

The Passionists

COMPASSION

Summer 2008

No. 86



**The Dangerous Journey:
Indigenous Peoples & Migration**

Caminantes: People of the Journey

Walk Good from Chicago to Australia



THE PASSIONISTS

COMPASSION

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Editor's Corner

People On The Move

Natural disasters have killed and displaced thousands of cyclone and earthquake victims. Wars in too many places continue to keep families on the move in search of a safe haven from violence on every side. Grave economic factors often transform innocent citizens of one nation into undocumented migrants in another, often at great personal risk.

A quiet way in which the Roman Catholic Church tries to assist a variety of “people on the move” is through The Pontifical Council for the Pastoral Care of Migrants and Itinerant People. Typing this name into the search engine of the Vatican City website (www.vatican.va) can easily turn a brief visit into a lengthy mini-tour of the whole world. The Council’s concern broadly ranges from all types of forced migration to inspiring voluntary trips like sacred pilgrimages, and even includes the world of circus entertainers.

This issue of *Compassion* reflects on some of these “people on the move,” those driven from their homeland by hostility or need, as well as those who travel to World Youth Day in Australia. In the spirit of pilgrims of past ages, they go to experience the universal church in microcosm, and to witness to Christ calling youth today. Perhaps, someone may choose to follow Christ in religious life because they read of the missionary example of a Passionist Sister who has traveled for decades with a light suitcase and a heart full of love.

Our paths vary greatly, and the motives for our journeys differ from one another. But, wherever we go, may we always walk in the presence of the Lord, consciously seeking the Spirit’s guidance.

Paul Zilonka, C.P.

It was the children of the modern, fragmented world who invented the notion of identity and “identity crisis.” Indigenous people, the children of living tradition, draw their identity from belonging to the group. It is grounded in the land, often called mother earth. Their identity is deep but it is also fragile.

Migration affects millions of people, but bites more with indigenous people. Because they so often live at the margins of society, are more often poorer and more vulnerable, they are like the ‘canary in the coal mine’ – they show us the likely costs of unmanaged globalization and ‘development’ that place profit before people.

The UN Permanent Forum on Indigenous Issues recognized that indigenous peoples are too often invisible and so at risk. It called for a workshop on ‘Migration and indigenous women,’ to highlight the urgency and the size of the problem, including the alarming trend of trafficking indigenous women within and across national borders. A Workshop took place in Geneva in 2006.

There is a growing body of information on global levels, trends and patterns of migration, but little information on the causes, dynamics and effects of migration on indigenous people. Such data is vital to devise policies that can protect indigenous peoples.

Migrants— Forced or Free?

Because of their deep attachment to the land, migration is often forced rather than voluntary for indigenous people. Military conflict, land dispossession, natural disasters, climate change and rising temperatures, all threaten their continuing links with the land that have nurtured them.

The greatest biodiversity of trees, plants, insects, birds and vari-

ous life forms is to be found on indigenous lands. Whether in the Amazon rainforests, remote parts of North America, the arctic region or in Pacific islands, migration can have a disastrous impact on the traditional



knowledge they hold. The diversity they protect is threatened by things like mega-dams, mono-crops or the clearing of huge tracts of land for bio-fuel production.

How do communities and households deal with the emigration of their members? How do families fare when key family members migrate temporarily or permanently?

Communities are not only damaged by people moving out. They can be damaged by people, non-indigenous people, moving in! Their presence on indigenous lands usually leads to the people's loss of control over their land and other natural resources. When opportunities to return to their traditional land arise, many migrants seek to go back. But return is often not possible because their land has been taken by others.



Some questions that are relevant to indigenous migration might be:

- Given their belief that they belong to the land, are they less likely to move than non-indigenous people?
- How do their unique languages and cultural identities, and strong attachment to land and community affect their status as migrants?
- How might migration affect such vulnerable groups as women, youth and children?

The borders, drawn by colonizers, often separate many indigenous people from their kin. In Colombia, for example, 50 per cent of indigenous people live in border areas and there is considerable movement back and forth across borders. Cross-border movements are also common in the Mekong region in Asia, and in Africa. But when they cross borders for contacts with communities, they often experience arrest, abuse or deportation.

Forced migration from indigenous communities usually relates to the loss of land. Globalization, economic development and modernization also result in indigenous lands being taken over for business development.



As countries rush to overcome extreme poverty through development projects, their indigenous people risk being uprooted from their land, traditions and way of life that gives them meaning and purpose. Such things as mines or huge hydroelectric dams encroach on indigenous lands and forcibly displace resident communities.

Push Factors

Indigenous migration is often tied to structural economic factors. Poverty closes doors to education and decent work, especially for the youth. Volatile agricultural prices mean smaller incomes which deepen poverty and become another of the “push factors.” High rates of disease and mortality, especially among mothers and young children, drive them to move in search of better health opportunities and survival.

But in needing to move, indigenous people often have fewer contacts in destination communities and fewer avenues to get sound information. Lacking knowledge of how to obtain visas or travel documents, they are likely to end up as undocumented migrants. Women are thus more open to become victims of trafficking.



Community and family life in home communities are the big losers to migration. Those migrating out often start a cycle of continued migration. In Guatemala, the flight of men to cities to find work led their women to follow to be reunited with their husbands.

Meanwhile, they often find discrimination in destination communities. Their skills and unique languages and cultures are often not valued and this is a recipe for marginalization. Often the only jobs to be found are in the informal sector and are not protected by labor laws. Like so many migrants they are fair game for exploitation, abuse and discrimination.

Girls and women often suffer three-fold discrimination—they lack documents; they are female; they are indigenous. So the unscrupulous prey on them through violence, rape and other forms of sexual exploitation.



The Main Problem

The main problem is not the absence of international law, but weakness in implementing it at the national level. States must honor existing obligations under international law. Countries that have ratified CEDAW must work to protect indigenous migrant women. States should try to provide opportunities for temporary migration to lessen the damage done by permanent migration. Guatemala and Mexico have an agreement to better address indigenous migration between the two countries.

Indigenous people must be active players in developing policies and programs affecting their migration experience. Indigenous youth should also be involved. It is important to remember, in planning and legislation, that migration affects the collective rights of indigenous people and so impacts entire communities.

We must not limit our discussion of migration to economic and social consequences. At stake are the health, meaning and identity and survival of the people. Migration's spiritual and cultural impact is real and lasting.

If a country is to be judged by how it treats its most vulnerable members, then a fair deal for our indigenous sisters and brothers, as they face displacement and further impoverishment, will be a moral victory for us all. ✚

Fr. Kevin Dance, C.P. represents the worldwide Passionist Community at the United Nations. Helpful information is available at www.passionistsinternational.org.



Fr. Kevin and Sister Cathy Mueller, President of the Loretto Community and Sister Mary Peter Bruce of the Loretto Community showing off the new logo of the Permanent Forum on Indigenous Issues at the United Nations.

Photographer: Miguel Ibáñez

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by a Sojourner

One of the first principles of the Christian Life that I learned when I was a teen was that as a Christian I was to live in a state of transition. One of the wisdom figures from my faith community in northern California, Maria Cristina, would teach us that as Christians we are walking over a bridge. We may give thanks for the bridge, we may even take care of the bridge, but we may never build a home on the bridge, for we are *Caminantes* (sojourners), she would say.

For Maria Cristina, as well as for many U.S. Christian Latinos and Latinas, her identity as a Christian goes back to the first letter of Peter: "...it is written, 'Be holy because I am holy.' Now if you invoke as Father him who judges impartially according to each one's works, conduct yourselves with reverence during the time of your *sojourning*, realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb." (1:16-19) A Christian is to live a life of detachment and fear of God, as a *stranger* to the world, as a *Caminante*, as one in transition.



“We’re Almost Home!”

The imagery was way too easy for me to understand. The Golden Gate Bridge is about 20 miles from my former parish. I walked and drove across it many times. One of the few things that I remember when I first arrived in California in 1970, in the middle of the night, are the bridge’s light posts. I was sleeping in the camper of a truck when my mother’s happiness woke me up. “We are almost home!” she joyfully announced. I looked up while trying to get the sleep out of my eyes. Through the sunroof I could see the bright-yellow lights that illuminate the road on the bridge. The lights made the immensity of the red towers of the bridge less intimidating, and they gave me a great sense of comfort since I knew that they indicated that we were finally arriving home.

The Spirituality of a Caminante

The journey of the displaced people, whether it is from the war-devastated lands of the Tigris and Euphrates River, the clandestine boats from Haiti, Morocco, Cuba, or the lands of Central and South America, requires great flexibility and adaptation—in other words, conversion. Our Judeo-Christian Tradition can clearly speak of this process, for it begins with transition from chaotic waters to an ordered creation, from Ur to the lands of Canaan, and, it continues, from this world to God’s Reign. This process of conversion is not as simple as it sounds, especially when it has to happen in the minds and hearts of people.



As a youth-leader in a migrant parish I met people who had devastating journeys from their hometowns to the cities of California. For example, Jose, a 22-year-old, legally blind Nicaraguan became separated from his cousins and went through Mexico all by himself. Carolina, a young, lesbian woman from El Salvador was deserted by her group and spent three days wandering in the Arizona Desert. Both Jose and Carolina would talk about the endless hours of desperation not knowing if they were going to live or die. During those life-threatening situations, they could only cry out to God. Carolina recalls crying herself to sleep reciting the words from the *Nican mopohua*—the narrative of the apparitions of Our Lady of the Tepeyac to Juan Diego—*Acaso no estoy Yo aqui que soy tu Madre?* (Am I not here, I, who am your mother?). Jose wept bitterly because his hunger did not allow him to recall the words of the Our Father as he walked in the night.

Hopeful Struggling

Once they arrived at their new “home,” the challenges did not stop. Jose was not able to find a job that could accommodate his physical challenge. Carolina could not return to be with her father and brother when they died. Despite their situation, both Jose and Carolina were very active in the life of our parish. Jose’s favorite line, in anything we did as a group, was *!Dios Proveerá!* (God will provide). Whenever Carolina shared her story, she would always say, *¡No hay nada imposible para Dios!* (There is nothing impossible for God). Despite their struggles they were so hopeful and full of life. Their journey had taught them how to rely on God. Their conversion consisted in not allowing the environment to dictate who they were in the eyes of God. They became *Caminantes*, for they took nothing for granted and everything became a gift, even the struggles.

The Challenge

The current, but not new, anti-immigrant rhetoric in our news and in our legislation process has made Maria Cristina’s teachings more relevant for U.S Latinos and Latinas. It is hard to create a sense of belonging or to call a place “home” in the midst of antagonism. Your parents are labeled as “criminal” and you an “anchor-baby” which is the epithet used by some news companies to talk about U.S.-born children from parents without legal status. What is more, these infamous labels are confirmed as your neighborhood is raided and Immigration Services (ICE) preys on your parents. For Latinos,

the effect of these threats goes beyond a single person and into the greater community, for racial profiling has been the main method for narrowing the targets by our government officials. Phenomena such as “The Mexican Repatriation” (1929–1937) or “Operation Wetback” (1954), which consisted of aggressive police and immigration sweeps of Mexican-American neighborhoods, random stops and ID checks of “Mexican-looking” people, are part of the experience of U.S. Latinos. These repressive episodes led to the deportation of many U.S. citizens of Latino descent simply on suspicion of being “undocumented.”

Reclaim One’s Roots

What, therefore, is a group of people to do when forced to live under such a level of intimidation? The only life-giving solution is to reclaim one’s roots as a *Caminante*. Detachment from the world (or better yet the worldly, that which is not life-giving) is necessary for one to be able to thrive as a human person, for it is easier and much more devastating to collapse into despair. The rate of school dropouts, violence in our neighborhoods, addiction, and arrests can attest to the hopelessness and helplessness that have taken root in our communities. It has been through these harsh realities that I have been able to understand what Maria Cristina meant by *Caminante*. The ultimate objective of a *Caminante* is not the destination, but how one lives out the journey.

My faith community’s struggle as low-wage, working-class and as second-class citizens in their country of origin and in the U.S. speaks of their resistance against despair. In all these years of oppression they have not become accustomed to being oppressed. They live in resistance, as *Caminantes*, in the midst of these imminent threats. The God of life has called them to a life of “radical trust.” Their sparkling clean, small apartments, their compassion for those who suffer, and their ability to live with joy has become their manifesto against the corruption, racism and ignorance imposed on them. The challenge, therefore, is to walk in this “radical trust”: that God always provides



and that there is nothing impossible for God, and, ultimately, that God calls us to life.

Conclusion

This procession from one place to the other is impregnated in the experience of U.S. Christian Latinos and Latinas. We are the people of the journey. We are *Caminantes*! Our purpose is not to arrive, which will happen in its own time and form, but to walk in the dignity given to us by our God. The bright-yellow lights of the Golden Gate Bridge, for that reason, no longer give me comfort as they indicate my arrival home. Rather, they remind me that, just as Jose and Carolina, I am to be a light that provides hope and life to the journey of others as I embrace my identity as a *Caminante*. ✚

(This anonymous writer's experience reflects some of the human anguish known by many church ministers helping immigrant families which include both documented and undocumented members. The Catholic Church in the USA takes an active part in this social ministry and political discussion through 158 Catholic immigration programs under the auspices of Bishops, including Pastoral Letters and testimony before Congressional hearings).

In the pastoral letter *Strangers No Longer: Together on the Journey of Hope*, the United States and Mexican bishops point out why we speak on the migration issue; "As pastors, we witness the consequences of a failed system every day in the eyes of migrants who come to our parish doors in search of assistance. We are shepherds to communities, both along the border and in the interior of the nation, which are impacted by immigration. Most tragically, we witness the loss of life at points along our southern border when migrants, desperate to find employment to support themselves and their families, perish in the desert."⁴

For these reasons, the Catholic Church holds a strong interest in the welfare of immigrants and how our nation welcomes newcomers from all lands. The current immigration system, which can lead to family separation, suffering, and even death, is morally unacceptable and must be reformed.

Quotation of Testimony before House Judiciary Committee on Immigration Reform by Bishop Nicholas di Marzio of the USCCB Committee on Migration, July 27, 2006

Footnote 4 in Di Marzio's quote refers to the quotation from the earlier pastoral letter on migration written by the Catholic Bishops of Mexico and the United States: "Strangers No Longer: Together on the Journey of Hope." Jan. 23, 2003 No. 57

'Walk Good' from Chicago to Australia!



Compassion interviews World Youth Day (WYD) participants, Jamaican Passionist seminarians Ian Gayle and Michael Rowe, students at Catholic Theological Union in Chicago Illinois.

Q: 'Walk good' sounds like a distinctive Jamaican farewell wish, something in the spirit of 'bon voyage.' Could you help me understand what it means to 'walk good' from Chicago to Australia when there's thousands of miles of Pacific Ocean to cross?

Ian: 'Walk good' is an expression that was often used by the Jamaican Icon, the late Louise Bennett, who with Robert Nesta Marley, Edna Manley and many others expressed Jamaican culture in ways that sometimes astound us. They did it through their songs, plus the visual and performing arts. With their many gifts, they could extract the hope, joys and sorrows out of each day, and provoke an entire nation to mirth. As someone born in the tropics, I learned to 'walk good' in the sunlight. But, for me, walking from Chicago to Australia means not just walking in the sun, but also in the light of Christ. I will take with me *Pacem in Terris* (John XXIII) and *Lumen Gentium* (Vatican II) to read as I travel. I think these documents will keep me totally open to the World Youth Day message from our Holy Father. They will also help me to experience the peace and light that can be found in the wonderful people of Australia.

Michael: An air of anticipation fills your whole being as you prepare spiritually, mentally and physically to undertake this awesome journey. It may be likened to the first day of school because there is so much to learn, to enjoy and to interact with.

Q: Pope John Paul II celebrated the first World Youth Day on Palm Sunday 1986. Others have followed in Europe, North America and the Philippines. Pope Benedict XVI selected the theme for World Youth Day 2008 from Acts 1:8 "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses." What elements of your World Youth Day journey to Australia stir up particular interest in you as you prepare for the trip?

Michael: I am anxious to see what differences and similarities we share. What commonalities join two “worlds” so far apart? Young people gathered together in one place usually provide some sort of indication as to their hopes and concerns. I hope to be able to glean some of those opinions in an effort to begin to ponder responses, as they may well be the same issues I have to contend with when I begin my ministry in the near future.

Ian: I still remember when I went to the World Youth Day in July 2002 in Canada. What stood out the most for me was that we had to walk about sixteen kilometers to the sacred place where the seventeenth century North American Jesuit Martyrs, Isaac Jogues and John De Brebeuf were martyred. I was selected to carry their relics to the site of the shrine at Midland, and did it with great pride. Little did I know that privilege would be a blessing in disguise. Later that same year in October, I was accepted into the novitiate of the Congregation of the Passion. Welcomed into the community, I began to pray the Liturgy of the Hours each day. Soon the sublime



Ian Gayle, C.P. with Fr. Neil Tiedemann, C.P., Bishop-elect of Mandeville in Jamaica, and Michael Rowe, C.P.

awakening that I had when I was in Canada took on a different shape and a deeper meaning.

On the morning of October 19, 2002, I discovered that the feast of our holy founder, St Paul of the Cross, was also the feast of Sts. Isaac Jogues and John De Brebeuf. An alarm went off in my head as my thoughts joyfully went back to Canada. I said to myself, I know these Jesuits! From that moment on, prayer started to take on a new shape, I desired to learn more about the lives of holy men and women. Pilgrimages have a way of shaping our spiritual lives. They remind us of our true identity as a pilgrim people.

The more we make that gigantic leap out of ourselves to embrace the All Holy, the Divine, and Our Highest Good, the more that identity becomes less and less obscured. When we go on pilgrimages, we are extending a VIP invitation to the God who always wants to tabernacle within us and fill us with wonder and praise.

Q: *What opportunities will you have to meet other Passionist religious who are recently professed members of the Congregation?*

Michael: The meeting of young Passionists will take place in Melbourne July 5–7. At this meeting I am hoping for an opportunity to interact with the other younger (recently) professed members in an effort to ascertain what vision we share with respect to the future of the Congregation. There may also be an opportunity to initiate a relationship with that side of the globe.

Ian: I was told by Australian Fr. Anthony, who recently visited us at our student residence at Catholic Theological Union, that he expects to have a novice in his community by July. The new novice comes from the continent of Africa and I look forward to meeting him. As two people new to religious life, we will have much to share on the weekend that is designated for young religious in the collegial atmosphere of our Passionist brothers.



The most recognizable symbols of World Youth Day are the WYD Cross & Icon. The WYD Cross is a 3.8 metre by 1.75 metre wooden cross weighing 31 kilograms and the companion Icon of Our Lady is a copy of the painting of Salus Populi Romani (Protectress of the Roman People)

Q: *Australia on a world map looks just like a big island to me. Since you both call the island-nation of Jamaica “home,” do you think you might discover that you have something very much in common with Australian people for that reason?*

Michael: We already do! In international sports, we share cricket and netball. But it is always good to uncover, or discover, hidden similarities that characterize ‘islands.’ I will also be interested in their liturgical celebrations. I travel in expectation to gain some insights into a different church, one that is in the East. I may be able to assimilate those experiences with my own religious journey.

Ian: There is unity in diversity, and pilgrimages help us to see that. Social location and political maps do not rob us of our identity. We cannot divorce ourselves from who makes us one and what

makes us one. We will learn that the Lord who we are journeying to meet is not only in Australia, or by the Sea of Galilee. He is already walking on the sea of our hearts and is ever ready to reach out to us if we only keep our eyes fixed on him.

Q: *What lasting effect do you think this special journey of grace and fellowship will have for your life and ministry in the future?*

Ian: It is quite a journey from Chicago to Australia and back, that in itself is something to recall. But apart from the travel, there will be a lot of activity taking place that will leave an indelible imprint on my memory: the days of encounter, catechesis and youth festival, stations of the cross, pilgrimage and sleep out. All of this and more I considered to be grace-filled moments which I can always recall and share in my witness to the Gospel of Christ.

Michael: I look forward to the meeting with fellow Passionists from so many different countries not only to get a handle on their view of the future of the Congregation, but also to see in what tangible way we can begin cooperation in affecting the preservation of that future.

Compassion and all our readers bid both of you a safe journey, and a pilgrimage enlivened by the power of the Holy Spirit who calls all of us to be witnesses of the risen Lord! ✚



of rehab workouts at the gym where she practiced lifting weights, walking the treadmill, and meeting new people. For Kathleen is, above all, a maker and keeper of friends.

Kathleen's journey of life began nearly a century ago in Dublin, Ireland, where she was born the second youngest in a many-talented family. At 17 she entered the novitiate of the Sisters of the Cross and Passion at Kilcullen in County Kildare. That should have guaranteed a stay of two and a half years in one spot. However, it did not! Kathleen (known in novitiate as Sister Bertrand) volunteered to join the two novices previously sent by the English novitiate to make a new beginning across the Atlantic in Bristol, Rhode Island. When asked in a 1994 interview with Sister Mary Ann Strain about her motive for volunteering for such a new and distant mission, Kathleen replied, "If I was to be a Sister of the Cross and Passion, I wanted to go all the way."



Sister Kathleen Mary with Sister Bernadette Hughes, C.P., Director of Mt. Calvary Retreat House in Mandeville, Jamaica

Sister Kathleen made her profession of first vows there in Bristol at Mount St. Joseph in 1934. Over the next several decades in Rhode Island and in Connecticut, she served as principal, teacher, local Superior, college registrar, speech instructor, music teacher, and Director of Religious Education.

As one listens to Kathleen's reminiscences, it is difficult to believe that she has ever forgotten a student who passed through her hands. It might be noted that she never seems to have forgotten their parents either or anyone who came to the office on an errand or anyone she just happened to meet in the street. The daily mail and ringing of the phone bear witness to that!

On many afternoons when Kathleen and I shared ministry in Rhode Island, she would speak of her hopes and dreams as we strolled home from the college. One phrase that often recurred was "have suitcase, will travel." In fact, Kathleen was already much traveled. Not only had she made her initial voyage from Ireland to Rhode Island, but also visits to her far-flung family had taken her to such places as Rome, Geneva, Kuwait, Bahrain and Malta. However, another trip lay in her future.

Culminating Experience

I have often wondered whether that streak of Irish wanderlust was a secondary motive in prompting her ready response to the call to the new Jamaica mission undertaken by our Province in 1985. The primary motive was, of course, the same one she had articulated in 1932: "As a Sister of the Cross and Passion, I want to go all the way." In any case, Kathleen promptly fell in love with the island, its people, the priests, brothers and students of the Passionist Community there, and the climate. Listening to Kathleen today, there can be no doubt that Jamaica has been the culminating experience of her Passionist life.

St. Paul of the Cross parish in Mandeville was the focus of her life. For more than twenty years, she was in charge of religious education. She visited people in their homes and in nursing homes, and kept in touch by phone. A highlight of my own three trips to Jamaica is the memory of a visit to the Infirmary, a place of refuge for the poorest and often most disabled of the poor, in company with Kathleen and Brother Michael Stomber, CP. Despite much suf-



Sr. Una O'Connor, C.P., Br. Michael Stomber, C.P. and Sr. Kathleen Burke, C.P.

fering, there was joy on many of the faces of the people gathered around to sing and pray. No account of Kathleen's life in Jamaica should omit the Thursday morning rosary group which was a highlight of each week.

Kathleen rejoiced at every positive development in the Church in Jamaica. She eagerly participated in the celebration of every milestone in the life of the young Diocese of Mandeville. Her heart attack in 2006 occurred during an ordination ceremony. On the personal level too, Kathleen shared, and shares, in the joys and sorrows of many. Over the past several months, she grieves over the murder of two good friends from the Mandeville parish.

I have quoted Kathleen's motto, "have suitcase, will travel." The phrase might as fittingly have begun "have typewriter." She served as province secretary from the establishment of the North American Province in 1950 until her departure to Jamaica in 1985. An aging and ailing typewriter continued to serve her well during the Jamaican years. She now mourns its absence and the lack of a suitable replacement in this world of computers.

In the course of a long life Kathleen has developed a varied array of abilities and interests. Probably the most obvious to anyone who meets her for the first time is an extraordinary memory for jokes and anecdotes. Many of her sentences begin, "Did you hear" or "Do you remember." Kathleen is a reader constantly on the lookout to renew acquaintance with old favorites, especially poems, or to find new inspiration in works of spirituality, biography or fiction. She plays the flute, and knits teddy bears.

From what I have written so far, it probably is easy to infer that Kathleen is a woman of prayer. However, it would not be fitting to close without making the point explicit. Sharing even a day with her makes one conscious of her devotion to the Mass, her fidelity to her schedule of prayer, and her sense of reverence. Her spirituality is evident both in her generous outlook to all people and in her desire to place her own life in the hands of her loving God. Her example inspires us to do the same. ✚

Sr. Mary O'Brien, C.P. assists in retreat ministry at Our Lady of Calvary Retreat House, Farmington Connecticut.

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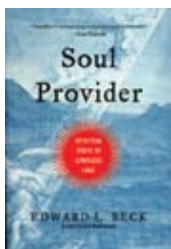
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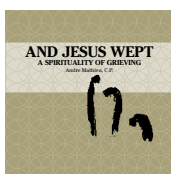


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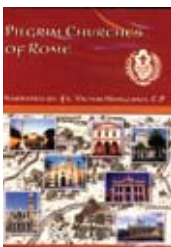
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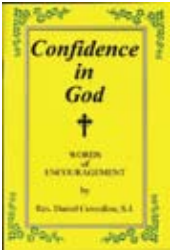
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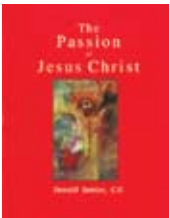
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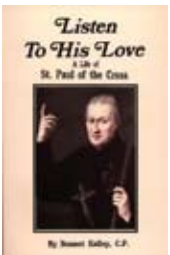
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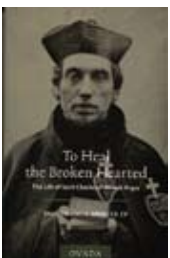
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