“ON THE ROAD TO RESTRUCTURING WITH GENEROSITY AND HOPE”
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Editor
General Curia
of the Congregation of the Passion

General Consultant for Communications
Denis Travers, C.P.

Editing and Translation of Texts
Lawrence Rywalt, C.P.
Luis Enrique Bernal, C.P.
Marco Pasquali, C.P.
Ramiro Ruiz, C.P.
Joseph Barbieri, C.P.
Massimo Parisi, C.P.
Tarcisio Tagliabue, C.P.
Alejandro Ferrari, C.P.
Fernando Pielagos, C.P.

Photographs
Paul Francis Spencer, C.P.
Lawrence Rywalt, C.P.
Miguel Ángel Villanueva, C.P.

Address
Ufficio Comunicazioni
Curia Generalizia
P.zza Ss. Giovanni e Paolo 13
00184 Roma - Italy
Tel. 06.77.27.11
Fax. 06.700.84.54
Web Page: http://www.passiochristi.org
e-mail: commcuria@passiochristi.org

Graphics
Florideo D’Ignazio - Editoriale Eco srl

Cover Logo
Loretta Lynch

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Tel. 0861.975924 - Fax 0861.975655
E-mail: tipografia@ecosangabriele.com
These two attitudes, generosity and hope, characterized the members of the Synod of 2010. This was the second Synod following the 44th General Chapter that placed the Congregation, following the call of the Spirit, on the road of Restructuring to give new energy to Passionist Life and Mission.

Discernment and decision-making characterized the 2008 Synod that was celebrated in Cuernavaca, Mexico. And this 2010 Synod was intended to be a verification of the process that was chosen and undertaken at that time. It was a time for common evaluation of the projects that were planned and initially put into practice, with a generous spirit of discernment, notwithstanding uncertainties and fear of the unknown.

In a spirit of openness, the Synod Assembly received the numerous reports that were presented each day by the Configurations that included their planned activities in the three areas of proposed solidarity – formation, personnel and finances. They also heard about the new forms of Passionist presence in China, Vietnam and Nigeria and the work that was done at the UN. The report of Fr. Ottaviano, divided into three parts, offered enlightenment and also questions for further common reflection and decision-making. All of these reports, including that of the General Council, originated from their perspective of the process of Restructuring and their respective roles in this process. The courage needed to open roads and overcome the difficulties that arose in communicating new ways of living and being together was concretized in proposals. These proposals were prepared based on a new capacity for making decisions and putting them into practice in the entities of the new Configurations and in a new way of exercising the ministry of authority.

In an ecclesial spirit, the Synod shared the pain of the Church over the issue of the sexual abuse of minors, assuming an attitude of mercy for the victims, condemnation of evil, help for the perpetrator and responsibility for the formation of candidates for Passionist religious life.

The Synod also began to program the participation of our young religious and the members of the Passionist Family for the World Youth Day 2011 in Madrid, Spain. It also reaffirmed communication projects, using new forms of technology to facilitate greater interaction within the Congregation and for more vibrantly presenting the message of the Cross in today’s world.

In this process of revitalization the members of the Synod pointed out how important it is that all the religious and the members of the Passionist Family recognize and feel that they are active participants. With great confidence and conviction it was stated that this process stems from the essence of the Passionist Charism and for its Life and Mission in today’s world.

On the first day of the meeting, prior to officially beginning the Synod, the members participated in a formation workshop that studied the topic of JPIC and the Passionist charism. Again, the session was designed to heighten awareness of this topic that influences many religious congregations and other movements to make an evangelical commitment to justice, peace and the integrity of creation. Since this dimension is closely connected with the heart of the “Memoria Passionis” it is a way of living out our charism.

Fr. Aquilino Bocos Merino, CMF, also reflected on the process of Restructuring by noting priorities, offering criteria for discernment, dissipating doubts and fears, and situating all of this process within the context of Mission.

The days were marked by periods of tranquility and work, and also weariness and repetitions. There were times of moving forward and other times of hesitancy and questioning, of desolation and consolation. In all of this we trusted that the Spirit was continuing to unfold salvation history and recreating the world and also the Church, wherein is the Charism of the “Memoria Passionis” entrusted to St. Paul of the Cross.

The Synod assembly invites the entire Congregation to continue to develop and embrace this process of Restructuring in a spirit of solidarity that will lead up to the General Chapter of 2012. At that time we will make decisions about structures that will enable Passionist life and Mission to grow in creative fidelity and be at the service of the Reign of God in our world.

“ON THE ROAD TO RESTRUCTURING WITH GENEROSITY AND HOPE”

Fr. José Luis Quintero Sanchez, C.P. (CORI), Secretary of the Synod

Fr. José Luis Quintero Sánchez (SANG), Secretary for the Synod.
Fr. Ottaviano D’Egidio delivers his Report to the Synod.
renewed life to Passionist values so that we can make
the witness of fraternal life in our communities more
authentic and give new energy to our mission that
originates from the spring of the suffering of the
Crucified One. We cannot neglect this task because
the Passion of Christ did not end with his death on the
cross; rather his Passion is alive and tangible and it
continues in a mysterious yet real way, in the suffering
of men and women and in the wounds of creation.
Being alive and present is being faithful to our voca-
tion; however, if we want to fully live consecrated
life that speaks prophetically about salvation and lib-
eration, it is necessary to refocus our lives on Calvary
and reassume the cross, the origin of our vocation
and the symbol of our identity. Fidelity to the God of
the Cross identifies us as Passionists and as those
who are sent into the world to announce the Good
News to the crucified”…Fidelity to the God of the
Cross means living our vocation and following the
Founder.

9. In Paul, the compelling certainty that the
Passion of Jesus “is the greatest and most overwhelm-
ing work of God’s love” becomes clear. And he calls
it “the miracle of miracles of the love of God”, “the
sea of love and pain” – love and pain that Paul fre-
quently experienced. Then, considering the time in
which he lived, its problems and its difficulties, he
had the great insight that “evil is the fruit of and stems
from having forgotten the Passion of Jesus.”

10. To remember – in the sense of “keeping alive
the memory” of the Passion of Jesus – is the most
efficacious remedy for the evils that afflict, exhaust
and divide humanity, because authentically “keeping
alive the memory” means living by it and wanting
one’s own life, choices and interpersonal and social
relationships to be inspired by its logic of love. In
this sense, “keeping alive the memory” is not only an
authentic spiritual revolution, but also a cultural rev-
olution. It possesses a capacity to produce relevant
cultural changes by engendering relationships among
people that are characterized by self-giving and love
and not, as so frequently occurs today, by selfishness,
dominance, violence, wars and the exploitation of
entire populations to the point of allowing them to die
of starvation.

11. It is within “keeping alive the memory” that
we wish to situate and live solidarity as a goal to be
attained by taking additional steps during this Synod
in order to choose the most efficacious means to con-
front “the evils of the world” of today and in order to
overcome “the difficulties of the Congregation”. We
want to respond to the evils of today’s world in all its
complexity and with all its challenges with the most
effective instruments and also by challenging our-
sons with the reality of the Congregation. Over the
last six years of this process we have enumerated and
studied the problems of the globalized world and of
the Congregation, and the last Synod of 2008 in
Mexico singled out solidarity as an instrument and a
process for responding to the challenges that we have
to address today and in the years ahead.

12. Solidarity is not an ideology, but a way of
being faithful to the Gospel of the Cross: “The Son
of man did not come to be served, but to serve and to
give his life as a ransom for many.” (Mt.20:27) The
death of Jesus on the cross is the maximum expres-
sion of solidarity by “service” that becomes a “gift”
of life “for others”. It is the paschal mystery and the
solidarity of God with humanity, similar to the soli-
darity that exists in the relationship among the per-
sons of the Trinity and which emanates from it, and
becomes a model of life and an objective to be pur-
sued in our life choices and mission.
already underway in order to bring about solidarity in the three areas of formation, personnel and finances which we believe is essential for the revitalization of the Congregation. It is a task that we cannot shy away from even if we need to modify or add something to our Constitutions or to the General Regulations. In order to achieve the objectives that we are proposing we must assume an attitude of spiritual and cultural responsibility which, in turn will require that we make some changes.

17. Our Founder himself, Paul of the Cross, throughout the long travail leading to the approbation of the Rule, from the beginning until its final approval in 1775, the very year of his death, was convinced of the indefatigable energy of the Spirit and the dynamic presence of God in the history of the world and in the Church, and therefore, in the Congregation. The power of the Spirit is not exhausted and we cannot stop life as if we have arrived at something unassailable; whereas everyday experiences and what occurs in culture, in research and in us is continually new and different.

18. A Congregation that is not capable of changing itself sooner or later loses the capacity to change the world and falls into contradiction. We should not be afraid of change. I recall the exhortation of the Italian episcopacy for the first decade of 2000: “Communicating the Gospel in world of change,” which invites us to take a realistic look at the context in which we are called to offer our witness. In fact, it deals with catching a glimpse of “God’s today” and its demands on us. We are challenged to address the new millennium with new trust in the presence of the Risen Christ and in the courage that was given to us by the decisive action of the Holy Spirit.

20. Let us place our work under the protection of Mary, Salus Popoli Romani (the Health of the Roman People), who is venerated in the Borghese chapel of the Basilica of St. Mary Major. It was before this icon that St. Paul of the Cross professed the vow that characterized his life and our Congregation: “to promote in the hearts of the faithful devotion to the Passion of Jesus and work toward gathering companions to do the same.

REPORT OF THE SUPERIOR GENERAL TO THE XIV GENERAL SYNOD - PART II

STARTING AFRESH AFTER CUERNAVACA

Dear brothers, I am continuing my reflections following the first part of the report that I gave last Friday which sought to open up and encourage a spiritual context connected with the opening liturgy of the Synod... We must begin afresh after Cuernavaca and following the decisions that the 2008 Synod made and the direction that it provided. However, in order to understand as well as possible what happened and its meaning we need to review, even if only briefly, the period “before” Cuernavaca.

1. There were twelve provincial Chapters that were celebrated during the two years between the Synods of 2008-2010. There were a significant number of changes in provincial government and therefore it is good to review the steps that were taken in furthering the process of Restructuring because even if it is true that the Congregation is trying to involve all of the religious in the process, it is also true that when someone is called to the ministry of authority the religious understand and perceive him differently and he assumes a greater responsibility for the phases of discernment and the consequences of the decisions that were made.

3. The Congregation, Provincial Councils and communities entered into dialog and discernment using the three key words: Charism, Presence and Mission, which were interpreted in prophetic and creative ways. The objectives to be achieved were: a) positively involve every religious in the process of spiritual and institutional renewal; b) create a planned process that would help the Congregation to journey together; and c) reformulate today our Passionist vision for the world of tomorrow.

4. The General Chapter of 2006, by means of the Central Declaration, the very heart and key to the Chapter itself, encouraged us to earnestly continue the process of Restructuring that was already in process. It acknowledged the process and discerned that it was a call from God to a new way of “reflecting”, of “interacting” among us and of accepting the possibility of “re-creating” the structures that are at the service of the charism. Additionally the Chapter, in order to make the process more efficacious and to allow it to proceed, chose seven Coordinators, one for each of the regional Conferences of the Congregation.
5. One of the specific fruits of collaboration and dialog between the General Council and the Coordinators was the preparation of a questionnaire for gathering information, called the “Schema-guide” (Templates) for planning Restructuring. The purpose of this instrument was to study the various realities of the Congregation today regarding its strong points and its weak points, the composition of the communities, the number of religious, their age and apostolate, and their presence in a territory. It also collected information about formation and the apostolate, the financial situation and the prospects for the future.

6. After reading and analyzing the responses to the Schema-guide, with the expert assistance of Sr. Christine Anderson who moderated the Synod, we were able to understand what we needed and where the Congregation wanted to go in order to: 1) move beyond its needs and limitations; and 2) to increase and share the positive elements that are present. Therefore, we proceeded from the analysis of the responses, to operative theories and decisions to be made. The orientations and the decisions were also the result of the criteria that were developed during a meeting between the General Council and the Coordinators, and which the Synod in Cuernavaca, through dialog and discernment, owned and developed.

8. The main topic and the heart of the Synod [of 2008] is that of verifying and studying more in depth the mandate of the last General Chapter that committed “the Congregation to further the process of Restructuring that was begun at the General Synod of 2004 and will continue at least until the next General Chapter.”

10. Through the analysis of the responses to the Schema-Template the Synod was directed to the key word “solidarity” that needs to be operative in the three areas of priority for a new vitality in the Congregation: Solidarity in Formation, Solidarity in Personnel and Solidarity in Finances. We can no longer consider these areas of solidarity merely as voluntary generous options in times of difficulty or natural catastrophe, occasions on which the Congregation has always been generous, or as occasional choices of a Chapter or a Provincial Council. Rather, the Synod decided to make this solidarity structural so that it becomes a reality that is shared on a daily basis.

11. There was a new awareness that every part of the Congregation is responsible for the other. Therefore, through research that was first done in group discussion and successively in assembly, the six new territorial Configurations were formed and adopted. They are composed of Provinces, Vice-Provinces, Vicariates, and Missions, and they were formed in the light of the criteria and the possibility of being able to be in solidarity in the three areas of Formation, Personnel and Finances.

12. These Configurations were approved for further study and given the task of evaluating and experi-
menting, during the two years leading up to the present Synod, with the “viability” of membership in the Configuration as a structural hypothesis for the future. Each of the Coordinators was assigned the task of continuing the work of leading his own Configuration, in collaboration with the General Council and in union with the other Configurations.

13. It was a challenge and it remains so for us today to accomplish what was asked of us because it involves proceeding with a change of mind-set, of points of reference and of perspectives when addressing problems…“My” needs to be changed into “our”. Autonomy should be changed into relationship and profound and efficacious collaboration to the extent that it becomes structural. The sense of being “a Province, Vice-Province and Vicariate” should change into “a sense of being a Configuration and a Congregation”.

14. Arriving at this conviction of sharing gifts and making talents flourish for the good of all is an investment and not a loss. During the two years since the Synod of 2008 until the present Synod we have had the task of planning and experimenting with possible ways of accomplishing Solidarity in the three areas of Formation, Personnel and Finances both on a Congregational level as a whole as well as on the level of the Configurations.

17. The evaluation of the process, the difficulties encountered and the accomplishments achieved, will be done during the current Synod where, through appropriate dialog and discernment, we will see if we need to make modifications or corrective changes to the process. However the itinerary of the process of “feasibility” of the new Configurations will not end with the present Synod, even though it will be an important phase for the Congregation. In fact during the Synod we will confirm or modify the process, addressing any eventual problems that may arise during experimentation and we will evaluate opportunities for study and confirm a model for a decision-making Body for the three areas of solidarity in the Configurations and for the General government, while continuing to recognize the Synod as a transition phase.

18. The two concluding years of the process, 2010-2012, will bring us to the General Chapter where we foresee that the Configurations will conclusively be defined as entities in themselves and also the model of government, both on a general level and for the Configurations, will be approved. The next two years will also be a useful period for verifying the juridical implications of the decisions that were made and the compatibility of the choices that we want to make in accord with the prescriptions of Canon Law.

21. However, in order to arrive at being able to discern at this point in time, it is necessary to present and evaluate the results of the two years of work of the six Configurations in reference to the concrete accomplishments and orientations that were used for the creation of new structures for the three areas of Solidarity proposed for the entire Congregation and for the individual Configurations. It will also be important to dialog about the doubts and fears that are present in the Configurations or in the individual Provinces and in the religious so that the doubts can be resolved and, as far as possible, we can decide on common structural choices.

37. I will not report on the numerous activities that took place in the various Configurations in the three areas of Solidarity because they will be communicated in the Reports of the Coordinators; but it is encouraging see the projects that were realized, even those that did not involve the large entities, especially in the area of Formation. The most important thing is to note the change of mentality that is slowly taking place because we are becoming more convinced that we need to make changes in our current situations.

39. In the meeting with the Coordinators… it became clear that there is a strong need for the Configurations to be able to function with greater agility and awareness. This should especially clarify two aspects: 1) The “viability”, i.e. the validity of their composition and their being together in order to bring about greater vitality among them and with the Congregation through solidarity in the three areas of formation, personnel and finances. 2) “Legislative and executive capacity” for the Councils of the Configurations. It is an open issue that creates great uncertainty in the process of restructuring. One of the tasks of this Synod should be to make a decision in this area, even if only on an experimental basis for the next two years and which would be examined at the next General Chapter.

After long and often difficult dialog, the General Council, having heard the opinions of the Coordinators, has proposed the following text for the evaluation and approval of the Synod: “For the next
two years, from the Synod of 2010 to the General Chapter of 2012”.

Every time that the Major Superiors of a Configuration make a decision – by means of consensus or with a majority vote – in order to make a decision or to establish a structure that concerns Solidarity in Personnel, Formation and Finances, for the Configuration, all of the Major Superiors will abide by that decision. All the Superiors and the entities within the Configuration are obliged to collaborate in enacting the decision. The Major Superior of the Configuration – elected from among major superiors of the Configuration – will be responsible for putting the decision into practice. a) Those decisions that concern the entire Configuration and/or the other Configurations shall be communicated to the Superior General and to his Council; b) If during the next two years, an entity elects a new Major Superior, the latter must respect the previous decisions were made for the Configuration and abide by the norms stated above; c) If this is approved by the Synod, then, immediately following the same Synod, the Superior General, with the approval of his Council, will make a temporary norm for the Congregation; d) This norm will remain in effect until the General Chapter of 2012, at which time it may be confirmed, modified or replaced.”

40. Dear brothers, the project of Restructuring should move forward and become concrete; otherwise the same problems remain unresolved for community life and mission, both for the parts of the Congregation that are growing and for those that are diminishing. Institutionalized Solidarity consists of giving the Configurations the capacity and the power to make decisions, and we should not be afraid because the choices will be made by the Configuration itself. Others will not make decisions for the Configuration; rather the Major Superiors of the Configuration will make the decisions. This should reassure the doubtful. We need to give all the Configurations the possibility of having juridical power, as is currently the case in the Provinces that have the juridical capacity to enact what is decided in the Chapters, in the Assemblies and in the Provincial Council, according to our legislation. Restructuring is within the Constitutions and not something extraneous. Some mechanisms will be modified that make Solidarity more stable and efficacious, but everything will continue to be regulated and enacted according to the spirit of the Constitutions and according to what is prescribed therein.

47. The historical situations of the Church and the Congregation have changed over the years. From a phase of general growth, we have arrived at the re-dimensioning of the western world and a phase of uncharted consolidation and inculturation in other areas. It is precisely for this reason that solidarity, made stable and effective by means of institutional forms of the Configuration, can help and coordinate reciprocal support whether in Formation or the other areas of spiritual and material need, and sustain the various realities of the Configuration and the Congregation.

56. We have the resources and the energy that is needed and I encourage you to use them to accomplish what God asks of us though the signs of the times and in this moment in history. I am convinced that in the same charism of the Founder can be found the roots for renewal in today’s intercultural context. With his arms extended on the Cross, Jesus transcends barriers and cultural prejudices and makes understanding possible by opening new spaces for interaction among us for new Passionist life.”
2. **THE LAITY.** The Lay Passionist movements, with various titles throughout the world, are becoming more and more aware of their being called to our charism and to our mission. They exist, they are involved in formation and are collaborating among themselves and the number of those who are consecrated to the Passion as laity is increasing. We know that St. Paul of the Cross wrote numerous letters to lay men and women, trusting in their capacity to live the spirituality of the Passion. However, neither in our Constitutions nor in our General Regulations is there any reference to the laity being called to our charism. I believe that the time has arrived for their inclusion in the Constitutions and in the General Regulations as individuals who are associated with the Congregation.

3. **HISTORY OF THE CONGREGATION. VOLUME III.** The third volume of the History of the Congregation, covering the third period (1839-1862, Vol. III) of the research and publication project, was completed by Fr. Fernando Piélagos (FAM).

   A brief summary. The decision to begin the project of writing the history of the Congregation was made at the XXXIII General Chapter of 1-21 May, 1952. Fr. Malcolm La Velle named an historical commission composed of Frs. Fabiano Giorgini, Enrico Zoffoli and Paolino Alonso B.

   Fr. Fabiano Giorgini completed the first volume, “History of the Congregation in the life of the Founder, 1720-1775”; Fr. Amedeo Naselli was able to prepare “The Succession, 1775-1796” (Vol. II/1), but he was not able to complete the second part, Restoration and Expansion, 1796-1839, which was completed by Fr. Fabiano (Volume II/2).

   Fr. Paolino began work on the period 1839-1862 (Vol. III), but due to his death it was not completed. Finally, Fr. Fernando Piélagos, of the same Province (FAM) as Fr. Paolino, recently completed this work and now the Spanish and Italian versions are ready to be printed. Volume IV (1862-1925) and Volume V (1925- to the present time) remain to be written in order to complete this project. We thank all of those who have given their time, their professional skills and their life to do research for publication. They leave us the treasure of our History that is a “teacher of life”.

4. **COMMUNICATIONS:** Frequently when dealing with our internal documents (circular letters, Chapter recommendations, etc.) we sense a great need to increase our communications and make them more effective among our religious and also those who wish to share our spirituality and mission. Earlier this year I wrote to the Congregation about this topic with the circular letter entitled: “Some information about communications.” We are all aware that at the very center of effective and true communication is the personal dimension, that personal relationship that is not based on personal compatibility and common interests, but on sharing our very vocation and spirituality. The means of communication that modern technology places at our disposal can help us to do precisely this: not substitute, but expand personal relationships by trying to overcome linguistic, geographical and temporal barriers. This is the scope of what the Congregation is doing in this area, i.e. look for opportunities that are offered to us through the “Global Village” in order to put them at the service of our charism. In this way we will be a more united family in order to live the same ideals as St. Paul of the Cross. The first step that we took in beginning a new project using current technology was the naming of Fr. Clemente Barron as the General Consultor responsible for communications so that there would be a permanent office in this sector... The commission concluded its work by identifying some strategies for improving communications within the Passionist Family and with the world at large. In particular, they demonstrated the potential of communication in “Real Time” (video-conferencing, chat, etc.) and the different options for improving accessibility, availability and the sharing of documents of the Congregation, and most importantly, it laid the foundation for establishing a system for connecting Passionists throughout the world via internet. An executive commission was then added to this original commission. It is a commission for digital communications (composed of Frs. Clemente
Barron, Marco Pasquali and Ramiro Ruiz) and its task is to find specific, operative solutions for accomplishing what was stated above. In particular, they analyzed and presented different systems and programs for use in video-conferences; however the project that they worked on most intensely was that of setting up a new Web site for the Congregation. This commission, chaired by Fr. Massimo Granieri (LAT), is working specifically on this project. Its goal is not merely to provide a simple portal through which one can access the information of the Congregation, but a true and proper system of communication for a rapid and efficient sharing of ideas, resources and documents.

5. FINANCES: PROJECTS, COMMISSION.
I will not address any specific topics in the area of finances since Fr. Battista Ramponi, the General Econome, has prepared a precise and detailed description of this situation in his report, and I thank him for the clear exposition and for the service that he has offered for several years with great dedication and professional expertise for the entire Congregation in the area of finances. However, I would like to highlight several points.

Work Projects. The restoration of several parts of the Retreat of Sts. John and Paul has allowed us to reclaim space that was otherwise unusable. I want to point out the restoration of the areas that are located under the refectory that will house the Library of the Passion which will further enrich the collection of books on this topic that already exist in our Library and also the volumes of the Stauros Library of Weezeembeek-Oppen (GABR).

Solidarity Fund and Commission. Although the finance commission will report on its work and proposals, I would simply like to remind you about the need to increase the Solidarity Fund and the Formation Fund.

Norms that guarantee the security of the funds on an administrative level. This is a serious problem that we need to address. Some provinces have already studied and enacted norms that insure the security of financial funds; however the large major-
reincorporated into society, was accused of being a member of youth gangs (maras). I also remember our missions among the indigenous peoples of Ingeniero Juarez, Formosa in Argentina and our presence in Haiti of Fr. Richard Frechette (PAUL), a priest and doctor who works with those children who are infected with HIV/AIDS. There are also many other radical situations in the Congregation such as in China, Viet Nam, Nigeria, Mozambique, Angola and numerous others that challenge us to respond in the territory and in the missions. But we also want to be present at the UN where we can work to eliminate the causes that engender poverty and injustice.

8. SEXUAL ABUSE. Sexual abuse is a serious problem that has involved the Church especially in the United States and Ireland, but it is foreseeable that it will extend to other countries where the Church is present. We unite with the Church and with the world in deploring what has happened and, in a spirit of responsibility and justice, we pray for the victims. It is a significant moment for conversion and for purification for the Church and, on our part, for greater awareness of the problem. Regarding what has already happened and what may happen in the future, I invite the Major Superiors of the Congregation to be vigilant and to follow the norms established for these cases... This is also an invitation to the Major Superiors and to the formation personnel of our young religious to learn how to discern the genuineness of a vocation of a candidate for Passionist religious life, as well as his human and religious values, and his affective and psychological stability.

10. WORLD YOUTH DAY 2011 IN MADRID. Last May 19th I sent a letter to the Congregation I reporting about the initiative of the General Council concerning World Youth Day that will take place in Madrid, Spain during 16-21 August 2011. This will be an opportunity for a formation meeting and for dialog with the young Passionist religious and the General Council. It is our hope that young religious from the various Configurations will participate.

13. THE LAY BROTHERS. Proposal No. 1 that was approved by the last General Chapter invites us to establish educational opportunities for our lay Brothers. Additionally, it makes reference to the decision of the Chapters of 1988-1994 and 2000 to petition the competent authorities of the Holy See to establish “that the Congregation is no longer considered a clerical community.” Even during these days I heard one of the members of the Synod state that we are still too clerical. Despite our repeated attempts, together with those of other Congregations, we need to realize that at the present moment it is not possible to make this change. However, I would like to make a brief observation:

The Constitutions recognize that there is equal dignity between the Priests and the Brothers, except for what pertains to Canon Law concerning priestly Orders and concerning membership in a clerical Congregation, i.e. elements that prohibit a Brother from being elected a Local Superior or a Major Superior. It should be noted that during the past several years, if a Provincial or Vicariate Council named a Brother to be a Local Superior (this has occurred three or four times) and a dispensation for this situation was made to the Congregation for Religious, the dispensation was always granted.

Despite the clear indications of the last four General Chapters at which we decided and confirmed our desire to overcome clericalism in the Congregation in order to eliminate any inequality between Priests and Brothers, in reality our mind-set hasn’t changed. During the visitsations that I have done in various parts of the Congregation I usually also meet with the young students. On at least three occasions, three of them told me that they wanted to be lay Brothers, but the Superiors and the Formation personnel were forcing them to be clerics. And it is not uncommon that when a young man asks to enter as a Brother, he is dissuaded and instead invited to become a priest.

[To address this matter, Fr. Ottaviano made a proposal that was later discussed and submitted to a vote. The approved proposal can be read in the section of this BIP: “Matters proposed for direct voting in the Synod Aula”, No. 2.4]
October 2010: Day of Formation and Reflection on the Themes of Justice, Peace and the Integrity of Creation (JPIC)

Before the Synod, the Synod members had a formation day on the themes of Justice, Peace and the Integrity of Creation (JPIC). The general aim of the day was to remind the members of the Synod that JPIC is an integral part of the life and mission of all Passionists.

The day was led by Father Gearóid Francisco Ó Conaire OFM, Secretary General of the JPIC office of the Union of Superiors General USG/UISG. He gave three presentations on the following topics: 1. What is JPIC? 2. JPIC Structures in Religious Life; and 3. Some Aspects of Franciscan JPIC Structures (as an example of what can be done). Father Jesús Maria Aristín, Secretary General for Solidarity and Mission, gave a presentation on JPIC in relation to the Constitutions and spirituality of our Congregation.

The comment was made that there can be a certain difficulty in connecting the traditional expressions of our charism with the demands of JPIC and that perhaps there have been mistakes or defects in the way that JPIC has been presented. The Superior General noted that there is a need to study better the link between the various expressions of the demands of our charism, especially in the context of changing times and the diversity of cultures.

22 October 2010 — Synod Day 1

The day began with the Opening Liturgy, celebrated at three ‘stations’. In the Atrium of the Crucifix, after prayer and sacred reading, lanyards were conferred on the Synod members who then went in procession to the statue of Saint Paul of the Cross. At this second ‘station’, the co-ordinator of each configuration received a piece of the Synod logo as a ‘Symbolum Fraternitatis’. After singing ‘Salve, Sancte Pater’, the assembly moved to the aula for the third ‘station’ where the logo-symbol was put together and Synod members attached their lanyards to the completed logo. Then, before the icon of Mary, ‘Salus Populi Romani’, the Synod members invited the Holy Spirit to be present in their midst.

The Opening of the Synod began at 11.00 a.m. in
the Aula with a short introduction by the Superior General, Fr Ottaviano D’Egidio. Fr Denis Travers, General Consultor, introduced the facilitators, Sr Christine Anderson F.C.J. and Fr Michael Mullins S.M.

Fr. Ottaviano then gave the first part of his report. This first part was inspirational in character and reflected on the role of our Charism in the process of restructuring. [A summary of the first part of this report is found in the respective section of this BIP.]

Fr. Michael Mullins then reflected on what it means to ‘take up Membership of the Synod’. The work of the Synod is to take up and examine the implementation of the General Chapter and to plan the way ahead. The Synod members now embark on a dialogue whose aim is to surface ideas which we don’t already have and, in this way, to discover the flow of meaning for us all. This implies neither discussion nor debate, but dialogue. He asked the members to reflect on these questions: ‘What were you hearing in the General’s report? What stayed with you? What do you hope for from this General Synod?’

Among hopes expressed were the following: a desire for something clear and concrete, leading to a real and specific sharing of resources; recognition of different cultures and traditions; the willingness to take risks and experience a change of mentality: an equal partnership between new and old parts of the Congregation; a solidarity based on our Passionist spirituality and charism.

In the afternoon Fr. Denis presented the General Council’s report on restructuring. He highlighted the challenges of globalisation and the demographic changes we face in the church and world, and also in our Congregation where vocations are mostly from the new entities. There is a need for new relationships to enable a new missionary presence in the world. Our newest foundations are being made by religious from different provinces and vicariates. We need dialogue between the older and newer parts of the Congregation.

Among the tasks for the Synod are the following:
• How do we ensure that solidarity can be lived effectively and practically?
• What authority do we need at the level of the configurations in order to make our decisions binding and effective?
• How do we respect issues like cultural diversity, ethnic and national identity in a more collaborative future?
• How do we balance diminishment and aging in the older provinces with the need to expand and recruit in the newer parts?
• What is the best viable size for a province?

Three possible models for the future have emerged from the reports from the configurations:
1. Provinces, Vice Provinces and Vicariates combining into a new unified entity under one Leader and one Council;
2. Some of the Provinces, Vice Provinces or Vicariates within a configuration merging and some remaining independent;
3. All the Provinces, Vice Provinces and Vicariates within a configuration remaining independent entities, with the Leaders forming a Board which has decision-making power.

The Synod members went into groups to discuss what they have found life-giving in the process of restructuring our mission. Life-giving areas included collaboration, solidarity in formation and finance, finding a common direction, awareness of the need for change. Some reports from groups highlighted the importance of involving all the religious, at grass roots level, in the restructuring process and not just those in leadership.

23 October 2010 — Synod Day 2

The General Econome, Fr. Battista Ramponi, gave a report on the income and expenditure of the General Curia and Saints John and Paul Community from 2007 to the first half of 2010. He gave similar information for the Formation Fund, the Solidarity Fund and other funds administered by the Generalate. At present the General Administration is funded solely by contributions from the provinces.

The report included a list of recent major works
undertaken at the Generalate: the new boiler room, remodeling of space in the Generalate which is now leased to a group called the ‘Lay Centre’ which promotes ecumenical and inter-religious dialogue; new low-energy lighting for the garden and grounds; the remodeling of a section of the house near the front door (the ‘Garbatella’) as a guest area. Improvements to the buildings have brought about the following: greater energy efficiency; restoration and re-use of facilities, bringing increased rental income; better and safer facilities for those resident here and for guests; increase in value of the property through upgrading, remodeling and restoration.

Because of low interest rates, funding for projects is low. This is particularly worrying for the Formation Fund where there is the risk of the fund’s capital having to be used to fund formation initiatives, because of the lack of investment income to draw on. In recent times there have been no new contributions to the Formation Fund. Within the context of restructuring, there is a need to provide adequate funds for formation, either through new contributions or through allocating an amount from the Solidarity Fund, which receives.

The General Administration Budget for 2011-2012, with contributions from the provinces, was distributed and explained and, after questions and clarifications, approved.

The afternoon began with the report from the Secretary General for Solidarity and the Missions, Fr Jesús Maria Aristin. He listed the works done by the Secretariat: seminars, workshops and courses in JPIC in various countries; assistance in Haiti following the earthquake (more than $300,000 with support from communities, men and women religious, laity, NGO’s and other groups); setting up of “Passionist Solidarity” NGO in Italy; days of prayer and study about JPIC throughout the Congregation; meetings with Passionists International (Fr. Kevin Dance); JPIC meetings with the Union of Superiors General; participation in FAO (Food and Agriculture Organization of the United Nations); maintaining the website (www.jpicpassionist.org); publications; participation in various campaigns (Human Rights, Millennium objectives, the Right to Food, etc.). Included in the report was a list of projects being assisted by Fr. Vital Otshudialokoka, Director of Projects for the Solidarity and Mission Secretariat.

Fr. Aristin asked that all provinces would have a designated JPIC animator. He highlighted the need to support the Congregation’s recent foundations and expressed his concern for the needs of the Congregation in Africa, while acknowledging the generous financial support of certain older provinces which can no longer provide personnel.

Fr. Kevin Dance then gave a presentation on the work of Passionists International at the United Nations. Demographic, social, economic, environmental and religious changes are part of our world. The three keys to the future are development (freedom from want), security (freedom from fear) and human rights (freedom to live in dignity).

The reason Passionists are at the UN is found in n. 65 of our Constitutions. Passionists International is active in these areas: Development and People (Commission on the Status of Women, Working Group on Girls, Commission for Social Development); Development and Human Rights (Permanent Forum on Indigenous Issues, Israel – Palestine; Migration); Financing for Development (Millennium Development Goals, Climate Change). Passionists International is a collaborative ministry of our Congregation, the Sisters of the Cross and Passion and the Servants of the Passion. Other Passionist groups are welcome to participate.

Presentations on two initiatives of the Congregation in Asia (PASPAC) were then given by Fr. Jefferies Foale and Fr. Gabriel Pak. The challenges of founding the Congregation in new cultures with complex historical and political situations were explained. The needs of formation were highlighted, in terms of both personnel and finance. In the interventions which followed, the progress which has been made was recognized by the Synod members.

24 October 2010: Synod Day 3

The morning session consisted of two talks given [24ott] (L-R) Fr. Marco Pasquali, Fr. Battista Ramponi, Fr. Ottaviano D’Egidio and Fr. José Luis Quintero.
by Fr. Aquilino Bocos Merino C.M.F. on Restructuring in the Passionist Congregation. Fr Aquilino is a former Superior General of the Claretians who is working for the periodical ‘Vida Religiosa’ in Madrid.

Fr. Aquilino covered these topics: the meaning of restructuring; obstacles and opportunities; the ultimate reason for restructuring; how to make restructuring effective; the relationship between the Congregation and its major organisms (provinces, vice-provinces, vicariates); motivation and co-responsibility in structural innovation.

Among the important points raised by Fr Aquilino in the course of the morning were the following: -The starting point must always be the radical following of Jesus: He is all that is necessary; -The secret of the process of restructuring is in the formulation of a Project for Life and Mission, with its priorities; -Nothing new is born in this world without pain; -The degree of affective and effective attachment to the Congregation will promote either greater or lesser success in the fulfilment of the objectives of restructuring; -One obstacle is the absence of clear ideas or a confusion about the apostolic design of the Institute; -Conversion, change and transformation are necessary in order to overcome routine and lethargy; -It is probably necessary to go beyond solidarity in the three areas that you have singled out (formation, personnel, finance). This has to do with giving an answer to a challenge which is more radical and present within consecrated life; -How can we organise ourselves to live in a more evangelical way and to serve the Lord and others? -Only the primacy of the Holy Spirit in our life can break the circle of mediocrity which is the corrosive force in consecrated life; -Founders have always sought the essential in their projects; -A return to the origins awakens solidarity, promotes communion and supports shared responsibility; -The Congregation is not a corporation but a community of persons, a community of faith, hope and charity which finds itself within the church. -A Congregation is a bringing together of people who have the same spirit. The first community that we must affirm is the Congregation; -We need to return to the essential and frequent the future; -The future is inside us. It is ‘Adventus’; we don’t create it. It comes about through our being faithful to the Now.

25 October 2010: Synod Day 4

The first session today was devoted to the second part of the report of the Superior General, Fr. Ottaviano D’Egidio, entitled: ‘Starting afresh after Cuernavaca’. [A summary of the second part of this report is found in the respective section of this BIP.]

The Synod went into international groups to discuss two questions: What questions do you have following the General’s talk? What did you find challenging in the General’s talk?

Among issues raised were the following: Is this way of restructuring the best way of achieving the goal of greater fidelity and mission? Are people happy with the configurations as they are? Do the configurations as they are at present really support solidarity, e.g. in relation to the needs of Africa? In the future, our missionaries will be coming from poor countries and provinces; how can we support them? What is to be done if a configuration does not in fact take part in the process of restructuring? How do we recover internationality in the Congregation? Can different configurations have different forms of government? Will the existing provinces lose the power to govern themselves? What about subsidiarity?

Fr. Ottaviano expressed surprise at the hesitations which were still present, stressing that what is to be done will be done within the framework of the Constitutions.

In the afternoon, the Synod began looking at the reports from the six Configurations. Fr Michael Mullins introduced the session, reminding all that this is part of the process of discernment; he asked the Synod members to pay attention to the importance of listening and to keep in mind the criteria which had been agreed at the 2008 Synod in Cuernavaca.

Fr. Enzo del Brocco reported on behalf of the Configuration of Jesus Crucified. The configuration
has set up three commissions as part of its organisational structure: Personnel, Formation and Finance. Each commission has established criteria and guidelines to further the work of solidarity in these areas. There are two novitiates and two student houses envisaged. The configuration intends to create a common fund for formation and other projects. The Personnel Commission is working on a plan of action for mission projects. The Major Superiors of the configuration acknowledge the richness of the realities which compose the configuration, while admitting that there is still some perplexity over its vast size. They had examined the possibility of dividing the configuration, but wish to remain together for the time being. The configuration must be considered an open space in which to share and create projects together for a new way and a new life. Fr. Enzo’s report was supplemented by additional information from Frs. Juan Rosasco (Formation), Francisco Valadez (Finance) and Augusto Canali (Personnel).

After group discussion, the following observations were made: The plans are concrete and well organised. Are there still ways of co-operating with CLAP and FORPAL? There are good developments for formation, but the sense of mission at configuration level needs to be strengthened. This configuration seems to be too big and geographically spread out. How are the plans of the configuration received by those at the grass roots level? This configuration is a space for dialogue, but does such a large grouping see itself becoming a juridic entity?

After a short break, Fr. Antonio Munduate gave the report on behalf of the Configuration of the Sacred Heart. He described the number and age of the religious, and the countries in which they are working. They are working in solidarity in the area of formation and have begun developing solidarity for mission with four shared projects. They intend to move towards common management of the finances and accounting. The report included a possible form of government where the configuration would become a single jurisdiction, with a regional superior for the entire configuration working with four consultants, with the configuration divided into four zones. He hoped the Synod would clarify the following: the geographical distribution of the configurations; the goal to be achieved; that a common language and objectives be used. We all need to have the same goal and the same objectives.

There was general discussion on the notion of the existing entities being merged into one province. This path has already been agreed in the respective provincial chapters. The importance of recognising different cultures and traditions in Latin America was highlighted.

26 October 2010: Synod Day 5

Fr Michael Mullins S.M. informed the Synod that the dialogue in response to the reports from configurations would be take place in a single group in the aula. He gave this background question: What key issues must the Synod address for the whole Congregation?

Fr. Leone Masnata presented the report from the Configuration of Blessed Eugene Bossilkov. The seven entities of the configuration looked at: possible future shape for the configuration; choosing common projects in the areas of solidarity (formation, personnel, finance); decision-making powers of the configuration; ways of consulting the religious of the various provinces on the viability of the configuration. The four Italian provinces of the configuration and the French province wish to work towards becoming a single province, with five regions, while ASSUM and VULN wish to continue as distinct entities. There is a study group, divided into three sub-groups (formation, personnel, finance), and a secretary. The Italian entities have a common novitiate and student house. Collaboration includes support for Bulgaria and Lourdes. The configuration has its own website at www.cebnews.eu. The single province idea will be discussed at provincial chapters in Italy. This must not just be a process of contraction but a way of asking: ‘What do the Passionists in Europe want to be?’ As well as this report, there was a document on the Polish province (ASSUM).
Responses included: we risk making changes but keeping the same structure with different names. Can we keep in mind the important issues raised by Fr Aquilino? Moving towards autonomy for the configurations can work in the old parts of the Congregation which have resources, but in the newer areas (such as Africa), this gives rise to difficulties. An important task for this Synod is to carry out an evaluation of the configurations.

The next presentation was made by Fr Frans Damen for the North European Sector of Passionists. The former North European Conference had worked on a proposal for a union of four or five provinces in northern Europe but, after the Synod of 2008, that had to be put on hold. Changes in North Europe have made this less likely. Since the last Synod, the configuration has followed the model of the former NECP conference. One commission was set up to work on the three areas of solidarity, concentrating on ongoing formation.

This presentation was followed by a conversation in which issues were raised and all four provincials of the configuration responded. The difficulties of caring for our elderly were acknowledged, while challenging questions were asked about the region’s future.

In the afternoon, Fr Michael Ogweno reported on the Configuration of Passionists in Africa which, he said, has nothing to restructure but instead wants to structure. The CPA is a growing part of the Congregation which believes that it is in small entities that growth will take place. The primary vision of the CPA is ‘Solidarity in Formation, Personnel and Finance so as to enhance and make more vital the Life and Mission of the Congregation, especially in Africa.’ Each entity aspires to self sufficiency and self determination and seeks to exercise its autonomy in collegiality within the CPA. The four regions (MATAF, SALV, GEMM and CARLW) wish to evolve into a collaborative, interdependent and collegial configuration with an appropriate juridical structure. This can be done by a board exercising collegial juridical authority in matters of solidarity – personnel, formation and finance. For each solidarity area, there can be an advisory committee, with one member from each region. The configuration aims at self-reliance and financial autonomy, but realises that, in order to become financially viable, CPA will depend initially upon the structures for Solidarity in Finance at General level. CPA remains open to other entities or missions joining this configuration.

Among the responses was the suggestion to increase the capital of the Solidarity Fund in order to support the new parts of the Congregation. The last Synod proposed a levy on the sale of property for this purpose; this proposal would need to be confirmed by this Synod.

Fr Joachim Rego then presented the report from the PASPAC Configuration, which has adopted this Mission Statement: to ensure the sharing of life, mission and resources throughout the Configuration and Congregation wide. The decision makers are the leaders of the congregational entities within the region, acting together, supported by three commissions (Formation, Personnel, and Finances). The configuration is responsible for the ‘International House of Formation’ at Manila and Adelaide, initiated by the former PASPAC Conference.

The configuration was praised for its history of co-operation across many different cultures. The organizational model seemed quite detailed, but was designed to encourage maximum participation. The aim is a new way of operating, working and deciding together.

Father Fiorenzo Bordo then gave a short presentation on the new mission in Nigeria which has been established by members of PRAES, SALV and CARLW.

27 October 2010: Synod Day 6

Sister Christine Anderson F.C.J. introduced one of the main tasks of the Synod: to look at the viability of the configurations. The configurations were an experiment in solidarity in formation, personnel and finance; this now has to be evaluated. Human beings find difficulty in changing, but we have within us the resources needed for change. These are:

1) an open mind, the enemy of which is judging before we have heard everything;
2) an open heart, which allows us to get in touch with our vulnerability, and here the enemy is cynicism;
3) an open will, from which comes the desire for what is best for the mission and values of the Congregation; the enemy here is fear or doubt.

The evaluation would be done in configuration groups, looking in a critical way at their own configuration and asking if it is viable. Sister Christine suggested a viability tool, consisting of five areas for examination:

1) leadership capacity, strategic thinking, focus on Passionist mission;
2) government structures, decision making;
3) financial planning, accountability;
4) initial formation, ongoing formation;
5) communication networks, relatedness to General Council and other configurations;

In the light of all this, can you say you are working effectively towards solidarity of formation, personnel and finance within your configuration? Has your configuration the capacity to offer solidarity to other configurations? After a period of personal discernment, the groups had two questions:

1) Do you think the composition of your configuration is viable or do you suggest any changes?
2) Regarding the other configurations, have you suggestions to make them increase solidarity in formation, personnel and finance?

In the afternoon, each configuration reported back on its discussions:

**Configuration of Jesus Crucified**: The majority agree to continue as a configuration, using the model of a neural network with various nodes. A priority is to identify a project for mission which will unite the various entities. They need to continue working to involve all the members of the configuration. Reasons for continuing were: the richness of difference that exists in the configuration; the strong missionary tradition which helps them not to be closed in on themselves. Sharing across configurations for formation (initial, ongoing and formation of laity) would be helpful. CBE should be encouraged to continue working with CPA. We should not establish lifestyles which are not in harmony with the conditions in the country in which we live and work, as this becomes a counter witness to religious poverty.

**Passionist Asian/Pacific Configuration (PAS-PAC)**: The configuration is viable, but needs to develop communication at grass roots level, through a newsletter or website. The General Consultor of reference should be the configuration co-ordinator. Configurations should consist of entities which are in close geographical proximity, but should be open to sending personnel to other areas. Concern was expressed about the importance of financial stability, especially in Africa. There is need for a financial system which can deal with this.

**Configuration of Blessed Eugene Bossilkov**: CEB is blocked at the moment because the four Italian provinces who are members have to wait until their provincial chapters next year in order to consult their members. Two provinces (ASSUM and VULN) prefer to conserve their autonomy, returning to the North European sector. Perhaps this configuration has to be looked at in the context of Europe as a whole; possibly its future is to be seen more in terms of a federation, with a missionary focus on Eastern Europe. A Solidarity Fund for Africa should be set up. Some members suggested that the Synod discuss paragraph 39 of the second part of the Superior General’s report, on a norm for decision-making in the configurations).

**Sacred Heart**: The members agreed unanimously on the configuration’s viability; it has the approval of the three Provincial Chapters in Spain and the members of the Vice-Province of Colombia. The configuration needs to incorporate its Latin American members into the process, which is not for survival but to further a charismatic mission. The group has journeyed together in terms of formation and plans to go forward together. Northern Europe and CPA should keep in mind the co-operation envisaged between young and older parts of the Congregation. The Configuration of Jesus Crucified covers a large geographical area.

**Conference of Passionists of Africa (CPA)**: The configuration is viable. Member entities are from one continent and cultural context, with one theologate; this fosters solidarity. This is a young and dynamic group. Challenges include: difficulties in communication caused by distance and access to means of travel; limited decision making powers because the majority of the entities are vicariates, still dependent on provinces in Europe. The configuration seeks financial support for formation and wishes to strengthen the role of the co-ordinator. CPA wishes to promote co-operation across configurations. The co-ordinator should not be the leader of one of the entities; then he can devote himself to the task with greater freedom.
North European Sector of Passionists (NESP):
The configuration is viable as it stands, with structures to support the elderly members and to promote formation, both initial and ongoing, and a diversity of ministries. There are no suggestions for other configurations. There is a need to develop the Solidarity Fund to meet the needs of the Congregation worldwide.

Responses to the report included the following:
The Commission for Solidarity in Finances will prepare a text on funds for Africa and other needy parts of the Congregation. Restructuring is for the vitality of the whole Congregation. CPA, although lacking in material resources, wishes to contribute to that vitality particularly through solidarity in personnel. There was discussion, and clarifications, on the desire of ASSUM and VULN to leave CEB.

A discussion followed on the proposed decision-making norm for configurations. There was a desire to empower the configurations without stifling the process by a juridic text. The text needs to have clarity and to reflect the mind of the Synod. The configurations are to be places of dialogue for mission and solidarity, but they need a way of going forward when unanimity is not reached. The text was referred to a specialist group chosen by the CCC.

28 October 2010: Synod Day 7

There was a proposal from the Commission for Solidarity in Finances that all entities contribute annually 2% of the gross income of their entity’s administration to the Solidarity Fund, and that the Synod confirm the decision of the last General Synod that 7% of the proceeds from any sale of immobile goods (lands or buildings) go to the Solidarity Fund.

A number of clarifications were sought. Issues raised included the following: Criteria for the running of the Solidarity Fund were established some time ago and could be revisited. There is a need for coordination between funding solidarity at configuration level and at the level of the whole Congregation. Should the Solidarity Fund and Formation Fund be united or remain separate even with these fixed contributions. Voluntary contributions to the Solidarity Fund can still be made. The proposal was carried with no dissenting voices.

The Superior General then gave the third part of his report. [A summary of the third part of this report is found in the respective section of this BIP.]

The responses to the General’s report began with a discussion on his suggestion that we include within our Constitutions and General Regulations a reference to those laity who seek to live our Passionist Charism and be associated with our Congregation. The Italian Passionist Lay Movement has asked for some common points to be drawn up to give an identity to all the lay movements linked to our Congregation, and for a comprehensive text on our spirituality for laypeople to be compiled by a group of experts; they also request that a General Consultant be named who would act as a reference point for the various lay movements. We need to examine the Passionist lay movements from a theological point of view and also look at the question of ministry for them. (The CORM Province can no longer staff the house in Castellazzo, but are keeping it until 2012 in the hope that other Passionists or our sisters or laity might wished to become involved in the work of welcoming visitors to Castellazzo.) The desire of lay people to share in the spirituality and charism of religious communities is an important current in the Church today. The configurations need to examine the way in which the various groups and movements relate to us: their place in the life of our provinces and communities, their responsibilities and the commitments they make; how their relationship with us is working. A norm should certainly be drawn up, but after adequate research into the variety and nature of these Passionist lay movements, all of which are called to live the Memory of the Passion according to the Charism of Saint Paul of the Cross.

On the question of Justice and Peace and the Integrity of Creation, it was pointed out that religious, including those in formation, can apply to work for a short period of time at the United Nations. Any religious who are engaged in practical projects...
which relate to questions of JPIC are encouraged to inform Fr Kevin, as this information can be useful when the United Nations is studying particular questions. We should not forget the questions related to justice which exist in the developed world such as the arms trade, immigration, the death penalty and the international transfer of capital. Also in our discussions on world poverty, we tend to concentrate on Africa and Latin America, forgetting about India and other countries in Asia.

The afternoon session was devoted to the section on sexual abuse contained in the General’s Report. The provincials of CRUC, PATR and PAUL formed a panel with Fr Michael Mullins s.m. and shared with the Synod members their experience of how this question has been and is being responded to in their various countries. Among the points raised were the following: the importance of dealing with child sexual abuse as a crime, rather than simply as a sin or a psychological problem; the necessity of reporting all cases to the statutory authorities; the primacy of listening to the victims and ensuring that they have adequate support, rather than protecting the institution; the need for proper procedures for dealing with those guilty of abuse, whether sexual, physical or emotional. The panel’s presentation was followed by a lengthy discussion which highlighted the need for safeguarding of the vulnerable in our ministries, proper procedures in each province or entity for addressing the issues relating to abuse in the proper way, and formation for our religious in understanding this issue.

29 October 2010: Synod Day 8

On behalf of the interprovincial Passionist Youth Ministry Team in Spain, Fr José María Saez gave a presentation about the World Youth Day in Madrid in 2011. There will be a meeting of young Passionist religious at Peñafiel from 12 to 14 August. Groups of young people who are part of the Passionist family will be welcomed at Alcalá de Henares during the WYD, from 15 to 21 August. The special Passionist day, referred to in the General’s letter on the WYD, will be on 18 August. Those interested should contact the Youth Ministry Team and also, in the case of the Meeting of Young Religious, the Secretary General here.

The work done by the Commission on Digital Communications was then explained by Frs Marco Pasquali and Massimo Granieri. They have a new Congregational website which aims to be user friendly and act as a place not just of information but of communication. This will be an innovative site, unlike any existing site of a religious congregation.

The Synod looked at four proposals, following from the General’s report, on the size of provinces, a norm for decision-making in the configurations, a text in the Constitutions regarding Passionist laity, and Brothers being eligible for the role of First Consultor.

There is no fixed criterion for the number of religious required for an entity of the Congregation to be a province. Normally, three canonically constituted communities are required to establish a province, but several other questions are taken into consideration, such as the group’s ability to undertake formation of candidates and its financial viability. The relationship of existing vicariates with their respective mother province and with their configuration is relevant here. This proposal envisages a discussion during the next two years which can permit an examination of criteria for the erection or suppression of provinces; the number of religious would be part of that, but there would also be other criteria. The Synod members were asked to indicate their view on the aim of the proposal; all were in favour.

A one-page proposal on the functioning of the configurations was presented. After discussion, including clarifications on the role of the leader (‘president’) of a configuration and the question of configuration statutes, it was suggested that Synod members indicate their acceptance of the content of the proposal, rather than the text of the proposal. In this spirit, a show of hands was asked for: two against the proposal, two abstained, and the rest in favour.

The suggestion to include a text on the Passionist Lay movements in our Constitutions and General...
Regulations was then discussed. As well as laypeople, there are also diocesan priests who seek to live according to our spirit. Is this about a spiritual belonging to the Congregation or is it more than that? Some lay associates seek to live a form of consecrated life. There were some difficulties with the wording of the proposal. It was agreed that the General Council should study this issue, with a view to a statement on the laity for inclusion in our Constitutions being proposed to the next General Chapter.

The proposal on Passionist Brothers was for a recommendation to be approved by the Synod that provinces, vice-provinces and vicariates modify the norms of their own regulations to allow a Brother to be elected as First Consultor. This would be done by changing existing legislation so that, in the event of the Provincial leaving office, the First Consultor would not automatically become Provincial, but the new Provincial would be chosen in some other way determined by the entity’s legislation. At present a Brother cannot become Provincial, but this modification would mean that our Brothers are now eligible for the role of First Consultor. This has already been done in Korea; Br Laurence Finn was asked to share his experience of how such a norm functioned when he was elected First Consultor in Korea some years ago. The proposal was approved, with one against and three abstentions.

The Synod members were invited by Sister Christine to reflect on the Synod so far and ask what other issues need to be addressed. The afternoon was to be spent in configuration groups where this could be discussed. The groups were also to look at the question of the communications with the grass roots: provinces, communities and the religious.

30 October 2010: Synod Day 9

Fr Michael Mullins introduced the day’s work. It is difficult to deal with matters ad experimentum. Here we need to suspend judgement, particularly canonical judgement. This is a new way of acting, a systemic way. The future of the configurations will largely depend on the quality of leadership, particularly at local level. A key element is dialogue at and across the different levels; we learn this by doing. Reports on yesterday groups were then heard.

The Sacred Heart Configuration report spoke of uncertainties about the future and the fear that the Synod has not gone far enough but has seemed to be going backwards. The configuration wants to continue on the road chosen at Cuernavaca: become a single province with zones. They listed a number of initiatives, including a formators course in Rome next January, provincial chapters in the three provinces and an assembly in the vice-province, and various events, including the World Youth Day. They intend to keep the same co-ordinator.

PASPAC suggested that, during the Synod, more time should have been spent in general assembly discussing restructuring. The focus for our restructuring is solidarity in the three areas of personnel, formation and finance. A key characteristic of all three areas is Mission. Some vicariates no longer need their mother province. More concrete decisions are needed, especially in situations of real need such as Africa. The process is an experience of conversion. Our religious in general are not so interested in the process, as it doesn’t touch their everyday lives. Communication can help. The new website, with its blog possibilities, will be useful. Younger members of the configuration need to gain international expe-
riage. It was recommended that the roles of General Consultor and co-coordinator be united.

The Configuration of Passionists in Africa (CPA) affirmed that the overall environment and organisation of the Synod had been good; the JPIC workshop was appreciated. It was good to have time to meet as a configuration and to hear from the other configurations. It is important to follow up on the Synod and not repeat the same things the next time. Some agreement has been reached on solidarity in finance; progress needs to be made at this level on the other two areas. In Africa, the communications challenge is distance and lack of infrastructure. The configuration wants to embrace new means of communication.

The report from the Configuration of Eugene Bossilkov (CEB) expressed the view that some of the Synod programme was not clear or well structured. We can become lost in structural or canonical details of restructuring. We have to communicate the reasons for it: not who we are as Passionists but what we want to do in today’s world. We need to reflect on how to bring life to our communities and deepen their theological, spiritual and cultural awareness. The commissions in this configuration will have to be recreated, as ASSUM and VULN have left the configuration. The configuration is now more viable than before, but we cannot be sure of the viability of other configurations. Africa will be viable, but is still on the way, particularly in relation to financial autonomy. The configurations are strengthened with decision-making powers. Our Congregation has members who are skilled in the new means of communications. The four Provincial Chapters next year will help communications. Enthusiasm comes from the Charism and from new projects. There are two different paths of restructuring, because one part of the Congregation is growing and the other part is in decline. With the new norm for configurations, what is the role of the co-ordinator?

The Configuration of Jesus Crucified found the methodology of the Synod tiring, with many themes being opened up, put aside, and brought back. There was a general tiredness in the Synod itself. Voting on the spirit of things, rather than on specific texts, was not helpful. The talks by Fr Aquilino were useful and clear. The configuration has various assemblies planned. Exchange of information within the configuration will help. Next year, there are three Provincial Chapters within the configuration. The commissions will continue. This configuration has five vicariates; three are attached to provinces outside of the configuration.

NESP have reached a satisfactory agreement and welcomed ASSUM and VULN into the configuration. They are happy that their model of living solidarity has been respected and well received in the Synod. The configuration sees itself as viable; it will be focussing on solidarity in formation. The way of conducting business in the Synod, particularly in relation to proposals, was not helpful. The input received, particularly the workshop on JPIC and the panel on sexual abuse, was helpful. (Other configurations agreed on this point.) The group expressed its thanks for the hospitality extended and for the work of the Liturgy Commission.

Sr Christine then responded to the reports: This Synod was an opportunity to make changes to the configurations. The General Chapter will not be the time to do so. We should ask ourselves what our mission requires in our own area. There will be differences of style for configurations because not all areas are the same, so we need to live with difference. We should look first at charism, then at finances and resources, and then at structures. This group is a leadership group working on behalf of the whole Congregation; most of the others will not be interested in this process. We cannot presume that we know what is happening in a particular configuration or situation; there is a need to check it out.

Other comments on the reports included the following: We need enthusiasm for our charism in a changing world; the Church today is looking for ways of announcing the Gospel in a world marked by poverty and the absence of God; in France the province is disappearing but the charism is strong, so another structure is needed to continue to strengthen the charism and to give enthusiasm and hope. This is still a time of experimentation; there needs to be the opportunity to move from one configuration to another; we should not close that option down too soon. This discussion is about the fear of change, of doing what we have decided; this process is not about obligation, but an open door; it is about possibility, not structure: the possibility to live together, work together and go forward together.

Fr Denis asked the Synod to indicate if it agreed that the configurations should continue until the next General Chapter. A show of hands indicated that all were in favour.

Sister Christine then presented a text on ‘Aims and Objectives for the next two years in preparation for the General Chapter 2012’, after which Fr Ottaviano, the Superior General, asked for an indication from the Synod on the preferred place and theme ———— October-December 2010 - BIP n. 24 ————

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**Note:** The document continues with further discussions and reports from the Synod, but the text provided here covers the main points of the discussion as outlined in the given extracts.
for the General Chapter. Most of those who spoke on the place for the Chapter suggested Rome, with Karungu, Kenya, in second place. Suggestions for a Chapter theme focused mostly on our Mission today and its relationship to ourcharism, although some suggested that continuing the work of restructuring should take precedence over any theme. It was suggested that participation of the laity in the General Chapter should also be examined. It was suggested that, in preparation for the Chapter, a panel of canonical experts should examine the juridical aspects of the new structures, for example, the status of the council of a configuration and its relationship with the entities which compose the configuration and with the General Council, and the question of whether the Constitutions need to be changed in order to take into account the existence of the configurations. The number of General Consultors needs to be examined in the light of the needs of the configurations. It is important to examine new ways and look at our options; it could be helpful to set up a commission to study the configurations and look at new apostolic initiatives. The General Chapter has the task of setting up three commissions for the areas of solidarity; only one (Solidarity in Finance) exists at present; the commissions could help with the preparation of the General Chapter. A request was made for some kind of protocol book for provincials to assist them with procedure; an alternative would be the workshop for new major superiors recommended by the last General Chapter.

**31 October 2010: Synod Day 10**

This session was in four parts: the reading by the Synod Secretary of the decisions taken by the Synod; a statement from the General Econome on the expenses of the Synod; a verbal evaluation of the Synod; the Superior General’s concluding remarks.

Fr. José Luis Quintero read the text of the six proposals which had been agreed by the Synod. These are: the proposal on the Solidarity Fund from the Commission on Solidarity in Finance; the proposal to study the question of criteria for the viability of provinces and the situation of the vicariates in preparation for the 2012 General Chapter; the proposal on giving decision-making powers to the configurations; the proposal that the General Council consult our own religious and the members of the various Passionist lay movements and examine the situation of the various groups, with a view to including references to our Passionist lay movements in both the Constitutions and the General Regulations; the recommendation to provinces regarding the eligibility of Passionist Brothers to the role of First Consultant; the proposal that the configurations continue to operate until the 2012 General Chapter.

The General Econome gave the Synod members a detailed breakdown of the costs incurred during the Synod, including travel to Rome for Synod members, food and lodging, rental of equipment for the secretariat and translators, costs for facilitators and speakers. This was followed by a time of sharing for evaluating the Synod. The Synod members had already received a form for a written evaluation on the previous day.

Father Ottaviano D’Egidio, Superior General, then gave his concluding remarks. The evaluation has been useful and helpful. There were perhaps some moments of confusion in the Synod, with texts not being sufficiently prepared before being submitted to the assembly. During this Synod we evaluated the viability of the configurations. It was useful to hear the strengths and weaknesses not just of the configurations but also of some of the provinces and vicariates. The General referred to no. 37 of the second part of his report, where he had highlighted the two crucial points which the Synod needed to clarify: 1) the viability of the configurations, and 2) the legislative and executive capacity required by the councils of the configurations. Fr Ottaviano now referred to the four principles of nomads, which can be useful in a time of restructuring: 1) adapt to nature; 2) adapt to other people; 3) practice openness to others; 4) practice reciprocity of life, which means not helping someone so that they will help me, but helping another so that someone in the future will be helped. In one of his novels, Flaubert wrote, ‘Do you love this person enough to give up your happiness for their happiness?’ Jesus did this for us. The General thanked all those who had worked to support the Synod and all the Synod members for their participation. Yesterday had been a disappointing day for him but now he was more hopeful; he encouraged the Synod members to go forward in the process of restructuring. It was their task as superiors to let people know what had happened at the Synod; no one should try to obstruct the move forward; all should consider themselves bound by what has been decided together. It was time to go forward joyfully, under the guidance of Saint Paul of the Cross who is smiling down on us.

The session was followed by Mass presided over by Fr Ottaviano, during which he preached the final homily and formally closed the 14th General Synod of the Passionist Congregation.
1. The finance commission

The Proposal of the Finance Commission that was established following the Synod of 2008 was presented during the morning session of 28 October, during the first session. It was approved by a majority of votes (No.2: 50 votes in favor; No. 3: 50 votes in favor; No.4: 49 in favor and one abstention.)

2. The study of the proposals or recommendations included in the third part of the report of Fr. General

These were presented for discussion and voting in the morning session of 29 October. The previous day they were studied and they were re-formulated. At various times in the aula they spoke about the need to vote more on the content of these rather than on their formulation which needed more precision and clarity.

1) The Proposal regarding the study on the criteria of the viability of the provinces and the situation of the vicariates in preparation for the General Chapter of 2012.

Vote: 49 voting. 49 in favor (affirmative)

2) Proposal of the General Council regarding the legislative (decision-making) and executive power of the Configurations during this period prior to the General Chapter of 2012.

The proposal was reformulated following discussion the day before in the aula. Some areas of possible juridical confusion were eliminated and more generic terms were used, for example, “leader” or “president” in order to allow for more different possibilities and linguistic sensitivities.

Vote: Yes: 45; No: 2; Abstentions: 2

3) Include a reference to the Laity in the Constitutions and in the Regulations (Community Life, No. 37 or in No. 100).

For different reasons: legal consequences in some countries; confusion and a lack of precision in the formulation; insufficient consideration of the laity, the proposal as it is and as it was formulated did not allow for this.

The following proposal was then formulated: That the General Council consult with the Congregation and the laity (lay groups) in order to learn more specifically about their reality and hear their opinion with regard to the inclusion of this reference to them in the Constitutions.

Vote: unanimously approved

It was made more precise by a second question: Do we agree that a reference to the laity should be included in the Constitutions?

The Synod agreed unanimously that there should be a reference to the laity in the Constitutions and statutes following the Consulta that approved it.

Approved by absolute majority.

4) Petition to include a proposal in particular legislations that would allow access of the lay Brothers to the service of First Provincial or Vicarial Consultor.

Before voting, mention was again made about the importance of formation for religious Brothers. Secondly, mention was made about all the study that was done about their status in the Congregation and that from time to time, we had requested that the Holy See no longer designate our Congregation as “clerical”. In response the Sacred Congregation stated that...
our Congregation was “clerical”. This recommendation may open new possibilities.

Vote on the Recommendation: Yes: 46; No: 1; Abstentions: 3

3. Ratification of the configurations.

This matter was submitted for voting at the beginning of the second morning session of 30 October. The item for voting was formulated as follows: Do we agree that the Configurations continue as they are at this moment until the General Chapter of 2012? Does this Synod agree with this?

50 voting; 50 in favor. Unanimously approved.

Then the Synod members were presented a list of tasks and objectives to be prepared during the next two years.

“The new mind-set that the Holy Spirit asks of us in this Synod is to move from ‘I’ to ‘we’, from ‘my’ to ‘our’…to thinking in terms of the Congregation.”


The term “symbol” comes from the Greek word “symbolon”, which in its original meaning, was a sign of recognition obtained by breaking an object into fragments. Two or more persons, who were going separate ways in course of their lives and wanted to keep a remembrance or a proof of their relationship, could each keep a part of an object. Then when they met again (or their descendants or their emissaries had the opportunity to meet) they could reunit the two fragments as a remembrance and a testimony of their relationship that they had reunited.

Plato, in his work “Symposium”, relates a myth according to which Zeus, in order to punish men, wanted to cut them in two parts, without ever reassembling them. Since then, wrote the philosopher, everyone is a symbolon of a man: he is the half while is missing from the whole and which he is continually seeking.

The symbol of the Passionist Sign that is divided into sections like the Configurations, one that fits into the other, is meant to visualize the path that Congregation of the Passion is engaged in through the process of Restructuring. Every consecrated religious, community, Province or new Configuration has meaning to the degree that it realizes that, in itself, it is insufficient and that it understands itself to be part of something that is beyond it and to which it aspires.

The Passionist symbol, an expression of the charism instituted by St. Paul of the Cross and by his mission in the Church, assumes then meaning in its reassembly as a whole. In fact, the inclusion of the other is clearly illustrated by the Apostle Paul in the hymn found in the letter to the Philippians, which reconciles differences, initiates communication, and mediates opposing realities that are heterogeneous, and even contrasting. “Christ Jesus...though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave...” (Phil. 2:6-7).

Let us also “Have among yourselves the same attitude that is also yours in Christ Jesus.” (Phil. 2:5) so that by losing ourselves in each other we will find ourselves: “The one who seeks his life, who wants to have life for himself, loses it and whoever loses his life, finds it.” (Benedict XVI).
HOMILY FOR THE CLOSING
OF THE XIV GENERAL SYNOD
(Wis. 11:22-12:22; Thes. 1:11-2:2; Lk. 19:1-10)

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

My dearest Brothers of the Congregation,
Let us thank God for these days that we have spent together. Let us do this with the Eucharist where Jesus himself becomes thanksgiving to the Father by his death that is renewed and offered in another “Last Supper” in the cenacle of this chapel where He again is priest and victim and where we, together with Him, form the mystical body which is the Church.

Solidarity has its maximum expression on the Cross where Jesus dies for us and in the Cenacle where He takes bread, which is His body, and breaks it and shares it among the disciples. He takes the cup, which is His blood, and He gives it to the disciples so that they may all drink from it. Breaking and sharing the same bread and drinking from the same cup are the “sign” of sharing and solidarity and doing this we “remember.” We do this in this Eucharistic sacrifice where: “Because the loaf of bread is one, we, though many are one body, for we all partake of the one loaf.” (1Cor.10:17) Personal choices, choices as a Synod and as a Congregation cannot contradict what we are celebrating. It was sharing and breaking the bread that could be distributed, that enabled the disciples of Emmaus to recognize Jesus.

However, the days of this Synod, two years after the Synod of Cuernavaca, were not easy. We experienced foggy days, feeling lost, feeling afraid and feeling tempted to a “reverse Exodus”—wanting to turn back, like Israel, to slave labor and the precarious life in Egypt. God had a plan for His people; it was not a plan to help the powerful, but to free the oppressed. The presence of God strengthens, encourages and transforms. This is what today’s gospel reminds us with the account of the meeting of Zacchaeus with Jesus in the biblical city of Jericho—a vast oasis rich in water, date palms and fruit trees, and there are also sycamore trees that appear in today’s gospel episode.

There are many elements that describe Zacchaeus: he was rich, he was small in stature, he was a sinner—a Jewish man at the service of the Roman occupation troops— he extorted money from his fellow citizens; however, he wanted to “see” Jesus. The gospel says he “ran ahead” and he climbed a sycamore tree. And up there, he waits and he watches from a distance, not wanting to get too involved; but Jesus looks up and calls him by name: “Zacchaeus, come down quickly...” and surprisingly Jesus invites himself to his home... “for today I must stay at your house.” Salvation is offered today. We, too, are aware that it is often this “today” that is present in our search for answers for our mission and as yeast in today’s world. Using the current process of reviewing positions and the weaknesses and strengths of our communities, there is the common desire to discern appropriate responses to the “today” of God whose Reign is in our midst. “Today I must stay at your house”—Zacchaeus hurries down and welcomes Jesus with joy. If it is authentic, the meeting with Jesus accomplishes salvation: “Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over.” It is sharing; it is a change of view and relationship with...
others; it is the capacity to act with generosity. Jesus, observing the conversion that took place in Zacchaeus during the encounter (“Today I must stay at your house.”) says: “Today salvation has come to this house.” This “today” from the mouth of Jesus still resounds, confirming the divine intervention in that moment of grace and responsibility. It is a “today” that is always new, that becomes the future for the Church and for the Congregation and for our young and for us who are responsible to them for the task entrusted to us as elder brothers. This refers to the Restructuring and choices that we are making. However, faithfulness requires of us greater enthusiasm, courage and faith in God. Let us avoid impeding the future by each of us remaining ensconced in our houses and in our own situations: God has invited us to leave the encampment.

Zacchaeus does not make any other statements to Jesus: he is only happy to receive Him and he promises solidarity with the poor and the restitution of goods to those that he has defrauded, and Jesus says that salvation has entered that house. The same thing will happen in the first community of Jerusalem where powerful witness was given when the disciples placed their goods in common. (Acts 4:34 ff.) Similarly, Zacchaeus strove to share his wealth and to repay what he had unjustly extorted.

Justice that is restored reconstitutes him as a son of Abraham; solidarity affords him new membership among the people of Israel. Meeting with Jesus—Solidarity—Salvation: three words and three realities that are intimately connected in this episode. Each is a result of the others. They are also symbolic for us and for what we are trying to do as a Congregation during these years and during the days of this Synod: they should be directives and confirmations of what God wants from us “today”—a word that Jesus says repeatedly in this gospel.

And I am not surprised that this gospel is offered to us today for our study and reflection, as if God was closely following our journey. He knows our weakness and indecision; but he wants to affirm the plan He has for us in our spirit and in our heart. The gospel episode of Zacchaeus is his word for us as we close the Synod. It is his prophecy for us. He wants to tell us that meeting and living with Jesus (“I must stay at your house”) is fundamental and it is the premise for every act of salvation. It is an invitation to a profound spiritual life and intimacy in community with the Lord (“at your house”). We want to assert that an authentic encounter with Jesus converts and helps to restore justice and to recognize the rights of the poor.

It generates and strengthens the capacity to share goods and lives. And this initiates salvation; it is the Reign of God in us and in the Congregation. And the gospel, in its mystery, also reminds us about the mission that “the Son of Man has come to seek and to save what was lost.” It summarizes the meaning of the entire mission of Jesus and our mission through the Passionist vocation that we received. In fact, He is the shepherd who came to search for the lost sheep and He did so by going to the houses of “sinners” and by allowing himself to be crucified among “thieves”.

In the first reading from the book of Wisdom, it states that God loves everything that he created. Love has a determining role to play in creation: “you love all things that are” because his “imperishable spirit is in all things”—and this is especially true for human beings. God has compassion on everyone; little by little he corrects; he forgives our sins and he loves life. God wants to convince us of his love for us—an infinite love that we have come to know on the Cross where Jesus, out of compassion for us, went to take our place: the innocent One who became the guilty victim for all the sins of the world. And as a Congregation, and as the Passionist Family, through our vocation we are witnesses of this through the charism of St. Paul of the Cross and the mandate of the Church. I thank each and every one of you especially for your presence and your participation: we are a gift to each other. Let us entrust the work of this Synod and the next two years in preparation for the General Chapter to the protection of Mary, “Salus Populi Romani” (The Health of the Roman People). May St. Paul of the Cross bless us and protect you as you travel home. Amen.
PRIESTLY ORDINATIONS

Ten of our religious were ordained to the Priesthood during the period July-October 2010.

Frs. Petrus David and Silvanus Ilwan REPAC Province of Indonesia were ordained to the priesthood on 19 June 2010. Fr. Giuseppe Cascardi of the LAT Province of Italy was ordained on 29 June 2010. Fr. Placid Siyoyi of the CORM GEMM Vicariate of Tanzania was ordained to the priesthood on 08 July 2010. On 10 July 2010 in the CFIXI Province of Italy Fr. Hermanus Beda Koten and Gaetano Costa were ordained. In the SANG Province of Spain Fr. Juan José Rodriguez Mela was ordained to the priesthood on 04 September 2010. And on 18 September, Fr. Valdomiro dos Santos of the PRAES-DOMIN Vicariate of Brazil was ordained. And finally, on 09 October 2010, Frs. Washington Roberto Buitrón Flores and Gerardo Ariel Cruz Arias were ordained priests in the FAM Province of Spain.

DIACONATE ORDINATIONS

During the period July–October 2010, nineteen religious were ordained to the Diaconate.

On 03 July 2010, Elson Mauro do Nascimento of the DOL-VICT Vicariate of Brazil was ordained to the deaconate. In the PRAES-DOMIN Vicariate of Brazil, José Carlos Souza Aquino was ordained to the Diaconate on 10 July 2010.

On 11 July in the FAT Province of Portugal, Nuno Filipe Ventura Martins was ordained a deacon. Two religious were ordained deacons in the FID Vice-Province of Colombia on 14 August 2010: Dilmer Hernán Enriquez Rengifo and Fernando Alfredo Ruiz Saldarriga. In the PASS Province of the Philippines, the following religious were ordained to the deaconate on 28 August 2010: Sherwin Jude Fudalan Detuya, Arnil Gijan Carbon, Jeffty Madura Mendez and Ramil Sumatra Poquita.

Five religious were ordained deacons in the ASSUM Province of Poland on 18 September 2010: Lukasz Andrzejewski, Wojciech Kowalczyk, Robert Orłowski, Rafał Pujsza, Pawel Sokal and Jacek Wróblewski.

Lenin Martínez Osio of the FAM Province of Spain was ordained to the deaconate on 16 October 2010. And on 30 October in the CORM-CARLW Vicariate of Kenya, the following religious were ordained deacons: Samson Amala Odera, Robert Ochieng Odongo and Jacob Otieno Okomo.

PROFESSIONS AND ORDINATIONS

PROFESSION OF FIRST VOWS

During the period of July through October, 2010, twenty four religious professed First Vows. On 09 July 2010 in the REPAC Province of Indonesia, Agato Agato, Bro. Leo Mareto, Fabianus Rudi, Petrus Sukarni, Mikael Sumarto, Joseph Wasito and Yuvensiус Yeri professed First Vows. And on the same day in CORM GEMM Vicariate of Tanzania the following religious professed First Vows: John Francis Kaniki, Michael Joseph Mabula, Pastor Peter Mumbru and Patrice John Oisso. In the REG Province of Mexico, Alexander Márquez Olivares and Clemente Olvera Guerrero professed First Vows on 10 July 2010. François Droumo Kando of the SALV Vice-Province of Congo professed vows on 31 July 2010. These religious of the FAM Province of Spain professed First Vows on 15 September 2010: Roberto Salvador Guijarro Romero, Bro. José Antonio López Montes, Manuel Mendoza Méndez, Edwin René Ponce Orellana and José Arturo Severo Espinoza. On the same day, Jakub Gis and Grzegorz Szczyglic of the ASSUM Province of Poland professed First Vows. Bro. Gaetano Vitale of the CFIXI Province of Italy professed First Vows. On 19 September, in the FAT Province of Portugal, Bro. Tiago Manuel Oliveira Pereira and on the same day in the LAT Province of Italy, Francesco Solazzo professed First Vows.

PROFESSION OF FINAL VOWS

Eighteen religious professed Final Vows during the period of July through October, 2010. In the REPAC Province of Indonesia, four religious professed Final Vows on 09 July 2010: Penissiu Deta, Rafael Gabhe, Martinus Ngabadi and Yohanes Sudarmono. On 15 August 2010, Gabriel Buchinger of the VULN Vice-Province of Germany-Austria professed First Vows. In the ASSUM Province of Poland, eight religious professed Final Vows on 12 September 2010: Lukasz Andrzejewski, Wojciech Kowalczyk, Mykola Lyahutko, Lukasz Nawotczynski, Rafał Pujsza, Pawel Sokal, Mirosław Stocki and Jacek Wróblewski. These four religious professed Final Vows on 14 September in the FAM Province of Spain: Emilio Hidalgo Jiménez, Carlos Mijares Gonzalez, Rodolfo Rojas Gamboa and Carlos Arturo Talavera Becerra. Finally, on 30 October, in the FID Vice-Province of Colombia, César Augusto Calderón Ramos professed Final Vows.

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NEW PUBLICATIONS

Almeras, Charles, SJ
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Aureli, Paolo, CP
40 TAHUN IMAMAT P. PAOLO (PAULUS) AURELI CP - “SEGALANYA RENCANA TUHAN”. 2010.

Kelley, Benet, CP
SPIRITUAL DIRECTION ACCORDING TO ST. PAUL OF THE CROSS.

Lenzen, Gregor, CP
IL “RITIRO” IN SAN PAOLO DELLA CROCE (1694-1775) STORIA, SPIRITUALITA’ E ATTUALITA’.

MACOR
OFFICIUM PROPRIUM - Congregationis Passionis Iesu Christi.
Provincia SS. Martyres Coreani, 2010.

Pallotta, Alfredo, C.P.
UN ESORCISTA SI CONFESSIONE - UN’OBBIEDENZA E UN MANDATO AL SANTUARIO DI SANTA GEMMA - CONFESSIONE ED ESORCISTA.
SHALOM, 2009.

Pandor, Pius, CP
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OBOR, 2010.

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Pereira, José Carlos, C.P.
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EDICIONES DABAR, México, 2010 - Título original: Liturgia, Sugestões para dinamizar as celebrações, Anos a, b e c.

TREZENA A SANTA LUZIA - Roteiro de preparação e celebração.
Edições Loyola, 2010.

Picard, P. J.-L.
CLEMENTINA - LA VULGATE CLEMENTINE DANS L’OEUVRE ECRITE DE SAINT PAUL DE LA CROIX - ESSAIS D’EVALUATION.

Vanden Bussche, J., C.P.
PROMPTUARIUM CHORALE CONGREGATIONIS PASSIONIS.

Fr. Battista Ramponi, General Econome, shows the Synod members the newly renovated area beneath the refectory of Sts. John and Paul that will house the Stauros Library from Belgium.
**NOTITIAE OBITUS**

*Usque ad diem 15 febbraio 2009 – 12 giugno 2009, acceptae*

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<td>Sac. René Champagne</td>
<td>CRUC</td>
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**MONIALES ET SORORES DEFUNCTAE**

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<thead>
<tr>
<th>DIE</th>
<th>NAME</th>
<th>PROVINCIA</th>
<th>NATUS</th>
<th>VOTA NUNCUPAVERAT</th>
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<tr>
<td>03/05/2010</td>
<td>Sr. Maria Rosa van het Eucharistie Leenders</td>
<td>Monasterio Passionistarum de Arnhem (Nederland)</td>
<td>1917</td>
<td>1945</td>
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<td>25/06/2010</td>
<td>Sr. Patricia Denny</td>
<td>SS. Crucis et Passionis D.N.I.C. (Anglia)</td>
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<td>1921</td>
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<td>SS. Crucis et Passionis D.N.I.C. (Anglia)</td>
<td>1925</td>
<td>1950</td>
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</table>
We have the resources and the energy that is needed and I encourage you to use them to accomplish what God asks of us though the signs of the times and in this moment in history. I am convinced that in the same charism of the Founder can be found the roots for renewal in today’s intercultural context. With his arms extended on the Cross, Jesus transcends barriers and cultural prejudices and makes understanding possible by opening new spaces for interaction among us for new Passionist life.

With great confidence, let us entrust ourselves to Mary so that she may obtain for us from her Son the power to fulfill the mission at hand during these days of the Synod, with the same courage and mind-set that she had:

“At the Cross of Jesus was his mother/strengthened in faith/renewed in hope/on fire with ardent zeal in charity.” Amen.