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Content

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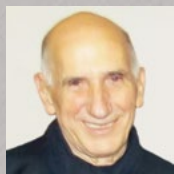
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ADOLFO LIPPI, CP

THE PONTIFICAL SHRINE OF THE SCALA SANTA (HOLY STAIRS) OF ROME: RESTORATION PROGRESS

The story of the recent restoration of the Sistine frescos decorating the Pontifical Shrine of the Scala Santa in Rome, begins with the story of the late Father Tito Amodei, a Passionist priest and internationally recognized artist who trained at the Academy of Fine Arts in Florence. In the late 1960s, he received permission from his Passionist Congregation to use space adjacent to the Shrine, which was destined for an expansion of the plant in the 1930s, but never carried out. Within these walls, he created his studio-workshop, with the assistance of other young Passionist students.

In the following years, he also founded the *Sala 1 Gallery* as a center for the promotion of Contemporary Art. Alongside, his fellow Passionist, Fr. Ottaviano d'Egidio, a graduate of the Architecture Faculty in Florence, created *Sala 2 Architecture* as his Studio. Afterwards, Tito also promoted the idea of transforming a large, central gallery into a theatrical space which would be the *Sala Uno Teatro*. Tito's dream of creating a multidisciplinary cultural space available for Religious and for the city was well underway.

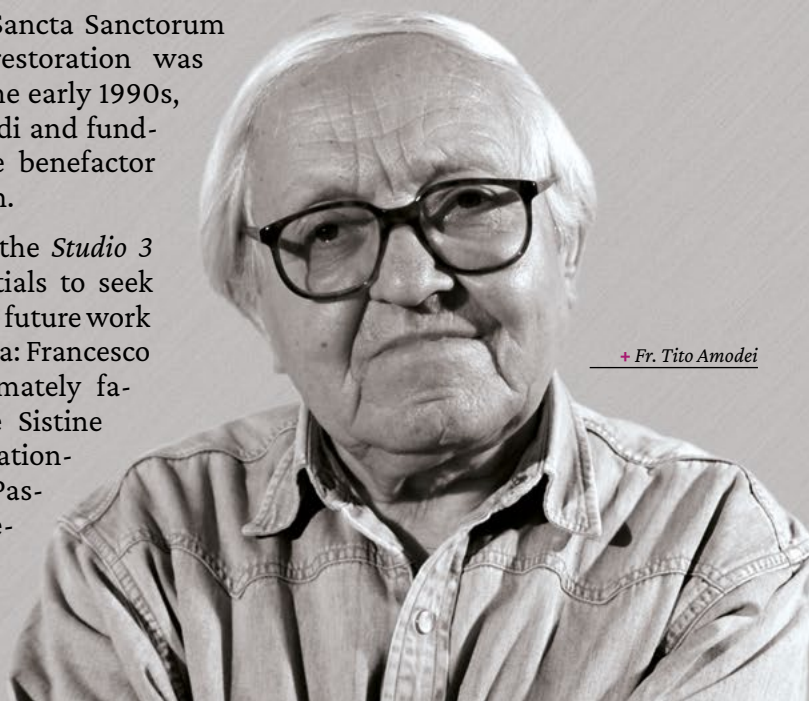
During Tito's active period, he was always accompanied by a group of creative and dynamic individuals (lay and religious). Day by day they dedicated themselves to collaborating according to their expertise; and they engaged in a continuous exchange of ideas and potential projects in support of art and culture, as well as to support

Tito in the study of and the preservation of the Shrine of the Scala Santa. From the very beginning, one of his closest collaborators was Francesco China, a former Passionist student and artist. In the 1980s, he graduated in Art History from the Pontifical Lateran University, then specialized in the field of Cultural Heritage Conservation at the Italian Institute of Art, Crafts, and Restoration in Rome. He then co-founded *Studio 3 Artwork Restoration* with two colleagues, Paolo Violini and Antonella Giammusso. Once organized, they were initially promoted and hosted within Tito's studio in its early years. At once, they began to take care of the maintenance and restoration of the artistic heritage of the Passionist Province of the Presentation. (...). As part of this care, the idea began to emerge of providing essential restoration work for the Scala Santa Shrine's frescos and art, especially after the successful restoration of the 13th-century frescos and mosaics within the Sancta Sanctorum chapel. That restoration was carried out in the early 1990s, by Bruno Zanardi and funded by a private benefactor from the Vatican.

Members of the *Studio 3* had the credentials to seek funding for their future work in the Scala Santa: Francesco China was intimately familiar with the Sistine cycle and its relationship with the Passionist Congre-

gation; Paolo Violini had become a member of the restoration team of the Vatican Museums where he worked on Michelangelo's Sistine Chapel and, more especially, on Raphael's Vatican Rooms; Antonella Giammusso had attended the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), a Unesco project. This core group was assisted by a professional staff working with Fr. Tito. In 1999, *Studio 3* obtained financial support from the Getty Foundation of Los Angeles, California.

The first step for *Studio 3* was to form and coordinate a multi-disciplinary working group which would include historians, graphic designers, photographers, and chemists. They would carry out their work under the supervision of Vatican technicians in the effort to produce a detailed preliminary study of the entire Sistine Cycle (1,700 square meters of frescos) in



+ Fr. Tito Amodei

the Scala Santa Shrine. Their study would incorporate a historical perspective, the execution techniques, and an assessment of the status of conservation of the frescos. The study was carried out between 2002 and 2003; and was delivered, in 20 volumes, to the Getty Institute, to the Vatican Museums, and to the Passionist Congregation. It provided for a deeper understanding of the frescos as well as serving as a basis for the projection of restoration costs.

The Getty Foundation was impressed by the importance of the preliminary study carried out, and therefore accepted the request for a second grant to cover the cost of the first of the projects in line for restoration: the Chapel of San Silvestro, because it was the most damaged area. The restoration was carried out between 2005 and 2006 by *Studio 3*, which marks the beginning of a new chapter in the history of the Scala Santa. If the feeling conveyed when entering the Scala Santa and, in particular, the Chapel of San Silvestro, was that of stepping into a somber atmosphere, the restoration finally did justice to the decorative visions of the Sistine painters. Furthermore, restoration provided for a renewed understanding of the sacred pictorial narratives about the centrality of the Passion of Christ.

Upon the successful completion of the work, a third grant was received from the Getty Foundation to produce a scientific publication, to be published by Campisano Editore; this would be the first in a series of three volumes that will recount the restoration process at this monumental complex.

In 2007, the new director of the Vatican Museums, Antonio Paolucci, was impressed by the quality of the work being done at the Scala Santa. He proposed the project for funding to the "Patrons of the Arts



+ after the restoration.

in the Vatican Museums," an organization which has been funding the preservation of artistic works and monuments under Vatican oversight for many years. However, he decided to carry out the further restoration with the in-house restorers at the Vatican Laboratory, who would be coordinated by Paolo Violini.

Over the years, additional generous grants came from the "Patrons", who had become personally sympathetic to this project. There were other funding sources as well from individuals who became interested in the project. These sources made it possible to complete the extensive restoration and maintenance required, includ-

ing even works that were not included in the original projections, which addressed only the needs of the Sistine Cycle frescos.

For example, it became possible, thanks to expert specifications, to restore the very steps that constitute the ancient "Scala Santa," which is the object of centuries-old veneration. The wooden steps were removed and restored, as well as the underlying ancient marble steps. In the chapel of San Silvestro, the choir stalls, still used daily by the Passionist Community, were refurbished. Restoration was done on the large doors between rooms; and the stained glass windows of the chapel of San Lorenzo were restored. Infrastructure improvements were seen



+ before the restoration.

in redesigning a modern electrical and heating system throughout the Shrine; and restoring and polishing the flooring.

Clearly, *Studio 3 Restoration* has resumed its active role in restorations and structural modifications on behalf of the Community, with the support of sponsors and under the supervision of the Vatican Museums. A listing of these projects follows.

San Silvestro Chapel:

- The small chapel of the Sorrowful Mother, dating back to the seventeenth century, is decorated with tempera murals (19th century), gilding, faux marble, and stucco frames. Inside the niche over the altar is an

eighteenth-century Madonna whose attire is papier-mâché.

- The painting of the Crucifixion by Sebastiano Conca.
- The small Stations of the Cross, eighteenth-century watercolor engravings.

- The decorative frames on the choir walls, uncovered beneath an anonymous white paint.

Sacristy:

- The painting
- The two panel paintings reproducing the doors of the Achero-pita

San Lorenzo chapel:

- Fourteen eighteenth-century paintings by A. Landi, depicting the Stations of the Cross, complete with wooden frames and inscriptions, which have been reinstalled here.
- Nineteenth-century faux marble decorations in the window arches.

Chapel of the Crucifix:

- The small chapel of Saint Paul of the Cross is decorated with tempera, faux marble, and a canvas depicting Saint Paul of Cross from the 19th century.
- The monumental fifteenth-century wooden crucifix



+ Fr. Ottaviano d'Egidio



+ The restorers at work in the Chapel of the Crucifix.

- Complete refurbishing of the chapel, the large space created between 1925 and 1941 for worship and to accommodate the influx of the faithful, and incorporating the only visible wall of the Sancta Sanctorum. The worship space was built during the “rationalist” era, and is not integrated with the late Renaissance decorative taste of the Sistine surroundings. This restoration work was an opportunity to create a new decorative integration which would reconcile the many elements of different historical periods in a harmonious and coherent whole. Fr. Ottaviano d’Egidio was instrumental in creating the elements for this new context: the ancient masonry curtain wall was now finally revealed and highlighted;

the wooden crucifix rests on a wall treated with gold leaf and positioned between the two stained glass windows, which were the work of Father Tito Amodei, as were the bronze balustrade and the bust of Father Candido Amantini; and finally, the nineteenth-century polychrome plaster sculpture. The new Chapel of the Crucifix was inaugurated in 2014

Sancta Sanctorum:

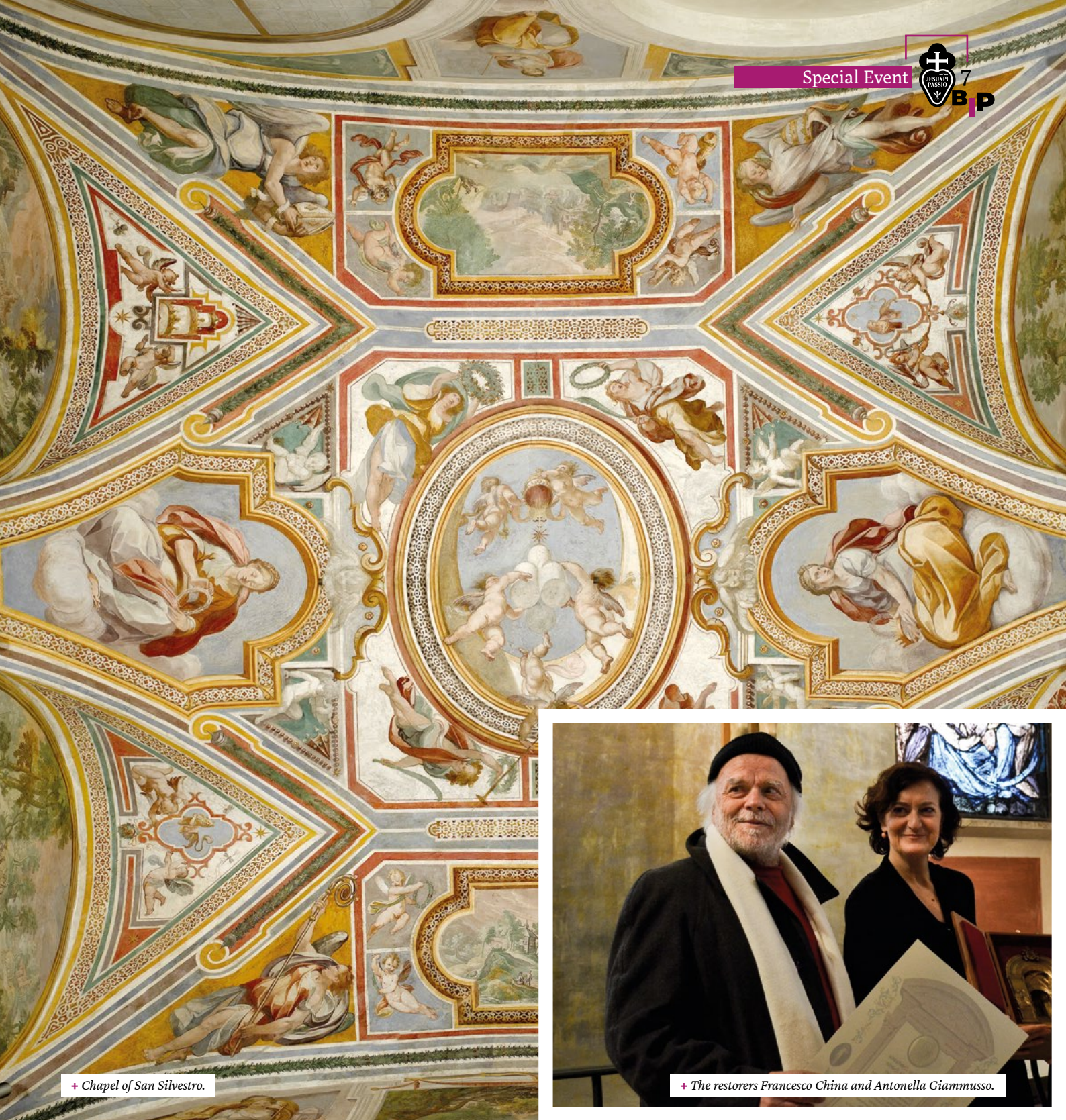
- The vestibule, a small but precious entrance passage into the Sancta Sanctorum, with a Cosmatesque marble decor. On entering, a fresco depicting the Blessing Jesus of the Acheropita original; a nineteenth-century painted wooden panel of Mater Sanctae Spei [Mother of Holy Hope], and two poly-

chrome wooden angels. The barrel-vaulted ceiling is decorated with frescoes and with gilded faux coffers.

Left staircase:

- A small space with a cross-vaulted ceiling; there is a mural depicting the Acheropita between two candelabra, above two praying figures, possibly the patrons.

But perhaps the most important conclusion we can draw after all this restoration is the emergence of a renewed interest, both liturgical and historical-artistic, in the extraordinary iconographic content of this complex decorative scheme, in spite of its being hidden and almost forgotten due to centuries of neglect, poor maintenance, and inadequate lighting. +





CL. LUIZ CARLOS, CP


GETHSEMANE PROVINCE: CARDINAL OPENS THE COMMEMORATION OF THE CENTENARY OF THE PASSIONIST PRESENCE IN RIO DE JANEIRO



With gratitude, prophecy, and hope, the Parish of São José and Nossa Senhora das Dores [St. Joseph and Our Lady of Sorrows], situated in the Andaraí neighborhood of Rio de Janeiro, celebrated the solemn opening of the celebration for 100 years of the Passionist presence in the city. The presider for the Mass was His Excellency Reverend Dom Orani João Tempesta, O.Cist., the Cardinal Archbishop of Rio de Janeiro. Concelebrants were the Provincial Superior of the Passionists, Father Leudes Aparecido de Paula, C.P., and other religious priests and local clergy. The Mass was accompanied by the participation of the people of God. The inaugural ceremonies took place on Saturday, September 16th, 2023, and were broadcast on Rede Vida de Televisão and other social media.

In his homily, the Archbishop emphasized the importance of Passionist spirituality for the life of the Church, and gave a historical account of the first missionaries and their contribution to the human, social, and religious development of the community. He also prayed that, during the





celebrations of this centenary, the charism might be renewed and that the Passionist apostolic co-operation in the Archdiocese would increase even more. Dom Orani concluded his homily by emphasizing the importance of the formation community, the importance of their theological studies, and his appreciation of the Passionist presence in the archdiocesan territory. Finally, he prayed for the new religious priests yet to come.

In expressing his appreciation, the Provincial Superior, Father Leudes Aparecido de Paula, recalled that the Passionist Congregation had recently celebrated its tricentennial of foundation and subsequent contributions to the life of the Church. He said that, for him, part of this Congregational celebration is also dedicated to the one hundred years of Passionist ministry in the Archdiocese of Rio de Janeiro. Fr. Leudes expressed his gratitude to the Archdiocese, which is currently led by His Eminence Archbishop Dom Orani, for welcoming the pioneering Passionists of this great mission a hundred years ago. He also expressed gratitude for the affection and support of the laity and friends of the community.

This celebration of the Passionists' centenary in Rio de Janeiro is the occasion not only for celebration but also for prayer. With our eyes firmly fixed on the Cross of Christ, we search out the hope revealed in God's love through the Passion of His Son. Thus, we pray to our holy Father, Saint Paul of the Cross, for the grace to renew our mission with gratitude, prophecy, and hope. We express our gratitude to the pioneers of this mission, for sowing the first seeds of this fruitful apostolate. May the religious of today, in the light of the Passion of Jesus Christ, prophetically confront the ills of the present time, and proclaim the God of life and compassion. Anchored in hope, may we make memory of the Passion of Jesus Christ by our way of life, and by our activity in the world. +

HOMILY OF HIS HOLINESS POPE FRANCIS

CONCLUSION OF THE ORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS

St. Peter's Basilica-XXX Sunday in Ordinary Time
Sunday, 29 October 2023

A doctor of the Law comes to Jesus under a pretext, in order to test him. The question he asks, however, is an important and enduring one that, at times, arises in our own hearts and in the life of the Church: "Which commandment in the law is the greatest?" (Mt 22:36). We too, immersed in the living stream of Tradition, can ask: "What is the most important thing? What is the driving force?" What matters so much as to be the guiding principle of everything? Jesus' answer is clear: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself" (Mt 22:37-39).

Brother Cardinals, Bishops and priests, men and women Religious, dear brothers and sisters, at the conclusion of this stage of our journey, it is important to look at the "principle and foundation" from which everything begins ever anew: by loving. Loving God with our whole life and loving our neighbour as ourselves. Not our strategies, our human calculations, the ways of the world, but love of God and neighbour: that is the heart of everything. And how do we channel this momentum of love? I would propose two verbs, two movements of the heart, on which I would like to reflect: to adore and to serve. We love God through adoration and service.

The first verb, adore. To love is to adore. Adoration is the first response we can offer to God's gratuitous and astonishing love. The amazement of adoration, the wonder of worship, is something

essential in the life of the Church, especially in our own day in which we have abandoned the practice of adoration. To adore God means to acknowledge in faith that he alone is Lord and that our individual lives, the Church's pilgrim way and the ultimate outcome of history all depend on the tenderness of his love. He gives meaning to our lives.

In worshipping God, we rediscover that we are free. That is why the Scriptures frequently associate love of the Lord with the fight against every form of idolatry. Those who worship God reject idols because whereas God liberates, idols enslave. Idols deceive us and never bring to pass what they promise, because they are "the work of men's hands" (Ps 115:4). Scripture is unbending with regard to idolatry, because idols are made and manipulated by men, while God, the Living God, is present and transcendent; he is the one "who is



not what I imagine him to be, who does not depend on what I expect from him and who can thus upset my expectations, precisely because he is alive. The proof that we do not always have the right idea about God is that at times we are disappointed: We think: 'I expected one thing, I imagined that God would behave like this, and instead I was wrong'. But in this way, we turn back to the path of idolatry, wanting the Lord to act according to the image we have of him" (C.M. Martini, *I grandi della Bibbia. Esercizi spirituali con l'Antico Testamento*, Florence, 2022, 826-827). We are always at risk of thinking that we can "control God", that we can confine his love to our own agenda. Instead, the way he acts is always unpredictable, it transcends our thinking, and God's way of acting consequently demands amazement and adoration. Amazement is very important!

We must constantly struggle against all types of idolatry; not only the worldly kinds, which often stem from vainglory, such as lust for success, self-centredness, greed for money – let us not forget that the devil enters "through the pockets", the enticements of careerism; but also those forms of idolatry disguised as spirituality – my own spirituality: my own religious ideas, my own pastoral skills... Let us be vigilant, lest we find that we are putting ourselves at the centre rather than him. And let us return to worship. May worship be central for those of us who are pastors: let us devote time every day to intimacy with Jesus the Good Shepherd, adoring him in the tabernacle. May the Church adore: in every diocese, in every parish, in every community, let us adore the Lord! Only in this way will we turn to Jesus and not to ourselves. For only through silent adoration will the Word of God live in our words; only in his presence will we be pu-

rified, transformed and renewed by the fire of his Spirit. Brothers and sisters, let us adore the Lord Jesus!

The second verb is to serve. To love is to serve. In the great commandment, Christ binds God and neighbour together so that they will never be disconnected. There can be no true religious experience that is deaf to the cry of the world. There is no love of God without care and concern for our neighbour; otherwise, we risk becoming pharisaic. We may have plenty of good ideas on how to reform the Church, but let us remember: to adore God and to love our brothers and sisters with his love, that is the great and perennial reform. To be a worshipping Church and a Church of service, washing the feet of wounded humanity, accompanying those who are frail, weak and cast aside, going out lovingly to encounter the poor. We heard in the first reading how God commanded this.

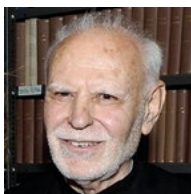
Brothers and sisters, I think of the victims of the atrocities of war; the sufferings of migrants, the hidden pain of those who are living alone and in poverty; those who are crushed by the burdens of life; those who have no more tears to shed, those who have no voice. And I think too of how often, behind fine words and attractive promises, people are exploited or nothing is done to prevent that from happening. It is a grave sin to exploit the vulnerable, a grave sin that corrodes fraternity and devastates society. As disciples of Jesus, we desire to bring to the world a different type of leaven, that of the Gospel. To put God in first place and, together with him, those whom he especially loves: the poor and the weak.

This, brothers and sisters, is the Church we are called to "dream": a Church that is the servant of all, the servant of the least of our brothers and sisters. A Church

that never demands an attestation of "good behaviour," but welcomes, serves, loves and forgives. A Church with open doors that is a haven of mercy. "The merciful man", said John Chrysostom, "is as a harbour to those who are in need; and the harbour receives all who are escaping shipwreck, and frees them from danger, whether they be evil or good; whatsoever kind of men they be that are in peril, it receives them into its shelter. You also, when you see a man suffering shipwreck on land through poverty, do not sit in judgment on him, nor require explanations, but relieve his distress." (In pauperem Lazarum, II, 5).

Brothers and sisters, the General Assembly of the Synod has now concluded. In this "conversation of the Spirit," we have experienced the loving presence of the Lord and discovered the beauty of fraternity. We have listened to one another and above all, in the rich variety of our backgrounds and concerns, we have listened to the Holy Spirit. Today we do not see the full fruit of this process, but with farsightedness we look to the horizon opening up before us. The Lord will guide us and help us to be a more synodal and missionary Church, a Church that adores God and serves the women and men of our time, going forth to bring to everyone the consoling joy of the Gospel.

Brothers and sisters, I thank you for all that you have done during the Synod and for all you continue to do. Thank you for the journey we have made together, for your listening and your dialogue. In expressing my gratitude, I would also like to offer a prayer for all of us: may we grow in our worship of God and in our service to our neighbour. To adore and to serve. May the Lord accompany us. Let us go forward with joy! +



Inaugural Re-opening of the library gallery:
Sala della Vergine Incoronata

MARIO COLLU, CP





In recent years the Historic Library of the Passionist Generalate at Sts. John and Paul in Rome has been undergoing significant repairs, modifications and updating. Among these projects have been updated and normative security systems; replacement of windows and doors; updated heating and electrical systems; installation of fire suppression technologies; addition of video surveillance; and the repainting of the special area for the oldest of the library's holdings (A.D. 1500) and acquiring the appropriate shelving for their protection.

At the same time, the Library has been inscribed in the Civil Register of Ecclesiastical Libraries. This has required the creation and filing of the Statutes of the Library, under signature of the General

Superior, in order for our Library to be eligible for subsidies from either the Italian Episcopal Conference (CEI), the Italian Government, or other public and private Institutions.

The Library is available for students and research personnel at the times and in the manner specified in its website: [Biblioteca Storica dei Passionisti, Roma](#). Additionally, new computers have been purchased for cataloguing the Library holdings, and for on-line access to texts. Another improvement will be the replacement of two quite old card catalogues with a digital catalogue.

Finally, two heirlooms of the 1600's have been restored. These are the framed painting of the Crowned Virgin and the ancient wooden doors, both of which served the former Chapel. On April 23, 2023, the General Superior,

P. Joachim Rego, formally opened the "Sala della Vergine Incoronata," newly restored to its ancient splendor.

Prior to the renovation, there was no hint of the presence of beautiful faux marble surfaces, wainscot, and the harmony of its earlier decoration. The large framed painting of the Madonna, crowned and enthroned, was isolated from its original setting by green panels which were nailed over the faux marble and which rose from the floor to the wainscot cap.

The work performed consisted of removing all the overlapping layers of wall surfaces, restoring the original decor of the room, including the ceiling; removing the intrusive old lighting fixtures, and re-situating the book shelves. This new arrangement and the restoration of the decor allowed for a visual focus to be the painting of



the Crowned Virgin, toward which everything converges. When the work was completed, the visual directionality was evident. Upon entering, one's vision is drawn from the main doorway into the length of the hall toward the large Marian painting, from which all the decoration naturally radiates.

Those who come to this room will not only be able to consult the collection of books, but will also be able to enjoy the luminous spiritual and artistic environment where the pleasant atmosphere is graced with the lime-green hues of the original walls.

Present at the inaugural ceremony, in addition to the Community of Sts. John and Paul, were:

- The participating members of the restoration agency, *Studio 3 Restauro Opere D'Arte s.n.c.*, whose project leader, Doctor Francesco

China, demonstrated some of the techniques of the restoration applied to the former chapel, now a reading and research gallery. Also taking part was Doctor Edoardo Schina, the representative of the Cooperativa Phoenix, which is responsible for the associated cataloguing.

- Doctor Fabio Menicacci, the National Secretary of A.N.Co.S. APS (National Association of Social and Sport Communities), the sponsor of the project. The organization supports projects which incorporate sport and other cultural alli-

ances in locales which may have been disadvantaged in any area of social interaction. Its activity is particularly directed to significant issues involving accessibility and disabilities; for example making public space more available, and working to improve the social fabric for the benefit of the community. In the area of the arts, it supports the restoration of buildings and monuments; in the area of sport, it underwrites tournaments for youth sports. It also contributes in the field of healthcare by donating vehicles and other equipment.





After the blessing given by our General Superior, Fr. Joachim Rego, C.P., the person directing the cataloguing, Doctor Luisa Barricella, displayed some of the treasures which are in the possession of the Library. Among them is the oldest volume, dating from 1480: *Fasciculus temporum: omnes antiquorum chronicas complectens. Incipit feliciter, (Venetijs impressa: cura impensisque Erhardi ratdolt. de Augusta, 1480 xxiiij. mensis nouembris)*. The remodeling and updating of the library galleries, although fundamentally important, are not the only steps necessary to re-establish the functionality of the library. We are taking the necessary steps to make the approximately 60,000 books held in the library available for research and study. Once the initial steps of dust-removal and disinfestation were completed for all of the oldest books, we have begun their cataloguing, and because of their age, the basis will be a chronological one.

In the past two years, 5,474 historical volumes have been catalogued and entered into the Sistema Bibliotecario Nazionale [Sbn—"National Library System"]. The cost of the work was € 47,764; and the expense was subsidized by the following:

- 1,300 volumes; € 10,400; by the Italian Episcopal Conference (2021-2022)
- 208 volumes; € 1,664; by the Italian Episcopal Conference (2021-2022)
- 1,300 volumes; € 11,700; by the Italian Episcopal Conference (2022-2023)
- 444 volumes; € 4,000; by the Ministry for Culture (2022-2023)
- 2,222 volumes; € 20,000; by the General Curia (2023)

It is a paltry amount in light of the thousands of volumes which need to be catalogued.

This final stage, to catalogue the volumes in the library, is most important as the final step in the project which was undertaken in order to bring these marvelous texts—rich in historical insight and content—to the service of a public.

Before concluding, I would like to bring up one more problem: maintaining the library holdings up to date. I am





Ancient library until around 1930.
The room was much taller.



Spiritual exercises of Fr. Giuseppe
13-17 February 1957.

happy to be able to communicate the news which I just received (August 30, 2023) from Fr Antonio Siciliano, our General Econome. "Ciao Mario, Just now I heard from Felice Ruotolo with regard to the grant we requested from the Ministry of Culture some months back. We have been granted € 8,404 (!) toward the acquisition of books for the Library." Therefore, while we continue to make our library holdings available for us, we are also endeavoring to keep our Library up to date. This means continuing our subscriptions to specialized magazines (about forty), and continuing to exchange publications with other publishers (about forty) by sending them our Passionist Magazine, *La Sapienza della Croce*. Finally, we will purchase some books, and we shall continue to welcome books left to our library as a legacy.

We wish to thank all those who contributed both professional skills as well as financial assistance to the achievement of this initial phase of our project. At the same time, we harbor the hope that the entire project will continue to benefit from financial sponsors who will accelerate the pace of cataloguing and updating of our Library for the sake of the bibliographic and artistic treasures it contains.✚



ADOLFO LIPPI, CP

In Viterbo, the Sixtieth Anniversary of the Beatification of Dominic Barberi



ECUMENICAL AND INTER-RELIGIOUS MEETINGS

The new bishop of Viterbo, Orazio Francesco Piazza, still in the first year of his pastoral ministry, organized two events intended to revive the memory of and devotion to this great son of the city of Viterbo, Blessed Dominic of the Mother of God. The first event was an inter-religious meeting held on June 16, 2023, at Merlano, the place where Dominic was a humble shepherd and where he first met the Passionists, who had been expelled from the nearby retreat of Sant'Angelo in the 1810 Napoleonic suppression of religious institutes. The inter-religious meeting took place outdoors, in the meadow in front of the chapel of the Blessed. Those in attendance were Buddhists, Muslims, Orthodox Christians and members of the Anglican Church. Also taking part was the president of the Friends of Cardinal Newman, who maintain contact with the Friends of Blessed Dominic Barberi. Bishop Piazza presided over the event, and Dr. Mario Mancini, the president of the Friends of Blessed Dominic Barberi, moderated it.

THE SIXTIETH ANNIVERSARY OF THE BEATIFICATION

The bishop did not want the sixtieth anniversary of the beatification of Dominic Barberi to be overlooked. Saint Paul VI wanted the beatification to take place on October 27, 1963, precisely during the Second Vatican Ecumenical Council. In Viterbo, sixty years later, this commemoration took place in the cathedral, on November 4, with Bishop Piazza presiding. Fr. Ciro Benedettini, representing the General Superior of the Passionists, expressed the gratitude of the Passionists.

He mentioned that the veneration of Blessed Dominic has gained strength in England, where all the manuscripts of Blessed Dominic have been digitized, a total of over 40,000 pages. Furthermore, in collaboration with the Diocese of Birmingham, a mega website is being prepared where everything related to Blessed Dominic will be available. Fr. Ciro concluded by saying: "Thank you, Viterbo, for giving such a great son to the Passionists, to the Catholic Church, and to the Christian world. When we least expect it, through the prayers and actions of all, the day of Dominic's canonization will come."

During his homily, the bishop related the Sunday readings to Dominic's example of humility, zeal, and fraternity which went beyond all cultural barriers. Since the beginning of his pastoral office, Bishop Piazza has declared his intention to take up the cause of Dominic's canonization and promote it.

SOME BACKGROUND ON THE "FRIENDS OF BLESSED DOMINIC BARBERI" OF VITERBO

This event gives us the opportunity to talk about the association: Friends of Blessed Dominic Barberi, which is now a non-profit organization (Onlus), having its own official statutes. It was founded in 1975 by Mr. Vittorio Bonucci, a native of Viterbo. During the Second World War, he was a prisoner of war, held in the United Kingdom, for four years. He accommodated himself to the situation quite well; he learned English to a skillful level, and made a surprise discovery — his fellow citizen, about whom he had occasionally heard reference in his childhood, was being venerated in that distant country. It was Dominic Barberi.



Once back in Italy, Vittorio began to energetically promote the memory of Dominic and his message of reconciliation and peace among people of diverse backgrounds. Following the example of the Friends of Cardinal Newman, he gathered a substantial number of people, and together they restored the chapel of Villa Molaioni, where Dominic had lived, and where they gathered monthly to celebrate his memory. There were many other initiatives that the group carried out, including some publications; more than can be mentioned here. Of special note were meetings at higher organizational levels of Catholics and Anglicans.

A particularly significant accomplishment, carried out in collaboration with the Passionists of the English St. Joseph Province, was the celebration of the 150th anniversary of Dominic's arrival in England. The celebration was held in Westminster Cathedral on October 5, 1991. There were about twenty bishops present; Fr. José Agustín Orbegoza, General Superior; and a large number of the faithful, at least 2,000 were in attendance. The group from Viterbo had organized a pilgrimage from October 1 to 6, to visit all of the places where Blessed Dominic had lived. Among these pilgrims was the mayor of Viterbo, Giuseppe Fioroni. Both in St. Helens and in Birmingham, the pilgrims were warmly received at the city halls by the mayors of those cities; it was a truly impressive display of kindness. The Passionists of St. Joseph Province made a great effort to give all a warm welcome.

After the death of Vittorio Bonucci, Dr. Mario Mancini came to lead the association, and continued to implement other initiatives. Among these, in 2020, was the essay contest held for students in the upper years of high school. The purpose was to introduce Dominic Barberi to the young people of Viterbo and to cultivate an appreciation of him. The high school teachers were also highly appreciative of the initiative and expressed their gratitude. Of the students who entered the competition, the two producing the winning essays were to be rewarded with a paid pilgrimage to England.

Another significant achievement was the Conference on Blessed Dominic held on September 14, 2014, in the Regia Hall of the Palazzo dei Priori in Viterbo. The event was attended by Archbishop Longley of Birmingham, accompanied by all of the deacons from his diocese, and the priest, Julian Booth, a great admirer of the Blessed; they later celebrated the Eucharist at the Sant'Angelo retreat. Also in attendance were Bishop Fumagalli of Viterbo; the General Superior of the Passionists, Fr. Joachim Rego; the Mayor of Viterbo, Leonardo Michelini; the President of the Province of Viterbo, Marcello Meroi; as well as the British Ambassador to the Holy See, Nigel Baker. Several conferences were offered, and were later compiled into a booklet.

The Association, "Friends of Blessed Dominic Barberi", is advancing its project to restore the Molaioni farmhouse, located in Merlano, near Viterbo. Their intention is to transform it into a guesthouse for the relatives of patients at the large Belcolle Hospital which is nearby; and also to serve English pilgrims during their stay. In addition to being a memorial to Blessed Dominic, that farmhouse also reminds us of the great Passionist Bishop in Bulgaria, Giuseppe Molaioni, an important figure in the history of the Passionists, who spent the last twelve years of his life at the San Giuseppe novitiate on Monte Argentario. Among other things, he ordained the young Bernardo Silvestrelli, who would later become a great General Superior of the Congregation, and is now among the Blessed. +



The large bronze high relief, created by the Passionist sculptor Tito Amodèi (1926-2018), depicts the entrance of St. John Henry Newman (1801-1890) into the Catholic Church, which occurred in Littlemore, near Oxford, on the night between October 8 and 9, 1845, in the hands of Blessed Dominic Barberi.

On the left, you can see Dr. Newman requesting entry, on the right, Father Dominic Barberi welcoming him and encouraging him to enter. In the center, the sculpture portrays the Madonna, the inspiration behind Dominic's mission, the object of Newman's love since childhood, the dove as a symbol of the Holy Spirit, the source of conversion, and St. Peter's Basilica, the center of Catholicism where Newman would later become a cardinal.

At the bottom, the United Kingdom is depicted, the object of Barberi's life-long religious devotion. The sculpture was commissioned by Passionist Mario Cimpanari; who is presently 99 years old.



ADRIANO SPINA, CP

THE CATECHESIS OF THE HOLY FATHER

AS PRESENTED DURING THE WEDNESDAY AUDIENCES 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.

WEDNESDAY, 1 MARCH 2023

The Holy Father is on retreat. No Wednesday audience today.

I took advantage of my weekly day off, freeing myself from the clock that marks our lives, in order to spend some time in my own devotion without the constraint of a schedule. I entered St. Peter's Basilica through the Prayer Door and first greeted the statue of St. Leo the Great; farther ahead are the saintly popes Leo IX and Boniface IV, who also received my invocation.

I then passed by the sculpture by Algardi of Pope Leo XI. Leo XI commands the space around him by his prominence alone. It's a restrained and tasteful sculpture that should be viewed from a certain distance, one necessary to frame it properly. Two other adjacent sculptures by lesser-known artists don't intrude on the scene. The hand of Leo XI stirs the air in blessing, and since it's an artistic masterpiece, the greeting of this Pope, even centuries later, still feels "live", making it hard not to give at least a nod of respect in passing.

I paused in prayer before the monument to St. Pius X, and to the right of it, there is a monument dedicated to Pope John XXIII, by Emilio Greco. The figure of this Pope emerges in an imposing bas relief from a block of bronze. A

large cloak barely manages to encompass the immense figure of the Pope, as if the artist wanted to emphasize the grandeur of his pontificate, which lasted only six years, but was magnificent for what he achieved in that time. For example, the Second Vatican Council, which is represented by some bishops in the background who are depicted in the splendor of their Council attire. The artwork also portrays the well-known good works done by this Pope, such as visiting the sick and prisoners. The entire scene unfolds under a sky crowded with angels.

Of the many papal tombs in the Vatican Basilica, I had never come upon the monument to Pope Gregory XIII. However, during an exhibition in Rome with the eloquent title, “Baroque in Rome: The Wonders of the Arts,” which was held at Palazzo Cipolla from April 1st to July 26th, 2015, I did come across the figure of Pope Gregory XIII in terracotta, a normal preparation for the sculpture that would complete this work. In the exhibition, only the terracotta model of the future sculpture of Gregory XIII was on display. He is seated with his arm outstretched in blessing, a movement flowing from a powerful inner impulse that engages his whole frame. But in the exhibition, I repeat, the sculpture of the Pontiff was isolated, without the busyness of secondary works at his feet that might disturb and distract the visitor. I stood still, as if dazzled by this creation of Camillo Rusconi, whose name, unfamiliar to me, did not receive much attention in art treatises.

I then encountered Michelangelo’s Pieta. The Madonna, in her right arm, she holds her lifeless Son, and with her left hand, she signals her offering of her Son to the Father. However, her hand is not fully open. The gift is there, but Mary seems momentarily hesitant. Mother Teresa speaks of Jesus, who in the suffering of the Passion, *felt uncertainty for just a moment. This is part of being hu-*

man. It’s natural ... that’s why Jesus was like us in all things, except sin (BRIAN KOLODIEJCHUK, ed., “Mother Teresa: Be My Light,” Milan, Rizzoli, 2010, p. 265).

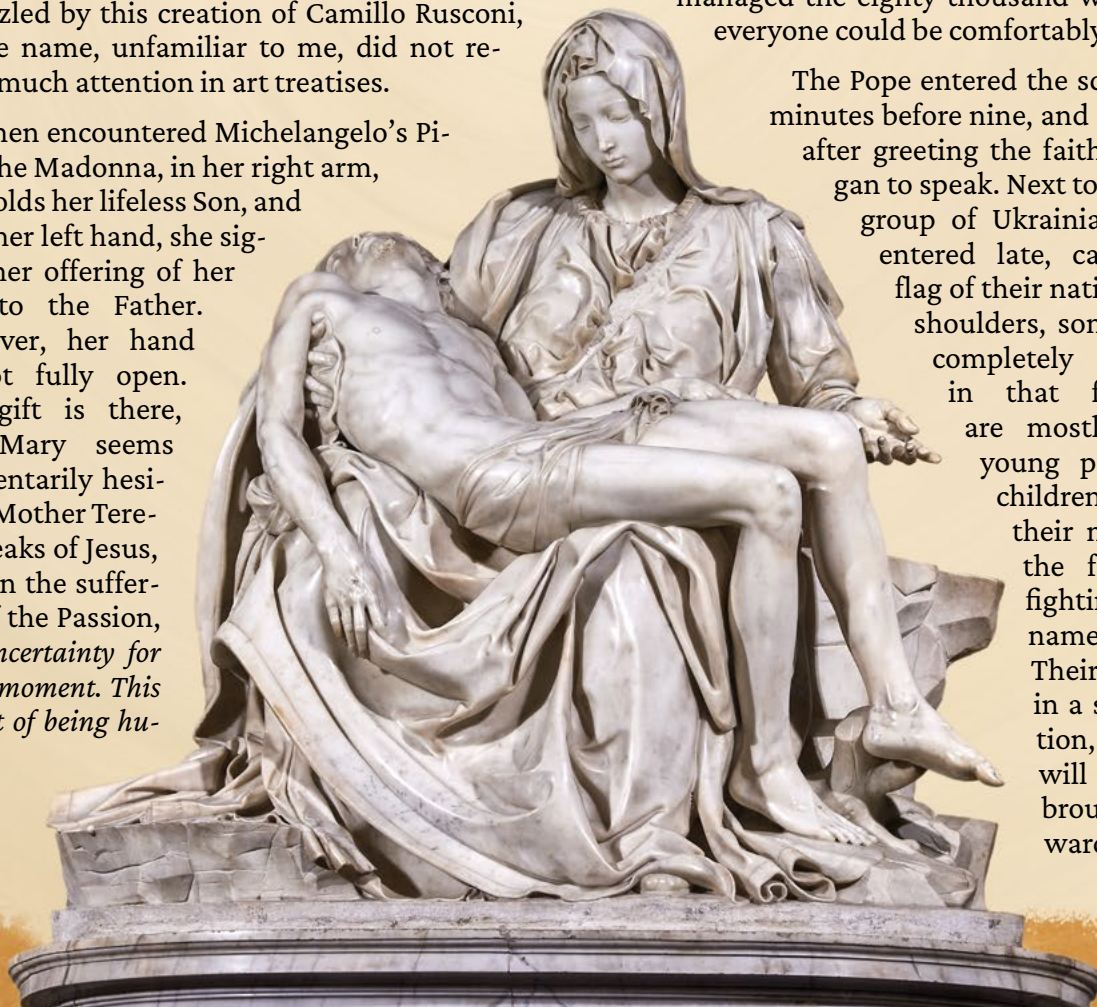
There is always a crowd in front of this work, dwelling for a long time because they understand that supreme sorrow.

WEDNESDAY, 8 MARCH 2023

This is the first audience held outdoors, in St. Peter’s Square. This schedule will continue until October and even November, depending on the number of pilgrims. It’s a gray day outside, but not in the hearts of the pilgrims, whose faces are radiant with response to the presence of the Pope. I see this glow in many faces, a light that not even the rain might extinguish. However, with the passage of time, the clouds give way to blue skies, vanquishing the rain.

Today, there are perhaps thirty thousand people present. For the first Wednesday audiences of Pope Francis’ pontificate, there used to be eighty thousand. These number of pilgrims were probably a challenge for the Prefect of the Papal Household, Monsignor George Gänswein, and his deputy, Monsignor Leonardo Sapienza, who were accustomed to the calm of Pope Benedict’s audiences. Although they were probably taken by surprise after the election of Pope Francis, they managed the eighty thousand well; in fact, everyone could be comfortably seated.

The Pope entered the square a few minutes before nine, and at nine ten, after greeting the faithful, he began to speak. Next to me, a large group of Ukrainian pilgrims entered late, carrying the flag of their nation on their shoulders, some of them completely wrapped in that flag. They are mostly women, young people, and children, because their men are on the front lines, fighting an unnamed war. Their seats are in a special section, and they will later be brought forward to meet



the Holy Father for a greeting and a group photo. It will be a beautiful memory for them.

The Pope has already delivered a series of addresses on evangelization. We will quote the final part of this day's address that focuses attention on the phenomenon of the clergy who tend to subordinate the lives of the faithful: *The missionary zeal of the believer also expresses itself as a creative search for new ways of proclaiming and witnessing, new ways of encountering the wounded humanity that Christ took on. In short, of new ways of serving the Gospel and serving humanity. Evangelization is a service. If someone says that they are an evangelizer, and they do not have that attitude, that servant's heart, and believe they are a master, they are not an evangelizer, no ... they are wretched....Let us ask the Lord for this grace, to take in hand this Christian vocation and to give thanks to the Lord for what he has given us, this treasure. And to try to communicate it to others.*

WEDNESDAY, 15 MARCH 2023

My second audience outdoors in St. Peter's Square. The colonnade is crowned with sculptures of saints. They are not military leaders, nor men of science, or intellectuals, but only saints, men and women who have achieved spiritual perfection through their encounter with God. Some of them were sinners, but, when touched by grace, they transformed their lives in holiness. In their seventeenth-century postures and poses, each of these ten-foot statues, almost all of them, wave their hands. Perhaps, in the light of the presence of the Pope, the piazza becomes the most radiant spot on the earth.

Pope Francis continues with his catechesis on the passion of evangelization. Two important words, passion and evangelization, intersect in the Pope's discourse, with the help of texts from the Second Vatican Council. A crucial point in the life of Christians. It is not a discourse on how to live or other marginal things, but the word "passion" is accompanied by this other word, "evangelization," which is of great importance in the lives of Christians, both priests and laypeople. The Second Vatican Council is mentioned regarding the universal call to apostolate.

Here are some significant passages: *It is a call that concerns both those who have received the sacrament of Holy*

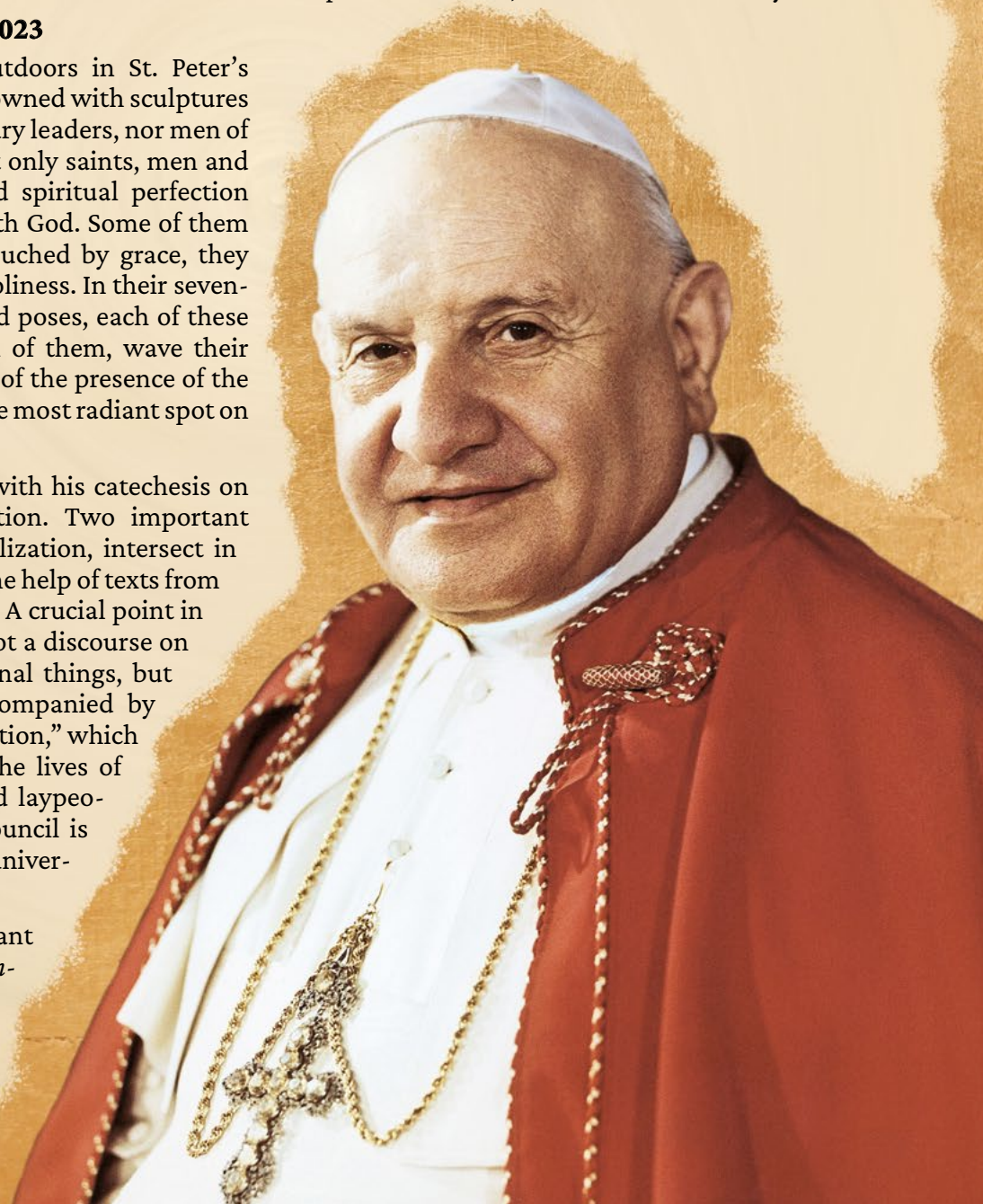
Orders, consecrated persons, and every faithful man and woman; it is a call to all. You, the treasure you have received with your Christian vocation, are compelled to give it; it is the dynamism of vocation, the dynamism of life. It is a call that actively and creatively enables one's apostolic task within a Church where there is diversity of ministry but unity of mission.

The apostles and their successors received from Christ the office of teaching, governing, and sanctifying in His name and with His authority.

But even the laity, all of you, the majority of you are laypeople. Also, the laity, as participants in the priestly, prophetic, and kingly office within the mission of the entire people of God, have their own role in the Church and in the world.

WEDNESDAY, 22 MARCH 2023

Audience in St. Peter's Square. From overhead, atop the colonnade, one hundred and forty saints





watch over this square, permanent spectators. One of them, on the right side, the seventh from the facade of the Basilica, is Saint Damian. He stands with his arm outstretched and his hand pointed towards the crowd, as if to say, addressing his companion Saint Cosmas: "Here are souls seeking the truth." Saint Cosmas seems to listen but does not respond; he is in ecstasy, which the treatises on ascetics and mystics describe as contemplation of paradise. Other saints atop the colonnade are in deep, individual prayer, but some are also located in relation to each other. The square, therefore, at its summit, is surrounded by a lively and interacting crowd. The sculptures seem alive, gesturing with their hands, and the great reality of their presence is that all of these saints, now in paradise, are bathed in the totality of happiness. They are also an expression of the originality of the Baroque, a physical representation of the spirit of the Counter-Reformation, which nullified the static nature of the human figure, animates it, and places it in a close relationship with the other figures.

The Pope entered the square by car, stopped to have some children climb in, and thus the Vicar of Christ, accompanied by innocent youth, passes among the pilgrims, greeting and blessing them. When the time comes, the juvenile escort must de-

scend from the open car because although innocence is not ponderous, the riders exceed the weight limit for the ascent to the Papal *cathedra*.

The Pope spoke about a document by Paul VI that Francis himself admitted to be constantly re-reading, due to the richness of the text, and it could be the same for us. The Holy Father began:

Dear brothers and sisters, good morning!

Today we will listen to the "magna carta" of evangelization in the contemporary world: Saint Pope Paul VI's Apostolic Exhortation, Evangelii nuntiandi (EN 8 December 1975). It is topical. It was written in 1975, but it is as though it had been written yesterday. Evangelization is more than just simple doctrinal and moral transmission. It is, first and foremost, witness — one cannot evangelize without witness — witness of the personal encounter with Jesus Christ, the Incarnate Word in which salvation is fulfilled. An indispensable witness because, firstly, the world needs "evangelizers to speak to it of a God whom the evangelists themselves should know and be familiar with" (EN, 76). It is not transmitting an ideology or a "doctrine" on God, no. It is transmitting God who is living in me. This is witness. Also because, "modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (ibid., 41). The witness of Christ,

then, is at the same time the first means of evangelization (cf. *ibid.*), and an essential condition for its efficacy (cf. *ibid.*, 76), so that the proclamation of the Gospel may be fruitful. Being witnesses.

WEDNESDAY 29 MARCH 2023

This Wednesday saw the finalization of plans for the Pope's admission to the Gemelli Hospital. In the evening, the Vatican Press Office Director explained that in recent days, the Pope had experienced some respiratory difficulties. Prayers were offered for him to overcome the ailment successfully; the hospitalization is expected to last for two days.

However, during the morning spent with the Pope's Audience, we did not notice any symptoms; in fact, the Pontiff greeted the many students "who enliven this audience," five of whom he invited to join him in the open jeep. His voice remained the same, so his hospitalization appears to be a sudden indisposition.

In his address, the Pope continued the important theme of the passion of evangelization. Initially, the Pope's words were inaudible due to a microphone issue, which prompted a technician to swiftly and athletically leap into action, a second microphone in hand to replace the failed mic; the resolution earned applause from those present.

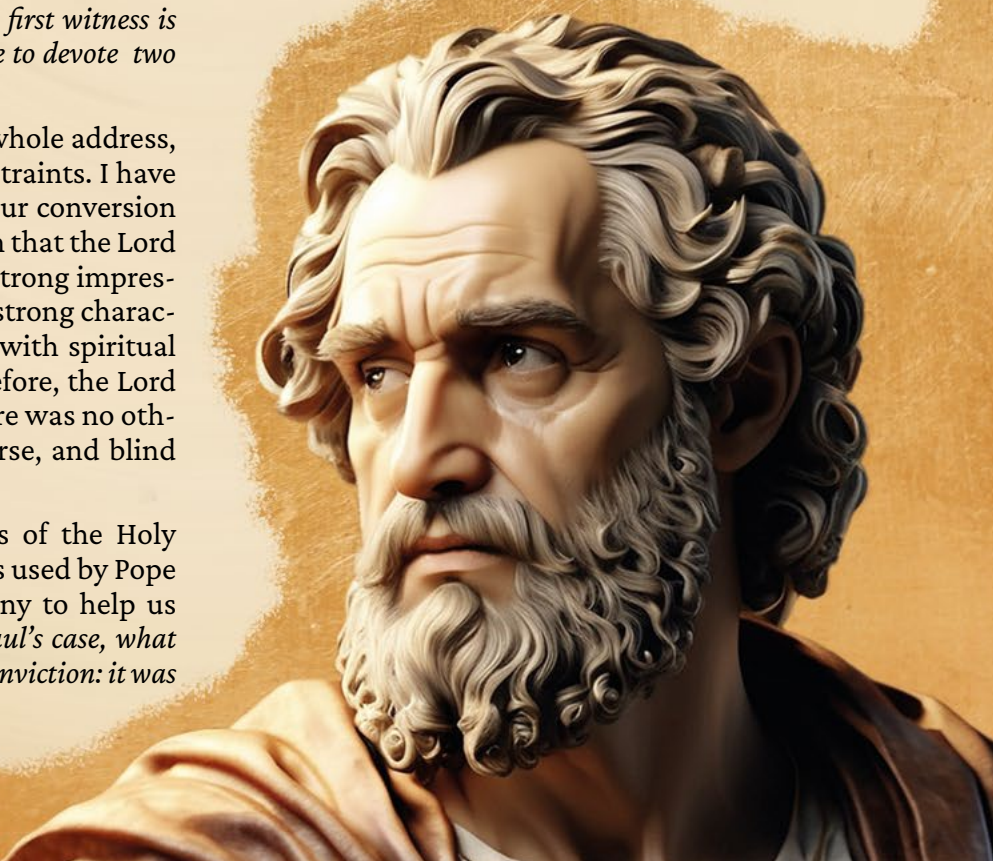
The Holy Father began by outlining the material: *Dear brothers and sisters, good morning!*

In our journey of catechesis on apostolic zeal, let us start today to look at some figures who, in different ways and times, bore exemplary witness to what passion for the Gospel means. And the first witness is naturally the Apostle Paul. I would like to devote two catecheses to him.

It would be good to present the whole address, but we have to deal with space constraints. I have something else in mind: certainly, our conversion or our invitation to the new vocation that the Lord has given us usually happens with strong impressions on our souls. But Saul's was a strong character; it wasn't enough to guide him with spiritual advice or stirrings of his soul. Therefore, the Lord resorted to stronger means, and there was no other way but to throw him off his horse, and blind him (Acts 9:3-9).


Let us continue with the words of the Holy Father, entering into the expressions used by Pope Francis, who uses even a bit of irony to help us better understand the Gospel: *In Paul's case, what changed him is not a simple idea or a conviction: it was*

the encounter with the risen Lord. Do not forget this: it is the encounter with the Lord that changes a life. It was Saul's encounter with the risen Lord that transformed his entire being. Paul's humanity, his passion for God and his glory was not annihilated, but transformed, "converted" by the Holy Spirit. The only one who can change our hearts is the Holy Spirit. And it was so for every aspect of his life. Just as occurs in the Eucharist: the bread and wine do not disappear, but become the Body and Blood of Christ. Paul's zeal remains, but it becomes the zeal of Christ. It changes direction, but the zeal is the same.... We can reflect further on the change that takes place in Paul, who from a persecutor became an apostle of Christ. We note that there is a sort of paradox in him: indeed, as long as he feels he is righteous before God, he feels authorized to persecute, to arrest, even to kill, as in the case of Stephen; but when, enlightened by the Risen Lord, he discovers he was a "blasphemer and persecutor" (cf. 1 Tim 1:13) — this is what he says of himself, "I formerly blasphemed and persecuted" — then he starts to be truly capable of loving. And this is the way. If one of us says, "Ah, thank you Lord, because I am a good person, I do good things, I do not commit major sins..." — this is not a good path, this is the path of self-sufficiency, it is a path that does not justify you, it makes you an elegant Catholic, but an elegant Catholic is not a holy Catholic, he is elegant. The true Catholic, the true Christian, is one who receives Jesus within, that changes your heart. This is the question I ask you all today: what does Jesus mean for me? Have I let him enter my heart, or do I keep him within reach but so that he does not really enter within? +





ANTONIO MUNDUATE, CP



“May the Passion
of Our Lord Jesus
Christ be ever
in our hearts”

This is a common expression among Passionists. It is found in the letters of Saint Paul of the Cross¹, and we commonly use it in the context of our Passionist life. It appears in our documents, and in our hymns; it was a topic for study and reflection², although perhaps not as much in the present as in the past. It is the phrase which concludes our Constitutions, and also the concluding

phrase of the Convocation Letter for the next General Chapter.

After a reflection on the “Memoria Passionis”, the door was opened to a second reflection on “Passio in cordibus” (the Passion in our hearts).

Fr. Antonio Artola, C.P., writes: “In the body of letters of Saint Paul of the Cross there is a core expression which his sons, the Passionists, have applied over many years as the

hallmark of his Congregation, and one which in its spiritual sentiment is most in accord with the spirit of the Passionists. It is the phrase: *Passio Domini Nostri Jesu Christi sit semper in cordibus nostris*. This sentence most fully captures what the Founder of the Passionists understood by the living of the Passion”³.

The author con-

tinues: “The formula «Passio D. N. J. C. sit...» is not strictly speaking original in Paulacru- cian language... it does not appear to be a formula invented by Paul of the Cross. In fact, it does not correspond with his manner of thinking, which he favors with expressions which are more concrete, life-like and expressive; for example, to imprint, to stamp, to sculpt, etc. The expression reveals a language which is technical, and foreign to the habitual stylistic usage of the saint”⁴.

What might be its origin? Perhaps it was an expression in common usage. This short contribution will attempt to show a possible route by which this expression might have reached Saint Paul of the Cross.

The recent Assembly of the Italian Monasteries of Passionist Nuns was moderated by Msgr. Michael Palud, C.O.⁵, whom I had the opportunity to know in the 1980’s, when we were both studying in Rome and living at our Passionist Generalate. We conversed over many subjects, and he pointed out to me that this expression was already in use by Saint Philip Neri and the Oratorians. “Monday, Wednesday and Friday, but

PASSIO

DOMINI NOSTRI

JESU CHRISTI

SIT SEMPER

IN CORDIBUS

NOSTRIS

throughout Holy Week, in memory of the scourging by which, although innocent, Christ our Lord was beaten for us, everyone in the oratory will take the discipline... It is our custom, and it is stipulated for us... The priest, with a clear and grim voice, will recite the verse: Pray, Lord, your blessing. May the Passion of Our Lord Jesus Christ be always in our hearts. Amen. Remember, my most dear brothers, that our Lord Jesus Christ was for us bartered, betrayed by a kiss, then taken away first to Annas and then to the High Priest Caiphas”⁶.

Might the Oratory have been the route by which Paul of the Cross came to know this expression? Paul had encountered the Oratory, perhaps for the first time, in 1721, when he traveled to Rome and stopped in the church of the Trinity, where the Confraternity of the Most Holy Trinity for Works of Charity (started by Saint Philip Neri) looked after pilgrims to the city.

However, and more importantly, it was certainly through the reading of the works of Saint Francis de Sales (1567-1622). Saint Francis de Sales founded the Swiss Oratory, similar to the Oratory of Saint Philip Neri,

which was established in Rome. It had a name similar to that of the Shrine of the Holy House of Loreto: the Holy House of Thonon. Shortly afterwards, in 1602, he was named Bishop of Geneva.

Fr. Philippe Plet, C.P., affirms that Francis de Sales played a very important part in the spiritual formation of Paul of the Cross, and he dedicates several pages to this topic⁷.+

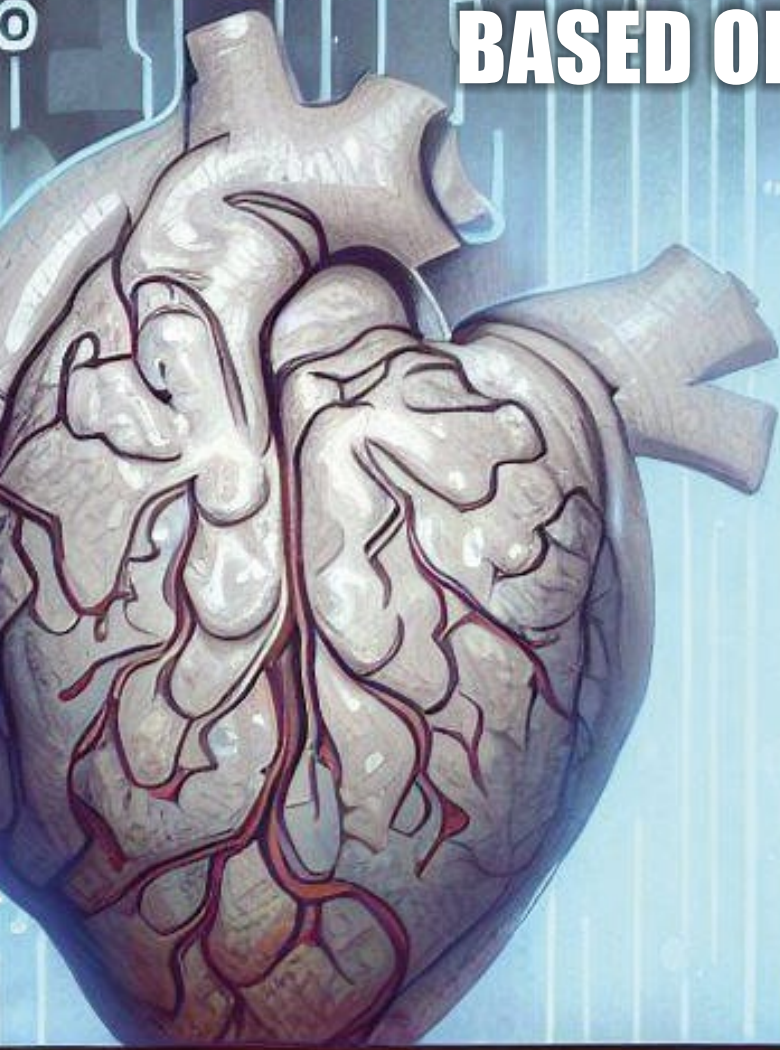


- 1) Per la prima volta appare nella lettera del 9 agosto del 1736. Si veda il n.1 della Regola delle Religiose Passioniste.
- 2) Per citarne qualcuno: Artola, A. M. cp, «*Passio in cordibus*». *La Pasión de Cristo y el corazón nuevo según san Pablo de la Cruz*. Roma, 1996; idem, *La Passione di Cristo nel cuore nuovo secondo S. Paolo della Croce*, in *Ricerche di Storia e Spiritualità Passionista*, n. 52, Roma 1998; Idem, *La Pasiologia*, in *Estudios de Historia y Espiritualidad Pasionista*, n. 63, Roma 2011; y otros.
- 3) Artola, A. M. cp, *La presencia de la Pasión de Jesús en la estructura y apostolado de la Congregación*, in *Estudios de Historia y Espiritualidad Pasionista* n. 3, Roma 1980, p. 11.
- 4) Artola, A. M. cp, *La Passione di Cristo nel cuore nuovo secondo S. Paolo della Croce*, in *Ricerche di Storia e Spiritualità Passionista*, n. 52, Roma 1998, p. 23-24.
- 5) Confederación del Oratorio de San Felipe Neri, Sociedad de Vida Apostólica, sin votos, formada por monasterios *sui iuris*.
- 6) Mauro De Gioia. *Una traduzione italiana degli Instituta del 1612*. En *Anales Oratorii*, Anno 2014, Fasciculus 122, p. 158.
- 7) Plet. Philippe, C.P., *Saint Paul de la Croix, Mystique*. Nouvelle Cité, Bruyères-Le-Châtel, 2008, pag. 59-105.



Javier Solis, CP

THE EDUCATION OF EMOTIONAL COMPETENCE BASED ON THE MESSAGE OF JESU



The education in emotions intends to develop basic emotional competencies; thus, talking about a system of emotional education is talking about education about life.

Emotions are a fundamental part of life; they lie at the heart of human existence and are related to multiple aspects or dynamics of life, such as “emotions and feelings,” “emotions and moral values,” “emotions and health,” “emotions and life plans,” “emotions and sexuality,” “emotions and violence,” “emotions and behavior,” as well as “emotion and motivation.”

In order to understand human behavior, it is useful to examine the Latin, etymological roots of both words, so as to shed more light on the relationship between them.

The word “motivation” derives from “motive,” which in turn comes from the Latin “motio” (movement). Motivation is the cause of an action.

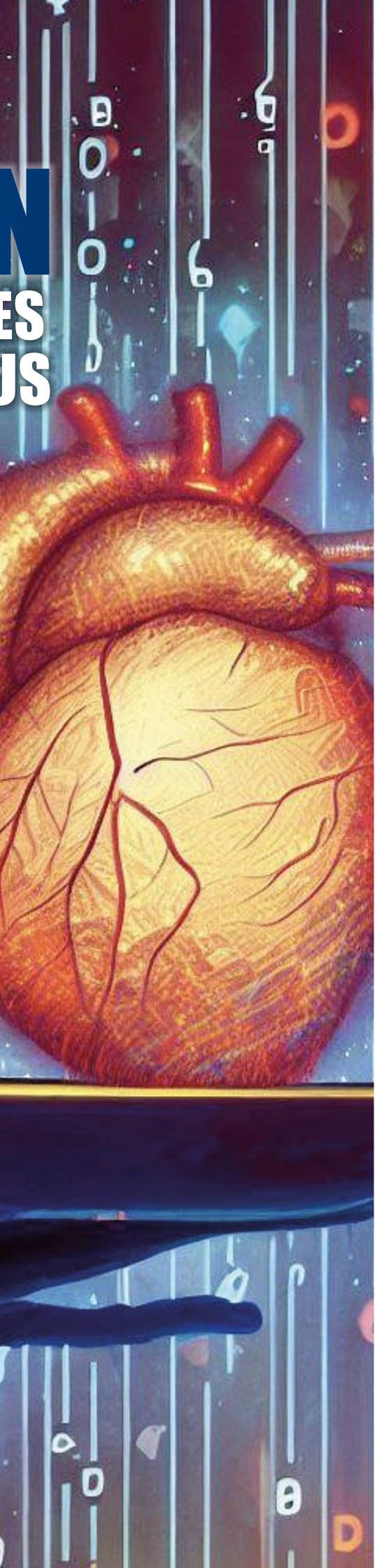
The word “emotion,” in turn, comes from the Latin “emotio, emotionis,” a noun derived from the verb “emoveo/emotus.” This verb is formed from “movere” (to move, to impress) with the prefix “e-” or “ex-” (from, out of), and it means to withdraw or move outward. Emotion is something that takes persons out of their usual state.

The active relationship between emotion and motivation is expressed through their ability to generate a person’s displacement, as well as giving rise to the behaviors that assist or hinder the achievement of objectives and goals.

At the neurological level, they are processed unconsciously in the limbic system and consciously regulated by the cerebral cortex. Studies conducted by Bisquerra have led to the following observation: “since the neural structures and functional systems responsible for motivation and emotion often coincide, [they] form[ing] a motivational-emotional brain” (Bisquerra R, 2009).

In this sense, motivation can be defined as a vital impulse. It is a complex, dynamic, and adaptive internal process of the subject which gives rise to the behaviors which lead to the choosing and execution of actions by the human being. When paired with emotions, this vital impulse becomes human motivation, linking emotions with motivation. This gives all human activities direction and intensity.

The bond between motivation and emotion is not limited to the fact that in every motivated behavior there is an emotional component, an emotional reaction, which may also arise inversely. An emotion can lead to motivated behavior, directing it toward a goal with a particular intensity. It is possible to assert that every motivated behavior produces an emotional reaction, and in turn, an emotion facilitates the appearance of motivated behaviors.





“Human motivation is mediated by multiple factors, both internal-organic and external or acquired, and this influences the activation, directionality, intensity, and coordination of behaviors aimed at achieving goals” (Bisquer-R, 2009).

After having identified how emotions and motivation influence human beings to change, to modify behavior, and to achieve goals, one is able, from a psychological viewpoint, to recognize the influence that Jesus and his apostles had on people when they preached to them.

Their message was clear, it appealed to the emotions and motivations of those who listened to Jesus and the apostles; consequently generating a change in their lives, in their faith, and in their trust in Jesus which compelled them to follow him. The evangelist Mark says it this way: “Repent and believe in the Gospel” (Mk 1:15).

Another example can be found in the Acts of the Apostles: “Those who accepted his message were baptized, and about three thousand persons were added that day. They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers” (Acts 2:41-42).

In the cited biblical passages, it is possible to recognize the changes that occurred in persons as a result of the word of God, which impacted their emotions, thus creating a feeling that motivated the person to stick with Jesus, to strengthen their faith, and to say, “Yes, I will follow you, Lord!”

It is important that homilies, reflections, and meditations touch the emotions of people, but without remaining only as an emotional state. The next step is necessary; i.e., the personal sentiment, remembering that feelings have a longer duration than emotion, and will dispose subjects to modify their lives, facilitat-



ing a transition to motivation, enabling them to embrace new ideas and to be transformed.

By creating the sensation of satisfaction and joy, dopamine is released in the brain; it is a neurotransmitter, and it allows the person to feel good when listening to the word of God. For this reason, from a neurological perspective, when someone listens to a reflection, homily, or meditation which is illuminated by the word of God, they feel happy and satisfied because dopamine has been released in their brain.

Dopamine also has a long-term motivational function; by maintaining high levels of dopamine in the prefrontal cortex, which is the region of the brain that coordinates thoughts or actions based on internal goals, persons become more motivated to achieve the most demanding objectives. One of these objectives could be to change the course of their lives because they feel satisfied, joyful, and motivated

when they understand what God wants from them. They have found a purpose that allows them to live with happiness, hope, and peace.

The Gospel or the word of God contains what is essential to reach a person, allowing that person to be an instrument of emotional competencies and emotional education so that the person or persons can experience a life strengthened through the word of God and bringing about their own transformation. +

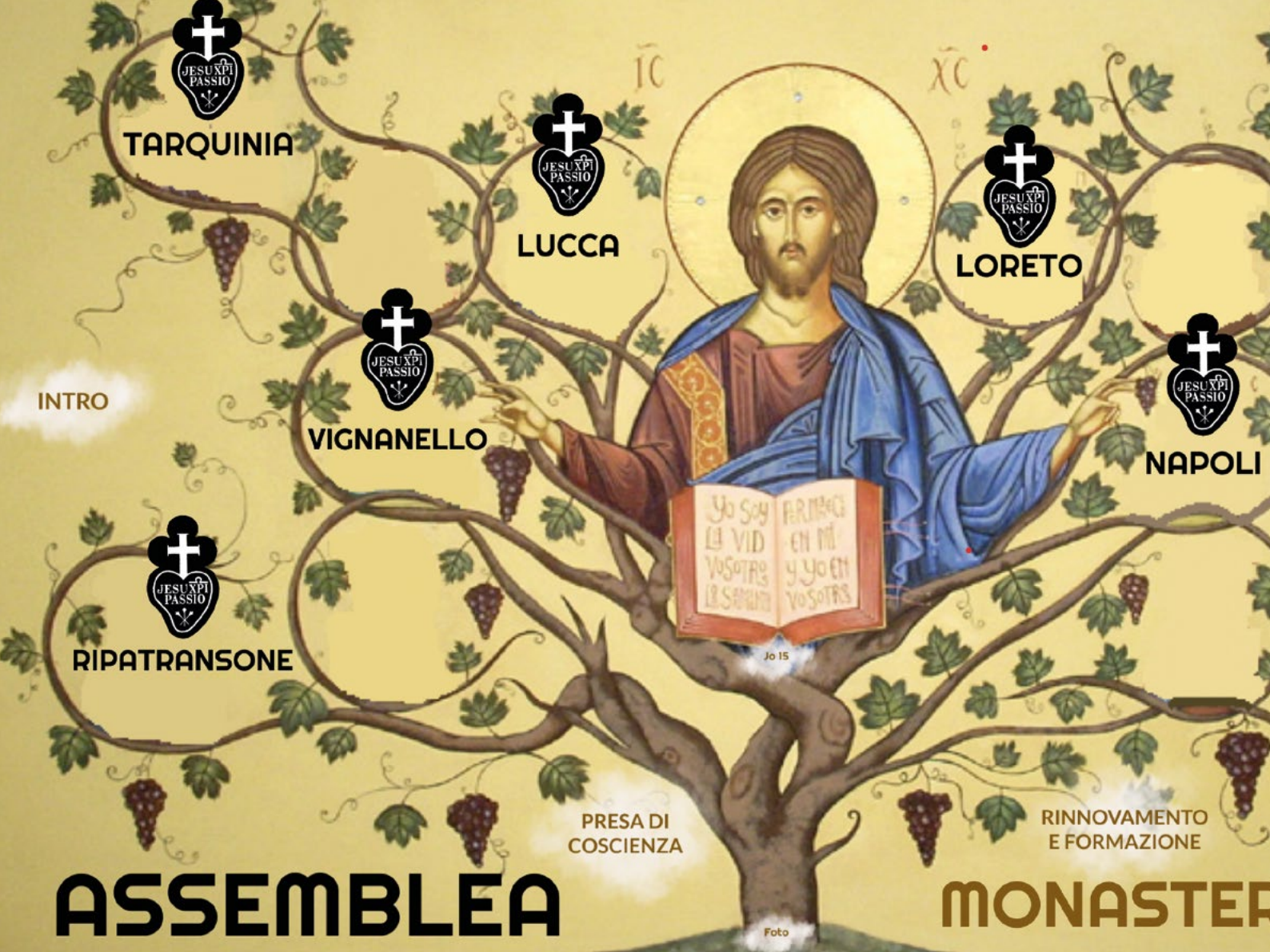
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OVADA

VIDEOS

COLLABORAZIONE



COSTIGLIOLE

ITALIANI



Passionist Life



33

B P



Assembly held by the Italian MONASTERIES OF PASSIONIST NUNS



ANTONIO
MUNDUATE, CP

From September 29 to October 5, an Assembly was held by the Italian Monasteries of the Passionist Nuns in the Divine Master Retreat House of Ariccia, in the province of Rome. Those taking part were the five members of the General Council of their Congregation, the Superiors of the six autonomous Monasteries in Italy, and a delegate from each of the six Monasteries. The moderator for the Assembly was Msgr. Michel Palud, C.O. Taking part as well was the General Assistant to the Monastic Congregation.

In addition to receiving the reports of the Mother President and the Monastery Superiors, the issues related to the autonomy of the Monasteries were studied in depth, as well as the relationship of the Monasteries with the Monastic Congregation.

Finally, following on an extended period of reflection, an action-oriented program was developed for the Italian Monasteries which is centered on: 1) the process of inculturation; 2) integral formation; and 3) their occupations. +

*Feast of
St. Paul
of the Cross
2023*



Società Cooperativa Sociale
SERVIZIO AMBULANZA
SORA - BROCCOSTELLA - ROMA

Presentano

Gran Concerto

in onore di
"San Paolo della Croce"

con orchestra Napoli Ensemble

Direttore M°
Giuseppe Carannante
Tenore:
Francesco Malapena
Soprano:
Annalisa D'Agosto
Baritono:
Felice Tenneriello
Conduce:
Luigi Di Fonsi

Domenica 22 Ottobre 2023
ore 18,00

Basilica Santi Giovanni e Paolo
Piazza dei Santi Giovanni e Paolo - ROMA







MAURIZIO BUIONI, CP

CONSECRATED LIFE

The basic premise: Again, a significant role is played by consecrated persons within the particular Churches. (...) These texts bring out clearly the fundamental importance of cooperation between consecrated persons and Bishops for the organic development of diocesan pastoral life. The charisms of the consecrated life can greatly contribute to the building up of charity in the particular Churches. (...) The identity of each Institute is bound up with a particular spirituality and apostolate, which takes shape in a specific tradition

marked by objective elements. (...) A Diocese which lacked the consecrated life would not only be deprived of many spiritual gifts, of suitable places for people to seek God, of specific apostolic activities and pastoral approaches, but it would also risk a great weakening of that missionary spirit which is characteristic of the majority of Institutes. There is a duty then to respond to the gift of the consecrated life which the Spirit awakens in the particular Churches, by welcoming it with generosity and thanksgiving. (...) For their part, con-

secrated persons will not fail to cooperate generously with the particular Churches as much as they can and with respect for their own charism, working in full communion with the Bishop in the areas of evangelization, catechesis and parish life. (Cf., Vita Consecrata, 48 and 49)

A challenge for establishing shared pathways is that they demand reciprocity, that is, shared desires for communion, dialogue, and truly familial interaction.



IN THE SEASON OF SYNODALITY

Therefore, Synodality in the Church is not a passive tool but a way of life to undertake a journey. Saint John Paul II had already pointed out the need to make the Church of the 21st century “the home and the school of communion” (*Novo Millennio Ineunte*, 43); and also spoke of a “spirituality of communion” that would give a more genuine soul and face to the people of God: precisely a way of life.

A synodal Church presupposes the revitalization, and if necessary the reevaluation, of its struc-

tures, and the education of all of its members in a spirituality of communion, in order to achieve that discernment which allows us to engage with God’s will in the face of present challenges. The Synod is clearly and unequivocally telling us that having taken under consideration multiple discussions in the synodal model from the universal Church, the diocesan Church, and the various and complementary forms of consecration to which we belong, it is time to act as synodal men and women. The challenge

to lay out the path requires a resolute look at ourselves and where we live, to apply evangelical criteria to what we desire and to grasp what history expects from us: “Be prophets,” Pope Francis tells us repeatedly, “and not museum mummies.” It is time to make visible what has been handed down to us in deep and fruitful reflection. The people of God have experienced the joy of walking together and the desire to continue doing so. Walking in synodality, listening to each other, participating in the mission,



and engaging in dialogue has the quality of “already” but “not yet”: it is present, but there is still work to be done. At the same time, to walk together as the People of God obliges us to recognize the need for ongoing individual and communal conversion. It is time, this is a moment to look ahead at how we can get behind the duty and challenge of bearing witness with all our strength. We are invited to be a free, joyful, and united Church, and this is not to be taken for granted.

In Synod dynamics, differences are expressed and re-worked in order to reach a harmonious resolution that doesn’t mean eliminating any distinctions. In the Church, which is a pilgrim in time, it is the Holy Spirit that brings about this harmony. Dom Helder Camara wrote, “To set out is first and foremost to leave oneself... It is possible to travel alone. But a good traveler knows that the great journey is the journey of life, and it requires companions.” Walking is going towards something, it’s anticipating the destination, the arrival. The starting point is clear: we are it - the members of consecrated life with the bishop, the bishop with the members of consecrated life; the members of consecrated life and the bishop together with the priests, and with the laity..., with the people of God. Is the goal equally clear? What kind of church do we want to become? What kind of testimony do we want to offer? What kind of availability do we want to ensure? What passion should drive us? Jesus says, “Where two or three are gathered in my name, I am there among them.” To act in a synodal manner doesn’t mean to be out in front, or bringing up the rear, or off to the side; it means to be in the midst of the body, where we can all see each other and where all can see us.

The Church, in virtue of its mission to enlighten the whole world with the Gospel message, and to gather in the one Spirit all people of every nation, race, and culture, becomes a sign of that fraternal bond which allows for and reinforces a sincere dialogue. This requires, first and foremost, that within the Church itself, we promote mutual appreciation and respect, harmony, and the acknowledgement of all legitimate differences, in order to establish an increasingly fruitful dialogue among all those who make up the one people of God, whether they be the pastors or other ranks of the Christian faithful. The things that unite the faithful are stronger than those things that divide them; let there be unity in the

essentials, freedom in doubtful questions, and in all things, charity.

Our narratives and stories point out to us that this is a time offered to us to listen to one another. To listen to others and to their stories is never something “usual” or to be taken for granted; it is always an extraordinary moment. Dietrich



For a synodal
 communion

Bonhoeffer, in writing about community life, was convinced that those who cannot listen to their brother will no longer know how to listen to God. Listening is going beyond without leaving behind; it is latching onto the good that advances like the dawn on the horizon of our lives, without ignoring the experiences in which we are immersed every day. Listening means not overlooking anyone, because even the least among us can offer a valuable contribution to the synodal style that we, as a

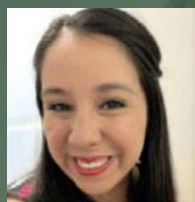
church, are weaving day by day. Think about how many decisions turn out to be a gamble or even wrong because they are not preceded by listening: truly, everything is possible for those who believe (Mt 9:14ss). We must not be too obsessed with minor and limited issues; rather, we must always broaden our perspective to recognize the great-

ple of God, whom we serve through our specific mission, must see that we care for each other and are working together for them and with them: *by how you love one another, they will know that you are my disciples* (Gaudium et Spes, 92, Evangelii Gaudium, 235).

The message conveyed by the Synod is that we are learning to walk together, to sit together, and to break the same bread together, so that everyone can take their place. Everyone is called to take part in this journey, no one is excluded. We feel called to this in order to credibly proclaim the Gospel of Jesus to all peoples. We intend to build a Church that is really able to practice communion, fraternity, strong relationships, and the welcoming of all persons. We want to create a harmony that will allow us to embrace the treasures that lie within each of us and to generate mutual, fraternal and familial relationships between Consecrated Life and the life of our Dioceses. Ours is the will to fulfill the Gospel vision and mandates as we recognize that this is a concrete way to bring hope into life, to bring the awareness of God and God's passion for life and human history into our everyday lives, the lives we unfold every day: this is an essential premise for a beneficial future. The challenge that Consecrated Life faces is that it will increasingly need to penetrate life and history, bravely avoiding the temptation to retreat behind privileges and claims of being different, better, or more important than the secular; it's the humility that we all need. Consecrated Life must draw its vitality from engaging in the life-journeys of men and women, journeys marked by fatigue, joy, enthusiasm, searching for meaning and building the future. It is in this sense of "life" that Consecrated Life can still respond to the stories of so many men and women: we are not at the end of something; this is a new beginning! Therefore, Consecrated Life must learn to rekindle its love for the Gospel and its initiatives in all their richness. If our life truly wants to be a consecrated one, it must once again proclaim the real possibility contained in the life and mission of Jesus for a story that will continually strive to become something greater and other. We are being called: by God, by the men and women of our time, by history; a response is awaited from all of us! If, as Consecrated Life and particular Churches, we can demonstrate together that we still know how to relate the Gospel through our identities and our decisions, then we will be prophets; otherwise, it is difficult to imagine what kind of storytellers we shall become. +

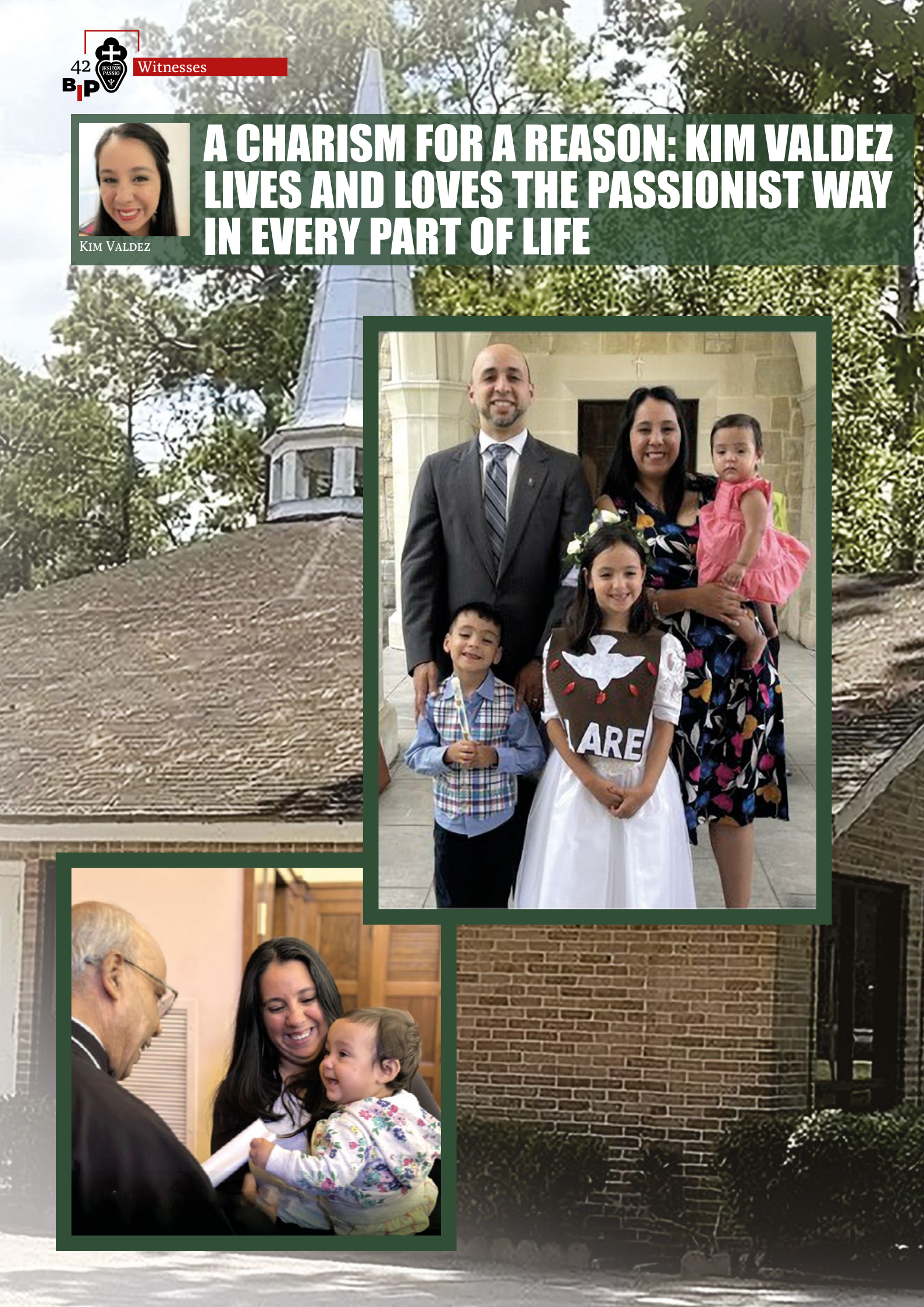


er good which will benefit all of us. This must be done responsibly, without uprooting our values. We must sink our roots into fertile soil and harvest the history of our place in time, which is a gift from God. We may be working on a small scale, with what is at hand; but we keep a broader perspective. We must recognize that, while respecting our separate selves, our future, already upon us, must be characterized by a strong desire to be with one another and to work together. The peo-



KIM VALDEZ

A CHARISM FOR A REASON: KIM VALDEZ LIVES AND LOVES THE PASSIONIST WAY IN EVERY PART OF LIFE



When Kim Valdez of Houston, Texas, started working at Holy Name Passionist Retreat Center right after college graduation, she knew nothing about the Passionists. Upon learning of the Passionist charism, she discovered that the way Christ's Passion enthralled her had also inspired the Congregation. "I always had the Passionist charism in me, I just did not have words for it. Good Friday fascinated me. That liturgy was so stark. I could not put into words the way it hit me," explains Kim. "The Passionists gave me perspective, a lens that I could see through. I already was feeling it, and now I could put meaning to something I had not fully understood." Living the Passionist charism has been absorbed into every aspect of Kim's life.

"It has given a unique perspective to my life," she shares. "It is a perspective I would not have had otherwise. I take the Passionist charism into my daily life: the way that I interact with people and the choices I make. It is just embedded. I do not think there is a way to separate it. It is infused."

Kim's gifts include compassion, empathy and a love for people and the liturgy. She uses these talents as a Passionist and for the Passionists.

I like being with people," explains Kim. "I have always been empathetic, the person people want to come and talk to."

She credits the Passionists for strengthening her gifts. "They helped me to hone my gifts," Kim says. "They helped smooth the rough edges so I could use my gifts for others."

The charism is what keeps the Passionist Congregation vibrant, believes Kim, and it comes to life in many ways. "We have a charism for a reason. It is the thing that binds us. It is the thing we can find joy in and pray in," believes Kim. "We all have that similar call within the Passion of Christ to sit with His wounds. We just may do it differently."

Kim may not have known about the Passionists before she started working at the retreat center, but she learned about the Congregation quickly, and she shared her learning with her then boyfriend, Paul, now her husband.

"There was a lot of formation in the first few years," she explains. "I have had the great opportunity of people going before me who created the situations for learning." Although Kim's career moved away from the retreat center, the Passionist charism remained embedded in her life, professional and personal. Her Passionist Family now includes her husband Paul and their three children — Gemma, Joseph and Maria.

"You will find the Passionist charism in the way things work in our home, that is just part of the way that we live," explains Kim. "My primary vocation as wife and mother is to sustain the domestic Church with my husband. It is a very natural relationship." Faith permeates the Valdez domestic Church in many ways. "We make things available for our kids," Kim says. "We pray Passionist prayers, and we celebrate Passionist holy days."

The family also shares their gifts with others outside their home. "It has become who we are," shares Kim. "Paul and I are both servant leaders. We are going to love other people well. That is something the Passionists do well. They have a gift of hospitality."

Their Passionist Family has inspired and guided Kim and Paul. "When you look at Christ and see both suffering and hope, you also know that other people will find hope in their suffering as well."

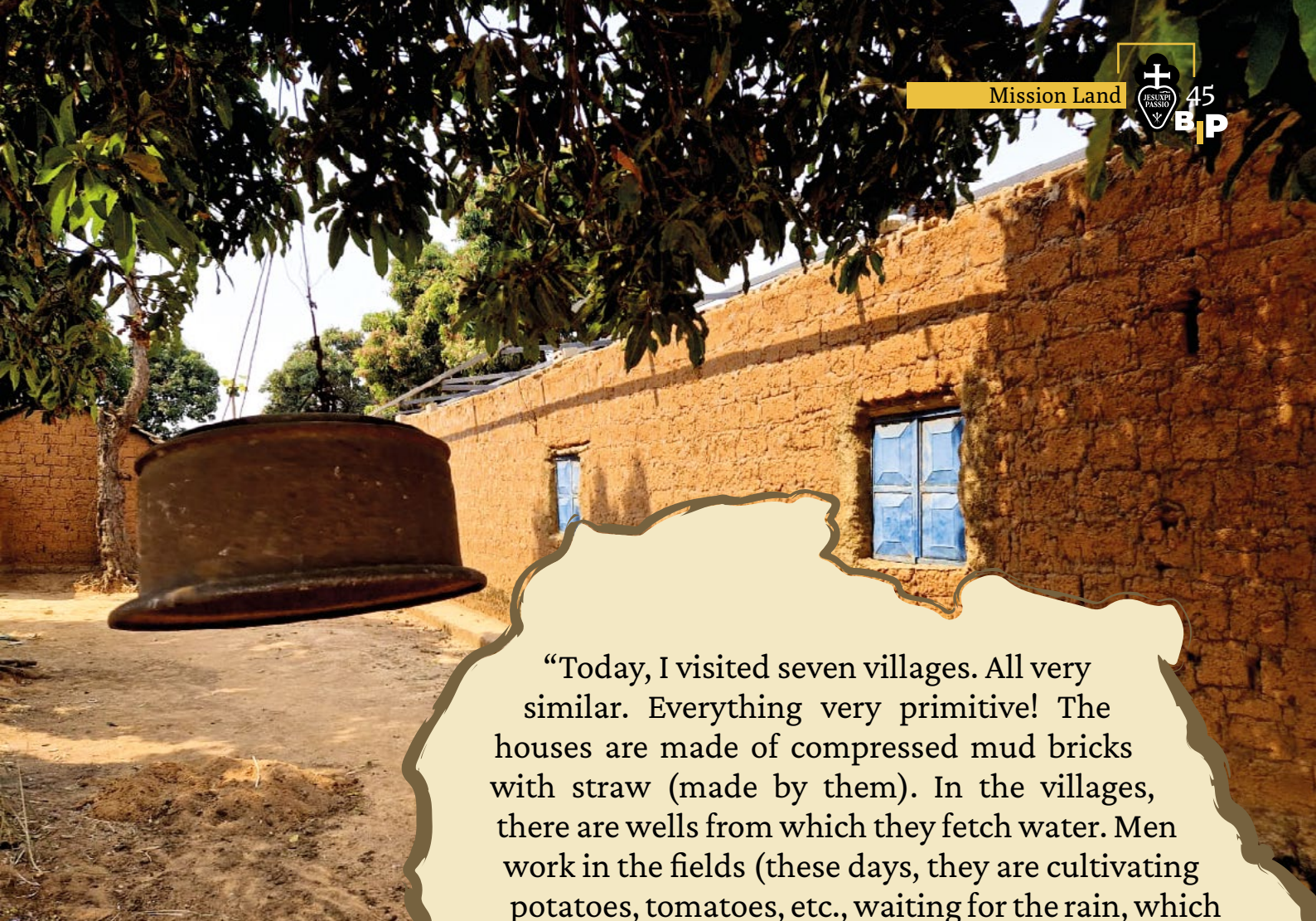
"God has blessed our family well, and we are grateful to use our gifts and talents to continue the Passionist charism. If we all sat with the Passion and attempted to enter into it, the world would be better. We need that love and Divine Mercy flowing through us." +




GIOVANNI CIPRIANI, CP

MISSION IN ANGOLA






“Today, I visited seven villages. All very similar. Everything very primitive! The houses are made of compressed mud bricks with straw (made by them). In the villages, there are wells from which they fetch water. Men work in the fields (these days, they are cultivating potatoes, tomatoes, etc., waiting for the rain, which should come by the end of October).



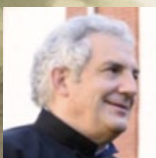
Some people work on mats, and others work at home. Children help fetch water for the house...

The people are respectful and respect the priests (they are the only ones who are present and help).”+









JESÚS ALDEA PEÑALBA, CP

A Step forward for the PASSIONIST FAMILY Spain (SCOR)

Following the celebration of the Provincial Chapter, we have committed ourselves to “re-create the Passionist Family.” Despite the different settings, there is still a desire to have the gift of the Passionist charism flourish like a verdant tree.

Recognizing our diversity, an expression of our unique experiences, the definition of the Passionist Family cannot be closed but open and in dialogue with the situations in which our charism is expressed. What is clear to us is that whoever is called to live the charism will assume a “characteristic profile:” a spirituality, a sensitivity, and a care for the pillars that constitute Passionist life.

Based on our experience, yet humbly, we dared to outline what should characterize those who are

part of our family. Anyone who identifies with the Passionist charism has a longing, a thirst to know the Crucified Jesus.

They express their gratitude, both personally and communally, for the gift of the charism by committing themselves, individually and communally, to be wherever the Passion of Christ is continuing.

They engage with the poor and are open to multiculturalism as an asset.

Passionist Family members value their prayer, meditate on the Passion, and do not neglect their formation, rather are committed to it; they have a sensitivity for the crucified today, and draw near to them.

They want to receive formation in the Christian life, and particularly, in Passionist life. This means a formation that touches and renews their minds and hearts.

They take on the “Memoria Passionis” (meditation on the Passion) where they live and where they work, drawing on the rich diversity of resources found on the Passionist Family Tree. In and from their daily life and ministry, they witness to the faith, hope, and love that flow from the power of the Cross.





We have defined an itinerary for the next four years. In addition to promoting locally-based formation and encuentros, we will have four annual activities in which all will take part. They are: the family Easter, a festive encuentro, a family camp (including grandparents), and a formation session.

Now, we would like to share about the latest experience of family camp, held in Peñafiel de Valladolid, Spain.

According to some dictionaries, “family”, a group of people related to one another in some way, who live together.

From a psychological point of view, “family” is a fundamental social group in the life of an individual; it includes people with whom one has a close and significant relationship, and who share an emotional, social, and often biological bond. The family is considered a complex

system in which multiple members interact, and it is a crucial context for the emotional, psychological, and social development of persons; it is where we build our identity, acquire autonomy, and learn everything necessary to navigate in society.

And if we charge it with the Spirit, the family is the pathway by which its members move beyond their own individuality by acquiring the values according to which they will carry out their lives. It is a pathway along which its members will grow together in faith and bear witness to each other and to those around them of the love of Christ.

The Peñafiel family camp is all of this: living together, personal development, values, and faith. For seven days, parents, children of all ages, and even grandparents shared their passion for family and for the love of God under the direction of the

Passionists, who illuminated everything with the life of their charism. There was an incredibly generous team of facilitators who made everything happen as planned.

On arriving at the camp for the first time, not knowing very well what they will find there, everyone later shared how they experienced welcome, openness, and generosity.

In camp, there were times for family and age-group prayer; there were recreational and team sporting activities; space was put aside for personal work and for quiet reflection. In all of these spaces, an atmosphere was created that allowed for heartfelt communication.

Each year, there is a central theme which guides all activities. For the year 2023, it was LOVE and the message of Pope Francis in his post-Synodal exhortation, *Amoris Laetitia*. The day revolved around this topic: adult formation





sessions; morning prayers as a family; catechesis times for the little ones, and for the teenagers; testimonies of individuals on reflecting God's love; field work where the young people could turn that love into effort and the overcoming of challenges; and countless other experiences where love is the central axis.

The theme for this year could not have been more fitting and in-line with our Passionist environment and the belief that there is no greater love than the one Jesus showed us from the cross. +



Professions

31/08/2023

Ordinations

15/11/2023

Temporary Prof.

Cl. Vadym Varfolomeyev
ASSUM 14/09/2023

Perpetual Prof.

Cl. Gianluca Mirra
MAPRAES 17/09/2023

Cl. Fabio Santoro
MAPRAES 23/09/2023

Cl. Kingsley Chukwugekwu
MAPRAES 15/10/2023

Cl. Daniel Ávila Fernández
REG 21/10/2023

Cl. Luis Miguel García Camilo
REG 21/10/2023

Ordination to Diaconate

Diac. Humberto Xavier Alves Da Silva
MAPRAES 03/09/2023

Diac. Julio César Rondón Sánchez
REG 14/10/2023

Diac. Benedikt Maria (Magnus) Eble
VULN 28/10/2023

Ordination to Priesthood

Sac. Giuseppe Maisto
MAPRAES 09/09/2023

Sac. José Osvaldo Mateus
GETH 09/09/2023

Sac. Nicola D'Ettorre
MAPRAES 21/10/2023

Sac. Oscar Armando Vera Vite
SPIR 21/10/2023

Sac. Vincent Roy Del Sol
MATAF 27/10/2023



31/08/2023

Obitus

15/11/2023

Obdormivit in Domino

† 05/09/2023

Sac. ASENSIO BELAMENDIA GALARRAGA

AD 93 ANNOS • Prov. SCOR
VOTA NUNCUPAVERAT 08/08/1948

† 07/09/2023

Sac. BRIAN GLEESON

AD 87 ANNOS • Prov. SPIR
VOTA NUNCUPAVERAT 26/01/1956

† 20/10/2023

SAC. FERNANDO CARDOSO FERREIRA

AD 81 ANNOS • Prov. MAPRAES
VOTA NUNCUPAVERAT 29/09/1959

† 22/10/2023

Sac. TOMÁS PACHO TARANILLA

AD 92 ANNOS • Prov. SCOR
VOTA NUNCUPAVERAT 14/05/1948

† 27/10/2023

Sac. ROBERT SZAWEL

AD 81 ANNOS • Prov. ASSUM
VOTA NUNCUPAVERAT 18/09/1961

† 15/06/2023

Sac. FIORENZO MARIA CALACIURA

AD 89 ANNOS • Prov. MARAES
VOTA NUNCUPAVERAT 20/10/1951

Moniales et Sorores Defunctae

† 04/09/2023

SR. EUFEMIA DI SAN PAOLO DELLA CROCE (MARIA CONSIGLIA) GIURGOLA

AD 93 ANNOS • VOTA NUNCUPAVERAT 29/04/1950
INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE
CIAMPINO, ITALIA

† 10/10/2023

SR. LUZIA DE CRISTO REI MARTINS

AD 94 ANNOS • VOTA NUNCUPAVERAT 03/03/1947
INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE PROV.
CUORE IMMACOLATO DI MARIA
CURITIBA- BRASILE

† 10/10/2023

Sr. GIOVANNA MARIA (JOAN CATHERINE) TOPOR

AD 83 ANNOS • VOTA NUNCUPAVERAT 09/10/1983
INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE VICE
PROVINCIA SPIRITO SANTO
(AUSTRALIA)

† 13/10/2023

SR. ANA FLOR JARA

AD 86 ANNOS • VOTA NUNCUPAVERAT 08/01/1956
INST. SORORUM SS. CRUCIS ET PASSIONIS D.N.I.C.
CHILE

† 21/10/2023

SR. MIRIAM COONEY

AD 86 ANNOS • VOTA NUNCUPAVERAT 06/04/1961
INST. SORORUM SS. CRUCIS ET PASSIONIS D.N.I.C.
ENGLAND

† 24/10/2023

Sr. MARGARET MARY LAFFEY

AD 93 ANNOS • VOTA NUNCUPAVERAT / /
INST. SORORUM SS. CRUCIS ET PASSIONIS D.N.I.C.
IRELAND

† 15/11/2023

Sr. ELZIRA TOSIN

AD 88 ANNOS • VOTA NUNCUPAVERAT 17/07/1955
INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE PROV.
CUORE IMMACOLATO DI MARIA CURITIBA- BRASILE



*Merry
Christmas*







TOGETHER

Share your items, information:
pictures, videos...



WE CREATE

Contact us at, and send your files to:
commcuria@passiochristi.org

THE

P | B



Dear Passionist Family, in this issue
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we are adding something
new: digital links to video and audio
files, photo galleries, and websites.

This will give you access to much
more information.

As readers, you may avail yourselves
of the icons shown here, which appear
in the text, to access these additional
digital resources.