



# Passionist International Bulletin

N° 9 New Series, October 2005



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*Conclusion of the Year of the Eucharist 2004 - 2005*

The Eucharist: *“the highest Sacramental Good,  
which is the living flame of holy love.”* (St. Paul of the Cross)

## TABLE OF CONTENTS

### The Curia Informs

<b>Fr. Ottaviano D'Egidio, Superior General, C.P.</b> Letter of the Superior General to the Congregation. . . p.	3
<b>Fr. Ottaviano D'Egidio, Superior General, C.P.</b> The Second Phase of the Restructuring Process. . . . . p.	6
<b>Fr. Luis Enrique Bernal, C.P.</b> The Current Situation: The FAM (Holy Family) Province. . . . . p.	9
<b>Fr. Jefferies Foale, C.P.</b> Assembly of the Asian/Pacific (PASPAC) Conference Opening Address. . . . . p.	11
<b>Fr. José Augusto Canali, C.P.</b> FORPAL VII Meeting . . . . . p.	15
<b>Mr. Timothy O'Brien,</b> "An open heart: <i>the key to succesful change</i> " . . . . . p.	16
<b>News of the Curia</b> General Council meets with PASPAC Conference . . p.	18
<b>Fr. Christopher Gibson, C.P.</b> Construction of an International Passionist Mission Web Page. . . . . p.	20
<b>Fr. Fabiano Giorgini, C.P. and Fr. Paulino Alonso, C.P.</b> The Passionist Apostolate to the Pontifical Fleet at Civitavecchia. . . . . p.	22
<b>Fr. Giovanni Zubiani, C.P.</b> The Canonization Process <i>Part II</i> . . . . . p.	25

### Passionist Life

<b>News from the Conferences</b>	
PASPAC . . . . . p.	27
CII. . . . . p.	29
CLAP. . . . . p.	31
IPCM. . . . . p.	32
CIPI . . . . . p.	33
NECP . . . . . p.	34
<b>Religious and Laity . . . . . p.</b>	35
<b>Passionist Life - Witnesses. . . . . p.</b>	36
<b>Passionist Life - Nuns and Sisters. . . . . p.</b>	38
<b>Special Events. . . . . p.</b>	40
<b>Ordinations and Professions. . . . . p.</b>	44
<b>New Publications. . . . . p.</b>	46
<b>Obitus. . . . . p.</b>	47

## Passionist International Bulletin

N° 9 - New Series - October 2005

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*Pope Benedict XVI, Corpus Christi  
procession, Rome 2005*

### Printing

*Grafica Animobono s.a.s.*

*Via dell'Imbrecciato, 71a*

*00149 Roma*



## LETTER OF THE SUPERIOR GENERAL FR. OTTAVIANO D'EGIDIO, C.P.

### LETTER TO THE CONGREGATION

Dear Brothers,

#### Introduction

Together with the General Council and the members of the Restructuring Commission, I thank you for the many and positive responses you have shared with us as part of the process of the Restructuring of the Congregation in which we are all engaged. As you will remember, I wrote to the whole Congregation in May 2005 requesting your prayerful, community reflec-



*Opening of the PASPAC Assembly, Glen Osmond, Australia*

tions on three questions about how we envision Passionist life in the future. In particular: a) how do we strengthen and deepen our commitment to the Passionist “Charism”; b) in what new ways do we hope to see our Passionist “presence” grow; c) what are our insights for helping to further enhance our witness to the Passion in our “mission”.

I invited each Provincial Council and every community and religious of the Congregation to respond to the previously stated three questions.

So far, we have received nearly 170 separate

replies to these questions and they are still arriving. As you can imagine, they include a wide range of views and different perspectives. In fact, they reflect the different cultures, situations and orientations of the richness of Passionist life throughout the whole world. This was not a scientific survey: it was not a questionnaire that would lead us to premature conclusions or a redefinition of the organisation of the Congregation.

The invitation was sent to Passionist religious, each of whom is committed and engaged in a wide variety of situations within the 59 countries where we are present and where we minister. The invitation originated in the belief of the General Synod of 2004 that only with the most extensive involvement of the religious in the process can Restructuring be fruitful and afford new vitality for the Congregation. If not, it will be a theoretical and possibly sterile exercise. The fact that so many have responded to the questionnaire is encouraging to us. For me and for the members of the General Council your responses demonstrate your great love and commitment to the Congregation.

In one response, a Passionist quoted a poem of Charles Peguy (*The portico of the mystery of the second virtue*) in which he uses an image of three sisters walking together, holding hands. The big sisters are Faith and Charity and the little sister is Hope; but it is the little child, Hope, who pulls the other two sisters along with her. This was his way of ending his response to our questionnaire and encouraging all of us to go forward in hope for the future of the Congregation. Problems exist; there are numerous difficulties in the various areas and regions of the Congregation; however, there is also great vitality, a capacity for sacrifice, for work and for hope in the future.



## Work of the Restructuring Commission

As you can see, the work of analysing and collating these 170 responses has required a great deal of work. Father Elie Muakasa, as secretary for the Restructuring Commission, has forwarded all your replies to the Commission. The three members of the Commission are working to analyse your responses so that we can discern the shared and disparate views of the Congregation about how we should move forward in this process. Unfortunately, because of illness, Father Adolfo Lippi was not able to join the Commission when it met in Adelaide (Australia) at our General Council meeting; but despite this setback he was able to make his contribution in written form to the other two members of the Commission.

The Restructuring Commission reported to the General Council during our meeting in Adelaide in September. We discussed their preliminary findings and consequently, we will make some further requests for assistance in order to better understand the mind of the Congregation as to how we are to proceed at this point. However, it is important for everyone to realise that the 170 replies written in eight different languages, will require significant time and ongoing work to be adequately assessed.

## The Present phase in Restructuring

It is important to remember that we are only beginning a process that will continue through the next General Chapter and the subsequent two Synods to the General Chapter in 2012. Thus, at this early stage, it would be a mistake to anticipate all the subsequent phases of this process. The road will be illumi-

nated by our own reflections and by the steps that will emerge from them. There are no pre-conceived solutions. However, we will arrive at them by listening to the Holy Spirit who will reveal them to us via dialogue and through the prayers of the entire Congregation as well as by means of the sufferings of our sick religious as well as the sick of the Passionist Family, that are offered to God for this intention. Their suffering and their weakness lived in faith can become a source of power for the Congregation.

In this first restructuring phase we are seeking to engage the whole Congregation in the process of restructuring and to move forward towards the General Chapter of 2006. We want to ensure that the pre-Chapter preparations and the Restructuring process are two parts of one integrated dynamic. To this end, your responses to these questionnaires are crucial to discerning the future priorities of the Congregation.

I have written to the Major Superiors of the Passionist nuns and Sisters to inform them of our hopes. I am inviting them to share their wisdom with us and to offer any support or collaboration they are able so to move forward together.



*Fr. Adolfo Lippi, C.P., Commission on Restructuring*



# The Curia Informs

We also intend to invite the lay members of our Passionist Family to participate in this process. This will happen in the ensuing stages.

## The 2nd Step in the present restructuring phase: "Towards the General Chapter of 2006"

The essence of the work to be done between now and the Chapter is to clarify some of the choices the Congregation faces and create the dialogue within which those choices can be made. Only by naming our priorities can we achieve a deeper sense of unity of life and mission and thus create the foundation for a Passionist future in tomorrow's world.

The next General Chapter represents a crucial moment in the overall Restructuring process in that it must help us refocus our vision for the future of our Congregation.

### Two immediate tasks

In order to move forward in our Chapter Preparation, I am asking for additional help from Provincials, Vice-Provincials and Regional Vicars. This is an invitation that I am extending to everyone, even those who are overwhelmed with work. Everyone should have a sense of involvement and commitment before God and the Congregation. No one may excuse himself from this task. Together with this letter there is a detailed questionnaire to which the Major Superiors must respond by next December 1.

I also ask the Major Superiors to seek ways of encouraging the younger members of the Province or Vicariate to voice their hopes for this restructuring process. While every individual Passionist is concerned for the future of the Congregation, it will be the younger ones

who will bring to fruition the dreams of the Congregation.

The questions posed in the accompanying appendix are for the Major Superiors. However, we share them with the whole Congregation, sending them to all the communities, in the hope of respecting the sense of transparency which we are trying to create for the whole of the restructuring process.

May St. Michael the Archangel, whom St. Paul of the Cross considered to be one of the protectors of the fledgling Congregation, deliver us from every evil

and keep us far from the temptations of indifference, discouragement and disinterest and make us advocates and missionaries of the life of God in us and in the world.

*Fr. Ottaviano D'Egidio*  
Superior General CP

Rome, 29 September 2005  
Feast of St. Michael the Archangel



*St. Paul of the Cross, in Castelazzo, visits the holy sepulchers carrying a heavy cross on his shoulders, and the crown of thorns on his head, followed by a large crowd of people*



# The Curia Informs



*Fr. Denis Travers and Fr. Nicholas Postlethwaite,  
Commission on Restructuring.*

## *The Second Phase of the Restructuring Process*

### **QUESTIONNAIRE**

for Provincials, Vice Provincials and Regional  
Vicars

Dear Major Superiors,

During the General Synod of 2004 we agreed to begin a process of Restructuring for the Congregation, which would serve as an instrument for the revitalization of Passionist life and ministry and for opening new Passionist horizons and perspectives.

We are currently in the first phase of this process that will continue until the General Chapter in 2012.

Herein we propose three objectives:

- To encourage every Religious to become involved in this renewal to which we believe God is calling the Congregation.
- To come to some form of agreement about planning a process for sharing in order to identify and better appreciate our present reality and to establish priorities that can guide us in the future.
- To discern and re-articulate what it means “to be a Passionist today”, who is faithful to our Founder and responsive to the challenges of the world of tomorrow.

I wish to restate a question that I posed to you in my letter in May: What kind of Congregation do we want for our world? How should we structure our life and mission for the present moment and for the future in light of a world that is characterized by secularization, violence and terrorism which affects every dimension of our lives? We can answer this question only if we act in solidarity within the whole Congregation. We need to step beyond our

immediate situations to help each other to focus on a greater sense of international unity. In fact, we need to more clearly demonstrate and to share the richness of the diversities that are present within the Congregation.

The following questionnaire is presented in the form of ‘polarities’ that were gleaned from the responses of the religious, the communities and from the Councils of the Major Superiors. It is very clear that the polarization of the choices that were proposed do not mean that the Congregation must choose one response or the other. In fact, an intermediate choice between the two can also be made or we can suggest other choices that evolve from these.

You expressed many concerns and many different hopes in your responses. We have chosen five of them. They do not represent the total: this is not an exhaustive list. However, they are significant and emerge from all the different parts of the Congregation. We hope that in replying to them we shall all be helped to further refine what are the key priorities that should form the basis of dialogue between now and the Chapter in 2006 and influence how we shape the dynamics of the Chapter itself.



# The Curia Informs

## **1. In your responses many of you emphasise a future in which there would be greater concrete articulation of Passionist internationality**

A: For some this greater emphasis would take the form of encouraging more immediate and collaborative international efforts. It would require a greater centralization in order to have a more focused, global presence: a willingness to transfer and appoint religious to areas of need: a commitment to greater solidarity in responding to situations of need. In this view we would align our life with the universal calls to communion and solidarity in the Congregation.

B: For others the global nature of the Congregation is expressed more by way of discussions and dialog, involving inter-Provincial agreements and cooperative ventures. Our internationality is emphasised by means of a greater use of technology and media to help us to relate to each other and to proclaim our message to the world. This view holds that our reality is essentially decentralized and that we live out of our identity as Provinces: from this base we more effectively cooperate with each other.

Q: i. Which of these two options more accurately reflects your own view?

Q: ii. Does your response to these alternatives have relevance for your Region and for collaboration and cooperation with other areas of the Congregation?

Q: iii. What would be the impact of your response on the future development of the Congregation?

## **2. All the responses highlight the importance of our Passionist Charism at the heart of all we are now and will be in the future.**

A: For some this means we should re-express our charism in experiential ways re-interpreting it as God's liberating force in the midst of those who are suffering. This view would reflect the teaching of the 2nd Vatican Council

concerning God as revealed in the mystery of the human experience, especially in the "crucified" of today.

B: For others the emphasis is on deepening our personal and communal living of the charism embedded in the origins of our Passionist traditions. Here the challenge is to align our lives more closely with the call to holiness, renewing our efforts to study the charism and promote and share it with others through our preaching to all who are suffering in our world.

Q: i. Which of these two options more accurately reflects your own view?

Q: ii. Does your response to these alternatives have relevance for your Region and for collaboration and cooperation with other areas of the Congregation?

Q: iii. What would be the impact of your response on the future development of the Congregation?

## **3. In the responses received there is a keen awareness of the role of younger religious in**



*Members of the General Curia and participants at the PASPAC Assembly*

## **the Congregation.**

A: For some there is a stress on encouraging younger religious to be ready to explore and discover new expressions of Passionist life. This stresses a need to encourage experimental structures and initiatives, both "intra and inter provincial" and local initiatives shared with



# The Curia Informs

the laity and Passionist sisters. This approach would favor showing greater solidarity in assisting the funding of projects and ministry to young people.

B: For others the emphasis focuses on how to form younger Passionists in preparation for our traditional and present ministries.

Q: i. Which of these two options more accurately reflects your own view?

Q: ii. Does your response to these alternatives have relevance for your Region and for collaboration and cooperation with other areas of the Congregation?

Q: iii. What could your response mean for the future development of the Congregation?

#### 4. Many responses refer to the relationship between Passionists and the poor.

A: On one hand there are those who believe Passionists should be open to everyone – Christ can be found in the spiritually poor as well as the materially poor.

B: Others argue that we must live a life that actively seeks to discover the mystery of the Crucified One alongside those marginalized by society.

Q: i. Which of these two options more accurately reflects your own view?

Q: ii. Does your response to these alternatives have relevance for your Region and for collaboration and cooperation with other areas of the Congregation?

Q: iii. What would be the impact of your response on the future development of the Congregation?

#### 5. In responses received there is a range of views on our relationship to the Local Church

A: Some would say that the primary focus for Passionists is our service of the local church through our traditional ministries – parishes, retreats, missions etc

B: Others argue that we need to have a greater freedom to seek alternative ministries and to



Painting of St. Michael the Archangel, Choir of the retreat of Sts. John and Paul, Rome.

undertake mission in new ways. This may mean leaving some of our works for the sake of new initiatives or releasing men for the sake of new initiatives.

Q: i. Which of these two options more accurately reflects your own view?

Q: ii. Does your response to these alternatives have relevance for your Region and for collaboration and cooperation with other areas of the Congregation?

Q: iii. What would be the part of your response on the future development of the Congregation?

#### Personal response.

As a leader do you wish to name and/or comment on any other area of concern or of hopefulness that might be used in a second round of consultations with other Superiors?

What other elements do you see that would contribute towards a “vision” for the future of the Congregation?

Do you see any issues that should be studied during this consultative phase so that they can form part of the discussion during the Chapter or that can serve to better clarify the “vision” of the Congregation?

Your responses are very important. Please return your responses to Fr. Elie Muakasa, C.P. by December 1st 2005.

Yours fraternally,

*Fr. Ottaviano D'Egidio*

Superior General CP

Rome, 29 September 2005

Feast of St. Michael the Archangel

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## The Current Situation: The FAM (Holy Family) Province

*(Editor's note: Usually this space is dedicated to the column of Fr. Luis Alberto Cano, First General Consultor and moderator of the CII Conference (Inter-provincial Iberian Conference). However, for this issue we offer an interview with one of the Provincials of the CII Conference, Fr. Fernando Rabanal of the FAM Province in Spain.)*



Fr. Fernando Rabanal, C.P., Provincial Superior, FAM (Holy Family) Province, Spain.

### **1. Fr. Fernando, can you briefly summarize for us the present situation in your Province with regard to the number of religious, the median age and the location and types of ministries of the religious?**

I believe that my Province is living at the crossroads of a reality that many religious of the West are experiencing: numerous questions and no clear, convincing answers. Some believe that this reality is coming to an end and others dream that something new and wonderful is taking place. There is a brisk, regenerating wind that is coming from our presence in the Latin American countries that fills us with a new sense of vitality and hope. And I believe that what is important is that all possess a true sense of faith and authenticity. As we celebrate 100 years of our foundation as a province we are very grateful for so many truly heroic religious who have preceded us during hard, difficult moments and who possessed a firm desire to open a future for us where the Spirit could lead us.

Concerning statistics, currently we are 152 religious, with a median age of 60. We are present in 24

communities: 9 in Spain, 4 in Mexico, 5 in Venezuela, 2 in Cuba and 4 in Central America. One must keep in mind that our presence in Honduras consists of eight cells of pastoral activity that are integrated in a single community. In this respect, the Province is involved in eight countries: in Spain and in seven Latin American countries, namely Honduras, Guatemala, Costa Rica, El Salvador, Cuba, Venezuela and México.

### **2. With regard to vocations, what is the reality in your Province? How has the vocation process been developing in recent years?**

At this point in time I have a sense of hope and gratitude, while also naturally being concerned, but without anxiety. And in this regard, trying to do everything possible and availing us of every possible means to correctly develop vocations,

Today there are 40 young men in various stages of formation. I am not concerned about numbers. I am more concerned about the quality, the dedication, the perseverance and the “kind of Passionist” that we want to create for today. In this sense a fraternal community, the authenticity of the vowed life, our charisma and our apostolic ministry and the solidarity with the poor and the marginalized are what influence and directly determine, together with vocation ministry, the Passionist that we are trying to form and, consequently, the environment that we have to create and live in order to transmit this to the young people without polemic or complicated arguments. They have to see this in the very nature of who we are. It is something like what Jesus tells those who are sent to him by John the Baptist to find out whether he was the Messiah or were they to look for another.

Regarding the vocation process of the past several years I believe that the vocation program has helped, together with personnel and materials, although in this area we need to go even further and be more conscious in our apostolates, work more with young people, with spiritual direction and in fostering volunteers, while also be attentive to ministry to the family. However, there is still a lot of work to be done in this area.

### **3. In your opinion, what are our prospects for the future with regard to our presence in Spain?**

Well, I have a very positive attitude. I believe we have great prospects for the future. The new evangelization, which was presented as a great test, is a great challenge to our charismatic life and mission. Evangelization is a demanding task that I believe even today we have not accepted. However we need to reorganize ourselves if we wish to meet this challenge with vitality.



# The Curia Informs

We need to make new proposals, to search for the lost sheep, which are numerous and not wait for them to come to us. Today they don't hear the bell any more, in part because it is not rung. We need to overcome our fears and move toward the future, where people are suffering alone. The various means of mass communication, the culture, immigrants continue to be areas that call out for our attention. I know that the "how" is not easy. But this requires of us certain changes, audacity, risk-taking, rather than retreating in fear to the already established and known. We believe that our charism, the power of the Cross can even eradicate the causes of sin and evil. We have to take the initiative to seek out new and programs.

#### **4. In your area of responsibility what is the greatest need in Passionist life?**

The majority of us would say that the generation gap has not been filled with new vocations. This is something that is obvious. However I ask myself about what we need to do in order to be more meaningful today, so that the world experiences our zeal; to be a genuine light on the table and not under a bushel basket.

#### **5. Is there any established organization with the Passionist Family (female Passionists, lay Passionists) in your Pro-vice? In what form?**

Certainly this type of organization exists, but it varies in form according the region of Spain and other realities in Latin America. In Spain this is being coordinated on an inter-provincial level that has its own structure and is continuing to evolve. There is a concerted effort at planning objectives, studying and evaluation. In each area where this is present there is a Passionist who works on three levels: formation, celebration and action. In some communities this has been happening now for some time and is more developed. In other areas we have to become more conscientious and apply ourselves with a sense of greater dedication. It is also important to point out the inter-provincial coordination that is taking place with young Passionists that employ their own methodology, expression, meetings and respective dynamics. With regard to the sharing of our life and the profession of our vow as laity, a better type of study is needed that is more specific and personal, even challenging and coming from them. These are areas that still need a great deal of attention.

In Latin America, the Passionist family takes on a very different reality in each country. Once they even met on an international level. It

varies a lot from area to area concerning forms, methods and numbers. However the work is increasing and there is a desire on the part of the laity to live our life with greater intensity.

#### **6. How do you perceive the process of Restructuring that the Congregation undertaking during General Synod? Is it applicable in your region? How?**

I see this as something very positive and moving toward greater revitalization. But it is also something that is very necessary as well as urgent. We have to continue to study and discern together so that all that the General Curia is proposing in order to bring about greater viability in the Congregation does not become something traumatic; rather it should be something that impels us and which generates life and a future. I believe that since our Constitutions and our charism were adapted we need to actualize the supports and the structure in order to invigorate our mission in today's world. In my region this is very true, especially when you keep in mind several basic principles: dialog that is candid and open; a clear understanding of our international nature which dates from our very origin. What has always kept us alive is not a geographic understanding which entails limitations, rather a missionary dimension beginning with a common language and a sense of solidarity and cultural understanding; reciprocity and an ongoing exchange among the countries where we are working. What I suppose will develop from these criteria will be something positive, if we do not keep this in mind and if we try to establish identical and homogeneous parameters for everyone. Thus I have great hope and I believe that it will be something very encouraging. I am convinced that the last Synod was a vitally audacious moment of true prophecy – an enlivening presence of the Spirit among us.



*"Evangelization is a demanding task... it is our great unanswered calling."*



*Fr. Jefferies Foale, C.P. is the General Consultor responsible for the PASPAC Conference (Asia-Pacific Region.) Their Assembly convenes every two years and the participants are all the Major Superiors and representatives from the diverse Passionist organizations and institutions of the area. The Provinces are: Australia-New Zealand (SPIR), Korea (MACOR), Philippines (PASS); the Vice-Province of Japan (MAIAP) and the Vicariates of Papua New Guinea (Spir-VERB) and India (Cruc-THOM). This present year of 2005 the Conference met with the General Council and the Commission for Restructuring at our house in Glen Osmond, near Adelaide, Australia. Likewise Fr. Battista Ramponi, C.P. the General Treasurer (“Economo Generale”) met with his counterparts from the area. We include the text of the Superior General, Fr. Ottaviano D’Egidio’s opening talk to the Conference.*

## **Assembly of the Asian/Pacific (PASPAC) Conference** **Opening Address of Fr. Ottaviano D’Egidio, C.P. Superior General**

**Dear Brothers and Sisters,**

It is a great joy for me to be here in the monastery of Glen Osmond to participate in this meeting of the PASPAC Assembly, as well as the Consulta of the General Council, the meeting of the Restructuring Commission and the meeting of the Economes. We are truly enjoying the setting and the sincere, fraternal hospitality of this community, including the natural beauty surrounding us, the friends of the community and the faithful of the parish. Thank you. I also wish to greet the Passionist Sisters here present and the Economes of the Provinces, Vice-Provinces and Vicariates who, for the first time, came to meet with the General Econome, Father Battista Ramponi. I also wish to greet Father Kevin Dance, representative of the Congregation to the United Nations. On behalf of the General Council, I sincerely hope that we can all spend these next few days in a spirit of deep reflection and prayer.

May the Holy Spirit, the title of this Province that is welcoming us, open our hearts and minds so that we can follow Him across the Red Sea of Restructuring. May God make us instruments of his Spirit so that we may not nullify the Cross of Christ (1 Corinthians 1:17) or our vocation of contemplation and preaching of the Word of the Cross.

I am pleased to know that the first three days of the PASPAC meeting are structured as a retreat with moments of silence and contemplation on our Passionist values. Only on Calvary, after contemplating and meditating together in community, will we be able to reposition the Cross in order to make it a

bridge for moving beyond human misunderstanding, individualism and injustice, to fraternity, solidarity and compassion. The Cross is the only bridge to love and charity.

What charism and what spiritual gifts would God have given to St. Paul of the Cross for today’s world? To what vocation would God have called him... and what Congregation would St. Paul of the Cross have founded today? Would not St. Paul of the Cross still be convinced that the cause of the evils of our time is the forgetfulness of the Passion of Jesus? And that only the Passion of Jesus is the most efficacious remedy for the evils of our time? We realize that the forgetfulness that Paul of the Cross spoke of is the same as that of Paul the Apostle when he referred to “the risk of making vain the Cross of Christ.”

(1 Corinthians 1:17) The mystery of the Cross is the source of salvation and through it we share in the tribulation of humanity, especially of the most poor and abandoned (Constitutions No.3). Here the Crucified One assumes his true identity and also invites us to participate in His passion. (Constitutions, No. 65).



*Participants at the PASPAC Assembly*



# The Curia Informs

The Disciples asked: “Master, where do you live?” (John 1:38). And we can clearly hear his answer: “I live among the crucified ones of today”. He himself redirects us into the violent reality of the different situations of our world. What does the “Memoria Passionis” mean today? Jesus, the Crucified One, is the space offered by the Father in which the marvellous possibility of salvation takes place. It is on the Cross that we understand who God is and who we are. And we can also understand the solidarity that exists between the Crucified One and those who are crucified and how the death of Jesus is a project of life for us. It is the supreme evidence of God’s love. And from the Cross is born a new understanding of our world. The Cross reveals the God of our future, of the new creation in which the peace predicted by the Prophets of the Messianic times will take place: peace within us; peace with our brothers and sisters; peace with nature. This can happen only by embracing the spirit of the Passion. Only the full recovery of our identity in the Congregation within the “Memoria Passionis” will offer this vitality and the possibility of life with greater credibility and thus, the possibility of new vocations with greater perseverance and more authentic witness.

It is not primarily the amount of work that makes a religious community grow, but the quality: you can organize a community, but you generate it by the fruitfulness of its charisms. And among these charisms, sanctity is the most fruitful. And this brings us back to the necessity of making God and his Word the centre of our lives. We must live our lives on the level of faith and it is on this level that we have to see and judge our lives. The greatest expression of the life of Jesus was his death on the Cross, his gift of love, in total obedience to the will of the Father. While he accepted the extreme futility of his death, emptying himself of every power on earth and in heaven, he attained the greatest degree of fruitfulness that re-establishes a new covenant through the Supreme act of love for his Father and for us. It is on this level of love and obedience that the Passionist must live his own difficulties: physical concerns, weaknesses, aging, and illness -- all situations that are beyond our control. It is the participation in the Paschal mystery of Jesus.

During the General Synod celebrated in Rome last December, we began the process of the Restructuring of our Congregation. The task of the Synod was to discern the design and will of God in reference to our Congregation and its structures. As a Congregation we reflected on the reality of being a part of a globalized world, and on the efficacy of our global mission. We certainly do not want to hide the difficulties of restructuring. We will surely have to struggle and overcome

the obstacles that present themselves. We also need clarity even though at the beginning it will not always appear clear. Sometimes it may appear very dark. What is hidden and what we tend to ignore are often the opportunities that God is preparing for the Congregation. Many times we feel like blind men searching for the light. But as in the case of Israel, the Lord says to us: “I will make the blind travel on paths that they do not know. And I will guide them as they pass through unknown paths.” (Isaiah 42:16) God is our certainty and our guide in the journey of Restructuring. We will be able to go forward only if our choices result in projects that engender life. The answers and the directions are not pre-conceived. They will be the fruit of the discernment process that is done by the entire Congregation.

In fact, among the decisions of the General Synod was the publication of a letter of commencement of the process of restructuring that was sent to the Congregation. With the help of the Restructuring Commission, Fr. Nicholas Postlethwaite, Father Denis Travers, Father Adolfo Lippi, we have sent letters to each religious, to the communities and to the major superiors and their councils. On-going involvement will continue and will surely be an essential part of the next General Chapter in October, 2006.

Restructuring is an opportunity offered to us by the Spirit. It is an opening of doors and must be lived as an occasion for enrichment and not of disparagement. It must be lived in a climate of mutual charity and solidarity. I believe we must go forward with trust and hope, because despite the difficulties, we have the potential to do well.

May the Lord help us on the journey toward the Emmaus of our Restructuring, illuminating those of us who take part in the process, which includes the wider Passionist Family.



*Two Passionist Sisters offer a traditional form of Indian welcome during the PASPAC Assembly.*



# The Curia Informis

The charism is strong and present. We have a great sense of identity, but we must have the courage to free ourselves from the things that weaken us and entrench us. The Lord of Life is with us and we cannot miss this historical opportunity. It is the last call before the spouse arrives and closes the door, as in the parable of the wise virgins.

Certainly the initial Restructuring must take place in our own hearts by recovering a strong interior life based on the Passion of Jesus; but at the same time we must not fear changes in our structures, even at the juridical level. Let us recall how many times St. Paul of the Cross revised the Rule, even up to a few months before his death. We have the possibility of giving a new impulse to the Congregation today. So I say to myself and to you: Let us move on, even though we do not see everything clearly, because the Lord wants us to go in this direction -

- the Lord wants it! He wants the Passionists to be on the journey toward renewal. Let us put all of our fears at the foot of the Cross, like our Founder used to do. With the Lord in our boat, we can easily reach the opposite shore.

I am convinced that Paul of the Cross would want this journey firmly based on strong communion with the Lord himself, focused on the Paschal

mystery of his death and resurrection. We can see this in his letters where he reminds us that, if our mission is to be successful, we must base our lives on the life of Christ. As a good Father, he knows our fragility, and so he knows what it takes for us to re-establish our spiritual lives. I would like to recall a few elements of his and our Passionist spirituality.

Paul of the Cross had a particular devotion to the Child Jesus sleeping on the Cross. We have an image of this subject that he himself used. He was moved to tears on Christmas Eve when he would carry the image of the Christ Child in procession into the Church in the presence of the community for the celebration of the feast. The mystery of the Incarnation is already a mystery of love and passion. For Paul of the Cross the Child adored by the three Wise Men was none other than the King of the Jews, the man who died under the sentence of Pontius Pilate: Jesus, the Nazorean, the King of Jews. The grottoes of Bethlehem and of Calvary are part of the same reality of love.

Silence is the setting for listening through recollec-

tion. Silence quiets the noise around us and gives us the possibility to listen to the silent Word and the Spirit of Love that comes from the Father. Detaching ourselves from the business and chaos that surround us and setting them aside will help us to be the “nothing that receives all”. God will speak and communicate to us in silence. Silent meditation on the Passion of Jesus, with the entire Passionist community gathered together in a chapel, will be the secret and mysterious communion of love that will lead us to understand the sufferings of Jesus.

Solitude is the place where silence is possible. It is the space where God and nature speak. On the mountain, alone with ourselves and with God, we can immerse ourselves in the loving presence of God. The noise of the world is far away and we reestablish the critical distance from those things that distract us. The

reason for founding our “retreats” on mountain tops, in solitude, is to be closer to God and to rest after preaching missions. There it is possible to enter into prayer and to contemplate the mystery of God. There you can feel the presence of God. G. Orlandini used to say about the Founder when they were living in the hermitage of Saint Anthony on



*The original painting of the Child Jesus sleeping on the Cross, room of St. Paul of the Cross, Sts. John and Paul, Rome.*

Monte Argentario: “Frequently during the evening he used to hide himself between two rocks to remain in prayer in the silence of the night ‘til the dawn.”

And Rosa Calabressi said: “his prayer was profound; his life was a continuous prayer”. One day with great fervour Paul said to Brother Francesco: “I cannot understand how someone who never thinks of God can even exist.” He used to observe and guard the environment that allowed him to pray. In a letter in which he speaks about contemplation done in silence, or in spirit and truth, he concludes: “*This divine fishing done in the sea of Divine Love which flows from the sea of the holy Passion of Jesus is done in the same waters. This occurs in the interior kingdom of the spirit in pure faith and burning love.*”

Poverty will be another value that will allow us to be immersed in the mystery of God because of the freedom that it gives from attachment to things. Our Founder gave great importance to this standard “under which the Congregation must grow in freedom of spirit”.



# The Curia Informs

We cannot conclude without remembering Mary. St. Paul of the Cross, having understood that the only remedy to the evils of this world is the Passion of Jesus, the miracle of miracles of love, also had a great Marian devotion. The Passion of Jesus and that of his Sorrowful Mother are really one and the same thing. He compared the sufferings of Mary to an ocean and says: *“In the passion of Jesus, there are two oceans of sorrow. One is of the Son; the other is of the Mother.”*

The two sorrows are at the same time so different, but at the same time so close that you cannot see the distance between the two. The mother, who dies in her heart, stands next to her son, whose heart was poured out.

*She stood beneath the cross – weakness and strength  
She had only a glimmer of life on her face  
While Jerusalem was piercing her heart.*

*She remembered the time of Nazareth an  
invisible balm upon her wounds,  
The time spent with her son and Joseph, the Just,  
her husband.*

*Nazareth is Mary’s Tabor. With the tent built on the  
mountain:*

*The workshop of the carpenter- the odour of the  
shaved wood,  
The smell of the glue coming from the copper pot on  
the fire.*

*As the Canticle of Canticles says your perfumes sur-  
pass all scents.*

*The perfumes of family, of home, of the table we  
share with God Incarnate and  
Transfigured in the Son.*

*And now, exiled to Jerusalem; refused and taken  
away*

*They remain. They give themselves into human hands  
that give in return sorrow and suffering.*

*A sign unconditional, with no compromise, with no  
raised voice*

*As lambs led to the slaughter.*

*He is Crucified, Mother! You will lose your only son.  
But only for a moment, you will be made sterile.*

*In order to generate life again, at the sound of his  
voice.*

*“Woman, here is your son.”*

*Those who cast their insults at him and hung him on  
a tree*

*Did not realize that you had become their mother.*

*And so, brothers of the One on the Cross.*



*The original painting of Our Lady of Holy Hope, Shrine of St. Gabriel,  
Teramo, Italy.*

*The maternity of Mary will give birth to a great num-  
ber of foreign children; finally the orphans, the dere-  
licts, the sinners, will have a mother in communion  
with God. Even Adam and Eve will have a mother. And  
also Judas, if only he had wanted, would have had the  
sweetest of all mothers. A new world is born under the  
Cross.*

And now, in the monastery of St. Paul of the Cross, in Glen Osmond, on the occasion of the PASPAC Assembly and of the meeting with the General Council, we place the Restructuring of our Congregation, the process of revitalization of our life and our mission to the world under the protection of Mary, the Mother of God.

These are only some reflections on some aspects of the spiritual treasury of Paul of the Cross, who considered these elements as the means for becoming immersed in the Passion of Jesus. Though the circumstances of our lives are different, we still consider them to be valid for our times.

May St. Paul of the Cross, our Father, guide us and bless us!



## FORPAL VII Meeting

*Fr. José Augusto Canali, C.P.  
General Consultor*

The Seventh Annual FORPAL Meeting (Formation Personnel of the Passionist Family of Latin America and the Caribbean) took place from 10 to 21 July, 2005 at the retreat center of the Cabrini Sisters in Sao Paulo, Brazil. Sixty-one religious participated: men and women formation personnel; a married couple from the Passionist Lay Communities; provincial superiors; treasurers; representatives of Vocation personnel; the General Consultor responsible for formation, Fr. Luigi Vaninetti; and Fr. Augusto Canali, General Consultor and president of CLAP.

The workshop took place from July 10 – 17 and centered on the topic of “Memoria Passionis’ in Passionist Formation”. The presenters were Sr. Maris Bolzan (President of the National Conference of Religious of Brazil), Fr. Adalto Chitolina and Dr. Agostinho Busato, both psychologists. The workshop was well received, responding to the expectations of the participants. It clarified the importance and the need to emphasize the search for those “ideals” and “values” that give meaning to our Passionist life and mission in the setting of Latin America and the Caribbean.

Fr. Augusto Canali, General Consultor and President of CLAP, then presided at the FORPAL Assembly during 18 – 20 July. During the Assembly the following were elected to positions in the new FORPAL leadership team: Fr. Juan Montero



*Participants FORPAL, Assembly*

(Colombia); Fr. Juan Martínez (México); Fr. José Roberto dos Reis (Brazil) and Sr. María Cristina Albornoz (Argentina).

On 17 July, a rest day, the participants visited places that featured local crafts and typical foods and ended the day at the St. Paul of the Cross Retreat Center of the CALV Province, about 70 Km. from Sao Paulo. The Communities of Lay Passionists participated in this gathering, presenting various groups that featured typical Brazilian dances and music.

To conclude FORPAL VII the participants went to the Shrine of Our Lady “Aparecida” where a Mass of thanksgiving was celebrated in gratitude for the blessings and protection received during the meeting.

The FORPAL Meeting was characterized by



*Various symbols used during the FORPAL Assembly, Brazil.*

the

excellent dynamic that the moderators used to develop the topic, offering the participants useful content and practical tools for formation ministry. Equally important was the time available for sharing experiences and exchanging ideas about formation.

We are grateful to God for this additional activity of the CLAP Passionist Conference.



## **“An open heart: *the key to successful change*”**

**Timothy O'Brien**

*(Editor's note: Usually this space is dedicated to the column of Fr. Robert Joerger, General Consultor and moderator of the North European and North American Conferences. However, for this issue we offer an interview with Mr. Timothy O'Brien, Community of Passionist Partners, Holy Cross (CRUC) Province).*

In recent years, the age-old phenomenon of change has taken center stage in many aspects of life and work. Communication technology and the ongoing digital revolution have created conditions where change happens at a rate of speed not yet imagined. Globalization is wreaking havoc with the fabric of life. Change is happening everywhere.

The emerging field of change management brought into dialogue with our faith tradition might provide us with some insights in how to think about, and approach change.

Management theorists have identified two general types of change; first order change which consists of the incremental changes that we make in response to day to day situations. This is the type of change that most of us experience in our organizational lives. The second type of change however is far reaching and profound. It is called second order change, and is where everything that we understand comes into question and we find ourselves examining the very way that we think.

We are living at a time when we must work toward creating a future that honors and reveres our sacred traditions while at the same time open ourselves up to new possibilities. We do this in a posture of prayer and interaction in community.

The first question that we must ask in such a circumstance is how do we begin? This initial question is one of discernment. In order for new forms of shared meaning to emerge in

our conversations with one another, we must first examine our own minds and hearts. We each carry assumptions, biases, and convictions that constitute our personal sense of meaning. Reflective practice is necessary to understand these often unconscious aspects of ourselves. It opens us up, it keeps us listening. When we engage in dialogue, we create shared meaning and a shared vision for the future. This might sound simple, but skills and focus are required to understand ourselves and be able to enter into dialogue from a stance of openness. These skills are already at our disposal for they are supported by what Jesus taught us and what St. Paul of the Cross modeled for us. Self-awareness and dialogue both require a radical openness, to God and to each other.

Radical openness is therefore the first step in the change management process. Accompanying this radical openness is a spirit of inquiry. We need to examine what we think so that we can shift our thinking from “either/or” to “both/and.”



*Mr. Timothy O'Brien, Community of Passionist Partners, Holy Cross (CRUC) Province.*





# The Curia Informs

The inclusion of laity into the life of the congregation poses challenges as well as opportunities. How can this inclusion be deepened while maintaining the boundaries and traditions of religious life? What exactly are appropriate and effective roles for Lay Passionists? There are no easy answers to these questions but trusting in God and being open to possibilities is what we already know how to do. The Charism provides our common ground, our point of departure into the unknown.

For those who serve in leadership roles, it is also important to understand that not everybody has the same capacity or tolerance for change. Leaders must recognize this and work toward creating an environment where people can be free to express their feelings about change.

Change generally involves suffering and we can look to the Passion of Jesus for our inspiration. We adopt a compassionate approach to those who find change to be difficult. We approach change compassionately. Leaders prepare people for change and model the change that they are advocating. They provide a sense of hope and encouragement as well as vision and direction. They create an understanding of urgency and consistency. They trust in God and work hard.

Contemporary change management also features collaboration and participation. This is based on the understanding that our strength is our diversity. This, it seems to me, reflects the words of Paul the Apostle:

*“There are different kinds of spiritual gifts, but the same Spirit; there are different forms of service, but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit.”*  
(1 Cor 12:4-7)

We have each received different gifts and that diversity can be harnessed through an open exchange of ideas and feelings. To do so represents an opportunity to move forward seeking the wisdom of God, trusting in that wisdom and moving forward resolutely.

Change by its nature leads us into the unknown. It can be dark and chaotic but is also

a time of great creativity. St. Paul of the Cross understood that uncertainty can be the beginning of creative activity. He described his understanding of the dynamics of change and the unknown:

*“Oh what a great work of God is this Congregation of the Passion!*

*With what deep and secret providence has the Lord led to this point!*

*A holy man told me that this was a work entirely of God, and that God would lead it to its purpose in ways that were deep, secret and never thought of by me”.*

As the congregation moves through this time of change, revisioning and restructuring, we can look to scripture and the example of the holy founder for insight and inspiration. We can also look to the work of contemporary theorists and change management practitioners. Finding our common ground and entering more deeply into the mystery of the Passion can help us bring the work of second order change into being. Through prayer, love for one another, and the development of knowledge we can participate effectively in God’s great creative work.



*Antique print of St. Paul of the Cross, prepared in Ovada for his canonization in 1867.*



## General Council meets with PASPAC Conference

*News of the Curia*



*Members of the General Curia in Papua New Guinea.*

In accordance with the decision of the 2000 General Chapter in Itaici, Brazil, that the General Council should meet with each one of the Regional Conferences of the Congregation (Gen. Ch., 4.7, last heading) having met in Kenya with the African Conference (CPA) last May, met with the PASPAC Conference last September; this Conference includes our Passionist presence in Asia and the Pacific. Most members of the Council left Rome on 9th September and returned on the 23rd after a very lengthy flight. The Superior General preceded them there by a day or so in order to participate in the ceremony of blessing and inaugurating the works of renewal and enlargement of the Provincial house in Marrickville, Sydney. That ceremony was a joyful occasion and was attended by a numerous gathering of religious friends of the community and local parishioners.

Between 13th and 21st September a number of meetings were held at our house in Glen Osmond, near Ade-

laide, between the Commission for Restructuring and the various elements of PASPAC, and there was also a formal General Council meeting.

The General Treasurer (“Economo Generale”) Father Battista Ramponi, met with his Provincial and Vicariate counterparts from the area.

### **Reports from the General Consultors regarding their respective areas.**

A considerable amount of time, as usual, was devoted to an exchange of information between the members of the Council. We mention the main topics, mostly related to the Restructuring process in the various areas of the Congregation.

– Acceptance of the Restructuring process in the USA, Canada and North Europe: their hopes and difficulties. In the opinion of some religious the process has come too late, given the advanced age of many of our religious there.

– The Iberian (CII) Provincial chapters have fully accepted the importance of Restructuring, and look upon the process in a very positive way. They have taken the decision to prioritize the guidelines and decisions of the General and his Council regarding the same.

– Regarding restructuring in Latin America, there appears to me a mixed bag of acceptance and apprehensions.

– Passionist Africa (CPA) is preparing a Cultural Congress in Nairobi to take place in January 2006 on Restructuring.

– This year the CIPI has opened three separate Provincial Novitiates after a nearly thirty-year experience with a single novitiate for all six Provinces Italian Provinces.

– Restructuring was the theme of the last two annual assemblies of the Conference of Italian Passionists (CIPI).



*Participants in the PASPAC Assembly: (L-R) Frs. John Auram, CP, Jerome Dunn, CP and Tony Egan, CP, Regional Superior.*



## Meeting with PASPAC

The meeting with the Conference of Asia and the Pacific in Australia was a very positive experience. This has allowed a greater degree of awareness on the part of the General Council regarding that part of the Congregation established in that vast area where the multiplicity of languages poses a real challenge for communications.

The fact that the Letter on Restructuring was sent to each individual religious was highly appreciated. Each one has felt himself involved and valued.

The need for Restructuring has evoked a variety of responses. In the light of new and recent realities some don't feel any particular urgency, and the very value and importance of the matter seems to some a bit hazy. With all the multi-cultural reality of the Conference is an experience which can illuminate the whole Congregation.

Fr. Ottaviano stressed the importance of involving all the Provincial Councils: their pastoral action is vital in sensitizing our communities and individual religious to the process of Restructuring.

## Meeting with the Commission for Restructuring

The Commission (with the absence of Fr. Adolfo Lippi due to health reasons) met on a number of occasions during those days with the General Council in order to inform them of the panorama emerging from the responses during this first phase. An early evaluation was made and the next phases of the process were determined. A second letter from the Superior General with an attached questionnaire has been posted to the major Superiors in order to get their suggestions, and these were also sent out to the communities in order to allow them to follow the development of the process.

## Next General Chapter – October 2005

It has been decided that the General Chapter will be held at Saints John and Paul in Rome. We have discussed the name of the Moderator and of the Chapter Secretary, the Preparatory Commission, the Commission for Communications and simultaneous interpreters and translators. In the course of the Council meeting during the first days of December next we shall determine the various steps and road to follow toward the 2006 General Chapter.

## Juridical cases

Various juridical cases before the General Curia were discussed, especially those regarding the latest Provincial Chapters and the decisions adopted, particularly those regarding changes in legislation. These last months saw the Provincial Chapters of CORI and SANG in Spain, FAM in Mexico and CALV in Brazil. The Superior General, having presided at the chapters, following the CALV chapter in Brazil, also participated in Brazil in the Assembly

of the DoI-VICT Vicariate held in the city of Vittoria, and made a visit over a period of several days to the Praes-DOMIN Vicariate in the state of Bahia.

## Decree regarding the learning of foreign languages

With the consent of his Council, the Superior General discussed in the course of the same Council meeting, the idea of including in the Formation Plans of the Congregation and in our local Passionist realities the obligatory study of foreign languages. The languages most commonly in use and official within the Congregation are English, Spanish and Italian. The decree will principally



*Participants in the PASPAC Assembly: MACOR Vice-Province (Korea): (L-R) Bro. Laurence Finn, CP; Frs. Peter Seo, CP; Andrew Song CP; Augustine Kim, CP, Provincial and Louis Kim, CP.*

affect our men in formation and the younger religious, brothers as well as priests, though obviously all our religious, including those who have left behind the years of their youth, can be invited to take up a language.

## Mission in Vietnam

Prior to bringing the conference to a close, there was a touching liturgical ceremony of blessing and sending forth the three missionaries who are to found our presence in Vietnam. In the course of the liturgy at which all who took part in the PASPAC meeting were present, as well as the Glen Osmond community and a few lay members of our Passionist Family, the Superior General commissioned our three missionaries, Fathers Jefferies Foale (SPIR), General Consultor and mission Superior and Francisco Murray (CONC) and Brother Thomas Anamattathil Varughese (Cruc-THOM).

The General Council will meet again in Rome at Saints John and Paul from 3rd till the 15th December, and will meet with the General Chapter Moderator, with the Commission for Restructuring and with the CIPI Conference and those responsible for Formation of the said Conference.



## Construction of an International Passionist Mission Web Page

*Fr. Christopher Gibson, C.P.  
Secretary General of the Missions*

While on the road in mission territory, I wish to share with you some ideas in regards to the International Passionist Mission Web Page.

Since being in office (January 2004), I made it an important objective to build up a Mission Web Page. This has gradually come to be a reality. It has taken up a lot of time to put together, but I consider it well worth it. I have plans for much more; all in good time.

### **The reason for a Mission Web Page:**

For some years now I have been aware of the importance of the Internet as a powerful tool for communication in our present age. It has been a fast developing resource and it has been hard to keep up with. Further more I have observed how much the younger generations use it as a fundamental means to get a good

newsletter on our missions which also gets a copy placed on the Mission Web Page.

### **Objectives of the Mission Web Page:**

- a. The Page is designed to be a means of communication on our missionary presence around the world, to share within the Congregation, or extended lay Passionist brothers and sisters and with whomever is interested. Links are made when known to permit people to enrich themselves with the wealth of information coming from other Passionist websites from around the world.
- b. Our concern for our missions undoubtedly is



*Fr. Christopher Gibson, CP., on mission in Papua New Guinea*

deal of information. Bearing this in mind, I thought it would be an indispensable tool in my new internal ministry as Mission Secretary. I'm aware of it's limitations in not being able to reach everyone but with between 10 and 20 visits a day, this tells me that this means of communication adds a lot to other means which still stand firm, be it through the BIP or yearly



*Preparing a container in CORM Province (Italy) for shipping to Tanzania.*

linked with concern for missionary vocations, as without them, there would be no missionary outreach. For this reason there is a vocational section to the web page which basically bridges with those Passionist web pages that already deal with vocations, while adding a Spanish Vocational page which I have developed over the years and which is not tied to any particular province, but which offers possibilities to young people to find our communities throughout the Spanish speaking world. In fact quite a few young people have approached our communities through this means.



*Fr. Rick Frechette, CP, missionary of PAUL (USA) in Haiti.*

c. There is a section specially developed for our missionaries, who can find some guidelines in reference to all that concerns preparing projects as well as some other practical ideas that could be useful in helping our poorer brothers and sisters in mission situations.

d. Finally, there is a section that offers potential donors the knowledge of how to contribute to our Passionist missions. Once in a while contributions do arrive through this means.

### **Looking to the future:**

There is no doubt a lot more to do on the Mission Web Page. I wish I had already in place photographs for every country the Passionists are found. Some are collected already but need to be selected and reworked on to be suitable for an internet format. At least now, I have 'Passionist maps' for every country. A large task ahead, apart from the photographs, is placing references under each one. This gets more complicated when done in three languages or when I have to update photographs as it means having to re-write the references under each picture.

I do plan to have a chat room or blog page where missiona-

ries have a chance to share ideas and ask advice from each other. There is a lot of good ideas out there in the missions that other Passionists can benefit from elsewhere.

### **Your help:**

Your help is most appreciated. Should you have interesting digital photos of mission-like situations especially those that show the interaction between Passionists and their outreach to others don't hesitate to send them. The wealth of pictures depends to a great extent on contributors. In this sense, I am grateful to Frs. Jefferies Foale, CP and Giovanni Ciprianni, CP for the many photographs they have contributed.

Should you notice any error in the Web page don't hesitate to let me know (cpmissioni@passiochristi.org). I have received quite a few useful tips from others; for this I am very grateful. In this sense I am particularly grateful to Anita Lewis who maintains 2 Web Pages for PAUL in the USA, who spared a lot of her free time to help me out on improving the preventability of the Mission Web Page mostly concerning the section in English. I'm also grateful to Ettore from Tarquinia, Italy, for giving me a hand with re-sizing photographs. Information about useful notes or links to our missions not already mentioned would be particularly helpful to know about.

While the Mission Web Page is found in English, Spanish and Italian, knowledge of other Passionist web pages in other languages would be useful to know about in order to place a link to those web sites. Because there are many personal websites of Passionists on the Internet, I may not be able to place many links to them. Furthermore many of these can be found on provincial or regional websites.



*Fr. Christopher Gibson greeting members of the parish community in Flores, Indonesia.*



## THE PASSIONIST APOSTOLATE TO THE PONTIFICAL FLEET AT CIVITAVECCHIA

*Fr. Fabiano Giorgini, C.P.*

*Fr. Paulino Alonso, C.P.*

The city of Civitavecchia, located on the Tyrrhenian Sea [72 Km. northwest of Rome], was known to the Romans as “Centocelle” because of the small tidal basins of the shore area that were referred to as “celle” (cells), and since Roman times it was a well known port. During the period of the Papal States it became the most important base for the pontifical fleet in the Mediterranean due to its strategic location for commerce, military operations and transporting travelers, even to the extent that it was called the port of Rome. To better appreciate the apostolate of the Passionists it is important to remember that the work force of the galleys were composed of sailors, bombardiers, soldiers and oarsmen totaling up to 500 persons per ship. The oarsmen were criminals who were sentenced to the forced labor of rowing, and were chained at the ankle.

The port of Civitavecchia was well known to the Passionists from the beginning of the Congregation. The Founder arrived there for the first time in September 1721, St. Vincent Strambi was born there in 1745 and Bishop Thomas Struzziere departed from Civitavecchia for Corsica in 1760, returning there ten years later.

### **The Apostolate of the Congregation in the city of Civitavecchia**

Prior to evangelizing the personnel of the ships, the Passionists carried out many apostolic ministries in the city. In 1742 St. Paul of the Cross and his brother John Baptist preached a very successful mission to the people and recruited Fr. Marco Aurelio Pastorelli for the Congregation. Another mission was preached there in 1746 and a triduum in 1767. During the mission of 1773, in which St. Vincent Strambi participated, the crowds were so large that they were forced to preach outdoors in the piazza San Giovanni. During this mission several young men joined religious life. After the death of St. Paul of the Cross, six

Passionists preached a mission there in 1783 as well as a retreat to the clergy. In 1845 another fruitful mission was preached there in the churches of San Francesco and Santa Maria. Cardinal Macchi, the bishop of Civitavecchia, a bishopric since 1825, came from Rome to assist at the mission. The missionaries were received at the central door of the church with a moving discourse and were assisted every night during the mission at San Francesco. The preaching was very well attended as were Confessions. On two occasions the Passionists preached retreats in public, in 1850 and again in 1853, at the request of Cardinal Lambruschini on the occasion of the jubilee year. The church could not contain the crowds and the missionaries were forced to remain for additional days to hear Confessions.

On at least four occasions – 1842, 1843, 1847 and 1899 -- the Passionists preached retreats in the seminary that was founded in 1828. Cardinal Macchi, the bishop of Porto, Santa Rufina and Civitavecchia asked Fr. Antonio Testa to assign a religious to preach a retreat during the diocesan Synod that took place during 28-30 May 1846. Blessed Lorenzo Salvi was assigned to preach the retreat in the chapel

of the seminary in the presence of Cardinal Macchi, Bishop Bocchi, an auxiliary bishop, two Vicars General, the Canons of the cathedral and of the curia of Castelnuovo, 19 arch-priests, the religious superiors of the religious in the diocese and the seminarians.



*Civitavecchia (Rome), the Pier of the Lazzaretto – Bocca di Ponente*

In the orphanage of Civitavecchia, conducted by Maestre Pie, the Passionists preached retreats seven times from 1840 to 1857; and from 1847 to 1862 they preached four more times to the girls who were preparing for First Communion.



## The preaching for the Pontifical Fleet

In 1758 four Passionists preached two triduum for the personnel of the pontifical fleet on the occasion of the jubilee proclaimed by Clement XIII. The first true mission took place under the auspices of Clement XIV, in 1772. The missionaries, Frs. Giovanni Battista Gorresio, Vincent Mary Strambi and Antonio Galvagno were very impressed by “the tremendous neediness of those poor people who only wanted to go to confession to us.” There were 1,896 detainees and therefore the capitulars who were meeting in Tarquinia were also sent to help. Consequently the Presentation Province Chapter was postponed until after the mission. Among the detainees there were 136 Turks, some of whom converted to Christianity and were sent to Rome to be catechized. It was a mission that was characterized by “great fatigue and noble suffering” for the missionaries as was recorded in the Annals of Fr. Giammaria.

Even more spectacular was the mission, requested by the Pope’s Cardinal Vicar and by the Cardinal Secretary of State, in 1783, which was preached by 10 Passionists, directed by Fr. Giovanni Battista Porta, the General Consultor. Since it was the month of November, they couldn’t always preach in the open and so the missionaries had to divide themselves among the five ships.

All the missionaries were well prepared and undertook the preaching with great willingness and fervor to assist about 3,000 “poor detainees”. In particular, the heroic comportment of Fr. Bartolomeo Pepini engendered great esteem. Born in Andonno (CN) in 1727, and professing vows in 1759, he was known as a religious of great charity and he dedicated himself with all of his strength to hear confessions and to help the poor prisoners, to the extent that he was considered “a martyr of the ships”. In reality, when he arrived in Civitavecchia he was already known for his holiness. From the days of his youth he was given to contemplation and he was known as a “man of prayer.” For him, contemplation was a most pleasing activity and subsequently, he became a true specialist as a confessor on retreats and missions. Within the Congregation as well as beyond it, he had the reputation of being an extraordinary servant of the poor whom he loved with great charity. On one occasion he made mention that he

would like to serve the inhabitants of the galleons and even die in one; and God granted his desire. Leaving for a mission he had a feeling that it would be his last and he said to the others: “I know that I am going to die, but I am going willingly, because I am going to die under obedience.” With his heroic disposition and with the time that remained to him to fulfill his assignment, he dedicated himself to the care of the ships’ personnel, listening to their confessions with great patience and charity and, if he still had time remaining, he went on to the hospital to assist the sick prisoners.

During the mission he suffered an attack of a stomach ailment and either pneumonia or pleurisy, illnesses that he contracted while he heard confessions in the hospital. Despite the remedies, on 4 December 1783 he died in the Lord. At the celebration of his funeral the ships’ personnel, with gratitude for the servant of God who had become sick in the process of helping them, sent 30 torches at their own expense, that they would be lighted during the liturgy. And in the ships they recited three offices of the dead for his intention. According to his request, he was buried in the church of the dead in the cemetery of the sailors and he was inscribed in the confraternity of the holy death.

During the mission even the detainees preached to the missionaries. This, in fact, was something truly noteworthy to see them, humble and contrite, giving witness to their true conversion. Although bearing heavy chains, on their own initiative they remained standing during the night to receive the Sacrament of Reconciliation, some more than once. On this occasion, six or seven Turkish prisoners asked to become Christian and to be instructed in the Christian faith.

Ten Passionists preached a third mission during the month of March, 1795. Then for the next eight days they preached a retreat “to the troops of Civitavecchia.”

The two ministries produced abundant fruit and numerous conversions were observed. The cost of these ministries was 120 scudos and 88 baiocchi, which were paid to the



*Civitavecchia (Rome), the Arsenal and the Port Authority.*

Apostolic Office.



# The Curia Informs

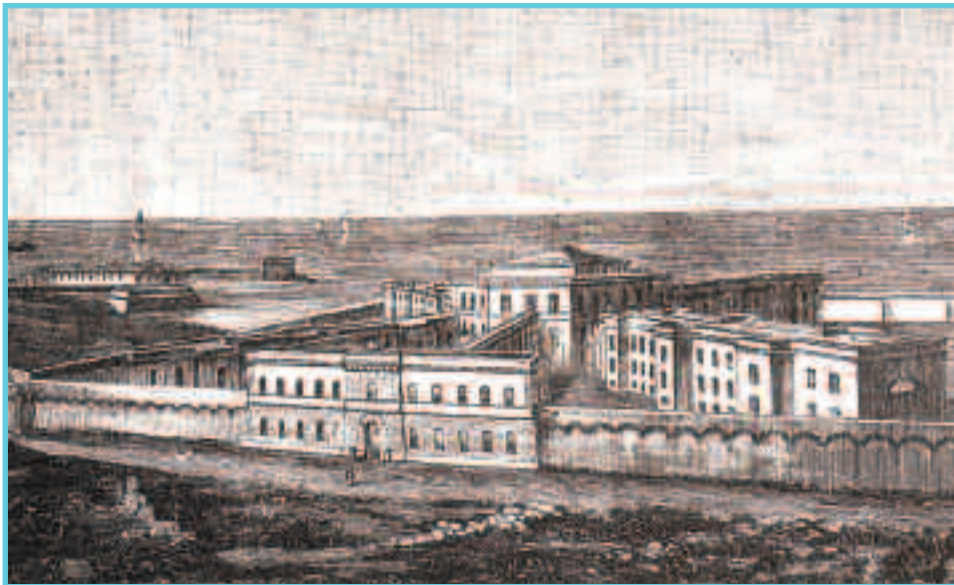
From the end of October until 15 November of 1840 the Passionists preached a fourth mission as requested of Fr. Antonio Testa by Cardinal Antonio Testi, the Pro-Treasurer General of His Holiness Gregory XVI. They divided themselves into two groups: one preached in Darsena and the other in a place called “Bagno” (baths), where there were 100 prisoners that were considered incorrigible. Five Passionists dedicated them-selves exclusively to hearing Confessions which were attended by 1,200 naval personnel, and during the last three days by about 80 soldiers. Among the ten missionaries there was the First General Consultor, Fr. Antonio Colombo, the superior of the mission, Fr. Raimondo Vaccari, the future Apostolic Prefect of the Mission in Australia, the Servant of God Fr. Fortunato Maria De Gruttis, and the famous missionary Fr. Benedetto Macera. It is the first and only time that the Chronicles refer to a mission that, although judged to be fruitful, “was unsuccessful in a number of cases of detainees who didn’t want to go to Confession, and, with hard hearts, remained obstinate in their wicked lives.”

In 1842 the same 10 missionaries preached a retreat. In 1846 the missionaries observed a “spe-

finement cells). “Thanks be to God... those poor prisoners listened attentively to the words of the missionaries as if they came from heaven, modestly, attentively, devoutly... Whereupon the missionaries blessed the Lord and were amazed by such docility in these poor, unfortunate people.” The retreat had similar effects the following year, which was preached to 1,500 detainees in the Darsene, during which almost all went to Confession. During the retreat of 1855 the missionaries also preached individually in the Darsene, “twice a day to those poor imprisoned people who listened attentively to the word of God, all of them going to the sacraments of Reconciliation and Communion, except for only a few.”

The preaching in the pontifical galleys of Civitavecchia was a ministry that was in accord with the final objective that the Founder indicated from the beginning of the Congregation: “Let them pay special attention to those whom they shall see to be the most negligent, that this labor, which is most acceptable to Jesus Christ, may produce daily more abundant fruit in that neglected soil.” (Rule of 1775, Chapt.XXIII). It was difficult work but Fr. Bartolomeo Pipini, and the other assigned religious knew how to give the best of themselves to the “poor and unfortunate” prisoners.

The chroniclers of this apostolate used special terminology that is not used in the description of other ministries: “poor people; unfortunate people; poor prisoners”. The condition of being imprisoned, especially life imprisonment, of slavery, engendered in the missionaries a deep



*Civitavecchia (Rome), the “Bagno penale” (solitary confinement cells).*

cial grace from God in those poor prisoners who, while they were listening to the divine word, spontaneously went before the confessor demonstrating a sincere desire to reconcile themselves with God.”

Seven Passionists preached a retreat in 1851 and were housed in the bishop’s residence and each was assigned to one of the “Bagni” (solitary con-

sense of compassion and even tenderness, realizing that this was an essential element of the apostolic dimension of their Passionist vocation. Additionally they were also touched by the squalid human living conditions of these men, despite the efforts of some Pontiffs to improve the situation.





## The Canonization Process Part II

Fr. Giovanni Zubiani, C.P.  
Postulator General

*(The following is the second part of an article entitled, "The Canonization Process" by Fr. Giovanni Zubiani, Postulator General. The first part appeared in the November 2004, PIB, No. 6)*

### The Phases of the Diocesan Inquiry



*Fr. Giovanni Zubiani, CP, Postulator General, during the reading of the Petition during the Beatification ceremony.*

the faith or good order are discovered, the bishop may not proceed any further (NS 13). If the diocesan inquiry is to be concluded the censors must vote in writing and these votes should be sent to Rome together with the public writings.

If the votes of the theological censors are favorable to the cause, the bishop will entrust the task of collecting the unpublished writings of the Servant of God and all material written about him to experts in historical research and archivists (NS 14a). The collected documents should be accompanied by a critical presentation and the "periti" should make a report about the research that was done, an assessment of the documentation, together with a judgment as to the moral stature of the Servant of God (NS 14c).

All of the above mentioned documents should be consigned by the bishop to the promoter of justice so that he may prepare the interrogators (NS 15a). In older causes, the interrogators should only concern themselves with the reputation of sanctity or martyrdom that still exists, if it pertains to the recent

cult (NS 15b).

#### A) Preliminary Information

The postulator, after being sufficiently familiar with the sound basis of the cause, petitions the bishop to initiate the diocesan inquiry. The document (libella) of petition should include the following: a critical biography or at least a report on the life and the activity of the candidate; a copy of all of the published writings of the Servant of God; in the case of a recent cause, a listing of all the persons who can testify to the life, and the virtues or the martyrdom of the Servant of God (NS 10, 3rd). The bishop, after reviewing this material, should consult the neighboring bishops and also, if possible, the regional or national Conference concerning the timeliness of initiating the cause and publicizing the petition of the postulator (NS 11 a.b).

#### B) The continuation of the inquiry

The bishop proceeds in the following fashion: he consigns the published writings of the Servant of God to two or more theological censors. If any errors against

#### C) Information for the Holy See

When the bishop possesses a report concerning the viability of the cause, he will send an account to the Congregation for the Causes of Saints consisting of a brief chronological biography and a report concerning the relevance of the cause (NS 15c; Reg. art. 11, §3).

D) Once the "nulla osta" of the Holy See is obtained, the bishop will allow the texts to be examined, most of which are written (to which audible texts may be added). The examination of the texts follows the procedure that has been established up to this point according to the CIC (NS 21a.b; 16c.f). According to the regulations, the promoter of justice, prior to the closure of the diocesan inquiry, assesses the documentary material for possible supplements (NS 27b). If the cause presents problems that require special study, the bishop will enlist the assistance of experts and their studies should be included in the acts of the cause.



# The Curia Informs

**E)** Before concluding the inquiry, the bishop or the delegate will inspect the tomb of the Servant of God, the room in which he lived or died and other places to ascertain if the decrees of Urban VIII were observed regarding the cult of Servants of God not yet beatified or cano-nized. The bishop will make a formal declaration concerning the observance of the above mentioned decrees (NS 28a.b).

**F)** The original versions of the acts will remain in the diocesan archive while a copy in conformity with the original is sent to Rome or two copies of the “Transunto” (Transumptum) (NS 3 la). If the acts were written in a language not accepted by the Congregation, the bishop should provide a translation of the acts in Latin or Italian, and send two copies together with the “Transunto” to Rome (NS 31b). The bishop or the delegate will send the cardinal prefect a written statement in which he attests to the credibility of the texts and legitimacy of the acts (NS 3 le).

## **The process of the cause and the Congregation**

In a timely manner, the “Trasunto” is delivered to the Congregation for the Causes of Saints. The postulator petitions for the decree opening the “Trasunto”. Once the decree of the postulator is received, a staff member of the Congregation proceeds with the opening of the process and sees to the processing of the public Copy. The postulator asks the Congregation for its vote regarding the validity of the process and once it is obtained he requests that it be consigned to the moderator. It has been a norm since 1983 and has been the practice now for several years that the moderators are trained in the process of causes and have raised the study to a scientific level. Under the guidance of the moderator, the external collaborator or the postulator prepares the “Positio” (position paper) on the basis of the documentation from the process and from the archives. The moderator deals with points of omission or other difficulties so that these can be addressed or resolved prior to the publication of the “Positio super virtutibus”. Thus he may intervene at the Congress of theologians, in the role of an expert, although without power to vote ((DPM II, 7; Reg., art 5, §2; art. 17).

Currently the College of moderators is composed of 7 scholars of various nationalities and is chaired by the moderator general (Reg. Art. 5 and 6). The preparation of the “Positiones super miraculis” (position papers concerning the miracle) is coordinated by a particularly competent moderator, who therefore intervenes during the medical consult and at the Congress of theologians (Reg., art. 5, §6).

The Positio proceeds to the promotor of the faith or the theologian prelate, the former devil’s advocate, who studies and formulates his vote. He gathers theologian consultants for a special Congress, moderates the discussion and composes a report. At the Congregation of Cardinals

and bishops, he intervenes in the capacity of expert, without possessing the right to vote (Reg., art. 7, §1). In the new regulations the discussion regarding the heroic virtues or about the martyrdom during the gathering of the Congress of theologians and the cardinals and bishops of the Congregation has not undergone any particular changes. When the decree concerning the hero-city of virtues and the miracle has been promulgated the process toward beatification may begin.

## **The movement toward canonization**

During the actual procedure, the movement toward canonization then takes place following a single miracle obtained through the intercession of the Servant of God following his beatification and proceeds according to the diocesan and Roman process by means of the evaluation of the doctors, theologians, the Congregation of cardinals and the local bishops and the papal decree.

Concerning the actual ceremony there were no substantial changes, however during the Canonization, the Pope, recalling the authority of Sts. Peter and Paul, if not explicitly in its form, but certainly in its content, makes a

statement in which he invokes pontifical infallibility.

The subsequent dissolution of such uniformity of ceremonies has created some delicate problems, above all regarding the rite of canonization, as well as encouraging current tendencies to suppress the pure and simple nature of beatification.

Naturally those who hold this point don’t realize the ancient nature of this juridical institute that originated in the early centuries, but also its providential and cautious role in relationship to the Holy Father, prior to the latter proceeding to the supreme act of canonization which concerns the universal Church. Simply stated, it concerns a prudential institution: the Holy See, in practice, prior to involving the Holy Father in an act which employs the infallible nature of his rule, wants to be very sure about the reliability of the devotion and the pastoral role of the Servant of God, enriched by the liturgies that take place for the beatification.



*Fr. Giovanni Zubiani, CP, Postulator General greeting Pope John Paul II following the proclamation of the names of the newly beatified.*



# PASPAC

## Asia - Pacific Conference

This year the Vicariate of St. Thomas the Apostle, Holy Cross Province, celebrates its 25th anniversary of ministry in India. Bishop Paul Boyle, then Superior General, officially established the Indian foundation in 1987. He asked Fr. Walter Kaelin, C.P. to serve as its first Superior. Along with four other Passionists, Fr. Walter set up camp in an abandoned lumberyard in Cochin and began the difficult task of founding a Passionist ministry and community in India.

Today Passionist vocations and ministry are thriving in India. Four seminaries have been established as well as a retreat center in Bangalore. Passionists also serve at two parishes and several mission stations, have founded a prison ministry program, and are providing vital assistance to rural villagers through their programs of education, home-building, and loans to purchase livestock. In April, Executive Director of Development, Michael P. Scholl and Communications Director, Nancy Nickel traveled to India to visit each of the Passionist ministries and attend the 25th Anniversary Mass in Bangalore.



*Fr. Michael Higgins, Provincial Superior, presides at the Eucharist celebrating 25 years of Passionist presence in India.*



### Why “Nilo”? (Indonesia)

Nilo is the name of a small village on an island in Indonesia, located between two

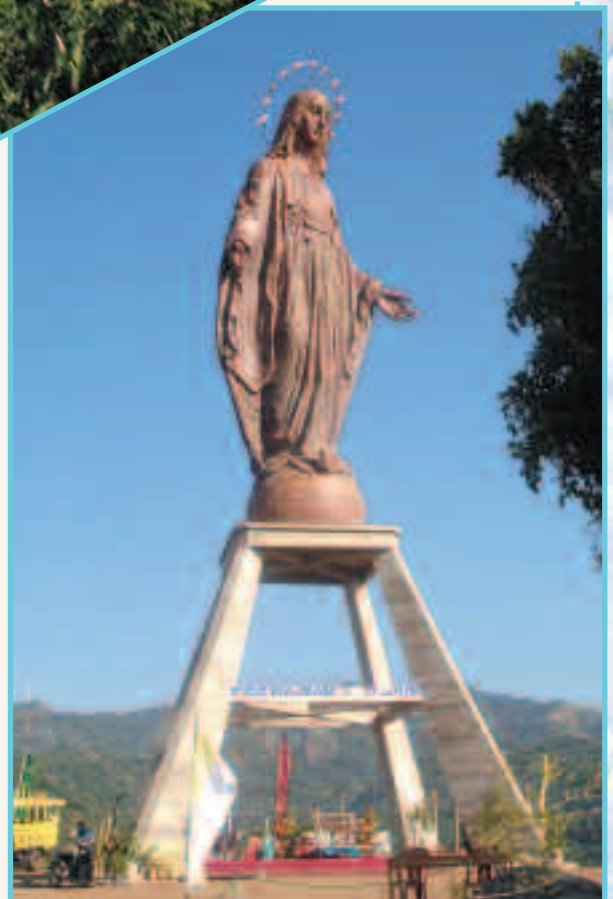
bodies of water: the Flores river to the North and the Indian Ocean to the South, and is 700 Meters above sea level.

Several years ago the Curia decided to increase the Passionist presence on this island where the majority of the population is non-Catholic. They began by accepting responsibility for a parish in Nagahure in the diocese of Ende. Then they decided to move into a second phase, that of the formation of the numerous local vocations from the island. The location that was chosen for a new community was near the Major Seminary of Ledalero, well known as one of the seminaries that trained a large number of priests and bishops.

Subsequently, it was decided to erect a large cross that could even be seen from the city of Maumere. This large crucifix, 17 Meters in height, was made in Maland and transported by sea to Nilo. It was inaugurated on 30 October 2003 during a ceremony that was attended by thousands of people. The site on which the cross was erected was already known as a holy place, which increased in devotion due to the presence of this cross. Many people travel here from distant areas in order to spend the night in prayer at the foot of the cross. To complete the work it was also decided to construct a series of Stations of the Cross.

On this original hilltop we also decided to dedicate a statue of Our Lady, seeking her

grace and intercession for the inhabitants of the city of Mauere which is located approximately 3 Km. from this site and at a much lower elevation. The statue was erected by human efforts alone. All of the men of the village took part, while the women and children prayed and sang songs in honor of Our Lady. The dedication and blessing of the statue was attended by many heads of the government, as well as various state officials, including both Protestants and Muslims. The ex-president of the country, Megawati Sukarnoputri, was also present.



*The Cross and the image of the Blessed Virgin Mary, Nilo, Indonesia.*



## CII

### The Iberian Conference

**The 30th Provincial Chapter of the FAM (Holy Family) Province** was celebrated in Cacalomacán, Toluca, Mexico from 18 – 22 July, 2005. Fr. Fernando Rabanal was re-elected Provincial. His First Consultor is Fr. Jesús María Gastón and the Second Consultor is Fr. Laurentino Novoa.

Below is an excerpt from the presentation of Fr. Ottaviano D'Egidio, Superior General at the conclusion of the Chapter.

*“It was an excellent idea to celebrate the Chapter here in Mexico where the province was born. In addition to celebrating the centennial of the Province, it also served as a strong sign of unity for the Passionist Family, for the religious, and for the laity who live here as well as for those who live in Spain. It is a sign of unity that was also experienced by means of the juridical decision to re-absorb the Vicariates... The Vicariates are not dead; rather a juridical form has ceased to exist. You religious who work here continue being very much alive, together with those who love you. Your sense of belonging to the Province and to the Congregation is very strong: Onward, then, with strength and hope!”*



(L-R) Fr. Laurentino Novoa, CP; Fr. Fernando Rabanal, CP, Provincial; Fr. Jesús María Gastón, CP.



## The 37th Provincial Chapter of the CORI

(Spain) Province took place in the city of Angosto from 27 June – 02 July. Fr. Juan María Santamaría Sáez was elected as Provincial. The members of his council are: First Consultor, Fr. Jesús Goikoetxea; Second Consultor, Fr. Jesús María Aristín; Third Consultor, Fr. Jon Abaroa; and as Fourth Consultor, Fr. José María Arzalluz.

Below is an extract from the address of the Provincial, Fr. José María Iturrioz to the Chapter:

“The years go by and we find it very difficult to move from one house to another. Certainly we are excessively concerned about our health and our personal security. Is the light of our faith in the Lord of History dying out? Are cowardice and comfort enslaving our spirit?

When we have to think about moving toward the future the list of religious that are available is very short. And without an exchange of personnel, renewal and revitalization of the communities is becoming impossible.

It would be good for us to seriously consider Abraham. He trusted God and abandoned his house, his people, his country and he moved on, trusting against hope that God would be faithful to his promises.

St. Paul of the Cross, deeply moved by the ocean of love that God manifested

in Christ Crucified, “gathered companions to live together to Proclaim the Gospel of Christ to all.” (Const. 1)

What does the testimony of these men say to us? Are they not inviting us to boldly face the challenges of our world?”



Fr. Juan María Santamaría Sáez, CP, Provincial



(L-R) Fr. Luis Alberto Cano, CP, General Consultor; Fr. Juan María Santamaría Sáez, CP, Provincial; Fr. Jesús Goikoetxea, CP; Fr. Jesús María Aristín, CP; Fr. José María Arzalluz, CP; Fr. Jon Abaroa, CP; Fr. Ottaviano D'Egidio, CP, Superior General.



## The 25th Provincial Chapter of the SANG (Precious Blood)

Province of Spain took place from 07 – 09 July, 2005 in the Retreat and Spiritual Center of Las Presas, Santander, Spain. Fr. Eulogio Cordero was re-elected Provincial for a four-year term. Also elected were Fr. José Luis Quintero Sánchez, First Consultor and Fr. Antonio San Juan, Second Consultor.

What follows is a summary from the Acts of the Chapter of the proposals that were approved as part of the “Province Plan” for the period 2005-2009.

The central theme was: “Passionists here and now”. It was decided that in order to enrich our charismatic life together and our mission, on a personal and on a community level, the Chapter made these proposals:

Take concrete steps, in various particular instances, to grow in the knowledge and in the lived reality of our charism on personal and community levels by means of a deeper knowledge of our Constitutions, of the documents of the Congregation, and of the theology and the sources of our spirituality.

Re-create and actualize those symbols and practices that express our Passionist

identity for our community life and for the proclamation of the message of the Cross.

Develop and put into effect community options that give witness to our charism of solidarity with the Crucified and those who are crucified within the context of our life and mission. (Const. 65)

Give special attention to the celebration of our feast days, preparing them with care and making them opportunities of faith-filled, fraternal gatherings for the Passionist Family.



(L-R) Fr. Luis Alberto Cano, CP, General Consultor; Fr. José Luis Quintero, CP; Fr. Eulogio Cordero, CP, Provincial; Fr. Ottaviano D'Egidio, CP, Superior General; Fr. Antonio San Juan, CP.

## 26th Provincial Chapter CALV (Brazil)

From 25 – 29 July, 2005 the 26th Provincial Chapter of the CALV Province took place in the “Lareira San José” retreat house of the Passionist Sisters in Sao Paulo, Brazil. The theme of the Chapter was: “Now is the time to renew! Renewal is essential!” Fr. Ottaviano D'Egidio, Superior General presided at the Chapter. Two General Consultors also participated: Fr. Augusto Canali (CLAP, area of the apostolate and the laity) and Fr. Luigi Vaninetti (CIPI, Formation) as well as Bishop Afonso Fioreze, CP, bishop of Luziânia (GO), who served as the moderator of the Chapter. On 28 July the election of the Provincial Superior took place, as well as the elections of the delegate and the substitute to General Chapter 2006. The Provincial Council was also elected as follows: Fr. Augusto José Canali (Provincial Superior); Fr. Clovis Luiz Rombaldi (First Consultor) and Fr. José Marques da Silva Sobrinho (Second

Consultor).

The delegate to the General Chapter 2006: Fr. Amilton Manoel da Silva. Substitute: Fr. Alcides David Bassani.



(L-R) Fr. José Marques da Silva Sobrinho, CP; Fr. Augusto José Canali, CP, Provincial; Fr. Clovis Luiz Rombaldi, CP.



# IPCM

## USA - CANADIAN Conference

### Lay and Vowed Passionists Aid Victims of Hurricane Katrina

In the aftermath of Hurricane Katrina, Passionist priests Fr. Alex Steinmiller, Fr. Cedric Pisezna, Fr. Sebastian MacDonald, Fr. Jim Stromann and Fr. Pat Brennan each helped to serve meals and provide spiritual counseling to the thousands of evacuees who were being temporarily housed at arena facilities in the city of Houston, TX.

Joyce Hansen, Passionist youth minister for the Passionists in Detroit, traveled cross-country to serve as a volunteer to the hurricane victims. Other lay members of the Passionist family joined her to serve breakfast at the Houston Astrodome.



Fr. Patrick Brennan, C.P. (right) serves breakfast to New Orleans evacuee.

### STAUROS U.S.A.

In 1973 the Congregation of the Passion founded Stauros International, an organization with a mission to reach out beyond the Congregation itself to address issues of suffering in our world. Several countries took up the challenge and developed regional Stauros organizations, each with a focus appropriate to the needs in their area and the resources available. One of these countries was the U.S.A.

Stauros U.S.A. is dedicated to helping people find meaning, hope, and peace in the midst of suffering. The organization is run by a Board of Directors, half of which are Passionists and half lay people. Two Directors are non-Catholic, and the Executive Director is a lay woman. Stauros U.S.A. reaches out to those who suffer and those who care for them in a number of ways.

One major program is the publication of our quarterly journal, entitled "Suffering: The Stauros Notebook". The print version contains articles, poems, artwork, and book reviews reflecting on the mystery of suffering. The retreat-like CD version contains the recorded texts of the print copy plus music, prayers, and songs

that lead the listener deeper into reflection. Both are available by subscription.

In addition, Stauros U.S.A. values education, teaching classes and workshops on aspects of grief, illness, and death. We offer concerts of music for healing and compassion. We offer daily prayers with our Circle of Compassion prayer registry. We send out a monthly e-newsletter with Stauros news, reflections, and inspirational writings. In all we do, we live out Christ's mission of compassion to those most in need.



For further information about Stauros U.S.A., to donate, or to order a subscription to "Suffering", see our web site at [www.stauros.org](http://www.stauros.org) or contact Amy Florian, the executive director, in one of the following ways:

Email: [amy@stauros.org](mailto:amy@stauros.org)  
Phone: 773-484-0581  
fax: 773-631-8059  
Mail: Stauros U.S.A.,  
5700 North Harlem Avenue,  
Chicago, IL USA 60631





# CIPI

## The Italian Conference

### NEWS FROM CIPI (Inter-provincial Conference of Italian Passionists)

• The Economic Commission of the CIPI met on 7th June 2005 at our Laurignano community in southern Italy; the General Treasurer (“Economo Generale”) Fr. Battista Ramponi also attended. The Order of the Day was as follows:

1. Accounting program for the Provinces.
2. Economic collaboration between the Provinces in the face of Restructuring.
3. Administration of real estate.
4. The General Econome’s report.

• On October 1st there was a meeting of the Provincial Counselors to the Passionist Lay Movement held at the Saints John and Paul General house in Rome. They discussed preparations for the National Convention of the Movement to be held at Mascalucia, Catania, Sicily, from 22 - 24 April 2006.

On October 1st, also at the General house, the Commission for Community and Spiritual Life met, at which the various Consultors reported on ongoing activities or those programmed for next year.

#### Reports:

Pietà Province (PIET) will be celebrating the centenary of the death of the Ven. Giovanni dello Spirito Santo (12th December, 1905).

Presentation Province (PRAES) reported the first steps prior to the opening of the Cause for Canonization of Fr. Candido Amantini, well-known Exorcist at Scala Santa.

• From 3 - 6 October, at the CORM Province house by the sea at Diano Marina (Imperia) the National Encounter of the Italian Passionist

Brothers took place, and the themes of the two talks were: Fr. Tito Zecca, C.P., “The Eucharist in the History and Life of the Passionist Community, and Fr. Pierluigi D’Eugenio, C.P. “The Eucharistic Spirituality of Brother Giacomo Gianiel (1714-1750), our first non-Italian Passionist, from Switzerland.” Fr. Tito particularly stressed that *“The originality of the Eucharistic doctrine of St. Paul of the Cross sprang from his intuition that the soul is a living tabernacle for Jesus, because in that soul he makes present his death and Resurrection; these two realities (death and resurrection) can never be separated, so that one participates in the Mystery in its unity and totality.”*

Fr. Pierluigi mentioned the words of Br. Giacomo’s Master of Novices, Fr. Fulgenzio: *“In order to guide him in the Spirit it was necessary to have one’s eyes thoroughly purified and like those of an eagle, a big eagle. And notwithstanding all the books of ascetics I had read and all my experience as a master of Novices, there were moments when I couldn’t really know him. In what a labyrinth I would find myself! When he had his conferences with me what would happen was that instead of my instructing him, I myself would remain not a little confused and instructed. To try and give a detailed description of this brother’s virtue is no easy task. What I can say in a few words is that I always experienced in him a really great virtue, quite unexplainable. If one can imagine a perfect man, that man was Brother Giacomo”*



Fr. Giovanni Pelà, CP, CIPI Secretary



# NECP

## North European Conference

### THE “DISCIPLES” OF POPE BENEDICT XVI

Every year since 1977, the former students and colleagues of the then Joseph Cardinal Ratzinger would gather in Regensburg, Germany for several days of study and recreation. These were people who studied under Ratzinger for their doctoral degrees or for whom he was moderator. This year, although the group could not meet in Germany, they decided to gather in Castelgandolfo from 1-4 September for a symposium entitled: “Christianity and Islam”. Below are photographs narrating the visit of the group with the now Holy Father, Benedict XVI.



*Pope Benedict XVI with his former students and colleagues*



## Passionist Secular Missionary Institute

The Passionist Secular Missionary Institute was founded in Catania, Sicily (Italy) in 1968, and was approved as an institute of consecrated life of Pontifical Right in 1999.

The collaborators – married couples who adhere to the spirituality and apostolate of the Institute – make promises of conjugal chastity, poverty and obedience and to keep alive the memory of the Passion of Jesus.



*Mary, Mother of the Passionist Secular Missionary Institute*

The Institute is present in Italy, Brazil, Mexico, the United States, Austria, Argentina, and Chile and recently in Colombia.

From 2 – 6 August 2005, at the international center of the Institute in Mascalucia (Catania, Sicily), the General Assembly took place. It meets every six years and in the course of its meeting it elects a President and Council.

The annual activities of the Institute which begin on the first Sunday of October, conclude with an annual retreat. In Italy, the first retreat took place in Brescia, from 27 June to 2 July. Fr. Luigi Vaninetti, C.P. General Consultor, was the preacher.

The second retreat took place in Piazza Armerina (Enna, Sicily) and was preached by Fr. Francesco Guerra, C.P. The third retreat, also in Piazza Armerina was preached by Fr. Luigi Vaninetti, C.P. On 09 October 2005 the final retreat was conducted in Laragua (Sao Paulo, Brazil). The preacher was Fr. Mauro Odorissio, C.P.

## PASSIONIST ASSOCIATES (PAUL)

Passionist Associates (laity sharing in Passionist ministry and spirituality) currently exist in four of the retreats of the PAUL Province (Scranton, Riverdale, North Palm Beach and Greenville). Recently the Passionist Associates located at the Monastery of St. Paul of the Cross, in the city of Pittsburgh (USA) traveled to the state of West Virginia to experience Passionist life and ministry in that area and to reflect on their identity and relationship with each other and the Passionist religious of the province. Fr. Donald Ware, CP, the local moderator of the Associates in Pittsburgh, summarizes their discussion as follows: (1) The Passionist Associates want to have a Rule of Life to better describe what an Associate is and what is expected of them; (2) They seek clarity with regard to term “Passionist Associates” vs. “Lay Passionists”; (3) They would like to deepen their relationship with the vowed religious; (4) They seek ways of relating to Associates of other retreats of the Province; and (5) They are interested in better ways of communication among themselves.



*Passionist Lay Associates meeting (PAUL)*



### Fr. Marco Albarella (DOL) (1972 – 2005)

It is with great sadness that we wish to inform you of the death of Fr. Marco Albarella of the DOL Province of Italy, on 11 July 2005. Fr. Marco was born on 21 August 1972 in Naples, Italy. He professed First Vows on 15 September 1992 and was ordained a priest on 04 March 2000. Fr. Marco served as Assistant Director of students at Sts. John and Paul, Rome from 1999 until his death. He was the founding editor of the current version of the Passionist International Bulletin (PIB) 2002 – 2005. Even while battling terminal lung cancer, he continued to carry out these important ministries to the Italian Passionist Provinces (CIPI) and to the Congregation.

The following is an excerpt from the letter that Fr. General wrote to his parents and the mourners who gathered for his funeral in the Basilica of Sts. John and Paul, on 13 July 2005: *“For us Marco was the pearl of great price of the Gospel, the treasure hidden in the field, that is of inestimable value and to acquire it or to preserve it, one has to sell all; he was the pearl of great price for God Himself who wished to consecrate him first by his Baptism, then by his vocation, calling him to religious consecration and to the Priesthood and finally, at approximately the same age as Jesus, he consecrated him a martyr of suffering on the Cross of sickness. But also for Marco, God and the Passionist vocation were the treasure hidden in the field, the pearl of great price of the Gospel for which one sells all, even one’s own life...Marco, rest in the heart of God, which is life, and...continue your mission from heaven. FR. MARCO, YOUR MISSION IS NOT ENDED.”*



Fr. Marco Albarella, CP, (DOL)  
former editor PIB





## RETROSPECTIVE OF THE ARTWORK OF FR. TITO AMODEI, CP

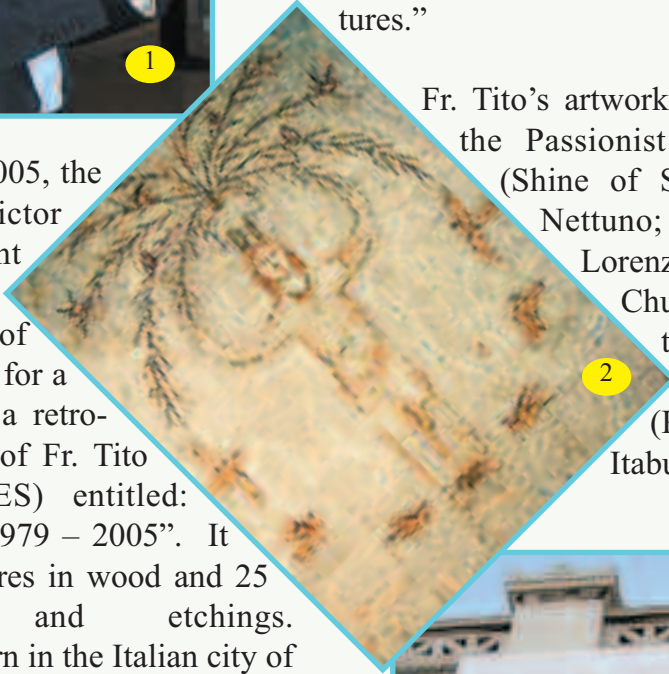


From 1-25 October, 2005, the world famous Victor Emmanuel Monument in the Piazza Venezia, in the historic center of Rome, was the setting for a one man art show – a retrospective of the work of Fr. Tito Amodei, CP (PRAES) entitled: “TITO: Works from 1979 – 2005”. It consists of 25 sculptures in wood and 25 large designs and etchings.

Fr. Tito was born in the Italian city of Isernia in 1926. He attended high school with the Passionists in Nettuno and later entered the novitiate at Monte Argentario. He was ordained to the priesthood in 1953. He was assigned to Firenze (Florence) where he obtained a degree at the Academy of Fine Arts. Although he began his art career in various media of painting, following his participation in various art exhibitions in Rome and Venice in 1964, he decided to dedicate himself to the medium of sculpture. In 1966 he was assigned to Passionist community of Scala Santa in Rome and it is from this center that his art work continued to flourish, winning national and international attention

through his participation in various art competitions and shows.

All of his various forms of artwork evidence the Passionist charism in some manner, “like a tautology of the heart, [emanating from] the religious life of the artist.” As Fr. Tito stated: “When they ask me what my sculptures represent, I answer: they don’t represent anything, they are. A tree doesn’t mean anything, it merely is. I have never tried to depict God according to any devotional esthetic. What is important for me is that my works try to communicate the essence of the sacred, which cannot be reduced to holy pictures.”



Fr. Tito’s artwork is well known to the Passionist Family in Italy (Shine of St. Maria Goretti, Nettuno; Tomb of Bl. Lorenzo Salvi, Vetralla; Church of St. Paul of the Cross, Ovada) and oversees (Passionist Church, Itabuna, Bahia, Brazil).



1. Fr. Tito Amodei, CP (PRAES)  
 2. Mosaic designed by Fr. Tito Amodei, CP, St. Maria Goretti, Nettuno, Italy.  
 3. Banner announcing the exhibition of the works of Fr. Tito.



### **XIX GENERAL CHAPTER OF THE “HIJAS DE LA PASION DE JESUCRISTO Y MARIA DOLOROSA” (Daughters of the Passion)**

From 03 to 16 January the XIX General Chapter of the Sisters, Daughters of the Passion took place in the St. Paul of the Cross Retreat House in Mexico City and in Cuernavaca, Morelos.

Mother María Guadalupe Aguilera Casillas was re-elected Superior General, Sister María Luisa Luja, was elected Vicar General and the Consultors are Sisters María Virginia Alfaro, Claudia Cecilia Echeverría and Rosario Téllez.

Two Provincial Chapters took place during the months of July and August:

The Province of Jesus Crucified took place in Cholula, Puebla (Mexico). On 01 August Mother Paula María Lucatero was elected Provincial Superior; Sister Martha Luja, First Consultor and Sister Piedad Ruiz, Second Consultor.

The Province of Mother Dolores Medina and Fr. Diego Alberici held its Chapter in Tequisquiapan, Querétaro (México). Mother Lourdes Margarita Meza was elected Provincial Superior; Sister María Santos Soto, First Consultor and Sister Adela Resendiz, Second Consultor.

The XVIII Annual Assembly of the “María Dolorosa” region took place in Zaragoza, Spain. The following sisters were elected member of the coordinating committee for a three-year period: Regional: Sister Bertha Tapia; First Consultor, María del Carmen Pérez and Second Consultor, Patricia Rodríguez.

#### **New Foundation**

On 04 September, 2005 the Hijas de la Pasión de Jesucristo y María Dolorosa made a new foundation at Monte Corsaro, Italy, in the “Holy Family” day care center in the Parish of S. Lorenzo Martire. The sisters who compose the new community are: Rosalía Gómez Bolaños, Patricia Rodríguez Chávez y María de la Luz Rodríguez Mejía.



*Commemorative poster for the General Chapter of the Daughters of the Passion.*

### **PASSIONIST NUNS IN KOREA**

The Passionist Nuns in Korea were founded from Japan, where the Nuns have long been established. In 1986 the first three professed Nuns arrived from Japan (Sister John Mary, Sister Mary Dolores and Sister Mary Grace). Sister Mary Grace is the first Korean Passionist Nun. They were invited to found their monastery by the Bishop of Cheongju - a city half way between the capital, Seoul and Kwangju, the location of the first Passionist retreat house and retreat in Korea. After two years of language study in Seoul, they moved to Cheongju into an old factory that has been refurbished in order to meet their needs. This site is approximately 5 acres in total.

Today there are twelve professed Nuns, all in final vows. They lived in the temporary buildings for seventeen years until 2004, when construction began in earnest on the new monastery, being built on the same site as the old factory buildings. It is a large building, with rooms for over twenty nuns and a small retreat house for private retreatants. Construction is expected to end sometime in early 2006. Until the end of construction they reside in the retreat of the Passionist men, located about 7 kilometers away from their monastery. This site, located in Choksan-ni, has recently been sold and awaits the move of the Nuns to their new monastery before title is transferred to those who have purchased the property.



*Construction of the monastery of the Passionist nuns in Korea*



## Sisters of the Cross and Passion, England

In the mid-nineteenth century, Elizabeth Prout, with the help of Passionist Fathers Gaudentius Rossi and Ignatius Spencer, founded the Sisters of the Cross and Passion, a new community that brought comfort, education and hope to the oppressed poor of England's industrial slums. Today, the Sisters of the Cross and Passion are in ten countries and on three continents.

On 19 April, 2005, Fr. Nicholas Postlethwaite, Provincial IOS, preached the homily marking the departure of the Sisters from their foundation in Bolton, England where they had ministered since 1882. Below is an excerpt from that presentation:

*“What does Elizabeth Prout say to us in our Church today? As Cardinals meet to discuss leadership, Elizabeth reminds them and us that Christ shared his love with all he met, especially with the vulnerable. Elizabeth imitated Christ’s witness, creating ways for mill girls and poor children to recognize and be recognized as precious. Elizabeth’s church floundered to find fresh answers: she encourages us now not to shrink in fear today. Rather we commit ourselves to a church listening for echoes of her voice as we search to see God’s new deed coming to light in our world. Your inspiration as a Congregation, prepared to let go of security in order to plant anew, is a wonderful sign of the times and a wise inspiration to all who will read it.”*



*The Founders (Fr. Ignatius Spencer, CP., Fr. Gaudentius Rossi, CP., and the Foundress (Mother Elizabeth Prout, C.P), and collaborators during the founding of the Institute of the Sisters of the Cross and Passion.*

- *Participants PASPAC Assembly: Sisters of St. Paul of the Cross (Signa, Italy): (left) Kanistal Soosai, (top) Crucifixa Lovato, Jasmine Lawrence, Maria Winancey, Joan Mary Topor. The Sisters are in India, the Philippines, Indonesia, and Australia.*





# Passionist Life- Special Events

## “Tendopli” – its 25th Anniversary

During the last week in August thousands of young people from all over Italy camp for four days around the Shrine of St. Gabriel of Our Lady of Sorrows for the Tendopoli Festival, a lively religious meeting of encounters, conferences, prayer and testimonies.

This festival was begun in 1980 and there are various factors that led to the birth and the growth of Tendopoli. The original context for the event was the annual one-day youth festival at the Shrine of St. Gabriel, Gran Sasso, in the Abruzzi region of Italy, that was first celebrated in 1976. The second factor that established the experience was the pastoral leadership of Fr. Francesco Cordeschi, C.P. (PIET) who at that time, was just recently ordained and was actively involved in the preaching of popular missions.

During those early years it became clear to him and to other Passionist religious of the PIET Province, that getting young people to attend a parish mission was relatively easy, as it also was to create interest and enthusiasm among them. They realized that many pastors were not capable of doing something like this on their own. As the years went on, the missionaries began to wonder if it was even right to “raise the level of expectation among the young people and then not follow through on it?” They frequently found themselves in difficulty when confronted by the frustration of the young people: “The mission was very nice, but now things go back to the way they were before!”

On the spiritual level, something that could not be ignored were the words that the late Pope John Paul II spoke to young people: “In your parishes you must try to create specific opportunities for prayer and reconciliation.” These words seemed to be a clear response to the needs of these young people and

also were in keeping with the teaching of St. Paul of the Cross: meditate on the Passion of the Lord.

This year the gathering was particularly important because Tendopoli had arrived at the 25th



*Fr. Francesco Cordeschi, CP (PIETA) (front-center) and participants at the Tendopoli 2005 at the Shrine of St. Gabriel, Teramo, Italy.*

anniversary of its founding and, as is the case every year, even while seeming to follow a similar pattern, there was a special sense of luminosity that seemed to come from this year’s theme: the fifth commandment and the Biblical reference: “Is it I?”

The annual theme was studied from various perspectives, challenging the participants to reflect on these serious questions and together, to seek real answers, i.e. to look inside themselves and reflect on their own relationship with God. To facilitate this meditation, in the great Passionist Shrine of St. Gabriel, they prepared a chapel for Eucharistic adoration with exposition of the Blessed Sacrament (which corresponds with John Paul II’s proclamation of the Year of the Eucharist.)

As Fr. Piergiorgio Bartoli, PIET Provincial, stated: “A youth program such as this adds a note of youthfulness, of vivaciousness precisely during the period of adolescence when their life begins to create problems for us. It is something new and therefore, engenders enthusiasm, especially for our young religious. They, in particular, keenly sense this energy and feel themselves to be uniquely challenged to do something more, to live their lives as religious more intensely, in service to their brothers and sisters.”





# Passionist Life- Special Events

## THE YEAR OF THE EUCHARIST: October 2004 – October 2005

*(Editors' Note: On 07 October 2004, by means of the Apostolic letter entitled, Mane Nobiscum Domine, our late Holy Father, Pope John Paul II, proclaimed October 2004 – October 2005, "The Year of the Eucharist". In this document the Holy Father stated: "Consecrated men and women, are called by that very consecration to more, prolonged contemplation: never forget that Jesus in the tabernacle wants you to be at his side, so that he can fill your hearts with the experience of his friendship, which alone gives meaning and fulfillment to your lives." (No.30) As this Year of the Eucharist comes to a close we offer the following reflection of Fr. Fabiano Giorgini, CP to the Passionist Congregation for meditation on the mystery of the Eucharist through the spirituality of our Founder, St. Paul of the Cross)*

**St. Paul of the Cross and the Eucharist:  
"the highest Sacramental Good, which is the living flame of holy love."**

Paul was convinced that the Eucharist "is the source of love and holiness." He wrote to Anna Maria Calcagnini: *"With regard to Communion I would wish that you go every morning, without fail, and ask that of your confessor and even in my name, and there drink at the Fount of Holiness the water of eternal life."* He repeated to spiritual directors and confessors: *"there is no pious exercise that unites us more to God than Holy Communion"; "[it] is the source of love and holiness."* *"Poor Paul wants souls to know God and to be consumed in his love and to accomplish this I know of no other means than to frequently give oneself to the highest Sacramental Good, which is the living flame of holy love."* For Agnese Grazi he desired that she: *"live, breath and do everything with the life and in the life of Sacramental Jesus."*

The experience of the 40 day retreat at San Carlo in Castellazzo gave Paul the deep understanding that the Eucharist is the living memory of the Passion of Jesus and that this is the greatest work of divine love. Based on this experience a strong belief in the presence of Jesus in the Eucharist was born. It would develop into adoration, thanksgiving and intercession.

Costante Broveto writes: *"The Eucharistic ardor of the saint is so united with the charism of the Passion that"* – as Zoffoli rightly notes – *"there is no sense distinguishing in Paul a spirituality of the Passion as separate from that of the Eucharist: the one embodies the other."* And Divo Barsotti simply focuses on the Eucharist in his profile of our Saint: *"To separate in St. Paul Eucharistic devotion from his mystical theology would be to compromise the unity of a doctrine which is marvelously presented in a simple and profound way."* In a formula consistent with all of the patristic tradition, Paul expresses the mystical element of Eucharistic life: *"Accept passively the divine process, always without your own understanding, your own feeling, and your own rejoicing etc. Jesus, who is our way, truth and life will teach you all things, especially when you have Him within you Sacramentally; but take care that just as you have fed on him, so let him feed on you and transform you into himself by love"*.



*Chalice and paten belonging to St. Paul of the Cross on the altar in his room at Sts. John and Paul, Rome, where he celebrated the Eucharist.*

1. Let I, 213, III, 342, 375, 391, 809.

2. Let I, 252, 278.

3. COSTANTE BROVETTO, La memoria Passionis nell'annuncio: essenziale radicalismo evangelico per l'oggi, in <La Teologia della Croce nella Nuova Evangeliz.>, cit., p. 187. The quotation from Zoffoli, S. Paolo della Croce. Storia critica, Roma 1966, vol. II, p. 1477; from the quotation of Barsotti, The Eucharist in St. Paul of the Cross, Roma 1980, p. 9. Let II, 464.



# Passionist Life- Special Events

In fact, to receive the Eucharist demands that one assume the virtues of Jesus especially those that are observed in his life and his passion.

He exhorted the religious G. Gondolfi: "In the pure Heart of the Divine Word, Jesus in the Blessed

Sacrament, hidden in him, remain united with him, where he himself is, i.e. in the bosom of the Father [cf Jn 1:1-2; Eph. 2:6]; and there in that depth of love, where nothing of time can come, but all consists of the Highest, Uncreated Love."



*St. Paul of the Cross enlists in the Crusade of the Republic of Venice against the Turks. While praying before the Blessed Sacrament in a church in Crema, he feels himself called to another militia and he abandons his weapons.*

In the Rule, Paul recommended to the Passionists: "Let the brethren have a most tender devotion to the Most Blessed Sacrament; let them make frequent visits to it with acts of most profound adoration and loving thanksgiving, so that their hearts may burn with ever greater holy love."

Paul directed the community to focus itself on the Blessed Sacrament by making several moments of communal, silent adoration in the morning prior to the liturgy of the Hours, after lunch, before Vespers, after supper, and in the evening prior to going to bed.

During journeys, upon sighting a church in a particular town he directed: "let them prostrate themselves on the ground and adore the Most Blessed Sacrament, which is reserved in the churches, for the duration of one Our Father and one Hail Mary." Upon entering a town "the first thing that they are to do is to go and adore the Most Blessed Sacrament."

Paul wanted that the ceremony accompanying the foundation of a new retreat consist not so much of the necessary juridical formalities, but of the celebration of the Mass and by a procession with the Most Blessed Sacrament which, at the conclusion, would be reposed in the tabernacle. This noteworthy gesture meant "placing the Sovereign Lord at home". He considered Jesus in the Blessed Sacrament to be "the dearest loving Shepherd, father and master, who

has come to stay day and night with his little lambs, poor children and ignorant disciples."

He suggested to the religious that during Mass they unite themselves with the intentions of Jesus: "let them pray for sinners, for the conversion of infidels, for the Congregation, so that the most holy name may be known and revered, so that believing in those ineffable mysteries, all people might be devout and compassionate and weep for the most bitter sufferings of Jesus and of his most holy Mother."

To four newly ordained Passionist priests he said: "Go and offer to the Eternal Father his Divine Son, and bring to his divine presence the needs of the entire world. Consider that poor sinners implore you for memorial intentions to present to the Most Holy Trinity in order to be freed from the slavery of sin."

We cannot forget Paul's impassioned plea that Passionist priests prepare themselves for the celebration of the Eucharist: that they "collect their

spirit and compose their minds devoutly for their sacred functions, before the Divine and spotless Sacrifice of the Mass, and that they observe accurately and reverently the rites prescribed by the Church, and perform the ceremonies with preciseness and decorum, displaying in their words and actions devotion and sanctity...The Sacrifice being finished, let them give due praise and thanks to God, and not immediately turn their attention to other matters. They will thus derive more abundant fruit from the Sacrifice which they have offered, will every day burn with more and more love of God, and become, at the same time, fitter and more worthy of such a ministry."



*Monstrance attributed to the school of Bernini (17th C.), used in the Basilica of Sts. John and Paul, Rome, during the time of St. Paul of the Cross.*

4. Let II, 466-467.

5. Rule, 1736-1741.

6. FABIANO GIORGINI, History of the Passionists, Ed. Eco, 1987, vol. I, pp. 307-311.

7. PAOLO DELLA CROCE, Guide for spiritual animation, cit., nn.35-36

8. The Processes, I, p. 627.

9. Rule of 1775, Chapt. XIX.



# FR. OTTAVIANO D'EGIDIO PARTICIPATES IN THE SYNOD OF BISHOPS

On Sunday, October 02, 2005 the Synod of Bishops began in St. Peter's Basilica, Rome, with a concelebrated Mass at which His Holiness, Benedict XVI was the principal concelebrant. The theme of the Synod is: "The Eucharist: source and summit of the life and the mission of the Church." The Synod took place over three weeks and concluded on Sunday, 23 October. The Pope presided over the Synod which is composed of 256 members, ten of whom are Superiors General of religious orders who were elected from among over 250 Orders or Congregations during the General Assembly of the Union of Superiors General (U.S.G.). One of those elected was our Superior General, Fr. Ottaviano D'Egidio.

We join with him in prayer and we wish him and the other Synod members success in their work. May this Synod be another opportunity to increase the vitality of the Church and to keep alive a true spirit of collegiality. (crf. Paul VI, Apostolica Sollicitudo, 15 November 1965) May the Synod effectively undertake its task of assisting the Pope in the service of the universal Church for the Reign of God and for justice. And may the Eucharist, the theme of the Synod, be the seed and leavening of peace and unity in our aggressive and divided world.



*Participants at the Synod of Bishops;  
Fr. Ottaviano D'Egidio, CP (top row,  
third from left).*





## PRIESTLY ORDINATIONS

On 02 July and 24 September, 2005 Máximo Pasqualato y Gianluca Garofalo de la Provincia CORM were ordained. On 27 Aug., Gerardo Méndez Alfonso was ordained in the FAM Province. On 06 October, Luca Fracasso was ordained for the LAT Province. Lorenzo Mazzocante of the PIET Province was ordained on 15 July. Aldo Pangallo of the PRAES Province was ordained on 06 August. In the REPAC Province, Damianus Juin, Yulianus Enggo, Alysius Budi Hartoko, Stefanus Suryanto, Donatus Anggur y Damasus Jehaut were ordained on 04 June.



*Fr. Luca Fracasso, CP (LAT)*



*Fr. Gerardo Méndez CP. (FAM)*



*Fr. Lorenzo Mazzocante, CP (PIET)*

## PROFESSION OF FIRST VOWS

On 17 Sept. 2005, on Monte Argentario, the following novices professed vows: Firmus Firman Rii (CFIXI); Matteo Piccioni (PIET); Kennedy (Antonio) Okeafor, Augustine Ekechukwu, John Okafor and Luigi Imbasti (PRAES). On 16 July, in the GEMM Province, Dominic Samamba, Placid Siyoyi, Marcel Joseph Tarimo, Julius Joseph Nyinda; and in the Vicariate CARLW: Tobias Francis Otieno, Eliud K. Otunga, Daniel Nyangoya and Daniel Akello, of the CORM Province professed vows. In the GUAD Vicariate of the FAM Province, Gerardo Ariel Cruz Arias, Melquíades Antonio Pérez Zambrano, Santiago de Mar Bravo Álvarez Malo and Lenin Martínez Osio professed vows on 05 August. On 02 July, César Augusto Calderón Ramos, Fernando Alfredo Ruiz Saldarriaga, José Gregorio Quintero Gaona and Julio Alejandro Blanco González of the FID Vice-Province professed vows. And on 31 July, Jean Maphasi Mbenza SALV Province professed vows.



*L-R: Luigi Imbasti (PRAES), Kennedy Okeafor (PRAES), Matteo Piccioni (PIET), John Okafor (PRAES) Firmus Firman Rii (CFIXI), Augustine Ekechukwu (PRAES),*



*L-R: P. Emery Kibal CP, Vice-Provincial (SALV), Faustín Mapassy, CP.*



*FAM Province*  
*Melquíades Antonio Peres Zambrano.*  
*Gerando Arirel Cruz Arias.*  
*Santiago De Ma. Bravo Álvarez Malo.*  
*Lenin Martínez Osio.*



*FID Province: L-R: Julio Alejandro Blanco. Fernando Ruiz. Juan David Montero (Maestro de Novicios). César Augusto Calerón and José Gregorio Quintero.*

## PERPETUAL PROFESSIONS

In the FAM Province, Luis Manuel Díaz Sanz made perpetual profession on 06 Sept. On 02 July, Vincenzo (Enzo) Di Clerico and Marco Cola PIET Province professed final vows. In the REG Province, Víctor Hugo Álvarez Hernández professed perpetual vows on 18 June. And in the SALV Province, René Dikhi Mbunzu, Thierry Ntam Yer-ivo, Anaclét Miuke Samba, Alain Ndombe Muamba, Blaise-Pascal Muswar Mutini and Gaston Djonga-Otokoye wa Otepa professed final vows on 31 July. On 01 Oct., Mario Adolfo Martí Brenes, in the FAM Province and on 02 Oct., Bruno Dinis Moreira Da Silva, in the FAT Province professed perpetual vows.



*Hugo Henry Saavedra Silva (CORI)*



*Víctor Álvares (REG)*



*Mario Adolfo Martí Brenes, CP. (FAM)*



*L-R: Marco Cola and Enzo Di Clerico (PIET)*



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- Lupo, A.M., LA CROCE DI CRISTO SEGNO DEFINITIVO DELL'ALLEANZA TRA DIO E L'UOMO. CIPI – PUL, Roma, 2005, pp.182.
- Campanaro, D e G., EMILIO GIACOMO CAVALIERI, un vescovo a piedi scalzi. Comunità in Cammino – Troia – 2004, pp. 303.
- García Macho, P., LAS SIETE PALABRAS DE JESUS EN LA CRUZ, segunda edición, Ediciones Sígueme, Salamanca, 2005, pp. 126.
- García Macho, P., SANTA GEMA, EDICEP C.B. Valencia, 2005, pp. 79.
- García Macho, P. & De La Cruz, J., SAN GABRIEL DE LA DOLOROSA, EDICEP C.B. Valencia, 2005, pp. 119.
- García Macho, P., LAS CRIATURAS NOS HABLAN DE DIOS, los animales, EDICEP C.B. Valencia, 2005, pp. 287.
- García Macho, P., MARIA JUNTO A LA CRUZ, Repropone los dolores de María. San Pablo, Madrid, 2005, pp. 212.
- González, O., “CUANDO EL GRANO MUERE...”, historia de un si, Lima, 2004, pp. 44.
- González, O., EVANGELIO EN VIVO, las cartas que tu nunca has leído, Lima 2005, pp. 66.
- Pereira, J.C., O ENCANTAMENTO DA SEXTA-FEIRA SANTA, Manifestações do catolicismo no folclore brasileiro, Annablume, Sao Paulo, Brazil, 2005, pp. 293.
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# Notitiae Obitus

## Usque ad diem 30 septembris 2005, acceptae

DIE RAT	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVE-
10 iunii 2005	Sac. Luis Antxia Arrate	CORI	1936	2 septembris 1954
15 iunii 2005	Sac. Berard Tierney	PAUL	1920	15 augusti 1941
20 iunii 2005	Sac. Hugh McAvoy	PATR	1949	25 septembris 1977
22 iunii 2005	Sac. Egide Van Luydt	GABR	1921	8 septembris 1942
26 iunii 2005	Sac. Luke Connolly	CRUC	1922	9 iulii 1945
2 iulii 2005	Sac. Franciscus Xaverius Jansen	SPE	1913	1 septembris 1937
11 iulii 2005	Sac. Marco Albarella	DOL	1972	15 septembris 1992
18 iulii 2005	Sac. Mario Urso	CFIXI	1920	30 ianuarii 1940
19 iulii 2005	Sac. Ambrosio Geoghegan	CONC	1915	4 maii 1932
21 iulii 2005	Sac. Austin Kenny	SPIR	1920	6 februarii 1944
25 iulii 2005	Sac. Alfons De Cocker	GABR	1924	4 septembris 1944
26 iulii 2005	Sac. Buenaventura Fernández	FAM	1930	7 octobris 1949
19 augusti 2005	Sac. Andrzej Tenenbaum	ASSUM	1930	4 septembris 1949
19 augusti 2005	Fra. Gabriel Baumann	VULN	1914	4 iulii 1937
21 augusti 2005	Sac. Rafael Monedero Peña	SANG	1923	2 iunii 1941
22 augusti 2005	Sac. Cathal Butler	PATR	1935	16 iulii 1958
23 augusti 2005	Sac. Tomás Múzquiz Beraza	CORI	1922	11 iunii 1939
2 septembris 2005	Fra. Paschal Ross	PATR	1917	1 novembris 1945
5 septembris 2005	Sac. Jaime González Bermejo	SANG	1918	29 septembris 1935
5 septembris 2005	Sac. Innocenzo Bellia	CFIXI	1918	29 septembris 1934

## MONIALES ET SORORES

30 iunii 2005	Sr. Jane Frances Milgrew	Inst. Crucis et Passionis (Anglia)	1910	26 octobris 1936
3 iulii 2005	Sr. Catherine O'Brien	Inst. Crucis et Passionis (Anglia)	1931	2 martii 1953
9 augusti 2005	Sr. Marguerite Marie Marboeuf	Monastero Passionistarum Nantes	1913	26 octobris 1936
17 augusti 2005	Sr. Mary Elizabeth Davis	Inst. Crucis et Passionis (Anglia)	1916	26 maii 1935
12 septembris 2005	Sr. Maria Vittoria di San Luigi	Inst. S.P.S. Paulo a Cruce (Signa)	1936	21 martii 1965
13 septembris 2005	Sr. Mariangela di S. Giuseppe	Inst. S.P.S. Paulo a Cruce (Signa)	1917	18 octobris 1965
21 septembris 2005	Sr. Maria Regina del Paradiso	Inst. S.P.S. Paulo a Cruce (Signa)	1933	24 martii 1956



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