up, to lay foundations for, to construct... In his Message for World Youth Day 2011, the Pope stated: “In order to emphasize the importance of the faith in the life of believers, I would like to consider the three expressions which St. Paul uses: “rooted in him and

built upon him and established in the faith” (cf. Col 2, 7). Here we can see three images: “rooted” suggests the tree and its nourishing roots; “built upon him” refers to an edifice; “established” alludes to the development of physical strength or a moral strength. It has to do with extremely eloquent images...

Probing beneath these expressions a little more reveals that each one of these expressions shares the imagery of being part of a living and life-giving reality: Attached to a root, sharing in the life which flows from it and is extended by it; in addition, the attachment establishes a mutual relationship...

The images of building and laying foundations underscore the work of a builder. The elements are passive, they let themselves be molded for the sake of a project which is prior to them. Laying a good foundation guarantees a good structure. The Apostle Paul tells us to notice how the building is constructed (1Cor.3:5-15). The foundations are placed. This process of putting down a foundation also suggests the importance of where they are placed, over what base the foundations placed. Finally, the builder is the most personal and necessary part of the process...

These images culminate in the “firmness” of faith in Him who begins and completes it, Jesus Christ, the Lord (Heb.11:40; 12:2). The firmness is certainly based on the fidelity of Him upon whom one believes. It is the firmness of his defining and total self-giving. It is not the immobility of stone.

“...In the Memoria Passionis”

We recognize and confess that we are “rooted in the Memoria Passionis”. We can ask ourselves: “What kind of rootedness is this?” What is this reality in which we say that we recognize our rootedness? Other questions may follow: are we rooted in a simple fact of history, which we should try to remember, to memorize so as to bring it into the present? Or is it an ever-present dynamism? What is the manner and kind of reality that belongs to the Memoria Passionis?...

In theological reflection and in Christian existence, the category “Memoria Passionis” is a para-



digm in which is found, albeit summarily, the definition of something particularly Christian which is realized through a process of concentration and conformation. It is a very fertile paradigm which in the last decades, perhaps since the 1970's, has become the formula or "leitmotif" for expressing the Passionist identity...

The Richness which underlies the category "Memoria Passionis" in reference to the Passionist Charism.

The Passionist who uses this category to define his charismatic uniqueness cannot be satisfied with the elements which come from other contexts, although he can certainly integrate them, and they will be an enriching challenge as he deepens his understanding. In the terminology of St. Paul of the Cross, the Memoria Passionis is inscribed in this Passionist triangle which is formulated by Fr. Antonio Artola: Memory of the Passion, the Passion in the heart, Mystical Death and Divine Nativity...

Components of the Memoria Passionis as the place of rootedness and the shaping environment.

I intend the respond to the question: what does the Memoria Passionis need, and what does it create, in order to "make us" into the Memoria Passionis?

- a. It needs the interpersonal space which becomes communion, and a communitarian atmosphere...
- b. It needs "to face the Word" (which is a Presence Offered), which creates and recreates. Once pronounced by the God who speaks and gives Himself in his Word, the Community has "been created"...
- c. In order to give rise to the communitarian being, it must be given an internal and personal welcome, it is essential. This process of assimilation is preceded by the willingness to "let oneself be assimilated".
- d. It creates a "new being", which is born of the mutual interaction of Word, Community and Individual. This new creature becomes proclamation, celebration, signpost, prophetic denunciation, commitment.
- e. Since it is Memoria Passionis, is born from the sensitivity of God in the face of suffering and injustice, it "makes memory" of that sensibility in a prophetic and self-giving "passion".

The Characteristics of the Memoria Passionis

This is an effort to respond to the characteristics of the root into which we have been "rooted"; the trunk into which we have grafted, the ground over which our foundation has been laid, or of the project by which we are built up. We make memory of the



"Restructuring is a means to achieve a more intense community living of the Memoria Passionis in adoration and giving. It calls for options to be made so that our communities can recognize that they have been convoked by the Passion of Christ..."

Passion of God, manifested in the Paschal Mystery of Christ. In this way, God reveals his being as self-giving. By assimilating his Holy Face, we can be assimilated into "his image".

These are some of his features:

- a. The way that the Holy Mystery of God is defined and reveals himself in the Memoria Passionis is particular and normative...
- b. At the moment of realizing meaning of the being and the historical moment of Jesus, this category places the totality of his existence against the horizon of his being-for. He is the "being-for-all-others" in his attitudes of self-giving and salvation.
- c. His "passionate" action becomes a commitment in solidarity with those who suffer. He takes on their "proper and sorrowful passion". The historic place which he assumes reveals how God offers his Kingdom in the humility of a novel, self-giving, universal and liberating proposal.
- d. His existence's orientation toward his "hour", understood as a moment of conflict and supreme generosity, makes of the memory of his passion an ethical fountainhead which is translated into self-giving and seed for the Kingdom of God.

The Configuration and Conformation which the Memoria Passionis brings into being.

The reason for "where" and "how" we are rooted determine the reality which gives rise to a specific "taking root" for each one of us. In other words, how are we? And how does the "Memoria Passionis" shape us?

1. The Memoria Passionis makes us take our being from the dynamic self-giving which constitutes the being of God. The first act, the generosity of ➔



The Memoria Passionis will be the criterion for Mission, since it shows us who we are and why we have been called together... The Memoria Passionis gives our restructuring, or institutional reorganization, a "point of departure" and a "destination".

- a God who loves, precedes us with constitutive, foundational, and constructive generosity.
2. It roots us in the dynamic of existence-for-others which defines the being of Jesus. In the first place, it makes us participants in it; in the second place, its efficacy is determined by empowering this same attitude in ourselves.
 3. We are shaped by being made able to read the signs which demonstrate that the Kingdom of God has been planted in history.
 4. It predisposes us to draw our lives from the passion of God for mankind, discovering in the passion of Christ the "most stupendous work of the divine love"...
 5. The place and the causes of the "historical passion" continue in our world.
 6. We are to become the memory of the passion of God before mankind; and of the "passion" of mankind before all men and before God.

Along the Road to Restructuring

Revitalization, reorganization, restructuring have been transformed into slogans for us; they are key concepts, vectors, which congeal and expand a way of being and living religious life for the church and for the world. Against the background of this first and fundamental dynamism, they want to be and to describe the way of living the creative fidelity to the charism which has been received at this moment in the life of the world, in the history of the Church, and in religious life and in the life of the Congregation...

What type of restructuring flows from the Memoria Passionis? What are the necessary dynamics and choices? What vitality does it introduce into our process?

1. Restructuring is a means to achieve a more intense community living of the Memoria Passionis in adoration and giving. It calls for options to be made so that our communities can recognize that they have been convoked by the Passion of Christ; that they are called to give witness of that vitality at the local level, while at the same time, they recognize that they are part of and in solidarity with the universal project of Mission.
2. The Memoria Passionis will be the criterion for Mission, since it shows us who we are and why we have been called together. It makes us a "community in Mission" and "for the Mission". To proclaim the Word of the Cross, the revelation of the love of the Father, directs us to a world in need of salvation, transfixated by injustice and sin; but most especially, a world already redeemed by his loving Surrender. The Memoria Passionis gives our restructuring, or institutional reorganization, a "point of departure" and a "destination".
3. The Memoria Passionis, as a communal narrative and memory needs and creates a structure in which encounter and communion can occur. The same can be said for discernment and seeking; adoration, solitude, empathy and compassion. Finally, it should facilitate the individual's incorporation, assimilation and formation.
4. In this world—globalized, intercultural, criss-crossed with communication networks, caught up in racial and cultural conflicts, overwhelmed by offers of progress, well-being, salvation and happiness; grafted onto an ideal of progress that is fragmented and exclusive—the "Memoria Passionis et Resurrectionis Jesu Christi" proposes a road to restructuring that creates brotherhoods, communities in life and mission; communities which actively or passively narrate the history of mankind, of its sufferings and its hopes; communities which are a witness to persons suffering their history, offering them compassion and an identity; a Paschal road, marked by modest realizations of the love of God expressed and offered in the Passion of Christ which continues in history. It makes us "communities at the foot of a reconciling cross, the seed of a new humanity."
5. The Memoria Passionis will challenge us to find the places and the modes of presence where we will make present the God of the Passover in the sorrows and injustices of the world...
6. The Memoria Passionis has, at this historical moment, the features of "restructuring," because it is a time for building for the sake of vitality in our life and mission, for the sake of a transparency and realization of the Passionist Charism in the Church and in the history of mankind.



LIVING THE PASSIONIST CHARISM FOR THE TRANSFORMATION OF THE WORLD WHERE WE FIND OURSELVES

Fr. Alex Steinmiller, (CRUC)

[Editor's Note: Following are excerpts from the talk of Fr. Alex Steinmiller. The complete text can be found online at www.passiochristi.org.]

First, I offer a word about the title of this presentation: "Living the Passionist Charism for the transformation of the world where we find ourselves". In that part of the world, from which we come, and in our own time, where we find ourselves is found the providential and purposeful grace flowing from the wounds of Christ. Jesus pondered, waited, trusted, and, patiently acted, till "His time" had come.



Fr. Alex Steinmiller (CRUC)

When Jesus taught us to pray to the Father, "your Kingdom come, your will be done on earth as it is in heaven," He placed us in particular circumstances, with a particular "graced insight and action" in the mysterious love that God has for us...

At this moment, around the globe Passionists are re-structuring, in a radical interpretation of what constitutes our life together so as to make available the suffering love of Jesus where it is most needed... Through our particular situations, as Passionists, the energy of the charism of the suffering love of Jesus Christ is shared with the world for its redemption. It is a charism lead by experience of the signs of the times, and not canonical, parochial norms. I believe that this distinction between an experiential and canonical based orientation to one's vocation is critical...

As I urge all of you to "embrace your future" with that with which you have been entrusted, I want to share the energy and passion I experience from embracing the Cross. The Cross reminds us that we follow Jesus Christ as a human being, yes, the Son of God, and the Son of man willing to risk everything for love of us, even to be nailed to an executioner's cross and left to die. I embrace the Cross of Jesus Christ through the following reflective questions that I ask myself and encourage you to do the same.

First, "How can I relate the sufferings that I observe around me and those to which I respond, to those sufferings, Passion and Death of Jesus Christ?

Second, what kinds of suffering burden me? What about those resulting from someone else's ➔



irresponsibility? What about those resulting from my own irresponsibility? What sufferings do I observe in others' lives? Do I consider both the sufferings from our humanness, egoism, greed, racism, terrorism, and nature, e.g., starvation, plagues and disease?

Third, why does evil happen? Slavery, maintenance of oppressive systems, the widening gap between those who "have" and those who "have not," - the socially despised.

Without being simplistic, but brief, there are two responses to evil and suffering as modeled by Jesus: First, His sadness – "My God, my God, why have you forsaken me?" Second, His choice to live a value; He takes a risk to change the world.

So to personalize the significance of the Suffering and the Passion of Jesus Christ, I ask myself a further question: Do I trust that same love which Christ received from the Father? Do



"How can I, a follower of Jesus Christ relate the suffering that I observe and to which I respond, to the Passion and Death of Jesus Christ?"

I trust that same love? In living the vow of chastity, in the face of certain loneliness, do I trust that same love which Christ received from the Father? In living the vow of obedience, when I allow another to lead me where I do not want to go, do I trust that same love which Christ received from the Father? In living the vow of poverty, where I live with the daily reality of never having enough to sustain the mission of empowering the poor, do I trust that same love which Christ received from the Father? In living the vow to promote devotion to the Sacred Passion of our Lord Jesus Christ, do I deliberately enter into the sacred heart of Christ in contemplation, in order to follow His heart to the most abandoned, due to unjust systems?...

Here is a way to be mindful of this mystery, mindful, truly, dependent upon faith. To be mindful, I ask the following question: "How can I, a follower of Jesus Christ relate the suffering that I observe and to which I respond, to the Passion and Death of Jesus Christ? Present to the reality of poverty and struggle in which we are placed, fidelity to contemplation keeps me in tuned with the heart of Christ, community keeps me in balance from the demands of active ministry and the demands of being a source of strength and support for fellow Passionists, and communicating the love that flows from the cross to those in most need of grace..."

We accept the urgent demands made on each of us by the personal call of the Father to follow Jesus Crucified, namely:

- a personal and continual vigilance to make the Gospel the supreme rule and criterion of our life;
- a steadfast will to live and work joyfully as a community of brothers, observing these Constitutions in the spirit of St. Paul of the Cross;
- a firm resolve to foster in ourselves the spirit of prayer, and to teach others to pray;
- a keen attention to the needs of others, as we strive to lead them to the fullness of their Christian calling through the message of the Cross.



THE MEETING OF THE GENERAL COUNCIL WITH THE YOUNG PASSIONISTS AND THE WORLD YOUTH DAY

A GIFT FOR THE CONFIGURATION OF THE SACRED HEART

Fr. José María Sáez Martín, (SANG)

Eighty five Passionist religious from twenty nine countries met in the city of Peñafiel, a wonderful, historic city in the Spanish province of Valladolid. The gathering was convoked by the General Council to coincide with the World Youth Day at which Pope Benedict XVI presided.

Peñafiel is the second monastery that the Passionists founded in Spain in 1882. It is an ancient medieval fortress that was transformed into a Dominican friary in the XIV century and today is a Passionist retreat. With its cloister and its surrounding countryside through which the Duratón River flows, it was a perfect location for an inspiring Meeting, characterized by hope and joy.

From August 12th to the 15th, days that preceded the World Youth Day in Madrid, we shared and celebrated our Passionist vocation with prayer, conversation and music. Through the inspirational reflections of Frs. Alexander Steinmiller (CRUC-USA), Francisco Murray (CONC-Argentina) and José Luis Quintero (SANG-Spain) we were able to share ideas and opinions among ourselves and with the Superior General and the General Council. They were magic and unforgettable days in which the presence of the Holy Spirit was tangible.



The Monastery of Peñafiel and the participants at the Young Passionists Meeting of World Youth Day.

Undoubtedly, to witness a “miracle” in a specific place and context is a grace for the witnesses and for the place. We in the Spanish zone of the Configuration of the Sacred Heart were given the task by the General Council to prepare and direct the Meeting of the young Passionists from various countries throughout the world. The youngest Spaniards were divided into commissions. Together with the older religious who were facilitators and guides, greatly enjoyed this experience in which: we were able to work together; we were strong and effective, united in service; our mission, when it is clear, defined and shared, united us with religious from different Provinces of the Configuration in the common search and accomplishment of proposed objectives; and, above all, in which there was neither “mine” nor “yours”, rather “ours”.

The centerpiece was a day of sharing in the city of Segovia. This prepared us for the next challenge prior to the World Youth Day itself. In an experience that was perhaps less intimate, but certainly more challenging, each of us had to do our best to be present to approximately six hundred lay, young adults who gathered in our high school in Alcalá de Henares, Madrid. In addition to the various activi-

ties together with the Pope, 18 August, Passionist Day, was a particularly extraordinary event in which we Passionist religious, together with the young adults celebrated our Charism together with Fr. Ottaviano D'Egidio and the General Council.

Everything was prepared. It was good to sow the seed. Now may “the one who gives the growth” (1Cor.3:5-9) be with us!



THE PILGRIMAGE OF THE PASSIONIST WYD CROSS IN SPAIN

Fr. Juan Ignazio Cabello, (FAM)

[Editor's Note: At the start of the extraordinary Holy Year of the Redemption (1983-84), Pope John Paul II decided to place a four-meter high (13 feet) wooden cross in Saint Peter's Basilica so that everyone could see it. At the end of the commemorative year the Pope gave the cross to all of the youth of the world who were represented by a delegation from the San Lorenzo International Youth Centre in Rome. He said: "My dear young people, at the conclusion of the Holy Year, I entrust to you the sign of this Jubilee Year: the Cross of Christ! Carry it throughout the world as a symbol of Christ's love for humanity and let everyone know that only in the death and resurrection of Christ can we find salvation and redemption." (Rome, 22 April 1984). The young people responded to the Holy Father's desire and since that time they have taken the Cross on countless pilgrimages and to all the World Youth Days. In 2003, at the end of the Palm Sunday Mass, John Paul II gave young people a copy of the icon Maria Salus Populi Romani, the title under which the Blessed Virgin Mary is venerated by the Roman people and the icon before which St. Paul of the Cross made the solemn vow of the "Memoria Passionis" in 1720. For this year's WYD, the religious of the Spanish provinces decided to follow this custom and in the days prior to the opening of the event, they prepared a Passionist Cross which travelled throughout the various Passionist communities Spain. Fr. Juan Ignacio of the FAM Province was one of those who traveled with the Cross. Following are his reflections.]



Fr. Juan Ignacio
Cabello (FAM).

The pilgrimage with the Cross and Icon throughout the Passionist communities of Spain was a breath of fresh air that inspired us to live-out the Passionist Charism with all that it entails. It was wonderful to see children, adolescents and adults, the sick and entire families reflecting on the Passion that is associated with the Cross. This is something that we experienced in all of our communities.

The Coordinating Commission proposed that each community prepare a liturgy in which the Cross was enthroned. Additionally there was a prayer vigil, catechesis for both children and adults and the celebration of the Eucharist. Coordinators from each community organized the various events that were simple, pro-



"We lived days that were filled with life around the Cross — days during which we had a keen sense of the Cross and we were able to share its Light."

found, and deeply moving. There were moments of praise, contemplation and commitment that included a penitential celebration, reflections, moments of silence, round-table discussions, theatrical performances, films, concerts, panel discussion and visits to places of suffering and pain.

There was a general sense that the Cross, the Passion and the memory of the Crucified One have a particular attraction and wonderful forms of application. We lived days that were filled with life around the Cross. There were days during which we had a keen sense of the Cross and we were able to share

its Light. We celebrated days marked by great insight and by the gift of the life of Jesus on the Cross. The overarching theme of "Remembering and proclaiming Christ Crucified", our charism, was a great and undeniable responsibility. It was our mission to plant the seed, to water it and to hope that the Lord would "speak" his word within each person and community. Following the event the participants were given the task of finding concrete ways of reaching out to the crucified of today. In conclusion, it was a wonderful way to prepare for the larger event of World Youth Day 2011. ●



A SPARK OF NEW LIFE

Daniele Curci, (DOL)

Something really changed within us in Peñafiel – we felt it deep in our hearts. The experience of Church and of the Congregation that we lived in the heart of Castile ignited a spark of new life within us.

Although we came from thirty different countries, representing the sixty countries where the Congregation is currently present; and despite the differences of culture, language and life experiences, we felt connected and united in Christ, rooted in Him. We discovered that we had a lot in common: desires, expectations, hopes and convictions. It was a rich and favorable time for reflection that made us feel like “a family in a mysterious but real way”, as Fr. General said in his opening speech of 12 August.

It was not by chance that this new, vital thrust for the entire Congregation began in Peñafiel. The name of this Spanish city, Peñafiel, which literally means “faithful rock”, is a reference to the evangelical invitation of the Crucified and Risen Lord to remain firm and anchored in Him, the root and foundation of our life, our faith and our Passionist vocation.

Inspired by the conferences of Frs. Alex Steinmiller, Francisco Murray and José Luis Quintero, we talked at great length, both in small groups as well as with the speakers and the General Curia, sharing our experiences, our questions and our hopes. On numerous occasions, the extraordinary enthusiasm, overflowing and contagious brought our discussions well beyond the established time frames. Consequently, during the breaks, the discussions continued in a spirit of joy and fraternity, in the monastery cloister, in the corridors, in the garden and in the recreation areas.

Deep within our hearts we felt drawn toward the life and truth that is Christ. We sensed that it is He who is calling us to reject every form of hypocrisy and unfaithfulness. In fact, we are aware that, as a Congregation, in order to be a true witnesses in today's Church, we must begin to restructure our hearts and our communities in order to be good yeast, light and flavorful salt. In this way we will be able to effectively preach the Gospel of the Cross.

“This is how all will know that you are my disciples, if you have love for one another” (Jn.13:35). This is our proof of identity in the world as Christians and as Passionists. To the degree to that we remain



Daniele Curci (DOL)

rooted in the Love of Christ who *“loved us and gave his life for us”* (cfr. 1Jn.3:16), and are constant in the grateful remembrance of his Passion, then we will be a sign for our brothers and sisters as new prophets and witnesses.

These three days offered us an invitation to incarnate in our everyday lives the “Memoria Passionis” and to promote it through fruitful creativity that stems from our enthusiasm. We must be faithful to the prayerful contemplation of the Crucified One, having in us the same sentiments as Jesus (cfr. Phil.2:5), and sharing the suffering of those who “are in every kind of tribulation” (2Cor.1:4). It is only then that we young people can respond to the need, despite our own poverty, of being viable signs of what the Superior General called *“a second spring-time of the Congregation”* so that we may *“live in a new way the call of God and the mission that has been entrusted to us by the Lord.”*

In Peñafiel something new happened; we experienced it and in a mysterious way, we are certain about this. The joy that we felt when our hearts beat in unison for three consecutive days is the sure proof of this. The next time that we meet – sometime in the future – we will be more numerous, joyful and mature. We will be ready to accept new challenges and, with renewed fervor, we will assume the on-going process of revitalization. Then the small steps that we have taken together today will already be steps that lead us toward a common goal tomorrow.



RECOUNTING A LIVED EXPERIENCE

Filippo Pisciotta (CFIXI)

From the very first day that we arrived in Peñafiel, 11 August, there was an immediate desire among us young religious, to talk without being concerned about problems language and the possible incomprehensibility that this might cause...

One of the talks that touched me very deeply was the one prepared by Fr. José Luis Quintero on the topic: "Rooted in the 'Memoria Passionis'"... He explained that it was only in the context of the 'Memoria Passionis' that revitalization, reorganization and restructuring could offer a new vision. In fact, it creates a sense of brotherhood and also community from the perspective of suffering throughout history...

As a whole, the experience of Peñafiel was something positive. This was because these days served as a mini-version of what the process of Restructuring demands of us young religious and of the entire Congregation, i.e. life in common, sharing the particular gifts that God has given us and the love of living the same charism united with our own experiences and joys. This is a great gift not only for the Congregation, but for the entire Church.

GLORIOUS!

Fr. Carlos Javier González Rios (CORI-PAC)

"Glorious" is a word that I would use to summarize the immense, rich and grace-filled experience that we lived and shared — and I believe I am speaking for all of us — the young and the not-so-young religious [during our Passionist meeting for World Youth Day.] During these days in Peñafiel we worked together and we enjoyed a true experience of family. I thought everything was great! The delicious meals, working hand-in-hand with our Passionist brothers — who up until now we did not know — only served to create the friendships that we hope will be long-lasting.

The mutual support and genuine inquisitiveness of the religious was contagious. One of the major questions that arose during the meeting was: Are the doubts and uncertainties of the older religious (not only the Curias) being addressed as were ours during this meeting, considering that they are the ones that make decisions and many of them are more or less indifferent toward Restructuring? We also spoke about the importance for us as a community to reflect on our apostolic life (Const.65) and about how not to lose our identity and fraternal life by becoming diluted by pastoral ministry...

This meeting taught us that there is hope on the horizon that awaits us if we remain united and rooted in the charism that was entrusted to us by our holy father, Paul of the Cross.



WALKING WITH CHRIST CRUCIFIED WITH GREAT HOPE

Fr. Ramiro W. López Quispe (SANG)

The meeting of the young Passionist religious from the different Configurations of the Congregation was a very gratifying experience of our Passionist life. Some thought that our Congregation was only composed of older men; however, through this meeting we discovered that the Congregation is young and is walking beside Christ Crucified, filled with hope.

This meeting of Passionists revealed to us that the Congregation is multicultural. However, rather than dividing us, this reality was an invitation to place our gifts and our uniqueness at the service of the community. Within our diversity, it is the MEMORY OF THE PASSION that unites us and consoles us during those moments of sadness and loneliness...

Regarding my experience of being with the other young religious during this meeting, I would say that I was encouraged to go forward to proclaim Christ Crucified. One of the challenges facing us (and I include myself in this category) is the need to learn other languages.

In conclusion, I want to say that I am happy to be young and to have participated in the World Youth Day. It was definitely a unique experience that touched me very deeply. It especially touched the wounds of hopelessness in a world that is filled with individualism, materialism, etc. I believe that our true nature is discovered in our constant search for truth and for life, i.e. for Christ.

AN EXCHANGE OF HOPES AND DREAMS

Enno Dango (CRUC)

To say that 'everybody was excited' would be an understatement to describe the general feelings of the young Passionists (ordained, brothers and students) who came from all over the world for this meeting in Peñafiel, Spain in anticipation of the World Youth Day event in Madrid. It was with mixed positive sentiments that everybody anticipated and participated in this gathering. [...]

Above all, we were especially looking forward to partake in a rare international fraternal gathering where members deeply share and cherish the same Passionist charism and mission and yet are so culturally and linguistically diverse from each other. Indeed, the three days that followed were an exciting unfolding of what each had hoped and expected would transpire: rich interactions in either spontaneous or programmed settings, in small groups or informal chit-chats along the corridors or in the gardens. Such an event had turned into a very worthwhile exchange of life and experiences among the young Passionists. [...]

There was an overall concern for continued deeper reflection and evaluation of the rootedness of the current mainstream Passionist experience to the AUTHENTIC Contemplative and Apostolic tradition, as indicated or embodied in our Rule and Constitutions. [...] These sentiments make it very evident how the

young membership of the Congregation passionately values the nourishment which an active religious community can provide and can simultaneously enrich their vocation and apostolic ministry.





TWENTY-SEVENTH CHAPTER OF THE SPIR PROVINCE

The motif and inspiration of the 27th Provincial Chapter of Holy Spirit Province (Australia, Papua New Guinea, and New Zealand), which was held at the Retreat of the Holy Cross, Templestowe, Victoria, July 3rd-9th, 2011 was: "*I am going to do something different, it is already happening, don't you recognize it?*" (Isaiah 43:19) Presiding over the Chapter was Fr. General, Ottaviano D'Egidio. Also present were Frs. Clemente Barron (PASPAC General Consultor) and Denis Travers (First General Consultor) as well as the Regional Vicar of THOM Vicariate, India, Antony Xavier Tharayil. The Chapter facilitator was Sr. Megan Brock RSJ.

Particularly significant decisions of the Chapter, as also ones of broader significance and interest, include the following:

Charism. They summarised their sense of our charism permeating all our thinking, praying, planning and acting, by updating our vision of "A Passionist Heart," a vision that "impels us to work for the coming of that new world of peace and love, justice and joy, which is the Kingdom of God."

Community Life. They recommitted themselves to Passionist Apostolic Community as a priority, acknowledged that the presence of religious from other Provinces has both enriched and challenged us, and committed ourselves to seek to overcome any obstacles to life in common. They supported the recommendation of the 2010 General Synod to adjust our General Legislation so as to eliminate any discrimination against Passionist lay brothers. **Papua New Guinea.** They directed the Provincial with his Council to develop a plan for the further development of our Passionist presence, mission and ministry in PNG. They affirmed that their current priority must be to sustain community for the formation of national candidates as Passionists.

Passionist Family. They recognised that the heart of belonging to the Family is commitment to the Memoria Passionis (the living and lived remembrance of the Passion of Jesus Christ), our Passionist charism.

Youth and Young Adults. Each community was asked to be involved with young people in exploring and deepening their Christian vocation, fostering their engagement in the life and mission of the Church, and ministering our Passionist charism. They recommended that the role of the Province Project Youth Officer be endorsed and further developed, as well as support for the Brisbane Passionist Youth Retreat Team and the Passionist Youth Movement, Victoria.

Health, Retirement, and Ageing. They recommended that the Provincial appoint a three person Health, Retirement and Ageing Committee (HRAC), chaired by a professed member, to continue to educate, inform and assist Province members in promoting healthy living and responding to issues of ageing and retirement.

Vocations. They recommended that each local community host a form of "Come and See" experiences for young people once a year. The actual content and coordination of these



(L-R) **Fr. Tom McDonough, 1st Consultor (confirmed), Fr. Brian Gleeson, Consultor, Fr. Joaquim Rego, Provincial Superior, (confirmed), Fr. John Curtis, Consultor.**

programs will be the responsibility of the Vocation Coordinator and Team, working in collaboration with each local Community Superior.

Justice, Peace, and the Integrity of Creation. Beyond endorsing sound principles of understanding and action, the Chapter respectfully called on Passionist International, in its work on behalf of the crucified of today's world, to consider and act upon rising sea levels and their impact on the smaller nations of the South Pacific; injustices to the people of PNG, such as logging within traditional or tribal areas, domestic violence, and the denial of rights to work and just wages; the rights and needs of indigenous Australians; and the rights and needs of asylum seekers coming to Australia.

Congregational Restructuring. Fr. General pointed out that this is "the major task of the Congregation at this time." Therefore they recommended that the Provincial and Council intensify the collaboration of Passionists of the PASPAC region in exchanging personnel, internationalising the membership of our communities for life and mission, and growing in cultural sensitivity.

Formation. They reviewed and re-stated the role of the Formation Commission and Coordinator as first enunciated at the Provincial Chapter of 1995, as being in the first place "to oversee and co-ordinate in-service training and formation programmes for all professed..."

Ecumenism and Interfaith Dialogue. They recommended that the Provincial, Local Community Leaders and Pastors seek ways of furthering this ministry. They encouraged Fathers General and Provincial to seek ways of promoting the Causes for Canonisation of the three Saints of Sutton - Blessed Dominic Barberi, Venerable Ignatius Spencer, and Sr. Elizabeth Prout.

Finance. For the sake of solidarity and transparency we directed the Provincial with the consent of his Council, to establish a process for investment by the Provincial Office of surplus funds held by local communities.

Election of the Provincial Council. In the very first ballot, Fr. Joachim Rego was re-elected for a second term. In turn the following were elected as his Consultors – Frs. Tom McDonough; John Curtis; Kevin Hennessy; and Brian Gleeson. Next, Fr Tom McDonough was elected as First Consultor.



MEETING OF THE SACRED HEART CONFIGURATION (CORI-FAM-SANG-FID)

A meeting of the Provincials and their Councils and Provincial Economies of the Sacred Heart Configuration took place at “Las Presas” (Santander, Spain) on 6 and 7 September. During this meeting they discussed ways of implementing the plan of the Configuration: “Unity in Life and Mission”.

In their reports they noted that the Configuration is composed of 425 religious (including those that are in formation), in 60 local communities, in 13 countries and involved in various pastoral activities. They reflected on ways of connecting the religious and the various ministries as they move into the future. It was acknowledged that they cannot continue with all of their current ministries.

They also made the following observations: (1) We need to strengthen the local community so that they maintains a high quality of life in the areas of prayer, fraternity and in the apostolate; (2) We are experiencing a paradoxical reality that where there are the most urgent and

demanding needs, our presence is weakest and few religious want to minister in these areas; (3) We need to maintain an equilibrium between “mainstream” and “front-line” ministries. Although some of these presences have been closed, those religious who remain cannot address all

of these urgent situations; (4) we need to ask ourselves: Concerning the steps that we are taking—are we acting out of conviction or exhaustion? (5) Our priorities should be the ten points that were determined by the last General Chapter; (6) We need to consider the Latin American reality: when an inter-provincial assembly is organized in Spain, similar assemblies also be organized among the various Latin-American countries; and (7) We need

to be courageous in making decisions. Although the next General Chapter will give the final thrust in this process, we need to give evidence of the concrete steps that we have been taking; otherwise all will remain on a merely theoretical level of ideas, proposals, reflections and study documents.



Members of the Sacred Heart Configuration.

CONGRESS OF THE FID VICE-PROVINCE OF COLOMBIA

The Vice-Province of Colombia, South America, met during 20-24 June 2011 in the community of Cajicá to celebrate their eighth Congress. During this meeting they made various important decisions concerning the future of our Passionist presence in this region. Thirty five of the forty one religious of the FID Vice-Province participated.

The discussions centered on the topic of Restructuring. The Congress affirmed the process of Restructuring that the Congregation has proposed. It also confirmed the Vice-Province's association with the CORI Province of Spain as well as its willingness to proceed with the on-going process of the formation of the Configuration of the Sacred Heart. Similarly, it agreed to assume a role in the new, unified juridical entity of the three Spanish provinces (CORI, FAM and SANG). The Congress also agreed to make a request to the Superior General and the General Council for the elevation of the FID Vice-Province to the status of a Province.

The remainder of the work concerned a working-plan for the Vice-Province, in particular matters dealing with the



(L-R) Fr. Juan Jadée Ruiz, 2nd Consultor, Fr. Ottaviano D'Egidio, Superior General, Fr. Antonio Munduate, Vice-Provincial (confirmed), and Fr. Héctor Manuel Peña, 1st Consultor.

internal life of the Vice-Province and other decisions with respect to the process of Restructuring.

Finally, during the course of the Congress a new Council was elected: Fr. Antonio Munduate, Vice-Provincial (confirmed), Fr. Juan Jader Ruiz, 2nd Consultor and Fr. Héctor Manuel Peña, 1st Consultor.



75th ANNIVERSARY OF THE MARTYRDOM OF THE BLESSED MARTYRS OF DAIMIEL, SPAIN

To mark the 75th Anniversary of the Martyrdom of the Blessed Passionist martyrs of Daimiel, Spain, Fr. Fernando Rabanal, the Provincial Superior of the Province of the Holy Family (FAM) with his Council sent a circular letter to the religious of the Province and to all the religious of the Congregation and of the Passionist Family. In this letter, Fr. Fernando spoke about the fact that these twenty-six martyrs were members of the same Passionist community and it was their communal life that prepared them to face martyrdom:

"This community of martyrs is a point of reference for the regeneration and the revitalization of our Passionist life. It was a large and very diverse community, but one that embraced the same charism, the same faith and the same fraternal life. Consequently, rather than be divided by individualistic options, they remained firm and united in drinking the same chalice of the Lord. Their common

martyrdom was preceded by their common Passionist life and charism.



Stained glass window of Bl. Niceforo and companions in the Crypt of the Martyrs, Daimiel, Spain.

Our brothers were granted the grace of martyrdom because they were bathed in Passionist mysticism. This is something that we should contemplate at this time of institutional redefinition or restructuring in order to enliven our Passionist vocation. It is a vocation that stems from "a call to live the fullness of Christian love in an evangelical community." (Const.25) Martyrdom is the highest and supreme example of that fullness of love and evangelical community life. The reorganization of structures requires communities that are alive, fraternal, and rooted in faith – as was the community of our martyrs... The ultimate love witnessed in martyrdom begins with small, loving steps in community. It is impossible to give one's life for one's friends if we do not give of ourselves to one another joyfully, every day in community." ●

CENTENARY OF PASSIONIST PRESENCE IN THE CALV PROVINCE OF BRAZIL

This year, 2011, marks one hundred years of Passionist Presence in Brazil. At the beginning of the last century, Bishop João Francisco Braga, the bishop of Curitiba, requested help in his diocese from the Passionists. The then Superior General, Fr. Geremias Angelucci responded to the request specifying, among other points, that the Passionist missionaries were to minister not only to the Italian immigrants, but to all the people of Brazil. The first Passionist religious who arrived in Brazil on 11 December 1911 came from three Italian provinces (DOL, PIET and PRAES) and from the CONC province of Argentina. In addition to the typical Passionist ministries of preaching missions and retreats, hearing Confessions, offering spiritual direction, etc., they had a clear "sense of Church" concerning care for the immigrants, opening medical clinics and centers for social welfare. For many years the CALV Province published a magazine entitled "*O Clavario*". Its apostolic ministry to the laity began with the Confraternity of the Passion from which the Passionist Lay Movement developed.



Concelebrated Mass marking 100 Years of Passionist presence in Brazil.

Among the various initiatives planned by the Province for this centenary year was a Spirituality Congress that took place in the Retreat of Ponta Grossa during 6 -11 September. Approximately 120 persons participated in this Congress, both laity as well as religious, including Fr. Ottaviano D'Egidio, Superior General and Fr. Augusto José Canali, Provincial Superior. The overall theme of the Congress was: "Compassion in Passionist Discipleship". Fr. José Luis Quintero (SANG) gave two presentations entitled: "Compassion and Spirituality" and "Compassion and Formation". ●



CONFIGURATION OF JESUS CRUCIFIED: MEETING OF MAJOR SUPERIORS OF ZONE B

On 12 September the major Superiors of Zone B of the Configuration of Jesus Crucified met with the Superior General, Fr. Ottaviano D'Egidio. The following religious were present: DOL/VICT Superior and Consultors: Cloves Pereira do Nascimento, Luiz Claudio Alves Diniz, Vanderlan Gomes da Paz, Aurelio Miranda, secretary of the Configuration; CALV Superior and Consultors: Augusto Canali, Norberto Broccardo, Amilton Manoel, Ademir Guedes Azevedo (novice/ Secretary of the meeting); CONC Superior and Consultor: Juan Maria Rosasco, Marcelo Ramon, Federico Soneira; PRAES/DOMIN Superior and Consultor: Pedro Bacchiocchi, Adilson Santana do Carmo; SPES/LIBER Superior and Consultor: Eleno Marques, José Roberto, Luiz Martins; and Francisco Ape (LAT/ISID).

The main purpose of the meeting was to prepare topics for the next assembly of the Configuration that will take place in Italy on 27-30 September. The principal topics were: 1) study juridical norms for Zone B of the Configuration that can be presented at the next General Chapter; 2) steps to be taken on common projects; 3)



Zone B (Brazil) of the Configuration of Jesus Crucified.

the creation of two provinces; 4) common structures for formation: novitiate, "juniorate" (the period following First Profession) and the theologate.

In order to assure that all are involved in the discussion about the creation of two provinces in Brazil, the following was decided:

(1) The "North Province" (DOL/VICT-PRAES-DOMIN/SPES/LIBER) will wait for the Assemblies of the groups and the chapter of the PRAES-DOMIN Vicariate. They also decided upon a General Assembly (13-15 March 2012) and a retreat (23-27 July 2012). They will update all the religious through a letter explaining the new decisions and the dates of the meetings.

(2) The "South Province" (CALV-CONC-LAT/ISID) will hold a general retreat/assembly (25-29 June 2012). They will inform all the religious by means of a letter with material for reflection, offering material for use during the assembly/retreat. ●

VULN PROVINCE ASSEMBLY

From Sept 27 to 29 nearly all members of the VULN Province of Germany and Austria attended a Vice Province Assembly held in the Maria Shutz community in Austria.

The major issue for the assembly was Congregational Restructuring and the Assembly reviewed and discussed the PowerPoint presentations prepared by the General Council for our recent General Synod and another presentation that formed the report on the Synod itself. Fr. Denis Travers, Consultor for NESP, attended in order to report on the process, the work of the General Synod 2010 and the work of this



Members of the VULN Vice-Province of Germany and Austria with Fr. Denis Travers, General Consultor (center).

stage of Restructuring. The assembly also considered matters concerning the coming Chapter of the Vice Province, arranged the order and days of the coming General Visitation and discussed some possible new initiatives for mission within the Vice Province. ●



PROVINCIAL CHAPTER OF HOLY CROSS PROVINCE (CRUC), USA

The Provincial Chapter of Holy Cross Province (CRUC) took place during 2-7 June, 2011 at St. Paul of the Cross Retreat House, Detroit, Michigan (USA). Present for the Chapter were Fr. Ottaviano D'Egidio, Superior General, and Fr. Denis Travers, First General Consultor, who did the Canonical Visitation, as well as Fr. Clemente Barrón, General Consultor. Also attending the Chapter were the major superiors of the Jesus Crucified Configuration: Fr. Robert Joerger, PAUL Provincial Superior, Fr. Francisco Valadez, REG (Mexico) Provincial Superior, Fr. Moisés Ríos Ruiz, PAC-CORI Regional Vicar, and two of our religious from MACOR (Korea) and CORM-CARLW (Kenya).

In his opening address Fr. Ottaviano noted that the province is composed of approximately sixty four religious with a median age of seventy years. There are eight houses located in a geographic area similar to all of Western Europe including four retreat houses, two parishes and the mission in Birmingham, AL. A large number of the religious are involved in a wide variety of preaching endeavors (parish missions, retreat houses, vocation promotion, media, local ministry) parish ministry, school and hospital chaplaincies and teaching. Six religious are still involved in foreign mission activity. Four are involved in direct ministry to the Province (administration, vocation ministry, fund raising and leadership). Finally, there are three who work for the General Administration of the Congregation.

During the course of the pre-Chapter it was noted that, although the Province is presently composed of sixty-four religious, the most likely projection is that



Front row (L-R): Fr. Richard Burke (PAUL-4th Consultor), Fr. John Schork (2nd Consultor), Fr. Jack Conley (3rd Consultor), back row (L-R): Fr. Joseph Moons (1st Consultor) and Fr. Donald Webber (Provincial).

by 2015 it will be composed of fifty religious. Therefore the present Chapter needed to make decisions for the next four years (2011-2015) based on a projection of fifty religious.

In conclusion, Fr. Ottaviano stated that the canonical visitation noted that despite some significant challenges, the morale of the Province is good. There is trust in the leadership of the Province and there is a feeling that it is moving along on the various levels of the Provinces, the communities, the laity and in resolving the financial situation. The Religious are pastorally active and there is significant dedication in the various ministries and in the proclamation of the Word of the Cross.

During the course of the Chapter the following religious were elected to positions of leadership: Fr. Richard Burke (4th Consultor); Fr. John Schork (2nd Consultor); Fr. Jack Conley (3rd Consultor); Fr. Joseph Moons (1st Consultor); Fr. Donald Webber (Provincial). Also the delegate to the General Chapter is Fr. James Strommer and the substitute delegate is Fr. Michael Higgins.



MEETING OF THE PROVINCIAL COUNCILS OF THE CEB CONFIGURATION OF ITALY AND FRANCE

The Provincial Councils of the five Provinces that comprise the CEB Configuration (Blessed Eugene Bossilkov) PIET, CORM, LAT, CFIXI and MICH, geographically located in France and Italy, met at our Generalate in Rome from 15 to 17 June 2011.

In his Circular Letter to the CEB Configuration of 24 July 2011, Fr. Leone Masnata, president of the CEB Configuration, reported on this meeting. He noted the following points: (1) a presentation was made of a draft of juridical structures for the future development of a single Province; (2) reports were made on the proceedings of the various Italian Provincial Chapters that were celebrated this year. There was general agreement in these Chapters that the present five provinces of the Configuration would develop into a single Province with five regions (the current provinces). However, at least two provinces requested that this process be undertaken gradu-

ally and with sufficient preparation. The Chapters also made recommendations concerning projects currently in process or that are about to begin in the areas of solidarity among the provinces of the Configuration; (3) In order to study this substantial material, the four traditional commissions (community-spiritual life and on-going formation, apostolate, formation and finances) met. Some of the topics that were studied in detail were: collaboration at the pilgrim center in Lourdes; Stauros; the "La Sapienza della Croce" magazine; a union of magazines; new projects and apostolic endeavors; a review of the formation plan; care of the young religious; on-going formation, the CEB financial fund; etc.; (4) they met with those religious who were responsible for the theologate program (STIP) at Rome, Frs. Giovanni Cipriani, director, and Matteo Nonini, vice-director, who reported on the formation program of the past year. They also gave a financial report; all of which was generally positive; (5)

Finally Fr. General spoke to the gathering, encouraging them to make concrete decisions in the areas of solidarity. He hypothesized that the next General Chapter could possibly formally make a decision about the union of the five provinces which would be effective at the expiration of the mandates of the current provincials. Fr. Ottaviano also spoke about the need to courageously consider the reduction of the number of houses and forms of presence within the Configuration. ●



The Provincial Councils of the five Provinces that comprise the CEB Configuration: PIET, CORM, LAT, CFIXI and MICH.



ANNUAL ASSEMBLY OF THE MAJOR SUPERIORS OF THE "JESUS CRUCIFIED" CONFIGURATION

The Annual Assembly of the Major Superiors of the "Jesus Crucified" Configuration took place at the Generalate of Sts. John and Paul in Rome from 27 to 30 September 2011. During the meeting ways and means of collaboration between the Provinces were studied in order to utilize the talents and the resources that are available in the various geographical areas of the Configuration. They also analyzed and tried to resolve any possible obstacles that may arise in the composition of each juridical entity and within the Configuration itself. During the course of the Assembly a working plan was also devised for the three areas of solidarity: personnel, finances and formation.

Following are some of the specific decisions that were made:

(1) the creation of channels of communication via internet in order to share information about the various initiatives of the various individual groups, as well information about formation in the areas of Restructuring as well as on-going formation. The same would also apply to the creation of a data base with information about individual religious and structures; (2) The creation of materials for spiritual development that could be used for communal celebrations in the various entities of each of the zones and within the entire Configuration. The principal target of this endeavor is not primarily individuals; rather individual communities that can participate using the



Members of the Jesus Crucified Configuration, Rome.

materials; (3) Each entity will be responsible for creating a report with information about its missions (Birmingham, Chiapas, Angola, Mozambique, Nigeria, Formosa, Santo Domingo). The report should contain information about finances and sources of income, as well as information about personnel currently working in these areas, local vocations at the present moment and projections for the future; (4) finally, a decision was made to continue with the shared programs that are underway in the various zones of the Configuration.

CPA MEETING NAIROBI, KENYA

The leaders of CPA and the Provincials of CORM and PATR provinces together with Fr. Michael Ogweno (Coordinator for Restructuring in CPA) and Fr. Denis Travers (General Consultor for CPA) attended a planning meeting in Nairobi in October from 4-7.

The Leaders considered a proposal for a Common Investment Fund for the whole of CPA (as part of future Solidarity in Finance), reviewed recent developments concerning the mission in Nigeria, considered the future status of each of the three Vicariates and the future relationship each would share with its founding Province. The Leaders also engaged in a short workshop presentation on ensuring Safe Ministerial Boundaries for our members and our people.

The meeting also considered future staffing for the common Theologate at Kisima, discussed progress to date in establishing structures of solidarity in formation, finances and personnel and discussed areas that Michael Ogweno might report on in the coming meeting of the Coordinators and General Council.

The leaders also visited Tangaza College (a collabora-



Novices and regional Vicars in New Group in Sotik (Kenya/Tanzania Novitiate) with Fr. Denis Travers, General Consultor (center) and Fr. Filippo Astori (right).

tive project of twenty two member orders). Tangaza is a theological college, but also offers other graduate programmes to its 1,300 students and will soon to be University. It is situated in Nairobi and attended by our students. The Leaders inspected the very fine facilities of the College and met with the Director. In this context too the leaders, students and Staff of Tangaza all expressed gratitude for the life and service of Fr. Aelred Lacomara, CP (PAUL) who taught at the College for more than twenty years.



PRIESTLY ORDINATIONS

Five of our religious were ordained to the Priesthood during the period June to October 2011.

In the VULN Vice-Province of Germany-Austria, Fr. Gabriel Buchinger was ordained to the priesthood on 16 July 2011. On 13 August 2011 in the FID Vice-Province of Colombia, Fr. Dilmer Hernán Enríquez Rengifo was ordained. In the REPAC Province of Indonesia, Fr. Vitalis Nggeal was ordained to the priesthood on 26 August 2011. On 18 September, Fr. Nuno Filipe Ventura Martins was ordained in the FAT Province of Portugal. And finally, on 15 October 2011, Fr. Homero Gomes Rebouças Filho was ordained a priest in the PRAES-DOMIN Vicariate of Brazil.



Fr. Gabriel Buchinger (VULN, Germany-Austria).



Fr. Nuno Filipe Ventura Martins (FAT, Portugal).



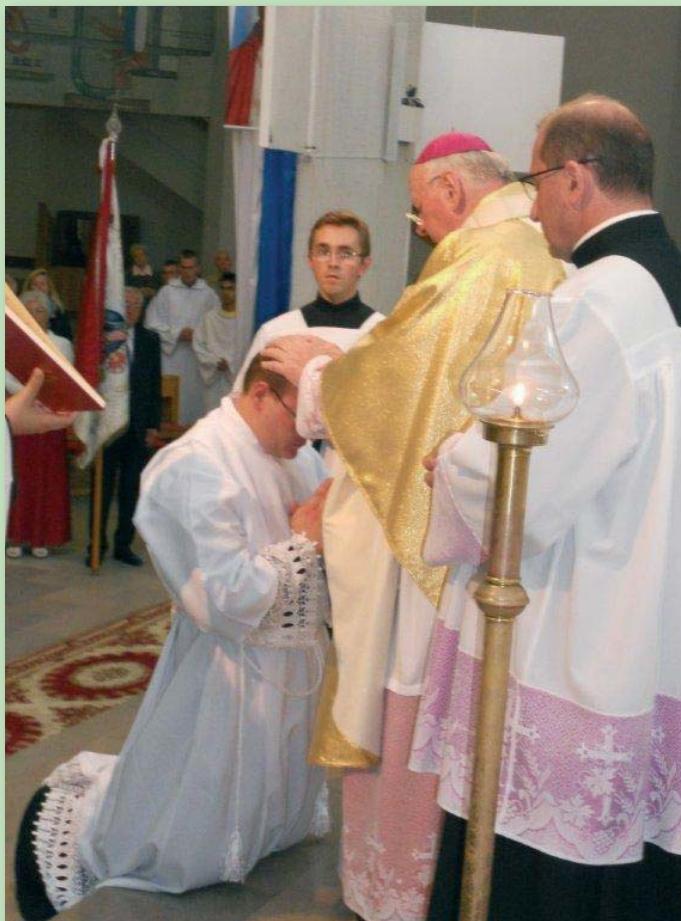
Fr. Homero Gomes Rebouças Filho (PRAES-DOMIN, Brazil).

PROFESSION OF FIRST VOWS

During the period of June to October 2011, ten Religious professed First Vows. On 2 July 2011 in the REG Province of Mexico, Eloy Medina Torres and Javier Antonio Solís Basilio professed First Vows. In the PRAES Province of Italy, Pius Ononju Akazor professed First Vows on 9 July 2011. José Gregório Duarte Valente of the FAT Province of Portugal professed First Vows on 30 July. The following religious professed First Vows on 31 July 2011 in the DOL Province of Italy: Daniele Chezzi and Marco Masi. In the CORI-PAC Vicariate, Santiago Alberto Valerio professed First Vows on 7 August in the Dominican Republic and Benny Chaparro Muñoz on 12 August in Puerto Rico. On 11 September, Salvatore Viola professed First Vows in the LAT Province of Italy and finally on 14 September, in the PIET Province of Italy, Federico Di Saverio professed First Vows.

PROFESSION OF FINAL VOWS

Twenty-one religious professed Final Vows during the period June to October 2011. In the FID Vice-Province of Colombia, Julio Alejandro Blanco González, Andrés Ymit Carrillo Mendoza and José Gregorio Quintero Gaona professed Perpetual Vows on 18 June 2011. The



Deacon Paweł Wójcik (ASSUM, Poland).



José Gregório Duarte Valente (FAT, Portugal).



Daniele Chezzi, Fr. Enzo Del Brocco, Provinciale and Marco Masi (DOL, Italy).



Fr. Moisés Ríos, Regional Vicar and Santiago Alberto Valerio (CORI-PAC, Dominican Republic).



Fr. Moisés Ríos, Regional Vicar and Benny Chaparro Muñoz (CORI-PAC, Puerto Rico).



Salvatore Viola (LAT, Italy).



Federico Di Saverio (PIET, Italy).

following six religious of the REPAC Province of Indonesia professed Final Vows on 17 July 2011: Nikodemus, Makarius Dala Koli, Petrus Albertus Parkis, Gregorius Eddy Pria Santosa, Krisantus Siga and Petrus Baru Wake. In the SALV Vice-Province of D.R. Congo, Hugues Nati Ekob'ata professed Final Vows on 31 July. Three religious of the FAT Province of Portugal professed Final Vows on 11 August 2011: Carlos Jorge da Silva Ribeiro, Tiago Miguel Pinto Veloso and Deacon Alfredo Travassos Magalhães Serpa. On 14 August, Marcin Mieszkowski and Deacon Paweł Wójcik professed Final Vows in the ASSUM Province of Poland. On 01 October 2011, in the CFI XI Province of Sicily, Mikael Darmi, Agapitus Milandrino Goleng and Mikael Gregory Moan Tiba professed Final Vows. Finally, three religious of the CRUC-THOM Vicariate of India professed Final Vows on 19 October: Deacon Jose Mejo Nedumparambil, John Varghese Thadathil and Deacon Einstein Thyparampil. ●



Hugues Nati Ekob'ata (SALV, D.R.Congo).



Mikael Darmi, Agapitus Milandrino Goleng and Mikael Gregory Moan Tiba (CFI XI, Italy).



Deacon Jose Mejo Nedumparambil, John Varghese Thadathil and Deacon Einstein Thyparampil. (CRUC-THOM, India).



Julio Alejandro Blanco González, Andrés Yamit Carrillo Mendoza and José Gregorio Quintero Gaona (FID, Colombia).

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NOTITIAE OBITUS



Usque ad diem 15 febbraio 2009 – 12 giugno 2009, acceptae

DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
16/06/2011	Sac. Ferdinando Valsecchi	CORM	13/01/1960	15/09/1989
20/06/2011	Fra. Florent De Loor	GABR	30/12/1927	02/04/1960
28/06/2011	Fra. Emilio Zoni	CORM	18/07/1928	18/12/1949
29/06/2011	Sac. Basilio González Sánchez	FAM	26/04/1919	29/09/1936
10/07/2011	Sac. Andreas Schmidbauer	VULN	26/11/1923	12/09/1949
14/07/2011	Sac. Elias Ojwang' Omollo	CORM	05/01/1979	16/07/2003
20/07/2011	Sac. Zenon Sztymelski	ASSUM	10/10/1940	24/03/1959
24/07/2011	Sac. Jean Claude Cousseau	MICH	23/10/1942	29/03/1974
11/08/2011	Sac. Mark Nugent	SPIR	20/10/1932	17/01/1951
23/08/2011	Sac. Albin Sobiech	ASSUM	19/11/1926	16/11/1947
27/08/2011	Sac. Candido Izzo	DOL	01/09/1921	06/09/1937
01/09/2011	Sac. Ignacio Del Amo Liébana	FAM	31/07/1934	08/12/1951
12/09/2011	Sac. Marcial Alonso Díez	FAM	28/09/1923	02/10/1939
14/09/2011	Sac. Aelred Lacomara	PAUL	17/05/1929	15/08/1950
23/09/2011	Sac. Heriberto Dolan	CONC	15/11/1923	23/12/1952

MONIALES ET SORORES DEFUNCTAE

16/06/2011	Sr. Emilia de São João Evangelista (Lydia) de Souza Franco	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	28/08/1920	07/01/1942
28/06/2011	Sr. Mary Murphy	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	18/09/1935	23/03/1957
30/06/2011	Sr. Eva di San Paolo della Croce Marsella	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	19/05/1927	03/11/1952
01/07/2011	Sr. Marietta O'Kane	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	18/02/1922	05/05/1943
03/07/2011	Sr. Maria Eugênia da S. Tiago Apóstolo (Dulce) Marques Nogueira	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	25/04/1923	16/08/1942
07/07/2011	Sr. Maria da Luz de São Mateus Coradin	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	25/09/1931	08/10/1955
17/07/2011	Sr. Maria Augusta de Santíssima Trindade (Elah) Lopes França	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	11/03/1926	15/09/1951
23/07/2011	Sr. Maria Rosa del SS. Sacramento (Concetta) Lombardo	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	30/11/1924	15/09/1948
30/09/2011	Sr. Jerome Curran	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	17/08/1919	28/08/1939
01/10/2011	Sr. Lousia Maria van het Krusi (Anna Maria Hubertina) Vogels	Monasterio Passionistarum de Arnhem (Nederland)	07/07/1918	03/05/1948
11/10/2011	Sr. Santina di S. Giuseppe (Giovanna) Buccioni	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	31/01/1923	03/05/1942



Young people from Brazil receive the Cross for the next WYD that will take place in Rio de Janeiro, Brazil, from 23 to 28 July 2013.

“Dear friends, the Cross often frightens us because it seems to be a denial of life. In fact, the opposite is true! It is God’s “yes” to mankind, the supreme expression of his love and the source from which eternal life flows. Indeed, it is from Jesus’ heart, pierced on the Cross, that this divine life streamed forth, ever accessible to those who raise their eyes towards the Crucified One. I can only urge you, then, to embrace the Cross of Jesus, the sign of God’s love, as the source of new life. Apart from Jesus Christ risen from the dead, there can be no salvation! He alone can free the world from evil and bring about the growth of the Kingdom of justice, peace and love to which we all aspire.”

Message of His Holiness Pope Benedict XVI
for the Twenty-Sixth World Youth Day (2011)

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