



# Passionist International Bulletin

N. 6 - November 2004





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## Passionist International Bulletin

N° 6 - New Series - November 2004

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## TO WELCOME, TO ALLOW ONESELF TO BE TRANSFORMED, TO BEGIN A NEW PRAXIS, TO CELEBRATE

Fr. Luis Alberto Cano, C.P.

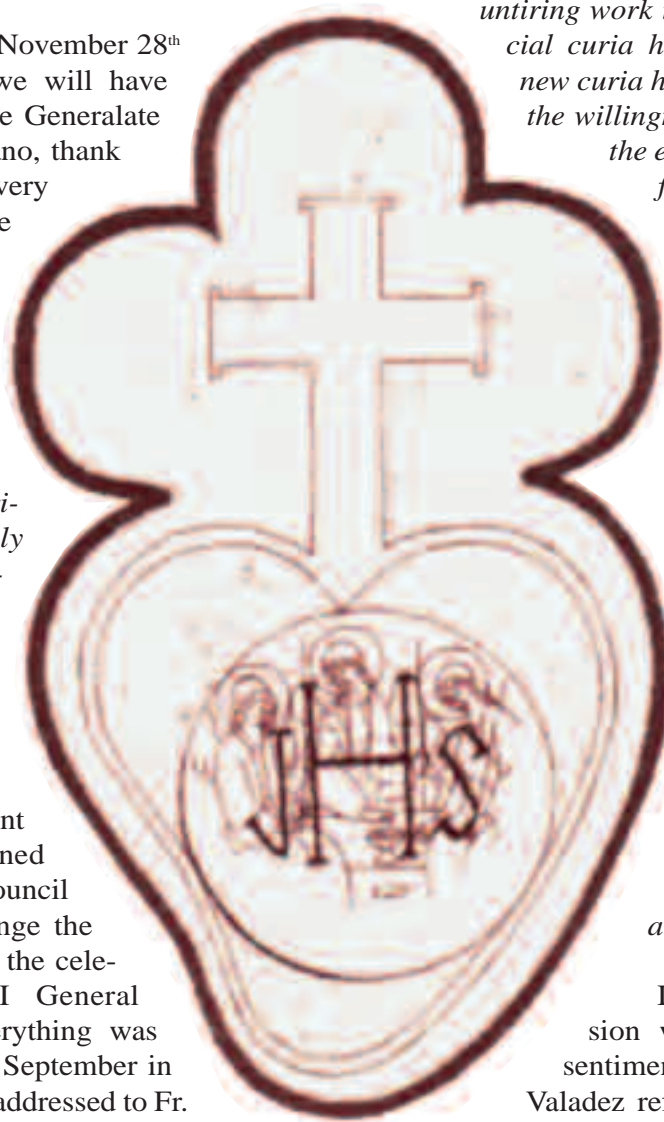
In the “Instrumentum Laboris” of the upcoming International Congress on Consecrated Life, which will take place in Rome during the week prior to the new date of our General Synod, the following phrases surfaced as kinds of action steps, for preparing for this Congress and which may also serve us in the work of our Synod: **TO WELCOME; TO ALLOW ONESELF TO BE TRANSFORMED; TO BEGIN A NEW PRAXIS and TO CELEBRATE.**

In fact, from next November 28<sup>th</sup> until December 6<sup>th</sup> we will have this opportunity at the Generalate in Rome. Fr. Ottaviano, thank God, is recuperating very well following the urgent operation that he recently underwent and he will preside at the Synod. At No. 144 of our Constitutions we read: “*The General Synod is primarily an assembly that acts as a consultative body to help the Superior General*”, in other words: an extended General Council.

This was the point that finally determined that the General Council would decide to change the date and the place of the celebration of the XII General Synod, although everything was already prepared last September in Mexico. In the letter addressed to Fr. Francisco Valadez, Provincial Superior, and to the Mexican Province of Cristo Rey (REG), I expressed our regret for the disappointment that this cancellation would

cause. Among other points I conveyed to them the following:

*“Above all I want to tell you that I understand very well what the cancellation of the Synod means for the Province of Cristo Rey, especially due the nearness of the event. In the General Curia we are well aware of the preparation that had been taking place for quite a while and we know the sacrifices and untiring work that the previous provincial curia had done and which the new curia had carried on, as well as the willingness of the religious and the entire Mexican Passionist family to work in many different endeavors. The organization required of a meeting of this scope is enormous. It was a disappointment for all of us to have to take this step. We, too, were looking forward to sharing this event with you. Here, too, everything was ready to travel to Mexico beginning this very weekend, but we felt obliged to change everything at a moment’s notice due to the illness of Fr. General, a situation with which you are already familiar.”*



I trust the initial disillusion was superseded by the sentiment that the words of Fr. Valadez reflected in his communication to his Province when he accepted this decision:

*“Allow me to thank you from the bottom of my heart for your generosity and availability in col-*



*laborating before and during the Synod in many ways, 'Your Father who sees in secret, will reward you' (Mt. 6:6)".*

I only wish to add that our Generalate, with so much meaning for us, can be an ideal place **to welcome, to allow oneself to be transformed, to begin a new praxis and to celebrate.**

## **New Superior in the Generalate**

On behalf of the General Curia and the religious of the Generalate, I wish to thank Fr. José González Sendino (SANG) for his ministry as Rector of this Community during the past three years. Last April 23 he left this community at the end of his term of office. In his homily, among other things, he said: "Dear Brothers, with happiness I accepted this service and now, with even greater happiness, having completed the agreed upon term of office, I end it."

On 29 May the new Rector assumed this position, Fr. Miroslaw Lesiecki (ASSUM), "Mirek" as he is known by everyone, who for many years has lived at Sts. John and Paul, first as a newly ordained priest studying Dogmatic Theology, then as private secretary to the then Superior General, Fr. José Agustín Orbegozo, and finally, again as a student preparing for his Doctorate in Theology which he has interrupted in order to assume the position of superior of the Generalate. We wish Fr. Mirek a very fruitful ministry replete with abundant blessings for him and for the community entrusted to him.

## **New Officials of the Curia**

Another new appointment took place in the General Curia during the month of October, dealing with a new director for the office of communications of the General Curia. During the past four years this work was undertaken by Fr. Arthur Carillo, of Holy Cross Province



*The Superior General with Fr. Miroslaw Lesiecki*





*Fr. Miguel Angel Villanueva and Fr. Arthur Carillo*

(CRUC) who was recalled to his own Province to assume another ministry. He is replaced by **Fr. Miguel Ángel Villanueva**, who served as Provincial Consultor of the Mexican Province of Cristo Rey (REG) until the Provincial Chapter of last July.

We thank Fr. Arthur as well as Fr. Miguel Ángel for their generosity and dedication and we wish them every blessing in their ministry for the Kingdom.

Additionally, this month we also welcomed to the secretarial staff of the Curia **Fr. Ramiro Ruiz**, a Columbian of the Vice-Province of Santa Fe (FID), who until the present time has served as Econome of that Vice-Province.

We extend to them all a warm welcome. On behalf of the General Curia we also thank the Provincials and Curias of the Provinces to which they belong, as well as all the religious who work at the Generalate for their generosity and availability.



*Fr. Luis Enrique Bernal and Fr. Ramiro Ruiz*



## THE PASSIONISTS IN AFRICA

*Fr. Vital Otshudialokoka, C.P.*

The Passionist presence in Africa consists of four vicariates and two missionary stations. The four vicariates are: Kenya – St. Charles Lwanga (CARLW); South Africa and Botswana – Mother of Africa (MATAF); the Democratic Republic of the Congo – Holy Savior (SALV); Tanzania – St. Gemma (GEMM). The missions are located in Angola and Mozambique.

All of these vicariates are in the midst of a very important process: the foundation of the Congregation on African soil. The time is at hand for us to seriously consider several existential factors in this process, such as the advanced age of the missionary religious.

The concern with establishing Passionist life on the African continent has become even more urgent and this is justified in part by the fact that our missionaries are well along in years (and this is obviously a natural phenomenon) resulting in the decrease in the number of missionaries since there are no longer resources from the mother provinces that can replenish this presence. On the other hand, all of the vicariates are noting interest on the part of young men who are willing to take their place in the boat of Jesus and following him in our Passionist family. The pastoral care of vocations is the most precious investment for which all of us must assume responsibility. But there is an additional aspect to consider which is creating a favorable environment for the pastoral ministry of the religious. The structures and infrastructures must not be overlooked in this process of the development of the life of the Congregation on the African continent.

This situation brings us to the conclusion that



*The new house of the CARLW Vicariate in Molo, Kenya*

within several years all of the vicariates will no longer count on the presence of foreign missionaries, but only upon African Passionists. Therefore, the Africans must carry Passionist life forward according to the spirit and the charism which the Congregation received from St. Paul of the Cross, while always seeking to live these values in their own context and culture. This is a great challenge for the Africans. We will have our first experience in this endeavor next year with the elevation of the Vicariate of the Holy Saviour to the stature of a Vice-Province.

As a conference we meet once a year. This year we have had fruitful discussions surrounding the topic of collaboration in the development of the vicariates especially in the area of formation. Thus Kisima (the house of religious formation in theology) which for many years was under the jurisdiction of the Superior General, has been entrusted to one single province. This is a new experience. We decided to move in this direction in order to facilitate our collaboration in formation and to favor a single program of formation. Next year the conference is scheduled to meet with the General Council in order to share experiences of Passionist life in Africa. This





meeting will be preceded by a meeting of formation personnel so that they will be able to share their experiences.

Each vicariate is paying a lot of attention and care to the area of formation — a very positive sign that guarantees the future of the Congregation in Africa. In order for this work of God to endure on the earth, we must make a serious effort at formation: “the good tree is recognized by its fruits.” However, in order to bear good fruit, care needs to be given to the tree.

Autonomy, i.e. the self sufficiency of the vicariates is another great challenge with which all of the vicariates are “wrestling”. The financial area is a very complex issue within religious life in Africa. Here Religious life is intertwined with the political, social and economic situations of the various countries. Consequently, religious life follows a rhythm of development consistent with the nations where they are taking root, otherwise there would be a counter-witness which would create many obstacles in the pastoral ministry of the religious when they speak to the people about certain realities. Thus it is very important that the African Passionists discover how to remain faithful to their religious lives while keeping in mind the demands of human dignity and also the level of life of the people surrounding them without falling into misery themselves, but overcoming it through their work and various other initiatives. The religious try to dedicate themselves to

charitable works and to on-going development so that they may address the numerous material difficulties that the people around them are experiencing without presuming to take the place of the competent authorities.

Every vicariate has at least one charitable work for youth who have no means of economic support for studies or to be able to sustain themselves during the period of their basic education. There are schools, learning centers and educational opportunities for abandoned youth and orphaned children...

The last General Chapter made a strong appeal for the involvement of the lay Passionist movement. Many of our lay brothers and sisters want to share our charism and to live our spirituality. This new experience has not yet taken root in Africa. Perhaps this is because of the context in which the beginnings of the creation of the movement took place, i.e. by Passionists themselves and not by any spontaneous efforts on the part of our lay brothers and sisters. However, slowly the ideas are becoming clarified and purified so that our charism may also be embraced by our lay brothers and sisters. This is a new venture, a new sign of life in which our African Passionists must become involved and to which they must dedicate themselves for the sake of the propagation of our charism and our spirituality, all the more so because Africa is a privileged place in which to spread our Passionist charism because of the many situations of suffering, of injustice, or wars and of the general misery of the people. Passionist ministers

alone are not enough to reach all the social classes and to harvest the fruits therein. All of the Passionist family is needed to more effectively bring the “*memoria passionis*” to this land of continual change.

To the Passionists of Africa, we extend our fraternal greeting and we encourage them to persevere with trust and fidelity in announcing the Gospel by means of our charism and our spirituality.



*The novitiate of Molepolole in Botswana: Fr. Michael Ogwen, Fr. Julian and four novices*



## THE YOUNG RELIGIOUS

Fr. Luigi Vaninetti, C.P.

For the second consecutive year the inter-provincial meeting of young, Italian Passionist religious and priests took place. This opportunity was offered to all the religious and priests who made final profession and who were ordained during the past ten years. This year the meeting took place at our retreat in the city of Fuscaldo (Cosenza) in the LAT Province from 6-11 September 2004.

These were days of theological study, but also days of sharing experiences and of renewing relationships that encourage one's personal and ministerial life.

It is not my intention to give a detailed report of this meeting or to evaluate it. Rather I wish to describe the process and the motivations that led us to offer these meetings to all the young religious and priests of the Italian Provinces. Undoubtedly, one of the privileged moments of this process was the Conference at the Sanctuary of St. Gabriel in November of 2002 which was attended by the major Superiors, Formation personnel and a large representation of the young religious themselves. I also want to link this experience with those of other areas of the Congregation that live, although in different ways, the problem of accompanying young religious during the early years following initial Formation.

Collaboration in the area of Formation among the Provinces has always been a task and a responsibility of great importance. Beginning with the institution of the national Novitiate and the inter-provincial student center (theologate) there has been an ongoing process of sharing the realities that are experienced in the areas of vocation and formation ministry. The two annual meetings during April and November have become desirable and meaningful experiences as well as a network for communication that has allowed for mutual programming and confirmation of several formation events. We have also experienced the fatigue and, at times, the anguish of journeying together.

During the past ten years we have singled out several critical areas of formation and have continued to explore the dynamics of vocation discernment during the period of postulancy and during the process of receiving young and older adult voca-

tions. All of this together with other formation issues is synthesized in the *Formation Program of the Italian Provinces* for the year 2000.

For several years now we have been studying and preparing a program to mentor (accompany) and to support our young religious-priests during their entry phase into community life and ministry, following the conclusion of the formal period of formation. Formation and mentoring are two critical and innovative dynamics. Thus the period at the conclusion of initial Formation and the first years of ministerial life, together with the assumption of new responsibilities, but above all, the insertion into new ecclesial and community contexts, also provoke within the young religious various disturbing reactions.

One thing is certain – our lives as religious and our formation have moved beyond clear, homogeneous contexts regarding the way in which we live out our spirituality and our mission. In the past the individual tried to adapt himself to predefined givens, within a context which was established was continually renewed and restated so that it would become part of one's personal and community life.

We formation personnel are studying and reflecting on all of this. These are matters that are of concern not only to formation personnel but they are also of concern on the institutional level: what mentoring programs should be created for the young religious? What provincial and inter-provincial strategies should be devised? How should they be mentored during this period filled with potential and risks? How should they be placed in communities and in which communities of the Province? How gradually should they be entrusted with responsibility and with ministry? What new forms of evangelization should be assumed or planned? Above all, how should we be care for individuals and their journey and not only be concerned about functionality and the urgency of filling positions in the Province?

The Italian provinces still have a considerable number of young religious and priests. It is an inestimable treasure that merits attention and commitment while at the same time presenting unexpected and complex concerns. The rapid and profound





changes and tensions that characterize our culture and our contemporary world has also influenced and continues to influence Religious life, profoundly affecting the communities who accept them, not without disadvantages, as models of being and working, of our life and mission that we have inherited from the past and which belong to a particular historical and cultural context far distant from the present reality. It is with a particular uneasiness that religious of recent generations seem to live and to endure this situation, although not without paying a price.

It is important not to resign ourselves to the difficulties of the new generations with their stereotypes which almost naturally drive us within ourselves and seeking a certain security: the encounter with the past, the negativity of the typology of today's youth, the ineffectiveness and the inadequacy of initial formation... The reality of the young religious above all challenges our capacity to enter into relationships and dialog with the new generations, how we enter into the center of someone's life and experiences rather than attending to emergencies and the challenges of sustaining institutions or maintaining a program with the result that any new endeavor that is not in accord with preconceived and accepted notions is squelched.

Certainly, young religious also come with their own defects, the so-called "fragile" personalities that cause tension and questioning, but which also reveal the contradictions of our environments and, at times dramatically underline the inability of our current communities to mentor them along a spiritual and fraternal path and to introduce them to a specific ministry of evangelization.

The historical passage that is of interest to religious life today is that of going from a phase of *certainty* or of *singular meanings* in which everything (the charism, spirituality, the apostolate...) is clear and explicitly identifiable in actions and customs, to a phase of *multiplicity*, that urges one to continually discover new expressions of one's very consecrated being. It is a passage from methods of formation that were markedly ascetical and moralistic, favoring a modality that was for the most part directive and unilateral, to methods of formation that encour-

age to growth in liberty, being able to think and to act with a certain sense of initiative and responsibility, and to know how to collaborate, and to be able to develop a sense of creativity and giftedness. It is a process that is not easy, or peaceful or without risks.

There is a need to accept the complexity of the situations and of formation: to consider what elements interact in formation (the initiative of the formation director, situations in communities, new issues within the individual...) and to confront this reality not in terms of who is right and who is wrong

thus creating tensions and conflicts, but opening spaces for encounter and sharing. This is the essence and the meaning of these meetings for the young Passionist religious.

It is obvious that the reality of formation is lived on various levels, involving to various degrees the individual in formation, the formation personnel and the entire community. It emerges from reciprocity, and therefore from a dialectic and the complementarities of formation endeavors. We are therefore conscious of living out this passage in this place in time which challenges us to form ourselves as formation personnel and in this process not forgetting that changes can spontaneously occur that bring about positive results that cannot be achieved only by resorting to past experience. Thus dialog is important,

allowing new realities to emerge by means of sharing one's own experience of faith, of service and of consecration, and creating points of convergence in the modalities of reading and living our charismatic journey according to our history and our Constitutions, actively sustaining one another in the trials and the opportunities of this *'time of change'*. Furthermore, I wish to underline *the centrality of the Word of God* as the *power* that directs our faith, personal and communitarian journey, and as a *place* for encountering our brothers during a time of dispersion. Formation should be understood as a time of *listening* to the Word of God as well as to the personal experience of each individual. We should provide space for listening to others, even if it seems like wasted or apparently useless time.





I would like to highlight three aspects that seem very interesting to me and that call for further study, planning and journeying together.

First of all, further study is needed regarding how to create a program of **mentoring and sustaining young religious**. It is clear that the formation process is a “*global*” reality that occurs over the course of a lifetime, an “all-inclusive process” embracing the entire essence of the religious and the formative mentoring that occurs within a certain context, within an institutional and organizational organism.

However there are certain elements, highlighted by the young religious themselves, which point to realities that need to be studied especially during the initial period of religious life following initial formation. These are focused within three points: ***the community into which the young man is inserted; a religious to serve as a mentor; a specific means for interaction*** between the Provinces and the center of the Province of origin. It is commonly accepted that main point to be avoided is that of fragmenting the young religious amidst the numerous activities and structures of the Province. Not all communities or apostolic ministries are appropriate during this period of formation. Some of the young that are isolated in communities or within a certain area may experience an excessive sense of loneliness and not being a part of community and ministerial renewal. There is a need to evaluate some of the communities in which the newly ordained are placed at least during the early years of initial ministerial experience. This may also be helpful to consider in the area vocation promotion and acceptance of candidates.

It is important that the superior who guides these communities be capable of being attentive and available to these individuals, assume a welcoming attitude that is shown by trusting the young man and gradually assigning him matters of responsibility, conscious of the time-factor and energy needed for each, and live and exercise the ministry of “being a father” which, above all, demands love and a human demeanor.

Secondly, there is emerging evidence that an area that needs attention is that of **On-going Formation (OF)**. On-going formation may be understood as ‘*an on-going process of creative and inculturated fidelity to the charism*’, which involves all the religious and that specifically occurs in the local communities.

Formation is, therefore, the responsibility of everyone; is defined by the models that we have interiorized; is measured by the quality of community life; and requires an overall plan for the various stages of formation, i.e. a point of connection and

continuity with the various phases and experiences.

This is the image of a Province that we are presenting: choosing priorities that we may or may not act upon; being concerned with the quality of our life lived within our spirituality; choosing relationships and apostolic commitments that result in the best plan of formation and living for our young. For this purpose we aim at “*improving the quality of the spiritual life of our communities by means of sharing of the Word, community planning and sincere interpersonal dialog...*”. Additionally, “*we believe that it is necessary that several homogenous communities be named and formed, based on a plan, that are characterized by diversity in listening to the Word of God, in sharing, in fraternal life, in discernment... And to further study the possibility of forming a community with a focus on youth so as to give young people a concrete opportunity to express greater spiritual and apostolic creativity...*”

Furthermore, “*the Passionist vocation is apostolic by nature. It would therefore seem to be opportune to study what it means to be apostolic today, considering our young religious and their attitudes and experiences, in order to also be open to new forms of apostolate.*”

The preferential choice of the marginalized poor is an integral part of our Congregation. The support and encouragement of the young religious should be stressed by means of their placement in a community that gives importance to the quality of life (reciprocal hospitality, relationships, fraternity, attention to those most in need), so that they may be inspired to live in a more prophetic way, conscious of the forms of poverty that surround them.

Finally, it would seem that the future of formation needs to be envisioned as a road that is traveled **together**. The efforts made and the steps taken during past years are a patrimony that we have received; but they may also be inadequate to address the new realities that are appearing on the horizon. It is important that the Formation Commission which composed of all those who minister in this area, be understood as a “*community of formation personnel*”. It is a community that is always working together through communication in a variety of ways and by means of sharing and mutual respect. The challenges of the future unite us to each other. Consequently, we are convinced that we should proceed in such a way that we are ever more aware of the importance of the restructuring of the Congregation so that there may be greater “*mutual sharing*” in both the charismatic and institutional dimensions.





## TRAVELING THROUGH SOUTH AFRICA

*Fr. Jefferies Foale, C.P.*

My travel agent suggested I could save a little money on the way from Australia to Rome by passing through South Africa. I landed in Johannesburg on July 16, 2004 and left on the 18th.

During my two days in Irene, South Africa, Patrick Sheridan brought me to Leratong – “Leratong means where the love is”. There I met Kieran Creagh CP, the founder of this remarkable institution.

Leratong has existed as a project and a dream for several years. Leratong as a hospice for victims of Aids had been open just a week when I saw it. On the day of my visit the place had been open a week, and was still very much in the process of setting up. There is accommodation for 8 women and 8 men. On that day there were 8 women in place, and the men were yet to arrive.

Kieran gave me a couple of printed items, a brochure and an annual report. The building cost 3.2 million Rand to construct, and will cost 800,000 a year to run. For years Kieran has been deeply involved in the lives of the township people, and has watched countless folk dying in appalling conditions. It has taken a huge international drive to accumulate the resources to put this facility in place with a team of dedicated co-workers capable of delivering the best professional service. One in nine South Africans has HIV/AIDS and the number is still rising.

This work of love is seen as one of those wonderful things that have the potential to achieve far more than the act of mercy directly involved in commitment to be with AIDS victims to the end. It has the potential to inspire others to think about life in a different way, contributing to a whole cultural change that must come before the scourge

HIV/AIDS can be contained. Here is something to admire, a story that needs to be told.

Place: Leratong Hospice,  
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Phone: (012) 375 0900,

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*Leratong*



Fr. Kieran Creagh (PATR), in a social context in which it could be considered to be not politically correct to recognize as man of the Church, recently received the “International Person of the Year Award” during a ceremony that was televised in Ireland. The reason for the award was his efforts in the fight against AIDS in South Africa, specifically in the creation of a shelter in Leratong as well as being, thanks to his courageous and solitary efforts, the first person in that country to voluntarily be injected with an experimental AIDS vaccine, a vaccine that, in the future, may be helpful in combating this disease.



## THE HISTORICAL COMMISSION AT THE SERVICE OF LAY RESEARCHERS OF THE HISTORY AND SPIRITUALITY OF THE CONGREGATION

*Fr. Fabiano Giorgini, C.P.*



*Fr. Paolino Alonso C.P.*

From its very beginning, in addition to its activity within the Congregation, the scope of the work of the Historical Commission has also included service to non-Passionist researchers, being available to those who request assistance, especially Italian university and graduate students. While it is not possible to mention all of the projects, we share the results of two research projects that have made a new contribution to the treasury of our Passionist history.

In 1999 Laura Tornambé, a student at the “La Sapienza” University of Rome defended her doctoral thesis in the field of Modern Art History entitled: “The iconography of St. Paul of the Cross and art at the service of holiness”. For this work she earned a score of 110/110 with honors. The thesis of 363 pages was followed by a second volume that contained the catalog of the works extensively described in the thesis. This study, following extensive research of all existing documentation in the archives of the Congregation and elsewhere, shed

new light on the iconography of the Saint which, until this point had been insufficiently studied, as well as including a study of several of the sacred paintings in the early Passionist retreats. The iconographic study began with the three portraits which, according to tradition, were executed while the Saint was still alive and then went on to include devotional images which the Passionist Congregation commissioned from various engravers so that these would be available to the faithful during the processes for the cause of the beatification and then for the canonization of the Founder.

Two of these portraits which were executed prior to the death of St. Paul of the Cross are attributed to eminent artists of the Roman school of the 18<sup>th</sup> century: Sebastiano and Tommaso Conca. As a result of research in areas that included evaluation of similar work attributed to these artists, an unexpected link has emerged between the Passionist community and the two painters of the Conca family. In particular, Tommaso Conca, who was a deeply religious and devout man, was active in over seven churches of the Passionist Congregation between 1766 and 1792. In addition to the Roman retreats of the “Ospizio del Crocifisso” and St. Paul of the Cross, the artist executed, for a very modest fee, paintings for the retreats of Vetralla, Terracina, Paliano, Gubbio and Morrovalle.

The importance of the full scope of some of these canvases, already recognized by the world of Art is a result of a part of the publication of this thesis in the book, “Studi sul Settecento Romano”, edited by Elisa Debenedetti in “L’Arte per i Giubilei tra i Giubilei del Settecento: Archconfraternities, churches, noteworthy individuals, artists, the devout, guides”, Monsignori Editore, Roma, 2000, with two articles on: “Saint Paul of the Cross, the Passionists and Tommaso Conca” (pp. 247-256) and “Paul of the Cross: biographical outline” (pp. 257-261).

In February 2003, at the University of Macerata, Giuseppina Fattori defended a doctoral thesis on St. Vincent Mary Strambi, entitled, “The Pedagogical work of Bishop Vincenzo Maria Strambi: Education and instruction of youth in several edited and un-



*An antique print of St. Paul of the Cross*





dited texts of the bishop of Macerata and Tolentino.” The examiner was Professor Roberto Sani, who is the current rector of the University of Macerata and a well as a well known and respected historian of education. By means of exhaustive research, analysis and re-working of various archival and biographical materials, Fattori proposed to research the figure of Strambi, about whom there is still little material available in the area of studies on the topic of education. During the years of his episcopacy particular attention was given to the poor, the sick, the suffering. However, that which merited his deep and devoted attention was his interest in the Christian education of youth. With this in mind, the precise and detailed study of the educational plan of Strambi was analyzed, paying particular attention to his extensive body of work concerning matters of education (in reference to schools of higher education of Macerata, as well as high schools) which are found in the General Archives of the Passionist Congregation in Rome, in the archives of his dioceses and in the University of Macerata.

Furthermore, in the thesis attention was also given to additional elements in the hope of furthering awareness of this aspect of Strambi. In fact, it reviews the phases of his theological—cultural formation at Montefiascone and in Rome, and then as a Passionist. In particular, she tried to study, also within the context of the political situation of Macerata, the foundational thought that justified his theories and their practical application. It was necessary to reconstruct a particular moment in the life of the bishop with regard to his influence on the institutions of learning of Macerata during the early years of the 18th century, from which significant conclusions can be drawn so as to highlight the educational programs that are reflected in the ideological vision of this Religious. This plan which becomes even more apparent if one tries to understand the position that the bishop assumed with regards to the didactical innovations that were introduced in the various educational systems

– such as “simultaneous instruction” – whose innovative aspects were destined to have great influence in all of the pontifical territory, endorsed by the highest ecclesiastical authorities of the State. Finally, the thesis concludes with an a reflective study that reveals the thought of Strambi concerning the topic of education, central to which are the incisive and profound insights of the bishop. An attempt was made to reconstruct his thoughts beginning with a reading of several pedagogical treatises for parents and children (“The rules of life for a young person”; “A practical and simple method to spiritually educate children”; “A plan for perfect education in Jesus Christ”), and by means of statements made with regard to the organization of the schools by means of which he assumed managerial control and, in some cases, instituted formation programs for instructors.

As was stated at the beginning of this article, this assistance that we offer is one way of fostering interest in our history and spirituality.



*Antique portrait of St. Vincent Mary Strambi*



## THE PROCESSES OF CANONIZATION PART I

Fr. Giovanni Zubiani, C.P.

The purpose of this article is to explain the long procedure of the Causes of Beatification and Canonization of the candidates for the altar of the Passionist religious Family, viewing it as single reality, given that beatification continues to be a step prior to canonization even following the reform of the procedure of 1983. A complete synthesis can be found in various encyclopedia-dictionaries, especially in the Dictionary-encyclopedia of spirituality of Città Nuova, under the direction of M.T. Machejek, but briefly summarized in order to understand when and how the processes function. In fact, sanctity is certainly the first condition necessary for a candidate for the altars, the Church then proceeds with proofs, procedures and ecclesial acts that are also necessary for a declaration of sanctity.

As we know, during the first centuries, when the martyrs were the only saints, the Church did not make any judgment in this matter; it only confirmed the legitimate veneration by a local community and the consequences were immediately experienced. When the martyrs were followed by confessors, the fame of sanctity was judged on the basis of heroic comportment in the Christian life and on graces or miracles.

It is with this new phase of the history of the Church that the processes of canonization began to be organized by the Church; the scope was that of submitting the procedure to rigorous critique, as objective as possible – a judgment about the reality of the martyrdom or the heroic comportment of life or the verification of the prodigious works attributed to the intercession of the candidate for canonization.

The competent authority for the verification of the sanctity of a person was first of all the bishop (episcopal canonization); then it was reserved to the Pope *de jure* with the decree of Gregory IX (that was acknowledged in the Decree

*Audivimus* of 1170); *de facto* between the XIV and XV centuries the two processes became further delineated: one ordinary and the other apostolic.

With the creation of the Curia Sistina (22 Jan. 1588) Pope Sixtus V created the Congregation of Rites, entrusting it directly with the procedure for the causes of the saints. The procedure then became more juridical and complete with various laws originating with Pope Urban VIII, collected in the *Corpus urbanianum* (12/3/1642) and, then, with the *De Servorum Dei beatificatione et beatorum canonizatione* of Benedict XIV (1742), it became the official text for the entire process of the causes of beatification and canonization. The Code of that time did nothing more than translate the canons of procedure indicated by Benedict XIV (Can. 1999-9194). This monumental work ceded to the Pope the title of “Magister”. Thus the procedure remained unchanged until the Code of 1917. Pope Pius XII on 28 October 1948 instituted the Medical Commission as part of the Congregation for Rites for the purpose of examining miraculous healings, thereby separating the role of doctors from that of the theologians. On 19 March 1969, by means of the *motu proprio* “*Sanctitas clarior*”, Pope Paul VI had the wisdom to unite the ordinary process and the apostolic one into

a single juridical process and then dividing the original congregation of Rites into that of the Causes of the Saints and Divine Worship by means of the apostolic Constitution *Sacra Rituum Congregatio*.

Finally, on 25 Jan. 1983, John Paul II promulgated the apostolic constitution *Divinus perfectionis Magister* (= DPM), published in the *Acta Apostolicae Sedis* (AAS, 4 [1983], 349-358). The Congregation for the Causes of the Saints (=CCS) on 7 Feb. 1983 published the *Normae servandae in inquisitionibus ab episcopis faciendis in Causis*



The first page of the “Positio” of St. Paul of the Cross





*Sanctorum* (= NS) and a *Regolamento della Sacra Congregazione per le Cause dei Santi* (= Reg.). The reforms of Paul VI and of John Paul II updated the procedure, mandated by Vatican Council II, the first Ecumenical Council that from a dogmatic position, addressed this topic of the saints and of the union between the pilgrim Church and the heavenly Church. In Chapter VII of *Lumen gentium* are found the theological principles that guide the Holy See in its activity regarding the causes for beatification.

The procedural practices subsequently underwent changes on the basis of the principle of spiritual perfection. From the early days of the Church this principle has been gradually developing while respecting the pastoral and apologetic necessities of the faithful in imitation of those proposed by Christians perfected in doctrine, in life and in works (cf. *Dizionario Enciclopedico di Spiritualità*, ed. 1975, Vol. I, 284-290, the history of various procedures.) Below we will illustrate the more innovative parts of the new, current procedure.

#### —Current procedure according to the DPM.

The causes are divided between recent and ancient according to the heroic virtues or the martyrdom of a servant of God (=SoG) that can be proven by means of the deposition of eye witnesses or by means of written sources (NS 7). In the older, ancient causes sufficient historical documentation must be gathered to clearly prove the heroic nature of the virtues or the martyrdom of the Servant of God. If the documentation is judged sufficient, then the process goes on to the examination of witnesses about the recent fame of sanctity or martyrdom. In recent causes it is urgent to examine the witnesses in a timely fashion, but not until 5 years have elapsed following the death of the Servant of God. The law gives the bishop the faculty to question, at any moment during the inquiry, a witness who may be in danger of death (NS 16a). Otherwise, a witness may on his own initiative offer a written and sworn report before a public official (notary, pastor, religious superior) and consign it to the bishop for the purpose of the cause in progress or also for possible future causes. (NS 24).

#### —Persons who take part in a diocesan inquiry

+ The petitioner of a cause is an individual or legal entity that initiates it and promotes it and who assumes the responsibility for covering the expenses; petitioner, therefore, can be for example, a religious Order or Congregation, a diocese, a parish, an association of the faithful or another entity, even civil, so long as it is accepted as the petitioner by the bishop who is responsible for conducting the diocesan

inquiry (NS 1a). The petitioner may act solely by means of a postulator, legitimately named by the petitioner and approved by the bishop (NS 1b; 2a).

+ The Postulator may be a priest or male or female religious or a layperson, so long as the person has training in theology, canon law and history (NS 3a); for this purpose, at the Congregation for the Causes of the Saints there is a Stadium for the postulatores and other persons who participate in a diocesan inquiry. The postulator is expected to:

a) thoroughly examine the life and the works of the candidate;

b) evaluate the substantiality of the fame of sanctity or of the martyrdom and eventual difficulty (NS 3b).

The same postulator may present the cause to the Congregation, but he must be approved by the dicastery and have residence in Rome, he being the only person empowered to present the cause to the Congregation (NS 2b). The postulator, with the consensus of the petitioner may nominate an individual or individuals as vice-postulators (NS 4). The postulator has the responsibility to administer the funds of the cause in conformity with the disposition of the Holy See (NS 3c).

+ The competent bishop who is to conduct the diocesan inquiry is the ordinary of the diocese in the territory within which the Servant of God died (NS 5a.)

For the inquiry regarding the miracles, the competent bishop is the ordinary of the place in which the miracle occurred (NS 5b). The ordinary bishop may personally conduct the diocesan investigation, but usually he will nominate his delegate to preside over the diocesan Tribunal. This delegate should be a priest well versed in theology and canon law (NS 6a).

+ The promoter of justice, the second member of the Tribunal, must also be a priest possessing the same qualifications required of the bishop's delegate (6b), who has the task of preparing the questions for the witnesses (15a). It is recommended that the bishop avail himself in this process of other experts (15a), however the promoter of justice must oversee the inquiry and seek out every necessary further supplement. (NS 27b).

+ The notary, nominated by the bishop, transcribes the deposition of the witnesses. (NS 16a)

+ The *Normae* refer to "*periti in re historica archivistica*" i.e. those who are responsible for gathering the documentation of ancient and recent causes and the unedited writings of the Servant of God; and then experts in historical matters may also be summoned. (NS 14c). By means of an episcopal decree the various officials and other personnel must take an oath to fulfill faithfully their duty, and are bound to maintain secrecy. (NS 6c).



## PASSIONIST INSTITUTE IN ENGLISH

*During the entire month of October, a group of predominantly English-speaking, Passionist religious from various countries gathered in those places where our Congregation originated: Ovada, Monte Argentario and Rome. The purpose of the program was to offer an experiential course of Passionist, spiritual renewal. It was sponsored by Holy Spirit Province (SPIR). Fr. Brian Traynor, one of the participants, offers us a summary of his experience as well as the goals of this initiative.*

The Australian (SPIR) Province held four Institutes in Passionist spirituality in Melbourne, Australia for professed and non professed Passionists. Three of these Institutes occurred during the past four years, and there will be two additional Institutes in 2005. One of these will take place in New Zealand, where there are no resident Passionists. The aim of these week long Institutes has been to study, experience, and share the Passionist charism, not only among our professed members but also among the many lay people who live and share our Passionist spirit. Each Institute

involves around sixty members, of whom fifteen are professed.

We owe a great debt to Fr. Paul Francis Spencer, CP who was the principal presenter at our first two Institutes. He awakened a great interest in our charism and a deep desire for us to learn more and to promote Passionist spirituality within our Province. We recognize that we have suffered a great deal because of a lack of English translations of modern books and articles as well as some primary sources. These resources can enrich our understanding of St. Paul of the Cross and the Passionist charism, which we must interpret for our times.

Our Provincial Council has determined that we need to provide opportunities for more members of our Province to acquire a better appreciation of our history and spirituality. With increased knowledge and experience, it is our hope that these men can be a resource to enrich others, both professed and none professed, who are clearly expressing a yearning and love for Passionist spirituality.



Foto of the group at Ovada





*A moment of prayer at Ovada, in the house where the Founder was born*

We live on the other side of the world from where Paul Danei lived. Our religious and secular culture is vastly different from that of Italy. Indigenous Australians have inhabited our land for more than 40,000 years, but much of their spirituality and culture has been obliterated, since Western colonization began in Sydney in 1778, three years after St. Paul of the Cross died. New Zealand has been inhabited by Maori and their ancestors for more than 700 years. Although Maori and other Pacific Island spirituality is still very much alive, it is a minority culture and vastly different from that of Western Europe in the eighteenth century.

In order to appreciate and pass on Paul's founding charism better and express it within our culture, the Australasian Provincial, Denis Travers, was convinced that some of our professed men needed to experience the land in which Paul lived and worked, so that they could be better resources for sharing the Passionist charism in future Passionist Institutes and promote the Passionist charism within and beyond the Province. The Provincials of St Patrick's and St Joseph's Province were invited to send men to share this objective. The Institute was divided

into three parts: Pilgrimage, Lectures and Retreat. Seventeen men from Australia, Ireland, Scotland, India and the United States as well as Fr. Enzo Del Brocco, currently working at the Generalate, completed the nine day pilgrimage and were in Rome with others participating in the Lecture component and to celebrate the feast of St. Paul of the Cross. During the pilgrimage, local Passionists extended outstanding hospitality and shared the story of St. Paul of the Cross, his brother John Baptist, and other professed and lay Passionists who have played a part in Passionist history. There is no doubt that each participant is firmly convinced that our Passionist charism is as relevant for our times as it was in the day of St. Paul of the Cross. Now we must continue to find effective ways to promote the living memory of the Passion and to gather companions to do the same.

Brian Traynor CP  
19<sup>th</sup> October 2004



## CIPI

### The Italian Conference

#### Meeting of the Passionist Brothers of the Italian Provinces

At the initiative of the CORM Province the Brothers of the Italian Provinces met in the Retreat of the Presentation on Mt. Argentario from 4 – 7 October. Fifteen Brothers gathered to reflect on the topic of: “*The Role of the Religious Brother in Passionist Communities Today.*” The moderator of the meeting was Fr. Giuseppe Comparelli, (DOL) and the Postulator General, Fr. Giovanni Zubiani, (CORM).

#### CIPI Course for young religious

For the second consecutive year a course for young religious and priests was organized by CIPI (Inter-provincial Conference of Italian Passionists) for the purpose of affording the young Passionists of the Italian Provinces the opportunity to gather together and reflect on topics pertaining to aspects of Passionist community life and pastoral ministry. This year the meeting took place in the community of Fuscaldo (LAT – Frosinone) and chose as its central study topic that of the dynamics of communication and its relation to the *Memoria Passionis*.



A group of young Passionist students

#### XI Biennial of Sacred Contemporary Art

On 17 July 2004 the XI Biennial of Sacred Contemporary Art was inaugurated at exposition center of the Stauros Museum of Sacred Art at the Sanctuary of St. Gabriel. Following the conclusion of the trilogy of biennial expositions on symbols of the Christian faith (the cross, the door, light) this year’s event was centered on the topic of “Our Father – from ascetical iconoclasm to iconic contemplation”.

More than 100 large works, many of which were created for this occasion by artists from around the world, were proposed to illustrate this topic. The Biennial will be accompanied by a comprehensive catalog of writings of the various artists as well as by illustrations of the works that were displayed.





## PIET – XXIV Tendopoli

During 24 – 28 August, the XXIV Tendopoli took place at the Sanctuary of St. Gabriel. The traditional, annual gathering was attended by hundreds of young people from all of Italy. The theme for this year was: “A tent in the desert: the family”.

Among the various notable personalities that attended was Cardinal José Saraiva Martins, Prefect of the Congregation for the Causes of Saints, who spoke about the role of young people in the family and in society, with allusions to the young St. Gabriel in the life of Passionist family.



Cardinal Martins with Tendopoli participants

# CLAP

## The Latin American Conference



The new Curia with the Superior General

### The Third Chapter of the Province of Cristo Rey, Mexico

The third Chapter of the Mexican province of Cristo Rey (REG) took place in the city of Cuernavaca, Morelos from the 19<sup>th</sup> – 23<sup>rd</sup> of July, 2004. The Superior General presided at the Chapter and officiated at its closing. Thirty four religious were present (32 in final vows) out of a total of the 42 religious that presently comprise the Province.

The fundamental theme of the Chapter was: “**The Passionist Mission**

**Today in Mexico**”. The work of the Chapter can be summarized by the following statement: “*We, the religious of the Passionist province of Cristo Rey, wish to continue the process of the inculturation of the Charism during the next four years by living in an attitude of charismatic conversion and by renewing our Passion for life which calls us to witness and to announce the Gospel of the Cross.*”

Among the most salient topics that were treated were those of the creation of a **Mixed Commission for the Animation of the Charism** (that is composed of religious and laity) and the approval of the foundation of the **Passionist Missionary Center**, consisting of a team of itinerant missionaries.

The new Provincial Council continues to be comprised of Frs. Francisco Valadez (Provincial), José Luis García and Rafael Vivanco (Consultors).





## Celebration of the IX Assembly of CLAP (*Latin American Conference of Passionists*)



From 25 June until 3 July of this year the IX Assembly of the Latin American Conference of Passionists took place in Vila Velha, in the State of Espírito Santo, Brazil, in the Passionist Vicariate of Nuestra Señora de la Victoria. The days of the assembly were divided into two parts: A workshop on Passionist spirituality during the first four days and the Assembly itself during the last three days.

The **Workshop** entitled, “*Meeting the Living God: toward a paschal, incarnational and liberating spirituality*” was directed by Sister

Vilma Morerira and consisted of intense days of work, socializing and of sharing about the new challenges of the Passionist Family on the Continent. It was not

as much about producing a product as it was about sharing life experiences and devising a common Passionist process for reflection. The basis was the gospel text of the journey to Emmaus (Lk. 24: 13-33) and, within the context of personal and group prayer and meditation, it followed the methodology of SEE-EVALUATE-ACT-MISSION, which more than giving answers, raised questions about our presence in Latin America and which were directed toward the participants and all the Passionist on the Continent.

Secondly, the **Assembly** was dedicated to evaluating the road taken during recent years and to program the path to be taken during the next three years as a result of the workshop. Elections were also held for the new CLAP team: President: Fr. Augusto José Canali, General Consultor of the Congregation was re-elected with an absolute majority of votes; Vice-President: Sr. María Guadalupe Aguilera, of the Hijas de la Pasión; secretaries: Eddy Vásquez (Spanish language secretary) and Amilton Manuel da Silva (Portuguese language secretary).

Approximately 40 Passionists of Latin America and the Caribbean attended, together with guests from Spain, the United States, England and Italy.



Participants at the Assembly with the General Consultor, Fr. Augusto Canali





## **New Passionist Houses of the Province of Sagrada Familia (FAM) in Latin America**

Recently three new Passionist houses were founded in the Latin-American Vicariates of the Sagrada Familia Province.

On 8 September, feast of the Nativity of Mary, the Passionist presence was established in the City of San Cristobal, in the Vicariate of Venezuela. San Cristobal is a city in the western part of the country, the capital of the Táchira state, in the region that borders on Colombia and consequently, a city that is a center of commercial activity for both countries. The new community is composed of three religious and sees its goal to be that of becoming a center for sharing our spirituality as well as being a house of initial formation, vocation promotion and evangelization. This residence was placed under the patronage of Our Lady of Holy Hope.

Also on 8 September, in the presence of the Provincial, Fr. Fernando Rabanal, the new house for theological studies of St. Paul of the Cross was blessed in San Salvador, in the Republic of El Salvador, which is located in the Central American Vicariate of Cristo Crucificado. The house is located in a sector populated by Mexicans where for the past 25 years the Passionist parish of St. Francis of Assisi has existed. The finality of this new form of Passionist presence in this area that is shared with the poor and the crucified, is that of enabling our charism to be lived and witnessed by our lifestyle and ministry, and to encourage the laity to become familiar with the Passionist charism and so become part of the Passionist family.

Additionally, the community for the study of Philosophy of St. Gabriel, which belongs to the Mexican Vicariate of Our Lady of Guadalupe, has taken up residence in its new house. It is located in the city of Guadalajara, Jalisco State. This residence was built to house Philosophy students and the postulants of the Vicariate.



*The new foundation in El Salvador*

## **A New Retreat in Brazil: *Castellazzo***

From 22 Oct. to 30 Nov., 2004 a new experience of *Castellazzo* will take place in Brazil, where the program is deeply rooted in the Passionist Family and has been done on numerous occasions. This time it will take place in Pinto Bandeira, in the State of Rio Grande do Sul. For the first time it will be directed by the Spirituality team of CLAP of this country, composed of male and female religious and Lay Passionists. Among that various participants who will be attending this retreat will be the twelve novices of the Vicariate of Our Lady of Victory.

The *Castellazzo* experience was founded on three pillars: The fundamental inspiration of St. Paul of the Cross, i.e. the *Memoria Passionis*; a fundamental option for the poor; and a typical methodology: solitude, prayer and penance. These aspects of the Passionist charism are united in various phases and periods of intensity within the context of the forty days, seeking to begin or to continue a spiritual journey in the spirit of our Founder, while being deeply rooted in history and the needs of the present day.



## **The death of Fr. Richards: Apostle of the Christian Family**

On Saturday, 30 October, surrounded by the prayer and love of the brothers of his community and of innumerable Christian families, Fr. Pedro Richards died — an esteemed Passionist religious of the Province of the Immaculate Conception (Argentina). He lived a full life of 93 years. It is difficult to summarize with only few lines all that this singular religious and priest represented for the life of his province, the Congregation and the Church itself. Consequently we here offer only some biographical data of his long and fruitful life.

Fr. Pedro was born in Buenos Aires in 1911. He professed vows as a Passionist in 1934 and was ordained to the priesthood in 1940. From the beginning he was always in search of new apostolates. For more than 30 years he ministered in the countryside and in the cities of Uruguay with university students, uniting common labor with focused catechetical work. Little by little he centered his pastoral ministry on the family as the nucleus and foundation of the Christian society. This dedication to the apostolate of the home can only be explained as a providential inspiration of God, a ministry that continued to develop over the years. This ministry made him a pioneer of the Church in the area of ministry to married couples and to all that this sacrament implies: procreation, the spirituality of the family, the education of children, and the defense of life. This zeal brought him into influential circles, acquiring great respect in this area of expertise that was recognized in the Church and in society at large, and which made him an undisputed authority in the area of the family on a world-wide level.

Several historical points about his ministry to the family may help to better understand the breadth of his work: He was the founder of the Christian Family Movement, his great work, in 1948 and which today is diffused throughout Latin America and many other countries of the world, being named its Latin-American moderator in 1957. He was a member of the Preparatory Commission for Vatican II, in 1960 in the area of the apostolate to the laity. He was the founder of the National Center for Natural Family Planning in 1979 and was an expert at the Synod of Bishops in 1980. He was a Pontifical Consultor for the family since 1981. In addition to innumerable services on national,

continental and world-wide levels he always maintained his relationship with the family. He made numerous trips and gave many conferences and published many works in order to be a voice for the defense of the family and of life in general.

The Congregation and the Church are grateful to the Lord for his life. He has left us the testimony of his life spent in the service of love, in the simplicity of his life as a religious and missionary and in the power of his convictions, his word and his pastoral action in defense of the Christian family, a work that he undertook as a true apostle of the home. May Fr. Richard rest in peace, in the company of the Holy Family of Nazareth!







### Introduction of the Cause of the Servant of God, Bishop Martín Elorza

Last October 18, the anniversary of the death of St. Paul of the Cross, in the presence of Fr. Giovanni Zubiani, Postulator General of the Congregation, and of Fr. Dositeo Alday, Vice-Postulator of the Cause, the Cause for the Canonization of Bishop Martín Elorza, the Apostolic Administrator and Bishop of Moyobamba (Peru) from 1949-1966, was introduced before the Holy See.

Bishop Elorza was born on 30 December 1899 in the Basque region of Spain and at a young age he entered in the Passionist Province of Sagrado Corazón de Jesús (COR). He professed vows in 1917 and was ordained a priest in 1923. He was elected Provincial at the age of 35, an office which he held for three terms (between 1935 and 1947), guiding the Province during the tumultuous period of the Spanish Civil War. He was assigned to Colombia as Provincial Delegate in America, and was elected Apostolic Administrator of the newly formed Prelature of Moyobamba in the Amazon region of Peru at the young age of 49. Despite his aversion for this assignment, he submitted to the will of the Church. Later, in 1954 he was consecrated bishop.

During his entire religious and priestly life, but particularly during the 17 years of his pastoral ministry in the jungles of Peru, Bishop Elorza was known for his dynamic pastoral dedication, his enormous capacity for work and heroic sense of duty, as well as for his love of his Passionist vocation and his obedience to the will of God. On several occasions he made extensive pastoral visits to the vast and difficult territory of his Prelature (45,000 square Kilometers of jungle and mountains, under adverse climatic conditions, very limited means of communication and the extreme poverty of its inhabitants). He always had an uncommon pastoral zeal and he did everything possible to bring the inhabitants of his Prelature into the Church. One of his primary concerns was for the social improvement of his people: literacy, public education, employment, construction of schools and churches.

Following his sudden death in Lima in December, 1966, the fame of his heroic virtues quickly spread. He was referred to as “the holiest bishop of Peru”. During these approximately 40 years since his death, his fame has been steadily increasing and at the same time work has been done to collect and organize the extensive works written about him and his virtues. Finally, in February of 2001 his Cause for Canonization was introduced in the Episcopal Curia of Lima. This phase was completed last September, thus quickly allowing for the cause to be presented to the Holy See.

The continuation of the process for this holy Passionist bishop, a religious and exemplary missionary, a model of apostolic charity and perseverance in ministry, now rests with the authorities of the Church.





# PASSPAC

## Asia-Pacific Conference

### **Inauguration of the new community of Angamaly – India (THOM)**

On 29 July the new community of Calvary Ashram in Cannan Desam, Angamaly, in the extreme interior of India was inaugurated and bless. Calvary Ashram is the new minor seminary of the Indian Passionists which is located, for the first time in the Congregation, in a diocese of Syro-Malabar Rite. The inauguration and blessing was celebrated by Cardinal Mar Varkey Vithayathil, C.Ss.R., the first Archbishop of the Syro-malabar Church, during the Mass at which he presided and which was concelebrated by the Regional Vicar, Fr. Paul Cherukodath, C.P. and by the local clergy.



Presently, the community consists of seven seminarians and two religious, but there are plans to enlarge the house in order to be able to accommodate more seminarians.

# IPPCM

## North American Conference

### **50<sup>th</sup> Anniversary at St. Paul of the Cross Parish, Atlanta, Georgia (PAUL)**

On October 24, 2004 the Religious of PAUL celebrated 50 years of Passionist presence at the Parish of St. Paul of the Cross, Atlanta, Georgia (U.S.A.)

On June 21, 1954, Fr. Malcolm and his Council, gave permission to accede to the request of the bishop of Savannah-Atlanta, Georgia, to assume responsibility for a parish and to evangelize the African-Americans of the city of Atlanta. This enterprise began with the establishment of a solid Faith Community. When this was accomplished, then thought was given to create a more ample space for worship dedicated to St. Paul of the Cross. However, it is interesting to note that the pastors and the superior of that time gave precedence to the construction of a Catholic school that had significant educational impact on civil as well as religious levels. In that building religious services were also held until a new church was constructed in 1960. The celebration of the anniversary included the interesting study topic: “Celebrating the Past and Facing New Horizons”.





## Regional Days (PAUL)

During October and November the PAUL province scheduled a series of regional meeting days for the Province dealing with the topic of “Contemporary Health Care Ethics”. The presenter was a priest who is a professor of moral theology at St. Mary’s Seminary in the city of Baltimore. The study day consisted of four presentations: “General Issues in Health Care Ethics: Human rights, Social Justice, Genetics and the Ethics of Medical Research”; “Ethics at the Beginning of Life: Abortion, Critically Ill New-born children, In-Vitro Fertilization, Surgical Serilization”; “Ethics at the end of life I: The definition of death, a Spirituality of Caring, The Catholic Tradition of End-of-life Care”; “Ethics at the End of Life - Cases: Cardio-pulmonary resuscitation, Pain Management, Artificial nutrition and hydration; Advance Directive and decision-making, especially for Religious”.

## Hurricanes in Jamaica, West Indies (PAUL)

In September and October of this year several hurricanes struck the island countries of the Caribbean and the mainland U.S.A., in particular the state of Florida. While “Our Lady of Florida Spiritual Center” in North Palm Beach, Florida, suffered some relatively minor damage, our missions in Jamaica, West Indies, were not as fortunate. Fr. Richard Award (PAUL) sent the following report to the province from St. Paul of the Cross Parish in the city of Mandeville: *“There has been much destruction in our area to our churches and schools and rectory properties, as well as many of the homes... The needs of the people around us, especially the most vulnerable are enormous: roof, room and personal possessions are damaged; some things are simply lost. The prosperous are discouraged and unnerved, but can take care of things; the poor are very defenseless.”*



*La parrocchia dell’Immacolata Concezione*

## ONE HUNDRED YEARS OF PASSIONIST PRESENCE (CRUC)

This year the religious communities and the parish of the Immaculate Conception celebrate one hundred years of Passionist presence in the City of Chicago, Illinois.

One hundred years ago the Passionists greatly desired a foundation in that city that had been growing in strategic importance as the largest transportation center of the world at that time and therefore very suitable for the itinerant preaching of the Passionists. From the beginning the principal ministry of the religious was that of preaching missions and retreats, even in the monastery. At the same time, at the request of the archbishop, the Passionists undertook the care of the Catholics of the area, numbering 286 in 1905 to presently numbering almost 2500 families and 600 children in the parish school. During these 100 years many works have been undertaken for the spiritual well-being of the Catholics and for the needs of the religious. In 1906 the second Province of the American Passionists was erected and in 1910 the retreat became the Provincialate. Initially it was also the first minor seminary of the Province, but in 1911 it became the house for Passionist students and during the past 30 years it has also become a center for the care of the sick, the province infirmary.

Of historical interest is the fraternal hospitality that this community that offered to the Spanish and Mexican Passionist students in 1914 when the latter were expelled from Mexico during the persecution of the Mexican president Carranza. They were able to complete their studies and were subsequently ordained to the priesthood. Among them was Nicéforo Diez Tejerina who became provincial of the Holy Family Province and was martyred in Spain together with all the religious of the community of Daimiel in the year 1936. It might also be said that an outgrowth of this student center was the theology center of Catholic Theological Union.



## **A course at the Center Forum of the Congregation of the Passion**

From 20 – 24 October 2004 a program of the Center Forum that was open to all of the Passionist Family, took place at San Giuseppe on Mt. Argentario. About 30 people participated representing religious of the various Italian provinces, the Passionist Sister of Signa, the Sisters, Daughters of the Passion, the Sisters, Missionary Adorers of the Passion and laity (both from Italy and Mexico). The Course was organized following the positive experience of a first meeting that took place last January in Mexico. It was guided by Fr. Octavio Mondragon based on a spirit of sharing and reflection from a theoretical as well as a practical viewpoint. With regard to what concerns the ultimate goals of the Center Forum, it exists not only as a forum that generates study texts on our charism, but it is a place for renewal, on an experiential as well as doctrinal levels, of the Passionist charism, conscious of the present times. This reflection, as proposed by Fr. Octavio, was structured around four moments:

- 1) *The recovery of an attitude of contemplation and awe, something that is accessible and necessary for everyone;*
- 2) *The discovery of the living God, the God of the Bible, as He manifested himself to the Hebrew people of the Old Testament and the Church of the New;*
- 3) *The Christological moment, centered on the paschal mystery, on the contemplation of Christ Crucified, and Risen;*
- 4) *How to preserve and recall the memory of the Crucified and Risen One (Passionist moment).*

It was an enjoyable experience and it is hoped that, by offering it in other areas of the world where the Passionist Family is present, it might engender even greater participation, both in the preparation and activity in all the various components of the Family.

## **The Institute of the Secular Missionaries of the Passion**

This year in Rome, the Secular Missionaries of the Passion held their XXXV National Convention based on the theme: “Secular Institutes: Witnesses of hope for the Third Millennium”. The Secular Missionaries of the Passion originated in the city of Mascalucia (Sicily) on 8 December 1968, an amalgamation of two groups that draw on the spirituality of St. Paul of the Cross. The original group was founded by Fr. Disma Giannotti, CP in 1957 in Milan. A second group was begun in the city of Mascalucia as a collaborative effort of Fr. Generoso Privitera, CP and Sarina Consoli in 1964. It was approved with Pontifical Right on 6 August 1999. The members, in the strict sense of the term, are those Missionaries consecrated to God by a vow of chastity, poverty and obedience with the promise to remember the Passion of Jesus. Among them are also the sick, the suffering members of Christ Crucified. The associate members are married collaborators who adhere to the spirituality of the Institute, and who strive for evangelical perfection according to the spirit of the Institute and its Mission. The members of the Institute do not wear any outward sign and they live in their families and work in the world according to their professions. They organize periodic formation meetings, in addition to their monthly retreat, spiritual exercises and the annual national convention.



*Group foto at the XXXV National Convention*

Currently they are present in Italy, Brazil, Mexico, the USA, Austria, Chile, and Argentina.





# Passionist Life - The Passionist Family



*The Community of the Sisters, Daughters of the Passion in Rome*

## **The Centenary of the death of Fr. Diego Alberici, Passionist**

The year 2004 marks the centenary of the death of Fr. Diego Alberici, founder, together with Mother Dolores Medina, of the Sisters, Daughters of the Passion and Death of Jesus and the Sorrows of Mary. Solemn celebrations occurred in Italy where he died, as well as in Mexico where he founded the Congregation and worked for 22 years, from 1880 until 1902.

Fr. Diego Alberici was born in Rome in 1846 and at the age of 16 he entered the Novitiate of San Giuseppe on Mt. Argentario. He lived during the difficult historic period of the suppression of religious communities. He

always distinguished himself by the holiness of his life and his adherence to the Rule that he professed. In 1880, following the wishes of the then Fr. General, Blessed Bernard Silvestrelli, he departed for Mexico where the Congregation had founded a new house a short while before he arrived. There, too, he found himself in the midst of a tumultuous historical period, making a substantial contribution to the strengthening of the foundation of the Passionists in Mexico.

Precisely during this period the life of Fr. Diego intersected with that of Dolores Medina. Fr. Diego was dedicated to the education of youth, while Dolores was interested in the religious formation of young girls. Dolores was impressed by the Passionist spirituality and, following various years of spiritual direction under Fr. Diego, in 1896 she was clothed with the Habit of the newly founded religious Congregation. This Congregation responded to the need for developing the spiritual life of women who felt called to consecrated life in the Passionist spirituality and for the Christian formation of young women.

Fr. Diego dedicated all his energies to the newly founded congregation, opening himself up to criticism by some Passionists, misunderstandings that he endured with great patience. He was recalled to Italy in 1902 and in a spirit of obedience he returned and was named vicar of the community at Nettuno. He died during a summer excursion to Rocca di Papa on 23 July 1904.

The congregation that he founded, the Sisters, Daughters of the Passion of Jesus and the Sorrow of Mary, is currently located in 11 countries and the Sisters continue, faithful to their charism, to announce the Gospel of the Passion by means of their life and apostolate, their own activity of education of children, of youth and of families, in parishes as well during missions, promoting the rights of the poor and marginalized.



## **“Festa” of the Passionist Family**

The “Festa” of the Italian Passionist Family of North Italy took place on 11 July in the retreat of Basella. Approximately 400 people participated among whom were Passionist religious, the Passionist Sisters of Signa, the Missionary Secular Institute of the Passion, various members of the Lay Passionist Movement and missionary groups. The morning was spent in prayer, fraternity and reflection. Fr. Luis Alberto Cano, General Consultor, gave a talk on the concept and the history of the Passionist Family. There were also numerous witness talks. Among these was that given by the Passionist Sisters who work with troubled young women; a presentation by volunteers of the Passionist missions in Africa; and that of the Secular Institute in union with those that are suffering.



*The logo of the “Festa”*





*During these past months the following religious, our brothers, have taken important steps in their consecration to the Lord:*



Raffaele Pragliola

### Profession of First Vows

On 6 August the 5 novices of the novitiate of the Inter-provincial Iberian Conference, in Zuera, Spain, professed First vows. They are: **José Angel Arenales González**, a Spaniard of SANG Province; **Alejandro Peña Galindo**, **Julio César Rivera López** and **Juan de Dios Antonio Mondragón**, Mexicans of the GUAD Vicariate of FAM Province; and, finally, **Francisco Xavier Pinho Oliveira**, Portuguese of FAT Province.

Then on 9 September, **Fr. Raffaele Pragliola** of DOL Province also professed first vows.

The Inter-provincial Italian Conference celebrated their professions on 11 September at the retreat of the Presentation on Monte Argentario. They are: **Alessandro Cancelli** and **Lorenzo Terzi**, Italian



The newly professed at the CIPI novitiate

of the CORM

Province; **Aloysius Dapu Kola** and **Petrus Paman Tobin**, Indonesians of the CIFXI Province of Sicily; and **Marco Catorcioni** and **Giuseppe Simeoni**, Italian of PIET Province. Three days later, on 14 September, two of their companions of novitiate also professed vows:

**Christie Jan** and **Vincent Bonte**, of the MICH Province, in the Sanctuary of Our Lady of Verdelaix, France.

Finally, on 22 October, an additional novice of the Novitiate of Zuera, Spain, **José Angel Muñoz Herrera**, a Salvadoran of the FAM-CHRIC Vicariate.

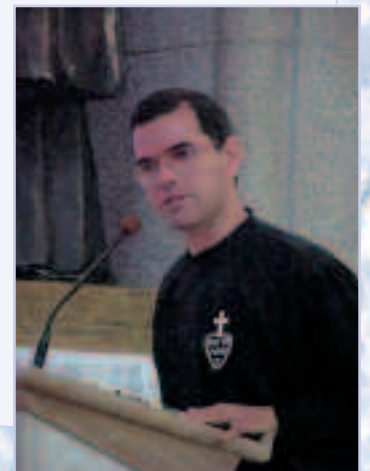


Alfredo Ocampo and Hugo Esparza with Fr. Michael Higgins, Provincial

### Profession of Perpetual

#### Vows

Six of our religious professed Perpetual Vows during this time period: on 10 October in the Parish of Kiambu, diocese of Nairobi, **Paul Nganga**, **Evans Barasa** and **Andrew Okeyo**, Kenyans of the CORM-CARLW Vicariate; **José Valentín Duerto** a Venezuelan student of the FAM-COROM Vicariate, professed final vows in Caracas, on 30 October. Also two Italian religious of Presentation Province professed vows: Brother **Mario Barulli**, on 1 de November, and Brother **Roberto Dell'Uomo**, on 7 November.



José Valentín Duerto





## Deacons

Seven new deacons were ordained in the Congregation: **José Santos Duarte**, Honduran of the FAM-CHRIC Vicariate on 25 July; **Leonildo Pedro Dos Santos**, Brazilian of the CALV Province in Campina Grande, and **Gianluca Garofalo**, Italian of the CORM Province, on 19 October; **Gerardo Méndez Alfonso**, Spaniard of the FAM Province, on 24 October in Valencia; **Marcello Cortese** and **Aldo Pangallo**, Italians of PRAES Province on 24 October in Scala Santa, Roma. And finally, **Lorenzo Mazzoccante**, also Italian, of PIET Province, on 30 of the same month.



Fr. Gianluca Garofalo

## Priests

There were also four ordinations to the presbyterate: on 1 August, **Joseph Lokendandjala**, **Michel Mavanga** and **Cyprien Kazaba**, of the Congo and the SALV Vicariate; and on 26 August, **Peter Hyeon-Seung Seo**, Korean of the MACOR Province.

*To all of these our Brothers we extend our sincerest best wishes for a full life in the Congregation.*



Joseph Lokendandjala, Michel Mavanga and Cyprien Kazaba

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Giorgetta, A., IL "BACKGROUND" DEL CATTOLICESIMO IN BULGARIA. In lingua bulgara. Editoriale Eco, S. Gabriele (TE) 2004, pp. 80.

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### A MEMO FROM THE GENERAL ARCHIVIST

The secretaries of the various geographical areas of the Congregation are asked to always send to the General Archives a copy of the Acts of Provincial Chapters and the Acts of Vice-provincial or Vicariate Congresses.

I also wish to remind those that publish books, extracts, doctoral theses, licentiate texts, magazines, edited books or offset materials to please send copies of the same to the General Archives (in the matter of books, at least two copies.) Thank you.

Fr. Juan Llorente, C.P.





Usque ad diem 31 octobris 2004, acceptae

DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
27 iulii 2004	Fra. Bonaventura Massari	LAT	1926	28 maii 1958
29 iulii 2004	Sac. Leo Joseph Gorman	PAUL	1929	15 augusti 1950
31 iulii 2004	Sac. Gumersindo Rodríguez Casas	CORI	1913	13 octobris 1931
1 augusti 2004	Sac. Damaso Racinelli	REPAC	1918	17 iunii 1936
2 augusti 2004	Sac. Isidro Berruete Villar	CORI	1919	25 septembris 1935
4 augusti 2004	Sac. Silvio Venturini	CONC	1924	27 decembris 1953
27 augusti 2004	Sac. Conan Conaboy	PAUL	1919	15 augusti 1940
28 augusti 2004	Sac. Emidio Meschini	PRAES	1924	9 septembris 1942
28 septembris 2004	Sac. Salvatore Cristiani	PRAES	1938	15 septembris 1957
3 octobris 2004	Fra. Joseph Holzer	PAUL	1920	14 ianuarii 1945
4 octobris 2004	Sac. Julián Jaio Urinobarrenetxea	CORI	1911	28 decembris 1927
7 octobris 2004	Sac. Gerolf Bral	GABR	1925	4 septembris 1944
10 octobris 2004	Sac. Alberto Magni	CORM	1928	8 septembris 1947
11 octobris 2004	Fra. Louis Bouchard	PAUL	1914	13 martii 1953
19 octobris 2004	Sac. Federico Monge Estébanez	FAM	1930	15 septembris 1946
22 octobris 2004	Sac. Tommaso Sottile	CFIXI	1912	30 augusti 1930
23 octobris 2004	Sac. Luis María Larrarte Garmendia	CORI	1926	23 maii 1943
26 octobris 2004	Sac. Eusebio Collacchi	DOL	1921	25 septembris 1938
30 octobris 2004	Sac. Pedro Richards	CONC	1911	3 februarii 1934

## MONIALES ET SORORES

21 iulii 2004	Sr. Gabrielle Marie O'Hagan	Inst. Crucis et Passionis (Anglia)	1914	11 maii 1939
29 iulii 2004	Sr. Barbara (Maria Luisa) Nardicchi	MON Loreto	1906	6 februarii 1940
8 augusti 2004	Sr. Giulia Fabrizi	MON Tarquinia	1910	6 ianuarii 1931
16 iulii 2004	Sr. Rosaria Taormina	Inst. S.P.S. Paulo a Cruce (Signa)	1915	19 maii 1943
25 augusti 2004	Sr. Beatriz Mendizábal	Inst. S.P.S. Paulo a Cruce (Signa)	1944	25 martii 1965
21 augusti 2004	Sr. Margherita Di Bari	Inst. S.P.S. Paulo a Cruce (Signa)	1912	20 iunii 1940
19 iulii 2004	Sr. Pasqualina Frisulo	Inst. S.P.S. Paulo a Cruce (Signa)	1919	3 octobris 1940
27 iulii 2004	Sr. Miranda Zambonin	Inst. S.P.S. Paulo a Cruce (Signa)	1937	16 septembris 1957
16 septembris 2004	Sr. Wilfrid Daly	Inst. Crucis et Passionis (Anglia)	1920	20 aprilis 1943
27 septembris 2004	Sr. Stella Wascavage	MON Clarks Summit	1909	3 octobris 1929
18 octobris 2004	Sr. Esther Jacob	Inst. Crucis et Passionis (Anglia)	1931	12 maii 1955
14 octobris 2004	Sr. Valerie O'Brien	Inst. Crucis et Passionis (Anglia)	1902	5 septembris 1940

