



Passionist International Bulletin

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**The 25th Anniversary of the
Approbation of the Constitutions:**

“Faithful to the patrimony and evangelical spirit of our Founder.”

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Circular Letter to the Congregation and to the Passionist Family on the occasion of the 25th Anniversary of the Approbation of the Constitutions

Dear brothers of the Congregation and the sisters and brothers of the Passionist Family,

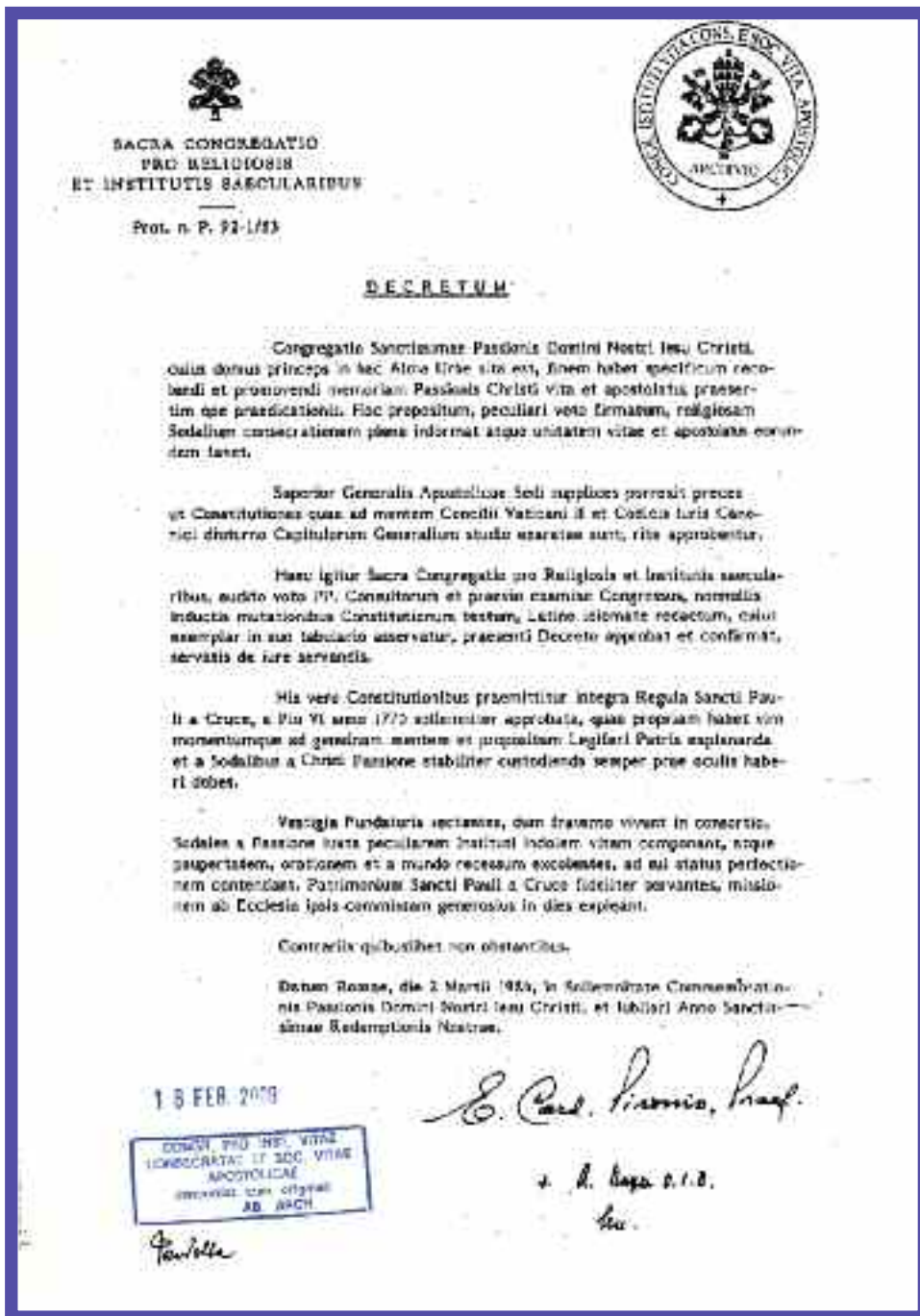
In 2009 we are celebrating the 25th Anniversary of the approbation of the Constitutions by the Holy See through the Congregation for Religious and Secular Institutes, signed by the late Cardinal Eduardo Pironio, now the “Servant of God”.

We want to celebrate the 25th Anniversary of their approbation in a spirit of faith, immersing ourselves in them once

again as if we were washing ourselves in the pool of Siloam that refreshes us and heals us, giving us the capacity to open our eyes to the light of life like the man born blind in the Gospel of John (Jn. 9:1-41). Therefore I invite the Configurations, the Provinces, the Vice-Provinces, the Vicariates, the communities and the Passionist Family to celebrate this year as a special event for remembering and deepening our appreciation of the values and the contents of the Constitutions by means of studies, symposia, community meetings and special liturgies, assemblies, publications and whatever other means that might be useful in each particular setting and culture.

It is surprising how after twenty-five years the Constitutions still have the same freshness and authenticity as when they were first approved and published. They were composed through dialog, discernment and prayer during the General Chapter of 1982 that was celebrated at Sts. John and Paul, I remember the enthusiasm of the Chapter, the first one that I attended. The Constitutions were the fruit of a process that began during the years following World War II and which received significant growth with Pope John XXIII and with the celebration of Vatican Council II.

They have visible roots, not only in their inspiration, but also in the formu-



Eduardo Cardinal Pironio (1920-1998)

The Decree of Approbation of the Rule of 1984



Fr. Theodore Foley, Superior General and Pope Paul VI

lation of the text, in the Chapter Document that was the fruit of the General Chapter of June, 1970. In the preface to the Chapter Document which the Servant of God, Fr. Theodore Foley, addressed to the Congregation, the then Superior General wrote: "On June 19th, the 39th General Chapter completed the work that was entrusted to it by means of the "Motu proprio" entitled "Ecclesiae Sanctae" of His Holiness, Pope Paul VI, i.e. to study, in a spirit of prayer and reflection, the Rule of life that was left to us as an inheritance from our beloved Founder, St. Paul of the Cross, making the revisions that seem to be necessary and proper today for appropriate renewal of religious life in our Congregation."

And Fr. Foley added that, overcoming "the differences of opinion in the innumerable discussions on every aspect of our life...gradually we arrived at mutual comprehension and understanding, and a fundamental agreement about the essential elements of Passionist life... This now becomes the true heart of our Rule of life, i.e. an authentic interpretation of the spirit of St. Paul of the Cross, which was first expressed in his hand-written texts, and which remains a permanent and indispensable source of inspiration."

The Constitutions approved in 1984 have their roots in the pages written by the Founder in Castellazzo and they are alive in the Spirit who confirmed what was written in those pages and in the various versions of the Rule that written successively whether during the life of the Founder or during the centuries that followed even until today.

After the long travail that led to the approbation of the initial version of the Rule, until the final approbation of 1775, the year of his death, St. Paul of the Cross believed in the relentless energy of the Spirit and the dynamic presence of God in the history of the world and in the Church and there-

fore, in the Congregation.

And to offer a point of origin and a source of inspiration, the text of the Rule that was solemnly approved by Pope Pius VI in 1775 is the preface to the Constitutions and has "*its own special vigour and importance for understanding the genuine inspiration and intention of the Father and Founder, and should always be kept in mind by the Religious of the Passion of Christ.*" (Decree of Approbation).

The first words of the Constitutions at No. 1, Chapter 1, "The Fundamentals of our Life", are the name of the Founder: "*Saint Paul of the Cross gathered companions to live together and to proclaim the Gospel of Christ to all.*"

And at No. 2: "*Recognizing in Saint Paul of the Cross the action of the Holy Spirit, the Church with her supreme authority approved our Congregation and its Rule, and entrusted us with a mission: to preach the Gospel of the Passion by our life and apostolate...We come together therefore in apostolic communities so that we can fulfill this mission of ours by working for the coming of God's Kingdom.*"

And at No.3: "*We are aware that the Passion of Christ continues in this world until He comes in glory; therefore, we share in the joys and sorrows of our contemporaries as we journey through life toward our Father. We wish to share in the distress of all, especially those who are poor and neglected; we seek to offer them comfort and to relieve the burden of their sorrow. The power of the Cross, which is the wisdom of God, gives us strength to discern and remove the causes of human suffering. For this reason, our mission aims at evangelizing others by means of the Word of the Cross. In this way, all may come to know Christ and the power of His resurrection...*"

These are parts of the first three items of the Constitutions that open the horizon and serve as the basis for the eight chapters that comprise them and which are the inspiration and the rules of life for all the religious of the Congregation that live and work today in 58 nations. Furthermore, they are a point of reference for the women religious and for the laity of the Passionist Family who feel themselves called to live the charism of the Passion. Looking back on our history, and the life and apostolate of so many religious, including innumerable saints and martyrs, imbued with so much grace since the early days beginning with the Founder, I am reminded of the words of the prophet Joel: "*A fountain shall spring from the house of the LORD, to water the wadi of Acacias.*" (Jl.4:18); we would say: the valley of the present world. And for this we thank God because it is all a gift.

The 25th Anniversary of the approbation of the Constitutions should find us working at ascertaining whether we are still living refreshed by the waters that



St. Paul of the Cross writing the first draft of the Rule at Castellazzo

come to us, in continuity with the original source. The Constitutions are our patrimony: *“Then every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old.”* (Mt.13:52)

But the heart of this patrimony and the pearl of great price for which “everything is sold” by us and to which we dedicate ourselves with great energy and love is the “Memoria Passionis”. This is the constitutive element of the Congregation and reason for our existence in the Church. It is the mandate that God has given to us and to the Passionist Family by our vocation: Call to mind! Remember! This is to be understood in the biblical sense of the command to Israel which from the very beginnings of its history lived out the experience of continually recalling the saving acts of God in the past and in anticipation of their continual renewal in the present. For us “Memoria” is making the paschal mystery the center of our life, lovingly dedicating ourselves to follow Christ Crucified and proclaiming his Passion and Death not only as an historical event of the past, but as a present reality in the life of people who are *“‘crucified’ as they are by injustice, by the lack of deep respect for human life...”* (Const. No. 65)

The Memoria Passionis inspires and enlightens all of the Constitutions especially the four most important chapters: Fundamentals, the Apostolate, Formation and the Constitution of the Congregation. The other teachings and norms revolve around these chapters. And the same traditional Passionist values of solitude, silence, poverty, detachment and penance—obviously in addition to prayer and meditation—are the environment, the greenhouse in which to cultivate and bring into blossom the flower of the Passion. So too the specific vow of the formula for profession — *“to recall to mind with greater love the Passion of our Lord and to promote its memory by word and deed...”* (Const. No.96) — precedes and elucidates the other three vows of religious life: *“In light of this, we seek to incorporate this vow into our daily lives by living the evangelical councils.”* (Const. No.6)

This 25th anniversary is an opportunity that the Spirit and history is giving us to re-read the Constitutions with new eyes and a new heart.

In his Circular Letter to the Congregation of 15 April 1985, on the occasion of the publication of the Constitutions, Bishop Paul Boyle, then Superior General wrote: *“On the feast of the Solemn Commemoration of the Passion, March 2, 1984, the Sacred Congregation for Religious and Secular Institutes formally approved our revised Constitutions as an authentic expression of our charism and purpose in the Church. Once the Constitutions were approved there followed months of tedious work in controlling technical details such as spelling, capitalization, punctuation, and references and proofreading galley sheets of the official Latin text of the inspirational Rule, the Constitutions and our Regulations. At the same time several language commissions were hard at work translating these three documents into the vernacular.”*

He invited us to receive it as “a precious text” and, among



“Solitude, silence, poverty, detachment and penance... are the environment, the greenhouse in which to cultivate and bring into blossom the flower of the Passion.”



"We trust that...the lantern of faith and hope placed on the lamp stand of the communities, of the Synods and on the lamp stand of next General Chapter will illumine our way and the choices we have to make."

other points, he recalled what Pope John Paul II said in a special Audience with over 400 Passionists: the *"new Constitutions... intend to indicate the manner of observing the Rule of Saint Paul of the Cross in the present historical situation and according to the directives of the recent Council and the new Code of Canon Law."*

The Circular Letter of Paul Boyle further stated: *"This Rule and these Constitutions should be received in a profound spirit of faith. We firmly believe, indeed it is fundamental to our commitment, that these approved texts express the Will of God in our regard."* And he continued: *"Every document issuing from the Church has a human author, often a small group of persons. But we all recognize that it would be a serious lack of faith to view these documents exclusively or primarily as the work of a particular individual or commission. Such documents come from the Church."*

This 25th Anniversary is an occasion to review and become familiar with the development and the richness of the charism in the Constitutions and in the wider context of the history of the Congregation. These have been studied in depth in timely and specific publications, books, symposia, congresses and reviews, and also in various issues of the series entitled: *"Studies in Passionist History and Spirituality"* that were sent to the communities.

This Anniversary offers us an opportunity to also reflect on the particular time period in which we are living out the process of Restructuring which has as its goal to give renewed vitality to the Congregation. We are at the midpoint in this process of crossing over; we are in the middle of the river and we have to get to other shore. The period in which we are living is very fragile because, enlightened by solidarity, we are moving toward reconfiguring our-

selves into something new. Solidarity in the various areas of formation, personnel and finances will allow us to share wealth and poverty and to reciprocally reach out to one another in order to be mutually enriched. Frequently, during General Chapters, Synods, in our communities and in personal conversations we have asked ourselves: what would St. Paul of the Cross think about the Congregation considering the problems of today's world and the realities in which the Congregation is living in its historical areas and in those recently established areas? Would he remain inert or would he theorize about solutions and new possibilities in order to revive fraternal life in the communities and greater effective-

ness in ministry? The Restructuration would be an answer to these questions. It is an arduous task and we know this; but we are moving ahead with faith, with prayer and with great courage and trust in the Lord. One can also choose to remain in Egypt; but Promised Land of new spiritual energy and effective planning would remain far away, beyond the Red Sea of inertia. It may seem to be wise and prudent to preserve what little we have; the talents can be buried in the ground. But in the parable, the Lord called that servant "wicked, lazy" and took away his talent and he had him thrown out into the darkness. Instead he rewarded the servant who was trustworthy and faithful, who dared to risk his own five talents. (Mt. 15:14-30) Life is conquered by faith! Faith generates life as in Abram, in Mary and in the miracles of Jesus.

We trust that the leaven of the "Memoria Passionis" will enliven the search for the will of God and the lantern of faith and hope placed on the lamp stand of the communities, of the Synods and on the lamp stand of next General Chapter will illumine our way and the choices we have to make.

I would like to conclude with the act of faith in No.2 of the Constitutions: *"Confident that God will help us to overcome our human limitations, we are determined to remain faithful to the patrimony and evangelical spirit of our Founder."* Amen.

Rome, Sts. John and Paul
2 March 2009
Fr. Ottaviano D'Egidio, C.P.
Superior General



From the Rule to the Constitutions: the Historical Continuity of our Charism

Twenty-five years after the approbation of our Constitutions (1984-2009)

Fr. Giuseppe Comparelli (DOL)



*Emilio Giacomo Cavalieri (1694-1726)
Bishop of Troja*

The Original Inspiration

The first Rule of St. Paul of the Cross dates from his youth. He wrote it from December 2 to 7, 1720, without any precise idea of a Rule or the structure of a religious institute. What was clear in his mind was “the inspiration to gather companions...in order to promote the holy fear of God.” This is

what we gather from his introduction to the first text, which was then destroyed. The key words in that early project, a first draft, were: *law of God; evangelical counsels; total detachment from created matter; poverty* with the underpinning of asceticism and prayer. This text contains the core component that set into motion a process that would characterize Paul’s program: Friday dedicated to the Passion of Christ; the religious would dress in black in “mourning for the Passion and death of Christ” in order to promote the “sorrowful remembrance.”

The youthful phase of Paul’s life was the most penitential and the most solitary. It was such in Gaeta and also afterward, up to the first foundation of 1737, until his interaction with ecclesiastical personalities that helped him to further understand what he wanted to found and how to codify it. Even following his priestly ordination Paul was referred to as a “hermit” by Cardinal Corradini, who saw him leave the hospital of San Gallicano for Mt. Argentario, a clear choice to move in a different direction. All of this was in keeping with a dream: constitute a group of men of God that would be intermittently *hermits-apostles-hermits*. There was nothing of this type during that century.

Paul envisioned an institute along the lines of those reforms that took place in the history of the great religious families: those who were observant, reformed, etc. The distinguishing characteristics were: fasting, penance, solitude, coarse cloth, barefoot and radical poverty. In Paul’s time, in the middle of the 18th century, these experiences were known and already assimilated in accepted and legitimate formats, but always within the

large historical religious orders, that had solemn vows and, therefore, with the advantage of vast secular experience and guarantees. In this respect, Paul wanted the maximum, a kind of new Order that would have these audacious characteristics as norms, rather than random radical ideas, which would define it and, in a certain sense, sustain it. In view of this, the ecclesiastics of the time, in the dicasteries of the Holy See, worked to oversee it and to mitigate its excessive rigor. They made Paul realize that the corrections they suggested were for the stability of the Congregation itself. This “stability” was the concern that slowly convinced him to accede, especially after the bitter rejection of the request for solemn vows. The dream had to be tempered by reality.

The Process of clarification and codification

The first text that Paul outlined, with great enthusiasm, was more a work of spiritual fervor than a true rule, and it was thus that it was perceived by the first examiners. The first to read it with a certain amount of competence and esteem was Bishop Emilio Cavalieri. He improved the text with 36 annotations. He added points that regarded the formation of the young, the person of the lay Brother, the election of superiors, and the spiritual care of the religious. Certainly Bishop Cavalieri made Paul read the Rule of the Pious Workers (an institute that was highly esteemed at that time, to which the bishop himself belonged). That interaction left traces in the concept of the Congregation that Paul began to delineate. There is also evidence of this influence in the terminology that he adopted: *preposito* (superior general), *rector*, etc. Cavalieri also counseled Paul to center the Rule in the ecclesiastical reality, in addition to those more significant traditions of the religious family: the discipline, weekly accusation of faults, etc., including the vesture. Cavalieri suggested to Paul that he also state those points that were incompatible with the idea that he was developing: parishes, chaplaincies, pastoral contact with monasteries, etc. Paul learned from Cavalieri that an institute should have in its Rule a kind of formula that would guarantee stability; otherwise, everything would be lost in the momentary and anarchical power of an ephemeral inspiration. And this was not all: he would need direct contact with the Church that legislates, i.e. the dicasteries of Rome. Cavalieri counseled Paul how to accomplish this when he gave him the right letters for the right people in Rome.

Up until 1730, spiritually Paul was still the same man that he was in Castellazzo. As a Founder he knew that he could no longer proceed, blissfully independent.

Following his meeting with Cavalieri and with the ecclesiastical authorities of Rome and after his experience at the hospital of San Gallicano, he returned as a hermit to Mt. Argentario. He lived in solitude and prayer, having no intention to do any ministry. With reluctance he would leave the mountain for a pastoral ministry, but he would have even preferred to eschew this (see letter to Tuccinardi). However Paul had to report to Cardinal Altieri because he was within his jurisdiction. In 1735 he consigned the Rule to him for his approbation (The so-called *Altieri text*, because it was discovered in his library.) The cardinal was pleased to make corrections and changes among which were: that the institute would first be subject to the local ordinary; the poverty was excessive; etc. Paul tried to circumvent these obstacles with the help of ecclesiastical authorities of Rome, Cardinals Crescenzi and Corradini, to whom he had been sent ten years before when he met with Cavalieri. Paul envisioned a congregation that was approved by the Pope and exempt from the local ordinary. His Roman friends trusted that Cardinal Rezzonico would speak with Benedict XIV so that he would not have to obtain more than one rescript (1741). The validity of this rescript ended with the death of the one who issued it. This rescript of 1741 affirmed obedience to the local ordinary and it is worth noting that he approved the Rule, but not the Institute. The result was also of great importance for Paul's life. The names of those on the commission were his friends: Rezzonico, Corradini and the abbot, Garagni. Without this "complicity" it would be difficult to explain the success of the text which was initially judged to be excessively severe and then was approved by the Pope after a few re-touches which, at that point in time, was acceptable to Paul. The first community at Argentario received this news with great rejoicing; but during those years, these instances were few and far between. Comparing the tone of the rescript with Paul's life it appears evident that the emphasis placed upon apostolic activity in Paul's Rule was in very specific terms, whereas it was more diverse in the world around him. This can also be seen in the text of the approbation of the commission of cardinals for the Rule of 1746, where only the fourth vow is highlighted and the commitment to preach missions in *regiones incultas, etiam aëris insalubris (troublesome places and subject to the inclemency of the weather.)*

Precisely in those years, Benedict XIV opened his

eyes to those "abandoned regions" following the petition that was sent to him by the King of Naples, Charles III, and at the encouragement of Cardinal Spinelli. In 1738 The Sanctified World of Gennaro Sarnelli was published and it had a great editorial success. Alfonso de Liguori was at the center of these thoughts that explained the abandonment, including the observations of Innocent X: *Instaurandae regularis disciplinae* of 1652, resulting in the closure of 1, 513 houses of religious in Italy composed of fewer than six religious. Benedict XIV responded with the letter *Gravissimum supremi apostolatus* of 1745, in which he expressed his concerns about evangelization. Paul's Rule arrived on the desks of the Holy See at the same time as did these studies and requests for intervention. It was not merely an approbation; rather it was a true mandate. Now he could move ahead. He wanted more stability for his work with a more solemn approbation and with greater concessions. At Paul's insistence he obtained from Benedict XIV a previously named commission: Gentili, Gerolami and Besozzi. Immediately there were difficulties: they objected, saying that the Rule was excessively severe and, in particular,

that Paul was opposed to mitigate radical poverty and he did not want the houses of formal study to have a fixed income. Paul knew that this point created a negative reaction among the cardinals of the commission. He did not accede or accept any variations on fasting. On 18 April 1746 the approbation of the Rule arrived, but not that of the institute. It included significant additional points that went beyond the previous rescript. This time it was a brief with concessions that consoled Paul and his companions;



Pope Benedict XIV
(1675-1758)



Pope Clement XIV
(1705-1775)



however, this again encouraged the Founder to request solemn vows with an insistence that was never before experienced by the competent dicasteries. This became one of the bitterest issues of his life. For Paul this phase was concluded in 1760 when the commission named by Clement XIII (Rezzonico) delivered a negative decision based on the reasons proposed by his own companions, although unknown to him.

However a complete success was afforded to Paul in 1769 when Pope Clement XIV (Ganganelli), a friend of his when he was a cardinal, was visiting the house of the benefactors Angeletti. The pope made him understand that he had tried to please him on all points. Paul never again petitioned for solemn vows, but he received the approbation of the Congregation as a moral entity and he also received the faculty to ordain clerics. The Commission (Garampi, Zelada) inserted some further notations concerning austerity: they ruled that the students be exempt from rising for nocturnal prayer during the school year and fasting was tempered. The text was solemnly approved with the bull *Supremi Apostolatus* of 16 November 1769. Thus it was granted to Paul that his Congregation, even without solemn vows, would have the privileges of the classical religious orders. Despite this success, given his friendship with the pope – who also gave him the gift of site of Sts. John and Paul in Rome – the Founder dreamed of having even more, only six years after the bull. The commissions that were convoked since 1740 made him understand that the excessive rigor could work against the perseverance of the religious: this was the point against solemn vows. Now, at the end of his life, Paul feared that this point would truly undermine the stability of his work. A point under discussion was perpetual abstinence from meat. Paul wanted to explore the opinion of his confreres at the sixth General Chapter, the date of which he anticipated in 1775, the year of his death. However, to his disappointment, the opinion of the rigorists prevailed; and not only did they

address the issue of meat, but they reinstated nocturnal rising for the students. Thus elaborated, the new text was approved by Pius VI in September 1775 with the bull *Praeclara virtutum exempla*.



Pope Pius VI
(1717-1799)

However, despite the noteworthy approbation of the pope, something unsettling and unresolved remained with many following the death of the Founder. Paul's successor, Fr. Gorresio, was a staunch custodian of the untouchable character of the Rule. In 1784 with the new General, Fr. Cioni, who was more indulgent although more informed about the positions of the Founder, made a request to mitigate the food regimen and the duration of the nocturnal prayer, which was then presented to Pius VI. The reason for the petition was due to illness, frequently including death, as well as the need for more time for studies. This caused great internal disturbance and a conflict that is well documented. Fr. Cioni insisted, knowing the opinion of the Pope, who signed the brief *Post Constitutionem nostram*, on 11 March 1785 which allowed for meat in the food regimen of the Rule and reduced the duration of the nocturnal prayer. (This document is still published today together with the Rule of 1775 and is attached to the present Constitutions.) For many this was traumatic not only because of the dispensation that touched a point that was considered to be essential and a symbol of an ideal that was also public (this too was very painful), but also because of the idea that the Rule could be reformed. At the following General Chapter, Fr. Gorresio was re-elected.

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Fr. Giovanni Maria Cioni
(1728-1796)

The Pre-Conciliar Adaptations

Thus the Rule of the Founder was “constructed”, the result of an original inspiration, interventions by the Church and suggestions from the religious themselves. It is a text that describes the Passionist spirit and, at the same time, the history of a process.

With the publication of the Code of Canon Law in 1917 the Holy See directed that all religious institutes make necessary adaptations to their rule and constitutions according to the new canons. In 1918 the Sacred Congregation for Religious sent a document, repeated in 1921, in which it stated that all the emendations were



to be sent to the Sacred Congregation for approbation. The Superior General, Fr. Silvio Di Vezza, changed the date of the General Chapter to 1926 and hoped that this anticipated date would bring about the best results. The preparatory work was guided by Fr. Leo Kierkels who subsequently, during that very Chapter, was elected superior general. Both the changes that were studied during the chapter and the faculties and the variations in the Rule of 1775, previously approved by the Holy See, were entrusted to a commission headed by Fr. Tito Cerroni, who Fr. Kierkels named Procurator General. The text was approved by the Sacred Congregation for Religious in 1928. Subsequently, the same dicastery asked that the new variations not connected with Canon Law be presented separately. Fr. Cerroni prepared the new text with approximately 42 points for change that also emerged from consultations with the provincial curias. The entire project was approved on 13 January 1930 by the Sacred Congregation.

In 1950 there was an international congress on the “States of perfection” in which a need was expressed for further adaptations of the rule and constitutions of various religious orders. Our general chapter of 1952 decided to entrust these adaptations to a commission. The work lasted until 1959. The key points centered on greater involvement with individual religious in provincial chapters, the preparation of formation personnel and a study of the growing phenomenon of small communities. The “assistances” were instituted, the number of consultors in the provinces was increased, and there was the possibility of election of delegates both for general chapters as well as provincial chapters. The houses were differentiated by their finality and makeup. Along with other points, this new Configuration was presented by the Superior General, Fr. Malcolm La Velle to the Sacred Congregation for Religious following the necessary revisions, and was approved on 1 July 1959.



Pope John XXIII, Fr. Malcolm La Velle (Superior General) and members of the General Curia, 1959

“*Perfectae Caritatis*” and the Capitular Document

The Second Vatican Council gave a great deal of attention to religious life. The document that established the central elements, according to the signs of the times,

was the decree *Perfectae caritatis* (28 October 1965) that specifically spoke of renewal. Here I wish to cite the five criteria of this renewal, which are listed in No. 2 of the document:

1. *The following of Christ*: The earthly life of Christ as delineated in the Gospel is the ultimate norm of religious life;
2. *The Historical Charism of the institute*: Every institute has its own particular characteristics according to the spirit and intention of the Founder. This is included with the phrase, “*the patrimony of each institute*”;
3. *The Life of the Church*: All religious should participate in the life of the Church, in every vital and current aspect: spiritual, cultural, pastoral and ecumenical;
4. *The contemporary world*: All religious should have an appropriate appreciation of the present human situation and the needs of the Church, so as to care for people more effectively in today’s world;
5. *Personal spiritual renewal*: In so far as religious life is a union with God in the following of Christ, all adaptations will be successful if they are accompanied by personal spiritual renewal, which should always have precedence even over external ministries.

By means of these principles *Perfectae Caritatis* extended the sense of renewal to all structures of religious life, from spirituality to activities, advising in No. 20 to abandon works and irrelevant customs that today no longer correspond to the proper nature of each institute. This is something that we are still addressing today, with different degrees of enthusiasm, even forty five years after the conciliar decree. Another important point that is found in the criteria of *Perfectae Caritatis* is that religious life should be considered not only as a reality in the Church but with the Church, including an ecclesiology of communion that tried to focus its energy so as to directly confront the present world. This was expressed concisely in one single statement: religious life gave an impression of being static; however this was not the intention of the document. Rather the objective was to allow the wind of renovation of the Council to blow in all directions. It is undeniable that the work, beginning with the key word of John XXIII, “aggiornamento” (*updating*), became an experience of rediscovery for some institutes. Religious life, especially after the Council of Trent, had always been the forward-thinking and efficient part of the Catholic Church. *Perfectae Caritatis* intended that the religious themselves would initiate in the Church an experimental phase that was quasi self-legislated, according to the decrees of the Council. The following year (1966) the *motu proprio* entitled *Ecclesia sanctae* was issued that gave lines of orientation to those bodies in the religious institutes who were entrusted with this delicate work of revision and adaptation of venerable and secular texts. Among the various points, it recommended that the new constitutions would keep separate the inspirational part of the texts from those regulations that had a more historic formulation and which did not embody the spirit of the



institute. Among us, the Extraordinary General Chapter was convoked by Fr. Theodore Foley in 1968, but already in 1967 a preparatory commission was named that continued to work even during the two sessions of the chapter itself. The second session of this Chapter took place in 1970. The result was the *Chapter Document* which, although it was *ad experimentum* until 1984, was retained and was presented together with the Rule of St. Paul of the Cross in the present edition.

Another preparatory commission was named by the General Chapter of 1976, with input from the various assistencies. It was convoked by the Vicar General, Fr. Sebastiano Camera (Fr. Theodore Foley had died in 1974) and it was entrusted to the guidance of Fr. Antonio Calabrese (LAT). Several years following the drafting of the Chapter Document, a significant number of things seemed to have improved, at least within the realm of editing, with points that emerged from the text of the Chapter Document. But the Chapter chose to ignore the work of the commission and sent all of the work to the next chapter of 1982, prior to the definitive approbation of 1984. An appointed commission even worked in preparation for the chapter of 1982 which revised the text that became the Chapter Document. At the conclusion of the Chapter the entire work was approved on 1 November 1982. The Holy See made some changes to what was questioned previously and approved the entire document on 2 March 1984. It approved this publication of the Constitutions with the proviso that, as a source of inspiration, the historic Rule of 1775 that was approved by Pope Pius VI, and the final version that was approved by the Founder, also be included. Thus the Constitutions insured the continuity of our charism in accordance with the Rule of the Founder.

The Present Rule and Constitutions and the Rule of the Founder

The new text of the Constitutions is divided into eight parts: the fundamentals of our life; the apostolate; formation; the structure of the Congregation; government; and temporal goods. The Constitutions are also founded on principles and values that directly reconnect us to the spirit of the primitive rules, thus assuring a continuity that not only gives an orientation, but is both literal and current. In addition to the Rule of 1775, it draws on other sources that contain the thought of St. Paul of the Cross.

We will not study those components, although essential, dealing with the Passionist identity such as poverty, solitude and prayer... which, for St. Paul of the Cross were the *conditio sine qua non*. These were also derived from the rigorous way of life of the mendicant orders. Therefore, we can be certain that these components belong to the original and invariable essence of the institute as envisioned by Paul. Beginning with the period of the Council and above all, with the social wellbeing

that influenced even the private lives of the religious, those elements lost much of their exterior dimensions, such as poverty and solitude. Whereas previously they were obviously very present in the life of the community and the religious, today they have in fact become almost a contradiction of privilege due to the changing socio-economic climate. What has remained intact is the precept that makes the Passion of Christ the center and the unifying element in Passionist life and spirituality.

The fact that, at the beginning, the new Constitutions were not embraced by everyone with the same reverence that they had for the original Rule is part of the general trauma that was generated by the Council and which sadly created a sense of disorientation and disruption. More highly motivated religious – including intellectually, such as Fr. Enrico Zoffoli (1915-1996), from both literary and church history perspectives, adverted to a kind of “refoundation”. To entrust to the religious of the same institutes the task of rethinking, redesigning their own spiritual patrimony, mindful of the conventions of modernity, almost in a self-directed way, gave many the impression that a Rule from above had been substituted by a document that had originated at the grass roots. Even the history of our primitive Rules had examples of this kind that were also present during the life of the Founder who, in the text of 1769 and especially in that of 1775, was influenced by the religious and the General Chapters. The Rules even underwent variations on matters that were at the very heart of the documents. The same thing took place with the revision that was approved in 1930 and in that of 1959: notable changes come from consultation with the provinces and then at the General Chapters, which originated with the work of commissions such as those of 1967 to 1982. Therefore, the conviction is unfounded that the charism as it is delineated in the new Constitutions is lacking something or that it contains arbitrary or unfounded elements.



*“If the message of the Cross has not first penetrated our own lives, we ought not to presume to proclaim it to others.” (Const. No.9)
Cross used by St. Paul of the Cross, Vetralla*



*“Our involvement in the apostolate flows directly from our life in community.” (Const. No. 67)
Garden of Sts. John and Paul, Rome*

In order for the textual expression of spiritual patrimony to be authentic and concurrent with a conception that is inclusive and insightful – including within a historical-spiritual setting – it needs to have elements that act as controls and a means of verification. These elements are: inspirational *unity*, i.e. internal coherence; *distinctiveness*, i.e. original identity with the *sequela Christi* (the “following of Christ” as alluded to in *Perfectae Caritatis*) which does not allow for projects and ventures that are in opposition to the charism of the foundation; and finally, *functionality*, i.e. an operative and productive force that responds to concrete ecclesial demands. The Constitutions mirror and restate the spirit of the primitive Rules because they possess the qualities that were described above. In this regard, some points are like pillars that underpin the foundational structure of the configuration of our Congregation, in light of a communal awareness that has matured, has been owned and has been transmitted through a text.

No. 1: The Finality of the Congregation:

Unity among the religious; apostolic activity for the preaching of the Passion of Christ. The Passion is the criteria for discernment and the cure for the evils of the world.

No. 2: The timeliness of the inspiration of St. Paul of the Cross: the Church approved the ends and the means. Today these are re-proposed by means of these Constitutions.

No. 5: “We seek the unity of our lives and our apostolate in the Passion of Jesus”. This is the central tenet that states the reason for the existence of our Congregation and the very nature of its work. This is the meaning, the finality, the identity that determines its efficacy and its membership. Here we also find a source of unity as a prerogative of charism, against the divisiveness of individualism. For us everything has meaning if it originates in and leads to the mystery of the Passion of Christ.

No. 6: The challenge to embrace and put into action that which is stated in the Constitutions is sanctioned by a public vow, expressed as a means of unity with God. This incorporates the entire person, **“by word and deed.”**

No. 9: “If the message of the Cross has not first penetrated our own lives, we ought not to presume to proclaim it to others.” Therefore, the Passionist, i.e. one whose life is focused on the Passion of Jesus, is such first for himself, in that he is constituted such by a specific process of maturation and then, subsequently, is empowered to make the proclamation.

No. 83: The candidate for Passionist life has to cultivate those attitudes that make him fit for religious life – in fact **“the main responsibility for all this rests squarely on the candidate himself.”** Here we find one of the central points of this new version, during a period in which vocation prospects possess various tendencies and mind-sets. There cannot be passive formation, as understood from a secular point of view and described as duress. The total willingness to make the choice to follow is highlighted. In the past we lived and developed in an environment that was characterized by symbols and models and everything was structurally coherent and ordered, even on the subliminal meaning of this word – however, not to the point of duress. Obviously one has only to study the statistics of perseverance. Furthermore, formation also provided a means for dissuading those who were not fit. The number of those who were entering encouraged formation based on selectivity. The new signs of the times and receptive attitudes are very evident in present documents of teaching on religious life following the Council, above all in the document *Potissimum institutioni* of 1990, which our Constitutions had already addressed.

No. 54: The point reminds us that **“even today, solitude retains its value for Passionist life.”** The words **“even today”** acknowledge the existence of new contexts. It goes to the heart of an attitude that allows us to “appraise more objectively secular trends and standards.” It is invoked with regard to “modern mass media of social communication”, focused within the context of prayer, so that these means will be able to help us to understand the objectives of our apostolate.

No. 62: The apostolate is a mandate of the Church. We enliven it with the Passion of Christ **“in a distinctive way”**, appropriate to us. In fact, “religious life by its very nature is apostolic” (No. 63). This is also recalled in Canon 675 of the new Code.

No. 65: This becomes an urgent matter as it **“prompts us to familiarize ourselves thoroughly with the Passion of Christ.”**

No. 67: “Our involvement in the apostolate flows directly from our life in community”, and therefore has a double dimension, both charismatic and fraternal.

No. 70: The same **“forms of service of the Word”** are



chosen based on experience in this area. These are principally missions and spiritual exercises for the people which “remain our special and central activity.”

No. 76 An intelligent adaptation to the times and places wherein we undertake this ministry is accompanied by “the witness of our lives.”

Beyond the Constitutions

No less important than fidelity to the primitive Rule is fidelity to the post-conciliar teaching that offers our Constitutions a sound foundation in ecclesial time.

The adaptation called for by *Perfectae Caritatis* required the religious to work earnestly if they were then to ask the Holy See to formulate a decree on formation that was seen as fundamental. The response was the document *Renovationis causam* of 1969. But the text that was a source of encouragement in addressing the challenges that were in progress came with *Evangelica testificatio* of Paul VI in 1971, that insisted on foresight and the proliferate driving force of *Vita Consacrata*. Relationships and collaboration between bishops and religious were treated in *Mutuae relations* (SCRIS, 1978). However, the most innovative elements that permeate religious life do not concern intra-ecclesial matters; rather they are the problems of poverty and justice, with a sometimes excessive emphasis on evaluating authority. The Sacred Congregation for Religious (SCRIS) dedicated two documents to this topic within a span of two years: “*Religious and Human Promotion*” (1978) and then, “*The Contemplative Dimension of Religious Life*” (1980). In 1983 the new Code of Canon Law was published that promoted conciliar implementation. Religious life was presented in the richness of each charism. During those years many of us experienced a certain conciliar euphoria (an example would be our first Congress on the Wisdom of the Cross, 1975) together with a certain sense of loss that derived from a deficit of self-esteem in our identity. Many notable personalities intervened (recall the pages from the pen of Cardinal Pironio) with many books and articles that dealt with the “infirmity” of religious life.

John Paul II entered the arena with his letter to the bishops of the USA in 1983 expressing his concern about principles and experiences that were eroding genuine religious life. Together with this papal intervention is the document, ‘*Essential Elements In The Church’s Teaching On Religious Life As Applied To Institutes Dedicated To Works Of The Apostolate*’ (SCRIS, 1983). The apostolic exhortation, *Redemptionis donum* (1984) fur-

ther developed the address of the Pope to religious, insisting on the spousal character and on the joy of consecration. During those years we Passionists explored different hypotheses about the incarnation of the charism. The documents that were a response to the preparatory questionnaire of the General Chapter of 1988, concerning the “crucified” to be assisted, listed 36 categories that should comprise our areas of activity. Our Constitutions, already approved, proposed many generous possibilities, thus soundly orienting the Congregation toward the mandate of the centrality of the Crucified that provides an understanding and means of combating the evils of the world.

The Holy See attentively followed the discussions and the thematic evolutions of religious, concluding that a study of formation was urgent. After long and painstaking work, *Potissimum institutioni* was issued in 1990. It was a study and an analysis that was rich in instruction. Among the points that it made was the inadmissibility of homosexuals in religious life. In 1994, “*Fraternal life in community*” addressed the problem of individualistic tendencies. That same year the Synod of bishops met to discuss religious life. They thoroughly examined all doctrinal and lived aspects of religious life. After two years of reflection the results of the Synod flowed into an apostolic exhortation of John Paul II, *Vita Consecrata* (1986), which reinforced a strong sense of identity: consecrated life reproduces the earthly life of Christ. The religious is not merely one of the baptized (as many affirm); rather he lives a life that is a specific state ordained by Christ in the structure of the Church. The vows are counter-cultural and a challenge to western culture. It contains the richest theological points of the documents on religious life.

There were also other interventions (non official) concerning religious life on the part of the magisterium. All of them affirmed that a great ecclesial reality demanded a great mission – a mission that, at least in the West, was undertaken with a certain sense of resigned realism. It sought to convince religious that the great historical season of religious life has not yet arrived at its end.

In the realm of ecclesial powers, our Congregation had a place and an historic role to play that entailed faith and relevance. We say this with humility because we have written pages of history that are characterized by intense Christian life, together with uncompromising fortitude and exceptional efforts at sacrifice and proclamation, the same that characterized the Rule of the Founder and which was restated in the Constitutions and approved by the Church in 1984.



The Bull of Approbation “*Supremi Apostolatus*”, 1769, by which the Passionists were recognized as a Congregation of Pontifical Right

Meeting of the Regional Coordinators

Rome, November 19-20, 2008

The Regional Coordinators of the Congregation met with Fr. Ottaviano, Superior General and the members of the General Curia at the Generalate of Sts. John and Paul in Rome. Present were: Fr. General, Ottaviano D'Egidio and General Consultors Frs. Denis Travers, Luis Alberto Cano, Clemente Barrón, Luigi Vaninetti. The Regional Coordinators present were: Frs. Joseph Jones (PAUL), Norberto Donizetti (CALV), Leone Masnata (CORM), Joachim Rego (SPIR), Antonio María Munduate (FID), Michael Ogwen (PATR) and Frans Damen (GABR). Sr. Christine Anderson the moderator of the General Synod in Mexico also attended this meeting. Serving as interpreters were: Frs. Marco Pasquali (PIET), Robert Coward (CRUC) and Patricio Manosalvas (LAT), and as secretaries: Frs. Jack Douglas (PAUL) and Ramiro Ruiz (FID).

The following points comprised the agenda: process of Restructuring for the next two years; the role of the Coordinators; the Reference Consultors; map of the new Configurations; role of the General

Consultor; dates for future meetings; decisions of the Synod; detailed list of the new Configurations; document on Solidarity in three aspects (Formation, Personnel and Finances); structures for solidarity; Criteria; and the post-Synod letter of the Superior General.

After two days of reflection and discussion the participants arrived at the following conclusions: There was a sense that this meeting was different from the others. It was a positive meeting. We have made good progress up to this point in the process of Restructuring, although there are still questions and areas and topics that are unclear and still have to be addressed. We need to achieve a greater sense of unity. At the moment we don't have all the answers, but we are working confidently. A process of commitment to Restructuring has begun.

The next meeting will be in June, 2009, when the Coordinators will present the reports about this work. Another meeting is scheduled for 2-4 December 2009 in Rome.



The Superior General, the General Curia, the Coordinators of the Configurations and support staff

Update from the Secretary General for the Missions and JPIC

Fr. Jesús María Aristín, CP

In the secretariat for Solidarity and the Passionist Missions we continue with our objective to promote in the Congregation and therefore, in all the communities and the religious, the spirit of Solidarity, Justice and Peace.

Noteworthy during this period has undoubtedly been the creation of an Office of JPIC in the United States. The two North American provinces (CRUC and PAUL) joined to create the Office for Solidarity, in order to promote justice and human rights. Additionally, and after much discernment, it was decided to locate this office in one of the inner-city neighborhoods of New York – in the borough of Brooklyn. Congratulations! And may this be an inspiration to others.

The Passionists of Australia also reported the good news that they have decided to assign a religious for at least one day a week to attend to matters of JPIC. God grant that other provinces follow this example.

I would also like to report on three additional projects:

(1) New booklet: “JPIC Passionist”

This booklet was published in order to familiarize our communities and religious with JPIC. The principal means that this book uses is to show that a commitment in favor of justice, peace and the integrity of creation is deeply rooted in our charism. The Passionist charism cannot be reduced merely to promoting devotion or preaching missions; rather, promoting the “Memoria Passionis” means living out the spirit of the mandate of Jesus: “do this in memory of me.” Promoting the “Memoria Passionis” leads us to meditate

on the Crucified and to remember those who are crucified and to passionately live and fight for justice and peace, because Christ continues to suffer and die today. We cannot remain silent before thousands of acts of injustice that we human

beings are perpetrating against our brothers and sisters in the countries South of the equator, i.e. in the poorest countries.

This book attempts to describe the characteristics of the spirituality of JPIC. It is a way of being Passionist today. The booklet tries to explain how JPIC can be perfectly integrated into our Passionist charism and should be an integral part of initial and on-going formation.

(2) Passionists International

This committee held its fall meeting at the Passionist retreat in Jamaica, New York on 3-4 October 2008. For the first time, the new Superior General of the Sisters of the Cross and Passion, Sr. Angelica Alcorta, participated.

As usual, during our meeting we shared about work that was being done on various projects by our members, especially through our presence at the UN. Fr. Kevin Dance (SPIR) reported on his work at the UN which basically was focused in the following areas: Development of the



(L-R): Sr. Mary Ann Strain, CP, Bishop William Kenny, CP, Sr. Bernadette Hughes, CP, Sr. Joanne Fahey, CP, Fr. Jesús María Aristín, CP, Sr. Angélica Algorta, Sisters of the Cross and Passion, Fr. Kevin Dance, CP and Mr. Timothy O'Brien

Millennium objectives; financing for development (the summit at Doha (Qatar) will oversee its progress; the permanent forum on Indigenous peoples; the UN committee concerning Israel and Palestine; and the Committee for Social

Development. Additional information about these topics may be found at: <http://www.passionistsinternational.org>

Sr. Mary Ann Strain, CP also reported on her work at the UN that centered on the work being done in defense of the integrity of women and young girls.

We also reflected on ways of forming our religious and communities in order to heighten awareness of the suffering of various nations and how to discover Christ in the crucified of today.

(3) The International Commission on Solidarity. This group met this time in Rome on 4-5 February, 2009. In addition to the usual members, Frs. Jesús María Aristín, Raymond Sanchez (SPIR) and Nando Valsecchi (CORM), the following were also present at this meeting:

Mr. John González, representing the Spanish-speaking laity; Fr. William Lebba (CORM), repre-



(L-R) Mr. John González (JPIC, USA); Fr. Nando Valsecchi CP (CORM); Fr. Jesús María Aristín CP; Fr. Ray Sánchez CP (SPIR) and Mr. Franco Nicolò (MLPI)

senting the African continent; and Mr. Francesco Nicolò, representing the Italian laity.

Thus for the first time, members of the laity actively participated in the Solidarity Commission in order to study ways of more fully integrating the laity of the Passionist Family in this work. It is not easy to reach this goal and we agreed that JPIC is also a topic this is very appropriate for the laity and their Christian vocation. Their participation in Passionist spirituality also requires a process of formation and coordination so that may be more active in this area.

The group arrived at the following conclu-

sions: 1) Insist on the need for all Provinces, Vice-Provinces and Vicariates to designate a religious who will be responsible for promoting and sustaining JPIC. A network needs to be developed in order to plan joint projects and activities that would involve all our communities and religious. Each of the members committed himself to gather information about the projects that are already underway in our communities and parishes in this vast field of Justice and Peace. They further considered preparing a publication for all of our men and women religious. 2) The need to improve our web site, www.jpicpassionist.org, in particular so that it may be a means of gathering information from all those who are working in the field of JPIC throughout the world. We will need the support of everyone to accomplish this. 3) Finally, we agreed that during the upcoming year all of our communities will plan four days of prayer and study dedi-

cated to JPIC. We further agreed to participate in International Campaigns proposed by the UN and throughout the year to be more conscious of the world in which we live. We decided on the following four days: 16 October: World Food Day; 10 December: World Day for Human Rights; 30 January: Non-violent Martyrs Day; 15 May: International Day of the Family. Further information on these events may be found at: www.jpicpassionist.org.

We agreed on the importance of including JPIC in initial formation (our postulants, novices and seminarian-students) and in ongoing formation through talks, courses and workshops. During the next several months several

courses and workshops will take place in Latin America: Mexico, Argentina, Chile and Colombia. Again we emphasized that we need to share the materials and documents that we receive in light of the possibility of preparing a DVD that may serve the needs of formation of the religious and the communities.

Each of the participants reported on the work that he was doing in this area as well as that the challenges that were present. We encouraged each other to continue to work in this challenging area of promotion and motivation of our communities.

PASPAC Configuration Meeting

From 3rd – 5th February 2009 the leaders of the PASPAC Configuration held a meeting at the Passionist Theologate House in Loyola Heights, Manila. The meeting was chaired by Fr. Joachim Rego (SPIR), the Coordinator of the PASPAC Configuration. The meeting was also attended by Fr. Clemente Barrón, the General Council representative for the Configuration. During the meeting in Manila, the religious studied ways in which they could best work with one another and involve the wider membership of each entity in this process. ‘Discernment Instruments’ for structures of Solidarity in personnel, formation and finance offered by the General Council were distributed.

The meeting further discussed the planned 6-months Intensive English language programme for candidates from Vietnam and China to be held in Manila from 1st August 2009, followed by their Novitiate period in Glen Osmond, Adelaide. Fr. Wilfredo Estraza (PASS) who is appointed as Novice Master attended this part of the meeting. Assisting him will be Fr. Tomy Kanjiradhinkal (THOM-CRUC).

The decisions reached during the meeting are as follows: 1) Bro. Laurence Finn (CRUC) would continue as Executive Secretary of the PASPAC Configuration; 2) PASPAC establishes a Solidarity fund for Formation within the Configuration. 3) PASPAC establishes a committee to formulate the management, investment and criteria for this fund. This committee will report to the Standing Committee of PASPAC before the Bangalore Assembly in November 2009. 3) The major and mission superiors of PASPAC will meet next in Bangalore, India from November 15th until November 17th 2009 dealing with the results of the information gathered across PASPAC in the light of the Discernment Instruments for developing New Structures of Solidarity in formation, finance and personnel. 4) The Assembly of PASPAC will be held from November 18th until the 21st dealing with the same materials. 5) It was also agreed that the 21st of November would be dedicated to JPIC issues with a presentation by Jesús Maria Aristín, C.P., Secretary General for the Missions and JPIC.



The major superiors and some religious of the Configuration attended the meeting as well as Fr. Clemente Barrón, CP, General Consultor and liaison of the General Curia for the PASPAC Configuration



CORI Provincial Assembly 7-9 January 2009

The CORI Provincial Assembly of the central zone of Spain, took place from 7-9 January 2009 in the community of Angosto. In addition to the Provincial, Fr. Juan María Santamaría, and his Council, there was representation from each of the communities of the Province. Also present as guests were Fr. Jesús María Aristín, the Secretary General for the Mission and JPIC, and laity representing the Passionist Family movement.



Participants at the 26th Assembly Of CORI Province, Spain

This Assembly was seen as important not only in the process of Restructuring, but also as a preparation for the upcoming Provincial Chapter. In his letter convoking the Assembly, Fr. Juan María, Provincial Superior, ask the religious of the province to reflect on the following questions and to bring the result of their dialog to the Assembly to be used as the basis for discussion:

1. Evaluate what has taken place since the Provincial Chapter of 2005: Community life; the presence and work of the Provincial Curia; Personal and communal reactions to the process of Restructuring and the future steps outlined by the General Synod.
2. Does your community have a future? Is the Passionist presence meaningful?: Evaluate community life based on charism, community, apostolate, prayer and vocations; age and energy.

SANG Provincial Assembly

The Provincial Assembly of the SANG Province of Spain took place at the community of Las Presas, Cantabria from 28 to 30 December 2008. Fourteen religious were present, representing the various communities of the Province, as well as the Provincial Superior, Fr. Eulogio Cordero, and his Council, Frs. José Luis Quintero and Antonio San Juan. Also present was the Provincial Econome and, members of the laity of the Passionist Family. The first day involved the participation of the laity with the theme: “Shared Mission within the context of the Passionist Family”.

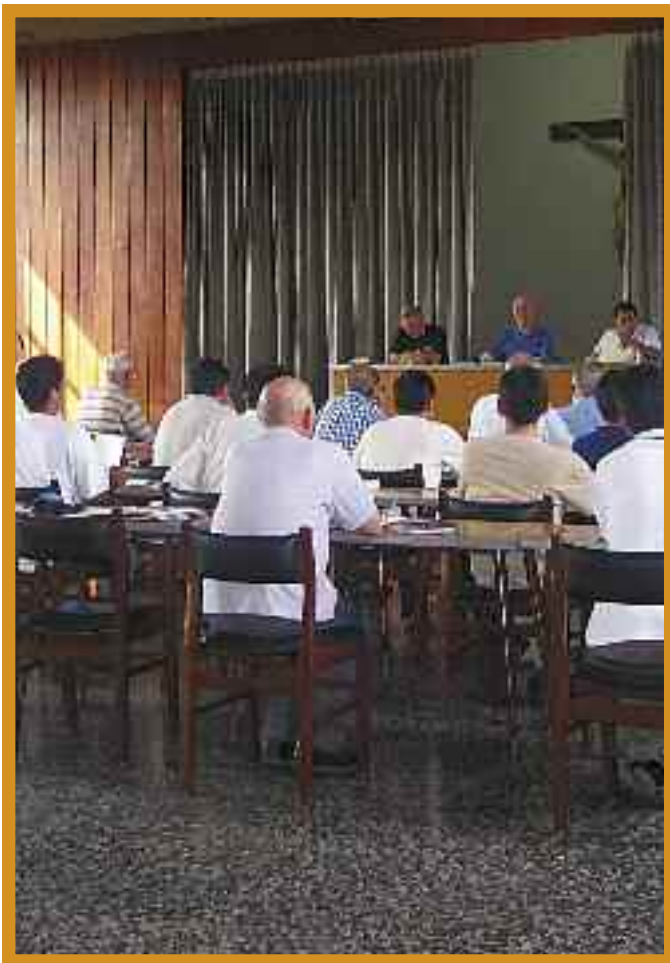
In his opening address the Provincial and his Council invited the participants to reflect on their communities and the various commissions using three topics: 1) Review of the Province Planning for the years 2005-2009; 2) Incorporation and assimilation of the process of Restructuring; 3) Discernment in light of the upcoming Provincial Chapter (27-31 July 2009). He suggested that the Assembly take as its source of inspiration for the pastoral and missionary activities of the Province the reflections of the recent Synod of Bishops: “To strengthen the practice of re-encountering the Word of God as the source of life.”



Religious and Laity of the Passionist Family at the Provincial Assembly 2008 of the SANG Province, Spain

CORI-RES Assembly

The Assembly of the CORI-RES Vicariate of Peru took place in the community of La Molina during 12-15 January 2009. All the professed religious of the Vicariate were invited to participate. Also present was the Vice-Provincial Superior of the FID Province, Fr. Antonio Munduate, who is also the Coordinator of the Configuration of the Sacred Heart. The main topic of the Assembly was that of the decisions made during the last General Synod concerning the new Configurations and how this will impact the on-going process of Restructuring.



*Participants at the Assembly of the CORI-RES
Vicariate of Peru*

Assembly of the PRAES-DOM Vicariate of Brazil

The religious of the Vicariate of Blessed Dominic of the Mother of God met in the city of Jequié, Bahia, Brazil during January 6-9, 2009 for their annual Assembly.



*Participants at the Assembly
of PRAES-DOMIN
Vicariate of Brazil*

During the meeting the religious evaluated the projects that had been proposed for the Vicariate for the year 2008, as well as projecting activities for the year 2009. At the conclusion of the Assembly the students Everaldo Pires da Cruz and Uidelfonso Machado de Assis received the ministry of Lector.

The PRAES-DOM Vicariate is presently composed of three communities, located in three different dioceses.

A Symbol of Resistance to Dictatorship

2009 Inter - Provincial Council Meeting



*Holy Cross Church, Buenos Aires,
Argentina*

The government of Argentina declared the Passionist Church of Santa Cruz (Holy Cross) in Buenos Aires, a national monument. It is one of the most emblematic buildings of resistance to the military dictatorship of that period, because it once served as a meeting place for the mothers and family members of

those who were kidnapped. Here they met to exchange information and organize searches for their loved one.

The decree was signed by the President of the country Cristina Fernández de Kirchner and was published in the Official Bulletin. The decree recalls that during the state terrorism campaign that began in 1976 “the Passionist religious made available a small room in an annex contiguous with the church, in order for the “*Madres de la Plaza de Mayo*” (*Mothers of the Plaza of May*) to hold their weekly meetings. It was also here that one of the most sinister episodes of the regime took place when on 8 December 1977 the group was infiltrated and nine of these family members were arrested and subsequently murdered.

The land on which the church is built was purchased in 1881 by Fr. Fidelis Kent Stone (CRUC/1840-1921) and the present building was begun on 4 May 1890.

On January 26th an Inter-Council Meeting took place at the Mater Dolorosa Retreat Center in Sierra Madre, California. In addition to the Provincial Curias of the two American Provinces (Frs. Donald Webber, Joseph Moons, Philip Paxton, James Strommer, John Schork, Joseph R. Jones, James Price and James O’Shea), also present were the Provincial and Council of REG Province of Mexico (Frs. Francisco Valadez and José Antonio Barrientos). There was also representation from the CORI-PAC Vicariate of Puerto Rico (Frs. Jesús Etxeandia Ormaetxea, Moisés Ríos Ruiz and Ángel Antonio Pérez) and various Passionist Sisters ministering in these regions: Sr. Maria Guadalupe Aquilera Casillas, CFP, Sr. Theresina Scully, C.P., and Sr. Virginia Alfaro, CFP. Sara Elena Rios also was present to represent the Secular Institute of the Passion. Finally, the Superior General, Fr. Ottaviano D’Egidio, and the members of the General Curia, Frs. Denis Travers, Luigi Vaninetti, Luis Alberto Cano, and Clemente Barron also attend. Fr. Stephen Dunn (PAUL) represented the Passionist Presence in Canada and also JPIC. Fr. Jack Douglas (PAUL) served as secretary and Fr. Arthur Carillo (CRUC), translator.

There were reports from the various regions represented summarizing the forms of collaboration that is taking place between the two American provinces and the Mexican Province of Cristo Rey. The new Configuration of Christ Crucified, that in part incorporates in part these geographic areas, will continue to study ways and means of also collaborating in ministry within these provinces and also the CORI-PAC Vicariate of Puerto Rico. There was also a desire for greater collaboration with our Passionist Sisters and our Lay Passionists.

Much of the discussion dealt with the topic of the new Configuration of Christ Crucified and the challenges that are inherent in this very large and culturally diversified and complicated region. Some of these issues were: immigration; shared formation programs; the juridical relationship between the various Provinces and Vicariates; the work of JPIC; future participation in World Youth Day; and ways of incorporating the laity. There was also discussion about how the model of International Passionist Houses such as Bethany and St. Joseph’s on Monte Argentario may serve as models of Solidarity in other areas of the Congregation.

In conclusion, there was a very positive feeling from this meeting. It is felt this experience this will add important elements to the first meeting of the new Configuration of Christ Crucified that is scheduled to take place in April, 2009.



*The Superior General and General Curia
at the Interprovincial Meeting*

Provincial Assembly of the PIET Province



Frs. Luigi Vaninetti, Leone Masnata and the religious of the PIET Province at their Annual Assembly

On 10-11 December 2008 the annual PIET Provincial Assembly took place at the Shrine of St. Gabriel (TE). The agenda followed that which was proposed by the Provincial in his letter of convocation. In the letter he invited the local communities to “present a report...consisting of impressions and comments concerning what took place at the General Synod of the Congregation” (Mexico/Sept. 2008) and also considering the letter of the Superior General concerning this matter. All the members of the Provincial Curia participated, as well as the Superiors of all of the local communities of the Province and those religious who has registered to participate within an established date. Additional participants were Fr. Luigi Vaninetti, General Consultor and Moderator of the meeting, and Fr. Leone Masnata, CFXI Provincial Superior, who was present in his role as Coordinator this Configuration for Restructuring.

Apostolic Workshop: “The Evangelizing Activity of the Passionist of Today”

The Commission for the Apostolate of several Provinces of Italian Passionists conducted a workshop entitled, “The Evangelizing Activity of the Passionist of Today”, at the retreat house at Sts. John and Paul, Rome, 24-28 November 2008.

In order to make this a true workshop with interaction among the participants, the registration was limited to 2-3 religious from each of the Italian provinces. In addition to the organizers of the workshop, fifteen religious participated, including Fr. Anton Lasser of the VULN Province of Germany-Austria. In his opening remarks Fr. Fernando Taccone (PIET) reported that following the General Synod (Mexico, Sept. 2008) new Configurations were formed among the provinces. Although the CIPI organization no longer exists as a single entity, they will continue to collaborate on inter-provincial projects. A case in point is the collaboration on the level of apostolic activity.

The opening address was given by Fr. Giuseppe Comparelli (DOL) on the topic of the 25th Anniversary of the approbation of the Constitutions of the Congregation. The second day was dedicated to reflection on the centrality of the Cross in our life as religious and in our communities. Fr. Aldo Ferrari (CORM) spoke about the Passionist spirituality of the Cross as found in the devotion to the Passion of Jesus of St. Paul of the Cross. The third day was dedicated to the specific apostolate of the Passionist preacher. Fr. Tito Zecca (PIET) gave a multi-media presentation on the history of popular preaching in the Congregation, and Fr. Fernando Taccone (PIET) spoke about the goals of preaching

missions, preaching to youth, and homiletics. The fourth day studied the spiritual preparation needed by the missionary. Fr. Max Anselmi (CORM) spoke about meditation on the Passion as a means of rediscovering our relationship with God through baptism.



Religious participating in the Workshop on Apostolic Activity



Chapter of St. Patrick Province (PATR), Ireland

The Provincial Chapter of the St. Patrick Province (PATR) took place during June 16 - 20, 2008 at Drumalis, Larne, County Antrim (Northern Ireland), in a retreat house of the Sisters of the Cross and Passion.

In the opening address of the Chapter, Fr. Ottaviano D'Egidio, Superior General, reflected on the following points: *“The Province of St Patrick (composed of approximately 50 religious) is situated in three countries – Ireland, Scotland and France*



Fr. Ottaviano D'Egidio, Superior General, Fr. Patrick Duffy, (Provincial Superior), and Consultors: Frs. Francis Keevins (First Consultor), Brian D'Arcy, Thomas Scanlon and Gary Donegan, and religious of the PATR Province

and is responsible for the Vicariate of Our Lady Mother of Africa (which is situated in South Africa, Botswana and Zambia). The province can be very proud of its missionary efforts over 50 or more years in Africa and, apart from the very successful establishment of the Vicariate of MATAF, St. Patrick's Province has made a strong contribution to the development of the CPA conference (Passionist Conference of Africa) itself...” He also cited some areas of concern in the Province, in particular a desire for more significant levels of sharing in community life; a project for a new community in Galway that would highlight the dimensions of contemplation and prayer; and the future of the monastery and property of Mount Argus.

On the final day of the Chapter the following religious were elected: Fr. Patrick Duffy, (Provincial Superior), and Consultors: Frs. Francis Keevins (First Consultor), Brian D'Arcy, Thomas Scanlon and Gary Donegan.

Convocation of the 11th Congress of the Vicariate of St. Charles Lwanga (CARLW)

From February 3-6, 2009 the Congress of the CORM-CARLW Vicariate took place in Karungu, Kenya at the Golgotha Center. All of the members of the Vicariate in final vows and having completed initial formation could attend and the religious in formation elected a delegate as their representative.

Invited members were Fr. Denis Travers, General Consultor, Fr. Michael Ogweno (PATR), the Regional Coordinator for Africa, and the Vicar of the GEMM Vicariate. The moderator of the Congress was Fr. Callisto, a member of the Congregation of the Apostles of Jesus. In convoking the Congress, Fr. Filippo Astori, Regional Vicar, announced that the theme of the Congress would be: *“Towards a Vicariate more autonomous and self-reliant in spiritual life, formation, apostolate and finances.”*

February 5th was an historic day for the Vicariate when new superiors were elected. For the first time in the Kenyan vicariate the new-elected Regional Vicar and his consultors are native to the region: Fr. Raphael Mangiti, Regional Vicar; Fr. Nicholas O. Obiero, First Consultor/Formation; and Fr. Francis Owano, Second Consultor/Apostolate.



Fr. Raphael Mangiti, Regional Vicar of the CORM-CARLW Vicariate of Kenya

Congress of the CORM-GEMM Vicariate Of Tanzania, Africa



*Fr. Aloysius Nguma, CORM-GEMM
Regional Vicar of Tanzania*

The Congress of the CORM-GEMM Vicariate of Tanzania took place on March 3 - 5, 2009 at the Passionist community of Veyula, Dodoma. In addition to the religious of the Vicariate, Fr. Denis Travers, First General Consultor, also participated. During the Congress the following religious were elected to positions of leadership: Fr. Aloysius Nguma CP, Regional Vicar, Fr. Priscus Massawe CP, 1st. Consultor and Fr. Cesare Pozzobon CP, 2nd.

National Council Meeting of the Lay Passionist Movement of Italy

The Lay Passionist Movement of Italy met during 16-18 January 2009 at the retreat house of Sts. John and Paul, Rome. Present were Fr. Leone Masnata (CFXI) the National Coordinator, as well as the National Spiritual Assistant, Fr. Giovanni Giorgi (DOL), and the National Lay Coordinator, Mr. Franco Nicolò. During his address, Mr. Nicolò strongly emphasized the importance of the centrality of the "Memoria Passionis" for those who are Lay Passionists. The representatives from the various Italian provinces gave reports about their activities. Many individuals stressed the need to clarify the terms of membership in the Movement: there are many groups, but there are some who state that they are not part of this Movement, whereas they are members of the Passionist Family. Fr. Jesús María Aristín, the Secretary General for the Missions and JPIC was also present to make a presentation about Solidarity and the Missions.

During the final morning session, Fr. Ottaviano D'Egidio, Superior General, addressed the group. He reflected on what St. Paul of the Cross might be asking of the laity today: contemplation of the Crucified; formation; collaboration with the Congregation, especially in the area of vocation awareness; attentiveness to the poor, especially immigrants. He concluded inviting those present to continue with their ministry which includes their own sanctification, the ultimate goal of all our efforts and initiatives.

At the conclusion of the meeting a new National Council was elected: Maria Rosa Fraccaro (CORM), National Coordinator; Mario Magnatti (DOL), Vice-Coordinator; and Paolo Benaducci (PIET), Treasurer.



*Participants at the National Council of the
Lay Passionist Movement of Italy*



Murder, Memory and Inspiration in Hunan, China: Passionist Fathers Godfrey Holbein, Clement Seybold and Walter Coveyou, 1929 to 2009

Robert E. Carbonneau (PAUL), *historian and Director of the PAUL Passionist Historical Archives*



Fr. Robert Carbonneau (PAUL)

On April 24, 1929, at Hua-chiao Hunan, China bandits ambushed the traveling party of American Fathers Godfrey Holbein, Clement Seybold and Walter Coveyou. First, in quick succession, Coveyou and Seybold were shot through the head. Seconds later, Holbein was executed the same way. After their bodies were dumped in an abandoned mine shaft, the priests' companions, Chinese Mass servers and carriers, who had witnessed the murders, were set free to return to Chenzhou [later named Yuanling], Hunan to report the news. Later, the missionaries' bodies were recovered and buried in Chenzhou on April 29, 1929. Eighty years later, this event allows us to understand continuity and change in our lives.



Fr. Walter Coveyou (1894-1929)

Understanding Murder

Understanding Murder

Beginning on April 27, 1929 people throughout the world opened both secular and Catholic newspapers to learn about the shocking murders. "Father Holbein and 2 Priests Slain in China" stated the April 29 front page headline of his hometown Baltimore



Fr. Godfrey Holbein (1899-1929)

Sun. "Baptism in Blood" proclaimed the Catholic Northwest Progress of Seattle, Washington on May 10. Starting in June 1929, the American Passionists' own Catholic monthly magazine, The Sign, began to serialize details and eventually photos of the sad news.

The political and social disarray of Hunan in 1929 meant death to foreigners was always a reasonable option for Chinese Nationalists, regional leaders and the new emerging Communist Party to gain control over one another.

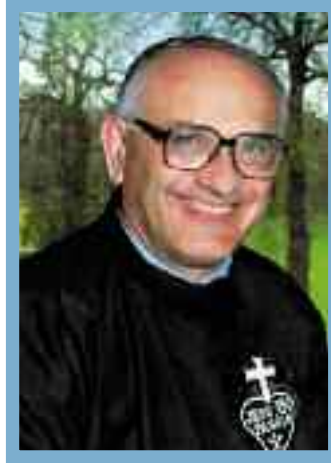
In 1929, representatives from the United States Department of State, the Chinese government and even the Holy See at Vatican City in Rome achieved limited success in their immediate year-long effort to catch and punish the culprits from west Hunan. Today, any contemporary history detective can travel to the National Archives at College Park, Maryland and relive the drama of murder and investigation when they read the actual State Department case in Record Group 59: 393.1123 Coveyou, Walter.

Interpretations of their murders vary. The United States secular press didn't call them martyrs while the Catholic press often used the label. Historical research shows they probably were killed because they were "foreign devils" rather than zealous Gospel missionaries. Later, Albert J. Nevins' American Martyrs (1987) described Holbein, Seybold and Coveyou as the "first American martyrs outside the United States." However, to the present day, there has been no official attempt to declare the three Passionists as martyrs or saints. Interestingly, their family and the Passionists of that generation always admitted them to be martyrs in a cultural rather than technical sense.

Understanding Memory

In early 2004, government officials of Yuanling, Hunan decided to build a road through the old Catholic missionary cemetery. This prompted the local Chinese Catholics to contact the Passionists and set in motion a plan to

exhume and successfully move seventeen bodies (including those murdered in 1929) to a new gravesite complete with a memorial marker. In August 2004, I traveled with a group to west Hunan. I stood before the new grave marker to pay my respects. At that moment, I made a special effort to touch the names of the three men murdered in 1929 and recall that their lives represented Passionist history, Hunan history, and Yuanling Chinese Catholic history. Half way around the world, their memory had come to life.



Fr. Adriano Di Bonaventura
(1934-2008)

**Fr. Adriano Di Bonaventura
(PIET): 1934-2008**
“A Passionist for Culture”

Fr. Adriano Di Bonaventura was born in the city of Controguerra (TE), Italy in 1934. He entered the Passionists in 1947, professed vows in 1953 and was ordained to the priesthood at the Shrine of St. Gabriel on 27 February 1960.

Defined as a “Passionist for Culture”, he spent most of his life trying to re-engage the dialog between faith and science, especially by means of art. He studied Sacred Scripture at various universities in Rome and at the

Israeli University of Jerusalem. He then did more specific studies and research in Monaco, Bavaria, followed by a period of teaching in Italy.

However, at the heart of his apostolic activity was the Italian section of the foundation, “Stauros International”. He became its dedicated founder and avid promoter first in Pescara and then at the Shrine of St. Gabriel where he established the permanent Museum-Exhibition Hall and the bi-annual Exhibition of Sacred Art. He knew how to network with art critics, public art administrators and officials who were able to assist and encourage him.

Fr. Adriano’s work was also greatly appreciated by the Church, in particular the Conference of Italian Bishops (CEI) and by the Pontifical Commission for Art and Culture. The crowning of his activity with Stauros was the conferral of the prestigious award of the Pontifical Medal by the Vatican Pontifical Academies. In conferring this award, the Holy Father, Pope Benedict XVI stated: “Furthermore I am pleased that, as a sign of appreciation and encouragement, the Pontifical Medal is presented to the “Italian Stauros Foundation Onlus” for its work of the Museum of Contemporary Sacred Art and for the organization of the bi-annual Exposition of Sacred Art, by now an event that has become a tradition for those artists who devote themselves to the sector of Sacred Art.”

After a period of illness, he died at the Shrine of St. Gabriel on 26 December, 2008. In his remarks for the funeral of Fr. Adriano, the PIET Provincial, Fr. Piergiorgio Bartoli stated: “Now we can be certain that you, dear Fr. Adriano, at the side of the Creator and Architect of the universe, can contemplate close-up that Beauty that never fades.” Bishop Carlo Chenis of Teramo further praised him in these words: “(A man) of singular simplicity and profound faith, highly cultured and of consummate experience, he knew how to develop, through his Passionist charism, an on-going mission between artists and patrons of the arts, thus fulfilling the post-conciliar mandate.”

Understanding Inspiration

The eighty-year anniversary of the murders and lives of Holbein, Seybold and Coveyou calls to mind their quest to seek routine in life and spiritual peace in China. Even with diverse personalities, they, like us, responded to the best of their ability. Wouldn’t you agree there is a little bit of their three personalities in all of us? The lives are also dramatic. As missionaries, they faced the unknown. So many times, we must face the unknown in our lives. Years ago, the drama of their life led them to China. Today, the drama of instant world communications, finance, and politics leads China to us. In other words, their lives mirror the modern reality that we must seek cultural understanding in ways they never anticipated.

Our faith tells us they are in heaven. No doubt, they are pleased that local Chinese Catholics have remembered them. At the same time, we can say some prayers to Holbein, Seybold and Coveyou: First that the local Chinese Catholic Church continues to grow in faith and find a mutual path of reconciliation in conjunction with China and the Holy See. Second, that there is an end to worldwide murder and violence. History and life called them to China. They remind us to live life with consistency and change. Where does history and life call us?



Fr. Clement Seybold
(1896-1929)



Deacon Jeovanny Osorio Rojas CP, and Fr. Hélber Alexánder Pinilla Murcia (FID)



Fr. José Jailson Da Silva (CALV)



Fr. Benedetto Manco (DOL)



Fr. Alessandro Ciciliani (PIET)

RELIGIOUS WHO PROFESSED FIRST VOWS

- In the SALV Vice-Province of Congo on 31 July 2008: Hilaire Bongoyo Akolo and Reginaldo Andrade;
- In the FAM Province of Spain on 30 August 2008: Juan Francisco Pereyra and Alfredo Travassos, and on 18 September 2008: Lelis Adonis Villanueva Gonzáles.
- In the FAT Province of Portugal on 7 September 2008: Alfredo Travassos Magalhães Serpa;
- In the ASSUM Province of Poland on 14 September 2009: Marcin Mieszkowski and Paweł Wójcik;
- In the CORI-RES Vicariate of Peru on 31 January 2009: Segundo Felaun Fatama Rucoba.
- In the CORI-PAC Vicariate of Puerto Rico and the Dominican Republic on 31 January 2009: Genelio García Antigua and Carlos Javier González Ríos.
- In the CALV Province of Brazil on 11 January 2009: Mauri da Silva Marques and Jéferson Lima da Costa.
- In the DOL-VICT Vicariate of Brazil on 17 January 2009: Rodrigo Alves Ferreira.
- In the SPIR Province of Australia on 30 January 2009: Nicky van der Bergh.
- And in the PRAES-DOMIN Vicariate of Brazil on 31 January 2009: Firmino Ferreira de Oliveira and Lucas Pirôpo Pereira.

RELIGIOUS WHO PROFESSED FINAL VOWS

- In the PIET Province of Italy on 21 July 2008: Marco Catorcioni and Giuseppe Simeoni.
- In the SALV Vice-Province of Congo on 31 July 2008: René Dikhi Mbunzu.
- In the FAM Province of Spain on 14 September 2008: Gerardo Ariel Cruz Arias.
- In the CRUC THOM Vicariate of India on 16 September 2008: Francis Xavier Chanampally, Giltus Mathias and Wilson Victor.
- In the FID Vice-Province of Colombia on 18 September 2008: Dilmer Hernán Enríquez Rengifo.



- In the DOL Province of Italy on 25 September 2008: Pasquale Gravante and Aurélio Aparecido Miranda of the DOL-VICT Vicariate of Brazil.
- In the CORM-CARLW Vicariate of Kenya on 08 November 2008: Peter Ochieng Owino.
- In the PRAES-DOMIN Vicariate of Brazil on 16 November 2008: Everaldo Pires da Cruz.
- In the PRAES Province of Italy on 21 November 2008: Augustine Ekechukwu, Luigi Imbastari and John Okafor.
- In the SANG Province of Spain on 4 January 2009: Alexander Alexis Castillo Rodríguez and Carlos Geovanni Siguencia.
- In the CALV Province of Brazil on 11 January 2008: Wilson Ramos da Silva.
- And in the CORI-RES Vicariate of Peru on 24 January 2009: Andrés Sangama Mendoza.

**RELIGIOUS WHO WERE ORDAINED
DEACONS**

- In the SPE-LIBER Vicariate of Brazil on 14 June 2008: Melquíades Lima Filho and Luiz Martins de Freitas.
- In the PRAES-DOMIN Vicariate of Brazil on 15 June 2008: Davi Oliveira dos Santos.
- In the MACOR Province of Korea on 24 June 2008: Paul Gyeong-Sop Jeon.
- In the FID Vice-Province of Colombia on 20 September 2008: Jeovanny Osorio Rojas; and on 6 June 2008: Fernando Beltrán Soto.
- In the CALV Province of Brazil on 18 October 2008: Francisco das Chagas da Silva Marques.
- In the PIET Province of Italy on 25 October 2008: Marco Catorcioni and Giuseppe Simeoni.
- In the CRUC-THOM Vicariate of India on 26 October 2008: Francis Xavier Chanampally, Giltus Mathias and Wilson Victor.
- In the FAT Province of Portugal on 8 December 2008: Francisco Xavier Oliveira.
- In the CORM-CARLW Vicariate of Kenya on 14 December 2008: Peter Ochieng Owino.
- In the DOL Province of Italy on 26 December 2008: Pasquale Gravante.
- And in the DOL VICT Vicariate of Brazil on 18 January 2009: Henrique Evangelista De Oliveira.



*Fr. Adilson Santana do Carmo
(PRAES-DOMIN)*



*Fr. Paulo Sergio Miranda
(VICT-DOL)*



*Fr. Vanderlan Gomes da Paz
(VICT-DOL)*



*Fr. Angelo Antonio Zilioli
(CORM)*



*Fr. Bruno Dinis
(FAT)*



*Fr. Fernando Bar Quintáns
(CORI)*



*Fr. Victor Hugo Álvarez
(REG)*



*Fr. Davi Oliveira Dos Santos
(PRAES-DOMIN)*

RELIGIOUS WHO WERE ORDAINED TO THE PRIESTHOOD

— In the FID Vice-Province of Colombia on 20 September 2008: Fr. Hélber Alexander Pinilla Murcia.

— In the CALV Province of Brazil on 21 September 2008: Fr. José Jaílson da Silva; on 26 September 2008: Fr. José Francisco do Nascimento; and on 18 October 2008: Fr. Mário Porfírio Ferreira.

— In the DOL Province of Italy on 21 September 2008: Fr. Benedetto Manco.

— In the PIET Province of Italy on 27 September 2008: Fr. Alessandro Ciciliani.

— In the PRAES DOMIN Vicariate of Brazil on 27 September 2008: Fr. Adilson Santana do Carmo; on 30 November 2008: Fr. Davi Oliveira dos Santos; on 21 December 2008: Fr. Márcio Santos de Souza; on 10 January 2009: Fr. Alessandro dos Santos Alves; and on 25 January 2009: Fr. José Secundino Mendes Oliveira.

— In the DOL VICT Vicariate of Brazil on 28 September 2008: Fr. Paulo Sérgio Miranda; and on 18 October 2008: Fr. Vanderlan Gomes da Paz.

— In the CORM Province of Italy on 18 October 2008: Fr. Angelo Zilioli.

— In the FAT Province of Portugal on 19 October 2008: Fr. Bruno Dinis Moreira da Silva.

— In the CORI Province of Spain on 15 November 2008: Fr. Fernando Bar Quintáns.



*Fr. Marcio Santos De Souza
(PRAES-DOMIN)*



*Fr. Alessandro dos Santos Alves
(PRAES-DOMIN)*



*Fr. José Secundino Mendes Oliveira
(PRAES-DOMIN)*



*Deacons Giuseppe Simeoni
and Marco Catorcioni (PIET)*



*Deacon Pasquale Gravante
(DOL)*

— In the REG Province of Mexico on 22 November 2008: Fr. Víctor Hugo Alvarez Hernández.

— And in the SPE LIBER Vicariate of Brazil: Fr. José Secundino Mendes Oliveira.



*(center) Dilmer Hemán Enríquez
(FID)*



*Augustine Ekechukwu, Luigi Imbastari and John Okafor
(PRAES)*



*Alexander Alexis Castillo R. and
Carlos Giovanni Sigüencia G. (SANG)*



*Fr. Victor Wilson, Fr. Francis Xavier Chanampally,
Fr. Mathew Giltus (CRUC-THOM)*



*Pasquale Gravante (DOL) and
Aurelio Miranda (DOL-VICT)*



*Lelis Adonis Villanueva Gonzales
(FAM)*



*Deacon Fernando Beltrán
(FID)*



*Everaldo Pires da Cruz
(PRAES-DOMN)*



*Lucas Piropo Pereira and Firmino Oliveira
Ferreira (PRAES-DOMIN)*



AA.VV.

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Usque ad diem September 2008 - februius 2009, acceptae

DIE	OB DORMIVIT IN DOMINIO	PROVINCIA	NATUS	VOTA NUNCCUPAVERAT
11/09/2008	Sac. Victorino Sevilla González	FAM	1930	1946
12/09/2008	Sac. Giovanni Costantini	PIET	1932	1952
13/09/2008	Sac. Pio De Santis	PIET	1923	1941
30/09/2008	Sac. Andrés Gezuraga Enzunza	CORI	1932	1950
05/10/2008	Sac. Anthony Neary	PAUL	1926	1948
08/10/2008	Fra. Anastasio Martín de Bolaños	FAM	1921	1941
19/10/2008	Sac. Justin Paul Bartoszek	CRUC	1936	1960
28/10/2008	Sac. Herbert Eberly	PAUL	1929	1951
11/11/2008	Sac. Cristoforo Martelli	PIET	1921	1939
18/11/2008	Sac. Gesualdo Di Rosa	CFIXI	1921	1940
08/12/2008	Sac. Carlos Velázquez Marín	REG	1936	1959
15/12/2008	Sac. Michael Doogan	PATR	1943	1964
22/12/2008	Sac. Raymond McDonough	CRUC	1920	1941
26/12/2008	Sac. Adriano Di Bonaventura	PIET	1934	1953
27/12/2008	Sac. Maurilio Montefiori	CORM	1921	1938
05/01/2009	Fra. Jesús María Gorostiola Arza	CORI	1925	1953
11/01/2009	Sac. Nicola Zanetti	CORM	1914	1930
16/01/2009	Sac. Hubert Hurley	PATR	1920	1941
02/02/2009	Sac. Wiro Van Vliet	SPE	1927	1948
08/02/2009	Sac. Clément Jaumonet	GABR	1930	1949

MONIALES ET SORORES DEFUNCTAE

24/07/2008	Sr. Gioconda della Vergine Addolorata Monteleone	S. Paulo a Cruce (Signa)	1916	1938
25/08/2008	Sr. Aloysius Haywood	SS. Crucis et Passionis D.N.I.C. (Anglia)	1912	1964
08/09/2008	Sr. Elizabeth Kane	SS. Crucis et Passionis D.N.I.C. (Anglia)	1916	1940
24/09/2008	Sr. Veronica Chambers	SS. Crucis et Passionis D.N.I.C. (Anglia)	1934	1984
16/10/2008	Sr. Mary Bernadette of the Immaculate Heart	Monasterio Passionistarum de Whitesville (U.S.A.)	1912	1934
08/11/2008	Sr. Mary Rose Moclair	SS. Crucis et Passionis D.N.I.C. (Anglia)	1920	1942
12/12/2008	Sr. Teresa Pia dell'Angelo Custode Valente	S. Paulo a Cruce (Signa)	1926	1962
24/12/2008	Sr. Reginalda di Gesù Crocifisso Toto	S. Paulo a Cruce (Signa)	1922	1951
25/12/2008	Sr. Maria Escolástica de S. Gabriel Setem	S. Paulo a Cruce (Signa-Brasile)	1921	1940
02/01/2009	Sr. Giuseppina Farani	Monasterio Passionistarum de Napoli	1913	1970
25/01/2009	Sr. Helena Hennessey	SS. Crucis et Passionis D.N.I.C. (Anglia)	1924	1948
04/02/2009	Sr. Consolata Shiels	SS. Crucis et Passionis D.N.I.C. (Anglia)	1909	1938
11/02/2009	Sr. Vincent Strambi Helfron	SS. Crucis et Passionis D.N.I.C. (Anglia)	1925	1955
13/02/2009	Sr. Aldina di San Paolo della Croce Saracino	S. Paulo a Cruce (Signa)	1927	1955
14/02/2009	Sr. Carmela di S. Raffaele De Petris	S. Paulo a Cruce (Signa)	1914	1939

“Confident that God will help us to overcome our human limitations, we are determined to remain faithful to the patrimony and evangelical spirit of our Founder.”

(Constitutions, No.2)



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