



Passionist International Bulletin

N. 2 - September 2003

Conclusion
of the
Centenary
of
Saint
Maria
Goretti



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Communication of the Superior General

Toward the Synod of 2004 in Mexico
*"New wine in new wineskins" (Mk.2:22;
Lk.5:38)*

The next Synod of the Congregation that will be held in Mexico in 2004, will have as its theme the restructuring of the Congregation. We can't wait any longer and it is necessary to set out to fish in deeper waters. The renewal that was born at the second Vatican Council has altered much of religious life both on a personal level as well as on a communitarian level, but it almost left intact the structures of the Congregations as well as the Provinces, the Vicariates, and the affiliations very closely aligned with the geographical and cultural territory of competence. In a world that is always more globalized and intercultural, with immigration from the South to the North and from the East to the West we are still tied to rigid and obsolete structures that were instituted at the beginning of the last century.

We are still in the fluid stage, and nobody knows when this migration will cease or if it will ever cease; but certainly in recent years the face of the society and the face of the Church has profoundly changed, as has also the face of the religious life. The western world is always more multi-ethnic, multi-racial and multi-religious.

The last General Chapter prophetically dealt with the theme of globalization. The Chapter Document at #4.6 affirms: *"Solidarity' is the word chosen to describe a new way of being together as Passionists in the mission for the life of the world. New realities call for new responses in faith...solidarity calls us to a profound conversion of mind and heart. We grow*

in awareness that life is a gift to be shared. All of us, whether in the older or younger areas of the congregation are at the same time rich and poor, needy yet richly endowed with resources." And it goes on to state: "The capitulars noted the need for an organizational renewal of structures in the Congregation." (CD #4.7)

By now it is time to create "a new way of being together," of "giving new responses to new realities" not only on the levels of the community and of the Province, but in the entire Congregation. And this "demands of everyone a deep conversion of mind and heart."



It is time to think more like a Congregation than like a Province, recovering an evangelical freshness and the ability to dialogue among all the parts of the Congregation with exchanges of talents among the different cultures and nations. For example, communication regarding life, research, results and challenges among the varied Provinces seem impossible within the current institutionalized situation. Provincial Chapters with all their resources and discernments remain stagnant ponds, almost completely enclosed within themselves: there is no transmission of life between the Chapter of one Province and another but only in small part with the

General Council, the neighboring Provinces or the same Conference. There is also insufficient response in the communities to what occurred at the Synod.

Where there is authentic and sincere communication, there is true communion. It is necessary to enter into the "culture of the other" in order to understand his ideas, share his feelings, share his dreams.



One of these dreams is that the Congregation would be transformed as if it were a single Province or at least it would function as a Community of an Alliance and lives as such and is sent to all the entities of the world to announce the Good News. Then centers of international studies in the different areas of the Congregation could be formed, without limitations of nationality and culture. It will be easier to discern the ministry of authority in various parts of the world and the exchange of persons, of talents and charisms for a global and unique Mission. Some Congregations already live this dimension.

The Congregation, like the Church, doesn't exclusively belong to one people, to one continent, or to one culture. Each person, regardless of nation, race or people, finds in the Congregation, if he is called to this vocation, his home and his family. Jesus wants us to be multicultural and multiethnic. In the Gospel we read: *"Go and teach all nations"* (Mt. 28:19).

It is the time of the exodus and therefore, of death and resurrection; but we must arrive at the other shore if we want the Congregation to be alive. We must not fear the headwind, or rowing with oars, nor the ghosts that will bludgeon us, because Jesus will reassure us: *"Take courage, it is I; don't be afraid"* (Mk. 6, 50).

Conscious of the complexity of situations and of change, and in light of the objective of restructuring, questions are presently more numerous than solutions. It will be necessary to move beyond the crisis of imperfection, of the provisional, of uncertainties and of possible solutions with the involvement of all of our religious and the Passionist Family. The main point is to adequately focus on the vital questions: "Passionist traveler, the street is laid out; by walking,

the road opens."

An experience of Mission in the United States of America

(From the opening address at the Chapter of Holy Cross Province, Sierra Madre, California, 16-24 June 2003)

I also want to speak about Birmingham (a city in the south-eastern state of Alabama). Our presence in this city is a challenge for the religious that work there, for the Province and also for the Congregation because of the reality that offers visibility and truth to our charism and our vocation.

It is a challenge for reasons of culture, personnel and finances. This ministry should be appreciated, encouraged, supported and promoted which, in fact, the Province has done and is doing, despite the difficulties, in order to continue a work and a presence that has strong human and religious dimensions and which addresses social concerns.

For nearly two days I visited the reality of Birmingham. I had a meeting with the two religious that work there, Frs. **Robert Crossmeyer** and **Philip Paxton**, and one evening, after supper, I spoke with a small number of lay representatives that collaborate with us. I visited schools accompanied by some workers and the Museum of Civil Rights.

The religious believe strongly in this mission and they love it. They see their vocation and the Charism of the Congregation realized; while for the laity, our presence means that God has not forgotten them, for them we are a sign of the love of God. They, like Peter in the Gospel, ask us: *"To whom shall we go?"* (Jn.7:68)

This is an area that is primarily inhabited by persons of color, an area that many have already left, especially after the closing of the steel mills; but I am convinced that St. Paul of the Cross, our Father and Founder, would have seen it like the "black Maremma" [swampy, coastal area] because of its difficulties. And he would have chosen it, as you have done, as one of the typical mission lands of the Congregation.

The schools that have around 500 boys and girls are an example of the possibility for dia-



Birmingham, Alabama: Eucharistic celebration in our parish



logue and sharing between persons of different religions and different ethnic backgrounds and they comprise an area of intense work both on a human as well as on a religious level. It could be further developed to include youth and vocation ministry with the addition in the community of a third religious who would be primarily dedicated to youth ministry. It is not easy, as it is not easy economically to develop the schools. I know of the help that the Province has given and is giving, and of the efforts at studying a plan that would make the schools autonomous with greater local involvement. Their motto should be: *"Birmingham helping Birmingham."*

Regarding the religious personnel, perhaps there should be more dialogue about collaboration with religious of other Passionist provinces, especially with the Province of St. Paul of the Cross with whom apostolic collaboration already exists. It is clear that everything needs to be studied with discernment, knowledge of the reality and inculturation. But the most wonderful thing is, if it happens, that with youth ministry, Passionist vocations in Birmingham may develop and the schools may become economically autonomous and managed totally by the local laity.

Is this a dream? It could become a reality if we believe it. Birmingham is a gift for the Province and for the Congregation because it helps us to do a continual examination of conscience and because it allows us to help people in difficulty with many needs and who risk being abandoned. In Birmingham the motto of the last General Chapter, "The Passion of Jesus, the Passion for life" is a reality!

I want to add to these reflections of mine what Fr. **Robert Joerger** wrote in his report: *"One rather significant risk in faith you have taken is the mission in India. Another is the sixty-five year old mission in Birmingham, Alabama. You are well aware that there are divergent views about our continuing presence there...My guess is that the Province will ultimately decide to stay in Birmingham, at least to see through this hoped-for transition. In my opinion that would be a good thing. The Diocese seems to have minimized its presence to the African-American community and the city has recently closed nine of its schools. One wonders, in visiting your parish*



From left to right: Fr. Battista Ramponi, Fr. Ottaviano D'Egidio and Fr. Giulio Zangaro

schools, where these young people would ever get the kind of quality education they are now receiving, the "running start" they will need to escape the bleak statistics around young African-Americans in our country today... The experience of the African-American in Birmingham and our own charism speak a common language."

Appointment of the New General Econome

I am officially communicating the appointment of the new General Econome of the Congregation in the person of Fr. **Battista Ramponi**, who has completed his mandate as provincial econome in the Province of Cuore Immacolato di Maria (CORM).

To Fr. **Giulio Zangaro**, who after 12 years returned to his province of Sacro Costato (LAT) and, during the Provincial Chapter, was elected First Consultor and Provincial Econome, I wish to again express my deepest and sincerest gratitude for his valuable collaboration as General Econome. I am certain that I also speak on behalf of the entire Congregation in expressing our sentiments of gratitude.

Thus, I thank Fr. Battista Ramponi who after the service which he rendered in his province has willingly accepted to resume ministry by dedicating his energies and his experience to the Congregation as General Econome.

As I communicate to all of you the above information, I heartily extend to Fr. Battista Ramponi and Fr. Giulio Zangaro my sincerest best wishes for their respective work.

Fr. Ottaviano D'Egidio
Superior General C.P.



"How do we sing the Song of the Lord in a strange land?"

"Sing God a simple song", words from Leonard Bernstein's Mass, echoed through the Motherhouse of the Sisters of Saint Joseph in Hartford, Connecticut (USA) on August 20th. Nearly three hundred mourners filled the pews in a final Requiem for Father **Alexis Paul, C.P.** (died 17 August 2003) a former secretary of the Superior General whose melodic voice lifted spirits, calmed hearts and brought notes of celebration within PAUL Province for many years. He helped us to hope beyond ourselves in music that was made mystical, coming from the depths of who he was as a Passionist. A malignant brain tumor silenced that voice but in CDs and in memories his inspiration will live on.

"How do we keep on singing?" may be on the lips or in the hearts of some of we Passionists throughout the Congregation as we face seemingly insurmountable challenges around diminishment or financial uncertainty or the plight of those with whom we walk. And yet something impels us to "keep on singing", if only in the faint hope that in the darkness will come the light, that through the pain will come compassion.

I was thinking of this as I walked with Passionists missioned in Papua New Guinea during a recent Visitation. In a country too often torn by governmental corruption and the resulting poverty and malarial disease, the Passionists there stand as signs of hope. Four young men have recently joined as Postulants because they heard of the work and spirituality of the Passionists. Two Indonesian and two Filipino Passionist priests have also generously answered the call of Holy Spirit Province to help them in their pastoral ministry in PNG. Our Saint Joseph's Parish in Port Moresby has doors opened in a city plagued by the violence of young men only desperate for a meaningful life and enough food. In Wewak Sister

Martin Joseph, C.P., a Sister of the Cross and Passion from England, serves as a surgeon, often purchasing food for her recovering patients because the hospital has none. Already several young women are looking to become Passionist

Sisters because of her example. In Vanimo Brother **Martin, C.P.** teaches young men carpentry skills and Brother **James** literally picks up unwanted crippled children and brings them to a therapeutic day center which he built. "How do we keep on singing?" I guess one note at a time!



Fr. Alexis Paul

A similar question was asked by the North European Passionists gathered in Minster-

aeres Retreat Center, England, from 7 to 11 July, for the second "Conversation Week" of the Conference. The Superior General and the Council also attended. The theme of the week was: "How do we sing the Song of the Lord in a strange land?" In a part of the world that has become more secularized, where the Roman Catholic Church was once dominant and the Passionists flourished, what might we have to say and how might the charism be manifesting itself today? The answers were both surprising and full of hope.

Each Province and the Sisters of the Cross and Passion told of their ventures. Saint Michael's Province spoke of collaborative efforts with the Passionist Nuns in France where groups of youths and adults are slowly joining them in learning how



to pray. Holy Hope Province informed us that they have developed their Saint Gabriel's Monastery in Haastrecht as a place of reflection and counseling wherein people who are struggling with questions of faith and seeking a spirituality for their lives may come and feel welcomed. The Province of the Sacred Five Wounds reported on the ministry of the Shrine Church in Maria Schutz in Austria, a place of pilgrimage for people from across Europe who find the Passionist mission there of "prayer, presence and proclamation" an answer to some of the spiritual hungers of their hearts. Saint Joseph's Province narrated their own decision to move into an Inner City Mission in 1971 in response to the call of the Extraordinary General Chapter to mine more deeply the riches of our foundational charism to the Crucified. From that now thirty plus years' experience some young men have expressed interest in joining the community and have been accepted into the Novitiate at Minsteracres and the pre-Novitiate at the Inner City Mission on the Isle of Dogs. Saint Gabriel's Province told of their mission in the Democratic Republic of Congo and their efforts to transition this Vicariate to the status of a Vice-Province in 2004. The Sisters of the Cross and Passion, founded in Manchester, England some 150 years ago to answer the spiritual and educational needs of those coming to the North of England in hopes for a better life, now find themselves in their same foundational purpose in their work of befriending Asylum Seekers and Refugees who do not always find a safe haven within the British system. The Province of the Assumption wrote of their experience in the Family of the Mother of Beautiful Love which now includes thousands looking for her maternal protection. Finally, Saint Patrick's Province related their efforts to be agents of reconciliation between the Protestant and Catholic factions and to provide a passage of safety for those girls attending Holy Cross School.



Minsteracres: foto of the group of participants

"Passages and places of safety" seemed to be a recurring theme. Is this the song of the Passionists in North Europe - providing places and passages of safety for those who do not feel welcome within an affluent society or who cannot find their way within the structures and restrictions of an institutional Church that is now foreign to them? I could not help but think of that now famous picture of our habited Father **Aidan Troy**, C.P. shielding and walking with the children in the midst of a rejecting mob. Are we called not to "fix" but to "accompany" the Crucified?

Father **Ernest Henau**, C.P., as keynote speaker for the Conversation Week, expressed: *"And so we can see more clearly the critical element in our preaching redemption through the Cross. The Cross cannot give a facile answer. As symbol of the most extreme suffering, it forbids us to flee from suffering. Looking upon the Crucified can strengthen people to bear their suffering and give them the possibility of overcoming it. The Cross is the sign of ultimate solidarity. The Saviour has shared in our distress. Aware of this union, we can keep our head clearly and confidently amidst all the tension, wounds and sorrows of life."*

Fr. Robert Joerger C.P.
General Consultor



Water for life

I was born on a farm in South Australia, one of the driest parts of the world. As children we all took part in the life of the farm, we were self-sufficient in food. Our mother taught us to read and write. Our father taught us to love the land and to care for the horses, cattle, sheep and other animals and to look after the soil.

When I was ten years old the rain did not come. The wheat crop failed, there was no fodder. Nearly all our animals died or had to be destroyed. I remember my father putting the gun in my hands and instructing me to kill a starving horse with a single shot. There were terrible winds that whipped up the soil in huge dust storms. The farm became a sea of drifting sand covering the fields and burying the fences along with the bones of dead animals. A deep windmill provided our only water, and that was practically undrinkable. Among my strongest memories is the vision of the thunderstorm that broke the drought; water splashing everywhere, water on our faces, water running free, as we laughed and splashed about in glee. To us water meant life.

You can guess that we loved the image of Jesus going down into the River Jordan to be baptized, or enjoyed the Canticle of the Creatures by St. Francis of Assisi where he cried, *"Praised be You, my Lord, through Sister Water, so useful, lowly, precious and pure."*

Too many of our brothers and sisters cannot enjoy precious water. They are among the crucified of today. Their plight may be pointing us to one of the "new Ariopagi" Pope John Paul II urged Passionists to seek out. For their sake the United Nations has proclaimed 2003 the International Year of Fresh Water.

The Superior General and Council have established a Commission for Solidarity and Justice and Peace and the Integrity of Creation. The General Chapter decisions about a Passionist representative at the UN in New York and in Rome have been carried out. **Kevin Dance** is our man at the UN and already makes the voice of the Congregation heard

in defence of the poor. The impact is remarkable, as can be seen in the reports Fr Kevin has been sending. (See the PassioChristi web site: <http://passiochristi.org>)

Recently my Justice and Peace work in Rome has been with a group of religious confronting the water issue, helping other religious animate their communities and people towards a Christian response. This issue of PIB contains excerpts from our booklet, *"Water for Life - In Defense of our 'Sister Water'"*.

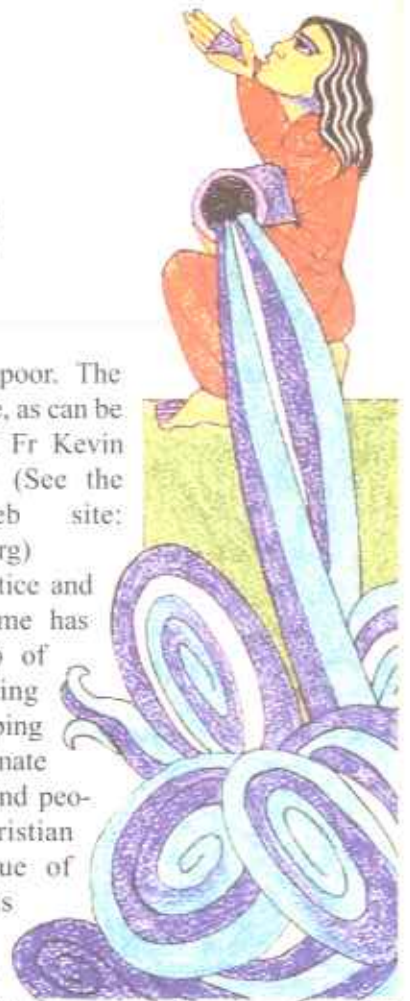


Illustration by Michael Moran CP

The book is divided into three sections:

SEE: 1. Introduction; 2. A few facts about water; 3. Privatization of Water; 4. Questions for reflection.

JUDGE: 5. Water and the Bible; 6. Scripture references; 7. Theological reflection; 8. Church document references to Ecology; 9. Some Ethical Challenges and Extracts from the Holy See text for Kyoto, 2003; 10. Questions for reflection.

ACT: 11. Why should religious be concerned with Environmental issues? 12. A few things to do personally and collectively; 13. Questions for reflection; 14. A Liturgy on Water; 15. Resources on Water-websites in different languages.

In the section entitled, "Why Should Religious be Concerned and Involved in Environmental Issues?" we read: *"This is the challenge for today:*

-The prophetic dimension of religious life calls us to a lifestyle of simplicity and reverence for all creation.

-Many religious are involved in water issues because they work with communities that do not



Reflections on collaboration with the laity associated with our charism

In accord with our hopes during our last General Chapter, it has been possible to conclude that, in all the regions where the Congregation is present, groups and lay communities are developing that "make the *Memoria Passionis* the centre of their life and activity" (CD 4.5).

In all the experiences known to us, there are some common fundamental aspects with respect to the laity regarding the sharing of the Passionist spirituality:

1) Strengthening of the concept of "Passionist Family" centered on the heritage of Paul of the Cross.

2) Close collaboration with the men and women religious and the laity in the different areas of evangelization and social action, witnessing to the Passionist spirit.

3) In the different groups and communities one notes a serious effort toward deepening the charismatic, passiological and apostolic elements of our spirituality. Almost all the groups are working on at least one plan of formation for Passionist life and apostolate.

4) A strong sense of belonging which the Passionist laity express by the way in which they intend to live the "Memoria Passionis" as a gospel value that gives them a specific sense of identity within the Church and the world.

This reality, already very alive, visible and meaningful, offers great hope for the vitality of Passionist spirituality and suggests several new future projects:

-- Continue to study and to search for an opportunity to elaborate an outline of a syllabus of basic elements that characterize and give a common foundation to the formation of the Passionist laity.

-- Beginning with local experiences, discern and formulate some orientations that give the Passionist laity the possibility of preparation for a specific apostolate in collaboration with the religious.

-- Encourage the communication of experiences that are lived in the different areas of the Congregation, with the goal of making them known to all of the family Passionist. A tool for this communication is the web page of the Congregation: www.pas-siochristi.org.

The process is slow but very promising. We trust in the vigor, the vitality and in the power of our charism to be able to continue to encourage the laity to be, with us, witnesses of the Passion of Christ in the "passion for life."

Fr. Augusto Canali C.P.
General Consultor

have access to fresh water!

-We are people who can read the 'signs of the times'.

-We are called to be in a continuous process of discernment.

-We have resources and established networks and ways to communicate the message and the warning of this threat to life.

-We have, through our spiritualities and charisms, a commitment to reconciliation and restoring harmony.

-We are people who come from an ethic of the common good and an ethic of solidarity with those

in pain and in need of care.

How we respond will depend on where we live. For those who live in societies and countries characterized by consumerism and materialistic values, ways to live in harmony with creation will differ from those who live in societies and countries where the basic essentials to live a dignified human life hardly exist."

We aim to distribute this booklet in many different languages.

Fr. Jefferies Foale C.P.
General Consultor



The African Passionist Conference - C.P.A.

The CPA (Passionist African Conference) encompasses 7 countries: Angola, Botswana, the Democratic Republic of Congo, Kenya, Mozambique, South Africa and Tanzania. This Conference is composed of 4 regional vicariates (the Vicariate of St. Charles Lwanga in Kenya and the Vicariate of St. Gemma in Tanzania that belong to the CORM Province; the Vicariate of Our Lady of Africa in South Africa and Botswana that belongs to the Province of St. Patrick; the Vicariate of the Holy Savior in Democratic Republic of the Congo that belongs to the Province of St. Gabriel) and 2 missions in Angola and in Mozambique. The mission in Angola is responsible to the FAT Province (Portugal) and that in Mozambique is responsible to the Province of Calvario (Brazil). Thus 5 Passionist Provinces are involved in our Conference.

It is necessary to know that since the beginning the Passionist presence in Africa has been chiefly missionary. The first missionaries devoted themselves in the early days to the formation of the diocesan clergy. Only in the last 25 years has formation be carried out with the native Passionists. With the presence of African Passionists, the typical Passionist missionary presence fundamentally changed offering a new identity to the Congregation. From that moment hence, the vocation sector has had a distinctive importance and the missionaries have been active in vocation ministry, encountering many young men that have expressed the desire to serve the Lord in the Congregation of the Passion. In some zones of Africa, the vocations are numerous, while in others, they are difficult to find, although the presence of youth in church settings is notable. In the regions where the vocations are still numerous, the work of discernment is very demanding and fairly difficult. The vocation discernment process with young people needs to be given special attention. Despite the fact that it is a long process involving different stages, the candidate needs to

understand, in one way or another, the importance and the urgency of making decisive decisions conscious of the ideal of the life that they want to embrace.

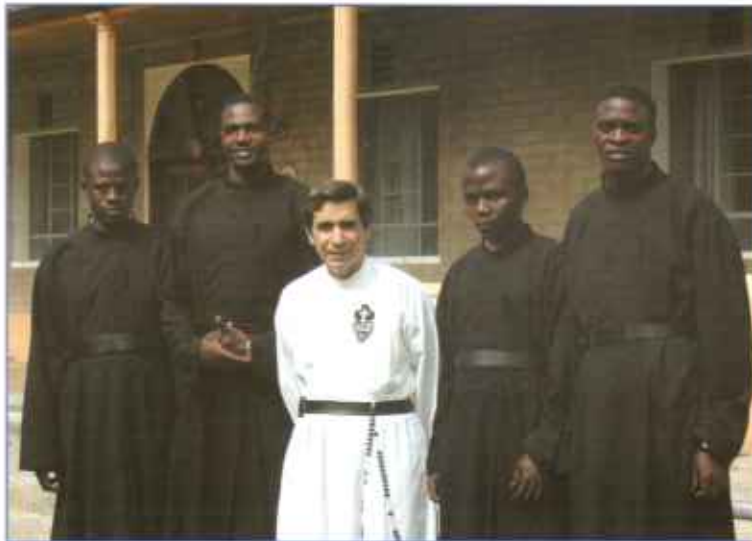
All four Vicariates are very active in the area of vocation promotion, a sign of vitality in this part of the Congregation. Each Vicariate is making some choices for the growth of the Congregation on the level of personnel as well as material goods. Each Vicariate tends to be autonomous and is an entity that is legally recognized in the Congregation. Currently, for example, the Vicariate in Tanzania is zealously working to find funds to ensure local self-sufficiency and it is succeeding by 50%. By contrast, in the Vicariate of the CONGO-SALV, despite the good will of the religious and all the efforts that attempt to resolve this situation, because of the politics and the economy it has not succeeded in bringing the plans for self-sufficiency to fruition. For the Congo it is an unfortunate situation, because the Vicariate is preparing to assume the status of a Vice-province next year. It is a situation in which, the Province, the Vicariate and the central government are busy trying to find solutions. The Vicariate in Kenya instead is working to bring about profound changes, so as to progress from being a mission to a foundation of the Congregation. It, too, is trying to



Students of Kisima, Kenya



establish a base of self-sufficiency through local income. In fact, the Vicariate is working on three plans that will constitute income for the entire Passionist community in Kenya. The Vicariate also intends to spread the Passionist charism by means of these works. In the last congress of 2001, the two Vicariates of the



Passionist novices in Itololo, Tanzania

Province of St. Patrick have decided to form one single Vicariate, naturally with the approval of the Provincial and his Council. And as they have already been successful in "re-structuring," a significant and hopeful sign for the vitality of the Passionist presence in South Africa. At the moment, the Vicariate has opened his doors to the young people that come from Zambia and from Malawi who wish to become Passionists.

The two missions that are part of our Conference are undergoing new experiences. In Angola, where for a long time the country has been in a state of unrest due to the war, the religious lived in an inaccessible location where communication was very difficult. Now they are looking for a more accessible location, while still remaining in that country. The mission in Mozambique is situated in the Diocese of Pemba, in the center of Metoro. The Passionists have been called upon to help the Diocese in the formation of the laity. There are three religious: **Luis Fernando Lisboa**, **Fernando Costa** and **Gilberto do Santos**. In addition to the formation that they give to the laity, the religious must also contend with the challenges that the local society presents: poverty, illness (Aids, tuberculosis, malaria...). The religious are presently content to work in this context, because it is a privileged place for the Passionists due to the numerous social difficulties that they must face each day.

The ministry of formation is a large concern for the Vicariate, at least until today, because the formation of the young people in the Vicariates is the responsibility of the respective Provinces and constitutes a large burden for them. In some regions the pastoral work doesn't have any financial income, and the religious, after their formation, feel discouraged because they want to do the ministry that they were prepared to do during a long period of studies, but for which they don't have the economic means to accomplish.

Each year the Conference meets to share experiences and talk about their own reality as a Conference. Each three years a day of studies is organized that we call "The CPA Congress," based on a topic chosen by the Conference, and focusing on some aspect of our charism or spirituality, the Passionist life in

Africa, or the challenges that the Passionist life must face in this context... Next year, in January 2004, the CPA Conference will be held in Nairobi.

The Conference has a house of formation for its own students of theology in Nairobi. This house is under the jurisdiction of the Superior General. All the students of theology of the Vicariates (except the CONGO-SALV vicariate that sends a limited number of students) come to this house of formation and they study theology at "tangaza college." These African students have the opportunity to receive the same Passionist formation and also of getting to know one another during this time of theology. As can be imagined, at times there is difficulty because of the different cultures and above all because of the various backgrounds of the students. We are currently studying better ways of collaboration at the level of formation in the Conference.

The current theme of re-structuring was discussed during our last meeting. In our Conference it is understood in the sense of collaboration, because all the entities, being in the process of growth, are concerned more about their own development and not that of the Conference, because up until this time, this has been the task at hand. If this direction must be changed, the Conference awaits some directive in this regard from the central government.

The growth of Passionist life in Africa involves consequences within Africa as well as within the Congregation. Finding appropriate ways of living the Passionist charism in our different cultures, in authentic and charismatic ways, should be the task of both the Conference and the Congregation.

Fr. Vital Otshudialokoka C.P.
General Consultor



The Italian Provincial Chapters

For the Italian Conference (CIPI) the first part of 2003 was characterized by six provincial Chapters. These events involved approximately 550 religious residing in 64 communities in various living and apostolic situations. The median age of the religious of the various Italian provinces averages between 60 and 66 years, including during the last quarter, the presence of 8-10% of young people in initial formation.

A new element has been the possibility of all the religious to participate in the Chapters of three of the Provinces and the possibility of a greater number of delegates in the other provinces. This is a sign of growth in personal responsibility in the decision-making process and of co-responsibility in the planning and realization of plans. For the first time some Chapters have been open to the laity of MLP.

I would like to underline three particularly strong elements that emerged in the recent Chapters: the topics of formation, re-structuring and government.

Formation

All of the Chapters were generally preceded by pre-Chapters as well as preparatory sessions that were prepared and promulgated by the Chapter itself. This took place over several months. The result was that the Chapter was a significant formation experience that called for on-going availability to be able to learn, while it proceeded to articulate the analyses of the situation, the various proposed solutions and definitive and operational discernment. In fact the Chapters are above all, a spiritual experience and as such are lived and celebrated as spiritual and ecclesiastical events. But they are ever more an experience of institutional learning that encourages one to learn from the experience that one lives and to communally learn by doing, so that the education of each individual is transformed into the patrimony of all.

Furthermore, they are an exercise of co-responsibility in the process of discernment that renders us capable of planning that is ever more a tool of formation "in a time of change." In fact, the plan expresses the development of an Institute characterized by the conviction that its identity is not static but that it grows with the growth of its spiritual and cultural sensibilities in comparison with the different situations that history and society impose on religious life.

Common to all the Provinces were: the emergence of some new points of awareness such as the fact that vocation animation is an aspect of all of our life and apostolate; that initial formation needs to be reconsidered within the context of on-going formation because herein it discovers its rationale and its value; the broadening of the concept of mission and finances within sharing and solidarity; the deepening of the concept of community that today exists within a complex network of relationships both within interior as well as exterior settings. An area of criticism is that of relationships and of interpersonal communication with obvious consequences for the quality of fraternal life in community. It has been pointed out that at times, one experiences poor communication because: mental more than physical space is lacking; the sense of "we" is scarce; that tension is experienced between individual attraction and the appeal of the group; that the need is felt of entering into expressive relationships with one another. All this demands attention to the formative and institutional dimensions that always interact.

Therefore formation was a key, crucial point of the current renewal of religious life and it emerges in the different province plans: *"In the capitular Document 2003 two areas were highlighted which the Province wants to address in various ways during the upcoming years: the creation of community life and living Formation as a fundamental element"* (LAT); *"On-going formation must offer a continual itinerary of human, cultural and spiritual growth, on community and personal levels, because the socio-cultural reality of our time demands constant "creative fidelity" to our charism. We desire then to continue the journey undertaken on a provincial-community level with:*

- meetings of the superiors
- meetings of young religious priests
- meetings of religious brothers
- meetings of the economes" (CORM).

Restructuring

This term refers to one of the more substantial challenges, which energizes, revitalizes and reorganizes our religious life and which seems to be tired, and at times in crisis, with cultural models that are no longer adequate for these times. Particularly noteworthy are the phenomena of the decrease of vocations; of gener-

ational division; of the weight of institutions and of structures; and ever more so, situating consecrated religious on the same level of other states of life, resulting in the loss of the radical nature of consecrated life.

Additionally there is an uneasiness in many local communities that live a style of community life that is "structurally" poor (small number of persons, weight of age and illness, problematic individuals...) all of which sap vitality, faith and vision for the future. Often there is a disproportion among the various roles to be assumed and the number and the availability of personnel. There it is an excessive number of structures, some very large, disproportionate to the number of religious and activity and burdensome for maintenance and the quality of life.

During the last fifteen years, the Passionist religious in Italy have gone from 704 to 566, a diminution of 19.6%. How can we respond to these changes by means of a structural "revisiting"?

It appears clear that: "what must be avoided at all costs is the actual breakdown of consecrated life, a collapse which is not measured by a decrease in numbers but by a failure to cling steadfastly to the Lord and to a personal vocation and mission" (Vita Consacrata, 63).

In order to revitalize this reality it is not sufficient to focus on what currently exists, but we must work at focusing our own energies on a long-range program that foresees the reform and renewal of our own

PRAES); a team for "youth missions" (CORM). These realities can become laboratories that involve or that dovetail with other realities. In some Provinces this process has proposed the goal of re-dimensioning the presences and also structures, for example the text of the capitular planning document of the DOL Province states: "The Provincial Chapter gives a mandate to the Provincial Superior and to his council to strengthen and to re-qualify life...and to re-dimension the apostolic presence of the province reducing it by at least two entities within the next two years."

Fr. Liberti, ex-superior of the Italian Jesuits and moderator of the DOL Chapter, affirmed that the closing of some houses and the incorporation of more Provinces among themselves is part of this process of Re-qualification and of Re-organization in order to make new realities possible. And he added that "the closing of some houses is absolutely indispensable; if this courage does not exist, there is the risk of only surviving, of enduring a slow agony...and every new concrete apostolic plan becomes unachievable and unrealistic."

The Renewal of the Government

This process of re-qualification requires, also on the structural level, institutions and adequate tools that improve our Passionist identity, also making possible greater unity within the entire Congregation and the Family Passionist. In this area there has been an effort to reconsider and to redefine the Government of

the Italian Provinces and a concrete proposal has been presented with respect to the role and to the competences of the Provincial Consultors. Some Provinces have accepted it; others are considering it. It is important to seize the spirit rather than to merely change jobs: it demands a change in the style of work so that the networks that are needed to build and to constitute it (the Government of the Italian provinces) whether on the level of the Provincial Council, in the involvement of the local superiors, or on a basic-level become strategic in the new configuration.

The sectors entrusted to the responsibility of the individual Consultors (Charism and Spirituality, Formation, Apostolate, Economy and Solidarity) are not of the separate areas but are vantage points from which to view the entire Province.

Fr. Luigi Vaninetti C.P.
General Consultor



Group at work during an assembly of CIPI

Institute. "Restructuring in the sense of the re-qualification of individuals, the closing of some houses, the opening of a new missionary presence, an experience of contemplative-apostolic community..." (LAT). The following are some of the new experimental ventures that were proposed: youth reception and formation houses (CORM, PIET); Houses of prayer and of reception (LAT, CORM); on-going missions; communities or centers of "initial formation experiences" (CORM,



Interprovincial Iberian Conference - CII

The Conference of CII is composed of the CORI, FAM, SANG and FAT provinces, with the participation of the Sisters of St. Paul of the Cross, of the Daughters of the Passion and the Servants of the Passion. Normally there are two meetings a year that coordinate and promote the following initiatives of interprovincial cooperation:

- STAUROS (Iberian-Latin American)
- The Initial and On-going Formation Commission:
 - .The Interprovincial Novitiate
 - .The Annual Meeting of Students and juniors
 - .Annual Cursillo for On-going Formation
 - .Vocation Ministry
 - .The coordinating team of the PASSIONIST FAMILY
 - .The Evangelization and Mission team
 - .The coordination of Retreats for the Conference

--ADECO (ONG) and VOLUNTEERS. The CII representative in the Solidarity Commission of the Congregation coordinates this ONG in the various communities where ADECO is being established.

--The internet web site: www.pasionistas.net

-- And recently the Commission to choose and translate texts for publication in Spanish regarding Passionist spirituality.

The last meeting, May 3, 2003, took place in our community of Santa Gema, in Madrid and dealt with two topics of particular interest: Formation and Re-structuring.

-- FAM presented the initiative that arose from among them of studying in detail the restructuring of this area in order to achieve a better provincial identity, given that the Province is present in eight nations and in order to adequately provide personnel dedicated to formation.

They arrived at the following conclusions: In

order to realize the phases of Aspirancy and Postulancy (including Philosophy) in each area of the province, the Novitiate on a Provincial level in Spain integrated with that of CII, the theology would be divided in two, one for all of the students of the Province in America, possibly in El Salvador, and the other in Spain, integrated with the CII.



The participants at the recent meeting of CII

-- The letter of Fr. **Vital Otshudialokoka**, the General Consultor responsible for Restructuring, and keeping in mind the three Spanish provinces, in which 50% of its personnel is involved in the various vicariates of Latin America, it was stated that this projection is an integral part of these respective Provinces. In addition, there is the matter of time when a Vicariate, due to its development and number of native religious, wishes to constitute itself as an autonomous entity. It is envisioned, although not in the immediate future, integration among the Spanish provinces and consequently, the necessity of bringing about, as far as possible, integration in its various works.

Fr. Luis Alberto Cano C.P.
General Consultor



General Consulta of July 16-18, 2003

The General Consulta of July 16-18, 2003, took place in our retreat house in Minsteracres, Scotland, immediately after the "Conversation Week" of the Conference of North Europe (7-11 July). The general Council, keeping in mind the wish of the General Chapter to possibly have a meeting during the period of the regional Conferences, had the opportunity to meet with the Conference of North Europe at the end of the Conversation Week. A report of this meeting is already present in the article of Fr. Robert Joerger.

The General Consulta

The General Consulta took place from July 16-18 and it included information on the Chapters, Meetings, visits, etc. and the transaction of various matters, as well as issues that were presented by individual Provincials.

Fr. **Augusto Canali** reported on the REG Provincial Assembly that primarily dealt with the topic of formation. He also reported on his visit to the REG Province, outlining the composition, the life and the pastoral ministries of the individual communities.

Fr. **Vital Otshudialokoka** reported on his visit in the student residence of Kisima citing some existing problems in the formation community. He also presented the report of the Meeting of the African Conference in which the Provincial Superiors and the respective vicars of the Vicariates of Africa reviewed the development of Passionist life in Africa.

Fr. **Luis Alberto Cano** reported on the meeting of the Iberian Conference and on the program that the Conference is working on together, addressing various topics: formation, spirituality, culture, the apostolate, and sharing with the laity.

Fr. **Jefferies Foale** reported on his fraternal visit in Indonesia, highlighting the ministry of the new, highly respected vice-provincial, Sabinus Lohin, and the formation ministry being carried out with the support of the young Passionists that have just finished studies in Rome. Fr. Jefferies also reported on his visit to Vietnam, according to the desire expressed during the general Synod, in light of a Passionist foundation. Despite the difficulties presented by the communist regime the perspectives for a foundation are good. The Council gave its approval to the pursue efforts for

a future mission in Vietnam, that in time will be officially decided and approved.

Fr. **Robert Joerger** presented a report on his visit to the Province of Australia, which is busy in fulfilling its "Strategic Pastoral Plan," in substance, a remodeling of the Province.

Fr. **Luigi Vaninetti**, together with Fr. General, briefly reported on the last three Italian Provincial Chapters (PIET, LAT and CFI XI) that had been celebrated with renewed enthusiasm in the areas of vocations, formation, the apostolate, finances and re-structuring. Fr. Luigi presented a plan of the CIPI Provinces on the topic of re-structuring. The celebration of the CRUC Chapter, open to all the religious and with the participation of the laity, was well received by all due to the joyful fraternal atmosphere and the elaboration of its pastoral and organizational program for the next mandate.

Fr. Luigi Vaninetti presented the program for the Study Seminar, the "Memoria Passionis in Fr. Breton" (29-30 October of this year), and presented decisions concerning interpreters/ translators, the reception, reservations, the preparation of printed materials, etc.

The General Synod on restructuring will be celebrated in Cuernavaca, Mexico, from 19-29 September 2004. The first draft of a program was presented that includes a moderator, the secretariat, the interpreters and translators, other necessary personnel to the carrying out the work of the Synod, etc. Then the norms for participation at Chapters and Synods were reviewed, subject to the approbation of the Synod.

For the preparation of the elevation of the SALV Vicariate (Congo) to a Vice-province the importance of high-lighting the economic and pastoral sectors were stressed and will be studied by the general Consultors R. Joerger and Vital O.. They will work together with the Provincial and Regional Vicars and also soliciting the collaboration of others.

The Consulta also dealt with other matters presented by the Provincial Consultors at Minsteracres.

Fr. Umberto Palmerini C.P.
General Secretary



The Beatification of Maria Cristina Brando

On Sunday, 27 April 2003, Divine Mercy Sunday, the Passionist Postulation Office had the joy of seeing enrolled among the "Beati" of the Church a religious whose cause we undertook: that of **Mother Maria Cristina Brando**, Foundress of the Expiatory Victims of Casoria (Naples).

Although not a religious of our Congregation, I have chosen this subject for my column in this Bulletin, above all because the attainment of Beatification is not a reality that should pass unheeded, given the years of work that were necessary, and secondly because the reports of spiritual assistance that are exchanged among the Institute of the new Blessed and the Passionists of the Naples Province are very extensive. Finally, as a further rationale, is the passiocentric spirituality that she lived on two different levels.

The life of Mother Maria Cristina Brando (Naples, 1856-1906) was always characterized by a faith that was simple, consistent and lively, and which was nourished by listening to the word of God, by fruitful celebration of the sacraments, by assiduous contemplation of the eternal truths and by fervent prayer. She particularly cultivated devotion toward the Incarnation, toward the Passion and Death of Christ and toward the Eucharist. In order to be nearer in spirit and in body to the tabernacle, she built a cell adjacent to the church, which she called the 'grotticella' (the little grotto) recalling the crèche of the Nativity. It was a source of edification for everyone in Casoria. Here she spent every night of her life, seated in a chair, so as to accompany Jesus in the Eucharist, while awake and while resting.

Her spirituality of expiation was so strong, that it became the charisma of the Institute. In fact, among the remaining fragments of her autobiography, written in obe-

dience to her spiritual director, we read:

"the principal purpose of this work is reparation for the offenses that are received by the Sacred Heart of Jesus in the Blessed Sacrament, especially so many acts of irreverence and carelessness, sacrilegious communions, and sacraments poorly celebrated, Holy Masses assisted at inattentively and, that which bitterly pierces that Sacred Heart, that so many of his ministers and so many souls that are consecrated to him, align themselves with these ignorant people and thus pierce his heart even

more.(...) To the Perpetual Adorers the divine Heart of Jesus wants to entrust the sweet and sublime office of Victims of perpetual adoration and reparation to his Divine Heart, so horribly offended and affronted in the Blessed Sacrament of the love.(...) To the Perpetual Adorers, in the active and contemplative lifestyle, (...) the Sacred Heart of Jesus entrusts the sweet office of Victims of Charity and of reparation; of charity because they are entrusted with the care of children".

In light of this second dimension, various works would be established: collegiate schools for girls, secondary schools for girls, orphanages, boarding and day schools: all for reparation. In fact, bringing the knowledge of the love

of God wherever it is not known, makes Him become loved, and in doing so, helps others to avoid those offenses that Mother Cristina lived to expiate.

This becomes very clear in the two elements which summarize the charisma that Mother Brando imparted to

her Sisters, Expiatory Victims: the love of God and the love of neighbor, which Blessed Maria Cristina defined as *"two branches that originate from the same trunk"*.

Fr. Giovanni Zubiani C.P.
General Postulator



Errata

In the preceding issue of the PIB, the following was omitted in error:

- **Bl. Lorenzo Salvi**
beatified, October 1st, 1989



The first cataloguing of the General Archives

The author of the first cataloguing of our General Archives was Fr. **Gioacchino Pedrelli**, born in Rome, 2-1-1779. He was well educated with ecclesiastical training. He was one of the first missionaries in Bulgaria, devoting himself particularly to the learning of that language and to evangelization. While Fr. Antonio di San Giuseppe (Colombo) was Superior General (1827-1839), Fr. Gioacchino carried out the initial cataloguing of the early historic documents of our Congregation, work that was completed in the years between 1827 and 1830. Unfortunately this first Archivist left the Congregation in 1830.

Following is a chronological document left in the General Archives by my predecessor Fr. Manuel Barra (FAM) on the history of our Archives and which may be useful in understanding the cataloguing system that was originally used.

"Our General Archives owes its present cataloguing to Fr. Gioacchino dello Spirito Santo, C.P., that was prepared after 1820. I don't know if the method that he used was devised by him, but it is almost certain that it was, considering the hard-working characteristics of this researcher. Today the terminology which he used sounds antiquated, as the documents point out; however basically the method that he chose is valid and it would be difficult to find one better, both in theory as well as in practice. I believe that it would be the equivalent of what is used by archivists today, updating it with a simple file: something that, considering the rest, would be done in the same way, whatever system was adopted".

However, let us see how our Archivist proceeded. He divided the bulk of the documentary material into two large categories. Surely it was not easy to divide material of this quantity and com-

plexity in a way that would satisfy all the theoretical and practical requirements. Here, in detail, is the structure of the first cataloguing divided into two large divisions:

1st Division

The 1st part contains the early documents and testimonies of the Founder:

- letters of the Founder to the members of the Institute, to ecclesiastics (Pope, Bishops), to the Nuns and to lay women.
- Apostolic Bulls and Briefs
- Rules, Constitutions and Regulations
- First General and Provincial Chapters
- Rites and Indulgences
- Faculties and spiritual and temporal graces
- First Circular Letters of the Superior General
- Orders of ecclesiastical and lay governments
- Negotiations of foundations
- Missions to unbelievers
- Ordinary Missions
- General Notes

2nd Division

The second part contains:

- Living religious, dismissals and deaths
- The foundation of several retreats
- Hospices, benefactors, Quests
- Passionist Nuns
- Controversies and conflicts (with ecclesiastics, religious, civil authorities)
- Retreats in general and registers.

Fr. Juan Llorente, C.P.
General Archivist



In South Africa: the land of Nelson Mandela

On Thursday, 30 January, at 6:00 PM the airplane landed at the international airport of Johannesburg. I immediately noted the 360-degree environmental change. It didn't seem to me that I was in Africa. After merely an hour and 50 minute flight from Mozambique is it possible that the world underwent such a devastating and abrupt change? It makes one ask if you really are still in Africa or... At the airport Fr. **Ignatius Waters**, an old acquaintance, met me. He is the present regional vicar of South Africa and Botswana. Our house in Irene, is located midway between Johannesburg and Pretoria. As we left the airport, we encountered a sudden storm with lightning, thunder and hail. The storm ended within twenty minutes. That evening toward 7:00 PM he brought me to see and become familiar with a bit of Pretoria. It was nothing like any normal western city! The morning of the following day, together with Fr. Ignatius we went to Pretoria, and visited the monument to the conquerors. It consisted of a large mausoleum in granite on the hill that overlooks Pretoria. It is formed of large panels, on which are carved the conquest of Africa by the Caucasians, from the middle of the 1800's onward. In the afternoon Fr. **Silvius** accompanied me to Meerhof, where his parish is located. It is an hour by car from Pretoria, in the mountains, almost on the shore of an artificial lake, formed by the construction of a dike on the Krokodile River. The Parish is dedicated to the Good Pastor, and numbers approximately one thousand faithful. It is continually growing due to the urban and tourist development of the area.

On February 1, during the afternoon, together with Fr. Silvius I went to visit the spiritual center that is located near the parish. It is set on a

hill that overlooks the valley with the lake and, on the other shore, the mountains. By cablecar we ascended the mountains that consist of thick, rocky surfaces that have been polished by time and date to around the second geological era. In the afternoon Fr. Silvius accompanied me to Saulsville. In Saulsville the Passionists administer a parish dedicated to St. George. There are two religious: Fr. **Kieran Creagh**, a native Irish priest, and Fr. **Velophy Mazibuko**, a native of Africa South. The parish of approximately 7,000 inhabitants is situated in a completely African area, in a "Township" that they call the "garbageville" or "baraccopoli", that is in continual expansion due to the constant influx of immigrants from nearby countries. The only thing that the newly immigrated find when they come here, is a box with water and the "services," surrounded by cots and dirt. In this parish there is a plan for the construction of a center for AIDS patients that are terminal. Forty per cent of the population, predominantly young, is stricken by this terrible evil. Here I presided at the celebration of Mass that began at 9:30 AM and finished at 11:45. A very lively celebration, with songs and dances, all in African language: very solemn and moving especially at the moment of the Gloria and the presenta-



Saulsville: Frs. Kieran Creagh and Velophy Mazibuko



tion of the gifts.

On the morning of February 3rd, Fr. **Diedericks Selemelela**, who takes care of the parish of Westonaria and of Carletonville, took me to Westonaria. It took us almost an hour to arrive in Westonaria from Irene. Along the road I saw old mines now abandoned. The parish church of Westonaria, consecrated on November 29, 1970 is dedicated to the Immaculate Conception. It has a very distinctive floor plan. In its floor plan and structure there are different elements and symbols of the mines: the bell tower resembles the castle "headgear" at the entry of the mines, with the elevators; the Altar is built of stone from a gold mine; the ambo is formed of a pneumatic drill used by the miners; the Baptismal Font was taken from the ventilation pipes of the mines and the holy water font comes from a helmet of the miners.

The following day, in the afternoon, we went to a parish dedicated to St. Paul of the Cross, administered by Fr. Diedericks, located in a very poor and underprivileged area of the city and that still is without a church building. In the afternoon we went to Carletonville, where there is another Passionist parish administered by Fr. **Simon Khamali**. Carletonville is a large city, with a big mining center; in fact it is surrounded by large gold mines, which provide many people with work. This city has an ugly appearance. It has largest death rate in the world due to AIDS. This illness in South Africa is a real social scourge that destroys many lives, especially the young. A large number of the billboards along the street deal with the subject of AIDS. Around 5:00 PM one of the "street children" knocked at the door of house and asked Fr. Simon for help. Fr. Simon tells me that he is an old friend. There is little to do. He took a small plastic container from his pocket that contained a rubbery material. It was glue that is inhaled and has the same devastating effects as a drug. We accompanied the boy to a "Blue Cross" center: it is a recovery center for "Street children." Within a few days, Fr. Simon says that he will escape again. This evening I went with

Fr. Simon to visit the General Hospital of Carletonville where he is a chaplain. We visited two wards, one for male patients and the other for female patients with AIDS. I experience great pain and suffering for these people, primarily young people, who are stricken by this awful illness. In each room there are three or four beds and we stayed with the patients for a brief moment of prayer. From there we went to visit another hospital, a private clinic. It is the same scene and the same suffering. Fr. Simon tells me that every day he goes to visit the patients and that he also must do the funerals that are often very simple because the relatives of the

deceased disappear to avoid having to pay the fees for the funeral.

During my last two days in South Africa Fr. Simon accompanied me to visit Khutsong, a large "township" on the outskirts of Carletonville. There is a parish that he administers and that is dedicated to St.

Gabriel: the church is fairly large, is in need of repairs, and is inadequate to hold all its parishioners. In another area of Khutsong land has already been acquired for the construction of another parish that seems to be the only social center for people to gather who arrive continually from all parts. Then Fr. Simon accompanied me back to Irene, passing through Soweto. This is a vast, famous "township". It was here, in fact, that the "anti-apartheid" movement was founded.

Finally, on February 7 at 7:30 PM, Fr. Ignatius accompanied me to the airport of Johannesburg where I took a 9:45 flight for Gaborone, Bostswana.

Thus I finished my visit in South Africa that, to use the words of one of our missionaries: *"Is a country of the First World, but that has to face the problems of a Third World country"*.



Fr. Antonio Curto with the "street children" of Carletonville

Fr. Antonio Curto C.P.
Secretary General of the Missions



The members of the Historical Commission (1958-2003)

From its beginning until today, there have been six members of the historical Commission. Three of them are familiar to us: Fabiano Giorgini, Paulino Alonso B. and Enrico Zoffoli. Over the years an additional three assistants were added: Corrado Charles, Ernest Henau and Amedeo Carmelo Naselli. In this issue of the PIB we will write about their principal contributions, especially in the Congregation, leaving other aspects of their activity for future issues.

Fabiano Giorgini, obtained a Degree in Church History in 1956, and was called to Rome by the Superior General to organize a study of the history and spirituality of the Congregation. He was also involved in other works. On 29.10.1956 he was elected a member of the General Study Commission, mandated by the pontifical constitution "Sedes Sapientiae," to elaborate the new "Ratio Studiorum C.P.". Completing his collaboration with this Commission, on 25.07.1958 he was elected a member of the Commission for the revision of the General Statutes C.P. On 19.06.1961 he was elected, for three years, the Director of Pastoral Studies and Eloquence of the Italian provinces. On 23.06.1964 the General Curia named him General Prefect of studies.

He has been Provincial Consultor of his Province (PIET) for three terms (1972,1976,2000). He has participated, as a delegate or Provincial in General Chapters from 1968 to 1992. In that of 1976 he was elected Vicar General. As a Delegate of the General Curia he has served the cloistered Passionist nuns from 1979 to 2001. He has organized courses of History and Spirituality in various areas of the Passionist Family. He has written numerous articles concerning Passionist history for several international dictionaries. He has been a Consultor of the Congregation for the Causes of Saints in the history section, since 1982.

In 1960, **Paulino Alonso B.** defended his thesis in church history at the Gregorian University: "Bishop Thomas Struzzi, C.P., and his Apostolic Visit in Corsica (1760-1770)". The University awarded him the silver medal. From 1954 to 1963 he dedicated himself to the organization of the general archives and collaborated with researchers of the history of the Congregation, as well as preparing different publications. He returned to his Province and began teaching (1964-1986): Church History in the Theological Regional Center of Aragon and in the University of Deusto, directed by the Jesuits; religious life in the school of Regina Mundi of Zaragoza; and history and spirituality of the Congregation in Passionist novitiates in Spain and Portugal. He also taught many courses in formation as well as preaching retreats. As a member or as a translator he has participated in almost all the general chapters. In 1986 he was assigned to Rome in the

role of General Archivist (1986-1988). In addition to teaching many courses and participating as a moderator in some Spanish and Italian Provincial chapters, he continued his work researching the history and spirituality of the Congregation.

Enrico Zoffoli (PRAES) (1915-1996) was assigned by the General Curia to write a critical biography of St. Paul of the Cross in preparation for the centennial of his canonization (1867-1967). On 8 September 1958 he was also nominated a member of the historic Commission. He preferred to concentrate entirely on the biography of St. Paul and not to concern himself with other matters of the Commission. From 1961 he also taught in the Pontifical Lateran University.

On February 20, 1965 two additional members were also named to the Commission: **Corrado Charles** (JOS) and **Ernest Henau** (GABR). Corrado defended his thesis entitled, "The foundation of the Passionists in England (1840-1851)," at the faculty of Church History of the Gregorian. He succeeded Paulino as the director of the General Archives until he returned to his Province. Ernesto Henau, who became experienced in various aspects of the spirituality of St. Paul of the Cross, continued his activity as teacher, lecturer and publicist, while remaining in his Province.

Amedeo Carmelo Naselli, was born in Gangi (Palermo). On 06 January 1921 he came to Rome as a university student at the faculty of Church History of the Gregorian (1948-1952). He taught Church history and Patristics (1949-1958) at the International Theological Study Center of Sts. John and Paul. In 1956 he was named editor of the "Bulletin of the Congregation" in Italian. In 1961 he defended his thesis: "The Napoleonic suppression of religious orders: The case of the Passionists in Italy (1808-1814)" which was incorporated by the University into the series "Analecta Gregoriana." From 1961 to 1970 he returned to the Sicilian Province where he was involved in intense apostolic activity within and beyond the Passionist communities. In 1970 he returned to Rome as a member of the historic Commission. He wrote several biographies of the Passionists and enlisted the help of various Passionists and nuns to compile the work, "Spirituality of the Cross: Anthology of persons and spiritual texts from 1900 to the present day", in 5 volumes. He was also secretary of the Interprovincial Conference of the Italian Provinces (CIPI). He died on 16.09.1989 after a long illness that conformed him to the Passion of Jesus.

Fr. Paulino Alonso B. C.P.
Fr. Fabiano Giorgini C.P.
Historical Commission



PIET - Italy Provincial Chapter

The Provincial Chapter of Pietà (PIET) Province, took place at the shrine of San Gabriele (TE) from May 5-9 of this year.



The following religious were elected: Fr. **Piergiorgio Bartoli** (as pictured), Provincial Superior; Vice Provincial and consultor for Community Life and Spirituality, Fr. **Pierluigi Di Eugenio**; Fr. **Natale Panetta**, Consultor for Formation;

Fr. **Fernando Taccone**, the current master of novices at the Interprovincial Italian novitiate, the consultor for the Apostolate; and Fr. **Vincenzo Fabri**, the consultor for Finances. It was the first chapter that was open to the complete participation of all the religious. Of the 127 members with the right to participate, 57 were enrolled. In an atmosphere characterized by harmony and sharing, general goals were formulated, a synthesis of the life of the province in this moment of history: beginning anew from Christ, recovering a sense of belonging, of sharing and of dependence on authority, with a sense that all are concerned and involved in the apostolate and in the economic healing of the Province; living in evangelical poverty, in obedience to the Constitutions, to the law of work, as a concrete expression of the memoria passionis, witnessing to the primary role of the spiritual life.

CIPI

Italian Conference

CFIXI - Italy Provincial Chapter

The Province of the Santo Crocifisso (CFIXI) celebrated its provincial chapter from July 1-4. The following religious were elected: Fr. **Eugenio Circo**, Provincial; Fr. **Fiorenzo Claciura**, 1st Consultor for Community Life and Charism; Fr. **Angelico Savarino**, Consultor for Finances; Fr. **Gioacchino Zargarri**, Consultor for Formation; Fr. **Domenico Guglielmo**, Consultor for the Apostolate.

The pastoral plan chosen by the Chapter particularly emphasizes the following elements: the contemplative element of community life; the involvement of all the religious in vocation ministry, as well as in initial and ongoing formation, in a continual effort to bring about solidarity within the common life.



LAT - Italy Provincial Chapter

The Province Chapter of the LAT Province took



place from May 19-23. The following religious were elected: Fr. **Antonio Curto**, the current Secretary General of the Missions, was elected Provincial Superior; Fr. **Giulio Zangaro**, the present General Econome of the Congregation, was elected first Consultor for Finances; as the second Consultor for Community Life and Spirituality, Fr. **Angelo Quaranta** was elected; Fr. **Giuseppe Pane**, was elected the third Consultor, responsible for Community Life; and Fr. **Mario Madonna**, the outgoing Director of the Interprovincial Student Theologate (STIP) at Rome, was elected the fourth Consultor for Formation.

The themes that were singled out for the Chapter Project are: re-sizing; the objective of the houses and a province plan that would favor collaboration of the sectors; the empowering of vocation animation; and the evaluation of the elderly. Finally, the designation of one of the communities of the Province as a House of Prayer.



New CIPI nominations

This past June Executive Council of CIPI (International Conference of Italian Passionists), the organization of the six Italian Provinces, announced the new Master of Novices and the Director of the Inter-provincial Passionist Theologate (STIP). Fr. **Pino Schinello** of the Province of Sacro Costato (LAT) was nominated to be the Master of Novices. Fr. Pino replaces Fr. **Fernando Taccone** recently elected consultor for the Apostolate of Pieta Province (PIET). Fr. **Daniele Pierangioli** (PIET) was chosen to be Director of the STIP, succeeding Fr. **Mario Madonna** who was elected Consultor for Formation of the Province of Sacro Costato (LAT).

PIET - Italy Tendopoli at the Shrine of San Gabriele (TE)

From August 19-23, the 23rd Annual "Tendopoli" took place at the Shrine of San Gabriele (TE). This year's theme was: "YOUTH: IN TIME... WITH A TENT... IN ORDER TO BUILD THE TEMPLE". Several hundred young men and women, coming from many regions of Italy, participated in the event that offered a rich program, filled with activities of every kind: talks, discussions, celebrations



and moments of revelry. Each participant was invited to reflect on how "to live in one's own temple, sanctify the temple and thus live in joy" and in this way, be a "young watchman for the third millennium" in society.

Institution of the Chair: Gloria Crucis

The Chair, "Gloria Crucis" has been officially founded at the Pontifical Lateran University in Rome. The Chair is sponsored by the Passionists with the objective of offering a scientific study on the Passion of Jesus and on human suffering and of deepening an awareness of their meaning for each person and for the life of the world, with respect to the Passionist charism. This Chair, while not being a faculty or an institute where, during the academic year, ongoing instruction takes place, will organize cycles of lessons or seminars, lectures, shows, symposiums or congresses that share the same objective as that of the Chair, and will establish a Center of documentation on the Passion of Christ and will encourage and support initiatives on the spirituality of the Passion.

PASSPAC

Asia-Pacific Conference

SPIR-Australia

Passionist Institute sponsored by Province of SPIR

Preliminary plans are being made for a Passionist Institute jointly sponsorship by Holy Spirit Province and St. Patrick Province. The Institute is to take place in Rome during the latter part of 2004. The provincial Council SPIR has asked Frs. **Brian Traynor**, **Gary Perritt** and **Kevin Hennessy** to act as a committee to work on this project. Fr. Gary Perritt is doing remote preparation for this Institute with Fr. **Paul Francis Spencer** in Glasgow, Scotland. Fr. Paul has offered to share with the SPIR province all the 1500 photographic and historical resources collected for the preparation of his earlier book on the life of St. Paul of the Cross.



Meeting of CLAP

Last June 23-28, in Ecuador, the General Consultor Fr. Augusto Canali, participated in three meetings of the different groups of the Passionist Conference of Latin America. First, from the 23rd to the 26th, the Coordinating Team of CLAP met in our house of theology of Conocoto (Quito), with the principal objective of preparing the next meeting of CLAP, which will be held June 1-10, 2004 in Vitória (Brazil). During the same time period and the same days and with the same agenda, the Coordinating team of FORPAL also met with the purpose of preparing the next course and the meeting of Passionist formation personnel, both men and women, of Latin America. Finally, on the 27th and 28th of the same month the Castellazzo Team met, which included a representative of each of the four zones of CLAP.

Additionally, during July 5-12, in the Loyola House of the Jesuits in San Salvador, El Salvador-Central America, the formation personnel of the Zone of FORPAL (including Central America, Mexico and Caribbean) had their meeting. They dealt with the topic of Passionist presence during the formation process of our young candidates.

CLAP

Latin American Conference

REG-Mexico

Visit to the Passionist Family of Mexico

For six weeks, from May 8 to June 21, Fr. Augusto Canali, General Consultor, made a canonical visitation of the Province of Cristo Rey (REG) and a fraternal visit to the same Province, to the Vicariate of our Lady of Guadalupe (FAM-GUAD), to the Cloistered Passionist Nuns, to the Daughters of the Passion, to the Servants of the Cross and to many Lay Passionists. Under the coordination of the REG Province, the Mexican Passionist Family is preparing to host the General Synod of the Congregation, in September 2004.

Among the numerous and varied realities that he encountered, of special interest is the visit that the General Consultor made from June 13-20, to the region of Chiapas, in the southeastern part of the country, where the Province has the responsibility of a parish-mission of 140 communities that are scattered in the forest and are very difficult to access, since they are situated in a mountainous area without any real roads. The population is predominantly indigenous and belongs to the Ch'ol ethnic group who speaks their own language. Most of the people don't understand Spanish. It is a region that is rich in natural resources, but the people are very poor and disadvantaged because they live in the midst of great social upheaval, characterized by marginalization and by their exclusion on the part of the central authorities.



70th Anniversary of Profession of Frs. Mariano Ambrosini and Antonio Posada which Fr. Augusto attended during his visit to Mexico

COROM-Venezuela

75 years of Passionist presence in Venezuela

The year 2003 marked 75 years of the presence of the Congregation in Venezuela. There were numerous events that celebrated this anniversary. Among them, there was the pilgrimage undertaken by the religious, together with approximately 550 laity, to the sanctuary of our Lady of Coromoto, Patroness of the country and titular of the Vicariate. The first Passionists that arrived in the country in 1928 promised to give the name of the Patroness to the Vicariate that would eventually take root there and to make an annual pilgrimage to the sanctuary for the next 50 years. On the occasion of this anniversary they renewed this promise, in light of the future of the presence of the Passionists within the new social and religious reality of the country.



IPCM

North American Conference

Bishop Paul Boyle: 50th Anniversary of Priestly Ordination

Bishop **Paul Boyle**, CP celebrated his 50th anniversary of priestly ordination on June 1st in the Diocese of Mandeville. The two bishops from the Island of Jamaica, the Bishop of Nassau and the Apostolic Nuncio to the Caribbean attended. 1500 Parishioners from every parish were in attendance; also 40 priests of the diocese (2 Passionists and 38 who have joined the diocese since Paul became Bishop). Fr. **Columkille Regan** was present as the representative of St. Paul of the Cross (PAUL) Province. Paul's vocal cords, paralyzed after a recent carotid artery operation, have reduced his voice to a whisper, but microphones facilitated his greeting to the attendees.

Bishop Paul was born on 28 May 1926 in Detroit, Michigan, USA. In 1946 he made his vows as a Passionist of Holy Cross Province (CRUC) of the United States. He was ordained in Louisville, Kentucky on 30 May 1953. From 1976-1988 he served as Superior General of the Congregation. In July 1991 Pope John Paul II established Mandeville, Jamaica, West Indies as an Apostolic Vicariate with Paul Michael Boyle as its first Apostolic Vicar. On 20 December 1997 the Diocese of Mandeville was established and Paul became the first bishop.

CRUC-USA Provincial Chapter

The 31st Provincial Chapter of Holy Cross Province elected the following as Provincial and Council during their Provincial Chapter (June 16-23) at Mater Dolorosa Retreat Center, Sierra Madre, California: Fr. **Michael Higgins** (re-elected Provincial, in the photo, far right), Fr. **Donald Webber** (re-elected 1st Consultor), Fr. **James Strommer**, re-elected consultor, Fr. **Alex Steinmiller**, re-elected consultor, Fr. **Phillip Paxton**, elected consultor.



PAUL-USA *The death of Fr. Damian Carroll*



Brother **Damian Carroll** died on May 30, 2003 in Hartford, Connecticut, USA, after a prolonged illness.

He was born in Boston, Massachusetts and after graduation from St. Mary's High School, Waltham, MA., he entered the Passionist Congregation and was professed on March 26, 1939. His post-

novitiate formation took place in Pittsburgh, Pennsylvania.

Although Brother Damian held a number of posts in the Passionist Province of St. Paul of the Cross, including director of Junior Brothers; Administrator of Our Lady of Florida Spiritual Center, North Palm Beach, Florida; and

Province Vocation Director, he is perhaps best known as Associate Director of Passionist Radio and TV in West Springfield, Massachusetts, the producers of the program, "Chalice of Salvation".

Throughout his life as a Passionist, Brother Damian was dedicated to the education of religious Brothers. In his funeral homily Fr. **Terence Kristofak**, Provincial PAUL, stated: "What I want to say most clearly today is that Damian always had a strong conviction of being a Passionist brother. In a letter of August 27, 1937, Father **Benedict McNamara** wrote to the Vocation Director that he had 'tried to encourage him to go on for Priesthood but he seemed to have his mind set on being a brother'. Based on his love of the vocation of Brother in the Congregation and in the Church, Brother Damian founded the organization, "National Assembly of Religious Brothers", currently known as the "Religious Brothers Conference". He also volunteered to assist in the formation of Passionist Brothers in Jamaica, West Indies and in India.



NECP

North-European Conference

SPE-Holland

Doctorate in Systematic Theology



On May 16, 2003 Fr. **Mark Robin Hoogland** successfully defended his doctoral thesis entitled: "God, Passion and Power-Thomas of Aquinas and Christ Crucified and the Omnipotence of God." Thus Fr. Mark was granted the title of Doctor in Systematic Theology at the KTU in Utrecht (Holland).

MICH-France

Interprovincial Collaboration

In September two French postulants of the province of St. Michael will begin their novitiate on Monte Argentario. This is a collaborative effort in the area of formation between the Italian Conference CIPI and the Province of St. Michael. It is a venture that has proved to be fruitful in the past.

CPA

African Conference

MICH-Francia

The Fr. Stanislas Breton Fund

Fr. **Stanislas Breton** has donated all of his literary works (40 books and 311 articles published in various journals) to the Catholic Institute of Paris. Thus, in this Institute where he taught for so long a time, there is established the "Stanislas Breton Fund". His work which is highly appreciated not only by experts in this field, can now be utilized in the future by other researchers and will continue to produce abundant fruit.

On this occasion, the evening of June 11, Fr. Stanislas was honored in recognition of his work and with gratitude, on the part of the Rector, the Dean of the Faculty of Philosophy and other colleagues. This was also the occasion for the members of his family and numerous friends to celebrate with him and to express their esteem and admiration. Among the various guests, the following dignitaries were also present: Fr. **Pierre Gelot**, Provincial and Fr. **Jean-Claude Delion**, superior of the Community of Champigny. After the salutation by Fr. Valdrini, the Rector of the Catholic Institute of Paris, Fr. Philippe Capelle, Dean of the Faculty of Philosophy, expressed how, from now on, thanks to the Fund, by reading every one of his works and studying his articles, the researcher, the teacher or the simple student can find, even more readily, thought that is incredibly diverse, that can be maintained completely heterogeneous and perfectly separate, and which the singular genius of Fr. Breton has brought together with new insight and research perspectives.

The Congregation will celebrate the 90th birthday of Fr. Breton with a Study Seminar sponsored by the General Curia of the Passionists, entitled: "The Memory Passionis in Stanislas Breton." The Seminar will be held on 29-30 October 2003 in Rome at the Pontifical Lateran University. Those that are interested in participating are asked to contact the Seminar Secretariat at our General Curia in Rome.

GEMM-Tanzania

70 years of Passionist presence

This year marks 70 years of Passionist presence in Tanzania. The first group of seven missionaries arrived in Tanzania on December 29, 1933, establishing themselves in the then territory of Dodoma. Of that first group of missionaries Brother **Giovanni Andreini** is still living. In the years following other Passionist religious of other Provinces arrived, among them was Father **Valentino Santoro** (DOL) founder of the mission of Itololo, site of the present novitiate. In an wide-ranging publication, there is an article by Father **Cesare Pozzobon**, present superior of Tanzania, concerning the ministry of Bro. Giovanni Andreini; a report of the then Provincial Superior, Stanislao Ambrosini, on the departure of the group from Italy; and the Pastoral Letter of Bishop Isuja, bishop of Dodoma, recalling the importance of this anniversary that unfortunately coincides with a difficult period for this nation that is tormented by famine and drought.



Ordinations and Professions

We extend our best wishes to these brothers who have progressed in the process of initial formation. May Jesus the Teacher make them lovers of his Passion and may Paul of the Cross be their guide on the road of life!

First Vows

The following religious professed First Vows in Querétaro, México, on 28 June: **Flaviano Cisneros Liborio** (GUAD) and **Benjamín Anthony Reyes García** (CHRIC) of the Province of Sagrada Familia. On 16 July, in Tanzania, four novices of the Province of the Immaculate Heart of Mary (CORM) professed first vows: **Edwin Orwa Watembo**, **Peter Ochieng Owino**, **Elias Ojwang' Omollo** and **Rolandus**



Dilmer Hernán Enriquez Rengifo, Edwin Javier Bejarano Santana and John Mario Peña Gómez,

Rutayuga Kato. On 27 July, in Colombia, **Dilmer Hernán Enriquez Rengifo**, **Edwin Javier Bejarano Santana** and **John Mario Peña Gómez**, of the Viceprovince of Santa Fe (FID); also Indonesian candidates of the Viceprovince of Queen of Peace (REPAC) professed First Vows on 22 August: **Penesius Deta**, **Petrus Petrus**, **Markus Mukri**, **Fransiskus Paulinus Apu**, **Vitalis Nggeal**, **Michael Gratia Secundana** and **Aprianus Mikael Doe Angel**; and **Albino Munungo Malocolo** and **Simao David Kiala**, two novices of the Province of Our Lady of Fátima (FAT, Portugal) made their First Profession of vows in Zuera, Spain on 29 August.

Perpetual Profession

Six religious of the Congregation professed Perpetual Vows during this period: Brother **Vittorio Sergi** of the Province of the Holy Crucifix (CFIXI, Sicily) on 14 June; **Armando Morales Aparicio** and **Juan Martínez Martínez** of the Province of Cristo Rey



Lee Havey

(REG, México) on 21 June; the Cuban student, **Wilfredo Puentes Hernández** of the Vicariate of Cristo Crucificado (CHRIC) professed vows in Havana on 21 June; **Lee Havey** of the Province of St. Paul of the Cross (PAUL, USA) professed vows on 10 August in Scranton, Pennsylvania; and **Pius Biono Sukarmin** of the Vice-province of Queen of Peace (REPAC, Indonesia) on 22 August.

Diaconate Ordinations

Also, two religious were ordained deacons: **Gianvito Sernia**, of Presentation Province (PRAES, Italy) on 24 May and **Paulo César Munhoz Torres** of Calvario Province (CALV, Brasil) on 31 May.

Presbyteral Ordinations

Finally, two other religious were joyfully ordained to the priesthood: **Juan Arellano González**, of the Province of Cristo Rey (REG, México), was ordained on 28 June in the old novitiate of San Giuseppe, on Monte Argentario, where he has been living for several months. And on 5 July, **Anthony Masciantonio**, a religious of the Addolorata Province (DOL, Italia) was ordained at the Basilica-Cathedral of Montecassino.



Anthony Masciantonio



The conclusion of the Centenary of the death of Maria Goretti: the words of the Holy Father

Last July 6 the celebrations surrounding the centenary of the death of St. Maria Goretti concluded with a solemn concelebrated Mass at the sanctuary of Nettuno. Cardinal Paul Poupard, president of the Pontifical Council for Culture was the principal concelebrant. The morning of that same day the Superior General, Fr. Ottaviano D'Egidio, presided at a celebration of the Eucharist in the house of the martyrdom in the locale of Le Ferriere. The Holy Father, John Paul II, recalled this event to the crowd that gathered in St.

Peter's Square for the praying of the Angelus with the following message which we quote in its entirety: *"What does this fragile but Christianly mature girl say to today's young people, through her life and above all through her heroic death? Marietta, as she was lovingly called,*

reminds the youth of the third millennium that true happiness demands courage and a spirit of sacrifice, refusing every compromise with evil and having the disposition to pay personally, even with death, faithful to God and his commandments. How timely this message is! Today, pleasure, selfishness and directly immoral actions are often exalted in the name of the false ideals of liberty and happiness. It is essential to reaffirm clearly that purity of heart and of body go together; because chastity "is the custodian" of authentic love. St Maria Goretti helps all young people to experience the beauty and joy of the evangelical Beatitude: "Blessed are the pure of heart, for they shall see God" (Mt 5: 8). Purity of heart, as with

every virtue, requires a daily discipline of the will and a constant interior discipline. Above all, it calls for assiduous recourse to God in prayer. The many activities and accelerated rhythms of life make it difficult at times to cultivate this important spiritual dimension. Summer vacations, however, that for some begin during these days, can become an appropriate occasion to give new breath to the spiritual life, if they are not wasted by squandering them and using them simply as entertainment. While I hope to benefit from a

summer rest in order to grow spiritually, I entrust the youth to Mary, shining with beauty. She, who sustained Maria Goretti in her trial, helps everyone, especially adolescents and children, to discover the value and



The Sanctuary of Nettuno

importance of chastity in order to build the civilization of love".

This is not the first time that the Pope has proposed to young people to take as an example of sanctity Maria Goretti, the holy child who is known throughout the world in part through the ministry of the Passionists. It is they who, in addition to accompanying her on her spiritual journey during her earthly life, also assumed responsibility for her process of canonization and extended her cult in every part of the world and today oversee her mortal remains in the Sanctuary of the Madonna delle Grazie in Nettuno.



XII Iberian Meeting of the Passionist Lay Family

On 14 June 2003 the XII Annual Meeting of the Passionist Lay Family took place in Santander, Spain. It was a fraternal get-together for lay Passionist groups from our communities in Portugal and Spain. More than 450 persons attended. The Inter-provincial team of the Passionist Family chose Santander to coincide with the centennial of the local Confraternity of the Passion. The motto of the meeting was: "Sailing for more than 100 years," that expressed hope and commitment for the future.

Up until the meeting of Zaragoza in 2002, the Iberian Lay Passionist Family insisted on three elements that determined the following direction: on-going formation, the awareness of the family and involvement with a Passionist plan of action.

In the meeting at Santander, in accord with the orientations set out by the Coordinating Team, a major conference was rejected in favor of four concrete

The Passionist Family in the Dominican Republic

In the context of the endeavor of the Congregation to extend the Passionist Family and attention was given to the consecration of the first Passionist laity in the community of St. Paul of the Cross in Peña, in the Dominican Republic. From "Información Provincial," the bulletin of the Province of the Sacred Heart, we extract some information on this event: "This effort is the fruit of the tenacity of Fr. **Moisés Ríos**. He invited and he was personally in contact with the persons, including the formation of a group that has been faithful in catechesis regarding Passionist formation, history and spirituality. On the feast of St. Gabriel the members of the group consecrated themselves to Jesus Crucified. They received, as a symbol, a wooden cross with the Passionist Sign in the center and two formation booklets. The guest presider at the celebration, Bishop Jesus María Moya, bishop of the Diocese, expressed his satisfaction in the homily saying that the Passionist charism will also inspire and will nourish Christian life in that local Church.

The newborn Lay Passionist Family will continue with its formation, so that its spirituality and its apostolate will always encourage it to discover the crucified faces of so many persons, thus giving a concrete expression to their consecration to the Passion of Christ, the passion for life."

witness talks that could motivate and enlighten the participants:

--A family (husband, wife and two sons), spoke about the Christian sense of their family life.

--A young, 26 year old man, a professor in the school of Alcalá and a catechist, spoke about his lay Passionist vocation, lived out in the context of the school for six years.

--A happily married father of a family, with five children, involved full time in the pastoral plan of the Retreat House and of the Passionist community of Angosto.

--A young Passionist religious, soon to be ordained a deacon, through his songs, shared a message of hope in his desire to follow Jesus Christ amidst the poor.

In summary, it could be said that this XII Meeting completely met expectations. The next key moment in the on-going formation will be the experience of fraternity for the leaders, programmed for the 14, 15 and 16 of November in Angosto. It will be led by Fr. **Francisco Mier, C.P (FAM)**.



The passionist family group movement

The Passionist Family Group Movement is an international association begun in 1972 by Fr. **Peter McGrath, CP** in Australia. It is now located in 420 parishes, schools and communities in Australia, New Zealand (north and south islands), USA, Ireland and the UK with over 150,000 dedicated people committed and involved. It is an attempt to answer the Holy Father's challenge to stress the importance of the family in society and in the Church and to put into practice the Lord's command to "love one another as I have loved you."

In Australia the Movement has spread west to Perth and outlying areas thanks to the assistance of Fr. **Denis Travers, Provincial**. In these countries, it is seen as a modern Passionist Apostolate with religious and lay missionaries working together as Passionist Family to build the Kingdom and promote the love of Christ Crucified in very practical ways.

The aims of the Passionist Family Groups are:

- to get to know other members of the parish and school communities;





Sisters of the Cross and Passion celebrate 150 years

This year the Sisters of the Cross and Passion celebrated 150 years of their existence. They were founded by Elizabeth Prout (pictured below) and Fr. Gaudentius Rossi, C.P. in Salford, England. On November 21, 1852 the first seven Sisters received the religious habit.

The foundation of the Sisters of the Cross and Passion was a direct out-growth of the Passionist Mission to England in the mid-nineteenth century. The purpose of their foundation was two-fold: to win converts to the Catholic Church and to instill new life into those who were already Catholic. Historically this was the time of the Industrial Revolution in England when huge populations swarmed to the city of Manchester and the cities of the North-west region of England in search of work in the newly opened factories. Many were Catholics who were refugees from Ireland. Thus, the mission of the Sisters was also a response to the poverty of that time and this option for the poor has remained at the heart of their charism.

The various provinces celebrated this anniversary with different

events and programs: St. Paul of the Cross Province (England, Ireland, Scotland, Wales, Bosnia, Papua New Guinea and the Region of Botswana) decided on a year-long program of renewal centered on the theme: "Unfolding our story-Spirituality yesterday, today and tomorrow"; The Region of Our Lady of the Desert, Botswana held a workshop on the theme of "Jesus the Divine Healer", a topic chosen to reflect the suffering caused by the AIDS pandemic in Botswana. The study day included a festive liturgy and meal; The Province of St. Gabriel (Chile and Peru) focused on their three schools, scheduling events to help their students grow in Passionist spirituality and the charism of the Foundress; The Province of Our Lady of Guadalupe (Argentina) used this anniversary as a time for renewal

and reflection on their charism in the light of the present difficult social reality of that country; The Province of Our Lady of Dolours, U.S.A. and Jamaica held a two-day conference in Providence, Rhode Island (USA) reflecting on the history of their foundation in England and the USA and their legacy in the Church of North America in the areas of education and retreat ministry.



New National Assistants for the Italian Passionist Nuns

The Superior General, Fr. **Ottaviano D'Egidio**, sent a letter to the CIPI President Father **Luigi Vaninetti**, to the Italian Provincial Superiors, to the Superiors and to the communities of cloistered Passionist Nuns of Italy, informing them that in the General Consulta of last April it was decided "that each Provincial Superior, will personally, or if he deems it opportune, by means of his delegate, be the spiritual assistant of the Monasteries that are within the geographic area of the Province. The problems of coordination among the Monasteries of the various Provinces and possible common endeavors or difficulties that may arise in the Monasteries of the individual Provinces, will be studied on a national level by the Executive Council of CIPI..." Thus the prior system that provided one National Assistant for the Italian Passionist Nuns will be replaced by this new model.

- to support each other in times of joy and sorrow and so build the Christian community as in the early Church;

- to involve our children in Christian sharing directly, or indirectly by our example.

of life, but give us the strength and courage to live together as followers of Christ. Naturally, we will stumble and fall. But "Someone" before us also felt that weight, stumbled and fell." (Fr. Peter McGrath, CP).

"Family Groups do not take away the difficulties

NOTITIAE OBITUS

Usque ad diem 4 septembris 2004, acceptae

DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
14 maii 2003	Fra. Philip Frank	CRUC	1922	15 iulii 1940
21 maii 2003	P. Gilbert Heyde	GABR	1917	16 augusti 1937
27 maii 2003	P. Piet Elbers	SPE	1920	4 septembris 1939
30 maii 2003	Fra. Damian Carrol	PAUL	1920	26 martii 1939
7 iunii 2003	P. Clemente Bermejo Rodríguez	SANG	1941	11 maii 1958
15 iunii 2003	P. Mathieu Jean Lambert Peeters	GABR	1910	15 septembris 1928
18 iunii 2003	P. Elia Trentin	CORM	1920	15 septembris 1941
29 iunii 2003	P. Bernard Kenny	SPIR	1919	26 ianuarii 1941
30 iunii 2003	Fra. Herman Ponet	GABR	1920	29 februarii 1940
3 iulii 2003	P. Pierre Myrand	PAUL	1932	16 iulii 1956
8 iulii 2003	P. Juan Maria Rico Gago	SANG	1913	30 septembris 1930
20 iulii 2003	P. Nazzeno Marchese	CFIXI	1924	30 aprilis 1942
27 iulii 2003	P. Albert Catanzaro	PAUL	1911	15 augusti 1937
31 iulii 2003	P. Arcangelo Ragosta	DOL	1928	10 novembris 1946
6 augusti 2003	P. Francisco Viloría Silván	SANG	1914	5 octobris 1930
17 augusti 2003	P. Alexis Paul	PAUL	1935	1 augusti 1958
19 augusti 2003	P. Marcellino Di Benedetto	DOL	1910	3 octobris 1927
25 augusti 2003	P. Howard Ralenkotter	CRUC	1910	23 septembris 1930
3 septembris 2003	P. Bertram Chin	PAUL	1962	14 septembris 1985

MONACHAE ET SORORES

3 iulii 2003	Sr. Maria Ilari	MON Loreto	1911	31 augusti 1943
4 iulii 2003	Sr. Mary Joseph Fahey	MON Takarazuka	1926	27 februarii 1949
20 iulii 2003	Sr. Luigia Spiller	Inst. S. P. S. Pauli a Croce (Signa)	1919	5 iulii 1944
21 iulii 2003	Sr. Cecily Mary Case	Inst. Crucis et Passionis (Anglia)	1921	18 aprilis 1962
25 iulii 2003	Sr. Concetta Curcio	Inst. S.P. S. Pauli a Croce (Signa)	1931	22 novembris 1960
17 augusti 2003	Sr. Maria Emmanuela Macchi	MON Ovada	1915	21 novembris 1938

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