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ADRIANO SPINA, CP

THE CATECHESIS OF THE HOLY FATHER

AS PRESENTED DURING THE WEDNESDAY AUDIENCES OF 2023

To appreciate the dedication that the Passionists should have toward the Pope, one must go back to the origins of our Congregation, to St. Paul of the Cross, who called for this appreciation. This article is an effort to contribute to the subject.

3 January 2023. Tomorrow is Wednesday. The Pope holds an audience every Wednesday.

How am I to describe the experience of being at this audience? Before writing anything down, a prayer is called for, because I hope to speak with simplicity about the aura of the supernatural which will be present in the Audience Hall of Paul VI tomorrow. Years ago, I accompanied a very devout but ailing woman to one of Pope John Paul II's audiences. As soon as we entered the Audience Hall, she was amazed to feel the same spiritual atmosphere that one feels before the shrine of Lourdes. Here, too, she felt the presence of the Madonna. In fact, many pilgrims travel thousands of miles just to listen to the Pope talk about Jesus. I remember during the time of Pope Paul VI, that Polish pilgrims arrived, often in rickety buses (it was during the Communist era), and apparent from their dress, with very little money in their pockets.

The purpose of their journey?

To hear an address by the Vicar of Christ, and to receive his blessing before returning to their homeland.

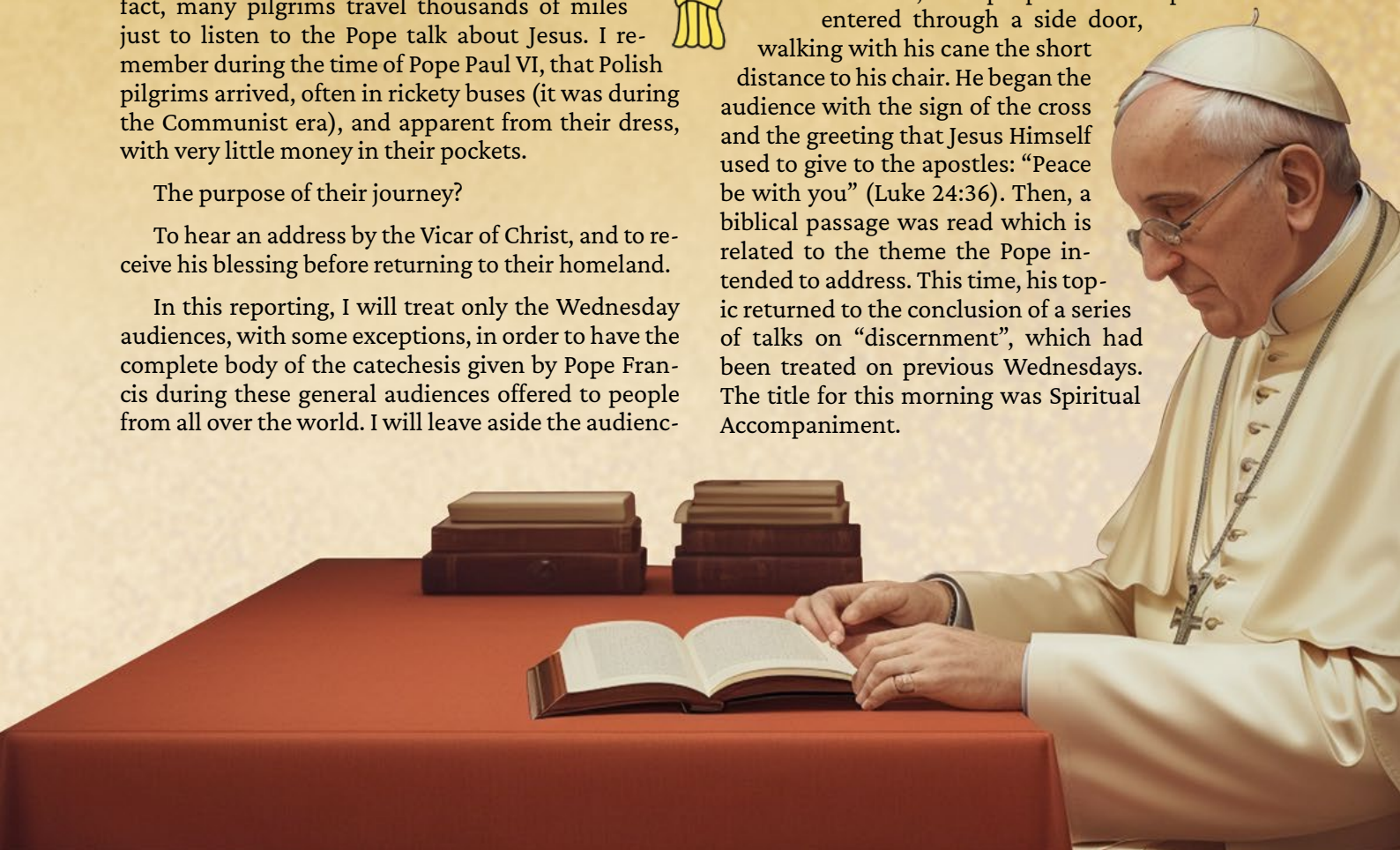
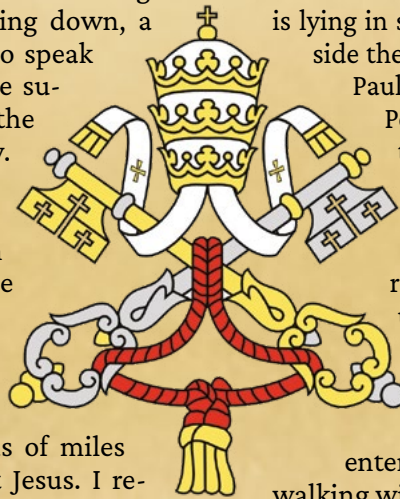
In this reporting, I will treat only the Wednesday audiences, with some exceptions, in order to have the complete body of the catechesis given by Pope Francis during these general audiences offered to people from all over the world. I will leave aside the audienc-

es reserved for professors, doctors, journalists, practically the entire realm of the human sciences, which, we must say, also need encouragement and guidance. In these notes, however, only the general public is represented.

4 January 2023. Wednesday Audience. Before entering the Paul VI Audience Hall.

I went to St. Peter's Basilica, where Pope Benedict XVI is lying in state. I have greeted many popes alongside their bier, from Paul VI to John Paul I, John Paul II, and now Benedict XVI. Now, before Pope Ratzinger, I cried. I thought about the moment of his resignation, the cost of that renunciation. Today, however, I saw him resting in peace, adorned with the papal insignia, awaiting the resurrection. So, I pray for him to intercede for us who are still on our journey.

I then went to the Paul VI Audience Hall, where there were about 6,000 people. The Pope entered through a side door, walking with his cane the short distance to his chair. He began the audience with the sign of the cross and the greeting that Jesus Himself used to give to the apostles: "Peace be with you" (Luke 24:36). Then, a biblical passage was read which is related to the theme the Pope intended to address. This time, his topic returned to the conclusion of a series of talks on "discernment", which had been treated on previous Wednesdays. The title for this morning was Spiritual Accompaniment.





A clarification is called for. Pope Francis' words are always focused on the moment; they do not resemble the mumbled Sunday sermons which many of us in the clergy tend to deliver to the faithful. The guidance that the Holy Father intends to offer is down to earth and realistic, and the people respond to it. Another important feature of his address is his deep voice, which, despite his age, remains quite like his initial resonant "buonasera" greeting after his election as Pope. After ten years, he has not lost his polish, and his invitation to the assembly of 6,000 people to listen to his words are immediately heeded.

A word about the voices of the Popes I have listened to: my first was John XXIII; then Paul VI, whose voice was not particularly strong but found strength in the power of his reasoning; John Paul II, whose voice was enriched with a baritone quality; and now, the deep tone of Pope Francis. As the au-

dience ends, the attendees leave with the sense of having received a gift in their souls.

As a priest, this topic of spiritual accompaniment touches me deeply because consecrated persons should have souls directed solely towards holiness, which also becomes the pinnacle of human perfection. The necessary means to achieve this goal is precisely spiritual accompaniment, otherwise our lives will become, with polite language, a waste of time, and with a more realistic and harsh expression, a big fraud.

The Pope, having remembered Pope Benedict, *his acute and gentle thought, begins his discourse about this accompaniment, of which we cite some passages here: How many times, in bleak moments, thoughts like this come to us: "I have done everything wrong, I am worthless, no-one understands me, I will never succeed, I am destined for failure", how many times it comes to us to think these things. False and*



poisonous thoughts, that the exchange with another [spiritual accompanier] helps to unmask, so we can feel we are loved and valued by the Lord for what we are, capable of doing good things for him....He or she who accompanies does not substitute the Lord, does not do the work in the place of the person accompanied, but walks alongside him or her, encouraging them to interpret what is stirring in their heart, the quintessential place where the Lord speaks. The spiritual accompanier, whom we call spiritual director – I don't like this term, I prefer spiritual accompanier, it is better – they say: "Fine, but look here, look here", they draw your attention to things that perhaps pass you by; they help you understand better the signs of the times, the voice of the Lord, the voice of the tempter, the voice of the difficulties that you are unable to overcome. Therefore, it is very important not to journey alone. There is a wise African saying – because they have that tribal mysticism – which says: "If you want to arrive quickly, go alone; if you want to arrive

safely, go with others", go in company, go with your people. This is important. In the spiritual life it is better to be accompanied by someone who knows about us and helps us. And this is spiritual accompaniment. A rich text, which if considered meditatively, brings one the most important gift which can be given to a human being, holiness.

8 February 2023. Wednesday audience.

I want to apologize for this unintentional interruption of the journal that has lasted almost a month. It has been due both to the COVID-19 pandemic, which fortunately is now greatly diminished, and to various commitments and temporary fill-in duties in the community and Generalate. Another concern is the ongoing war in Ukraine, where the Russian dictator wants to convert the sinful West and transform it by force. Conversion does not occur through force but through witness, such as the martyrdom of missionaries who, respecting

the freedom of others, offer the witness of their lives, leading to the conversion of others. This presidential leader is on the wrong track, along with his mentor, the Primate of the Russian Orthodox Church. Not too many years ago, the President of Russia was received by the Pope with all the honors reserved for a head of state. When the Pope gave him an image of the Madonna, highly venerated in Russia, he immediately kissed it with great enthusiasm, holding it close to his heart, which moved those present, but how that gentleman has changed!

The Pope's Wednesday audience. Following his visit to the Democratic Republic of the Congo (D.R.C.) and South Sudan, Pope Francis returned to Rome on February 5th. His address focused on this visit. He entered the Audience Hall with his cane for support, and stopped to greet those present. In the last years of his life, Pope John Paul II would twirl his cane, especially in front of young people, a gesture that would stimulate the crowd's enthusiasm. Pope Francis, very obviously, leans on his cane purposefully.

The Pope gave a special importance to his narrative of what he had witnessed in the D.R.C., particularly the many young people because Congo is a nation of youth, unlike the senescent Europe. Where there are young people, there is also the future. That's what emerges from the Pope's address of this day. Here are some excerpts: There was an exciting moment with Congolese young people and catechists in the stadium. It was like an immersion in the present, projected towards the future. Let us think of the strength of renewal that new generations of Christians, formed and inspired by the joy of the Gospel, can bring! I indicated five paths to them, to the young people: prayer, community, honesty, forgiveness and service. To the young people of the Congo, I said: your path is this: prayer, community life, honesty, forgiveness and service. May the Lord hear their cry that invokes peace and justice.

Then, in the Cathedral of Kinshasa, I met with priests, deacons, consecrated men and women, and seminarians. There are many of them, and they are young, because vocations are plentiful: it is a grace of God. I urged them to be servants of the people as witnesses of Christ's love, overcoming three temptations: spiritual mediocrity, worldly comfort and superficiality... invited them to let themselves be comforted by God's closeness, and to be prophets for the people, with the strength of the Word of God, to be signs of how the Lord is....

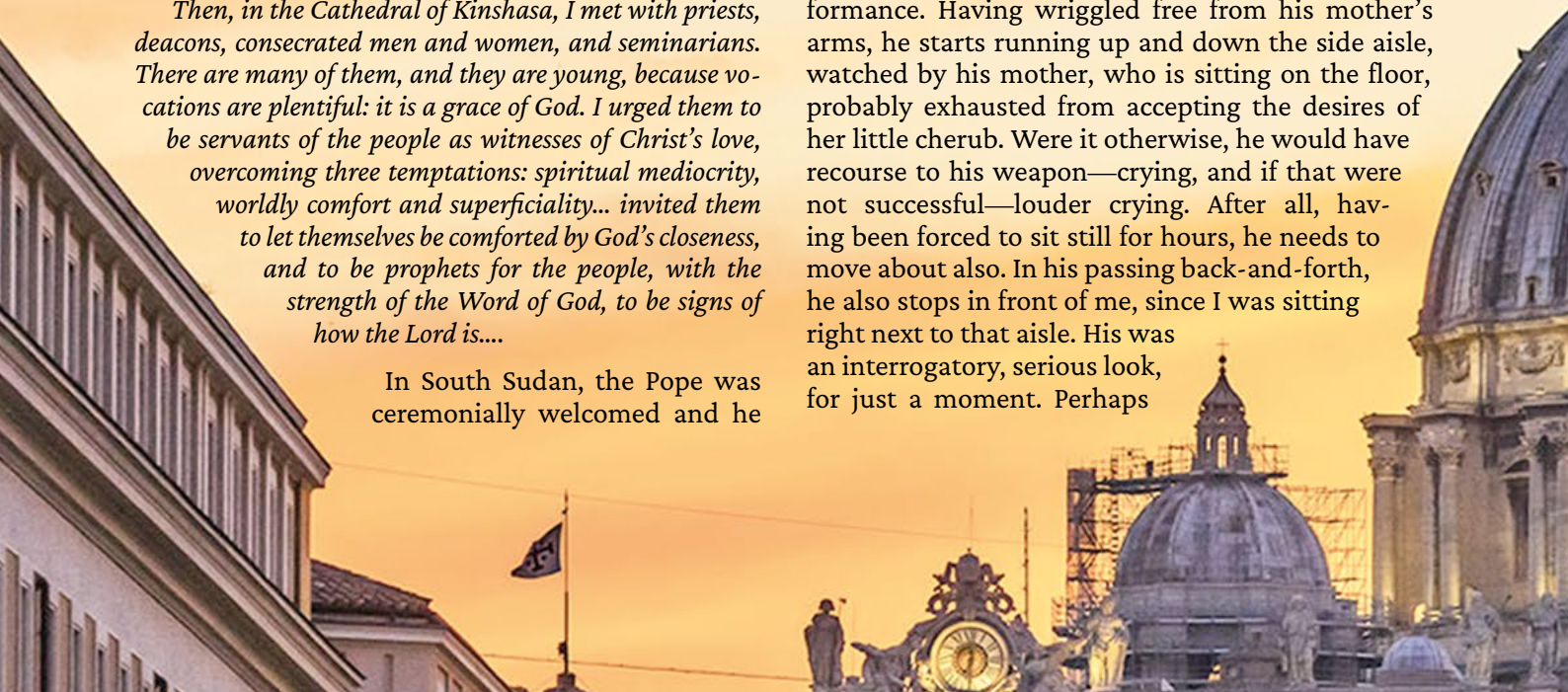
In South Sudan, the Pope was ceremonially welcomed and he

thanked the President of the Republic *for the welcome he gave us and for how he is trying to manage this path, which is not at all easy, in order to say "no" to corruption and to arms trafficking, and "yes" to encounter and dialogue. And this is shameful: many so-called "civilized" countries offer aid to South Sudan, and this aid consists of weapons, weapons, weapons, to foment war. This is a shame. And yes, pushing forward, saying "no" to corruption and arms trafficking, and "yes" to encounter and dialogue.*

15 February 2023.

The Wednesday Papal Audience. The Pope entered the Audience Hall at 8:57. The theme of his address was The Passion for Evangelizing. Here are some of his remarks: *Because evangelizing is not saying, 'Look, blah, blah, blah', and nothing more. There is a passion that involves everything: the mind, the heart, the hands, going out... everything, the whole person is involved with this proclamation of the Gospel, and for this reason we talk about the passion for evangelizing.* The Pope quoted the Markan gospel passage on the calling of the apostles: *He appointed twelve that they might be with him and he might send them forth to preach (Mk, 3:14).* Pope Francis dwelt on the words "might be with him". One cannot speak about Jesus if one has not first silently remained with the Lord in prayer, and one first fulfills the call to "remain with Jesus." The rest will follow; but if prayer is not the antecedent, we run the risk of simply jabbering about the Lord. Here is what the Pope says: Christ — the Gospel says — *"calls them to himself"* (cf. Mt 10:1). *The proclamation is born from the encounter with the Lord; every Christian activity, especially the mission, begins from there. Not from what is learnt in an academy. No, no! It begins from the encounter with the Lord. Witnessing him, in fact, means radiating him; but, if we do not receive his light, we will be extinguished....*

During the audience, another one present, a child of maybe five years of age, puts on his own performance. Having wriggled free from his mother's arms, he starts running up and down the side aisle, watched by his mother, who is sitting on the floor, probably exhausted from accepting the desires of her little cherub. Were it otherwise, he would have recourse to his weapon—crying, and if that were not successful—louder crying. After all, having been forced to sit still for hours, he needs to move about also. In his passing back-and-forth, he also stops in front of me, since I was sitting right next to that aisle. His was an interrogatory, serious look, for just a moment. Perhaps



Jesus used those innocent eyes to challenge me not to be superficial.

22 February 2023. Ash Wednesday.

The Papal Audience followed the imposition of ashes in the apse of the Vatican Basilica. The Archbishop, Cardinal Mauro Gambetti, was preceded by a large group of concelebrants. He was smiling as he greeted those present, who welcomed the blessing he imparted to those in attendance, mostly Vatican employees. I also participated in this assembly, and I felt it to be a great privilege to be able to stand next to the Tribune of the Chair, the venerated construction used in seventeenth-century processions and from which Bernini drew inspiration for this present-day bronze glory, depicting an extraordinary scenography. The central Chair of St. Peter is supported by clouds, with four gigantic historical figures of the Church at its feet, seeming to gesture upward toward the Chair and just as credibly gesturing in proclaiming the word of God. These four figures are doctors of the Latin and Greek Church, over five meters (15.5 feet) tall. Facing them, on the left, is St. Ambrose and farther back, St. Athanasius. On the right, there are St. Augustine and St. John Chrysostom. The four saints were giants among preachers. What is astonishing about these figures is the dynamic movement projected by these figures; they seem to be, at that moment, giving vent to their oratorical fervor. Athanasius with an open, dramatic hand cleaves the air, while the other bronze sculptures seem to shift their weight, in harmony with their energetic eloquence, using not only gestures but their entire bodies, to the point of twisting the torsos upon themselves. Surely, Bernini must have drawn upon what he observed in the Roman orators, speaking from public podiums, using grandiose language (loudspeakers had not yet been invented), and therefore exhibiting extraordinary voices intent on celebrating their perception

of truth. I am reminded of the words that Pope Francis spoke during his catechesis on the proclaiming of the Gospel at last Wednesday's General Audience: ... *evangelizing is not saying, 'Look, blah, blah, blah', and nothing more. There is a passion that involves everything: the mind, the heart, the hands, going out... everything, the whole person is involved with this proclamation of the Gospel, and for this reason we talk about the passion for evangelizing.*

From early morning, I could observe the great crowds which formed lines which would take hours to finally gain entry to the Pope Paul VI Audience Hall. The line began at the Piazza del Sant'Uffizio, entered through the Via Porta Cavalleggeri, and halted at the Porta del Perugino. Once the public had entered the Sala Paolo VI, each one felt rewarded for the long wait in line because the Hall offers those present a sense of a welcoming embrace in the concave seating before the stage, an effect of the design of Pier Luigi Nervi, the designer of the Audience Hall, which has a capacity of 12,000 persons.

Pope Francis introduced his catechesis on evangelization with a pause at the expression "baptism". In the Greek, it means "to immerse". This is how he began his address: *Dear brothers and sisters, good morning and welcome! In our catechetical itinerary on the passion for evangelizing, today we start from the words of Jesus that we have heard: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:19). "Go", says the Risen One, not to indoctrinate, not to make proselytes, no, but to make disciples, that is, to give everyone the opportunity to come into contact with Jesus, to know and love Him freely. Go and baptize: to baptize means to immerse; and therefore, before indicating a liturgical action, it expresses a vital action: to immerse one's life in the Father, in the Son, in the Holy Spirit; to experience every day the joy of the presence of God who is close to us as Father, as Brother, as Spirit acting in us, in our very spirit. To baptize is to immerse oneself in the Trinity.*

When Jesus says to His disciples — and also to us — "Go!", He is not just communicating a word. No. He simultaneously communicates the Holy Spirit, because it is only thanks to Him, thanks to the Holy Spirit, that one can receive Christ's mission and carry it out (cf. Jn 20:21-22). +



VINCENZO LA MENDOLA, C.Ss.R.

ALESSANDRO CICILIANI
THE CONCLAVE OF 1769
CLEMENT XIV AND THE PASSIONISTS







Eleven years after the publication by the “Centro Studi Antoniani di Padova” (2012) of the biography *Clemente XIV Ganganelli (1705-1774). Profilo di un francescano e di un papa (vol. I)* [Clement XIV Ganganelli (1705-1774): Profile of a Franciscan and a Pope (vol. I)], authored by the O.F.M., Conventual Franciscan Isidoro Gatti, and which is an indispensable starting point for historians studying the figure and pontificate of Pope Ganganelli, a new essay by Alessandro Ciciliani has emerged. It is published by Il Pozzo di Giacobbe, and included in the *oi christianoí* series, directed by Professor Sergio Tazarella; it is dedicated to the most mysterious, complex, and troubled of conclaves, that of 1769. Ex-

amined from various angles, that conclave remains to this day a debated topic due to its implications for the history of the Church and Europe on the eve of the French Revolution.

Among the authors who have dealt with this material through various approaches, Ciciliani, a Doctor in Church History from the Pontifical Gregorian University (2016), a young historian of the Congregation of the Passion, and a lecturer in the history of the modern and contemporary Church at the Redemptoris Mater Institute of Religious Sciences in Ancona, offers a noteworthy addition.

Ciciliani had already addressed this material during his study of

its historical context (2008-2009); now, he presents the result of his meticulous research, focusing on the conclave in which the Franciscan pope was elected. He is “Making good use of the new methodology for studying the modern era [...] for understanding the relationships between civil society and religious society” (Preface, p. 13).

Ciciliani probes in detail the dynamics of the Conclave: its origins (Chapter I), the factions (Chapter II), the three phases of development (Chapters IV, VI, VIII), introducing us to the motivations and the difficult agreements of the electors of Pope Clement XIV during one of the longest vacancies of the modern era.



The subject matter has been skillfully divided into thirteen chapters with a chronological progression; he describes the unfolding of the conclave, revealing what lay behind-the-scenes. Some material was unpublished, some was derived from first-hand testimonies, and includes some highly significant documentary sources: Cardinal Filippo Maria Pirelli's *Diary of Clement XIV's Conclave* (published in the *Archivio della Società Romana di Storia Patria* in 1963) and "the rich primary documentation, drawn from the Archivio Concistoriale Conclavi collection, which is held at the Vatican Apostolic Archive, and here published for the first time" (*Preface*, p. 12). That source provided the *Diary of*

the Council by Monsignor Muzio Gallo, the secretary of the same and "strangely" overlooked by historians, "but which instead provides first-hand elements to elucidate some key passages in the development of the Conclave" (p. 83) and which deserves special mention.

Through continuous reference to the documents which are helpfully cited in the text, the perspective of the protagonists emerges within the intricate web of power games between the European Bourbon and Habsburg powers, all concentrated on a single objective: the suppression of the Jesuits. This objective was simultaneously the subject of two distinct alliances within the conclave: the party loy-

al to the directives of Pope Clement XIII, namely the pro-Jesuit line, initially in the lead, and the faction representing the perspectives of European courts, gradually becoming the larger of the two due to the arrival of foreign cardinals. This shift is meticulously documented in the text, with a focus on the changes within the two factions and the influences that had shaped them. Of particular note among these influences is the visit of Emperor Joseph II to Rome, "the only sovereign to enter the Conclave," and his unusual reception within the Conclave (Chapter V). This broke from a traditional pattern that sought to exclude external influence on the electors, as he

influenced their perspectives with his moral and political weight.

As he follows, day by day, the unfolding of the Conclave, the author highlights the various candidacies that emerged, shedding light on the profiles of the candidates, their rise, and the appropriate degree of demythologizing their images (Chapter VII). As events slowly unfolded, alliances and positions began to surface among those who were interested in the well-being of the Church, and/or, the balance between various political forces.

Alessandro Ciciliani underscores how the election of the Pope was heavily manipulated and influenced by the Catholic powers, which had their representatives in the papal court. The cardinals, spokespersons for various European monarchs, were more loyal to the directives of their monarchs than to the well-being of the Church, allowing themselves to be guided by the policies of State, to the detriment of spiritual and pastoral motivations, which took a back seat.

The suppression of the Society of Jesus, as emphasized by the author, was the focal point of all the negotiations offered by the voices of representatives of the royal courts within the assembly, risking the side-tracking of internal issues within the Church that were calling for urgent solutions.

This work, supported by historical data, highlights the strategies employed by various cardinal electors to steer the selection towards a pope who, once elected, would ensure the elimination of the Jesuits, a “dramatic event” (p. 87), which would have guaranteed the political balance of Europe and the Church, according to the tenor of the Brief by which the Pope executed the suppression, which had been “forcibly extorted” from him (p. 90).

It is well-known that all historians who have studied the conclave in question have focused on the vexatious question of the suppression of the Society of Jesus, an issue that risked overshadowing all other matters, and creating the danger of reducing a pontificate that ob-

jectively had other implications for the life of the Church to a single, albeit pivotal, event. Ciciliani’s work highlights these other matters.

Focusing meticulously on the most relevant aspects of the phenomenon he investigates, he proposes, in his text, an interesting overall picture that harmoniously brings together two related themes: the biography of Ganganelli and the chronicle of the conclave that led to his election to the papal throne. Historical essay and biographical overview perfectly converge through the testimonies of contemporaries, assembled through a painstaking source selection, and analyzed within the context of the events that marked the history of Europe and the Church in the last part of the European 18th century.

As Ciciliani demonstrates, Ganganelli was not only the pope who suppressed the Jesuits. In fact, a few months after his election, he conferred juridical stability to the Congregation of Passion (Chapter XIII). His election, as confirmed by



historical Passionist sources, was foretold by Saint Paul of the Cross, already known to the newly elected pope and well disposed towards his Institute, to which he granted the long-awaited approval, fulfilling the dream and life-work of the old founder, who had been waiting for that recognition for 49 years; the Holy Father also granted them the use of Saints John and Paul on the Celian Hill (pp. 102-103) as the residence and headquarters of the Congregation's general government.

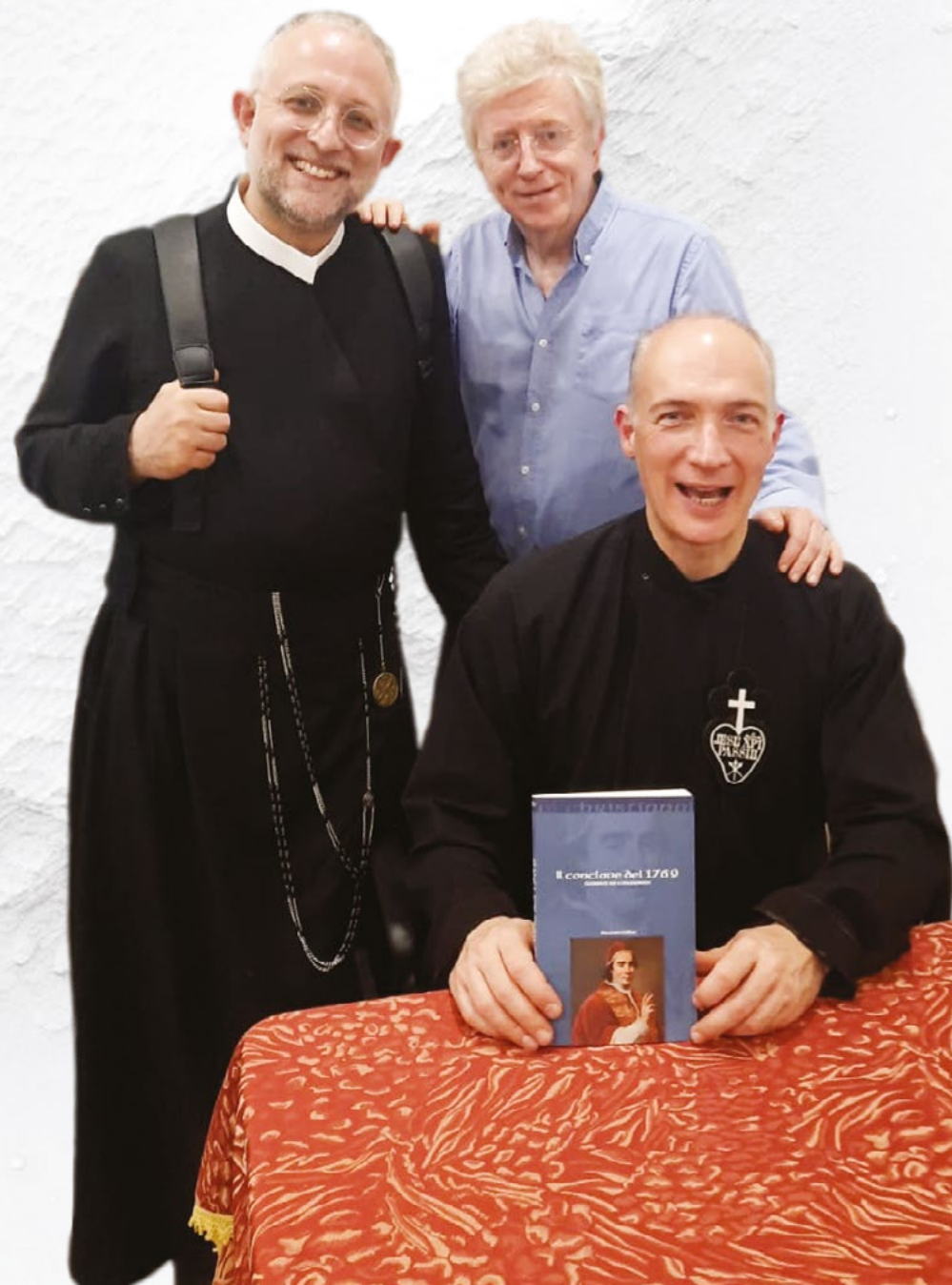
The esteem of the newly elected Pope towards the founder of the Passionists and their frequent meetings had given rise to a myth which attributed to Paul of the Cross some of the responsibility for the suppression of the Company of Jesus. Father Ciciliani's research debunks the myth, and provides us with the historical truth, clearly developed, and exposing it as a myth based on weak hypotheses and unsupported by documents (pp. 90-91).

Ciciliani's work, elegantly laid-out, meets the criteria of conciseness and, at the same time, comprehensiveness which is the norm in today's book marketing. The style allows a broader audience of readers to approach a complex and intricate episode in the life of the Church with greater ease; it avoids the format of classical treatises on church history, typically intended for specialists. This is the history of the Church, written for everyone, which rightfully can be counted among the texts for study and/or personal interest of the average reader.

The decision to include portraiture of Clement XIV and Muz-

io Gallo at the end of the volume (pp. 108 and 109) enriches the text with graphics, completing the series of collected documents. The annotated bibliography and the index of names make the work more easily accessible and give it a scholarly depth, as already demonstrated by the numerous footnotes.

We look forward to a wide distribution of this research by a Passionist historian, which takes its place as an important part of an understanding of a complex page in the history of the Church and some of its institutions. +



THE GOSPEL, SERIES TELEVISION, AND THEOLOGY



MARCO STAFFOLANI, CP

The title of Cristiano Massimo Parisi's work which we are considering, *Il vangelo ... in streaming, otto serie tv al vaglio della*

teologia (Città Nuova, Roma 2023, 156 pp., 16,90 euro) [*The Gospel ... Streamed: Eight TV Series under Theological Evaluation* (Città Nuova, Rome 2023, 156 pages, €16.90)], we find an unusual juxtaposition of the words "theology" and "TV series." They indeed evoke opposite settings; for example, sacred and silent places, or similar settings but with solemn chants in the background; and, on the other hand, a family's living room with armchairs and a TV with multiple speaker arrangements. Or, even more, the contrast between a theological lecture hall for academic specialists, and the chatting that takes place among the tv specialists who compare story-lines, and comment on the actors from the comfort of their living room.

ARRANGEMENT OF THE BOOK

The role of theology is not only to "assess" (it defends the truthful content that accompanies a person's faith, what we technically call *fides quae*), but it must also be "vigilant" about any new expressions that emerge in the history of a believing people, in order to "maintain every

good culture." Thus, Parisi's book takes shape as a practical model in which the tasks of assessment and vigilance are inter-related by both identifying the "seeds of the Word" (explicit and implicit), and interpreting these seeds theologically. The seeds are scattered throughout the story-lines and scripts of the eight works taken under consideration. These seeds are explicit when in the form of biblical references or opinions expressed by the actors about religion and the concept of God; they are implicit when addressing major existential themes, for example, when discussing the problem of evil, our tenuous hold on life, justice in society, the inner life of people, fundamental choices, and so on.

The greater effort for the text lies in interpreting these expressions of the human nature, which can be something both positive, pointing to the presence of a Divinity (immanent and/or transcendent; in history and/or beyond); and negative, remembering that human sin continues to be an expression of the freedom given (or conceded) by God, even if misused. It is obvious that this book can be used in catechetical contexts, especially for youth, for several reasons, which follow.

First, the book draws on very recent and widely diffuse material, certainly present in the minds of many who are following any series (in spite of evidence that "binge-watching" tends to make people forget the old for the new).

Secondly, the treatment of the plot and the manner in which a cinematic narration is seen in the light of theological texts/concepts, in spite of the frequent spoilers (intended to tantalize by portraying the highlights or heart of the series being reviewed) will encourage the read-





er to continue reading as the series unfolds (whether or not one has already seen the entire program). This reflection, an actual catechetical moment of discussion and reflection in the context of biblical insights, will overflow into daily life.

Thirdly, the easily understood language of the text commends it for use with all types of audiences, even for the benefit of more timid individuals, who might identify with the affectivity of the characters and stories presented; anyone would be able to express their thoughts on the series in consideration and its relationship with the Gospel without necessarily having to engage a prohibitively high level of film theory or take part in a film discussion forum.

Of the series under discussion in this book (listed alphabetically: *Dexter: New Blood*, *God Friended Me*, *Under the Banner of Heaven*, *The Ignorant Fairies*, *Squid Game*, *Tear along the Dotted Line*, *The Silent Sea*, *The Boys Presents: Diabolical*),

what struck me the most was the reflection on Zerocalcare's TV series, *Tear Along the Dotted Line*. In fact, the work is really an animated comic book rather than a series in the cinematic sense we are accustomed to. It deals with the juvenile world using the language, perhaps better described as slang, and typically Roman. Amidst dialogues that are sometimes surreal and risk self-referential ennui, the youths' express their discomfort in inhabiting a

world that is too work-focused, too boring, and too frustrating for them.

Parisi demonstrates how the key to partially, but not entirely, overcoming this existential discomfort is the feeling of being like a "blade of grass," the phrase Sara used in speaking to the protagonist Zero, to free him from his deepest anxieties, which had made him feel as though the world revolved (solely) around his choices. The image of the *blade of grass*, the precariousness/preciousness of life, is then connected by Parisi to the biblical context in which what is missing is revealed: the invitation from the sacred author to turn to the Creator who cares for everything, even the existential fragility of His favored creation, which is the human person.

I'd like to conclude by summarizing and rereading everything in the light of *Evangelii Gaudium* 115, which states: *Grace presupposes culture* (not only nature). This tells us how important it is to engage personally with these modalities, and others, which are "theological places"; and to reflect on the fact that the Holy Spirit never ceases to breathe into culture renewed and creative possibilities for encounter and conversion to the Triune God through an inner dialogue with all of humanity. +





Today's new digital information technologies offer various scenarios useful for evangelization and to manifest the presence of the Church in the digital world.

A variety of Catholic website platforms promote the faith and the Good News of the Gospel through interaction, cooperation, and exchanges with users. Examples are portals like CELAM, the Vatican, CCEE, countless blogs, X (Twitter), Facebook, social media platforms, and religious news agencies such as ZENIT, NOTICELAM, INFODECOM, ACIP-RENSA.

Communication is an interactive process that should lead people to the building of community in which communication produces communion and communion strengthens communication. The very act of communicating should be seen as representative of service, of giving, of mission, and of communion. Therefore, the role of communication must be strengthened in the areas of pastoral services, and in the diffusion of Catholic-inspired media so that they are appreciated as having a place in the Church's mission to evangelize.





The digital world: EVANGELIZATION IN THE NEW AREOPAGUS

Javier Solis, CP



The Church knows by experience that it is a network of networks; its universal communion expresses unity, fraternity, collaboration, and integration, all of which are basic elements in a network. This is its inherent nature; so, in this sense, there Christians should not have a problem with understanding and accepting what a social network is: unity, fraternity, and collaboration.

The synagogue, the church, the Areopagus, the town square, were places where communication took place. But distributing a message was difficult until the 20th century. The invention of Gutenberg's printing press in 1455, Marconi's radio in 1896, and, later, television in 1927 made it possible for messages to reach more people and in a more systematic manner, but still not quickly enough.

In the times of Moses and Israel's twelve tribes, if there was an urgent message or an emergency, they had to run, or ride, to the other tribe to ask for help; sometimes they arrived too late.

Today, with the arrival of the internet, a person can communicate in real-time from almost anywhere. Nothing replaces one-on-one communication, people talking to one other. We also know that nothing takes the place of the immediacy and breadth of information provided by the internet and social networks.

Christianity, in the last two decades or so, shied away from treating the Gospel on the internet. Even theological seminaries that used to disparage the internet now offer online, distance classes, just like any university, except for those courses which are called practicum.

The important thing is to communicate the message, even if unconventional means are used, and a clear example of this was the apostles. The key is for the message to be faithfully transmitted.

Acts of the Apostles (9:20 NABRE) says that Paul, the Apostle, having recovered from his blindness, *...he began at once to proclaim Jesus in the synagogues, that he is the Son of God.* Paul strives to convince those who once feared him that his faith has undergone a conversion. His message is radically inverted when he converts from being a persecutor of Christians to becoming the apostle of Jesus Christ to the Gentiles. His new message is both relevant and engaging.

Today, we must follow the example of the apostle Paul, convey-



ing a truthful and engaging message, one that is trustworthy.

One of the conclusions that Monsignor Lucio Ruiz (Secretary, Vatican Dicastery for Communication) shared at the Digital Synod (August 4, 2023/WYD) is the need to connect with young people and not-so-young individuals, who exchange content with thousands of followers and are open to various messages in the context of faith. In support of them, he said: *How not to embrace, how not to give importance to persons who willingly and with their hearts speak of the Gospel of Jesus every day; it cannot be that faith does not embrace them. If we do not embrace them, if we do not love them, we will be unable to make the heart of Christ present. It is a relevant and compelling challenge for the Church.*

The Church has never been afraid to embrace the historical and cultural transformations that have occurred. Today, the Church must embrace and welcome the digital reality in order to bring the Lord's message to digital networks with originality and creativity. It cannot simply repeat a sermon or homily, it cannot just cut and paste topics from the pontifical magisterium. The objective must be clear: to convey a message that touches people's hearts, and not to use digital space simply as a means of sharing large-format digital photocopies.

During the Day of Prayer held the year before at the Digital Synod of 2022, Monsignor Luis Marín de San Martín (Under-Secretary of the Synod General Secretariat) shared a valuable reflection, which I consider significant because it sheds light on and underscores what Monsignor Ruiz has just expressed. Quoting from the Digital Synod, 2022, Msgr. Marín de San Martín described how our journey into the digital world should be:



We must be at work: to evangelize within and out of the digital world. You are opening a door to hope. Many times, we complain that the Gospel, the Good News of Christ, doesn't reach people because we don't know how to connect with them where they are (especially with young people) and because we don't speak their language. Well, this is your beautiful challenge: to convey Christ in the digital world. But do it with determination, creativity, enthusiasm, and always act as Church — in it and from it. Don't be afraid of difficulties. Let yourselves be guided by the Holy Spirit and accept our support and backing.

Evangelization in the digital world, specifically in some TV series that are broadcast on digital platforms, can be effected if we pay attention to how the Gospel is already present in streaming programs. On May 16, 2023, at the Pontifical University of Saint Thomas Aquinas in Rome, Italy, Father Massimo Parisi formally introduced his book *The Gospel in Streaming: Eight TV Series under Theological Scrutiny*. His book is a reflection on eight series that are streamed on digital platforms.

- *Dexter: New Blood,*

- *God Friended Me,*
- *Under the Banner of Heaven,*
- *The Ignorant Fairies,*
- *Squid Game,*
- *Tear along the Dotted Line,*
- *The Silent Sea,*
- *The Boys Presents: Diabolical*

These series deal with the meaning of life, the reality of death, self-destruction, solidarity, fundamentalism, tolerance, lies, and the search for truth. Father Massimo Parisi has analyzed the dialogue in each of the noted series, by which he brings out the valuable human and divine messages they present, as understood in the light of the Gospel.

The President of the Pontifical Academy of Theology, Father Antonio Stagliano, also expressed his appreciation to the author of the book *The Gospel on Streaming: Eight TV Series Under Theological Scrutiny: Theology must enter into this artistic space-time and utilize its promising initiatives to help the Gospel repeat, in a new language being spoken today, the enduring and grace-giving truth of every generation: "God is always and only love, that's why people hope in the joy of eternal life." For this new initiative in theology, we can thank Cristiano Massimo Parisi and his laborious work in unraveling the "theological" contained in the human drama, which is interpreted from various angles in these eight television series.*

The testimony of Father Massimo Parisi should encourage us to continue our pastoral and intellectual work in favor of those who make up the Church; by developing digital media and platforms we can be present in the new digital areopagus. Part of our mission as shepherds is to guide children, youth, and adults in the proper use of the digital arena and bring the Gospel into today's digital world. +



JOACHIM REGO, CP

CONGREGAZIONE DELLA PASSIONE DI GESÙ CRISTO

CONVOCAZIONE OF THE GENERAL CHAPTER

CIRCULAR LETTER OF CONVOCAZIONE OF THE 48th GENERAL CHAPTER



My dear Brothers, Sisters and Friends in the Passionist Family,

Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone, and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.

Shortly before dawn Jesus went out to them, walking on the lake. When the disciples saw him walking on the lake, they were terrified. “It’s a ghost,” they said, and cried out in fear.

But Jesus immediately said to them: “Take courage! It is I. Don’t be afraid.”

“Lord, if it’s you,” Peter replied, “tell me to come to you on the water.”

“Come,” he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord, save me!”

Immediately Jesus reached out his hand and caught him. “You of little faith,” he said, “why did you doubt?”

And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.”

(Matthew 14:22-33)

REFLECTION

Jesus **made** the disciples get into the boat and go on to the other side. He **forced** or **compelled** them **to go**. They were not given a choice. They were compelled to take a journey together in obedience and trust of Jesus' order, but without his physical presence with them. The journey was to an undisclosed destination and unknown situation on *"the other side"*. However, along the journey the disciples encounter severe difficulties which leave them overtaken and paralyzed by fear. Trust is lost and fear takes hold of them, until they encounter the familiar presence of Jesus, their source of hope and life.

Since the last General Chapter in 2018, our Congregation has been on a journey of *"Renewing our Mission"*. It has been a journey marred by various difficulties which disrupted our plans and projects in the different parts of the Congregation. We can think of the global pandemic and its effects on the Congregation's jubilee celebrations; the war in Ukraine; the military coup in Myanmar; the violence and social disorder in Haiti; the political instabilities in Africa; the religious policies in China and Vietnam; the migration of refugees and asylum seekers through Europe, South and North America. We all know the different ways in which these 'storms' along our journey, including in our personal and community lives, have affected us. Yet, in these signs of our times and history, the Lord commissions and compels us to take the journey, to *"go on to the other side."*

How have we walked this journey? What has been our response to the 'storms' encountered along the way? Have we arrived on *"the other side"*? Will we ever reach there? What is our hope? Perhaps, arriving on the other side is not as important as the decision to accept the command of Christ to go, i.e., to let go of our comforts, to fold up the tents we have built, to make oneself available for the mission.

I would like to reflect and hopefully shed some light on our experience and the response asked of us by looking at the action and response of Peter in the Gospel story (Mt. 14: 22-33) when fear had taken hold of everyone in the boat and it seemed all hope was lost.

Peter had seen a lot during his time of journeying with Jesus; but he had never seen anything like what is related in this story: Jesus walking on the water. This attracted him so much that it seems he wanted it for himself. And Jesus was only too willing to offer it to him. "Come!" says Jesus.

But to reach Jesus, Peter had to step into the water – a crucial, but dangerous and risky step.

In order to take that step into the water, Peter had to step out of the boat where there was safety, company and security. He had to give up, let go of the boat and the security it provided. There was no other way for him to step into the water. It took courage and a lot of faith in Jesus for Peter to dare step out of the boat into the water. Without these, it would not have been possible.



So, Peter's step into the water was actually two steps: out of the boat and into the water. The boat offered safety, familiarity, company; it gave Peter security, but it was human-made security. The water, on the other hand, presented danger and risk, but it also offered security which was provided by the word of Christ: "**Come!**". So, when Peter took the risk and stepped into the water, he actually gave-up the human security and placed his security in the word of Christ. And that is the faith required which enabled Peter to do the unthinkable, i.e., walk on the water. "**But as soon as he felt the force of the wind, he took fright and began to sink.**" So long as Peter had his eyes fixed on Jesus, he had solid ground under his feet. But as soon as he disengaged them from Jesus, that firm ground turned into a watery grave.

Peter's actions teach us not to be afraid to take risks in faith, but to accept and trust in the word of Christ "**to go**", "**to come**", and to fight fear and distrust by not losing sight of, but by keeping one's eyes fixed on Christ.

As Passionists, we want to continue walking together along the missionary journey we have begun to "**the other side**" despite the difficulties encountered, without becoming stagnant and comfortably settled by building tents. We are called to confront our fears by taking risks in faith with our eyes fixed on Christ Crucified who is the source of our life and mission, in whom we find the power of God's Love and the mystery of Divine Wisdom.

CONVOCAZIONE OF THE 48th GENERAL CHAPTER

With this reflection and by means of this Circular Letter, **I hereby convoke on this 7th day of October 2023 the 48th General Chapter of our Congregation which will take place at the Retreat of Sts. John and Paul in Rome from 7th – 26th October 2024.** Please note, however, that a mandatory 3-days Pre-Chapter will be conducted from 4th – 6th October 2024 before the formal opening of the General Chapter. I, therefore, ask all the Capitulars and participants of the Chapter to arrive in Rome by 3rd October and depart from Rome after 26th October 2024.

MEMBERSHIP OF THE GENERAL CHAPTER

Membership of the General Chapter is defined according to Const. 129¹; Const. 130; Const. 159¹; and General Regulations 77¹.

The ex-officio members in accordance with Const. 129 are:

- the Superior General, who will also preside at the Chapter.
- the previous Superiors General.
- the General Consultors.
- the Procurator General.
- the Secretary General.
- the Secretary General for Solidarity and the Missions².
- the General Econome.
- the Provincial Superiors, Vice Provincial Superiors, and Superiors of the General Vicariates.
- the Presidents of the Configurations who are not major superiors³.

The delegates are elected as follows:

In accordance with Reg. 77: Each Configuration shall be entitled to one participant/delegate in the General Chapter for every 25 religious. After excluding the ex-officio participants, a sufficient number of delegates shall be elected in order to reach the above-stated quota. As far as possible, one delegate shall be a Brother. Those deprived of active and passive voice are not eligible to be considered.

The number of eligible religious in a Configuration must be determined at least one year before the celebration of the General Chapter, i.e. as at 7th October 2023.

According to official data in the hands of the General Curia, there are 1699 religious with active and passive voice as of 7 October 2023.

The 48th General Chapter 2024 will therefore be composed of 80 members, of whom 36 ex-officio and 44 delegates, distributed as follows:

- **Gen. Curia + former Sup. Gen.:**
12 members, all *ex officio*.

1) As modified by the 2018 General Chapter.

2) Position held by a General Consultor.

3) Currently 3 presidents of Configurations are not major superiors: CCH, CJC & PASAP.

- **CCH: 5 *ex officio* and 1 delegate to be elected** (of which, if possible, one brother).
- **CJC: 6 *ex officio* and 6 delegates to be elected** (of which, if possible, one brother).
- **CPA: 4 *ex officio* and 4 delegates to be elected** (of which, if possible, one brother).
- **MAPRAES: 1 *ex officio* and 13 delegates to be elected** (of which, if possible, one brother).
- **PASPAC: 7 *ex officio* and 10 delegates to be elected** (of which, if possible, one brother).
- **SCOR: 1 *ex officio* and 10 delegates to be elected** (of which, if possible, one brother).

In accordance with Const. 159: The Executive Council of each Configuration shall establish the means of electing the delegates and their substitutes for the General Chapter. These norms must be presented for approval by the Superior General with the consent of his Council.

I ask the Executive Council of all the Configurations⁴ to please present to the Superior General their respective norms and procedures of the Configuration for the election of delegates to the General Chapter.

THE PREPARATORY COMMISSION FOR THE GENERAL CHAPTER

This Commission is composed of six religious representing each Configuration. Each Configuration President was asked to propose three names to the General Council, from which the following were appointed:

- ◇ Fr. Elie Muakasa Ngumba (CPA) – President
- ◇ Fr. Gregor Lenzen (CCH)
- ◇ Fr. Clemente Barrón (CJC)
- ◇ Fr. Alessandro Cancelli (MAPRAES)
- ◇ Fr. Yoseph Pedhu (PASPAC)
- ◇ Fr. Tarcisio Hernando Gaitán Briceño (SCOR)

Two General Consultants: Fr. Eddy Alejandro Vásquez López and Fr. Gwen Barde will act as liaison and secretaries of the Commission.

The Preparation Commission will soon be in communication with all the religious and lay members of the Passionist family in a process of

consultation and listening toward discerning the movement of the Holy Spirit for our Congregation and establishing the agenda for the General Chapter. In a spirit of ‘synodality’, everyone is encouraged, both personally and at the local levels, to engage and contribute in this preparation phase through respectful listening, honest dialogue, and prayerful discernment for the sake of the common good of our Congregation.

THE FACILITATORS OF THE GENERAL CHAPTER

After much consultation and on the high recommendation from others, the General Council have engaged the professional services of Fr. Yago Abeledo (Missionary of Africa) who works with the team of consultants at *Faith & Praxis Centre for Global Leadership*, and co-facilitator José Villoslada, a layman and professional coach as facilitators. Together, they will accompany the Preparatory Commission and the General Council as consultants/facilitators during the preparation phase and inclusive of the General Chapter.

The methodology used will follow the “See-Judge-Act-Evaluation-Celebration” model supported by the “*Butterfly Framework*” which will allow us to deepen and expand our awareness in welcoming the Holy Spirit.

From 13-15 September 2023, Yago and José facilitated the meeting of the Extended General Council and General Chapter Preparatory Commission during which we were able to surface some concerns and issues that would contribute towards the agenda of the General Chapter. We were also led to decide on the theme of the 48th General Chapter.

We are grateful to Yago and José for accepting to guide the process of our General Chapter and wish them every blessing in their service and in the sharing of their skills with us.



4) Except MAPRAES who already have approved norms.

THE THEME AND LOGO OF THE 48TH GENERAL CHAPTER

At the September meeting and working together of the Extended General Council and the General Chapter Preparatory Commission, and with the guidance of our consultants, the following emerged as the theme for the 48th General Chapter:

“Here I Am, Send Me”

The Passion of Christ:

Our Source of Life and Mission

We were hoping for a dynamic theme that would be missionary in nature, but closely connected to our Passionist charism and identity. It was felt that the Congregation was in need of an injection to ‘shock’ us out of our lethargy and inspire us with a new enthusiasm to fan the ashes into fire, to stand ready and available to “go to the other side” [the margins, the peripheries, the places where no one wants to go], to leave behind our tents and comfort zones, and to take the risks necessary along the journey always with our awareness plugged to the Cross and Passion of Christ which, for us Passionists, is the wellspring and source of Divine Love and Wisdom. Are we, am I, truly ready to listen to the Spirit and respond: “*Here I Am, Send Me*”?

Meanwhile, inspired by the Spirit and using his gifts, Fr. Juan Manuel Benito (SCOR Provincial) created the Chapter logo following the theme and other insights heard during the meeting. I present it here together with Juan Manuel’s explanation of the various symbols.

THE CROSS is intertwined and made of a cold and lifeless material. It can evoke our reality full of interrelationships (interculturality), which can form a very consistent but cold, lifeless structure. The Cross of Jesus, our mission has a great consistency and potential but does not transmit life, colour or light.

THE BUTTERFLY is a subtle sign of resurrection, of new life emerging, softly, noiselessly, generating hope. (The butterfly is the result of a process of transformation, a precious metaphor of nature on resurrection - *Laudato Si’* - It could also evoke the “ruah” that swarmed in Creation.



THE HEART evokes the heartbeat that provokes the passion of Jesus, in colours of light and warmth. They are the expression of a new dawn, of a hopeful horizon.

THE SILHOUETTE (OUTLINE) OF THE PASSIONIST SIGN is the window open to the world, the path to be undertaken, the MISSION to be carried out from the small signs of life in our communities.

The slogan is quite clear, it calls us to be the protagonists, each one of us Passionists, of a new sending out, from the Passion of Christ, source of life and of our reason for being in the world (mission).

CONCLUSION

In these next months there will be much to be done in preparation for our General Chapter which is only 12 months away. The Preparatory Commission will be particularly busy with meetings, the preparation of materials to be disbursed, collected, and collated. I thank the members of the Commission sincerely for accepting this service in addition to their usual ministries. The appointment of other working Commissions and organization of tasks is still pending. I ask for your full cooperation and participation in the work ahead which we want to be taken up together.

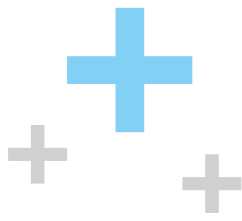
Above all, let us pray for open minds and hearts, so that we may be enlightened by God’s grace to listen to what is being asked of our Congregation in these times. Let us ask for the boldness and courage to take the journey which God has in mind for us with hope and “go to the other side”, trusting in the power of God’s tender love and wisdom emanating from the mystery of Christ’s Passion.

May the blessings and prayers of Our Lady of Holy Hope and St. Paul of the Cross accompany us on this journey we have begun.

“May the Passion of Jesus Christ be always in our hearts.”

Retreat of Sts. John and Paul, Rome
7th October 2023
Feast of Our Lady of the Rosary

Fr. Joachim Rego, CP
Superior General



CRUC

Congratulations,



New Provincial and Council CRUC

PROVINCIAL SUPERIOR:

+ Fr. David Paul Colhour

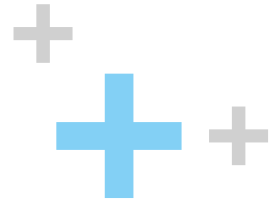
CONSULTORS:

- + Fr. James Strommer, First Consultor
- + Fr. Febin Barose, Consultor
- + Fr. Bruno Robert D'Souza, Consultor
- + Fr. John Schork, Consultor



SPQR

Brothers



New Provincial and Council SPIR

(Australia, New Zealand, Papua New Guinea and Vietnam)

PROVINCIAL:

+ Fr. Denis Travers

CONSULTORS:

- + Fr. Christopher Monaghan, First Consultor
- + Fr. Brendan Mark Connell, Second Consultor
- + Fr. John Auram
- + Fr. John Baptist Cong Tue Trinh

(L-R) Fr. John Auram, Fr John Baptist Cong Tue Trinh, Fr. Denis Travers, Fr. Joachim Rego, Superior General, Fr. Christopher Monaghan, Fr. Brendan Mark Connell).

*May the Passion of Jesus
be always in our hearts*





Seminario San Gabriel
Comunitad Pasionista

SACRED HEART PROVINCE

III International Meeting of Passionist Students

The mission: to proclaim the Gospel of the Passion
with our lives and apostolate

CONCLUDING DOCUMENT

...life was made visible; we have seen it and testify to it... (1 Jn 1:2)

INTRODUCTION

In light of the reflection offered us by Father Antonio María Artola, C.P., about the meaning of knowing and living the Passion of Christ for us as Passionists, various questions have arisen, which this document will present.

For us, the students of the SCOR Province, there is a progressive development in the use of the terms “devotion” and “memory” to define what constitutes our charism. From a starting point of “devotion” to the Passion of the Lord, we move toward the richer concept of “making memory” of the Passion, which conveys a deeper meaning of what our mission should be within the congregation and in the world.

Indeed, it is now our responsibility, when we speak of the memory of the Passion, to speak of ourselves. What do we experience in that memory? The significance of memory - according to Father Artola - finds its fundamental text in Jesus’ Last Supper, when he reveals a new pathway, one that abolishes all other sacrifices through the total giving of himself (cf. Mt. 26:26-29).

Holy Thursday was the right moment for Jesus to reveal his memorial of his total giving of

self, which is the meaning of his existence. In this act of eating, “take and eat,” the Passionist who partakes of Christ undergoes a change, he is fully possessed by Him, making the Passionist’s life an offering for all (cf. Const. 42-44). For us, Passionist students, to “make memory” is to live the Mass as the dying of Jesus, so that by living it, we are fulfilling the fourth vow, which also leads us to give our lives for others. This is the mission of proclaiming the Gospel of the Passion of the Lord through our lives and apostolate.

AS SEEN IN THE LIGHT OF REALITY

We, Passionist students in this current stage of formation, are aware that the serious responsibility for the advancement of our SCOR Province also rests upon us. Thus, we express our convincing awareness that our Passionist vocation is called by God to be a patent witness to the love poured out onto the world from the cross. Moreover, we recognize that today, more than ever, our vocation is challenged by the current world situation to rediscover the beauty and depth of our missionary charism.

In response to this challenge, as young religious, we desire to em-

body, wherever our mission sends us, the meaning of our charism: the certainty of the dynamic and ever-active presence of Jesus; that our community life is shaped by His presence; that our community sends us into mission, which we as Passionist students accept because there should be no disconnect between what we say, what we do, and who we are.

Thus, the first thing we must consider is that the Passionist, wherever he may be, must identify himself with Jesus, that is, he must let himself be molded by Him, so that his personal interest is nothing other than making God known, and working to establish His Kingdom in the world, a Kingdom of justice and peace (cf. Const. 3-6).

We firmly believe that the best example of Christ’s dwelling in us is the fraternal life (cf., EP 1), with its priceless power to transform all situations into opportunities for change and for betterment. In a reality as wounded as ours, with so many changes due to new paradigms, and increasingly complex challenges, all consecrated life in general, and Passionist life in particular, is not immune from the temptations of complacency, laziness, lack of commitment, desire for power, etc. Our defense is



to pay close attention to our circumstances with the maximum willingness from the heart to work with one another.

We see a real need to adapt our pastoral work to the factors and circumstances that are constantly changing in the various places where our Province is present. We must do so without compromising the foundations of our Passionist spirituality. Instead, we must strive to employ current means and strategies for the proclamation of the Word of the Cross, so that our preaching becomes more effective in drawing men and women of our time closer to God.

The path to proclaiming the Passion of the Lord, employing the life and apostolate that we young Passionists wish to follow, begins with the specific attitude of “turning towards the Father,” or, as our holy Founder would call it, dwelling “in sinu Dei” [in the bosom of God]. This return to the sources of our charism suggests to us, as Passionist students, a determined attitude of personal conversion. This attitude will lead to a more personal and fraternal community life, and to a pastoral ministry that, far from bowing to individual opinion and personal projects, will focus on the sole mission of our institute.

The vision that we, the students gathered at this III Encuentro of our SCOR Province, share means to reexamine the concrete situation in our Province. Nothing should be overlooked or buried under the veil of good intentions for the long run; real changes may be called for, as well as courageous commitments, and a departure from “the miserly concession” (an attitude of conservatism, clericalism, comfort, etc.), in favor of a “bold dedication.” This means definitively setting aside the usual reference to “it has always been done this way” that has kept us in a state of lethargy from which it is now urgent that we emerge.

It is clear to us that we must place the charism which we have received at the center of our lives as young adults. Our charism impels us to move away from a “static” life by interpreting the signs of the times, by a commitment to being a fraternity which is called for in the commandment to love one another and which our founder bequeathed to us as his greatest desire. It was his wish that all of us, united in the same spirit and striving toward the same goal, should fulfill that legacy in the world for the sake of the mission that the Church had entrusted to us (cf., Const. 1 and 6).

We wish to offer these points, fruit of our reflection, which aspire to be, for our entire SCOR Province, the voice of the younger religious, whose yearning and desire is to contribute everything which we are and have, in order to continue renewing the Passionist mission in the world, but especially where we are present.

WHO WE ARE AND WHAT WE HAVE

As religious in formation, we want to proclaim and live the Passion of Jesus in our apostolate; therefore, we must seek ways or means that help us to get to know ourselves and fulfill our potential. There are pathways that will help us, including humility and surrendering ourselves to the will of God. We need this attitude, both personal and communal, to acknowledge that we cannot do it alone and that we need Jesus’ help. This means accepting our own shortcomings as part of our human nature because “what is not accepted is not redeemed” (St. Irenaeus of Lyon). Being willing to let God free us from these flaws, knowing that we can improve, and being able to accompany others can help us on the way to being witnesses of the Passion.

Consequently, we understand how important it is to nourish and sustain ourselves through prayer,



as our legislation teaches us (cf., Const. 39 and 42). In discernment, under the Holy Spirit, we can correctly respond to the demands of our vocation and the reality in which we find ourselves in fulfillment of our mission. This means taking on the responsibilities and commitments our mission entails, sharing the burdens of others, and striving to make peoples' dreams and life goals a reality. We reaffirm, as students, that the community is our primary place of mission; united by love, fraternity, and a shared ideal, it is in community where we begin to carry out the task entrusted to us by the Lord as members of the Congregation.

WHAT WE CAN OFFER: PROPOSALS

A satisfactory renewal starts from the base, and does not occur without an internal transformation that produces in the Religious, in communities, in houses, and in missionary presences a unity of options and actions. Therefore, what we suggest should not only affect the pastoral dimension but, above all, and essentially, our community life. To achieve this renewal, we propose the following:

A) Abandon any of the outdated structures upon which we have based our activity and

which no longer address our context.

- B) Re-assigned Religious should refrain from interfering in their previous community.
- C) All the Religious should take into account the itinerant nature of our mission, respecting established authority (Superior, Provincial, Consultors, etc.), acting in obedience in accord with our vow of obedience. We should recognize their mission of leadership with our obedience and cooperate with them. We notice that some Religious have problems with authority.
- D) Encourage virtual meetings during academic breaks or for Passionist celebrations in order for students and communities to share with one another, whether by countries or regions, which can be an opportunity to promote the study and practice of the fundamental values of the Congregation's life.
- E) Encourage the celebration of feasts and the votive Office, including prayers for particular circumstances in our communities, and for those in various stages of formation.
- F) Utilize the materials provided by the Province (Dossier, Rec-

reando) that can help us in our formation in the community.

COMMITMENTS

To offer workshops and occasional presentations from experts to deal with conflict resolution in the communities.

Prepare Passionist laity to be part of mission activity and volunteer groups; implement joint prayer opportunities with them.

Put our talents and abilities at the service of the Province Program which is the guiding document for our Province.

Regarding the various aspects of our life together, let's be open and if we need assistance, ask for it whether for one or for the community.

Make a serious commitment to implement what is discussed and decided in meetings. Let go of the pride that hinders fraternity and a healthy life together in community; and live humbly.

SUGGESTIONS

Prepare in advance: the location, topics, logistics, and travel required for Student Encuentros.

We consider it important that in preparation for the IV Student Encuentro, the preparatory com-

mittee take this document into account, assess progress made, and use the document as a guide for discernment.

Student Encuentros should take place in a location different from the Formation Houses.

The curia should evaluate the conditions in the missions which are intended for the pastoral experience of the students. These destinations should be informed of their selection in advance. The curia should be more exacting in evaluation of the areas and communities chosen for pastoral experience of the students.

OUR GRATITUDE

The LORD has done great things for us; Oh, how happy we were! (Ps. 126:3).

As Passionist students, we offer our sincerest thanks to God for calling us to be part of this religious family which, for more than three centuries, in the midst of the world's challenges, has tirelessly proclaimed the love of the "Crucified God."

We extend our gratitude to the formation community and the students of Cajicá who, with a fraternal spirit, have made us feel at home by their

service and hospitality, making our sharing enjoyable and fruitful. Likewise, we express our appreciation to our Provincial Superior and to the communities of our Province for their nearness in prayer, support, interest, and willingness to make these days of Encuentro possible. We also thank the entire Passionist family, including the Religious, aspirants, postulants, and laity, whose work, continual prayer, and fraternal companionship makes our congregation a place for Encuentro, a school of prayer, and an initiation into mission.

We wish to express our disappointment at the absence of our brother students, and of those in Spain on their pastoral experience. We hope that for the IV Encuentro, none of our regions will be absent.

We earnestly entrust ourselves to God so that we may continue to be seeds of the Kingdom in our Province.

...may grace and peace be yours in abundance through knowledge of God and of Jesus our Lord. (2 Pe 1:2). +

Cajicá, Colombia
July 20, 2023.





Encuentro Internacional de Estudiantes Pasionistas SCOR

La misión de anunciar el Evangelio de la Pasión con la vida y el apostolado

Constituciones n. 2



SEMINARIO SAN GABRIEL
CASA PASIONISTA CAJICÁ
COLOMBIA



9-20 de julio
2023



Recrear
Comunidad - Misión



CONF. JOSÉ DONALDO
VÁSQUEZ DÍAZ, CP

SACRED HEART PROVINCE

III International Meeting of Passionist Students

**Prayer, community and mission.
The search for a common language.**

PRAYER

Our prayer, which, as we know, must be personal and communitarian, enables us to live in communion with the Trinity (*Const. 39*) and, at the same time, has the Eucharist as its center (*Const. 42*). Such prayer allows us to clarify doubts, take responsibility for our actions, explore our identity, and enter into the world and the situations we encounter. It enables us to work joyfully and gratefully in response to the challenges faced by the Church by reading the signs of the times.

The vocation of the Christian is nourished and nurtured by prayer, which is understood as the discovery of divine intimacy. The experience of Christian holiness witnesses to the fruitfulness of prayer, in which God reveals Himself to the spirit and the hearts of His sons and daughters. Pope Paul VI expresses this in the Apostolic Exhortation *Evangelica Testificatio*:

The gifts of the Spirit are many, but they always grant us a taste of that true and intimate knowledge of the Lord. Without it we shall not succeed either in understanding the value of the Christian and religious life or in gaining the strength to advance in it with the joy of a hope that does not deceive (No. 43). [https://www.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19710629_evangelica-testificatio.html]

Therefore, prayer is that element by means of which we discover “gifts of the Spirit” in us; and by which we can turn our attention towards others and other things in a humble regard. The Spirit of Jesus will enlighten us and enrich us with His wisdom, as long as we are conditioned by a deep spirit of prayer.

Prayer, as intimate dialogue with God, not only strengthens our soul but also gives purpose to our lives, and leads us to fulfill the will of God.

COMMUNITY

A representation of a Religious cannot be drawn only on the basis of disciplinary norms; instead, something must be added to them which will give life to the norms. That “something” (love, respect for the common life, service) which arises from one’s deepest self plays a very important role in the life of a Religious. If he were to limit himself to keeping his vows and adhering to the rules of his Institute, but did not care for his brothers, he would be lacking much on the way to becoming a perfect Religious. He must realize that he does not live alone, but is surrounded by many other Religious who share the same purpose and work for the same cause. Therefore, he cannot ignore them, and it is absolutely essential that close and truly fraternal relationships be established between the Religious and the other members of his community.

So, what should a Community be then? A Community should not be a mere collection of people who live under the same roof, eat at the same table, and carry out their lives within the same walls. Nor should it be a collection of individuals who do not know or care for each other, in spite of the fact that they work in the same house and for the same cause.

A true Community, on the other hand, should be people coming together who feel truly like brothers; it should be a real brotherhood, united in a common ideal and by authentic charity toward one another (Clemente Pujol).

The Community, because it is a Christian family living in fraternity, is called upon to help carry each other's burdens, to exchange ideas and make changes for the better; to realize its dreams and projects; to support and respect the opinions of all without letting anyone lord it over the others.

A family will never be without any burdens and difficulties that call for the aid and cooperation of all of its members. But how disheartening it can be for a Religious when, in the midst of his problems, crises, or difficulties, he feels alone because he encounters indifference and disinterest from his brothers. How difficult it can be to affirm one another in our communities, and how challenging it is at meetings for our ideas to engage with each other's in a positive dialogue.

What good the members of a Community can accomplish if they don't distance themselves from their brothers...if they look upon one another as they should! A word, a gesture, a small favor...the right remark: "well done, my friend, I knew you'd get it done right;" "I never doubted your ability to carry out this challenging task;" "I know you're the right person for this job, don't worry;" "I'll do the dishes, you go, you have more important things to look after." "Feeling down? Don't worry, you're not the only one who has been through this before." Or, the simple yet precious question: "How is your family?" "How did you do on your medical check-up?" These small gestures can rid a Community of its shadows and generate so much strength!

Sadly, our Communities are often plagued by this indifference. It isn't

because the members of the Community are evil, or because we want someone in the Community to suffer. No. It is because we are normal people, imperfect, who make mistakes, who are wrong.


If on occasion I ignore the alarm clock, and arrive late for my obligations, it is not a grave problem. But it must be said that the atmosphere can become quite tense when this is happening frequently.

OUR MISSION IN MY OWN COMMUNITY **The challenges to our mission in my own Community**

One's Community offers opportunities for fulfilling our mission rather easily: my brother who gets along just fine with me; that companion with whom I can joke; the ones who understand me, and I, them, the best; the companion I am always willing to help out.

These instances of mission readiness are beautiful, uncomplicated, and fun at the same time! There is a risk, however, that we will get comfortable in these pleasant interactions. This applies to both young and old. However, there are also more complex mission challenges. Having mentioned how our mission is more easily fulfilled, we can recognize which areas are the more complex ones...

Our Constitutions say that the closest objective for our mission is my own Community, my brothers with whom I share our table, relax



together, with whom we have selected a schedule by which to meet in the chapel, to pray together, to thank God for the blessings He grants us, and to ask for His guidance for our undertakings. It is to that brother, with whom I work side by side to fulfill our Community Covenant, even though we may sometimes have different points of view, it is to him and for him that my primary mission is directed and entrusted.

The more we nurture our fraternal spirit and our Community relationships, the more energy we will feel to work in our many and varied apostolic fields. Our Passionist vocation is a call to live the fullness of Christian love in an evangelical community. We bear witness to our fidelity to Christ through the charity that makes us all one in mind and heart. *“By this love you have for one another, everyone will know that you are my disciples”* (Const. 25).

“Bear one another’s burdens, and so you will fulfill the law of Christ” (Gal 6:2 NABRE), says the Apostle Paul. Still, even so, there are divisions. It is hard for us to come to a consensus.

How many undertakings, how many dreams and aspirations are affected, or even fail, due to a lack of understanding, a lack of communication among brothers in the same community!

Or even more so, how many cases do we know of in which a Religious, shortly after arriving in a community, asks to be transferred due to the indifference of those brothers with whom he was supposed to share a common life! But an even more sensitive topic: how many Religious become discouraged and choose to leave their ministry because they do not find the support they expected and needed from their companions!

Our Constitutions say, “Community life flourishes when its members are careful to maintain and foster fraternal personal relationships (Const. 27)”, and adds more specifically, “In our daily dealings with others, each must be treated as a brother in Christ, to whom thoughtful consideration is shown (Const. 28)”.

To the degree that I receive moral support from my brothers, the more energy I will have to dedicate to my apostolate, the mission which has been entrusted to me.

OUTWARD MISSION

Why is it that more and more Passionist jurisdictions are ending up with more and more parishes and fewer mission centers? Being a parish priest imposes great responsibilities, but it’s not very difficult to find priests willing to take on that role. But being in mis-

sion areas? There's no shortage of opinions on why they should be closed.

- 1) It's a very personal opinion, and everyone is free to think what they want, but I say the reason is that the parish assures security and pastoral stability; and, depending on the location, some cash. Meanwhile, in mission areas, things can be very different.
- 2) It's concerning that many Religious have lost their Passionist missionary identity. Bairon and Josef say that many Religious are waiting to be ordained only and then become diocesan priests.

How pleasing are the mission locations beyond the community. How exciting was the feeling that accompanied us to the mission where we had been assigned.

Then comes the reunion, coming back to visit the place from which we were missioned. Embraces, welcoming handshakes, listening to and adding to the anecdotes, personal stories....

At a specific moment, I felt identified with the charism of the congregation because I saw in the Passionist religious a complete dedication; their witness and Christian commitment motivated my desire, a

desire to be a missionary, to cultivate in my heart the love of Jesus Christ. Passionists excited me about taking on the invitation of Jesus; but I felt fragile and limited; the words of the prophet Jeremiah echoed in me:

“Ah, Lord GOD!” I said, “I do not know how to speak. I am too young!” But the LORD answered me, “Do not say, ‘I am too young.’ To whomever I send you, you shall go; whatever I command you, you shall speak. Do not be afraid of them, for I am with you to deliver you”—oracle of the LORD (Jer 1:6-8 NABRE). In spite of my limitations, I will be able to contribute to the development of faith for other brothers and sisters.

Jesus' words: He said to them, “*Go into the whole world and proclaim the gospel to every creature*” (Mk 16:15 NABRE), took fire in my heart, and set me out from home; I left my family, friends, and country; I became one of the few “*workers who leave all to be faithful to the truth;*” to be light and hope on the roadways of solitude, anguish, sorrow and facelessness for the sake of the many people who are counting on me and my congregation, which is preparing missionaries who will cause life to flourish, and to live life's dreams and ideals guided by the light of the PASSION OF OUR LORD JESUS CHRIST. +



DAUGHTERS OF THE PAS-
SION OF JESUS CHRIST
AND OF SORROWFUL
MOTHER



EXPERIENCE WYD23





As Daughters of the Passion of Jesus Christ and of Our Sorrowful Mother, we would like to share some of our experience as we took part as pilgrims to World Youth Day 2023, in Lisbon, Portugal.

MARIELA GÓMEZ

For me, taking part in WYD23 has been a wonderful gift of God into my life. I felt sent by my Congregation to journey alongside my companions: priests, young people, and lay Passionists from Spain. Once arrived, we had the privilege of being united in our faith, in the search for God's will, in the building of fraternity, and in the shared responsibility for our common home...

Under the encouragement of the planners for the pilgrimage, and by the Provincial, Fr. Juan Manuel Benito, we began our pilgrimage at the sending-off Mass, carrying in our hearts these and other similar expressions: *"We are going as pilgrims; and a pilgrim does not make demands, but gives thanks."* *"Let's all stay together."*

Upon arriving in Barreiro, Lisbon, where we were warmly welcomed, we found ourselves in an exciting and surprising experience. It was exciting because of the contagious joy of

the younger folks, we felt like brothers and sisters from the start. It was surprising because during the preliminary gathering, we, from Spain, were sharing with young people from Portugal and Italy; three different languages which challenged us to be creative in finding ways to communicate faith, culture, charism, and more

As a Passionist Sister, I had the privilege of witnessing encounters and the building of deep bonds that transformed the lives of the young people; by listening to one another, and being open to accept what they shared from the sacred space, these bonds were created and strengthened. The experience was of accompanying others, and allowing myself to be accompanied; of feeling the Presence of Jesus walking by my side.

Some of the moments that moved me and filled me with joy were: the Prayer Vigil, where there was a profound silence of a multitude, all in adoration before the Blessed Sacrament; the words of Pope Francis, which moved and motivated my heart and soul; the solidarity and sharing among the young people, extending beyond languages, a sharing through the language of love and mutual appreciation.

Those were very intense days, we were tired, exhausted, crowding, and long periods of patient waiting under the sun, but in the midst of all this, praises and chants would arise (*"We are youth with the Pope"*), which strengthened us as pilgrims.



I am grateful for this precious and profound gift of God in my life; it fills me with joy and inspires me to continue sharing my life as a consecrated person, without losing sight of the One who wraps me in His mercy.

RUFINA AGUILAR

WYD23 has been an exercise in faith, a sharing of cultures and charism, an enrichment of ourselves because of what others have shared with us. I discovered how Pope Francis makes Jesus present through his messages and his presence; so many young people were deeply moved, and that is truly exciting.

At every moment, I tried to be a witness of Jesus' love for young people. The joy and creativity that flowed among us also permeated my life, motivated me to keep engaged, and, above all, encouraged me as a consecrated soul.

EPIFANÍA SUERO

It was an experience of faith, fraternity, listening, acceptance, and cultural interaction. I thank God because He has been with me from the start, strengthening me in the face of the difficulties and obstacles that arose, and keeping the hope alive in me to take my place along this World Event.

I feel called to share this rich experience with young people and particular individuals who couldn't attend but were present in my prayers. Furthermore, I am motivated to encourage other young people and other Sisters to one day experience this kind of world-wide event which enriches our lives and unites us as brothers and sisters in Jesus. +



In the garden of Saints John and Paul in Rome, there is a striking statue in white marble of Saint Paul of the Cross with the meaningful inscription: "From the sons to their Father on the second centenary of the Founding - 1720-1920." Truly a beautiful tribute. In the light of this precedent, we could not let the Third Centenary of the Founding pass without leaving our history a physical commemoration. Even more so because our Third Centenary, in addition to being a Congregational Jubilee, was also a Congregational Holy Year, the first in our history, complete with a Vatican Decree.

The General Council discussed what to do. Everyone agreed that we needed to leave a memorial to the Jubilee, and that it had to be something beautiful and admirable, but not very expensive. There were other opinions, however, about what to do and what type of material to employ. In the end, Father Joachim entrusted the consultant responsible for the Jubilee to present a proposal. The only constraint was to keep the expenditure to a reasonable sum.

This is the proposal: a ceramic plaque which displays the Jubilee logo. The reason for this choice: in the monastery and in the basilica, we do not have any precious ceramic artworks; we have many marble plaques, and one more would not have adequately reflected the importance of the Tercentenary Jubilee. Furthermore, ceramic is a much more economical medium than bronze, and it has a greater visual impact. The decision to display the Jubilee logo on the plaque is based

on the fact that this logo, more than any other visual produced for the Jubilee, succinctly describes the entire Jubilee: the theme, date, occasion, and activities. Only a few people know who created our



CIRO BENEDETTINI, CP



Tribute to the Jubilee

Jubilee logo; it is time to give credit to the Spanish graphic designer, David Isac. At the request of our former Father Juan Ignacio Villar, he generously created it, successfully accomplishing the challenging task of artistically combining multiple elements.

The idea of using ceramic with the Jubilee logo was well-received by the Council. Fr. Joachim also asked for the opinion of the community, which was favorable. The choice of the artist to create the memorial plaque was easy because near St. Gabriel's Shrine there was a village named Castelli. This village was famous worldwide for the production of artistic ceramics. In 2016 and 2017, the town was hit by devastating successive earthquakes that forced the population to abandon their village. To choose someone originally from that village would make a strong social statement. The selected artist, master artist Evandra De Rosa, had relocated her workshop from Castelli to the area near to the shrine after the earthquake.

The location for the placement of the memorial gave rise to a bit more discussion. The entire General Council circulated throughout the entire monastery in search of the ideal spot. There was agreement that the memorial should be somewhere along the cor-

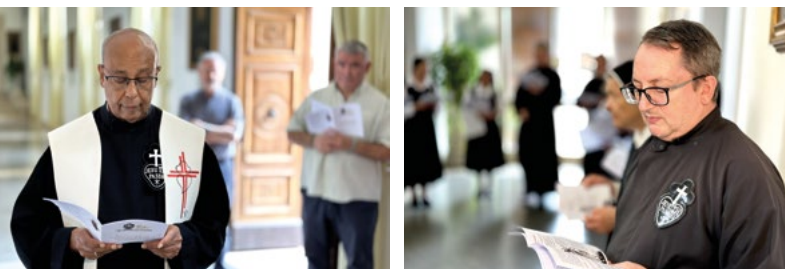




ridor near the receptionist's office at the front door for maximum visibility. Fr. Joachim had favored a very specific spot, but did not impose his preference. When it came time for the installation, the final decision as to the most suitable placement was made on the basis of the artist's advice; it was the same location which Fr. Joachim had favored. He could not quite suppress a smile when he arrived to begin the inauguration, and humbly remarked, "My first choice."

The installation and inauguration took place on September 16, 2023, at the conclusion of the Extended Council, and with the presence of the General Chapter Preparatory Commission. Unfortunately, some of these participants had already departed the city. Also taking part were the Passionist Sisters who live and work in the Community.

The inaugural included a moment of prayer and reflection, culminating with a blessing.



A booklet had been prepared for the occasion which contained some passages from Pope Francis' message to the Congregation for the Jubilee, and the passage from Luke 4:16-21, in which Jesus, reading from the Isaiah scroll, describes his messianic mission. Fr. Joachim, in his brief commentary, emphasized that the Passionists are people of memory and that this artistic work will forever remind those passing through the corridor of the Passionist charism, to make memory of the passion of Jesus.

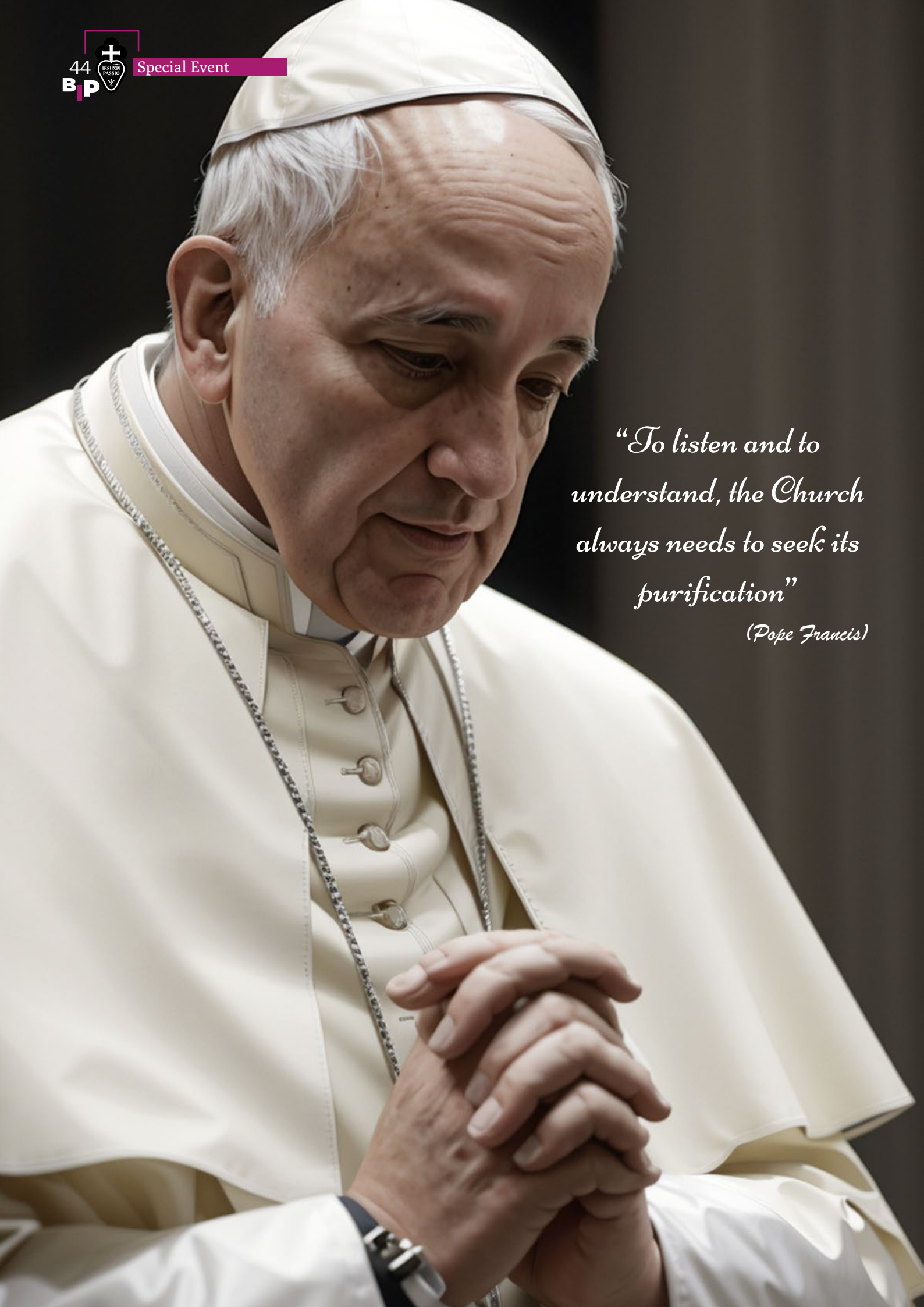
The simple rite concluded with the powerful Spanish song "Soy pasionista, soy de la cruz, misionero de Jesus..." (I am a Passionist, I am of the cross, I am a missionary for Jesus...). Father Rafael Blasco accompanied the singing on the guitar and Sister Clairette on a drum and with an emphatic shrill cry (commonly used in African countries) which is becoming famous at Saints John and Paul where it is received enthusiastically. +



TECHNICAL DETAILS OF THE MEMORIAL:

- Artist: Evandra De Rosa, Master in Art .
- Description: Panel composed of two majolica panels, side-by-side, in a metal frame.
- Technique: Hand-painted with black, gray, and gold colors. Edged in a wide golden scroll featuring antique black and gold flowers, and finished with 24K gold leaf.
- Image: The logo of the Tercentenary Jubilee of the Congregation's Foundation, partially reworked.
- Support frame: Copper-colored iron, designed and executed by the artisan Domenico Ottaviano.
- The expenses for the work of art were covered by the benefactor Mrs. Dina Colligli Striglioni, in memory of her recently deceased mother.





“To listen and to understand, the Church always needs to seek its purification”

(Pope Francis)

SYNOD 20 SYNODALITY 23

On October 2, in Rome, Italy, the Synod of Bishops began, with a concluding date of October 29, 2023.

At the opening Mass of the Ordinary General Assembly of the Synod of Bishops, Pope Francis called for taking on current challenges and difficulties, not from a stance of division and confrontation, but by focusing on spirituality and unity in God. He emphasized the importance of the Church's being a place for listening and dialogue rather than becoming a source of division. The Pope emphasized that the Holy Spirit is the principal agent who transcends our expectations and opens the way to new avenues. In this regard, the Pontiff encouraged following the example of Saint Francis of Assisi as a model for spreading the Gospel to all people.

Pope Francis said that the primary task of the Synod is to refocus our attention on God, in order to become a Church which contemplates humanity with mercy. His vision is that of a united and fraternal Church, one that does not foster internal divisions nor act harshly outward; this is Jesus's will for His Church. In his own words, he aspires for the Church to be "a Church of open doors."

In addition, compassion and hospitality are central values which flow from the benevolent gaze of Jesus. The Pope emphasizes that, although those who consider themselves wise may not recognize the work of God, the Lord rejoices with the Father in revealing Himself to the humble, the simple, and the poor in spirit. In a cultural and pastoral environment which is characterized by complex challenges, Pope Francis underscores the need to maintain a warm and friendly inner attitude, thus enabling the confrontation of these challenges without fear.

We wish our Passionist Bishop, Pedro Luis Fuentes Valencia, a satisfying Synodal experience.

Vatican News. (2023, July 7). Synod of Bishops 2023: The list of participants was published. Vatican News.

<https://www.vaticannews.va/en.html> +





Blessing of the restored shrine of the Immaculate Conception.

October 7, 2023 — Memorial of Our Lady of the Rosary

At noon on October 7, 2023, the liturgical memorial of Our Lady of the Rosary, a spiritually moving event took place in the garden of the community of Saints John and Paul in Rome. In a ceremony marked by faith and devotion, the garden's statue of the Immaculate Virgin was blessed following its meticulous restoration.

Father General, Joachim Rego, presided over the ceremony in the presence of the Passionist community of Saints John and Paul, who were celebrating the restoration of this revered Marian statue. The presence of the Passionist Sisters for the blessing added a greater sense of solemnity and devotion to the occasion.

This restoration was made possible thanks to the generosity of the Giammarino family, who were represented by the attendance of Camilo and Simón Giammarino. They were the ones who dedicated their time, effort, and resources to restore the statue of the Immaculate Virgin to its former splendor. Their generosity and expression of their faith drew the admiration of those present.

Andrea Morin's dedicated assistance also deserves special recognition for contributing to this ceremony. His assistance in the cleaning and beautification of the area in the garden where the small shrine is located was essential so that this space would be restored to its original beauty and splendor, thus leaving it ready for the blessing ceremony.

The restoration itself would not have been possible without the financial support of John and Virginia Gildea, whose support was crucial in providing for the expenses associated with this restoration project. Their selfless generosity was at the heart of making this event a reality.

As part of the ceremony, Father General, Joachim Rego, offered a prayer of appreciation: "May the Immaculate



ulate Virgin bless all those who contributed to the completion of this restoration, and may her light and protection continue to illumine our hearts here in this sacred space."

The blessing of the newly restored statue of the Immaculate Virgin witnesses to the strength of faith, unity, and commitment of this community which deeply values its religious heritage. This event marks not only the restoration of a statue, but also recommits the Passionist community's devotion and fidelity to the Immaculate Virgin. It marks a significant chapter in their spiritual history. +





FAUSTO SILVA BARROS, CP

PASSIONIST INTERPROVINCIAL RETREAT GETH AND EXALT PROVINCES

Between August 7th and August 11th, 2023, the First Interprovincial Retreat of the Passionist Provinces of the Exaltation of the Holy Cross and Gethsemane took place at the Itaici Monastery in Indaiatuba - SP. The retreat was a very fruitful time for fostering unity, fraternity, and spirituality; for which the program offered time for prayer, reflection, and companionship.

The retreat was preached by Dom João Bosco Oliver de Farias - Archbishop Emeritus of Diamantina/MG. Additionally, among the religious, were present the President of the Configuration of Je-

sus Crucified, Father Francisco Valadez, CP, and the provincials of the two sponsoring provinces, Father Leudes Aparecido de Paula, CP (GETH), and Father Henrique Evangelista, CP (EXALT). In total, there were around 70 religious who participated in the spiritual exercises.

The meditations and talks revolved around the theme of Presbyteral and Consecrated Passionist Spirituality as seen through the living out of the Sacrament of the Eucharist. Throughout the retreat, the preacher reflected on prayer, presbyteral vocation, the Sacra-

ment of the Eucharist, forgiveness, the Sacrament of Reconciliation, the vows of chastity, poverty, and obedience, and the importance of friendship in fraternal living.

In his talks, Dom João Bosco Óliver de Farias pointed out the importance of rediscovering the essence of religious being beyond what one does. He promoted the path of prayer for this purpose, as a means to encounter God rather than as an obligation. He stated, "Prayer cannot be an end in itself, but a means that leads me to encounter with and build union with God in every moment of my life."





Throughout the retreat, moments of prayer were led by the junior religious members of the two provinces. In addition to the celebration of the Holy Mass and the Liturgy of the Hours, the religious could participate in popular devotions such as the Holy Rosary, Eucharistic Adoration, and the Penitential Service.

Let us pray for our Religious, so that Saint Paul of the Cross and the Our Lady of Sorrows may intercede on behalf of their vocations, and that they may continue to joyfully respond to the call that Jesus Christ has made to them. +



Professions

01/05/2023

Ordinations

31/08/2023

Temporary Prof.

Cl. Joseph Rey Gamal

PASS 03/07/2023

Cl. Jonathan Jasareno

PASS 03/07/2023

Cl. Domingo de la Cruz Canela

REG 08/07/2023

Cl. Daniel Antonio Garcia Evangelista

REG 08/07/2023

Cl. Peter Ndegwa Ndungu

CARLW 08/07/2023

Cl. Paul Nikomo Obunga

CARLW 08/07/2023

Cl. Joao Paulo da Silva André Soares

MAPRAES 15/08/2023

Cl. Mariano Catimba Emilio

MAPRAES 15/08/2023

Cl. Claudio Agostinho Miguel Quiriol

MAPRAES 15/08/2023

Cl. Zacarias Tchitum da Seteca

MAPRAES 15/08/2023

Perpetual Prof.

Fra. Antonius Maria (Moritz) Bringmann

VULN 01/05/2023

Cl. Benedikt Maria (Magnus) Eble

VULN 01/05/2023

Cl. Salvatore Bonadonna

MAPRAES 13/05/2023

Cl. Arnie Jade Mendez Rosco

PASS 30/07/2023

Cl. John Dave Tupas Eturma

PASS 30/07/2023

Cl. TJ -Tuan Joseph Nguyen

SPIR 11/07/2023

Cl. Peter Duy Danh Nguyễn

SPIR 11/07/2023

Cl. Quang Vinh Pham

SPIR 11/07/2023

Cl. JB. Cao Anh Phi

SPIR 11/07/2023

Ordination to Diaconate

Diac. Jacklord Rolly Onyango

CARLW 18/05/2023

Diac. Vitalis Otieno Owich

CARLW 18/05/2023

Diac. Pedro Lucau Canganjo Massuca

MAPRAES 21/05/2023

Sac. Víctor Alfonso Caballero Cruz

SCOR 26/05/2023

Sac. Giuse Ho Sy Doan

SPIR 20/06/2023

Sac. Phaolo Do Anh Tuan

SPIR 20/06/2023

Diac. Giacobe Nguyen Van Cong

SPIR 20/06/2023

Diac. Victor Fernando Monasterios Monasterios

SCOR 24/06/2023

Diac. Cristian Joel Martínez Montalvo

PAUL 06/07/2023

Diac. Cleyton Torres Brilhante da Silva

EXALT 20/08/2023

Diac. Humberto Xavier Alves Da Silva

MAPRAES 03/09/2023

Ordination to Priesthood

Sac. Nelson Enrique Rogel Baide

SCOR 16/06/2023

Sac. Paolo Alfredo Ratti Scudellari

SCOR 18/06/2023

Sac. Van Thong (Peter) Bui

SPIR 20/06/2023

Sac. Van Quyen (Joseph) Nguyen

SPIR 20/06/2023

Sac. William Chapa

MATAF 20/06/2023

Sac. Christopher Malambo Chimuka

MATAF 24/06/2023

Sac. Francis Katongo

MATAF 24/06/2023

Sac. Felix Katongo Mpange

MATAF 24/06/2023

Sac. Vinzenz Schlosser

VULN 01/07/2023

Sac. David Buyete

SALV 15/07/2023

Sac. Cedrick Odimola

SALV 15/07/2023

05/05/2023

Obitus

31/08/2023

Obdormivit in Domino

† 18/05/2023

Sac. EDWIN MORAN
AD 92 ANNOS • Prov. PAUL
VOTA NUNCUPAVERAT 16/07/1954

† 20/05/2023

Sac. VITTORIO PAPOLA
AD QUASI 100 ANNOS • Prov. MAPRAES
VOTA NUNCUPAVERAT 15/09/1942

† 26/05/2023

Fra. LUIS LÓPEZ SEGURA
AD 87 ANNOS • Prov. SCOR
VOTA NUNCUPAVERAT 08/12/1985

† 10/06/2023

Sac. MARIANO MARTELLI
AD 98 ANNOS • Prov. MAPRAES
VOTA NUNCUPAVERAT 15/09/1943

† 12/06/2023

Sac. CHRÉTIEN CUSTERS
AD 89 ANNOS • Prov. SPE
VOTA NUNCUPAVERAT 05/09/1957

† 15/06/2023

Sac. YUSTINUS PRIMANTO ARIBOWO
AD 49 ANNOS • Prov. REPAC
VOTA NUNCUPAVERAT 22/08/1995

† 08/07/2023

Sac. JOHANNES STRAVER
AD 90 ANNOS • Prov. SPE
VOTA NUNCUPAVERAT 04/09/1953

† 12/07/2023

Sac. PIO BOSCO
AD 95 ANNOS • Prov. MAPRAES
VOTA NUNCUPAVERAT 22/07/1944

† 26/07/2023

Sac. PAOLO MORONI
AD 71 ANNOS • Prov. MAPRAES
VOTA NUNCUPAVERAT 18/09/1969

† 14/08/2023

Sac. THOMAS MCCANN
AD 85 ANNOS • Prov. PAUL
VOTA NUNCUPAVERAT 01/08/1959

† 18/08/2023

Sac. ERNEST HENAU
AD 86 ANNOS • Prov. GABR
VOTA NUNCUPAVERAT 22/08/1957

† 19/08/2023

Sac. ALEJANDRO LEGARRETA BILBAO
AD 94 ANNOS • Prov. SCOR
VOTA NUNCUPAVERAT 26/05/1946

† 30/08/2023

**Sac. CARLOS FERNANDO
BRACHO PESCA**
AD 33 ANNOS • Prov. SCOR
VOTA NUNCUPAVERAT 21/11/2013

Moniales et Sorores Defunctae

† 29/05/2023

Sr. MADELINE PUCELLA
VOTA NUNCUPAVERAT 03/04/1948
INST. SORORUM SS. CRUCIS ET PASSIONIS D.N.I.C. ENGLAND

† 14/06/2023

**Sr. MARIA FLORA OF THE RISEN CHRIST (MINAKO)
MASAKI**
AD 55 ANNOS • VOTA NUNCUPAVERAT 13/06/1999
CONGREGATIO MONIALIUM PASSIONISTARUM - MEFU
(GIAPPONE)

† 16/06/2023

Sr. CLARA DI SANTA M. GORETTI (ROSA) FALANGA
AD 91 ANNOS • VOTA NUNCUPAVERAT 17/09/1955
INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE
CIAMPINO, ITALIA

† 18/06/2023

**Sr. MARIE CÉLINE DU CŒUR BLESSÉ DI JÉSUS
(MARIE MADELEINE) VANDENHEEDE**
AD 103 ANNOS • VOTA NUNCUPAVERAT 03/09/1946
INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE VICE
PROVINCIA MADONNA DI CZESTOCHOWA (BELGIO)

† 23/07/2023

**Sr. OLIVE ANN OF THE IMMACULATE CONCEPTION
SCHNEIDER**
AD 80 ANNOS • VOTA NUNCUPAVERAT 15/08/2005
CONGREGATIO MONIALIUM PASSIONISTARUM - PITTSBURGH
(USA)

† 26/07/2023

**Sr. CHIARA DELLA VERGINE ADDOLORATA (ELENA)
ZILI**
AD 98 ANNOS • VOTA NUNCUPAVERAT 29/04/1950
INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE PROV.
DELLA VERGINE ADDOLORATA (ITALIA)

† 27/07/2023

**Sr. MARIA REGINA JOSEPH OF THE HOLY SOULS
(MAURA) FANNING**
VOTA NUNCUPAVERAT 19/11/1956
INST. SORORUM SS. CRUCIS ET PASSIONIS D.N.I.C. BELFAST,
NORTHERN IRELAND



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