



Passionist International Bulletin

N° 22 - New Series, March-May 2010

Supplement to L'Eco of Saint Gabriel, May 2010

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***“The power
of the Cross,
which is the
wisdom of God,
gives
us strength
to discern
and remove
the causes
of human
suffering”.***

(Const. No.3)

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CONGREGAZIONE DELLA PASSIONE DI GESÙ CRISTO

P.ZA SS. GIOVANNI E PAOLO, 13

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The Superior General

CIRCULAR LETTER OF THE SUPERIOR GENERAL

to all Major Superiors of the Congregation

Concerning Information on Communications

Dear brothers,

The motive behind this circular letter is the need we have to reflect together on a theme which our last General Chapter considered one of ten priorities which should illuminate and guide us in the ongoing process of Restructuring in the Congregation. Priority #8: "Communications," reminds us that "In a world characterized by an ongoing revolution in communications, the General Chapter wishes to highlight this theme and to urge that it be given special attention in the process of strategic planning. Above all, local entities as well as regions should further the quality of communication among Passionists. This concern will also occur on the general level. Because the knowledge of more than one language is essential to communication in the contemporary world and within our own Congregation, the provision of opportunities for our religious to learn other languages should be a dimension of strategic planning. In order to proclaim the Good News of the crucified and risen Christ, it is important to know how to utilize television, radio, and the printed media, as well as the Internet. Use of the Internet as a means of evangelization is particularly important in our preferential option for youth. Significant progress in the use of these media has already been made in many areas of the Congregation.

The General Chapter urges "that there be new efforts in this field and that new ways of collaboration between provinces/vice-provinces/vicariates in the media ministry be explored." The General Chapter has recognized that the matter of communications is of primordial importance both to maintain a vital connection with our past, as well as to help develop a better understanding of our future. Dialogue on our life and charism as well as on the crucial themes confronting us, such as the Process of Restructuring and the ongoing research into improving the quality of our communion, tell us that communications constitutes an area of fundamental importance for our mission and the tasks our vocation is asking of us. Efficient communications will enhance our ability to better understand and appreci-

ate one another and will assist us in amicably resolving those difficulties which occasionally crop up. The Congregation has been blessed through our attaining to certain objectives in our effort to foment better communications between our religious and with those who are interested in our spirituality and witness. The means of communication we are utilizing are the printed word and the digital media provided by computers and the Internet, as also with the Passionist International Bulletin (PIB) and official documents of the Congregation, letters and other important messages from the ecclesiastical and civil authorities, all of which require the effort to translate everything as expeditiously as possible into the three languages most spoken in the Congregation, namely Italian, English and Spanish. When it is possible to do so, some documents are translated into other languages spoken throughout our Passionist world.

Our major effort in communications is especially embodied in our website www.passiochristi.org. This site allows us to keep abreast of documents and news related to General Chapters and Synods, Provincial Chapters and Assemblies, our various shrines and Retreat Centers and our many communities. Using this site we can communicate with and become visible to our own religious, our extended Passionist Family and with members of the laity who might be interested in our spirituality and charism, as well as with unknown people who navigate the web seeking to satisfy their curiosity.

The General Council is ever more aware of the enormous benefits, be they for our present or for our future, provided by accurate and timely information, and by the forum for dialog all this represents, like a window open to our life and mission, to who we are and how we operate. This therefore calls for the work of communication to be not only intelligible but also attractive and easy to use, affording the possibility of interactive conversations and debates. This should be quite possible through our website. The General Council has undertaken a study on strategy for communications in the course of these last two years. Not every corner of the Congregation is able to efficient-



ly access the Internet through the use of high speed wideband, so they won't be able to access certain graphics. We have taken note of the fact that some of the more important information, such as that referring to the Restructuring Process, needs to be translated not only into the three most common languages in the Congregation, but also into other languages spoken by our members, even allowing for the fact that this is not always easy to do, especially when dealing with information sent to the PASPAC area.

In order to carry out an in-depth study in that area and acquire better information regarding their needs, we have set-up a Commission for Communications. The General Consultor with responsibility for the area of Digital Communications will be Fr. Clemente Barrón. The Congregation is grateful to this Commission for the work already being undertaken to update the website so as to better respond to our present requirements.

Many Provincial Superiors, the Coordinators for Restructuring and other specialized groups such as Formators and Bursars or Financial Officers have requested "reserved" sections within our website, which will grow thanks to new technologies now available.

Another need in the area of communications is for the creation of a "social network" which would allow our students in formation to connect with one another in different parts of the world, be it North or South America, Africa, Asia or Europe. Such a network would allow them to know one another and to assist one another with study projects, and, most importantly, to get the feeling of being part of a single religious family. In future years they themselves will be leading and animating the Congregation, and feeling themselves in communion with others as Passionists from their early years should help the Congregation to better fulfill its mission within the Church and in the world.

It is gratifying to see that many Provinces and Passionist presences have already developed excellent websites based on guidelines suggested by professionals in the business, and some of these include a department for communications. Hopefully the Congregation as a whole will be able to profit from their qualified experience and the Major Superiors will be willing and open to sharing their experts in the field with other parts of the Congregation. Good communication as we all know is not a one-way street. Even though it's true that the Superior General and his Council have a duty to interpret and carry out what was indicated and decided upon by the General Chapters, it is likewise true that Provincial, Vice Provincial and Regional Vicariate Superiors must collaborate and avoid personal interpretations of Chapter programs, in order that these be truly efficacious. I refer particularly to the area of communications, even as I'd like to remind our Major Superiors that it's likewise up to them to make sure that, in



"St. Paul of the Cross was a great 'communicator,' whether it was in the missions he preached and the witness of his life, or in his innumerable letters..."

accordance with what was decided upon in the last General Chapter, their religious enjoy an efficient level of communications, and to allow their brethren, particularly the younger ones, to acquire an adequate and updated preparation, both in communications itself and in foreign language proficiency.

St. Paul of the Cross was a great "communicator," whether it was in the missions he preached and the witness of his life, or in his innumerable letters: in fact he wrote over 10,000, of which we possess today around 2,500. He was a tireless writer and set us an example to follow today, including in the field of communications. The growth of the Congregation, especially in developing areas, requires we pay special attention to communications in order to be able to collaborate in their formation programs and encourage them along the road they have fairly recently started upon. Communications will facilitate communion among our members and aid in the development of the Mystical Body of our Congregation as part of the Mystical Body of the Church itself.

Dear brothers of the Congregation, sisters and brothers of the whole Passionist Family, I avail myself of this opportunity to once again wish you a Happy and Serene New Year, 2010, which we must try and live with enthusiasm and a great sense of the future. The Lord beckons to us ever from a little beyond, always from some way ahead, and we, listening to his Word, follow him! We are still aglow with the Mystery of the Nativity and the "communication" of love given us by God through the Incarnation and birth of "his Word," this Jesus who we have contemplated and adored... The little Child sent us as a gift of love reminds us that to communicate is part and parcel of our mission.

Fraternally,

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

Rome, 6th January 2010, Feast of the Epiphany.



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The Superior General

CIRCULAR LETTER OF THE SUPERIOR GENERAL

to the religious of the Congregation and the members of the Passionist Family concerning the Beatification of Cardinal John Henry Newman

Dear brothers,

During this year 2010, probably in September, the great cardinal, John Henry Newman, will be declared “Blessed”. It is an event in which the entire Church will rejoice, well beyond the confines of our Congregation. Newman, while already a pastor and

a well-known Anglican theologian and a professor at Oxford University, entered the Catholic Church in 1845 with the assistance of Blessed Dominic Barberi and, as a Catholic, he continued to be very active in various apostolic endeavors. The depth of his thought was not immediately understood; but he was ➔



The Barberi-Newman Historical Commission: (L-R) Fr. Giuseppe Comparelli (DOL), Fr. Adolfo Lippi (PRAES) and Fr. Fernando Taccone (PIET). [Not pictured: Fr. Benedict Lodge (IOS)].



Cardinal John Henry Newman, Oratorian

certain about his faithfulness and conscious of the veracity of what he taught. He himself predicted that he would be appreciated only after his death. In fact, his fame has continued to increase and many find him a source of inspiration.

Our Congregation has had a great role to play in his conversion. Above all, Newman was struck by the prayer of St. Paul of the Cross for England. Humanly, he could not explain this inspiration; rather he believed that it was something supernatural. He knew that St. Paul of the Cross had predicted that his sons would arrive in England. The friendship between George Spencer, who would become Fr. Ignatius of the Side of Jesus, and who was tireless in promoting a crusade of prayer for England, further encouraged Newman toward union with the Church of Rome.

However, it was Blessed Dominic who would overwhelmingly impress Newman by his sanctity, by his conviction that he had received a mission to evangelize England, by his fidelity to this mission, and by the love that he manifested toward the Anglicans.

His *Letter to the Professors of Oxford* is a document that is characterized by respect, affection and total dedication even to the extreme of willingness to suffer martyrdom for the sake of England. He was known by Newman and he held him in great esteem.

Dominic, who was probably the first to use the expression “*separated brethren*” to refer to non-Catholic Christians, shared with Newman a great respect toward the other churches, which in turn inspired them to avoid disrespect, animosity, and the defamation which unfortunately was prevalent among the various Christian denominations until the Vatican Council II. In this sense, they are both precursors of the Ecumenical Movement and promoters of ecumenism that was based on harmony, listening and mutual respect. “*Cor ad cor loquitur*” (*Heart speaks to heart*), was the episcopal motto of Newman, and Dominic was filled with love toward the separated brothers and sisters.

The General Council desires that on this occasion we recall the great importance of the apostolic activity of Dominic Barberi, of Ignatius Spencer and other Passionists during that period that Newman himself referred to as the “*Second Spring*”, a new springtime in English Christianity. A commission has been formed composed of Frs. Adolfo Lippi (PRAES), Fernando Taccone (PIET), Giuseppe Comparelli (DOL) and Benedict Lodge (IOS), together with the assistance of the Postulator General, Fr. Giovanni Zubiani. Their task will be to plan publications, meetings, and opportunities for study. Editorial houses have been contacted concerning the publication of the “*Letter to the Professors of Oxford*” and the other important works of Blessed Dominic. A study seminar is being planned with the involvement of specialists in the area of Newman. Various articles will be published in newspapers and magazines, news bulletins and elsewhere.

This is an auspicious occasion to re-propose the figure of Dominic Barberi, who is of great importance in the history of the Congregation and of the Church itself. His significance as a saint, as an apostle and as a scholar certainly merit that he be appreciated now, even more than ever before.

With blessings and every best wish,

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



SECOND MEETING OF THE SUPERIOR GENERAL AND COUNCIL WITH THE COORDINATORS OF THE NEW CONFIGURATIONS



Coordinators meeting in the Aula of the Generalate

During 2-4 December 2009, the Coordinators of the six new Configurations met with the Superior General and the General Council at the Generalate in Rome. Those present were: Fr. General, Ottaviano D'Egidio, Frs. Denis Travers, Clemente Barrón, Luis Alberto Cano, Luigi Vaninetti. Coordinators: Frs. Joachim Rego (SPIR), Leone Masnata (CORM), Antonio María Munduate (CORI), Frans Damen (GABR), Michael Ogwen (PATR), Joseph Jones (PAUL), and Norberto Donizetti (CALV). Secretaries: Frs. Jack Douglas (PAUL) and Ramiro Ruiz (FID). Interpreters: Frs. Marco Pasquali (PIET), Miguel Ángel Villanueva (REG) and Mrs. Daniela Persia. Guests: Sr. Christine Anderson and Fr. Michael Mullins, SM.

Sister Christine began the meeting by thanking the Coordinators for their presence and she reported that she had received the reports of all the Coordinators and commented that it was good work. She reminded the

Coordinators that the Synod had given them the mission to create structures directed toward working in solidarity, rather than restructuring the Congregation.

The first part of the meeting was dedicated to sharing information from each of the six Configurations about their progress in the three areas of solidarity, i.e. formation, personnel and finances. This afforded those present to have a clearer idea about the situation in each Configuration, the concrete decisions that have been made, the difficulties that are being encountered, etc.

The second part of the meeting was a reporting of the statistics of the Congregation in each Configuration which gave an insight into the numerical reality. These figures are:

— Total religious: 2,165 (29% Jesus Crucified (638); 20% Sacred Heart (435); 19% Eugene Bossilkov (405); 18% PASPAC (379); 7% CPA (148); and 7% North Europe (160).



— Religious younger than 30: 233 (38% PASPAC (85); 26% Sacred Heart (74); 15% Jesus Crucified (33); 11% CPA Africa (23); 10% Eugene Bossilkov (21) and 0% North Europe (0).

— Religious between 30 and 40: 396 (29% Jesus Crucified (638); 20% Sacred Heart (435); 19% Eugene Bossilkov (405); 18% PASPAC (379); 7% CPA Africa (148) and 7% North Europe (160).

— Religious older than 70: 625 (33% Jesus Crucified (208); 23% Sacred Heart (144); 21% Eugene Bossilkov (129); 16% North Europe (99); 5% PASPAC (34); and 2% CPA Africa (11).

The average of the past several years indicates

Configuration. Finally, what might be possible models for future juridical entities and their forms of government? Concerning this final point, the six coordinators were in agreement concerning the model of the Congregation with six juridical entities, each with a leader and a council of four consultors that would represent each of the zones of the Configuration. They acknowledged that there were differences in the process that need to be addressed and that there are difficulties in each Configuration that need to be overcome; however it was possible to discern a common goal at the end of the process.



Coordinators of the Configurations with Fr. General and Council

that each year we decrease by 20 religious. New professions cannot cover the number of deaths and departures. This reality is very sobering considering what our Congregation will be within 10 or 20 years and also where the predominance of the religious will be.

The third phase the meeting was work in groups where the participants shared and reflected on the experience of the work that the Coordinators had done: what gives or can give life to the Configurations, the weaknesses of the Configurations, what areas need more attention, the advantages and disadvantages of being a sole juridical entity as a

Another aspect that was discussed during the meeting was the recent letter of the Superior General concerning Restructuring. It was stated that this helped all the religious to have a sense that we are working together as a Congregation on a common challenge, i.e. Restructuring.

Finally the Superior General reported on the steps that the General Curia has been taking to coordinate the three aspects of Solidarity in the different Configurations. They have established a working plan that will be followed until the next meeting scheduled for July and in preparation for the General Synod. ●



“IN THE FURNACE OF CHARITY”

St. Paul of the Cross and the Venerable John Baptist at the Hospital of San Gallicano, Rome

Fr. Lawrence Rywalt, C.P. (PAUL)

Our General Constitutions, at No. 3, state that: “We wish to share in the distress of all, especially those who are poor and neglected; we seek to offer them comfort and to relieve the burden of their sorrow”. Long before this version of the Rule and Constitutions was written, Paul of the Cross and his brother, John Baptist, found themselves in an environment which was to offer them a hands-on opportunity to minister to the poor and abandoned who were physically and spiritually distressed. The year was 1725, the Holy Year, and the opportunity was a new venture of Pope Benedict XIII: a hospital for those afflicted with diseases of the skin – the Institute of San Gallicano in the Trastevere section of Rome. Although there were various hospitals in Rome in the eighteenth century, there were none that cared for these people who were considered to be highly contagious and therefore, a high risk. Often they were abandoned or shunned, left to fend for themselves. As Rome prepared to receive pilgrims for the Holy Year, the Pope sought to provide a sanitary structure where these sick. The dedicatory plaque in the hospital summarizes the sentiments of the Holy Father: “*The father of the poor constructed from the foundations this hospice of large and*



Dedication Plaque in the Hospital of San Gallicano



The Hospital of San Gallicano, Rome

extraordinary dimensions, enriched by annual contributions, for people abandoned and rejected by all because they suffer from prurigo, leprosy, scabies of the head, for their necessary treatment and in order to save them from the risk of premature death”. It was in this setting, which St. Paul of the Cross would later describe as a “furnace of charity”, that he and his brother, John Baptist, would begin their first ministerial experience in the city of Rome. It would not only be an opportunity for them to further clarify the charism of this new institute that Paul was inspired to found, but it would be a stepping stone toward their priestly ordination and their introduction into the world of Rome and the Vatican.

However, before arriving at the Hospital of San Gallicano, Paul had several experiences trying to discern this work that he believed God had entrusted to him. Following his retreat at the Church of San Carlo in 1720, during which he wrote the Rule of the Poor of Jesus, Paul visited Rome in the hope of seeking approval from the Holy Father to gather companions for this new venture. In 1721, although he was turned away from the palace of the Pope, he went to the Basilica of St. Mary Major where he professed the vow of the Passion before the icon of Mary, “Salus Populi Romani”. In 1722, now accompanied by his brother, John Baptist, he took up residence in the hermitage of the Annunciation on Monte Argentario. Later that year they went to the city of Gaeta where they lived as hermits at the Shrine of the “Madonna della Catena” (Our Lady of the Chain). In August, 1724 they accepted the invitation of the bishop of the city of Troia, Giacomo Cavalieri (1663-1726), to spend a period of time with him during which he would help them to refine the initial draft of the Rule. In 1725 they met with Pope Benedict XIII in Rome at the Church of the Navicella, where he gave them oral



permission for their project. They returned to Gaeta and then, in 1726, they took up residence in Rome at the Hospital of San Gallicano. In a mysterious way, God led them step by step, discerning his will through various people including cardinals, bishops, diocesan priests and laity, and through events such as they were to experience in this hospital. Indeed it would be here that the “silver and gold” of the charism of the Passion that was entrusted to Paul would be purified by fire in ways that were both terrible and awesome.

The first instrument that God used to guide Paul and John Baptist through this next phase of their journey was a young Canon of St. Peter’s, Monsignor Marcello Crescenzi (1694-1768). It was he who would introduce them to Cardinal Pier Marcellino Corradini (1658-1743) and subsequently to the Pope himself, Benedict XIII. Cardinal Corradini was the Prefect of the office that was charged with implementing the decrees of the Council of Trent. One of the matters that concerned Corradini during this Holy Year was the care of the underprivileged, and it was he who began the foundation of the Hospital of San Gallicano.

Another person who would be a key figure in this experience of caring for the sick would be the future prior of the hospital, Don Emilio Lami. He would offer Paul and John Baptist hospitality first at the Roman hospice of Santa Galla, Piazza in Piscinulla, which he had directed since 1708. This hospice, the precursor of the larger San Gallicano complex, offered assistance and medical care to the poor and pilgrims, beggars and especially to those who suffered from various skin diseases. It was here that Paul and John Baptist would reside and would receive an offer from Lami to be part of the staff of the new hospital.

Through a series of letters to Don Erasmo Tuccinardi, a chaplain at the shrine of the Madonna della Catena and later a close and trusted friend of the Danei brothers, we can share first hand in Paul and John Baptist’s sorrows and joys during this period at San Gallicano. On 21 September 1726 Paul wrote to Tuccinardi: *“Here we have safely arrived in Rome, thanks be to God. We shall have no further journey to make for God has arranged otherwise. We are staying at the Hospital which seems to us more suited to our purpose of being totally sacrificed to God’s love. We have not yet had the formal opening. Within eight or ten days the Pope will consecrate the church.*



Tomb of Cardinal Corradini in the Church of Santa Maria in Trastevere, Rome



Cardinal Marcello Crescenzi (1694-1768)



Then together we shall joyfully go forward to embrace our dear Jesus in the person of his poor". In his testimony for the process of canonization of St. Paul of the Cross, Fr. Giovanni Maria Cioni, future Superior General, would supply the details of the formal opening of the hospital. In a prophetic way, Cioni relates that John Baptist led the entrance procession into the church, bearing the cross.

In eighteenth century Europe, the San Gallicano hospital structure was one of the most functional healthcare institutions of its kind, as well as one of the first centers that specialized in the treatment of skin diseases. Its Rules or guidelines were unique in that era not only because they were motivated by medical concerns, but also by religious principles. Different responsibilities were assigned to lay and religious personnel; but the hierarchical authority was given to the religious. The Rules that governed the institution are directed to the community of ecclesiastics and novices who would dedicate themselves to the health and spiritual care of the sick. A Superior would be chosen from among the elders with the title of "Prior" and the overall administration of the personnel would be entrusted to the Cardinal Protector. Various personnel were employed including nurses, a bursar, a custodian of the Hospital who kept all the keys of the complex, a receiver of alms, two writers to whom was entrusted the task of compiling a list of the sick and that of bundling their clothes, a dispenser of remedies, and a book-keeper for the accounts. In the case of the Danei brothers, Cioni attests to the good order that existed in the hospital and the sacrifices that the personnel had to make: "*Fr. Paul instructed and catechized the poor every day and worked at preparing them for Communion at certain established times of the year. And since they had to see that things moved along in an orderly fashion, they had to suffer a great deal (as Paul himself described to me) including mortifications, etc...*"¹.

The Rules for the personnel of the hospital included prescriptions regarding eating, dressing, recreation, leave from "home", works of Christian charity,

and norms of behavior that were particularly addressed to the "religious community" of the hospital. They described the person of the Superior: "*Considering that a Holy Place in which many people live together is like a ship without a Pilot, this Hospital will have a Superior who governs it directly*". The Rule then proceeded to explain that "*nobody may be assigned to the service of the Hospital who does not lead a life of good reputation, is not scrupulous, a lover of work and capable of succeeding well in the Ministries of the institution. The choosing of subjects possessing such qualities properly pertains only to the Prior...*"². It is not difficult to see how Lami, who was Prior of the hospital, would see Paul and John Baptist as two ideal "novices" – for in one sense, this was an introduction for them into "religious life". Cioni was particularly impressed by John Baptist's recollections of Lami and his treatment of them: "*A certain superior of the place (as Fr. John Baptist told me on numerous occasions), perhaps to test their virtue, made them eat from the napkins that the sick had used, and other such things*"³. There were other similar instances when Lami sought to test their resolve and yet we know that Lami greatly admired the two brothers for their humility and their perseverance and when the time approached for considering them for ordination, he wrote to Bishop Gattinara in Alessandria that the brothers "*practice charity with such fervor and spirit...as to serve as role models and examples of mortification of spirit as well as body*"⁴.

Although the hospital was conducted as a religious community, including the taking of a vow of perseverance, it can be concluded that at no time did Paul consider abandoning his original inspiration. De Sanctis, Zoffoli, Giorgini⁵ and others agree on this point and highlight the fact that Paul and John Baptist were allowed to continue to dress in their penitential garb and, although they had to profess the required vow of perseverance in this work, when they finally decided to leave San Gallicano, Cardinal Corradini willingly released them from this commitment. ➔

¹ Processo ordinario di Vetralla, nella causa di beatif. Di S. Paolo della Croce; ms. in Arch. G.P. p. 55.

² Taverniti, Liana and DiCarolo, Aldo, "The first 'rules' of an ancient dermatologic hospital, the San Gallicano Institute in Rome (1725)" in *The International Journal of Dermatology*, 1988, 37, p. 151-153.

³ Processo ordinario di Vetralla, p. 55.

⁴ DeSanctis, Gioacchino, *Pier Marcellino Corradini, Cardinale Zelante*, Roma, 1971.

⁵ DeSactis, Gioacchino, *Il Santo Fratello di S. Paolo della Croce*; Zoffoli, Enrico, *S. Paolo della Croce, Vol.I*; Giorgini, Fabiano, *Storia dei Passionisti*, Vol. I.



Venerable John Baptist Daneo

After a period of preparation, the Danei brothers were ordained in St. Peter's Basilica in the Vatican on 7 June 1727 by the same Pope Benedict XIII specifically for their ministry at the hospital. On 27 July their father, Luca Danei, died in Castellazzo. The brothers left to visit with their family and returned to Rome on Sunday, 26 October 1727. During their absence changes took place in the administration of the hospital that would mark a turning point in their ministry. *Constitutions* had been drawn up for the hospital, which included specific treatments for the sick. Until that point in time, Paul and John Baptist were not required to perform any of these medical services; but now, "for the good administration of the place and for a greater sense of community spirit" all of the hospital personnel would have to do these tasks. These included such practices as those used to treat ring worm of the head: *"the scabs, as well as the hair, were softened with a lubricant so that the patient would experience less pain, and then, with utmost charity, the hair was pulled out to the root, a*

few at a time..."⁶. Paul and John Baptist wanted nothing to do with this. Paul humbly confessed to Tuccinardi in a letter dated, 11 March 1728: "we don't have the courage to do this" and he repeated, "according to our temperament, we just can't do this." They protested to Cardinal Corradini and formally petitioned him to be released from their vow and to definitively leave San Gallicano.

Between February and March 1728, the Danei brothers left the hospital — a place where they loved much and where they endured great suffering — suffering that they shared with those to whom they ministered. Curiously, there is no existing record at the hospital that even recalls that they had ever been there.

In discerning God's will, Fr. Gianmaria Cioni recalled that years later Paul would reflect on this experience to a priest saying: *"When the Lord truly wants something for his glory from one of his servants, he always gives him strong signs, so that he follows them. I went to hide myself in the hospital of San Gallicano, and the Lord went there, and with persistent impulses, he pulled me out of there; and I was forced to do that work that he wanted me to do"*⁷. The Lord eventually led them to continue the work of recalling and preaching the Passion and founding an Institute within which others might do the same. At that point their deepest desire was to depart from the hectic activity of caring for the sick in a hospital and in the chaotic environment of 18th century Rome, and withdraw to solitude — Monte Argentario. However, the year and a half that they spent at San Gallicano was not wasted time. Indeed, God was "writing straight with crooked lines". What had God accomplished during this experience?

Although they had not joined a religious order, the hospital was conducted as if it was administered by a religious order. There was a superior, novices who were in training and even a period of testing (novitiate). It clearly was a disciplined lifestyle that included specific rules and regulations. There was a vow to be professed and those who were deemed worthy, were ordained for the service of the institution. The staff lived simply and shared in the plight of those to whom they ministered. One can conclude that this was a first experience of what could be called classical "religious life" and that Paul would

⁶ Cf. Archivio di Stato di Roma, sez. *Ospedali, S. Gallicano, busta, n.7*, cit. Zoffoli, Enrico, *S. Paolo della Croce*, Roma, 1962, Vol.I, p. 363.

⁷ *Processo Ordinario di Vetralla*, p. 157.



draw on this organizational experience as he would continue to revise further drafts of his Rule.

This was also a spiritual experience for the Danei brothers. Paul in particular, embraced this experience of caring for the sick and suffering with all his heart. In a letter dated 4 January 1727 to Tuccinardi, he would refer to the hospital as “*a very precious vineyard, or even better, a furnace of charity.*” In this “furnace” they would be humbled by their superiors as well as by the poor and sick to whom they ministered. Yet in the end, the poor and the sick would be cared for by Paul and his future sons not primarily with medicine and bandages, but with the healing power of the wounds that Jesus suffered during his Passion. However, neither were the practical lessons in caring for the sick that Paul learned in the hospital wasted.

In one of the early versions of the Rule, that of 1736, Paul offers such specific guidelines for the care of our sick religious that one might be amazed at his knowledge and detail that he stipulates: “*Let the rooms be well cleaned, and there can be flowers or other fragrant herbs, as the Superior judges best. The bed for the sick should of straw, and have a woolen mattress, with good pillows covered with simple, but good fabric; sheets are not needed since the sick person will wear his Habit...In cases of serious illness they should never be left alone, but there should always be a Brother present at least a night to assist him and to comfort him in his needs, both physical as well as spiritual*” (Rule 1736, Chapt. XXXVII). These would be things that he would have learned at San Gallicano. Although with less detail, our current Constitutions contain specific references to the care of the elderly and sick that echo Paul’s original prescriptions: “*All our communities are to show a special concern for the sick brethren, who share in the Passion of Christ at a deeper and more personal level. Our love for them must be shown by our understanding, attentiveness, and providing them with every possible care*”. (No.29), and also: “*The community must show the same care for the aging, whose religious lives at this time must be made rewarding and fruitful...*” (No.30).

Another of the great fruits of the time period at San Gallicano would obviously be their priestly ordination. They were specifically ordained “for the service of the hospital” of San Gallicano and when they

made the decision to leave the hospital, they would have to find a new title under which to exercise their ministry. In a letter to Tuccinardi dated 11 March 1728 Paul states that one of the motivations for their requesting to be dispensed from their vow of perseverance at the hospital was so that they might be able to “*withdraw into solitude and persevere in our way of life*”. Fabiano Giorgini reflects on the phrase “*persevere in our way of life*”: “*This phrase makes us think Paul had his doubts that hospital service, though an exercise of great charity to the outcasts of society was the way that God had established for him and for the Congregation he was to found. The juridical ordination title still remained that of service to the outcasts of society; but this was to be carried out in administering the Word of God by enabling them to understand how God loves them in Jesus and how he helps them heal the illness of sin*”⁸.

Last but not the least of the benefits of the San Gallicano experience was the friendship that Paul cultivated with men of high ecclesiastical rank such as Corradini and Crescenzi. This would serve him well for many years to come and would be of inestimable value in founding the Congregation.

And so the experience at San Gallicano concluded this long period of discernment on the nature of the Congregation and the way in which it would accomplish the will of God. It was a period in which Paul would mature in the way that he dealt with various kinds of people in unique and challenging situations. He learned practical things which he would put to good use his in his future Congregation. He deepened his spiritual and theological knowledge through study. He also spent long hours in prayer, presumably in the chapel of the Hospital where he and John Baptist celebrated their first Mass. It was there before the Blessed Sacrament that he prayed that “the most holy cross of Jesus, our Good, be always planted in the midst of our hearts so that our spirit may be grafted into this Tree of Life and produce fruits worthy of penance through the infinite merits of the death of the true Author of Life” (Tuccinardi, 29 Aug. 1726). Today, the “fruits” of Paul’s efforts are still being harvested from the tree of the Cross that Paul planted in the Congregation by his spiritual sons and daughters. It is a tree which must be carefully tended and pruned so that it will continue to bear the fruit of the Passion. ●

⁸ Giorgini, Fabiano, *Storia dei Passionisti*, Vol. I, p. 113.



“BLESSED ARE THOSE WHO MOURN, FOR THEY SHALL BE COMFORTED”

A Passionist pastoral ministry to the aged and the sick, to the dying and those who grieve

Brother Andre Mathieu C.P. (PAUL)

Ministry to the bereaved and their loved ones is deeply rooted in the charism of the Passionist Community. We are called to walk with those crucified. We know that we cannot do so unless we are willing to take up our own personal crosses and follow Jesus. We cannot be companions to those who are bereaved unless we are willing to walk our own journey of grief in healing ways.

“The love of God is very ingenious and is proved, not so much by words, but by the deeds and actions of lovers” (Saint Paul of the Cross). These words have motivated me in my life as a Passionist Brother in changing times and have helped me explore new ways of being Passionist. During my forty-eight years as a Passionist, our community has generously presented me with opportunities to obtain advanced degrees in the fields of ageing, death and dying (Gerontology and Thanatology) as well as a variety of ministerial experiences. For the past 14 years, I have been assigned to our preaching ministry directing a variety of programs especially with older women/men Religious. My talks and my one-on-one counseling with others find their roots in our Passionist tradition and in the teachings of our Founder.

One of my favorite paintings is that of “Estasi di S. Paolo Croce” in SS. John and Paul, Rome. Paul embraces Jesus Crucified; Jesus reaches down



The death scene of St. Paul of the Cross, Room of the Founder, Rome

from the cross and embraces Paul. This speaks to me of God’s absolute unconditional love. God so loved us that He entered the messiness of human experience in the person of His Son. This Jesus invites us to address the Almighty as Father and invites us into a personal love relationship with Him. The proof of the Father’s love is Jesus’ total self-giving on the cross. God’s love is an ever present reality in our lives. God’s presence is often mediated through human hands. I believe that a compassionate, non-judgmental, listening presence is at the heart of ministry to those suffering loss.

Saint Paul of the Cross laid great emphasis on the practice of the Presence of God. He urged men and women to begin their day by consciously choosing to place themselves in the Presence of God by making acts of faith and hope and remaining focused in the moment. For Paul, God was alive and at work in the present moment, and it was vitally important to maintain conscious contact with God throughout the day. Life can be overwhelming for those



bereaved especially when projecting into an unknown or unsettling future. I believe that it is crucial to live focused in the present moment entrusting one's self to a God named Love.

I seek to put my ministry in the context of our Fourth Vow, the Memoria Passionis. I increasingly draw insight and personal strength from the story of Jesus in the Garden of Gethsemane and incorporate these insights in my retreats. The human Jesus struggles with acceptance of the Father's Will. He is bereaved of human consolation. His disciples are asleep. From this moment onward, He is plunged into His Sacred Passion and suffers the loss of everything: His freedom; His companions; His dignity; His life. All women and men wrestle with the mystery of suffering in their lives and in our world (Haiti).

Kenosis – the letting go – is at the heart of Christian spirituality and certainly at the heart of Passionist spirituality. Jesus is our model. Jesus invites us to go up to Jerusalem with Him to be betrayed, condemned to death and to die on the cross – each one in his/her own unique way. The invitation is universal and to the point: *“If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me”* (Luke 9:23)

This is our story. If we die with the Lord, we will rise with the Lord. Ministry to the bereaved consists in being a companion to those who experience multiple losses, helping them walk their journey of Gethsemane, Calvary, Golgotha. I believe that I cannot be a worthy companion to those bereaved unless I am immersed in my own passion experience united to that of Jesus Crucified. Jesus dies on the cross but the story did not end there. On the third day, in and through the power of God, His Father, Jesus rose from the dead. This, too, is our faith. In healthy grieving, we gradually die, letting go of all in the hope that with Jesus, we will have a new experience of life. Our goal is not the tomb but the fullness of life: *“I have come that they may have life and have it to the full”* (John 10:10).



St. Paul of the Cross in Ecstasy, Basilica of Sts. John and Paul, Rome

For Paul, it was imperative to connect with the Passion of Jesus: *“the greatest and most overwhelming work of God's love”* (Constitutions, Chapter 1, No. 1).

In this way, we come to know and experience in mind and heart – Love itself! For Paul, suffering has no meaning apart from the choice we make to unite our sufferings with His and by extension to the crucified of our day. Pastoral ministry to the aged and the sick, to the dying and to those who grieve is integral to our charism. *“In this way, all may come to know Christ and the power of His resurrection, may share in His sufferings and, becoming like Him in His death, may be united with Him in glory”* (Constitutions, Chapter 1, No. 3). ●



HEALING THROUGH THE POWER OF THE CROSS: Father Richard Frechette, C.P. in the 2010 Haiti Earthquake: Dead or Alive?

Fr. Rob Carbonneau C.P. (PAUL)

Is Father Richard Frechette, C.P. dead or alive? Suffering pierced my eyes and heart when TV and the Internet reported news of the 7.0, January 12, 2010 Haiti Earthquake. Nervously, I joined with Passionists worldwide and others as we waited for the answer to this basic question. Strangely, relief and grief united when I learned Father Rick was in the United States with his dying mother, Gerri Frechette. With his mother's blessing, he decided to return to Haiti to assess the devastation

only to then return home to be with his mother and family when she died on January 18.

Breathing Life into the Passionist Constitutions

Ordained in 1979 as a member of St. Paul of Cross Province (PAUL), Father Rick Frechette is challenging himself, his fellow Passionists and all who live in the spirit of St. Paul of the Cross to go to the root of Passionist charism as expressed in Constitution No. 3: "The power of the Cross, which is the wisdom of God, gives us the strength to discern and remove the causes of human suffering." Precisely, in Port-au-Prince, Father Rick is reminding us that Passionist religious life is rooted in the Gospel and the Eucharist. We have seen before our eyes how prayer and devotions have led many into concrete action to volunteer or donate financial resources in the quest for peace and justice. This is overwhelmingly simple in this capital city of Haiti. Father Rick must bury the dead, heal the sick and comfort the downhearted. Moreover, Father Rick has become a voice for voiceless families, church leaders, politicians and international relief agencies. Indeed, the Passionist Constitution is fulfilled before our very eyes. Father Rick and all who support him now have "the strength to discern and remove the causes of human suffering."

Passionist priest and physician in Port-Au-Prince, Haiti

In 1987, when Father Rick was collaborating with *Nuestros Pequeños Hermanos y Hermanas* in Honduras and Mexico (known since 1954 as NPH or Our Little Brothers and Sisters), American priest and NPH founder William B. Wasson (1923-2006) asked Father



"Passionists in the spirit of St. Paul of the Cross are called in a special way to understand death and dying".



Fr. Rick coordinating the distribution of medications following the earthquake.

Rick to expand the work for homeless and abandoned children centered in Port-au-Prince. There, NPH is also known as *Nos Petit Frères et Soeurs* (NPFS). In several years, this led to the establishment of St. Hélène orphanage in Kenscoff and St. Damien Hospital in Pétienville formerly a five-story hotel.

Daily in Port-au-Prince, Father Rick celebrated the Eucharist. All around him were faith-filled people who in sickness and health called to mind the living death and resurrection of Jesus. Since this largely Catholic and Creole-speaking nation is the poorest country in the Western Hemisphere and 80% live below poverty, where each summer invites disaster via a hurricane, one might say that every Eucharistic celebration was a living proclamation. All present entered into what our Passionist Constitutions proclaims as “The Power of the Cross, which is the wisdom of God.” During moments of reflection, Father Rick might have even pondered the subject of his senior thesis “The Problem of Evil” which was written at Assumption College in Worcester, Massachusetts.

Throughout the late 1980s, so much so did Father Rick’s priestly ministry develop in tandem with a skilled staff of international religious, medical workers and volunteers that he felt himself called to medical training. After returning from Haiti to the United States, in 1998 Father Rick completed a medical degree from the New York College of Osteopathic

Medicine. He became a general practitioner licensed in New York and Florida. His title is Father Rick Frechette, C.P., D.O., a priest-physician.

Consequently, when the 2010 Haiti Earthquake hit, in his capacity as a Passionist priest-physician and Medical Director for NPFS in Haiti, Father Rick was in perfect position to respond to both the spiritual and medical needs of the previously mentioned orphanage and hospital. In addition, in December 2006 was added the responsibility of coordinating efforts at St. Damien Hospital in Châteaublond region of Port-

au-Prince, Haiti’s capital. Annually, as many as 30 to 35,000 people came and received, in almost every case free of charge, needed medical attention.

Also in need of attention after the Earthquake was the Passionist sponsored St. Luke’s Ministries, which reaches people through a mobile clinic, as well as a program for street schools, distribution of food and water. Most humbling is Father Rick’s weekly burial ceremonies. These moving and haunting burials took place prior to the Haiti Earthquake and have been more evident since. Death, Father Rick reminds us, is personal. As part of his preached funeral homily for his mother, he spoke of the dignity of suffering and the healing grace found in a funeral blessing. In an instant, the Earthquake took this away from the Haitian people. Often in a natural disaster or war, the inability to have a dignified death and burial symbolizes the contemporary cross and passion. Passionists in the spirit of St. Paul of the Cross are called in a special way to understand death and dying. Father Rick reminds us we must move from contemplation to action.

Father Rick Frechette, C.P. D.O.: Passionist Tradition and Passionist Future

No doubt Father Rick has applied his unique personal gifts with the blessings of his province and the entire Passionist Congregation. ➤



However, heartfelt prayers and financial support for his efforts might be only the beginning. Perhaps the prayerful and medical healing ministry of Father Rick is calling Passionists in 2010 and the future to reinvigorate the meaning of Passionist Constitution No. 3: “The power of the Cross, which is the wisdom of God, gives us the strength to discern and remove the causes of human suffering.”

Passionists of the past had little opportunity to be priest-physicians. In 1923 two American missionaries to China wrote to the then St. Paul of the Cross Province Provincial Stanislaus Grennan on the subject. Father Kevin Murray, C.P. wrote of the priest’s image in China, “[He] is the Doctor not only of the souls of those poor people but also of their bodies. He must dispense medicines to them—they come to him with all their aches and pains.” Also, “[demands] of every nature, money, clothes, etc. come to the [priest].” So, in order to gain Christ, he must “become all things to all men.” Also, prior to his going to China, Father Godfrey Holbein, C.P. asked if he needed an Apostolic Indult to practice medicine among the Chinese in Hunan. The ministry of Father Rick is a clear signal as to evolution of Passionist priestly ministry.

Likewise the international relief work of Father Rick in Haiti recalls the post-World War II administrative ministry of American Fabian Flynn, C.P. (1905-1973). From 1946 until his retirement in 1972 from the Catholic Relief Services, Father Flynn was director of Catholic Relief Agencies in Linz and Vienna, Austria, Budapest, Hungary and Rome, Italy. From 1961 until 1968, Father Flynn was director of publicity for Catholic Relief Services in New York.

Furthermore, might Father Rick’s ministry in Haiti as a priest and physician inspire us Passionists in the midst of world-wide Reconfiguration? Might the wisdom of the Cross be inspired to come to life in new ways whereby provinces model Father Rick’s networking so as to share resources and personnel, finances, intellect, technological skills and cross-cultural understanding of the charism of St. Paul of the Cross? For example, might Stauros and United Nations based-NGO Passionist International share their resources and visions?

On January 12, 2010 Passionists wondered if



“[He] is the Doctor not only of the souls of those poor people but also of their bodies. He must dispense medicines to them—they come to him with all their aches and pains”.

Father Rick was dead or alive. Alive and well in Haiti as a Passionist priest and physician, he offers us today a living example of the meaning of Constitution No. 3 whereby we Passionists can join together to “discern and remove the causes of human suffering.” As Passionists, our continued prayer and support for him brings to life the modern lived message of St. Paul of the Cross.

Earlier this year Fr. Rick published a book entitled, Haiti: The God of Tough Places, the Lord of Burnt Men. The book’s twenty or so stories introduce the reader to a land that few have the courage to visit, but which can serve as a learning experience for everyone. Most are set in the context of the feasts of the Christian liturgical year, which Fr. Rick says, “empowers us to make grace present, concretely in our world.” The 277-page book is available at: www.crossplace.com. ●

MEETING OF THE MEMBERS OF THE PASSIONIST CONFIGURATION OF PASPAC (the Asia-Pacific region)

The meeting took place November 18 - 21, 2009 in Bangalore, India. Representatives of the following provinces attended: SPIR (Australia, New Zealand & Papua New Guinea); MACOR (Korea); PASS (Philippines); REPAC (Indonesia); MAIAP (Japan); CRUC-THOM (India) and the Mission in Asia.

This meeting addressed ways of developing models for structures of Solidarity in Personnel, Formation and Finance for the PASPAC Configuration, which is the ongoing work of the Congregational Restructuring process. The assembly continued the discussion of Solidarity structures and also issues and projects in which the Configuration is currently engaged. The most important project of the Configuration at this time is the International House of Formation in Manila where three Vietnamese, three Chinese and one Burmese student are engaged in an intensive six-month English language program.



Participants in the Meeting of the PASPAC Configuration

There was also updating on the PASPAC Novitiate which was inaugurated in Adelaide, Australia, Fr Willy Estraza (PASS) and Fr Tomy Kanjarathungal (CRUC-THOM).

These are very exciting decisions and collaborative efforts of the Configuration, but there are also many challenges to face. Fr Ray Sanchez will also be attending in his capacity as a member of the Congregational JPIC Commission and translator for Fr. Jesús María Aristín (JPIC Chair) who met with PASPAC JPIC representatives. ●

PASPAC CONFIGURATION NOVITIATE

After much preparation, including renovation of the Glen Osmond monastery in Adelaide, Australia, the PASPAC Configuration's first project became a reality. Four of our PASPAC new novices arrived in Adelaide on the wonderful feast of the Presentation of the Lord (2 February 2010). Bro. Laurence Finn, the acting Novice Master for two months had arrived the night before. Among the 26 who gathered to greet them were leading people from the Vietnamese and Chinese communities, including our own Passionist Sisters.

The following day the candidates participated in the first Mass celebrated in their own Chapel with Fr. Jefferies Foale (SPIR) as principal celebrant and Fr. Tiernan Doherty (SPIR) the local superior, concelebrating. Fr. Jefferies used the day's Gospel reading about the family and acquaintances of Jesus being stunned at the 'wisdom' coming from His lips. Fr. Jefferies suggested that the novices' parents and friends may also have been amazed at their decision to enter religious life. Fr. Jefferies pointed out that, like Jesus, we must be focused on the 'big picture' of



(L-R) Thomas Nguyen; Peter Fang; Matthew Qin; Thomas Kanjarathinka (India - Vice Master); Joseph Zhang; Tiernan Doherty (Australia Local Superior Glen Osmond); Vincent Do; James Coucher (Australia); Stanislaus Tyler (Australia); Laurence Finn (Korea, Acting Novice Master); Peter Hoang

life through God's eyes and his plans for eternity and not just on the present day and seeing no further than our own needs and immediate security.

The novices formally began their Novitiate with the reception of the Habit on 8 February from Fr. Willy Estraza (PASS), novice master and Fr. Tomy Kanjarathungal (CRUC-THOM), assistant. ●



ASSEMBLY OF FAM PROVINCE THE SPANISH ZONE

The FAM Provincial Assembly took place December 28 - 30, 2009 at the community of Corella, Spain. The Assembly was centered on its Province Plan for 2009-2013. The theme of the Assembly was: *"We are a community of Life and Mission"*.

The main objective of the Province Plan was addressed in various points: 1) In each zone the Passionist Family (religious and laity) will organize an annual meeting consisting of prayer, formation, and sharing about our charism and spirituality; and 2) Each community will devise a project consisting of places and times for study and deeper appreciation for our Constitutions and spirituality. In the area of "Passion for Community, Life and Mission" the following points were discussed: 1) Enabling personal growth, fraternal and intercultural relationships by means of open dialog and participation in courses, workshops, group dynamics, etc.; 2) create and enable the Lay Passionist Family in each community and offer space and times for communion and formation; 3) Develop a pastoral plan for each community according to the directives of the pastoral plan of the zone.

In the area of "Passion for Youth and Vocations" these areas were studied: 1) Making a religious available and, if possible create a pastoral youth vocation team in each zone composed of religious and laity in coordination with the Configuration; 2) In each zone designate a community as a reference point for promoting activities and projects for youth; 3) Promote Passionist vocations through mass media and new technologies.



Religious who attended the FAM Province Assembly

Reflecting on "Passion for Formation" the assembly reflected on these objectives: 1) Program in each community a monthly period of on-going formation; 2) Intensify during initial formation these counter-cultural values: Passionist identity and sense of belonging; austerity of lifestyle; critical view of mass and social media; community expressions of faith; and service and dedication especially to the poor and needy.

Additional areas of study were "Passion for Solidarity and Justice" and "Passion for Restructuring" (solidarity in formation, personnel and finances).

What are the next steps? a) Where are we? b) Where do we want to go?

c) What do we need to do?, d) Passion for Restructuring,

e) Other topics. ●

ASSEMBLY OF THE CORI PROVINCE THE SPANISH ZONE

The Assemble took place during December 28 - 30, 2009 at the community of Angosto, Spain.

Twenty nine Passionists from the central zone of Spain attended. The theme for the meeting was: "Looking at the quality of our life and mission". It was studied in light of Solidarity in its three dimensions: formation, personnel and finances. The agenda listed the following topics for discussion: the projects of the individual communities; discernment of present forms of our presence in various regions based on previous reflection, the current reality, and the criteria presented at the last Provincial Chapter; presentation of reports and decisions that were made concerning the Configuration of the Sacred Heart (a Vocation team approach for Spain; the meeting of



Members of the CORI Province Assembly

formation personnel in Cajicá, Colombia; etc.); review of recommendations of previous assemblies and the provincial chapter in the area of finances; and finally the Centenary of the birth of Venerable Aita Patxi, Passionist. ●



The Anniversary Mass in Lares, Puerto Rico.

On 18 October 2009, the Passionists of the CORI-PAC Vicariate and the parish community of St. Joseph, celebrated 50 years of Passionist presence in this parish and in the city of Lares, Puerto Rico. The solemn Mass, at which Bishop Iñaki Mallona, CP, was the principal concelebrant, was the culmination of a year of activities that included parish missions, holy hours for vocations, retreats and other activities centered on the charism of the Passion. It is estimated that 1,000 people attended the Mass including various civil authorities and members of neighboring Christian churches.

For almost 120 years (1838-1959) this parish was administered by the Archdiocese of San Juan. In

FIFTY YEARS OF PASSIONIST PRESENCE IN LARES, PUERTO RICO

1959, after only three years of presence in Puerto Rico, and through the mediation of Fr. Carlos Lizarraga, CORI Provincial Consultor, the CORI Provincial Curia presented a request to the bishop of the diocese of Ponce, to assume responsibility for the parish of San Sebastián Mártir in the town of Pepino. Following this initial experience of parochial ministry, the Archbishop of San Juan, P.R. offered the Passionists a parish that had a missionary character in a rural location: San José de la Montaña in the city of Lares. On 22 January 1959, the following religious began ministry in this parish: Frs. Venancio Orbe (pastor), Cirilo Legarreta, Mariano Arrien and Juan Carlos Olaetxea, parochial vicars. ●

THE NORTH AMERICAN INTER-COUNCIL MEETING

The Annual meeting of the Provincial Councils of the Passionist Provinces of North America met at the REG retreat center in Cuernavaca, Mexico, during January 18-21, 2010. In addition to the provincials and councils of the two American Provinces (PAUL and CRUC) and the REG Mexican Provinces, also participating in the meeting were: the Daughters of the Passion and Death of our Lord Jesus Christ (CFP); the Sisters of the Cross and Passion (CP); the Secular Institute of the Passion (IMSP); The province of Portugal (FAT); the CORI-PAC Vicariate of Puerto Rico & the Dominican Republic; the FAM (Spain) missions in Mexico; and the Mexican Institute of Social Christian Doctrine (IMDOSOC).

The four day meeting focused on collaboration between these Passionist entities in the areas of Formation, working with the poor, spreading the Memory of the Passion in our world and inter-Province ministries.

In the first session each leader gave a report on the history, current membership, and various ministries of

their region. These were followed by a detailed account on the progress of the Configuration of Jesus Crucified and the Configuration of the Sacred Heart. During the meeting the participants listened to a conference on the problems of migration in the geography of the Configurations by Doctor Rafael Sosa Carpenter from the Mexican Institute of Christian Doctrine. This conference dealt with issues of peace, justice and the integrity of creation from the viewpoint of migrants and church ministers. The Passionist Sisters were acknowledged for their ministry among migrants in both Mexico and the United States. A report was also given on the latest development in the cause of the Servant of God, Fr. Theodore Foley.

There was a sharing of information about vocation efforts to the vowed life in each of our countries, as well as greater collaboration with the laity. Finally there was a discussion on the practical aspects of greater solidarity among the various entities in the areas of formation, finances and personnel. The next meeting will be hosted by Puerto Rico, January 24 – 28, 2011. ●



CONGRESS OF THE CORI-RES VICARIATE OF PERÙ

The twelfth Congress of the CORI-RES Vicariate took place at the community and Retreat house in La Molina, Peru, during January 12 - 14, 2010. Twenty five religious participated, including Fr. Juan María Santamaría (Provincial) and Fr. Javier Areitioaurtena Urizarbarrena (Vicario Regional). Among the topics discussed were the following:

Formation: Although vocations, recognized as a gift from God, have remained stable, work needs to be done on the matter of perseverance of the candidates. There is also a need for on-going formation for formation personnel.

The Configuration: Plans are being prepared for a single formation program for the students of the Configuration.

New projects: 1) The process was begun for advanced studies for some of the religious; 2) A Passionist presence in the Andes region of Peru; and 3) Increase the number of religious in the Vicariate of Yurimaguas.

A commission was also formed to begin preparations for the celebration of the centenary of the Passionists in Peru (1913-2013). During the Assembly the following religious were elected to positions of leadership: Fr. Javier Areitioaurtena, Regional Vicar (re-elected), and Consultors: Fr. Hugo Henry Saavedra and Fr. Julián Yayarima. ●

MEETING OF FORMATION PERSONNEL AND SUPERIORS OF THE CONFIGURATION OF THE SACRED HEART

Eighteen religious involved in formation ministry as well as the Superiors of the Sacred Heart Configuration met in the community of Cajicá, Colombia during November 10 – 12. The Configuration is composed of the FID Vice province in Colombia; the three Spanish Provinces (CORI, FAM and SANG) and their missions in Latin America: Peru (CORI-RES); Venezuela, Mexico, Honduras, El Salvador and Cuba (FAM); Panama, Ecuador, (SANG); Chile (SANG-CARM) and Bolivia (SANG-EXAL). The objectives of this meeting were discernment, reflection and decision making in the area of formation for the Configuration.

The agenda for the meeting listed the following points: 1) reports on the various formation programs in the different areas of the Configuration, including the number of religious in formation in each of the phases of formation; 2) reports on the houses that are presently designated for formation and possibilities of additional centers; 3) information about the various institutions that our religious frequent for studies; 4) the experience of the inter-cultural student center of the Claretian missionaries in Bogotá, Colombia; 5) information about possible additional formation personnel in the Configuration, including their preparation and studies; 6) a report on FORPAL (Formation Programs for Latin America); 7) criteria, proposals and additional decisions concerning formation; and 8) the preparation of a WEB page for the Configuration. ●



Participants in the CORI-RES Congress



The Superiors and Formation Personnel of the Sacred Heart Configuration.



ANNUAL ASSEMBLY OF THE PRAES-DOMINI VICARIATE

The PRAES-DOMINI Vicariate held its annual retreat and assembly during January 5 - 8, 2010 at Jejuei-Baú City, Brazil. Eighteen religious participated, including the Provincial, Fr. Fiorenzo Bordo. The first two days were dedicated to a retreat preached by Fr. Heleno, the superior of the regional Vicariate of Goias (SPE-LIBER). In his report the regional vicar, Fr. Pedro Bacciocchi, spoke about the present unique moment in the history of the Vicariate, namely the transition from Italian Passionists to Brazilian Passionists in positions of responsibility. This has been the objective since the foundation of the Vicariate. Currently three Italian Passionists remain in the Vicariate, one of them being Fr. Mario Tomassetti, 99 years old.

The Vicariate continues to work toward financial autonomy; however currently it still depends on the assistance that it receives from the PRAES Province. The Regional Vicar stated the best potential is the income from the various communal ministries of the Vicariate.

During the Assembly a second consultor, Fr. Adilson Santana was elected, replacing a religious who returned to Italy. The religious of the curia now are: Fr. Pedro Bacchiocchi, Vicar; Fr. Marcos Antonio, 1st Consultor; and Fr. Adilson Santana, 2nd Consultor. ●



(L-R) Fr. Pedro Bacchiocchi, Regional Vicar, Fr. Fiorenzo Bordo, Provincial; Fr. Marcos Antonio, 1st Consultor and Fr. Adilson Santana, 2nd Consultor.

PRE-CHAPTER ASSEMBLY OF THE PAUL PROVINCE

The PAUL Province of the Eastern region of the USA met at the Passionist monastery of the Immaculate Conception, Jamaica, New York, for its Pre-Chapter Assembly on 19-21 October, 2009. The Assembly was in preparation for the 48th Provincial Chapter which will take place in May, 2010. One hundred and nine Passionists, lay department heads and associates participated in the meeting. During the Assembly, the Immaculate Conception Monastery was declared and blessed as the Senior Residence for the Province.

In his opening address the Provincial, Fr. Joseph Jones stated that the upcoming Chapter will be unique because “it occurs in the midst of the Restructuring of the entire Congregation in 58 countries throughout the world... This [Restructuring] is a call for radical conversion on all our parts for the good of the whole... For that vision to become a reality, we must all sacrifice.” He then identified some issues which must be addressed during the Assembly or at the Chapter. Among these are: residential care of our senior religious; the economic stability of the Province; the quality of our life together that will attract vocations; and a vision for our ministries with our lay partners.

The Provincial concluded his address by reiterating that “our goal is to reposition our future in the light of the Reconfiguration of the entire Congregation. The healthier we are in our Province, the better we can contribute to the health and well-being of Passionist presence, Charism and mission throughout the world”. ●



Members of the PAUL Provincial Assembly.



Meeting of the Superior General and Council with the CPA Configuration.

MEETING OF THE GENERAL COUNCIL WITH THE PASSIONISTS OF THE CONFIGURATION OF AFRICA (CPA)

(report of Fr. Denis Travers, First Consultor)

During 18-26 January, the Superior General and Council held two historical meetings in Africa. The first meeting was one that involved the General and Council with younger religious of the CPA Configuration comprised of the student body from Kisima and other younger deacons and priests of the wider region. Each entity was represented at this meeting where the young religious and General Council shared ideas, conversation and faith together over a two day encounter. This meeting – modelled on the successful encounter of the

General and Council with younger religious at the time of World Youth Day in Australia 2008 – was a most enlightening and successful gathering.

A brief look at the programme for the encounter tells us much of the dynamics and content of this encounter.

The first presentations were from the Young Passionists themselves. Several of the men led in with stories of their personal journey into the Congregation and their experience of mission and ministry today. Then through a series of talks, acts



and explanations representatives of the younger religious shared with us some responses to the following questions: Who are we at our best? , What is it we can celebrate as Africans? What are our values? As young Passionists we look ahead – what do we see? What does the future look like? This proved to be a most creative presentation with the younger religious choosing to act out some of the values for us rather than merely telling us about it.

After morning coffee, Fr Denis Travers on behalf of the General and Council gave a presentation on the present status of the restructuring project of our Congregation. This was followed by discussion time in Small Groups.

The second meeting involved all the Leadership group of the Configuration of Passionists Africa. This meeting, held within our community at Ushirika in Nairobi. This meeting was historic in the sense that the CPA is now led by four African born Passionists who are now hold the offices of Vice Provincial (SALV) and Regional Vicars (MATAF, GEMM & CARLW). Attending the meeting also was Fr Pat Duffy (Provincial PATR) and Michael Ogweno (Coordinator for Restructuring in the CPA). The General Council and the leaders listened to reports from the Leaders of MATAF, CARLW, GEMM, SALV and considered the

situation of Vocations in Africa and the future projections for our own student numbers.

A very important issue that received much discussion was that of the Passionist African Theologate at Kisima. Together the General Council and CPA Leaders discussed budget and funding issues relating to the Kisima and matters related to the ownership of Kisima. The plans for the future self sustenance of Kisima were also discussed. In the general area of financial solidarity we discussed the creation of ‘Reserved Funds for the configuration, the responsibilities that every religious has to support formation and the overall issue of fundraising for both projects and for formation. While they are not completed yet, the Proposed Structures of Solidarity of the CPA were highlighted, as was the situation of our missions in Angola, Mozambique and our proposed mission in Nigeria.

After the departure of the General and Council the CPA Leaders continued their own meeting to focus on the creation of two possible models for the future development of ‘institutional solidarity’ within the configuration (as mandated by last meeting of the General Council and the Coordinators for Restructuring). Our thanks go out to the members of the Vicariate of CARLW (Kenya) for hosting these two encounters. ●



Meeting with students at the house of studies in Kisima, Kenya.



100TH ANNIVERSARY OF THE DEATH OF VEN. FR. GERMANO RUOPPOLO, CP

December 11, 2009 marked the 100th anniversary of the death of Fr. Germano Ruoppolo. He was born in Naples on January 17, 1850. Father Germano was a man of great learning and exemplary piety, and wrote on a wide variety of subjects, including philosophy, moral and mystical theology, mathematics and archeology. Most of all, he was an imminent and respected theologian, and was well known and respected, even by the highest ecclesiastical authorities in the Vatican. He was also an expert in archeology, and for years he oversaw on behalf of the Vatican an important archeological excavation under the Basilica of Saints John and Paul in Rome. This site which Father Germano discovered contains the original house of the martyr Saints John and Paul, who were martyred on June 26, 363. He was also the official Postulator for the cause for canonization of St. Gabriel of the Sorrowful Virgin. He contributed to the re-opening of the “Isola del Gran Sasso” (TE) Retreat and to the beginnings of the Shrine of St. Gabriel.

Beginning in September, 1900 he was became the spiritual director of St. Gemma Galgani. After her

death he wrote “*The Life of St. Gemma Galgani*”, which is the foremost work on her life. Through both Father Germano and Gemma’s writings, one can easily detect the spiritual communion and love between the two. Their souls were united in a bond of love for God. Father Germano bore a spiritual paternal love towards Gemma, and Gemma loved him as a spiritual father in Christ, at times even calling him affectionately “Mio Babbo”. He worked to bring the Passionists Nuns to the city of Lucca, the city where St. Gemma lived and died, and to preserve her memory for all the Church.



Venerable Fr. Germano Ruoppolo

By means of hard work and deep spirituality, he was an example of incredible courage and enthusiasm to the young Passionists of his time. Even now he is a viable and real model of sanctity. Ven. Father Germano is entombed next to St. Gemma in her Shrine in Lucca, Italy. ●

MEETING OF THE CONFIGURATION OF JESUS CRUCIFIED

On 24 November, 24 religious, representatives of the entities comprising the Configuration of Jesus Crucified [two American Provinces (PAUL, CRUC); Mexico (REG); Portugal (FAT); two Italian Provinces (PRAES and DOL); Brazil (CALV); Argentina (CONC) and Puerto Rico (CORI-PAC)] as well as the Superior General and General Consultors, Frs. Luigi Vaninetti and Clemente Barron, met at the Generalate in Rome to share the progress that they had made in their local areas. Reports were given and information shared.

In the opening talk given by Fr. Serafino Fiore, C.Ss.R., made the following points about the process of Restructuring: All major Religious Orders are engaged in Restructuring; A change in mind-set will come about with a change in structures; Restructuring makes it necessary to make us think of the future: we must de-Westernize; for us Religious to cleanse ourselves of our culture we must engage in a mental cleansing process; we must look for the love that made the Father give up his Son for the world; restructuring calls us to conversion; if we have no clear



Meeting of the Configuration of Jesus Crucified, Rome.

understanding of our role in society, then Restructuring makes no sense.

During the ensuing discussions, the following topics were addressed: two novitiates, one in Italy and one in Brazil and the formation of a Central Fund for the Configuration.

Other topics were the possible locations for up to three student theology centers, a two year postulancy period to learn languages and cultures and a pastoral year for our students to work in one of our missions prior to final vows. Fr. Joseph Jones was elected as the sole Coordinator by the membership of the Configuration. ●



NEW PASSIONIST PRESENCE IN THE DIOCESE OF WARSAW, POLAND, AND DEVOTION TO ST. GABRIEL OF THE SORROWFUL VIRGIN

In September, 2008, at the request of Bishop Henryk Hosier, SAC, four Passionists arrived at the Parish of St. Matthew in Warsaw, Poland, to establish a Passionist presence and ministry in this parish community. The parish, founded in 2005, is located on the outskirts of the city, in an area where there are many young families living in homes that were recently constructed. In addition to the Passionist spirituality which the religious have begun to introduce into the life of the parish, the bishop specifically requested that devotion to St. Gabriel of the Sorrowful Virgin receive particular attention. Therefore, on February 27th the bishop himself visited the parish to celebrate the feast day and to explain the reasons for this request.

The bishop stated while working in the Vatican, he was named bishop of Warsaw. While on pilgrimage to the Shrine of Our Lady of Loreto he learned about St. Gabriel and subsequently decided to visit his shrine at Isola Gran Sasso. During his visit he was impressed by the great devotion that exists to this young Passionist saint. While further studying the life of St. Gabriel, he learned that during an illness that the saint suffered as a teenager, he prayed to the Polish saint, Blessed Andrea Bobola, through whose intercession he was healed. Realizing this link between the young Italian saint and his devotion to the Polish, Blessed Andrea, he felt that



Bishop Henryk Hosier, SAC blesses the icon of St. Gabriel in Warsaw, Poland.

St. Gabriel would be a good patron and role model for the youth of this new parish. Through the intervention of the rector of the Shrine of St. Gabriel, Fr. Mario D'Ippolito (PIET) and the Postulator General, Fr. Giovanni Zubiani, a relic of St. Gabriel was prepared for the new church. Fr. Francesco Di Felicantonio (PIET) representing the Rector and the religious of the Shrine, brought the relic to Poland and preached during the liturgical celebrations. ●

MEETING OF COORDINATORS OF THE LAY PASSIONIST MOVEMENT IN ITALY

This meeting of the National Coordinators of the Lay Passionist Movement and the Provincial Spiritual Advisors of the Movement took place at the Generalate of Sts. John & Paul, Rome, November 27 - 28, 2009. The objective of the meeting was to review the work of the various groups, respectful of their specific identity and to focus on their unity in the spirituality of the Passion.

The goal of the MLP (Lay Passionist Movement)



Coordinators of the Passionist National Lay Movement of Italy.

is precisely that of giving primary importance to the Memory of the Passion of the Lord by several concrete steps: 1) Preparing the members, if possible, to make the Promise of keeping the Memory of the Passion, as its specific spiritual and apostolic endeavor, as well as a sign of belonging and mutual recognition. The laity are assisted in this process by the Passionist religious who offer them spiritual direction ➤



and instruction through various publications. This will help them to understand and appreciate the Memory and to realize the practical influence of their lives, prayer and their charitable witness in their families, parishes and society; 2) Have a common appreciation of a journey and a program that is shared, while being appropriate to the reality of the group and the religious province. The laity, especially the new members, should be assisted to better understand who the Passionists are, their charism as expressed by St. Paul of the Cross, etc.; 3) Continually present Passionist spirituality, while explaining that this does not replace the usual spirituality that is present in a parish or a diocese; rather it enriches the latter by offering new sources of inspiration associated with

the love of God for us as is seen in the Passion of the Lord; finally, 4) the importance of the formation personnel of each group, in particular, the Provincial Spiritual Assistant.

In conclusion, the meeting addressed questions regarding what might be current sources for greater unity. It was suggested that this could be achieved by redefining the map of the groups, envisioning a possible Passionist Laity of Europe, as per the Configuration of Eugene Bossilkov. To achieve this goal it was suggested that Fr. Gianni Tumello (CFIXI) organize a meeting of all the spiritual directors of the groups to further study this matter and to facilitate greater coordination of the spiritual formation of the laity. ●

TENTH ANNIVERSARY OF THE PONTIFICAL APPROBATION OF THE LAY MISSIONARIES OF THE PASSION

On 6 August 2009, the Lay Missionaries of the Passion celebrated the tenth anniversary of the Pontifical approbation of the Institute. All of the members throughout the world joined in a prayer of thanksgiving to God for the gift of the Institute. The celebration took place at the Passionist retreat house in Mascalucia, Sicily. In addition to the members of the Institute, also present was the Founder, Fr. Generoso Privitera, the Archbishop of Catania, the Passionist religious and other members of the clergy. Following the celebration of the Eucharist, the assistant general of the Institute, Msgr. Salvatore Consoli, presented a series of three books entitled: “Nel mondo sotto il segno della Croce” (In the world beneath the sign of the Cross). The first section deals with the writing of the Founder, the second concerns the laity and the charism, and the third addressed theological and juridical experiences and insights.

“The Secular Missionaries of the Passion” is a secular institute animated by the spirituality of the Passion of our Lord according to, the charism of Saint Paul of the Cross, founder of all the Passionist Congregations. Father Generoso Privitera, Passionist Father of the Mascalucia (CT, Italy) Community, is the founder of the Institute of the Secular Missionaries of the Passion. The Institute is made up of Female Missionaries, including the disabled and infirm and by married couples, associate members with the same spirituality and mission of the Institute.

Bishop Domenico Picchinenna, the Archbishop of Catania, Italy, erected the Institute of Secular Missionaries of the Passion to the level of diocesan right on the 1st of July 1980, after consulting the Apostolic See. With the benevolent consensus of our Holy Father, Pope John Paul II, the Congregation for Institutes of Consecrated Life and the Societies of

Apostolic Life, signed by Piergiorgio Silvano Nesti c.p., on the 6th of August 1999, the Institute of the Secular Missionaries of the Passion was elevated to Pontifical Right. On the 24 of July, 2000, the General of the Congregation of the Passion, Father José A. Orbezo, according to norm number 580 of Canon Law, admitted the Institute into the Passionist family.

The Missionaries profess the Evangelical Counsels of perfect chastity, poverty and obedience. Collaborators-married couples, certain of the intrinsic value of their sacramental union, promise God, conjugal chastity, poverty and obedience in accord with their marital state. Moreover, all members make a Promise to meditate, live and announce the “memory of the Passion of Christ” in their daily lives, jobs and social sphere.

Lay members, in the world and from the world, share, in the task of evangelizing by giving witness to good Christian life and by living out their fidelity to their Consecration or to their promises. They do so to help organize the temporal so that it conforms to God’s plan and so that the world is made alive with the force of the Gospel. Furthermore, members collaborate in the service of their church and/or community according to their secular style of life.

The Institute, at the highest level, is run by the President who officially represents the Institute and by a General Council made up of the President, eight Counselors and a Collaborator – married couple. Responsibility for formation is in the hands of the General Director of Formation and the Regional and Community Delegates of Formation.

Today the Institute is present in Italy, Austria, the United States, Mexico, Brazil, Argentina and Chile. For more information consult the website: www.secolari.it ●

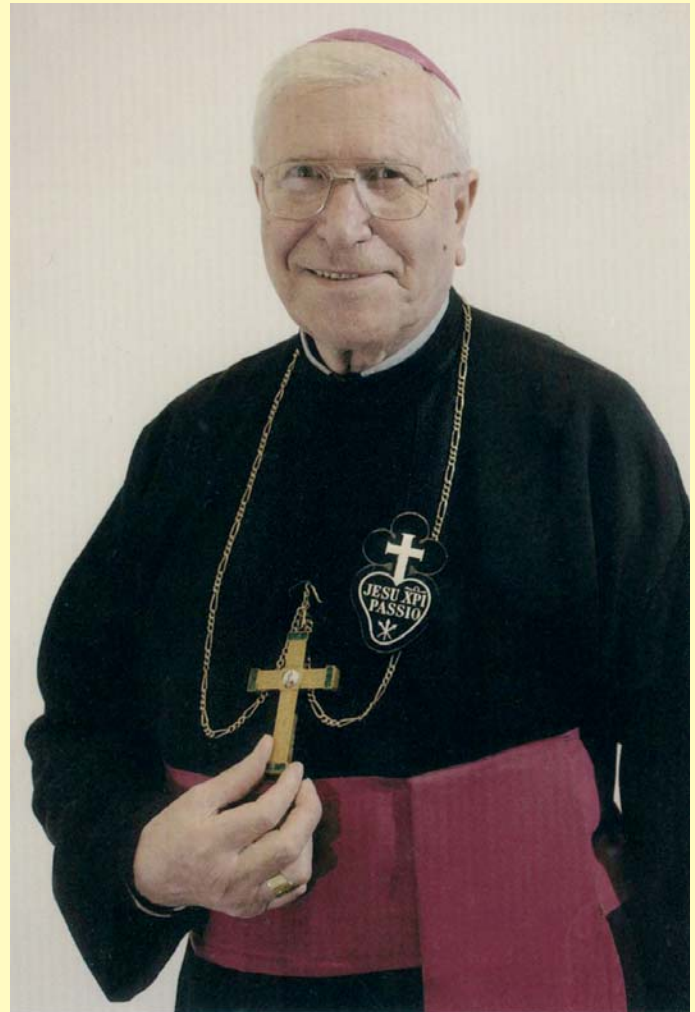


ARCHBISHOP PIERGIORGIO SILVANO NESTI, C.P. (1931-2009)

On 13 December, 2009, the Superior General, Fr. Ottaviano D'Egidio, announced to the Congregation that earlier that day, Archbishop Piergiorgio Silvano Nesti, of the CORM Province of Italy, died at the Hospital of the Daughters of St. Camillus de Lellis in Rome. In his communiqué Fr. Ottaviano said: *"We recall with gratitude his strong sense of belonging to his Congregation and the service he rendered as Director of Students, local Superior, Provincial Consultor, Secretary of the CIPI (Conference of Italian Provinces), as Chair of Studies on the Cross at the Antonianum and President of FIES (Italian Federation of Retreat Houses.) Ordained a bishop, for a few years he was Archbishop of the diocese of Camerino – San Severino Marche. During the years he served as Secretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life all who knew him came to appreciate his human and spiritual qualities. With fraternal love they join his family, the Religious, members of the clergy and the faithful who benefitted from his zeal and his love of the Church and the Missions."*

Piergiorgio Silvano Nesti was born in the northern Italian city of Marostica (VI), the second of three children. At the age of fourteen he entered the Passionist community. In 1953 he professed Final Vows and was ordained on 30 August 1959. Following various theological studies he attended the "Teresianum" Institute in Rome where he earned a Doctorate in spirituality. He held numerous important positions of authority in the Passionist Congregation in Italy and also abroad. Among these assignments was director of the Passionist minor seminary in the CORM Province (1963-68), superior of the Passionist community of Bethany-Jerusalem in the Holy Land (1970-72), and Rector of the Generalate Community of Sts. John and Paul, Rome (1972-76). His leadership skills were employed in many additional assignments such as the Secretary General of CIPI, vice-president and national secretary of the Italian Federation of Retreat Centers (FIES) and Consultor for the Congregation for the Causes of Saints.

On 23 July 1993 Pope John Paul II named him Archbishop of the Archdiocese of Camerino-San Severino Marche, in Italy. In November, 1996, the same Pope John Paul II named him Secretary of the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Having reached the age limitations prescribed by Canon Law, Pope Benedict XVI accepted his resignation on 10 July 2006. On Monday, 19 October 2009, he celebrated his fiftieth anniversary of priestly ordination with the Generalate Community of Sts. John and Paul.



Archbishop Piergiorgio Silvano Nesti, CP

Following his death on Sunday, 13 December 2009, his solemn funeral Mass was celebrated in the Vatican on 15 December, in St. Peter's Basilica at the altar of the Cathedra. Cardinal Angelo Comastri, the Holy Father's Vicar for Vatican City, was the principal con-celebrant and the homilist. In his homily, Cardinal Comastri recalled that Archbishop Nesti said that he *"was happy to be consecrated to the Lord, and in a special way, through the calling to be close to Jesus Crucified according to the spirituality of St. Paul of the Cross."* The Cardinal continued: *"Less than two months ago he celebrated fifty years of priesthood, the feast of fidelity: i.e. the joy to have serenely and uninterruptedly journeyed along the road that he was inspired to follow as a youth and was explicated in the vows of poverty, chastity and obedience. Now he looks the goal: he has crossed the threshold of eternity, smiling and discreet as always. Certainly he is already listening to the songs of the Angels and Saints (in particular St. Paul of the Cross, St. Gabriel of the Sorrowful Virgin and St. Gemma Galgani) at the feast prepared by God for His faithful servants."* Following the funeral Mass, the remains of Archbishop Nesti were transferred to the Campo Verano Cemetery in Rome, where they were buried in the crypt of the Saints John and Paul Passionist Community. ●



Fr. Benjamín Antonio Reyes García and Deacon Gerardo Ariel Cruz Arias (FAM).



Fr. Juan de Dios Antonio Mondragón and Fr. Omar Trejo Valdéz (FAM)

PRIESTLY ORDINATIONS

During this time period fifteen of our religious were ordained to the priesthood. Fr. Benjamín Antonio Reyes García was ordained to the priesthood in the FAM Province on 17 October 2009. On 21 November 2009 in the FAM Province of Spain, Fr. Juan de Dios Antonio Mondragón and Fr. Omar Trejo Valdéz were ordained. On 8 December 2009, in the FID Vice-Province of Colombia, Fr. José Yoiner Ordóñez Mazábel received Holy Orders. In the PRAES-DOMIN Vicariate of Brazil, the following religious were ordained to the priesthood: Fr. Everaldo Pires da Cruz, on 13 December 2009, and Fr. Uildefonso Machado de Souza on 23 January 2010. In the SANG Province of Spain, Fr. Francisco Borda Oruño was ordained on 30 January 2010 and Fr. Alexander Alexis Castillo Rodríguez on 13 February 2010. Fr. John Auram of the SPIR Province of Australia was ordained on 06 February 2010. In the CALV Province of Brazil, Fr. Wilson Ramos da Silva was Ordained on 06 February 2010. On 13 February, Fr. Alex Alexander Castillo (SANG) was ordained in Panama. In the SALV Province of Congo the following religious were ordained to the priesthood on 14 February 2010: Fr. Anaclet Muke Samba and Fr. Thierry Ntam Yer-iyo. Finally, in the Pontifical Shrine of the Scala Santa in Rome, Frs. Luigi Imbastari and John Chukwuma Okafor of the PRAES Province were ordained priests on 6 March 2010.



Fr. Everaldo Pires da Cruz (PRAES-DOMIN)

DIACONATE ORDINATIONS

During this same time period, nine Passionists were ordained deacons. On 17 October 2009, Gerardo Ariel Cruz Arias of the FAM Province was ordained to the diaconate. In the PIET Province of Italy, Matteo Piccioni was ordained to the Diaconate on 07 December 2009. On 29 December 2009 in the LAT Province of Italy, Giuseppe Cascardi was ordained a deacon. In the CFIXI Province of Italy, the following religious were ordained deacons on 05 January 2010: Hermanus Beda Koten and Gaetano Costa. On 30 January 2010, Ramiro Willy López Quispe of the SANG Province was ordained to the diaconate. On 6 February, in the SANG Province in Ecuador, Juan José Rodríguez Mela and Roberto



Fr. John Auram (SPIR)

Fr. Uildefonso Machado de Souza (PRAES-DOMIN)



Fr. Alex Alexander Castillo (SANG)



Giuseppe Cascardi (LAT)



Matteo Piccioni
(PIET)



Gaetano Costa and Hermanus Beda Koten
(CFIXI)

Buitrón Flores were ordained deacons. And finally, on 14 February 2010, in the SALV Province of Congo, Jean Faustin Maphasi Mbenza was ordained a deacon.



Frs. John Chukwuma Okafor and Luigi Imbastari
(PRAES)



Fr. Anaclet Muke Samba and Fr. Thierry Ntam Yer-iyo and Deacon Jean Faustin Maphasi Mbenza
(SALV)

PROFESSION OF FIRST VOWS

During this same time period, nine Passionists professed First Vows. In the CORI-RES Vicariate of Peru, the following religious professed First Vows on 02 January 2010: Eduar Carranza Altamirano and Ulises López Yumbato, and Wilfredo Pintado Padilla. On the same day, in the SANG Province of Spain, Daniel



Juan José Rodríguez Mela and Roberto Buitrón Flores
(SANG)



Fr. Francisco Borda Oruño and Deacon Ramiro Willy López Quispe
(FAM)

Omar Panoluiza Herrera; and Ilber Alexander Salcedo Velázquez of the FID Vice-Province of Colombia, professed First Vows. On 10 January 2010 in the CALV Province of Brazil, Sergio Augusto de Souza and Sergio Reis Gomes de Souza professed First Vows. On 30 January 2010, these religious professed First Vows: Rodolfo Faria da Silva of the SPE-LIBER Vicariate of Brazil and Isaac Oliveira da Silva of the PRAES-DOMIN Vicariate of Brazil.

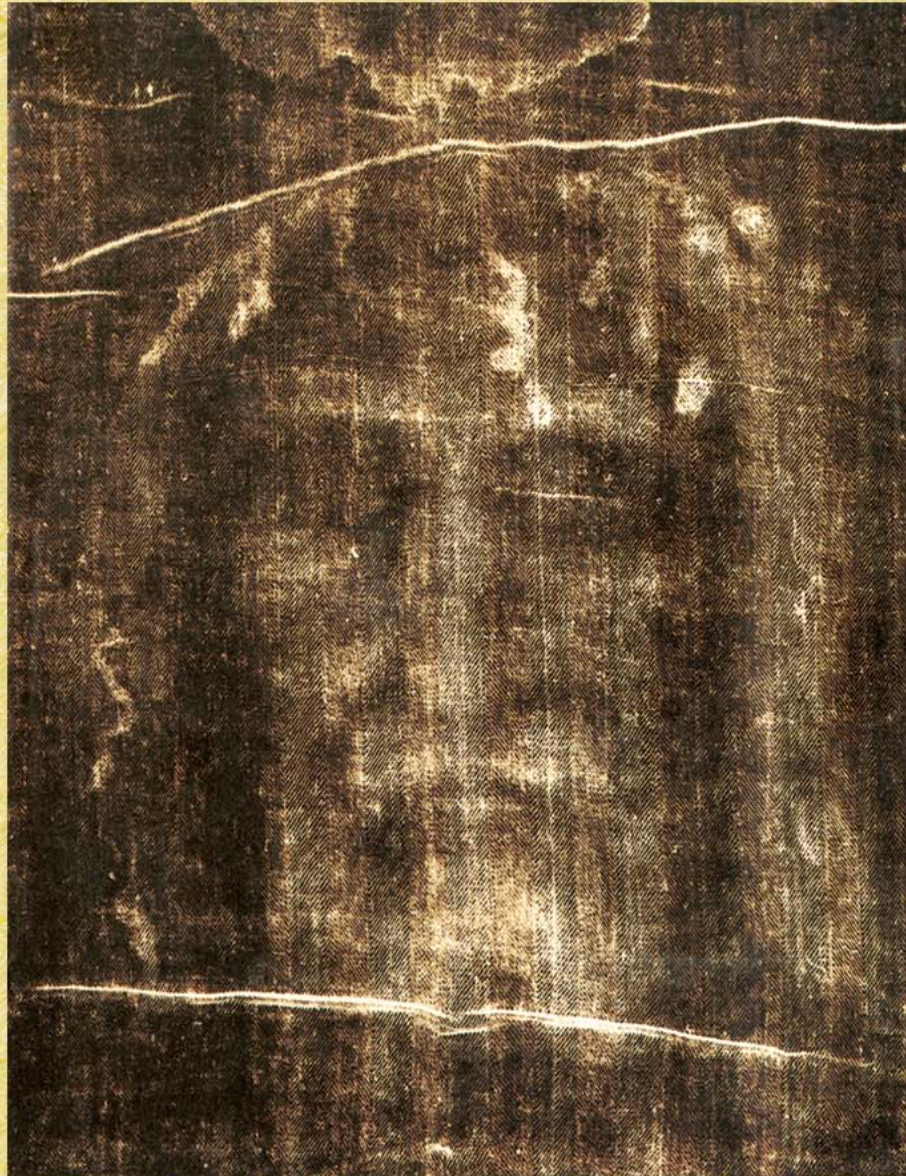
PROFESSION OF FINAL VOWS

During this same time period, twelve Passionists professed Final Vows. In the FAM Province of Spain, Lenin Martínez Osio professed Final Vows on 16 October 2009. In the CFIXI Province of Italy, five religious professed Final Vows on 17 October 2009: Hermanus Beda Koten, Gaetano Costa, Aloysius Dapu Kola, Firmus Firman Rii and Petrus Paman Tobin. On the same day, in the PIET Province of Italy, Matteo Piccioni professed Final Vows. In the LAT Province of Italy, Giuseppe Cascardi professed Perpetual Vows on 21 November 2009. On 08 January 2010, Valdomiro dos Santos of the PRAES-DOMIN Vicariate of Brazil made Final Profession. On 23 January in the DOL-VICT Vicariate of Brazil, Elson Mauro do Nascimento professed Final Vows. In the CORI-PAC Vicariate in Puerto Rico, Javier Montalvo Avilés, professed Final Vows on 5 February. Finally, on 27 February, in the CORI-PAC Vicariate of the Dominican Republic, Brother Adony Reyes Rosario professed Final Vows. ●



Bro. Adony Reyes Rosario (CORI-PAC)

PASSIO CHRISTI PASSIO HOMINIS



“The image of human suffering is reflected in the Shroud. It reminds modern man, often distracted by prosperity and technological achievements, of the tragic situation of his many brothers and sisters, and invites him to question himself about the mystery of suffering in order to explore its causes.”

(The Servant of God, John Paul II, 24 May 1998, Turin)

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