

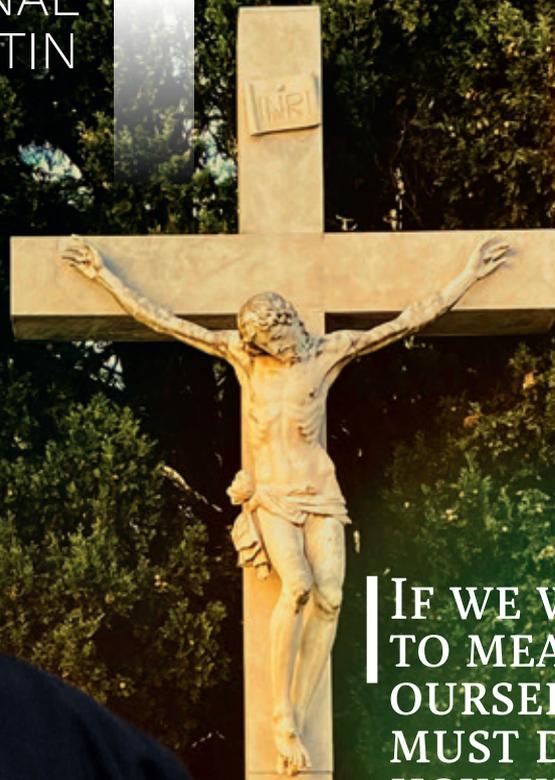


Nº51

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III-2020

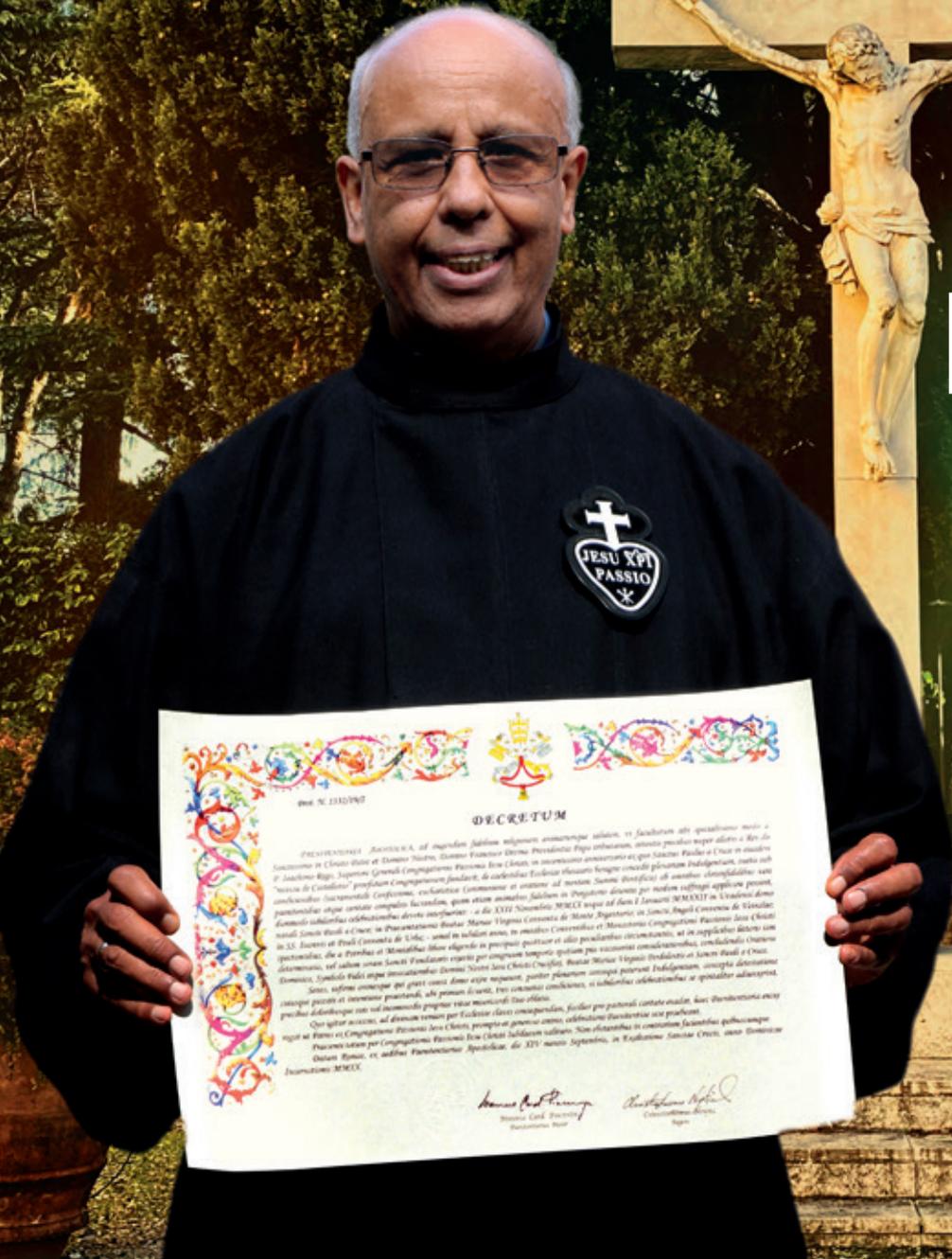
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PASSIONIST
INTERNATIONAL
BULLETIN



IF WE WANT
TO MEASURE
OURSELVES WE
MUST DO IT ON
HOW WE SHARE
THE CROSS OF
JESUS.

This phrase from our Superior General Joachim Rego invites us to reflect on how to transmit our Passionist Charism inspired by Saint Paul of the Cross to society.



Joachim Rego
Superior General
Passionist Order

Christophorus Nobile
Commissarius Generalis
1990

Jubilaeum



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PASSIONIST INTERNATIONAL BULLETIN
N. 51 - NEW SERIES III - 2020.

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PONTIFICAL MESSAGE TO THE PASSIONISTS

TO MOST REVEREND FATHER JOACHIM REGO, CP
SUPERIOR GENERAL CONGREGATION OF THE PASSION
OF JESUS CHRIST (PASSIONISTS).

The Jubilee celebrations for the third centenary of your Congregation offer me the opportunity to spiritually join in your joy at the gift of the vocation to live and proclaim the memory of Christ's Passion, making the Paschal Mystery the centre of your life (cf. Constitutions 64). Your charism, like every charism of consecrated life, is an expression of the saving love that springs from the Trinitarian mystery, is revealed in the love of the Crucified One (cf. Ap. Exhort. Vita Consecrata 17-19. 23), envelops a person chosen by providence and extends into a given community, to be implanted in the Church in response to specific historical needs. For a charism to endure over time, it is necessary to adapt it to new needs, keeping alive the creative power of its beginnings.

This significant centennial anniversary represents a providential opportunity to move towards new apostolic goals, without giving in to the temptation to "*leave things as they are*" (Ap. Exhort. Evangelii gaudium, 25). Contact with the Word of God in prayer and reading the signs of the times in daily events will enable you to perceive the creative presence of the Spirit whose outpouring over time, points out the answers to humanity's expectations. No one can escape the fact that today we live in a world where nothing is the same as before.

Humanity is in a spiral of changes that call into question not only the value of the cultural currents that have enriched it so far, but also the intimate constitution of its being. Nature and the cosmos, subject to pain and decay due to human manipulation (cf. Rm 8:20), take on worrying degenerative traits. You too are asked to identify new lifestyles and new forms of language in order to proclaim the love of the Crucified One, thus giving witness to the heart of your identity.

In this regard, I understand that your recent Chapter reflections have led you to commit yourselves to renewing your mission, focusing on three elements — gratitude, prophecy, and hope. Gratitude is the experience of remembering the past within the context of the Magnificat and walking toward the future with a

Eucharistic attitude. Your **gratitude** is the result of the memoria passionis. Those who are immersed in contemplation and engaged in the proclamation of the love that was given to us from the cross, perpetuate this historical reality, and life is fulfilled and happy. **Prophecy** is thinking and speaking in the Spirit. This is possible for those who experience prayer as the life breath of their soul and can grasp



✝ Fr. Joachim Rego, CP, Superior General.

the movements of the Spirit in the depths of their hearts and in all of creation. Then the word that is proclaimed is always adapted to the needs of the present moment. May the memoria passionis make you prophets of the love of the Crucified One in a world that is losing its sense of love. **Hope** is the ability to see in the seed that dies the sprout of wheat, which yields thirty, sixty, one hundred fold. It is a question of perceiving that in your religious and parish communities, which are increasingly diminishing, the on-going generating action of the Spirit which assures us that the mercy of the Father will not be lacking. Hope means rejoicing in what exists, instead of complaining about what is missing. In any case, do not allow yourselves to "*be robbed of the joy of evangelization*" (Ap. Exhort. Evangelii gaudium, 83).

I hope that the members of your Institute will feel "*branded*" (ibid., 273) by the mission rooted in the memoria passionis. Your Found-

er, Saint Paul of the Cross, calls the Passion of Jesus “the greatest and most overwhelming work of God’s love” (Letters II, 499). He felt consumed by that love and wanted to set the world on fire with his personal missionary activity and that of his companions. It is very important to remember that “Mission is at once a passion for Jesus and a passion for his people. When we stand before Jesus crucified, we see the depth of his love

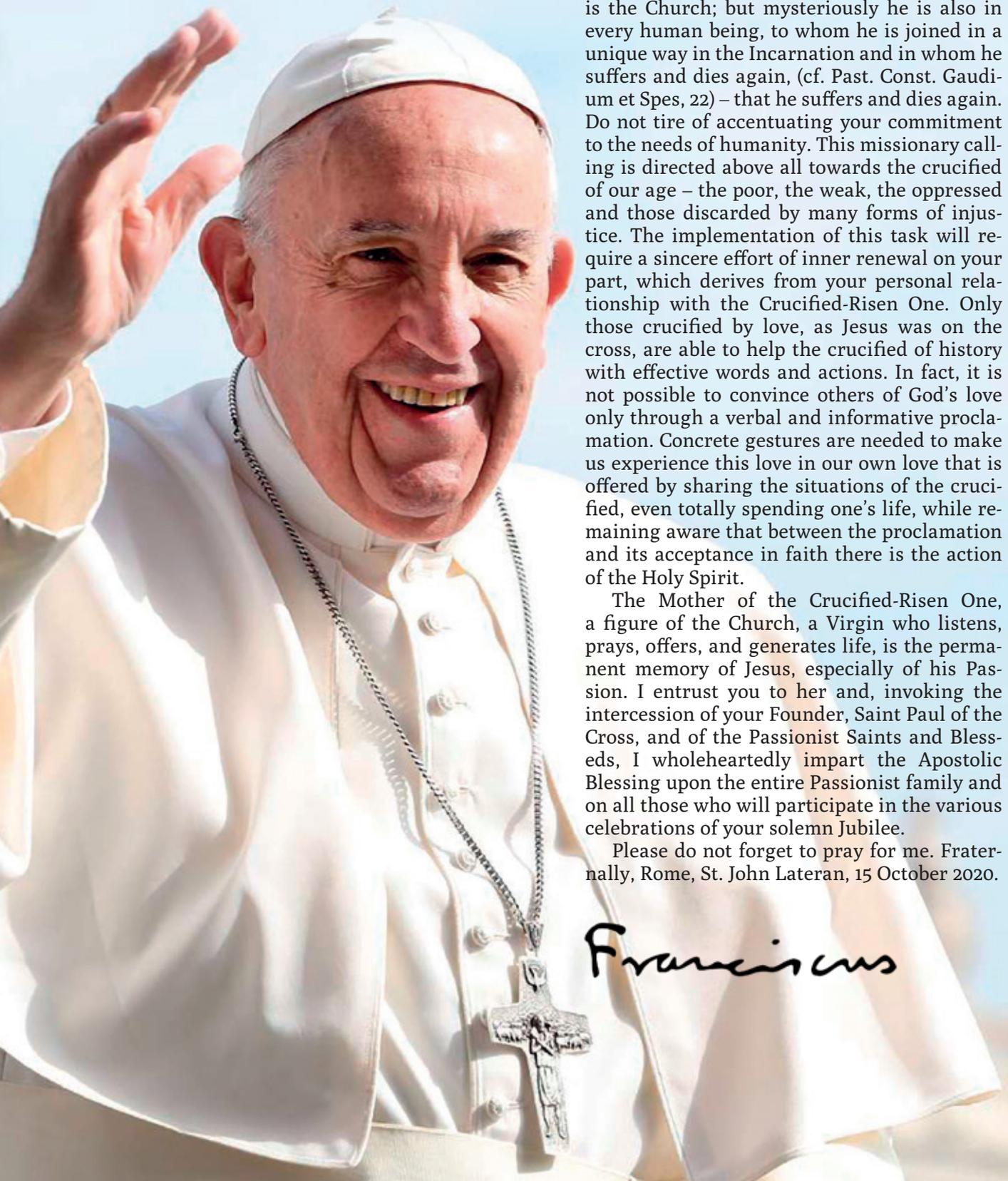
which exalts and sustains us, but at the same time, unless we are blind, we begin to realize that Jesus’ gaze, burning with love, expands to embrace all his people. We realize once more that he wants to make use of us to draw closer to his beloved people. He takes us from the midst of his people, and he sends us to his people; without this sense of belonging we cannot understand our deepest identity” (Ap. Exhort. *Evangelii gaudium*, 268).

As our Master and Savior, Jesus is risen and no longer dies in his body – which mystically is the Church; but mysteriously he is also in every human being, to whom he is joined in a unique way in the Incarnation and in whom he suffers and dies again, (cf. Past. Const. *Gaudium et Spes*, 22) – that he suffers and dies again. Do not tire of accentuating your commitment to the needs of humanity. This missionary calling is directed above all towards the crucified of our age – the poor, the weak, the oppressed and those discarded by many forms of injustice. The implementation of this task will require a sincere effort of inner renewal on your part, which derives from your personal relationship with the Crucified-Risen One. Only those crucified by love, as Jesus was on the cross, are able to help the crucified of history with effective words and actions. In fact, it is not possible to convince others of God’s love only through a verbal and informative proclamation. Concrete gestures are needed to make us experience this love in our own love that is offered by sharing the situations of the crucified, even totally spending one’s life, while remaining aware that between the proclamation and its acceptance in faith there is the action of the Holy Spirit.

The Mother of the Crucified-Risen One, a figure of the Church, a Virgin who listens, prays, offers, and generates life, is the permanent memory of Jesus, especially of his Passion. I entrust you to her and, invoking the intercession of your Founder, Saint Paul of the Cross, and of the Passionist Saints and Blesseds, I wholeheartedly impart the Apostolic Blessing upon the entire Passionist family and on all those who will participate in the various celebrations of your solemn Jubilee.

Please do not forget to pray for me. Fraternally, Rome, St. John Lateran, 15 October 2020.

Franciscus





RAFAEL BLASCO C.P.

NEWS FROM THE GENERAL COUNCIL

MEETINGS JUNE 30 – JULY 3, 2020
& SEPTEMBER 14-18, 2020.

THE COVID-19 CRISIS

The Council took some time to reflect on the experience of the COVID 19 pandemic which deserves deep reflection from everyone. We all like to have things under control and we find ourselves in difficulty when we have to face something we cannot control. This experience of COVID-19 has taken control of our lives and out of our hands in many ways. All the plans we made have been upset. But we have also learned that we have to let God take action.

We feel close to all the communities that have had a quarantine experience during this time and we commend to the Lord our brothers who have died because of COVID-19.

Some Chapters and conferences had to be postponed again: SPE (Netherlands) to February 2021; PATR (Ireland and Scotland) and VULN (Germany and Austria) to July 2021. We hope that the dates of all other scheduled events can be respected.

Life goes on and so do the meetings. We have learned to use digital media successfully. This is something new for us. Life from now on will be different.

JUBILEE

Once again, some members of the Jubilee Committee had to attend the meeting online.

Catechesis and information bulletins for the jubilee will continue to be sent out. An exhibition will be held in the Basilica to present who the Passionists are, where they are and what they do. In addition, it has been planned to prepare a small collection of guides for the different Passionist places of the jubilee: Ovada, Castellazzo, Vetralla, Argentario and Rome which will be available in different languages on the jubilee website www.jubilaemcp.org. It has also been decided to make this web page more agile and to make it better known: many resources can be found on it.

For the moment the jubilee calendar is as follows:

+ **22 November 2020 (h. 10.30 am):**

Opening of the Holy Door followed by the Eucharistic Celebration of the Inauguration of the Jubilee. (Streaming).

+ **9-18 August 2021:**

Meeting of the Young Passionists.

+ **21-24 September 2021:**

International Congress: “*The Wisdom of the Cross in a Plural World*” (Lateran University).

+ **18-22 October 2021:**

Meeting of all the Passionist Bishops for the Jubilee of the Congregation. We will celebrate the Founder’s Feast together.

+ **From 1 to 22 November 2021:**

Workshop of the Passionist Formators.

+ **1 January 2022:**

Closing of the Jubilee.

With the contribution of the Italian State, the restoration of the door of the Basilica of Saints John and Paul and the gate in front of it will be carried out. Work has already begun and it is hoped that it will be ready for the opening of the jubilee.

The Postulator General, Fr. Massimo Parisi, is organising the manufacture of the jubilee medal. Other articles will also be available to commemorate the event.

The company “*La Machi, comunicación para buenas causas*”, which has already assisted us in drawing up a Communication Plan, is supporting us in the creation of an institutional video and the presentation of the jubilee to the media.

HISTORICAL COMMISSION - LIBRARY OF ST. JOHN AND PAUL

The General Council was able to meet online with the members of the Historical Commission: Frs. Andrés San Martín (SCOR), Pablo Gonzalo (SCOR), Robert Carbonneau (PAUL), Łukasz Andrzejewski (ASSUM) and Giovanni Benenati (MAPRAES).

The Commission must now collect the legacy left by Fr. Fernando Piélagos and reformulate the materials of the past historians.

One of the difficulties they have to face is the diversity and variety of the tasks that the members of the Commission themselves have taken on in other contexts.

It is the Commission’s wish that even the youngest Provinces of the Congregation may

begin to have their own voice on history (from Africa, America or Asia and Oceania) and that young Passionists should be encouraged to study history.

For historical work it is important to preserve the archives so that they can be available to scholars. It is also important to cultivate the relationship between Passionist historians and historians of other Congregations and with scholars of world history.

The Jubilee context can be a good time to offer those who work in formation the Congregation's history manuals, publishing green booklets, promoting the care and translation of the sources, etc.

The General Council has decided that Fr. Gwen Barde will be the Consultor of Reference for the Historical Commission. In the September Consultation, moreover, Fr. Pablo Gonzalo was elected by his companions as President of the Commission and Fr. Giovanni Benenati has been asked to oversee the organization of the meetings of the Commission. The budget of the Commission for the year 2021 was also approved.

Fr. Mario Collu was able to achieve a great deal in the past three years as Librarian for the "Ancient Historical Library of the General House of the Passionists of Saints John and Paul in Rome". Thanks to the renovation that has taken place, it has also been possible to obtain various project funding from the Italian Episcopal Conference.

The General Council reconfirmed Fr. Mario Collu as Librarian of Sts. John and Paul for another three years. The budget for next year was approved and specialized personnel for the cataloguing of the library books is foreseen.

COMMISSION "RENEWING OUR MISSION"

In the previous General Council's meetings, the way forward had been outlined and, for this reason, a Commission composed of one religious from each Configuration was appointed: Frs. Denis Travers (PASPAC-SPIR, Australia), Wojciech Adamczewski (CCH-ASSUM, Poland), José Luis García (CJC-REG, México), Elie Muakasa Ngumba (ÁFRICA-SALV, Congo) and Giuseppe Adobati (MAPRAES, Italy). The Consultor of Reference will be Fr. Juan Ignacio Villar (SCOR, Spain).

The task of this Commission is the study and synthesis of the responses to the document "Call to Action. Reflections and Orientations of the 47th General Chapter" from the Communities, Provinces and ViceProvinces of the Congregation. These responses are to be collected in a single document by the respective Provincials, Vice-Provincials and Configuration Presidents and sent to the General Secretary before the end of October 2020.

The Commission will draw up a document/plan to "renew the mission" and present proposals

to define how to be new evangelizers today. The Strategic Plan of Evangelization will be presented to the General Synod in October 2021.

The document that will come out of this Commission must not only indicate how evangelization is to be achieved, but above all, it must be strongly rooted in our spirituality and charism. It will be a document that serves for study and reflection in the Congregation.

VISIT TO SCOR

The SCOR Province embraces thirteen nations. The celebration of the III Provincial Chapter is scheduled for 2021. In order to cover this vast area for the canonical visitation, the following is planned: Father General will visit Bolivia, Venezuela, Cuba and Guatemala; Fr. Rafael Vivanco will make the visit to the area of Spain; the remaining countries of America will be visited by Fr. Mirek (Mexico, Honduras, El Salvador, Ecuador and Panama) and Fr. Juan Ignacio (Colombia, Peru and Chile).

MISSION OF MYANMAR

There are currently two Passionists in Myanmar: one from India (Fr. Marsilin Sony Kannanaikal - THOM) and another from Japan (Fr. Paul Motoyuki Hata - MAIAP). They have obtained a visa with multiple entries, so they can stay longer in the country. This allows them more freedom to enter the territory and culture of the country and to develop ministries.

So far, the main task has been to teach English to students in the minor seminary; they have also been able to preach various retreats to seminarians and priests.

It is their desire to begin to welcome and train candidates for Passionist life. For this it is necessary to strengthen the Passionist community presence with a larger community and a larger residence. There is a close link between the community, the mission and the promotion of vocations. The Mission needs to define itself more and more so that, starting with community life and the mission carried out, candidates can better discover an interest in the Passionist life. The two missionaries are in contact with the Superiors of the PASPAC Configuration so that they can dialogue and make decisions about the future of the Mission, analysing the different possibilities for development.

CAP ACTIVATION (EX-CLAP)

The C.A.P. (American Passionist Conference) will revive the ancient C.L.A.P. (Latin American Passionist Conference) by opening up to the Englishspeaking areas of the American continent. It is intended to reactivate this Passionist organisation which previously embraced only the Spanish and Portuguese-speaking Passionists, but now integrating the English-speaking

part of the continent. CLAP was quite productive in the field of exchange in theological reflection and formation. From this structure ERPAL and FORPAL were born and the material for the “Castellazzo experience” was developed.

A first meeting had already been scheduled last May, but it was forced to be postponed because of the outbreak of the COVID-19 pandemic. The Coordinators: Frs. Rafael Vivanco and Juan Ignacio Villar have now called a new meeting which will hopefully take place from 20 to 24 February 2021 in Medellín, Colombia.

The meeting is expected to be attended by the Superiors and Major Superiors of America: the Provincial Superiors of the CJC Configuration, Provincial SCOR, the Superior General of the Daughters of the Passion and the Provincial Superiors of the other Passionist Religious Congregations of women present on the American continent.

NEXT EXTENDED COUNCIL

Following the opening of the Jubilee, the Extended Council is expected to meet on 26, 27 and 28 November. Due to the upsurge of COVID-19, it is likely that some of the members may not be able to attend the meeting physically, and so will have to connect online.

A first draft of the Agenda for this meeting has already been prepared with various topics: the restructuring, the Preparatory Commission and the structure of the next Synod, the Jubilee, the experience of COVID 19, the Evangelization Plan, the relations, the groups of the lay movement, the General Plan of Formation, the Communication Plan, the economic procedures manual, etc...

PROPOSED PLAN ON “LAUDATO SI’

Fr. Joseph Mitchell (CRUC), together with the working group of “*Passionist Solidarity Network*”, presented to the General Council a proposal to engage all the religious and members of the Passionist Family on the Encyclical *Laudato Si’* of Pope Francis. It is a whole programme of formation involving various aspects of care for creation, community life, formation and other aspects which the Church invites us to keep in mind and of which we must be aware both personally and as a community. We are studying the means of preparing material with catechetical themes for work in communities, with the laity and in formation... to be used for a whole year or during a specific liturgical period.

SOLIDARITY PROJECTS

The work on the Bethany House, now entrusted to the PASS Province of the Philippines, has been practically completed and the money provided by the Solidarity Fund of the Congregation for this purpose has been sent to its desti-

nation, as well as to the Mission in China, for the construction of the new house for our religious and formation.

The following project requests were received and approved: aid for the formation houses in Kisima (Kenya), Morogoro and Arusha (Tanzania) and for the project of the Retreat House in Sadowie (Poland).

All these projects are supported by the 2% contribution of the various Entities of the Congregation. Some entities are lagging behind in their contribution to the Solidarity Fund. The General reiterated the duty of each Province and ViceProvince to assure their annual contribution for the common good.

COMMUNICATIONS OFFICE

Little by little the web page passiochristi.org¹ is being renewed as a platform with which to communicate our charism and spirituality. We wish that those who visit this web page can always find something inspiring.

The Congregation is also emerging in social networks: Facebook² and Youtube³. We expect to be present in other social networks soon.

We would like to thank Fr. Lawrence Rywalt for the valuable work he has done over many years. At this time, Fr. Javier Solís has taken over the coordination of the Communications Office.

A small survey in view of a renewal of the Passionist International Bulletin has been prepared: We want to know your opinion!⁴

The Communication Office is grateful for all the photographic or video material on Passionist activities and presences that will be sent to be shared and published in the different social networks and to create a digital archive. In this way, it will be possible to make known what is done in the different places where the Congregation is present and working, implementing the Passionist charism. You can send the material to commcuria@passiochristi.org +

① www.facebook.com/PassioChristi.Int/ ② www.youtube.com/channel/UC8GmPj-hRmHSITNrcGXPmBQ/videos. ③ forms.gle/KbdFdJyrT6G3HCwa7

ANGOLA



ROME



INDIA



DETROIT (U.S.A.)



ROME



LIMA (PERU)



MEXICO



SAN SALVADOR



FLORIDA (U.S.A.)



HONDURAS



STO. DOMINGO



YURIMAGUAS (PERU)



Jubilaemum IN THE WORLD



SCALA SANTA (ITALY)



ASTURIAS (SPAIN)



JEEVADHAMA



LA HAVANA (CUBA)



BRASIL



MARACAY (VENEZUELA)



POLAND



BOLIVIA



SANTANDER (SPAIN)



VENEZUELA





JESÚS MARÍA ARISTÍN

NEW APOSTOLIC VICAR FOR YURIMAGUAS.

JAVIER SOLÍS C.P.

The Passionist religious joyfully received the news of the appointment made by Pope Francis, on July 8, 2020, assigning Father Jesús María Aristín Seco as the new Apostolic Vicar of Yurimaguas, in the Amazon region of Peru.

Who is Father Jesús María Aristín Seco?

He was born on December 25, 1954 in Santa Cecilia del Alcor, Palencia (Spain). I believe that Jesús María, who was born in Palencia in a poor, humble and simple family, lived from his youth the values of obedience and respect, austerity, sacrifice, and hard work.

After primary and secondary school studies at the Minor Seminary of the Passionists in Euba (Vizcaya), he studied theology at the University of Deusto in Bilbao. He holds a degree in theology from the Gregorian University of Rome and in Clinical Psychology from the National University of Education (UNED) in Madrid.

He made Perpetual Profession of vows on



+ Moment of episcopal ordination.

April 14, 1979, vowing to live and proclaim the Passion of Jesus Christ, as a Passionist religious. I think Aristín, by his Passionist profession, opened himself up to the world of the Crucified One and the crucified of today. He was ordained a priest on 23 September 1979. After priestly ordination he studied at the Gregorian University of Rome (1979-1981) obtaining a Licentiate degree in systematic theology.

On his return from Rome, he worked as parochial Vicar in Deusto (1981-1984) as coordinator of catechesis and youth ministry. He demonstrated his social awareness by creating a hostel for the "homeless" -- "*Lagun Artean*" ("*Between friends*" in the Basque language").

His first contacts with Peru's pastoral problems date back to the 1980s. He worked for nine years (1984-1992) in Tarapoto in the Prelature of Moyobamba, initially as coordinator of youth ministry and catechesis in the parish of Tarapoto. Subsequently, he was regional episcopal vicar in charge of rural pastoral ministry during the difficult years of drug trafficking, the "*Shining Path*" movement and the MRTA. They were difficult years, in which his life was at risk on several occasions, in particular when he participated in the release of those kidnapped by the MRTA and when he promoted the cultivation of alternative crops instead of those used for cocaine.

When he returned to Bilbao (Spain) he served as Provincial Secretary for the Missions and the coordinator of the NGO "*ADECO*". Throughout the various stages of his life he has been the director or creator of several NGOs: Itinerant Missionary Team, Adeco, MERCADECO, Passionist Solidarity, etc. Throughout his life he has dedicated himself to linking evangelization and human development and care.

Here he discovered the strength and importance of fair trade and offered new insight about how to produce and consume goods. He offered his heart, soul, and life to help the producers of the south to be able to sell their products to the countries of the north, rich and opulent, at decent prices, that allow the poor to live with dignity and as children of God.

He was Provincial Consultor of the former Province of the Sacred Heart of Jesus (CORI), during two terms (2001-2005 and 2006-2009). However, his second term was interrupted when he was appointed Secretary General for the Missions (Secretariat for Solidarity and the Missions of the Passionist Congregation) and the director of the Office of Justice and Peace and the Integrity of the Creation of the Pas-



*May St. Paul of the Cross
and our Lord, Jesus Christ
guide you in your new
mission, strengthening
you with his Holy Spirit
for service to the Church.*

Congra tulations

sionist Congregation for ten years (2007-2016), until he was appointed by His Holiness, Pope Francis, Apostolic Administrator in 2016 and was subsequently appointed Apostolic Vicar of Yurimaguas on July 8, 2020. I share your dream of a world that is more just and peaceful, in keeping with what God created. I sense that you trust in the Promise and live with hope in the midst of the people of Yurimaguas.... Together with Jesús María (Chusmi) I too hope that the Amazon region may be fully alive and united with active participation from the laity, and with those who will be ordained priests.

The life of Father Jesús María Aristín Seco is a witness to bearing and proclaiming the Passion of Jesus Christ to those who are in need +



RANDHAM: A MISSION CLOSE TO THE HEART OF THE VICE-PROVINCE THOM

"I AM A MISSION ON THIS EARTH; THAT IS THE REASON WHY I AM HERE IN THIS WORLD..." EVANGELII GAUDIUM

VICEPROVINCE THOM

The Passionists in India always keep very close to their hearts the Randham Mission. This year being the Silver Jubilee of Passionist presence in Randham Mission, we would like to echo the very experience of our Father and Founder St. Paul of the Cross *"Entrust yourself entirely to God. He is a Father and a most loving Father at that, who would rather let heaven and earth collapse than abandon anyone who trusted in him."*

The Passionist Mission Parish of Randham Korattur is a remote and impoverished village in the Diocese of Vellore, Tamil Nadu, South India. It was established on July 24th 1996 and handed over to the Passionists. Today the Randham Mission consists of 350 Catholic families i.e.

The Pioneer Passionists chose education to empower the people socially and economically.

only 12% of the total population. The Parish has 13 sub-stations scattered in 40 km. radius. In most part the Parishners are first generation Christians.

The people of Randham Mission are illiterate, socially and economically poor and struggle daily for their existence. They are landless agricultural labourers earning their daily bread by working in the fields. Main occupation of the people in this mission is cultivation of seasonal crops solely depended on the rain. Men engage in cultivation, while the women do their household jobs. Now, the changing scenario is people seeking work outside the village and in the cities for bare minimum wages.

Education Ministry: It was the vision and the right choice of the Pioneer Passionists to empower the people socially and economically especially through the medium of education. They brought together the aimless wandering children from the groundnut fields grazing their cattle for learning. Education makes it possible for people to stand out as equal with others in the society, irrespective of race, creed and gender. Soon a good number of

students from the local and neighbouring villages joined. Thus, St. Gemma Matriculation School came into existence. 85% of the student's parents are illiterate and their children are the first to go to school. Local presbytery, a multi-purpose hall and the church were used for the school. Now, after 24 years the school has grown into a Junior College in the new campus. We have about 750 students, 45 on the staff from 65 poor villages about 50 km. radius from Randham Mission. While the majority of the students are Hindus only 5% are Christians, and we are proud to impart Christian values and evangelise them through education. This education helps the children to improve their lot socially and economically..

Cow Programme: In 2002, a new project, the cow programme, was introduced in Randham Mission. At present, the Cow Program gives a loan of Rs. 25000/- (\$ 400) to a family to buy a milking cow or ploughing bull. By milking or by ploughing they settle their debts, meet the education expense of their children and the



✚ The Passionist brothers celebrate the day of Saint Paul of the Cross.

needs of the family thus it is the primary mode of income generation. The family repays the loan without interest and the money received would go to another family in need and this cycle is carried on. Over 200 people have benefited from this programme.

St Paul of the Cross-Milk Society: Another potential source of income generation to the



Moments of the initiatives and projects carried out by the Passionists in the mission.

passio

people of Randham Mission is the Milk Society. For the last 24 years, the Milk Society is indeed the best sustainable means of employment and income generation for the people. This has facilitated steady income for the people directly from the company avoiding heavy middleman charges. Over 350 families benefit from this project.

Self-Help Groups: Randham Mission has Twelve Self-Help Groups; both Catholics and non-Catholics are beneficiaries. The Passionists and Local Diocese provide loans once a year and they are to pay back with low interest. The Passionists animate monthly meetings to have faith sharing and to raise up the concerns of livelihood. The aim is to meet their physical, medical, educational, social needs and to become self-sufficient. The members are also being helped with loans for small scale businesses like rearing/buying cows and goats, to run grocery shops and small ventures of similar nature. About 200 families are beneficiaries of this program.

Other Programmes: Besides the above programmes, Randham Mission had been trying from the beginning to uplift the social and spiritual development of the people through varied activities like Cow Feed Programme, Monthly Medical Camps, Tailoring Centre for Women, Housing Projects, Educational Scholarship and Pious Associations like Altar Boys, Holy Childhood, St. Gabriel's Youth, Kolping Society, Legion of Mary, St. Vincent de Paul Society and so on.

It is a double Jubilee for the Passionists at Randham; as it is the 3rd Centenary of the Congregation and Silver Jubilee of the Passionist presence. We have begun the construction of the New Church through the generosity of the donors as the present one is in ruin. St. Paul of the Cross says *"Place your hopes in the mercy of God and the merits of our Redeemer; Say often, looking at the crucifix: There are centred all my hopes."* We believe the Mission is God's work and the hope is to trust the Providence of God to move the hearts of donors to help us generously towards all round development of the



Randham mission and to enkindle the fire of Catholic Faith, to eradicate ignorance, to empower the downtrodden and to bring about justice for all +





FROM “MISSIONARY” TO FRIEND

LIFE AS A PASSIONIST IN HAITI.

HUGO ESPARZA PÉREZ C.P.

For the past year, this question has haunted me, why are the Passionists in Haiti? Why am I in Haiti? This Country certainly does not need more religion (it is 71 % Catholic, 21% Protestant and 8% Voodooist). Haitians are very sensitive to the spiritual world. “*Bondye pral fe yon wout*” (God will make a way), they said as they face devastating human, social and economic challenges. They could teach me and the first world a thing or two on hope and resilience, in other words, spiritual maturity. Then, that must mean I am here to help change the overwhelming misery Haitians face day in and day out? I don’t think so. Not even first world governments, or huge NGO’s, with all their research and millions and millions of dollars have been able to make a dent on the problem. Then, why are we here?

I dug deep within myself throughout this year in the midst of deception and difficulties to find an honest answer. In the month of February, the three North American Provinces (Mexico and the USA) took the decision to suspend indefinitely our formation program for lack of vowed members. This was a life giving experience for 5 years for me (3 of these almost by myself). Our work bore some fruit. We have Samuel Joseph who professed first vows (2020), Adenald, Daniel and Saverno who are now in Novitiate. I did not like the decision but it was the right one.

In the same month our offices were broken into. Some of our programs were set back because of the robbery. Also, threats to my life and my coworker were made. Also, while Haiti was just recuperating from three months of a nasty national shut down because of the political upheaval in the Country COVID-19 hit us. Hunger and desperation, robberies and kidnappings have increased in the Country exponentially. All of this made think that I am in the wrong place.

I thought I could not fit in and that the hard situation of this beautiful and broken place was inhospitable for me to grow.

In these moments when my heart and mind flirt with desperation, the Spirit of God always intervenes. When I first I arrived in Haiti in 2016 I found myself in the same spiritual and mental state. I thought I could not fit in and that the hard situation of this beautiful and broken place was inhospitable for me to grow. It was at this moment that an invitation to a new way was presented to me.

During my first year in Haiti (2016), I was forced to become like a child. This took a toll on my feeble ego. I wanted to serve, to do for



+ Job’s baptism in February 2020 (L to R: Lucson, Fr. Hugo and Job).

others, to be a leader and not to be led. To make things worse for me and my ego, I shared life with two really good men. Fr. Rich Frechette, CP is a doctor with almost 30 years in Haiti. I also lived with Fr. Enzo Del Brocco, CP who is a very charismatic man that can find benefactors anywhere. There I was in between good men whose presence challenged me in every way just as much as my new home. I really thought of leaving Haiti. I manage to keep myself busy in what I could in order to hide my ever growing frustration, however.

At this time, I met two brothers, Lucson (9) and Job (12). Lucson and Job worked with me and the seminarians at the small farm I had started tending the half a dozen goats, the beans and corn we were trying to grow. Job and Lucson were really good workers but they were



kids nonetheless. Lucson loved to climb the 40 ft. high water tower to throw rocks around the property. Every time I tried to give him a piece of my mind in my broken Creol, he would run away calling me names like “*Pitit-Satan*” (Son of Satan). As time went by, my appreciation for Lucson and Job grew as well as my frustration and helplessness as a missionary in a place where I could not really serve. One day, out of the blue Lucson, started bringing me small gifts. He would buy them from the little money I would share with him and his brother. One day, I asked him why he would bring me gifts. Without a pause, he said, because you are my friend! The response caught me by surprise. I replied with another question. If I am your friend, why do you call me “*Pitit-Satan*” when you are mad? Again, without a pause, he replied, because you are my friend! His honesty and words crushed me and haunted me for days. Lucson’s simple answer called to leave the false calling I had placed for myself, to be the savior of people, and it was inviting me to be a friend. Just a friend! No more and no less! When is it that in the history of humanity a person has not needed a friend? And, is being a friend to others not a good reason to be in Haiti?

Being a friend to Job and Lucson led me to more friends. Through them I met a group of families that live no more than 200 meters from my home. They live in land that they are occupying since the 2010 Earthquake, they call this place *Vilaj Trankil (Peaceful Community)*. The land does not belong to them. Most people live in very harsh circumstances. The poorest most fragile shacks are occupied by single women and children.

After three years of friendship with this community, we decided to articulate and clarify all the pastoral work we have been doing in an initiative we call Sant Pastoral Pasyonis Haiti (Passionist Pastoral Center/ SPPHaiti). SPPHaiti vision is to become many hands and one heart while we seek to fulfill our mission to serve, uplift and empower our friends.

You can learn more about our work through social media (www.spphaiti.com), (@spphaiti).

These are some SPPHaiti’s Initiatives:

Little Stones Kids and Youth Club: Through human and religious formation we have created a space for our young to grow in a sense of community.

Kominote Rit-Naomi: Following the example of Ruth and Naomi from Scripture. Our young women have decided to extend their hands towards each other in solidarity, compassion, and dignity in the midst of calamity they face every day.

Kominote Eved-Nasi: Inspired by Joseph, the young dreamer who went from a slave to a prince, our young men support each other to break the chains of desperation and confusion in order to fulfill the dream of becoming great leaders for our community.

Pi Pre Fanmi: We provide monthly food to 50 families.

Konbit Pierre Toussaint: This is a 10 month paid internship for Haitian Young Adults (University Students). They serve our Basic Education Academy for Adults and our Computer Lab as teachers +



+ Some of our interns from Konbit Pierre Toussaint at our end of the year celebration 2019.

50 YEARS OF THE PASSIONIST PRESENCE WITH THE INDIGENOUS PEOPLES

(FORMOSA-ARGENTINA).



JUAN MARÍA ROSASCO C.P.

EDUARDO RAMOS C.P.

The context for establishing a Passionist presence in Formosa, a northern province of Argentina, came from the Second Vatican Council, the direction taken by the Passionist Congregation's special General Chapters, and the Latin American Medellin Document. On that basis, the Passionists of Argentina and Uruguay opted to go to the north of Argentina.

In 1970 they had joined with a missionary team in Misión Nueva Pompeya (Chaco Province). Those taking part were Basilio Howlin, Francisco Nazar, Diego Soneira, Alberto María Cabrera, Dionisio Doyle and Roberto Vizcaino. This effort did not last long. In mid-1971, the group separated; Francisco, Diego and Roberto joined the mission team of the Sisters of Christian Doctrine, at Ingeniero Juárez, Formosa province.

From the very start, there were two dedicated approaches to the pastoral practice: CEB (Comunidades Eclesiales de Base/Base Communities) and CAB (Comunidades Aborígenes/Aboriginal Communities).

Although juridically, this is a "parish," Our Lady of Mercy; for us, it is a "stable missionary presence." Why? This parish territory is the size of Holland (40,000 sq. Km.); it has one small city (25,000 inhabitants); 7 villages (with more than one thousand inhabitants); 20 settlements; and many outposts where the sacraments are celebrated once a year. There are nearly 200 indigenous communities of the Nivaclé, Wichí and Qom peoples (attached is a map which show the distribution of the indigenous communities).

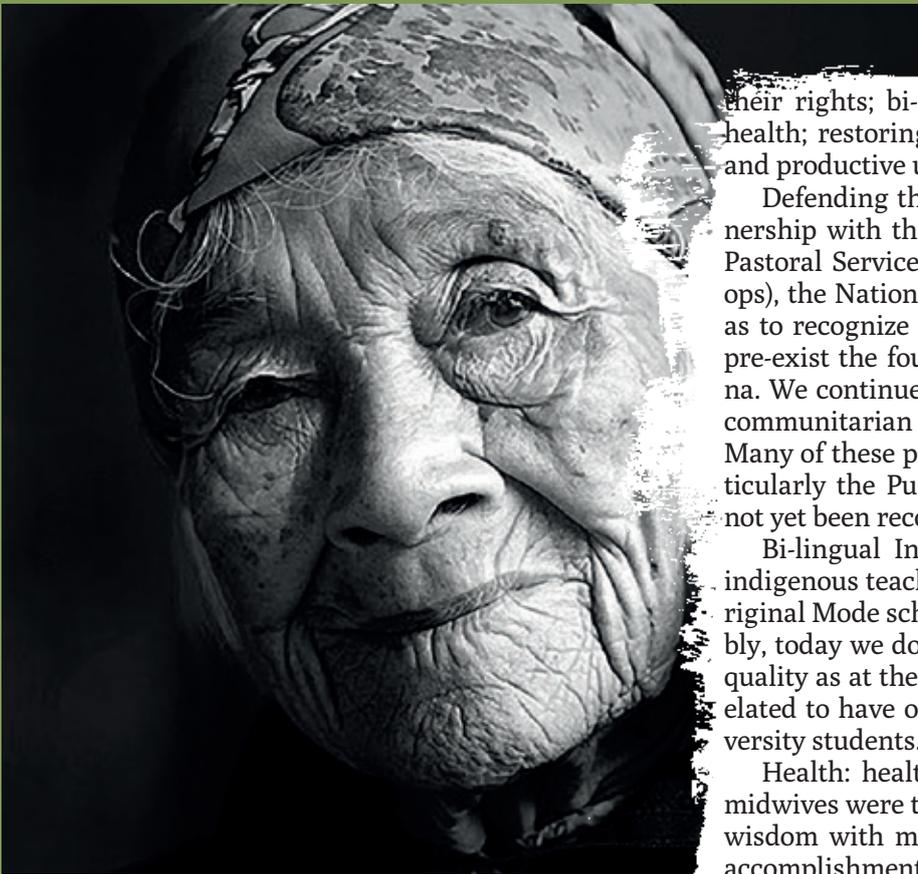
This article is focused on the Pastoral Ministry with Aboriginal Communities. It has been, from its beginning, an Ecumenical pastoral ministry. The first evangelizing effort in this area was Anglican. At the start of the 20th century, a group of English pastors arrived and established many Anglican missions: Misión San Andrés, Misión del Carmen, Misión Santa Teresa, Misión Chaqueña, Misión San Patricio, Misión Algarrobal, Misión Los Baldes, Misión Pozo Yacaré, Misión La Paz, Misión Sumayen, to name some of these first missions. In the decades of the 1930's, the Catholic Church arrived with the building of the railroad, and with the support of the army, which "conquered" these lands for the Argentine state. Thus ended a period of 7,000 years during which the Wichí, Qom y Nivaclé peoples had

lived in an austere harmony with Mother Earth.

Thus, the primary characteristic of our presence is ecumenical. We embarked on the path which the Anglican Church had established in announcing Jesus and his Gospel. The Anglicans had already translated the bible into the languages of each of the peoples. We chose not to create a further division among the peoples by founding a separate Catholic mission. We share missionary campaigns, and worship services among the Churches.

Jesús defines his mission as: "I have come so that they may have life, life in abundance." The Passionist missionary presence is deeply committed to the protection of life which is threatened for the Indigenous Peoples. In order to understand this commitment to defending life, we need to understand some history and the present reality. We have already stated that these peoples have a 7,000 year history in these lands. This is woodland, although a very dry climate (there is an average of 200 mm of rain annually); their territory is bordered by two large rivers. These are cultures which recognize that all that is necessary for them comes from the earth; in this sense, there is abundance. However, if someone takes more than the earth provides, there will be shortages. To accumulate resources, and to be careless about them, will bring on hunger. These peoples have developed a beautiful spirituality of communion, participation, with the earth, to which they belong. We are not owners of the land, we belong to the land. God (Lhawok = Señor, Nuestro Dueño; our Master) is the guardian of life and the giver of all of its goods. When we Passionists arrived in this region, its "Abundant Life," its "Austere Abundance" had been laid waste. We encountered an impoverished people, begging for enough to live on, looked down on because of ethnocentric racism which marginalizes them and which is ignorant of the wisdom in their culture, and their profound spirituality. They were manipulated by policies which use subsidies to create dependence; they were exploited by the logging industry, and they were defrauded by the unscrupulous businesses which take advantage of the good faith of these peoples.

With this reality in mind, the proclamation of the Good News as life in abundance took on specific operational themes: defending the land and



their rights; bi-lingual intercultural education; health; restoring and safeguarding the culture; and productive undertakings.

Defending the land and their rights: in partnership with the National Team for Aboriginal Pastoral Service (outreach of the Catholic Bishops), the National Constitution was reformed so as to recognize the rights of these peoples who pre-exist the founding of the nation of Argentina. We continue at their side in fighting for the communitarian ownership of their territories. Many of these persons lack documentation, particularly the Pueblo Nivaclé whose rights have not yet been recognized.

Bi-lingual Intercultural Education: the first indigenous teachers were trained. The first Aboriginal Mode schools were established. Lamentably, today we do not enjoy the same educational quality as at the beginning; nevertheless, we are elated to have our first post-secondary and university students.

Health: health care workers and traditional midwives were trained, they joined the ancestral wisdom with modern science. In spite of these accomplishments, today there is less attention paid to health, often the cause is that the people choose to face death while among their families, rather than submit to the poor care and attention which they would receive in the hospitals.

Restoring and safeguarding the culture: a collection was gathered of narratives touching on wisdom, rites and customs. Teams worked to systematize the grammars of the languages in use. These peoples' cultures are constantly under threat.

Productive undertakings: the transition from being hunter-gatherers to sedentary cultivators took thousands of years. We support this stage of development through administrative and technical resources, and we look for ways to create a just marketplace for their handcrafts.

During this 300 year jubilee, we who take our inspiration from the Passionist Spirituality are celebrating the ways in which that charism is embodied in these diverse cultures and "faces." We shall continue to keep the Memory of the Crucified, and shall continue celebrating the Paschal event in the Passion of the World.

Projects:

Eco-bricks: are bricks which are fashioned out of a mixture of earth and cement. They do not require being baked in ovens; that is why they are ecologically sound, they do not require the burning of 8 cubic meters (10.5 cubic yards) of wood in order to produce 5,000 bricks. They are produced with very simple machinery—a grinder for the earth, a mixer and a press to shape the bricks.

We began the brick project in the community of Siwel Yis, in the area of Teniente Fraga. We had a month to prepare ourselves—using videos from the internet, experimentation, trial and error.



This first stage is the construction of 5 small homes (9x15 feet) for the families which are working in the brick-making project. The second stage will be the commercial distribution of these bricks.

This is a totally new method of construction. The bricks are held together with a ceramic glue; the posts and ceiling beams are encased within the bricks. Since the bricks are molded, their finishing is very exacting: they are either plastered over, or they are given a weatherproof coating (this is a critical processes).

We have already completed the first house; and we have the bricks on hand for the next two. With each batch, our production methods improve, and we hope to ultimately produce 1,000 bricks per day.

Brotherly Hands Foundation: this foundation is responsible for support for the youth, and the search for scholarship funds. The young people are aided by tutors; we provide rented space where they can study and make use of a basic library, a copier, computers and an internet connection. This year we also opened a dining hall where they themselves operate it from Monday to Friday.

In our first years, there were few students, 6 or 7. However, the number kept growing, and now we assist 40 students. The majority of them are studying in a university nursing program, others are in a teachers' training program. The pandemia has arrived here as it has in so many places. Study must be "at a distance." The commonly heard vocabulary of students and their families now include: internet, Zoom, WhatsApp, social networks, virtual platforms, virtual exams, virtual classrooms. The pandemic presented us with a new challenge. Many of the youth were not able to keep up with classes, they didn't understand the systems, the connectivity was very poor, and assigned reading was impossible to do on a cell-phone. The response was The University of the Fields; we reorganized ourselves, and opened other sites for study; there are now five study halls, with internet connectivity and an individual schedule so that the students are guaranteed 12 hours per week for study.

Centro Barrial. What is the Centro Barrial (Neighborhood Center)?, What are the Homes for Christ?



We want to be an alternative to the street; a way of keeping them out of a vicious circle of life. We want to be a place where they are welcomed and encouraged.

The large family called Hogares de Cristo (Homes for Christ) began thirteen years ago in Buenos Aires, among families whose young people were "at risk." It was an effort of the Church to respond to the young people were were marginalized, on the street, and often caught in addictions. Now, we are all over the country. This large family is made up of Centros Barriales (Neighborhood Centers).

Our Centro Barrial is named Enrique Angelelli, and it takes life "as it comes" for the children and adolescents of the Barrios (Neighborhoods) of the Wichí people. We want to be an alternative to the street; a way of keeping them out of a vicious circle of life. We want to be a place where they are welcomed and encouraged.

We opened our doors in September, 2017. Today, we are open from 2 p.m. to 7 p.m. Because of the pandemic, we have had to adjust many of our programs. We are very limited in the number of persons we can welcome each day; we spend time helping them with their studies. This gives us a reason to spend time together, to build up personal relationships, to be close. We recognize that this is just for now. Our normal operation would have us serving 90 children from 2 p.m. to 5:30 p.m. The time was spent in games, crafts and sports. Afterwards, from 5 to 7 p.m., we would have 30 adolescents with us—encouraging their dreams and projects.

We would like to share something with you which inspires us each day. In the Wichí culture, there is something very important called Husek. It is difficult to translate the word; it means the individual and the collective soul—which is shared by all of creation. Husek is harmony. A person suffering sickness has lost Husek. If someone is experiencing problems, that person has lost Husek. But the same is true if respect is missing, or if people are envious, or are fighting, or suffering from poverty or discrimination. The Husek is absent. Because it is communitarian, if someone in the community is at fault for something, in some way all suffer from the loss of Husek. If nature itself is made to suffer, there is no Husek.

This most valuable harmony is under great threat because of drugs, the loss of cultural values, the rupturing of family ties, the impossibility of transmitting the ancestral wisdom, marginalization and discrimination.

The Centro Barrial Enrique Angelelli wants to be a small space where Husek, harmony, prevails. It can be a small contribution toward caring for this beautiful culture which is often unrecognized or unappreciated +

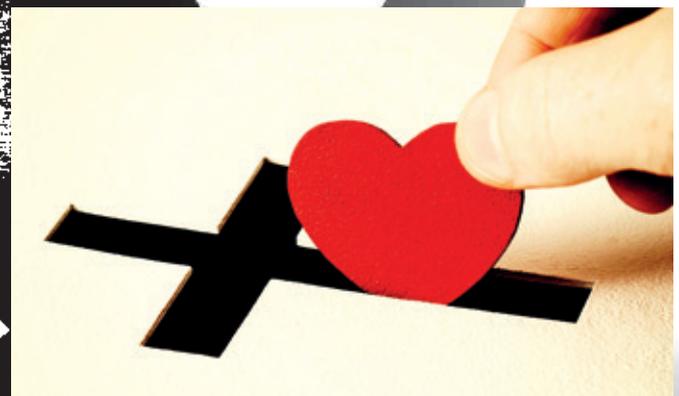


LIVE AN CREDIBLE AND RELIABLE RELIGIOUS CONSECRATION

JUAN IGNACIO VILLAR C.P.

ARE WE WILLING...

...**TO LIVE**...our own vocation meaningfully, with an attitude of serving and building quality communities?...**TO EXPRESS**...new forms of our religious life and of being church characterized by solidarity and inclusivity?...**TO DISCERN**... how our Charisms are rooted in the Spirit of the Beatitudes ...**TO BUILD / DEVELOP**...new implications of our narratives and of our language, so that we may be understood?...**TO CONTEMPORIZE**... the Covenant creatively, so that it is inviting and fraternal?...**TO JUDGE, DISCERN AND EXPERIENCE**... God's plan, which is identified with Jesus and His Word? ...**TO MORE DEEPLY COMMIT**... to synodal decisions and an integral ecology? ...**TO COMBINE**... energies with mutual understanding in the fulfillment of ministries and other services, rather than simply accepting the presence of each of our brothers?...**TO PROJECT OUR BEING**...a disciplined, prophetic and missionary Church?...**TO PUT INTO PRACTICE**...the ethical practice of caring for other persons and the environment (social and human ecology)?...**TO RE-EXPRESS**...the understanding of religious life as a commitment with God's Creation?...**TO RE-INTERPRET**... the present time realistically, critically and with a sense of mission, so that we might undertake new frontiers?...**TO LEARN**...a new, non-verbal behavior for the sake of communication, listening and dialogue which gets behind our masks; and when shall we do away with them?...**TO TEACH** how to embrace the silences in our lives, and how to accept the sorrows which flow from personal and institutional losses?...**TO UNDERTAKE**... acting according to rights and justice from our hearts, and therefore, to show that we are free and equal?...**TO BE**...called to relieve others of their hesitancy, unjust treatment and oppressive systems through leadership, commitment and courage?...**TO REFLECT**...honesty in what we share and in the digital environment?...**TO ENGAGE**... the pandemic crisis with our own lives, and accept the physical distancing, postponing embracing, so that we can, together, overcome the present crisis?...**TO LOVE**...our brothers in community fraternally, sharing in a quality of life, less dependent on what we say to one another (like these words, for example), less dependent on our sharing of tasks? +



IN THE LIGHT OF ALL THE ABOVE, WHAT ELSE DO YOU THINK AND FEEL WILL CONSECRATED LIFE, THE CHURCH AND THE CONGREGATION NEED TO DO IN ORDER TO FACE THE CHALLENGE PRESENTED BY THIS PANDEMIC, AND TO TAKE UP THE POST-COVID-19 PERIOD?

BIB passio



REBECCA DRAKE

A GIFT TO THE DIOCESE

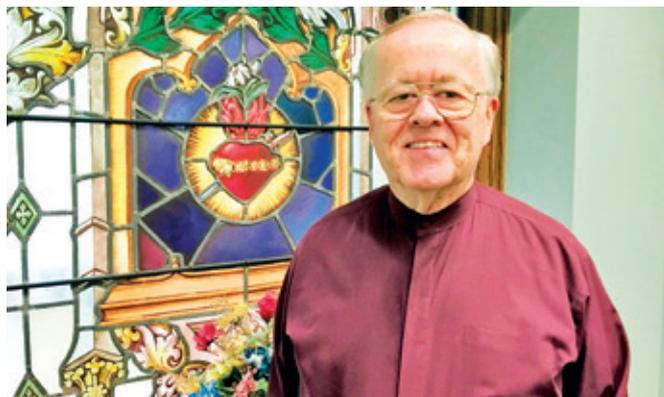
300-YEAR MISSION OF THE PASSIONIST COMMUNITY
ENDURES IN LOCAL “CHALICE” MASS.

It has been 300 years since a young, devout Italian man responded to God’s call to form a religious community to promote the love of God through the Passion of Christ.

Born in Northern Italy in 1694, Paul Danei and his brother, John Baptist, founded the Congregation of the Passion of Jesus Christ, a community with a focus on contemplative prayer and spiritual guidance, helping people to know the compassionate love of God. The brothers were ordained to the priesthood in 1727 and Paul soon became one of the most popular preachers of the time.

When Paul died in 1775, he left a congregation of 180 Passionist fathers and brothers, and a monastery of contemplative Passionist sisters. He was beatified on Oct. 1, 1852 and was canonized as St. Paul of the Cross on June 1867 by Pope Pius IX.

Presently, the worldwide Passionist com-



✝ Brother Terrence Scanlon, C.P.

munity includes more than 2,000 priests and brothers, and thousands of women religious and lay people ministering in 52 nations. They are known for their preaching, retreats, study and research, and for their ministry in communications media.

And here in the Springfield Diocese, Passionist Brother Terrence Scanlon has been the “face” of the Passionist ministry as the longtime host of the “Chalice of Salvation” television Mass, along with longtime “Chalice” assistant Marie Renaud.

Brother Scanlon was the altar server for the very first “Chalice” Mass in 1957. As a teenager, he also worked in the kitchen at the former Passionist Monastery in West Springfield.

“You would hear the prayers and the Masses,” recalled Brother Scanlon of his time working at the monastery. He would often go to pray with the priests and brothers after his work shift was

done and he eventually was one of 19 boys in a Vocation Club. He cited Father Fidelis Rice, the founder of the “Chalice” Mass broadcast, as a major spiritual influence.

Along with his friend and fellow Vocation Club member Edward Hall, Brother Scanlon joined the Passionist community in Pittsburgh in 1962. Both are now members of the community’s St. Paul of the Cross Province, which covers the eastern parts of the United States and Canada.

After serving the community in Pittsburgh for nearly 20 years, Brother Scanlon returned to the Springfield Diocese in 1981 to work at the Passionist Radio and TV Center in West Springfield. At that time, the “Chalice of Salvation” Mass was broadcast from local station Channel 22 on Provin Mountain in Feeding Hills.

The Passionist Monastery in West Springfield closed in 1993 after 68 years of ministry there and, like many religious congregations throughout the world, the Passionists have experienced a decrease in vocations in recent years. But as they celebrate their 300th anniversary, with the theme “Renewing Our Mission” and a new icon of St. Paul of the Cross, members are committed to finding new ways to evangelize and to discern God’s plan for the future.

And during this year of the COVID-19 pandemic, the Springfield Diocese’s “Chalice of Salvation” broadcast, the enduring legacy of the Passionists, has become even more vital to Catholics in western Massachusetts.

Passionist Brother Terrence Scanlon has been the “face” of the Passionist ministry as the longtime host of the “Chalice of Salvation” television Mass

According to Catholic Communications executive director Mark Dupont, *“There has been a two-fold increase in ‘Chalice’ viewership and while there were more (viewers) in March and April, the viewership is still double compared to this time in 2019.”*

Dupont also noted that viewer inquiries have tripled, including requests to list names in the *“Chalice”* Book of Remembrance and those having special birthdays and anniversaries.

Commenting on Brother Scanlon’s long tenure as host, and the spiritual need for the television Mass, Dupont said the *“Chalice of Salvation”* has been *“a generous gift from the Passionist Community to the diocese.”*

Reflecting on his vocation as a Passionist, Brother Scanlon said he was first attracted to the community’s mission to be present to the community and its reverence for the word of God. *“There was an atmosphere of quiet reflec-*

tion,” he said, *“and truly a sense of brotherhood working in community.”*

And through his ministry as *“Chalice”* host, Brother Scanlon said he is committed to reaching out to viewers through phone calls and, when the pandemic crisis passes, to return to making visits to local nursing homes to share the Passionist message of love revealed in Christ’s Passion and Resurrection +



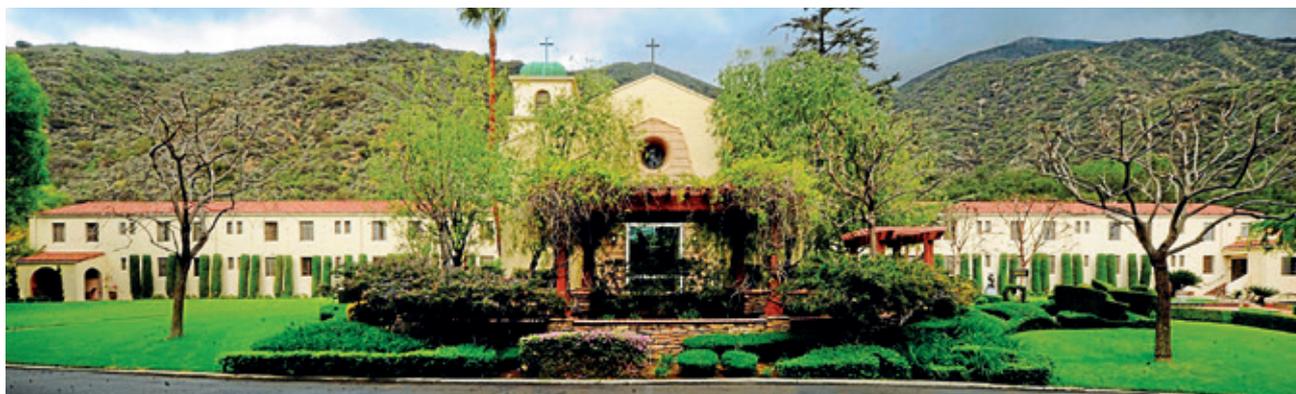


ELIZABETH VELARDE

RECOGNIZING THOSE WHO PROMOTE THE PASSIONIST CHARISM

I first became aware of the Passionists when I was driving home from a spiritual direction session in 2004. I was on Sierra Madre Boulevard and noticed a slightly rusted sign which read “*Passionist Fathers Retreat House*” with an arrow pointing up Sunnyside Avenue. My husband Gus and I had completed our work as small business owners, and we were

What drew me to Mater Dolorosa was its mission – “*we welcome all*” “*preaching, hospitality and compassion*” “*relevance of the Passion in our lives*” “*spiritual growth and renewal*” “*peaceful environment of prayer and reflection.*” I noticed that anyone could come regardless of whether the person could afford to pay. That’s a tremendous covenant to make in today’s world, and



✦ General view of the Passionist retirement home.

in the process of discerning direction for the next and no doubt last segment of our careers. I was praying for the opportunity to work in the church, so the old sign remained with me. Sometime later a parish friend forwarded a job posting he had received announcing the open position of Administrator at Mater Dolorosa. It sounded promising. I looked online, connected the posting with the old sign, so Gus and I drove up to

an extremely challenging one to maintain. I loved that Mater Dolorosa was a magnificent property secluded away from the hectic clamor of the world. All of it spoke to my heart.

I witnessed the transforming power of this mission in people’s lives. For several years I made the appeal for support to the retreatants on the weekend retreats. It was in doing this that I heard most directly from the people the value the retreat experience had in their lives, especially when they were in a period of particular difficulty. Much can happen from Friday night to Sunday noon in silence, in a sacred place. The positive impact of the retreat reaches well beyond the individual retreatants who attend -- to their families, friends, co-workers, etc.

Gus and I were committed to this ministry and called to understand the Passionist Charism in a deeper way. That journey continues today in our retirement. In Jesus’ Passion we witness that God is all powerful in our world and that his Son’s death was God’s greatest gift of love for all of us. If we pray al-

The positive impact of the retreat reaches well beyond the individual retreatants.

discover the retreat center at the end of Sunnyside Avenue. As we drove in the gate, like so many others who come through those gates, we were smitten. The happy ending to this story is that both of us were hired, a year apart, and we spent the next 14 years as Administrator and Executive Chief at Mater Dolorosa. What is clear to me is that God’s hand was directly involved in how this all came about, and we felt from the day we arrived to the day we left that we were meant to be there.



ways and contemplate on the meaning of the Passion, our lives will be graced with a greater ability to show our love to others. Seeing this manifested in the Passionists, vowed and lay, with whom I have worked over the years enriched my spirituality and my life. We used to

passionist

say in many of our meetings that we “got” the Charism by the “*rubbing of elbows*” during the course of our work together. And for me most likely it was the daily lunch at Mater Dolorosa, attended by staff and the Passionist community, that slowly revealed much of the mystery of the Charism. A recent retreat at the Passionist Nuns Monastery in Whitesville, KY, opened another window for me on the contemplative nature of the Charism so I have that to look forward to exploring in coming days. And on we go... +



BRIAN TRAYNOR C.P.

THREE QUESTIONS ABOUT PAUL OF THE CROSS

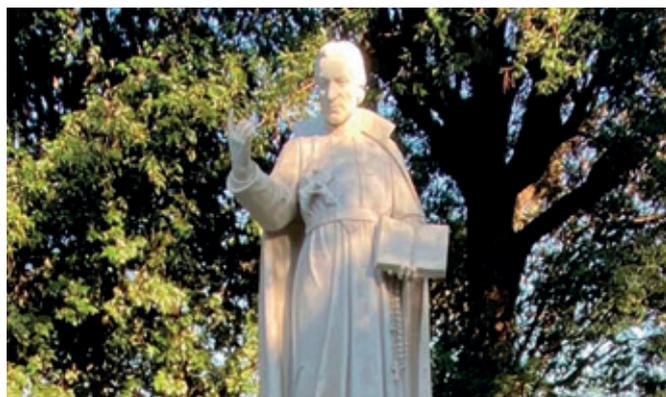
THIS IS AN EDITED VERSION OF AN ARTICLE WRITTEN TO ADDRESSES THREE QUESTIONS.

What was unique about Paul's call to evangelize?

Perhaps the most unique aspect of Paul's call was his urging to his brothers "to exhaust every means possible" in bringing the message of God's love to people.

Most founders identify a particular work for their Congregation. Instead of 'works', Paul had a clear message that he wanted preached, and he urged that this should happen wherever and however it was possible.

For Paul, there could be no evangelizing without prayer and study. Paul set out clearly that the simple room of each religious was to be a place of "imminent activity". Here a man would read, study and pray so that once he left the retreat, he could devote his full energy to his mission, which Paul explained in many beautiful terms. He frequently claimed, "the Passion of Jesus is the greatest and most overwhelming work of God's love". He urged that missionaries words should fall "like gentle rain



+ Statue of Saint Paul of the Cross in the General House of Rome.

on hardened hearts". His message was simple: "Here learn the science of the saints; all is to be found in the Passion of Jesus".

Paul was driven by a desire for people to know and experience God's love as he had come to know it. He believed the best way to experience this love was to encounter in prayer the total self-giving of Jesus in his Passion and death. Paul's call was to preach this message

of God's mercy, and while he saw parish missions as an obvious opportunity to share this "Good News", his spiritual guidance, shared in thousands of letters, was an evangelizing opportunity to which he was equally devoted.

Paul encouraged his men to know that if they could experience in their own hearts, the total self-giving of Jesus, there was a myriad of ways to proclaim to others that "the Passion of Jesus is the greatest and most overwhelming work of God's love"

What was it about St. Paul that drew men and women to work with him in ministry?

Paul was a man of his day and his spirituality was shaped significantly by his family experiences, the nature of the social, political and church life in Italy during his lifetime as well as by the geography and landscape. He was drawn to work among the people who were deprived of spiritual care and who, because of the harsh conditions they experienced, imagined themselves deserted by God.

It has been estimated that Paul wrote fifty-thousand letters. His letters indicate both his complete trust in God and his clear and practical spiritual advice. He did not hide his own weaknesses. Many times he described how he was worried or worn out by the countless difficulties that he faced. For those experiencing their own struggles, this was great comfort and it drew people to him.

There were women and men inspired by Paul, who worked with him in both direct and indirect ways. Many men took up his way of life. By the time he died he had established twelve communities and he established a community of Passionist women. His friendly and grateful nature inspired people to contribute to his mission in practical ways. He was a robust, well organised, clear thinking and inspiring man. His communication was direct. He described himself as a Lombard (from Northern Italy) adding, "I say what is in my heart". His numerous letters show his determination to sustain relationships. He devoted his energies entirely to sharing his conviction of God's love and mercy. This was what drew

men and women to work with him in ministry.

How does St. Paul's life and work still resonate today?

The Passionist Congregation is present in more than sixty countries and we are preparing to celebrate three hundred years since Paul of the Cross founded the Passionists. The times have changed but the needs have not, and Passionists continue to be inspired by the spirituality of Paul Danei and the founding charism is as relevant as ever.

Paul was a master of the spiritual life. He was described by some as the greatest mystic of the eighteenth century, and by others, its greatest missionary. Not only did he blend the contemplative with the active, but he studied many authors to develop his faith. When we read the advice of his favourite author, St Francis De Sales, we can see it reflected in Paul's own attitudes. Francis advised, *"Do not lose your inner peace for anything whatsoever, even if your whole world seems upset"*. Many years later, Paul would write, *"Even when things are at their worst, keep your peace of heart and accept whatever God sends you as being for your good"*.

Like Francis, Paul's advice was always practical. Rather than have a programmed way of discerning or discovering God's will, his spirituality focused on abandoning oneself to accept God's will. Paul advised, *"Do not give in to 'spiritual curiosity'; often in loving rest we want to try to find out what God is actually doing. We should stop thinking about our own happiness so as to desire nothing else but what God wants and what pleases Him"*. Again, he advised, *"the best road to follow is to live your life entirely surrendered to God's will, as much in prosperity as in adversity."* This way we can live in peace: the greatest gift we can have.

Paul was driven by his own personal experience of God's love for him. He advised, "In times of danger and uncertainty, a person cannot fall any further than the outstretched arms of God." For him, either the loving hand of God sends suffering or allows it to come a person's way. This was an expression of spiritual connectedness. For Paul, the Passion – the suffering of Jesus offers complete and ultimate hope, but, he warned, *"you can hear God loves you a thousand times, but you will only experience it in prayer"*.

Passionists may engage in many apostolates that Paul would never have considered, but we remain inspired by his directive to *"use every means possible"* to bring the message of God's love to people. The *"works"* are an expression of our charism. There are many professed Pas-

sionist men and women throughout out the world and thousands of Passionists who are not professed. They seek to contemplate the message of Cross, not as hermits, but as apostles and companions. It is not so much that people are discovering the Passionist charism, but the charism is finding them! Paul's founding charism is alive and being expressed in ways that can meet today's needs.

There are so many faithful Catholics today who have been shattered by the revelations of sexual abuse of children and the effects of clericalism. A great many have decided to sever their relationship with the church, and the vast majority of those in Western countries who have remained, are aged or ageing. It is a disillusioning experience, perhaps similar to those faithful Jews who witnessed the destruction of the Temple. They asked, *"how can we go on?"* Today's Catholics are asking, *"what can we hope in?"*

Tuscany is a haven for wealthy tourists today, but three hundred years ago most of the area was depressed and disease ridden. Malaria was rife. Many migrants came in search of work in the hot summer months, contracted malaria and died. Most priests refused to work there and Bishops abandoned the area for at least six months of the year. There was virtually no catechesis. Paul called his men to devote themselves to the people of this region, known then as the Maremma district. He saw a need and instead of abandoning the people he stayed: preaching, teaching and responding to people's needs.

Religious ignorance today is just as strong as it was in the Tuscany region in Paul's time. We have to find new ways to share that same hope we discover in the message of the Passion, death and resurrection of Jesus. In that way Paul's life and work resonates with us today +



CARLOS AGUILAR QUIROZ C.P.

GOD'S SILENCE

Every extraordinary circumstance, as is, for example, the world-wide experience in which we are presently engaged, whether it be political, social, or a natural disaster, immediately becomes the subject of reflection and a topic for theological interpretation and preaching. We are certain that every such circumstance carries a message of something that God has to say to us, whether personally or as community. Nevertheless, to discern the divine message is a delicate task which has its own pace, and which necessarily requires the light of the Holy Spirit which illumines the Church. We cannot, nor should we get ahead of the process; we should not try to force the "meaning" of the circumstance which might be more of an individualistic understanding and not what God intends to reveal in God's time. Supernaturalized events are not always the means by which God wants to be heard.



Our impatience in the face of God's silence may lead us to "put words in God's mouth," words which will calm us or give rise to some hope when we are frightened or discouragingly saddened. It is important for us to know how to distinguish between God's silence and the sense of being in crisis when we feel that God is absent; many times we act out of curiosity to see what God is going to do, rather than actively working to discern God's will. Jesus was not moved by curiosity. "Herod was very glad to see Jesus; he

had been wanting to see him for a long time, for he had heard about him and had been hoping to see him perform some sign. He questioned him at length, but he gave him no answer" (Lk 23,8-9).

Silence, as a pillar of our charism, invites us not only to pause before the world and its concerns in order to listen for the Lord, but a time for silence also belongs to the Lord. God's silence is an important and necessary experience for us to grow in our faith. How often does it happen that we want God to tell us what we should do in a particular situation, and we fail to understand that there are some occasions when God chooses to remain in silence, out of compassion for us, so that we may feel the necessity of believing in God's ultimate fidelity.

Just as silences are an important part of a musical work, the silence of God is one way that God works in our lives. Our attitude should be of patience and expectation; this is one of the ways that God is shaping us and our lives. The Christian who has learned how to keep silence and allows God to remain in silence discovers and embraces God's will more effectively, since God reveals the divine will through a loving relationship in which words are superfluous, and it is only through the heart that one understands, grasps, and is guided by that divine will.

The biblical experience of God's silence offers us a lesson which we can also confirm in our own lives: God's presence in our lives is part of our experience of life; but God also "hides" from us and this "hiddenness" is at the same time a very rich manifestation of the divine self.¹

God grows silent in order to speak more clearly to us; to awaken us to a communication of the heart; to heal our deafness and to lead us

To distinguish between God's silence and the sense of being in crisis when we feel that God is absent; many times we act out of curiosity to see what God is going to do.

¹ M. BUBER, *L'eclissi di Dio. Considerazioni sul rapporto tra religione e filosofia*, Mondadori, Milano 1990.

to discover our hunger and thirst for the Divine Word and Will.² God hides from us and remains in silence not to discourage us, but rather, to awaken in us the desire to seek God in the hidden place which is the depth of one's own heart. Only the heart which desires it is able to have an encounter with God. The silence of God is an opportunity to exercise one's faith, confidence and hope. *"Be still before the LORD; wait for him"*.³ *"It is good to hope in silence for the LORD's deliverance"*.⁴ In fact, when God is silent, it is not truly silence; God's hiddenness is expressive of a word which only a listening silence can capture, draw close to, safeguard and echo. This may seem contradictory, but so it is.

² Cfr. Amos 8,11-12.

³ Ps 37,7.

⁴ Lam 3,26.

St. Paul of the Cross also experienced moments of spiritual aridity and, at other times, a divine silence which he patiently accepted, without anxiety over God's replies. Thus, the will of the Lord, which was not very clear to him at first, was being revealed to his heart. On November 25, 1720, there is an entry in his Spiritual Diary from his retreat in Castellazzo: *"The rest of the day I was filled with affliction and melancholy - also tempted with compassion toward my family. Seeing people hearing them pass by, the sound of the bells irritated me. In short, I seemed to have a heart that was buried without any feeling of prayer. Nevertheless I had no desire for relief, in mind I was content to have these troubles. But this contentment is not felt, for at such a time there is anguish, of a special kind. There is a certain contentment that the most holy will of our dear God is fulfilled. But this remains buried beneath the ashes in the deepest region of ones spirit. I find it difficult to explain myself, and anyone who has not experienced this will have difficulty in understanding."*

Before long, it will be a year since the presence of COVID-19 has changed so much of our lives. We have been obliged to create new models for relating with one another, new modes of getting our work done, new ways of just being who we are. Lamentably, throughout this time many of us have not learned that in the silence which we interpret as God's *"failure to respond,"* God continues to call us to conversion, God continues to invite us to keep our attention turned toward God while we discover in each one of our brothers and sisters who are suffering that the Passion of Christ is still going on +





THE MULTICULTURAL PASSIONIST COMMUNITY

FROM THE ST. VINCENT STRAMBI COMMUNITY CHICAGO, ILLINOIS,

ST. VINCENT STRAMBI
 COMMUNITY

Seminary education for the Passionists of Holy Cross Province meant students living in a network of Passionist Communities around the midwestern states. The Minor Seminary (high school and two years of college) was in Warrenton, Missouri. From there the students went on to the novitiate in St. Paul, Kansas. Following their profession of vows, the professed students continued their college studies in philosophy at Immaculate Conception Monastery, in Chicago, Illinois. When they finally reached the final level of study, theology, their courses were taken at Sacred Heart Retreat in Louisville, Kentucky.

Following the Second Vatican Council, the courage to explore new structures for the Church, and new ideologies for ministry, brought the idea of a strengthened seminary curriculum to the fore. The common system of “in house” education was depleting resources and inefficiently using the personnel who were assigned to the seminary system of the religious community. Collaboration was seen as an advantage which would improve the quality of seminary formation and education in the future.

The Passionists of Holy Cross Province, the Franciscans of Sacred Heart Province, and the Servites of the midwestern United States were collaborating in planning for a new School of Theology in the Hyde Park district of Chicago, Illinois. Hyde Park was and is a multi-cultural urban neighborhood and home to the University of Chicago; several other theological institutes were already present there. Cross-registration would encourage ecumenical and inter-religious educational opportunities. In October, 1968, the doors to Catholic Theological Union (CTU) were opened to seminarians and other students of theology and ministry. Committed Passionist support for CTU was reflected in the naming of its first President, Fr. Paul Ignatius Bechtold, C.P., and the later presidency of Fr. Donald Senior, C.P.

Other religious communities were quick to see the benefits that were brought on by this collaborative model of seminary and ministry education. A strong emphasis on “mission” in

the CTU programs also encouraged the influx of men and women religious, and laity, with experience in missions “ad gentes.”

The student body at CTU reflects the multi-cultural mix of local and international representatives of communities with a missionary apostolate; and it is also a reflection of the international composition of the major metropolitan area including and surrounding the city of Chicago, Illinois. The Passionist Community of St. Vincent Strambi is also a multi-cultural community.

WHO ARE THE PASSIONISTS STUDYING AT CTU TODAY?

Conor Quinn, C.P.
 2nd Theology.

I am from the Irish/Scottish Province of St. Patrick (PAT). I was a postulant in Belfast, Northern Ireland, in July 2016, becoming a Novice in Crossgar, Northern Ireland, later that year. After my profession in September 2017, I undertook two years of Philosophy in Belfast. In August 2019, I moved to Chicago to begin the Master of Divinity program at CTU. The intellectual challenges I experienced in philosophy and, now, in theology, have been



valuable to my understanding of my vocation, the church today, and my pastoral and missionary vision.

As a member of the formation community of St. Vincent Strambi, this has been a time of personal and spiritual growth. On the person-

al level, I entered the congregation as a shy, quiet person, and am gaining more personal ease and confidence. My novitiate experience began to deepen my appreciation of solitary meditation and stillness, which I now nurture through meditation, reading scripture, and praying the rosary. For me the joy of formation is in the challenges which are always just around the corner, bringing with them opportunities for personal growth and spiritual insight. I also enjoy learning languages and am currently trying to learn Spanish along with improving my limited Italian.

Response to the COVID-19: I am a greeter in our local parish church. I see to compliance with the Chicago Archdiocesan regulations for parish liturgies during this pandemic. My responsibilities include: welcoming parishioners who have pre-registered, and making sure hands and pews are sanitized as called for.

Cristian Joel Martinez Montalvo, C.P., 3rd Theology

I was born in Puerto Rico, in the northwestern town of San Sebastian, a town surrounded by plantain fields. I was raised in an Hispanic, Catholic family whose parish was administered by the Passionists. Through parish ministry projects and community service, I fell in love with the mission and the ideals of St. Paul of the Cross. In 2012, after graduating from high school, I joined the Passionists and professed my vows in 2016.



As a member of the St. Vincent Strambi Passionist community in Hyde Park, Chicago, I study theology at the Catholic Theological Union (CTU). My religious formation and education have provided me with diverse cultural experiences in Puerto Rico, the Dominican Republic, Mexico and Colombia. These experiences and studies have taught me to recognize and appreciate the diversity in our expressions of faith as a Catholic Church. My theological studies at CTU have led me to understand that

all of these expressions of faith have insights into what it means to be Christian.

We are an international congregation, trying to respond with creative fidelity to the needs of our world. My theological reflections on faith and the Church will be a contribution to this Passionist evolution. I am moving forward in formation with the conviction that with the support and resources of my multi-cultural Passionist community and the CTU family, I can better orient my life to evangelize through the ministry of the Word of the Cross.

Phillip Donlan, C.P.

3rd Theology

I am from Omaha, Nebraska. My background on my father's side is mostly Irish; and my mother's roots are a mixture of Scandinavian. The area covered by the Archdiocese of Omaha is only about 25 percent Catholic; the majority are from a Protestant tradition. My mother and I became Catholics later in our lives. I have two younger sisters who live in Spain, so now our family has adopted some Spanish-style in our customs and food (tapas, paella, and later dinners).

I entered the Passionists as a seminarian five years ago. Since then, I have completed my philosophy studies here in Chicago, followed by a year in the Passionist Mexican Novitiate in Querétaro. I am now a third-year theology student at CTU. Because the CTU student body has students from all over the world, especially Asia, Africa and several South American countries, the cultural diversity of my classmates contributes greatly to discussions in World Christianity and Ecclesiology courses. CTU is a tight-knit community of students and



professors concerned about education and pastoral leadership in the Church in the years to come.

The Passionist Community of St. Vincent Strambi contributes to the cultural diversity of the CTU community. Our five students (one

priest, four seminarians) who are enrolled at CTU represent different parts of the world. We live in community together and share our gifts both as individuals and as Passionists.

The pandemic has changed the trajectory of our studies. At the end of the spring term, 2020, classes were moved to an online platform and will remain so for the rest of the academic year. I certainly miss the in-class interactions between professors and students. Although the discussions are rich in our online meetings, I look forward to the day we can be together again in class.

Soocheon Hur

1st year Theology

I was born in Korea in 1982; and I received my basic education there, including music and piano. At the appropriate time I completed two years of military service. While still in Korea, I was involved in my church's young adult music band. I came to the United States at the request of a family friend, and continued my education here. At the time, 2011, a Korean Passionist priest was studying in Chicago, Fr. Peter Seo. He introduced me to the Passionist life; I began my residency with the Passionists in 2016, expecting to begin my Novitiate after completing a college degree in philosophy. Unfortunately, the travel to Australia for the novitiate was impossible because of the pan-



demic. It was opportune for me to start the CTU theology program instead of going to the Novitiate at this time.

Although I am the only Korean in this Passionist Community, I am able to build more contact with the Koreans in Chicago through my pastoral ministry with the choir of a Chicago Korean Catholic parish. At CTU, there are students from many countries, including Korean, and we share meals and social hours together.

When I first started to live with the Passionist Community here at St. Vincent Strambi, I was constantly bowing because of our Korean cultural respect for our elders. I soon learned that bowing was not an American custom. However, my Korean culture helps me to contribute to the community because it is based on a collaborative model of family and society; so I am always eager to help with community chores because, by them, I am contributing to the good of the community in which I live.

Beginning theology was enlightening because it was the start of a new level of education, in a new field for me. My religious education, catechism based, is starting to mature with the help of classes and readings and papers that show me how rich our Catholic tradition is +

“May the Passion of Jesus Christ be always in our hearts.”

The dreams that brought the Passionist Theologate to Chicago, and inspired the establishing of Catholic Theological Union will continue to drive the academic and pastoral energies of this dynamic Passionist Community for the 21st century.



SR. MIRIAM ESTHER OF
THE SACRED HEART .

THE PASSIONIST NUN AND THE “CRUCIFIED OF TODAY”

CONGREGATION OF NUNS OF THE PASSION OF JESUS CHRIST
ST. JOSEPH MONASTERY-WHITESVILLE (USA).

*But our hidden life
of prayer is just
as essential in the
apostolic work of
the Church as she
addresses the needs of
modern man.*

There is no denying it: we live in a suffering, a crucified world. Each story we hear on the news, or which comes to us through prayer requests, is more heart-rending than the next. The global COVID-19 pandemic has only served to worsen the pre-existing anguish of humanity, adding a new layer of fear, insecurity, and grief to an already crushing burden of suffering. Truly, the world has never been more in need of what we as Pas-

sionists can offer. A Passionist priest and friend of our community has told us how the men and women he meets in his ministry are aching to find meaning in their pain, begging for the deeply-needed message of redemptive suffering enshrined in our charism. When God became man, He did not eliminate suffering, but He did something far greater – He made it the very means of our salvation and of our cooperation in the salvation of others. What was once the greatest curse of humanity has now become, paradoxically, our greatest treasure.

But what can we as cloistered Passionist Nuns do in the face of the world’s enormous suffering? We, too, have received the charism of St. Paul of the Cross, but we are called to exercise it in a uniquely contemplative way. We do not travel and preach missions, but our hidden life of prayer is just as essential in the apostolic work of the Church as she addresses the needs of modern man. As our Constitutions say, we “are certain of contributing ‘to the fullness of the Church’s presence’ to mankind.” (Const. 4) In this essay, I plan to explore one element of our charism that I consider particularly important for our day and age, an element that has been deeply meaningful for me: the concept of the “contemporary Passion.”

The Passionist Fathers often speak and write about the “crucified of today,” that is, those suffering persons in whom Christ is mysteriously, mystically renewing His Pas-

sion. Our priests thus consider service to the poor and afflicted a true element of our charism, since “whatever you did for one of these least brothers of Mine, you did for Me.” (Matt, 25:40) This concept expresses itself differently in the contemplative branch of our Congregation, perhaps at times receiving less emphasis because we do not usually conduct an external apostolate of service.

However, I feel that Passionist Nuns have a particularly special role to play here, one which ties in beautifully with our contemplative vocation.

St. Paul of the Cross bequeathed to his daughters a uniquely apostolic spirit, giving us the same Passion Vow as the priests and Brothers of the Congregation.

By delving deeper into the the “contemporary Passion,” we can awaken and strengthen this spirit in a new way.

Among the options for the essential fulfillment of our Passion Vow, our Constitutions



+ Nuns of the Passion of Jesus Christ.

list the following: “To give particular attention to Jesus, who continues His contemporary Passion in all who suffer, especially the sisters of their own community.” (Const. 14d) Clearly, this is something the Church – who has approved these Constitutions and thereby lent her own authority to them – sees as important for her Passionist daughters. So how can we more deeply enter into this mystery?

I would say that there are really two ways in which Christ re-lives His Passion today: in the members of His Mystical Body, and in all of humanity. The first way is quite familiar to us from such Scripture passages as Galatians 2:19 (“*I have been crucified with Christ; yet I live, no longer I, but Christ lives in me*”) and Colossians 1:24 (“*In my flesh I am filling up what is lacking in the afflictions of Christ on behalf of His Body, which is the Church.*”) Through Baptism we are radically configured to Jesus Crucified and Risen, and when embraced with love, our sufferings truly become one with His. Whenever we hear of Christians being persecuted for their faith, or heroically bearing great suffering, we as Passionist Nuns can contemplate Christ offering Himself once again in these men and women of the Church. As the Constitutions mention, of course, we can see this most clearly in the Sisters with whom we live. I cannot tell you how many times I personally have been edified and touched to see the patience, humility, and love of the suffering Jesus shining forth through one of my Sisters who is undergoing some great trial!

The second way Jesus re-lives His Passion is more difficult to grasp – how can we say that He suffers in those who are outside of His Mystical Body? This is certainly a great mystery, one that we will never fully understand this side of Heaven, but we can begin to see how this is the case by considering the

thus can suffer in – every man and woman on earth. God has granted some Saints, such as Mother Teresa of Calcutta, a special insight into this reality. Even though they may not be aware of the meaning of their suffering, non-Christians are still in some mysterious way connected to the Suffering Christ. As such, they can and should be drawn into the scope of our Passion prayer.

With all this in mind, how in a practical way can we Passionist Nuns bring the Mystical Body and all mankind into our contemplation of the Suffering Christ? There are, of course, many different ways in which we can open our hearts to the “*crucified of today*,” but I believe they can be summarized in two categories: intercession and presence.

“For by His incarnation the Son of God has united Himself in some fashion with every man”
(Vatican Council II, *Gaudium et spes*).

Intercession is something with which all nuns are intimately familiar. Prayer requests from across the world pour into our monasteries, and even those who do not share our faith seem to have an intuition of the power of a contemplative’s prayers. As Passionists, an intercessory image particularly dear to us is that of bringing souls to the foot of the Cross. How much more should we be moved to do so when we consider those in whom Christ continues His Passion today? We can beg Him to unite their anguish with His, to show them the profound meaning of their suffering, to strengthen them in trial, and, if it be His Will, to lessen the burden of their crosses. I personally find it fruitful to make the Stations of the Cross into a special prayer for people whose unique sufferings Jesus is sharing in a particular Station. For instance, I might offer the first Station for priests unjustly accused of abuse, the fourth Station for mothers with terminally ill children, the ninth Station for those feeling utterly crushed by addictions, etc.

But beyond intercession, there is another way in which we can bring the “*crucified of today*” into our prayer – the apostolate of presence. There are times in life when a pain runs so deep that words and even actions fall short. It is at such times that the apostolate of presence shines forth. We sit and weep with a grieving friend, not seeking to offer platitudes or even to ask what we can do, but simply being with that person. Passionist Nuns have a special devotion to our Sorrowful Mother, the “*valiant woman*” standing



+ Passionist St. Joseph's Monastery (Whitesville, Kentucky).

nature of the Incarnation and the Redemption. “*For by His incarnation the Son of God has united Himself in some fashion with every man*” (Vatican Council II, *Gaudium et spes*). Furthermore, when He died on the Cross and rose from the dead, He also did so on behalf of all. So even though His union with the baptized is more perfect (and it is our mission as the Church to bring everyone into this union!), He nonetheless is truly united to – and

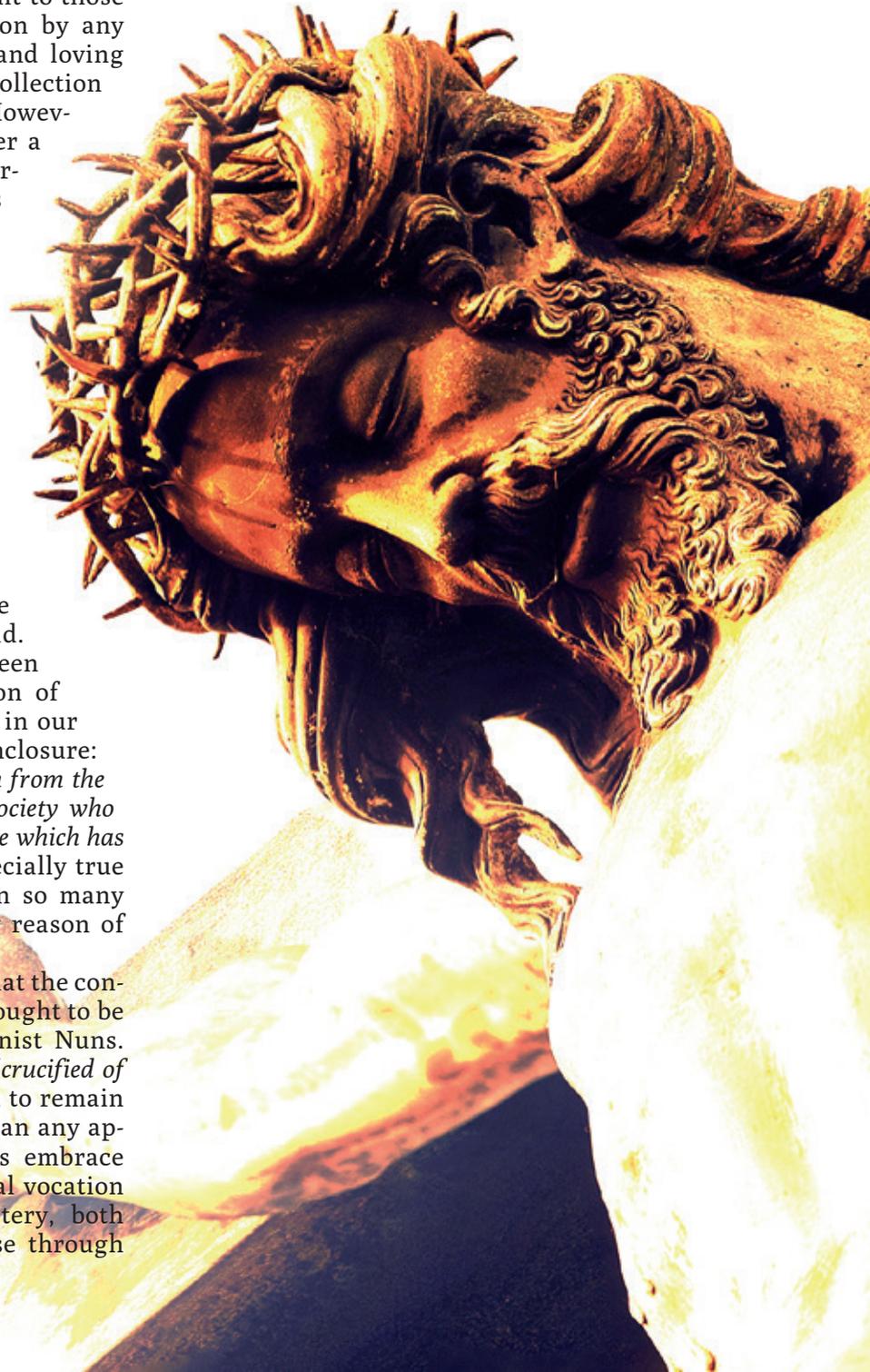
beneath the Cross of her Son. Ever since our foundation nearly 250 years ago, we have felt a profound connection between Mary's role and ours. We, like Our Lady of Sorrows, are called to remain on Calvary with the Crucified Jesus, giving Him consolation and love by our presence.

The same is true when we consider those in whom Christ is suffering today. As cloistered nuns, we can be particularly aware of our powerlessness to relieve the sufferings of the world, but for that very reason we must continually recommit ourselves to remaining a silent, consoling presence beneath the crosses of all humanity.

This call to be mystically present to those who suffer is not an easy vocation by any means; it calls for a disciplined and loving commitment, a persevering recollection and constant renewal of fervor. However, this is not a burden, but rather a grace, the grace of spiritual motherhood. I had an experience of this one day as I recalled how, in the world, I used to sometimes pray with a group outside an abortion clinic. Eventually, we would all finish the Rosary and have to leave, and even though I knew that we couldn't stay there all day, I always got the feeling that I was *"abandoning my post."* After entering the monastery, however, I realized that now I can always remain *"at my post,"* spiritually standing beside the crosses of the innocent children whose lives are taken every day around the world. Our vows themselves can even be seen as consecrating us to this mission of presence. Take, for instance, # 40 in our Constitutions, on the vow of enclosure: *"They joyfully accept their separation from the world also to sustain those in our society who are isolated or overlooked in a solitude which has been imposed."* How this rings especially true in these times of pandemic, when so many have been forced into solitude by reason of illness or age!

To sum up all of this, I believe that the concept of the *"contemporary Passion"* ought to be a particularly dear one to Passionist Nuns. We do not usually encounter the *"crucified of today"* in person, but we are called to remain close to them in prayer – closer than any apostolic laborer ever could! Let us embrace with joy and dedication our special vocation to contemplate the Paschal Mystery, both in Christ Himself and in all those through

whom He continues His Passion today. The One Whom we see in agony today is the one we hope to embrace in glory tomorrow – in communion with all redeemed mankind! +





SR. AURE
GENERAL SUPERIOR

DAUGHTERS OF THE PASSION

CELEBRATION OF THE III CENTENARY
OF THE CONGREGATION OF THE PASSION.

This year, we have joined in the celebration of the third centenary of the founding of the Passionist Congregation. In February, when the Jubilee Icon and Reliquary of St. Paul of the Cross arrived in Mexico, we attended the organized events. Whenever it was possible, we also welcomed the Jubilee Icon to our Communities and our schools.

One of our schools is on the border with the United States (Agua Prieta, Sonora). The Sisters there were also expecting to welcome the Jubilee Icon, but the plans were curtailed; nevertheless, the Sisters had already prepared a ceremonial

Our horizon is clearly before our eyes: Evangelization for the sake of bringing about the dreams of our Founders.

welcome for the occasion, so the opportunity was taken to promote the knowledge of our Founder, Paul of the Cross and his message, both in our school and in the two parishes of this city.

We also took part in the visit of Fr. Juan Ignacio Villar, General Consultor, to Mexico. He visited our Generalate and celebrated Mass there and at our schools: the Instituto Hispano Inglés de México, the Instituto Guadalupe Insurgentes and the Instituto Alberici. He also visited our novitiate in Guadalajara.

In all of our schools, there have been drawing and essay contests to promote the feast of St. Paul of the Cross, especially in this Jubilee Year. Our graphic symbols have been enriched with the artistic contributions of pre-schoolers through the student body to secondary levels. They have drawn from current events to renew our illustration of the Memory of the Passion.

In preparation for the Feast of St. Paul of the Cross, our Congregation's "virtual triduum" was conducted in partnership with the Passionist Family in Mexico (FAPAMEX), with the Sacred Heart Province and with the Province of Christ the King.

On the first day of the triduum, the reflection topic was "Gratitude." Fr. Eloy Medina, C.P., was our presenter. On the second day of the triduum, we reflected on "Profecy." Sr. María

del Carmen Gómez, C.F.P., guided us. On the third day, Fr. Ángel Antonio Pérez, C.P., presented the topic of "Hope."

On the Feastday itself, we were together "virtually" for the concelebrated Eucharist. The Mass was streamed from the church of San José, El Ranchito, in the city of Toluca, Mexico State. We could feel an exceptionally strong call to holiness, here and now, as Witnesses to the Pasch/Resurrection in the passion which the Mexican people are living through every day. We were accompanied, virtually, by our brothers and sisters from all America.

Since we are part of the staff at the diocesan seminaries of Morelia y Puebla, we presented both of the seminaries with an exposition on the person and the work of our Holy Founder, and in the light of the themes of the Third Centenary.

Our horizon is clearly before our eyes: Evangelization for the sake of bringing about the dreams of our Founders. We don't want to cement the status quo, rather, we want to engage a rich dialogue, much prayer, and a spirit which is both creative and open to the future.

Our Congregation, Las Hijas de la Pasión de Jesucristo y María Dolorosa [Daughters of the Passion of Jesus Christ and of Our Lady of Sorrows], was founded in Mexico. We have twenty communities in this country; they are dedicated to different apostolic works. In this article, we want to share with you some of the Educational and Pastoral Ministry which we carry out for youth in our 7 academies and one residence for girls.

The academies encompass all of the educational levels from pre-school to secondary school. We are able to carry out this mission through the collaboration of lay men and women, who have undergone a progressive education into the Passionist spirituality, which they consider an evangelical way of life and educational philosophy. They are convinced that this ministry responds to the fundamental reality of so many children, adolescents and young adults who are seeking the meaning of their lives.

We meet regularly with the administration and the faculties of these academies; however,

we have confronted some particular difficulties because of the pandemic and its consequences. This pandemic has been a real CROSS for all educational communities. All in-person classes were suspended in March and we had to create means of continuing classes through virtual platforms. Those students in the cities were able, albeit with challenges, to continue their classes in this manner. However, for those students living in the countryside, we had to seek creative ways of gathering without breaking the health protocols. We saw this challenge as an opportunity to engage in creative thinking, as our Holy Founder, Fr. Diego Alberici, used to say: *“The love of those who are truly motivated by love will discover many ways of preaching Jesus Crucified...”* So it has been.

Our meetings with parents, faculty, and administration have been organized around networks, which make us all learners-in-unison, and have shown us that our Charism and our apostolate are concretely responding to the cries of the crucified in our world.

Not to go without notice, our St. Rose of Lima Girls' Home in Querétaro state, has also had to

adjust to the pandemic. The normal capacity is for 30 girls; however, on account of the pandemic, those girls whose families could provide a safe home environment were asked to return home. Twenty girls have remained here at St. Rose of Lima to continue their studies.

As our foundress, Venerable Madre Dolores Medina, would say: *“Trato amable, gran caridad, atención personal a cada niña...”* [“Each girl should be treated with individual attention, great charity and affection.”] +





I REJOICE TO DO YOUR WILL!

PASSIONIST CONTEMPLATIVE LIFE: UNION WITH CHRIST IN SURRENDER TO THE FATHER'S WILL.

SR. FRANCES MARIE C.P.

At the Name of Jesus, every knee must bend, in heaven, on earth, and under the earth, and every tongue proclaim to the glory of God the Father: Jesus Christ is Lord. This hymn from St. Paul's letter to the Philippians is a familiar one to Passionists, since from the very beginning, Our Holy Founder prescribed that we begin each hour of the Divine Office with these words. I still remember my first visit to the monastery, seven years ago, when my office books were laid out for me with a narrow piece of paper on top, with the words of that verse, which I would know by heart by the end of my one-week visit.

These words are the closing of St. Paul the Apostle's Christological hymn, which in its entirety describes the self-emptying and humiliation of Christ, who became obedient *even unto death, death on a Cross*, and was therefore raised up and exalted at the right hand of God the Father. Christ was *obedient unto death*.



One aspect of our charism that is prevalent in the writings of our Founder and which I find inspiring in my own Passionist life is that of loving obedience and surrender to the Will of God.

Recalling once again my first experiences living in the monastery, as a live-in visitor, aspirant, and eventually a postulant, two things stand out vividly in my mind. First of all, when I was a postulant, I thought I knew a lot about the spiritual life, and a lot about being a Passionist (after all, I had read the articles on the website, and I had read the materials that

the vocation directress and novice directress had given me, and I had read some books about saints, too). But what I came to find out very quickly was that it didn't matter what I thought was the very best way to live Passionist life, the best way to grow in holiness, or the best way to do many other things, if my novice directress, or the superior, or the community as a whole, thought otherwise. How utterly frustrating! I was so attached to my own will, and submitting to the decisions, advice, or viewpoints of others in true religious obedience was harder than I had anticipated.

A second experience that impressed me was seeing the spirit of faith with which the sisters sought to surrender to the will of God. The words, "*God's Will be done*", or similar sayings, are common in the monastery. This struck me. I thought of God's will in terms of His overall plan for my life, but the sisters saw God's Will and surrendered to it in the smallest, concrete details of everyday life, and this amazed me. "*What does God's Will have to do with whether or not you get home from your doctor appointment in time for Evening Prayer?*", I would think to myself. I did not yet see or appreciate what the Sisters knew well by faith: God's Holy Will and His providential plan guides every moment of our lives. If this attitude was impressive as manifest in the small details of daily life, it was far more so in the bigger things. I witnessed how sisters accepted heavy crosses of physical pain, difficult circumstances, demands of service to the community, difficulties and worries in their families, etc, with a spirit of trustful surrender to the plan of our loving Father. These trials and crosses were seen by the Sisters as coming from the hand of a loving Father, and were accepted with childlike trust and surrender.

I would soon come to learn that I was experiencing, and seeing lived out before me, a core principle of the spirituality of our Founder, who himself fervently lived, and exhorted others to

One aspect of our charism... loving obedience and surrender to the Will of God.

live, in perfect obedience and loving abandonment to the Divine Will. In our own primitive rule, he calls obedience the *foundation stone of religious perfection*, and exhorts us to have it in our hearts and in all our actions (no. 25). Over and over again in his letters, he returns to the theme of abandonment to God's Will: "*Sustain yourself with the holy will of God*"... "*Say frequently from your heart, 'O Holy Will of God, I love thee!'*"... "*The Divine Will is the balm which heals every wound*"... "*May the Will of God be done, and may the Lord be forever blessed.*" He recalls the example of Jesus, repeatedly emphasizing Christ's words that His food was to do the Will of the Father. Paul of the Cross, aflame with love for God and for Jesus Crucified, manifested his burning love, and his complete trust in God's goodness, through eager obedience and surrender to the Divine Will, just as Christ's filial love and trust in His Father motivated his *obedience unto death*.

As I continued my postulancy, with the help of our Founder, the good example of the Sisters, and of course, the example of Christ, I, too, began to see and love the Divine Will more and more. I began to experience obedience as a joyful expression of love, love that always thinks of the Beloved, always does what pleases Him, and receives everything from Him as a gift of love.

This loving obedience is so important for us as Passionists. Aware of our Baptismal configuration to Christ, as well as that deeper union with Christ effected by our religious consecration, we, like Christ, live with our gaze fixed on the Father, Whose loving plan guides every moment of our lives. The guiding hand of the Father is manifest in many ways, some very concrete: through Our Passionist Rule and Constitutions, our Horarium, our Superiors, and the teachings and dictates of Mother Church. In our personal lives and in the lives of individual communities, the plan of the Father unfolds for each of us in the crosses and joys, challenges, sorrows, and opportunities that are unique to each community and to each individual. Still deeper, in each of our souls, the indwelling Spirit guides, moves, and prompts us to fidelity and generosity, and to growth in love, virtue, and interior prayer.

Each of these is a manifestation of the Will of our Father. The Will of the Father is for us, as it was for Christ, our personal Passion. By giving our resounding and persevering *Fiat* to the Father's Will, as Mary did and as Christ did, we are *surrendering our lives to the Spirit, so that Christ may renew His passion in us* (Constitutions no. 13). Our Constitutions remind us that the whole life of Jesus...*was one of obedience and*



service (no. 32). Through our lives of obedient surrender to the Father's will we are united to Christ our Spouse, and share in His work of Redemption. As Christ's obedience was life-giving for the sinful world, so our obedience, united to His, is a channel of redeeming grace and life into a world where defiance of God's sovereignty, rejection of His commands, and disregard for the teaching of His Church are the cause of so much suffering and evil. United to Christ, one "*Fiat*" opens channels of grace to many hearts!

As we pray the closing words of the Philipians hymn, we are reminded again and again of the Death-Resurrection mystery which is our life. We are reminded that each act of obedience in union with Christ, each moment of surrender into the hands of the Father, is a mystical dying which brings forth life in our own souls, in our Congregation, and in the world. Through our faithful and generous living as daughters of the Father, Christ's victory and His Kingdom is extended throughout the world +

Professions Ordinations

JULY - NOVEMBER 2020

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PROV REG • 04/07/2020

Cl. Alexis Yobani Chávez Isidor
PROV REG • 04/07/2020

Cl. Walter Enep
PROV SPIR • 04/07/2020

Cl. José Andrés García Meza
PROV REG • 04/07/2020

Cl. Samuel Joseph
PROV PAUL • 04/07/2020

Cl. Carlos Alberto Lantigua Checo
PROV REG • 04/07/2020

Cl. Van Tuan Nguyen
PROV SPIR • 04/07/2020

Cl. Peter Duy Danh Nguy'n
PROV SPIR • 04/07/2020

Cl. Quang Vinh Pham
PROV SPIR • 04/07/2020

Cl. Anyelo Alberto Santos del Pilar
PROV REG • 04/07/2020

Cl. Milton Manuel Vázquez Lara
PROV REG • 04/07/2020

Cl. Edward Wairoa
PROV SPIR • 04/07/2020

Cl. Valentino Beno
PROV REPAC • 09/07/2020

Cl. Alex Deomedes
PROV REPAC • 09/07/2020

Cl. Agustinus Kowe
PROV REPAC • 09/07/2020

Cl. Felix Lawa
PROV REPAC • 09/07/2020

Cl. Yohanes Mba Malo Sali
PROV REPAC • 09/07/2020

Cl. Mudis Mudis
PROV REPAC • 09/07/2020

Cl. Saferinus Pa'o
PROV REPAC • 09/07/2020

Cl. Adus Pinus Dandi
PROV REPAC • 09/07/2020

Cl. Selvius Suherli
PROV REPAC • 09/07/2020

Cl. Eduardus Vianey Loka
PROV REPAC • 09/07/2020

Cl. Yosef Patrisus Yotri
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Cl. Andrónico Sombreiro Lourenço
PROV MAPRAES • 17/07/2020

Cl. Wilson Domingos Muongo Zage
PROV MAPRAES • 17/07/2020

Cl. Ruo Wang (John) Qi
PROV MACOR • 16/09/2020

PERPETUAL PROF.

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PROV SPIR • 08/07/2020

**Sac. Gilberto Felipe
Corrêa dos Santos**
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Sac. Gabriel Luis de Assis Oliveira
PROV EXALT • 10/07/2020

Sac. Leonardo Luiz da Cruz
PROV EXALT • 10/07/2020

Sac. Bruno Maciel da Silva Brito
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Sac. Felipe Tubertino dos Santos
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Cl. Evesil Glody Ngiene
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Fra. Mbangi Jean Bosco Nzila
PROV SALV • 08/09/2020

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PROV REPAC • 15/09/2020

Cl. Heribertus Peri
PROV REPAC • 15/09/2020

Cl. Ignasius Dendi Sunarya
PROV REPAC • 15/09/2020

Cl. Yohanes Yodi
PROV REPAC • 15/09/2020

Cl. Petrus Yuniarto
PROV REPAC • 15/09/2020

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PROV SCOR • 24/09/2020

Cl. Andrea Deidda
PROV MAPRAES • 10/10/2020

Cl. Julián Jaramillo Garcés
PROV SCOR • 21/11/2020

Cl. Diego Fernando Reina Ortega
PROV SCOR • 21/11/2020

Cl. Enrique Sánchez Luna
PROV SCOR • 21/11/2020

ORDAINED DIACONATE

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PROV EXALT • 11/07/2020

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PROV EXALT • 11/07/2020

Sac. Bruno Maciel da Silva Brito
PROV EXALT • 11/07/2020

Sac. Felipe Tubertino dos Santos
PROV EXALT • 11/07/2020

Diac. Vincent Truong Luong Dang
PROV SPIR • 15/07/2020

Diac. Francis Xavier Ngoc Tuan Ho
PROV SPIR • 15/07/2020

Diac. Peter Ngoc Huynh Nguyen
PROV SPIR • 15/07/2020

Diac. Paul Ba Kien Nguyen
PROV SPIR • 15/07/2020

**Diac. Joseph Dominic Ngoc Tan
Nguyen**
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Diac. Michael Huy Tuyen Nguyen
PROV SPIR • 15/07/2020

Diac. Luis Alirio Ramírez Riveros
PROV SCOR • 25/07/2020

Diac. Javier Marín Martínez
PROV SCOR • 15/08/2020

Diac. Benoit Khonde Mombo
PROV SALV • 19/09/2020

Diac. Cedrick Moko Mwanet
PROV SALV • 19/09/2020

Diac. Nicholas Divine
PROV CRUC • 26/09/2020

Diac. Oscar Armando Vera Vite
PROV SCOR • 17/10/2020

Diac. Carlo Maria Romano
PROV MAPRAES • 14/11/2020

Diac. Pasqualino Salini
PROV MAPRAES • 14/11/2020

ORDAINED PRIESTHOOD

Sac. Erasto Rutgery Ngwabali
PROV GEMM • 02/07/2020

Sac. Francesco Leonardi
PROV MAPRAES • 11/07/2020

Sac. Beatus Kabyemela
PROV GEMM • 18/07/2020

Sac. Simon Katembo
PROV GEMM • 20/08/2020

Sac. Paul Cunliang Li
PROV MACOR • 20/08/2020

Sac. Joseph Yoshiaki Inaba
PROV MAIAP • 26/09/2020

**Sac. Gilberto Felipe Corrêa dos
Santos**
PROV EXALT • 16/10/2020

Sac. Gabriel Luis de Assis Oliveira
PROV EXALT • 16/10/2020

Sac. Leonardo Luiz da Cruz
PROV EXALT • 16/10/2020

Sac. Bruno Maciel da Silva Brito
PROV EXALT • 16/10/2020

Sac. Felipe Tubertino dos Santos
PROV EXALT • 16/10/2020

OBDMIVIT IN DOMINO SEPTEMBER - DECEMBER 2020

- + **Sac. Antonio Graniero**
DECEASED ON 7/11/2020
64 YEARS • PROV MAPRAES
[VOTA NUNCUPAVERAT 9/28/1966](#)
- + **Sac. Lorenzo Vetrella**
DECEASED ON 8/3/2020
68 YEARS • PROV MAPRAES
[VOTA NUNCUPAVERAT 9/15/1952](#)
- + **Sac. Juan Macho Merino**
DECEASED ON 8/11/2020
88 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 9/15/1942](#)
- + **Sac. Piergiorgio Meloni**
DECEASED ON 8/18/2020
81 YEARS • PROV MAPRAES
[VOTA NUNCUPAVERAT 10/19/1958](#)
- + **Sac. Hildo Afonso Ferrarini**
DECEASED ON 8/29/2020
83 YEARS • PROV GETH
[VOTA NUNCUPAVERAT 2/13/1959](#)
- + **Sac. Cherubino Satriano**
DECEASED ON 8/29/2020
99 YEARS • PROV MAPRAES
[VOTA NUNCUPAVERAT 10/29/1947](#)
- + **Sac. Esteban Jesús Liébana Callado**
DECEASED ON 9/3/2020
90 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 10/7/1949](#)
- + **Sac. Claudio Ricci**
DECEASED ON 9/8/2020
89 YEARS • PROV MAPRAES
[VOTA NUNCUPAVERAT 30/4/1952](#)
- + **Sac. Peter Berendt**
DECEASED ON 9/9/2020
91 YEARS • PROV CRUC
[VOTA NUNCUPAVERAT 7/9/1950](#)
- + **Fra. Jacek Reclaf**
DECEASED ON 9/21/2020
85 YEARS • PROV ASSUM
[VOTA NUNCUPAVERAT 4/12/1953](#)
- + **Sac. Eutiquio López Sanz**
DECEASED ON 9/23/2020
89 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 9/21/1947](#)
- + **Sac. Serafín Sánchez Pérez**
DECEASED ON 9/24/2020
82 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 5/9/1956](#)
- + **Fra. Vicente Fernández Fernández**
DECEASED ON 9/28/2020
88 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 8/5/1949](#)
- + **Sac. John Connor**
DECEASED ON 10/3/2020
71 YEARS • PROV PAUL
[VOTA NUNCUPAVERAT 8/30/1980](#)
- + **Sac. Neil Davin**
DECEASED ON 10/4/2020
94 YEARS • PROV PAUL
[VOTA NUNCUPAVERAT 8/15/1946](#)
- + **Sac. Theodore Walsh**
DECEASED ON 10/6/2020
88 YEARS • PROV PAUL
[VOTA NUNCUPAVERAT 7/16/1952](#)

- + **Sac. Efraín Larrauri Rodríguez**
DECEASED ON 10/9/2020
67 YEARS • PROV REG
[VOTA NUNCUPAVERAT 9/1/1972](#)
- + **Sac. Patxi Jabier (Francisco) Jaio Etxeita**
DECEASED ON 10/13/2020
69 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 10/4/1970](#)
- + **Sac. Michael Tadakazu Suzuki**
DECEASED ON 10/22/2020
89 YEARS • PROV MAIAP
[VOTA NUNCUPAVERAT 3/20/1966](#)
- + **Fra. Gabriel Van Overbeke**
DECEASED ON 11/5/2020
90 YEARS • DELEG. GENER. GABR
[VOTA NUNCUPAVERAT 3/10/1958](#)
- + **Sac. Carlos Elizalde Auzuberría**
DECEASED ON 11/5/2020
90 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 9/15/1946](#)
- + **Sac. Antonio Calabrese**
DECEASED ON 11/10/2020
99 YEARS • PROV MAPRAES
[VOTA NUNCUPAVERAT 3/5/1938](#)
- + **Sac. Javier Areitioaurtena Urizarbarrena**
DECEASED ON 11/18/2020
77 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 6/2/1963](#)

MONIALES ET SORORES DEFUN

- + **Sr. Teresa Galván García**
DECEASED ON 9/13/2020
74 YEARS • INST. FILIARUM PASSIONIS
D.N.I.C. ET DOLORUM B.V.M. (MÉXICO)
[VOTA NUNCUPAVERAT 12/8/1966](#)
- + **Sr. Mairead Bradley**
DECEASED ON 9/20/2020
87 YEARS • INST. SORORUM SS. CRUCIS ET
PASSIONIS D.N.I.C. (N. IRELAND)
[VOTA NUNCUPAVERAT 4/8/1963](#)
- + **Sr. María Esther Hernández Hernández**
DECEASED ON 10/10/2020
85 YEARS • INST. FILIARUM PASSIONIS
D.N.I.C. ET DOLORUM B.V.M. (MÉXICO)
[VOTA NUNCUPAVERAT 3/20/1959](#)
- + **Sr. Maria Aurora dell'Annunziata (Anna) Bosis**
DECEASED ON 11/6/2020
84 YEARS • MONASTERIO PASSIONISTA-
RUM DE LUCCA (ITALIA)
[VOTA NUNCUPAVERAT 4/30/1962](#)

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