

“The way to Easter is to contemplate that the Crucified is  
alive”



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## iAlleluia Christ lives!

**Dear family:**

Meditating on the Resurrection is to walk on a ground of wonder and marvel, where death is overcome by life, where suffering is transformed into joy, and where the love of God triumphs over all things.



The Resurrection calls us to a profound spiritual renewal, to leave behind our old ways of living, and to embrace the fullness of the new life that Christ offers us. It challenges us to emerge from our tombs of selfishness and sin, and to walk in the light of His merciful love.

May this Easter be a time of intimate encounter with the Risen One, where we experience His living presence in our lives and allow His love to transform us from the inside out. May we open ourselves to the healing grace that flows from His victory over death, allowing it to restore our souls and renew our hopes.

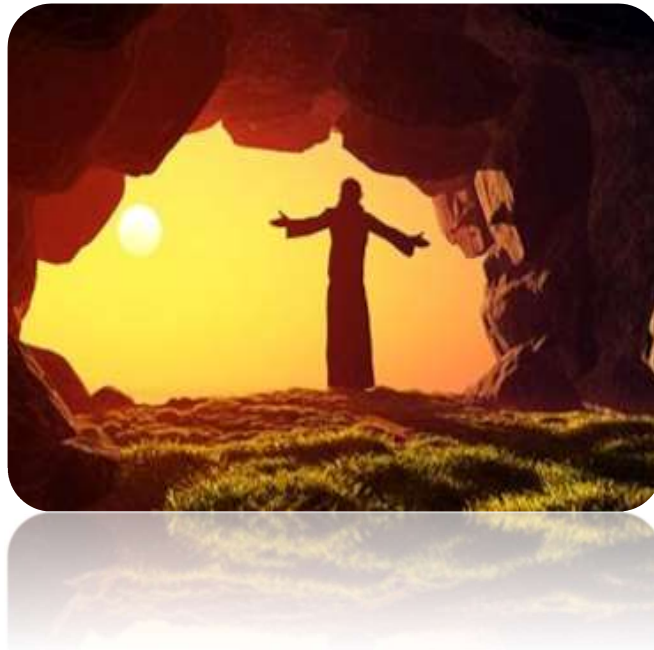
In the midst of the uncertainties and tribulations of this world, let us always remember that the Resurrection is our guarantee that, in Christ, all

things are possible. May we live each day with the confidence and certainty that He is with us, guiding us, strengthening us, and sustaining us in His eternal love.

May Mary, Mother of Charity at the foot of the Cross, help us to understand this mystery of love that changes hearts and enables us to fully savor the Easter joy.

## Wishing you a Blessed and Happy Easter!

**Rosanna Imamura,  
ECI-ALC**



*"That I may know Him, and the power of His Resurrection..." (Philip 3:10)*

The Resurrection is silent, sobering, manifested to those who believe. It is a consolation. The first thing the Risen One offers is PEACE. Peace be with you! And those who receive this peace are filled with JOY.

After Jesus' death, those who sought Him experienced bewilderment, fear, doubt, confusion. Jesus said to them, "Touch me and you will see..." Easter involves getting close to Him and seeing Him: for He is the LIVING One.

This vision gives us hope, courage, inspires us to believe that something new is possible, because the power of God present in the world triumphs over darkness, evil and death.

The Easter of the Lord urges us to move forward, to overcome the sense of defeat, to remove the stone from the tombs in which we often enclose our hope, to look to the future with confidence, because Christ is risen and has changed the course of history (Pope Francis).

Today, the power of Easter invites us to believe in what best expresses its presence: communion, forgiveness, fraternity, compassion, mercy, goodness, meekness, service.

iHappy Easter!

**Your sisters**

**Sr. Sandra, Sr. Josemary, Sr. Mariana, Sr. Melissa, Sr. Albertina**

## Message for the Canossian Family

*"When I am lifted up from the earth, I will draw all men to myself." (Jn 12:32)*

This expression of Jesus: "When I am lifted up from the earth, I will draw all men to myself" is an echo of the uplifted Servant of whom Isaiah speaks in 52:1: "Behold, my servant will succeed, he will be lifted up, he will be greatly honoured."

The Cross is the paradox of salvation and life because where outwardly man sees only suffering, failure and death, God is performing the miracle not only in the servant/Beloved Son but for every person, for ever disciple. Brother Sabino Chialà, prior of Bose, says it well: "In the raised Son, the death and resurrection of Jesus are one and the same and not one revenge on the other. They are one because they are the narration of the same love, which dares to die, like the seed, as in an act of love, in the certainty that an abundant fruit will be born from there."

At the same time, we affirm the centrality of Easter, which changes our relationship with the Lord and with life. Jesus is not only the superhero who gives himself, sacrifices himself, but has conquered death. A book by Cardinal L.A. Tagle entitled "We are the people of the resurrection" tells us that the resurrection qualifies us as believers, makes us see the present and future in a different way. Paul says in 1 Cor 15:14: "But if Christ is not risen, then our preaching is in vain, and your faith is also in vain."



We of the Canossian Family celebrate this year the 250th anniversary of the birth of our Mother Foundress (Verona, March 1, 1774) and it is not only an opportunity to thank and remember a person from the past who is dear to all of us, but to learn from her. Magdalene looked, contemplated and felt attracted by the Crucified One. Her deep faith was nourished by this contemplation and the Crucified One kindled life in her; He made her come out of herself, gave her an inner charge and inflamed her with love for others.

Through the various works and initiatives, she brought not only life, freedom, love and hope to those who were "dead" inside, or enslaved and marginalized by society, but she also guided/brought these people to Jesus through proclamation, catechesis, so that they too would feel attracted by His Love. She repeated that "Jesus was not loved because He was not known".

For my Easter wish, therefore, I would like to take my cue from an expression of the prayer of the Jubilee Year that we all know: "turn on his gaze in us so that we may shed light in the night and believe that even one of our gestures can change the world again".

Certainly, it is the gaze of love both of Jesus on the cross and of the Risen Lord that is able to dry the tears of Mary Magdalene and to give joy and courage to the fearful disciples hidden in the house. It is also the loving gaze of our Foundress, of so many Canossian men and women we have met in our lives. May it also be our gaze!

**Happy Easter to all of you: Canossian sisters, confreres, lay men and women of the Canossian family.**

**Fr. Carlo Bittante**

## Pilgrim of Hope

2024 will be a Year of Preparation for the Jubilee, the Year of Prayer. As the Pope emphasized in the Te Deum at the end of the year: "The Christian, like Mary, is a pilgrim of hope. And this will be precisely **the theme of the Jubilee of 2025: "Pilgrims of Hope"**.

The Pope invites us to live this year as a privileged moment to rediscover the value of prayer, the necessity of daily prayer in Christian life; how to pray, and above all how to educate to pray today, in the age of digital culture, so that prayer may be effective and fruitful.

There are many people who pray every day. From those who make the sign of the cross in a hurry to those who participate in the daily Eucharist, there is such a wide range of ways to pray that no one can fully describe. From quick prayer to distracted prayer; from contemplative prayer to prayer full of tears of sorrow... Prayer does not allow itself to be trapped in a pre-established pattern, because it is the believer's personal relationship with God himself, within that intimate and exclusive relationship that distinguishes our faith.



This year will be marked by the disciples' words to Jesus: "**Teach us to pray**" (Lk 11:1). In fact, we must learn to pray, and the true Master can only be Him: Jesus, the Son of God, who with the Our Father revolutionized the world of human prayer.

The motto "Teach us to pray" is already a prayer that wells up from the depths of the heart with the desire to be heard.

Easter is a special time in the Church, when she invites us to walk alongside the Risen One. It could be a challenge for us Lay Canossians to begin at this time a journey of growth in prayer.

Jesus walks with us, neither in front nor behind. Next to my story. Next to my projects, next to my disappointments, my illusions. In the midst of my grievances and complaints. To meet my successes and failures.

As our Foundress says; "*Prayer is that exercise in which the soul, approaching and learning to know the Lord, disposes himself and becomes ever more ready to love him.*"

We think, we are creative, we present proposals to the group, to the parish, to the community, for moments or days of prayer. Let us try to be builders of "oases sheltered from daily stress, where prayer becomes nourishment for the Christian life of faith, hope and charity.

Here are some of St. Magdalene's thoughts on prayer, which can be the trigger for the beginning of your pilgrim journey:

... " *The spirit of prayer is our support and our consolation.* "

... " *Keep your hearts united to the Lord more than ever, and offer your activities to Him often...* "

... " *Prayer can do everything...* "

... " *we pray that God will do everything, we pray and God will make it all right...* "

... " *Our works, even if they have begun, always need a lot of prayer.* "

... " *Let us pray that the Lord, through his mercy and grace,  
may he make us his instruments to make him known and to serve him.* "

... " *let us thank the Lord for everything and pray that he may show us his mercy.* "

... " *offer to the Lord often and heartily all that you do...* "

## **LET US PRAY TOGETHER:**

Lord, I need you to come to meet me, to accompany me on my journey.

Teach me to hope against hope, to know that men are unjust,  
and despite this, continue to fight for justice.

To know that we are selfish and to keep fighting for love.

To see that the world is irreparable and, therefore, to give one's life to repair it.

And all with the conviction that you are the God with us.

**Malvina Zarza Tesorera- ECI**

## How to live the Lenten season to solemnize Easter?



Lent, God's time! Time to offer the Lord our favourite dishes! Journey towards Easter and contemplate that the Crucified One is alive! How can we justify worshiping the Crucified One? See! How beautiful and good it is to dwell with the Lord. Lent is a time to remain with God, it is a favourable time when the Church invites us to conversion in order to resemble God more and more.

How to live the Lenten season to solemnize Easter?

There is no Easter without Good Friday, to say there is no glory without going through suffering as our Lord Jesus showed us.

This is how during this time the Church invites us to impose on us certain exercises of asceticism, of piety to accompany our Lord in his suffering in order to participate in his glory, because if we suffer with him, with him we will reign and if we die with him, with him we will live.

To materialize the 3 pillars of Lent in particular: prayer, fasting and almsgiving. We Christians strive to follow the commandments of the Lord, to return to the Church, to do good deeds, to fast whatever either the precarious situation that we live with the socio-political situation of our country, it seems that we are already fasting almost all day but during this time, the Lord still asks us to offer him our

favourite dishes in order to come in help to those who are more in need than ourselves. For example at the level of Catholic action movements, basic ecclesial communities, prayer assemblies, we organize charitable actions of visiting the sick in hospitals and homes, visits to prisoners...

Lent is also a time when we feel a strong devotion to the cross, and for us as a Canossian Family, the cross is the source of our charism. Jesus came to bear our suffering, and for this we pray a lot during this time for peace in our country Congo. May Christ, the Man of Sorrows, remember his people.

**LAY CANOSIANS**  
**Democratic Republic of Congo (DRC)**

## **“The Lord is alive in each of the cultures with different forms of expression”**

For the Lay Canossians of Chihuahua, the journey to Easter is a time of reflection and re-encounter with the Lord. Following the contemplative charism of St. Magdalene, looking at the cross and observing the sign of the greatest love, we can contemplate the "death and resurrection" of hope. Jesus crucified, wounded, but with his love and forgiveness for those who hurt him, He exchanges evil for good and suffering for love; He makes his wounds a source of hope for all.

The Church invites us during Lent to consider in our prayers the need to be converted, to redirect our steps towards the Lord.

Holy Week in our country is one of the most important religious holidays for Catholics. There is a wide variety of ways to commemorate the passion, death, and resurrection of Our Lord Jesus Christ, from processions and theatrical performances to indigenous cultural expressions as occurs in our region in the State of Chihuahua.

The most important events of Holy Week are Palm Sunday, which commemorates Jesus' triumphal entry into Jerusalem, where He was greeted with songs and palms; Maundy Thursday commemorates Jesus' Last Supper with his apostles; Holy Friday where performances of the Stations of the Cross take place from the moment Jesus Christ is condemned until the moment He is crucified and buried.



On Holy Saturday, the day between Christ's death and resurrection, solemnity and respect are sought. Finally, on Easter Sunday, the greatest event for us is celebrated: "the Resurrection"

Holy Week in Mexico is an example of the richness and cultural diversity of our country, as well as of the faith and devotion of Mexicans, where each community has its own way of living and understanding the mystery of salvation. At the same time, Holy Week is an opportunity to reflect on the meaning of life, love, forgiveness, hope and solidarity. Holy Week invites us to renew our faith and to commit ourselves to the common good.

The Twerichic is the celebration of Holy Week that is lived in the rarámuri community in the state of Chihuahua. This celebration is unique in the world because it is a syncretism between pre-Hispanic culture and the Catholic religion.



On the one hand, the celebration of Holy Week was used to evangelize indigenous communities and, on the other hand, the dates of celebration coincided with the cult that these communities had of the deities of the moon and the sun: Metzaca and Rayénari.

Tewerichic, is not in itself the name of the rarámuri celebration, however, it has been popularized with this name because it is the place where comonorirawachi is celebrated, which means "when we walk in a circle" because during processions and dances every church is surrounded.

In addition to celebrating Holy Week, the tarahumara also celebrate the beginning of the agricultural cycle and the festivities begin on Wednesday evening when a group of rarámuris climbs Monte de la Cruz to dance and then light a large bonfire, the same happens in three other mountains to mark the four cardinal points.



On Thursdays there is a re-enactment of the eternal struggle between good and evil, in these celebrations the figures of God and the Devil appear because two factions are formed: the captains and soldiers, who are allies of God and the Pharisees, who are on the side of the devil. The dance takes place over three days and is so strenuous that people refresh themselves by drinking tesgüino, an alcoholic drink made from fermented corn with which the Pharisees intend to get God drunk in order to weaken him. On Good Friday there is a procession in which a cross and the image of the virgin dressed as the rarámuris do, it is here that Christ

symbolically dies, then they watch over him in the atrium of the church.

On the Sabbath, Christ's burial takes place just as in the Tarahumara communities, wrapped in a blanket and tied to a log. After this act, they return to the church and continue dancing as they prepare Judas with straw, which is then burned to represent the triumph of good over evil and betrayal.

These manifestations of tradition and faith show us that the Lord is alive in each of the cultures with different forms of expression, but united by the same faith, and remind us of the greatest demonstration of love we can see on earth.

**Lic. Antonio Grijalva- México**

## The “Peregrinatio of the Crucifix of the Sitio”

There is a universally known Venetian festival: that of the Holy Redeemer which falls every year on the third Sunday of July, in memory and as a vow to be dissolved in thanksgiving for the liberation from the plague, which also devastated the city of Venice in 1575-1576.



For the anniversary, a bridge of boats connects the Giudecca to the Zattere, uniting on this occasion the Church of the Holy Redeemer to that of the Holy Spirit. Two crucifixes, one in bronze that is still in the Church of the Redeemer, the other in wood that was in the complex of the Holy Spirit, truly represented the embrace of Salvation.

During these four centuries, the wooden crucifix carved in 1627 has “wandered” in various places in the city.

In 1810 it was located in the church of the Holy Spirit, which overlooks the Giudecca canal, next to the school of the same name, where St. Magdalene of Canossa, together with the first

teachers who had been entrusted to her by the two brothers Angelo and Marco of the Counts Cavanis, gathered the Venetian girls, from the rafts and the surrounding streets, to teach them to read and write. Some testimonies tell that while Magdalene, in the church of the Holy Spirit, paused in deep prayer and contemplation: “she was seen in ecstasy”, as mentioned by the plaque applied to the foot of the cross and as reported in some institute texts.

Precisely because this crucifix was particularly dear to our Foundress, the brothers Angelo and Marco Cavanis gave it to her, probably when they had to move from the school of the Holy Spirit, because that place was destined to become a branch of the hospital. The monastery that the Counts Cavanis obtained from the state property was the complex of S. Trovaso, where the Canossian community currently resides, in the Dorsoduro district and not far from the Zattere.

Thus, with the transfer of the girls, it is likely that the Crucifix was also moved thanks to some Venetian ladies who took care of the transport of things and people.



We do not know when the crucifix was brought to the monastery of St. Lucia where in 1813 Magdalene of Canossa had obtained from the State Property the possibility of residing with the first group of Canossian sisters. We know from a letter written by St. Magdalene to M. Giuseppa Terragnoli, (dated October 22, 1823), “Truly the Lord has always shown that He loves in a special way the House of Venice to which He gave as a pledge of love so many holy things. We have our dear Saint Lucy, many

relics, the Most Holy Mother of Graces, that beautiful Crucifix (3) and images, or rather statues, of my dear Madonna everywhere. Tell the Sisters for me to hurry up and become saints because I am in a Shrine.” (3 The footnote says of the crucifix: “Currently in Venice in the House of St. Alvise and which had belonged to the Cavanis).

Where the railway station, known as St. Lucia, now stands, there was once a convent and a church dedicated to the martyr of Syracuse, in which her body had been kept for centuries.

The precious Crucifix wandered again from St. Lucia to St. Alvise, a monastery that had known the Napoleonic suppressions like all the others. The area of St. Lucia and the nearby monastery of Corpus Domini was destined to become the railway station of Venice.

From the chapel of the monastery-convent of Sant’ Alvise, he finally made his pilgrimage in recent years to San Trovaso, and is venerated in the choir of the chapel formerly of the Augustinian Romite-Nuns, where the Canossian community currently resides.

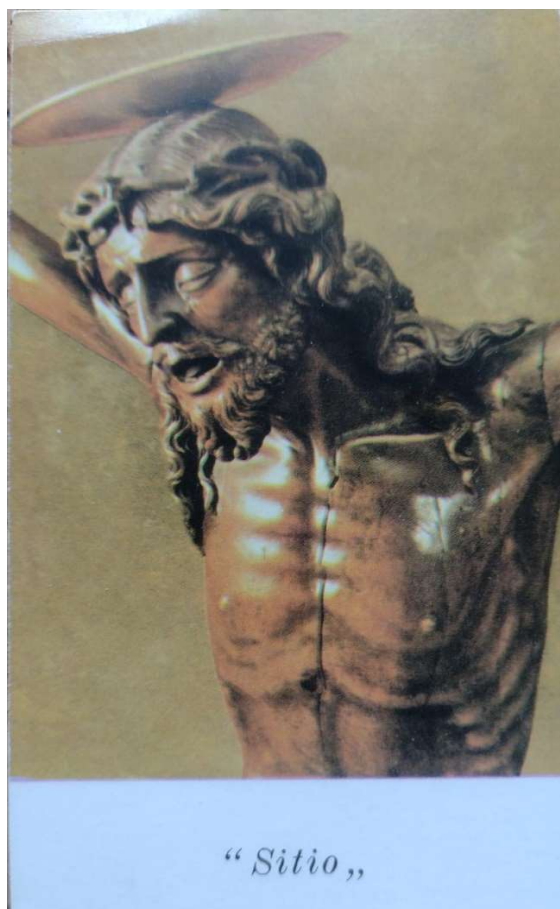
The Canossian nuns passed to the monastery of S. Alvise in the period of the “troubles of the famous QUARANTOTTO” (year 1848), after having lived for some time in Palazzo Flangini, next Lucia, whose body was transferred to the church of S. Geremia, adjacent to the aforementioned palace.

### **The Crucifix of “SITIO”: why?**

In the first post-conciliar years, the chapel St. Alvise was restored, as was the Crucifix. On that occasion, a small image reproducing the Crucifix with his divine Word “SITIO” “I THIRST” was widely circulated.

The back bore the following at the top: “Crucified love, my Redeemer, stamp Your wounds in the midst of my heart.” (Magdalene of Canossa) and, at the bottom, “Image of the wooden Crucifix of the seventeenth century, venerated in the oratory of the Canossian nuns of S. Alvise – Venice, before which the Blessed Magdalene of Canossa loved to gather in deep contemplation”.

.... The embrace of the Holy Redeemer, from the Basilica dedicated to him as a vow for the terrible plague of 1575, has embraced St. Magdalene of Canossa, as her Memoirs amply testify to and, wandering through the centuries and the districts of Venice, she offers herself the gift of the Holy Redeemer. to every Canossian.



**Sr. Anna Favaron**

## The Journey Towards Easter

The Easter season is approaching, a time when we set aside moments to celebrate the joy of the resurrected Jesus. Joy, as the culmination of a long journey marked by prayer, fasting, and charity. For these three pillars to guide us on the path to Easter, it requires personal effort and sacrifice for inner transformation. Reflecting on these milestones along the journey to Easter represents an internal struggle for me.

I find myself in an aboriginal parish (Daly River, within the Diocese of Darwin, Australia). Often, I conduct Mass with a small congregation, and there's minimal interest in matters of faith within the community. Contemplating the journey towards the living, crucified Jesus draws me deeper into the Lenten season, helping me better understand the daily struggles of the people who rely on weekly government assistance without taking action.



A superficial glance might lead me to blame the system, education, and other external factors. However, viewing it through the lens of faith challenges me to delve into the root causes of their suffering from years past. People await healing and restoration from losses spanning many generations, making it difficult for them to trust others.

Progress is slow and requires patience. Walking alongside them in this manner means traversing their wounds without causing further harm. Celebrating Easter involves inviting them to place hope in the wounds of Jesus. We believe that the journey towards the living Jesus requires patience to avoid disrupting their tranquility and way of life. Approaching them with a wounded heart and understanding eyes helps discern their true needs.

This journey of faith is not to be taken lightly for a deep meditation on the living crucified. While there's a temptation to focus on intellectual reflections, the voice from the depths of the heart indicates a need for simplicity—a simple faith capable of moving mountains of joy born from wounded hearts. Prayer, fasting, and charity take on a different form—a prolonged meditation to uncover the reality of wounds. Jesus lives among them not because they are wounded, but because He desires to journey with them. This manner of living from Jesus imbues us with His Paschal spirituality, fostering perpetual hope and the attainment of eternal Easter.

It's crucial to assess our own situation, considering not only our personal crosses but also the joy of Jesus' Lent. This aspect motivates me to address my own wounds with the crucified, who came to heal me and others.

What often encourages me is that when one attends to their inner journey, they will find illumination at the journey's end. Rather than worrying excessively about the journey, it's essential to focus on how to navigate it. Sometimes, the journey is along a well-paved asphalt road, yet the traveler's enthusiasm lies on the muddy path. One slips not due to the road, but because of what occupies their heart.

This is the essence of Lent. The path to Easter is well-trodden, but true contemplation of the crucified Jesus depends on each individual. Adjusting our emotions, the aim is not solely the arrival of Easter but to always hold the wounded Jesus in our hearts, awaiting healing from the Heavenly Father.

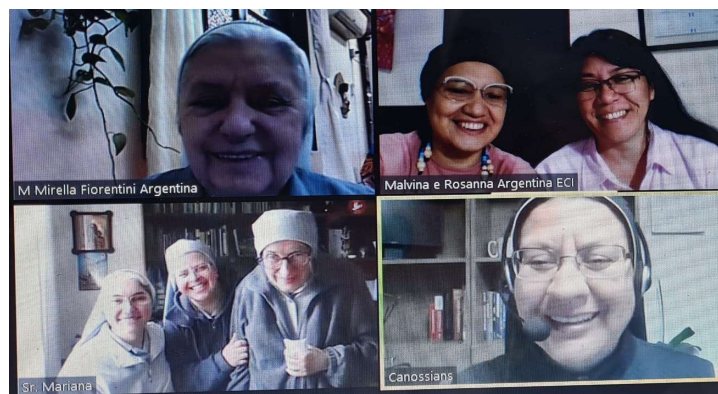
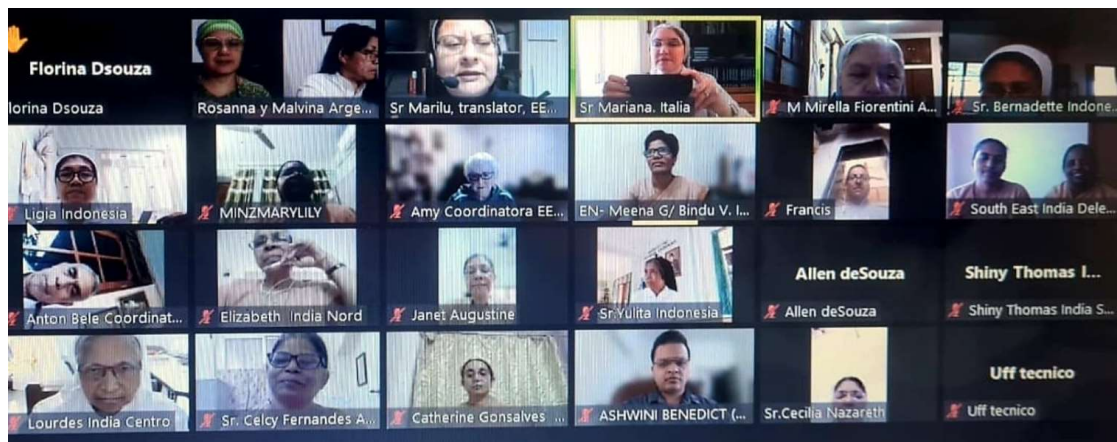
**Fr. Daniel Polla, SVD- Australia**

## Igniting life across distances

On March 16, 17, 23 and 24, for the first time, we had the opportunity to connect via ZOOM with lay representatives and sisters/fathers animators of our Association from each Province/Canossian Delegation. It has been an enriching experience where we were able to listen and learn more about the reality of each place. We appreciate the smiling faces, the joy of being family and the invaluable contribution of each one to make Saint Magdalene's dream come true, that "Jesus be known and loved", in every corner of the world where we are present.

We extend our gratitude to the Sisters who made these meetings possible and a very special thank you to M Sandra Maggiolo, Superior General, for sharing her message with us.





**Thank you!**