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NEW SERIES
I-2024

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**PASSIONIST
INTERNATIONAL
BULLETIN**

**MEETING –
“PASSIONISTS,
WALKING
TOGETHER
IN AFRICA”**

**Meeting
of the
General Council
with the
Preparatory
Commission
for the
GENERAL
CHAPTER
2024**





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PASSIONIST INTERNATIONAL BULLETIN
N. 60 - NEW SERIES - I - 2024.

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- 03 "HERE I AM, SEND ME". THE PASSION OF CHRIST:
OUR SOURCE OF LIFE AND MISSION.
Juan Manuel Benito, CP
- 04 SAINT VINCENT MARY STRAMBI:
TRANSFER OF HIS REMAINS ON THE OCCASION
OF THE 200TH ANNIVERSARY OF HIS DEATH.
- 06 SAINT GABRIEL SANCTUARY
ANUAL CELEBRATION, "100 DAYS TO EXAMS"
- 08 THE SPIRITUAL TESTAMENT OF SAINT PAUL OF THE CROSS
Nuno Ventura Martins, CP
- 10 MEETING –
"PASSIONISTS, WALKING TOGETHER IN AFRICA"
- 13 DIVINE RENOVATION
Tiago Veloso, CP
- 16 WHAT HAPPENS TO "INTELLIGENCE" IN AN ERA
OF "TECHNOSCIENCE"? (PART ONE)
Maurizio Buioni, CP
- 24 OUR PLACE IN THE CHURCH
Antonio Munduate, CP
- 30 THE TRANSFORMATION OF EDUCATION IN THE DIGITAL
AGE: THE DEVELOPMENT OF CONTENT, EMERGING TOPICS
AND VIRTUAL PLATFORMS IN ONLINE EDUCATION.
Javier Solís, CP
- 36 VIVE COM PAIXÃO!
LECTIO DIVINA DO MISTÉRIO PASCAL DE JESUS,
SEGUNDO SÃO MATEUS.
- 37 THE PASSIONIST CHARISMATIC IDENTITY
THEOLOGICAL-SPIRITUAL AND
PEDAGOGICAL-FORMATIVE ASPECTS
- 37 HOLY WEEK AT
SAINTS JOHN AND PAUL, ROME
- 40 MEETING OF THE GENERAL COUNCIL WITH THE
PREPARATORY COMMISSION FOR THE
GENERAL CHAPTER 2024
- 42 MARIA MADDALENA FRESCOBALDI CAPPONI
NOW VENERABLE
Massimo Parisi, CP
- 44 BY DYING WITH CHRIST, I WILL RISE WITH HIM
Patricia Gillis
- 45 PROFESSIONS AND ORDINATIONS
General Curia
- 46 OBITUS
General Curia



JUAN MANUEL BENITO, CP

HERE I AM, SEND ME

Special Event



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 joined 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 (intercultur-

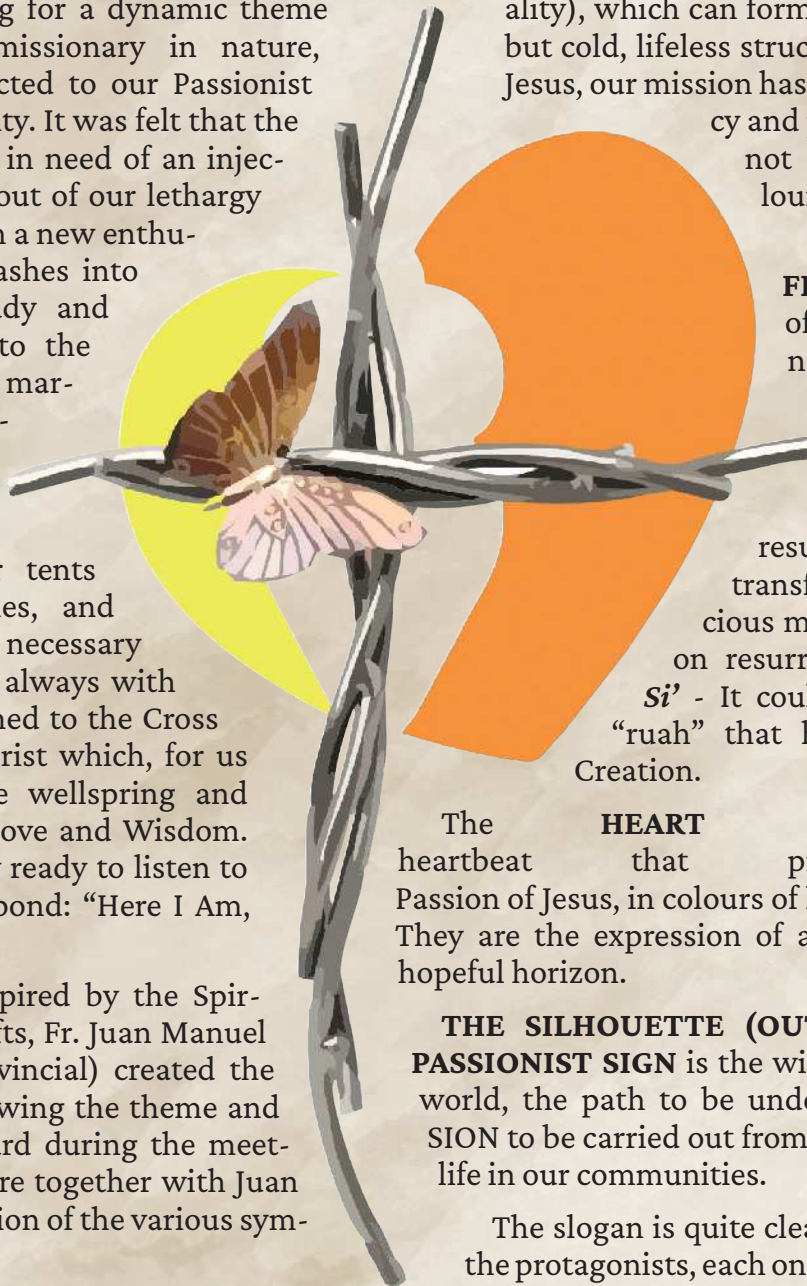
ality), which can form a very consistent but cold, lifeless structure. The Cross of Jesus, our mission has a great consistency and potential but does not transmit life, colour or light.

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 hovered over the 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). +



On Sunday, December 17, 2023, in Macerata, a city in northern Italy, the ceremony of the transfer of the urn containing the remains of Saint Vincent Strambi was ceremoniously transferred from the Basilica of Mater Misericordia to the Cathedral of San Giovanni.

The procession, led by Bishop Nazzeno Marconi, Bishop of Macerata, saw a decent participation from the local population, the participation of two lay fraternities from the area, and the presence of a large representation of Passionists. Among them were Father Rafael Vivanco Pérez, Father Gwen Barde, Father Daniele Pierangeli, Father Giuseppe Adobati, and many others. Finally, as customary, there was a representation of local authorities.

Following this event, other celebrations were held throughout the

SAINT VINCENT MARY STRAMBI

Christmas season to commemorate the saint on the 200th anniversary of his death, January 1, 1824. The relic of the Saint remained on display for the veneration of the faithful until the end of the Christmas festivities.

The Eucharistic Celebration that followed the procession at 6 p.m. was introduced by Father Giuseppe Adobati,



who briefly presented the human and spiritual qualities of the Holy Bishop.

The homily of the Bishop of Macerata highlighted Saint Vincent Mary Strambi's love for his missionary work, especially towards the poor, his qualities as a preacher, his commitment to catechizing the population, his many works of charity and beneficence, the esteem he received from Pope Pius VI and many cardinals who began to frequent him regularly. The bishop also cited his refusal to swear allegiance to Napoleon, which cost him strong opposition, exile, and the seizure of his assets

"His sermons were all focused on the love of God and the urgency of the conversion of hearts," Monsignor Nazzareno reminds us. +



+ Monsignor Nazzareno Marconi, obispo de Macerata



+ Fr. Giuseppe Adobatti, CP.



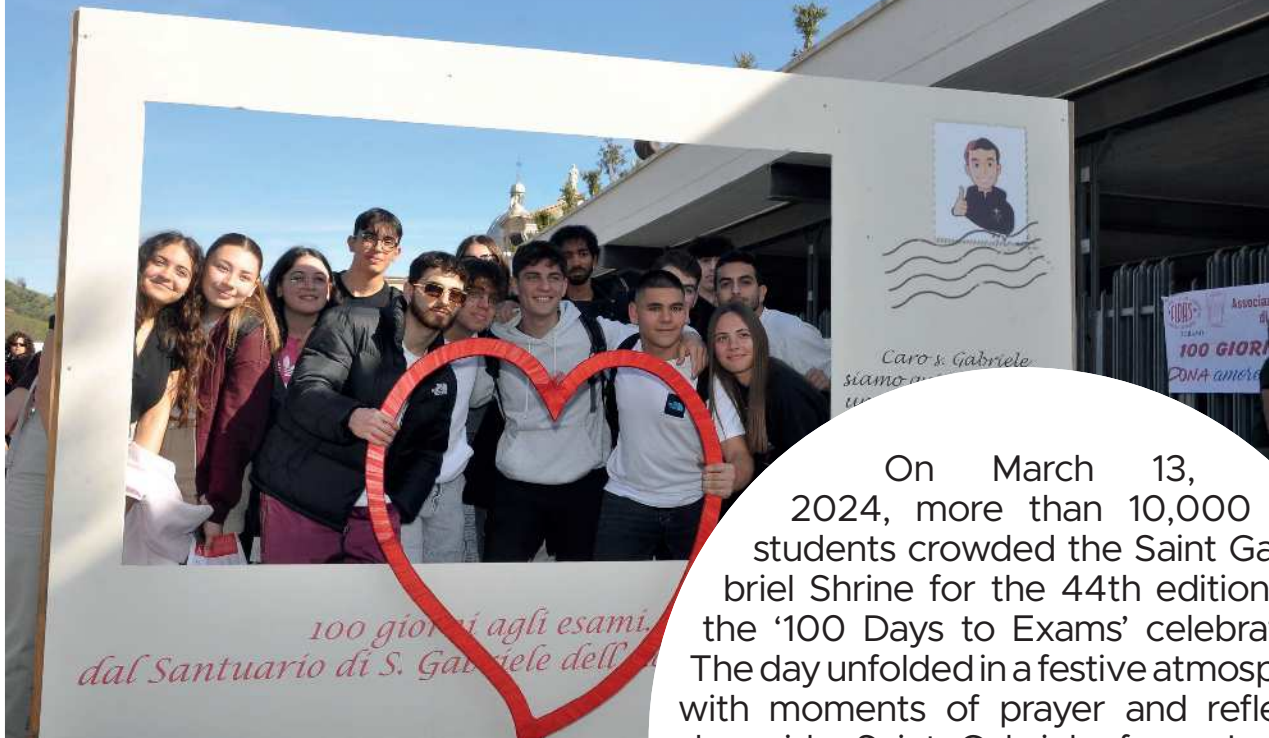
**TRANSFER
ON THE OCCASION
OF THE
200TH
ANNIVERSARY
OF HIS DEATH**

Saint Gabriel Shrine



Celebrating "100 Days to Exams"





On March 13, 2024, more than 10,000 students crowded the Saint Gabriel Shrine for the 44th edition of the '100 Days to Exams' celebration. The day unfolded in a festive atmosphere with moments of prayer and reflection alongside Saint Gabriel of our Lady of Sorrows, the patron saint of youth. In the early afternoon, the closing celebration took place in the shrine square. +





NUNO VENTURA
 MARTINS, CP

The evening of October 18th is a very meaningful evening for the Passionist Family. On this very evening, we celebrate the transitus, the death of St. Paul of the Cross. On October 18, 1775, at 4:45 p.m., Paul of the Cross departed to the embrace of the God of Love, whom he so often and earnestly proclaimed.

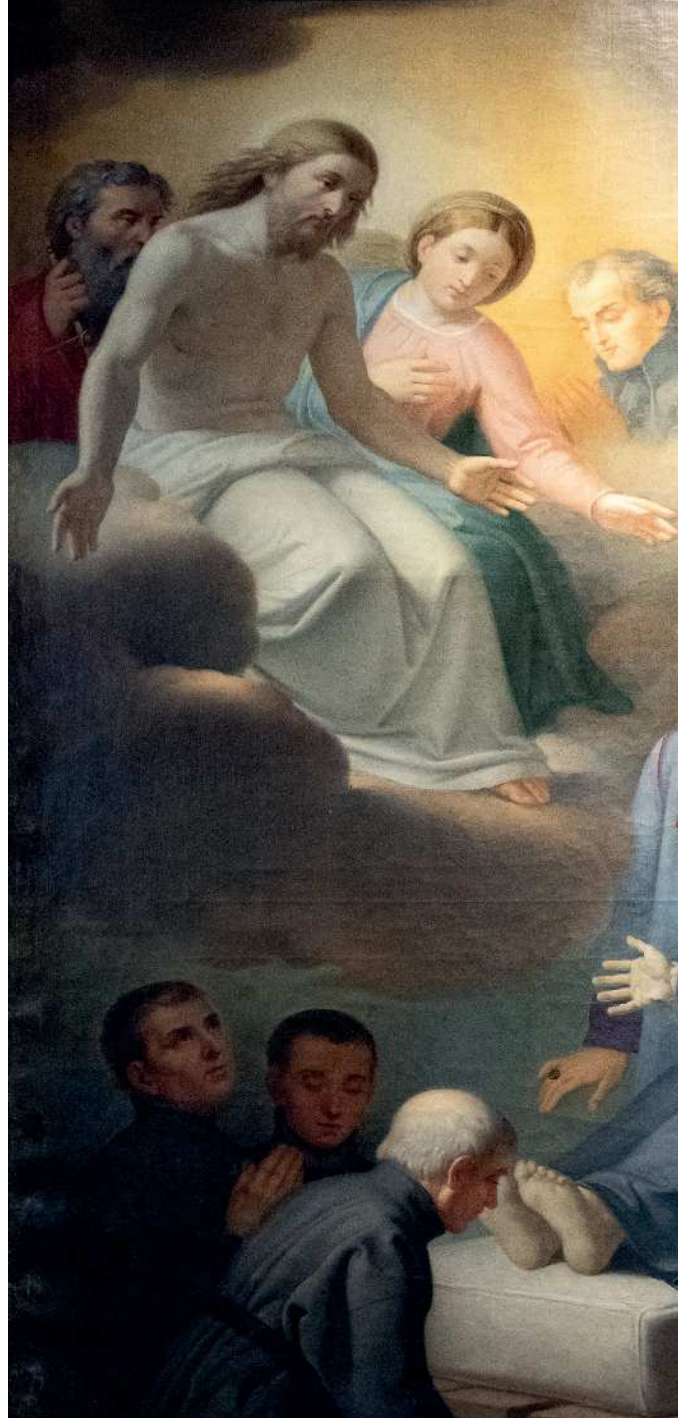
However, before departing for the embrace of God, Paul of the Cross left his spiritual testament to his religious brethren. On August 30, 1775, before receiving viaticum, he gave his last recommendations to his Religious: “I ask that you observe fraternal charity... I ask that the spirit of prayer, the spirit of solitude, and the spirit of poverty always flourish in the Congregation... I recommend to you a filial affection towards the Holy Mother Church and a total submission to the Supreme Pontiff... I ask everyone to observe the Rule... let the superiors nurture the developing plants [young religious] ... I ask all members of the Congregation, present and absent, to forgive me for any faults committed... to all present and absent, I give my blessing.”

Such words are of unique importance for all those who have St. Paul of the Cross as their father and as a proven model for the following of Christ Crucified. These words are the last and most important words of advice that St. Paul of the Cross left to us.

The first parting wish that Paul of the Cross left us is for charity toward one another. Jesus had already advised us that only to the extent that we love one another will we be recognized as his disciples (Cf., Jn 13:35). In a world so characterized by and fractured by individualism, the first and most fundamental witness of God’s presence will be fraternal charity, and a real family life. Only when love is truly lived in community will people be prompted to admire what they see and say “see how they love one another.” Indeed, the Christian God is revealed as family, Trinity, communion and love; our God calls us to live in love and in communion with one another.

The second parting wish that Paul of the Cross left in his spiritual testament is related to the three pillars of Passionist life: prayer, solitude, and poverty. Prayer, more than a mechanical repetition of prayers, is a privileged moment of encounter with God, of discovery and conformity with His most holy will. Thus, Passionist communities should be schools of prayer where there is a daily practice of prayer, as well as a total conformity of each religious to the will of God.

Poverty must be more than material poverty; it must be a spiritual poverty. At heart, what does it matter to



THE SPIRITUAL SAINT PAUL

not have resources if I continue to place all my trust in material goods? The true poverty that one must live by is that of complete trust in and total abandonment to God. Only God can help us, only in Him should our hearts trust. True poverty is that which keeps us from becoming slaves to material goods and prompts us to use our possessions to relieve the many poverties and miseries that are destroying contemporary humanity.



TESTAMENT OF OF THE CROSS

The solitude recommended by Saint Paul of the Cross is not an indifferent disregard for the world we live in. Such a detachment would be a failure of charity because it is for this world that we are called to be salt and light (cf. Mt 5, 13-14). The solitude recommended by St. Paul of the Cross is a detachment from the world, a critical distance from the standards and projects of the secular world. In fact, when we become so entangled with the world, we stop thinking according to

God's ways, and start thinking according to the ways of the world.

Thirdly, Paul of the Cross asks his Religious for a filial affection for the Church and total submission to the Supreme Pontiff. In fact, the following of Christ Crucified is not a crusade for just a few individual souls. The following of Christ Crucified takes place in and through the Church. We can never completely follow Christ, our head, if we are separated, either physically or intentionally, from His body, which is the Church.

Fourthly, Paul of the Cross asks his religious family to comply with the Rules and Constitutions of the Passionist Congregation. Indeed, the constitutions for Religious are their implementation of the one gospel of Jesus Christ. Religious constitutions offer a sure path for Religious to lead a fulfilling life, completely devoted to Christ and to their brothers in their observance of poverty, obedience, and chastity, and in the light of their consecration to the Passion of Jesus Christ.

Finally, in his fifth counsel, Paul of the Cross asks that superiors be concerned for the younger candidates [the "good seed"], and uproot any weeds found among them. Indeed, as the parable of the sower reminds us, despite the sower's sowing the good seed of the Word of God, weeds may also grow up alongside, and if not uprooted, in time they can smother the new plants that the good seed has produced (Cf. Mt 13, 3-9). Let us remember the advice given to us by the author of the Letter to the Hebrews: "We must consider how to rouse one another to love and good works" (Heb 10, 24).

Before concluding, Paul of the Cross humbly asks for forgiveness for any faults he may have committed. This attitude of Paul of the Cross is more eloquent than a simple expression of humility. In community life, forgiveness must never be absent. Requesting, giving, and receiving forgiveness is a fundamental requirement for community life. Forgiving does not mean forgetting what happened. Forgiving is learning a new way of dealing with a harm done to me, without resentment and hatred. Forgiving is saying that the person who harmed me is more, much more than the harm he caused.

St. Paul of the Cross concludes his spiritual testament with the invocation of God's blessing. It is a conclusion that is at the same time, a beginning, for everything that God blesses is not destined for failure but for success. May the blessing that Paul of the Cross gave to his Religious continue today to all Passionist religious and laity, so that as we continue to live in fraternal charity, prayer, solitude, poverty, filial affection for the Church, adherence to the Rule, concern for uprooting all that is harmful, and forgiveness, we may credibly continue to live the charism of Paul of the Cross. +

MEETING —

“PASSIONISTS, WALKING TOGETHER IN AFRICA”

February 8, 9, 10, 2024

INSPIRATION:

“Celebrating a Synod means walking on the same road, walking together. Let us look at Jesus. First, he encounters the rich man on the road; he then listens to his questions, and finally he helps him discern what he must do to inherit eternal life. Encounter, listen and discern.... three verbs that characterize the Synod.... Here is a valuable lesson also for us. The Synod is a process of spiritual discernment, of ecclesial discernment, that unfolds in adoration, in prayer and in dialogue with the word of God.... That word summons us to discernment and it brings light to that process. It guides the Synod, preventing it from becoming a Church convention, a study group or a political gathering, a parliament, but rather a grace-filled event, a process of healing guided by the Spirit. In these days, Jesus calls us, as he did the rich man in the Gospel, to empty ourselves, to free ourselves from all that is worldly, including our inward-looking and outworn pastoral models; and to ask ourselves what it is that God wants to say to us in this time. And the direction in which he wants to lead us.”

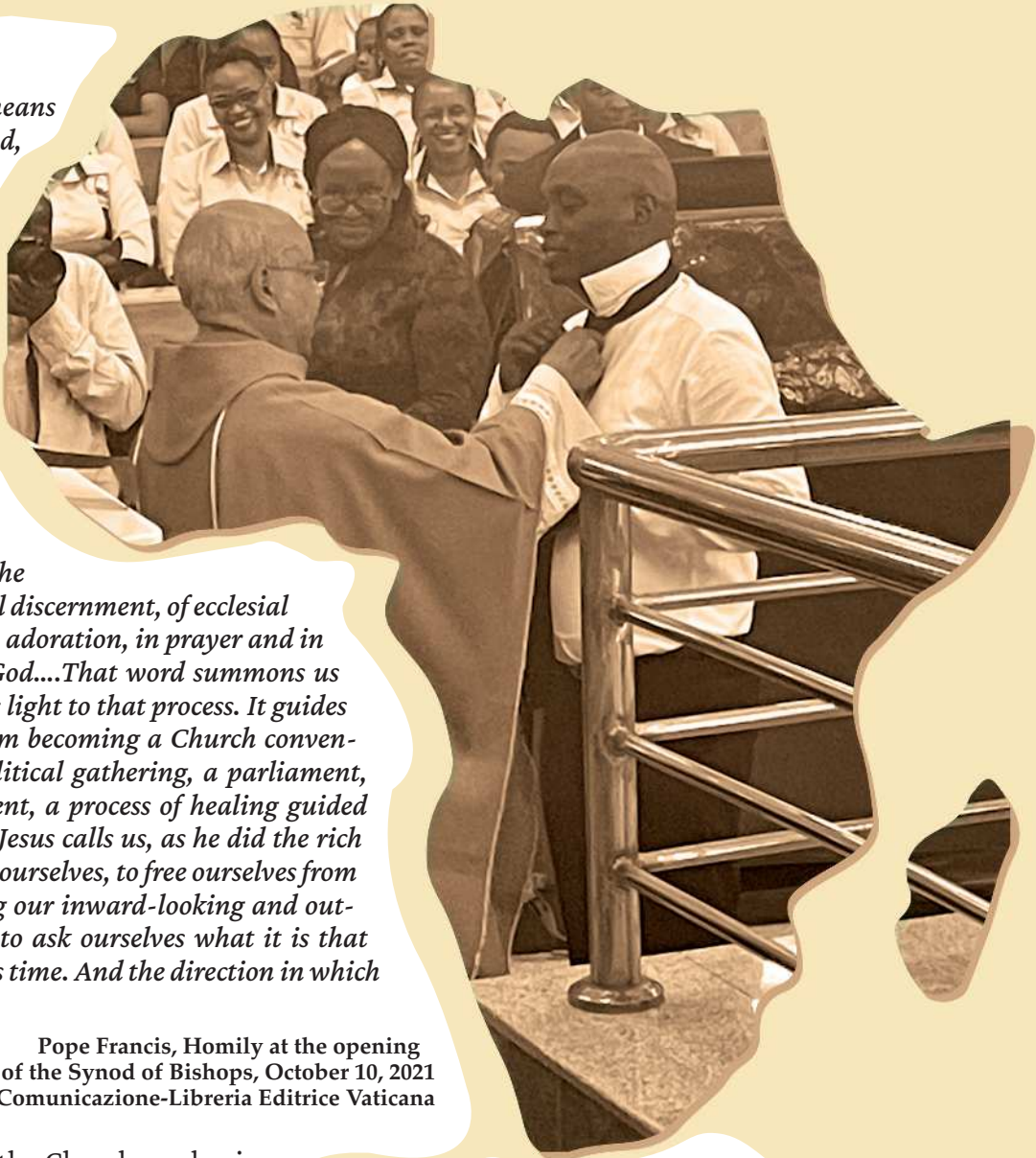
Pope Francis, Homily at the opening of the Synod of Bishops, October 10, 2021

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Echoing the journey of the Church, we begin our process of encounter, listening and discerning God’s will to respond to the challenges that arise in our entities in Africa, in order to undertake together a path of renewal to continue responding to the life and mission of the Passionist Congregation.

GENERAL GOAL:

To promote a process of encounter, listening and dialogue, which helps discernment and promotes the growth of Passionist life and mission from the African reality.



METHOD:

We propose to follow these steps:

1. **SEEING:** To have an up-to-date vision of the reality in which our life unfolds as Passionist religious in Africa, and its impact on our mission,
2. **JUDGING:** A time of reflection that facilitates discernment at specific points in our Passionist life and mission in the African context.

3. **ACTING:** Clarify God's will today in our African Passionist context and how to carry it out.

4. **EVALUATING:**

Accompany the subsequent process to evaluate what we have proposed, in order to confirm it, re-motivate it, or update it as needs.

ESPIRITUAL CONVERSATION:

Spiritual conversation focuses on the quality of listening skills as well as the quality of the words spoken. This means paying attention to the spiritual movements in oneself and the other person during the conversation, which requires being attentive to more than just the words expressed. This quality of care is an act of respect, welcome, and hospitality toward others as they are. It's an approach that takes seriously what's going on in the hearts of those who talk. There are two fundamental attitudes needed in this process: (a) active listening and (b) speaking from the heart.

The goal of spiritual conversation is to create an atmosphere of trust and welcome, so that people can express themselves more freely. This helps them take seriously what's going on inside them by listening to others and speaking up. Ultimately, this inner mindfulness makes us more aware of the presence and participation of the Holy Spirit in the process of sharing and discernment.

Spiritual conversation focuses on the person we are listening to, on ourselves, and on what we experience on a spiritual level. The fundamental question is, "What is going on in the other person and in me, and how is the Lord acting in it?"

SPECIFIC OBJECTIVES:

- 1) To know the socio-ecclesial reality of Africa, and of the different Passionist entities with a presence on the continent, which favours reflection, discernment, and decision-making.
- 2) Discern God's will to clarify how to work together in the areas of:
 - a) **Community Life and Mission:** Knowing the lights and shadows of our common lifestyle, open ourselves to the Good News of walking together in apostolic community of life, starting from the Passion of Jesus who summons us and sends us to participate in the mission of the Church in dialogue with the Bishops.
 - b) **Formation:** Joint participation in the task of formation such as: communities and houses of formation, formation teams and vocational accompaniment, which fosters the identification of young religious with the Passionist charism and mission.
 - c) **Economy:** To become aware of what economic administration entails in con-



secrated life. Training to provide this service. Promote a path of economic autonomy that favours the life and mission of the Entities.

- 3) With all that we have worked on in these days, we need to specify how to continue promoting the growth of Passionist life and mission from the African reality.
- 4) Encourage the periodic evaluation of our discernment in order to confirm, motivate or redirect our actions.

STUDY MATERIAL: READING AND REFLECTIONS PRIOR TO THE MEETING.

We have valuable documents produced in the Congregation, which will help us to reflect on each of the areas mentioned at the personal and community level, so that they can enrich listening and dialogue in our encounter. Attached are some questions to guide the reflection. The documents are:

- **Revised General Formation Plan:** Reading the introduction to the document.
- **Plan for Mission:** Renewed Orientations for Passionist Evangelization.
- **Economic Directory:** Part 1. Charismatic Principles on Poverty.
- **The Service of Authority and Obedience:** Nos. 12-14: "Authority at the Service of Obedience to God's Will."

• **Circular Letter to the Religious of the Congregation on Economy and Administration.** Fr. Joachim Rego 29.06.2014

• **Circular Letter on Community Life –** Some Thoughts and Reflections – Fr. Joachim Rego 18.02.2015

Place: Nairobi – Kenya

Dates: February 8, 9, 10, 2024

Participants:

- ◇ Superior General (1)
- ◇ General Consultors (6)
- ◇ Major superiors (6)
- ◇ Procurator General (1)
- ◇ Secretary General (1)
- ◇ General Econome (1)
- ◇ Formators (7)

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TIAGO VELOSO, CP

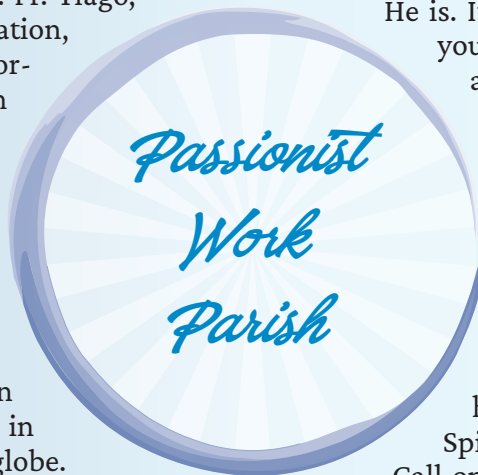
DIVINE RENOVATION



1. THE POWER OF THE HOLY SPIRIT

The Passionist Parish of Palhais, located in Portugal, is a distinguished member of the Divine Renovation network. Under the guidance of Fr. Tiago Veloso CP, the parish is at the forefront of pastoral innovation. Fr. Tiago, with his experience and dedication, mentors over 30 priests across Portugal and Spain, guiding them through the complexities of pastoral renewal.

The process of parish renewal is underpinned by three fundamental keys. Despite the uniqueness of each parish, the Divine Renovation ministry has identified these keys as pivotal in driving radical transformation in countless parishes across the globe. This article aims to explore these three essential keys in detail.



"And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high." Luke 24:49

This is God's work. You are not enough... but He is. It is not by your own power that your parish will transform. There are two truths happening at once: Your parish will not transform with you. Your parish can not transform without Him.

Like the first disciples, you can not set off on your own as the hero of the story. First, you pray. Then, you wait until you are clothed with power from on high. It is the power of the Holy Spirit that makes your work fruitful.

Call on the Holy Spirit and expect Him to show up, because the Father has promised Him to us. Surrender your work, surrender your leadership, surrender your parish, and surrender your whole self to Him.



2. THE PRIMACY OF EVANGELIZATION

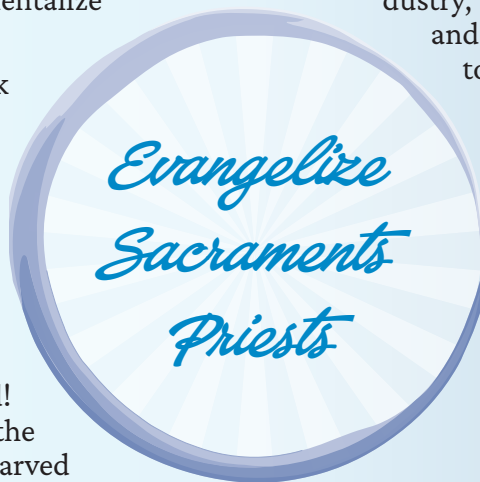
“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” Matthew 28:19-20

The Church exists to evangelize. Your parish exists to evangelize. It’s right there in the Great Commission. But is your parish doing things in the right order? That is, the order the Great Commission places them in! Read it again. Jesus commands us to: first, go and make disciples; second, baptize; and third, teach.

Most Catholic parishes get this all mixed up. We are so much more inclined to teach to people who don’t believe, or sacramentalize those who have no real faith.

What would your parish look like if we put these things in the right order? Imagine if the people in your pews, if the people in your parish, really knew deep in their hearts that Jesus was Lord. Now imagine they love him. They love him with every ounce of their being. Your community would be starved! Starved for the grace found in the sacraments. They would be starved to learn more about Jesus. That’s the way it should be. That’s the kind of community Jesus imagined us creating. It starts with us making disciples: Inviting people to encounter Jesus, rather than simply teaching about Jesus. These are different things. One is of the heart, the other is of the head.

To do this, you must put evangelization first at your parish. Through evangelization you will reach the unchurched and the de-churched. But to evangelize well, you have to prioritize it. That may mean putting other things on hold or stopping them all together. Possibly many things. The Great Commission comes with a cost, but it’s a cost worth paying as you will literally save souls.



3. THE BEST OF LEADERSHIP

“And the twelve called together the whole community of the disciples and said, “It is not right that we should neglect the word of God in order to wait on tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task.” Acts 6:2-3

You can’t do this alone. Even with the power of the Holy Spirit, no one person has all the gifts and strengths needed to single-handedly lead, let alone transform, a parish. You need to partner with holy men and women, lay and ordained, to accomplish God’s Kingdom here on earth.

The secular world has discovered that leadership is a science. It is a multi-billion-dollar industry, with books and tests and coaches and training programs all designed to help leaders like you do your best work. If it’s important for a company that sells widgets or sneakers to have the best of leadership, how much more important is it for priests, who shepherd people to God and deal with questions of the eternal? God made you a leader. Now you must embrace your leadership.



ABOUT DIVINE RENOVATION

Divine Renovation isn't "just another program" – it is a ministry. You're the expert on your parish, and Divine Renovation can assist in unlocking its full potential in a way that meets the needs of your community and population. Currently, Divine Renovation is coaching hundreds of pastors and bishops. Their books are available in 12 different languages, they organize conferences and events worldwide, and parishes in over 50 countries are adopting the 3 Keys. Is your parish ready to join them?

Divine Renovation is entirely supported by generous donors. God has called upon Divine Renovation to assist leaders like you, regardless of where your parish is on the journey from maintenance to mission. Whether your parish is a hot mess and hasn't even begun to wrestle with these concepts, or you've started to implement change and are discovering how hard it can be, Divine Renovation would love the opportunity to come alongside you in your journey. All you need to do is reach out. +



For further information or requests, you may contact Fr. Tiago Veloso, C.P., through email to: tiago.veloso@divinerenovation.org. The website of Divine Renovation is www.divinerenovation.org

MAURIZIO
BUIONI, CP

Technology, robotics, the future of mankind, and God's future is an intriguing perspective for reflection: However, *today's evolution of technical capacity casts a dangerous spell: instead of delivering the tools that improve their care to human life, there is the risk of giving life to the logic of the devices that decide its value. This reversal is destined to produce nefarious outcomes: the machine is not limited to driving alone, but ends up guiding man. Human reason is thus reduced to rationality alienated from effects, which cannot be considered worthy of mankind. Moreover, the risk of man being "technologized", rather than technology humanized, is already real: so-called "intelligent machines" are hastily attributed capacities that are properly human.**

The rapid evolution of Artificial Intelligence (AI) technologies in recent years is characterized by a disruptive progress, because of the complexity, the breadth of applications, the speed, the quantity of data (big data), and the power of growing numbers of algorithms. Artificial intelligence encompasses all machines that mimic certain components of human intelligence, such as reasoning and decision-making, with expanding degrees of independence and autonomy. The goal is ambitious: to design machines that mimic humans to the point of replacing them. The question arises: can a machine act and think like a human being?

In the classical model for Artificial Intelligence (AI), the focus is on the building of artificial agents for the real world, which are able to perform intelligent behaviors. However, in the world of Embedded Artificial Intelligence, the objective is to simulate high-level natural cognitive skills in a virtual world, which is usually likened to the human mind. In this virtual world, there is an expanding effort to reproduce the traits of human behavior, or to facilitate the interaction between humans and machines not only for the enrichment of the human agency, but also in order to possibly replace, if not surpass the human agency. Unmentioned are the attempts pursued by bioinformatics to create virtual and real life. In this scenario, explicit reference is made to word-concepts like that of "creation." This powerful sector of comprehensive AI endeavors has set for itself the ambitious goal of designing machines that are like humans.

There is a techno-prophecy evolving on the horizon which could lead to a radical alteration of our understanding of human nature. This techno-prophecy flows from the introduction of technologies to replace parts of the body, and perhaps even the body in its entirety; the substitution for thought by the use of computer technologies to build a machine that replicates in its integrated circuits the functions of the human brain; and the creation of robots—automatons with a machine-body and computer-mind (according to the latest scenarios coming from robotics). Guiding this prophetic vision are the ideas promoted by the theorists of artificial intelligence or computational models of the mind which reduce the functioning of the brain to the same functions found in computers.

This techno-prophetic vision envisions a future in which a man-machine is able to be produced, with the promise of immortality and unlimited perfection because of its technoscientific design which builds scenarios of the objectification of the human, in order to surpass homo sapiens. This technological objectification of human nature rests on the pillars of implanting materials into the human body that evolve organically with the body, resulting in an integration of man and machine; the re-construction of human bodies fashioned from advanced prosthetics, and the design of entirely autonomous robots.

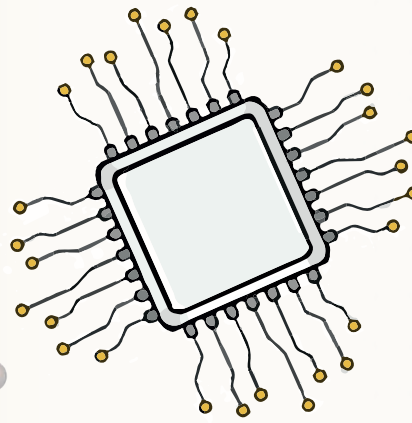
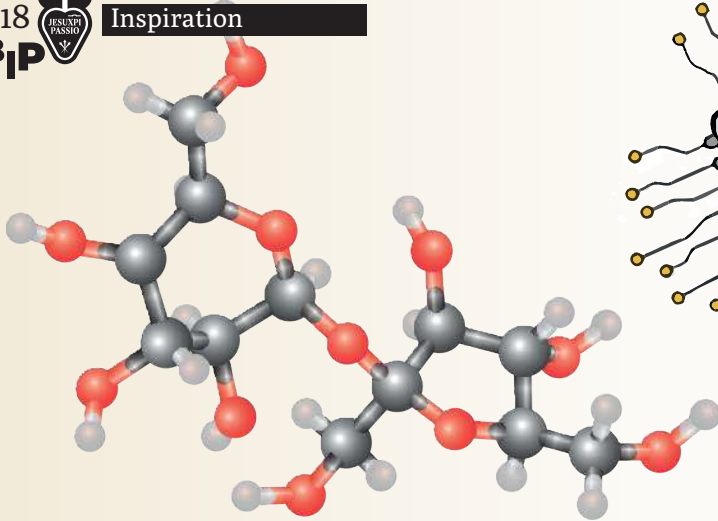
This is a function-based theory of the person; it reduces personhood to the ability to exercise cognitive and volitional functions; and it has made conceivable a disembodiment of the subject: the person is an individual which is capable of exercising certain operations whether or not there is a biological body which belongs to a particular species. This is the prediction of H. Moravec and N. Bostrom (*Robot: Mere Machine to Transcendent Mind*, Oxford University, Oxford, 1999, and *In defense of Posthuman Dignity*, in *Bioethics*, 19, 3, 2005, 202-214.). They believe that philosophy should support such new paths, recognizing that economic issues are the only limit to these technological and informational developments. In this perspective, the right to create cyborgs is justified as an improvement of human nature; the only potential problem may be to avoid discrimination between humans and trans-humans.

* (ADDRESS OF HIS HOLINESS POPE FRANCIS TO PARTICIPANTS IN THE PLENARY ASSEMBLY OF THE PONTIFICAL ACADEMY FOR LIFE, 25 February 2019. https://www.vatican.va/content/francesco/en/speeches/2019/february/documents/papa-francesco_20190225_plenaria-accademia-vita.html)

WHAT HAPPENS TO "INTELLIGENCE" IN AN ERA OF "TECHNOSCIENCE"?

(PARTE ONE)

Thinkers in science and technology studies – or science, technology, and society – talk about technoscience as a particular configuration of social power underpinned by the knowledge claims, practices, processes, and sites of science and technology.



Post-humanist and trans-humanist thought follows from the concept of anthropological dualism, a characteristic of Western thought from Plato through Descartes. This dualism is reflected in the assumption that the body is a burden (Plato spoke of the soul's tomb), and that there exists a separation of the body from the mind (*a res cogitans* and *a res extensa* according to Descartes). This duality devalues corporeality, and justifies its being a fungible object, one which is reduced to a mere object, which allows for the scientific initiatives to overcome the limits identified in the object-body. Thus, the body is reduced to the condition of a pure object, modifiable and manipulable, programmable and reprogrammable, under the direction of a quality control oversight.

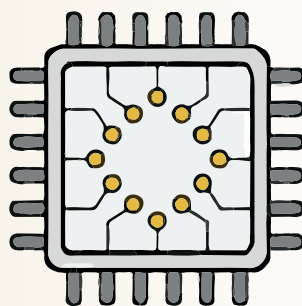
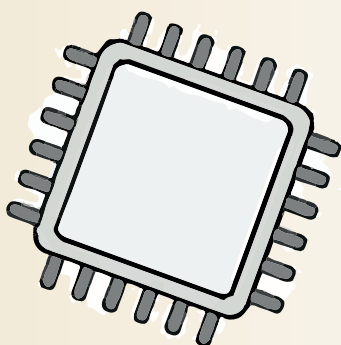
Many people express deep concerns about the all too rapid development of this technology. These fears correlate with what D. Lecourt defines as "technophobic biocatastrophism" (in contrast to "technophilic bioprophetism"). Such views denounce biotechnologies because of their destructive potential; they evoke Nietzschean thought by devaluing biotechnologies, and praising the body.

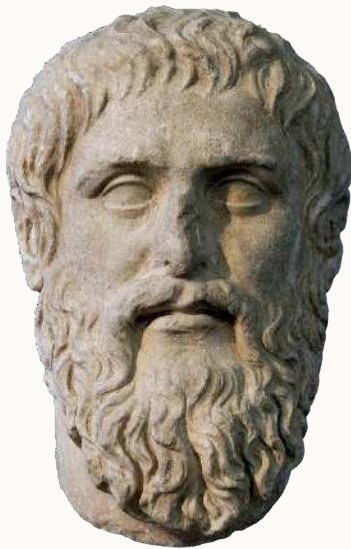
In the light of these possible future scenarios, a Christian theological and philosophical reflection on "personhood" from an ontological (not a functionalistic) perspective can offer a systematic consideration which can justify limits for biotechnologies and information technologies without either glorifying technology while deprecating the body; or exalting the body while disparaging

technology. The goal is to allow biotechnological and informational alterations of the human body without distorting its identity, thus avoiding any irreversible transformations of human corporeality and the human mind. Christian theology and the philosophy of the person provide an appreciation of humanity which justifiably demonstrates the human person's non-equivalence to a machine, and emphasizes its centrality and dignity.

ORIGINS AND LIMITS, THE PERSON AND HUMAN NATURE.

These frontiers of scientific and technological research pose radical questions to theology, perhaps not entirely new questions. In listing some of them, we may find some openings upon which a thorough investigation may be undertaken. These are "radical" questions because they go to the root of issues in theology like that of our origins, which include, even though not explicitly starting with the Christological realization of the person, human fulfillment. In the human subject not only is the divine plan fully revealed but we also explore the profound rift in human and cosmic experience which is summed up in the "problem of evil." Catholic theology in the first half of the twentieth century laid the foundations for revising the understanding of creation and of nature by developing new hermeneutical approaches to scriptural texts. The hypothesis that an autonomous nature exists upon which a supernatural power exerts a transformation for the sake of communion with





God has been set aside. Moreover, following direct clashes with evolutionary theories, which challenged the static theories which theology had embraced and which it had adopted from philosophical positions, a new convergence between theology, science, and philosophy has emerged.

For its part, the scientific world has more effectively clarified its different kinds of pronouncements (e.g., documentary data, specific explanatory theories, and overarching perspectives).

Acknowledging that various Hebrew tribes knew of and shared the belief of surrounding peoples regarding the existence of a God who gave origin to the world, Protestant biblical theology, and subsequently, Catholic as well, have highlighted that the Jews arrived at a clear vision of their covenant God who is the creator of all things and an inexhaustible and continual source of being and acting. This does not take anything away from the existence of intelligent life, which is able to achieve a complete understanding of its own being and of the entire world of creation, while maintaining an essential thrust toward a transcendent horizon. Furthermore, intelligent life entails human responsibility for creation, making it possible to act responsibly, and furthering human life's challenge and desire to reach a universal understanding of human life.

From this perspective, human science is exploring the origin of human life, the possibilities for a technological generation of human life, and the possible interface that would come about with any kind of trans-human. These attempts sound like a speculative narrative, simply a product of human aspirations. These aspirations have never been missing from the record of historical progress, which builds upon its own discoveries. Are scientists guided, at least in part, by those aspirations, which are repeated in futuristic narratives

describing an idyllic vision of the future? What limits are there to such an exploration?

According to the data of revelation, we can project that this limit is a margin which distinctly separates, and at the same time, indissolubly connects the two subjects: God and man/woman. As exegetical studies attest, the inspired authors, even while incorporating the literary elements circulating in the local cultures of the time, re-assembled an integral account, creating a new narrative which incorporated into the historical narrative a profound and vibrant fabric of truth not sensed in a cursory reading. From the foundational tales to the extensive Old Testament literature, the sovereignty of the God of Abraham and Moses over all creatures is continually affirmed, against the backdrop of henotheism (preference given to one god while accepting the existence of many gods) giving way to monotheism and the corresponding centuries of battle by the prophets against idolatry.

In the encounter with Hellenistic philosophy, this sovereignty will be translated into the transcendence and complete immateriality of God held by the ancestral wisdom. God is seen as the one who, with His wisdom, creates, orders, and pervades and sustains all that lives, but also keeps it subject to His judgment. This strictly monotheistic conception clashed with contemporaneous views, but gained an internal integrity once it embraced the Christ-event, the unimaginable union between the divine and the human, which Christ accomplishes, thus introducing a vital trinitarian articulation within divinity. The understanding of the person of Jesus Christ that occurred in the following four centuries ratified the perfect union between God and man, implying full solidarity between the two, as well as their clear distinction. The non-identity of Father and Son is the basis of a free, autonomous creation destined for participation in the internal relationship within divinity.

“God created the human person. What do we make of this event? — Should it not mean everything to us?” asks Guardini. He responds by recalling that if God, like an artist, were to prepare an exhibit, then go off and leave it to itself, the exhibit would come to nothing, God's creation, human-kind, would sink into nothingness; but to the contrary, God keeps



humankind out of the nothingness. Furthermore, the human person is in a relationship with God, something incomprehensible if one were to start from the human subject. The human person does not hold the key to its own existence because the human person is the result of a sovereign, gratuitous and autonomous act of God; a creative act that takes place not in time, but which brings time into existence, and prolongs it. Moreover, by entrusting the care of the entire creation to men and women, every possibility of alteration is legitimized, even under a clearly desacralized vision of creation. Persons can cooperate in God's creative act, while respecting the boundary with transcendence innate to the human self, and also innate in the totality of creation, including the person, with respect to God. There is, therefore, no limit to human action directed to creation; from this perspective, scientific research and technological applications are appropriate options. If the dynamics of violence and destruction are unleashed, it is because the true limit has not been recognized and respected.

Tanzella-Nitti adds the benefit of the notion of participation, which Christian thought has elaborated out of Platonism, in order to have a better understanding of the autonomy of creation and the manner in which creation exists in an independence from the Creator. The supreme causality of God allows every created effect to participate in being and being's transcendental perfections by taking part in it, without being a part of it. Only God can exercise being in this autonomous manner because, being a cause which is separate from the world, God can create the world *ex nihilo*, out of nothing. The notion of participation definitively responds to the pantheistic view by clarifying that God is the being of everything, not as an essential constituent, but as the cause.

From here, the question converges on the nature of that boundary in creation, but also on its intelligibility; whether there are two boundaries (between God and creation, and between the human and other creatures), or only one. Revelation closely connects human lordship/transcendence over creatures to divine lordship/transcendence over all creation. Human lordship is obviously constituted and given by the divine lordship. The Israelite humanity learns its own lordship/transcendence over other creatures by plumbing its origins through the experience of the God of liberation, the God of the burning bush that is not consumed, God's guiding the destinies of peoples,



who has provided for, preserved, and dominated everything, while resisting the proud and showing grace to the humble. In experiencing a God who is lord and transcendent, one should properly recite the threefold "holy one," one is led to know one's own lordship and learns to be in His image and likeness. One even realizes that God becomes the defender and guardian of man/woman, even when they commit murderer and rebel against God. God looks down from above at the effort to build from below a tower that reaches up to God, and disperses the attempt with a gentle breath, which again sounds like the protection of the human person from itself.

This lordship/transcendence of the human person over all creatures is founded primarily in the call to communion with God, a destiny which is already contained in the act of creation. This supreme and definitive understanding is known



only in the light of the incarnation of the eternal Son in human form.

“The relationship of the Son to the Father is not surpassed by any other form of relationship with God; and the human person, as such, is already raised above the world of nature and, in a certain sense, above the power dynamics which prevail in society. The fact that a human being is destined for communion with God makes each individual’s life inviolable. It justifies a dignity that we recognize as inherent and irrevocable in every human person” (W. Pannenberg).

If in the resurrection of Christ this fulfillment of human destiny is definitively achieved, then the entire human cause, and the created order which is inherent in humankind, is secure from every threat or, at the very least, from the possibility that the threat might achieve its purpose. Therefore, not only is the key to one’s existence not in the hands of society, even less so is knowledge of that

meaningfulness; rather, it is revealed only to the individual. The destruction of oneself is also not subject to an individual’s control.

On the other hand, however, we are witnessing an unstoppable sequence of violence and death in every corner of history, often with the overwhelming experience of sorrow and disorder, accompanied by the painful perception that we are unable to grasp any reason for the devastating effects of what we sum up as “evil.” “The biblical, and especially Christian, understanding of evil as sin seeks the roots of evil in man himself, indeed as a principle at work in each person, and not simply in others” (W. Pannenberg)... or outside of personal responsibility, in social structures alone. This shows that the issue is connected to that of lordship/transcendence, which is entirely personal, and is an attempt to ignore the fact that lordship/transcendence is received; a person appropriates it as a personal absolute. The consequence is total disorientation, including the inability to identify the existence and location of any boundary or limitation.

Christianity, in understanding evil/sin, does not mean only manifest phenomena, as evil/sin rarely manifests itself in all its virulence, nor does it refer only to the actual faults of individuals, which might otherwise be easily rooted out by impeding and condemning them. The so-called original sin refers to universality and, therefore, the solidarity of all with the evil that drives individual acts and that the law brings to light. With Augustine of Hippo, Christianity identified the root of all evil in human relativity which places oneself at the center, and exploits every creature as a means for one’s own affirmation, an «amor sui propter se», “love of oneself for oneself,” as Bernard of Clairvaux would say. This is why the root of sin is ultimately shown to be an attempt to make oneself equal to God, seeing God as someone who hinders the human path to happiness, without recognizing that in this drive for happiness lies a desire for self-affirmation, made possible by the gift of free will, but having lethal consequences. When the divine lordship/limit/transcendence falls, so does the human one, and along with it falls the ability to recognize all this, as well as the inability to remedy it. The human person no longer recognizes the gift, its gratuity, and its corresponding freedom. This dynamic is fully revealed in the process leading to the condemnation and killing of the man-God, Jesus of Nazareth. There, simultaneously emerges what is said from the first pages of the

Scriptures, namely that God intervenes continually and from the beginning to save, to provide the remedy for this process which is seemingly headed toward catastrophe.

Man has been given the ability to exercise a creaturely autonomy; but there is inherent in that autonomy the possibility of disregarding and transgressing its limitations. As a consequence, the dynamics of evil/sin are triggered, whose tragic effects lie in the varying degrees of its expression, and, above all, in the human inability to clearly identify its boundaries and nature. This new way of seeing, blind and sacrilegious in its consequences, according to Scripture, believes it knows the paths to happiness and self-fulfillment, which leads to a frontal clash with God's law, which it considers disdainful of life. Its blindness does not realize that "the wages of sin is death," as stated by Saint Paul (Romans 6:23), echoed by Guardini: "an infernal fog which makes everything indistinct." From the knowledge that one's lordship and freedom are constituted in the sovereign will of God, from whom the right and power to continue one's existence originated; from living one's finiteness as happiness and as the potential capable of every fulfillment with courage and trust and joy (of which Eden is the model), the human person transitions into anguish, unable to bear his finitude; he claims that he is not really an image of another, but an archetype, that is, that he is infinite and absolute. In doing so, he remains still the finite being, but the person loses the connection with his own origin. Now trust turns into *hubris*, and courage into fear.

Christian revelation sheds light on an abyss of iniquity, which is perceptible independently of the knowledge of faith; if it were not so, as Pannenberg reminds us, "Christian discourse about sin should accept the accusation made by Nietzsche and his followers, namely, that such discourse is aimed at discrediting life itself." Barsotti, speaking of a cosmic revelation of God, insists on listening to the divine language inherent in creation, rejecting views which reject God, and ultimately, oneself: "without creation, God has no relationship with mankind, nor can mankind establish a real relationship with God. This is why in the Tale of the Grand Inquisitor, the Word becomes pure silence."

As with other paths of human scientific and technological research, it is not surprising if we encounter attitudes ranging from suspicion, fear, or rejection, to openness, curiosity, or enthusi-

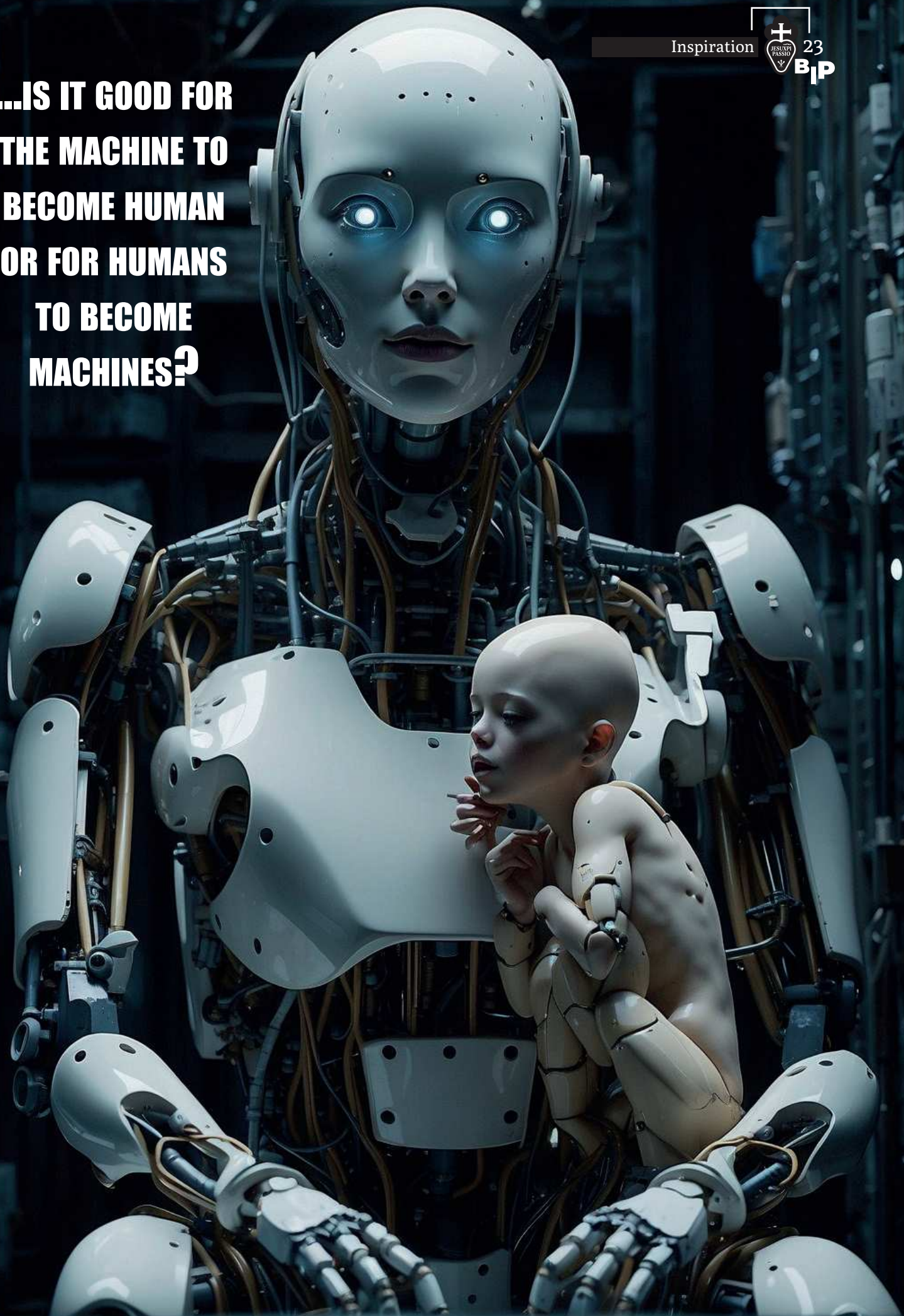
asm, before the vast and complex world of AI. The route followed by that vast and complex world is as complex and intricate as that of all human experience because the dramatic subject lies not in thing-space but within the human-space, even though it is through interaction with the entire created world that the human person comes to self-understanding. For mankind, the search for oneself is not immediately direct, but always interwoven into a troubled and ongoing discernment regarding choices and historical events that need to be weighed and not defined by their initial appearance. If these choices and historical events are naively accepted, without understanding the lethal consequences they may bring, or if they be condemned or even demonized, it may preclude or delay great benefits for humanity.

It is not in the least conceivable that the act of producing AI machines and their effects can be compared to the creative act by which human beings exist, with a dignity ultimately grounded in their destiny for communion with God. However, it is undoubtedly useful and necessary to reveal attributes and operations of creatures, including the human one, that are still unknown to us, and which could propel us into ways of life which are very different from those to which we are accustomed until now, acknowledging the sometimes painful risks that the human journey has known, and which it sometimes forgets. The vigilant discernment of what abides and hides within the human heart, and which is objectified in the works of his hands, always remains for everyone the supreme ethical task.

If Christian theology places the question of the origin (creation) and the boundary (to human arbitrariness that seeks to play God) at the center of the reflection on the relationship between human and machine, then philosophy will integrate theology by seeking to delineate, in the horizon of reason complementary to faith, the boundary of the person and human nature in relationship to the machine.

The question arises: can a machine think like a human? It is a technical question if by "possible" one means technically achievable. But philosophy does not concern itself with this aspect. The philosophical question is anthropological: is man reducible to a machine? The moral question is: assuming that the machine can become technically similar to humans, is it good for the machine to become human or for humans to become machines? +

**...IS IT GOOD FOR
THE MACHINE TO
BECOME HUMAN
OR FOR HUMANS
TO BECOME
MACHINES?**



OUR PLACE IN THE CHURCH (CONST. 6)





ANTONIO
MUNDUATE, CP

articles and presentations; you can re-read his reflection presented at the 46th General Chapter (2012)².

OUR CONSECRATION TO THE PASSION OF CHRIST (CONST. 5)

Looking back in time, we see that we have just celebrated forty years since the approval of our Constitutions (March 2, 1984); looking forward, we see that we will conclude the Holy Year of 2025 at the same time as we commemorate the 60th anniversary of the conclusion of the Second Vatican Council (December 8, 1965).

I offer this reflection to show how both events are related. Going beyond the quotations, references, terminology, and themes from the documents of the Second Vatican Council which are present in our Constitutions, we can also say that what is most important is that the Second Vatican Council helped us re-discover our vocation in the Church, our place in the Church and our place in today's world¹.

Father Gabriele Cingolani wrote: *The Church and the world were challenging us to recapture an awareness of our particular role and to renew the expression of our identity. We had to clearly state that particular "place" of insertion within the ecclesial communion. The realization which most reflected our origins is that we reaffirmed, in today's theological and ecclesial context, that the Passion of Jesus is the fundamental value around which the unity of our life is built.*

This reassertion of our vocation in, and connection to, the Church which derives from the Second Vatican Council, I will summarize in two elements: our consecration to the Passion, and the Paschal Mystery. Father José Luis Quintero, C.P., has reflected on these topics in several

The Rules and Constitutions prior to the Council were approved in 1959, and they reflect the terminology and theology of the time of Saint Paul of the Cross. We do not find any direct references in them to consecration, baptism, the sacraments, the Church... We might see a tenuous reference to baptism in the assertion that begins the Rule: *This Congregation has the same object in view which every Christian, and more particularly every cleric, ought to have, namely, to fulfill exactly the precepts of the divine law and, in so far as his strength may permit and his particularly state in life require, the evangelical counsels.*

The statements of the Council: referring to religious consecration as the fullness of baptismal consecration, have entered fully into our Constitutions (Const. 7).

**BY SUCH A BOND [A VOW],
A PERSON IS TOTALLY
DEDICATED TO GOD...UNDER
A NEW AND SPECIAL TITLE....
BY HIS PROFESSION OF THE
EVANGELICAL COUNSELS,
THEN, HE IS MORE
INTIMATELY CONSECRATED
TO DIVINE SERVICE. (LG 44)**

But in our Constitutions, before treating of baptismal and religious consecration, the topic of our Passionist consecration is introduced. It's noteworthy that the numbers 5 and 6 are under the

1) P. Gabriele Cingolani, C.P., Documento Capitolare, Capitolo primo. La vocazione pasionista. Comento, C.I.P.I., Roma 1978, pp. 12-15.
2) P. José Luis Quintero, C.P., Reflexión sobre el patrimonio espiritual de la Congregación. 46 Capítulo General 2, Documentos y Crónica. Roma, 2012, pp. 167-214.

title “Our Consecration to the Passion of Jesus,” and only afterwards, in numbers 7 to 9, is baptismal consecration and its confirmation through religious profession treated. Although it may seem exaggerated, it’s as if it were saying “first Passionists, then religious.”

In general, religious institutes that have a specific and particular vow present it as a fourth vow, an addition. After the third comes the fourth, and in some cases, even a fifth. It appears this way both in regard to their Constitutions, and in the formula of religious profession³.

A FEW INSTITUTES NAME THEIR PARTICULAR VOW BEFORE THE VOWS OF CHASTITY, POVERTY, AND OBEDIENCE, BUT ALWAYS AFTER THE BAPTISMAL CONSECRATION⁴.

Among the Passionist Family, the Daughters of the Passion of Jesus Christ and of Our Mother of Sorrows follow our same pattern⁵; while the Passionist Sisters of Saint Paul of the Cross slightly alter the pattern⁶; and the Passionist nuns, after presenting baptismal and religious consecration in their Constitutions, develop the consecration to the Passion as their first vow⁷. Finally, in the Institute of the Sisters of the Cross and Passion, the Passion vow is not taken.



IN OUR CASE, THE CONSECRATION TO THE PASSION IS POSITED FIRST, FOLLOWED BY BAPTISMAL AND RELIGIOUS CONSECRATION INCLUDING THE THREE TRADITIONAL VOWS OF RELIGIOUS LIFE.

- 3) Los Mercedarios, el voto de redención de los cautivos; los Redentoristas, el voto y juramento de perseverancia hasta la muerte; los Hermanos de San Juan de Dios, el voto de hospitalidad; los Camilos, el voto de consagración al servicio
- 4) Los Hermanos de las Escuelas Cristianas (La Salle) después de la consagración bautismal y religiosa presentan el voto de Asociación para el servicio educativo de los pobres y el voto de Estabilidad en el Instituto, siempre antes de los votos de obediencia, castidad y pobreza. Hijas de la Pasión de Jesucristo y de María Dolorosa. Constituciones 4-11: Nuestra Espiritualidad y Misión; Constituciones 12-14: Nuestra Consagración.
- 5) Hermanas Pasionistas de San Pablo de la Cruz. Tras referirse genéricamente al voto de la memoria passionis y los consejos evangélicos (Constituciones 21), presentan la fórmula de profesión (Constituciones 22) y después se centra en el voto específico de la Pasión, uniéndolo con la consagración bautismal (Constituciones 23).
- 6) Religiosas de la Pasión de Jesucristo. Constituciones 9-11: Las exigencias del seguimiento; Constituciones 12-17: El voto de promover el culto y la grata memoria de la Pasión y Muerte de Jesús.
- 7) Cf. Ignacio Iglesias González, Cuarto voto, en Diccionario teológico de la Vida religiosa. Publicaciones claretianas, Madrid 1989, que en p. 471 cita a J. G. Gerhartz: En este voto se concentra como en un solo punto la totalidad de la naturaleza y de la voluntad de una orden o instituto, la totalidad de su ‘obligación regular’, es decir, la meta o fin especial del instituto... concretiza, individualiza, la promesa universal y abstracta de pobreza, castidad y obediencia ligándolas a esta determinada pobreza, castidad y obediencia en esta orden concreta. Si el profeso buscara vivir los consejos evangélicos de otro modo, obraría contra su voto.



The specific vow to the Passion is not a numerical addition: where there are three things, we add a fourth. Nor is it dependent on the content of the three fundamental vows. It is eminently an explicit expression of the commitment that founds and gives rise to a particular form of following Jesus, and to a new, voluntary obligation, by vow, before the Church. The reason for this specific vow is to emphasize in the consciousness and commitment of the religious the specific qualities of their identification with Christ and his mission: ***By this vow, our Congregation takes her place in the Church so as to dedicate herself fully to its mission (Const. 6). Because of this fundamental meaning of the specific vow, it is inseparably linked to the***

religious profession and even anticipates it by its pervasive and illuminating context. At the same time, the three usual vows grow in significance through the specific vow, because the Passion vow gives them a stability and functionality through its unique content: In light of this [bond], we seek to incorporate this vow into our daily lives by living the evangelical counsels (C/6)⁸.

**WE PASSIONISTS MAKE
THE PASCHAL MYSTERY
THE CENTER OF OUR LIVES
(C/65).**

8) Cf. <https://mercaba.org/Mundi/5/pascua.htm>

The second element or consideration that helps us to situate our vocation, our place in the Church, is the Paschal Mystery.

The “Paschal Mystery” is a common thread in the documents of the Council. The expression *mysterium paschale* is repeatedly used as a summary statement for the event of Christian salvation in its most essential aspects: the Paschal Mystery of the passion, death, resurrection, and ascension of Christ is the fulfillment of Christ’s redemptive work as prefigured in the Old Testament, and consisting of his victory over death and the bestowal of life (SC 5). Consequently, this mystery gives rise to the Church and to the sacraments, especially baptism and the Eucharist (SC 5, 10, 47, 61). There follows the Paschal character of the Christian life, which is the sacramental and existential participation in the Paschal Mystery of Christ, to which Christians are incorporated through baptism and the Eucharist (SC 6). Furthermore, by virtue of their union with Christ (which in some way also affects non-Christians), they must reproduce that Paschal Mystery in the actions of their daily life (GS 22, 38, 52), something which the saints exemplarily did (SC 104). This is made possible by the liturgy, whose two focal points — the weekly Sunday Eucharist and the annual Easter event — celebrate and represent the Paschal Mystery (SC 106 ff., 119, 102), to which priests and bishops must introduce the faithful through their preaching (OT 8: CD 15; AG 14)⁹.

If we consult our Constitutions, we see that they refer to the “mystery” twelve times: mystery of God (C/8), Paschal Mystery (C/9, 39, 65), salvific/sal-

vation mystery (C/38, 65, 82), Christian mystery (C/41), mystery of the Cross (C/53), mystery of the Passion (C/56, 64), and mystery of Christ (C/71).

Through baptism, we have been immersed in the dynamics of this mystery (C/7). By observing the evangelical counsels, we witness to the Paschal Mystery (C/9); by a life of prayer, we unite ourselves with the Paschal Mystery (C/39); in the Eucharist, we renew the mystery of Christ’s redeeming sacrifice (C/42); through mental prayer, we join ourselves to the death and resurrection of Christ (C/50)... a mystery that is proclaimed, announced through our lives and apostolate, thus we accept it as the center of our Passionist life (C/65). This is a very similar pattern to what we find in the documents of the Second Vatican Council.

The Paschal Mystery appears three times in the constitutional text: numbers 9, 39, and 65. It is important to note that it should always be written with capital initial letters¹⁰. This detail will help us to consider that just as the Paschal Mystery is the center of the life of the Church, of the Liturgy, and a mystery into which we are incorporated through baptism in order to reproduce it and proclaim it in our lives...in the same way, the Paschal Mystery is the driving force of our Passionist life.

In C/65, it says that We Passionists make the Paschal Mystery the center of our lives. The phrase seems to say that this is the “raison d’être” of our Congregation’s place in the Church. Previously, in C/9, when referring to

9) En la traducción de las Constituciones al español se sigue el mismo criterio y Misterio Pascual va escrito siempre con mayúsculas, mientras que en la traducción al italiano sólo se escribe con mayúsculas en C/9. Para quien tenga la responsabilidad futura, dado que el 47 Capítulo General (2018) estableció que: El texto oficial de las Constituciones y de los Estatutos Generales es el escrito en lengua italiana (EG/2), será necesario revisar dicha traducción al italiano, pues desde esta decisión es la base para todas las demás traducciones.

10) LG 3: La obra de nuestra redención se efectúa cuantas veces se celebra en el altar el sacrificio de la cruz, por medio del cual Cristo, que es nuestra Pascua, ha sido inmolado.

our baptismal/religious consecration, we are told: Observing these evangelical counsels, both individually and as a community, enables us to contact Christ at a deep level of His Paschal Mystery. We find a third reference in C/39: In prayer...we unite ourselves with the Person of Christ, especially in the Paschal Mystery.

It is particularly important to note that this centrality of the Paschal Mystery is found in the context of the apostolate.

PREVIOUSLY, IN C/2, WE ARE REMINDED THAT THE CHURCH...ENTRUSTED US WITH A MISSION: TO PREACH THE GOSPEL OF THE PASSION BY OUR LIFE AND APOSTOLATE. IN C/5 WE READ: WE SEEK THE UNITY OF OUR LIVES AND OUR APOSTOLATE IN THE PASSION OF JESUS.

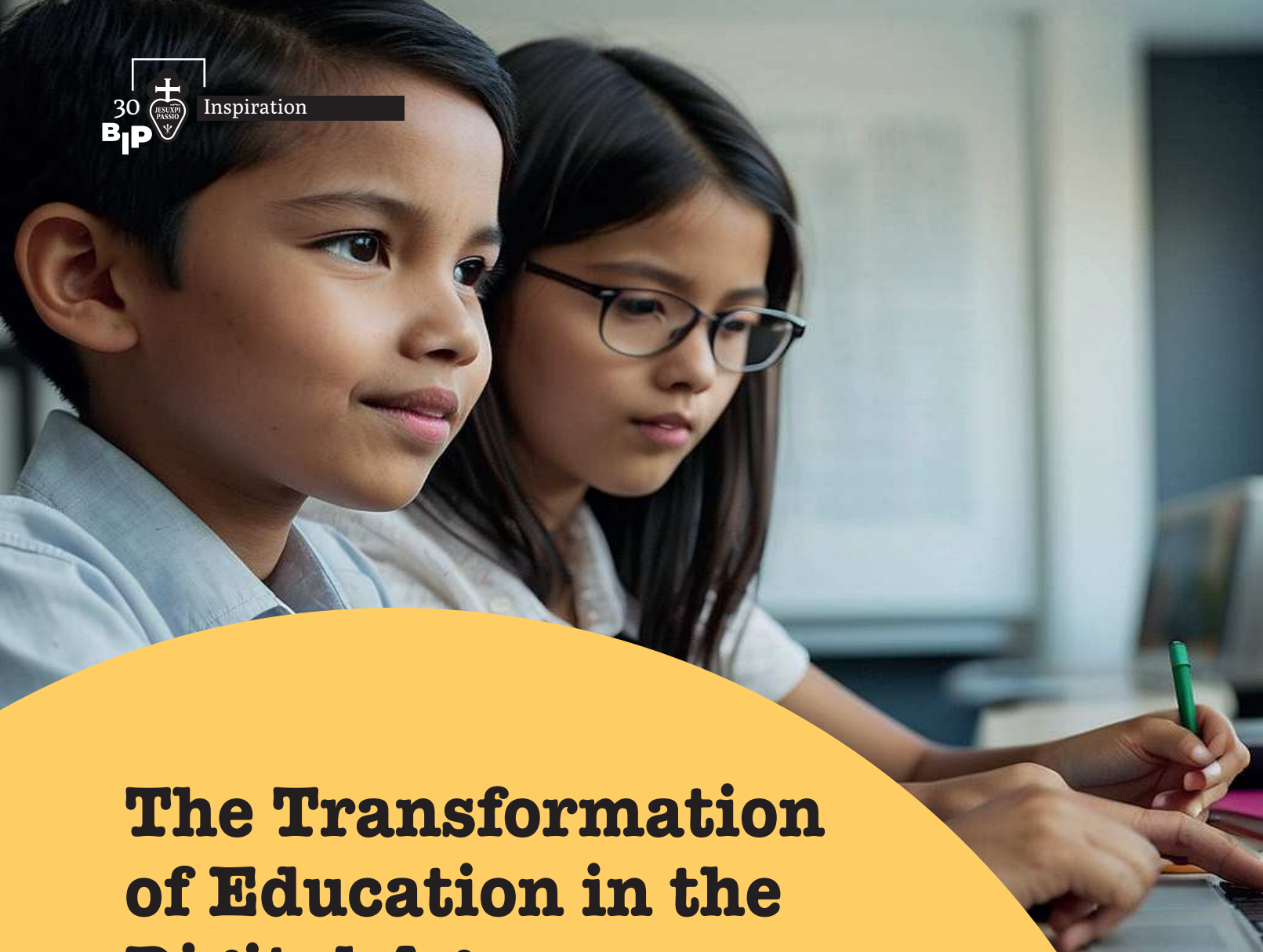
I conclude this reflection by pointing out that there is a lacuna in the Constitutions, something which I consider important to note. There should be a more explicit reference to the Eucharist as *memoria passionis*, as the Paschal Mystery. There are some indirect allusions in numbers 42 and 43, but it would not have been indulgent to cite, or at least refer to, LG¹¹ and SC¹². These references abound today in the “General Instruction of the Roman Missal.”¹³

This lack of a direct connection between “Eucharist” and *memoria passionis* continues to this day, at least in many of our texts¹⁴.

C/65 emphatically affirms that *the Paschal Mystery is the center of the life of Passionists*, and C/43 asserts with the same emphasis: *The Eucharist is central to the life of each community. In so far as possible, we celebrate it together every day as the fundamental action of community life.* I get the feeling that we are focusing more on the “*In so far as possible*” than on the “*we celebrate it together every day as the fundamental action of community life.*” When we reflect on these concerns, we are not referring to peripheral or anecdotal issues of our lives. We are addressing the center of our Passionist vocation, our *raison d’être*, the place in which the Church has placed us. Let us hope that we are not running the race in vain, having lost our center, our place in the Church.

I believe that these two elements — consecration to the Passion, and the Paschal Mystery — are two elements of our Passionist life on which we must continue to reflect and grasp more deeply in order to position ourselves more and more effectively in that place, in that position where the Church has placed us. It is a gift from the Second Vatican Council to the Passionist Family. ✚

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- 11) SC: Nuestro Salvador en la última cena... instituyó el sacrificio eucarístico de su cuerpo y sangre, con el cual iba a perpetuar por los siglos, hasta su muerte, el sacrificio de la cruz, y a confiar así a su Esposa, la Iglesia, el memorial de su muerte y resurrección (47). En el día el Señor los fieles deben reunirse a fin de que, escuchando la Palabra de Dios y participando en la Eucaristía, memoria de la pasión, la resurrección y la gloria del Señor Jesús (106).
- 12) Son varios los textos: OGMR 17, 27, 72, 79/3. Por su claridad y sencillez cito OGMR 308: Sobre el altar, o cerca de él, colóquese una cruz con la imagen de Cristo crucificado, que pueda ser vista sin obstáculos por el pueblo congregado, aún fuera de las celebraciones litúrgicas, para que recuerde a los fieles la pasión salvífica del Señor.
- 13) En 1986 se publicó el folleto 38 de Estudios de Historia y Espiritualidad Pasionista, el tema: Aspectos pastorales de la Memoria Passionis. En sus páginas no hay ninguna referencia a la Eucaristía como «memoria passionis».
- 14) Amadeo Cencini hablando del modelo integrador de la formación afirma en una entrevista en ‘La revista católica’ del Seminario Mayor de Santiago de Chile (Julio-septiembre 2003): Al centro de mi vida (en cuanto religioso) no está solamente un Dios genérico sino al centro de mi vida está la presencia del Dios crucificado, de Jesús y de la cruz. Si esto lo dice el P. Cencini de todos los religiosos... pensemos en lo que se refiere a los pasionistas.



The Transformation of Education in the Digital Age: the Development of Content, Emerging Topics and Virtual Platforms in Online Education.

Introduction

Online education has recently undergone a significant metamorphosis under the influence of technological advances and the globalization of information. Given this context, it is essential to explore the forms of educational content, to identify emerging topics, and to examine the crucial role played by virtual teaching platforms in the evolution of online educational programs.



JAVIER SOLIS, CP

the roles of both teacher and student (Lima, 2017).

Technological tools should facilitate the learning and teaching process, which has physical, functional, and cognitive aspects. Computing skill sets also contribute to the learning and teaching process. These skill sets extend beyond the hardware and software tools of informatics. Computational skill sets are developed through activities, games, and motor-sensory experiences, which foster divergent thinking as the basis for computational thinking.

The integration of online resources, such as digital libraries, real-time databases, and collaborative platforms, has made access to updated information easier, and it has fostered active student participation. This approach has transformed distance education into a more dynamic and enriching experience. The development of didactic resources which are intended for the virtual environment is a vitally relevant element for this educational modality. Given that a large part of the educational process is carried out autonomously, the creativity and the design of these resources, which are the students' interface with the resources, have an essential role. This autonomy depends on a meticulous and ongoing assessment which can provide precise guidance and continual motivation for the the student to embark on an autonomous learning journey (del Carmen, 2021).

The scientist Kai-Fu Lee examines the potential that new technologies have to improve teaching and facilitate the work of teachers. Lee, critical about the lack of adapting classroom technologies, advocates for a "reset" in the educational system. This expert holds that by incorporating artificial intelligence into the educational environment, teachers

The Forms of Educational Content

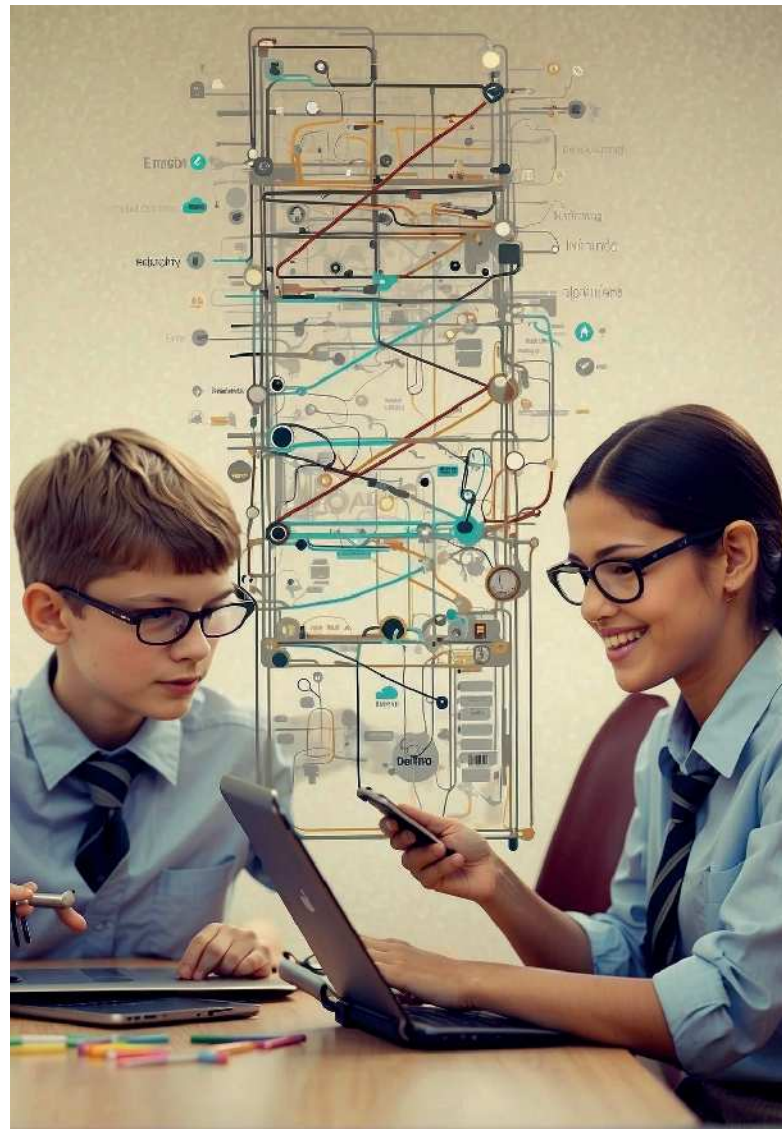
The forms of educational content in the digital age have evolved impressively; they now include a wide range of options which are adaptable for various learning styles. The utilization of multimedia, interactive simulations, virtual reality, and gamification has revolutionized the way students interact with instructional material. Furthermore, the individualization of content which is paced according to the student's need has improved the effectiveness of distance teaching. Integrating ICT (Information and Communication Technologies) into the instruction process leads to a transformation of disciplines and

could significantly reduce their workload, with potential savings of between 40 and 50% of their time.

Kai-Fu Lee suggests that this freed-up time should be invested in strengthening interpersonal relationships, arguing that this approach is the future of education. Furthermore, Lee highlights the importance of preparing children to enter a future workforce in which technology will play a crucial role. He proposes a new educational approach centered on the “three Cs”: curiosity, critical thinking, and creativity; he considers them as fundamental skills necessary for the new generations to successfully tackle the challenges of an increasingly technological world.

https://youtu.be/9N1iYDHRZ14?si=T_WfFAktgnFRcieA

The integration of technology into education requires a critical and ethical perspective, centered on teacher training, the acceptance of the digital culture, and the development of comprehensive digital skills. This approach will promote a quality education that responds to the demands of today’s society.



Emergent Topics for Distance Learning

The rapid evolution of society and technology has generated the need to address emerging issues in distance education. An education to acquire 21st century skills, such as digital literacy, emotional intelligence, and the solving of complex problems, has become essential in order to prepare students for current and future challenges. Teaching new forms of literacy depends on the teachers’ methodologies and their

cultural models. Digital literacy in an educational community should facilitate digital learning by utilizing the physical, functional, and cognitive characteristics of technological tools. Additionally, computational thinking is essential and not limited to computer science, as it involves sensory experiences and divergent thinking activities.

Emerging pedagogies offer a context for understanding the changes in the supervision and execution of teaching models which utilize the educational opportunities they convey. These opportunities function as intermediaries in the connection between the educator and the students. This interaction results in a change in the role played by these participants, as well as in the use of the tools provided by the system or cultural environment to which they belong (Silas, 2020).

In a similar way, the inclusion of topics such as artificial intelligence, environmental sustainability, and digital ethics into a curriculum has become imperative. These topics not only offer a deeper understanding of the contemporary world but also prepare the students to contribute positively to society.

The Use of Platforms for Virtual Learning

Virtual learning platforms have played a central role in the success of online educational programs. They facilitate efficient content administration, student-teacher interaction, and real-time student evaluation. The variety of available tools, such as discussion forums, video conferences, and online evaluation, has enhanced communication and collaboration between students and educators.

The adaptability and accessibility of these platforms allow the participation of students from all over the world, which then promotes diversity and multiculturalism in learning. Additionally, the collection of analytical data provides valuable information about a student's progress, enabling personalized interventions to maximize student learning (Galan, 2023).

In this context, teachers find themselves challenged by having to effectively integrate technological tools as essential aids in their education for teaching. The adaptation and transformation of the traditional educational concepts are essential in order to forge a new educational paradigm that flourishes in the era of digital culture, making use of concepts such as affordance and promoting digital literacy as a fundamental skill in the teaching-learning process.

The learning process goes beyond simple decryption of words. It requires literacy for understanding social practices in a cultural context. The term literacy encompasses broad skills related to reading, writing, comprehension, and creation of digital content, as well as navigation on digital platforms and effective communication in electronic media.

The teaching of new forms of literacy depends on teachers' approaches and their cultural models. Digital literacy in an educational community should facilitate digital learning, taking into account the physical, functional, and cognitive characteristics of technological tools. Additionally, computational thinking is essential and not limited to computer science, as it involves sensory and divergent thinking activities. Gibson (1977) defines it as follows: In the educational context, the concept of educational affordance is expanded to encompass not only the physical characteristics but also the functional and cognitive characteristics of a tool or technology.

Conclusion

Distance education has undergone a significant metamorphosis in recent years, driven by technological advances and the globalization of information. In this context, it is crucial to explore different modalities of educational content, identify emerging themes, and analyze the fundamental role that virtual training platforms play in the evolution of online educational programs.

It is essential for Passionist schools to adopt a proactive approach towards integrating new modalities of educational content in the digital era. The inclusion of multimedia, interactive simulations, virtual reality, and gamification can revolutionize teaching and learning in their institutions. Furthermore, personalizing content according to an individual's learning pace can significantly enhance the effectiveness of distance education.

It is crucial to train teaching staff, including teachers and administrators, in the use of these technological tools and to foster creativity in developing educational resources for the virtual environment. Likewise, it is essential that education promote an ethical and critical vision in the use of educational technology, with attention paid to the holistic development of students.

Attention must be paid to emerging issues in distance education, such as digital literacy, emotional intelligence, and digital ethics. These topics not only lead to a deeper understanding of the contemporary world but also prepare students to contribute positively to society.

“Digital literacy, emotional intelligence”

It is crucial to promote an emerging pedagogy which leads to an understanding of and the benefits from the educational opportunities present in its milieu. This will mean a change in the role played by educators and an effective use of the available technological tools.

Virtual training platforms are essential tools in the context of distance education. They facilitate efficient content administration, student-teacher interaction, and real-time assessment. Therefore, it is a fundamental necessity for Passionist schools to adopt and utilize these platforms to enrich the educational experience of their students. It is essential to train teaching staff in the effective use of these platforms and to promote a culture of collaboration and participation among students and educators. Additionally, the collection of analytical data can provide valuable information about a student's progress, which will enable individual interventions to maximize the student's learning experience.

In conclusion, the educational transformation occurring in the digital age offers countless opportunities for Passionist schools. By adopting a proactive approach towards integrating new modalities of educational content, addressing emerging issues, and harnessing virtual training platforms, our Institutes and schools can prepare their students for the challenges and opportunities of the 21st century.

I am confident that these recommendations will be useful for the ongoing evolution of distance education in Passionist institutes or schools. I am convinced that, by working together, we can achieve a significant transformation in our educational process and contribute to the holistic development of our students who comprise the educational community. +

VIVE COM PAIXÃO!

LECTIO DIVINA DO MISTÉRIO PASCAL DE JESUS, SEGUNDO SÃO MATEUS



The Lectio Divina that Father Nuno offers us is an excellent Lenten itinerary, well-written and pedagogically presented, that we must follow to live with Christ, the same way Christ wanted to live with us and for us.

By following it, we will surely have Easter – and there will be Easter for many!

Cardinal Manuel José Macário do Nascimento Clemente, Emeritus Patriarch of Lisbon (Portugal) +



Librado Cuadrasal

THE PASSIONIST CHARISMATIC IDENTITY

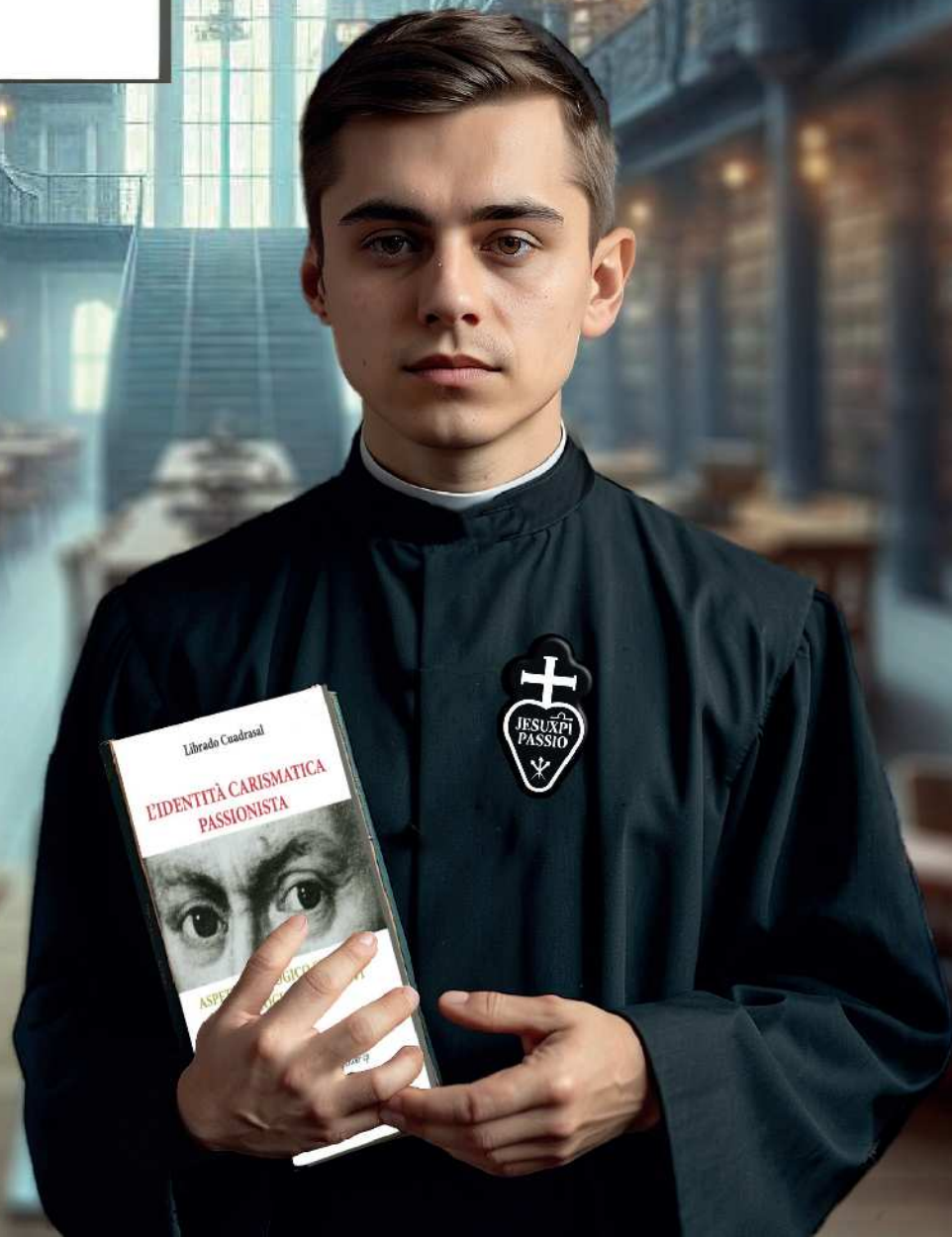


THEOLOGICAL-SPIRITUAL
AND PEDAGOGICAL-FORMATIVE ASPECTS

*Presentation of Joachim Rego, CP
Preface by Beppe M. Roggia, SDB
Afterword by Paul Francis Spencer, CP*



Father Librado Jr. Cuadrasal, born in Romblon (Philippines) on 30 March 1973, is a religious of the Congregation of the Passion of Jesus Christ. He completed his entire religious formation in Italy from 1992 to 2000. He received a Baccalaureato in Philosophy (1994) and in Sacred Theology (1998) at the Pontifical Lateran University, a Licentiate in Spiritual Theology at the Pontifical Institute of Spirituality Teresianum (2006), and a Three-year degree in Educational Sciences with a specialization in Pedagogy for the formation of Vocations at the Salesian Pontifical University (2011). +





PALM SUNDAY

Sts. John and Paul, Rome





Curia



HOLY THURSDAY

Sts. John and Paul, Rome



GOOD FRIDAY

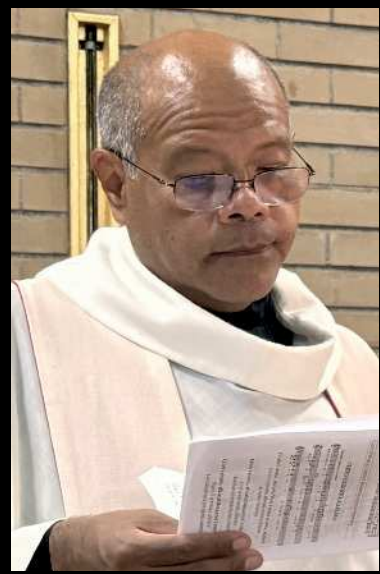
Sts. John and Paul, Rome



HOLY SATURDAY

Sts. John and Paul, Rome





Meeting of the General Council with the Preparatory Commission for the GENERAL CHAPTER 2024

January 29-31, 2024 Rome, Italy.





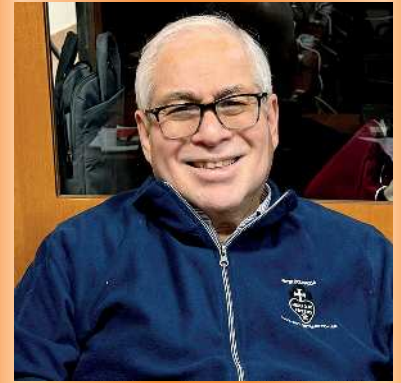
P. GREGOR LENZEN (CCH)



TARCISIO H. GAITÁN BRICEÑO (SCOR)



YOSEPH PEDHU (PASPAC)



CLEMENTE BARRÓN (CJC)



ALESSANDRO CANCELLI (MAPRAES)



P. ELIE MUAKASA NGUMBA (CPA)





MASSIMO PARISI, CP



Maria Maddalena Frescobaldi Capponi

VENERABLE

On Thursday, March 14, 2024, His Holiness Pope Francis received in audience His Most Reverend Eminence, Cardinal Marcello Semeraro, Prefect of the Dicastery for the Causes of Saints. During the audience, the Supreme Pontiff authorized this Dicastery to promulgate the Decree regarding the heroic virtues of the Servant of God, Maria Maddalena Frescobaldi Capponi, the foundress of the Institute of Passionist Sisters of St. Paul of the Cross.

The Servant of God was born on November 11, 1771, in Florence to Florentine aristocrats. On November 3, 1790, she married the Marquis Pier Roberto Capponi. In 1803, Maddalena joined the

Christian Friendship Movement of Florence. In 1806, under the inspiration of the Holy Spirit, she started going to the Bonifazio Hospital to serve the sick women there. It was there that she came face to face with the tragedy of prostitution. Other friends of hers, inspired by her example, followed her.

Supported and encouraged by her spiritual director, she devoted herself to this mission, at the same time never neglecting her duties as a wife, mother, and lady at court. She rented a house where she welcomed and instructed young women who wanted to return to a Christian life. Her convincing leverage was the merciful love of Jesus Crucified

and of the Sorrowful Mother. Although many of her fellow citizens referred to these women as “sewers,” she called them “my daughters”. Some of them, having converted to a new way of life, expressed their desire to dedicate their lives to the Lord, so as to be able, in turn, to help their other sisters still on the street, and to work for their salvation.

In 1814, she presented her project for assisting former prostitutes to Pope Pius VII, who blessed it; and the following year, the first four young women, whom she called Passionist Handmaids, were vested. In 1817, she requested and obtained the affiliation of the small community to the Passionist Congregation; and in 1819, she obtained the legal recognition of the project. In 1821, she submitted the text of the Constitutions, which were drafted on the model of the Constitutions of the cloistered Passionist Nuns, to Pope Pius VII for his approval. After the death of her husband, in 1825, she dedicated herself totally to the Foundation.

THE FOUNDESS OF THE PASSIONIST SISTERS OF ST. PAUL OF THE CROSS

In 1832, having come upon some idle girls in the village of San Romano di Pisa, she opened and maintained a girls’ school at her own expense. Its purpose was to welcome poor girls and to educate them for their future mission as educators of their own children. In 1835, she was struck by a long illness. Unwaveringly faithful, the Servant of God’s entire life was rooted in faith, prayer, sacraments, and permeated with the love of God and charity towards her neighbor. She accepted everything serenely from the hand of God, the Father of mercy. She surrendered her life to the Father on April 8, 1839, and was buried in the Retreat cemetery as she had desired.

Her death was mourned by her family, the Passionist Handmaids, and many people in poverty.

By virtue of her reputation for holiness in life and after death, the Cause for beatification and canonization of the Servant of God has been instructed. The diocesan Inquiry was conducted at the Tribunal of the Archdiocese of Florence from March 28, 2009, to February 19, 2011. This Congregation for the Causes of Saints issued the Decree on the juridical validity of the Inquiry on June 9, 2012. After the preparation of the Positio, a discussion was held, following the usual norms, whether the Servant of God practiced the Christian virtues to a heroic degree. The Cause was submitted to the examination of the Historical Consultants on January 26, 2021, and then for evaluation to the Theological Consultants on December 15, 2022. The Ordinary Session of the Cardinals and Bishops was celebrated on March 12, 2024. ✚

PATRICIA
GILLIS

BY DYING WITH CHRIST, I WILL RISE WITH HIM

Patricia (Patty) Gillis, Board President, St. Paul of the Cross Passionist Retreat and Conference Center Detroit, Michigan.

I grew up in suburban Detroit and met the Passionists at St. Maurice Parish in Livonia in 1963. The Passionists were the positive pastoral presence in our parish through-out my teen years. Many parishioners attended retreats at St. Paul's, including my parents. Several times I attended a retreat with my mother.

After college, I went to live and work in Detroit as a social worker and pastoral minister. I often worked and prayed with religious communities of women, leading to my becoming an Associate in the Adrian Dominicans in 1993. I reconnected with the Passionists in 2012 when asked to assist with the Lenten program "Lent 4.5" at the Passionist Retreat Center. In 2013 I was invited to join the Board of Directors at St. Paul's. I have begun my second two-year term as board chair in 2017..

As a board member, I am charged with ensuring that the heart and spirit of the Passionist mission is carried out at St. Paul's. For me, this is the concrete experience of the love of Jesus expressed through a Christ-centered spirituality of compassion, hospitality, service to all, quiet and prayerful environment.

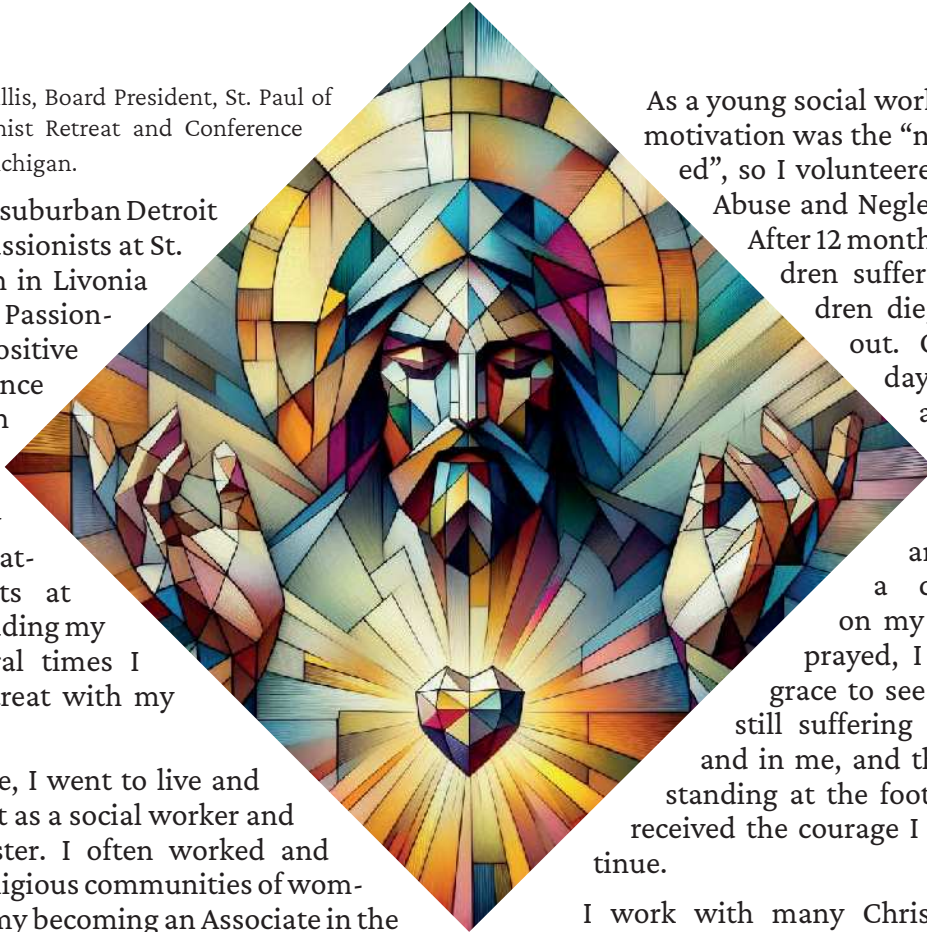
As a young social worker, some of my motivation was the "need to be needed", so I volunteered for the Child Abuse and Neglect Department.

After 12 months of seeing children suffer and two children die, I was burned out. One Good Friday, I was driving around, making home calls to the families I served, and there was a church service on my car radio. As I prayed, I was given the grace to see that Jesus was still suffering in my families and in me, and that we were all standing at the foot of the cross. I received the courage I needed to continue.

As I prayed, I was given the grace to see that Jesus was still suffering in my families and in me, and that we were all standing at the foot of the cross. I received the courage I needed to continue.

I work with many Christians who are sustained by the "wisdom of the Cross". I have learned that suffering does not have to be tragic, that in "dying with Christ, I will rise with Him". God is always at work in every situation, especially the most painful, to bring about healing and new life. I look for and celebrate the Easters that always come.

I am very blessed to be part of the Passionist mission and spirituality which proclaim this reality. At St. Paul's, thousands of people each year hear the message of the love of Jesus Crucified, a message that brings hope, healing and peace to the people of Detroit and our whole region.



Professions

Ordinations

01/11/2023

31/03/2024

Profesión Temporal

Cl. Pedro Henrique Do Nascimento Antunes
GETH 06/01/2024

Cl. Fernando Xavier
GETH 06/01/2024

Cl. Willian Fidelis De Farias
GETH 06/01/2024

Cl. Julio Manuel Muculi
GETH 06/01/2024

Cl. José Romário Carneiro Da Silva
GETH 06/01/2024

Cl. Francisco Cerritos Basilio
SCOR 27/01/2024

Cl. Mario Díaz del Campo Gonzáles-Gallego
SCOR 27/01/2024

Cl. Milciades Enrique Tenorio Gaitán
SCOR 27/02/2024

Cl. Edward Linden
SPIR 15/01/2024

Cl. Christoper Urup Kaire
SPIR 27/02/2024

Profesión Perpetua

Cl. Oscar Armando Paz Rivera
SCOR 11/02/2024

Cl. Valter Cavalcanti de Albuquerque
GETH 15/03/2024

Cl. Aurino Francisco de Oliveira Silva
GETH 15/03/2024

Cl. Josè Eduardo Laureano Soares
GETH 15/03/2024

Cl. Anderson Carlos Ramos
GETH 15/03/2024

Cl. Carlos Andrés Becerra Cerón
SCOR 17/03/2024

Cl. Francisco Maria (Aurino) de Oliveira Silva
GETH 15/03/2024

Cl. Christudasan Joseph Joseph
THOM 17/03/2024

Cl. Alphin Judson Kandancherry
THOM 17/03/2024

Cl. Don Peter P. D Pandyalakal
THOM 17/03/2024

Ordenación Diaconal

Diac. Orlando Mirón Olmos
SCOR 18/11/2023

Diac. Luis Alonso Santiago Chicas
SCOR 18/11/2023

Diac. Salvatore Bonadonna
MAPRAES 16/12/2023

Diac. Kingsley Chukwugekwu
MAPRAES 16/12/2023

Diac. Gianluca Mirra
MAPRAES 16/12/2023

Diac. Fabio Santoro
MAPRAES 16/12/2023

Diac. Jorge David Martínez Sánchez
SCOR 20/01/2024

Diac. Valter Cavalcanti de Albuquerque
GETH 16/03/2024

Diac. Aurino Francisco de Oliveira Silva
GETH 16/03/2024

Diac. José Eduardo Laureano Soares
GETH 16/03/2024

Diac. Anderson Carlos Ramos
GETH 16/03/2024

Diac. John the Baptist (Anh Phi) Cao
SPIR 22/03/2024

Cl. Christudasan Joseph Joseph
THOM 18/03/2024

Cl. Alphin Judson Kandancherry
THOM 18/03/2024

Cl. Don Peter P. D Pandyalakal
THOM 18/03/2024

Ordenación Sacerdotal

Sac. André Luiz de Souza Muniz
GETH 16/12/2023

Sac. Pedro Lucau Canganjo Massuca
MAPRAES 07/01/2024

Sac. Nicodemas Balama
GEMM 25/01/2024

Sac. Víctor Alfonso Caballero Cruz
SCOR 10/02/2024

Sac. Victor Fernando Monasterios Monasterios
SCOR 10/02/2024

Sac. Abiyouth Raj
THOM 27/12/2023

Sac. Noble Manayath
THOM 08/01/2024

Sac. Prem Prakash Besra
SCOR 20/01/2024

01/11/2023

Obitus

31/03/2024

Obdormivit in Domino

† 20/11/2023

Sac. RALPH EGAN

AD 90 ANNOS • Prov. PATR

VOTA NUNCUPAVERAT 12/09/1951

† 20/11/2023

Sac. ANTONIO LORETO

AD 81 ANNOS • Prov. MAPRAES

VOTA NUNCUPAVERAT 27/09/1962

† 25/11/2023

Sac. FRANCIS X. KEENAN

AD 90 ANNOS • Prov. CRUC

VOTA NUNCUPAVERAT 09/07/1954

† 19/12/2023

Sac. PAUL CHENOT

AD 79 ANNOS • Prov. PAUL

VOTA NUNCUPAVERAT 15/08/1965

† 25/12/2023

Sac. JAMES FEEHAN

AD 86 ANNOS • Prov. PATR

VOTA NUNCUPAVERAT 24/09/1958

† 29/12/2023

Fra. ATANASIO (MARIO) CEMPANARI

AD 99 ANNOS • Prov. MARAES

VOTA NUNCUPAVERAT 29/09/2010

† 04/01/2024

Sac. VICENTE CORDELLAT CLEMENTE

AD 89 ANNOS • Prov. SCOR

VOTA NUNCUPAVERAT 07/10/1952

† 06/01/2024

Sac. ANTONIO GRACIA CALAFAT

AD 91 ANNOS • PROV. SCOR.

VOTA NUNCUPAVERAT 14/09/1951

† 12/01/2024

Sac. AUGUSTO JOSÉ CANALI

AD 75 ANNOS • Prov. GETH

VOTA NUNCUPAVERAT 13/01/1974

† 13/01/2024

Sac. MATIAS TERSTAPPEN

AD 96 ANNOS • Prov. SPE

VOTA NUNCUPAVERAT 08/09/1951

† 22/01/2024

Sac. ELEUTERIO (FRANCISCO)

LARRUSKAIN GARITAGOITIA

AD 95 ANNOS • Prov. SCOR

VOTA NUNCUPAVERAT 09/08/1948

† 23/01/2024

Sac. KENNETH O'MALLEY

AD 88 ANNOS • Prov. CRUC

VOTA NUNCUPAVERAT

09/07/1957

† 25/01/2024

Sac. FERNANDO TACCONE

AD 84 ANNOS • Prov. MAPRAES

VOTA NUNCUPAVERAT

22/09/1958

† 30/01/2024

Sac. CLAUDIO VERDUCCI

AD 91 ANNOS • Prov. MAPRAES

VOTA NUNCUPAVERAT 06/11/1949

† 02/02/2024

Sac. MARTIN BIALAS

AD 84 ANNOS • Prov. VULN

VOTA NUNCUPAVERAT 03/09/1963

† 29/02/2024

Sac. MARK WHELEHAN

AD 98 ANNOS • Prov. PATR

VOTA NUNCUPAVERAT 07/11/1947

† 23/01/2024

Sac. ROBERT CROSSMYER

AD 77 ANNOS • Prov. CRUC

VOTA NUNCUPAVERAT 19/08/1984

† 25/03/2024

Sac. WŁADYSŁAW ZYŚK

AD 83 ANNOS • Prov. ASSUM

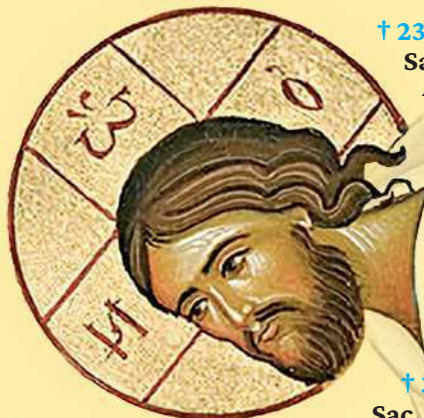
VOTA NUNCUPAVERAT 29/09/1960

† 27/03/2024

Sac. LUIZ CARLOS MENEGHETTI

AD 70 ANNOS • Prov. EXALT

VOTA NUNCUPAVERAT 22/01/1978



01/11/2023

Obitus

31/03/2024

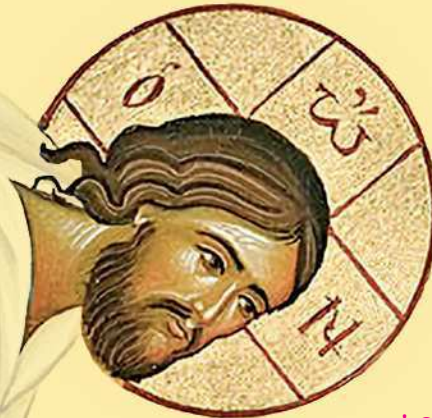
Moniales et Sorores Defunctae

† 15/11/2023

SR. ELZIRA DA COROAÇÃO DE ESPINHOS TOSIN
 AD 88 ANNOS. VOTA NUNCUPAVERAT 17/07/1955.
 INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE
 PROV. CUORE IMMACOLATO DI MARIA
 (BRASILE)

† 19/11/2023

SR. MARIA MAGDALENA DELLA CROCE ROSNIWATI
 AD 62 ANNOS. VOTA NUNCUPAVERAT 27/06/1993.
 INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE
 PROVINCIA SAN GIUSEPPE (INDONESIA)



† 01/02/2024

SR. CRISTINA DELLA SS. TRINITÀ (GAETANA CATHERINA) MWATANO KIANGA
 AD 77 ANNOS. VOTA NUNCUPAVERAT 14/05/1970.
 CONGREGATIO MONIALIUM PASSIONISTARUM TARQUINIA (ITALIA)

† 23/11/2023

SR. MARIA MERCEDES (FERNANDA) NESTI
 AD 86 ANNOS. VOTA NUNCUPAVERAT 12/09/1959.
 INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE (SIGNA)
 PROVINCIA DELLA VERGINE ADDOLORATA

† 01/03/2024

SR. MARCELLA ROE
 AD 89 ANNOS. VOTA NUNCUPAVERAT 10/05/1955.
 INST. SORORUM SS. CRUCIS ET PASSIONIS D.N.I.C.
 DUBLIN, IRELAND

† 11/12/2023

SR. MARIA MATILDE DELLA PASSIONE BRAGHI
 AD 103 ANNOS. VOTA NUNCUPAVERAT 16/02/1948.
 CONGREGATIO MONIALIUM PASSIONISTARUM OVADA (ITALIA)

† 18/03/2024

SR. ANTOINETTE MARIE DU CŒUR DOULOUREUX ET IMMACULÉE DE MARIE CESBORN
 AD 90 ANNOS. VOTA NUNCUPAVERAT 19/09/1961.
 INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE
 VICE PROVINCIA DI CZESTOCHOWA (BELGIO)

† 03/01/2024

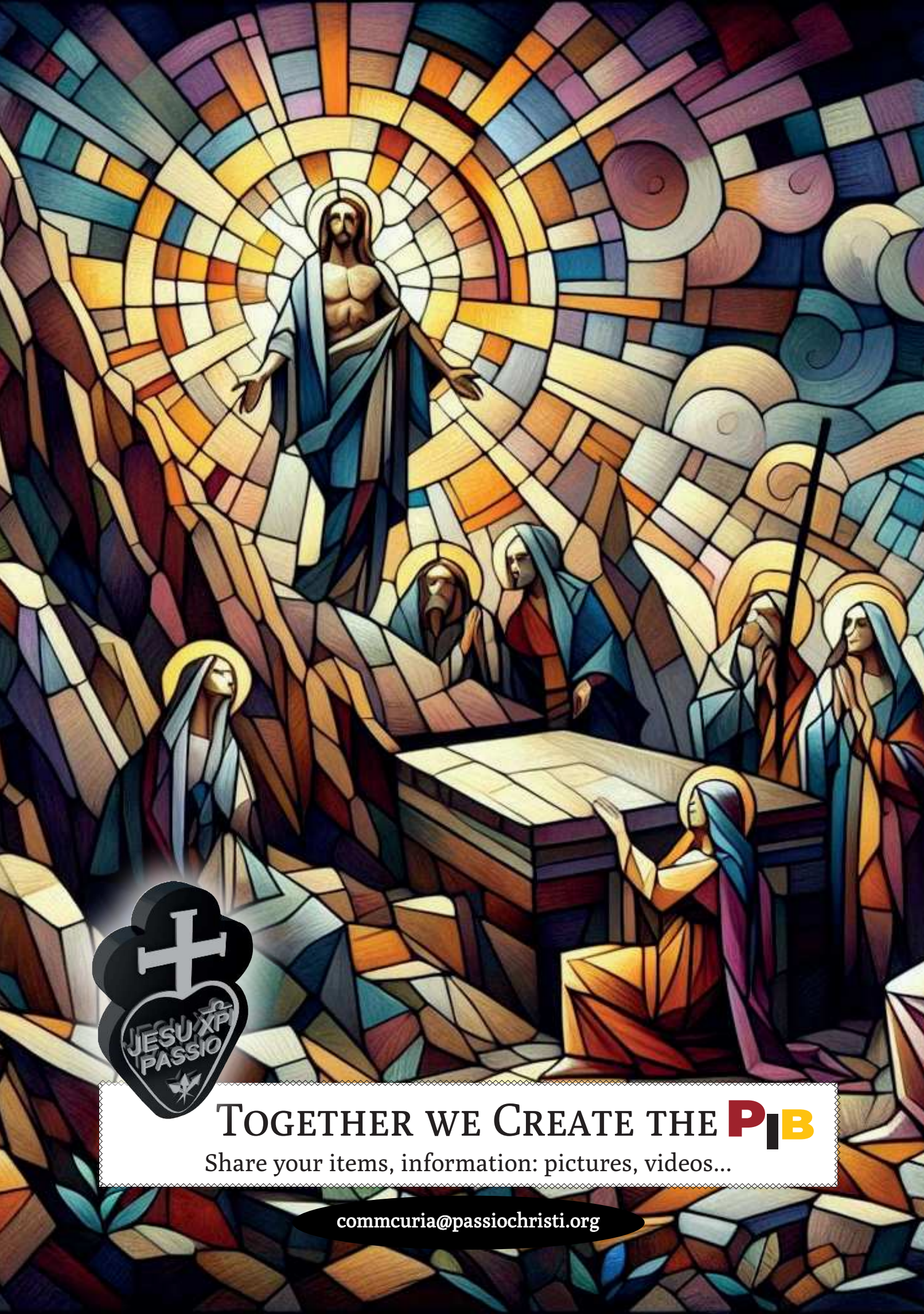
SR. MARIA DEL SS. SACRAMENTO LANEVE
 AD 88 ANNOS. VOTA NUNCUPAVERAT 15/09/1958.
 INST. SORORUM PASSIONISTARUM A S. PAULO A CRUCE
 PROVINCIA DELLA IMMACOLATA (SPAGNA)

† 19/03/2024

SR. MARÍA JOSEFINA SILVESTRE HERRERA
 AD 83 ANNOS. VOTA NUNCUPAVERAT 25/03/1968.
 INST. FILIARUM PASSIONIS D.N.I.C. ET DOLORUM B.V.M. MÉXICO

† 22/03/2024

SR. LAURETANA DELL'EUCARISTIA (ISABEL) GOITIA MADARIAGA
 AD 90 ANNOS. VOTA NUNCUPAVERAT 03/10/1963.
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