“...and there by the fire, J.H. Newman began his general confession with extraordinary humility and devotion...”

(From a letter of Bl. Dominic Barberi to Fr. Antonio Testa, October 1845)
# INDEX

**LETTER OF CONVOCATION OF THE XIV GENERAL SYNOD OF THE CONGREGATION OF THE PASSION** .......................... pag. 3

**XXVI WORLD YOUTH DAY MADRID, SPAIN AUGUST 16-21, 2011** .......................... » 6

**A PROVIDENTIAL ENCOUNTER: NEWMAN AND THE PASSIONISTS**
Fr. Adolfo Lippi, CP (PRAES) .......................... » 7

**J.H. NEWMAN: FROM OXFORD TO ROME**
Fr. Giuseppe Comparelli C.P. (DOL) .......................... » 13

**NEWS FROM THE SECRETARY GENERAL FOR SOLIDARITY AND THE MISSIONS**
Fr. Jesús Mª Aristín, C.P. .......................... » 15

**PASSIONIST LIFE**

**News from the Configurations and the Provinces**

**THIRD PROVINCIAL CHAPTER IN PORTUGAL** .......................... » 16

**MEETINGS IN MADRID, SPAIN: THE SACRED HEART CONFIGURATION (CSC) AND THE FORMER INTER-PROVINCIAL IBERIAN CONFERENCE** .......................... » 16

**REG PROVINCIAL ASSEMBLY** .......................... » 17

**ASSEMBLY OF THE PASSIONISTS OF LATIN AMERICAN (CLAP)** .......................... » 18

**TWENTIETH ANNUAL MEETING OF FORMER PASSIONIST STUDENTS OF THE DOL PROVINCE** .......................... » 18

**FIFTY YEARS OF PASSIONIST PRESENCE IN ECUADOR** .......................... » 19

**THE CONFIGURATION OF JESUS CRUCIFIED** .......................... » 19

**48TH PROVINCIAL CHAPTER OF THE PAUL PROVINCE, USA** .......................... » 20

**SEMINAR ON THE CHARISM AND JPIC (JUSTICE, PEACE AND THE INTEGRITY OF CREATION)** .......................... » 21

**THE 30TH CHAPTER OF THE GABR PROVINCE, BELGIUM** .......................... » 22

**ASSUM PROVINCIAL CHAPTER, POLAND** .......................... » 22

**THIRD MEETING OF THE MAJOR SUPERIORS OF THE CEB CONFIGURATION** .......................... » 23

**THE NEW PASSIONIST MISSION IN NIGERIA**
(report of Fr. Denis Travers, First Consultor) .......................... » 24

**LAITY**

**MEETING OF THE NATIONAL COUNCIL OF THE LAY ITALIAN PASSIONIST MOVEMENT** .......................... » 24

**WITNESSES**

**FR. CARLOS LIZARRAGA ALDEA (CORI) (1919-2010)** .......................... » 25

**PROFESSIONS AND ORDINATIONS** .......................... » 26

**NEW PUBLICATIONS** .......................... » 29

**NOTITIAE OBITUS** .......................... » 31

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Dear brothers, women religious and laity of the Passionist Family,

I send greetings to all of you on my part, and also on behalf of the members of the General Council who at this time are making canonical visitations in preparation for the celebration of various provincial chapters. My means of this letter and according to the norms of our Constitutions at numbers 144, 145 and 146, I am hereby convoking the XIV General Synod of the Congregation.

As was stated in Cuernavaca, Mexico, during the last Synod of 2008, the next Synod of 2010 will be celebrated in Rome at our Generalate of Sts. John and Paul during 20 -31 October 2010.

The participants should arrive in Rome at the latest by Monday, 18 October in order to be able to celebrate together the solemnity of our Holy Founder, St. Paul of the Cross, the following day, Tuesday, 19 October. The Synod will begin on Wednesday morning, the 20th, and will conclude on the morning of Sunday, 31 October. That same evening and during the following days everyone will be at liberty to depart.

The members of the Synod are those who participate “ex officio” at the General Chapter or their substitutes according to the Constitutions, No. 147. Therefore, these “ex officio” members are the General Curia, the Provincial and Vice-Provincial Superiors, as well as the Regional Vicars of those Vicariates that are comprised of at least twenty-five religious as of the date of the convocation of the Synod. Those Vicariates with at least twenty-five religious are as follows: CARLW-CORM (Kenya); RES-CORI (Peru); THOM-CRUC (India); VICT-DOL (Brazil); and DOMIN-PRAES (Brazil). Furthermore, since the main topic of the Synod will be that of Restructuring, the General Council decided that it would be opportune to invite the Coordinator of the CPA Configuration (Africa), Fr. Michael Owengo (MATAF) who is not an “ex-officio” participant. Additionally, for the same reason, the following Regional Vicars are also invited: GEMM-CORM (Tanzania); MATAF-PATR (Botswana/South Africa); and PAC-CORI (Puerto Rico/The Dominican Republic).

Fr. Kevin Dance (SPIR) will present a report on his work and the steps that have been taken to make our presence at the UN more fruitful. He will also...
report on future endeavors. All of the invited guests will have active voice.

As is customary, I herein state what is prescribed by our Constitutions in this regard. No. 144 states that: “The General Synod... will examine the programmes proposed by the General Chapter and evaluate their implementation. Furthermore, it will suggest initiatives to keep the Congregation continually up to date; it will propose means of settling problems in a spirit of brotherly harmony, and will call the attention of the various Provinces to their duties towards one another.”

I also wish to remind you of what is stated in #146 of the Constitutions: “The members of the Synod... are free to put forward other topics for discussion.” Therefore anyone who wishes to present other proposals or matters for discussion must send these to the General Secretariat as soon as possible, but no later than August 30th in order to allow for their inclusion in the definitive Agenda for the Synod.

As is customary, we shall be studying the implementation of the Programme set out by the last General Chapter and the Synod of 2008, the presentation of the General Econome’s Budget and financial plan, the report of the General Secretary for Solidarity and the Missions, and other such reports as shall be specified in the Synod Agenda, which will be sent out to everyone concerned by September 19th. It will also include useful information for your travel and arrival at our Generalate of Sts. John and Paul.

Regarding the matter of travel, last April the Secretary General published a letter in which he invited the members of the Synod as well as the translators, secretaries, members of the liturgical and communications commissions, the redaction committee and others who will be lending their services to the Synod, to ascertain as soon as possible whether or not they will require VISAS to enter Italy. It is not unusual that citizens of certain countries will have to comply with a number of formalities in order to obtain a Visa, and this process often requires a significant amount of time. Therefore, the General Secretariat asks that, as soon as possible, you

“May our loving mother, Mary and the Holy Family keep us and the Passionist Family united around our hearth and home on Calvary”.
research whether or not any documentation will be required in order to complete the Visa process.

The central theme and very heart of the Synod will be the consideration and in-depth study of the mandate of our last General Chapter, which committed “the Congregation to proceed with the process of Restructuring begun at the General Synod of 2004 and which will continue at least until the next General Chapter in 2012.”

In this regard I wish to restate several of the points that were made in the Letter to the Congregation of 11 October 2009 concerning the Process of Restructuring: No. 13: At the General Synod of 2010 the results of the two years of work of the six Configurations will be presented together with their directives for the structures designed for Solidarity in Formation, Personnel and Finances for each Configuration; d) The General Council will similarly present its work for the structures elaborated for the three areas of Solidarity in the entire Congregation; e) The Synod will do its discernment in reference to the new structures for the three areas of Solidarity proposed for the entire Congregation and for the individual Configurations and will make its own decisions or will give suggestions about how to proceed with this process. Therefore, this will be the moment of trial by fire in the process of Restructuring; f) The final phase envisioned for our process will be the period from 2010 to 2012. During this time we should accomplish what was specified by the Synod of 2010 in order to arrive at the General Chapter with the ability to make structural decisions that will be capable of giving new vitality to the life and mission of the Congregation. g) The General Chapter of 2012 will take make appropriate decisions for accomplishing the objective of the process of Restructuring and conclude it.

Dear brothers, today, 24 June, the solemnity of the Nativity of St. John the Baptist, the day on which we are convoking the next General Synod, offers us points for reflection and calls us to a certain freedom of spirit that characterized the Saint that we are commemorating. With a selfless spirit and with great conviction he spoke about Jesus: “One mightier than I is coming after me. I am not worthy to stoop and loosen the thongs of his sandals” (Mk.1:7); and as Jesus was coming down the mountain going toward the Jordan River: “Behold the Lamb of God, who takes away the sins of the world.” (Jn.1:29) And to his own disciples who followed him and who asked him who he was, John responded: “I am not the Messiah...I am not [Elijah], I am not [the Prophet]. I am ‘the voice of one crying out...’” (Jn.1:20-23).

He is the voice of the Spirit, the one who announces the coming of Jesus and who recognizes that he is present among us and that we need to be virtuous in order to worthily receive “the Lamb of God”. It is the announcement of his passion: the Paschal Lamb, Jesus, will take away the sins of the world by his sacrificial death. Everyone saw Jesus, but he “recognized” him and openly proclaimed him. John also tells us that we need to have eyes and hearts that recognize Jesus and his innovative presence among us. Therefore, as a Congregation we need to enter the time period that lies before us— the upcoming Synod— like John, not with preconceptions and prejudices, but with interior freedom, with courage, trusting in the Spirit who guides us, and in a spirit of faith and an awareness of the presence of Jesus.

And as we have said at other times and we now reaffirm: it is for the Reign of God and for his Mission that we are undertaking the process of Restructuring and we are convinced that its fruitfulness will be directly proportionate to our ability to listen to the Word and to understand what is it saying to us through the signs of the times in which we are living. May it not be said of us: “They have eyes but see not; they have ears but hear not”— they have hearts, but love not! (Ps.115:5, 6) He is with us in the boat and we need not fear the wind that is against us, nor the turbulent waters of the Lake of Gennesaret: by faith we will arrive at the other shore.

I affectionately and fraternally greet all the religious of the Passionist Family, in particular those who are sick and those who are suffering in mind and body.

I ask each individual religious, the communities, the Passionist nuns, the women religious and the laity of the Passionist Family to pray for the successful outcome of the Synod— an important phase in our life-journey and our mission. May the heavens be opened above us as they were when John baptized Jesus in the Jordan and may the Spirit of God descend upon us so that we may understand more clearly the plans that He has for the current life and mission of the Congregation.

May our loving mother, Mary and the Holy Family keep us and the Passionist Family united around our hearth and home on Calvary.

Fraternally,

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

Retreat of Sts. John and Paul
Rome, 24 June 2010
Solemnity of the Nativity of St. John the Baptist
Dear Brothers,

This letter is to inform you of the initiatives being undertaken by the General Council in collaboration with those responsible for the Spanish region of the CORI, FAM and SANG Provinces in preparation for the World Youth Day (WYD) encounter due to take place in Madrid, Spain, from August 16 to 21 of next year, 2011.

**Official Registration.** It would be wise to write-in now, because the official registration for participation in the WYD next year is likely to be opened July 1st this year of 2010.

**Web Page.** Information on the official web page at the link shown here will be available in English, Spanish, French, Polish, Italian and German. (www.madrid11.com)

**Young Passionists Encounter**

I would like to inform you once again that the World Youth Day will afford an opportunity for an encounter on Formation, and dialog, between young Passionist Religious and the General Council. This encounter will take place on the 12th – 13th – 14th August 2011 at our Peñafiel Retreat House and Community, situated some 190 Km (119 miles) from Madrid.

**Participation**

A) **Young Passionists.** Our hope is that the above-mentioned encounter will enjoy the participation of Passionist youth from our various Configurations. For more precise information and in order to establish the number of young religious who will represent the various areas, a later letter will be sent to Provincial, Vice Provincial and Regional Vicariate Superiors. Likewise, in the course of the coming General Synod in Rome this October we can talk about the WYD encounter.

B) **Lay Youth.**

Regarding the participation of young lay people belonging to our extended Passionist Family, or of youth in one way or another associated with our ministry, the Planning Commission of our Spanish Provinces has proposed the following plan:

1) It is recommended that each parish or youth group attached to one of our shrines or Retreat Houses sign-up for the WYD on their own, for the week starting Monday afternoon August 15th and ending the morning of Monday August 22nd.

2) At the moment of signing-up it is recommend- ed that the all-inclusive Package A1 be selected, as this provides for both board and lodging (breakfast, lunch and dinner.)

3) A special day will be set aside for Passionist Lay Youth. An invitation is to be extended to those groups attached to us to participate in an encounter at our St. Gabriel’s school (“Colegio San Gabriel”) in Alcalá de Henares, situated approximately 25 Km (15 ? miles) from Madrid. The day will be animated by youth groups of the Spanish Passionist Family. Coaches will be provided to transport everybody there and back.

I close with the assurance that once the plans for this encounter have been confirmed, all the necessary information will be duly relayed to you.

Fraternally,

Retreat of Saints John and Paul,
Rome, May 19, 2010

(Most Rev) **Ottaviano D’Egidio, C.P.**
Superior General
Sir, don’t worry. One day Newman will be a doctor of the Church.” This phrase, spoken by Pope Pius XII in a private meeting with Jean Guitton\(^1\), says everything about the esteem that this Pope had for Cardinal Newman. It was admiration similar to that of Pope Paul VI\(^2\). On numerous occasions Pope John Paul II referred to Newman, including in official documents. Among these it would suffice to cite *Fides et ratio* where he is quoted first among the modern thinkers who enlightened the relationship between the Word of God and human reason (No.74). The current Pontiff, Benedict XVI, has always been an admirer and a scholar of Newman\(^3\). However a fact that is most impressive is that, precisely after the publication of the encyclical *Pascendi*, during a period in which many modernists referred to Newman as their precursor, St. Pius X defended the orthodoxy and the sanctity of Newman\(^4\). And this year, on 19 September 2010, Newman will be beatified. This will be a moment of great joy for all those who read his works and his biography, and for those who have always been convinced about his sanctity, as well as about the profound intelligence of this man.

Newman and St. Paul of the Cross

In the Congregation of the Passion we wish to highlight the assistance that we Passionists provided for the entry of Newman into the Catholic Church. Normally, when we say this we think of Blessed Dominic Barberi and of the famous night of 8-9 October 1845 during which Dominic received Newman into the Church. The original historians, who were also closer to the facts, delighted in presenting the events of that night in a dramatic fashion, something which Dominic never would have done, being always very simple and loath to talk about himself. Alfonso Capcelatro, for example, who was an Oratorian and a future Cardinal, wrote about the event ten years after the death of Dominic:

> Dalgarins invited a certain Fr. Dominic of the Mother of God, a Provincial of the Passionists, to go to Aston Hall in Littlemore, telling him that he was being called to a work in the service of God: and unwittingly, he agreed. He was always conscious that every delay could possibly result in some great harm to the office to which he called. However because of a terrible storm he set out in a covered coach. He endured five hours of driving rain and, as it so pleased God, completely exhausted he arrived at Littlemore at night. Without delay he entered in the solitary dwelling of those fervent men who were famous throughout England, and with great humility

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\(^1\) Cf J. Guitton, *Dialoghi con Paolo VI*, Rusconi, Milano, 1986, 146.
Newman fell at his feet, telling him that he would not move from there until he was blessed and received into the Church of Jesus Christ.

But there is more than this. I believe that before Dominic it was the Founder himself, St. Paul of the Cross, who impressed Newman. In Paul’s writings one is struck by several facts in which one perceives the presence of the Mystery, the action of God himself. Newman surely did not presuppose such an action nor to speak about it lightly, as was frequently done in other Christian settings. However he expresses his surprise at the fact that Paul of the Cross was moved to pray during his entire life for a far-away place such as England, with which he had no human contact. The novel Loss and Gain should be considered in this very significant point. It was published almost three years after the entry of Newman into the Catholic Church at the height of his enthusiasm at his conversion. In it, speaking about Paul of the Cross, Newman writes: “So it was, that for many years the heart of Father Paul was expanded towards a northern nation, with which, humanly speaking, he had nothing to do. Over against St. John and St. Paul, the home of the Passionists on the Celian, rises the old church and monastery of San Gregorio, the womb, as it may be called, of English Christianity. There had lived that great Saint, who is named our Apostle, who was afterwards called to the chair of St. Peter; and thence went forth, in and after his pontificate, Augustine, Paulinus, Justus, and the other Saints by whom our barbarous ancestors were converted. Their names, which are now written up upon the pillars of the portico, would almost seem to have issued forth, and crossed over, and confronted the venerable Paul; for, strange to say, the thought of England came into his ordinary prayers; and in his last years, after a vision during Mass, as if he had been Augustine or Mellitus, he talked of his “Sons” in England.”

Except for some historians’ inaccuracies cited by biographers – the remainder always deals with a novel—from this description one can clearly see something that deeply impressed Newman.

Newman and Fr. Ignatius (George) Spencer

There is another Passionist, who undoubtedly moved Newman’s spirit: George Spencer, the Anglican pastor of a noble family (the same as Lady Diana) who had already entered the Catholic Church in 1830. He had met Barberi in Rome and was certainly influenced by him who had preached a crusade throughout Europe for the return of England to the Catholic Church. Years later Leo XIII spoke about St. Paul of the Cross and meetings that the Pope had with George Spencer, who became Fr. Ignatius of the Heart of Jesus, at the nunciature in Brussels. George Spencer became a Passionist in 1846, two years before Newman published his novel.

It should be noted that Spencer, following his entry into the Catholic Church in 1830, stayed in contact with the Anglicans, especially with the more active members of the Oxford Movement, inviting them to pray together for unity, something that surely was not common at that time. Fr. Paulinus Vanden...
Bussche, who wrote an excellent biography of Spencer⁸, observed that Spencer would not have been in favor of Newman entering the Catholic Church since during the years prior to his conversion Newman had a very negative view of Spencer and the leaders of the Catholic Church since they supported the liberals in England and in Ireland. New contacts began following the transfer of Newman to Catholicism. The painstaking historical work of Fr. Paulinus is certainly very useful. In his biography one can understand that the relationship between Spencer and Newman during those years was very complex and consequently, difficult to summarize in a few lines. However, Newman and many others of the Oxford Movement accepted the invitation to pray for unity.

The novel *Loss and Gain* was written by Newman after his conversion. Undoubtedly Newman was thinking about Spencer when Charles, the protagonist of the novel, meets his friend Willis who had become a Catholic before him and had become a Passionist with the name of Fr. Aloysius. There is a phrase, inspired by St. Augustine, which reveals some of the admiration of Newman for Spencer and, at the same time, conceals it. Precisely on the last page of the novel, Charles, the protagonist, says to his friend Willis who had become a Passionist, that he admired the first fervor of the new convert: “No, Willis...you have taken the better part betimes, while I have loitered. Too late have I known Thee, O Thou ancient Truth; too late have I found Thee, First and only Fair.”

**Blessed Dominic Barberi and Newman**

Finally we arrive at Dominic Barberi. Here, too, we can and we must point out Newman’s amazement before this humble Passionist. There are three quotations that must be studied in this regard. The longest is found in the novel that has already been cited where Newman, after having spoken about St. Paul of the Cross, then moves on to speak about one of his sons who arrived in England as he had foretold. He writes: “It was strange enough that even one Italian in the heart of Rome should at that time have ambitious thoughts of making novices or converts in this country; but, after the venerable Founder’s death, his special interest in our distant isle showed itself in another member of his institute. On the Apennines, near Viterbo, there dwelt a shepherd-boy, in the first years of this century, whose mind had early been drawn heavenward; and, one day, as he prayed before an image of the Madonna, he felt a vivid intimation that he was destined to preach the Gospel under the northern sky. There appeared no means by which a Roman peasant should be turned into a missionary; nor did the prospect open, when this youth found himself, first a lay-brother, then a Father, in the Congregation of the Passion. Yet, though no external means appeared, the inward impression did not fade; on the contrary, it became more definite, and in process of time, instead of the dim north, England was engraven on his heart. And, strange to say, as years went on, without his seeking, for he was simply under obedience, our peasant found himself at length upon the very shore of the stormy northern sea, whence Caesar of old looked out for a new world to conquer: yet that he should cross the strait was still as little likely as before. However, it was as likely as that he should ever have got so near it; and he used to eye the restless, godless, waves, and wonder with himself whether the day would ever come when he should be carried over them. And come it did, not

⁹ *Loss and Gain*, cit., p. 420.
however by any determination of his own, but by the same Providence which thirty years before had given him the anticipation of it.

At the time of our narrative, Father Domenico de Matre Dei had become familiar with England; he had had many anxieties here, first from want of funds, then still more from want of men. Year passed after year, and, whether fear of the severity of the rule—though that was groundless, for it had been mitigated for England—or the claim of other religious bodies was the cause, his community did not increase, and he was tempted to despond. But every work has its season; and now for some time past that difficulty had been gradually lessening; various zealous men, some of noble birth, others of extensive acquirements, had entered the Congregation; and our friend Willis, who at this time had received the priesthood, was not the last of these accessions, though domiciled at a distance from London. And now the reader knows much more about the Passionists than did Reding at the time that he made his way to their monastery.”

This description is very moving and we believe that it expresses better than any other testimony the debt of faith and piety that Newman felt toward Paul of the Cross, Dominic Barberi and the Passionists in general. Many times Newman expressed his amazement at events that could have only been divinely inspired. Could a young shepherd from Viterbo ever think of becoming a missionary in England? And furthermore, who would have thought this about a lay brother in a monastery? And even when he became a priest, under obedience, how could he ever have considered making other plans? And when he was finally able to leave the northern European continent, he had no plans for England? Even miracles happen.

It is interesting to compare a totally British gentleman like Newman came in contact with a humble religious, remembering that in England he awkwardly dressed in mandatory civilian garb, with the great conqueror, Julius Caesar, imagining both of them on the shore of the North Sea, gazing longingly at the Island.

The second quotation is from a letter written by Newman to Phillips with his usual intellectual clarity and honesty: “If they [Catholic religious] want to convert England let them go barefooted into our manufacturing towns—let them preach to the people like St. Francis Xavier—let them be pelted and trampled on—and I will admit that they can do what we cannot...What a day it will be when God will make arise among their Communion saintly men such as Bernard and the Borromeo’s...The English will never be favorably inclined to a party of conspirators and instigators; only faith and sanctity are irresistible.”

Benedict XVI made this comment about the conversion of Newman: “The verses that Newman composed in Sicily in 1833 are noteworthy: ‘I loved to choose and see my path; but now Lead Thou me on!’ For Newman the conversion to Catholicism was not motivated by personal desire or by subjective spiritual needs. This is what he expressed in 1844, when we can say that he was still on the brink of conversion: ‘no one could possibly have a more unfavorable opinion of the present Roman-Catholic state than do I.’ Instead, what was important for Newman was the duty to adhere more to the recognized truth than his own desires, even including the conflict with his own feelings and with the bonds of friendship and common formation.”

What happened between 1844 and 8 October 1845? The miracle that occurred was the appearance of the Catholic religious who arrived barefooted in the manufacturing towns of England and who preached liked Francis Xavier and Newman could not turn back. Dominic himself, a man with great willpower, abandoning all his mortifications, described his English experience in this way: “[There were] innumerable crosses and difficulties and such that at times I saw myself at the very end and almost at the point of turning back. I am certain that many people would want to come here; but if they saw what I saw and had to suffer what I suffered,

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10 Loss and Gain, cit., pp. 412-414.
12 J. Ratzinger- Benedetto XVI, L’elogio della coscienza. La verità interroga il cuore, Cantagalli, Siena, 2009, 18.
almost all of them would change their mind. Oh, my God! My God! How much I have to suffer! I have been preparing for this for 28 years and I see that this preparation is not enough. The divine will alone sustains me: I am here because God has wanted this from all eternity. Blessed be his holy Name. This is my only strength." In fact, on that mission, Dominic quickly became ill and he died at the age of 57.

The third selection that I wish to quote is much later that the others. It forms part of the deposition that Newman made concerning Blessed Dominic in 1889, one year prior to his own death. It was the deposition that he made to Cardinal Parocchi, the Vicar of Rome, who at his own initiative promoted the causes of the beatification of Dominic and other Passionists Servants of God. Newman, already a Cardinal, wrote: “My dear Lord Cardinal, Thank you for the interest you express in a case which is very dear to me, as is well recognised by the Passionist Fathers. Certainly Fr. Dominic of the Mother of God was a most striking missionary and preacher and he had great part in my own conversion and in that of others. His very look had a holy aspect which when his figure cam in sight in my circle most singularly affected me, and his remarkable ‘bonhomie’ in the midst of his sanctity was in itself a real holy preaching. No wonder, then, I became his convert and penitent. He was a great lover of England. I grieved at his sudden death, and I thought and hoped he would receive from Rome he ‘aureola’ of a Saint as is now to be.”

The work of Dominic with Newman and the new converts of Littlemore was not limited to receiving them into the Church. The esteem that Dominic had even before the conversion of Newman for the little group of Littlemore was impressive. He touchingly and lovingly wrote to Dalgairns in September 1845: “Dear Littlemore, I love Thee! A little more still and we shall see happy results from Littlemore. When the learned and holy Superior of Littlemore will come, then I hope we shall see again the happy days of Augustine, of Lanfranc and Thomas. England will be once more the Isle of Saints and the nurse of new Christian nations, destined to carry the light of the Gospels coram gentibus et regibus et filiis Israel.”

Dominic worked with the converts especially during the early years. There were various reciprocal visits. Dominic counselled them to remain united. Concerning the need for holy men who would work with him in his very difficult work in England, he did not try to gather them on his own. In a letter that Newman wrote to A.J. Hammer in 1850, when unfortunately Dominic had already died, a victim of fatigue, there is clear evidence given by Newman regarding the selfless efforts of Dominic: “I have to tell you something. If there are those who do not look for self glory it is the Passionists. Dear Fr. Dominic never made advances—he was very reserved—whatsoever were the needs of the novices he offered his most attentive and continual effort. Without a doubt you will find the same in Fr. Ignatius (Spencer).”

In Dominic there was that respect that made the English aristocrat Newman say that he was a very refined man who was also able to faithfully discern the will of God while being object and unbiased, something that always leads to growth and new life. Dominic observed—as noted by Federico Menegazzo, one of his most scholarly biographers—that “during all of early years of their [religious] life they specialized in university studies and this did not put them on the road of popular preaching, alternating with a full schedule of choral prayer and penitential practices.” Later he himself counseled them to enter the Oratory of St. Phillip Neri.

Newman considered Dominic to be a “simple and ordinary man”, but also “intelligent and astute in his...
should acknowledge and state that the relationships between the separated brethren of the various churches was characterized by notable hostility. When he was an Anglican, Newman himself was outspoken against the Papists. Yet Dominic loved; he loved them; he uniquely loved them; he loved them with an ardent love. It seems that he was the first to use the term separated brethren. In addition to the historical reports summarized here between Newman and Dominic, we should now proceed to study the basis of the same mind set that existed between Barberi and Newman. At this point Dominic’s approach to philosophy and to theology could prove to be very important. It is a topic that is yet unexplored. There are only a few, meager publications of the works of Barberi that can offer some material for further study of this topic. Perhaps this is the time for a more in-depth study.

The ecumenism of love

The words of Newman quoted above, chosen from among many others, would be sufficient to highlight the importance of the love that existed in the relationship with the separated Christians. The Cathedra, Gloria Crucis and the magazine by the same name, proposes to dedicate a year—2010, the year in which the great Cardinal theologian will be beatified—to Newman, Dominic Barberi, Ignatius Spencer and their friends in the context of what Newman called the second Spring of English Christianity. Some of the works of Newman will be reprinted, in particular the masterpiece of ecumenism of love, i.e. the Letter to the Professors of Oxford – Cor ad cor loquitur, which was the motto chosen by Newman for his Cardinal’s coat of arms. And Dominic wrote: “Nihil est tam arduum quod verus amor non audet… Multis abhinc annis (plusquam quinque exesserunt lustra) Deus dignatus est pro sua bonitate amorem in corde meo accendere erga fratres meos praesertim anglos: pro quorum salute ab illo tempore nunquam orare destiti… Utinam Deus mihi concedat vitam meam pro vestra salute profundere!”

Until almost the time of Vatican Council II, we should acknowledge and state that the relationships between the separated brethren of the various churches was characterized by notable hostility. When he was an Anglican, Newman himself was outspoken against the Papists. Yet Dominic loved; he loved them; he uniquely loved them; he loved them with an ardent love. It seems that he was the first to use the term separated brethren.

In addition to the historical reports summarized here between Newman and Dominic, we should now proceed to study the basis of the same mind set that existed between Barberi and Newman. At this point Dominic’s approach to philosophy and to theology could prove to be very important. It is a topic that is yet unexplored. There are only a few, meager publications of the works of Barberi that can offer some material for further study of this topic. Perhaps this is the time for a more in-depth study.

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19 Letter to Bowden, Ivi, 30.
20 Letters… cit., XI, 76.
21 Dominic of the Mother of God (Barberi), Letter… cit., 63, 87 (“Nothing is as powerful as authentic love. Many years ago (more than twenty-five years have gone by), God in his goodness, deigned to make love for my brothers and sisters burn in my heart, especially the English. And since that time I have not ceased praying for their health… May God grant that I may even give my life for their salvation!”).
22 Cf. F. Giorgini, Introduzione a Lettera… cit., 18 ss.
The eighteenth century was not only characterized by positivism, by Masonry and nationalism, but it was also a century of conversions: a wide-spread, conscious movement predominantly toward the Catholic Church: from Judaism and Protestantism. The interesting aspect of the phenomenon is that whereas in Italy anything Catholic was the object of derision and suppression (pious works, religious institutes, etc.), elsewhere the Church was an object of veneration.

Another interesting point is that the abolition of religious communities in Italy launched a legion of apostles toward foreign shores: Europe, the United States and Australia notably expanding the frontiers of the Catholic Church to the extent that the repression of the Church in Italy could be considered to be providential. From the very beginning, England proved to be an environment in which these contrasting positions were nourished. London opened its arms to many exiles and refugees from Catholic countries (including some ecclesiastics) who would have been imprisoned in their own countries, whereas in London they served as examples of the statistical level of the “papist” society. It was precisely in England that a movement was born that originated from an opposing ideology. The Anglican Church, the “established religion”, in particular, the Victorian church, was considered to be an aberration when compared with the true Christian faith. This movement was animated by a group of professors of Oxford [University] who urged a return to the purity of the original principles. Among them was the most well-known and highly gifted John Henry Newman. In the meantime the phenomenon of individual conversions continued to gain ground to the extent that it was suggested to Pope Pius IX to re-establish the Catholic hierarchy in England. That decision, although it was necessary and justifiable, was seen as “papal aggression” after three centuries of Reformation.

It can be said that the period of the 18th century was especially difficult for Catholics and resulted in numerous martyrs similar to those of the first century of the Church. In fact, the new archbishop of Westminster, Cardinal Wiseman, wrote the novel Fabiola to compare the English movement with that of the Church of the catacombs. Newman did the same with his novel, Callista. However, in addition to those narratives, the ways and means Newman, being a practical man, used to address his interlocutors, were in the field of apologetics, testimonials and polemics. Patristics, theology and classical literature offered ways of highlighting the aristocratic, insular mentality and the misinformation of his adversaries.

In fact, before being attracted to Catholicism, Newman began to have doubts that were caused by his severe analysis of Anglicanism of that time which he considered to be worldly. However, it was still difficult for him to free himself from prejudice (this was also the title of a collection of his writings) and he held that Catholics, in order to be credible, should be able to offer proofs of humiliation and sacrifices. Newman was offered the testimony that he sought in the humble Italian Passionist, Fr. Dominic Barberi, today “Blessed”, who he described as convincing, gentle, and not seeking proselytes. Above all he was impressed by his life history: a shepherd from a remote part of Italy (as Newman described it) who dreamed of setting foot in England to advance the process of reconciliation with Rome. He also knew that during previous century the Founder of the Passionists prayed for the same cause and actually foresaw the presence of his religious in the United Kingdom. In Britain there was a certain pride and enthusiasm that to some degree encouraged (or furthered) the concept that it epitomized the civil, financial and political world of the eighteenth century – something to which even Darwin attested. Newman was a thorn in the side of the society that scrutinized and harshly criticized him because he sought to defend the Church of Rome that had always been depicted by the Anglicans as a bulwark of theological and social regression. The disapproval of the English society was strengthened by the fact that the Oxford movement, of which Newman was the mastermind, was promoted by individuals who were intellectually and morally exemplary from its very beginnings, i.e. since 1833, as evidenced in a well-known discourse by a friend of Newman, Keble, about the “national apostasy”. This indictment explained the decadence of the Anglican confession.
was characterized by a certain liberalism that relegated the faith to a series of rational explanations. The Oxford professors addressed this distortion by circulating *tracts*, short works addressing very timely issues. Naturally Newman was among the most active and provocative in this movement. It reached its height with *Tract 90* which considered the possibility of reconciling the doctrine contained in the 39 Elizabethan articles with key points of Catholic doctrine. Twelve thousand copies were printed, causing a great commotion and the condemnation of the Anglican hierarchy. But the movement continued and Newman was read and respected. Among the others, the young Manning was won over and entered the Catholic Church becoming the successor of Wiseman in Westminster in 1865. In that same year Newman put the finishing touches on the poem, *The Dream of Gerontius*, which was later set to music by Edward Elgar, the foremost English composer of that period. To have arrived at a level of such great prominence in English society was one more wave that moved toward Rome.

Two years after the disconcerting *Tract 90* the Catholic newspaper of Paris, *L’Univers*, published an article about a disciple of Newman, Dalgairns. It reported about the distinct possibility, including the near proximity, of the union of the Anglicans with Rome. Fr. Dominic, who in 1841 was in Belgium, learned of this and he wrote a letter in Latin to Dalgairns inviting the professors of the movement to investigate the possibility of such a union. Dalgairns responded to the Italian Passionist, also in Latin, with great honesty. The intermediary of these contacts was the nobleman, George Spencer, an Anglican who had already converted, and who eventually became a Catholic priest and a Passionist. We can only conjecture, although with some certainty, that this movement reached its climax on the night of 8 October 1845 when the humble Passionist, who was informed by Dalgairns about Newman’s intentions, departed from Aston Hall and went to Littlemore where the professor impatiently waited for him. Fr. Dominic joyfully heard the confession and received into the Church this gentleman who was so influential and at the same time so desirous of the truth. That meeting which as so private was considered an event of incalculable proportions.

In conclusion, leaving behind Newman the man and the writer, one can discover the most original and esteemed “father of the Church” of the 19th century: the priest, the member of the Oratorians and the Cardinal of Pope Leo XIII. His beatification this year, far from the time of conflicting interpretations of his doctrinal positions, echoes the praises – some of them posthumous – of the highest levels of English society. At the time of his death (11 August 1890) the *Times* of London reiterated the praise of all of England when it prophetically stated: “the saint within him will survive”.

(From the publication *Presenza Missionaria Passionista* of DOL Province. Reprinted with permission).
NEWS FROM THE SECRETARY GENERAL
FOR SOLIDARITY AND THE MISSIONS

Fr. Jesús María Aristín, C.P.

The International Commission for Solidarity and Passionists International

On 27 May 2010 the International Commission for Solidarity had its fifth meeting by means of teleconferencing, with the following religious participating: Fr. Jesús María Aristín, Secretary General for the Missions and JPIC, Fr. José Ramón Sánchez (SPIR), Fr. Nando Valsecchi (CORM), the Italian language representative, Fr. Francisco Murray (CONC), representing PASPAC and Mr. John González, the English language representative.

We divided the work of organizing the next World Food Day that will be celebrated as every year, on 16 October. We shared our experiences about the last World Water Day, 22 March, which were positive, including other religious congregations and religious groups that used our materials to celebrate the day (see our web site: www.jpicpassionist.org). As usual each one of the participants reported on the work that they had done during these past months and what were their short-term projects. John reported that from 14-16 June he was going to Washington, D.C. for various meetings with political leaders. Fr. José Ramón spoke about his work in the province bulletin of his province (SPIR), as well as the work that Fr. Peter Gardiner (SPIR) was doing with volunteers in Southeast Asia. Frs. Nando and Jesús María commented on the National Seminar that took place in Rome during 16-18 April 2010. Information was also shared about upcoming courses of JPIC that are scheduled to take place in Kenya and Tanzania in June. Finally, Fr. Francisco Murray reported the work that he is doing with the JPIC Coordinators in the various countries of the PASPAC Configuration (Asia and Australia).

We also observed that the International Volunteers are having good results in various parts of the Congregation. We need to find ways of reporting this to the Congregation and of coordinating different activities, to which all agreed. The next meeting via teleconferencing is scheduled for 9 September 2010.

Passionists International

On 3-4 May the Executive Council of Passionists International met in the Passionist community in Jamaica, New York. Those members present were: Fr. Jesús María Aristín, Fr. Kevin Dance (SPIR) NGO representative; Sr. Bernadette Hughes, C.P., Sr. Mary Ann Strain, C.P., Fr. Jefferies Foale (SPIR), Sr. Joanne Fahey, C.P., Sr. Mavi Alfaro (General Consultant, Daughters of the Passion) and Mr. Tim O’Brien. A guest was Mr. Edmund Thomas, a volunteer. A new component of this meeting was the presence of another member of the Passionist Family, the Daughters of the Passion, who wish to participate as full members of our NGO International.

Following the usual reports from the various members, an important decision was made, i.e. Passionists International will concentrate its work in the area of Human Development including its financial, social, human and cultural dimensions. Again the topic of a successor to Fr. Kevin was discussed and it was decided that a search would begin for a male or female Religious or a lay person who would assume this important role of representing the men and women Passionist Religious at the UN.

After an extensive discussion it was agreed that Fr. Ferdinando Valsecchi (CORM) would participate in the UN Council on Human Rights in Geneva, on an experimental basis, for one year. The Secretariat for Solidarity and the Passionist Missions would assume the costs. Following this year of experimentation the results would be evaluated. This experience, together with our participation in FAO organization of the UN expresses our desire to extend our work as an NGO on an international level and not only concentrate our efforts at the UN in New York City.

Once again we realize that more communication is needed with the communities and therefore we agreed to send the communities, via email, the following material:

Future updates on the web site: www.passionistsinternational.org

The Bulletin that is published twice a year.

A triptych that can be shared in the communities.

Finally we agreed to have the next meeting via teleconferencing on 4 October 2010.

(L-R) Sr. Joanne Fahey, C.P., Mr. Tim O’Brien, Sr. Mary Ann Strain, C.P., Fr. Jesús María Aristín, Fr. Kevin Dance (SPIR); Fr. Jefferies Foale (SPIR), Sr. Bernadette Hughes, C.P., and Sr. Mavi Alfaro (General Consultant, Daughters of the Passion).
The Province of Our Lady of Fatima (FAT) celebrated its third Provincial Chapter during 6-9 April 2010 in the Casa Mãe, in Barroselas, Portugal. The moderator of the chapter was Fr. Norberto Donizetti, from the CALV Province of Brazil. In addition to the religious of the Province, also present were the Superior General, Fr. Ottaviano D’Egidio and the Fr. Luis Alberto Cano, General Consultor.

The religious studied the general objectives for the next four years, deciding on some goals for the areas of community life, mission, formation and vocation ministry. Currently in the Province there are 28 religious in perpetual vows, 4 students in temporary vows, 2 novices and 1 postulant. These religious are located in four communities in Portugal (Barroselas, Santa Maria da Feira, Linda-a-Velha and Santo António da Charneca (Barreiro). The province also has missions in Angola in Uíje and in Viana (S. José de Calumbo).

During the Chapter the following religious were re-elected to positions of leadership in the Province: Fr. Laureano Alves Pereira (Provincial Superior); Fr. José Joaquim Queirós de Sá (1st Consultor); and Fr. Paulo Jorge Gomes Ferreira de Sousa (2nd Consultor).

The work centered on the progress in the three areas of solidarity in the process of Restructuring as it pertained to these provinces.
Solidarity in Formation

It was decided that the period of postulancy would take place in the local provinces and that there would be two novitiate locations: Daimiel, Spain (beginning in Sept. 2010) and the other in Chosica, Peru (beginning in Jan. 2011). Each province can choose either novitiate and would also be responsible for sending one of its religious to form part of the novitiate team. Additionally, a workshop is being organized for formation personnel in Rome during the early part of 2011.

Solidarity in Personnel

To begin the process of solidarity in the area of personnel the idea was proposed of presenting all of the religious of the Configuration with four options of types of presence and ministry: A missionary presence in Yurimaguas, Peru; the Community of Fatima-Caracas, Venezuela; the Community of El Alto, Bolivia; and a Team for preaching Popular Missions and Retreats.

The first three options would be within communities that are both international and intercultural; whereas in the fourth option, the religious could live in their own communities and join others for ministry.

Solidarity in Finances

A meeting was scheduled for mid-June to share information about further sharing in the area of finances. This would include information about how funds would be administered, the use of a model for the entire Configuration, the situation of communities that are in financial difficulty, and financing of the common novitiates.

Organizational Structure of the Configuration

For purposes of organization and government, it was decided to divide the Configuration into four “Zones”, including the possibility of a General Coordinator and four animators for the “Zones” (delegation). The four groupings proposed are: Zone 1 (Guatemala, El Salvador, Honduras, Mexico and Cuba); Zone 2 (Peru, Bolivia and Chile); Zone 3 (Spain); and Zone 4 (Venezuela, Colombia, Panama and Ecuador).

The meeting concluded with information about the CLAP meeting in May and the upcoming World Youth Day.

REG PROVINCIAL ASSEMBLY

The REG Province of Mexico gathered for its Assembly at the Spiritual Center in Cuernavaca, Mexico during 7-10 June, 2010. As part of the Assembly there was a workshop entitled: “To be or not to be: Religious Life in the 21st Century”. In preparation for the Assembly the religious were asked to reflect on this topic using a book by the same title by Fr. Carlos Palmés, SJ. During the Assembly the participants reflected on the following questions: To what degree has the Memoria Passionis been the center of my life and how has this been expressed? How I have witnessed to my experience of God, my communion and my mission in the area of international collaboration for community and apostolic life; formation; JPIC: collaboration with the laity; and the preferential option for youth. These reflections were also done in the context of the Strategic Provincial Plan for 2008-2012.
The meeting the representatives of all the men and women Passionists religious who are present in Latin America took place in San Salvador, El Salvador during May 10-17, 2010. Continuing the process of reflection and practice of JPIC, they made the decisions that aimed at responding to life in death-like situations. Consequently, for the next three years they agreed to make commitments based upon the following principles: A) The Word of God and our Charism; B) Being a Passionist presence in marginalized areas that unite us with groups involved with the crucified people of today; C) Transforming our educational structures into a real network; D) Learning and allowing the people to evangelize us and allowing them to be protagonists of their own destiny; and E) Increasing our union with and giving energy to the CLAP teams for a new restructuring of their coordination and communications.

Also part of the meeting was the election of the following religious to three-year terms of leadership for the period 2010-2013: President, Fr. Eddy Vásquez (CORI) and Fr. Gabriel García (CONC) Vice-President and Treasurer. The following religious were elected members of the coordinating team according to zones: Zone A: Sr. Rafaela Ojeda and Fr. Miguel Pozuelo (FAM); Zone B: Fr. Eddy Vásquez (CORI) and Fr. Hugo Saavedra (CORI); Zone C: Fr. Gabriel García (CONC) and Fernando Cornejo; and Zone D: Fr. Eleno Marques Araujo (SPE) and Cleomir.

On May 1st former Passionist students of the DOL Province of Italy gathered at the Passionist retreat of Calvi Risorta for their 20th annual meeting. In addition to the over 100 former students, also present were the Superior General, Fr. Ottaviano D’Egidio, the Provincial Superior, Fr. Enzo del Brocco, and the spiritual moderator of the association, Fr. Ludovico Izzo (DOL). The former alumni, now professionals in many different fields, were also accompanied by the wives and children, creating a true family atmosphere.

In his invitation to these former students, Fr. Pierluigi Mirra (DOL), the local superior, said that he hoped that this gathering would be an opportunity for the participants to “re-read for a moment a page from our history that we wrote and signed together as young men who dreamed dreams.”

And in his homily Fr. General noted that this annual meeting was an opportunity for the Passionist religious, and the laity of the Passionist Family, in particular its alumni, to renew the bonds of spirituality and friendship which are sources of mutual support and encouragement.
This year 2010, the Passionists of the SANG Province of Spain are celebrating fifty years of Passionist Presence in Ecuador, South America. In 1960 Archbishop César Antonio Mosquera, the then archbishop of Guayaquil, requested the presence of Passionist missionaries in his diocese. In March of that year two Passionists, Frs. Aquilino García Martín and J. Agustín Lopez de Lama marked the arrival of the Passionists in that country.

This year the parishes of “Santa Gema” and “La Anunciación” in the city of Guayaquil are also celebrating respectively the 50th and 25th anniversaries of their foundation. Additionally, in May, 1989 a Passionist community was begun in the capital of Quito as a center for Passionist formation and in 1994, an additional formation community was founded in the city of Conocoto. In 1999 the Passionist Sisters of St. Paul of the Cross arrived to work with the male religious in the parishes of Guayaquil and the surrounding areas. Moreover, in 1999 the school, “San Gabriel de la Dolorosa” and the “San Pablo de la Cruz” Center were established in the area of Cerecitas (Guayas) to care for the people of the coastal region of Guayaquil. Currently there are ten Passionist religious ministering in this country.

In his letter marking this anniversary the current SANG Provincial Superior, V. Rev. José María Sáez Martín, wrote: “Trusting in the grace of God, may our presence continue to be a humble and efficacious sign of his salvation and of the new life that springs from the paschal mystery”.

THE CONFIGURATION OF JESUS CRUCIFIED

Two Formation Committee Meetings

The first Committee meeting on Formation for the Configuration of Jesus Crucified met in Buenos Aires, Argentina during March 14-17, 2010. The organizing members were Frs. Moisés Ríos (CORI, Puerto Rico), Juan Rosasco (CONC,Argentina) and Enzo del Brocco (DOL, Italy). They were joined by Frs. Alejandro González (REG, Mexico), Paulo Correia (FAT, Portugal), Arthur Carrillo (CRUC, USA) and Paul Zilonka (PAUL, USA). The meeting was held at the Passionist Holy Cross Monastery and Retreat House in Buenos Aires. During the meeting the participants reflected on the reality of formation in the various entities of the Congregation, such as: the number of candidates in formation, the stages and projects in progress, study programs, etc. They reflected on the nature and final objective of the formation process. The Passionist foundation entitled, “Talita Koum”, a center for study...
and investigation for youth, proposed different formation possibilities for adolescents and young adults.

The following points were also addressed:
— The proposal that all of the novices of the Configuration would make their novitiate in either Italy or Brazil.
— Further studying possible centers for theological studies: Mexico, Puerto Rico, Buenos Aires and Chicago. Detailed proposals will be discussed and voted upon when the entire leadership of the Configuration meets in Rome in October.

A second Formation Committee meeting took place at the Holy Family Passionist Monastery and Retreat Center, West Hartford, Connecticut. In addition to over 100 religious of the Province who attended, also present were Fr. Denis Travers (First General Consultor) who did the Canonical Visitation; Fr. Donald Webber, CRUC Provincial Superior, and Fr. James Stromer of Holy Cross Province; and Fr. Jefferies Foale (SPIR), the Superior of our mission in Vietnam. Also present was Bishop Neil Tiedemann, C.P. the ordinary of Mandeville, Jamaica, West Indies. Religious and laity who collaborate in the various ministries of the province were also present as guests for the first part of the Chapter.

In his opening address Fr. Ottaviano, Superior General praised the religious of the province for their presence and ministry in various areas: the great pastoral work that is being done, especially by the sick and elderly; its financial generosity in mission areas such as Jamaica, West Indies, Haiti, Honduras; its missionary history, founding three additional provinces, including the original mission in China; its media and TV ministries; and its care for the sick and elderly. However, he also noted some areas of concern that surfaced during the canonical visitation: “Among the many positive elements that emerged, the canonical visitation also noted some concerns and confusion among the religious with regard to the financial situation and, in the future, the capacity of the Province to maintain all of its ministries and its forms of presence in a region in all of the areas where it is currently located. Many have expressed the desire that Chapter openly address the reality of the current status of the Province, studying its challenges in the light of the limitations imposed by the relationship between pastoral planning and the number of religious and with a view to the financial situation of the Province.”

During the final days of the Chapter, the following religious were elected to roles of leadership: Fr. Robert Joerger, Provincial Superior; Fr. Robin Ryan, First Consultor; Fr. Richard Burke; Fr. James O’Shea; and Fr. Paul Zilonka, additional Consultors.
During 16-18 April the first seminar on the Passionist Charism and JPIC in Italy took place at the Retreat House of Sts. John and Paul, Rome. Present were eight Passionist religious and nineteen laity. At various points the student-seminarians (STIP) were also present together with their directors. We were also especially grateful for the participation of the General Consultors, Frs. Luigi Vaninetti and Luis Alberto Cano. The Superior General, Fr. Ottaviano D’Egidio, joined the group for the closing Eucharist that included an inspiring homily.

The conference of Fr. Adolfo Lippi (PRAES) helped the participants to understand that the Passionist Charism cannot turn its back on JPIC. The evangelization of the crucified of today intrinsically includes the defense of life, of justice and human rights. The Crucified One is inseparable from those that are crucified.

One of the most enlightening moments took place in the context of a round table discussion on Saturday. The witness talks given by members of “Franciscans International” and the “Sant’Egidio Community” helped the participants to understand how other religious groups are working on behalf of Justice and Peace, sustained by the Gospel and working for the building of the Reign of God. The presentation by the FOCSIV organization (International Federation of Catholic Volunteer Organizations) helped those present to further develop our volunteers on an international level.

The second part of the seminar included an opportunity for the individual provinces to share the work that they have been doing in the area of Justice, Peace and the Integrity of Creation and to see to what extent they could share various projects and also become aware of how we need to continue to be formed and educated in this area. For example, some shared that in some communities they were installing solar panels and also various recycling efforts. There is also close collaboration with our missions in Africa (Kenya and Tanzania), Asia (Indonesia) and Latin America (Brazil). The work that is being done in our parishes in caring for the poor through distribution of food and clothing is also important. Worthy of mention is also the work of some of our religious in their work of preaching peace through popular missions and retreats, especially in areas that are convulsed by violence and mob and gang activity. In his popular missions St. Paul of the Cross emphasized the importance of working for peace and reconciliation.

It was obvious that we need to give more attention to the topic of JPIC in our preaching, and not remain merely on the devotional level. All of the provinces agreed that there is still some resistance on the part of some of our religious to understand that JPIC is intimately connected with our charism. The final evaluation was very positive, and at the suggestion of Fr. General, the seminar will be repeated again in two years.

(Fr. Jesús María Aristín, Secretary General of the Missions and JPIC)
THE 30TH CHAPTER OF THE GABR PROVINCE, BELGIUM

Fr. Ottaviano D’Egidio, Superior General, Fr. Denis Travers, First General Consultor, gathered with the religious of the GABR Province of Belgium during June 1-3, 2010 in the Diocesan Centre of Groenhove Te Torhout, for their Provincial Chapter. Also present was Fr. Leo Bos, Provincial Superior of the SPE Province of the Netherlands.

In his opening address to the religious, Fr. General referred to the General Visitation that was done by Fr. Denis Travers, who met with both communities of Kortrijk and Wezembeek-Oppem. In his Visitation report Fr. Denis noted that one of the principal concerns of the religious was the ministry of leadership, especially in light of future realities. Another matter of concern was that of the care of the libraries of the two communities and the Provincial Archives that contain an important part of the history of the Congregation.

In his statements to the capitulars, Fr. Ottaviano spoke of the transfer of the Stauros Library to the Generalate of Sts. John and Paul in Rome. He also referred to the project of the Dictionary of the Passion which has been the work of three religious of the Congregation at large. Therefore, he encouraged the young religious and the students to learn one of the three main languages of the Congregation (Italian, English and Spanish) as a second language. In this way formation can be understood as an investment for the future of the province and of the Congregation. Fr. Ottaviano also acknowledged the missionary work that the Province has undertaken in the Czech Republic and in Ukraine, and also the new parish of St. Gabriel, that it has assumed in the region of Warsaw.

Toward the end of the Chapter the following religious were elected as Provincial and Consultors for the Province: Fr. Waldemar Linke, Provincial; Fr. Andrzej Jakimiak, 1st Consultor; Fr. Jan Koziatek, Fr. Krzysztof Zygmunt, and Fr. Wladyslaw Zysk.

ASSUM PROVINCIAL CHAPTER, POLAND

The Provincial Chapter of the Polish ASSUM Province took place during June 14 - 18, 2010 in the Passionist community of Christ the King, Sadowie - Golgota. In addition to the presence of Fr. Ottaviano D’Egidio, Superior General, and his Personal Secretary, Fr. Marco Pasquali, there were approximately twenty religious of the Province present as elected delegates.

In his opening address Fr. General stated that the Canonical Visitation was done by Fr. Luigi Vaninetti, General Consultor and Fr. Giuseppe Martinelli, the CORM Provincial Superior. He thanked the Province for the presence of several of its religious in ministries outside of the Province: Fr. Miroslaw Lesiecki, the Rector of Sts. John and Paul, Rome; Fr. Piotr Jaroslaw Zygmunt, Secretary of the Vatican Congregation for Institutes of Religious Life; Fr. Sebastian Walak, a member of the Bethany community in the Holy Land; and Rafal Pujsza, an undergraduate student studying in Rome.

Fr. General spoke about the challenges that this Province faces with regarding the process of Restructuring in the Congregation in particular with regard to translations of official documents and communication with the General Curia and the GABR Province. He also made note of the ministry that the religious are doing at the Shrine of Blessed Isidore and the analysis that needs to be done to discern the future care of the Shrine. Fr. General also reminded those present about their proud missionary history, especially in the past and their present concern for the SALV Vice-Province of Congo.

During the Chapter, the following religious were elected to the ministry of leadership: Fr. Frans Damen, Provincial Superior (Confirmed), Fr. Andre de Clercq, 1st Consultor (Confirmed), and Fr. Rafael Baert, 2nd Consultor.

THIRD MEETING OF THE MAJOR SUPERIORS OF THE CEB CONFIGURATION

The major superiors of the Provinces composing the provinces and vice-provinces of the Configuration of Blessed Eugene Bossilkov met at the Passionist Monastery in Monaco, Bavaria. This third meeting of the Configuration took place during February 9-11, 2010. Also present at this meeting was Fr. General, Ottaviano D’Egidio and the General Consultors, Luigi Vaninetti and Luis Alberto Cano. This was an opportunity for the various entities of the Configuration to further study their willingness and readiness for unification in the future and for additional collaboration among them. Two different models emerged during the discussions: one favoring unification (the four Italian provinces, CORM, PIET, LAT, CFXI, and the MICH province of France) and the other favoring individual autonomy and regional identity collaboration (Germany-Austria and Poland).

In the first model, each current Province that composes the Configuration would become part of a region with a Zone Vicar and its own council. The Vicar of the Zone would also be the Consultor of the new juridical entity composed of the five former provinces. In the second model, the other two entities of the Configuration (VULN and ASSUM) expressed their preference for retaining their juridical autonomy, while continuing to collaborate with the CEB Configuration in the three areas of solidarity. Both of these models will be on the agendas of the upcoming General Synod of the Congregation and the Provincial Assemblies and Provincial Chapters of these provinces.

There was also discussion about the criteria for discerning our presence in individual houses. In accordance with No. 103 of the Constitutions, a community must be composed of at least three religious for it to be considered a “canonical house”. Furthermore, the community should: 1) be able to sustain a certain quality of community life; 2) be able to provide a climate of silence and solitude; 3) respond appropiately to the scarcity or abundance of other religious in the territory; 4) give priority to those houses that actually belong to us; 5) be able to be financially self-sufficient; 6) have a specific project for its life and mission; 7) be able to effectively respond to the apostolic needs of the territory and the local Church; 8) be able to afford prayer opportunities for the laity; 9) consider its presence in a territory in geographical proximity to other communities of the Congregation; and 10) be able to have a balanced proportion between the number of religious who are active and those who are non-active, so the number of houses and the activities of a Province not render religious life burdensome for all.

The next meeting of this Configuration is scheduled for 13-15 September, 2010.
THE NEW PASSIONIST MISSION IN NIGERIA

(report of Fr. Denis Travers, First Consultor)

This year, on the Feast of the Holy Cross September 14th the Congregation will begin a new mission in Africa. This mission will be a collaborative effort on the part of Presentation Province (Italy), the Vice Province of SALV (DR Congo) and the Vicariate of CARLW (Kenya). In a sense it will also be a collaborative effort on the part of the Configuration of Passionists Africa and the Configuration of Jesus Crucified in that the participating entities belong to two different configurations.

The new mission will be near the city of Owerri in Imo State in the southern part of Nigeria. Our mission will be situated in the Parish of Umukadia in the Diocese of Okagwe.

In many ways our mission will be well established in terms of infrastructure. By the time of our arrival a presbytery, a parish church and hospital with a maternity ward will already be constructed. Solar panels are already in place in case of power outages and a bore for fresh water is ready. Additionally a school catering for 400 students and a separate house for the Congregation are also planned for the area. A benefactor is assisting the parish community and Diocese to provide the facilities for our mission.

We will be the only male missionary group in the Diocese and the Bishop is most enthusiastic about this mission and keen to welcome us and our Charism to his Diocese.

Fathers Fiorenzo Bordo (Provincial PRAES), Emery Kibal Nkufi (Vice Provincial SALV) and Raphael Mangiti (Vicar CARLW) visited the mission area in February 2010 to inspect preparations. The new community – all of whom will be African Passionists - will take up residence in August in preparation for the official opening in September.

MEETING OF THE NATIONAL COUNCIL OF THE LAY ITALIAN PASSIONIST MOVEMENT

The Generalate of Sts. John and Paul in Rome was the site for the Meeting of the National Council of the Lay Italian Passionist Movement during May 7-9, 2010.

The overall theme of the meeting was “The Memory of the Passion in the Lay Italian Passionist Movement” as expressed in its four basic principles: Formation on cognitive and experiential levels; Prayer; Mission; and the promise to recall the Memory of the Passion.

Various presentations were made to the participants among which were those of Fr. Ottaviano D’Egidio, Superior General, who addressed the group during the opening Mass, and the introductory talk given by the National Coordinator, Maria Rosa Fraccaro, who outlined the agenda for the following days. Fr. Giovanni Giorgi (DOL) the National Spiritual Moderator, addressed the group in the opening talk and also in his closing comments. Fr. Leonello Leidi (CORM), a director of the Vatican’s Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, spoke to the gathering on the topic of “The Participation of the Laity in the Passionist Charism: charismatic identity, personal response, and juridical forms of belonging”. Fr. Adolfo Lippi (PRAES) was also among the presenters.
FR. CARLOS LIZARRAGA ALDEA (CORI) (1919-2010)

Fr. Carlos Lizarraga could be characterized as a man of action and contemplation, silence and eloquence; a man of the monastery cell and of numerous personal and public relationships and friendships. He was always willing to do favors for anyone and was pleased to receive others’ gratitude. He possessed a strong, energetic temperament, which at times was to his favor and at other times worked to his detriment. Like a torrent in an arid region, he could call forth life and bring it to harvest, or he could flood and overwhelm something. Such was Carlos. With his words he was capable of offering praise that bordered on flattery, and at other times, his words were rough and irritating, seemingly uttered without prior reflection. In brief, he was a man of contrasts.

Fr. Carlos was born in Añorbe, Navarra, Spain on December 8, 1919. He professed vows as a Passionist on June 6, 1939 and was ordained a priest on March 17, 1945. From 1955 to 1957 he offered his services as personal secretary to the then Superior General, Fr. Malcolm LaVelle. However, it was during the years 1979-1995 that he became known throughout the Congregation through his work in the Vatican, introducing and advancing the various causes of our Passionist saints, some of which had long been inactive, achieving amazing results.

In Rome he was highly respected as a Postulator in the pontifical Curia as well as among other men and women religious who sought and received his expertise in various causes for beatification. In the Congregation for the Causes of Saints and in other offices, his zeal and persistence in advancing the Causes provoked a fair amount of “trepidation”, challenging the infamous “lethargy” of these dicasteries.

His workday had no specific hours. His offices lights were on long into the night and everyone knew that Fr. Carlos was working. And yet early the next morning, he would be the first in the choir. Many of the documents that other postulators would delegate to assistants or experts, he would prepare himself, saving significant amounts time and money.

Among the Causes for Beatification that he promoted were: Charles Houben, 1988; Pio Campidelli, 1985; Inocencio Canoura Arnau, 1991; Isidore de Loor, 1984; the Martyrs of Daimiel, 1989; Lorenzo Salvi, 1989; and Bernard Silvestrelli, 1988. Additionally, he introduced causes of eleven “Venerables” of the Congregation and the Passionist Family.

His great enthusiasm also left a lasting impression on his Province (CORI). No one can deny his extraordinary capacity for work in the apostolate of the oral and written word and also for the assistance that he offered on many projects for his friends and the religious of the province in Cajicá (Colombia), Puerto Rico (USA), the minor seminary in Euba (Spain) and the missions in Peru.

Fr. Carlos also left an extensive library of the more than twenty five books that he authored from 1950 to 1998, many of which are biographies of our Saints and Beati. Here, too, we can discover traces of his personality.

At the time of his death on April 23, 2010, the Superior General, Fr. Ottaviano D’Egidio, wrote: “I recall with much gratitude his dynamic and efficient dedication in the service of the Congregation as Postulator General from 1979 to 1995. It was a period in which there were many canonical Causes of Servants of God and Beati of the Passionist Congregation that, due to his intensity and proficient work proceeded and achieved success. He possessed a profound and firm sense of believing ‘cum ecclesia’ that determined his life decisions and his words”.

Fr. Carlos Lizarraga Aldea, C.P.
PRIESTLY ORDINATIONS

Fourteen of our religious were ordained to the Priesthood during the period February – June 2010.

Fr. Charles Alex Kessy of the CORM GEMM Vicariate of Tanzania was ordained to the priesthood on 02 February 2010. On 10 April 2010 in the FID Vice-Province of Colombia, Fr. Jeovanny Osorio Rojas and Fr. Luis Alfredo Parra Carvajal were ordained. In the CRUC-THOM Vicariate of India, the following religious were ordained to the priesthood: Fr. Sugun Vilayilayyath Veed on 21 April 2010; Fr. Joseph Shaji on 22 April 2010; and on 27 April 2010, Fr. Dennish Joseph Muricknamkuzhiyil and Fr. Junesh Xavier Vakkapadath. In the PASS Province of the Philippines, Fr. Jovanni Tomon was ordained on 27 April 2010. In the CORM-CARLW Vicariate of Kenya, the following religious were ordained to the priesthood on 15 May 2010: Fr. Daniel Nyangoya, Fr. Tobias Francis Otieno and Fr. Eliud K. Otunga. Fr. Enno Rufino Dango of the CRUC Province of the USA was ordained on 22 May 2010; and on the same day in the PIET Province of Italy, Matteo Piccioni was ordained to the priesthood. And finally, on 12 June 2010, Fr. Daniel Szafarz was ordained a priest in the ASSUM Province of Poland.
DIACONATE ORDINATIONS

During the period March – May, 2010, four religious were ordained to the Diaconate.

On 11 April 2010, Valdomiro dos Santos of the PRAES-DOMIN Vicariate of Brazil was ordained to the deaconate. In the CRUC Province of USA, Hugo Esparza and Alfredo Ocampo were ordained to the Diaconate on 22 May 2010. And on the same day in the PAUL Province of the USA, Michael Rowe was ordained a deacon.

PROFESSION OF FIRST VOWS

During the period of March through June, 2010, four religious professed First Vows. On 01 March 2010 in the CORM CARLW Vicariate of Kenya,
Henry Okoth Ouko and Bro. Felix Oلونde Omollo professed First Vows. And on 02 May 2010, these Brothers professed First Vows in the VULN Province of Austria-Germany: Bro. Matthias Leykamm and Bro. Isidor Zapfl.

PROFESSIONS AND ORDINATIONS

Five religious professed Final Vows during the period of February through June, 2010.

In the CORM-GEMM Vicariate of Tanzania, Placid Siyoyi professed Final Vows on 06 February 2010. In the CFIXI Province of Italy, two religious professed Final Vows on 10 April 2010: Rosario Fontana and Sixtus Sang. Finally, on 25 April, in the PRAES-DOMIN Vicariate of Brazil, Homero Gomes Rebouças Filho professed Final Vow and on the same day in the PRAES Province of Italy, Kennedy Antonio Okeafor professed Final Vows.
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**MONIALES ET SORORES DEFUNCTAE**

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“Certainly Fr. Dominic of the Mother of God was a most striking missioner and preacher and he had great part in my own conversion and in that of others. His very look had a holy aspect which when his figure came in sight in my circle most singularly affected me, and his remarkable bonhomie in the midst of his sanctity was in itself a real holy preaching. No wonder, then, I became his convert and penitent. He was a great lover of England”.

(Excerpt from the Letter of Blessed John Henry Newman for the process of Beatification of Blessed Dominic Barberi. The original is in the Archives of the Vicariate of Rome, Process of Beatification of the Servant of God Dominic of the Mother of God, tomo 77, n. 29, f. 4).