THE GENERAL CHAPTER OF 2018 -
“A SOURCE OF GRACE FOR THE CONGREGATION AND FOR THE ENTIRE CHURCH.”
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>CIRCULAR LETTER OF CONVOCATION OF THE 47TH GENERAL CHAPTER</td>
<td>3</td>
</tr>
<tr>
<td>NEW ASSIGNMENTS AT THE GENERAL CURIA</td>
<td>6</td>
</tr>
<tr>
<td>ANNUAL MEETING OF THE EXECUTIVE BOARD OF PASSIONISTS INTERNATIONAL</td>
<td>8</td>
</tr>
<tr>
<td>Fr. Giuseppe Adobati Carrara</td>
<td></td>
</tr>
<tr>
<td>Fr. Alessandro Ciciliani</td>
<td></td>
</tr>
<tr>
<td>FAMA SANCTITATIS IN THE PROCESSES OF BEATIFICATION AND CANONIZATION</td>
<td>12</td>
</tr>
<tr>
<td>Fr. Cristiano Massimo Parisi</td>
<td></td>
</tr>
<tr>
<td>THE RESTORATION OF THE ROOM OF ST. PAUL OF THE CROSS</td>
<td>13</td>
</tr>
<tr>
<td>Fr. Lawrence Rywalt</td>
<td></td>
</tr>
<tr>
<td>THE FIFTH PROVINCIAL CHAPTER OF THE PASS PROVINCE OF THE PHILIPPINES</td>
<td>16</td>
</tr>
<tr>
<td>SECOND CONGRESS OF THE THOM VICE PROVINCE OF INDIA</td>
<td>18</td>
</tr>
<tr>
<td>Fr. Denis Travers</td>
<td></td>
</tr>
<tr>
<td>THE FIRST ASSEMBLY OF THE MAPRAES PROVINCE</td>
<td>20</td>
</tr>
<tr>
<td>Fr. Antonio Rungi (MAPRAES)</td>
<td></td>
</tr>
<tr>
<td>MEETING OF THE CONFIGURATION OF CHARLES HOUBEN (CCH)</td>
<td>21</td>
</tr>
<tr>
<td>Fr. Denis Travers</td>
<td></td>
</tr>
<tr>
<td>THE 53RD PROVINCIAL CHAPTER OF THE PROVINCE OF ST. JOSEPH (IOS)</td>
<td>22</td>
</tr>
<tr>
<td>Fr. Denis Travers</td>
<td></td>
</tr>
<tr>
<td>FOURTH CONGRESS OF THE SALV VICE-PROVINCE OF CONGO</td>
<td>25</td>
</tr>
<tr>
<td>FR. AMILTON MANOEL DA SILVA (CALV) NEW AUXILIARY BISHOP OF THE ARCHDIOCESE OF CURITIBA (BRAZIL)</td>
<td>27</td>
</tr>
<tr>
<td>Fr. Admir Guedes Azevedo (CALV)</td>
<td></td>
</tr>
<tr>
<td>Professions and Ordinations</td>
<td>28</td>
</tr>
<tr>
<td>New Publications</td>
<td>30</td>
</tr>
<tr>
<td>Notitiae Obitus</td>
<td>31</td>
</tr>
</tbody>
</table>

## PASSIONIST INTERNATIONAL BULLETIN

**N. 42 - New Series - I- 2017**

Supplement to L’Eco of Saint Gabriel

**Editor**

General Curia of the Congregation of the Passion

**General Consultor for Communications**

Fr. Denis Travers, C.P.

**Editing and Translation of Texts**

Alessandro Foppoli, CP

Anthony Masciantonio, CP

Lawrence Rywalt, CP

Miguel Ángel Villanueva, CP

Fernando Ruiz Saldarriaga, CP

**Photography**

Lawrence Rywalt, CP

Stanley Baldon, CP

**Address**

Ufficio Comunicazioni Curia Generalizia

Piazza Ss. Giovanni e Paolo 13

00184 Roma - Italy

Tel. 06.77.27.11

Fax. 06.700.84.54

Web Page: [http://www.passiochristi.org](http://www.passiochristi.org)

e-mail: commcuria@passiochristi.org

**Graphics**

Andrew Marzolla

**Cover**

The Cupola of the Chapel of St. Paul of the Cross, Rome.

**Back Cover**

Painting dating from the time of the canonization of St. Paul of the Cross. Monastery Church, Pittsburgh (USA).

**Printing**

Nova Cartotecnica Roberto, S.r.l.s.

Via Alessandro Manzoni, snc

64023 Mosciano Sant’Angelo (TE)

Tel. 39.345.4009948
In my Easter greeting to the Congregation and to the Passionist Family I prayed, “May the celebration of resurrected life bring new hope to your being. May the victory over earthly death turn your eyes to the promises of heaven. May the empty tomb help you to leave your sorrows at the foot of the cross, so that God’s hope, promises and forgiveness may reign in your life forever.”

In this same context of joy and hope, and by means of this Circular Letter, I am convoking our 47th General Chapter, which will be celebrated in Rome from 6 to 27 October 2018.

This Chapter occurs amidst the activities that we are preparing for the celebration of three hundred years of the history of our Congregation (2020). Some of these activities, such as the repair work on the exterior of the Generalate, the restoration of the Room of St. Paul of the Cross, etc., are in process. Other projects will begin after 29 June 2017, the date of the 150th Anniversary of the Canonization of St. Paul of the Cross.

1. Convocation of the General Chapter prior to the prescribed date.

As it is stated in number 77b of our General Regulations, the number of Delegates to the General Chapter is established according to the number of religious computed on the day of the convocation of the General Chapter. Additionally, the “General Chapter is announced by means of a circular letter sent by the Superior General to the entire Congregation nine months before it is to take place” (GR 76).

These regulations concerning the number of delegates and the date of Convocation present practical difficulties that must be studied by the General Chapter itself. This is because our legislation is based on “Provincial” structures, while in fact, currently we are working with the model of “Configurations”.

This problem becomes obvious in the election of the Delegates to the Chapter. No.77 of the General Regulations establishes that “Each Province will elect a Delegate ...” The current version of No.77b, approved by the General Synod (2015) and confirmed by the Holy See on 19 October 2016, establishes that, “Each Configuration will have the right to one delegate for every 25 religious ...” Furthermore, it asks the Executive Council of the Configurations to draw up the norms to be used for the election of the delegates and their substitutes. Then the General Superior with his Council will approve these norms.

In fact, some Configurations (e.g. CJC) have already submitted these norms and others will decide these regulations within the next few weeks, during
their Provincial Assemblies or Chapters (MAPRAES and SCOR). Currently it is unrealistic for the Superior General and his Council to approve norms for the election of delegates to the General Chapter knowing that within the period of ten months, when the circular letter of convocation of the General Chapter is prescribed to be issued, the number of delegates to be elected probably will have changed. In fact, four or five religious more or less in a Configuration can change the number of participants and delegates in the General Chapter based on the rule that establishes one delegate for each 25 religious.

For this reason, in order to give stability and legal precision to the decisions that are made, with the consent of my Council, I requested the Holy See to dispense number 76 of our General Regulations, so that I could proceed to convocate the Chapter before the established date of nine months. The Holy See granted me this dispensation on 23 March 2017.

2. The number of Delegates to the 47th General Chapter.

The General Regulations establish (approved by the Holy See on 19 October 2016): 

No. 77: “The ex officio members are: the Superior General, who will also be the President of the Chapter, previous Superiors General, the General Consultors, the Procurator General, the Secretary General, the Secretary General of the Missions, the General Econome, Provincial Superiors, Vice-Provincials and the Vicars of the General Vicariates. Additionally, the Presidents of the Configurations that are not Major Superiors participate ex officio.

If a Provincial, Vice-Provincial or a Vicar of a General Vicariate is prevented from attending the Chapter, his place will be taken by his First Consultor; if he in turn is unable to attend, a replacement shall be chosen by the Provincial Council.”

No. 77b: “Each Configuration will have the right to one participant in the General Chapter for every 25 religious. Apart from the ex officio participants, they will elect the number of delegates necessary to achieve the above-mentioned quota of one representative for every 25 religious. Among these representatives, one shall be a Brother.

The number of religious in a Province is reckoned as being that existing on the day the Chapter was convoked. Those who have been deprived of active and passive voice based on common law are not considered in this reckoning.”

Therefore, I hereby convocate the 47th General Chapter on April 16, 2017, the Solemnity of the Resurrection of the Lord. Consequently, the number of participants, and therefore the number of Delegates, is established according to the data contained in the General Secretariat as of this date, namely: (see table below)

3. The election of Delegates and their substitutes to the 47th General Chapter.

No.77c of the General Regulations states (approved by the Holy See on 19 October 2016):

“The executive Council of the Configuration determines the manner of electing delegates and their substitutes for both ordinary and extraordinary General Chapters. These norms shall be approved by the General

<table>
<thead>
<tr>
<th>Configuration</th>
<th>Number of Religious</th>
<th>Number of Participants (1:25)</th>
<th>Ex-officio Participants</th>
<th>Brother Delegates</th>
<th>Other Delegates</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCH</td>
<td>196</td>
<td>7</td>
<td>6 Major Sup. = 6</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>CJC</td>
<td>365</td>
<td>14</td>
<td>6 Major Sup. + Pres.= 7</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>CPA</td>
<td>162</td>
<td>6</td>
<td>4 Major Sup. = 4</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>MAPRAES</td>
<td>420</td>
<td>16</td>
<td>1 Provincial Sup. = 1</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>PASPAC</td>
<td>395</td>
<td>15</td>
<td>6 Major Sup. + Pres. = 7</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>SCOR</td>
<td>376</td>
<td>15</td>
<td>1 Provincial Sup = 1</td>
<td>1</td>
<td>13</td>
</tr>
<tr>
<td>General Curia</td>
<td>12</td>
<td>12</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>1,914</td>
<td>85</td>
<td>38</td>
<td>6</td>
<td>41</td>
</tr>
</tbody>
</table>
Superior with the consent of his Council."

Accordingly, I hereby ask the Presidents of the Configurations to send me these norms for approval, bearing in mind that:

a. The delegates are chosen as delegates of the Configurations; they are not delegates of the Clerics or of the Brothers.

b. The norms must stipulate the distribution of delegates according to the Regions or entities of the Configuration.

c. The manner of election should be clear: who has active voice; the majority required to be elected; and the number of ballots. Except for the election of a Brother delegate, the ballot form must include all religious with perpetual vows of the Zone, Region or Province according to the election system that is proposed, regardless of their status, unless they have lost their passive voice.

4. The Preparatory Commission of the 47th General Chapter.

In light of the necessary preparation for the General Chapter, I asked the Presidents of the Configurations to give me the names of three religious of the Configuration who could provide this service. Having considered the names presented and after consulting with my Council, I have appointed the following religious to the Preparatory Commission of the 47th General Chapter: Fr. Mark Robin Hoogland, Chairman (SPE-CCH), Fr. Alex Steinmiller (CRUC-CJC), Fr. Anthony Sikhalele Mdhluli (MATAF-CPA), Fr. Dario Di Giosia (MAPRAES), Fr. Valentinus Saeng (REPAC-PASPAC) and Fr. Germán Méndez Cortés (SCOR).

I am grateful to the members of the Commission for their willingness to serve and for the enthusiasm with which they have begun their work. Next September we will have a meeting in Rome of the Extended Council and the Preparatory Commission.

Subsequent to the publication of this Circular Letter of Convocation of the 47th General Chapter, additional communications will address the following: points for reflection, appointment of additional working Commissions and other information in order that all Passionists may live this General Chapter as grace-filled event.

I conclude this Circular Letter convoking the 47th General Chapter with the same words that I addressed to all of you in the conclusion of my Circular Letter for the 150th Anniversary of the Canonization of St. Paul of the Cross: May the efforts of each of our religious in the preparation and celebration of the next General Chapter be a source of grace for the Congregation and for the entire Church.

Generalate of Sts. John and Paul
16 April 2017
Solemnity of the Resurrection of the Lord

Fr. Joachim Rego CP
Superior General

"The General Chapter of 2018... a source of grace for the Congregation and for the entire Church." — Fr. Joachim Rego
At the conclusion of the General Consulta meeting that was held from 29 May – 01 June, Fr. Joachim Rego, Superior General, in accordance with our Constitutions, No. 138, and with the consent of his Council, announced the appointment of Fr. Fernando Alfredo Ruiz Saldarriaga (SCOR) as Secretary General for the Congregation. He also restated Fr. Fernando’s appointment as a Spanish language translator for the General Curia. Fr. Fernando will replace Fr. Paul Cherukoduth who was recently elected Vice-Provincial of the THOM Vice-Province of India.

Fr. Fernando was born in Medellín, Colombia on 24 May 1968. He is the oldest of three children born to Tarcisio Ruiz y Gloria Saldarriaga, now deceased. After attending primary and secondary schools, he entered the Congregation of the Brothers of the Sacred Heart and remained in this institute for approximately 5 years. During this time, he studied at the University of “Santo Tomás” where he obtained a Licentiate in philosophy and religious studies. Subsequently he entered the National Seminary of “Cristo Sacerdote” where he studied theology for three years. Throughout these early years of vocation discernment, he remained in contact with the Passionists at the Parish of St. Gemma in Medellín. Subsequently, he entered the Passionist Congregation at the postulancy residence in Piedecuesta, Colombia in 2003. He professed First Vows in 2005 in the Passionist community of Cajicá. Fr. Fernando then did a year of pastoral ministry in Barquisimeto (Lara, Venezuela). He returned to Colombia and the community of Cajicá where he professed Final Vows on 9 April 2010. In August 2010, he was ordained a deacon and ordained a priest on 14 May 2011. Following ordination he served as Parochial Vicar in the Parish of St. Gemma, Medellín, until being appointed to the General Curia at Sts. John and Paul as Spanish language translator in May 2017.

His email address remains that of the Secretary General, segretariogen@passiochristi.org

On 6 May 2017, Fr. Paul Cherukoduth, Secretary General, informed the Congregation that in accordance with our Constitutions # 138, the Superior General with the consent of his Council has appointed V. Rev. Fr. Paolo Aureli (REPAC) as the new Secretary General for Solidarity and the Missions. Fr. Paolo Aureli will take over his duties from V. Rev. Fr. Jesús María Aristín who was nominated by the Holy Father, Pope Francis, as the Apostolic Administrator of Yurimaguas, Peru, on December 17, 2016. In his letter informing the Congregation of this appointment, Fr. Joachim thanked the Provincial, Fr. Nicodemus and the Council of the REPAC Province, for releasing Fr. Paolo for this important ministry in the Congregation.

In addition to his responsibilities as Secretary General for Solidarity and the Missions, Fr. Paolo will also be responsible for promotion and formation in the area of Justice, Peace and the Integrity of Creation (JPIC) as mandated by the 2006 General Chapter (Approved Proposals, No.5).

Fr. Paolo was born in Acquaviva Picena (AP), Italy, on 5 January 1944. At the age of twelve, he entered high school in Sant’Angelo in Pontano that was administered by the Passionists of the former PIETA.
province. Subsequently, he requested to enter the Passionist Congregation and on 15 September 1962, he professed First Vows. He was ordained to the priesthood on 28 June 1970.

In October 1971, he earned a degree in general nursing and later that same year, on 12 December, he was assigned to Province's Mission in Kalimantan Barat, Sekadau, Indonesia. Originally, there were two Passionist Provinces that had missions in Indonesia – the SPE Province of the Netherlands and the PIET Province of Italy. In 1987, the two vicariates were united into a General Vicariate. From 1972 until 1992, Fr. Paolo served as Vicar Provincial first of the PIET Vicariate and then as Vicar of the sole REPAC General Vicariate. In 1991-1992, he participated in a sabbatical studies program at Catholic Theological Union in Chicago (USA). After returning to Indonesia, he was assigned to the Student Residence in Malang where he served from 1992-1999. In 1999, he was assigned to the Passionist community in Jakarta. There he served for ten years in 2 different parishes and for seven years in the Provincialate as Provincial Procurator. Until his assignment to Rome, he served as local Superior in Jakarta from 2015-2017.

Upon his arrival at the Generalate of Sts. John and Paul, Rome, in May 2017, Fr. Lawrence Rywalt, PIB Editor, interviewed Fr. Paolo.

Fr. Paolo, how do you feel about this new assignment as Secretary General for Solidarity and the Missions?

This was an assignment that was very difficult for me to accept for two reasons – on a personal level I was very involved in various pastoral ministries in Indonesia that included celebrating various Masses each day, visiting the sick, presiding at funerals, imparting blessings, hearing Confessions, etc. Through this pastoral activity, I developed many close friendships with those to whom I ministered, relationships that were difficult to sever.

The second reason concerns the REPAC Province. During the time of the unification of the two Vicariates and the formation of the new Province (2007), I struggled to have the Passionist religious unite into one entity. The reality of a tribal mentality based on one’s island of origin (Flores or Borneo) is very ingrained in the native religious. My concern is still for the unity of the Province as a single Passionist entity. Currently there are 170 religious in the REPAC Province.

How do you think your experience as a missionary in Indonesia for over 45 years may help you in your new ministry in the General Curia?

In Indonesia, I was both missionary and superior; therefore, I have experience of people in a mission environment as well as experience of leadership and administration. As I stated before, I worked hard to urge the native Indonesian Passionists to think and act in a unified way, not as various islands and cultures, but as one Passionist province. I believe that these skills can help me to promote the aspect of solidarity among the various mission areas of the Congregation, i.e. that we work together in the areas of personnel and finances.

What do you believe are the challenges that you may face in this new ministry for the Congregation?

I believe that the first challenge will be how to divide my time between the administration of my office in Rome and visiting the various mission areas of the Congregation.

A second challenge will be how to focus my energy. Although the Secretariat is for Solidarity (JPIC) and the Missions, I believe at this time we need to give greater emphasis to the needs of the Missions. We need to be attentive to the needs of one another and respond with generosity.

Finally, what hopes do you have for the missionary area of the Congregation?

I would like to see us live and work in harmony with each other. For this purpose, I would like to organize periodic meetings with the religious in the mission areas of the Congregation for spiritual updating and for strengthening fraternal relationships.
On 18 and 19 May 2017, the Board of Directors of Passionists International (= PI) met at the Passionist community of Jamaica, New York. Fr. Miroslaw Lesiecki (ASSUM), Executive Director of PI, led the meeting. Also present for the gathering were: Fr. Giuseppe Adobati Carrara (representative of the Superior General of the Passionists); Sr. Maía Virginia Alfaro (representative of the Superior General of the Daughters of Passion); Sr. Joanne Fahey (representative of the Superior General of the Sisters of the Cross and Passion); Sr. Claudia Cecilia Echeverría (Daughters of Passion); Ms. Annemarie O’Connor (staff member of PI); Sr. Pulane Makepe (of the Sisters of the Cross and Passion) and Orlando and Berta Hernández (Lay Passionists/PAUL Province) who helped with the secretarial and translation needs.

The Council received the annual report of the activities undertaken by Passionists International through the work of Fr. Miroslaw and Annemarie, in collaboration with other NGOs accredited to the United Nations. The report highlighted the value of UN Sustainable Development Agenda for 2030, established in 2015 by the Member States, which intends (by 2030) to eradicate poverty in all its forms, put an end to world hunger and promote the right to education for all. PI is present in various UN committees and working groups---Committee for Social Development; the Committee for financing Social Development; the Committee on Migration; the Working Group for Girls’ rights; the Committee for the Defense of Indigenous Peoples; the Israeli-Palestinian Peace-Dialogue group; the Committee for the Defense of the rights of Miners; and the NGO Group of male religious at the UN.

Fr. Mirek (Miroslaw) also participated in special sessions held at the UN headquarters in New York:

- The Civil Society Forum (30-31 January 2017) concerning “the defense of human rights as a means to eradicate poverty” (http://www.un.org/en/sections/resources/civil-society/index.html);
- The 15th Coordination Meeting of International Migration (February 2017) (http://www.regionalcommissions.org/fifteenth-coordination-meeting-on-international-migration-16-17-February-2017/);

Annemarie O’Connor presented a report of her participation, on behalf of PI, at the presentation of

Fr. Mirek also had the opportunity to attend the 34th session of the UN Human Rights Council in Geneva (from 19 to 20 March 2017) (http://www.ohchr.org/EN/HRBodies/HRC/RegularSessions/Session34/Pages/34RegularSession.aspx) that highlighted the defense of the rights of peoples and the most vulnerable, who often, because of poverty, are deprived of their human rights.

The Filipino Passionist Fr. Rey Ondap (Executive Director of the Passionist Center for Justice, Peace and the Integrity of creation of Lagao, together with the lawyer Elpidio V. Peria. Fr. Rey met with Philippine Government officials and Vicky Tau-li-Corpuz, UN Special Researcher on indigenous peoples in the Philippines. During the work of the Assembly, Fr. Rey, on behalf of PI, presented two oral reports in which he stressed the plight of the indigenous people that he assists in the southern island of Mindanao. He reminded us that the UN is committed to defend these indigenous people, protecting their land rights from abuse by governments and by private individuals, and advocating their social inclusion. Fr. Mirek also participated in this gathering on behalf of PI. He presented an oral statement suggesting that, in accord with the 2030 Agenda, effort be made to deepen the legal-social relationship between care and defense of the Indigenous Population, and the defense of nature in its biological diversity (as established by the Conference on Bio-diversity, held last December in Mexico).

Fr. Mirek then presented to the PI Council a few future initiatives. The first initiative is the Conference “Women and migration in the African context-religious and migration in the 21st century”, to be held in Nairobi from 6 to 8 June 2017. It was promoted by PI and NGOs. Last year they organized a seminar on “Religious and migration in 21st century: perspectives, challenges and responses” (22 to 24 February 2016). The aim is to give continuity to what developed last year, with a meeting of witnesses and reflections with African Religious or residents in Africa, involved in service and assistance to people trying to migrate to Europe. (Women and Migration in the

Another initiative that is new this year, is the project of aggregating to the NGOs, religious institutes accredited to the United Nations (= RUN) in a new facility called the religious Coalition for Justice (JCoR). This idea of a new NGO comes from some Religious NGOS. It would be an expression of the different groups, but would have a more effective working capacity and presence. This coordination will make the work of every individual NGO more effective in the eyes of governments, because it would be associated with the data of the other institutions and NGOs.

During the meeting, the Board of PI heard the testimony of Cristina Diez Saguillo, from the 2010 New York Manager of the International Movement ATD Fourth World (http://www.atd-fourthworld.org) that fights against extreme poverty. This NGO (linked to Franciscans International) is one of the most influential and most listened to by UN officials. Cristina explained that what they tried to do in recent years is to give a voice to those who have no rights. She said her greatest success was bringing the poor and disenfranchised to speak at the UN, presenting their situation and their difficulties. The action of this NGO, was also at the origin of some important decisions, made by UN diplomats such as proclaiming the International Day for the Eradication of Poverty (17 October) and providing the slogan for the 2030 Agenda: “leave no one behind” (https://sdgactioncampaign.org/2016/07/18/sdgsexhibition/). According to Cristina, the UN is not the place to resolve individual issues of injustice; rather it is a valuable space to promote in World Government the desire for and the defense of a fairer and more respectful development for all people, especially for the weakest.
In the last issue of the PIB (No. 41), I wrote about what happened the day of the canonization of Saint Paul of the Cross. This time I would like to study our Congregation in the years just before and after that event. From 03 to 12 May 1863, a General Chapter took place, at which Fr. Pietro Paolo Cayro, Superior General, presided. The General Chapter erected the new religious province of the United States dedicated to Blessed Paul of the Cross (PAUL). The Congregation in Italy extended from lower Liguria to Campania. In Europe, the MICH Province in France had four monasteries. In England and Ireland, there was one Province, IOS, with 5 communities and a house in Paris. There were communities in Valacchia (Romania) and Bulgaria, and finally three communities in the USA. In 1864, Fr. Pietro Paolo Cayro encouraged the development of the Congregation in the United States of America and in March of 1865 also in Mexico. In Europe, there were various repercussions in the Franco-Belgium province following the outbreak of the Franco-Prussian War of 1870. For example, the monastery in Bordeaux was requisitioned as a military hospital.

In Italy, the Congregation suffered greatly because of what was happening on a socio-political level, due to the laws of the Kingdom of Savoy (1850) and then of the Kingdom of Italy. The culmination of this policy was anticlerical legislation that led to the suppression of religious orders, religious corporations, including confraternities, and the forfeiting of their real estate by the “Demanio” (1866-1867). These laws were subversive because their aim was to abolish the economic power of the Catholic Church by confiscating the property of religious entities. The Passionist Congregation, like other religious orders, suffered a severe setback in its numerical growth because of these laws. The situation was further aggravated by an increase in the number of departures by the religious.

The Congregation was present with three provinces: PRAES with 11 retreats, DOL with 10 retreats and PIET with 6. Many of them were suppressed. In the PRAES Province, the first retreat to be closed was that in Magliano (Sabina) in 1860. Then in 1866 in the city of Todi. In 1864, an order was received at St Joseph’s novitiate at Monte Argentario to secularize all novices who had professed from 1860 onwards. The community was dissolved and the religious were forced to leave on 16 December 1866. Even at the retreat of San Michele Arcangelo in Lucca on 23 September 1863, the novitiate was closed and the monastery was abandoned completely on 31 December 1866. The same fate befell the retreat of Brugnato, when the religious were expelled on Christmas Eve, 24 December 1866. They maintained the community in a house provided by a benefactor and then in another house offered by the bishop. The retreat of the Presentation on Mt. Argentario began to be dissolved on 23 January 1867. The retreats of Sant’Angelo in Vetralla and Sant’Eutizio were suppressed in 1875. The retreat of Corneto (Tarquinia) was abandoned on 14 December 1875.

In the PIET province, the first community to be closed was Torre San Patrizio, on 20 November 1862,
composed of 14 religious. The previous year, on 13 April 1861, in the novitiate of Morrovalle, they celebrated the last profession and ceased to accept additional novices, while the community was suppressed in mid-1864. The same fate befell the community of Isola del Gran Sasso on 27 June 1866, and on 29-30 May the monastery in Giulianova. Recanati was closed on January 1, 1867. In 1894, Pievetorina was abandoned.

In the DOL province, the retreat of Pontecorvo underwent two suppressions: the religious were first expelled in August 1862, and the retreat was used as a military hospital. The second suppression took place on 18 October 1865.

On 24 July 1865 the Passionists of L’Aquila had to leave the retreat after a presence of 35 years. The community of Caserta was closed on 22 June 1866. The retreat of Sora was requisitioned as a barracks from 1862 to 1866. The upper floor of the retreat was used as a hospital from 1867 to 1896 and four Passionists remained as chaplains.

A unique case was the community at Moricone that suffered suppression and the forfeiture of its goods to the “Demanio” according to the laws of 1866-1867. However, the Passionists who continued their regular life of prayer and apostolate never abandoned the retreat.

The religious present in the retreat of Aversa were forced to leave on 29 April 1866. The retreat of Monte Cavo suffered suppression in July 1875 and was finally abandoned in 1889. In 1875 the religious of other communities, San Sosio, Ceccano and Paliano had to abandon the retreats.

Regarding the retreat of Saints John and Paul, the residence of the Superior General, the inspectors of the Liquidation Division arrived in the community of the Celio in September 1873 to take an inventory of the land and the possessions of the monastery. The Benedictine, Fr. Luigi Tosti, served as mediator and asked for the preservation of the retreat because of its retreat ministry. The Austro-Hungarian Ambassador intervened on behalf of the Church and the retreat of Saints John and Paul since it was the seat of the missionaries who worked in Valachia and Bulgaria, territories of his Empire. The community consisted of 27 priests and 24 religious Brothers. The Superior General, Fr. Domenico Giacchini interceded with the Vicar of his Holiness, Cardinal Patrizi who was able to have the community classified as a retreat house, in a document that was signed on 5 July 1875. Therefore, the monastery of Saints John and Paul continued to serve as a retreat house for the clergy and could be used by the Passionist community.

The retreat of the Scala Santa was classified according to the laws of Guarantees issued on 13 may 1871, and therefore remained the property of the Pope.

Fr. Pietro Paolo Cayro worked very closely with the provincial superiors of the three Italian provinces who were undergoing the closure of their communities and the dispersion of the religious. There was a lot of confusion among the religious and there was little hope for the future. Consequently, there was a great temptation to return to their family or to look for accommodations with the diocesan clergy. On this point, the General and his Council did not authorize any religious to return to his family; however if someone insisted, he had to apply for a dispensation. While this ruling was certainly severe, it meant that those religious who remained were truly firm in their religious commitment, and not ambivalent or hesitant. In addition to offering the religious material and economic aid, the Superior General also encouraged the religious to live this terrible experience as true Passionists in union with Christ Crucified, bearing hardship in order to be victorious with God.
At the news of the death of John Paul II—April 2, 2005—an almost surreal silence descended on the crowd in St Peter’s Square. However, it did not last very long, because a thundering applause immediately followed. Perhaps many of those present in the piazza thought, “a Saint has died”, and so instead of praying for the soul of the deceased Pope, they entrusted to him the intentions of their hearts, asking him to intercede for them with God the Father. Thinking and acting this way is nothing more than acknowledging the beginning of a genuine and spontaneous reputation for holiness. The day of the funeral, at the end of the celebration of the liturgy, the cry of the crowd, “santo subito!” (“Quickly a saint”) initiated the transition to a new way of perceiving John Paul II’s presence among us, now as intercessor and model of Christian life.

As is known, the diocesan process of beatification cannot begin sooner than 5 years after the death of the candidate. The reason for waiting 5 years is precisely to test the strength of the claim to holiness present among the people of God. It could be that the initial enthusiasm that was present at the time of the death of any candidate is the result of media coverage and does not have any roots in the common sentiment of the people. Normally, the 5-year period enables the air to clear, thereby revealing the true judgment of the people of God concerning the holiness of the deceased.

The “reputation for holiness” is a psychological, social and religious element that has a significant legal status. According to the most ancient tradition of the Church, it constitutes the fundamental element in the initiation and the development of the cult of saints. In fact, the first saints of the Church are the result of cults that spontaneously arose at places of martyrdom, or at the tombs of individuals who the people of God recognized as those who witnessed, by their death, their faith in the infinite love of Christ. The recognition of holiness in the Church’s history has undergone substantial, formal development, and over the centuries, has assumed various forms in the canonical process. However, at the beginning of all of the causes, “there is a popular, ecclesial element, that is known as the ‘reputation for holiness’, i.e. there is a widespread judgment in the Church that a person lived the Gospel in an extraordinary way and therefore the individual possesses evangelical significance. The subsequent process attempts to prove the validity of the reputation for holiness.” (G. Mazzotta, La santità e i processi di canonizzazione nella Chiesa, 289-301, in www.iscom.info. Documentazione).

What do we mean by canonical legislation? Pope Lambertini, Benedict XIV, the master in this field, understood the fame for holiness as “the reputation or the common opinion concerning the constant purity and integrity of life and virtues, demonstrated by means of repetitive acts, on various occasions, beyond what is commonly practiced by other men and women, done by any deceased servant of God and the miracles performed by God through their intercession”. In other words, a widespread opinion exists among the faithful concerning the integrity of life and the practice of the Christian virtues, demonstrated continuously and above all beyond the common “modus operandi” of other faithful Christians. In addition to the “reputation for holiness” there is also the “fama signorum”, i.e. the belief that graces and heavenly favours can be obtained through the invocation and intercession of the servant of God who died in a state of holiness.

Before starting the diocesan inquiry regarding the cause of beatification, the Postulator should first, research the life of the Servant of God. This material will be useful for understanding the candidate’s reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the importance of the cause for the Church, so that the competent bishop can evaluate the results before accepting the petition (= the request). It is important to remember the precise warning of Pope Benedict XVI in letter that he sent to Cardinal José Saraiva Martins, Prefect Emeritus of the Congregation for the Causes of Saints: “Diocesan pastors should assess first whether candidates to the altars have a truly solid and widespread reputation for sanctity (in life, at his death and subsequent to his death), his reputation for signs and the important
On 29 June 2017, the Passionist Congregation and the Passionist Family celebrated the 150th Anniversary of the Canonization of our Founder, St. Paul of the Cross, who was canonized by Blessed Pius IX in 1867. In a Circular Letter that Fr. Joachim Rego, Superior General, wrote on 25 March, he encouraged our religious to plan various activities on a local level to mark this event. He also referred to several projects that were being planned here at the Generalate of Sts. John and Paul to mark this Anniversary. Among these was the restoration of the Room where St. Paul of the Cross lived the final years of his life and where he died on October 18, 1775. With the help of a major benefactor, and the generosity of other entities and individuals of the Passionist Family, the main work of this restoration project was completed. As funding becomes available, we hope that additional furnishings will be purchased and other artifacts pertaining to this Room will also be restored.

On Sunday, 02 July, a ceremony and prayer service took place during which the restored Room was blessed and inaugurated. Following this prayer service, there was a concelebrated Mass in the Chapel of St. Paul of the Cross in our Basilica to mark this Anniversary.

A brief history of the preservation of the Room following the death of St. Paul of the Cross.

Since 18 October 1775, almost two hundred and fifty years ago, when our Holy Founder died, the room inhabited by him in his final years and the adjoining chapel, where he celebrated Mass have been carefully preserved, along with several items that belonged to him. While awaiting the completion of the cause of his beatification (01 May 1853), various relics of St. Paul of the Cross were displayed for the piety and devotion of our religious and the faithful who visited this site. In early 1853, being certain of the imminent beatification, the superiors quickly worked to prepare this locale, including all the objects that were associated with the Founder during this final period of his life.

Cardinal Luigi Lambruschini (1776-1854) offered half of the amount of money needed for the work—300 scudos. Two days after the beatification, by special privilege, he wanted to be the first to celebrate Mass in that room on the altar that was erected and consecrated several hours before by our Passionist bishop, Giuseppe Molajoni (1780-1859). A description of the work performed at that time can be found in the “Platea” (record) of the Retreat of Sts. John and Paul. It notes that “the rooms of the Blessed” were “prepared in the nicest and most tasteful manner. An altar erected in the room where the Blessed died, that includes a picture of the Blessed in the moment of ascending into glory, painted by [...] Mr. Gregori... There is also a devout image of the most holy Cross that is believed to have been used by the Blessed when he preached holy missions... The ad-
The restored altar where the Founder celebrated Mass from 1773 to 1775.

The Restoration of the Room in 1967.

This arrangement remained virtually unchanged for 64 years. During the General Consulta that took place on February 14, 1918, the General Curia examined a proposal for significant changes to the room, given that “after so many years of use it is in so shabby a state that it detracts from devotion and risks dismaying the laity who visit it”. Therefore, it was decided, among other things, to cover the walls with a damask cloth, to gold leaf the ceiling and to pave the floor with marble. Thus, it would be similar to “the room of almost all the other Saints who are venerated in the Eternal City which are decorated sumptuously.” (Book of the Consultas, 1914-1925, p.149) The work began immediately and was completed before the feast of the Saint, 28 April 1918.

From 1918 until 1967, the room remained virtually untouched. However by 1967, the year of the 100th Anniversary of the Canonization of the Founder, many visitors, including eminent personalities, proposed the idea that a different appearance could be given to the whole setting, so that at least one could understand what it originally looked like. Especially since the damask wall covering was deteriorated, discolored and even torn in several places. Therefore the superiors gradually came to the conclusion that a general and radical restoration of the room was needed, restoring it as much as possible to its original state when the Saint died there.

During the General Consulta of 01 June 1967, an overall restoration plan was prepared and approved. The actual work, which began in August, took several months of careful and delicate work. On October 18, having completed the restoration work, it was possible to once again celebrate Mass and pray in that room, now completely transformed. The major restoration work addressed the following areas: The walls were completely freed not only from the damask cloths, but also from any other objects or decorations; The wooden ceiling was restored to its original simplicity, eliminating all the ornaments and colored decorations that had been added; The marble floor covering was removed revealing the original red terracotta tiles that remained; The altar that was previously used [in the room] was removed and was replaced with a free standing one of iron and copper; The large crucifix with plaster corpus, that was used by the Saint when he preached missions, was restored to the wall above the altar; The two large display cases that contain the relics of the Saints that were previously placed on the lateral walls were removed and replaced with a free-standing display case; The door and the transom above the door were freed of all decorations and additions and were restored completely to their original appearance.

While the room inhabited by our Holy Father underwent many changes and renovations, the adjoining chapel, where he used to celebrate Mass, remained largely untouched and even during this restoration of 1967. (Acta Congregationis, January 1967)

The 2017 Restoration.

In early 2017, fifty years after the last restoration of the Room, the Superior General, Fr. Joachim Rego, and his Council, realized that this sacred space of the Congregation and the Church once again needed to be restored. Fr. Joachim appointed a committee con-
consisting of the General Consultor, Fr. Giuseppe Ado-bati, and several religious of the local community of Sts. John and Paul, to organize the work of the resto-
ration together with the guidance of a team of profes-
sional restorers. After studying the proposals of vari-
ous experts, a final proposal was studied and approved.
The restoration consisted of the following work:

Flooring/Pavement- the bricks that composed the
flooring were carefully removed and cleaned. The
foundation under the bricks was realigned and each
brick put back into place. In the event that, with the
passage of time, some bricks had disintegrated, re-
placement bricks of the same nature were used.

Walls- The walls were resurfaced and repainted using
color schemes of the 18th century that were discov-
ered beneath the various layers of paint.

Ceiling- The wooden ceiling was cleaned and re-
stored.

Double-arched mullioned window- The windows in
the main room and in the small chapel, where there
had been water infiltration, were replaced, in keeping
with the exterior of the windows that comprise the
medieval façade of the basilica.

Lighting- New museum-style lighting was used in
throughout the complex.

Main door- the original wooden door of the room
was cleaned and restored.

Altar of St. Paul of the Cross- The original, simple
wooden altar where St. Paul of the Cross celebrated Mass was uncovered from its protective exterior casing and te-
diously restored. The 18th century simple fresco on the wall above the altar, including the
small, freestanding painting of Our Lady of Sorrows were cleaned and returned to their original location.
A glass covering was placed over the altar, thus allow-
ing for the possibility of viewing the original altar as well as for protection.

Chair of the Founder- During the final years of the
life of the St. Paul of the Cross, apparently he found walking to be very difficult. Therefore, a special chair
was designed to transport him to other locations in
the monastery and to the Basilica. This chair was
also restored and placed in a more visible place in the
Room.

The Mission Crucifix – The Mission Crucifix that
had been in the room since the death of the Founder
was restored to its original beauty and simplicity.

The restoration of additional objects that are as-
associated with this Room is scheduled for the upcom-
ing months. With additional funding, a new small-
er altar will be commissioned for the larger of the
two rooms where Mass can be celebrated with larger
groups of pilgrims.
From May 8-12, 2017, all members of the PASS Province, together with the Superior General, Fr. Joachim Rego, gathered in the Passionist Holy Cross Spiritual Center, Calumpang, General Santos City for their Fifth Provincial Chapter. The General Consultor, Fr. Sabinus Lohin and the PASPAC President, Bro. Laurence Finn (CRUC) were also present in the Chapter. Fr. Eugene Cañete of the Missionaries of Jesus was the facilitator for the event.

In his opening address, Fr. Joachim thanked Fr. Sabinus for conducting the canonical visitation. Fr. Joachim went on to highlight some aspects of the life of the Province that need to be studied at the Chapter and during the mandate of the new Provincial and Council.

Fr. Joachim spoke of the “fragile health of a number of men which is a worrying trend and the tendency, in general, to look after one’s needs and provide for a comfortable life.... The issues of lifestyle and attitudes regarding money, status and goods must regularly be assessed and challenged in relation to our witness to the people among whom we live and work, and our call to a simple lifestyle. Both of these concerns need to be addressed at a broader level, not only by individuals, but as communities and the Province.”

He also asked the religious of the Province to “give serious consideration to the ongoing formation of its members. We must appreciate that formation is life-long and does not stop with final profession or ordination. Province resources must be set aside and Province plans made to assist the personal/professional development, psycho-spiritual and psycho-sexual growth, and personal spiritual renewal of the members.”

A third area of concern as noted by the Superior General was that of leadership in the Province.

“Leadership and authority in the service of the brothers in religious and community life, in general, is in crisis. In some instances the religious tend ‘to do their own thing’ without any reference to the authority, and the leader often feels powerless to know how to act, thus turning a blind eye to many situations. This can lead to imitation for some and confusion for others, thus causing a loss of credibility of the leader and creating tensions and conflicts in community. Perhaps this important area concerning effective leadership and servant-authority can be facilitated by a specialist and taken up as a formation component for everyone during a Province Assembly or gathering. I would encourage this project as a Province ongoing formation program.”

On May 11, 2017, Fr. Edwin Flor was elected as the New Provincial Superior. On the same day, the Chapter elected Fr. Louie Fuentespina as First Consultant, Fr. Wilfredo Estraza as Second Consultant, Fr. Orven Gonzaga as Third Consultant and Fr. Mario Gwen Barde as Fourth Consultant. They also elected Fr. Gabriel Baldostamon as a delegate for next year’s General Chapter with Fr. Evan Esmade as the sub-
The PASS Province of the Philippines
– A Brief History

The history of the Province that shares the same title with that of the Congregation – of the Passion of Christ – is the result of years of work. It began in February 1958 with the arrival of the first missionaries from the Province of St. Paul of the Cross (USA).

In December 1956, the Superior General, Fr. Malcolm La Velle, returning from a visit to the Passionists in Australia and Japan, stopped in Manila and the Apostolic Nuncio, Bishop Egidio Vagnozzi, invited him to accept a mission in the Prelature of Cotabato in the southern region of the Philippines. The Prelature was entrusted to the Oblates of Mary Immaculate, but they did not have sufficient personnel to address the needs of this vast geographic area.

At the beginning of February 1958, the first group of religious arrived in the Philippines and they were placed in various parishes. On 6 April 1958, the Oblates handed over south Cotobato with its center in Marbel to the Passionists who now assumed responsibility for the entire district. In December 1958 an additional four Passionists arrived from the Province and in January 1959, two more priests and a Brother began to evangelize the tribe of the Bilaans. In December 1959, additional priests arrived and thus there were 19 priests and one Brother who dedicated themselves to catechesis and pastoral ministry.

In April 1961, the Holy See entrusted the region to the Passionists as the Prelature Nullius of Marbel and Fr. Quentin Olwell was named the first bishop. Beginning in 1961 efforts at promoting vocations to the diocesan priesthood and Passionist religious life were intensified. Consequently, a small seminary was opened in Lagao.

In 1966, their efforts were increased to promote lay leadership because there was a realization that even with a sufficient number of priests all of the people could not be reached. With this goal in mind, a Spiritual Center was built in Calumpang and a Retreat Team was formed in Manila.

At the beginning of the year 1969, the health of Bishop Quentin began to decline and on 14 April 1969, he resigned his post. The Holy See named Fr. Reginald Arliss as bishop. At that time, he was the rector of the Filipino seminary that had opened in Rome. In 1982, the Holy See elevated Marbel to the status of a diocese in recognition of the pastoral evangelization that was begun by the Jesuits, and was further developed by the Oblates and by the Passionists. The Passionist missionaries were aware that they needed to not only be concerned about the foundation of the diocese but also about the establishing of the Passionist Congregation. In 1961, in the minor seminary of Lagao, the first Passionist seminarians began their studies and in 1966, the first group of novices was received. In 1973, land was acquired in Quezon City where a theologate and novitiate were built.

In 1983, the Vicariate was elevated to a Vice Province with the title “the Passion of Christ”. As a sign of appreciation and encouragement from the entire Congregation, in the year 2000 the 44th General Chapter elevated the Vice Province to the status of Province.
Forty-five members of the Vice Province were present at the Congress, which was held in our Retreat House in Carmelaram, Bangalore, from Monday May 15th until Friday 19th May.

The Congress was presided over by Rev. Fr Joachim Rego, Superior General. Also attending the Congress were Bro Laurence Finn (President of PASPAC Configuration), Fr. Tom McDonough (Provincial SPIR, N.Z, Vietnam, PNG and Australia) and Fr Joe Moons (Provincial of the former mother Province CRUC, USA). Fr Denis Travers (General Curia) facilitated the Congress and Fr Joe Moons presented the keynote address to the Congress.

The Retreat House in Carmelaram was prepared very well for the Congress and the Chapter Preparations Committee was commended for its thorough work, which assisted greatly in the smooth running of the Congress.

In his opening address, Fr. Joachim noted that “The recent history of life in the Vice Province has revealed that there is a need to truly work hard at developing a sense of unity (not ‘uniformity’) around our Passionist vocation: i.e. to keep alive the memory of the Passion of Jesus and to promote that memory by our life and mission. Our unity consists of being one in mind and heart amidst our diversity and difference, which we treasure and respect. We must guard ourselves against promoting divisions which is a counter-witness and ultimately destructive to our community life and witness.” Furthermore, he invited the religious to participate “in this Congress as disciples of Jesus to whom you have committed your life and in whose name we gather. Keep reminding yourself of this! Our gathering is not a group of politicians competing with debates of bills in parliamen... Rather, we must contribute with a genuine attitude of listening and discernment for action: listening firstly to God through the work and action of the Holy Spirit; listening with openness and respect to my brothers and to the situation of the world today; and listening also to myself, examining my motives and making choices for what will serve and act in the interest of the common good.”

The Congress itself addressed seven main areas of concern and focused on-- Community Life, formation and vocational promotion, ongoing formation for all in leadership, Foreign Mission, establishment of a preaching team within India, financial growth and the establishment of new ministries and outreach within India. All in all the Congress passed twenty recommendations or proposals for action and agreed to review progress on these issues over the next two Vice Province assemblies (of 2018, 2019).

The Congress was a time of unity, fraternity and celebration and, befitting for a younger entity, included time for sports each afternoon. At the conclusion of the Congress, a significant number of the members were able to share a recreation day together on Saturday 20th May.

The Congress elected Fr. Paul Cherukoduth as Vice Provincial, Fr. Xavier Valiaparambil as 1st Consultant and Frs. Antony Xavier Tharayil, Wilson Victor and Antony Arackal as the other members of the Vice Province Council. Fr. Dennis Muricknamkuzhiyil was elected as a delegate to the General Chapter of 2018.

Fr Joachim concluded the Congress by thanking Fr Tomy Kanjirathinkal and his council – Frs. Roy Srampical, Antony Xavier Tharayil, Sony Kannanaikal and Maria Edwin Jenish for their service and care of the brethren over the previous four years. Fr Joachim also shared that Fr Paul will be very much missed as a member of the General Curia and wished him and his new Council every blessing for their ministry ahead.
A brief history of the Passionist Foundation in India
Fr. Paul Cherukoduth (THOM)

Early attempts at establishing the Passionist presence in India

The earliest request to establish the Passionist Congregation in India came in 1849 from the Bengal Mission to the Most Rev. Fr. Antonio Testa, CP (Superior General 1839-1862). There was a great demand for English speaking missionaries. However, the request could not be accepted in light of the foundation that had just been made in England, and additional personnel were not available.

More than a century later, during the final years of the tenure of Archbishop Leo P. Kierkels, CP as the Pro-Nuncio Apostolic in India, precisely on March 28, 1952, Fr. Neil McBrearty (Secretary to Msgr. Kierkels) wrote to Archbishop Valerian Gracias of Bombay (present-day Mumbai) about the possibility of establishing a Passionist presence in his Archdiocese. Toward the end of 1951, the Superior General, Fr. Albert Dean, entrusted the General Consultor, Fr. Malcolm La Velle, with the task of visiting the Passionist communities in Australia, and to study the possibility of establishing the Passionist presence in India. In his reply to the above letter, Archbishop Valerian wrote, “I am not only agreeable in principle to have them, but would welcome them”.

Around the same time, there were also requests from Bishop Andrei D’Souza of Pune (Poona) as well as the Archbishop of Bangalore. Request also came from the Archdiocese of Shimla-Delhi. However, for one reason or another, these requests could not be met. Possibility of entering India through Sri Lanka, an Island nation on the southern tip of India, was also explored.

Later (successful) attempts.

The General Consulta of 19-21 December 1977 reviewed all the various fruitless attempts to make a foundation of the Congregation in India. However, the Consulta did not come up with any concrete plans other than entrusting Fr. Norbert Dorsey (General Consultor) with the task of exploring new opportunities that might be available.

An opportunity presented itself through a letter with a request to found the Congregation from Rt. Rev. Joseph Ku-reethara, the Bishop of Cochin (Kochi), in the State of Kerala on the southern tip of the Indian Peninsula. The diocese of Cochin is one of the earliest dioceses in India, dating back to 1557 AD. The matter was discussed in the General Consulta of 4-6 September 1978 and the decision to begin a foundation in India was announced during the Synod of 1978.

Most Rev. Fr. Paul M. Boyle, CP (Superior General 1976-1988) sent out a letter requesting volunteers for the Passionist foundation in India. The General Consulta of 13-15 December 1979 chose five religious from the 13 religious who had volunteered for the mission. They were-- Fr. Walter Kaelin (CRUC) who was designated the Superior of the foundation, Fr. Philip Smith (SPIR), Fr. John Scanlon (PAUL), Fr. Carlos Elizalde (FAM) and Fr. Lombardo Lonoce (LAT). They were joined later by Fr. Christopher Gibson (CONC/CRUC) who became a very successful vocation promoter of the mission. The pioneers landed on the shores of India in the year 1981 and immediately began to look for ways to establish the Congregation. The Mission was put under the patronage of the Apostle Thomas (THOM). In addition to their efforts to establish the Congregation, they also took up ministries of preaching missions and retreats. In 1982, a minor seminary was opened in Cochin to receive candidates to Passionist life. In the early years of the foundation, many Passionists from different parts of the Congregation served in India for a stint of six months, maximum allowed by the government.

As the missionaries could not stay in India on a long-term basis because of visa restrictions, giving a stable formation to the candidates who were entering the Congregation became increasingly difficult. To remedy this situation, a part of the formation was moved to Tanzania and Kenya until 1992.

Because of the steady growth of the Passionist presence in India, the mission was raised to the status of a General Vicariate in 1987 and subsequently as a Provincial Vicariate of the Holy Cross Province (CRUC) in the United States. The growth and vitality of THOM Vicariate was recognized by the 46th General Chapter, which raised it to the status of a Vice Province in 2012.

Currently, the Vice Province has 53 professed members of whom 44 are priests, 1 brother and 8 professed students. The Vice Province has eight communities spread in four states in India and of the 44 priests 17 of them are engaged in ministries abroad in the various entities of the Congregation.
The first MAPRAES Provincial Assembly of the Italian, French and Portuguese Passionists, took place from June 5 to Friday June 9, 2017.

In May 2015, the unified religious province, named MAPRAES was created from the former Italian, French and Portuguese provinces. “The road to unity: challenge and opportunity”, was the theme of the Assembly.

Two years after the creation of the new Province, the 16 delegates by right, including the General Consultant, Fr. Giuseppe Adobati, all the consultants and regional delegates and the officials of the curia and those responsible for formation, as well as the 37 elected members from the Province at large, evaluated the path taken thus far by the MAPRAES Province. They also planned for the next two years in preparation for the Provincial Chapter of 2019. The Moderator of the Assembly was Fr. Pablo Gonzalo Hernández (SCOR).

Meanwhile, the General Chapter will take place in October 2018. To this end, 15 delegates were elected to the General Chapter, representing the eight Regions of the Province: Francesco Di Mariano (CFXI); Leone Masnata (CORM); Antonio Siciliano (DOL), Laureano Alves (FAT); Mario Madonna (LAT); Philippe Francoise Plet (MIC); Ciro Benedettini (PIET); and Luigi Gianfrancesco (PRAES). Representing the provinces, seven delegates were elected together with their alternates: Aniello Migliaccio, Carlo Sacrongella, Roberto Cecconi, Luigi Gianfran-

The decisions made by the Assembly focused on several topics concerning the life of the new province -- the process of downsizing and renewal of Passionist presences; the structure of government and the transitory nature of the regions; the nature and experience of provincial membership; initial and ongoing formation; the apostolate and evangelization; and the Passionist Laity. The groups made several proposals for change that were then discussed. Finally, the operative guidelines for the next two years were approved, especially with regard to the process to be used for the reduction of the regions and/or their merger, as well as for the closure of other houses and openings of new activities and presences.

On the evening of June 8 and June 9, the rules for participation in the second provincial chapter of the MAPRAES, which will take place in 2019, were approved. At the conclusion of the Assembly guidelines for provincial programming were approved, which were a synthesis of the suggestions from the work groups. The Assembly was officially closed by the president, the provincial, Fr. Luigi Vaninetti.
The leadership and representatives of the Configuration met in Warsaw in the early part of April 2017. This meeting was attended by the Provincials and representatives of the six Provinces - St Joseph’s (England, Wale, Sweden), St Patrick’s (Ireland, Scotland & Paris), Our Lady of Holy Hope (Netherlands, Germany), the Assumption of Mary (Poland, Ukraine, Czech Republic), the Five Wounds (Germany, Austria), St Gabriel’s (Belgium) and by representatives of the mission in Sweden conducted by the Province of the Passion (Philippines).

Among the issues discussed was a request by the Superior General for the Configuration to offer any advice concerning the future of the Province of St Gabriel. The Province has indicated a desire for the General administration of the Congregation to take action to reduce the status of the province. Before any action is to take place, the Superior General had invited the Configuration to offer any helpful advice or suggestions. In essence the Province consists today of about 25 members with an average age is 82. One clear option is that the Province be suspended and the religious come under the direct care of the Superior General (who would exercise this care through the appointment of a delegate).

Other matters discussed included reports from each Province on current events and situation, the representation of the Configuration at the coming General Chapter, planning for a gathering of students within the Configuration and the appointment of the four members who will make up the Study Group of the Configuration (in preparations for the General Chapter). This group will comprise of the President of the Configuration - Fr Mark-Robin Hoogland, Fr John Kearns (Provincial of St Joseph’s Province), Fr. Waldemar Linke (Provincial of The Assumption of Mary Province) and the General Consultant Fr Denis Travers.

The meeting also received a final report from Frs. Jeroen Hoogland and Denis Travers (the planning committee) for the Seminar on the Passion to be held in Minsteracres in September 2017. The Seminar entitled - Welcoming the Stranger (Encounters in the light of the Passion of Jesus) - is open to all English speaking religious or laity and will be conducted from September 11-15.

After twelve years of service as Secretary of the Configuration, Fr Jeroen Hoogland (SPE) ended his service and Fr. Radek Mucha (ASSUM) was elected as the new Secretary. The President of the Configuration Fr Mark-Robin extended the heartfelt thanks of the members past and present to Fr Jeroen for his faithful service over many years.
The Province of St Joseph engages in mission within three countries - England, Wales and Sweden and professed members together with lay associates and companions gathered in Minsteracres Retreat Centre in County Northumbria from April 24-28 for the fifty third Provincial Chapter.

The guiding theme for both the preparation stages and for the Chapter itself was ‘Between Cross and resurrection’ and this theme was taken up in his opening address by Father Joachim who spoke of the necessity of facing the future with hope. As distinct from mere optimism, hope is more of a foundation and an ‘anchor’ that enables Christians to face the present and the future with firm conviction. Hope is an essential attitude and fundamental value within Christian life. As Fr. Joachim stated—“I believe that you have chosen a very meaningful theme for this Chapter, one which speaks to the situation of the Province of St Joseph: Between Cross and Resurrection. That time in between the Cross and Resurrection was a time of hope in God’s promise. I am reminded of God’s assurance to His People through the prophet Jeremiah: “I know the plans I have in mind for you… plans for peace, not disaster, (plans for) a future full of hope for you” (Jer. 29:11). I believe that the theme of this Chapter reflects your desire to discern God’s promise of hope.”

Also attending the Chapter as guests were Fr Mark-Robin Hoogland Provincial of SPE Province and President of the Configuration of Charles Houben, Fr Jim Sweeney Provincial of St Patricks Province, Sr Therese Regan Provincial of the Sisters of the Cross and Passion along with several of the Sisters, Sisters Regina and Monica (Passionist Contemplative Nuns). In addition, there were numerous representatives from some of the agencies the Province works with, the Vestibule and Community of the Passion groups and partner organisations that the Province has assisted or worked with.

The members of the Province today number 19 religious with the addition of Bishop William Kenny. However, the wider Passionist presence is significant in and through a variety of additional communal organisations, Laity within the Community of the Passion movement and partner organisations (those groups working in a way which is in harmony with our Charism) and which are associated with the Province.

In addition, there are other Passionists working alongside or within St Joseph’s Province – namely, a formation house of St Patricks Province in London, the international house in Highgate, members of both Holy Hope Province and Vice Province of St Gemma who are working in Minsteracres and four members of Province of the Passion who work in Sweden.
While small in number the province reaches out in a variety of new and creative ways to refugees, homeless people and victims of torture. In addition, the Province has entered into partnerships with a number of organisations and community groups whose values are very close to the Passionist Charms and who offer services and outreach to groups such as refugees, migrants and those living with HIV/Aids. The Province assists such groups through a specially appointed Grants Commission that allocates funds to assist these groups in their work. The Province wishes not only to continue such outreach but also to deepen their association with these groups.

Some of the significant outcomes of the Chapter were as follows—
- A commitment to move investment management and funds into organisations and banks that support greater environmental and ecological sustainability.
- A greater effort to reach out to young people especially through use of media and the newly developed website.
- A renewal of commitment to serve the crucified of today. An affirmation and intention to further develop the various lay groups that have been formed.

Fr John Kearns was elected Provincial for a second term and Frs. Martin Newell (First Consultor) and Mark White were re-elected to the Provincial Council.

The Province of St. Joseph (IOS) of England, Wales and Sweden – A Brief History

St. Paul of the Cross had a vision shortly before his death and it is reported he said: “What have I seen? My religious in England.” We do not know precisely who or what he saw, but the vision became a reality on 5 October 1841 when Blessed Dominic Barberi and Fr. Amadeus McBride arrived in England, having already established a house of the Congregation, Chateau d’Ere, in Belgium; this community had been established as a stepping-stone to England. Dominic was shocked to discover so much anti-Catholic feeling; the Catholic Emancipation Act had only been passed a dozen years earlier, and it would be another ten years before the English Hierarchy would be restored.

In February 1842, the first Retreat was established at Aston Hall in Staffordshire, and it was there that Dominic preached his first sermon in English, after having been attacked with stones and mud. Within three years, Dominic received into the Church, the future Cardinal John Henry Newman. A period of rapid expansion followed, so that by the time of Dominic’s death in 1849 there were five houses and thirty-five religious. The severe poverty of the Rule attracted men from the cream of the English aristocracy, men like the Servant of God, Ignatius Spencer and Fr. Paul Mary Pakenham. While the Passionists were heavily engaged in ministering to the huge wave of Irish immigrants, especially those who had fled from the Irish potato famine, they also worked alongside the Redemptorists, Rosminians, and Vincentians.

Under the influence of Fr. Ignatius Spencer, a group of missionaries went to Dublin, and later established the community of Mount Argus where Fr. Paul Mary Pakenham (1821-1857) and St. Charles of Mount Argus were to live. A confrere of Fr. Ignatius, Fr. Gaudentius Rossi (1817-1891), was among the first group of Passionists to go to the United States of America. The IOS Province, which from its canonical institution ranks as the fourth Province of the Passionist Congregation, was formally established by a decree of the nineteenth General Chapter held at Sts. John and Paul, Rome, in April, 1851. In a circular letter, dated at Rome on 11 June, the Superior General, Fr. Antonio Testa, advised the new Province of...
its canonical status, and appointed Fr. Eugenio Martorelli to convocate the first Provincial Chapter of the Anglo-Belgian Province. On 26 August 1815, the first Provincial Chapter was held at St. Wilfrid’s Retreat, Cotton Hall and the next day, which happened to be the second anniversary of the death of Dominic Barberi, the Founder of the Province, the canonical Superiors were elected, including Fr. Eugenio Martorelli (1810-1888) the first Provincial. The Province continued to develop with some powerful Englishmen, but also with talented Italians including Fr. Vincent Grotti (1820-1883). At the time of the first Chapter, just nine years after the arrival of Dominic Barberi, there were five retreats in England—London, Aston Hall, Broadway, Cotton Hall and Sutton—and these, with the Belgian retreat at Ere, formed the Province of St. Joseph. The number of religious in 1850 were twenty-one priests, six students, and fourteen brothers.

At the same time, the Province experienced a large number of young men joining; however, many did not persevere. The ministry of the Passionists in the first decades was both to large groups and individuals, both men and women—most of whom were Irish. One such individual was an Anglican woman called Elizabeth Prout (1820-1864). Between 1842 and 1849, she came to know Dominic Barberi well, so that she clearly absorbed Passionist spirituality, eventually becoming a Catholic and trying her vocation with a Religious Order. When this failed for health reasons, Fr. Gaudentius Rossi became her spiritual director and eventually helped to write the Rule for the Sisters of the Cross and Passion. This was a very new concept for Religious Life as it was directed towards working-class girls. When Fr. Gaudentius was transferred to the United States, Fr. Ignatius Spencer helped to re-write the Rule and obtain approval for it from Rome.

The missionary expansion of the Passionists in England and Ireland resulted in the establishment of the Anglo-Hibernian Province, which remained in existence until 1927, when Ireland and Scotland were created as a separate Province (PATR). England and Wales then comprised the St. Joseph Province (IOS). However, in 1951 the IOS Province assumed a mission to Sweden, while the PATR Province took responsibility for modern day Botswana and South Africa.

In order to be allowed to work in England in the middle of the nineteenth century, religious orders, including the Passionists, were forced to take responsibility for running parishes, even though this was not initially permitted. By the end of the Second World War, the apostolic work of the Province was very clearly directed to giving parish missions, and establishing two major retreat houses in remote rural areas. At the same time new forms of ministry emerged: working with the Young Christian Workers; developing school missions; preaching the first family retreats, and retreats for the disabled. Later years saw the emergence of the Inner City Missions in Liverpool and London.

Since Vatican II, the Province of St. Joseph has tried to discern the “signs of the times”, specifically by reaching out to the poor, the victimised, and those on the very edge of society. In other words, the Province has tried to follow in the footsteps of St. Paul of the Cross by steeping itself in the mystery of the Passion.
The Fourth Congress of the SALV Vice Province was held in the city of Kinshasa, Democratic Republic of Congo from 13 to 17 March 2017. In addition to the religious of the Province and the Superior General, Fr. Joachim Rego, also present were Fr. Michael Ogwen (General Consultant); Fr. Martin Coffey (Executive Secretary for Formation); Fr. Denis Travers (General Consultant); and Fr. Paul Francis Spencer (PATR) who facilitated the Congress.

The theme of the Congress was, “Evangelical Solidarity- The Basis of Passionist Identity.” This theme was further developed in a presentation given by Fr. Paul Francis Spencer, as well as in the address of the Superior General.

In his opening address, Fr. Joachim reflected on the importance of the virtue of listening. He said, “We must have a genuine attitude of listening before speaking: listening firstly to God through the work and action of the Holy Spirit; listening with openness and respect to my brothers; and listening also to myself, examining my motives and making choices for what will serve the common good.”

The Superior General then went on to highlight two major areas of concern that were raised in the report of Fr. Martin Coffey following his Canonical Visitation- personal relationships and finances. To address the first matter, Fr. Joachim proposed the process of “Reconciliation”, which he suggested be a priority decision of this Congress for the next four years.

He then reflected on the other area of concern, that of finances. He proposed the concrete step of “a serious audit be undertaken to assess the real material needs of the Vice Province, the resources available and the resources needed to address the financial situation. It is suggested that this exercise should be done by an external, neutral (non-Passionist) expert with knowledge and experience of the financial/economic situation of Congo.”

In conclusion, Fr. Joachim commented again, on the theme of “solidarity”- “Solidarity is a contemporary expression of commitment to the common good. The Gospel virtue of solidarity expands the concept of “the common good” and holds that for us (Christians) it is essential to act in favour of the wellbeing of all, particularly those who are poor and marginalised. This is a particular challenge for us living in a world and society that is tending towards individualism.”

During the Congress, the following religious were elected members of the Vice-provincial Curia: Fr. Vital Otshudialokoka – Vice Provincial (re-elected), Fr. Didier Kimupipa – First Consultant (re-elected), Fr. Mathieu Anakani, Fr. Calixte Mbelolo and Fr. Serge Vimbu.

A Brief History of the SALV Vice-Province

During the second centenary of the Congregation in 1920, the General Chapter made a recommendation to the Provinces of that time, to extend the Congregation to other regions, especially those not yet Christian. The General Chapter of 1925, in response to the missionary appeal made by Pope Pius XI, made an additional request for the missionary apostolate among non-Catholics.

The Province of St. Gabriel in Belgium (GABR) heeded this appeal. The Province had wanted to begin ministry in the missions in the Congo since 1924, however on 22 March 1924, the Province of the Mother of Holy Hope (SPE) was established in Holland and the superiors felt that it would be prudent to first build up the Province that was left only with houses in Belgium.

The superiors of the GABR Province spoke of the project of the missions during the Provincial Chap-
ter of 1929, which approved giving the Provincial a mandate to study the possibility of a mission. Communication with the Scheut Missionaries of Belgium (CICM), who were responsible for a large portion of the Congo, revealed the possibility of receiving a part of their territory so that they could dedicate themselves to apostolic ministry. In light of this situation, the Provincial requested permission from the Superior General, Fr. Leo Kierkels. The General Consulta of 29-30 October 1930 “voted in favor of the initiating the process with the Congregation of Propaganda Fide and with the Apostolic Vicar of the Missions.”

On 13 October 1930, the Sacred Congregation of Propaganda Fide gave its approval to the conditions proposed by Bishop Augusto De Clerck, the Apostolic Vicar of Upper Kasai, for the cessation of land to the Passionists in the district of the region of the tribe of the Batetelas. Additionally, it included the possibility that, after six years, the area given to the Passionists would be separated and would be erected autonomously. The Prefect of the Propaganda Fide, on 7 November 1930, not only gave approbation but also praised and encouraged the decision.

On 18 December 1930 the first two missionaries, Fr. Joris Joye and Fr. Benedictus Weetjes departed for the Congo and spent two months with the religious of the Congregation of the Immaculate Heart of Mary in Tshumbe in order to familiarize themselves with the customs, the pastoral practices and the language. On 4 July 1931, Bishop De Clerck sent two Passionists to Ifuta to open a new missionary station. Meanwhile, on 20 October 1931, an additional two religious departed from Belgium for the missions and then, almost every succeeding year, other missionaries went to reinforce the mission. On 28 December 1934, Fr. Eusebius Joseph Augustin Hagendorens departed for the mission in the role of superior of the mission.

Eventually the Scheut Missionaries ceded to the Passionists the missionary stations of Lodja, Kataoko-Kombe, and Tshumbe Lubefu. The area assigned to the Passionists was declared an Apostolic Prefecture and Passionist Fr. (Eusebius) Joseph Augustin Hagendorens (1894-1976) was named the first Apostolic Prefect. The missionaries gradually established nine stations: Bena-Dibele, Okolo, Oemjadi, Kiomi, and Yenga. On 13 March 1947, the Prefecture was raised to an Apostolic Vicariate and Hagendorens was consecrated bishop and the first Apostolic Vicar of Tshumbe.

During the first thirty years, our Passionist presence was limited to the Apostolic Vicariate of Tshumbe that became a diocese on 10 November 1939. At that point, the mission consisted of 11 primary stations and 45 secondary stations where 36 Passionist priests and 11 Brothers ministered together with Bishop Hagendorens, in addition to several Brothers of the congregation founded by the Bishop and eight indigenous diocesan priests. At the time of the independence of the Congo from Belgium and following the death of Lumumba, several problems developed that were both difficult and tragic.

In 1964, the internal fighting between rebels with the central government resumed and the mission suffered significant damages. The missionaries and the Sisters were exposed to many dangers. Frs. Raymond Halkett and Lambert Maria Janssen were murdered on 23 October 1964.

The Congregation began to expand beyond the initial missionary zone and in 1964 it entered Kinshasha and then in 1983, Lumbi. In 1970, Passionist vocation ministry was intensified while the Bishop of Tshumbe tried to form the indigenous clergy and religious by creating a diocesan congregation.

In 1980, the first candidates for Passionist life were accepted and in 1982, the Regional Vicariate of Christ the Savior (SALV) was erected. The Vicariate was directed to try to establish economic self-sufficiency at least for everyday expenses. In 1986, the GABR Provincial Chapter established a fund for formation in the Vicariate and in 1989, the Province and the Vicariate began the joint endeavor of the Kisima African Theologate Project in Nairobi.

In 2005, the Vicariate initiated a new phase of its existence as the Vice-Province of Christ the Saviour (SALV).
On June 7, 2017, the Press Office of the Holy See published the news that the Holy Father, Pope Francis, appointed Fr. Amilton Manoel da Silva, the current Provincial Superior of the CALV Province of Brazil, Auxiliary bishop of the Archdiocese of Curitiba (Brazil).

Amilton Manoel da Silva was born on March 2, 1963 in the city of Osvaldo Cruz, in the Diocese of Marilia, Sao Paulo State, Brazil. He studied philosophy at the Federal University of Parana, in Curitiba (1992-1995) and theology at the theological Institute of Sao Paulo – ITESP (1997-2000). He professed First Vows as a Passionist on January 18, 1997 and was ordained to the priesthood on December 17, 2000.

Within the CALV Province, he held the following positions: Director of postulants (2001-2003), Master of novices (2006-2012), Member of the provincial Council (2009-2012), Provincial Superior (2013-2017) and parish priest (2017).

On the day of his episcopal nomination, Fr. Jackson Maioli Alvarenga (CALV) interviewed Bishop Amilton.

Bishop Amilton, this morning, we read the official news from the Holy Father that you were appointed Auxiliary Bishop of Curitiba. How do you feel about this nomination?

I truly have mixed emotions: fear, unworthiness and humility in the face of a large mission like this. However, at the same time, I have a great sense of gratitude- gratitude and trust in God because I know that I am called to continue serving and loving as I have always tried to do. This calling entails a great amount of responsibility that will become greater in the face of the challenges that I will find in the Archdiocese of Curitiba.

Are you already familiar with the Archdiocese of Curitiba? What is your relationship with this particular Church?

For a long time I lived in Colombo, in our two Passionist communities. This city is within the archdiocese of Curitiba... Curitiba is a large Archdiocese that has nearly 150 parishes. The city has more than two million inhabitants. Therefore, there are many challenges that will require hard work and dedication. I will present myself as a servant. Jesus came to serve and taught us to do the same. Christian life requires ongoing discernment in order to do the will of God. I will try to live my ministry as a bishop formed in a religious charism. I am a Passionist and Christ Crucified has always guided my life. We need to listen to Him every day and discover where He wants us to serve best.

What message would you like to send to the Passionist Family at this time?

Among the Passionist Family, I learned about gifts such as gratitude, generosity, availability, openness to others and surrender of one’s own life. In Christ Crucified, I found my reason to be and to serve. Now as a bishop who has a religious charism, I would like to offer words, accompanied with concrete acts of love-compassion, love-solidarity with the sheep, being close to them so I can smell them, as Pope Francis asks us to do. To achieve this I will need the prayers of everyone, especially the Passionist Family. I know that you will always be united with me. I will always be a Passionist, as I sing in that song that was composed for me- “I am called to be a Passionist, a missionary of the cross, of the Passion, a follower of the love revealed in the Crucified and present in my brother”. Once a Passionist, always a Passionist! May everything be done for the sake of the Kingdom of God. May Jesus Crucified bless everyone!
PROFESSIONS AND ORDINATIONS

PROFESSION OF FIRST VOWS

During the period of January to June 2017, two Religious professed First Vows on 10 June.

In the THOM Vice Province of India:
Moncy Varghese and Mahendra Gherle

PROFESSION OF PERPETUAL VOWS

During the period of January to June 2017, nine of our religious professed Final Vows.

In the THOM Vice Province of India
on 18 March 2017:
Antony Jackson Kattunkalthayyil and Jithin Olattupurath

In the CALV Province of Brazil
on 01 May 2017:
Marcel Alcleante Alexandre De Sousa

In the SCOR Province of Spain and Latin America on 16 May 2017:
José Luís Cueva Escalante, Omar Roberto Acevedo Higinio, Miguel Maquera Chambi and Jonhatan Peña Gaviria.

In the SPIR Province of Australia, PNG and Vietnam on 17 June 2017:
Paul Xuan Vuong Nguyen and Joseph Tan Kiet Nguyen.
DIACONATE ORDINATIONS

During the period of period March to June 2017, six Religious were ordained deacons.

- In the **THOM Vice Province of India**
  - on 19 March 2017:
    - Antony Jackson Kattunkalthayyil and
    - Jithin Olattupurath

- In the **SCOR Province of Spain-Latin America**:
  - Carlos Mego Hurtado, on 29 April 2017
  - Pedro Manuel Lara Ceja and Ronal Mego Hurtado on 04 June 2017

- In the **SPIR Province** on 23 June 2017
  - Joseph Tan Kiet Nguyen

PRIESTLY ORDINATIONS

During the period of period May to June, seven Religious were ordained to the priesthood.

- In the **MAPRAES Province of Italy-Portugal-France**:
  - Fr. Antonio Parrino on 27 May 2017
  - Fr. Francesco Pagliaroli on 01 July 2017

- In the **SCOR Province of Spain-Latin America**:
  - Fr. José Manuel Sandoval Flores on 13 June 2017

- In the **ASSUM Province of Poland**:
  - Fr. Jakub Barczentewicz on 10 June 2017

- In the **SPIR Province of Australia** on 23 June 2017:
  - Fr. Joseph Ngoc Tuan Nguyen,
  - Fr. Joseph Minh Dien Trinh and
  - Fr. John Baptist Cong Tue Trinh
NEW PUBLICATIONS


Annibali E., Statistiche religiosi PIET durante la prima guerra mondiale 1915-1918, 2016. (stampa digitale)


Arbiza Artola A., La mariología de la Madre Agreda. Las bases metodológicas de la Mística cuidad de Dios, San Isidro, Lima, 2016 (stampa digitale)

Piet (segretaria), Bollettino della Provincia di Maria SS.ma della Pietà, Cenni biografici di religiosi/e e defunti/e 2012-2015, Recanati, 2016.


Comparelli G., Sul destino di San Sosio. Quattro chiacchiere sui nostri beni culturali, 2017 (stampa digitale)


Congregatio de Causis Sanctorum, Laurentii a Spiritu Sancto (Aegidii Marcelli), Relatio et vota congressus peculiaris super virtutibus die 16 februarii anno 2016 habiti, Romae, 2016.


Lippi A., San Paolo della Croce, caro giovane ti scrivo, Piccolo Mondo Cattolico, s/d.


Pielagos F., SCOR síntesis de datos del camino histórico de CORI, FAM, SANG y FID, 2015.


Korean Mass (1 CD)

Korean, Mysteries of the Rosary (4 CD)

Korean, Hymns of Mary (1 CD)

L’Osservatore Romano 1861-2003 (142 CD)


### Notitiae Obitus
Usque ad diem 1 Februarius 2016 - 1 Iunius 2017

<table>
<thead>
<tr>
<th>DIE</th>
<th>OBDORMIVIT IN DOMINO</th>
<th>PROVINCIA</th>
<th>NATUS</th>
<th>VOTA NUNCUPAVERAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>08/03/17</td>
<td>Sac. Józef Kopec</td>
<td>ASSUM</td>
<td>19/03/53</td>
<td>26/08/74</td>
</tr>
<tr>
<td>11/03/17</td>
<td>Fra. Tarcisio Di Marco</td>
<td>MAPRAES</td>
<td>04/07/17</td>
<td>22/03/35</td>
</tr>
<tr>
<td>12/03/17</td>
<td>Sac. Mariano Ambrosini</td>
<td>REG</td>
<td>15/12/15</td>
<td>25/09/33</td>
</tr>
<tr>
<td>16/03/17</td>
<td>Sac. Columkille Regan</td>
<td>PAUL</td>
<td>04/07/21</td>
<td>15/08/42</td>
</tr>
<tr>
<td>16/03/17</td>
<td>Fra. William Baalman</td>
<td>CRUC</td>
<td>31/08/29</td>
<td>15/08/51</td>
</tr>
<tr>
<td>07/04/17</td>
<td>Sac. Ivo José Coppi</td>
<td>CALV</td>
<td>21/07/29</td>
<td>19/04/50</td>
</tr>
<tr>
<td>08/04/17</td>
<td>Sac. Charles Owen</td>
<td>IOS</td>
<td>02/02/39</td>
<td>29/09/57</td>
</tr>
<tr>
<td>15/04/17</td>
<td>Sac. Angelo Di Battista</td>
<td>MAPRAES</td>
<td>18/05/39</td>
<td>15/10/55</td>
</tr>
<tr>
<td>02/05/17</td>
<td>Sac. Vito Mastrantonio</td>
<td>MAPRAES</td>
<td>28/11/37</td>
<td>29/09/54</td>
</tr>
<tr>
<td>03/05/17</td>
<td>Sac. Jesús Prieto Prieto</td>
<td>SCOR</td>
<td>14/03/41</td>
<td>09/08/59</td>
</tr>
<tr>
<td>03/05/17</td>
<td>Sac. Jac Van Leeuwen</td>
<td>SPE</td>
<td>22/01/34</td>
<td>04/09/53</td>
</tr>
<tr>
<td>22/05/17</td>
<td>Sac. Bernardo Hughes</td>
<td>CONC</td>
<td>03/12/33</td>
<td>31/12/55</td>
</tr>
<tr>
<td>02/06/17</td>
<td>Sac. Félix Barruetabeñ a Larruskain</td>
<td>SCOR</td>
<td>10/06/29</td>
<td>26/05/46</td>
</tr>
<tr>
<td>12/06/17</td>
<td>Sac. Agostino Ricci</td>
<td>MAPRAES</td>
<td>02/01/27</td>
<td>25/09/47</td>
</tr>
<tr>
<td>14/06/17</td>
<td>Sac. Ramón García Andérez</td>
<td>SCOR</td>
<td>27/09/25</td>
<td>29/09/41</td>
</tr>
<tr>
<td>22/06/17</td>
<td>Sac. Bernardo Matani</td>
<td>MAPRAES</td>
<td>28/03/35</td>
<td>15/09/54</td>
</tr>
<tr>
<td>26/06/17</td>
<td>Sac. José Adrián Miota Baseta</td>
<td>SCOR</td>
<td>08/09/22</td>
<td>12/06/40</td>
</tr>
</tbody>
</table>

### Moniales et Sorores Defunctae

<table>
<thead>
<tr>
<th>DIE</th>
<th>OBDORMIVIT IN DOMINO</th>
<th>PROVINCIA</th>
<th>NATUS</th>
<th>VOTA N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>02/04/17</td>
<td>Sr. Ermelinda dell’Immacolata (Carmela) Urbani</td>
<td>Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Sacro Cuore di Gesù</td>
<td>16/07/1933</td>
<td>29/04/52</td>
</tr>
<tr>
<td>27/02/17</td>
<td>Sr. Marie Benigna di Gesù Crocifisso (Marguerite Marie-Thérèse Thonnard)</td>
<td>Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. Madonna di Czestochowa</td>
<td>11/11/1920</td>
<td>01/04/40</td>
</tr>
<tr>
<td>03/03/17</td>
<td>Sr. Carmel Doran</td>
<td>Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)</td>
<td>19/07/1938</td>
<td>10/05/58</td>
</tr>
<tr>
<td>13/03/17</td>
<td>Sr. Rita Núñez González</td>
<td>Inst. Filiarum Passionis D.N.I.C. et Dolorum B.V.M. (México)</td>
<td>22/05/1947</td>
<td>28/04/70</td>
</tr>
<tr>
<td>16/03/17</td>
<td>Sr. Esther Curtin</td>
<td>Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)</td>
<td>18/01/1928</td>
<td>20/03/48</td>
</tr>
<tr>
<td>31/03/17</td>
<td>Sr. Marianna del SS. Crocifisso (Lina) Scelsi</td>
<td>Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Sacro Cuore di Gesù</td>
<td>10/01/1923</td>
<td>03/05/42</td>
</tr>
<tr>
<td>02/06/17</td>
<td>Sr. Feliciana del Cuore di Gesù (Maria Pia) Opera</td>
<td>Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Sacro Cuore di Gesù</td>
<td>10/03/1942</td>
<td>22/11/60</td>
</tr>
<tr>
<td>21/06/17</td>
<td>Sr. Assunzione del Paradiso (Lucia) D’Andrea</td>
<td>Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Sacro Cuore di Gesù</td>
<td>30/07/1930</td>
<td>15/09/53</td>
</tr>
</tbody>
</table>
I leave you
and I will await all of you in paradise,
where I will pray always for the Sovereign Pontiff,
for the Church that I love so much,
for the entire Congregation,
and for its benefactors.

I leave all of you,
present, absent, and future, my blessing:

“May the blessing of Almighty God, the Father, the Son,
and the Holy Spirit, descend upon you
and remain with you forever.”

(Spiritual Testament, 1775)