



Nº53
54

NEW SERIES
1-2021

PIB

**PASSIONIST
INTERNATIONAL
BULLETIN**



THE WISDOM OF THE CROSS IN A PLURAL WORLD

It was under this title that the Theological Congress began at the Lateran University last September. The very crucifix with which St. Paul of the Cross preached and inspired the world stood at the front of each of the Congress sessions.



Dear Members of the Passionist Family,
In this digital issue of the Passionist International Bulletin, the PIB, we have added a new element: the inclusion of links to video, audio, photographic galleries and web sites. We hope this will bring you the pleasure of a wider informative experience. We are including some examples of the circular icons which you will find on the pages where these links are available.



CoN TENT

PASSIONIST INTERNATIONAL BULLETIN
N. 53/54 - NEW SERIES I - 2021.

Editor **General Curia of the Congregation
of the Passion** Writing and translation
of texts **Rafael Blasco, CP, Alessandro
Foppoli, CP, CP, Giovanni Pelà, CP, Andrea
Marzolla** Photographs **AA.VV. Javier Solís,
CP, Andrea Marzolla** Administration **Ufficio
Comunicazioni Curia Generalizia Piazza
Ss. Giovanni e Paolo 13 00184 Roma - Italy
Tel. 06.77.27.11 Fax. 06.700.84.54 Web www.
passiochristi.org e-mail: commcuria@
passiochristi.org** Design **David Isac-Javier
Solís** Printing **Grafica Animobono, Via
dell'Imbrecciato 71A
00149 Roma. www.graficaanimobono.it
Tel. 06 55285277**

passio

- 03 POPE'S MESSAGE ON THE OCCASION
OF THE THEOLOGICAL CONGRESS.
- 04 INTRODUCTION TO PASSIONIST
LAUDATO SI' PROGRAM.
Joachim Rego c.p.
- 06 THE ELECTIONS OF THE NEW COUNCILS IN THE
PROVINCES AND VICE-PROVINCES.
- 10 PASSIONIST SOLIDARITY:
A PREFERENTIAL OPTION.
David Horvath.
- 12 100 GLORIOUS YEARS OF OUR
ST. BRIGID'S CHURCH.
Tom McDonough c.p.
- 15 THE MEMORY OF THE PASSION IN THE FOUNDING
CHARISM OF ST. PAUL OF THE CROSS.
GUIDELINES FOR A HERMENEUTICAL STUDY.
Cristiano Massimo Parisi, c.p.
- 16 FATHER BERNARD OF THE
MOTHER OF BEAUTIFUL LOVE, C.P.
Cristiano Massimo Parisi, c.p.
- 18 PASSIONIST INNER CITY MISSION LIVERPOOL.
Fr. Nicholas Postlethwaite, c.p.
- 22 THE CENTENARY OF THE CANONISATION
OF ST GABRIEL.
- 24 GETHSEMANI: NARRATIVE AND EVENT.
José Luis Quintero Sánchez, c.p.
- 28 SSPASH [PASSIONIST SOCIAL SERVICE
OPERATION IN HONDURAS].
Benjamín Reyes, c.p.
- 31 THE WISDOM OF THE CROSS
IN A PLURAL WORLD. INTERNATIONAL
THEOLOGICAL CONGRESS.
- 40 "GLORIA PASSIONIS" STAUROS EXHIBITION.
- 42 PHOTOGRAPHIC EXHIBITION FEATURES
THE ACTIVITY OF FR. RICHARD FRECHETTE,
IN HAITI.
- 44 PASSIONIST LAITY OF BRAZIL
IN TIMES OF PANDEMIC (PLCs).
Jackson Maioli Alvarenga, c.p.
- 45 LIKE FIRE THAT REKINDLES FROM THE ASHES....
Sr. María Dalessandro, c.p.
- 48 RECOGNIZING THOSE WHO PROMOTE
THE PASSIONIST CHARISM.
Roz Salter
- 49 CELEBRATIONS OF THE THIRD
CENTENARY IN BRAZIL.
Fausto Silva Barros, c.p.
- 54 INTERNATIONAL THEOLOGICAL CONGRESS.
Alessandra Torretta
- 56 HISTORICAL RESEARCH AND RELIGIOUS ARCHIVES.
Alessandro Ciciliani, c.p.
- 58 PROFESSIONS AND ORDINATIONS.
OBDORMIVIT IN DOMINO.
- 59 PUBLICATIONS 2021.



POPE'S MESSAGE ON THE OCCASION OF THE THEOLOGICAL CONGRESS

TO THE REV. FATHER JOACHIM REGO C.P. SUPERIOR GENERAL
OF THE CONGREGATION OF THE PASSION OF JESUS CHRIST

I extend a cordial greeting to the participants in the International Theological Congress, which will take place at the Pontifical Lateran University from 21 to 24 September 2021, on the theme *"The Wisdom of the Cross in a Plural World"*. This event is part of the Jubilee Celebrations for the Third Centenary of the foundation of the Passionist Congregation and aims to further study the current situation of the Cross within the framework of multiple contemporary contexts. In this sense, it corresponds to the desire of Saint Paul of the Cross to ensure that the Paschal Mystery, the centre of the Christian faith and the charism of the Passionist religious family, is proclaimed and disseminated in response to divine Charity, and that it addresses the expectations and hopes of the world.

The Apostle Paul speaks of the breadth, length, height, and depth of Christ's love (cf. Eph 3:18). Contemplating the Crucified One, we see every human dimension embraced by God's mercy. His kenotic and compassionate love touches, through the Cross, the four cardinal points and reaches the extremes of our human condition, joining in a mysterious way the vertical relationship with God and the horizontal relationship with humanity, in a fraternal union that the death of Jesus has definitively made universal.

The immense saving power unleashed by the weakness of the Cross reveals to theology the importance of an approach that knows how to combine the loftiness of reason with the humility of the heart. Before the Crucified One, theology is also invited to address the most fragile and concrete conditions of men and women and to set aside polemical methods and agendas, joyfully sharing the labor of study, and confidently seeking the precious seeds that the Word scatters amidst the jagged and sometimes contradictory plurality of cultures.

The Cross of the Lord, a source of salvation for people of every place and every time, is therefore vibrant and effective also and above all at a crossroads, such as the contemporary one, char-

acterized by rapid and complex changes. Very appropriately, therefore, the Theological Congress aims to study the *Sapientia Crucis* in various contexts – such as the challenges of cultures, the promotion of humanism and interreligious dialogue, and the new scenarios of Evangelization – associating scientific reflection with a series of illustrations that attest to its beneficial impact in different areas.

Therefore, it is my hope that by promoting fruitful theological, cultural, and pastoral interactions, this initiative will contribute to a renewed understanding of contemporary challenges in light of the Wisdom of the Cross, in order to foster evangelization faithful to God's design and attentive to humanity. While offering my cordial best wishes for these days of study, I invoke the protection of the Holy Virgin and Saint Paul of the Cross, and I cordially impart to the speakers, organizers and those who take part in this important gathering the Apostolic Blessing, and I ask everyone to continue to pray for me +

Franciscus





Program introduction and overview
Passion of the Earth
wisdom of the Cross

A hand holding a globe of the Earth, split into a scorched and a lush green side, symbolizing environmental contrast.

laudato



Passion of the Earth
wisdom of the Cross

LAUDATO SÍ

CARING FOR GOD'S CREATION
EMBRACING GOSPEL JUSTICE
RENEWING THE PASSIONIST
CHARISM



INTRODUCTION TO PASSIONIST LAUDATO SI' PROGRAM

JOCHIM REGO C.P.
SUPERIOR GENERAL

Please receive the first session of the Passionist Laudato Si' program which I launched on 24 May 2021.

The program named: *"Passion of the Earth - Wisdom of the Cross"*, was launched online in partnership with the members of the Passionist Solidarity Network who were commissioned to produce the six-sessions (one year) program, the presence of the Configuration Presidents, and with the participation of some Provincials and Vice Provincials. I share with you in attachment my address in launching the program.

As we begin this program, I wish to invite everyone, once again, to be involved as a community in taking part in the sessions every two months. You may also introduce the program to people within your parish or in other ministry communities, inviting them to become involved. . The program is for the participation of all members of the Passionist family.

The aim is our personal and communitarian conversion which, we hope, will result in concrete actions through the adoption of new attitudes and change in lifestyle which will promote the *"care of our common home"* now and make a difference in the enhancement of life in all its aspects for future generations.

I trust and look forward to your full cooperation in this program which is in response to the call by Pope Francis. Blessings and best wishes +



Si'



THE ELECTIONS OF THE NEW COUNCILS IN THE PROVINCES AND VICE-PROVINCES.



NEW PROVINCIAL AND COUNCIL REG (MEXICO AND DOMINICAN REP.)

PROVINCIAL SUPERIOR:

+ Fr. Víctor Hugo Álvarez Hernández

CONSULTORS:

+ Fr. Genelio García Antigua (*1st. Consultor*)

+ Fr. Eloy Medina Torres

(L-R) + P. Genelio García Antigua + P. Víctor Hugo Álvarez Hernández + P. Eloy Medina Torres.



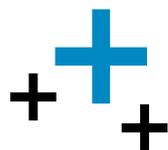
NEW VICE-PROVINCIAL AND COUNCIL CARLW (KENYA)

VICE-PROVINCIAL SUPERIOR:

+ Fr. Raphael Mang'iti

CONSULTORS:

+ Bro. Martin Odego, (*Vice-provincial Treasurer*) + Fr. Nicholas Osodo (*1st. Consultor*) + Fr. Paul Mbugua (*Consultor for the Apostolate*) + Fr. Eliud Otunga (*Consultor for Formation*)



NEW PROVINCIAL AND COUNCIL GEMM (TANZANIA)

VICE-PROVINCIAL SUPERIOR:

+ Fr. Josephat Bernard Kiwori (*Center*)

CONSULTORS:

+ (L-R) Fr. John Francis Kaniki (*Consultor for the Charism and Community Life*)

+ Fr. Placid Siyoyi Beda (*Consultor for the Apostolate*) + Fr. Josephat Bernard Kiwori (*Vice Provincial Superior*) + Fr. Aloyce Babene (*First Consultor and Treasurer*)

+ Bro. Ludoviki Emanwel Saidi (*Consultor for Formation*)





NEW VICE-PROVINCIAL AND COUNCIL SALV (DEM. REP. OF CONGO AND BELGUM)

VICE-PROVINCIAL SUPERIOR:

+ Fr. Jules Mapela

CONSULTORS:

+ Fr. Pierre Mvumbi (*1st. Consultor*)

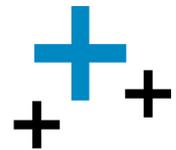
+ Fr. Matthieu Anakani + Fr. Jean Faustin Maphasi + Fr. Dosithee Namwisi

(L/R) + Fr. Jean Faustin Maphasi

+ Fr. Jules Mapela Provincial

+ Fr. Pierre Mvumbi + Fr. Dosithee

+ Fr. Matthieu Anakani.



THE PASSION OF THE CHRIST IS ALWAYS IN OUR HEARTS.



NEW PROVINCIAL AND COUNCIL PATR (IRELAND, SCOTLAN AND FRANCE)

PROVINCIAL SUPERIOR:

+ Fr. James Sweeney

CONSULTORS:

+ Fr. Bernard Lowe (*1st. Consultor*)

+ Fr. John Friel + P. Paul Francis

Spencer + Fr. Antony Connelly

(L-R) + Fr. Bernard Lowe + Fr. John

Friel + Fr. James Sweeney + Fr. Antony

Connelly + Fr. Paul Francis Spencer



NEW VICE-PROVINCIAL AND COUNCIL VULN (GERMANY, AUSTRIA)

VICE PROVINCIAL SUPERIOR:

+ Fr. Lukas Temme

CONSULTORS:

+ Fr. Gregor Lenzen (*1st. Consultor*)

+ Fr. Anton Lässer



NEW PROVINCIAL AND COUNCIL PASS (PHILIPPINES AND BETHANY)

PROVINCIAL SUPERIOR:

+ Fr. Louie Yee Fuentespina

CONSULTORS:

+ Fr. Dandy Traje (*1st. Consultor*)

+ Fr. Orven Gonzaga + Fr. Rogie

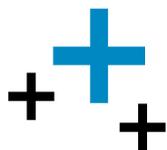
Castellano + Fr. Eric Funtanares

(*Top left: Fr. Dandy Traje, Top right:*

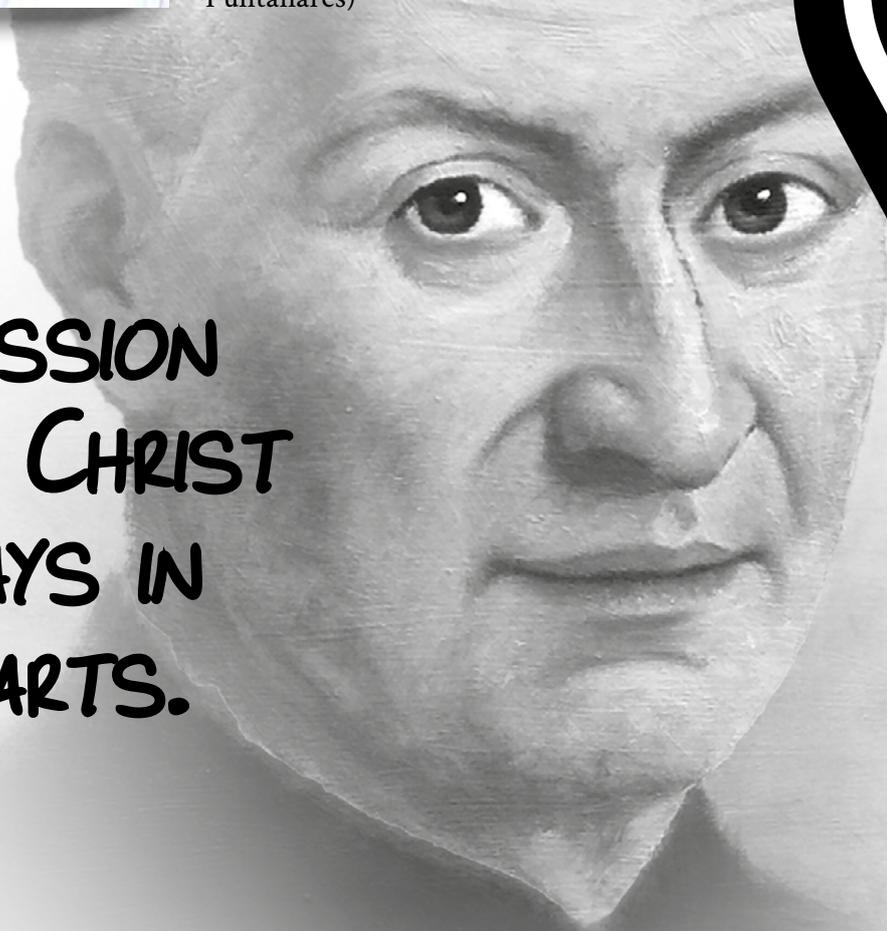
Fr. Orven Gonzaga, Down right: Fr.

Rogie Castellano, Down left: Fr. Eric

Funtanares)



**THE PASSION
OF THE CHRIST
IS ALWAYS IN
OUR HEARTS.**



Congratulations



NEW PROVINCIAL AND COUNCIL SPE (HOLLAND, NORTHERN GERMANY)

PROVINCIAL SUPERIOR:

+ Fr. Mark-Robin Hoogland

CONSULTORS:

+ Fr. Martin Thomassen + Fr. Joseph Ohagen

(L-R) + Fr. Mark-Robin Hoogland
+ Fr. Martin Thomassen + Fr. Joseph Ohagen.



NEW VICE-PROVINCIAL AND COUNCIL MATAF (BOTSWANA, SOUTH AFRICA, AND ZAMBIA)

VICE-PROVINCIAL SUPERIOR:

+ Fr. Deusdedit Patrick Kumbani

CONSULTORS:

+ Fr. Michael Ogwenyo Yogo
+ Fr. Ernest Banda (right)



NEW PROVINCIAL AND COUNCIL GETH (BRAZIL, MOZAMBIQUE, ARGENTINA AND URUGUAY)

PROVINCIAL SUPERIOR:

+ Fr. Leudes Aparecido De Paula

CONSULTORS:

+ Fr. Francisco Das Chagas + Fr. Marcos
+ Fr. Leudes + Fr. Norberto Donizetti
+ Fr. Carlos Saracini

+ (L-R) Fr. Francisco Das Chagas
+ Fr. Carlos Saracini + Fr. Rafael Vivanco
+ Fr. Leudes Aparecido De Paula
+ Fr. Norberto Donizetti
+ Fr. Marcos Leite





PASSIONIST SOLIDARITY: A PREFERENTIAL OPTION

PASSIONIST SOLIDARITY NETWORK (PSN), UNITED STATES.

DAVID HORVATH, DIRECTOR PSN.

“Solidarity is a word that is not always well received; in certain situations, it has become a dirty word...that dare not be said. Solidarity means much more than engaging in sporadic acts of generosity. It means thinking and acting in terms of community. It means...combatting the structural causes of poverty, inequality, the lack of work, land and housing, the denial of social and labour rights. ... Solidarity, understood in its most profound meaning, is a way of making history...” Fratelli Tutti, 116

In October 2019, the Passionist Solidarity Network (PSN) approved a grant request from Passionist Father Hugo Esparza for an initiative in Haiti called Konbit Pasyonis. Konbit, a Creole word reflecting rural life in Haiti, means a coming together of friends and family to work in each other’s gardens or farms. Fr. Hugo wrote: *“Through our Charism, Memoria Passionis, we seek to come together to serve those most vulnerable among us. Hence, Konbit Pasyonis.”* At the time, we could not imagine what it would mean to stand in solidarity with the young people of Haiti as their country descended into crisis. Konbit Pasyonis became Memoria Passionis indeed.

The PSN operates from the Passionist Earth and Spirit Center in Louisville, KY and is committed to our Charism and solidarity with

today’s Crucified. Through our work for social justice and Earth care, we seek to keep alive the compassion of Christ and embody a solidarity that is bold, prophetic and persistent. We understand this as an experience of the Spirit drawing us ever closer to the margins and into places where people are hurting and oppressed, as we promote and communicate the mission of justice, peace and integrity of creation (JPIC) of St. Paul of the Cross and Holy Cross Provinces.

the PSN will focus on the ecological justice work of Laudato Si’

REPORT FROM HAITI:

“We are [now] calling this program Konbit Pierre Toussaint. Pierre Toussaint, a former slave of Haitian descent, is a Blessed in the church recognized for his generosity. Under his intercession ...7 young adults [are serving] as alphabetization teachers for the adults in the community. We have two of them volunteering at a local orphanage for children with severe mental and physical challenges. Our goal was to have our youth in the Konbit ...inspire others through their service. So far, we can say for sure, that after 3 months ...our volunteers are being inspired. They are realizing they can make a difference in the life of others.”



✦ *The Passionist community of Haiti, an example of faith at work in solidarity.*

For the next 7 years, the PSN will focus on the ecological justice work of Laudato Si', including:

- + **Congregational Laudato Si' Seven-Year Action Plan.** Under the leadership of Fr. Joachim and Fr. Joe Mitchell, PSN Board members are part of the team producing the Congregation's Laudato Si' program Passion of the Earth | Wisdom of the Cross.
- + **Laudato Si' resources and initiatives** to assist in developing our Seven-Year Action Plan, including a weblibliography with prayer, study and implementation resources, and a series of conversations for the Passionist family as we move forward in this critical work.



REPORT FROM HAITI:

"I am planting a garden to make tea with our Generation Laudato Si' Group...[These] 7 teenagers...are dreaming and taking ownership of the work and our mission to care for the earth."

OTHER INITIATIVES OF THE PSN INCLUDE:

- + Supporting the Anti-Racism Initiative, born from PSN-sponsored conversations on race, and serving to educate, resource and explore institutional response to our institutional reality: a multi-cultural Passionist family serving a multi-cultural church.
- + Expanding our interconnectedness with Passionist JPIC efforts world-wide, including Passionists International at the UN and newly-appointed director, Annemarie O'Connor, and Thomas Berry Place in St. Paul of the Cross Province, serving the crucified Earth, specifically in solidarity with the poor and socially disconnected.

Report from Haiti (with pandemic precautions): *"We concluded Konbit Pierre Tous-saint. Thank you. PSN planted the seed for this initiative."*

"Life is fragile in Haiti, no doubt. The desperation can make you bend toward ruthlessness like exploiting the weak or it can make you bend towards solidarity and kindness. I want to make sure that my heart, and I pray that yours, bends towards the side of Christ."

passio

Sign up for our PSN newsletter:

<https://bit.ly/3AG1apT>

Website: <http://www.passionistjpic.org>

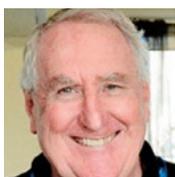
Facebook: <https://www.facebook.com/PassionistJpicOfNorthAmerica>

Twitter: <https://twitter.com/JPICPassionist>

May we Passionists always *"bend towards solidarity."* May Konbit Pasyonis live on in us. The members of the Advisory Council of PSN are: Fr. Alfredo Ocampo, Fr. Chris Gibson, Fr. Alex Steinmiller, Fr. Hugo Esparza, Jim Wayne, Lissa Romell, Marta Salgado-Nino, Patty Gillis, Paul Wadell, Fr. Stephen Dunn, Fr. Joe Mitchell (President), David Horvath (Staff). Ex officio: Fr. Jim O'Shea (Saint Paul of the Cross), Fr. Joe Moons (Holy Cross).

David Horvath is the Coordinator of the *Passionist Solidarity Network*. Before joining the PSN he worked as Communication Director and Program Staff for *JustFaith Ministries* and has been deeply involved for several decades in social justice work through parish, local and national organizing. Contact him at JPIC@passionist.org +

100 GLORIOUS YEARS OF OUR ST. BRIGID'S CHURCH



JUNE 5, 1921 – JUNE 5, 2021.

TOM McDONOUGH C.P.

Our first St. Brigid's Church was built in 6 months, in Despointes St., Marrickville and was opened on Christmas Day 1886. By 1911, the Passionists had outgrown our monastery in Despointes St., and the parish had outgrown the church. (The monastery in Despointes St., which was a welcome change from our original and first home in Marrickville, is now the Hung Cheong Chinese Restaurant).

Fr. Alphonsus Cohen was brought from our monastery in Goulburn, and after the

By 1914, the Passionists had outgrown our monastery in Despointes St and the parish had outgrown the church.

purchase of the stately home 'Shrubland' and its gardens, on the corner of Marrickville and Livingstone Rds., he began the huge task of extending the old home as a residence and laying the

foundations of a new church and paying the debt - £17,500

All this took place because of the charity of the parishioners, in spite of the deprivations brought on by the First World War, and

through the generosity of the parishioners. A fundraising committee under the patronage of Lady Edeline Strickland, wife of the Governor of the State of New South Wales (NSW), was set up. Their great achievement was an enormous bazaar "A Street in Cairo" held over ten days at the Sydney Town Hall. Less connected parishioners made do with cake stalls outside Marrickville Railway station during peak hour.

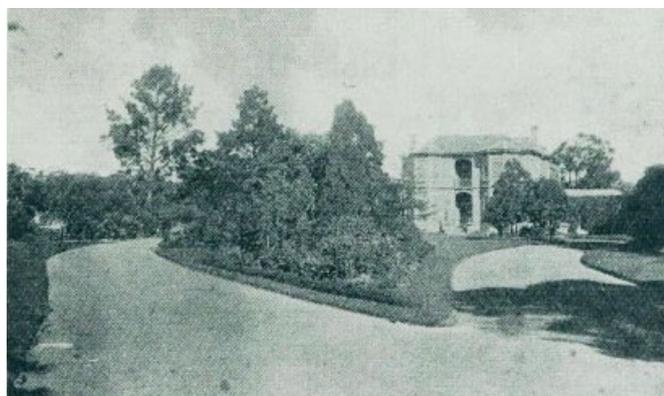
THE MONASTERY PRECEDED THE CHURCH

Sadly Fr. Alphonsus died in the Little Company of Mary hospital in Lewisham shortly before the foundation stone was laid. Parishioners wanted him buried beneath where the High Altar would be placed, but the local council refused, and Fr. Alphonsus was buried in the gardens behind the monastery. Parish legend has it, that faithful parishioners returned that night after dark, and reburied Fr. Alphonsus under the site of the High Altar. We have a plaque in the grounds to remember him still. As you can see, he was only 44 years old.

THE FOUNDATION STONE WAS LAID ON SEPTEMBER 1, 1918

Frs. Ildephonsus, Bertrand and the famous Francis Clune, who had returned from the battle at Gallipoli and the Western Front, continued the work, each one responsible for a year or two.

In 1920 the legendary Fr Casimir arrived and with the exception of four years remained Parish Priest until 1949. Over these years he completed the Church and its interior. He then went on to build the new Schools now named after him – at the time the most modern education establishment in NSW, the largest school complex in the Southern Hemisphere and the only school where it was possible to have a K-12 Education under the one roof for both boys and girls. Finally on June 5th, Archbishop Michael Kelly returned to officially bless the Church.

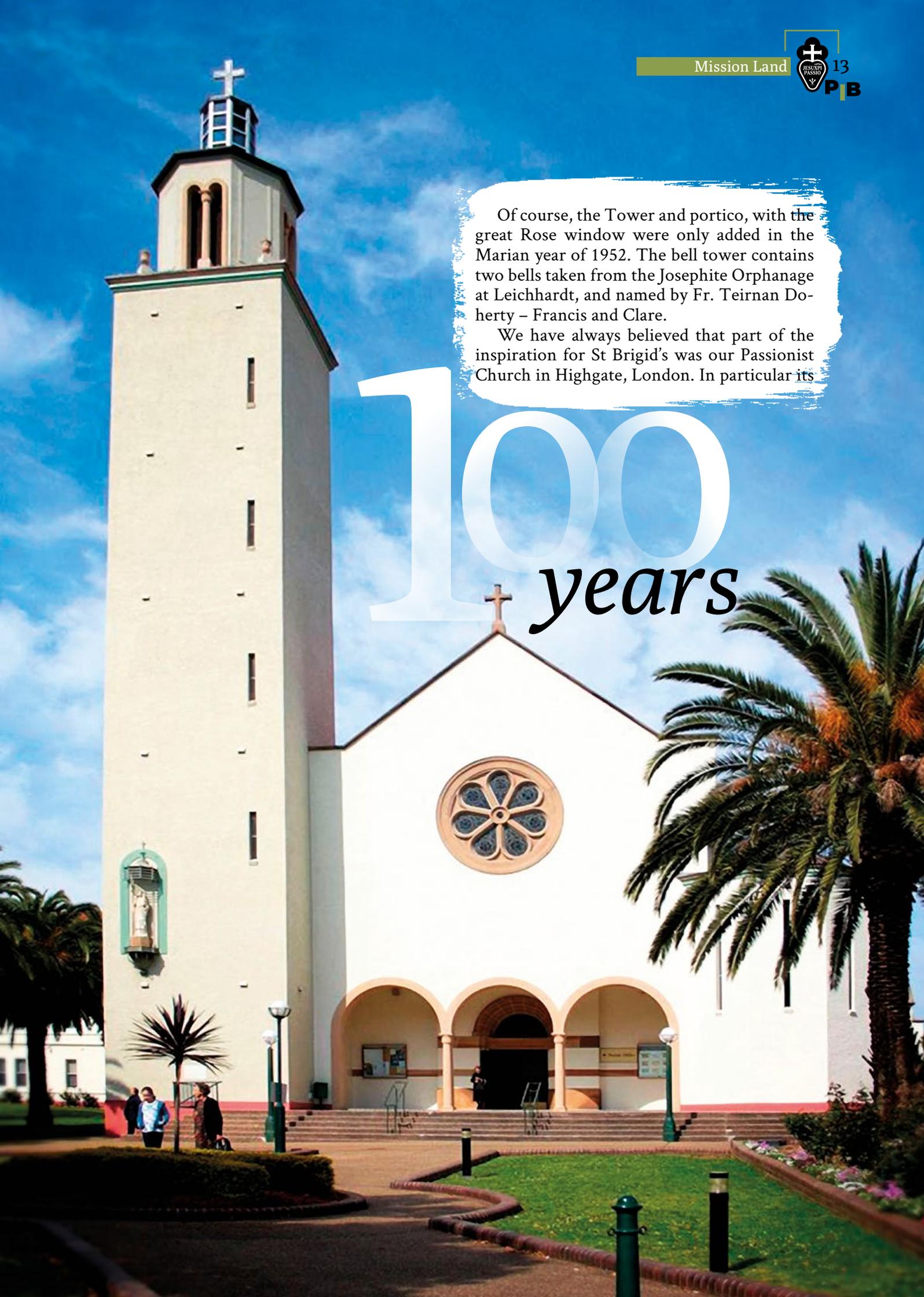


✦ St. Brigid's at the beginning of the last century.

Of course, the Tower and portico, with the great Rose window were only added in the Marian year of 1952. The bell tower contains two bells taken from the Josephite Orphanage at Leichhardt, and named by Fr. Teirnan Doherty – Francis and Clare.

We have always believed that part of the inspiration for St Brigid's was our Passionist Church in Highgate, London. In particular its

100 years



dome and “umbrella” (baldachino) above the high altar.

However our own baldachino was modelled on the glorious tabernacle brought from the original St Brigid’s, commissioned in 1893.

Built to be the National Shrine of the Passion, the church is filled with motifs and remembrances of the Passion of Jesus and the sorrows of Our Lady. Most notably the priceless Carrara statues of the Ecce Homo, the Sorrowful Mother and the Pieta.

You will find these motifs repeated in many of the features of the church, including the Great Rose Window, and the stone plaques on the Church walls. You will find the crown of thorns, the cross, the pillar and whips, the three nails, the sponge and hyssop stick, the cock that crowed three times. On the sanctuary terrazzo floor, there is the pelican pecking its own breast to feed its babies. The Passionist sign is on the archway high above the sanctuary, and in stained glass above the front doors.

We must always remember also the Grand Organ, installed in 1921 for the opening of the Church. The organ was imported from England, located in two stately homes in Sydney



+ *Passionist community and college in Marrickville.*



+ *Passionist convent at the beginning of the last century.*

before the Church. The choral tradition and fame of St Brigid’s became well known with plainchant, and masses by Mozart, Shubert and the other great composers. The composers were matched by the brilliant choristers and the great organists most notable Connie Cloran who played for 75 years, and her protégé, Valerian Rego who has played now for 40 years and our blind Aussie organist for the Italian choir who played for 45 years (and learned Italian so she could know what was going on). And those original choirs were succeeded by our Tongans, Samoan, and Vietnamese choirs.

Although blessed in 1921, churches cannot be consecrated until the debt was paid off. By the time it was paid off, everyone had forgotten about an official consecration. Thank goodness, Fr Tiernan Doherty, during his time as parish priest, arranged for Cardinal Clancy, Archbishop of Sydney to consecrate the church on October 18th, 1986, the day before the feast of our founder St Paul of the cross, but the day on which he actually died.

Finally though, we must never forget, and we must always remember the countless parishioners, those gone before us, and those still present. It is your love and faith that have built the community of St Brigid’s over all these years.

We remember too, our Carmelite Sisters, our Good Samaritan Sisters, our De La Salle Brothers, who for well over a hundred years brought faith, education, prayer and contemplation to the parish.

On this so significant occasion, we offer heartfelt thanks and praise to God for the privilege of being part of the St Brigid’s Parish and able to worship in this gloriously beautiful Church +

THE MEMORY OF THE PASSION

IN THE FOUNDING CHARISM OF ST. PAUL OF THE
CROSS. GUIDELINES FOR A HERMENEUTICAL STUDY.

Books

massimo

SYNOPSIS



CRISTIANO MASSIMO PARISI, IS A PASSIONIST PRIEST WITH DOCTORATES IN JURISPRUDENCE AND THEOLOGY. IN THE PASSIONIST CONGREGATION HE SERVES AS THE GENERAL POSTULATOR. IN HIS BOOK, "LA MEMORIA DELLA PASSIONE NEL CARISMA DI FONDAZIONE DI SAN PAOLO DELLA CROCE" [THE MEMORY OF THE PASSION IN THE FOUNDING CHARISM OF ST. PAUL OF THE CROSS], HE DESCRIBES THE PASSIONIST CHARISMATIC IDENTITY VERY SIMPLY, BUT IT IS BASED ON SERIOUS-SCIENTIFIC CRITERIA. THIS RESEARCH IS SPARKED BY THE WEAKENING OF PERSONAL PRAYER, A LITURGICAL FORMALISM, THE LOSS OF AN INTERIOR DIMENSION, AND THE WEAKENING OF THE CONSECRATED PERSON'S SENSE OF BEING "THE EPIPHANY OF THE LOVE OF GOD IN THE WORLD." THIS RESEARCH ON THE FOUNDER'S CHARISM IS BASED ON A STUDY OF THE FONTS, THE CRITICAL SOURCES.

THE PROFILE OF THE SPIRITUALITY WHICH IS DEPICTED IN THESE PAGES SHOWS HOW MEDITATION ON THE PASSION PUTS THE RELIGIOUS UNDER THE INFLUENCE OF THE DIVINE LOVE, WHICH MEANS THE CROSS. IN THIS PRIVILEGED POSTURE, THE RELIGIOUS SUFFERS WITH CHRIST AND FOR CHRIST SO THAT THE CROSS AND PASSION MAY BE UNDERSTOOD AS A GRACED EVENT. IN AS MUCH AS CHRIST, WITH HIS SUFFERING, REVEALS A TOTAL FIDELITY TO HIS DECISION TO GIVE HIMSELF UP FOR US, THE PASSIONIST, IN THE SAME WAY, GIVES WITNESS TO A LIFE LIVED IN LOVE OF THE "GREAT SOVEREIGN," AND DEDICATED TO BRINGING ALL CREATURES TO LIVE THEIR LIVES ACCORDINGLY.



FATHER BERNARD OF THE MOTHER OF BEAUTIFUL LOVE, C.P



(GIVEN NAME: ZYGMUNT KRYSZKIEWICH, 1915-1945)
SUMMARY OF THE DECREE DECLARING HIM "VENERABLE."

CRISTIANO MASSIMO PARISI, C.P.

Father Bernard of the Mother of Beautiful Love, with the assistance of divine grace, and driven by the apostolic urgency of his ministry, spent his life in fulfilling his aim; and now, through the compelling eloquence of his own life's testimony, he draws generous souls to consecrate themselves to the same ideal as his, everyone in the concrete circumstances of their daily life.

The Servant of God lived in Poland, largely within the region of northern Masovia. The years were the difficult period between the First and Second World Wars. He lived for barely thirty years; twelve of them in the Passionist Congregation, and seven years as a priest. His short life was marked by the era of the bloodiest wars of our last century.

In the first period of his life, between the autumn of 1928 and the autumn of 1933, Zygmunt received the cultural and spiritual education that would help him to have a better sense of his personal identity and of his vocation. As a consequence he chose to enter the Passionist Novitiate, where he received the religious habit on September 14, 1933, and where he made his first profession on November 11, 1934. In 1936, he was invited to go to Rome to continue his theological studies. A year after arriving in the Eternal City, the Servant of God made his per-

petual profession of his religious vows; and on June 3, 1938, he was ordained to the priesthood.

He returned to his homeland on the threshold of the breakout of the Second World War; and on September 2, 1939, he was forced to flee with the other religious from their monastery in Przasnysz. He went to Tuczna, in eastern Poland, where he worked for seven months to assist the local pastor in the care of souls. He next went to the Passionist monastery at Rawa Mazowiecka, where he remained for approximately five years. He was the Director of Professed Students, a preacher, and a confessor. At the same time, he undertook the teaching of clandestine classes, and he was a spiritual director.

During the Soviet bombardment of Rawa, he showed his heroism by digging out with his own hands those victims who had been buried under the rubble. He then took them on his own back to the monastery, where he tended their wounds. Afterwards, when the bombardment had destroyed the local hospital, the Servant of God persuaded the small monastery to serve as a refuge for the ill and the injured. Following the liberation of Rawa, Father Bernard was assigned to the monastery at Przasnysz, where he was to be the superior, with the assignment to restore the monastery to habitability, and to assist the local population both materially and spiritually.

Typhoid fever took the life of Fr. Bernard at the hospital of Przasnysz. At the time, typhoid fever was quite diffuse among the people. It was July 7, 1945.

The many testimonies which were gathered concurred in affirming the esteem for him as a virtuous religious in which the Servant of God was held while living; and after his death, the widespread reputation for holiness which sprang up, first in those places where he had lived, and afterwards, spontaneously in many parts of Poland.

For these reasons, the Cause for Beatification and Canonization of the Servant of God was opened. The Diocesan Inquiry was cele-



✦ Chapel with the grave of Father Bernard.

brated before the Diocesan Officials of Plock from January 10, 1985, to April 15, 1991. The Congregation for the Causes of the Saints issued the Decree of Juridic Validity on September 24, 1993. Following this, the Positio [a brief stating the reasons for considering the candidate for sainthood] was prepared and discussed. Under discussion was whether the Servant of God had practiced Christian Virtues to a heroic degree. Following a positive assessment, on April 29, 2020, the results were communicated to the Congress of Consulting Theologians; and on May 18, 2021, the Cardinals and Bishops, in Ordinary Session, recognized the virtues practiced by the Servant of God to have been heroic. These virtues included the Theological Virtues, the Cardinal Virtues, and related virtues.



+
 +
 +
 "I WISH TO LIVE FOR SOULS,
 ESPECIALLY FOR THOSE OF
 THE POOR AND THE JOYLESS. I
 AM CONSUMED EVEN MORE SO
 BY THE DESIRE TO BRING AID,
 USEFUL AID TO THOSE WITH
 THE GREATEST NEEDS."

+ *Father Bernard, a family life by and for the poor.*

The Cardinal Prefect, therefore, brought all of these elements before the Supreme Pontiff, Francis. His Holiness, accepting and ratifying the vote of the Congregation for the Causes of the Saints, declared: *In the case of the Servant of God Bernard of the Mother of Beautiful Love (given name: Zygmunt Kryszkiewich), a professed priest of the Congregation of the Passion of Jesus Christ, it is proven that the Theological Virtues of Faith, Hope and Charity toward God and neighbor, as well as the Cardinal Virtues of Prudence, Justice, Fortitude and Temperance, and associated virtues, were of heroic quality for the purposes of this proceeding.*

The Supreme Pontiff then called for the publication of this Decree and its inclusion in the "Acts" of the Congregation of the Causes of the Saints +



PASSIONIST LIVERPOOL INNER CITY MISSION

GOLDEN JUBILEE OCTOBER 1971 – OCTOBER 2021

FR NICHOLAS POSTLETHWAITE, C.P.

A FRESH START

Once upon a time – in fact once upon a very specific time – 11th October 1971 - Father Austin Smith and I climbed the stairs of 7 Ducie Street to the first floor flat – designed for a single occupant: consisting of bathroom, a small bedroom, and a living room with a tiny kitchenette with space just for sink, cooker and fridge.

Two in a space designed for one – with the immediate question - who sleeps where? Though good friends, we needed some minimum separation to remain sane and civil! So, who takes the bedroom? Generously, Austin insisted I make it mine. In consequence his bed was in the shared living room space. This meant Austin surrendered his privacy until I or any evening visitors – left and he could convert it back to bedroom. Such detail may seem trivial, but coming from our monastery settings with personal space, his decision was an early indication of Austin’s generous spirit - a generosity he would live out fully throughout his 40+ years till his death in a nearby care home. That day in October 1971 was the first of our Passionist Liverpool Inner City Mission.

I recall us standing together, “looking out” onto Ducie Street - a short street in inner-city Granby ‘Triangle’, referred to locally by its postal number as Liverpool 8. The media later made the neighbourhood better known by its ancient name of Toxteth when they arrived to report on a civil uprising, but that was some ten years down the road. Today, Ducie Street stands deserted and desolate – after demolition, only one side left standing.

Glancing up that day, a passer-by might have seen our two figures gazing out of the window. For us it was a seminal moment, vivid still fifty years on – marking a totally new beginning. The view from the window was completely

*Two in a space
 designed for
 one – with the
 immediate
 question - who
 sleeps where?*



ordinary – and yet somehow it seemed different to the views from monastery windows. Perhaps, like Alice in “Through the Looking Glass”, everything seemed ‘normal and ordinary’ but in some mysterious way, meant we were ‘seeing’ differently. At the time I doubt we could express this clearly: looking back, I see us stepping over a threshold of discovery into new and radically different experiences.

We were moving from the ‘familiar’ into a fresh awareness of the ‘ordinary’ – it was the start of a journey that paradoxically would lead into new and yet ‘ordinary’ landscapes.

As the journey continued, we increasingly came to appreciate how this path frequently meant re-examining earlier certainties. It has been a journey of faith changing us and encouraging us to ask different questions as we reached signposts and milestones that pointed us further forward. That October day was a first small step on an enduring life-long journey. Unlike Alice, gazing into her looking glass mirror, we were looking through inner-city windows where we would find a community that generously and shared its history and insights, and dynamism and courage to enliven and urge us forward alongside.

But as well as looking outward through the window, we also needed to look ‘inwardly’ and deepen the faith that brought us to this new day. That first day in 1971 we awaited the arrival of friends we had invited to share this moment with us. Unsurprisingly they were not visitors from Ducie Street - we didn’t know then the names of even our nearest neighbours. Instead, five friends from our Passionist community came to share our thanksgiving for this new start. They represented our community that had agreed for Austin and I to leave our monastery and come to Liverpool.

Not everyone in our Passionist Province community were convinced of the wisdom of our move. We faced a continuing struggle in the years that followed to interpret and translate inner-city experiences within the context of traditional ministry perspectives. But, after much initial discussion, Father Hubert Condron our Provincial Leader, succeeded in persuading doubters to suspend hesitation and approve the move. Some saw it as a temporary experiment. Others remained convinced it would be doomed from the start! The support of both Province and Church in Liverpool was and is crucial. We did not see ourselves as two



✦ *In this double page snapshots of the district in the 70's and its state today.*

individuals – however enthusiastic – testing a pastoral project –doing our ‘own thing’.

Rather we hoped we were part of a significant Passionist institutional shift and perhaps even for other wider Church communities. That said, we knew change is not simple and it would be necessary to face suspicions and misinterpretations. This remained down the years – perhaps still to some extent today.

However, on 11th October 1971 five Passionist friends arrived to celebrate with us in

Ducie Street. The limited space in the flat was suddenly totally over-crowded! It was almost comic for seven men, unused to celebrating Eucharist in such a confined setting – negotiating space to put on their Mass vestments! Perched around a coffee table serving as an altar – some of us sitting on the side of Austin’s bed – we began this first Inner-City Eucharist.

I remember the moment with affection and gratitude – it was an intimate and warm celebration. Austin had selected Scripture readings and prayers reflecting the occasion. We shared personal thoughts and prayers. Positive overall, there was however, a moment for me that ‘jarred’ a little. One friend voiced his prayer: “We thank you, Almighty God for this new Passionist beginning and ask that you guide Austin and Nicholas so they can bring your message of love and truth to this neglected neighbourhood”.

The prayer was very sincerely meant, but did the words express a theology that presumes priests hold privileged positions, vis a vis God and the community they serve? Perhaps confusedly, I hoped and anticipated it would be Austin and I needing to discover the presence of God already active in this community. Then, as now, I suspected it would be the two of us needing God’s help in discovering God’s Spirit alive in the Liverpool 8 commu-



✝ Father Austin Smith, CP.

nity. And such it has proved to be!

Today, I rejoice in our journey begun that day as we reflected both ‘outwardly’ and ‘inwardly’. Today I still miss Austin, Passionist friend and companion. His death ten years ago in a care home he helped design, means today we celebrate our Jubilee differently! Sad though I am at his painful loss, I joyfully rejoice with friends who continue to enrich me along the way.

A poem by William Stafford perhaps goes some way to expressing for me our anniversary connection linking 11th October 1971 and October 2021.

THE WAY IT IS

THERE’S A THREAD YOU FOLLOW.

IT GOES AMONG

THINGS THAT CHANGE.

BUT IT DOESN’T CHANGE.

PEOPLE WONDER ABOUT

WHAT YOU ARE PURSUING.

YOU HAVE TO EXPLAIN ABOUT THE THREAD.

BUT IT IS HARD FOR OTHERS TO SEE.

WHILE YOU HOLD IT YOU CAN’T GET LOST.

TRAGEDIES HAPPEN; PEOPLE GET HURT

OR DIE; AND YOU SUFFER AND GET OLD.

NOTHING YOU DO CAN STOP

TIME’S UNFOLDING.

YOU DON’T EVER LET GO OF THE THREAD.

WILLIAM STAFFORD (1914–1993)

POSTSCRIPT

In 1971 we did not have a prior worked-out action plan. Were we foolhardy? Or perhaps was this the most appropriate preparation – arriving without predetermined perspectives. With hindsight, an unplanned beginning meant we had to begin learning in situ. Given the heaviness of traditions in our virtual pastoral ‘back-packs’ perhaps the first task was to start “unpacking” - shedding unnecessary baggage that theological conditioning had pre-loaded! But practically, what should we do that first day? Visitors had departed, we looked at one another and wondered “what next?” – we opted to go to the cinema!

Then the current blockbuster was - “Ryan’s Daughter” – a story of an Irish community struggling for independence. In 1971 “The Troubles” were building in intensity. Perhaps there was some strange providence in us choosing a film about community struggle and violence? Liverpool 8 is very different as a community, historically and culturally com-

pared with Ireland's early twentieth century experience. But Austin and I would soon begin to glimpse the enduring long struggle in Liverpool 8 of people seeking their freedom and human dignity – in the face of historical racial and economic violence. It is Liverpool's Black Community that has helped teach and encourage us so that we too try to play our small part in the ongoing struggle. Along the way, we would come to appreciate how such situations – sites of suffering – are privileged places in which to rediscover the face of God's love and mercy – as on Calvary – close alongside when injustice and violence is confronted.

At the end of that first day, we both had sensed something new and momentous beginning. 11th October 1971 counts as a very significant day for us. As we wished each other good night for the first time, we went to bed with a sense of quiet satisfaction – though nervous anticipating what the future might bring.

On Sunday last, 3rd October 2021 I was very privileged to be invited to be part of a sacred ceremony – with prayers and music mostly in Urdu. It was a Memorial Celebration in the Liverpool 8 Pakistani Community as family and friends gathered to mourn the life of a great man – Mr Mohammed Anwar. Mohammed came to our neighbourhood in 1973. We became good friends. Like Austin, he proved himself an outstanding community leader – someone both secure in his personal faith and cultural identity and at the same time a bridge-builder, between all sections of our neighbourhood – overcoming artificial barriers. He and Austin particularly became close friends as they shared community initiatives.

I was honoured to be invited to speak during this community assembly. I was present on my own behalf, but also felt I could recall Austin's respect and friendship for Mr Anwar. Another key leader in our community is the Black elder Maria O'Reilly. Sadly, last Sunday Maria was in hospital suffering from Covid. Disappointed to be unable to attend herself and represent the Black Community's appreciation of Mohammed, she emailed me: "Nick, please will you do me a favour and read my written tribute for Mr Anwar at his Memorial?" I felt commissioned to speak of God in the context of this Muslim sacred setting – and in the sacredness of Liverpool 8. I felt completely at home! This celebration was a very different but paradoxically very similar "Eucharist" of thanksgiving as that we shared in Ducie Street



*"We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time."*

T.S. ELIOT: FOUR QUARTETS.

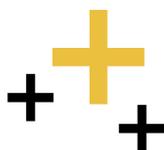
fifty years earlier.

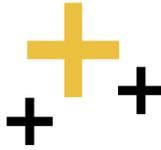
9th October is a day when the Catholic Church celebrates the memory of John Henry Newman. He met a Passionist, Dominic Barberi – and that was the start of his new development new journey. Today, we see so many friends identifying as Passionists, women and men, likewise beginning and continuing new journeys – keeping hold of the 'thread' that links us on our Kingdom roads. For me, this provides the only context in which the journey begun by Austin and me fifty years ago continues to find its authentic expressions. We journey into the God calling us to rediscover Him present in the wonderful complex messiness of life. As Austin was frequently heard to mutter: "For God's sake, simply learn to be human!"

The Gospel for Mass this weekend, promises a hundred-fold when we listen for a voice calling, and when we follow the footsteps leading to rediscovery of the Kingdom. Happy Jubilee celebrations to all fellow Passionists – women and men – may we continue to help one another as we travel forward together! +

THE CENTENARY OF THE CANONISATION OF ST GABRIEL

On July 4, 2021. The Shrine of St. Gabriel hosted the Jubilee of the Passionist Family, organised on the occasion of the celebrations for the centenary of the canonisation of St Gabriel. In addition to Passionist religious and Sisters, several hundred lay people who share the Passionist charism participated, coming from Abruzzo, Marche, Campania, Emilia Romagna, Umbria and Lazio. The day was animated by Father Dario Di Giosia, rector of the shrine, who led the prayer before the urn of the saint, and by Father Luigi Vaninetti, provincial superior of the Passionists of Italy, France and Portugal, who gave a catechesis on the third centenary of the foundation of the Passionist institute (1720-2020) and then presided at the Jubilee Mass. At the end, everyone went through the Holy Door of the earlier Basilica +





GETHSEMANI: NARRATIVE AND EVENT



JOSÉ LUIS QUINTERO SÁNCHEZ, C.P.

A CONTEMPLATIVE GAZE ON THE LORD IN HIS PASSION.
 THE INVOCATION “ABBA” AND THE MESSIANIC WILLINGNESS:
 OBEDIENT , FILIAL AND FRATERNAL

THE NARRATIVE IN MARK’S GOSPEL (14,32-42)

³²They go a property whose name is Getsemani; and he says to his disciples: “Stay here, while I pray.” ³³He takes Peter, James and John with him, and he began to feel anguish and dread. ³⁴And he said to them: “My soul is sad, to the point of dying; stay here and stay awake.” ³⁵And going forward a little, he was stumbling to the ground and pleading that if it were possible for that Hour to pass him by. ³⁶And he was saying: “Abbá, Father!; all is possible for you; take this cup away from me; but

Mark’s narrative comes across with an unexpected simplicity in the way that he unfolds the account.

not as I wish, but as You wish.” ³⁷He then comes and finds them asleep; and he says to Peter: Simon, are you sleeping?, not even for an hour were you able to stay awake?

³⁸Stay awake and pray, so that you do not fall into temptation; since the spirit is willing, but the flesh is weak.” ³⁹And once again drawing away, he prayed using the same words. ⁴⁰He returned once again, and again he found them sleeping, since their eyes were heavy; they did not know how to answer him. ⁴¹He came a third time, and said to them: “Now you may sleep and rest. Enough now. The Hour has come. See that the Son of man will be handed over into the hands of the sinners. ⁴²Get up!, let’s go! Look, the one who will hand me over is near.”

BASIC LITERARY CHARACTERISTICS

Mark’s narrative comes across with an unexpected simplicity in the way that he unfolds the account; we find sixteen phrases, one following the other, connected through a simple “and.” The narrative is structured around a single subject, Jesus. Taken separately, the verbs are: to pray

(four times); to stay awake (three times); and to sleep (four times). To pray, to stay awake, and to sleep establish the contrast between Jesus and the disciples. There are many details which we could explore in this account. That some things are repeated twice will not go unnoticed. Twice Jesus tells his disciples to stay there (14, 32.34), and twice the prayer to the Father is repeated (14, 35-36): the first time, indirectly; the second time, directly. The “handing over” of Jesus is repeated twice (14, 41-42): first with a passive verb, “will be handed over,” and then with the active voice, “who will hand me over.”

Many are the persons who appear in the narrative: all of the disciples; the three favored ones – Peter, James and John, who are also present in the Transfiguration and in the raising of Jairus’ daughter; the one who comes close to hand Jesus over; the sinners to whom Jesus is handed over. In the shadows of the background, silent and invisible, but very present, is the Father, whom Jesus addresses.

The structure of this scene is based on the movement described in the narrative. We find two fundamental relationships in the account: the first is Jesus with his disciples; the second is Jesus with the Father. The relationship with the Father is situated in the midst of the relationship with the disciples. These relationships reveal two directionalities; one is the horizontal direction of Jesus’ relationship with his disciples. The other is the vertical direction of Jesus’ relationship with the Father; which is the defining movement.

THE TWO RELATIONSHIPS: JESUS AND THE DISCIPLES / JESUS AND THE FATHER

The central personage is Jesus, but he is always in the company of his disciples. This episode cannot be read if the disciples are left out, even though it is Jesus who takes the initiative and speaks its words. In this account, there is a union and a separation. Jesus arrives with his disciples, then he leaves them, he returns to them, leaves again, and then returns once more. This back and forth movement is interrupted by self-revelation, prayers, and exhortations or

[This article depends on the literal expressions of the Spanish biblical text quoted in the original article. Therefore, the texts of Mark’s Gospel here are a nearly literal translation made from the quotations in the original Spanish article.]

even reproaches. There is a contrast between “go to” and “remain in.” Jesus moves away while the disciples remain still. That is how we find him when the traitor and the soldiers arrive. Jesus goes out to meet them while the disciples, arising at Jesus’ command, start to move about, or rather, prepare to flee. The opposites, “stay awake/sleep” fill the time between the movement of union and separation. Jesus has ordered the disciples to stay and pray. Thus, in a spatial framework, the action called for is of unity in their wakefulness. However, Jesus finds that, instead of staying awake, the disciples have fallen asleep. In this spatial framework, the separation is manifested in the disciples’ spiritual absence, which is the solitude surrounding Jesus. Therefore, the opposition of staying awake / sleeping, is not seen only in the posture of the disciples, but also is an attribute of Jesus’ relationship with them. Jesus is wakeful and prays while the disciples sleep. In the context of this stressed relationship we find present the central and fundamental relationship, that of Jesus with the Father. It is a dramatic, intense, filial and salvific relationship.

THE RELATION: JESUS/THE FATHER BECOMES A PRAYERFUL PLEA [VERSES 35-36]

«And going forward a little, he was stumbling to the ground and pleading that if it were possible for that Hour to pass him by» (14, 35).

Jesus wants to be alone with his prayer. In the Old Testament we already see that there is a separation between the one praying, and those closest to him (Abraham, Gen 22, 5; Moses, Exodus 19, 3; the prophet Jeremiah 15, 17). In this account, Jesus is no longer the wonder-worker before whom people would prostrate themselves, but is, rather, the one who pleads to the Father out of his own weakness. Gethsemane is the moment in which Jesus is in the role of the one who speaks for mankind, and not in the role of God who listens to the pleas of mankind. Note the use of the imperfect in “was...pleading.” This eloquent use of the imperfect indicates a continuing action. His being prostrate on the ground is also something notable and rare. In no other part of the Gospel do we see Jesus prostrate on the ground; this is a posture denoting exhaustion, the overwhelming of his being. The biblical human being, with a deep faith and a profound sense of humanity, may experience anxiety and fear, may have self-doubt and may feel grief, but it is always in the presence of God. Jesus is filled with fear, but he is before the Father. It is there that Jesus succumbs to his struggle and to his just impotence.

«he was...pleading that if it were possible for that Hour to pass him by» (14, 35b).

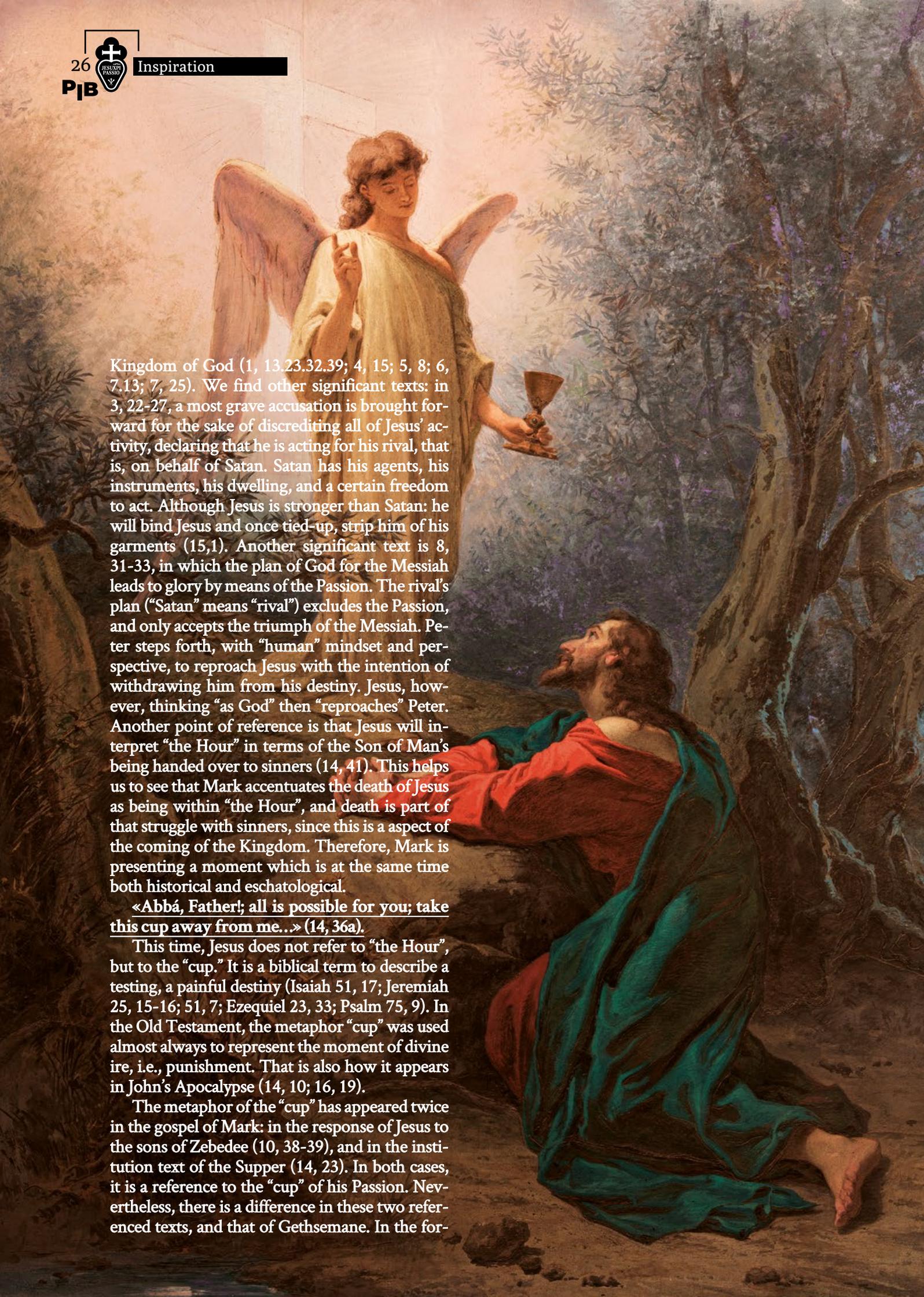
It is unique in Mark’s account that the evangelist gives first the nucleus of the prayer in an indirect style, and afterwards (v. 36), in a direct style—which will assure the attention of the reader. The key to interpreting this fact will be in the meaning of “that Hour.” This “Hour”, with a capital letter, as we know from St. John, is the moment chosen by God for the entry into the Passion. Jesus prays that this Hour pass, that is, that it not overtake him, that he not have to live through it. The Hour is not any particular



✚ *Gethsemane, Mount of Olives today.*

moment, a moment that passes like all others. It includes many dimensions: it is something decisive, necessary, a fulfillment; it is a time that has been foreseen, prepared through a “divine necessity.” It is a time of fulfillment and culmination, it is a statement about one’s life history, its mission, and bringing forth the final result. Therefore, it reveals the meaning of that life. For Jesus, the Hour is the fulfillment of his messianic destiny, the fulfillment of his being and his mission. However, it appears to be the realization of the very opposite, not a success, but a total disaster. In fact, [he] will be handed over into the hands of the sinners (14, 41).

How does Mark use “the Hour”? There are diverse opinions. Some indicate an eschatological framework; nevertheless, others deny it. If we wish to respond accurately to that question, we have to look at the rest of the Gospel. As a matter of fact, if we go to Chapter 13, 33, this eschatological character appears in the invitation to be vigilant because the moment of the Parousia is unknown. We should also recall those allusions in which Jesus predicts the death of the Son of Man within the divine plan, connecting this in some way with the arrival of the Kingdom (13, 32). That idea that “the Hour” in Gethsemane is an eschatological reference seems to be reinforced with Jesus’ confrontation with Satan or with anything which is opposed to what is the



Kingdom of God (1, 13.23.32.39; 4, 15; 5, 8; 6, 7.13; 7, 25). We find other significant texts: in 3, 22-27, a most grave accusation is brought forward for the sake of discrediting all of Jesus' activity, declaring that he is acting for his rival, that is, on behalf of Satan. Satan has his agents, his instruments, his dwelling, and a certain freedom to act. Although Jesus is stronger than Satan: he will bind Jesus and once tied-up, strip him of his garments (15,1). Another significant text is 8, 31-33, in which the plan of God for the Messiah leads to glory by means of the Passion. The rival's plan ("Satan" means "rival") excludes the Passion, and only accepts the triumph of the Messiah. Peter steps forth, with "human" mindset and perspective, to reproach Jesus with the intention of withdrawing him from his destiny. Jesus, however, thinking "as God" then "reproaches" Peter. Another point of reference is that Jesus will interpret "the Hour" in terms of the Son of Man's being handed over to sinners (14, 41). This helps us to see that Mark accentuates the death of Jesus as being within "the Hour", and death is part of that struggle with sinners, since this is a aspect of the coming of the Kingdom. Therefore, Mark is presenting a moment which is at the same time both historical and eschatological.

«Abbá, Father!; all is possible for you; take this cup away from me...» (14, 36a).

This time, Jesus does not refer to "the Hour", but to the "cup." It is a biblical term to describe a testing, a painful destiny (Isaiah 51, 17; Jeremiah 25, 15-16; 51, 7; Ezequiel 23, 33; Psalm 75, 9). In the Old Testament, the metaphor "cup" was used almost always to represent the moment of divine ire, i.e., punishment. That is also how it appears in John's Apocalypse (14, 10; 16, 19).

The metaphor of the "cup" has appeared twice in the gospel of Mark: in the response of Jesus to the sons of Zebedee (10, 38-39), and in the institution text of the Supper (14, 23). In both cases, it is a reference to the "cup" of his Passion. Nevertheless, there is a difference in these two referenced texts, and that of Gethsemane. In the for-

mer, Jesus speaks of his cup serenely, he is willing to accept it from the hands of God and to offer it to others; in the latter, instead, he asks that it be taken away. In our narrative text, the metaphor keeps its relationship with suffering, but not that of punishment. There is another interpretation which, referencing the intensity of Jesus' prayer, suggests that it refers to something more, and it is not necessary to exclude the idea of a divine punishment for sin, as long as it is held that Jesus is not the personal object of divine ire. Jesus' suffering is messianic. Jesus suffers as the Son of Man (8, 31; 10, 45) and, therefore, he voluntarily exposes himself to the judgment which is to befall him. It would be foreign to Jesus' spirit to ask that the cup be taken from him if it were not more than a cup of personal suffering and death. His prayer suggests that he had to learn that to take sin upon himself would mean the necessity of a redemptive suffering. There has also been a third interpretation which has drawn on other texts (Ex 32, 10-14; 2 Re 20, 1-6; 2 Sm 15, 25-26; 1 Mac 3, 58-60), to defend the position that it is not irreverent that Jesus himself was asking for a change in his destiny. Why would this be so? Because it happens that in these other texts, prayer is in no way a refusal, but confidence in the love of God and in his justice, in the triumph of his Kingdom of Mercy, even in this drama.

We can also take a closer look at the very surprising use of the word "Abbá" (Father). This is the only text in the synoptic tradition in which the term "Abbá" issues from Jesus' mouth in order to call to God as Father. "Abbá is, without a doubt, the theologically densest word in all of the New Testament, since it reveals the ultimate mystery of Jesus; which is that in daring to call God with that word which denotes the absolutely maximum familiarity, he has revealed to us his own self-understanding, and with that, the secret of his own being" [trans. from — <https://centroberit.net/dios-nuestro-padre/>].

It is curious that Mark retains the Aramaic expression, followed by the Greek translation: "Abbá, Father," however, it is also significant to see the same procedure followed in two other texts: Galatians 4, 6 and Romans 8, 15. This usage is derived from Jesus' example as it certainly expresses the uniqueness of this language, and suggests that Jesus used this expression for "Father" when addressing God. The only explanation for its further use would be the eager desire to repeat the Aramaic word which Jesus used when addressing God as Father.

This word comes from the family setting, and it is used in the relationship of sons with their fathers. It is

✚ *Prior page: Painting of Jesus in the Garden of Olives; located in the basilica of Sts. John and Paul, Rome.*

*not just a childish word, but one used as well by adults. It is probable that already in Jesus' times, it would be used in addressing persons in authority or of standing. What is notable about this usage is that in the Palestinian Judaism of that time, the word was not used to address God; nor does it appear that it was used to refer to God. Given the Jewish sensibility, it would have shown a lack of respect, and therefore, inconceivable, to address God with an expression that was so familiar. The fact that Jesus would dare to take this step is something new and unheard of; "Abbá" is probably the clearest expression of that immediate proximity, intimacy, to God which would characterize Jesus. The use of this word also obliges us to speak of a key element of the divine paternity as lived by Jesus, and as passed on by Jesus; one who is "Abbá" looks after his children; and they can trust him completely. However, the figure of the Abbá, Father, and especially in that society, also very definitely means respect and obedience. "The familiarity expressed by 'Abbá' should be appreciated not as contrary to respect, but rather as being opposed to distancing. 'Abbá' presumes confidence and obedience, submission and an acknowledgment of Sovereignty" [J. Schlosser, *El Dios de Jesus*].*

«...but not as I wish, but as You wish» (14, 36b).

Jesus' prayer is the expression of his complete acceptance of God's will as his own; Jesus allows himself to be conformed to God's will. Therefore, it is not possible to discern any significant difference in verses 35 and 36 with regard to Jesus' stance before the will of God. Jesus' human nature remains in place, and the will of God is absolute in its paternal omnipotence; that divine will is that Jesus freely accept to drink of the cup, and to enter into "his Hour." The overwhelming experience to which Jesus is liable is the fruit of the universal paternity of the God whom he calls Abbá, and whose loving will invites him to accept the universality of his filiation, and therefore, his universal fraternity/brotherhood. His being overcome in the garden is integrated into and accepted by the paternal love which constitutes him universal Son and Brother in his reality of personhood. His will and his being are submerged into the Father, obedient to death (Phil 2, 8), completely in accord with the attitude which had determined all of his prior messianic activity. He lets himself become the Messianic Son, the Suffering Servant, Servant and Brother, the palpable expression of the God of the Kingdom whom he had proclaimed with words and deeds, and how with his being "handed over" (14,41) ✚



BENJAMÍN REYES, C.P.

SSPASH [PASSIONIST SOCIAL SERVICE OPERATION IN HONDURAS]

Within the stream of initiatives flowing from the thrust of Justice, Peace and the Integrity of Creation (JPIC), the Passionists in Central America have always included a vision toward human and social advancement. When the restructuring program of the Congregation was underway, and the Sacred Heart of Jesus Province was re-configured, the Passionist Communities in Honduras, in accord with the Constitutions, began to unfold a project which would assist the crucified men and women victimized by violence.

Passionist Spirituality is featured in the programs The Passionist Voice, and The Passionist Challenge; there are also programs for a Holy Hour, and the Sunday Eucharist.

Thanks to the dialogue undertaken with the laity, the Passionist Social Service Operation in Honduras was envisioned and brought to realization according to a Non-governmental organizational structure (NGO). The integral elements of the NGO are: Current Events Radio; vindication of rights and healing for victims of psychological and social violence; and a residential shelter.

The greater financial support is received through the solidarity of Charo Cano and Horacio Millán with our organization. Because we are still a fledgling organization, we hope to build solidarity as well with other organizations, such as Diocesan offices and faith-based international organizations. Here we can give as an example the purchase of radio transmission equipment which was approved by the Mission Committee of the SCOR Province, in 2019. As is often the case, there is an intrinsic solidarity within the People of God, which contributes its Lempiras (currency) in support of excursions, raffles, support for community celebrations, Mother's Day greetings, providing transportation when needed for activities, and paying for commercial air-time on radio stations. Programs with a longer history:

CURRENT EVENTS RADIO

This radio station was born in 1999, in Trinidad Santa Bárbara; it was developed by Ignacio

del Amo C.P., and continued by Pedro Lorente C.P. It was intended to evangelize, educate and inform.

From the very beginning of the station, when a charred lizard short-circuited a transmitter and dry-lightning could knock out an antenna on the Cantiles peak, our personnel has made every effort to be objective and honest in its offering of information while its selection of musical programming has been in celebration of life. As an educational effort, the original catechetical preparation for the Lord's Day has been followed with Theology for the People; Mother Earth; and Moving Forward with our Rights and Realities. Besides the religious music which is featured in the evening, the morning hours play tropical rhythms, while the nighttime hours have more romantic tunes and Latin American sounds. Passionist Spirituality is featured in the programs The Passionist Voice, and The Passionist Challenge; there are also programs for a Holy Hour, and the Sunday Eucharist. The formation aspect of the programing is handled by a small group of correspondents and the acquisition of content from the Santa Barbara News Network, the Association for Democracy and Human Rights, and the broadcaster, Radio Progreso.

We have been temporarily operating with reduced power in our transmitter because of a lightning strike which requires a replacement console, but we have hope that national and international solidarity will help us acquire one.

We are part, then, of a broadcast station, and a Passionist Association operating at 105.1 fm, and on-line at www.radioactualidadhn.net. We work to encourage the community's faith; and to respect life, ecology and Human Rights.

PROGRAM IN SUPPORT OF RIGHTS AND HEALING FOR VICTIMS OF PSYCHOLOGICAL AND SOCIAL VIOLENCE.

In the Department of Santa Barbara, the rate of violence toward young girls and adolescents represents some of the most offensive behaviors towards women in any of the Departments. This Program offers women and men a helpful guid-



Radio Actualidad works to spread and make known the Word and social justice.

sspash

ance to identify the governmental entity, or the Human Rights agency, which is most appropriate to respond to their case of violence against them: psychological, physical, domestic, sexual or failure to provide mandated support. The Social Advocate presents the case to the lawyer and to the psychologist; if counseling sessions are deemed opportune, they are scheduled; also scheduled will be the day to accompany the victim to the police, a tribunal, or to a prosecutor. At that time, a lawyer will be assigned by the State. As well as this service to respond to victims of intrafamilial violence, there are also provisions to support communities seeking the vindication of their rights. One community was assisted in their desire to be granted the land seized from a drug trafficker, but which had been rented out to the sugar corporation Chumbagua. The sugar company charged the field workers with stealing the sugar cane, the SSPASH argued to dismiss the charges, and the resultant celebration included a late supper, breakfast, and a secure van where they could safely get some sleep. Another example was a case in which the SSPASH is advising the Santa Lucia community against the hydroelectric utility Cuyagual, which had failed to provide municipal lighting and the provision of electric service to the community.

SSPASH also shares its knowledge with other agencies: Centro Bartolomé Casas, Alianza Por la Niñez [Alliance for Children], Equipo de Reflexión Investigación Comunicación [Reflection, Investigation and Communication Team], CONADEH [National Human Rights Commission of Honduras], and others.

At the Villa de Pinalejo, Quimistán, is the office of Santa Bárbara en Llano del Conejo; it occupies space granted by an agency for popular culture in partnership with an organization for persons with disabilities named Abriendo Puertas [Opening Doors]. Operating out of the office space is the advancement arm of the community organization for the urban area of Las Vegas (which benefits from the interns provided by the Technological University of Honduras).



At this point, it is opportune to note that our lodging is at the “Centro Social Pasionista [Passionist Social Center] Charo Cano y Horacio Millán,” which is in Villa de Pinalejo. That is where this final program is located.

RESIDENTIAL SHELTER

Space is provided in 4 rooms, each with four beds; where a woman may seek refuge when fleeing from a violent domestic situation and has been referred by a Human Rights organization in Honduras. The strictest confidentiality is maintained. This lodging is also useful when persons come for training provided by pro-peace organizations, the PBI [Peace Brigades International], or the meetings of the Asociación de Bienes Comunes de Quimistán [Association of Public Properties of Quimistán]. The residential space also serves the radio station as a place to stay for the weekend radio announcer, or the radio reporters for their training sessions. Finally, the space can serve as lodging for the members of SSPASH when they come for meetings or for evaluations.

We, religious, are engaged in parochial ministry, vocational promotion, guiding the Las Milpas Retreat House, and catechesis. Two of us, Jesús María Aechu and Benjamín Reyes, are more specifically engaged with SSPASH. Here, in this magnificent mountainous landscape, where unfortunately the culture of narco-corruption has crucified the town on the crosses of injustice, we are confidently following the Passionist spirituality by acknowledging the dignity of those whose foreheads bear the name of Jesus +

SAN
PAOLO

DEL
LA
CROCE



LA PASSIONE
DI GESU' E' LA
PIU' GRANDE E
STIPENDA OR
RA DEL DIVIN
AMORE

The Wisdom of the Cross in a Plural World

ROME, PONTIFICAL LATERAN UNIVERSITY
FROM SEPTEMBER 21 TO 24, 2021.

INTERNATIONAL THEOLOGICAL CONGRESS

Jubilaem



Starting our Congress with the enthronement of the crucifix in the Aula Magna of the Lateran University is of great significance for us Passionists, because it was used by St. Paul of the Cross in the Missions. It had the peculiarity that by folding its arms and legs, it could be easily transported in a box. When it was time for the preaching on the Passion, the Crucifix was opened, brought to the pulpit, and placed before the preacher. An important part of the sermon on the Passion was the dialogue between the preacher and the Crucifix. Today, we want to address the Crucifix and ask to be guided during this Congress so that we may discover the paths that we must follow in order to respond to society and the world today.

The Congress, sponsored by the Gloria Crucis Chair of the Pontifical Lateran University, is one of the initiatives of the Congregation of the Passion of Jesus Christ (Passionists) to celebrate the Third Centenary of its foundation.

«Mission is at once a passion for Jesus and a passion for his people. When we stand before Jesus crucified, we see the depth of his love which exalts and sustains us, but at the same time, unless we are blind, we begin to realize that Jesus' gaze, burning with love, expands to embrace all his people. We realize once more that he wants to make use of us to draw closer to his beloved people. He takes us from the midst of his people, and he sends us to his people; without this sense of belonging we cannot understand our deepest identity» (Ap. Exhort., *Evangelii gaudium*, 268).

Tuesday 21 September 2021

The Wisdom of the Cross and the challenges of cultures

The topic of the Wisdom of the Cross will be examined by numerous scholars from many cultural and academic fields according to four trajectories: the challenges of various cultures; the development of humanism and interreligious dialogue; the new scenarios of evangelization; and the charisma of Saint Paul of the Cross for the present and future of the world.



CIRO BENEDETTINI CP,
CHAIRMAN OF THE COMMISSION OF THE
CENTENARY JUBILEE.



PROF. VINCENZO BUONOMO
RECTOR MAGNIFICO OF THE PONTIFICAL
LATERAN UNIVERSITY.



FERNANDO TACCONE CP
DIRECTOR OF THE CONGRESS, PONTIFICAL
LATERAN UNIVERSITY.



**FATHER FERNANDO
TACCONE AT THE
TIME OF OPENING
THE THEOLOGICAL
CONGRESS.**



PORT FOLIO



MOST REVEREND JOACHIM REGO CP
SUPERIOR GENERAL OF THE PASSIONISTS.



PROF. ANTONIO PITTA
PRO-RECTOR OF THE PONTIFICAL
LATERAN UNIVERSITY.



THE WISDOM OF
THE CROSS AND THE
CHALLENGES OF
CULTURES: BIBLICAL
ASPECT.



PROF. VINCENZO BATTAGLIA OFM
ANTONIANUM PONTIFICAL UNIVERSITY.



PROFESSOR TRACEY ROWLAND.
UNIVERSITY OF NOTRE DAME,
AUSTRALIA.



THE WISDOM OF
THE CROSS AND
THE CHALLENGES
OF CULTURES:
THEOLOGICAL ASPECT

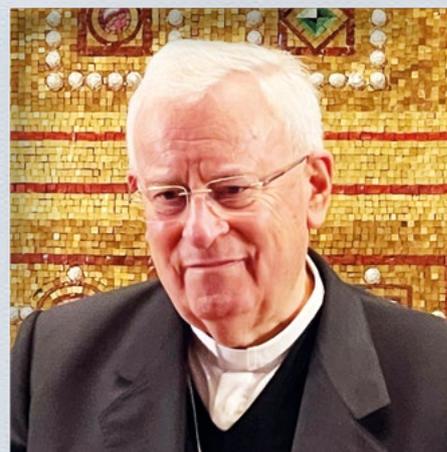


JESÚS QUINTERO, PAUL FRANCIS
SPENCER, GIUSEPPE MARCO SALVATI
AND PATRICK VALDRINI
ROUND TABLE MODERATORS

Wednesday 22 September 2021

The wisdom of the Cross in the promotion of humanism and interreligious dialogue

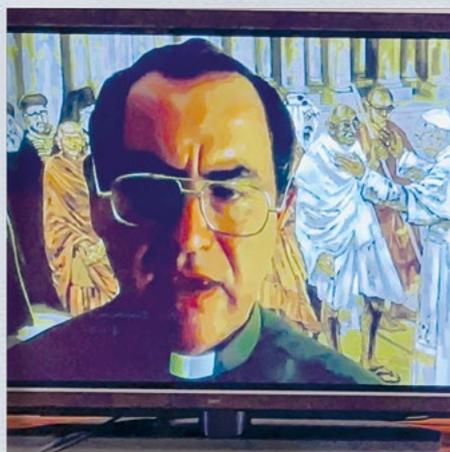
In these days of the Congress, coexistence has been lived in community, in plurality. The community and humanity as a great choir where each unique voice becomes, due to its diversity, enriching for the group. It is diversity that creates harmony in a choir, that makes many voices one heart ... if the intention is one, if the Crucified truly becomes, as in this Congress, a unifying factor of hearts.



H. EM. CARD. GUALTIERO BASSETTI
PRESIDENT OF THE CONFERENCE OF ITALIAN BISHOPS.



PROF. LUBOMIR ZAK
PONTIFICAL LATERAN UNIVERSITY.



MGR. LUCIO SEMBRANO
OF THE PONTIFICAL COUNCIL FOR
INTERRELIGIOUS DIALOGUE.



CRUCIFIX OF SAINT PAUL
OF THE CROSS ENTHRONED

THE WISDOM OF
THE CROSS AND THE
PROMOTION
OF INTEGRAL
HUMANISM

PORT FOLIO



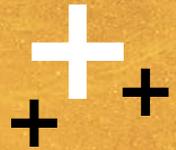
PROF. RICCARDO FERRI
DEAN OF THE FACULTY OF THEOLOGY,
PONTIFICAL LATERAN UNIVERSITY.



PROF. MARIA ISABEL PEREIRA
CATHOLIC UNIVERSITY OF PORTUGAL.



THE WISDOM
OF THE CROSS:
ECOLOGICAL
PROBLEMS AND
THE CHALLENGES
POSED TO
RELIGIONS IN A
SECULARIZED
WORLD.



EMILE KOUVEGLO, WELLE JASON,
A. MARIA LUPO Y XABIER LARRAÑAGA
ROUND TABLE MODERATORS.



PARTICIPANTS IN THE CONGRESS.



PARTICIPANTS IN THE CONGRESS.



PARTICIPANTS IN THE CONGRESS.

Thursday 23 September 2021

The Wisdom of the Cross in the new scenarios of Evangelization

The different points of view and the various aspects that were discussed each day, respecting pluralism, had as a point of reference: the Crucified, a Crucifix, which Saint Paul of the Cross used during the Missions, and with which the preacher maintained a dialogue during his preaching.

It was the point of reference that offered the participants in the Congress the opportunity to look at the surrounding reality from the point of view of the Crucified Christ and to broaden their gaze to include the crucified of the world, allowing ourselves to be attracted anew and continually by Him.



PROF. DONALD SENIOR CP
PRESIDENT EMERITUS, CATHOLIC
THEOLOGICAL UNION (CHICAGO, ILLINOIS)

THE JOY OF THE
GOSPEL AND THE ETHICS
OF THE CROSS: BIBLICAL
REFLECTIONS ON THE
PASTORAL THEOLOGY
OF POPE FRANCIS.



H. EM. CARD. ANTONIO TAGLE
PREFECT OF THE CONGREGATION FOR THE
EVANGELIZATION OF PEOPLES.



PROF. LORELLA CONGIUNTI
PONTIFICAL URBAN UNIVERSITY.



PARTICIPANTS IN THE CONGRESS.



PORT FOLIO



PROF. DENIS BI-JU-DUVAL
PONTIFICAL LATERAN UNIVERSITY.



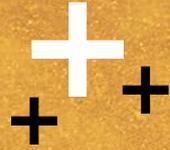
PROF. CARLA ROVERELLI
UNIVERSITY OF TOR VERGATA, ROME.



MARTIN COFFEY, MARCELLA FARINA,
WELLINGTON SANTOS Y NURIA
CALDUCH ROUND TABLE MODERATORS.



PARTICIPANTS IN THE CONGRESS.



PROCLAIMING THE
WORD OF THE CROSS
IN A CHANGING WORLD.



Friday 24th September 2021

The wisdom of the Cross in the Charism of St Paul of the Cross for the Present and the Future of the World

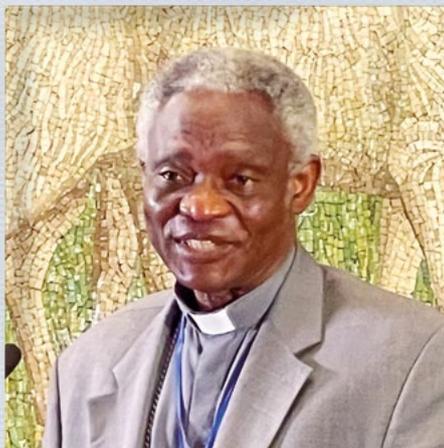
Thanks to Father Joachim Rego, Father Fernando Taccone and Father Ciro Benedettini, as well as to all those who, together with them, managed to launch the International Theological Congress in a period so complicated by COVID-19. Above all, thanks to Saint Paul of the Cross, who encouraged us to participate in this multi-ethnic and multi-lingual meeting, in person or remotely. Now, let the Crucified continue speaking to us and suggesting how we may face the new challenges that this world, undergoing constant transformation and change, places before us.



MOST REV. ARTURO SOSA ABASCAL
SUPERIOR GENERAL OF THE SOCIETY OF JESUS,
PRESIDENT OF THE UNION OF SUPERIORS.
GENERAL.



MOTHER MARIA D'ALESSANDRO
PASSIONIST SISTERS OF ST. PAUL OF THE
CROSS.



H. EM. CARD. PETER TURKSON
PREFECT FOR THE DICASTERY FOR
INTEGRAL HUMAN DEVELOPMENT.

THE WISDOM OF THE CROSS
IN THE CHARISM OF ST.
PAUL OF THE CROSS FOR
THE PRESENT AND FUTURE
OF THE WORLD



PROF. ROBIN RYAN CP
CATHOLIC THEOLOGICAL UNION
(CHICAGO, ILLINOIS)

A CHARISM AMONG
CHARISMS FOR A
CHURCH OPEN TO THE
FUTURE

PORT FOLIO



PROF. OCTAVIO MONDRAGÓN CP
SIMÓN BOLÍVAR UNIVERSITY
OF MEXICO CITY.

ST. PAUL OF THE
CROSS AND HIS
CONTEMPORARY
PROPHETIC CHARISM.



PROF. CRISTIANO MASSIMO PARISI CP
ISSR MATER ECCLESIAE (ANGELICUM).



THE MEMORY OF
THE PASSION IN THE
FOUNDING CHARISM
OF ST. PAUL OF THE
CROSS. ORIGIN AND
DEVELOPMENT.



MARCO STAFFOLANI, DANIELA MERLO,
OMAR TREJO Y MARTIN COFFEY.
ROUND TABLE PANELISTS.

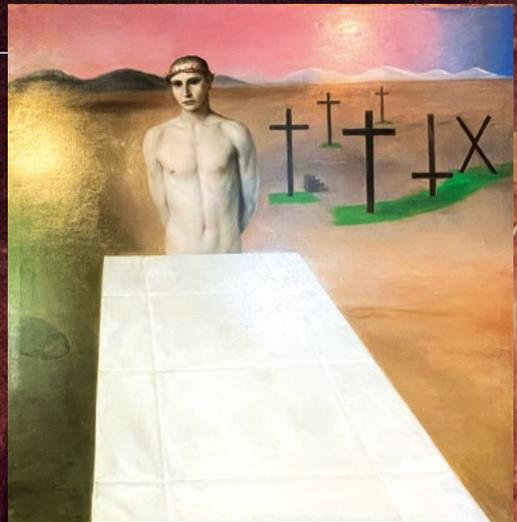


EUCCHARIST IN ST. JOHN LATERAN.



EUCCHARIST IN ST. JOHN LATERAN.

IN GRATITUDE
TO ALL THOSE WHO PARTICIPATED
AND FOLLOWED THE THEOLOGICAL
CONGRESS "THE WISDOM OF
THE CROSS IN A PLURAL WORLD "



"GLORIA"



PASSIONS

STAUROS EXHIBITION

GLORIA PASSIONIS: CONTEMPORARY SACRED
ART FEATURING THE PASSION OF JESUS CHRIST
DIRECTED BY GIUSEPPE BACCI.

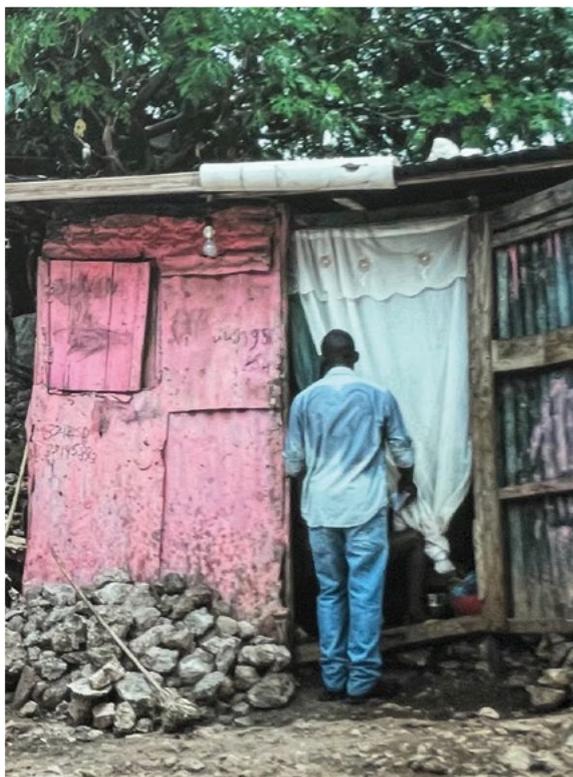
The exhibition Gloria Passionis integrates its message with the contribution of figurative-aesthetic language that continues the tradition of the Church which has always used the figurative arts to spread the message of the Gospel. Art involves the eye, the mind, and the heart-- *"beauty will save the world"*. However any message is insufficient if it is not incarnated, if it is not put into practice, lived, and witnessed +



FR. RICHARD FRECHETTE

This photographic exhibition features the activity of Fr. Richard Frechette, the Passionist priest and medical doctor, who for 35 years has been serving the poor, especially children, in the tormented country of Haiti. Recently, Haiti has been devastated by earthquakes and hurricanes; and the assassination of the president of the Republic has left it virtually leaderless +

THE EXHIBITION FEATURES THE PHOTOGRAPHS OF STEFANO GIUNDANI AND IS SPONSORED BY THE RAVA FOUNDATION.



Ha





i



ti



PASSIONIST LAITY OF BRAZIL IN TIMES OF PANDEMIC (PLCs)

JACKSON MAIOLI ALVARENGA, C.P.

Passionist Lay Communities are formed by lay men and women who wish to live the charism of the Passion of Jesus Christ in their specific mission, each one engaged in their own reality, family, ecclesial, professional, etc. Father Giovanni Cipriani, CP, Provincial Superior of the Province of the Exaltation of the Holy Cross, at the beginning of this year 2021 proposed that I could accompany the lay com-



munities, bringing them together to listen to them, promoting moments of sharing, prayer, and formation.

I, Fr. Jackson Maioli Alvarenga, CP, accepted the invitation having expressed my limitations at that time. We are living in a challenging time, under a pandemic from the corona virus which creates devastating situations for everyone; not only illness and death, but crises of every kind. However, it is a new time that demands of us, men and women of the Passion of Christ, new paths, new answers, or proposals, because the mission and proclamation of the Passion of Christ cannot stop, on the contrary, we are at a privileged moment to live our charism.

So, on February 5th, 2021, I began making contact with others through WhatsApp, bringing together members of lay communities

to think together about the steps to be taken. Of course, nothing replaces the richness of the face-to-face meeting, however, in times of pandemic, the way we found to get closer was using social networks and technology so that lay people could be together sharing their experiences.

Our first meeting was on February 24th this year; we began to get to know each other, share, pray and plan our journey. We decided as a unit that we will meet monthly to carry out the meeting as lay Passionists.

Lay people from both the Passionist men's and women's Provinces participate in this moment, it was clear that this group would not be organized around a set of regulations, but that it would be a meeting and sharing space.

Our meetings have been of great benefit and everyone considers this initiative positively. In this way, even though we are connected remotely, we can still share our following Jesus Christ, drinking of the charism of the Passion of Christ, being light in darkness, being salt flavoring the world. Although this is a time of death and illness for the world, our generosity and compassion are strengthened by our seeking in the Passion of Christ the most effective remedy for our ills, the ills of the present time +

we are at a privileged moment to live our charism.





SR MARÍA DALESSANDRO CP
GENERAL SUPERIOR

LIKE FIRE THAT REKINDLES FROM THE ASHES...

A LETTER TO THE SISTERS FROM THE GENERAL SUPERIOR,
SR. MARIA DALESSANDRO, CP

Dearest Sisters and young women in formation. We are still living the echoes of the experience of praise and gratitude that we had with the Jubilee celebrations of our 200th Foundation Anniversary and immediately after, our Aggregation to the Passionist Family. To these is added the commemorative year of the 100th Anniversary of our presence in Brazil and at present we are in the midst of the celebration of the 300th Anniversary of the Foundation of the Passionists, an event that closely concerns us because of our charismatic bond with the Passionist Family.

In this moment of grace, history is presenting us with yet another opportunity for reflection, praise and mercy.

Next year we will celebrate the 150th Anniversary of the Reactivation of the Congregation (September 14, 1872-2022) during which we will have the opportunity to reflect, meditate and discover how many marvels of graces the Lord has poured upon us through Sr. Crocifissa Tognoni and Sr. Pia Frosali, who did not give up when faced with the suppression of the community and who courageously, trusting in God alone, reactivated the Congregation, preserving, nourishing and incarnating the Charism of the Foundress in a new form.

When we think of our incredible and marvelous history, it is quiet natural to set dates to celebrate, to give thanks, but I believe that most importantly, we should be more concerned of the suffering that wounded the souls of our Sisters and the way in which they knew how to live it, give meaning to it and transform it into a new life. By making our own the words of Jesus on the eve of His Passion, we could comprehend the "silence of God" on the community suppressed by human ignorance.

To commemorate the 150th Anniversary of the Reactivation, we considered it appropriate to appoint a new committee made up of Sisters from the different Continents coordinated by Sr. Daniela, who will work together with the

General Government. This will be the Committee, in charge of the Jubilee celebration of the Reactivation:

Sr. Daniela Merlo (for coordination and historical references); Sr. Ana Lucia Lievore; Sr. Maria Antonella Scarpelli; Sr. Ange Kalaseki; Sr. Katarina Bangi; Sr. Anabella Reyes and Sr. Maria Deogenia Erispe (for the graphics).

The Committee, in coordination with the General Government, has already drawn up a program for this year. First of all, Sr. Anabela

(Nannette) has designed the logo based on a slogan already quoted in this circular letter and that will accompany us in all three phases. The general theme is centered on the biblical symbolism of the fire: ***Like fire that rekindles from the ashes...***

I have come to cast fire upon the earth; and how I wish it were already kindled! (Lk. 12:49)



✦ Founder Maria Maddalena Frescobaldi.

The logo is accompanied by a brief explanation that we are attaching to this circular letter.

The commemorative celebration is divided into three phases through which we wish to retrace, although concisely, the journey of the Reactivation based on the expressions of Sr Crocifissa, the main protagonist of this difficult historical moment. We want to make our own

her feelings, her faith and her courage together with her faithful companion, Sr. Pia. We pray that she may help us as we journey through this time with the same faith, the same fire and the same desire to sustain and help the Congregation in its present history.

The three phases were divided as follows:

1ST PHASE, 14 SEPTEMBER 2021-2022

It will be a preparatory year during which, on the 14th of each month, we will commemorate some of the events experienced by Sr Crocifissa and Sr Pia while they await the Reactivation. That is, we will remember those moments, starting from the suppression, in which they were able to read the will of God in the incomprehensible and difficult events. In fact, the theme that will guide us will be the one already indicated on the heading of the circular letter addressed by Sr. Crocifissa to Sr. Pia on March 18, 1867: *It seems that God wants us there... in Signa!*

2ND PHASE, 14 SEPTEMBER 2022-2023

This is the commemorative year during which we will praise God for the great gift of the Reactivation. In this year we will commemorate the first steps of the Reactivation. We will see that they were not easy and that the Sisters had to face new challenges and seek new ways of discovering and implementing the Will of God. Certainly the presence of Don Giuseppe Fiammetti constituted the most significant gift and a sign of divine blessing in this period. This year we will be accompanied by the expression addressed by Sr. Crocifissa to Maria Maddalena's son Gino Capponi on April 6, 1868: *If God helps me, as I hope, I will reactivate the Passionists, so greatly loved by the Foundress.*

3RD PHASE, 14 SEPTEMBER 2023-2024

The commemoration of this year will be carried out in the spirit of gratitude but above all in the commitment of personal and community life to a growth in the identity as consecrated Passionists and in the sense of belonging to the Congregation. We learn this from the Sisters of the "first hour of Reactivation" after the sudden death of Sr. Crocifissa. Encouraged by Don Giuseppe Fiammetti who, by God's will became the "Father", they all lived this "night" in the light of the Passion of Christ: *Let us move forward! Faith, Passion of Jesus and forward!*

We are certain that this will help each one of us to become Passionist consecrated women who are called to repair the breaches of sin and

to rebuild paths of hope to travel on the roads of the world. The Congregation still needs "living stones".

The three expressions will accompany us every year in all our initiatives.

I would also like to remind you that other important dates are also included in the heart of these celebrations:

✦ **On November 11, 2021** we will celebrate the 250th anniversary of the birth Maddalena.

✦ **On July 20, 2022** we will commemorate an event in our history, specifically the letter of encouragement sent by Pope Pius VII to Maria Maddalena in response to the Advises of 1822.

These events will be integrated into the preceding celebrations and the committee will prepare the materials for the Congregation. It is clear that each reality is also free to take other celebration initiatives and of course, to share them. What we will indicate are those common to everyone.

I would therefore like to communicate a number of initiatives that are being elaborated and will be sent to the entire Congregation as soon as possible:

✦ A Para-liturgy for the upcoming 14th of September, marking the commencement of the preparatory year.

✦ A series of common prayer intentions for the 14th of each month that will be accompanied with historical highlights.

✦ The novena to St. Paul of the Cross with which we will commemorate his "active" presence in our history.

✦ A time of prayer in preparation for the date of the birth-baptism of Maria Maddalena (November 11 and 12, 1771-2021) and the anniversary of the Pope's letter to the Foundress (July 20, 1822-2022).

✦ A more direct communication will be made with the Province of Addolorata and with the community of Signa, starting with the Institutions, for possible initiatives in the area.

I encourage all the Sisters and laity of the CLP to grasp the beauty and depth of these commemorative moments. It is about our history, the history into which our personal history is woven and acquires meaning. It is our DNA, our experience, and we are all responsible for it. It is essential that we pause, reflect and share, even

with simplicity, the “Passionist” values that flow from the events that we will encounter.

History is not simply about remembering dates, history is lived, it is about the life given and the price paid for that Life. Of our history, it is important to grasp the “fire” of love for the Charism that the Sisters of the Reactivation supported by Don Fiammetti, have nurtured in order to transmit it to future generations, to us. The Sisters of the Reactivation, in addition to the difficult moment of the Reactivation had experienced and accepted hard decisions in their regard and yet knew how to walk with courage and faith in the silent and providential action of God.

This is what the Lord asks of us today, in this complex time for the Church and humanity.

Pope Francis, addressing Religious, has affirmed several times that fidelity to the Charism does not require that it be conserved like a precious object in a museum. Authentic fidelity rather asks us to be open to the newness of the Spirit and to the new things that need to be done so that the gift of the Charism entrusted to us today may be incarnated, visible, and effective for us and for those to whom we are sent. It is clear that this also requires the ability to die to what may give us apparent security, but the lesson of the Reactivation is precisely this: if Sr. Crocifissa and Sr. Pia had not had the courage to die to the past in order to open themselves to the newness of the Spirit, the Congregation would no longer exist and we would not be here today to praise and thank for this history of grace.

I wish each one of us the gift of conversion and openness of heart so that this history of grace may continue to be a sign of mercy of the Crucified Lord and of Our Lady of Sorrows for humanity to whom we are sent.

Greetings and fraternal embrace on behalf of the Sisters of the General Council.

THE MEANING OF THE SLOGAN AND THE LOGO OF THE JUBILEE OF THE REACTIVATION.

The slogan that will guide us through the next three years is centered on the image of fire. The Word of God from the very beginning of the Old Testament refers to fire with a series of multiple meanings. Starting from the flaming sword of the Archangel Michael that guards Eden, we can recall the fire of the burning bush contemplated by Moses, the pillar of fire that guides the people of Israel towards the Promised Land, the burning fire that burned with zeal the young Jeremiah... to the fire of Pentecost.



Even Jesus in his teaching uses the image of fire and once points to it as a symbol of His imminent Passion as recounted in Lk . 12:49-50: “I have come to cast fire upon the earth; and how I wish it were already kindled! But I have a baptism to undergo, and how distressed I am until it is accomplished!”

In the vehement desire of Jesus to carry out the plan of the Father, we read again the ardent desire of Sr. Crocifissa Tognoni to carry out the plan of the Reactivation, as she had written to Gino, son of Maria Maddalena, on April 6, 1868, two years after the suppression: “If you go, as usual, to visit the mortal remains of my beloved and dear Foundress, tell her that if God helps me, as I hope, I will reactivate the Passionist Sisters so greatly loved by her”.

It was this fire that guided Sr. Crocifissa to face trials, difficulties and humiliations in order to reach the goal of Reactivation. The Lord pointed out to her the new land to which she was to go, Signa, and placed beside her a faithful companion, Sr. Pia with whom she shared a burning zeal for the Crucified One and for souls. And on the highest mountain of Signa, at Castel di Signa, the Passionists guided by her, set up their new home: the Mother House from which the new adventure of the reactivated *Passionist Sisters of St. Paul of the Cross* begins.. The flame of the *memoria passionis* rekindles from the ashes and becomes light, hope and mercy for the world, signified by the multicolored flame. **Today is fire entrusted to each one of us +**



ROZ SALTER

RECOGNIZING THOSE WHO PROMOTE THE PASSIONIST CHARISM

ST. PAUL OF THE CROSS RETREAT CENTER DETROIT, MICHIGAN

I witness over and over again how so many have developed a love and appreciation for the Passionist charism at St. Paul of the Cross.

Nine years ago, I found my way to St. Paul of the Cross Retreat Center. Although I was not yet familiar with the Passionists, the center quickly became my new work home. I actually enjoyed going to work and ensuring the cleanliness of the center was at its best. Each and every day, I was increasingly

drawn to the Passionists and wanted to know more about them and their mission.

Perhaps much of the draw had to do with my upbringing. With 7 brothers and 3 sisters, our parents led by examples, teaching us to be



✦ St. Paul of the Cross Retreat Center in Detroit

loyal to the Sacraments, pray often, forgive often, work hard, respect and be kind to others, always be a good sport and, mostly, love Jesus. God gifted me with an awesome and loving family which has grown in numbers as marriages took place and kids were born, including my beautiful daughter. We get together often.

We have fun, we party, there is always music involved and, within each of our hearts, there is a deep love for each other and for Jesus.

So, it seemed natural that I felt so comfortable in the Passionist environment where I am surrounded with people who exemplify hospitality, compassion, kindness, appreciation, humbleness and humor. Yes....humor. Who doesn't love to laugh? I believe it to be just one more reason why so many are drawn to the Passionist charism. Yet, their mission, "To keep alive in the world the love of Jesus Crucified as seen in His Sacred Passion" seemed a bit complex to me. But then I learned that the Passionists make a special promise to promote the memory of the passion of Jesus by word and deed. This, I could put into practice.

We are graced with many local Catholic high schools sending groups of their students to perform Christian Service. After hours of hard work, we go to the chapel and reflect upon the crucifix. After a few moments, I point out that Jesus is in the midst of His suffering, yet He is not angry or condemning, He simply exudes love. Why? Because of His sacred and unconditional love for us. In turn, He asks that we love and serve in His name, just as they did today for us. Some students may just have enjoyed the day away from school, but I believe that at least a few of them truly did see the Passion of Christ Crucified. It is extremely moving!

I witness over and over again how so many have developed a love and appreciation for the Passionist charism at St. Paul of the Cross. When asked why, the most common response is, "*Because I love this place.*"

I recently found a note of reflection in my mom's belongings. It was written by my dad when he was on a retreat back in 1949, a month before they were married. I felt a direct connection to heaven, especially when I saw that it was written on stationery from St. Paul of the Cross ✦

CELEBRATIONS OF THE THIRD CENTENARY IN BRAZIL

ON THE OCCASION OF THE PASSIONIST JUBILEE.



FAUSTO SILVA BARROS, C.P.

APARECIDA SHRINE

On September 3 and 4, 2021, the Passionist Family of Brazil went on pilgrimage to the National Shrine-Basilica of Our Lady, Nossa Senhora Aparecida. The occasion was the Jubilee commemorating the 300th Anniversary of the founding of the Passionist Congregation. Those taking part in the pilgrimage were the Religious from the two Passionist Provinces in Brazil (Gethsemane and Exaltation of the Holy Cross), as well as representatives of the Passionist Sisters of St. Paul of the Cross, and Passionist laity.

On the evening of September 3, there was a guided visit to the National Shrine. This visit provided the Religious with an opportunity to study more closely the symbolism displayed throughout the sacred space of the Basilica. The history of the Our Lady's apparition was also further explored.

+ During the visit, the religious learned a little more about the meaning of the different signs and symbols that make up the Basilica of Nossa Senhora Aparecida, the interior rooms, the chapels and all its sacred space, as well as a little more about the history by Nossa Senhora Aparecida.



On the morning of September 4, there was a dialogue on the theme of the Jubilee, To Renew Our Mission; leading the conversation was Dom Amilton Manoel, CP, bishop of the Guarapuava diocese. Beginning with the invitation which Pope Francis has been offering the Church and our Congregation, Dom Amilton CP, spoke about our call to mission at the present time. He highlighted most clearly the importance of living the Congregation's charism in its personal dimension, and he focused on the call which is made to every religious: "The Founder's charism, lived,

communicated and shared across the span of history, is converted into the congregation's charism. In the religious consecration, the

Consecration is for mission and mission arises from consecration.

religious receives the "founder's charism" together with the community. Without a charismatic awareness, it is not possible to identify a specific mission. The consecration is for the sake of the mission, and the mission arises from the consecration (*Vita Consecrata*). The Founder, the Superior, are not the exclusive interpreters of the charism; each religious is the founder of the new foundations (*New Wine in New Wineskins*)".

The Passionist Religious, Fr. Francisco das Chagas and Fr. Alex Favarato, took part in the Shrine's television program, "Saturday in the Shrine". They spoke on the importance of the





celebration of the 300th Anniversary of the Passionist Founding for all of the Passionist Family. The program was aired live by the Aparecida Communication Network, and the video is accessible on-line.

At 6 p.m., the Jubilee Thanksgiving Mass was celebrated with Dom Luiz Fernando Lisboa, CP, presiding. Archbishop Dom Luiz is bishop of the diocese of Cachoeiro do Itapemirim; concelebrating the Mass with him was Dom Amilton Manoel, CP, and the Provincial Superiors, Frs. Giovanni Cipriani and Leudes Aparecido de Paula. Additionally, a large number of Passionists concelebrated. In his homily, Dom Luiz spoke on the passion which Passionists have for the Crucified Christ because they see in Christ the greatest work of God's immense love for all of humanity. In summarizing the Passionist charism and spirituality, he said: "In gazing on



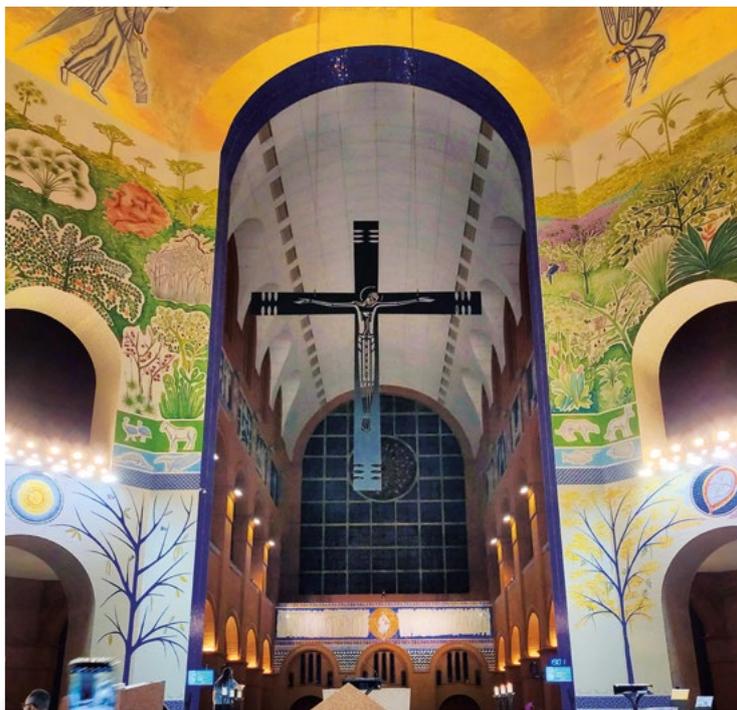
the Crucified Christ, the Passionist is sent to join those who are suffering, and to show that God loves us and has not abandoned us. If we wish to go out to our neighbor, if we wish to help him or her, we must be in communion with the Father".

Referring to the day's gospel (Mk 7,31-37), Dom Luiz reflected on the gesture Jesus used in healing the man who could not hear and had an impediment in speaking: *By touching the man, and by saying "Ephphatha!", Jesus expresses His desire that the man become a disciple, a missionary. We should ask Jesus for these three verbs: to see, to hear, and to speak. Jesus wishes to overcome all barriers, he wants inclusion, he wants the dignity for all, and he does not want anyone to be left out..* Finally, Dom Luiz invited all to accept the proposal made from Christ's Cross: *Today we have been called to take a*

**Do not fear the Cross!
Let us have hope,
let us trust in the
Resurrection.**

step forward. We are not only to praise Jesus, but accepting the proposal he offers us. We have been called to proclaim Jesus and to denounce everything which runs counter to the Father, everything which is contrary to his teachings. [...] To go to Jerusalem means to have no fear, it means to denounce, it means not fearing the Cross. We, today's Passionists, offer this message to Brazil: Do not fear the Cross! Let us have hope, let us trust in the Resurrection. However, we cannot arrive at the Light without going by way of the Cross. The Cross of Jesus is redemptive, gives life, and invites us to be his missionary disciples.

Let us praise God for the vocation and the life of the entire Passionist Family. Let us seek the intercession of the Virgin Mary, the Mãe Aparecida [Mother Aparecida], so that we may respond to the call of the Gospel and of the Cross of Christ in the midst of those being crucified in our own time; may we respond always to the call to Renew Our Mission +



+ In his homily, Dom Luiz spoke about the Passionist passion for the Crucified Christ, which reveals in Christ the greatest work of God's immense love for the human family.

BASILICA OF THE DIVINE PAI ETERNO

On Saturday (May 8, 2021), a Mass commemorating the 300th anniversary of the founding of the Passionist Congregation was celebrated at the Shrine-Basilica of Divino Pai Eterno, Trindade, Goiás, Brazil. The celebration was attended by devotees of the Divino Pai Eterno and parishioners from the Passionist Parishes of Nossa Senhora Aparecida (Goiânia-GO), Nossa Senhora Aparecida (Luziânia-GO) and Santa Cruz (São Luís de Montes Belos-GO). The Eucharist was presided over by Dom Washigton Cruz, CP-

Sons of one father, we walk together in a universal solidarity that does not allow indifference.

Metropolitan Archbishop of the Archdiocese of Goiânia-GO. In his homily, he emphasized the joy in celebrating the 300 years of the Passionist Congregation, of which he is a member: “We did not reach to this altar, today, with only a few events in the process. We bring the totality of our lives, with its short or long itinerary, walked with strength and perseverance: the fraternal company, the charisma, the mystique, and the mission that sustain our lives. For all of

this, more formative for me than the words of a homily, I hope that the murmur of my poor words be transformed into a prayer of praise to God”.

Making a parallel between the Passionist Charism, founded by St. Paul of the Cross, and the current situation of the pandemic, the archbishop stressed, recalling the message sent by Pope Francis to the Superior General on the occasion of the Jubilee: “*The pandemic brought to the terrain of our lives two words: solidarity and indifference. In fact, sons of one father, we walk together in a universal solidarity that does not allow indifference. In the same Pope Francis’ message, he says: “Do not tire of accentuating your commitment to the needs of humanity. This missionary calling is directed above all towards the crucified of our age – the poor, the weak, the oppressed and those discarded by many forms of injustice”. We read and hear every day that the health and social crisis can only be overcome by the exercise of solidarity that becomes visible through concrete gestures and solicitous attention. Our communities will have to be more and more merciful, compassionate, interventional, solicitous, generous, inclusive and proactive in love.*”

Present at the Eucharistic celebration were the Provincial Superior Fr. Giovanni Cipri-





Moments of the celebration presided over by Monsignor Dom Washigton Cruz, CP, with the Centennial Icon for the image of Saint Paul of the Cross.

passio



ani, CP, and the Passionists priests: Frs. Jackson Maioli, CP; Wesley de Souza, CP; Wanderlan Gomes, CP; Denilson Rodrigues, CP; Severino Alves, CP; Felipe Tubertino, CP; Tarcílio Maia, CP; and the Passionist Novices of the Configuration of Jesus Crucified. Also, the Redemptorist missionaries: Fr. João Paulo Santos, CSsR - Rector of the Basilica of Divino Pai Eterno and Fr. Sidney Martis da Silva, CSsR.

On the occasion, the Rector of the Shrine-Basilica, Fr. John Paul, CSsR, in name of the entire Redemptorist Congregation, offered to the Province of the Exaltation of the Holy Cross an image of the Divino Pai Eterno. The Provincial Superior, Fr. Giovanni Cipriani, CP, offered to the Shrine-Basilica as a mark of this celebration, a print of the Jubilee Icon of the Passionist Congregation.

The celebration was broadcast on TV Pai Eterno and Rede Vida nationwide. Our gratitude to the Redemptorist Missionaries and to the entire Archdiocese of Goiânia for their welcome and for praying together with us on this date, which is so important for our entire Congregation +

Jubilaeum
Thank
you
BROTHERS





ALESSANDRA TORRETTA

INTERNATIONAL THEOLOGICAL CONGRESS

On Friday, September 24, the Fourth International Theological Congress, presented by the Passionist Congregation, was brought to conclusion. The Congress was a feature of its Jubilee celebration which marks the 300th anniversary of its founding. The previous Congress was held in 1994.

This year's Congress, entitled "*The Wisdom of the Cross in a Plural World*," filled four days against the background of Rome and the Pontifical Lateran University. There were more than a hundred scholars present who participated in addresses from the Aula Magna and in language group sessions. It was a fully representative pluralism. For those unable to take part in person because of Covid-19 protocols, there was live-streaming available, and translators who made it possible to follow the presentations which were being offered from sites around the world. Artistic media enriched the occasion through a photographic exposition and an art gallery, both representative of the theological theme. Maestro Mons. Marco Frisina, director of the Choir of the Diocese of Rome, took his choir to the nearby Basilica of Sts. John and Paul, to provide a concert of sacred music themed by the Passion. This Basilica is under the care of the Passionists on the Caelian Hill. Mons. Frisina again provided the choir and music for the closing Mass of the Congress which was held at the Lateran Basilica.

The conferences provided by the Congress expanded the perspectives of the individual participants. Although representative of various points of view and manifold content, the daily presentations on the topic of pluralism were focused on a single point: the One Crucified.

This focus was eloquently represented in that Aula Magna by a portable crucifix, one actually used by the first Passionists, who carried it with them during their preaching of local missions and to which they customarily maintained a dialogue during their sermons. This focus challenged each participant to consider his and her surrounding circumstances from the point of view of Christ Crucified, while extending that personal point of view to recognize also those who are crucified in the world so as to become ever more aware of Him.

It was both interesting and enriching to be able to listen to voices from every part of the world, voices from different cultures, and with diverse charisms; yet, all still converging around that Cross firmly rooted in each person's faith. It was a great example of respect and mental accommodation which, in these times, is not easy to maintain with the serenity and sincerity which were in the air throughout this event.

So, "*thank you*" to Fr. Fernando Taccone, to Fr. Ciro Benedettini, and to all who together have organized this incredible International Theological Congress in such difficult times; and with gratitude to St. Paul of the Cross who inspired you to collaborate for this multi-ethnic and multi-lingual gathering. Now, let us allow this Crucifix to continue to speak to us, to suggest ways that we may confront the new challenges which the changing and evolving world presents to us. Thanks to each person who took part in this experience because pluralism truly starts with the single and courageous individual.

And myself? What was I doing there? What did this experience mean for me? What urged my participation? I have known the Passionists for nine years. The Congress seemed to me to be the opportunity to discover what else I might derive from this Congregation, to validate my feeling a part of the Passionist Family; and an opportunity to meet with others who share and live the Passionist charism. I thought that I would spend my time in the Congress sitting in a corner, watching and listening, curious and





The laity participated actively in the International Theological Congress, as an important part that makes up the Christian community and the Church.



maybe even a little bored by the grand theological topics to be treated, seemingly so far removed from my own life. I had no idea what I should be expecting; I just hoped to get to know some other people, in spite of masks and social distancing! And that is what happened! My week was truly enriching and personally gratifying. I felt as though I were at the diocesan celebration of all peoples!

By being able to lodge at the Passionist Generalate in Rome, I was able to get to know people coming from all parts of the world: Spain, Mexico, Colombia, Argentina; but also Germans, Dutch, Irish, and Portuguese. There were religious from different parts of Italy, Franciscans, Xaverians, Salesians, Jesuits, young persons from communities I didn't know; and Africans who proved to be our new language mediators. There were very few Passionist Laity, perhaps without the means or the daring to come. However, I was able to work with Marika and the Amici di Gesù Crocifisso; and I met two lay women from Sicily.

I discovered that it was difficult to tell the theologians and the common people apart. These sublime minds are extraordinarily ordinary. During these five days, I touched the reality of living in community and living in plurality. Our community and our humanity acted like a great choir in which the individual voices become, precisely for their difference, an enrichment of the group. It is the diversity of voices in a choir which creates the harmony, making of so many voice, one heart. What it takes to create this unity is that there be a unity of intention and that the Crucified Christ truly be, as in this Congress, the unifying element in the heart. Thus, plurality becomes necessity, becomes beauty, becomes sharing—in order to widen one's own particularly limited perspective.

It was this vision that pushed me, in my smallness, to take part, to offer some interventions during the days of the Congress. Even my small point of view was able to be an occasion for reflection and of growth, for me and for

those who heard me. There were so many references to my interventions that I felt truly among my own family, a Christian family at whose heart is the Passion of Christ. For those who wished, being together saw personal encounters and sharing flourishing; after all, our liberty and our initiative are always fundamental for bringing about growth.

Although I am a lay person, and without any academic degrees, I found my "place" in this

In these five days I have experienced first-hand coexistence in community, in plurality.

rich, profound and engaging experience. The Spirit truly blows where it wills. In the light of this experience, I wish to remind us that in the time of St. Paul of the Cross the Passionists were called "*the Jesuits of the poor*" because they could convert an academic theology to a lived theology; from abstract to incarnate in daily life; to be found in the simplicity of ordinary actions. This is what the Passionists should continue to do, without diminishing their calling. The Passionist are right to continue giving witness, not only by words, but by simple community life, which may be fascinating to most people, but especially to the young today. The home life of young people is often without this "*caring for one another*" which shines through the apostolic communities which St. Paul initiated and which today we seek to reinforce.

March on! Success on your Jubilee celebration, which served as the occasion to live such a distinctive event, and which will be hard to forget on account of the faces and voices which I met in these four days. Thank you, Passionist Family!!!! †



ALESSANDRO CICILIANI, C.P.

HISTORICAL RESEARCH AND RELIGIOUS ARCHIVES

«By the expression historical archive of an Institute of Consecrated Life is meant the entire collection of documents and other writing (whether in hand-written or printed format) which were, over the course of time, set aside in an orderly fashion to demonstrate the activity by which that religious institute progressed toward achieving the finality of its existence».¹ The archive is not a operation which keeps custody of things; rather, it is an asset to be valued, first of all, by the one responsible for it (the archivist), and immediately thereafter, by the researchers who consult it. Continuity is the determining quality of an archive because it transmits the experience lived by a specific part of the People of God. For us, the Generalate Archive transmits the lived experience of the entire Congregation, dispersed in the world. Therefore, the rationale for the conservation of written texts lies in the maintenance of an historical *continuum histórico*.² The Generalate Archive is the storehouse of the memory of our Congregation as the Congregation continues to carry out its proper activity in today's world. The Archive can demonstrate the roots of the life of the Congregation; it reveals the various structural changes which followed on one another in times past, so as to make the present comprehensible, and open the door to future developments. The Archive is absolutely essential for grasping the Passionist Tradition if the Congregation wishes to renew our presence and mission in today's world. "The Archive is the storehouse of our memory, and memory is our identity",³ Our identity is built up from the memory which is kept in the Archive, and thus the Archive has a central role in a project which will revisit the past, and explore the present using concepts which may yet be unrecognized or unknown. An institution which would let its own past slip away, will only with great difficulty suc-

1. VACCA S., *L'archivio storico di un Istituto di Vita consacrata* in M. NARO, «Costruirsi sulla memoria», Trapani, Il Pozzo di Giacobbe, 2006, 43.

2. *Consegnare la memoria*. Manuale di archivistica ecclesiastica, E. BOAGA-S. PALESE-G. ZITO (ed.), Firenze, Giunti ed., 2003, 74.

3. SCHIRÒ G., *Costruiamo la memoria* in M. NARO, «Costruirsi sulla memoria», Trapani, Il Pozzo di Giacobbe, 2006, 130.

ceed in carrying out its responsibilities among specific social, cultural and religious human settings.

In the last fifty years, in the ecclesiastical environment, there has been a new, or better, a rediscovery of concern to protect archives, which are understood as a cultural asset which safeguards the historical patrimony of a particular entity.

The documentary patrimony resident in official and personal archives is a unique and irreplaceable asset because it is a specifically primary source for historical research on our Passionist life in general, and in particular. The patrimony which is preserved in our Generalate Archive is immense and of great value, in spite of the fact that there are various lacunae due to the removal of material. It must be emphasized that the documents in the archives are unique and irreplaceable. Unlike printed books, which are produced in great numbers, and in the case of loss or destruction, may still be found in other libraries, the original, written works kept in an archive cannot be replaced from a library. These are "the pages of our memory." We are under the obligation of guarding and transferring them to our successors; and they are likewise what historians should find when searching for the events of our past which will help to make ever more clear what is our identity and our mission. The purpose of historical research is to expand knowledge about a specific proposition which in a given moment may be controverted, confused, manipulated and distorted, often for personal advantage.

"Church History is a science at the service of the memory of the Christian people. Its meaning is not simply in the sense of collecting and safeguarding a memory, but even more so, in the sense of transforming the memory of the people with coherent discourse which is based on objective documentation and comprehensible discourse".⁴

The relationship between the historian and the archive is a complex and sometimes tor-

4. HOORNAERT E., *La memoria del popolo cristiano*, Assisi, Cittadella ed., 1989, 16.

mented one. It can generate diverse moods depending on whether the hoped for document is ever found, or whether it becomes an interminable waiting.

To begin to resolve any historical investigation, the sources are necessary since the human past can be reconstructed only through the documentary testimony which passed down to us from that time. As the great French historian Henri-Irénée Marrou (1904-1977) held, “*history is made with documents*”.⁵ It is clear, therefore, that the lack of documentation creates cavities which the researcher cannot fill except by proposing tentative hypotheses, or sometimes by an intuitive insight, in order to reach what is unreachable, the historical truth. There are times when what is missing is very little, it might be a letter which referred to a particular date, or an event, or a small fact which occurred, any of which could become the key to a mosaic of documents which until then did not lead to the resolution of a problem.⁶ In such a case, the irresolvable situation of missing documentation leads to the failure of the research because there is no other possibility of reconstructing the events in question. Unfortunately, all too often, the archival sources of our Congregation are extremely poor; that is, they offer only a single point of view. The documents may be few, and sometimes impoverished with regard to information. Has a historical awareness been lacking in our religious formation? We know that every written testimony is influenced by the person writing it; that is why comparison with other sources is needed, in order to approach the historical truth. Furthermore, sometimes the same document is interpreted differently because it is approached with differing questions in the mind of the researcher; that is why an event is never retold in the same way by two different historians. In our tradition, in the context of the history of an entity, this comparison is often lacking; it may be because of lacunae in the documentation, or it may be because of the lack of researchers. As a result, there is a cultural impoverishment which has certainly kept us from growing as persons, as religious, as communities, and as an Institute. As I was saying, the arrival at a historical truth is always a partial reality, transitory, personal, because it flows from the relationship between the individual researcher, with all of his life’s experi-

ence, and the document in hand.

We have an official body of documentation: books, circular letters, correspondence, various kinds of writing, which are found, or at least ought to be found, in the important archives, Generalate or Provincial. These are a unique asset for reconstructing our history. However, there is also another set of writings which are present in the personal files of the religious, in their own rooms, which should be passed on to these official archives because often they bring to light documents which become sources for research, providing a different point of view, a different “take” on a question, or on an event, all because of a personal letter from one of the religious.

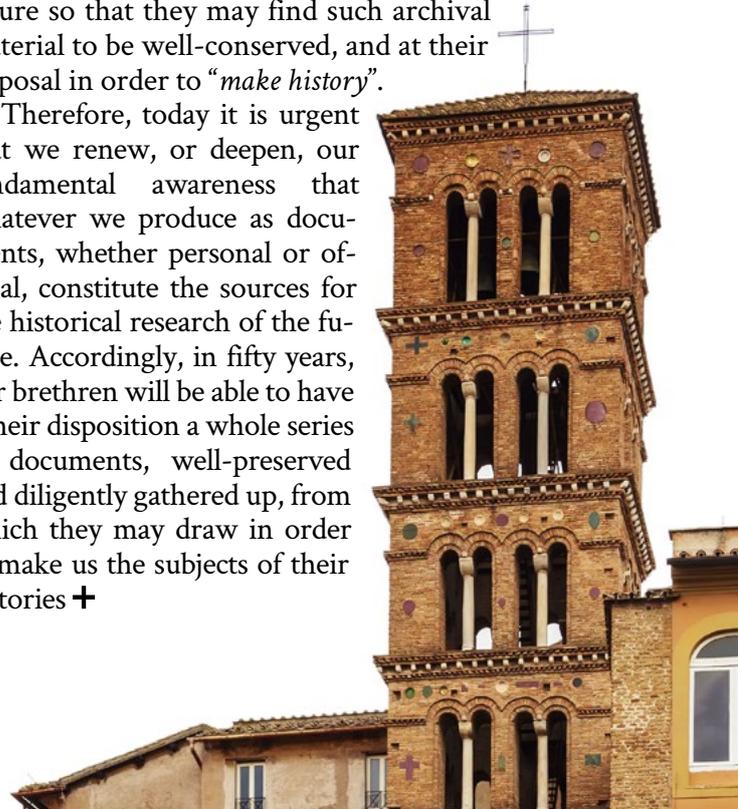
We must revive our archives from the contributions that can come from our personal files, first as part of the community archives, and then passing to the Generalate. We should help those who benefit from such material, and the individual religious who contribute it, to see that it is part of our very existence. To restore life to our archives means to consult them because they have an intrinsic vitality and validity. They are effective means of increasing our sense of belonging to the Church, and they evidence the commitment of our Congregation to labor in a particular territory.

To get to know our past is a benefit we give to our present and future. Today, we should be creating detailed documents; we need personal and local documents about the community, the Province, and the Institute. It is our duty, and our service, on behalf of the historians of the future so that they may find such archival material to be well-conserved, and at their disposal in order to “*make history*”.

Therefore, today it is urgent that we renew, or deepen, our fundamental awareness that whatever we produce as documents, whether personal or official, constitute the sources for the historical research of the future. Accordingly, in fifty years, our brethren will be able to have a their disposition a whole series of documents, well-preserved and diligently gathered up, from which they may draw in order to make us the subjects of their histories +

5. Cf. MARROU H. H., *La conoscenza storica*, Bologna, Il Mulino, 1988. Cap. III. “La storia si fa con i documenti”.

6. Cf. MARROU H. H., *La tristezza dello storico*, possibilità e limiti della storiografia, M. GUASCO (ed.), Brescia, Morcelliana, 1999, 46.



Professions Ordinations

JUNE 2021 - NOVEMBER 2021

TEMPORARY PROF.

Cl. Justin Durai Raj
PROV SPIR 06/27/2021

Cl. Elvin de Jesús Bidó Canela
PROV REG 07/03/2021

Cl. Daniel Cadet
PROV PAUL 07/03/2021

Cl. Adenald Fleury
PROV PAUL 07/03/2021

Cl. Edgar Jiménez Hernández
PROV REG 07/03/2021

Cl. Ismael Ramírez Sánchez
PROV REG 07/03/2021

Fra. Florensus Ade
PROV REPAC 07/09/2021

Cl. Yuvensius Adut
PROV REPAC 07/09/2021

Cl. Florensus Ajung
PROV REPAC 07/09/2021

Cl. Romanus Aryanto Nama Kelen
PROV REPAC 07/09/2021

Fra. Andreas Asianus
PROV REPAC 07/09/2021

Cl. Viktorius Baju
PROV REPAC 07/09/2021

Cl. Raymond Domingo
PROV PASS 07/09/2021

Cl. Yoseph Edelbertus Dua
PROV REPAC 07/09/2021

Cl. Hilarion Geri Parto
PROV REPAC 07/09/2021

Cl. Emanuel Katarino Mbeo
PROV REPAC 07/09/2021

Cl. Lorensius Lorensius
PROV REPAC 07/09/2021

Cl. Jerson Nuñez
PROV PASS 07/09/2021

Cl. Rafael Rafael
PROV REPAC 07/09/2021

Cl. Sekundus Septo Pigang Ton
PROV REPAC 07/09/2021

Cl. Archie Villain
PROV PASS 07/09/2021

Cl. Francis Xavier Văn Trí Cao
PROV SPIR 07/10/2021

Cl. Paul Văn Câu Nguyễn
PROV SPIR 07/10/2021

Cl. Peter Quoc Thang Nguyễn
PROV SPIR 07/10/2021

Cl. Peter Van Phúc Nguyễn
PROV SPIR 07/10/2021

Cl. Peter Minh Toàn Nguyễn
PROV SPIR 07/10/2021

Cl. Jonathan Ramos Torres
PROV PAUL 08/013/2021

Fra. Joao Manuel da Silva
PROV MAPRAES 09/04/2021

Cl. Marco Proietti
PROV MAPRAES 09/04/2021

Cl. Emmanuele Rastelli
PROV MAPRAES 09/04/2021

Cl. Daniel Drumiński
PROV ASSUM 09/14/2021

Cl. Artur Klucznik
PROV ASSUM 09/14/2021

PERPETUAL PROF.

Diac. André Martinho Correia
PROV MAPRAES 06/10/2021

Cl. Davide Costalunga
PROV MAPRAES 06/20/2021

Fra. Herman Yosef Bhau
PROV REPAC 07/09/2021

Cl. Vincent Roy Del Sol
PROV PASS 07/09/2021

Cl. Adrianus Dilan
PROV REPAC 07/09/2021

Cl. Marvin Raganas Luague
PROV PASS 07/09/2021

Fra. Albertus Rano
PROV REPAC 07/09/2021

Cl. Viktor Riyadi
PROV REPAC 07/09/2021

Cl. Kristianus Damianus Tepo
PROV REPAC 07/09/2021

Diac. Philip Ryan Donlan
PROV CRUC 07/11/2021

Diac. Fabrice Kezilawa Massa
PROV SALV 07/31/2021

Fra. Maciej Duda
PROV ASSUM 09/11/2021

Cl. Humberto Xavier Alves
PROV MAPRAES 10/17/2021

ORDAINED

DIACONATE

Diac. Daniel Agostinho
PROV GETH 05/16/2021

Diac. Julián Jaramillo Garcés
PROV SCOR 06/12/2021

Diac. Diego Fernando Reina
PROV SCOR 06/12/2021

Diac. Enrique Sánchez Luna
PROV SCOR 06/12/2021

Diac. Roberto Mejía Altamirano
PROV SCOR 07/16/2021

Diac. Fabrice Kezilawa Massa
PROV SALV 09/04/2021

Diac. Phillip Ryan Donlan
PROV CRUC 10/17/2021

Diac. André Martinho Correia
PROV MAPRAES 10/25/2021

ORDAINED

PIESTHOOD

Sac. Carlo Maria Romano
PROV MAPRAES 06/12/2021

Sac. Fransiskus Nong Budi
PROV REPAC 06/25/2021

Sac. Kelvin Chitanda
PROV MATAF 06/25/2021

Sac. Emmanuel Kasonde
PROV MATAF 06/26/2021

Sac. Luke Michael Bulley
PROV SPIR 06/29/2021

Sac. Manuel Alfred Morano Bayta
PROV PASS 07/05/2021

Sac. Mark Ian Pelino
PROV PASS 07/05/2021

Sac. Marcos Jorge Céspedes Colón
PROV SCOR 08/27/2021

Sac. Evesil Glody Ngiene
PROV SALV 09/04/2021

Sac. Antonio Baltazar
PROV GETH 09/19/2021

Sac. Pasqualino Salini
PROV MAPRAES 09/25/2021

Sac. Wilmer Geraldo Jaramillo
PROV SCOR 06/11/2021

Obituaries+

OB DORMIVIT IN DOMINO

APRIL 2021- NOVEMBER 2021

+ Sac. Fulgenzio Cortesi

DIED ON APRIL 6, 2021
AND WAS 84 YEARS OLD • PROV GEMM
VOTA NUNCUPAVERAT 3/12/1972

+ Fra. Clemente Cascio Ingurgio

DIED ON MAY, 27/2021
AND WAS 102 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 29/11/1940

+ Fra. Fortunato Petrella

DIED ON JUNE 6, 2021
AND WAS 76 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 17/7/56

+ Sac. Francis Keisuke

DIED ON JUNE 17, 2021
AND WAS 84 YEARS OLD • PROV MAIAP
VOTA NUNCUPAVERAT 9/22/1958

+ Sac. Luis de Celis Alonso

DIED ON JUNE 23, 2021
AND WAS 100 YEARS OLD • PROV SCOR
VOTA NUNCUPAVERAT 9/29/1941

+ Sac. Filippo Astori

DIED ON JUNE 28, 2021
AND WAS 77 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 9/8/1963

+ Sac. Ronald Corl

DIED ON JULY 3, 2021
AND WAS YEARS OLD • PROV CRUC
VOTA NUNCUPAVERAT 7/9/1959

+ **Sac. Makarius Dala Koli**
DIED ON JULY 11, 2021
AND WAS 38 YEARS OLD • PROV REPAC
VOTA NUNCUPAVERAT 7/9/2005

+ **Fra. Martin Denny**
DIED ON JULY 11, 2021
AND WAS 89 YEARS OLD • PROV PATR
VOTA NUNCUPAVERAT 9/2/1962

+ **Fra. Pietro Friso**
DIED ON JULY 23, 2021
AND WAS 95 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 10/1/1963

+ **Fra. Vincent McCaughey**
DIED ON JULY 30, 2021
AND WAS 80 YEARS OLD • PROV PATR
VOTA NUNCUPAVERAT 10/11/1955

+ **Sac. Cor Spruit**
DIED ON AUGUST 13, 2021
AND WAS 86 YEARS OLD • PROV SPE
VOTA NUNCUPAVERAT 9/4/1956

+ **Sac. Koldo Sarasola Larrarte**
DIED ON AUGUST 8, 2021
AND WAS 93 YEARS OLD • PROV SCOR
VOTA NUNCUPAVERAT 9/22/1958

+ **Sac. Isaías Rodríguez Herrero**
DIED ON AUGUST 22, 2021
AND WAS 97 YEARS OLD • PROV SCOR
VOTA NUNCUPAVERAT 7/1/1968

+ **Sac. Jorge Stanfield**
DIED ON SEPTEMBER 8, 2021
AND WAS 86 YEARS OLD • PROV CRUC
VOTA NUNCUPAVERAT 3/5/1961

+ **Sac. Massimiliano Martorelli**
DIED ON SEPTEMBER 15, 2021
AND WAS 87 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 10/28/1951

+ **Sac. Antonio Mannara**
DIED ON SEPTEMBER 22, 2021
AND WAS 52 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 9/15/1994

+ **Fra. James Johnson**
DIED ON OCTOBER 2, 2021
AND WAS 86 YEARS OLD • PROV PAUL
VOTA NUNCUPAVERAT 5/3/1959

+ **Sac. Timothy Fitzgerald**
DIED ON NOVEMBER 3, 2021
AND WAS 95 YEARS OLD • PROV PAUL
VOTA NUNCUPAVERAT 8/15/1950

+ **Sac. Felix Kialoi**
DIED ON OCTOBER 12, 2021
AND WAS 57 YEARS OLD • PROV SPIR
VOTA NUNCUPAVERAT 12/29/1990

+ **Sac. Gerard Glynn**
DIED ON OCTOBER, 10/2021
AND WAS 89 YEARS OLD • PROV SPIR
VOTA NUNCUPAVERAT 7/8/54

+ **Sac. Willy Ernest Cools**
DIED ON NOVEMBER, 11/2021
AND WAS 92 YEARS OLD • PROV SPIR
VOTA NUNCUPAVERAT 8/17/50

MONIALES ET SORORES DEFUN

+ **Sr. Seraphine Bermingham**
DIED ON JUNE 2, 2021
AND WAS 97 YEARS OLD • INST. SORORUM
SS. CRUCIS ET PASSIONIS D.N.I.C.
(ENGLAND)
VOTA NUNCUPAVERAT 1/1/1943

+ **Sr. Angela Maria di San Giuseppe
(Jacyra Leony) Bevervanso**
DIED ON JUNE 23, 2021
AND WAS 90 YEARS OLD • INST. SORORUM

PASSIONISTARUM A S. PAULO
A CRUCE (S. PAULO, BRASILE)
VOTA NUNCUPAVERAT 3/25/1958

+ **Sr. Valerie della Santissima
Trinità Mayo Modiri**
DIED ON JULY 10, 2021
AND WAS 50 YEARS OLD • INST.
SORORUM PASSIONISTARUM A S. PAULO
A CRUCE (TANZANIA)
VOTA NUNCUPAVERAT 9/8/1996

+ **Sr. Marie Gabriel de la Croix
Tanguy Sarzeau**
DIED ON JULY 23, 2021
AND WAS 89 YEARS OLD • INST.
SORORUM PASSIONISTARUM A S. PAULO
A CRUCE (BELGIO)
VOTA NUNCUPAVERAT 9/29/1959

+ **Sr. Viviana di San Giuseppe
(Maria Loreta) Di Claudio**
DIED ON AUGUST 8, 2021
AND WAS 91 YEARS OLD • INST.
SORORUM PASSIONISTARUM A S. PAULO
A CRUCE (ITALIA)
VOTA NUNCUPAVERAT 9/15/1958

+ **Sr. Natália de Nossa Senhora das
Graças (Cecília Santina) de Toni**
DIED ON AUGUST 16, 2021
AND WAS 92 YEARS OLD • INST.
SORORUM PASSIONISTARUM A S. PAULO
A CRUCE (GUARAITUBA, BRASILE)
VOTA NUNCUPAVERAT 11/22/1948

+ **Sr. Mary Regina Joseph**
DIED ON SEPTEMBER 11, 2021
AND WAS 99 YEARS OLD • INST.
SORORUM SS. CRUCIS ET PASSIONIS
D.N.I.C. (NORTHERN IRELAND)
VOTA NUNCUPAVERAT 1/1/1947

+ **Sr. Annette Kelly**
DIED ON SEPTEMBER 28, 2021
AND WAS 84 YEARS OLD • INST.
SORORUM SS. CRUCIS ET PASSIONIS
D.N.I.C. (IRELAND)
VOTA NUNCUPAVERAT 1/1/1956

+ **Sr. Carmel Comerford**
DIED ON OCTOBER 2, 2021
AND WAS 86 YEARS OLD • INST.
SORORUM SS. CRUCIS ET PASSIONIS
D.N.I.C. (ENGLAND)
VOTA NUNCUPAVERAT 3/22/1957

+ **Sr. Valentina de Nossa Senhora
das Dores (Adélia) Pardo**
DIED ON OCTOBER 13, 2021
AND WAS 94 YEARS OLD • INST.
SORORUM PASSIONISTARUM A S. PAULO
A CRUCE (S. PAULO, BRASILE)
VOTA NUNCUPAVERAT 2/27/1946

+ **Sr. Maria Cahill**
DIED ON OCTOBER 18, 2021
AND WAS 95 YEARS OLD • INST.
SORORUM
SS. CRUCIS ET PASSIONIS D.N.I.C.
(DUBLIN, IRELAND)
VOTA NUNCUPAVERAT 9/2/1947

+ **Sr. Paz de la Eucaristía
Torres Sarmiento**
DIED ON OCTOBER 28, 2021
AND WAS 70 YEARS OLD • INST.
FILIIARUM PASSIONIS D.N.I.C. ET
DOLORUM B.V.M. (ESPAÑA)
VOTA NUNCUPAVERAT 3/23/1974

+ **Sr. María Sagrario de la Santísima
Trinidad (Margarita) Ajona Cambra**
DIED ON OCTOBER 31, 2021
AND WAS 84 YEARS OLD • MONASTERIO
PASSIONISTARUM DE BILBAO (ESPAÑA)
VOTA NUNCUPAVERAT 6/30/1960

GENERALATE ARCHIVES PUBLICATIONS 2021

*Dizionario Passione di Gesù Cristo, A
CURA DI F. TACCONE, M. COLLU E C.
PARISI, VELAR, Gorle 2021.*

GIOVANNI ALBERTI, *Domani sarà grano.*
Laboratorio di spiritualità goretiana,
Palumbi 2016.

JESÚS M. ARISTIN (ED.), *Historia del
vicariato apostólico de Yurimaguas,
2020.*

ANTONIO M. ARTOLA, *Palabra interior
e inspiración de la Sagrada Escritura,
Verbo Divino, Estella (Navarra) 2021.*

CIPRIANI GIOVANNI, *O místico da paixão.
São Paulo da cruz e a congregação
passionista nos 300 anos de sua fundação,*
Belo Horizonte 2021.

CIPRIANI GIOVANNI – *Ir. Luzia Daniela
da Trindade, Novena a Santa Gema
Galgani, filha espiritual da congregação
passionista,* Paulinas, São Paulo 2019.

CIPRIANI GIOVANNI ED ALTRI, *Novena a
São Paulo da cruz. Místico e apóstolo do
crucificado,* Paulinas, São Paulo 2019.

JEAN-CLAUDE DELION, *Exercices
spirituels Saint Paul de la Croix,* 2021.

ADOLFO LIPPI, *São Paulo da Cruz.
Evangelizador e místico, mestre de
santidade para hoje,* Belo Horizonte
2020.

LUIS TERESA DE JESUS AGONIZANTE,
*São Paulo da Cruz caçador de almas.
Fundador da Congregação Passionista,*
Paulinas, São Paulo 2020.

NORES PASKALIS, *Gaudium mundi nova
Stella Caeli. H'inno di san Pier Damiani
per i vespri in Assumptione Beatae
Mariae Virginis,* Tesi di Licenza, Roma
2021.

CRISTIANO MASSIMO PARISI, *La memoria
della passione nel carisma di fondazione
di san Paolo della Croce. Linee guida per
una ermeneutica,* EDB, Bologna 2021.

JOSÉ CARLOS PEREIRA, *Igreja missionária
nas casas e os desafios do mundo urbano,*
Paulus, São Paulo 2021.

30 lições sobre gestão paroquial,
Santuário, Aparecida 2021.

*Desejo de eternidade. Teoria do
autoconhecimento,* Idéias Letras, São
Paulo 2021.

Gestão pastoral, Loyola, São Paulo 2021.

*Serviços de altar: orientações para
agentes e equipes que servem o altar,*
Santuário Aparecida 2021.

Pastoral rodoviária, Scala, Goiânia
2021.

FERNANDO PIÉLAGOS, *Santa Gema
Galgani. Exemplo sublime de amor,*
Paulinas, São Paulo 2018.

LAWRENCE RYWALT, *Guida passionista
alla Basilica e al ritiro dei Ss. Giovanni
e Paolo, Roma 2021. (anche in inglese e
spagnolo)*

JUAN IGNACIO VILLAR, *Te prefiero,*
Gruppo Luis vives, Zaragoza 2021.

TITO P. ZECCA, *Abbazia san Giovanni
in Venere, Fossacesia. Preghiere notizie
storiche informazioni,* 2021.

passio



TOGETHER
WE CREATE
THE **PIB**



Share with us your news,
information, images, videos...
Contact us and send us your files to:
commcuria@passiochristi.org