

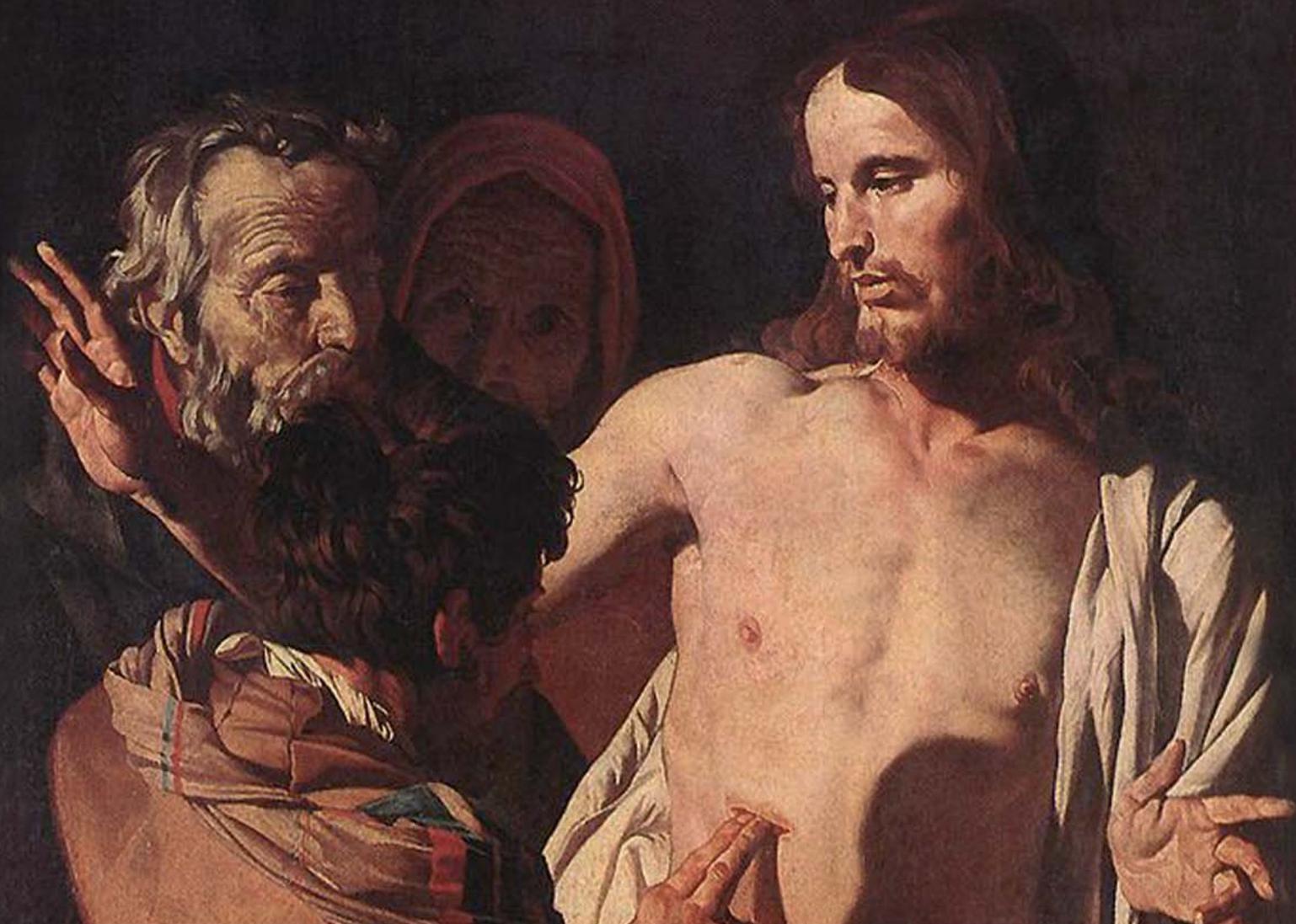


Passionist International Bulletin

N° 25 - Nuova Serie, March-June 2011

Supplement to *L'Eco of Saint Gabriel*, June 2011

Sped. in a.p. -45% art.2 comma 20/c legge 662/96



"The Passion of Christ did not end with his death on the Cross; it is alive and contemporary and continues in a mysterious and real way in the suffering of men and women and in the wounds of creation."

Letter subsequent to the General Synod



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Passionist Bulletin International

N. 25 - New Series - March-June 2011
Supplement to L'Eco of Saint Gabriel, June 2011

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Cover photo

"The Disbelief of St. Thomas" (c. 1620),
Mattias Stom, Museo del Prado, Madrid

Final page photo

St. Paul of the Cross blessing the sick,
Presentation Retreat, Monte Argentario

Printing

 Editoriale Eco s.r.l.
Località San Gabriele - Colledara
64045 San Gabriele (Teramo) - Italy
Tel. 0861.975924 - Fax 0861.975655
E-mail: tipografia@ecosangabriele.com



CONGREGATION OF THE PASSION OF JESUS CHRIST

LETTER SUBSEQUENT TO THE XIV GENERAL SYNOD OF THE CONGREGATION

Celebrated at the Retreat of Sts. John and Paul
21 - 31 October 2010

Dear brothers of the Congregation and sisters and brothers of the Passionist Family,

Together with the religious of the General Council, I wish to cordially and fraternally greet each and every one of you, both religious and laity, who live in communities or in families in the midst of every day joys and sufferings. I especially wish to remember the sick and those who suffering spiritually, as well as those who are alone or depressed: may the Lord bless you and may our spiritual and human concern be a source of consolation for you.

The purpose of this letter is to share some reflections and insights with you about what took place during the grace-filled event of the General Synod at the end of October 2010 that was celebrated in Rome at our retreat of Sts. John and Paul. The Synod was preceded by a well-prepared and helpful workshop day on the topic of JPIC, in keeping with the recommendation of the last General Chapter that invited us to have a formation day for the Major Superiors. The reflections of Fr. Aquilino Bocos Merino, Claretian, clarified the work of our Synod and encouraged us to proceed with the process of discernment concerning choices to be made in light of our mission.

The theme of the Synod, *“Solidarity for new life and mission”*, was in keeping with the vision and the content of the previous Synod that took place in Cuernavaca, Mexico in 2008. We were not alone in seeking responses to the objective that was proposed to us for our consideration during the days of the Synod; rather we were conscious of the presence of the Lord in our midst with the liturgies, periods of prayer and through our fraternal sharing.

Among the 52 religious that directly participated in the Synod, as well as another 25 religious who assisted with the work of the Synod in various ways, there were diverse cultures and experiences—a multicultural community that represented the Congregation that is present and ministers in sixty nations. The forms of diversity originated from a common source, the Passionist charism and vocation, and pursued a common objective: how to achieve fraternal life that is more genuine and mission that is more efficacious in today’s world, conscious of the present-day reality of the Congregation.

We cannot shy away from this task because the Passion of Christ did not end with his death on the Cross; it is alive and contemporary and continues in a mysterious and real way in the suffering of men and women and in the wounds of creation. Fidelity to



“We were not alone in seeking responses to the objective that was proposed to us for our consideration during the days of the Synod; rather we were conscious of the presence of the Lord in our midst...”

God on the Cross identifies us as Passionists and as those who are sent into the world to announce the Good News, especially to those who are “crucified”. It is in “keeping alive the memory” that we wish to be rooted and by which we seek to live out solidarity as an objective to be achieved. With this in mind we took additional steps during the Synod in order to address in a more effective way “the evils of the world” of today and to resolve the “difficulties of the Congregation”. Over the course of six years of this process we have enumerated and studied the problems both of our globalized world and of the Congregation and the last Synod of 2008 in Mexico which chose “solidarity” as the instrument and means of offering answers to the challenges that confront us today and in the years ahead. Solidarity is not an ideology; rather, it is fidelity to the Gospel of the Cross upon which Jesus achieved the highest expression of solidarity through “service” that becomes the “gift” of life “for others”.

The task of the Synod was to continue discerning additional steps to be taken in this project already underway in order to achieve solidarity in the three areas of formation, personnel and finances that we feel are vital for the revitalization of the



Congregation. It is a task that we cannot ignore, even if it is necessary to modify or add additional points to our Constitutions or to the General Regulations.

A Congregation that is not capable of changing itself sooner or later loses the capacity and the willingness to change the world and falls into contradiction. We should not fear change. In fact, change concerns “the God of today” and his expectations of us as well as the decisions that we make through prayer and dialog.

The various components and days of the meeting were lived out in a spirit of collaboration and reciprocal trust both in the sessions of the general assembly as well as in the study groups. In my introductory report I stated that it was necessary to live out the Synod as a grace-filled event and not merely as a planning meeting. I briefly recalled the work done prior to the Synod and the steps which have been taken in the process of Restructuring, from its inception at the General Chapter of 2000 to the actual approbation of the process at the Synod of 2004, including the Central Declaration at the General Chapter of 2006 that recognized and confirmed it as a call of God to renewal.

The orientations and the decisions that were made were also based on the criteria that were chosen through discernment and which included the factors of an international reality, the exchange of life between the older and the younger parts of the Congregation, attention to the elderly religious and the option for the poor.

At the Synod of 2008 in Cuernavaca the key word used in the discernment process was “solidarity” in the three areas of priority that were deemed to be necessary for new vitality in the Congregation: Solidarity in formation, in personnel and in finances. We arrived at the conclusion that all parts of the Congregation are responsible for the others. Therefore new territorial Configurations were chosen and approved as the instruments to be used in this process and as the beginning of a new and more ample way of belonging in order to make solidarity effective. These Configurations proceeded to study and to experiment with what was asked of them.

Evaluation. The evaluation of the process, the difficulties encountered and the accomplishments achieved was done during the recent Synod where, through appropriate dialog and discernment, modifications or corrective changes were made to the process. The next two years, 2010 - 2012 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 with the prescriptions of Canon Law.

It may be useful to review what is currently stated in our Constitutions concerning certain juridical aspects: No. 104: “*The establishment, suppression, and joining of Provinces are reserved to the General Chapter, or to the Superior General with the consent of the General Synod.*” Thus, No. 104 affords ample possibility for alternatives. Similarly, the



“To achieve fraternal life that is more genuine and mission that is more efficacious in today’s world, conscious of the present-day reality of the Congregation.”

Constitutions already give the decision making bodies of the Congregation the faculty to make decisions regarding the constitution, suppression, union or modification of Provinces, Vice-Provinces and Vicariates as well as giving them the faculty to be able to dispense from any norm of the General Regulations; however if the present Synod makes a decision that is not addressed in the Constitutions or the General Regulations, we may always ask the Holy See for dispensation from a prescription or for consent for a new norm. Various Congregations have similarly revised their Constitutions.

The meetings of the General Council and the Coordinators were significant events marked by great intensity and, when possible, included the participation of the General Council in the meetings of the Configurations. The letter, “*Where are we in the process of Restructuring?*” of October, 2009, was helpful in clarifying and focusing our attention on the process as well as the Power Point presentations that



“Solidarity is not an ideology; rather, it is fidelity to the Gospel of the Cross upon which Jesus achieved the highest expression of solidarity through “service” that becomes the ‘gift’ of life ‘for others’.”



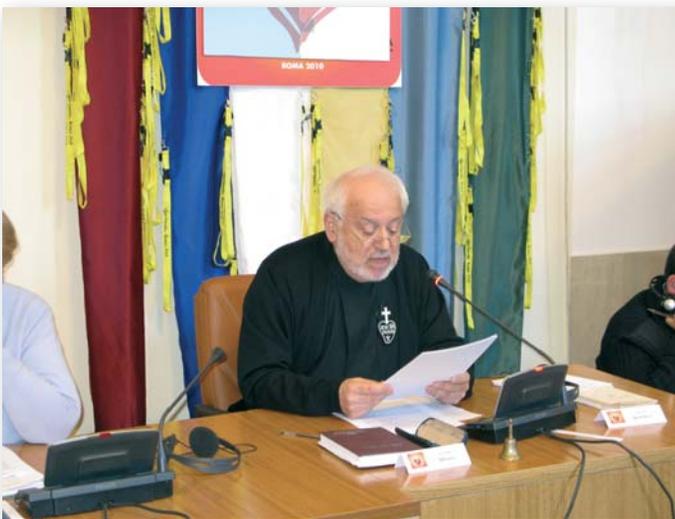
“Fidelity to God on the Cross identifies us as Passionists and as those who are sent into the world to announce the Good News, especially to those who are ‘crucified’.”

were used during the canonical visitations of the General Consultors.

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.

We need to always be especially attentive to avoiding complex structures because one of the objectives of restructuring is that of down-sizing and simplifying structures.

During the phase that preceded the Synod of 2010, two key points emerged for clarification concerning the ability of the Configurations to continue to function: 1) “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 — a basic element without which all



“A Congregation that is not capable of changing itself sooner or later loses the capacity and the willingness to change the world and falls into contradiction. We should not fear change.”

the good that has been accomplished up to this point in time risks being undone.

After long and often difficult dialog during the months preceding the Synod, the General Council, having heard the opinions of the Coordinators, has proposed a text for the evaluation and approval of the Synod. The text of the proposal which was subsequently approved is included with this present Letter and is also reported in the Acts of the Synod.

My dear brothers and sisters, 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 in 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 and it will make decisions after studying the most significant problematic areas and consulting the religious using the means provided by the Constitutions and by the General Regulations and in keeping with the particular Regulations of the Configurations. This should reassure the doubtful. Restructuring is found in the Constitutions and is not something extraneous to them. Some mechanisms that make Solidarity more stable and efficacious will be modified; but everything will continue to be regulated and enacted according to the spirit of the Constitutions and in accord with what is prescribed therein.

Numbers. Examining the number of religious in each Configuration, it may seem that some of these are excessively spread out geographically, and include diverse cultural realities and an excessive number of religious. Some Configurations have a significant number of religious and are geographically dispersed and intercultural. However, I find it interesting and it may serve to enlighten our discernment by dispelling or at least lessening some fear to recall some facts of our history which is also similar to that of other Congregations.

The period of major numerical development of the Congregation took place during the period of 1965-1971 in which our Congregation was composed of 4,331 religious, including 200 novices. Some Provinces had a number of religious that exceeded or was similar to that of the current Configurations, such as PAUL (USA) that was composed of 611 religious and 27 novices; CORI (Spain) 381 religious and 28 novices; CRUC (USA) 357 religious and 37 novices; CORM (Italy) 304 religious and 25 novices; PIET (Italy) 238 religious and 7 novices; FAM (Spain) 234 religious and 9 novices; SPE (Holland) 225 religious and 10 novices; PATR (Ireland/Scotland) 219 religious and 9 novices; GABR (Belgium) 213 religious and 3 novices, etc. I named only those provinces with more than 200 religious.

In addition to these provinces, so too in the other provinces that numbered less than 200 religious, by



the power of their evangelizing missions they expanded to other continents, including other realities that were geographically, socially, culturally and linguistically diverse. It was a time of great courage and missionary zeal.

The Provincial with his council were in charge of coordinating the vitality of all the parts of the Province that extended to other continents. The geographical and cultural distances between provinces and missions that often later became Vicariates and Provinces, did not impede the attention of the Major Superiors to the development of the missions and the newer parts of the Congregation and the growth of their cultural and religious identity. The large numbers gave them a vast potential for development both within the Provinces and the entire Congregation. The same potential for development may also be available in the Configurations.

Another essential instrument for concretely achieving solidarity should be a re-examination of our forms of presence and the number of our communities within a territory for each Configuration. At this point I wish to recall the recovery of the role of the local Superior who lives in the midst of the community every day and exercises the service of inspiration and guide. The Constitutions remind us that the communities are the fundamental cells of the Congregation and therefore we should take great care of them.

We will succeed in this objective of reducing the number of houses only by changing the composition of the decision-making groups, and similarly, by also carefully choosing persons for the service of authority and formation.

Another fear that may impede our process is saying: "We're not ready to take such an important step. We need more time for reflection and study that will lead us to conversion." Yes, surely preparation is always insufficient and can be improved; however if we look at the Gospel and at the choices of Jesus with regard to his Passion, we will be convinced that the time has arrived for overcoming all doubts and for proceeding to decision making in order to accomplish the plans of God. In fact if we ask ourselves: "Were they ready, were the disciples prepared for the Passion of Jesus?" the answer comes from the Gospel itself. If Jesus had had to wait for understanding and for the disciples to "be ready", Passion Week would never have arrived. The three announcements of the Passion fell into a void and on the deaf ears of the disciples who had fled in fear during Passion Week. "Slow of heart to believe", Jesus would say to the disciples on the road to Emmaus. They were still far from being ready and yet Jesus decided that the time was right for a choice that was so strong and dramatic.

We still have the resources and the energy that is needed (for how long?) and I encourage you to use them to accomplish what God asks of us through the signs of the times and in this moment in history. I am convinced that in the very charism of the Founder can



"At this point I wish to recall the recovery of the role of the local Superior who lives in the midst of the community every day and exercises the service of inspiration and guide."

be found the roots for renewal in today's intercultural context.

Some matters that were submitted for voting in the Synod Aula.

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 reported in No. 39 of the "Report of the Superior General" (the complete text is attached to the present letter and is also reported in the Acts of the Synod) allows the Executive Committee of the Configurations, formed by the Major Superiors of the Entities that comprise the Configuration and presided over by the Leader or President of the Configuration, to plan and make decisions for the Configuration concerning the three areas of solidarity, i.e. formation, personnel and finances. The decisions, which are made by the total number of votes or by a majority of votes, become binding for the Configuration. The Leader or President of the Configuration shall be responsible for enacting what was decided; however all of the Major Superiors of the Configuration shall collaborate to implement the decisions that were made. If some difficulty arises, the intervention of the Superior General and his Council may be requested. The proposal received 45 votes in favor; 2 against and 2 abstentions.

Ratification of the composition of the Configurations.

The verification of the "viability" of membership in the Configurations brought about a change in membership by the withdrawal of the ASSUM Province (Poland) and the VULN Vice-Province (Germany-Austria) from the CEB Configuration to the NESP Configuration. Following this change the



"Let us eliminate any resistance to change; let us lower our defenses and opposition; let us set our hearts free."

ratification of the composition of the Configurations was submitted to a vote.

The proposal was formulated as follows: **"Do we agree that the Configurations together with the entities that comprise them shall continue the process of planning and the pursuing of objectives as they are composed at this time, until the Chapter of 2012? Is the Synod in agreement on this point?"** Unanimous vote in favor.

The separation of the Vicariates from the mother Provinces.

A proposal was approved to study the criteria that can help to clarify and, where necessary, to make operative the separation of the Vicariates from the mother Provinces whether in reference to the financial situation and the funds needed for the life of the Vicariate itself, as well as what is necessary to make the separation possible also on a juridical level, in preparation for the General Chapter of 2012. The proposal was submitted for voting and it obtained 49 positive votes of the 49 members voting. **A small study group will further examine any problems and will make suggestions in this matter.**

Proposal for the Solidarity Fund.

The Finance Commission that was formed by the Synod of 2008 formulated two proposals to increase the Solidarity Fund so that it can financially sustain the poorest areas of the Congregation in their ministry, formation and structures.

An annual 2% contribution from gross income.

The first proposal determined that the Provinces, Vice-Provinces and Vicariates shall contribute to the Solidarity Fund 2% of the gross income from their administration (from the Province or the communities).

A 7% Contribution from the sale of properties.

This other proposal stated that all of these administrations shall contribute 7% of what they realize from

the alienation of properties (buildings and land) to the Solidarity Fund.

The two proposals (A and B) were approved respectively with 50 votes in favor of the first, and with 49 votes in favor of the second with one abstention. **The two proposals concerning the 2% and 7% contributions as stated above will go into effect on 1 January 2011.**

Insertion of a reference to the laity in the Constitutions of the Congregation and in the General Regulations.

This proposal was formulated as follows: **"That the General Council consult with the Congregation (Provinces, Vice-Provinces and Vicariates) and the laity (lay groups) that live our charism, to discover their opinion regarding the inclusion of reference to them in the Constitutions and/or the General Regulations."**

This proposal was unanimously approved as well as the following question: **"Do we agree that a reference to the laity who share our spirituality should be included in the Constitutions?"** The Synod members unanimously expressed their approval.

Recommendation to modify a paragraph of the particular legislations of the Provinces, Vice-Provinces and Vicariates in order to eliminate discrimination against the religious lay Brothers.

The text of the recommendation is reported in its entirety in the Acts of the Synod. Prior to voting, this recommendation highlighted the importance of formation for the religious Brothers and the essential relevance that they have always had in the Congregation since the time of the Founder. It is incomprehensible how formation personnel or individual religious discourage a young man from becoming a Brother, directing him instead to become a clerical candidate! The voting for approval of the recommendation was 46 votes in favor; 1 against and 3 abstentions.

Conclusion

Finally a list of objectives and goals to be achieved during the next two years was presented. The final two years of the process, 2010-2012, will lead to the General Chapter at which time these goals and objectives will be further modified and the new Configurations will be approved and also the model of government for the various entities and the General Council will be approved.

Each of us is responsible and is called to collaboration according to our ability and with our prayer. Let us accept this as a mission and live out this grace-filled and life-giving event for the renewal of the Congregation and let us bring it to completion. Let us eliminate any resistance to change; let us lower our defenses and opposition; let us set our hearts free. In our discernment and in implementing decisions I am often reminded of the words of Gamaliel, the doctor of the Law in the Acts of the Apostles (Acts 5:38-39). These words can serve as an examination of conscience for us and a call to conversion.



At the end of the Synod the itinerary of the process with all its contents and its directives and decisions made presented us with the following realities and perspectives: There are six Configurations of the Congregation composed of the regional Entities as approved by the Synod of 2010.

Two Configurations (SCOR and CEB) are making choices that will lead to their becoming a single Entity while having Regional Entities with regional Major Superiors remain in it. Appropriate statutes or regulations will govern the projects and the faculties of the individual Entity or the regional Entities, while the individual Entity will retain its ability to plan and to implement what is decided in the three areas of solidarity for the entire Configuration.

The other four Configurations (CPA, JCFX, NESP and PASPAC) at this time will not pursue a plan for

the union of the entities, but will remain as an Entity with its Major Superiors, while retaining the capacity of the Configuration to plan and to implement whatever is decided in the three areas of solidarity for the entire Configuration. Any appropriate statutes or regulations will govern the faculties and the relations among the various Entities of the Configuration.

I am in favor of studying plans for the union of Entities, even if only partially or for a certain period of time, between the various Entities of the Configuration (between Province and Province, between Province and Vicariates and between Vicariates and Vicariates).

May St. Paul of the Cross bless us and guide us.
Fraternally,

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

Addenda

THE PROPOSAL APPROVED BY THE GENERAL SYNOD OF 2010 AND PUBLISHED BY THE SUPERIOR GENERAL WITH THE APPROVAL OF HIS COUNCIL AS A TEMPORARY NORM FOR THE CONGREGATION FOR THE NEXT TWO YEARS, FROM THE SYNOD OF 2010 TO THE GENERAL CHAPTER OF 2012.

The Configuration is comprised of Provinces, Vice-Provinces, Vicariates and Mission Zones.

The Configuration has its own Council/Board composed of the Major Superiors of the various Entities that comprise it and by the Superiors of the Mission Zones (if the Statutes/Regulations of the Configurations provide for the presence of Superiors of the Mission Zones.)

The Major Superiors (and the Superiors of the Mission Zones if prescribed by the Statutes/Regulations) members of the Council/Board assembled in Council have the authority to make decisions—with the consensus of all or with a majority of votes—with regard to the implementation in the Configuration of solidarity in Formation, in Personnel and in Finances.

All of the said Superiors and the Entities within the Configuration shall abide by the decisions made and shall collaborate in their implementation.

The Leader/President of the Configuration, elected by the Council/Board of the Configuration itself, shall be responsible for the implementation of the decisions that are made.

a) Those decisions that concern the entire Configuration and/or other Configurations shall be communicated to the Superior General and his Council. Each of the Superiors of the Entities that compose the Configuration may have recourse to the Superior General if they do not agree with a decision that is made.

b) If during the next two years, an Entity elects a new Major Superior and/or a Superior of a Mission Zone, he shall respect the decisions previously made by the Configuration and shall also abide by the norms contained in the present proposal.

Therefore, being approved by XIV Synod, the said proposal, by means of this document and with the consensus of the General Council, is established as a temporary Norm for the Congregation with the date of 3 January 2011, until the General Chapter of 2012, at which time it may be confirmed, modified or substituted.

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



A VOCATION TO RELIGIOUS TODAY

Fr. Denis Travers, CP (First General Consultor, SPIR)

Recently in the USA the Centre for Applied Research in the Apostolate (CARA) conducted a research project on recent vocations to Religious Life. The research project tried to identify the attitudes and experiences of men and women who are joining religious life today. Importantly the study also focused in the attitudes and characteristics of the Institutes who were receiving candidates today.

We are currently present in sixty countries and each has its own unique situation Vis a Vis vocational recruitment.

Indeed, many factors affect vocational recruitment - among them population growth, religious practices and culture, economic status, degree of urbanisation of a country and migration patterns to name but a few.

While the results of this survey may be of particular relevance to our Provinces in the western hemisphere, there may indeed be some lessons for us all to learn from this research.

That is, no matter whether we live in societies with highly developed or developing economic systems, we are all affected by globalisation and technologic advancement. Further many of our churches have to deal with multi cultural membership and with similar challenges due to changes in family and social structures and to the practices of faith and church life.

One significant finding was that many institutes do in fact have candidates. However in the majority of cases this was a situation where there was only one postulant or novice. This in itself is a challenge because these candidates do not experience peer support. Thus their formation is often one without that sense of shared 'identity' that one associates with being a member of a class or a group within the overall membership within an order or institute.

What are the common characteristics of new candidates? Simply put candidates were on average

older (approximately 30 years old) and come with educational, work and often ministry experience. About one third of candidates came from a migrant background, 90% were raised as Catholics and most attended a Catholic school for at least part of their education. Most had been considering religious life as



Vestition of novices at the Configuration of Jesus Crucified novitiate of Falvaterra, Italy.

an option since the time they were 21 years old.

What attracted new members to a particular institute? Most candidates were attracted by the joy and "down to earth" attitude of the institute's members and by their zeal and commitment. Of course there was a personal sense of call within each candidate and importantly there was a desire for prayer and personal spiritual growth. This desire was matched by what they saw in the institute when they looked for a sense of spirituality, community life and prayer ➡



life. Thus the witness to these values by the members themselves was a primary attraction to new candidates.

It is important to note that the younger candidates named loyalty to the church and the attraction of symbols like the habit as significant for them in drawing them closer to an institute. Indeed, younger candidates express a desire to wear a habit even in those situations where older members of the same institute do not regularly wear one!

Further many new members identified common prayer, particularly Eucharist and the praying of the liturgy of the hours, as what most attracted them to religious life. Those born in 1982 or later also tended to identify Eucharistic adoration, the divine office and Marian devotion as especially important.

Hopes and expectations of the new members. Most new candidates wanted to live, pray and work with other members of the institute. Indeed they wanted to experience community life in a large (8 or more) community or at least in a medium (4-7) community.

The witness of a community life was important in speaking to these hopes and expectations of candidates. One finding was that the higher the number of members of an institute that live alone, the less likely that institute was to have new members.

Having joined an institute, new members in formation shared that the most satisfying aspects of being a member of an institute were those of:

- Living and praying together with other members;
- Being part of something greater than themselves;
- Following God's call and deepening this relationship with God;
- Being a witness to others for God.

These aspects of living religious life were much more frequent than comments about ministry or particular apostolate of the institute. That is, it seems that the living of the community life itself is more appealing than the works of any institute.

Vocations promotion and resistance. Most can-



Conferral of ministries of acolyte and lector in the ASSUM Province of Poland.

didates attended – and found very helpful - programmes like ‘come and see’ weekends, discernment retreats, seminars and live in experiences as part of their journey towards entering a religious institute. On the other hand many new members did not receive a great deal of encouragement from family members, diocesan priests, fellow parishioners or friends when they shared that they were considering a vocation to religious life.

Thus awareness in each of us, that we can encourage or discourage vocations by our words and attitudes seems to be most important. Equally true is the fact that we can be a positive influence today by supporting a person in their discernment of a vocation, or we can be a discouraging influence by failing to support a person considering a vocation. That is, all of us – religious and lay – have a role to play in building up a culture of vocations once again in our church life.

The courage to belong. New candidates were willing to join institutes fully aware that they would face the challenges of living with older members and with the issues of diminishment and aging. They also faced living a life without peers and within a context of differing theological interpretations.

Promotion. It is very important for us as Passionists to appreciate that most new members of



male religious orders first encounter the Institute or Order they eventually joined whilst they were still at school. Other important ways of learning about an Order was through the recommendation of a friend or advisor, through knowing or working with a member of the Order or through printed or online vocational materials.

Conclusions. In many ways the findings of the CARA survey may not be surprising or indeed new to us. Nevertheless the findings do serve to re-emphasise for us the value of personal promotion of religious life by our words, attitudes and by our witness to joyful, prayerful dedicated community life. Of particular relevance is the fact that new candidates were more attracted to an order where its own members believed in their future and in the fact that God would still work through them despite the realities of aging and diminishment.

This is a challenge to every member of nearly all institutes in the western hemisphere – that despite the

reality of aging membership and diminishment they must continue to live in hope and in the expectation that God’s Spirit will be active in the world through them.

One of the findings of the survey was that the prospect of living with much older fellow members of the institute did not daunt or discourage younger aspirants. If this is the case then it is a great encouragement to older members of institutes and a call to them not to lose confidence in the future.

All of the above issues apply equally to the Passionist Congregation in the western church. Our future will be different and nothing like most of us expected when we entered religious life – our ranks will be smaller, the scope of the works we maintain will be lessened and lay partnerships will be much more significant in maintaining presence and Charism in the world - but the mission of the Congregation will continue and we all must take our part in this by participation in the vocations ministry. ●



The commencement of the novitiate in Chosica, Peru.



REPAC

SECOND PROVINCIAL CHAPTER IN INDONESIA

The Provincial Chapter of the REPAC (Queen of Peace) Province of Indonesia took place during January 12 - 16, 2011 in a retreat house in the city of Pontianak, the Capital of West Kalimantan. In addition to the religious of the Province who were present, Fr. Ottaviano D'Egidio, Superior General, Fr. Clemente Barron, General Consultor for PASPAC and Fr. Joachim Rego, Provincial of the SPIR Province and Coordinator for the PASPAC Configuration also participated in the Chapter.

In his opening address, Fr. Ottaviano noted that the Province is composed of 142 religious of various ethnic origins, the result of numerous immigrations to the country over the centuries. Historically, the Province originates from two Vicariates, SPES (Holland) and PIET (Italy) that were united in 1987. In 2002 it was elevated to a Vice-Province and to a Province in 2006.

Fr. Clemente Barron conducted the General Visitation in which he noted the vast cultural differences that exist within the Province and the PASPAC Configuration. He observed that the REPAC Province is a kind of microcosm of how the process of Restructuring can function within the larger Congregation. In the area of community life, he reflected that because of parish and various other ministries many the religious are dispersed in many geographic areas and that some communities are composed of a minimal number of religious. These

factors directly challenge the quality of community life including prayer, formation and fraternal life. Fr. Clemente stressed the positive efforts that are being made in the area of formation of the young and the programs of priestly formation, as well as on-going studies following ordination, including the study of various foreign languages. Fr. Ottaviano expressed his gratitude to the province for the religious who minister at Sts. John and Paul in Rome, as well as

those who serve as missionaries in other areas of the Congregation.

As Coordinator of the PASPAC Configuration, Fr. Joachim Rego (SPIR) made a presentation updating the members on the Congregation's Restructuring process and our call to Solidarity in personnel, formation and finance within the P A S P A C Configuration,

and the other Configurations. As Provincial of Holy Spirit Province, he restated a proposal he made to the previous administration regarding immediate and long-term personnel support needs for the SPIR Province's mission in Vanimo. This was taken up as a recommendation to the Chapter and received strong support in light of solidarity and the call to give vitality to a worthy mission of the Congregation in Papua New Guinea.

During the Chapter the following religious were elected to positions of leadership within the Province: Provincial Superior: Fr. Sabinus Lohin and Consultors: Fr. Nikodemus Jimbun, Fr. Antonius Janga, Fr. Markus Adu and Fr. Stefanus Suryanto. ●



REPAC, Indonesia: (L-R) Frs. P. Antonius Janga, Stefanus Suryanto, Fr. General, Sabinus Lohin, Provincial Superior, Clemente Barron, General Consultor, Nikodemus Jimbun and Markus Adu.



CHAPTER OF THE PROVINCE OF THE KOREAN MARTYRS (MACOR)

During the days of December 7-12, 2010 the third Provincial Chapter of the Korean Martyrs took place at the retreat house in Seoul, South Korea. In addition to Fr. Ottaviano D'Egidio, Superior General and Fr. Clemente Barron, General Consultor, also present was Fr. Martin Coffey, former PATR Provincial Superior and presently a missionary in China, together with Frs. Paul Cho and Richard Thomson. The moderator of the Chapter was Fr. Robert Brennan, S.S.C.

During his opening remarks, Fr. General referred to the Canonical Visitation done by Fr. Clemente Barrón who personally met with the communities and all the religious and participated in the pre-Chapter in Gwangju, 23-27 August. He also had the opportunity to meet with the Passionist Sisters and Nuns. During the Visitation Fr. Clemente discussed the process of Restructuring that is taking place in the Congregation and within the PAS-PAC Configuration that is very vast and multi-cultural. It is in this context that projects are being planned in the three areas of solidarity.

Fr. Ottaviano noted that the Province, which currently numbers 34 religious, has a good, contemplative spirit, even if at times we still ask if we are a contemplative Congregation that does ministry or an apostolic Congregation that is also contemplative. The retreat houses are very active and the Religious who are assigned there, both Brothers and priests, are very dedicated and industrious. Usually the communities have a good relationship with the dioceses in which they are located. Among the new ventures of the Province there is a ministerial commitment with a Korean community in the United States. However the most noteworthy missionary endeavor is the mission in China. There are three novices at the PASPAC novitiate in Australia together with the other two novices. They are a great source of hope for the Province. On February 28, the feast of St. Gabriel of Our Lady of Sorrows, they will profess First Vows in our community of Glen Osmond, Australia.

At the conclusion of the Chapter the following religious were elected to the ministry of leadership in the MACOR Province: Provincial Superior: Fr. Peter Dong-Ho Shin; First Consultor: Fr. Andrew Ki-Ho Song and Second Consultor: Fr. Peter Jae-Seong Seo. ●

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MACOR, Korea: (L-R) Frs. Peter Dong-Ho Shin, Provincial Superior, Andrew Ki-Ho Song and Peter Jae-Seong Seo.

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MAIAP VICE-PROVINCIAL CHAPTER, JAPAN



MAIAP, Japan: (L-R) Frs. Francis Nakamura, Paul Matsumoto, Vice-Provincial Superior and Isaiah Kishi.

The Vice Province of the Japanese Martyrs took place during November 29 - December 4, 2010 at the Retreat of Mefu. Present were Fr. General, Ottaviano D'Egidio, Fr. Clemente Barron, General Consultor for the PASPAC Region and Frs. Isaiah Kishi, Vice-Provincial Superior, the Consultors Frs. Augustine Kunii and Fr. Francis Nakamura as well as the religious of the Vice-Province. Also present as translator was Fr. Marco Pasquali (PIET).

In his concluding remarks to the Chapter, Fr. Ottaviano spoke about the Congress that was held in preparation for this Chapter. He stated that he appreciated the way in which the religious addressed the various topics of the Congress such as those of the retreat houses of Fukuoka and Takarazuka and the proposal to request Passionist missionaries for Japan and the Chapel of St. Xavier. I commended them on the respectful way in which they discussed the nurs-

ery school of the Kindergarten where Fr. Denis McGowan (CRUC) has worked for more than fifty years, a ministry that also includes the families of the children. He thanked Fr. Clemente Barron who participated in the Congress and who did the canonical visitation.

Currently the MAIAP Vice-Province numbers 15 religious. The principal ministries of the Vice-Province are retreat houses, parishes and among others, a nursery school and some ministries of individual religious including teaching and prison chaplains. The two parishes and the child nursery do good ministry and also offer financial help to the communities and to some personal ministries of the religious.

As part of the deliberations of the Chapter, the following religious were elected to the ministry of leadership: Vice Provincial: Fr. Paul Matsumoto, First Consultor: Fr. Francis Nakamura, and Second Consultor: Fr. Isaiah Kishi. ●

THE RESPONSE OF FR. PAUL MATSUMOTO, VICEPROVINCIAL OF JAPAN (MAIAP) TO THE LETTER OF SOLIDARITY FOR THE EARTHQUAKE AND TSUNAMI OF 11 MARCH 2011

Dear Fr. General,

I deeply appreciate your thoughts and prayers. We, Passionists and Nuns and families are all fine. Our house in Tokyo had tremor but did not have serious damage.

It is just terrible and chaotic. Some towns are utterly destroyed by tsunami. Already thousands

people died and still over 10,000 are missing. At this moment I really don't know what can we do in this situation.

Please keep those who are suffering and who try to rescue in your prayers.

Paul Matsumoto, CP.



PROGRAM FOR FORMATION PERSONNEL OF SCOR CONFIGURATION



Those religious of the SCOR Configuration of Spain and Latin America that are involved in formation ministry gathered at Sts. John and Paul Retreat in Rome to participate in a month-long program (17 January to 17 February) dedicated to Passionist charism and spirituality and other topics pertaining to the ministry of formation. Excitement and anxiety were emotions that the twenty-three religious experienced as they gathered at the Generalate from various countries of Spain and Latin America including Mexico, Panama, Peru, Ecuador and Colombia.

Each day began with common prayer and concluded with the celebration of the Eucharist. After prayer on the morning of 17 January, Frs. Javier Salazar (CORI) and Germán Méndez (FID) began a week-long series of presentations on the Constitutions. Thus the participants had the opportunity to again familiarize themselves with the fundamentals of Passionist life together with the evangelical counsels.

After being reacquainted with the Divine Inspiration of the Founder, from 24 to 29 January Fr. Pablo Gonzalo (CORI) led the group on a series of guided tours to those places which marked the historical beginnings of the Congregation. In Rome they celebrated Mass in the crypt of St. Peter's Basilica, in the Hospital of San Gallicano and in the room of the Founder where he died. They visited the Quirinal Palace and the churches of St. Mary Major, the Navicella and Santa Maria in Trastevere. On Monte Argentario they visited the Monastery of the Presentation, the hermitage of Sant'Antonio and the cities of Orbetello and Port'Ercole. They shared in the prayer and the silence of the monastery of San

Formation personnel of the SCOR Configuration of Spain and Latin America.

Giuseppe and in this way were able to experience some of the same spirit that inspired St. Paul of the Cross.

Following days of travel and activity, they returned to Rome to again reflect on the mystery of the Cross through presentations from 31 January to 5 February on the theology of the Cross by Fr. José Luis Quintero (SANG) and the theology of the Passion by Fr. Antonio María Artola (CORI).

During the week of 7 to 12 February, Fr. Eddy Vásquez (CORI) gave presentations on discernment and spiritual direction during the various stages of formation. Within this period, Fr. Jesús María Arístín (Secretary General for JPIC and the Missions) spoke about the prophetic elements of religious life present in JPIC. Then, during the final week of the program (14 – 17 February) Fr. Eddy led the group through a series of workshops and conferences on the formation program of the SCOR Configuration, outlining the initial elements of the formation program.

However, this was not only a time for sharing among the formation personnel of the Configuration; it was also an opportunity for significant meetings with the General Curia, with the international Passionist graduate and under-graduate student communities in Rome, the Passionist community at the Shrine of St. Gabriel, the novices of the JXPI Configuration at Falvaterra and the Passionist nuns in Tarquinia.

At the conclusion of the seminar the participants felt refreshed, renewed and better prepared to assume their responsibilities in their respective countries of the SCOR Configuration. ●



NORTH AMERICAN INTER-COUNCIL MEETING INCLUDING REPRESENTATIVES OF THE JESUS CRUCIFIED CONFIGURATION

The annual inter-council meeting of the North American region of the JXPI Configuration took place during 24-28 January 2011 and was hosted by the Puerto Rican Regional Vicariate (CORI-PAC) at the *Casa Predicación* of the Dominican College in Bayamón, Puerto Rico. In addition to the council members from the United States (PAUL: Frs. Robin Ryan, Richard Burke and Paul Zilonka; CRUC: Frs. Philip Paxton, John Schork, and Joe Moons) there were also representatives from the REG Province of Mexico (Frs. Francisco Valadez and Guillermo Castillo), Canada-PAUL (Fr. Stephen Dunn), and Puerto Rico (Fr. Moisés Ríos). Also present were representatives from the DOL Province of Italy: Frs. Enzo Del Brocco and Raffaele Pragliola); Fr. Juan María Santamaría, CORI Provincial and religious Sisters, the Daughters of the Passion from Mexico.

The morning sessions each day consisted of a workshop on young adult ministry led by Fr. Carlos Saracini (CONC) pastor of the Passionist Santa Cruz Parish in Buenos Aires, Argentina and Sabina D'Urbano, a lay colleague in ministry. Over the past eleven years, they have co-authored a series of workbooks and organized programs entitled "Talita Kum". The title is drawn from the words "Little girl, stand up" with which Jesus raises Jairus' daughter to life. The team engaged the participants through reflective exercises focused on the gifts and challenges of young people today (11 to 30 years old).

Most of the afternoon sessions were devoted to reports from the various Provinces of the Configuration on their life and ministries. Next year's meeting will take place at Our Lady of Florida Retreat in North Palm Beach FL, USA. ●



Inter-council meeting of the North American region of the JXPI Configuration.

PROVINCIAL CHAPTER: CORM (IMMACULATE HEART OF MARY)

The Northern Italian CORM Province celebrated its Chapter during February 7-12, 2011 in the province retreat house in the city of Caravate, Como, Italy. Fr. Ottaviano D'Egidio, Superior General, acknowledged the presence of the approximately fifty religious of the CORM Province, as well as Fr. Luigi Vaninetti, General Consultor and Provincials and Provincial Consultor representing the CEB Configuration: Fr. Guy Sionneau, MICH (France) Provincial, Fr. Piergiorgio Bartoli PIET Province Provincial and Consultors Fr. Gianni Trumello (CFIXI) and Fr. Mario Madonna (LAT). Also present were two Regional Vicars from Africa, Frs. Aloysius John Nguma (GEMM) and Raphael Mang'iti (CARLW) as well as four delegates representing those religious stationed in Africa: Frs. Roberto del Corso, Charles Kessy, John Muthengi and Eliud Otunga.

In his opening address to the Chapter, Fr. Ottaviano spoke about the recent Synod of October, 2010 and about the approved proposals, in particular those that would guide the Configurations during the two-year period leading to the General Chapter of 2012. Fr. Ottaviano also addressed the issue of continuing to study ways and means of unifying, even if only partially, the various entities within a Configuration. Specifically he added: "I believe that we should proceed with the process of the unification of the five provinces that comprise the CEB Configuration... We need to overcome any fear of change because I am convinced that once this [unification] takes place the result will be positive."

Additionally, Fr. Ottaviano referred to the Canonical Visitation that was done by Fr. Luigi Vaninetti, General Consultor. Among the matters that the religious discussed during the visitation were: the process of Restructuring and membership in the CEB Configuration; vocation ministry and formation; ways of motivating spiritual and community life and also generating enthusiasm for consecrated and apostolic life; and attention to a ten-



CORM, Italy: (L-R) Frs. Marcello Finazzi, Danilo Mazzoni, First Consultor, Giuseppe Adobati Carrara, Provincial Superior, Andrea Brollo and Valter Lucco Borlera.

dency toward individualism that weakens community and is an obstacle in ministry.

Fr. General praised the Province for the important ministry that is being done in their two African Vicariates: CARLW (Kenya) and GEMM (Tanzania). He noted that although the Vicariates have achieved great levels of maturity, they still need additional support and attention to be able to achieve full autonomy. He also noted the missionary work done by individual members of the province, in particular Fr. Gianni Sgreva in Bethany, the Holy Land and Fr. Claudio Ghilardi in Morocco. Finally, Fr. Ottaviano noted the challenge on the level of the Configuration and also of the Congregation of caring for Passionist historical sites in the city of Castellazzo, places that belong to the spiritual patrimony of the Congregation and the memory of the Founder.

At the conclusion of the Chapter the following religious were elected to the Provincial Council: 1) Fr. Marcello Finazzi, Consultor for Formation; 2) Fr. Danilo Mazzoni, First Consultor and Consultor for Community Life; 3) Fr. Giuseppe Adobati Carrara, Provincial Superior; 4) Fr. Andrea Brollo, Consultor for Finances and Solidarity; and 5) Fr. Valter Lucco Borlera, Consultor for the Apostolate. ●



PIET PROVINCIAL CHAPTER AT THE SHRINE OF ST. GABRIEL

The 45th Provincial Chapter of the PIET Province of Italy was celebrated during 21 to 26 February 2011 at the Shrine of St. Gabriel in the Abruzzi region of Italy. Approximately 65 religious of the province gathered together with Fr. Ottaviano D'Egidio, Superior General, Fr. Luigi Vaninetti, General Consultor and observers from other provinces of the CEB Configuration: Frs. Danilo Mazzoni (CORM), Mario Madonna (LAT) and Gioacchino Zagari (CFIXI).

In his opening address to the Chapter, Fr. Ottaviano noted that at the end of the last General Synod (October 2010) the Synod members confirmed that currently there are six Configurations in the Congregation composed of various entities. Two of the Configurations, SCOR and CEB (the PIET Province belongs to the latter) are taking steps that lead to their becoming a single entity, while at the same time, retaining Regional Entities. In regard to the CEB Configuration, Fr. General stated: "I believe that we should proceed with the unification of the five CEB Provinces. This will make the process for the revitalization of our communities more efficacious as well as facilitate unified planning in the areas of formation and mission."

Fr. Ottaviano stated that Fr. Luigi Vaninetti had done the Canonical Visitation of all the communities except the visitation at the Shrine of St. Gabriel that was done by Fr. Luis Alberto Cano, General Consultor. During the various meetings with the religious, some of the communities expressed a sense of concern and distress about the rising median age of the communities and its consequences. Fr. General observed that in their specific, ongoing efforts to strengthen the local communities and their presence in a geographic area there are signs of a general crisis of Consecrated Life, crisis due to social and ecclesial reasons. There is a certain kind of acceptance and a dulling of our life compared with other lifestyles (not radically living poverty; concern for protecting our own interests while being distant from ordinary people's lives). This can give way to a subtle secularization (loss of a sense of the transcendent and the primacy of the interior life; manipulation of freedom that is isolated from truth...). All of us suffer in this situation. This crisis of radically following [Christ] cannot be resolved by means of ethical conversion, although basic and necessary; but also by means of cultural and institutional conversion. The process of Restructuring indicates the seriousness and the complexity of the overall change that is in process and not some specific renewal or minor adjustment on a local level.

Fr. Ottaviano went on to speak about the impor-



PIET, Italy: (L-R) Frs. Dario Di Giosia, Vincenzo Fabri, Pierluigi Bartoli, Provincial Superior, Daniele Pierangioli, and Pierluigi Di Eugenio.

tance of the role of the local superior, especially in the relationship between individual religious and the community. He also spoke about the assignment of newly ordained religious in the various communities. He indicated that it is still necessary that some homogenous communities be set apart or constituted that would be characterized by a different mode of listening to the Word of God, a different form of sharing, of fraternal life and of discernment. He also encouraged studying the possibility of creating a community in which the young would have concrete opportunities to be more spiritually and apostolically creative.

He commended the mission of the Province in Bulgaria and the steps that have been taken since 2003 to reorganize the mission. Currently there are eight religious present, including one from the MICH (France) and one from the CORM (Italy) Provinces. He also spoke about missionaries from this province in other areas of the Congregation, such as Fr. Mario Bartolini who is working in the RES-CORI Vicariate of Peru and the five missionaries working in Indonesia.

Finally he spoke about ministry with the laity of the Passionist Family, in particular the "Amici di Gesu Crocifisso" (The Friends of Jesus Crucified), the Renewal in the Spirit, MLP and the Tendopoli groups of the Shrine of St. Gabriel.

The new PIET Provincial Council that was elected is composed of: Fr. Pierluigi Bartoli, Provincial Superior (Confirmed); Pierluigi Di Eugenio, First Consultor for Spiritual and Community Life; Dario Di Giosia, the Apostolate; Daniele Pierangioli, Formation (Confirmed); and Vincenzo Fabri, Finances (Confirmed). ●



Fr. Denis Travers, General Consultor for the NESEP Configuration.

At the end of January, 2011, the Provincials of the six North European entities which make up the NESEP Configuration – St Patrick's Province, Ireland/Scotland/Paris, St Joseph's Province, England/Wales/Sweden, Our Lady of Holy Hope Province, Holland/Germany, St Gabriel's, Belgium, the Vice-Province of the Five Wounds, Germany and Province of the Assumption (Poland/Ukraine/Czech Republic) – met with Fr. General and Council in Rome.

The General Council has been meeting with each of the six configurations over the past two years and this was the first opportunity to meet with the NESEP members. A meeting had been planned in 2010 but the volcanic cloud over Europe at that time had prevented travel within the dates set aside for this meeting.



Fr. Frans Damen, NESEP President.

MEETING OF THE CONFIGURATION OF THE PASSIONISTS OF NORTH EUROPE (NESP) WITH THE GENERAL COUNCIL

The meeting was also an opportunity for NESP Configuration Leaders to meet and make further plans for action in Solidarity together following the decision confirmed by the General Synod 2010 to vary the membership of the NESP by the addition of two new members.

The meeting with the General Council took the following form. The Major Superiors of each entity gave a brief account of the present situation of their Provinces and some projection of the likely situation in five to ten years time. Following this the General Council presented a Power Point presentation of the work of the General Synod of 2010 and this outline was then further discussed and issues clarified. The final session was a general discussion of issues raised and/or of other concerns. The NESP Configuration will meet again in May 2011 in England. ●



L-R) Fr. Anton Lasser (VULN), Fr. Paul Francis Spencer (PATR) and Fr. Gregor Lenzen, (VULN Vice Provincial).



MEETING OF THE CPA CONFIGURATION MAJOR SUPERIORS, Rome February 2011

The CPA Major Superiors met in Rome for the first of their two scheduled meetings for 2011 in med February. While normally CPA meetings are held in Africa itself, this meeting occurred at a time when the majority of the members of the Leaders were already in Europe for other reasons and it was decided to capitalise on this presence and to meet in Rome.

The Major Superiors reviewed future development issues of the entire configuration following the strong support in the General Synod, preparations for the World Youth Day gathering in Madrid 2011, the personnel and financing for Kisima Theological Centre Nairobi and fund -raising projects for the whole of the CPA Configuration. A special session was devoted to reviewing a proposed future seminar on maturity and sexuality and appropriate behaviours, standards, boundaries and protection for our religious and for children and vulnerable adults in pastoral situations.

The Superior General Fr. Ottaviano and the Provincial of Presentation Province Fr. Fiorenzo joined CPA for a session which focused on how to



CPA Meeting: (L-R) Frs. Fiorenzo Bordo (PRAES), Raphael Mangiti (CORM), Fr. Ottaviano D'Egidio (Superior General), Fr. Denis Travers (General Consultor), Anthony Sikhalele Mdhululi (Regional Vicar), Aloysius John Ngima (CORM), Patrick Duffy (PATR), Michael Ogwen (CPA Regional Coordinator) and Luigi Vaninetti (General Consultor).

build up the best formation system for our new presence in Nigeria. The CPA Leaders will meet again this year in Nairobi in October. ●



At No. 77 our Constitutions state that "God is the primary source of all formation". You, as educators and those responsible for formation should think of yourselves as collaborators with God who is "the primary source of all formation". Therefore, you should carry out this responsibility as "a mission" – "I planted, Apollo watered, but God caused the growth... we are God's co-workers and you are the field of God." (1Cor.3:6-7). Therefore, there can be no authentic formation without a significant spiritual dimension with special attention given to prayer, to the search for God and to a contemplative stance in everyday life. Let us once again be attracted to the interior life. When we fall into hyper activity and superficiality we lose the "mystical dimension" and a sense of "the fraternal life". Life becomes sterile and empty and the capacity to teach and form disciples dies.

Homily of Fr. Ottaviano D'Egidio, Superior General, on the occasion of the opening Mass of the CPA Seminar for Formation Personnel, Rome, 1 October 2009



FR. MARIO BARTOLINI: IT'S DANGEROUS TO SIDE WITH THE POOR

Fr. Jesús María Aristín, C. P.
Secretary General for JPIC and the Missions

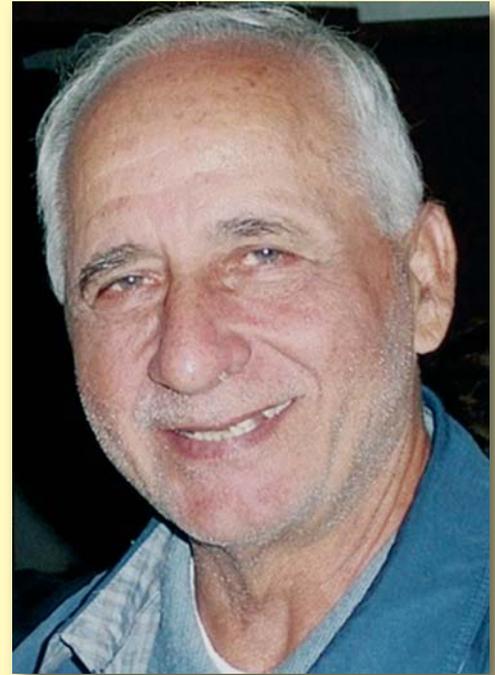
The humanitarian, social and evangelization work that our Passionist missionary, Fr. Mario Bartolini (PIET), is doing in Peru is impressive. And it is good that everyone knows about him.

Fr. Mario arrived in the Vicariate of Yurimaguas, Peru thirty five years ago following many years as a missionary in Indonesia. He always had the same mission and vocation: the proclamation of the Gospel to the most abandoned people. He was sent to the mission of Barranquita where he was also responsible for the pastoral care of over twenty other small villages. Projects favoring human development were always part of his evangelization because we know that it is not easy to pray on an empty stomach and the universal fraternity of the "Our Father" is not very credible when you see several men allowing many of their brothers to die of hunger so that they can make a few extra dollars.

Mario always sided with the poor and humble people, always trying to help them with specific projects: the rice mill, the store to regulate the prices in the town's market, the sawmill, the radio to facilitate communications, self improvement courses, women's rights, clothing for the children, medicine and much more.

Challenging the MRTA. Fr. Mario experienced first-hand the terrorism of the Tupac Amaru Revolutionary Movement, and because he knew how to represent the people and how to assert himself, the forces eventually left the area. All of this despite being threatened to leave Barranquita. The people defended him and the terrorists realized that they could not intimidate them.

Silence in the face of unjust suffering is cowardice and complicity. During these past years another enemy has arisen that is strong than those of the violent period of the 80's – multinational interest



*Fr. Mario
Bartolini cp*

groups. This enemy is stronger because is it richer and more ambitious. A new threat has arisen against the lands of the poor in the Amazon and in other parts of the world. The multinational companies that need large parcels of land to plant oil-producing palm trees or sugar cane to manufacture bio-combustibles or bio-diesel fuels, have gone to the Amazon region to appropriate the jungle for a small amount of money (\$50 per hectare/10,000 sq. miles) robbing the native peoples and the poor farmers of land where they have lived for generations. However these poor do not have "documents" because in the jungle 99% of the inhabitants have no "land deeds". The land belongs to them because it belonged to their parents, their grand-parents, etc. Land rights continue to be privatized by the rich and the poor, as usual, are deprived of their rights. Land ownership continues to be a problem in the Peruvian Amazon region and in other areas. "White-gloved thieves" steal the land of the poor.

The geographical, cultural and humanitarian stability of the native and riverside communities have been put at risk by the multinational interest groups. They are a threat to these peoples because the people are not prepared to deal with this and our missionaries of the Vicariate of Yurimaguas realized this. The jungle has always been a long-forgotten region of Peru until its great wealth was discovered. However the native peoples were helpless. They lacked deeds to land that they had peacefully inhabited for years. Thus began the missionary efforts to help them to



realize their dignity as persons and their legitimate and ancestral rights.

A campaign to register lands began with the assistance of another Passionist missionary, Fr. Pio Zarrabe (CORI 1929-2009). This work encountered and continues to experience great difficulties due to undefined procedural processes. A first phase resulted in the native peoples beginning to have a sense of their own dignity as persons, as Peruvians with the same rights as all other Peruvians. As a result they decided to defend themselves against those who tried to invade their lands and to lay waste to massive areas of the jungle.

The people began to go to Fr. Pio asking that he help them in their struggles to defend their lands, as he had done previously in the fight against terrorist violence. However, as we know, it is never easy to fight against those who are strong and powerful and who have abundant resources at their disposal in order to achieve their economic goals without having to consider the weak that have no voice. He was immediately accused of being an agitator of the masses and of civil unrest.

With the Gospel in hand Fr. Mario began to care for the people; however not as a revolutionary, as they had asserted, but as someone who, like Jesus, always sided with the poor. Fr. Mario knew how to listen to the voice of the Church as was exemplified

in the message of Pope John Paul II to the members of the Food and Agriculture Organization (FAO) of the United Nations: *“It is particularly necessary to remember the indigenous communities and peoples. Their vast patrimony of culture and knowledge associated with biodiversity risks disappearing because of the lack of proper protection. In fact, there is a real and visible danger of an abusive exploitation of their land and the destruction of their traditional habitat, as well as a failure to protect their intellectual patrimony, whose importance for the conservation of biodiversity is recognized.”* (Message of John Paul II on the Occasion of World Food Day 2004, No.2)

“Blessed are you when people hate you...on account of the Son of Man.” (Lk.6:22) It’s not easy to advocate the poor and to give a voice to the voiceless. Recently Fr. Mario Bartolini was tried in court, threatened with expulsion from Peru. He realized this risk and he was aware that the Church is accepted as long as it stays safely in the sacristy and concerns itself with prayer. They crucified Jesus not because he was a good person or because he prayed a lot; rather because he announced the Kingdom that concerns the re-evaluation of man and of all people – something that was dangerous to the powerful.

And Fr. Mario knew and knows this, because the Constitutions of the Passionist Congregation of which he has been a professed member for many





years, states: *“We are aware that the Passion of Christ continues in this world until He comes in glory; therefore, we share in the joys and sorrows of our contemporaries as we journey through life toward our Father. We wish to share in the distress of all, especially those who are poor and neglected; we seek to offer them comfort and to relieve the burden of their sorrow.”* (Const. No.3)

He relied only on the gift of the Lord to care for those in need, rather than rely on other human interest groups that want to accuse him of being a social agitator. When all is said and done, this was the same accusation that was used against Jesus: *“He is inciting the people...”* (Lk. 23:5) They also wanted to implicate Bishop José Luis Astigarraga, CP, the bishop of Yurimaguas, in this matter.

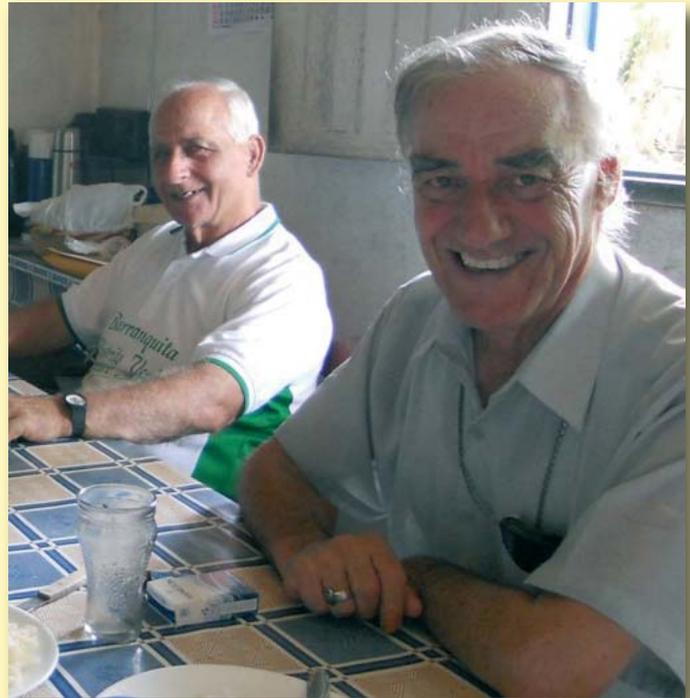
The Superior General, Fr. Ottaviano D’Egidio wrote a letter to Fr. Mario in which he stated: *“We have been aware of your work over these past years and we have always appreciated the work you have done together with Fr. Pio Zarrabe Garro (CORI), now deceased and a Passionist like you, in the defense of the land of farmers in the area of the Peruvian Amazon where you minister as pastor.*

We know the legal facts wherein you were implicated because of your work in favor of the defense of the small parcels of land in Barranquita where you minister as pastor. These small properties are all that your parishioners have and are the means by which they feed their families, wife and children and often also grandparents.

We are with you, praying that the legal matter in which you are involved will be resolved positively — your acquittal of the unfounded sedition charges, so that you can continue the human and spiritual care of the people of Barranquita and the faithful of the neighboring villages of the Peruvian Amazon.

We sincerely hope that the Peruvian justice officials view your behavior as being a just and proper defense of the weak and of the rights of farmers to possess their own land — land that they have farmed for many generations in order to feed their families. This sentiment was supported unanimously by the participants in the last General Synod of the Congregation”. (October, 2010)

After weeks of waiting for the sentence to be delivered, Fr. Mario was absolved on 20 December 2010 of all charges against him, among these that of inciting rebellion. His pardon implies recognition of



Fr. Mario Bartolini CP with Bishop José Luis Astigarraga Lizarralde, of the Apostolic Vicariate of Yurimaguas

the evangelizing work of the Church in ministering to indigenous peoples through *“strengthening their identities and their own organizations, the defense of their territory, bilingual intercultural education, and the defense of their rights.”* (Concluding Document, Fifth General Conference of the bishops of Latin America and the Caribbean, Shrine of Our Lady of Aparecida, Brazil, 2007, no. 530)

These have been difficult years during which Fr. Mario always remained faithful to his Passionist vocation to follow Christ Crucified — a life at the service of the Gospel and the people. Through this publication it our wish that Fr. Mario know that he is supported by those who understand that the poor are the visible face of God on earth. *“Blessed are those who are persecuted for the sake of justice, for theirs is the Kingdom of Heaven.”* (Mt. 5:10)

Although the legal sentence acquitted him, together with the radio-journalist of Yurimaguas, others were found guilty, namely the peasant leaders. Fr. Mario is very concerned about this situation and said: *“My happiness would have been even greater if all had been acquitted in this unjust case.”* However, for Bishop Astigarraga *“the matter as such is still pending”* — the Amazon continues to be threatened as well as *“our indigenous brothers and sisters and those who live along the river”*. ●



PROCLAMATION



Fr. Candido Amantini cp

On 11 February 2011 the Vicar General of Rome, Agostino Cardinal Vallini, issued a proclamation inviting the faithful to submit manuscripts, diaries, letters and any other private written material of the Servant of God.

THE VICARIATE OF ROME

Cause

**for the Beatification and Canonization
of the Servant of God**

**FATHER CANDIDO
DELL'IMMACOLATA
AMANTINI**

(known in secular life as Eraldo)

a Professed Priest of the Congregation of
the Passion of Our Lord Jesus Christ

On the evening of 22 September 1992, the Servant of God, Father Candido Dell'Immacolata Amantini, (known in secular life as Eraldo) a Professed Priest of the Congregation of the Passion of Our Lord Jesus Christ died in Rome.

The Servant of God — a priest according to the heart of God – as St. Pio of Pietralcina used to refer to him – a very prayerful man, mystically united to the spirituality of the Cross, an intrepid and courageous minister of the mystery of the Redemption, a dedicated master of the spiritual life, was a wise and prudent guide for all those who, in a world dominated by materialism and inclined toward evil, sought a reflective and Christian meaning to their life.

Since the fame of his sanctity has continued to increase with the passing of the years, and since there has been a formal request to begin the Cause for the Beatification and Canonization of the Servant of God, in order to inform the ecclesial Community, we invite individuals and the faithful at large to directly communicate with us or to inform the Diocesan Tribunal of the Vicariate of Rome (Piazza S. Giovanni in Laterano, 6 - 00184 ROMA) all information by means of which we may gather positive or negative material concerning the fame of the sanctity of the above stated Servant of God.

Furthermore, since all written matter attributed to him must be collected as legal depositions, by means of this PROCLAMATION, all those who are in possession of the same are asked to kindly submit to this Tribunal any written document that was authored by the Servant of God, and which was not previously submitted to the Postulation for the Cause.

We remind you that by written matter we do not only mean published material, which may have already been collected, but also manuscripts, diaries, letters and any other private written material of the Servant of God. Those who may wish to retain the original copies may present duly authenticated copies of the same.

Finally, we state that this same PROCLAMATION remain posted for the period of two months at the doors of the Vicariate of Rome and that it be published in the “Rivista Diocesana” (“Diocesan Review”) of Rome and in the publications: “Il Crocifisso”, “La Stella del Mare”, “L'Eco di San Gabriele”, “Missionari del Crocifisso” and the “Passionist International Bulletin” of the same religious Congregation, and also in the daily newspapers “L'Osservatore Romano” and “Avvenire”.

Given at Rome, at the Seat of the Vicariate, 11 February 2011

AGOSTINO Card. VALLINI
Vicar General
Giuseppe Gobbi
Notary



BEATIFICATION OF JOHN HENRY NEWMAN

Seminar on his relationship with Blessed Dominic Barberi CP, who received him in the Catholic Church

Pope Benedict XVI, on 19 September 2010, during his apostolic visit to England, beatified Cardinal John Henry Newman. To mark this event the Passionists organized a seminar at the Lateran University in Rome on 12 November 2010. The Seminar was organized by the “Cattedra Gloria Crucis” a component of the Lateran University, in collaboration with the Interprovincial Conference of Italian Passionists (CIPI). The topics that were chosen for the various presentations addressed various aspects of the personality of the new “Beatus” — convert, scholar, writer, man of the Church and man of dialog.

Various international experts on Newman were invited to speak about the complex personality of Newman. Following is a list of the topics and presenters: “The Cross in the life and thought of John Henry Newman”, Prof. Giovanni Velocci, CSSR; “The Role of Conscience in the dialog between faith and reason according to Newman: Help for overcoming the tension between integralism and nihilism”, Prof. Francesco Maceri, SJ; “Pedagogy and outline of the dialog between a Catholic and an Anglican of Bl. Dominic Barberi’, inedited work”, Prof. Giuseppe Comparelli, CP; “Comparison of two scholars: John Henry Newman and Dominic Barberi”, Prof. Adolfo Lippi, CP; “The Current relationship between the Catholic Church and the Church of England”, Ven. Jonathan Boardman, Pastor of All Saints Church, Rome, Vicar General for the Anglican Church of Italy and Malta; “The Apostolic



(L-R) Frs. **Fernando Taccone (PIET)**, **Paul Francis Spencer (PATR)**, **Domenico Curcio (DOL)**, **Adolfo Lippi (PRAES)** and **Giuseppe Comparelli (DOL)**.

Constitution ‘*Anglicanorum coetibus*’ and its fruits”, Prof. Msgr. Mark Langan, Pontifical Council for the Unity of Christians; “The Letter to the Professors of Oxford and the Oxford Movement”, Prof. Domenico Curcio, CP; and “A Witness: Fr. Ignatius Spencer, CP”, Prof. Paul Francis Spencer, CP.

One of the goals of this cultural seminar was also to highlight one of the figures linked with Newman, i.e. the Italian Passionist Domenico Barberi who in 1845 received the Oxford Professor Newman into the Catholic Church. Newman was fascinated by the simplicity and the cultural refinement of this humble Passionist who was subsequently Beatified by Pope Paul VI during Vatican Council II in 1963. For this reason the final event of the day was the performance of an oratorio-musical entitled: “*Il Sogno di Domenico*” (*Dominic’s Dream*). The objective of the oratorio was to unite the two protagonists of the seminar by means of a literary and musical work. The inspiration for the piece was a poem of Newman entitled: “*The Dream of Gerontius*” (1865), set to music by Sir Edward Elgar, a Catholic and one of the most highly acclaimed English musicians of that time period. The work was completed in 1900 and was received with great enthusiasm. “*Dominic’s Dream*” has a varied content and attempts to narrate the spiritual and emotional aspects that united the two figures, the Oxford Professor and the Italian Passionist, in a unique historical event. The oratorio-musical was composed by Clara Lombardi, the Sunday organist of the Passionist Church of the Retreat of St. Sosio, Falvaterra, Italy with words by Fr. Giuseppe Comparelli, CP (DOL). ●



Performance of the oratorio-musical entitled: “*Il Sogno di Domenico*” (*Dominic’s Dream*).



CENTENARY OF THE PASSIONIST NUNS IN USA

On Sunday, 11 July 2010, the Passionist Nuns of Our Lady of Sorrows Monastery in the city of Pittsburgh, Pennsylvania, celebrated the 100th anniversary of their foundation in the United States. With a beautiful Liturgy including the singing of Evening Prayer, Bishop David A. Zubik, the Bishop of the Pittsburgh Diocese, presided with ten Passionists from St. Paul's Monastery and the Province of St. Paul of the Cross. Neighboring diocesan clergy concelebrated as well as the retired auxiliary Bishop William Winter of Pittsburgh. Passionists nuns from Clarks Summit, PA, Whitesville, Kentucky and Erlanger, Kentucky well as from the Philippines, South Korea and Japan communities, all founded from this first United

States foundation, came for this extraordinary celebration.

It was the Chapter of the Passionists Province of St. Paul of the Cross in 1908 that asked the Provincial to work to bring the Passionist Nuns to the United States. Father Stanislaus Grennen, CP the Provincial negotiated with Father Joseph Amrhein, General Consultor in Rome who arranged for the selection of five Nuns from the Monastery in Tarquinia, Italy, the first Convent founded by St. Paul of the Cross, to come in 1910.

They were Mother Hyacinth, Mother Catherine, Mother Louise; Mother Teresa, and Sister Mary. Landing in New York on April 27th 1908, Bishop John Regis Francis Canevin of the Diocese welcomed them to their foundation in Mount Oliver section, now Carrick, in the city of Pittsburgh. The actual foundation anniversary, when they moved into their monastery is July 9, the Passionist feast of our Lady of Holy Hope, with the first Mass celebrated on July 10.

The first foundation of the Passionist Priests and Brothers in the United States (1852) is at St. Paul's Monastery, South Side Pittsburgh, Pa, about five miles from the Monastery of the Passionist Nuns. ●



Mother Joyce Foga (center-Superior of Pittsburgh Monastery) and Sisters from Passionist monasteries of Clarks Summit, PA, Whitesville, KY and Erlanger, KY, the Philippines, South Korea and Japan.



PATR-MATAF: (L-R) Frs. Ernest Banda (Zambia), O'Brien Chanda (Zambia), Kagiso Justice Magakwa (Botswana)

PRIESTLY ORDINATIONS

Five of our religious were ordained to the Priesthood during the period November 2010 to February 2011.

In Brail, Fr. Elson Mauro do Nascimento of the DOL-VICT Vicariate was ordained to the priesthood on 19 December 2010 and Fr. José Carlos Souza Aquino of the PRAES-DOMIN Vicariate on 26 December 2010.

On 15 January 2011 in the PATR-MATAF Vicariate of Africa, Fr. Kagiso Justice Magakwa ordained. In the FAM Province of Spain Fr. Lenin Martínez Osio was ordained to the priesthood on 28 January 2011. And finally, on 25 February 2011, Fr. Ramiro Willy López Quispe was ordained a priest in the SANG Province of Spain.



Fr. Elson Mauro do Nascimento (DOL-VICT)

DIACONATE ORDINATIONS

During the period November 2010 to February 2011, one religious, Gabriel Buchinger, of the VULN Province of Germany-Austria was ordained a deacon on 04 December 2010.

PROFESSION OF FIRST VOWS

During the period of November 2010 to February 2011, nine Religious professed First Vows. On 019 September 2010 in the CALV Province of Brazil, João Rafael Da Silva Alves, Atanásio Fabrino and Latifo Fonseca professed First Vows. In the PRAES-DOMIN Vicariate of Brazil, Edilberto Junior da Cruz professed First Vows on 30 January 2011.

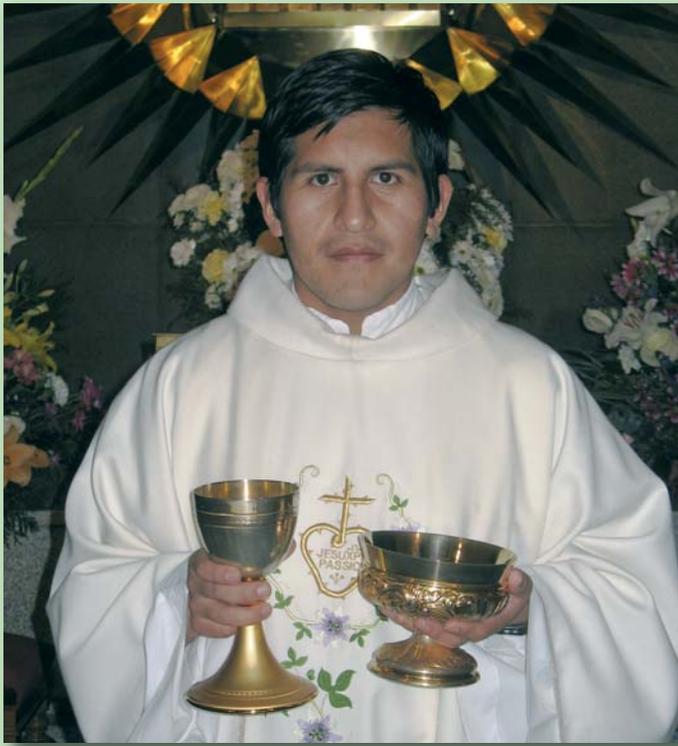
The following religious professed First Vows on 28 February 2011 in the PASPAC Configuration novitiate: Chinh Truc Peter Hoang and Nhu Thanh Thomas Nguyen. Together with them, these religious of the MACOR Province of Korea also professed First Vows on 28 February: Ta Matthew Qin and Lifeng Joseph Zhang.



Fr. Lenin Martínez Osio (FAM)

PROFESSION OF FINAL VOWS

Three religious professed Final Vows during the period of November 2010 to February 2011. In the PRAES-DOMIN Vicariate of Brazil, Wellington ➔



Fr. Ramiro Willy López Quispe (SANG)



Wellington S. Pires (PRAES-DOMIN)



Fr. José Carlos Souza Aquino (PRAES-DOMIN)



Perpetual Vows: Vítor Hugo Lourenço; First Vows: João Rafael Alves da Silva; Latifo Fonseca and Atanásio Fabrino Atanásio (CALV)



Deacon Gabriel Buchinger (VULN)



Edilberto Junior da Cruz (PRAES-DOMIN)

Santos Pires professed First Vows on 19 December 2010. In the CORI-RES Vicariate of Peru, Juan Manuel Saavedra Rojas professed Final Vows on 4

January 2011. Finally, on 09 January 2011, in the CALV Province of Brazil, Vítor Hugo Lourenço professed Final Vows. ●

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NOTITIAE OBITUS



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

DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
13/11/2010	Fra. Giacinto Ferrara	DOL	16/05/1928	10/01/1952
16/11/2010	Fra. Félix Zamora Izquierdo	FAM	07/03/1944	01/06/1997
29/11/2010	Sac. Marcel Goffin	GABR	17/06/1927	09/09/1948
05/12/2010	Sac. Tiburcio Sanz Vallejo	FAM	14/04/1928	15/09/1946
30/12/2010	Sac. Fermín Casas	CONC	03/11/1920	19/02/1939
31/12/2010	Sac. Edward Claerhout	GABR	08/01/1923	28/12/1944
07/01/2011	Sac. Stefano Pompilio	DOL	22/11/1938	15/10/1955
16/01/2011	Sac. Jesús María Herrero Pérez	FAM	23/06/1927	21/09/1945
22/01/2011	Sac. Matius Sanding	REPAC	03/07/1969	22/08/1994
22/01/2011	Sac. Davide Guastamacchia	LAT	01/06/1925	15/10/1950
10/02/2011	Fra. Miguel Angel Alcaide Rodríguez	FAM	01/06/1944	15/08/1965
17/02/2011	Sac. Gerard Orlando	PAUL	15/06/1919	15/08/1939
18/02/2011	Sac. Charles Corbett	SPIR	11/09/1918	31/01/1943
24/02/2011	Fra. Basilio Zurita Santos	FAM	26/03/1921	02/06/1939
03/03/2011	Sac. Daniel Sullivan	PAUL	13/02/1932	15/08/1961
15/03/2011	Fra. Kenneth Pughe	PAUL	02/04/1929	02/04/1951

MONIALES ET SORORES DEFUNCTAE

20/09/2010	Sr. Maria Letizia Pierobon	S. Paulo a Cruce (Signa)	04/05/1930	09/05/1949
13/11/2010	Sr. Anna Murphy	SS. Crucis et Passionis D.N.I.C. (England)	15/03/1932	02/03/1956
17/11/2010	Sr. Therese Hamill	SS. Crucis et Passionis D.N.I.C. (England)	22/02/1923	08/05/1946
21/12/2010	Sr. Sofia (Evelina) Doffo	Monasterio Passionistarum de Loreto (Italia)	27/04/1919	25/11/1942
21/02/2011	Sr. Vittoria Battaglia	S. Paulo a Cruce (Signa)	15/07/1926	03/11/1951
07/03/2011	Sr. Candida Masia	S. Paulo a Cruce (Signa)	29/10/1922	17/10/1948
10/03/2011	Sr. Mary Theresa Burns	SS. Crucis et Passionis D.N.I.C. (England)	04/09/1928	11/04/1950



Fidelity to God on the Cross identifies us as Passionists and as those who are sent into the world to announce the Good News, especially to those who are “crucified”.

Letter subsequent to the General Synod

VISIT OUR WEB SITE
WWW.PASSIOCHRISTI.ORG
E-mail BIP: bip@passiochristi.org