



# Passionist International Bulletin

N° 10 - New Series, March 2006



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*“The young... will develop and bring to conclusion the present initiatives...  
Life is passed on from hand to hand, from religious to religious for the fulfillment  
of the universal plan of God and for his Reign”.*

*Letter of Fr. General*

Fr. Ottaviano D'Egidio, Superior General, signs the Letter of Convocation of the 45th General Chapter  
in the presence of the students at Sts. John and Paul, Rome.

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**Passionist International Bulletin**

*N° 10 - New Series - March 2006*

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## Letter of Convocation of the 45th General Chapter

My dear brothers,

While we are still immersed in the mystery of Christmas in which we contemplate God within the “sign” of a child (Lk 2:12), I fraternally greet all the religious of the Congregation, the women religious and the laity of the Passionist Family and, at the beginning of this New Year, I wish you new life, courage and fruitful charity.

The year 2006 will also be the year of the Chapter and therefore according to the directive of No. 76 of the General Regulations, **I hereby convoke the XLV General Chapter of our Congregation. It will take place in Rome, at the Retreat of Sts. John and Paul, near the mortal remains of our Founder, St. Paul of the Cross. It will begin on Sunday, 01 October and conclude on Saturday, 21 October.**

The Constitutions remind us that the General Chapter is “the supreme authority in the Congregation...” (#126); “The General Chapter meets to carry out its task of making laws and holding elections. It has to promote the faithfulness of the Congregation to the ideals of community and service of the Church. Its primary responsibilities, therefore, are as follows:

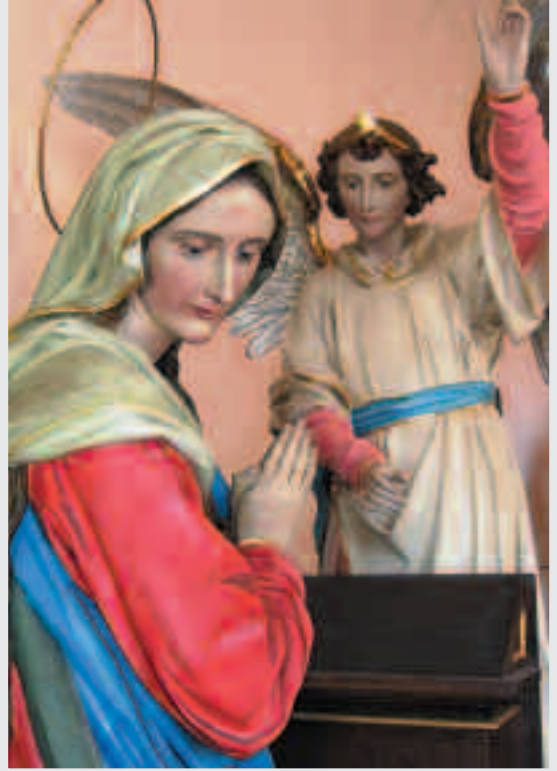
- (a) to discern the workings of the Holy Spirit in the events of life, and thus to be a powerful force in the task of continual adaptation and renewal;
- (b) to nourish the growth and development of the authentic Passionist spirit, so that it will be manifestly embodied in every member of the Congregation, no matter where he lives;
- (c) to consider closely the state of the Congregation, and to clarify its common goals of community life and apostolic activity;
- (d) to foster solidarity, and to maintain unity without insisting on uniformity;
- (e) to evaluate how the General Government has operated, and the extent to which the planning of the previous Chapter and of the General Synods has been implemented. It will avoid, however, specifying administra-

tive procedures that depend on the Superior General and his staff; (f) to elect the Superior General and his Council.” (#127)

In conjunction with these tasks, the Chapter will consider Restructuring as its central and fundamental topic, as was decided at the General Synod at the end of November 2004 and, since that date, we have already begun the process in which we have encouraged our religious to participate as thoroughly as possible.

**The date of this announcement of the Chapter is today, 01 January 2006**, the feast of Mary, the Mother of God and the world day of Peace. These are two events that emphatically speak of life: the maternity of Mary who conceived and gave birth to Jesus, the Son of God and her Son who took flesh; and one of the Beatitudes that was proclaimed by Jesus on the mount: “Blessed are the peace-makers, for they will be called children of God.” (Mt. 5:9). “The Passion of Jesus, the passion for life” was the theme of the previous General Chapter that took place in Itaici, Brazil in the year 2000 and which gave to the Congregation and to the Passionist Family a document by the same title, “The Passion of Jesus, the passion for life” and which has inspired the life of the Congregation during these last six years: it is the folly of the Passion of Jesus that culminates in his death, but which would bring forth life and victory over death itself and over sin through the paternal mercy of God.

“Nothing will be impossible for God”, the Archangel Gabriel says to Mary in



Wood-carved statues of the Annunciation, Sts. John & Paul, Rome.

the verse of the gospel of the Annunciation (Lk. 1: 26-38). For many years I read this line of the Gospel and I always understood the dialogue between the angel and Mary within the context of the mystery of the incarnation and as if it only referred to this. “You will conceive in your womb and bear a son, and you shall name him Jesus... He will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his Kingdom there will be no end.” But Mary said to the angel: ‘How can this be...?’ And the angel said to her in reply: ‘Nothing will be impossible for God.’” It is a sensitive and sublime story, the humility of Mary and the presence and the grace of God, and it is a story that is almost finalized at Christmas; but I believe that we need to go further, deeper, because all the elements of the Passion are also present.



Mary accepts that the Word of God be fulfilled in her and she is disposed to become the “realization” of God.

“Be it done to me according to your word.” She assumes the plan of God in her life; she supports it; she collaborates with it. The angel that was sent to her sets forth the plan of God for her; he communicates it, explains it, and enables her to know it. Today the Holy Spirit speaks to us silently; but it is necessary to know how to hear and understand him in the signs of the times, in the Magisterium. It may be perplexing and frightening to us, but he enables us to know how to accept the will of God. With the “yes” of Mary that begins the incarnation, it is she who allows God to work and accept and accomplish her mission of being the Mother of God which we contemplate during these days: the child that will also be the Crucified and Risen One.

The Angel announces to her that the child that she will conceive will be called “the Son of God”. The angels will sing it at Bethlehem for his birth, but the title “Son of God” will also be a source of death for him, in fact the Jews will shout out to Pilate: “he should die because he proclaimed himself to be the Son of God.”

“The Lord God will give him the throne of David...” the angel announces to Mary. “So, then, you are a king?” Pilate will ask him. “I am, but mine is not a kingdom of this world...” “Crucify him!” the crowd will shout. The soldiers mocked him: “Hail king of the Jews” and they slapped him in the face. And the crowd: “If you set him free you are no friend of Caesar’s; anyone who makes himself a king is defying Caesar!” and human power is used to oppose God. “Away with him, away with him, crucify him!” they will persist. And Pilate: “Shall I crucify your king?” But the battle is lost; hate is stronger than justice. The blind who had regained their sight were far away; the lepers that were healed; the women who shouted “blessed are the breasts that nursed you”, as well as so many others. Yes, they are far away and absent: “he handed him over to them to be crucified.” The son of David, whose reign would have no end, the Son of God the Most High, Emmanuel, would

be crucified naked, insulted and humiliated.

It is true, “nothing will be impossible for God”, nothing is impossible for so great a heart: to be life and to accept death; to die so as to give life. It is within this faith perspective that we should prepare ourselves to experience the event of the General Chapter and within it the Process of the Restructuring of the Congregation which is its main theme.

We will speak among ourselves trying to understand the ways of God and we will converse with the Lord.



Icon of the “Hospitality of Abraham and Sarah”

We will have to leave Jerusalem, perhaps disconsolate and sad as were the disciples of Emmaus; but the Lord will speak to us and along the road our hearts will burn within us and he will open our eyes to recognize him.

It will be our task to discern “the plan and the divine will”, today, and reflect on our lives from within our present, globalized world as well to understand efficacy of our mission within it. We are already aware that the challenge of Restructuring tests our consecration to the Passion of Jesus at its very roots. We cannot close our hearts and minds thinking that thus we will preserve ourselves. It is necessary to go forward with courage in order to be yeast in a changed world.

The efficacy of our mission is our life itself. We are alive if we accomplish our Mission, in the way that yeast is alive only as it ferments in the dough. If the yeast decides to preserve itself, it agrees to the death of its vital elements. It is a choice for life! It is about welcoming the Lord who

comes to visit us!

The episode of the visit of the Lord to Abram may serve to enlighten us “at the oak of Mamre, while he was sitting by the entrance of the tent during the hottest part of the day.” (Gen. 18:1). Abram dedicated himself to offering hospitality to the Lord: “If I find favor with you, please do not pass your servant by”: he enlists the help of Sarah and her servants.

“...While he remained standing near them under the tree...they asked him, ‘Where is your wife Sarah?’ ‘She is in the tent’, he replied. One of them said,

“I will surely return to you about this time next year, and Sarah will then have a son.” Sarah was listening at the entrance of the tent, just behind him. Now Abraham and Sarah were old, advanced in years... So Sarah laughed to herself... But the LORD said to Abraham: “Why did Sarah laugh and say, ‘Shall I really bear a child, old as I am?’ Is anything too marvelous for the LORD to do? At the appointed time, about this time next year, I will return to you, and Sarah will have a son.” Because she was

afraid, Sarah dissembled, saying, “I didn’t laugh.” But he said, “Yes you did.” (Gen. 18:9-15).

Like Sarah we must overcome the resistance and fears within our heart and be trusting: “Is anything too marvelous for the LORD to do?” the Lord says to Abram and the Angel Gabriel at the Annunciation: “Nothing will be impossible for God”. And of Abram and Sarah, “old, advanced in years” Isaac was born, from whom would come the multitude of people promised to Abram; and of Mary: “How can this be, since I have no relations with a man?” is born Jesus, the Savior.

Such are the ways of God and his ways and his plans are mysterious. But He, as Jesus says: “is the way, the truth and the life.” Our task is to understand it, accept it and make it the plan of life for us personally and for the Congregation, especially on the occasion of the General Chapter: Lord, “if I find favor with you, please do not pass your servant by.”





No one may consider himself exempt from participating; all are part of the common charism of the Passion of Jesus given by the Holy Spirit to St. Paul of the Cross and transmitted to us in our vocation.

The young in initial formation—the postulants, novices, students—who will persevere: many of our ideas and projects will be shouldered by them with their energy. They will develop and bring to conclusion the present initiatives, some of which are already germinating, and they will attain the goals and objectives that are being planned today. Life is passed on from hand to hand, from religious to religious for the fulfillment of the universal plan of God and for his Reign.

It may occur that the older religious feel that they are alienated from the dynamic and hopes of the Chapter and from the Process of Restructuring as if the evening or sunset were not an integral part of a day. There are beautiful evenings and sunsets, rich in color, warmth and tenderness: such are the elderly and infirm religious who place their difficulties and limitations within the context of faith and prayer. Consequently, they should no longer feel excluded.

In fact, evening is still part of a day and as a poet says, “the evening is not the day that is dying, but the night that is a child.” And it may contain lifetime surprises as was the case of Abram and Sarah. The example of God who appeared at Christmas in the guise of a fragile Child may serve to encourage us. He was completely entrusted to the Mary and Joseph, he, the omnipotent One. He assumed weakness out of love, and the weakness will bear life abundantly.

I am convinced that the elderly and the sick of the Congregation and of the Passionist Family possess a special mission for the General Chapter and for the Process of Restructuring: as far as they are able, to collaborate with the process and especially to raise up to God their prayer and to accept the sacrifices and limitations of their advanced age, of their illness and of their dependency on others.

In this respect I want to recall a particularly meaningful verse of Exodus: “At Rephidim, Amalek came and waged war against Israel...Joshua did as Moses told him: he engaged Amalek in battle after Moses had climbed to the top of the hill with

Aaron and Hur. As long as Moses kept his hands raised up, Israel had the better of the fight, but when he let his hands rest, Amalek had the better of the fight. Moses' hands, however, grew tired; so they put a rock in place for him to sit on. Meanwhile Aaron and Hur supported his hands, one on one side and one on the other, so that his hands remained steady till sunset. And Joshua mowed down Amalek and his people...Moses also built an altar there, which he called Yahweh-nissi; for he said, “The LORD takes in hand his banner...” (Ex. 17:8.10-13.15). Moses climbed to the top of the hill and when he raised his hands in prayer the soldiers who were fighting in the valley below were energized and Israel became stronger and won the battle. Moses fought by prayer. It is a battle that our religious who are sick and elderly can also undertake.

May a sense of responsibility for the Congregation and its mission in the world, to which we have been called by God, grow within each of us.

In preparation for the General Chapter we will offer special prayers throughout the Congregation beginning six months prior to the Chapter, i.e. next April 1st. In meetings between the General Council and the Commission for Restructuring there was a sense that this time period needs to be lived as an extended retreat for the entire Congregation.

In the attachment, that is an integral part of this present document, several items of the Constitutions and

General Regulations are cited as reminders concerning the General Chapter and preparation for the same. Furthermore, there are norms for participation at the Chapter that were approved at the last General Synod in Rome at the end of November, 2004. According to these norms, the names of the elected delegates must be communicated to the General Secretariat as soon as possible, but no later than next 15 June in order to send them the documents and other necessary information.

My dear brothers, let us trustingly prepare ourselves for the Chapter. Let us place the Congregation and the Passionist Family beneath the protection of Mary and Joseph, the guardians of the Holy Family at Nazareth. “Nothing will be impossible for God!” I am certain that it is He who will accompany us along the road of preparation. May St. Paul of the Cross, whose birth we commemorate on 3 January, bless us.

Happy New Year and a Good Journey!

Rome, 1 January 2006  
Feast of the Mother of God  
Retreat of Sts. John and Paul

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



*“There are beautiful evenings and sunsets, rich in color, warmth and tenderness: such are the elderly and infirm religious who place their difficulties and limitations within the context of faith and prayer.”*



## Attachment to the Letter of Convocation of the 45th General Chapter



*Fr. Ottaviano D'Egidio, Superior General, signs the Letter of Convocation of the 45th General Chapter.*

This attachment contains what is prescribed for the General Chapter in the Constitutions, in the General Regulations and the Norms for Participation in the General Chapter that were approved at the General Synod that took place in Rome at the end of November, 2004. This is offered as a “reminder”; for the complete text please consult the Constitutions, the General Regulations and the Acts of the Synod.

### From the Constitutions

129. The General Chapter meets every six years.  
Its *ex officio* members are: the Superior General, who will also preside at the Chapter, previous Superiors General, the General Consultors, the Procurator General, the Secretary General, the Secretary General of the Missions, the General Econome, Provincial Superiors, and Vice-Provincial Superiors.

If a Provincial or Vice-Provincial Superior is prevented from attending the Chapter, his place will be taken by his first Consultor; if he in turn is unable to attend, another shall be chosen by the Provincial Council.

130. In accordance with the norms of the General Regulations, one or more delegates [are] elected [...] If a delegate cannot be present at the Chapter, his place will be taken by a substitute.

N.B. Regarding the members “*per officio*” referred to at No. 129 of the Constitutions, the norms approved by the last Synod also allow for the participation “*ex officio*” of the regional Vicars with at least 25 religious, for which a temporary Rescript was requested of the Holy See in accord with what is permitted at No. 114 of the Constitutions. In reference to the election of the delegates, the norms approved by the last General Synod modify what is prescribed by the Constitutions and General Regulations.

### From the General Regulations

76. The General Chapter is announced by means of a circular letter sent by the Superior General to the entire Congregation nine months before it is to take place.

It is the duty of the Superior General with his Council to ensure that the matters proposed to the Capitulars are carefully prepared and sent to them at least six months before the Chapter.

The Capitulars must be consulted about the agenda proposed for the Chapter, and they are free to put forward other topics for discussion.

Provinces, Vice Provinces, Regional Vicariates, and local communities, as well as any individual religious, are free to send to the General Chapter their own wishes and suggestions.

78. The Superior General with the consent of his Council may call experts to attend the Chapter. They take part, however, only in a consultative capacity.

The Superior General with the consent of his Council may also invite some religious to take part in the Chapter in a consultative capacity, so as to ensure that all parts of the Congregation are represented.

N.B. I wish to especially remind you of two points of No. 76:

The Capitulars must be consulted about the agenda proposed for the Chapter, and they are free to put forward other topics for discussion.



Provinces, Vice Provinces, Regional Vicariates, and local communities, as well as any individual religious, are free to send to the General Chapter their own wishes and suggestions.

The Norms approved by the General Synod XII of 2004 are valid for the next General Chapter of 2006

**1) THE NORMS FOR PARTICIPATION AT GENERAL CHAPTERS:**

Those Provinces with at least 50 religious shall have one delegate; Provinces with more than one hundred religious may elect an additional delegate for every one hundred religious and for every unit greater than one hundred; Regional Vicars of vicariates with at least 25 religious are members by right of the General Chapter.

Those Provinces with less than 50 religious, those Vice-provinces and Vicariates shall elect one delegate from within the parameters of the regional Conference for every 50 religious and additional dele-

gates, one for every unit greater than 50.

For the election of delegates to the Chapter, those religious that form part of Regional Vicariates shall not be counted with their respective mother Province, but within the context of the regional Vicariates.

Those religious of the communities of Latin America that are directly dependent upon Spain, the religious of Mozambique that depend totally upon Brazil, and the religious of Angola who depend directly on Portugal shall be counted within the Regional Conferences (together with the Vicariates), and not within the Mother Province.

Every Conference shall devise appropriate norms for the election of its Delegates to the General Chapter.

Every Regional Conference shall have one Brother as its delegate to the General Chapter.

**2) THE ANTICIPATED NUMBER OF CAPITULARS:**

General Curia: Fr. General, the Council, Major officials, Ex-General:	11
Provincials – Vice-Provincials:	28
Delegates of the Provinces with at least 50 religious:	15
Delegates of Provinces with more than 100 religious: (PAUL)	2
Regional Vicars with at least 25 religious:	6
Delegates of Provinces with less than 50 religious, of Vice-Provinces and of Vicariates:	
COPAL Conference (377 religious)	8 delegates +
CPA Conference (145 religious)	3 delegates +
NEC Conference (112 religious)	2 delegates +
PASPAC Conference (195 religious)	4 delegates = 17
Brothers	7
Total members:	86

N.B. For determining the number of delegates those religious were not counted who do not have active and passive voice (GR 68, 73, 77, 99a, 99d).

*(The following is the response that we received from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life concerning our request to make changes to our Constitutions.)*

The Vatican 24 January 2006

Dear Father (Ottaviano),

We have received your letter of 5 January of this year by which, according to article No. 114 of the Constitutions of your Institute, you have requested permission for a prescript for temporary approbation of a variation of Article. No. 129, regarding the participants ex officio at the General Chapter, and according to the appended text.

Considering the reasons proposed, this Congregation for Institutes of Consecrated Life and Societies of Apostolic Life concedes this request, except for what is specified in Article 114 which states that any modification of the text of the Constitutions must be approved by two consecutive General Chapters prior to the petition being submitted to this Dicastery for definitive approval of the proposed variation.

I take this opportunity to send you my sincerest regards and to wish you every blessing in the Lord.

Franc Rodé, C.M.

Prefect

Piergiorgio Silvano Nesti, C.P.

Archbishop Secretary







## Address of the Superior General, Fr. Ottaviano D'Egidio to the Community at Santa Barbara (Honduras)



*Fr. Ottaviano, Fr. Luis Alberto Cano and members of the community at Santa Barbara, Honduras.*

Dear Brothers:

I am very happy to be able to visit, even if only briefly, this area of the Congregation in Central America. It is a visit that was planned for last year, but which only now was possible. I have sincerely admired the great apostolic ministry that you are doing and that you have done in the past. The works that you have undertaken, the social service programs that you have planned and accomplished; the pastoral plan; and the excellent involvement of the laity in pastoral animation have earned you the appreciation and respect of this town. You are a living, successful and missionary part of the Congregation. As I admire all of these qualities, what comes to mind is the gospel passage of the rich young man who meets Jesus. It is the gospel that we read for the feast of St. Gabriel of the Sorrowful Virgin. The young man was already fulfilling all the commandments of God's law, and he was living an ordered life in harmony with them. But the young man wanted to do something more to gain eternal life. The Evangelist tells us that Jesus, looking at him intently, loved him: and he looked within him at his truthfulness

and sincere desire to want to be better than what he was, and Jesus said to him: "if you want to be perfect, (not only good; but perfect) go, sell what you have and give it to the poor." (Mk.10:21) Complete detachment for total freedom for mission and for following Jesus. It was a very difficult requirement for the youth; he became sad and he went away with his doubts, his resistance to the call and to the desire to be perfect and with his inability to respond to the challenge. Thus, seeing the good that you have accomplished and that you are accomplishing, I ask myself: what is lacking in our Passionist presence in the region of Santa Barbara? I know that before next May you have to discern and make decisions about the ways in which we are present in this region and about how to improve the efficacy of our mission. I believe that a fundamental and effective value that has to be rediscovered is the community dimension. I know that you frequently meet and that there is a fraternal spirit among you; however, in the way that you are dispersed and isolated throughout the region for pastoral reasons, you do not offer these people the witness of the community dimension of our Congregation, the dimension of a "religious family". And it is a witness that would also be useful for lay families, for vocation animation and for reciprocal human and spiritual assistance; a witness of community prayer and mutual assistance amidst the difficulties of work and inevitable health problems.

This will not be something easy, considering your habits of working and living alone, organizing your own life and your pastoral ministry. However, we are at a point in time when we need to give a complete picture of religious life to those young people who seek to enter the Congregation. Although we might have many doubts and points of resistance, we have to have faith in the Lord. This morning in the canticle of Isaiah, there was a passage that I have previously cited in my letter about Restructuring, which reads: "I will lead the blind on their journey; by paths unknown I will guide them. I will turn darkness into light before them, and make crooked ways straight."(Is.42:15)

You must enthusiastically pursue your ministry in Honduras so that through you the living presence of the Congregation may continue – a presence that especially evangelizes the poor.





# REALITIES OF THE PROVINCES

## THE CALV PROVINCE - BRAZIL

*(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, in this issue we will offer an interview with one of the Provincials of the CLAP Conference, Fr. Norberto Donizetti Brocardo, former Provincial of the CALV Province in Brazil.)*

• **Fr. Norberto, 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?**

The CALV Province currently consists of 72 religious located in 17 communities in the following Brazilian states: Rio Grande do Sul, Paraná, Santa Catarina, Sao Paulo, Rio de Janeiro and Paraíba. We are also present on the continent of Africa with a mission in the Diocese of Bemba, Mozambique. The ages of the religious are distributed as follows:

- 47% between the ages of 25 and 45;
- 28% between the ages of 45 and 65;
- 25% above the age of 65.

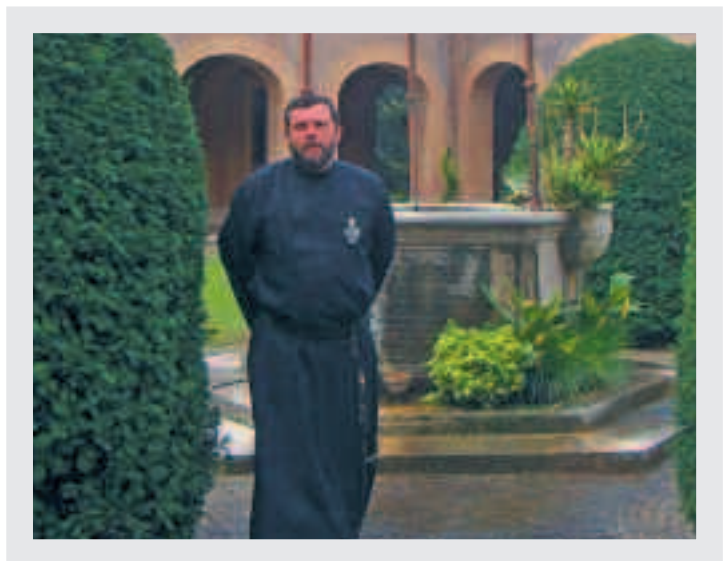
• **With regard to vocations, what is the situation in your Province? How has the vocation process developed in recent years?**

The vocation effort of the CALV Province is the responsibility of the young religious of one of the houses of theological formation. This work is being undertaken by means of vocation animation programs that were organized together with the pastors of the parishes where we do ministry and also in communities that are not directly under our spiritual care, but which are associated with our charism. The candidate is in contact with the Vocation Team so that discernment continually becomes clearer and more in depth. In the successive phases the candidate develops a greater understanding of the Congregation. The affective, community, spiritual and pastoral dimensions are developed during the process, and involve many individuals on a collaborative basis. Particular emphasis is given to the elements of prayer, dialogue and reflection. The coordinator of the Vocation Team periodically meets with the Formation Team to present and evaluate the vocation ministry. Currently, in addition to the novitiate (a joint novitiate of the Brazilian

Vicariates), there are six houses of Formation: one for preparatory studies, two for Philosophy and three for Theology.

• **In your opinion, what are our prospects for the future with regard to our presence in Brazil?**

Our Passionist presence in Brazil continues to grow throughout our history, since we first arrived here in 1911, as a prophetic sign of the grace of God. Those who preceded us left us a legacy of faith and hope that urges us to rediscover this historical memory and, at the same time, to assume new challenges that are present in the social, political, religious and personal reality of the Brazilian people. With the courage of prophets and in search of modes of true witness, we continue to perceive new perspectives, new horizons for Religious Life in Brazil: opening paths toward the future, helping to strengthen the faith of our people and renewing our commitment to the radical following of Jesus Crucified. To be a Passionist today in Brazil is a reality in the midst of the other diverse cultures of this country and, although situated within so much diversity, the charism of the Passion is lived according to the way that it was proposed to us by St. Paul of the Cross. We can say that we live unity in the midst of plurality. Many age groupings of our religious give us a sign of hope that the Holy Spirit is doing something new in history.



*Fr. Norberto Donizetti Brocardo, former CALV Provincial*



• ***In your area of responsibility what is the greatest need in Passionist life?***

Generally speaking, the greatest need is a true and significant challenge to Religious Life: that the religious themselves be the protagonists for the kind of life that they have chosen and that they will make life choices that will truly make them happy. The holiness of consecrated life does not depend on Psychology, rather on the gracious action of God in their life. The great problem is how to help individuals interiorize this, to discover it, to accept it and to accept responsibility for their choices.

Another point is that Religious Life, similar to all Christian life, needs contemplation as well as action. The action can be diversified, but it must always be the fruit of prayer that calls us to study the signs of the times, to discern the needs of the present world and to respond to them. Today our present world demands qualified professionals. This being so, one needs to prepare oneself in areas such as economy, technology, psychology, the arts, etc. It is this knowledge that will allow for successful activity in the world without, at the same time, neglecting one's primary objective which is consecrated life, or the commitment to Christ and to the Church. If one is not vigilant in this area he runs the risk of losing the meaning of his own vocation. The difficulty is in making the religious become aware that study that is well focused, that opens new horizons and engenders a capacity for effectiveness in the Church and in the world, makes witness to Jesus Christ more effective rather than being opportunities for self aggrandizement.

• ***In your Province, is there any project that you work on together with the Passionist Family (female Passionists, lay Passionists)? What kind?***

Yes, through the Latin American Passionist Conference (CLAP) the men and women religious, Passionists that are active as well as contemplative and the lay Passionists who are both consecrated and not, form the Passionist family in Brazil, each living the charism of St. Paul of the Cross in his or her own manner. The work of CLAP in Brazil is coordinated by the President who, together with a service teams, program the various activities, in particular the groups ERPAL (Passionist Study seminar of Latin America); FORPAL (Meeting of Passionist men and women formation personnel); and ENFORP (Meeting of Passionist men and women in formation.) The role of the laity in our Province is significant because they lovingly assume their presence and their mission in the midst of the Passionist Family. The

laity are organized in communities that are established in the areas where they live and where they do pastoral ministry within the life of the Church. There are the so-called CLP's (Communities of Lay Passionists) that are present within the various regions of Brazil who have their own statutes together with coordinators for each group – coordination that is both regional and national that represent them at the events of CLAP.

• ***How do you perceive the process of Restructuring that the Congregation undertook during General Synod? Is it applicable in your region? How?***

We are very hopeful about the process of Restructuring that the Congregation has begun. History has taught us about the need to update institutions. In our case, this updating is linked with administrative concerns and living out spiritual life. In the CALV Province, Restructuring is seen positively, to the degree that it is accompanied by the establishment of criteria which will not only help us to create new Provinces in the Congregation, but also to create "Provinces that are new". Brazil is a country that possesses great cultural and religious wealth and this richness is the product of diversity. This also affects the way that we are Passionist. Today each group that is present in Brazil, be it a Province or a Vicariate, has its own identity which cannot be lost. We believe that our greatest mission in the process of Restructuring is that of lovingly bringing together and the dimensions of living out the Passionist life in this country called Brazil.



*"Religious Life, similar to all Christian life, needs contemplation as well as action. The action can be diversified, but it must always be the fruit of prayer that calls us to study the signs of the times, to discern the needs of the present world and to respond to them."*





## A Chair's Moment for the Congregation

**Fr. Jefferies Foale, C.P.**  
General Consultor

Dear Passionist Brothers all over the world  
Recognizing that as a community, we are striving to "revitalize and open new horizons" for our life together, we are glad to accept an opportunity to share some of our reflections on the topic of solidarity in the Congregation today.

First of all, we are deeply impressed by the proclamation of the last General chapter (4.6), that we are engaged in discovering a "new way of being together as Passionists in mission for the life of the world". Nothing could be more consistent with the growth of our self awareness through the last several chapters, extending our sense of "love of the Crucified" to love of the "small c" crucified, and presently, Passion for Life, embracing peace, justice and the integrity of creation.

We not only stand against the deleterious aspects of contemporary life which "reduces the human being to a mere producer and simple consumer" and now "collides with a limit: nature, whose resources are limited and whose capacity of resistance is not infinite" (Polanyi, quoted by Leonardo Boff). We stand with those who are most affected by these developments and with creation.

As a Congregation, we are well placed to celebrate diversity. It should become progressively easier for us to "think globally, even cosmically, and to act locally". This way of thinking touches everything - our personal development as individual Passionists, the continuing process of being formed in a way that makes us able to relate to a changing world as Passionists in community, the reshaping of our communities, ministries and juridical units. We have come to see the wisdom of the last General Chapter's emphasis on viewing our world through the "lens of the Crucified". We feel we have barely scratched the surface at this stage. Learning solidarity, in our local situations and in the diverse cultures of our Congregation

will guide us through turbulent times. More than ever before, we are becoming conscious of how thoroughly interconnected all life is, and how solidarity among all its components is the only path to peace, justice and the integrity of creation.

We reaffirm the General Chapter's statement: "Solidarity" is the word chosen to describe a new way of being together as Passionists in the mission for the life of the world. New realities call for new responses in faith. (2000 General Chapter 4.6)

### The Solidarity Commission Solidarity: Consultor and Commission

In order to carry out the 2000 General Chapter program in matters relating to solidarity, the Superior General and Council

- assigned responsibility for this sector to one Consultor, Father Jeff Foale CP

- appointed a Commission for Solidarity (full title, - Commission for Solidarity and Mission and for Justice and Peace and the Integrity of Creation.)

The Commission meets twice a year to advise the General and Council on matters relating to this whole area.

Until this year there were six members working with the General Consultor.



*Fresco of Christ Crucified and St. Paul of the Cross, Ovada*

These men are:  
Antonio Curto (Italy, former Mission Secretary, Provincial South Italy), Christopher Gibson (Argentinian and the USA, Mission Secretary), Jesús Maria Arístin Seco (Bilbao, Spain), John Sherrington (London, England), Kevin Dance (Australia, Passionist Representative at the UN in New York), Stephen Dunn (Toronto, Canada).

In February 2006 the General and Council appointed two additional members to the Solidarity Commission: John Muthengi Katoka (Nairobi, Kenya) and Mario Ventura Mejía (Guatemala).

Sincerely in the Crucified and Risen Lord  
Jefferies Foale, C.P.







## Integrating Justice and the Integrity of Creation Into the Passionist Charism

*(Editor's note: Usually this space is dedicated to the column of Fr. Robert Joerger, moderator of the IPCIM Conference. In this issue he offers an article written by Fr. Joseph Mitchell, CP (CRUC). Fr. Joseph received his training in theology at Catholic Theological Union in Chicago and completed a graduate degree in Eastern Philosophy, Cosmology and Consciousness from the California Institute of Integral Studies in San Francisco. While working to establish the Passionist Earth & Spirit Center in Louisville, Kentucky, he also conducts seminars and retreats in cosmology, eco-spirituality and meditation throughout the country. He can be contacted at [jmitchellcp@yahoo.com](mailto:jmitchellcp@yahoo.com). or Joseph Mitchell, CP • Passionist Earth & Spirit Center 1920 Newburg Road • Louisville, KY 40205) • 502.451.2220)*



*Fr. Joseph Mitchell, C.P. (CRUC)*

For a Passionist, the defining Christian symbol is the cross. Jesus' suffering on the cross is the ultimate representation of self-sacrifice and God's unbounded love. From this theological perspective, the responsive Passionist who reflects on the world situation cannot miss the connection between the historical

passion of Jesus and the current suffering of those marginalized by our society. Contemplation of the cross of Jesus has motivated Passionists to assert: "We wish to share in the distress of all, especially those who are poor and neglected" (Constitutions #3).

The fundamental relationship of the Passionist charism to the issues of ecological justice has not always been apparent. Most Passionists find an obvious connection between their charism and a commitment to the economically poor. This has been easily extended to those who are "spiritually" poor with afflictions caused by the conditions of alienation within our society. More recently, the concept of "the marginalized" broadened our concerns for justice to include liberation not only from material poverty, but from all forms of discrimination. However, the relationship between social justice and the integrity of creation has only recently become apparent.

Ecology is about relationship. It is defined as "the study of the interdependence and interaction of living organisms (animals and plants) and their environment (other sentient beings as well as inanimate matter)." Ecology understands the world not as a collection of isolated objects, but as a network of necessarily interconnected and interdependent subjects.

Only within recent times have humans become ecologically aware that everything is hitched to everything else in the world. The progression of modern science has demonstrated that creation is a massive connection of ecological systems. The sun, moon, Earth and other planets are locked into a relationship through gravitational interaction.

Chlorophyll molecules allow plants to interact with the photons from the sun. The paper which you hold in your hands was once a tree and still contains the amalgamation of molecules of sunlight, rain, soil and rock joined in relationship. Basic human activities such as eating, breathing and communication are all manifestations of our interrelatedness.



Ultimately, ecological awareness is spiritual awareness. Whenever a concept underscores the importance of relationship, it speaks to the essence of our Christian spirituality. The perennial wisdom of our Passionist tradition has attuned us to the importance of our human relationship with the divine. It has also encouraged the advocacy for justice in our relationship to other humans. Now, for the first time, we understand that everything ultimately depends upon improving our relationship with the Earth. As our Passionist brother Thomas Berry has said, “We need to move from a spirituality of alienation from the natural world to a spirituality of intimacy with the natural world.”

The worldview which formed most of us has obscured our interconnectedness with the Earth as it alienated us from the natural world. According to the prevailing opinion of the modern era, the Earth is simply inert matter. It has no inherent spiritual dimension. The natural world is something external to the human – it is the stage for our life and a resource at our disposal.

This small-minded perception has allowed some of us to assume an aloof spiritual attitude that disdains any involvement with the natural world as a distraction. It gave others permission to exploit and pollute the natural world with little concern for its internal integrity. A worldview in which humans are not recognized as interconnected with the Earth and all of the life systems is an inaccurate perception of reality. In addition, it has made acceptable the plundering of the planet, causing untold harm to all major life systems. Now we are at the point of ecological catastrophe: breathing polluted air, drinking toxic water, consuming infected food grown in contaminated soil. The result is not always noticeable, but Thomas Berry warns us that “you can not have healthy humans on a sick planet.”



*“We need to move from a spirituality of alienation from the natural world to a spirituality of intimacy with the natural world.”*

With many of the major life systems on Earth in jeopardy, religious consciousness is being awakened to the integrity of creation. It has become vitally important to recall that we are creatures of Earth and everything about us is a part of the natural world – or, mediated to us through nature. The human species may be a unique dimension of the natural world, but not separate from it. Our bodies are made of the same stuff as the mountains and oceans, the stars and the soil. We are governed by the same dynamics of birth,

life, growth and death as all other living creatures. There is an inherent integrity to all creation.

A statement by the World Council of Churches was one of the first to couple peace and justice issues with the integrity of creation. “We affirm that the world, as God’s handiwork, has its own inherent integrity; that land, waters, air, forests, mountains and all creatures, including all humanity, are ‘good’ in God’s sight. The integrity of creation

has a social aspect which we recognize as peace with justice, and an ecological aspect which we recognize in the self-renewing, sustainable character of natural ecosystems.”

The concerns of social justice are plentiful. There is the poverty issue, the refugee issue, the racial issue, the nuclear issue, the hunger issue, and the numerous forms of discrimination. Many people of faith have come to understand that we will never be able to adequately advance the well being of the human community unless, at the same time, we nurture a primary concern for the well being of the total Earth community. The search for a better society is inseparable from the search for a mutually enhancing human-Earth relationship. Only by correcting our relationship with the Earth can a just and sustainable human society be established.



At the root of the crisis we are suffering is a basic breakdown in our life together. We find a startling lack of compassion and care for each other, for nature, and for the future of our fragile planet. While our charism inspires us to defend the poor and bring justice to the marginalized, we must not overlook the evidence that it is the most vulnerable in our world who suffer the most from environmental degradation. Overwhelmingly, it is the children of the poor who suffer higher rates asthma and lead poisoning than other children. Those in the ghettos and barrios are most negatively impacted by toxic dumps, polluted streams, and neighborhood incinerators belching forth lethal fumes.

Knowing this, we must expand the sensitivities of our charism. By integrating our compassion for the marginalized sectors of society with a commitment to the integrity of creation, our mission on behalf of the suffering of the world might be rephrased to affirm: we, the Passionists, are committed to ensure a just, healthy, beautiful, and sustainable world for our children and the future generations of all species.

We live at a time when the establishment of a harmonious relation between humans and the Earth has become imperative. It is the defining issue of the 21st century. As with people of all spiritual traditions, Passionists face the challenge of formulating a viable spirituality that embraces the integrity of creation. Otherwise we must resign ourselves to a religious way of thinking that is obsolete, uninformed by contemporary science, inattentive to the contemporary ecological crisis, and unable to evoke significant meaning.

Humans have an absolute need for the natural world to nurture our spirits as well as our bodies. The Earth activates our inner world. We cannot survive long

unless we are in touch with the beauty of nature. To diminish the splendor of the outer world is to limit the fulfillment available to our inner world. Thomas Berry expresses it so eloquently: "If we would go back to our primary experience of any natural phenomena we would recognize that immediately on seeing the stars splashed across the heavens at night, on looking out over the ocean at dawn, on seeing the brilliant autumn colors of the oaks and maples and poplars in autumn, on hearing a mockingbird sing in the evening, or breathing the fragrance of the honeysuckle while journeying through a southern lowland; our immediate response to any of these experiences

or parallel experiences on other continents, is a moment of something akin to ecstasy. There is wonder and reverence and inner fulfillment in some overwhelming mystery. We experience a vast new dimension to our own existence." The devastation of the natural world will distort the more sublime interior experiences that bring fulfillment and meaning to human life.



*Passionist mission on the shores of the Huallaga River, Peru*

Above all other disciplines and institutions, the spiritual traditions move into the dimensions of awe and wonder to enlarge the human heart. An ecological spirituality is grounded in the sense that the world had a spiritual dimension from the very beginning, long before humans emerged onto the scene. God is not separate from the world. Rather, creation itself is the primary revelation of the Divine. Enriched emotionally by the experiences of awe and wonder within creation, we can expand our sense of community to include the whole of creation. In doing so, we can redefine our responsibility and gain a new sense of our appropriate place in the great mystery of life.







## Passionists in Smotrycz: a simple presence

Editors' Note: *Following his Canonical Visitation to the Passionist religious of the ASSUM Province, Fr. Luigi Vaninetti, CP, General Consultor, invited Fr. Waldemar Linke CP, to write the following article.*

Smotrycz is the name of a village in the south-west section of Ukraine, where a Passionist community has been present since 1991. This region of Podole where the Passionist missionaries are located is mentioned by Russian historians beginning in the 12th century. In the 14th century Podole was even the center of a small principality within the Grand duchy of Lithuania.

It is during this period (1375) that Dominican friars arrived in Smotrycz. Their mission in present day Ukraine began before Lithuania became Catholic due to political reasons. The first Catholic church in Smotrycz, dedicated to St. Nicholas ("Mykola" in Ukrainian) was built approximately during this time period. It was made of wood and in this area that was continually devastated by wars with the Turks, the Tartars and the various groups of Cossacks, it could very easily have been

destroyed by fire. The church of brick was built in 1796 with the help of the noble family Potocki, but shortly afterward the Dominicans had to leave this area because of the beginning of Russian rule.

Then the priests of the diocese of Kamieniec Podolski arrived. There were usually two, the pastor and the vice-pastor. Their work was usually difficult and very complex. The population in that area was composed of Orthodox (Ruthenians), Catholics (of Polish origin) and Jews. The Jews had a synagogue and four houses of prayer. In 1880 the Jewish religious community comprised a significant part of the population of the country (approximately 48%). The Catholic community and the Orthodox each had a church. In the Catholic church a miraculous image of Our Lady of the Rosary was highly venerated. Numerous neighboring villages also depended on the pastoral care of the Catholic priests of Smotrycz.

This situation continued in this manner until the First World War (1914-1918) and the Civil War in Russia. According to the Treaty of Riga (1920) this part of the region of Podole became part of Ukraine and was placed under Russian rule. After 1924 Ukraine itself became part of the Soviet Union. It was the beginning of a difficult and sad period: the last Mass in the church of Smotrycz was celebrated on 8 December 1935. The church was closed in 1936, the image of Our Lady was probably destroyed and the priests were arrested. From time to time a priest appeared who secretly celebrated Mass for the local people. A large number of these courageous priests were deported to Siberia or were imprisoned.

The church remained isolated on the high banks of the Smotrycz River -- a solitary and silent witness to the presence of the Catholic faith in that area. However a building this noteworthy could not remain abandoned for long. The local authorities confiscated it and turned it into a cultural center. For this reason a stage was built in the church and dances, as well as political and cultural events were held there. Nevertheless, the walls themselves rebelled: voices vibrated off the walls that were accustomed to the praises of God. So to facilitate the dances, other, lower structures were added next to the church, extremely unsightly and distressing.



L-R: Albin Sobiech, Piotr Czaplinski, Luigi Vaninetti, Przemyslaw Sliwinski, Stanislaw Mazur.



The church continued in this condition until the famous “perestroika” of Mikhail Gorbachov. Even this period was not at all favorable to the faithful in Ukraine. In the nearby village, Czercze, during this same period, an old church was destroyed that dated from the same time period as that of Smotrycz. The Catholic community of Smotrycz clearly understood that if the church was returned to them it would be lost. In 1988 there was a chapel in one of the houses of Smotrycz. Fr. Roman Dzwonkowski, SAC left behind a reminder of the Mass that was celebrated in Smotrycz in 1988. The following year the church was returned to the Catholic community and, with great effort, they managed to officially organize this community. All that was needed was a priest. The bishop of Kamienic Podolski, Jan Olszanski, appealed to the dioceses and religious provinces of Poland for priests. He even contacted the Passionists and the provincial, Fr. Wladyslaw Zysk CP, gave him a positive response.

The Passionists arrived in Ukraine on 19 July 1991. That very year the Soviet Union collapsed and Ukraine became independent. The Passionists were officially accepted by the new Ukrainian state (one of the few religious institutes that were present.) The first Passionists to minister in this region were Frs. Albin Sobiech and Piotr Czaplinski. During this early period they lived and worked in the sacristy and in the structure that the Communist government had annexed to the church. In the Autumn of 1992 the small community began to build a real residence which was completed in 1995.



*L-R: Frs. Przemislaw Sliwinski, Albin Sobiech, Luigi Vanninetti, Stanislaw Mazur, Piotr Czaplinski.*

Presently there are three religious assigned to the community of Smotrycz. They minister in six parishes, each with its own church. Together with lay catechists they instruct children and adults. Various

parish groups are also active including the “Living Rosary”, the “Legion of Mary” and the “Third Order of St. Francis”. The parish communities are primarily composed of the elderly, but there are already signs of hope for the future: in fact, the young are beginning to feel that they have ties to their own religious heritage.

The building where the community resides also has room for guests and every year it hosts about 800 persons. These people come primarily for retreats and religious formation. Recently the community acquired an old state building and has begun to remodel it as a nursing home for the elderly. During the severe Ukrainian winters during which the temperatures drop to -30° or -40° C. it is the elderly who are most vulnerable to cold and hunger and who are in need of health care.

This venture has already produced positive results. In addition to assistance received from several European countries, the local authorities have responded very generously to the needs of this work and have donated the land surrounding the house to the Congregation, as well as an orchard and land for additional construction. Even the Christian Orthodox are interested in this initiative and tried, according to their limited resources, to help us with this work hoping that they, too, will be welcomed in this home. This good will and open reciprocity has made ecumenical dialogue more fruitful and concrete.

This is a land that is steeped in religious tradition, in suffering and devastation due to historical and ideological events and even today the people continue to suffer. One Passionist religious who is currently a member of this community said: “It is a land where it is possible to understand the mystery of the Passion of Christ that is on-going in humanity...” Perhaps it is precisely in this context that we have a ministry as Passionists, which helps us to keep alive the memory of the Passion of the Lord.

Reflection on the future of our presence in this land necessarily includes providing for someone who speaks the language, is available for the mission and is willing to experience inculturation in this context. It also includes finding ways to financially sustain these recently initiated projects.

This year a young Ukrainian, Witalij, professed First Vows in the Congregation. He is presently studying theology in the community in Warsaw. It is a sign of hope for the future of the Church and the Congregation in this troubled country.



## The C.P.A. Congress: The Passionist Conference in Africa

*Fr. Vital Otshudialokoka, C.P.  
General Consultor*

Every two years the CPA organizes a “Cultural Congress” for its members. At the beginning of 2006, from 3 – 6 January, the Passionist Conference in Africa had a cultural congress on the topic of “Restructuring”. It is a topic that all of the Passionist Congregation is studying for brainstorming, self-reflection and a deeper sense of its meaning and implications within the global reality.

The process of Restructuring, as recommended by the 44th General Chapter and taken up by the General Synod of 2004, involves everyone and no one may stay on the outskirts of the discussion, excusing himself or delegating the matter to others.

The process of Restructuring should be guided and lived by the members of the Congregation with a spirit of faith. “God has not abandoned his people in their journey through the desert” and we, too, have faith that He will not abandon our Congregation in this process of Restructuring. However, the presence and the guidance of God requires our responsibility in making true and realistic choices, while being attentive to the movements of the Spirit and being open to the creative action of God.

The cultural Congress of the CPA took place in Nairobi at our house of Ushirika and was well received by the participants. It was an opportunity for on-going formation and, above all, for a self-examination of the path that the Congregation is tak-

ing. The three days were divided into three conferences or sharing of experiences.

### The first day

A Spiritan Father spoke about several areas that are essential to the experience of religious life in an African context and of the impact that Restructuring can have on these areas: community life; the experience of mission; personnel; formation; sharing of resources; and administration.

### The second day

Two young ex-Passionist postulants addressed the group. They spoke as non-Passionists, but also as persons who were familiar with Passionist life since that had lived it at one time.



*Meeting about Restructuring in Kinshasa, Congo*

They challenged the Passionists: since we are a Congregation and therefore possess a structure and a particular mission, we are called to be attentive to the signs of the times and their relevance in the world in which we live and carry out our mission. Africa is a continent in which most of the countries are still in the process of development. This continent, which is seeking for a sense of equilibrium on all levels, offers many challenges to Passionist spirituality and charism and to its mission. In Africa, in particular, Restructuring is directed toward our presence and mission.





*Participants at the C.P.A. Congress, Nairobi, Kenya*

### **The third day**

An Irish Sister of the Congregation of Loreto was the facilitator. She shared her personal experience of living in Africa as a missionary and as someone in a position of leadership.

We dedicated these three mornings to dialog with the presenters and to sharing among ourselves. In the afternoon we studied the reality of the Passionist Conference in Africa in relation to Restructuring, highlighting the concrete steps that have been taken as well as those that are programmed in this process. When one speaks about Restructuring one becomes aware of the process; commits to the decision of the Congregation; sees the importance of Restructuring; demonstrates good will and enthusiasm for undertaking this process; and, at the same time, Restructuring is seen as a process that is a distant reality.

The most positive dimension of this cultural congress was the opportunity that it gave to the members of the Conference, especially the young, for serious reflection on the process of Restructuring. The following are the most significant questions that emerged from the discussion groups:

- 1) In today's world, and in the African context, how do we perceive the Passionist presence?
- 2) For we Passionists of Africa, what are the privi-

leged areas in which we called to carry out our mission according to our charism?

3) How do become part of the global process of the Restructuring of the Congregation?

4) What does it mean today that we are an international Congregation?

These questions are challenges and, at the same time, tasks that should motivate the Conference to transform its life and to encourage it to make some decisions.

### **The fraternal visit to the SALV Vice-Province (Congo)**

After the Congress, I made a fraternal visit to the SALV Vice-Province in the Democratic Republic of the Congo. I can assert that the Vice-Province, despite the enormous difficulties that it faces, is working at acquiring a true sense of itself as a juridical and responsible entity. During this visit I met with all the religious who work in Kinshasa. Together with the Vice-Provincial, Fr. Emery Kibal, and the delegates of the Vice-Province, we did an evaluation of the Congress in Nairobi. On that occasion I tried to better explain the process of Restructuring to the Congolese religious who were present, inviting them to become more involved in this process of the Congregation.

During this time I also visited the Sisters, "The Daughters of the Passion" and I was happy to see that vocations are also increasing to their Congregation. They have many young vocations. They have begun a new social project: a school for girls that have not had any formal education and are illiterate. This is a hands-on work in the region where they minister.



## Activity of the General Council

In the final months of the year 2005, Fr. General, Ottaviano D'Egidio, participated in the Synod of Bishops that took place in Rome from 2-23 October. The theme of the Synod was: "The Eucharist: source and summit of the life and mission of the Church." Fr. Ottaviano, one of the Superiors General that was elected to represent over 250 Orders and Congregations, made a significant intervention entitled: "A new world is born in the Cenacle and beneath the Cross."

He participated in the opening celebrations of the centenary of the LAT Province on 30 October and he also took part in the meeting of the Superiors General (USG) which had as the topic of its meeting: "Fidelity and abandonment in Consecrated Life." From 28 November to 1 December he presided at the Provincial Chapter of the IOS Province of England at which Fr. Nicholas Postlethwaithe was elected provincial for the third time.

At the beginning of the New Year 2006, on 17 January, after having presided at the opening of the annual assembly of CIPI, Fr. General departed for a fraternal visit to the Passionist communities of Guatemala, El Salvador, Honduras and Costa Rica. He was accompanied by the first Consultor, Fr. Luis Alberto Cano. This served as an important opportunity for bringing about an awareness of the process of the Restructuring of the Congregation. He then traveled to the Vicariate of Peru (RES) where, together with the entire General Council, he visited our missionary communities in the Amazon jungle (4-10 Feb.) In Lima he met with all of the Superiors of Latin America (COPAL). He also presided at the General Consulta meeting and visited the four communities of Lima and other apostolic and formation communities of the region (11-18 Feb.)

From 23 February to 1 March Fr. Ottaviano was in India, in the THOM Vicariate, for the celebration of the 25th anniversary of the foundation of the Vicariate. On 8 March Fr. Luigi Vaninetti presided at the opening of the General Chapter

of the Passionist Sisters of St. Paul of the Cross in La Montanina (Vicenza, Italy).

### The General Consulta of 3-10 December 2006

From 3 to 10 December the final General Consulta of the year took place in Rome at the retreat of Sts. John and Paul. Using a consolidated agenda, the Council exchanged information about the activities of the individual consultors with particular references to the fraternal visits to Portugal (FAT), to Indonesia (REPAC), to Korea (MAIAP) and to the canonical visitation to Poland (ASSUM). Reports were given on how these religious are witnessing to the life of the Congregation, their plans and the difficulties in the various regions and in the various missionary activities.

Particular attention was given to reports about the situation of our presence in Ukraine and in Vietnam – realities that are very different in history as well as socio-cultural and ecclesial contexts—but both of which are very hopeful. The foundation in Vietnam will be dedicated to "Our Lady of Lavang". We are also trying to make the community in Bethany more stable with the addition of new religious from various provinces of the Congregation. Presently there are five religious and several guests that will be in residence for an extended period of time.



*The Superior General and General Curia during a Consulta Meeting.*





## Flow chart for the preparation of the General Chapter

The first days of the Consulta were dedicated to a meeting with the Restructuring Committee and with the Moderator of the next General Chapter, Fr. Ward Cortvriendt, O.Praem, a Dutch Norbertine who is already familiar with our Congregation. The dynamic of the preparation for the Chapter was studied; in particular, how to integrate the process of Restructuring that has been carried out to this point in time, together with the remote preparation and the immediate preparation for the General Chapter. With regard to this process the need emerged to formulate realistic and attainable objectives for the Chapter, to involve the Congregation and Passionist Family to a greater degree and to coordinate a systematic and organic approach for preparation for the Chapter. For this purpose a Preparatory Commission was named and other Commissions were also composed to prepare, guide and animate the Chapter itself.

Coordinator of Preparation for the Chapter: Fr. Luigi Vaninetti, General Consultor; Moderator of the Chapter: Fr. Ward Cortvriendt, O.Praem.; Secretary for the Chapter: Fr. Ciro Benedettini; Preparatory Commission; Commission for Communications; Liturgical Commission; Commission for Logistics; Financial Commission; Interpreters/Translators.

### Meeting with CIPI

During 6-7 December the General Council met with the Italian formation personnel and then with the provincials. These meetings were recommended by the last General Chapter of 2000 and have as their objective, which the central government has fulfilled for several years, that of encouraging greater awareness of the different areas of the Congregation. To this has been added the task of greater familiarity with the topic of Restructuring.

### Meeting of the Council with the Formation Personnel of CIPI

The General Consultor, after summarizing the history of CIPI since 1970 and the subsequent collaboration of the six Italian provinces for the renewal and the overseeing of Formation programs, cited several successful projects: the foundation of the National Novitiate (1977); the Inter-provincial Student Theologate (1991); and the definitive composition of the Common Formation Program (2000). However, the present moment is marked by a difficult convergence of common projects and practical collaboration among all the Provinces. In the presentation that followed by the individual Provinces and the subsequent dialog, the following common points were made:

- Italy is undergoing a decrease in the number of



*Meeting of the General Curia with CIPI Commission*

vocations, but it is still in a privileged situation in the Western world, and it is opening itself, although in varying degrees, to receiving vocations from other geographic and cultural areas. This is a challenge that requires trained formation personnel and new formation programs.

- There is also a strong move toward common programs, whether that of a formation program as well as collaboration and integration of energies. The difficulties of the recent past have disoriented the world of formation and this demands further study so that we may patiently devise new ways of collaboration within the context of the vast process of Restructuring.
- The Superior General expressed his appreciation for the substantial and difficult task of the Formation personnel: formation is the heart of the Congregation and the provincial programs must also make greater strides in the areas of vocation recruitment and formation.

### Meeting with the Italian Provincial Superiors

In the work that CIPI has undertaken in the six Provinces during the past thirty years are the significant institutional, cultural and formation programs. For the past two years it has studied the process of Restructuring, a topic that is now being studied within the larger context of the Congregation as was decided at the last General Synod of 2004. Following the presentation on the situation of the individual provinces, an interesting dialog took place with the General Council that highlighted various topics that need further study and clarification: the meaning of the process of Restructuring; how to reconcile local identity and unity in the Congregation; the demands of formation and the mission of the Congregation that requires new forms of life and institutions. Particularly important is the element of solidarity among the different parts of the Congregation. In view of this process, very strong convictions were expressed among the Italian Provincials concerning differing positions that lead to difficulties, fears and perplexities that require further study and understanding.



## The General Consulta of 10-17 February 2006

The General and his Council visited the RES Vicariate in Peru. During 4-9 February he visited the Passionist missions in regions of Yurimaguas, Tarapoto and Moyobamba where two Passionist bishops minister together with various missionaries of the CORI Province, in addition to the local Passionists. This region is located in the Amazon jungle, an area that has abundant rivers which feed into the Amazon River and is characterized by a tropical climate and beautiful natural surroundings which, however, make communication difficult – the natural means of travel are the large and dangerous rivers. Life is very difficult and there are diverse forms of poverty and hardship. The missionaries do outstanding work of evangelization, and for several years, have made significant efforts in the areas of vocation recruitment and formation. The Vicariate is blessed with vocations and they are expending great amounts of human and financial energy to build up the formation programs and the structures needed to sustain it. During these days, Fr. General received the final profession of two religious and the renewal of vows of eight others.

From 10-17 February 2006 the General Consulta took place in our retreat house in La Molina, Lima. Above all, there was an exchange of information regarding the activity and the visits of Fr. General and the Consultors. Particularly significant was the report on the CPA Congress (Conference of Passionists in Africa) that took place in Nairobi from 3-6 January 2006 around the topic of Restructuring and the possibility of greater collaboration with the missions of Angola and Mozambique; about the 37th CIPI Assembly that took place in Rome during 15-17 January 2006 with the theme of: “Updating and Contribution to Restructuring in the CIPI Region”; about the canonical visitation of the PAUL Province (USA) in light of its upcoming provincial Chapter next May; about our presence and activity at the UN and the development of Passionists International, a new juridical entity of the Passionist Family that makes our presence at the UN more focused and effective.



*Fr. Ottaviano D'Egidio, the General Council, the Restructuring Commission and moderator of the next General Chapter Fr. Ward Cortvriendt, O.Praem..*

During this meeting two new members were named to the Solidarity Commission who represent Latin America and Africa. The religious are respectively: Mario Ventura (Honduras) and John Mutengi Katoka (Kenya).

A large period of time was dedicated to planning for the upcoming General Chapter: to defining the composition of the Commissions; elaborating the directives for the Preparatory Commission for the formulation of the agenda of the Chapter; the meeting with the General Econome for evaluating budgets for the preparation and celebration of the Chapter and the preparation of projects for the repair of the house of Sts. John and Paul for presentation during the Chapter itself.

### Meeting of the Council with the COPAL Superiors

On 15-16 February the meeting of the General Council with the COPAL Superiors took place – a vast area that includes all of Latin America and the Caribbean, with diverse forms of presence and development of the Passionist Congregation. This meeting, that was originally scheduled to have take place at the time of the Synod of 2004 in Mexico, took place in the beautiful retreat house of La Molina, Lima which is also the student theologate, presently with 17 young students in residence.

It was an interesting meeting that offered the opportunity of becoming aware of the distinct Passionist realities in Latin America, with their strengths and problems, their plans and their difficulties. Another constructive aspect was the dialog with the General Council about the process of Restructuring: important points were the clarification of terms, of reasons and motivations for Restructuring; the plans and the dynamics of the process that is projected for the entire Congregation; and the specific role that Latin America can play, particularly in the areas of Formation, of sharing with the Laity and the Passionist Family; of reflection and future plans for solidarity and justice.

The dialog with the General Council also provided an opportunity for studying the spirit that inspired the new norms for participation at the General Chapter, which aim at involving the new and developing areas of the Congregation and for allowing for more inclusive representation.

During this same time period, 14-15 February, the General Econome, Fr. Battista Ramponi, met with the economies of the Provinces, Vice-provinces and Vicariates of Latin America. The meeting had a three-fold agenda: reports of individual economies about the financial and administrative situation in the respective socio-political, cultural and ecclesial realities of their juridical entities; the report of the General Econome about the economic and administrative situation of the Congregation, about the plans proposed by the last Synod and about the common problems of the Congregation; and to search for ways of collaboration and solidarity among the Province, Vice-Provinces and regional Vicariates.





## HISTORICAL NOTES Concerning Restructuring in the Passionist Congregation. By Fr. Fabiano Giorgini, C.P.

(Editors Note: In preparation for the General Chapter of 2006, Fr. Fabiano Giorgini has written a booklet in the series “*Studies in Passionist History and Spirituality*”, entitled “*Organization and Restructuring in the history of the Passionist Congregation, Historical Notes*”, Rome 2005. Currently this publication is available only in Italian. However, Fr. Fabiano has prepared a synopsis of the work which we present below “*to help the religious to appreciate their vocation.*”)

Organizational modifications, on every level, have continually taken place in religious life according to the different forms of lifestyle in which consecrated life has expressed itself during various cultural and ecclesial eras. Many Restructurings have also taken place within our Congregation, even if this term that is used in our present documents was not used in the past. There were many Restructurings in the number of general and provincial consultors, in the composition of general and provincial chapters, in diet, finances, etc. There were more radical Restructurings with regard to the criteria by which our

houses (retreats, residences, quasi retreats, hospices, etc.) were founded and named and regarding the Provinces. Booklet No. 57 of the series “*Studies in Passionist History and Spirituality*”, entitled “*Organization and Restructuring in the history of the Passionist Congregation, Historical Notes*”, Rome 2005, offers a panorama of these events on p. 68 (currently this publication is only available in Italian).

In the Passionist Congregation the basis for organization has been the local community, inspired by a model of apostolic community life: “Their life, writes the Founder, is not different from that of the Apostles, in fact it is modeled on their lives, which forms the basis for the constitutions that helps to create a man entirely of God, entirely apostolic, a man

of prayer, removed from the world, from worthless things, from himself, i.e. someone who truly can be called a disciple of Jesus Christ, and who is capable of bearing many children for heaven.” (Notizia 1747, No.3).

The apostolic community was an entity that gave courageous witness to Jesus by mean of assiduous prayer and the proclamation of the Word. The Passionist community was structured by Paul based on an intense experience of God, who was contemplated and received in his self-revelation as Love and who gives his own life for humanity. To insure this assiduous experience of ‘God-Love-gift’ he chose various opportune means: geographic solitude and being apart from the crowd; radical poverty, trusting in the promise of Jesus that ‘the laborer is worthy of his reward.’ The overall structure of the community was derived from the loving presence of the Superior, who was also considered a spiritual Father, to provide the religious with the means to open their heart to a person who was competent and duly empowered by the authority of the institute. The community was also responsible for the physical health of the religious, helped him to grow in his spiritual life, and even to form him intellectually with a view to the mission that he would undertake in the name of the community itself.

The community was to be composed of 10 to 15 members so that there would always be present a sufficient number of religious to praise God, while the others were away preaching missions, retreats, etc.



*Stained glass window, Monastery Choir,  
Pittsburgh, USA*



*Fresco, Ovada, Italy*

He also did not want the community and the religious to be directly involved in the care of parishes so that they would not be absorbed in ministry. While this would certainly be useful to the local Church, it was not in keeping with what the Founder felt we should be offering to the Church. This was the criteria for the organization of the community that would be capable of achieving its own end both internally (a living community, of continuous prayer, study and preparation for apostolic service and preaching) and pastorally (undertaking the ministry of Confession, spiritual direction, retreats, missions.).

On the basis of these criteria new foundations would not be made unless a sufficient number (12-15) of religious could be provided to compose the new community. Consequently, after the Napoleonic suppression, the major Superiors decided not to reopen all the retreats, but only those that were founded by St. Paul of the Cross, and not even all of these, but rather only 10 between the two Provinces and, until 1830, new foundations were not accepted so as to be able to increase the number of religious via new professions.

It can be said that until 1952, structural or organizational changes were made keeping in mind this basic structure of community which was safeguarded as the Founder had fashioned it. Many changes took place in the structure of the Provinces; for example, until 1854 one single province encompassed the communities that were present in England, Ireland, Belgium and France. In 1854, the communities of France, Belgium and Holland formed the Province of St. Michael (MICH), which was separated from the Province of St. Joseph (IOS). The communities that developed in Central and South America underwent many changes regarding province membership until a viable model was discovered. In 1952, at the General Chapter, it was decided to make revise the Rules and Constitutions indicating those elements that were considered to be essential and those that were considered of secondary or minor importance. In this revision, that

took place during the years 1953-59, with respect to the houses, significant restructuring took place by making a distinction in the types of houses: retreats, quasi-retreats, residences and houses of profound solitude (Rule, 1959, No. 243). The goal was to make community life possible in ways that were in keeping with the objective of each house. In reality, this facilitated the multiplication of the houses, while not being attentive to solitude and the number of members in the community. The revision also led to significantly centralizing power in the Superior General and his Council, and also favored the authority of the Provincial and his Council; the local superiors were no longer elected at the provincial chapter.

After Vatican Council II there was a movement in the opposite direction: a radical decentralization that greatly reduced the influence of the General and his Council in the running of the Congregation. It also reduced the influence of the Provincial and his Council within the sphere of the Province itself.

Sufficient attention was no longer given to the style of life, i.e. those elements which could help maintain the practice of moderation on a personal and community level (fasting and poverty); and silence as the necessary climate for an intense experience of God and the essence of apostolic service. Everything was left to the decision making of the provincial chapters and to the good will of the individual communities. In practice, what disappeared was the concept of a retreat as a house of solitude for the purpose of creating a more conducive atmosphere for prayer and study as a means of preparation for apostolic ministry. That which prevailed was the concept of a house as simple residence, reducing the value of the number of religious (a minimum of 3 religious comprise a community.)

It is also important to remember that the missionary efforts in non-Catholic areas were carried out by the Congregation in the 20th century, entrusting it to individual Provinces, which had the responsibility for personnel (preparing, sending and upkeep) and for financial needs. All in all, the experience was acceptable. Whereas, in Bulgaria and Valacchia, until 1935, when it was entrusted to the SPE Province of Holland, the General provided personnel; however frequently this was difficult to sustain. The same situation occurred when the house in Bethany was no longer used by MICH Province of France, following World War I.

It is my hope that the booklet that I cited above will be of some help in enabling greater reflection on what we intend to do in order to optimize our apostolic energies in the Church.





## Passionist Preaching to Nuns and to other Women religious during the 18th and 19th Centuries

*Fr. Fabiano Giorgini and Fr. Paulino Alonso*

Preaching in the monasteries of the Passionist nuns was one of the most important means of promoting the memory of the saving love of God as revealed in the life and Passion of Jesus among them. This memory is meant to encourage consecrated religious to unite themselves in love to God and to dedicate themselves to the well-being of their neighbor. Canon law was very cautious with regard to the choice of preachers and confessors for the monasteries and the communities of women religious. A request for this service meant that the Passionists were esteemed by the bishops, the chaplains and the superiors of these monasteries. Paul of the Cross, being so busy with the foundation and organization of the Congregation and the preaching of popular missions, that he could not accept all the requests that came to him from the monasteries. Nevertheless, he preached over 100 retreats in monasteries. We have record of at least 57 retreats that he preached to contemplative communities and to the few communities of Sisters who were active apostolic during this period. He organized his preaching using the Ignatian method, while being attentive to the needs of the community; however, he gave primary attention to meditation on the Passion of Jesus. Every day he usually gave two or three meditations on the mysteries of the faith, or on current topics, and dovetailing them with the Passion of Jesus. He also offered two periods of catechetical instruction as a help to better understand those virtues to be practiced and defects to be corrected. The Eucharist was usual-



*Interior courtyard of the Monastery of the Passionist Nuns, Tarquinia.*

ly celebrated early in the morning because the people and the community generally got up early and also because of the Eucharistic fast. Since during his time one could not receive Communion every day, during the retreat he liked to have a so-called “general Communion” with special solemnity so that the gift of the Eucharist could be better appreciated.

During the instructions he emphasized fraternal charity, exemplary community life, fidelity to the vows and the Rule, zeal for the salvation of souls. For the nuns, this primarily consisted in prayer for the conversion of sinners and for their perseverance in holiness. During the day he strongly urged loving dialog with God who was present in their hearts and, to this end, he recommended that they fashion a “bouquet of sentiments”, the fruit of their meditation on the Passion of Jesus, and to carry it in their own heart, repeatedly making acts of thanksgiving (“grateful memory”). This included the offering of their life and their sacrifices and uniting themselves to the intercessory prayer of Jesus for the needs of humanity. At the end of every retreat, Paul usually gave some reminders to assist them in formulating resolutions that would be helpful to the religious at that moment. This methodical process and style of preaching was passed on as an inheritance to the members of the Congregation.



The preaching of retreats to contemplatives in monasteries and to communities of active apostolic women religious by other Passionists continued to increase during the 18th and 19th centuries. From the Annals of Fr. Giammaria Cioni, up until the year 1796, retreats were preached to at least 100 communities of religious women. In reality, the preaching was even more extensive; however frequently these were not registered in order to allow more space for recording missions and other preaching to the faithful. In the various registries of apostolic ministries between 1828 and 1902 and only in the region of Lazio, the Passionists preached 835 courses of spiritual exercises to communities of women religious. From the community of the city of Lucca in Tuscany, from 1830 to 1902, 15-20 courses of spiritual exercises were preached each year. In England, according to the Annals of Nardocci, during the early years of Passionist presence courses were preached to the few groups of women religious that were present. This number grew significantly during the 19th Century and by the 1970's the Passionists were preaching 17-20 retreats annually to both active and contemplative women religious.

Various preachers did not stop at oral preaching but also wrote books in order to help the faithful grow in the spirit of prayer and in the practice of charity and perfect community life. Among these authors Blessed Dominic Barberi, in addition to preaching retreats, also wrote booklets on formation for religious women dealing with their incorporation into religious life. These works helped them to live out their own charismatic identity and in particular, to instruct them in the practice of mental prayer. Among these writings there was a series of dialogs to help the religious become women of prayer. For the Institute of Charity of Veroli, he wrote a booklet dealing with charity in community and its practice. Blessed Dominic also offered his gift of preaching

to the communities of religious women in Belgium as well as in England where he re-wrote and translated his dialogs on prayer into English in order to further assist some communities to whom he had previously preached.

Another preacher who was in great demand in the 19th Century was Blessed Lorenzo Salvi who wrote on devotion to the Child Jesus for religious as well as for the faithful in general. Also Fr. Ignazio Carsidoni, in order to help people to persevere in the fruits of the retreat, published, Sante Industrie per mantenere stabilmente il frutto degli Spirituali Esercizi (Holy Practices to sustain the fruit of Retreats). The book was directed toward all those who had made a retreat, both religious and laity.

The same spirit of dedication marked the preaching ministry of the Passionists to communities of religious women in the USA, Spain and in Mexico. In the USA, Fr. Gaudentius Rossi, who had preached for several years in England and then in America, published, The Voice of Jesus in order to teach meditation on the Passion of Jesus, using a method of dialog between Jesus and the one who was praying. Helping the religious progress in the

spirit of prayer was deemed an important means of insuring perseverance in the good resolutions that were formulated during the retreats. It also served as a way of helping them rediscover each day the motivation that they needed to persevere in religious life

with a sense of enthusiasm and in the offering of their life in union with that of Jesus, for the glory of the Trinity and the well being of the community.



*Passionist Nuns, Lucca*





## **“It is Your Face that I Seek”: Blessed Maria Pia Mastena**

*Fr. Giovanni Zubiani, C.P.  
General Postulator*

Despite the fact that this is a cause that is external to the Congregation, nevertheless it was conducted by the General Postulation of the Congregation and in this issue of the PIB we wish to propose the figure of Mother Maria Pia Mastena. She was the foundress of the Sisters of the Holy Face who are our neighbors here in the heart of Rome in their clinic on the nearby Aventine Hill. We are also associated with them through our preaching and missions in Indonesia and especially by means of the Beatification of their Foundress by His Holiness Benedict XVI on 13 November 2005.

Additionally their spirituality is centered on the Passion of Christ, and together with Him a special devotion to the Passionist saints, in particular St. Paul of the Cross, St. Gabriel of the Sorrowful Virgin and, above all, to St. Gemma Galgani, under whose protection they place the aspirants of their Institute. The spirituality of Mother Maria Pia Mastena is explicitly Christo-centric. This is clearly stated in the summary of Fr. Filippo D’Amando: “We can immediately say that in Mother Maria Pia Mastena a personal relationship with Jesus brought about a transformation into that new creation to which St. Paul refers and insists, as one moves to embrace Christ and is embraced by Him, a blurring of one’s own time with Christ’s time, a reliance upon God in every tribulation, for every consolation, an embracing of the cross, finding in it the fulfillment of what is lacking in the Passion of Christ.” (Quoted in *Positio*, p. 526). The Face of Christ impelled her to relive in herself that same love that impelled Christ, even to undergo the supreme trial of his Passion and death.

These two spiritual dimensions made my predecessor, Fr. Carlos Lizarraga, accept this cause, and in turn, I too, continued this cause that

culminated in the declaration of 5 July 2002 and, recently, the beatification itself.

### BRIEF BIOGRAPHICAL PROFILE

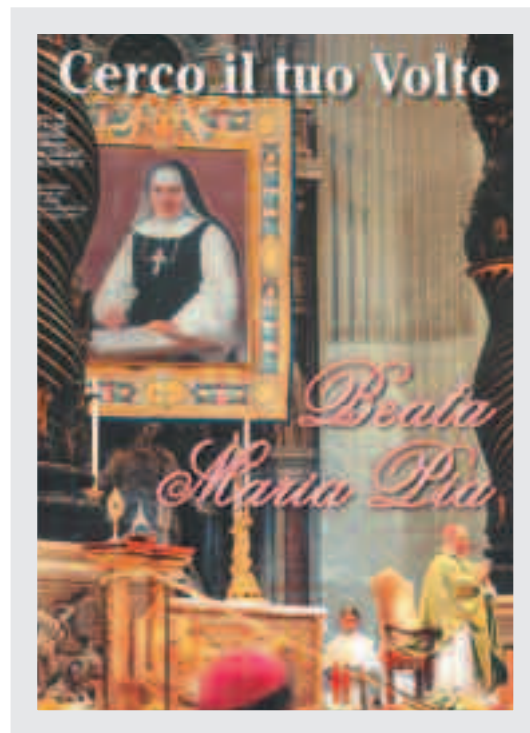
Blessed Maria Pia Mastena was born in Bovolone in the Italian province of Verona on 7 December 1881, the first born of eight children of Giulio and Maria A. Casarotti. Her father was a practicing Christian, devoted to the family, an honest laborer, patient and kind to the poor. He was noted for his great charity. Her mother was an exemplary Christian woman. She was an elementary school teacher, a member of the Franciscan Third Order and was very active in parish ministry, attended Mass on a daily basis and undertook various penances. From this deeply religious family environment the Blessed acquired those elements of her education and formation that would bring her to sanctity. When her sister, Maddalena, died she was known for her sanctity and her brother, Plinio had to leave the priesthood for reasons of health, while another brother, Fr. Tarcisio, became a Capuchin and was a missionary in Brazil. The Blessed was baptized with the name of Teresa Maria on 29 December 1881 and on 19 March 1891 she received her First Holy Communion, an event that would always remain for her one of the most beautiful days of her life, a day that she solemnly commemorated every year, even until late in her life. Her encounter with Jesus in the Eucharist was a decisive event for her: on that occasion she made a private vow of perpetual virginity. Her spirituality was characterized by a profound love for Jesus in the Holy Eucharist and by an intense devotion to the Holy Face. On 27 August 1891 she received the Sacrament of

Confirmation.

In Bovolone she attended public schools and had a quiet adolescence marked by apostolic fervor as she taught catechism to the children of the parish. The authentic and intense Christian life of her family, coupled with apostolic zeal inspired the young Maria Pia to a life of perfection and the total gift of herself to God.

On 7 December 1901, at the age of 20, she entered the Institute of the Sisters of Mercy of Verona and professed vows on 24 October 1903 with the name of Sister Passitea Maria of the Child Jesus.

With the permission of her confessor, the Mother General and the Mistress of Novices, on 11 April 1903 she made “a private vow to be a victim soul”, that was marked by an intense Eucharistic spirituality and a particular devotion to the Passion of Christ and to Mary Immaculate.



*Beatification of Bl. Maria Pia Mastena,  
St. Peter’s Basilica, Rome.*





During the years 1907-1908 she obtained a teaching degree and a diploma in specialized education. She taught in various locations, also dedicating herself to an intense apostolate to her alumni, to the sick and to the handicapped. She spent a long period of 19 years in the city of Miane, where she organized liturgies and other religious functions, school in the afternoon for women and evening school for young boys and men.

With the authorization of her Superiors and the "approval" of the Holy See, on 15 April 1927 she entered a cloistered monastery, something that she had wished to do since 1910, in order to further her Eucharistic vocation and to live a contemplative life. She remained in the Cistercian monastery of Veglia until 15 November 1927. This change brought about many trials for the Blessed; however, she gave herself totally to the cloistered life in the Monastery demonstrating a particular devotion to the Eucharist, to the Passion of Jesus and to the Holy Face. On 15 November 1927, with the encouragement of the bishop of Vittorio Veneto, she left the Monastery, resumed teaching and began the foundation of a new Congregation.

In 1936 the bishop, by decree, canonically established the Congregation of the Holy Face. The Blessed renewed her religious vows and the first sisters made their profession. Religious houses were opened in various cities. On 10 December 1947 the Congregation was designated a Congregation of Pontifical Rite. The following year the Congregation held its first General Chapter at which Mother Mastena was elected Superior General. All of her activity was centered on the consolidation and the expansion of the Congregation, undertaking new initiatives for the poor, the suffering and the sick.

She died in Rome on 28 June 1951 at 10:35 P.M. after having received the Sacrament of the Sick. Her body was transferred to San Fior di Sopra where her funeral was celebrated in the parish church in the presence of many priests and the faithful. On 26 December 1953 her remains

were transported to a chapel of the Institute. The plaque on her tomb contains the following inscription, which is a synthesis of the life, activity and the virtues of Mother Mastena: "Fideliter fortiter-suaviter transit".

### SPIRITUAL PROFILE

According to witnesses, documents and her writings, Blessed Maria Pia Mastena was a woman of deep faith centered on Jesus in the Eucharist and on the Passion of the Divine Redeemer. She was favored with a great intimacy with Him, together with profound mystical experiences, a love of the Church, and apostolic activity for the salvation of souls. A decisive event in her spiritual life was her First Holy Communion at the age of 10. Her spirituality was essentially Christo-centric and was characterized by personal communion with Christ and by intense Eucharistic devotion. In the Holy Face she contemplated the mercy of the heavenly Father and made the total oblation of herself for the salvation of souls. From her love of Christ was also born her tender love for the Virgin Mary, for the Church and for her ministries. She always practiced interior recollection in a spirit of mortification and of poverty. As a novice, with the permission of her confessor and her superiors she made "the vow of a victim soul" by which she perpetually bound herself to the Passion of Christ by a mystical death. She was attentive to the magisterium of the Pope Pius XI concerning the Sacred Heart of Jesus, and of Pope Pius XII regarding the Mystical Body of Christ. She imbued her Institute with an ecclesial and Christo-centric dimension. Her faith and her submission to the will of God were purified in the darkness of trying



*Pope Benedict XVI and Fr. Giovanni Zubiani, Postulator General.*

events and the humiliations following the "failure", humanly speaking, of her experience of cloistered life with the Cistercians. She was exacting in the observance of the Rule; however, at the same time she continually urged joy and serenity, lived in the light of the Face of Christ. Blessed Mastena was an outstanding teacher of the spiritual life not only to the Sisters, but also to aspirants to the priesthood and to religious life. The elements that characterized her spiritual life are summarized in these words:

- "to engender" an awareness of and devotion to the Holy Face of Jesus as the reality of the Christian message that originates in baptism and which makes every Christian an apostle of the suffering face of Jesus;
- "to restore": The consecrated person and every Christian must unite himself with Christ in his passion and death, in order to follow Jesus and to offer oneself to Him in continuous reparatory expiation for what is lacking in the Passion of the mystical Christ, which is the Church;
- "to rediscover": The Face of Jesus is not only contemplated, but also imitated, incarnated and lived, above all by means of works of service and of charity, of justice and of fraternal concern, in order to rediscover the outline of the Holy Face of Jesus in the face of one's neighbor.





**INFORMATION CONCERNING THE PROCESS OF  
CANONIZATION OF BLESSED CHARLES HOUBEN  
(of Mount Argus)**

On November 24, 2005, in the Congress Hall of the Pontifical Congregation for the Causes of Saints, the Undersecretary presided at the medical consulta regarding the presumed miracle granted to Mr. Adof Dormans of Manstergeleen (Netherlands) through the intercession of Blessed Charles Houben.

Summarizing the case, which was delineated in the "Positio" presented by the Postulator (Fr. Giovanni Zubiani, CP), based on the diocesan process that took place in the diocese of Roermond, the medical doctors who were involved in the study of the matter and who could find no scientific explanation for the incident, gave their unanimous approval for the on-going study of the alleged miracle.



*Bl. Charles Houben – approx. 45 years old.*

positive judgment. Now the cause will be examined by the Cardinals and Bishops of the same Congregation. If all proceeds favorably, the next step would be the Proclamation of the Pontifical Decree stating the miraculous nature of the event. Then the Holy Father will request the counsel of the Cardinals in a consistory that will decide the favorability of proceeding to the canonization. If the opinion of the Cardinals is favorable, His Holiness will establish



On 22 February 2006, the Bishop, General Promoter of the Faith, presided at the discussion of the Theological Consultors.

Concerning the Houben Cause and the presumed miracle attributed to the intercession of Bl. Charles of Mount Argus, the theologians, together with the Bishop Promoter, expressed their

publish the date for the solemn ceremony of Canonization of Blessed Charles Houben in the Patriarchal Basilica of St. Peter.



## Reflections on the current status of the Restructuring Process

Fr. Adolfo Lippi, C.P., Restructuring Committee



Fr. Adolfo Lippi, Restructuring Commission,  
Provincial PRAES.

First of all, in the space that I was allotted for these reflections, I want to say that the way that the questionnaire was focused, i.e. on the three topics of charism, presence and mission, seems to have been the best way to avoid the difficulty of thinking about Restructuring as something that is merely external, that is purely juridical and geographic or as something that concerns the incorporation of provinces or vicariates. This was accomplished by asking the religious to reflect upon their spiritual values and their renewal, above all with respect to the charism. The result was that the Passion is at the heart of Passionist identity. Similarly, other central elements are the person of the Founder, the history of the Congregation, and the example of the saints. At the same time concern was expressed about the difficulty of developing a deeper appreciation for these figures and for the history and spirituality of the Congregation in various cultures. This was a common reaction whose importance cannot be underestimated, even if it is clear that this unity of charism must be reconciled with the

variety of ways that exist for interpreting it.

How wonderful it is when, among the Passionists, there is discussion about our charism, our presence and our mission; when we examine ourselves concerning these elements; and when we share our feelings on these matters not only with those near to us, but with the rest of the Congregation! Beyond the physical or juridical dimensions of Restructuring – and even more important – are the new insights that were made about the possibility of spiritual and attitudinal Restructuring. Focusing our discussion on the fundamental topics of charism, presence and mission has been a wonderful and valuable dynamic. It was very inter-

esting to read the responses to the questionnaires of so many communities and individuals. At the same time we wonder about how it would be possible to further this dialog so that many others – all those who so wish – can participate. I proposed to Fr. Nicholas that all the summaries of the responses that we have received be put on the internet site of the Congregation so that everyone may read them and if anyone so wishes, he may also have access to original responses themselves. However it was pointed out that there would be language problems and that translations of these texts might not be feasible.

For example, below is an excerpt from the reply of the Council of the Vicariate in Kenya concerning the subject of the charism: *“In our communities we must experience that the Passion of Jesus is good news for us, it frees us from fear, slavery, self-determination of our life; it makes us realize that relationships are gifts that are not merited; it helps us realize the urgency of announcing this to others. It is this process-plan that the Passion as*

*love/gift puts into action. If this process does not transform the way in which we perceive everyday life and relationships, then it is not good news (we are not evangelized) and we are not bearers of good news (we are not evangelizers).”*

This same response also called for the Congregation to establish its own school of theology, which would be at the service of the Church. There were many other responses that were similar to this one. Frequently reference was made to the decline of some traditional ministries in which one would think that the charism of the Congregation would necessarily be evidenced. This calls us to further study whether there are consistent elements in the charism that might also be lived out in more diversified activities. However, this does not mean that, from a purely juridical point of view (as some have been inclined to reason), that the charism does not have its own physiology and that the Congregation doesn't have its own identity. It does not mean that “anything goes” or that all is relative. The Congregation is continually called to acquire a greater capacity for discerning which ministries and activities are in keeping with the charism and which are not. For example, the response of the CORM-GEM vicariate referred to the need for *“a congregation with an appearance that is apostolic, varied and complementary, without conflicting positions, in which various approaches exist so that more people are able to access the Word of the Cross.”*

The diversity of ways of perceiving the charism may endanger the unity of the Congregation; however, it also favors the perception of the multiplicity of meanings present in the charism.





In particular, two fundamental dimensions of the charism were present: one that can be referred to as active, of proclamation: redemption and transformation of the dominant ethic, liberation; and the other that could be categorized as passive: (but which is more active than any other kind of activity), which gives meaning to suffering and witnesses to the life that is present within it. This is an extremely important understanding that is found within all the research that dominates current thought, including literature and the arts. It alludes to the profound meaning of suffering, the meaning of being for God and in God. It is a search that demands a new image of God and a new theology, which needs to be well rooted in the Bible (liberated from certain forms of conditioning), above all in the area of mysticism. I think we are all aware of the research being done concerning the value of reparation, specifically in the suffering of the saints in union with the Passion of Jesus. Our publication La Sapienza della Croce (The Wisdom of the Cross/ Italian Passionist Conference) has studied this topic on numerous occasions. This means that the charism does not place what the world esteems in a privileged category, i.e. the most gratifying aspects of existence; rather it incorporates all the realities of diminution and even death, as integral elements of human existence.

Thus, in the greater part of the responses it is evident that the life of the Congregation or of each community cannot be found in what remains, as if by inertia, in the life forms of another time, in which one notices an ongoing depletion of the power of the Spirit. This is seen for the most part in the capacity to adapt oneself to new situations; to recycle buildings and resources; to be open to others without the constriction of the law; to assume responsibility for the Congregation in the situations in which we find ourselves; in the area of prayer; in the sense of having a mission even without anyone asking for it or recognizing it. A sign of life is a perception of the Passion as a gift, an unmerited gift, that goes beyond the mentality of an exchange and which involves forgiveness, builds peace and unity in a community. One of the responses stated that if the charism does not generate unity in the community it means that the charism

is alien to that community. One community arrived at the conclusion that the current diminution and aging of the religious can be understood as an invitation from God to live the experience of Jesus' feeling of being abandoned by the Father. On the other hand it can also appear to be a sign of death, of estrangement, the tendency to disown the charism because the context no longer exists within which each of us first came to know religious life.

### Toward concrete proposals for Restructuring



*Mosaic in the Reconciliation Chapel of the Shrine of St. Gabriel, Italy*

Having said this, we can ask ourselves if any concrete proposals for Restructuring are present, even within a juridical, geographic or economic context. I repeat what I said above: until the next General Chapter we will particularly be concerned with dialoging about what currently exists. Therefore, it seems to me that Consultation B (that was directed toward the major superiors) tends to evoke a feeling of tension between Consultation A and the concrete decisions for restructuring that should come about during the Chapter and the maturation of the same.

The alternatives which were expressed in the questionnaire for Consultation B do not pit a traditionalist point of view against a progressive one, as much as contrasting more institutional aspects with respect to a rediscovery of the prophetic and charismatic nature of consecrated life. In general, the responses are split down the middle: this makes it obvious that there are difficulties present and that there are even flaws in both arguments. Realistically, we must not forget that the prophetic attitude always generates rejection and even persecution. The Bible vividly gives witness to this and psychology explains

the complexity of fears, insecurities and resistance to something new and which often generates automatically and often uncontrollably defense mechanisms and exaggerated and irrational attacks. We cannot forget that we are not a new Congregation, to which are added only those who share the uniqueness of our charism. For many the more institutional aspects are certainly those that give one a certain sense of security and which we are not ready to abandon. How do we do this in such a way that these do not impede the flowering of new charismatic and prophetic responses to the challenges of our time? It is a topic that needs to be studied more in depth so as to be able to form a common spirit and avoid useless and painful conflicts.

Certainly an objective and even scientific (human sciences) examination of conscience can be very helpful. There are many who are calling for a more in-depth and better coordinated study of the charism and its application in today's world. There were many responses that called for further development of the relationship between the religious and the other components of the Passionist Family, the nuns, the religious Sisters. This new venture, similar to what is happening in many other institutes, may also help us in the recovery of our prophetic vitality. Another very common topic is that of solidarity, above all within the Congregation, but also beyond it. For many, even better than economic solidarity, would be solidarity that aims at true sharing, on an institutional level, of all of the resources of the Congregation, beginning with a sharing of personnel.

Obviously we are only in the beginning stages of a great project which, if we proceed with perseverance, can lead to that revitalization of the Congregation that everyone is hoping for. Basically it is about discerning what the Lord wants to do today in our Congregation and being attentive to those things more than what we think it would be nice to do. It is about recognizing the signs of the times that are present in the work of Restructuring and being at the service of Life.





# CII (INTERPROVINCIAL IBERIAN CONFERENCE)

## 75 Years of the Presence of Passionist Missionaries in Portugal

The first Passionist missionaries arrived from Spain to Monte Sameiro in Barga on 7 October 1931. In 1933 they left Monte Sameiro and relocated in the city of Braga. In 1933 they also made a foundation in Barrocelas (Viana de Castelo) where in 1941 they began the construction of a beautiful monastery that received the first Portuguese Passionist seminarians in 1951. Presently it is a retreat house. Little by little, they made other foundations: Vila da Feira, Acros de Valdevez, Antuzede, Palhais (Barreiro). Linda-a-Velha (Lisboa), Quimbele – Uije (Angola), Viseu. Today they remain in Barrocelas, Santa Maria da Feira, San Antonio da Charneca (Barreiro), Linda-a-Velha, Viseu y Uije (Angola).

The Passionist missionaries in Portugal began their celebration of the 75th anniversary year with a Mass of Thanksgiving at the Shrine of Our Lady of Sameiro, Braga, which included a visit to the original monastery of 1931. They subsequently visited other sites associated with their presence in that city, concluding with a celebration in the Casa de Mãe, Barrocelas.

Another meaningful event was the visit to the cemetery where they prayed and remembered the Passionists who were part of the original foundation in Portugal. They also prayed for all of the other religious who worked untiringly in Portugal and left lasting impressions in this land by the witness of their lives and their apostolic activity.

The following events are scheduled for 2006:



*Anniversary poster of the Fatima Province of Portugal*

-- On 07 May 2006, a novena will begin in honor of St. Paul of the Cross in Barrocelas. This will help to prepare spiritually for this anniversary year and will culminate in a solemn Mass of Thanksgiving that will be transmitted by TV, as well as by local radio stations. It will conclude with a solemn procession.

--The anniversary commission is also preparing cultural and recreational activities that will take place from 29 April – 07 May 2006.

--The year will conclude on 07 October at the Shrine of Our Lady of Fatima, the Titular of the Passionist Province. This celebration will coincide with the Meeting of the Iberian Passionist Lay Family Movement. Their activities will include a film presentation highlighting the 75 years and will conclude with the celebration of a Mass. Following a meeting of the group, the day will conclude with a procession and prayer service in the chapel of the Apparitions.



## **Celebration of the Jubilee Year of the FAM Province in Caracas, Venezuela**

*(The following is an excerpt of the letter that Fr. Fernando Rabanal, FAM Provincial, wrote to the religious of the FAM-COROM Vicariate of Venezuela on the occasion of the 100th Anniversary of the Province.)*

“As both a Province and a Congregation we are presently experiencing the process of Restructuring. Father Ottaviano’s Letter of Convocation of the next General Chapter; the meeting and study of the our Provincial Project that emanated from our recently celebrated XXX Provincial Chapter; the various Assemblies that have taken place in our areas of pastoral responsibility – are elements that challenge us to live out this historic moment in an attitude of profound conversion so that the grace of

God continues to dwell within us and, thus, a “new creation” may come into being – a creation that the Spirit wishes to bring about in our Passionist religious life...

In Venezuela a sense of new vitality is evident, which, in addition to manifesting the living presence of the Lord in our midst, breaks the deadlock so that without fear, we may face the risks as well as encounter God’s providence within us, in accord with what He asks of us. Let us be certain that in Venezuela, God calls us to conversion and to life...”



*Our Lady of Fatima's Church Caracas Venezuela*

## **Assembly and Pastoral Visitation of Fr. Fernando Rabanal, FAM Provincial to the communities of Central America**

The Assembly of the Passionists of Central America took place in San Salvador, El Salvador on 04 December 2005. In a letter that he subsequently wrote to the religious of this region, Fr. Fernando Rabanal, FAM Provincial, we read the following:

*“the Central American Assembly was a valiant step forward that, without a doubt, is the result of the*



*Fr. Ottaviano D'Egidio, Fr. Luis Alberto Cano, General Consultor and members of the Community of El Salvador, FAM - CHRIC, Vicariate*

*grace of the Spirit and the faith of the religious. In every “step” we find Easter, the fruit of death and resurrection. This is something which we Passionists should grasp with particular insight so that we don't confuse it with other concerns or strategies. And when we see support for all the decisions, we can glimpse great hope for our work now and in the future...This signifies the importance of Restructuring for our revitalization. It is good for us to remember that, although a juridical entity no longer exists, our Province has not forgotten about its responsibility for maintaining the presence of the Congregation in Honduras. If, beginning with our Holy Father, we are truly convinced about reaching out to the poor and needy, then we should recall that we have a great challenge before us which is more urgent today than ever before—a challenge in truth and in the lived reality. This challenge deals with a country that, together with Haiti, is at the top of the list with regard to poverty and misery. It is difficult, if not impossible, to understand our presence in Latin America without strengthening our life and mission in Honduras. The challenge is made not only to those (religious) who are there (in Honduras), but also to our entire provincial community, which we have to make more present in the reality of each community of this region.”*





## Assembly of the FAM Province (Spain)

The Assembly of the FAM Province took place in Cacalomacán, Mexico from 14 to 16 December 2005. Fr. Fernando Rabanal presided. At this point in time, Mexico is going through a period that calls for commitment and co-responsibility on the part of all the religious, so that they may respond to the grace of God and thus give united, fraternal witness to their life as religious. Thus, by means of discernment they hope to perceive what God wants of them and how they may carry out his will. The Province in Mexico, by the wisdom of the Holy Spirit, feels that new life, a sign God's blessing, is sprouting from the old tree trunk.

A noteworthy item is the participation of the "Voluntarios" (Volunteers) who, for many years have admirably carried out various forms of ministry that is clearly in keeping with the Passionist charism. They have taken their first steps in a social concern project in conjunction with the Centenary of the Province in their work with the children of the Colonia Vallejo, a complex area of the city that is within one of our parish boundaries. In addition to the work with these street children, they reported on other various types of projects with which they are involved such as: summer courses; the

"youth platform"; vocation awareness; missionary endeavors; assistance to those affected by recent hurricanes; the creation of a web page and the publication of a Passionist magazine. This long term program in harmony with our Passionist charism, in addition to being something new among us, is being very positively received and may be extended to other areas and regions where we are ministering and may even be extended to the level of the provincial network. It is a response to one of the objectives of the Provincial Chapter, i.e. the Passion for solidarity and justice, as well as what was asked of us by the General Chapter in its work via the Commission for Justice and Peace.



*Santa Maria de Guadalupe in Cacalomacan - Mexico*

## V Assembly of the FID (Colombia) Vice-Province

The 5th Assembly of the FID Vice-Province of Colombia was celebrated in the Passionist community of St. Gabriel of Our Lady of Sorrows (Cajicá) from 30 January to 2 February 2006. Twenty three religious in final vows and six laity participated. The topic that was researched and studied was that of Restructuring. The presenter was the Vice-provincial of the Marist Brothers. The Assembly also dedicated some of its work to evaluate the road that they have taken over the past two years, as well as the revision of the Statutes of the Vice-Province. This was a project that

was mandated by the previous Vice-Provincial Congress.



*Religious and laity of the Passionist Family, participants in the Assembly of the FID Vice-Province, Colombia*



## Assembly of the SANG Province, Ecuador



*Fr. Eulogio Cordero, SANG Provincial and participants in the Assembly*

The Assembly of the SANG Province took place during 5-6 December in Guayaquil, Ecuador at which the Provincial, Fr. Eulogio Cordero, presided. The Assembly began with a prayer and a keynote address by Fr. José Luis Quintero on the topic of Restructuring entitled: "The call to Restructuring: a moment in the dynamic of religious life."

During this period the Provincial visited the community in the city of Guayaquil. He noted that the activity of this community is characterized by two dimensions: educational and apostolic. The apostolic commitments are centered in two parishes that of La Anunciación and Santa Gema. The Anunciación parish is close-knit parish with a family atmosphere. The parish of Santa Gema is more cosmopolitan and welcomes people from various sectors of the city to participate in its sacramental life.

The Provincial then reported on the educational and outreach activities that take place in the village of Cerecito as well as the Passionist Education Project. The latter began as a parish school and then developed into an Educational Center with over 1025 students.

In the city of Conocoto, the Provincial reflected on the concept of pastoral service that the religious offer to the church of Conocoto; however it was felt that this was not the moment for the Passionist church to be declared a parish.

Finally, in the community of the capital city, Quito, the Postulant Residence, the religious have recently carried out a vocation and mission awareness campaign that was directed by the students and postulants. They work as a coordinated team in the parish and in the various chaplaincies.

## Visit of Fr. Eulogio Cordero, SANG Provincial Superior, to the Passionist communities of Panama

The Pastoral Visitation of Fr. Eulogio Cordero to the communities of Panama took place from 12 -17 December 2005. He met with all the members of the community. He spoke of the process of Restructuring in the Congregation and about Passionist life in the Province. He also presented and initiated dialogue about the proposals that originated in the Provincial Chapter. Finally, there was reflection and discussion about the life and mission of this community.

The meetings were marked by open and frank discussion. They spoke about the possibilities as well as the possible risks of Restructuring, citing the danger of centralization and ignoring of the infleshing of the same in the reality of the local situation. They also reflected on the wealth that can come from this process when it is lived out in all its dimensions, beyond the juridical elements. During the dialog, they spoke about how it would be possible to energize the Passionist presence in this region. They also reflected on vocation recruitment and commitment to the laity. Additionally, they analyzed the advisability and functions of the Provincial Delegate for Ecuador and Panama.

Several of the communities were visited that are cared for by one of the religious. They began in San Gabriel in Vista Alegre, Our Lady of Perpetual Help and the community of Cerro Silvestre. Some of these communities are in need of some form of renovation or improvement of the buildings. They have asked for financial assistance from the members of the community as well as other external sources. It was stated that the Commission for the Missions was very helpful in assisting them to accomplish many projects. Finally, the Provincial team visited the church of the Immaculate Conception called "Cáceres" as well as the extensive Church of Sts. Peter and Paul in the region of la Floresta.



*Fr. Eulogio Cordero, SANG Provincial and members of the community in Panama*



### X Congress of the SANG-EXAL Vicariate of Bolivia



*Participants in the 10<sup>th</sup> Congress of the SANG - EXAL  
Vicariate, Bolivia.*

The Tenth Congress of the SANG-EXAL Vicariate took place in Obrajes, La Paz, Bolivia. Fr. José Luis Quintero gave the opening address on Restructuring in the Congregation. Following his presentation, there was a lively discussion, as the participants sought to learn more about the reason for the process, the expectations and the options that are being proposed. An opportunity was offered for reading the conference of Fr. Vital, General Consultor, which was given during the 2004 General Synod of the Congregation and recorded in the Acts.

Fr. José Luis then presented the elements for reflection concerning Restructuring that were offered by Fr. Ottaviano in his letter to the Congregation. Once again, there was animated and enlightening dialog. Fears were expressed about this new situation, as well as about the difficulties in choosing concrete options and the type of evaluation needed on this road that we undoubtedly must travel.

### 10th Congress of the SANG- CARM Vicariate of Chile

During 27- 30 December, 2005 the X Congress of the SANG-CARM Vicariate of Chile took place in Viña del Mar. The following religious were elected to positions of leadership in the Vicariate: Fr. Hernán Vargas, Regional Vicar; Fr. Desiderio Morales, First Consultor; and Fr. Gabriel García Báez, Second Consultor.

The Congress discussed the topic of Restructuring and there was a sense that now they have a better understanding of this process. They studied how Restructuring seeks to revitalize the charism, the presence and the mission of the Passionists in order to answer, with dynamic fidelity and creativity, this question: "Today how do we live out the Passionist charism in a meaningful way?" The discussion on this topic was led by Fr. José Luis Quintero. His observations, within the context of the reality of the Vicariate, were very enlightening. With this spirit and within this context, the religious are attempting to make initial responses to this question on both personal and community levels.

In their prayer during the Congress they meditated on the Scripture passage from 1 Sm.3:8-9: "Here I am Lord, you called me...Speak, Lord, your servant is listening." Recalling the witness of the first disciples who met with Jesus, stayed with Him and followed Him, the religious expressed their desire to renew their radical decision to stay with Him as Passionists here and now, and to continue the journey, conscious that they bear a treasure in earthen vessels. It was further noted that in John 1: 39, the Evangelist adds the detail that, "It was about four in the afternoon" i.e., it was not long before a new day would begin. This, too, is their hope: that soon a new day will begin for the Vicariate, a day that is a gift from God and for which they are responsible.



*Frs. Hernán Vargas, Regional Vicar; Fr. Desiderio Morales  
1<sup>st</sup>, Consultor and Fr. Gabriel García Báez; 2<sup>nd</sup> Consultor.*





**XI CONGRESS OF THE REGIONAL VICARIATE OF  
PERU (CORI-RES)  
17-19 January 2006  
La Molina**



*Fr. Ottaviano D'Egidio, members of the General Curia, Bishop Santos Istueta, Fr. Juan Maria Santamaria CORI Provincial and members of the CORI-RES Vicariate, Perú*

The Provincial, Fr. Juan María Santamaría addressed the assembly, detailing the scope of the Congress. He invited those present, the old and the young, to remember the reasons for which the Passionists went to Peru. He suggested that they return to their roots: “we came for the mission and we have to rediscover these foundational elements.” The mission is the reason for our existence.

The Provincial cited No. 37 of the document, “Vita Consacrata” that refers to the audacity of taking risks and accepting challenges. We cannot comfortably sit back. He also reminded them that the Congress was celebrated in an ecclesial context, as well in the context of Latin America and the context of the Congregation (Restructuring). Restructuring was considered as something that included interior, personal, communitarian and structural dimensions, in a universal context of religious life, and refers to the great icons of the Good Samaritan and the Samaritan woman:

- Looking at religious life from the experience of the marginalized and the excluded.

- It is a call to simplicity, living more radically and profoundly.
- Like the Samaritan woman, Religious Life is about searching. Being a well of “living water” and satisfying the thirst and hunger of many brothers and sisters.
- Cultivating compassion: the image of the Inn (the Good Samaritan). The inn as a place of welcoming and dialog. Is our religious life truly an inn?
- Lack of communication is one of the great problems in our communities.

At the conclusion of the Congress, Fr. Javier Areitioaurtena, C.P. was elected the Vicar of the Vicariate.



## IPCM (USA - CANADA)

### 50 Years of Passionist Presence 1955 - 2005 Jamaica, West Indies

The Archbishop of Kingston, John J. McEleney, S.J., had visited the Passionist Superior General in Rome, Fr. Malcolm La Velle, and requested missionaries for Jamaica. The time had come for more intensive outreach into the interior of the island, specifically in the civil parishes of Manchester and St. Elizabeth. In April, 1955, on the feast of our Mother of Sorrows, five Passionists of St. Paul of the Cross Province arrived in Jamaica: Fathers Canisius Hazlett, Cormac Shanahan, William Whelan, Anthony Feeherry, and Callistus Connolly. At first, three of the missionaries resided in Mandeville and worked in Manchester and St. Elizabeth. The other two remained in Kingston to care for the parishes of St. Elizabeth and St. Peter Claver.

A significant milestone in the history of the Passionists in Jamaica was the establishment of Mount Calvary Retreat House in Mandeville, in 1973. Its first director, Father Martin J. Tooker, inspired the ministry, which continues today.

In 1975 the Passionists made a very conscious decision about their future in Jamaica when they decided to begin to seek local vocations. This effort bore fruit when a native Jamaican, Bertram Chin, was ordained on June 30, 1991. On July 9, 1991, a week after the ordination of Father Bertram Chin, Father Paul M. Boyle, former Superior General of the Passionist Congregation, was appointed as the first bishop of the newly created Apostolic Vicariate of Mandeville.

About forty-five minutes away from Kingston, on the main road leading to the North Shore, is Immaculate Conception Parish in Stony Hill. Originally this parish was established and served by the Jesuits. In 1980 the Passionists were asked by Archbishop Samuel Carter to take over its pastoral care. The first Passionist pastor was Fr. Joseph Jones, C.P.

The Sisters of the Cross and Passion came in 1985 to work with their Passionist brothers in Mandeville. Their first missionaries were Sisters Bernadette Hughes, Joanne Fahey, and Kathleen Mary Burke. Beyond retreat and educational ministries they have been present to the people visiting the sick in hospitals and in their homes.



*Original missionaries of the PAUL Province in Jamaica, W.I.: Frs. Canisius Hazlett, Cormac Shanahan, William Whelan, Anthony Feeherry and Callistus Connolly.*

The first group of "Passionist Volunteers International" arrived in Jamaica in September of 2003. Under Passionist sponsorship and direction, the ministry of these young laymen and women focuses on the "daughter" churches of Stony Hill, outside of Kingston. The first four volunteers taught rural children to read, conducted religious education classes, supervised a summer Peace camp, organized a Christmas Pageant, accompanied people to Kingston for medical care, visited the sick in hospitals.

Jamaican Passionists have also conducted popular "Crusades," days of preaching and prayer that promote the Catholic message in a way adapted to the ordinary people. In the future, crusades may provide a Catholic voice for Jamaican Christians.

Despite the shortage of Passionist personnel in Jamaica, the parishes, retreat house, grade schools, high school, and a new teachers' training college continue to witness to the charism of St. Paul of the Cross and the presence of Christ Crucified in the midst of the Jamaican people.





## **125 Years of Passionist Presence in Louisville, Kentucky (1880-2005) Centenary of the Monastery Building -- “Sacred Heart Retreat” (1905-2005)**

The priests and brothers of Holy Cross (CRUC) Province are celebrating one hundred twenty-five years of Passionist presence in Sacred Heart Retreat, including 125 years of service to the people of St. Agnes parish.

At the request of Bishop McCloskey the Passionists came to Louisville, Kentucky in 1877 and served at St. Cecilia parish. They agreed to staff the parish until such time as they could find a suitable location for a monastery. In 1879 they purchased land from the Sisters of Mercy. The Passionist monastery, named Sacred Heart Retreat, was formally opened on July 18, 1880.

Bishop McCloskey also asked the Passionists to take care of the parish of Saint Agnes. For many years the monastery chapel served as the church for the people of St. Agnes parish. In 1905 the present Passionist Monastery was built. As St. Agnes parish continued to grow, the chapel of Sacred Heart Retreat was no longer large enough. In 1928 the corner stone for a separate church was laid and the new St. Agnes Church was formally dedicated on February 11, 1928.

Over the years Sacred Heart Retreat has served as a center for a variety of preaching ministries throughout the United States and in several developing countries. Passionists who were formed in this house have gone to mission areas such as China, Japan, Korea, the Philippines and Jamaica, West Indies. Passionists from this community also served as chaplains at different institutions (hospitals, convents, schools) in the area.

For thirty years (1906-1936) Sacred Heart Retreat was the novitiate for the province. For twenty-nine years (1936-1965) the Retreat also served as a school of theology. During the period 1965 to 1973 newly professed Passionists lived here while completing their college studies

A Mass celebrating this anniversary was celebrated in the Church on October 19, 2005. The President of Catholic Theological Union in Chicago, Fr. Donald Senior, C.P., preached the homily.



*Sacred Heart Retreat, Louisville, Kentucky (CRUC- USA)*



## CIPI (ITALY)

### Roman University Students Visit Sts. John and Paul

In early December the General Curia welcomed a group of students from the Fine Arts Department of the “La Sapienza” University of Rome. The visit took place within the context of a course entitled: “Popular culture and religious devotion in the modern era”. This academic year it was taught by Stefania Nanni, a professor of modern history in this department and a scholar in social and religious history of the XVI and XVII centuries.

The study tour was aimed at “viewing” the objects and places associated with Passionist identity and the apostolic methods used during the 1700’s. By means of “ancient” settings (the period of residency of the Vincentians and the Passionists), the artifacts that are preserved in the collection of objects “for” missions and “from” missions, and the letters of the Historic Archives (that Fr. Paulino Alonso presented in their historic context), the young people were able to understand many aspects of the popular mission. The visit to the room of St. Paul of the Cross particularly impressed the visitors as well as the museum dedicated to him. In the days that followed, Stefania Nanni expressed her appreciation as well as that of her students for the instructive and human value of their visit to our house. As a way of expressing their gratitude, some of the students prepared a CD with music and pictures of the areas that they visited, as well as of their discoveries, fotos of the religious and documents from the archives.



University students of Rome with Fr. Paulino Alonso (FAM) (far right)

### New Beginnings for the Basilica-Shrine of St. Maria Goretti, Nettuno



(L-R) Fr. Ottaviano D'Egidio, Fr. Carlo Fioravanti and Cardinal Re in Nettuno

The Basilica of the “Madonna delle Grazie” (Our Lady of Grace) in the city of Nettuno (RM) re-opened its doors to the faithful after several months of restoration. In honor of the occasion a solemn Mass was celebrated on 23 October 2005 with Cardinal Giovanni Battista Re, presiding, and Fr. Ottaviano D'Egidio, Superior General and Fr. Carlo Fioravanti, Rector of the Basilica, among the concelebrants. Also present were various pastors from the neighboring parishes of Nettuno, as well as civil and military authorities and a large number the faithful.

The current basilica was built during the years 1960-1970 and incorporates a synthesis of styles of various historical periods beginning in 1550 when a statue of Our Lady of Grace “miraculously” arrived from Ipswich, England in the midst of the iconoclastic period initiated by Henry VIII. The Passionists were given custody of the Shrine in 1888 and in 1950, on the occasion of the canonization of St. Maria Goretti, her remains were permanently enshrined in the Basilica.

The renovations that were just completed include new marble flooring in the Basilica, as well as repair work done to the roof, the bell tower and the crypt that houses the shrine of the Saint. The walls of the crypt are now adorned by original mosaics by Fr. Tito Amodeo, C.P. (PRAES) depicting scenes from the life of St. Maria Goretti. Additionally, at the rear of the crypt the remains of Fr. Mauro Liberati, C.P., the postulator for the cause of Maria Goretti, have been enshrined as per his final wish prior to his death in 1969: “Following my death, my place is there near my ‘Marietta’”. In his homily during the Mass of rededication, Cardinal Re said: “Her great faith and moral strength made Saint Maria Goretti a model for life who knew how to forgive the one who had taken from her the greatest gift that God had given her – the gift of life itself -- and she wanted that he would be with her in paradise.”



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

*Fr. Giovanni Pelà, C.P.  
Secretary CIPI*

### Meeting of the General Curia with the Executive Council of CIPI

On 7 December 2005, the meeting of the General Curia with the Executive Council of CIPI took place at Generalate of Sts. John and Paul in Rome. Those attending the meeting were Fr. Luigi Vaninetti, General Consultor, the six Italian Provincial secretaries and the secretary of CIPI, Fr. Giovanni Pelà.

Each province made a report on the current situation in his province and how it was addressing the process of Restructuring. In the subsequent dialog, emphasis was placed on the importance of sharing information about how this process of Restructuring is proceeding. This will help the Provincials who in turn should involve the communities of their province so as to facilitate a better understanding so that each religious feels that he is involved in this process.

Some specific elements were highlighted that are peculiar to the Passionist presence in Italy due to its history, spirituality and culture which cannot be ignored in the process of Restructuring. Consequently, we look toward the future with trust, realizing the importance of what the Congregation is experiencing at this time.

### The Circular Letter of the CORM Provincial, Fr. Giuseppe Martinelli entitled: "The Witness of our Passionist Community in the Territory", dated August-September 2005.

This Circular Letter, that follows one on Formation, is aimed at helping the religious to reflect upon and motivate our identity as men of God, men of prayer and of spirituality, drawing on our rich and profound charismatic-spiritual patrimony.

The reflection was divided into two parts: in the first part the term/concept of region was clarified as meaning fully human; in the second part, several reflections were offered about the modality for realizing meaningful belonging in the territory.

The particular Passionist vow, concluded Fr. Martinelli, is aimed at having a dynamic impact on the dignity of persons and with life of the world which should be much more than promoting passive memory...

### The 37th Assembly of CIPI

The 37th Assembly of CIPI took place in Rome on 16-17 January 2006. The theme of the Conference was: "Updating and Contributions of the CIPI region regarding Restructuring". Three reports were presented to generate dialog about this topic.

The first talk was given by the president of CIPI, Fr. Luigi Vaninetti, General Consultor. He addressed the

issue of the path that the Congregation has taken thus far concerning Restructuring. He began by reviewing the main points that the Superior General stated in his Letter of Commencement of 20 March 2005 in which he stated that: "The Synod that was celebrated in Rome from 26 November to 6 December, 2004, described Restructuring as an instrument for the revitalization of the Congregation and for opening new horizons and perspectives for the Passionist vocation." To this, Fr. Luigi added: "perhaps we have mistakenly understood this as meaning that Restructuring means, above all, that the Provinces should be consolidated. This has created too narrow a viewpoint as well as bringing the study of the matter to a merely functional level within the presently existing Conferen-

ces. Perhaps only by acquiring a wider mental and geographic perspective can we be helped to realize something new for future generations and for the future of the Congregation." Fr. Luigi then spoke about the other two letters that were sent by the Superior General with the goal of trying to involve all the Religious in this process.

The report concluded with some personal reflections. Above all, Fr. Vaninetti emphasized that Restructuring is an interior and institutional process. This means that the process of a change of life and one's interior conversion is possible through new institutional models. It also involves theoretical and practical aspects: combining practical choices that bring about new communication and collaboration, with historical and theological reasoning.

Furthermore, Restructuring is about continuity but also about diversity: it is part of the process of the renewal of Consecrated Life and at the same time, such a movement is profound and has far reaching effects that lead to a global revision of our life.







In conclusion, it seems that while we are awaiting a clear and definitive project, there is also the fear that it will collapse around us. Nevertheless, there are no ready-made solutions. We will only discover them when together we listen to the Spirit who is present in the dialog and in the prayer of the entire Congregation.

The second report was presented by Fr. Adolfo Lippi, a member of the Commission for Restructuring. On the basis the work done by the Commission up to this point, Fr. Lippi made some reflections on the value of Restructuring.

Above all he referred to some critical or pessimistic responses to the process of Restructuring per se: for some it is utopian, while for other it is already too late. Someone thought that it was a way of destroying what was remaining of the Passionist tradition. However, Fr. Lippi observed that Restructuring does not deal with the content of the Constitutions.

There were also positive responses. The focusing of the questionnaire on the topics of charism, presence and mission helped to avoid thinking of Restructuring as something merely external, juridical and geographic. Thus the religious were invited to reflect on the spiritual values and the revitalization of the same, above all that of the charism. The result was that the charism of the Passion is central to everyone. This is the unifying element even if we need to take into

account that there are different ways of understanding the same charism. It is the unifying dimension of the Congregation, but it also allows for a wide interpretation of the meaning of the charism. Two fundamental dimensions were present: the so-called active, of proclamation, of redemption and of transformation of the dominant ethic; and the other, the so-called passive (however, in fact it too, is very active) that gives meaning to suffering and makes its fruitfulness evident.

Therefore, speaking of the concrete dimensions of Restructuring, Fr. Lippi affirmed that on the basis of the responses that were made, the most outstanding are

those that address the international dimension of the Congregation; the meaning given to the charism; and our attitude toward the poor. There were many other responses that called for further development of the relationship between the religious and the other components of the Passionist Family, nuns, Sisters and the laity.

The third report, that of Fr. Antonio Rungi, the Provincial Superior of the DOL Province, dealt with the potential and the difficulties that CIPI is encountering in the process of Restructuring. Fr. Rungi, referring to the responses of the other Provincials, underlined that it appeared that the path of Restructuring is irreversible. It is also moving along well in Italy; however, Fr. Rungi added that it seems that it is moving at two different speeds. Some provinces want to increase the velocity, while others are moving more slowly because of historical, cultural and attitudinal factors. There is an information network functioning in all the Italian provinces through which all the essential content and meaning of Restructuring is transmitted.

Fr. Rungi underlined again what Fr. Lippi had previously said about the responses received and the primacy of the charism. What are the long-range goals? These can be divided into three categories: the first hypothesis is that nothing will change; the second is there will be a few changes or modifications on an experimental basis for a specific time period; the third, that by the end of the next General Chapter we will decide what are the goals toward which we should be aiming and in what way they will be attained, until the year 2012.

In conclusion, Fr. Rungi stated that we are proceeding in the direction that was set forth by the Synod of 2004. Today, the Italian Passionists are well disposed to embrace the theme of Restructuring which, however, needs to be further clarified, keeping in mind the historic-cultural realities that characterize our presence and activity.

The Assembly continued with reports about Stauros, the Cattedra "Gloria Crucis", the publication "La Sapienza della Croce" and the Lay Passionist Movement. The following day there were meetings of the various Commissions, their reports and upcoming projects.

- Together with the circular letter of Fr. Antonio Curto, LAT Provincial, on the occasion of the Centenary of the LAT Province and of Passionist Presence at the Shrine of the Madonna della Catena, Laurignano, there is a letter of His Excellency Salvatore Nunnari, Archbishop of Cosenza (Italy), dealing with this anniversary. The next issue of the BIP will report on these events.



*Members of CIPI meet in Rome.*







## NECP (NORTH EUROPE)

### **BLESSED CHARLES HOUBEN... The Good Samaritan of Ireland**

(Optional Memorial: January 5)

The saints are authentic imitators of Christ and Blessed Charles Houben was one of these. Pierluigi di Eugenio said of him: "He spent his life blessing, healing and forgiving. He was always willing and amiable. He was a poor man among the poor. He offered his life as a gift to those who were suffering. He gave himself completely to God and to others. The needy of spirit and of body did not let him rest for even a moment. Deeply devoted to his family and to his country, he worked for many years far from both; yet he rediscovered his own brothers and sisters in those in distress and his own country in the nation of Ireland."

John Andrew was born in Munstergeleene, Holland, on 11 December 1829, the fourth of ten children of a well to do family. He grew in wisdom, age and grace. His brother Joseph would say of him: "He only knew two roads: one to the church and the other to school." At the same time inroads were also being made within him toward the priesthood. He came into contact with the Passionists who had recently arrived in Holland at the initiative of Blessed Dominic Barberi. At the age of 24, on 5 November 1845, he entered the novitiate at Ere in Belgium and at vestition he was given the name Charles.

During his novitiate he was enthusiastic. One of his companions recalls: "I was very edified by his great holiness. He was exemplary, filled with faith and a spirit of piety; exacting, observant of the Rule; simple, amiable and gentle. His piety and joyful spirit earned him everyone's esteem and affection." On 21 December 1856 he was ordained to the priesthood. In 1852 he was sent to England where the Passionists had been established for ten years. Charles never returned to Holland or to his loved ones. His mother died within eight years and his father within two.

He spent more than forty years of his life in the British Isles. He was first assigned to Aston Hall, in England. There he ministered to Irish immigrants who had undertaken the difficult work of laboring in the mines. This experience would be helpful in his subsequent assignments in Ireland. He dedicated himself entirely to them, concerning himself with their problems and their health conditions. He comforted them, helped them and healed them while he continued to work for the Congregation and for the Church.

In 1857 he was transferred to Ireland, to Mount Argus in Dublin where the Passionists had recently arrived. The monastery and the church had to be built and Father Charles was providential in these areas. The Irish people, who saw him at their side with great solicitude, responded with generosity. A beautiful monastery and church were constructed and were dedicated to St. Paul of the Cross. Unknowingly,

Father Charles was also preparing his own shrine.

Charles was never a great preacher, in particular due to language difficulties. However he spent hours in the confessional, attending to the dying, blessing the

sick with the relic of St. Paul of the Cross, together with moving prayers which he himself composed. He was renowned as a miracle worker. Every day almost three hundred people, from all parts of Ireland, England, and Scotland and even from America sought him, attracted by his reputation for holiness. They discovered a compassionate, available and gentle heart. When confronted with hopeless cases, doctors and nurses in Dublin advised their patients to go to Father Charles. And he went to them in their homes and in hospitals, frequently offering unexpected healings and always a serene smile. With great love he prepared the dying for their final journey, kneeling in prayer at their bedside. In order to afford him some rest, his superiors frequently reassigned him from one monastery to another but eventually they returned him to Dublin.

He was an exemplary religious in community, characterized by faith and piety, simplicity and affability, and possessing an angelic disposition. Despite his many duties, he spent long periods of time in adoration before the Blessed Sacrament. At times the sacristan had to rouse him so that he would continue the celebration.

During his final years he suffered greatly due to an infection in his leg as well as other maladies. He endured illness with great patience while at the same time trying to carry on his apostolate. Every day he continued to go up and down a stairway of 59 steps, even several hundred times, to receive and bless people who came to him.

He died peacefully on 05 January 1893. For five days prior to his burial, he received funerary honors suited for a king, attended by people from all of Ireland.

John Paul II declared him Blessed on 16 October 1988, officially declaring the sanctity of Father Charles, who during his lifetime was known as the saint of Mount Argus.

(Francesco Valori)



*Shrine of Bl. Charles in Mt. Argus church.*



## St Joseph's Province Provincial Chapter 28 November to 1 December 2005

Father General opened and presided at St Joseph's Provincial Chapter from Monday 28 November to Thursday 1 December 2005. Father Robert Joerger, assisted as Chapter Facilitator. Guests included Father Leo Bos, CP, Provincial Superior SPE and Sister Maureen McNally, CP, representing the Cross and Passion Sisters. The Chapter was held at Minsteracres Retreat Centre, where the Superior, Father Jeroen Hoogland, (SPE) and the Minsteracres Community welcomed the Capitulars and ensured a prayerful and fraternal context for the Chapter. Key to its deliberations, the Chapter reviewed the three Province priorities confirmed at the last Chapter, which have been a central focus since 1999.

The Chapter welcomed into its discussions a group of lay collaborators – friends of the Province – who have offered to accept responsibility for future development at Minsteracres. This ecumenical group – including a retired Anglican Bishop – proposed that the Chapter should delegate authority to them and the local Community for a two year period to ensure Minsteracres continues to grow beyond current Province resources. Encouraged by Father General the Chapter agreed to this proposal which was put into effect immediately and will be reviewed and assessed by December 2007.

The Chapter also discussed progress on transferring responsi-

bility for St Joseph's Parish Highgate to the Westminster Archdiocese. The intention is to develop the monastery and grounds to generate finances to build a new home for the Passionist Highgate Community and help the parishioners prepare and adapt for new pastoral leadership. The Chapter approved the Highgate Report, mandating the new Curia to continue progress towards achieving these sensitive and complex objectives.

The Chapter also discussed current issues of Province Community, Formation and Passionist Mission. Encouragement was given to continue the "open Province conversations", which were initiated by three of the younger members of the Province.

On Wednesday 30th November, Nicholas Postlethwaite, CP was re-elected as Provincial. Daniel Donovan, CP and John Kearns, CP were elected as Provincial Consultors. Daniel Donovan CP was elected 1st Consultor.



*Fr. General, Fr. Nicholas Postlethwaite and members of the St. Joseph Province, England*

## LAITY

### Meeting of Inter-province Committee on Lay Association (PAUL-CRUC)

In January, 2006, the Inter-province Committee met with the Intercouncil of PAUL and CRUC to introduce the committees and discuss the work that the committee has accomplished since its inception.

ICLA meets twice annually and consists of leaders from several groups in St. Paul of the Cross Province as well as Holy Cross Province: The Community of Passionist Partners (CRUC); The Passionist Associates (PAUL); Mission Fulfillment Program (PAUL); Office of Lay Formation (CRUC); Passionist Volunteers (PAUL); Passionist Volunteers International (PAUL); and Representatives from both provincial councils.

They discussed what ICLA has done since its inception in 2003: Invited each other to our respective Board Meetings; participated in each other's programs and invited Associates and Passionist Partners to each other's events; developed and presented a collaborative program on Lay Leadership; developed and presented a proposal for inter-province collaboration in the Passionist Volunteer program; developed and presented a proposal for a Lay oriented/edited/written Journal of Spirituality; created a "Rule of Life" for the Passionist Associates, adapted the "Rule of Life" for the Community of Passionist Partners, and incorporated the CPP adaptation into the Associates "Rule". In addition, they discussed several initiatives that are currently being developed: The Spiritual Journal; dissemination of Passionist Volunteer and Passionist Volunteer International lit

erature in the Western Province ministry sites; invitation to the Sisters of the Cross and Passion to join ICLA; continuing the Leadership Program which was first presented during August 12-14, 2005 in Detroit; developing an Integrated Workshop on Passionist History and Spirituality; and recommending a Language Focused program on Passionist Spirituality in Rome. The Intercouncil group expressed their appreciation and support for the collaborative work of ICLA and affirmed their direction.



*(L-R) Fr. Donald Ware (PAUL), Fr. John Michael Lee (PAUL), Fr. Philip Paxton (CRUC), Fr. Gerald Laba (PAUL) and lay members of the Inter-Province Committee on Lay Association.*





## MEETING OF THE GENERAL COUNCIL AND THE COPAL CONFERENCE (PASSIONIST CONFERENCE OF LATIN AMERICA AND THE CARIBBEAN)

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

Lima, Peru/ 13-16 February 2006

On 13 and 14 February, following the Consulta of the General Council, the members of COPAL (the major superiors and delegates of the Passionist Conference of Latin America and the Caribbean), totaling 17 members, met to address topics pertinent to the conference, such as ways of electing delegates from the continent to the General Chapter; and especially, the topic of Restructuring. They also had the opportunity to listen to and dialog with Fr. Christopher Gibson, the Secretary General of the Missions and Fr. Kevin Dance, the representative of the Congregation at the United Nations, regarding the respective issues and their implications in our communities of Latin American and the Caribbean.

On 15-16 February, two groups – the General Council and COPAL – met and discussed the topic of Restructuring. What follows is a summary of that meeting:

A) While analyzing possible ways of dialoguing about Restructuring within the conference, there was obvious need for:

-- bringing C O P A L , ERPAL, FORPAL, Center FORUM, the P a s s i o n i s t Family to the level of CLAP and the four zones that they comprise to continue to better understand the various aspects of the process of Restructuring and other matters that are of vital importance for our life and mission;

-- establishing ways of seeing that the language used in the process of Restructuring is simple and accessible to everyone and that it is also thought provoking so as to better ascertain the “why” of Restructuring;

-- defining Biblical and theological underpinnings of religious life that would enlighten the process of Restructuring;

-- motivating everyone so that the process is in harmony

with the objectives of JPIC (Justice, Peace, Integrity of Creation).

On an exterior level, it was proposed that we confront and interact with the challenges that society presents to us (especially the emerging culture), in the unique local context and be open to the experiences of the other conferences.

B) They then discussed some specific aspects of the topic:  
-- the phase of brainstorming has been poor and insignificant; the religious have not owned the process;

-- Why are we speaking about Restructuring? and, What provoked our discussion on Restructuring?

-- Will the processes of Restructuring respect local culture or that Restructuring will be inculturated?

-- The importance of enriching the term “Restructuring” with a dynamic that was generated by the General Chapter of 2000 (“The Passion of Christ, the Passion for Life”) and by the dynamic generated by “re-foundation and revitalization”;

-- Emphasize the sense of gratitude;

-- Encourage the healing of personal, community and

institutional wounds that, after being borne for many years, may possibly be affecting the process of Restructuring...

C) Finally, two suggestions were made to the General Chapter:

1) That the General Chapter offer criteria or elements to further elaborate the statutes of the conferences; and 2) That the General Chapter have a “Biblical icon” and a “sign” as a Congregation.



*Fr. General, Bishop Irizar and participants at the meeting of the COPAL Conference, Peru*

At the same time that these meetings were in process, during 14-15 February, ten of the Economes of COPAL met with Fr. Battista Ramponi, the General Econome. Overall, there was a sense that these meetings were very positive in every way.





**The 25th Anniversary of the  
Foundation of the Passionists in India: 1981-2006**

*Fr. Fabiano Giorgini, C.P.*



*Bishop Leo Kierkels, C.P.*

**The long wait for the opening of the doors to India**

Perhaps today we would be celebrating 150 years of Passionist presence in India if in 1849, Fr. Antonio Testa of St. James had agreed to the request that was made for a Passionist foundation in Bengala. He replied that in light of the foundation that had just been made in England, additional per-

sonnel was not available.

During the service in India of Bishop Leo Kierkels, CP first as Apostolic Delegate and then, following the independence of the nation as Pro-Nuncio Apostolic, there was no move to found the Congregation in India except during the final years of the presence of Bishop Kierkels. One reason might be that the missions were the responsibility of a single Province

and these were oriented toward areas where language or other ties to the mother country existed that would facilitate their work.

In fact, the Province of St. Gabriel (Belgium), in 1930, undertook ministry in the then Belgian Congo; the St. Paul of the Cross (PAUL) and Holy Cross (CRUC) Provinces of the USA were involved in China; the Mother of Holy Hope (SPE - Holland) Province was directed toward Indonesia, even the despite the fact that they could only enter in 1946; however, in the meantime they were involved in Bulgaria. The St. Joseph (IOS - England) Province ministered in Australia from 1884, the Immaculate Heart of Mary (CORM - Italy) Province in Tanzania from 1933, and the Spanish speaking provinces were directed toward Latin America.

The General Chapter of 1946 and the General Curia that was elected encouraged the Provinces to undertake new missionary endeavors because often the Nuncios or Apostolic Delegates requested us to accept mission in new areas, while the power of Communism advanced in many nations destroying numerous missions and expelling no native missionaries. This is what occurred for us Passionists in the missions in China and Bulgaria, and the same almost took place with the Dutch missionaries in Indonesia. On the



contrary, Catholic missionaries had easy entry into the Philippines, Japan, Korea and Taiwan (Formosa). Within the context of this situation attention was directed toward India with the hope of finding some possibility of making entry. Toward the end of 1951, the Superior General, Fr. Albert Deane, entrusted the Consultor, Fr. Malcolm La Velle, with the task of visiting the Passionist communities in Australia, appraise the foundation already underway in Japan, and study the possibility of entering India. Upon his return from Australia he visited India and he spoke extensively with Bishop Kierkels, the archbishop of New Delhi, and both of them were in favor of a Passionist foundation in the city.

Bishop Kierkels was in favor of the decision; however he was of the opinion that we accept the offer to establish a foundation in Ceylon (present day Sri Lanka). This was an invitation that had been offered repeatedly since 18 November 1946 by Fr. M. Goonetilleke of the diocese of Chilaw, via the same Bishop Kierkels. The foundation in Ceylon was seen as a point of entry into India. Bishop Kierkels also pointed out that in the south of India there was greater possibility for vocations and keeping the entire Passionist observance, whereas the possibilities of the same in the North were minimal. The content of this report was studied in the Consulta of 01 February 1952. No decision was taken; however they had a better understanding of the dynamics of the proposal.

The proposals of Cardinal Valerian Gracias

On 28 March 1952, Fr. Neil McBreathy, C.P., secretary to Bishop Kierkels, wrote to the archbishop of Bombay, Bishop Valerian Gracias, a good friend of Bishop Kierkels, and he asked him if there was any possibility of establishing a Passionist community in his archdiocese. Bishop Gracias promptly responded on 31 March 1952: "I am not only agreeable in principle to have them, but would welcome them." He recalled that he had already admitted the following to his archdiocese: Franciscans, Salesians, S.V.D., Capuchins, the Pilar Society and the Redemptorists, but

he had also found a place for the Passionists. He suggested that perhaps it would be better if American Passionists go there since they spoke English, "but also because of their familiarity with cultural and ecclesiastical conditions somewhat similar to ours in Bombay."

On 05 April 1952, Fr. Neil communicated to the General, Fr. Malcolm, the response of the archbishop of Bombay and also the positive response of Bishop Andrei D'Souza of Poona. On 10 April 1952, the bishop of Bangalore, during his farewell to Bishop Kierkels and to Fr. Neil who were definitively leaving India, said: "I



*Fr. Malcolm Lavelle, C.P.  
Superior General 1952-1964*



am glad to hear that the Passionists will be coming to India. Will they come to the South? They will be most welcome in Bangalore. I hope you will also come back one day to India.”

During the travels of Fr. Neil and Bishop Kierkels to Switzerland, the airplane made a stop at Rome in Ciampino on 20 April 1952 and there they had a meeting with Fr. Malcolm who left a brief note regarding the encounter: Fr. Neil assured me that archdiocese of Simla-Delhi was willing to offer the Passionists a house and property on a hilltop in Simla and in the district (Hissar) of approximately 100 villages in need of evangelization. He also was certain that the diocese of Bangalore was willing to receive Passionists.

## The road to Ceylon

In the meantime the government of India made it ever more difficult for foreigners to enter the country and consequently, to obtain visas. Because of this situation, attention was once again directed toward Ceylon. During the Consulta of 21 March 1953 they studied the situation of the Australian SPIR Province that was finding it difficult to enter New Guinea where they had been focusing their attention following the request of the Apostolic Delegate to Australia. Therefore, entry into Ceylon was seen as a way to also enter India. The General Curia was amenable to this request. A favourable conclusion was reached and on 19 April 1954 the General Curia considered the request of the SIPR Provincial to try to enter New Guinea perhaps



*First Indian Passionist professions in Cochin. Back L. - R.: Frs. Henry K., Chris G. Front L.- R.: Sebastian K.C., Joshy V., Paul Ch., and Sebastian K.X.*

because India and Ceylon did not welcome Australians or because of the insistence of the Apostolic Delegate to Australia and the cardinal of Sydney that they go to New Guinea. The General Curia approved the request and therefore the foundation in India or Ceylon was once again postponed.

On 15 September 1956 the General, Fr. Malcolm, together with his consultors, again considered the offer of Fr. M. Goonetilleke, the Missionary Apostolic who, since 18 November 1946 offered one of his properties in the diocese of Chilaw, some 35 miles from Colombo. He had studied in Rome and had also been at Sts. John and Paul and he believed that the Passionists would do very well with the preaching of missions, retreats and spiritual direction. The bishop of Chilaw was in

agreement. However no conclusion was ever reached. In the interim the difficulties to enter Ceylon were increasing and in 1956 the missionaries could only enter if they were employed as translators of documents, at which the Italians were particularly adept. The Curia believed that Fr. Sofronio Sofranov as well other religious of the Pietà (PIET) Province could translate the Dutch documents. There were various preparations; however in the end once again this endeavour failed because visas were not granted. Once again, the mediation of Cardinal Gracias

During his stay in Rome in the summer of 1959, Cardinal Gracias restated his invitation to the General to make a foundation in Bombay and elsewhere in India and to eventually send the Irish who would be more easily accept-





ed by the government. Fr. Malcolm spoke about this with the Irish Provincial and the latter wanted to hear the opinion not

the consultors to India, the Irish Provincial Curia decided negatively. Among the reasons for this decision was the following that

Bechanaland and in the Union of South Africa, and the urgent needs within the home province itself, it felt that it was not in a position to accept the proposal to make a commitment in India. This refusal of the request was done very regretfully: "I am sure Your Eminence realizes that we deeply appreciated your offer, and that we investigated it sincerely and with the real will to accept it if at all possible. We should all like very much to see our Congregation firmly established in India, and we were looking forward in the not distant future to having Indian Passionists. Despite the fact that we are united to India by a special bond through our esteemed Monsignor Kierkels, we seem fated to have our hopes repeatedly deferred. This is not the first time that a foundation in India was offered and seriously discussed, only to have a combination of circumstances thwart our desires. I sincerely hope that through the workings of Divine Providence the Passionists shall eventually be an integral part of the Church in India."

### A Dream Come True

Today we are celebrating the realization of the dream that Fr. Malcolm shared with Cardinal Gracias. For 25 years the Passionists, by the grace and benevolence of God, are an integral part of the Church of India! The decision concerning the foundation in India was made within the new General Curia in light of progress of the foundations in Japan, in the Philippines and the beginning of the promising foundation in Korea. However the cat-



*Bishop Joseph Kureethera blessing of the first seminary in India Passionists L.to R. Chris G., (director), Carlos E., Phil S. & Walter K., (superior)*

only of his Council, but also that of the all superiors of the communities. Fr. Malcolm, on the occasion of his visit to Belgium, stopped in Dublin to get a sense of the mindset of the assembly. Those present decided that the Provincial and one of the consultors should go to Bombay to see the properties that were offered by Cardinal Gracias and there discuss some additional essential matters. When he returned from India he was supposed to stop in Rome to speak with the General and then, in Ireland, he would have made the final decision. Fr. Malcolm informed Cardinal Gracias by means of the letter of 25 November 1959. Following the visit of the Provincial and one of

was stated in the letter of 24 February 1960: "We believe that English mission and retreat work is on the decline and even now insufficient to keep priests occupied; that knowledge of two or three vernacular languages, at least, would be necessary for constant employment; that the financial remuneration from mission and retreat work would provide no more, at most, than a bare maintenance; that this Province would have to support the venture for very many years to come, and indefinitely, at a cost of thousands of £s".

Fr. Malcolm informed Cardinal Gracias that, due to the commitments that the Irish Province had undertaken in



alyst for the re-opening of the discussion on this matter was a letter from Fr. Raymond Pulvino, a missionary in the Philippines, to Fr. Norbert who suggested that a foundation in India be attempted. In the consulta of 19-21 December 1977 the letter was read and the various fruitless attempts to make a foundation in the past were reviewed. It acknowledged that at the moment it was very difficult to find capable personnel because all the Provinces were experiencing a diminution in its members. They agreed to research for opportunities that might be available. The Consultor, Fr. Norbert Dorsey, was assigned to carry out the project.

In a letter dated 3 February 1978 of Bishop Joseph Kureethara

desire to have a house of the Passionist Fathers in Cochin. I came to know of this famous Order when I was staying in Rome and I could also visit your House, close to the Coliseum, at the invitation of my classmates who belonged to this Order.

### **Patiently awaiting entry visas and residency in India**

There was a long period of waiting for the entry visas and at the end of January it was decided that the group that was in Rome would be divided and two of the religious would continue to study English while the others would return to their provinces. The Bishop of Cochin then asked that two religious enter with tourist visas in order to organize meetings with

and attending several provincial chapters and consequently, he could only respond on 8 April 1978. He recalled past attempts: "For so many years our Congregation has wanted to serve the Church in India, and yet something always intervened to spoil or postpone those hopes. Your clear words of invitation certainly cheered our hearts and I assure you that our General Council is deeply grateful". He restated the reality of the growing scarcity of personnel that the Provinces were experiencing, but the General, Fr. Paul Boyle, hoped to find several religious who were prepared for this task. Since the General's absence from Rome would continue until the latter part of May, he could offer no further information until the summer of that year. The bishop responded on 24 April 1978, re-stating his hope of receiving the Passionists and urged the same by again stating that in this region vocations, thanks be to God, would be easily forthcoming. He recalled the difficulty in obtaining entry visas and he advised that some of the religious enter under the classification of students for studying Indian culture and therefore, could be granted a visa for one year and which could be renewed; or that they classify themselves as tourists which would entitle them to a three-month visa that could be renewed for an additional time period.

The General discussed the matter with the Council from 4-6 September 1978 considering the possibility of attempting the foundation with approximately five religious who would principally dedicate them selves to preaching



*Fr. Norbert Dorsey, C.P., General Consultor  
Currently bishop emeritus of Orlando Florida, USA*

of the diocese of Fort Cochin approval was given to begin a decisive study on the part of the General Curia to establish this foundation. The bishop recalled his friendship with Fr. Raymond Pulvino who was working in the Philippines: "I expressed my

students at the end of the academic year. I shall do all I can if you would like to open a House here. There are a lot of vocations in this area. So you can also select some candidates every year"

Fr. Norbert was absent from Rome doing canonical visitations





and promoting vocations. The community would be directly responsible to the General with volunteer personnel from the Provinces. The General, Fr. Paul, would announce this decision during the Synod of 1978 and would inform the religious via the PIB of 30 October 1978.

During a meeting of the Council, 17-18 May 1979, the General announced the response to his request for volunteers for the foundation in India and that he had decided to begin the process with the bishops in India via Fr. Norbert.

During the consulta of 13-15 December 1979, it was decided to proceed with the foundation after having listened to the report of Fr. Norbert and the opinion of the Secretary General of the missions, Fr. Casper. The religious were to be chosen from the 13 religious who had volunteered. During the consulta there was significant discussion about the presence of the religious in India so that we would not indiscriminately accept any activity, or activity that was favoured by individuals. It was deemed important to keep in mind the ministerial experience that was taking place in Japan and which could also go well in India. Thus priority would be given to:

1) preaching by means of missions,

retreats and other opportune forms of announcing the Word of God; 2) the establishment of houses of prayer to teach prayer and to form prayer groups;

3) vocation promotion for the establishment of the Congregation.

In the PIB of 06 January 1980 the General informed the Congregation at length about the long road that had been travelled in order to arrive at the decision to open a Passionist community in India in the state of Kerala, in the city and the diocese of Cochin. He explained the plan for the religious who were about to enter India, in accord with the ordinary, Bishop Joseph Kureethara: to preach; to promote experiences of prayer; and to promote vocations to the congregation. He also noted that future development of the Congregation should be the fruit of the gradual growth of the community.

In the Consulta of 18-20 March

Fr. Walter Kaelin (CRUC) designated superior, Fr. John Hanlon (PAUL), Fr. Philip Smith (SPIR) Fr. Carlos Elizalde (FAM), Fr. Lombardo Lonoce (LAT), And it was further decided that their departure would occur as soon as the documentation was ready, hopefully in October 1980.

In fact, in the Catholic schools of his diocese the month of April was dedicated to reflection on the topic of vocations. Frs. Walter and Philip went to Cochin on 22 March 1981 and were warmly received by the Bishop who presented them to the clergy and the Catholic community. They immediately began the preaching of missions and retreats. They renovated the house, called "Ashram I.X.P.", which the bishop then blessed on 27 May 1981. The entry had to be done by means of a tourist visa and they had to arrange the length of their stay in the community in such a way that there

would always be religious available to replace those who had to leave the country in order to renew their visa. Vocation promotion was blessed by God and on 13 June 1982 the first



*L-R: Fr. Michael Higgins, CRUC Provincial, Fr. Marsilin Sony K. (newly ordained), Bishop Paul Boyle; Fr. Ottaviano D'Egidio and concelebrants.*

1980 the choice of volunteers was made for the community that would be established in India.

They were:

14 candidates began the three year formation program consisting of one year of vocation orientation and two years of "pre-graduation"





study. On 18 May 1985 the first four novices celebrated their Vestition and subsequently professed vows in 1986. In the meantime, so that the young would not continually have a change of formation personnel, it was decided to transfer the students to Arusha, Tanzania, to study Philosophy and then to Nairobi for Theology. On 26 August 1989 the first Passionist Indian religious professed perpetual vows and on 6 April 1991 there was great rejoicing when the first Passionist Indian priest was ordained in the cathedral of Arusha. At that time the Indian community had grown considerably and was organized as a Vicariate dedicated to St. Thomas, consisting of 7 students of Theology in Nairobi, 5 students of Philosophy in Arusha and 25 postulants in Cochin. During the Chapter of 1991, the CRUC Province of the USA was given responsibility for the THOM Vicariate of India. In 1992 the novitiate was initiated in Bangalore while additional students professed perpetual vows. On 20 May 1993 the student house entitled, "Passionist Jyotir Bhavan", was blessed. There the students who had initially begun their formation in Arusha continued their formation. On 31 May 1993, seven novices made their first profession of vows. Gradually all formation was again carried out in India with local formation personnel. With the assis-

tance of the Congregation and in particular the CRUC Province, seven house were opened and in 2004 the Vicariate was composed of 25 religious in perpetual vows, among them 21 priests, 6 clerical students in temporary vows and 4 novices. The great dream of those who at



*Bishop Joseph Kureethara, Fr. Walter Kaelin and student.*

various points in time desired and attempted to make the Passionist charism present in India became a reality. Fr. Walter Kaelin, who had worked so diligently and so lovingly in India is now part of the heavenly communion of saints while ever remaining an example of a religious who was dedicated to the Congregation and who was characterized by a great spirit of human compassion. In one of his articles entitled, "Life for Life: Paul of the Cross and the world of India." *Fr. Walter wrote: "Paul wanted to make himself all things to all people that 'I might win them for Christ'. He would do it by preaching the Passion, in word and deed. We must never lose that vision". And he added: "One of the reasons why we are in India is because Mother Teresa urged us to come*

*and preach the Passion in a Country where there is so much suffering. In particular, she made this appeal: 'Help my Sisters to pray the Passion, so that they can ever see the Suffering Jesus in the Crucified they serve. Else, they might lose their vocations'. Our final thought is from a 1751 letter of St. Paul of the Cross: 'Christ's Passion is the greatest and most astounding work of Divine Love'. Life for Life. His Life for our Life."*

1. AGCP, Fondazioni trattate, Asia .
2. AGCP, Consultas 1946-58, f. 111-112.
3. AGCP, THOM, Foundation 1952-81.
4. AGCP, THOM, Foundation 1952-81.
5. AGCP, THOM, Foundation 1952-81.
6. AGCP, Consultas 1946-58, f. 136, 141.
7. AGCP, Consultas 1946-58, f. 173.
8. AGCP, Consultas 1946-58, f. 176-177; cf anche THOM, Foundation 1952-81.
9. AGCP, THOM, Proposed foundation in Ceylon 1946-1964.
10. AGCP, THOM, foundation 1957-60. AGCP, PATR, Letters 1957-60.
11. AGCP, Gen. Consultas 1976-1988, f. 18
12. AGCP, THOM, Correspondence 1977-1979.
13. AGCP, THOM, Correspondence 1977-1979.
14. AGCP, Consultas gen 1976-88, f. 40.
15. AGCP, Consultas gen 1976-88, f. 61
16. AGCP, Consultas gen 1976-88, f. 78.
17. BIP 1/80, p. 36-39.
18. AGCP, Consultas gen 1976-1988, f. 89.
19. BIP 10/81, p. 85.
20. BIP 1991, p. 40; 54-55.
21. BIP 1992, p. 166-167.
22. BIP 1993, p.39-40, 52, 82.
23. Statisticae Congregationis 2004.
24. AGCP, THOM, Foundation 1952-81



## The Korean Catholic Aids Association

*The following article was written by Brother Laurence M. Finn, C.P. (CRUC) describing the work of the Korean Catholic AIDS Association. Brother Laurence, a professed Passionist since 1968, was employed in the field of nursing prior to entering the Congregation. He has been a missionary in the Province of the Korean Martyrs (MACOR) for more than 30 years. While he was secretary to the then Superior General, Fr. José Agustín Orbegozo, the Vice-Provincial in Korea, Fr. Richard Thompson, suggested the idea of AIDS ministry to Brother Laurence. When he completed his term in Rome, he returned to Korea where, in addition to ministry in the province as superior, director of formation and Provincial Consultor, Bro. Laurence collaborated in this Association in various dimensions of organizational projects which included on-going education to correct errors of misinformation and ignorance about HIV/AIDS. Then, for ten years (1995-2005) he served as President of the Association. Within the context of Korea, he asked the question: Who are the crucified of today, in Korea? He discovered an answer to the question through this ministry.*

This association was formed in 1995, before there was any formal commitment to hospice care for those in the terminal stages of the AIDS complex anywhere in the Republic of Korea. Due to the relatively limited numbers of patients, there was no particular need or urgency to do so. This organization was originally an organization created under the auspices of the Roman Catholic Archdiocese of Seoul, under the umbrella of the Social Services Department of the Archdiocese.

Sister Miriam Cousins, a Columban Missionary, began a comprehensive programme of study and preparation for this work after she had taken in several dying young men who had no place to go. They were in the terminal stages of the disease process. Sister Miriam had been working until then with girls who were coming out of prostitution – she provided a shelter for them and education so that they could have new skills for the work place in a less dangerous way of life.

These first AIDS patients were homosexual men who had become infected through the sexual practices found in this sub-culture in Korea. Within a few years, it was obvious that these individuals who had become infected with the HIV virus and were AIDS patients suffered from severe discrimination in health care facilities around the country – being moved from one public hospital to the other with little or no physical care for them. While medications are provided, there was no place for them towards the end of their lives where they could be given proper medical care and be allowed with a certain human dignity.



Br. Laurence M. Finn, C.P. (CRUC)

From 1998 on, the organization of the Korean Catholic Aids Association assumed a different nature – from being a meeting of those interested in the AIDS issue to an organization concerned with the development of facilities for the care of those who were either in crisis or in the last stages of the disease. Being a national organization, the Constitutions of the Association were drafted again, reflecting the broader nature of the organization.

The first facility, for men with AIDS, opened in April 1999 in the city of Seoul under the direction of Sister Miriam. Hospitals that were connected with the care of our patients became interested in our meetings and have sent representatives to all of our meetings since that time. Since 1999, another seven hospices have opened around the country – in Kwangju, Wonju, Incheon, Umsong, and a second one in Seoul for women with AIDS which has been in service since 2002. The only other institutions for AIDS patients in the country are: one in Pusan directed by the Salvation Army and a new one (recently opened in December, 2005) in Taegu – which is owned by the Sisters of the Sacred Heart of Pohang, but being administered by a government agency. These two last institutions do not currently form part of the Association.





Each of our hospices is under the direct control of a particular Religious community of Sisters or Brothers – and each sends a representative to the monthly meetings of the Association. The purpose of the meetings centres on patient planning and movement – so that the care our institutions offer is most appropriate for the individual patient’s needs. All of our institutions receive, to various degrees, governmental subsidies for food and housing, medication and physical therapy. Each institution is also actively seeking funds through various efforts. Our attempt is to spread the financial commitment around to a maximum number of organizations so that no one organization is overly burdened. On any given day, approximately 50 to 60 individuals are housed in our hospices around the country. Upon improvement of their conditions, individuals are encouraged to re-enter the marketplace and live as normal a life as possible. For those who enter the final stages of the disease, full care is given from the time of admittance to our facilities until their death. Upon their death, dignified care of the body is given, a memorial service is held with as many as possible in attendance. It is particularly important for those who are suffering from this disease to know that they have a place to go as the disease process continues, and that they will be taken care of with as much human dignity as possible – even to the care of their bodies after death.

Recently, the Association has begun an outreach programme to Foreign Labourers in Korea, providing free, anonymous seral testing for AIDS and provid-

ing after-care for those who are HIV positive. This part of the organizations outreach is still in its infancy stage, but as several of the patients to whom we have given care in recent years are foreign labourers, we felt that we should begin this service. We are able to enter into the foreign labour market more freely than any governmental organization – this for a wide variety of cultural and legal reasons.

Structurally, the Association consists of a President, a Vice President, a Treasurer, and a representative from each of the hospices and hospitals who are involved in patient care. From 1995 until 2002, Sister Miriam served as co-President along with Doctor Joseph Sohn-U of St. Joseph’s Clinic. From 2002 until 2005, Brother Laurence Finn served as President, and currently Father Benedict Jong-Il Kim has just recently been elected to be the President of the Association for a two year term.

Having recently attended the Kobe Conference on HIV and AIDS for Asia and the Pacific, I am well aware of the need not only for our efforts here in Korea, but also for the need to coordinate and widen the discussion on these vital issues around Asia. We can only help one another, at least by offering support and understanding when oftentimes it feels our efforts are futile and unproductive. This disease can be stopped, and it will be stopped, but only if we work together.



**The newly formed community in Bethany, the Holy Land:** L-R: Fr. Sebastian Walak (ASSUM). Fr. Juan Llorente (SANG). Fr. Gianni Scregna (CORM). Fr. Jean Marie Mbungu (SALV). Bro. Aurelio A. Miranda (DOL - VICT).



Recently, the Holy Father received in a private audience Fr. Giovanni Alberti (PRAES) together with the National Director of the movement, “Renewal in the Holy Spirit” and the secretariat of the organization. He is one of the nine members of the national committee that directs this organization of over 250,000 members. The Holy Father has been meeting with those who are responsible for the major religious movements in the Church.





## FEDERATION OF PASSIONIST NUNS

On 21 July, the nuns confirmed the news of the approval of the Decree of the Constitution of the Federation of Monasteries, and that the Statutes were also approved. Mother Agnese D'Amato, the superior of the Vignanello monastery (VT) was named as President of the Federation. This is great news because finally this new entity of a union among these monasteries has become a reality.

This Federation that has been named, "Mother of Holy Hope", is beginning with three monasteries, but there is great hope that other monasteries of our Congregation will also choose to join. The invitation is open to all.

From 6-9 October the first election assembly took place: the Superior and Delegate of the respective monasteries of Vignanello (Italy) and Maumere (Indonesia) were elected. Fr. Fabiano Giorgini, C.P. was present and, by FAX, Archbishop Piergiorgio Silvano Nesti, C.P., Secretary of the Congregation for Religious, expressed his satisfaction and joy over what had just taken place. The local bishop, Piergiorgio Micchiardi was also present,

There were two days of intense work, sharing of experiences, reflections and dialog with the goal of developing a program of study and norms for the forma-

tion of postulants, novices and juniors.

During this Assembly, the election of the Federal Councilor and Formation personnel were elected. There was unanimous approval for establishing in each monastery a "Formation Center" with an established program. Consequently, Maumere will be the site of the Novitiate of the Federation; in Ovada, the first three years of formation and the juniorate; and in Vignanello, the final three years of formation.



*Monastery of the Passionist Nuns in Ovada (Italy).*

## PROFESSION OF PASSIONIST NUNS IN OVADA - ITALY October 30 - 2005



*A novice makes her profession in the hands of the Superior*



*The bishop questions the novices and invests them with the black veil and other Passionists symbols*



*The entrance of the novices in the monastery church*



*Lukas Stefan Temme. VULN*

**DIACONATE ORDINATIONS**

On 17 October 2005, Carlos Armando Hernández Córdoba of the FID Vice-Province was ordained to the diaconate. In the PIET Province of Italy, Marco Cola was ordained a deacon on 3 December 2005; and on the same day in the VULN province of Germany, Lukas Stefan Franz Temme was also ordained. Matteo Donini of the Italian CORM Province was ordained deacon on 8 December 2005 and the CFIXI Province of Sicily, on 28 December 2005, Francesco Di Mariano was also ordained to the diaconate. On 14 January 2006, in the CORM- CARLW Vicariate of Kenya, the following religious were ordained deacons: Francis Oguda Owano, Alfred Orwa Bwana and Bernard Mbugua Maguta. Vincenzo Di Clerico, of the PIET Province of Italy was ordained a deacon at the Shrine of Bl. Bernard Silvestrelli in Morricono, on 18 February 2006. And on 26 February, Maurizio Cino was ordained to the diaconate in the LAT Province of Italy.



*Marco Cola. PIET*



*Francesco Di Mariano. CFIXI*



*Vincenzo Di Clerico. PIET.*



*Mateo Nonini. CORM*

**PRIESTLY ORDINATIONS**

On 17 October 2005, John Jairo Villalobos was ordained in the FID Vice-province of Colombia. On 19 November 2005, José Valentín Duerto Reyna of the FAM province was ordained to the priesthood. In the SALV Province of the Democratic Republic of the Congo, on 20 November 2005, Pierre Malongo Ndjeka and Caliste Mbelolo Mbanzulu were ordained. And in the PASS Province of the Philippines, Rogie Castellano was ordained on 10 December 2005. And on 21 January, 2006, in Campina Grande, Brazil, Leonildo Pedro Dos Santos (CALV) was ordained to the priesthood.



*Fr. Pierre Malongo and Fr. Calizte Mbelolo. SALV*





## PROFESSION OF PERPETUAL VOWS

Mario Adolfo Brenes of the FAM Province of Spain, professes Perpetual Vows on 1 October 2005 and on the following day, 02 October, Bruno Dinis Moreira da Silva of the FAT Province of Portugal also professed Vows. On 15 October in the FID Vicariate of Colombia, Fernando Beltrán Soto professed Perpetual Vows. In the CORI-RES Vicariate of Peru, on 19 October, the following religious professed Final Vows: Carlos Reátegui Chumbe and Raúl Romero Ipushima. In the SANG-EXAL Vicariate of Bolivia, Maximiliano Bonifaz Espejo, professed vows on 17 November 2005 and Ramiro López Quispe, on 3 December 2005. Also on 3 December, in the SANG Province of Spain, Edíson Gregorio Arreaga Arce and Cléber Guillermo Chacha Chamorro professed Perpetual Vows. On 8 December 2005, Luis Alfredo Parra Carvajal professed final vows in the FID Vicariate of Colombia. In the CORM-CARLW Vicariate of Kenya, the following religious professed Final Vows on 17 December: Francis Oguda Owano, Alfred Orwa Bwana, and Bernard Mbugua Maguta. Maurizio Cino, of the LAT Province of Italy, professed final vows on 6 January 2006. On January 22, 2006 at Campina Grande (PB), Brazil, Edilberto lins de Menezes and Paulo Antonio Da Silva made perpetual profession and, also of the CALV Province of Brazil, these three religious professed final vows: Alan Hildeu Felicio, Gesner José Coube and Sidnei Da Silva on 4 February 2006. In the DOL-VICT Province of Brazil, Alex Antonio Favarato and Luiz Cláudio Alvez Diniz professed vows on 05 February 2006. On 11 February 2006, in the presence of the Superior General, Jorge Luis Yuyarima Yahuarcani and Jonny Martínez Vásquez of the CORI-RES Vicariate of Peru, professed Perpetual Vows. Finally, in the MACOR Province of Korea, on 26 February, these three religious professed Perpetual Vows: Dominic Jin Jeon, Simon Jin-Wook Choi and Daniel Myoung-Il Chang.



*Alan Hildeu Felicio,  
Gesner José Coube  
and Sidnei Da Silva.  
CALV*



*Edilberto Lins De  
Menezes and Paulo  
Antonio Da Silva. CALV*

## PROFESSION OF FIRST VOWS

On 1 November 2005, Evan Esmade of the PASS Province of the Philippines, professed First Vows. In the CORI-RES Vicariate of Peru, the following religious professed First Vows on 7 January 2006: Pedro Pablo Guerrero; Cleber Lobani; Carlos Geovanni Siguencia; Javier Montalvo; Sebastián Elí Sotomayor; Juan Carlos Cardozo; and Alexander Alexis Castillo. On 22 January, 2006, Henrique Evangelista and Paulo Sergio Ribeiro of the DOL-VICT Vicariate of Brazil, professed temporary vows. And in the MACOR Province of Korea, Bro. Damian Gi-Shik Yu professed First Vows on 27 February 2006.



*Henrique Evangelista de  
Oliveira and Paulo Sérgio  
Ribeiro Sabino. DOL-VICT.*



*Pedro Pablo Guerrero; Cleber Lobani; Carlos Geovanni  
Siguencia; Javier Montalvo; Sebastián Elí Sotomayor;  
Juan Carlos Cardozo; and Alexander Alexis Castillo.*



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## Usque ad diem 28 februarii 2006, acceptae

<b>DIE</b>	<b>OBDORMIVIT IN DOMINO</b>	<b>PROVINCIA</b>	<b>NATUS</b>	<b>VOTA NUNCUPAVERAT</b>
03 octobris 2005	Sac. Fulgêncio Piacentini	CALV	1916	16 decembris 1933
12 octobris 2005	Fra. Marcellino Granziera	CORM	1913	28 octobris 1935
09 novembris 2005	Sac. Wilfred Van Reeth	GABR	1917	03 septembris 1934
13 novembris 2005	Sac. Ernest Hotz	PAUL	1916	15 augusti 1938
14 decembris 2005	Sac. Leandro García Monje	SANG	1912	08 septembris 1928
18 decembris 2005	Fra. Andrzej Sobiech	ASSUM	1929	16 augusti 1948
20 decembris 2005	Sac. William Browning	CRUC	1921	17 iulii 1942
27 decembris 2005	Fra. Gabriel Moran	IOS	1915	17 iunii 1939

## MONIALES ET SORORES

12 septembris 2005	Sr. Maria Vittoria di S. 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 1933
21 septembris 2005	Sr. Maria Regina del Paradiso	Inst. S.P.S. Paulo a Cruce (Signa)	1933	24 martii 1956
30 octobris 2005	Sr. Margaret Mary Hanley	Inst. Crucis et Passionis (Anglia)	1920	07 aprilis 1954
13 novembris 2005	Sr. Maria Antonia di Gesù	Inst.S.P.S. Paulo a Cruce (Signa)	1936	25 maii 1965
18 novembris 2005	Sr. Adele del Ss.mo Crocifisso	Inst. S.P.S. Paulo a Cruce (Signa)	1910	11 novembris 1932
24 novembris 2005	Sr. Antonietta de S. Giuseppe	Inst. S.P.S. Paulo a Cruce (Signa)	1921	15 septembris 1948
25 novembris 2005	Sr. Conceição do Espirito S.	Inst. S.P.S. Paulo a Cruce (Signa)	1928	15 septembris 1947
15 decembris 2005	Sr. Consolazione di Gesù	Mon. Napoli	1940	21 novembris 1996
26 decembris 2005	Sr. Gabriel Costine	Inst. Crucis et Passionis (Anglia)	1909	09 maii 1939



*“We Passionists make the  
Paschal Mystery the centre of our lives.  
This entails a loving commitment  
to follow Jesus Crucified,  
and a generous resolve to proclaim His Passion  
and death with faith and love.  
His Passion and death  
are no mere historical events.  
They are ever-present realities  
to people in the world of today,  
«crucified» as they are by injustice,  
by the lack of deep respect for human life,  
and by a hungry yearning for peace, truth,  
and the fullness of human existence.”*  
(Const. N. 65)



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