



Our Mission

We want to form a community that shares a deep love for the Cross and wants to help others on their journey to their Heavenly Homeland.

From the letter to the Friends of the Cross: The Two Companies

My dear brothers and sisters, there are two companies that appear before you each day: the followers of Christ and the followers of the world.



Our dear Saviour's company is on the right, climbing up a narrow road, made all the narrower by the world's immorality. Our Master leads the way, barefooted, crowned with thorns, covered with blood, and laden with a heavy cross. Those who follow him, though most valiant, are only a handful, either because his quiet voice is not heard amid the tumult of the world, or because people lack the courage to follow him in his poverty, sufferings, humiliations and other crosses which his servants must carry all the days of their life.

On the left hand is the company of the world or of the devil. This is far more numerous, more imposing and more illustrious, at least in appearance. Most of the fashionable people run to join it, all crowded together, although the road is wide and is continually being made wider than ever by the crowds that pour along it like a torrent. It is strewn with flowers, bordered with all kinds of amusements and attractions, and paved with gold and silver.

On the right, the little groups which follow Jesus speak about sorrow and penance, prayer and indifference to worldly things. They continually encourage one another saying, "Now is the time to suffer and to mourn, to pray and do penance, to live in retirement and poverty, to humble and mortify ourselves; for those who do not possess the spirit of Christ, which is the spirit of the cross, do not belong to him. Those who belong to Christ have crucified all self-indulgent passions and desires. We must be true images of Christ or be eternally lost." "Have confidence," they say to each other. If God is on our side, within us and before us, who can be against us? He who is within us is stronger than the one who is in the world. The servant is not greater than his master. This slight and temporary distress we suffer will bring us a tremendous and everlasting glory. The number of those who will be saved is not as great as some people imagine. It is only the brave and the daring who take heaven by storm, where only those are crowned who strive to live according to the law of the Gospel and not according to the maxims of the world. Let us fight with all our strength, let us run with all speed, that we may attain our goal and win the crown. Such are some of the heavenly counsels with which the Friends of the Cross inspire each other. Those who follow the world, on the contrary, urge each other to continue in their evil ways without scruple, calling to one another day after day, "Let us eat and drink, sing and dance, and enjoy ourselves.

God is good; he has not made us to damn us. He does not forbid us to amuse ourselves. We shall not be damned for so little. We are not to be scrupulous. 'No, you will not die'."

Dear brothers and sisters, remember that our loving Saviour has his eyes on you at this moment, and he says to each one of you individually, "See how almost everyone deserts me on the royal road of the Cross. Pagans in their blindness ridicule my Cross as foolishness; obstinate Jews are repelled by it as by an object of horror; heretics pull it down and break it to pieces as something contemptible. "Even my own people - and I say this with tears in my eyes and grief in my heart - my own children whom I have brought up and instructed in my ways, my members whom I have

quickened with my own Spirit, have turned their backs on me and forsaken me by becoming enemies of my Cross. 'Will you also go away?' Will you also desert me by running away from my Cross like the worldlings, who thus become so many antichrists? Will you also follow the world; despise the poverty of my Cross in order to seek after wealth; shun the sufferings of my Cross to look for enjoyment; avoid the humiliations of my Cross in order to chase after the honours of the world? 'There are many who pretend they are friends of mine and protest that they love me, but in their hearts they hate me. I have many friends of my table, but very few of my Cross.' (Imit. II, 11, 1)."

At this loving appeal of Jesus, let us rise above our human nature; let us not be seduced by our senses, as Eve was; but keep our eyes fixed on Jesus crucified, who leads us in our faith and brings it to perfection (Heb 12.2). Let us keep ourselves apart from the evil practices of the world; let us show our love for Jesus in the best way, that is, through all kinds of crosses. Reflect well on these remarkable words of our Saviour, "If anyone wants to be a follower of mine, let him renounce himself, and take up his cross and follow me" (Mt 16.24; Lk 9.23).



For meditation

“The beatitude we are promised confronts us with decisive moral choices. It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not found in riches or well-being, in human fame or power, or in any human achievement - however beneficial it may be - such as science, technology, and art, or indeed in any creature, but in God alone, the source of every good and of all love:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven. (*Matt 5,3-12*)

“All bow down before wealth. Wealth is that to which the multitude of men pay an instinctive homage. They measure happiness by wealth; and by wealth they measure respectability.... It is a homage resulting from a profound faith ... that with wealth he may do all things. Wealth is one idol of the day and notoriety is a second.... Notoriety, or the making of a noise in the world - it may be called "newspaper fame" - has come to be considered a great good in itself, and a ground of veneration.” (John Henry Cardinal Newman, “Saintliness the Standart of Christian Principle”)¹

¹ [Catechism of the Catholic Church 1723](#)

Pain and Death: A Hopeful Perspective

Have you ever thought of life as a great journey? There are moments of joy, discovery, plans... and then, suddenly, unexpected obstacles appear: pain, illness, loss, and even the inevitable certainty of death. These moments shake us and make us ask: What is the point of all this?

The film “The Bucket List” shows us precisely that through Edward and Carter. Two very different men who, knowing they have little time left to live, decide to embark on an adventure. At first, their idea is to cross things off a “bucket list.” But, without realizing it, that list leads them to something much bigger: to find true meaning in what they have left to live. Edward, a loner, rediscovers the value of family. Carter, a family man, dares to pursue dreams he had put aside. The pain of their illness, although terrible, becomes a catalyst for transforming their lives.

This connects us directly to a fascinating thinker, Viktor Frankl. He not only studied pain; he experienced it firsthand in concentration camps. And there he discovered something amazing: those who survived were not always the strongest, but those who found a purpose, a reason to keep going. For Frankl, human beings do not seek happiness as an end in itself, but rather happiness comes “as a bonus” when we have found meaning in our existence.

Pain, Frankl tells us, can be like an “alarm.” It forces us to stop, to reflect, to realize that perhaps we were pursuing things that were not the most important. Think of the mother who, after losing a child, found a renewed purpose in caring for her other child, finding peace in that inevitable suffering. Or the doctor who accepted his grief as a sacrifice for his loved one, giving meaning to his sorrow.

Frankl's phrase sums it up: “If you cannot change a situation that causes you pain, you can always choose the attitude with which you face that suffering.” Our attitude changes everything. It allows us to mature and find an inner freedom that no one can take away from us.

And death, what role does it play in all this? For Frankl, death is not the end of everything, but rather gives life itself a framework and meaning. Knowing that we are finite pushes us to live more intensely and authentically. If life had no end, we could put everything off, and that would take away the urgency and value of each moment. The awareness that one day we will depart drives us to seize every moment and be responsible for what we do with our time.

Now, let's add the perspective of C.S. Lewis. From his Christian faith, he helps us understand pain not only as a human experience, but as part of a divine plan. For Lewis, if God is good and all-powerful, why does he allow suffering? His answer is key: God's love is not a "soft" love that only seeks our comfort. It is a love that seeks our perfection, that wants us to be better. Sometimes, in order to mold us and make us grow, that love allows us to go through the fire of pain. Lewis calls it "God's megaphone to wake up a deaf world." It is the way He gets our attention when we have strayed, when we need to recognize our faults and seek Him.

So, the big lesson is this: both Frankl and Lewis, despite their different approaches, agree on something powerful: pain and death are not the end of the road, much less meaningless experiences. On the contrary, they can be the most difficult steps, but also the most important ones, for our personal and spiritual growth.

"The Bucket List" shows us that what we experience, our actions, and above all, how we face our sufferings, remain with us, endure, and transcend. It is not about seeking suffering, not at all! It is about facing it with the best possible attitude when it comes, with dignity, or for the love of God, completing, as St. Paul says, "what is lacking in the passion of Christ" and seeking the meaning it truly has. Because every choice, every step, no matter how painful, brings us closer to a fuller life and the hope of something that transcends this world.

Let us think like true children of God:

Let us think like true children of God: "Why this suffering? What good can pain and sorrow do for Christians? Why must we carry the death of Jesus within us? Because the Cross of Christ must be proclaimed in the world, not only with words, but also with deeds. Christians are a living proclamation of the crucified and risen Lord. If, as St Paul says, we only want to 'know Christ Jesus, and him crucified' (1 Cor 2:2), we must live this out in our whole being. Not only in our spirit (through meditation on the passion of Christ), but also in our body, through the insults, persecutions and afflictions we experience for the name of Christ. In this way, Christ associates us with his passion, and the sufferings we encounter in our Christian life make us living and powerful witnesses of the Crucified One."²

As Frankl himself said: "Death can only cause fear in those who do not know how to fill the time they have been given to live." And as has been rightly pointed out: "Learn to live and you will know how to die well."

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Bibliography*

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Frankl, V. The Suffering Man.

Gelabert Ballester, M. Is something missing from the Passion of Christ?

Lewis, C S. The problem of pain.

Film "The Bucket List" (2007) starring Morgan Freeman and Jack Nicholson.

* Texts were translated by the editor

Recommended Readings and videos

² Gelabert Ballester, Martín. OP. Le falta algo a la pasión de Cristo? <https://nihilobstat.dominicos.org/articulos/la-falta-algo-a-la-pasion-de-cristo/> Recuperado el 15/7/2025

Homily of John Paul II for the canonization of Edith Stein

“The cross is something wonderfully great and honourable. It is great because through the cross the many noble acts of Christ found their consummation – very many indeed, for both his miracles and his sufferings were fully rewarded with victory. The cross is

St. Michael the Archangel, defend us in battle.
Be our defense against the wickedness and snares of the
Devil. May God rebuke him, we humbly pray, and do
thou, O Prince of the heavenly hosts, by the power of
God, thrust into hell Satan, and all the evil spirits, who
prowl about the world seeking the ruin of souls. Amen.

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