



Passionist International Bulletin

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**THE PASSIONISTS AND VATICAN COUNCIL II:
"JESUS CHRIST... LEADS THE CHURCH
ACROSS THE CENTURIES AS WE AWAIT
THE LORD'S GLORIOUS RETURN"**

**Pope Benedict XVI
"Porta fidei"**

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attend a session of Vatican Council II

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THE SECOND VATICAN COUNCIL AND FR. THEODORE FOLEY

[Editor's Note: *Following are excerpts from the biography, "Father Theodore Foley, C.P.", by Fr. Victor Hoagland (PAUL), pp. 43-55*]

The year Fr. Theodore Foley arrived in Rome, 1958, was the beginning of a new era for the Church. On October 9, 1958, the aristocratic Pope Pius XII died and was succeeded by John XXIII, the son of north Italian peasant farmers. Like others, Theodore delighted in the simple humanity of this man who mixed as easily with the prisoners in Rome's Regina Coeli prison as he did with visiting celebrities from around the world.

Less than three months after his election Pope John spoke of convoking an Ecumenical Council, and on January 23, 1959 he called for a diocesan synod to be held in Rome to be followed by an Ecumenical Council for the whole Church. He hoped the Council would be a new Pentecost renewing the Church for its mission to the modern world.

Preparatory commissions began their work in 1960 and on October 11, 1962 the Council began its first session with 2,540 churchmen in attendance. The deliberations of the Council dominated the early 1960's as Pope John and, later, Pope Paul VI opened the windows of the church to the winds of change. Rome was in the spotlight of world attention as powerful currents of opinion and ideas were voiced in St. Peter's Basilica. The church's religious communities became vitally involved in the great event.

During the sessions of Vatican II, the ancient monastery of Saints John and Paul provided hospitality for a number of Passionist bishops, theologians, and Council staff members coming from many areas of the world. It became a bustling part on the Council's fringe where, like so many other religious houses in the Eternal City, Council issues were repeated and debated and tidbits of Church politics and gossip were exchanged. Its word-of-mouth communication was as good as any other in the city.

Theodore enjoyed being in Rome during this time when history was being made. He wel-



Pope John XXIII proclaims the opening of Vatican Council II

comed Passionist bishops like Cuthbert O'Gara, the exiled Bishop of Yuanling, China, and Quentin Olwell, Bishop of Marbel in the Philippines and helped see to their needs while they were in the city. He listened attentively to reports from the Council from Fr. Barnabas Ahern, the prominent American Passionist peritus living at Saints John and Paul, whom he would join for walks in the city. Like so many others, he found Rome then to be as one writer described it: "a big theological 'think-in,' or, at least 'listen in.'"

As Fr. Malcolm [LaVelle], his superior general, was called to attend the Council itself, Fr. Theodore was given more duties to perform for the Passionists worldwide. When the delegates from the Passionist communities throughout the world came to Rome in 1964 for their general chapter to elect a new superior general, therefore, Theodore was experienced enough to be a prime candidate for superior general...

During the third and fourth sessions of the Council, Fr. Theodore was involved in the important deliberations on the Church, religious freedom, divine revelation, the life and ministry of priests, the missionary activity of the church, the renovation of



religious life, Christian unity and Christian education. On the final day of the Council, December 6, 1965, he heard Pope Paul VI urge the bishops and Council participants to bring the message and spirit of the Council to their people...

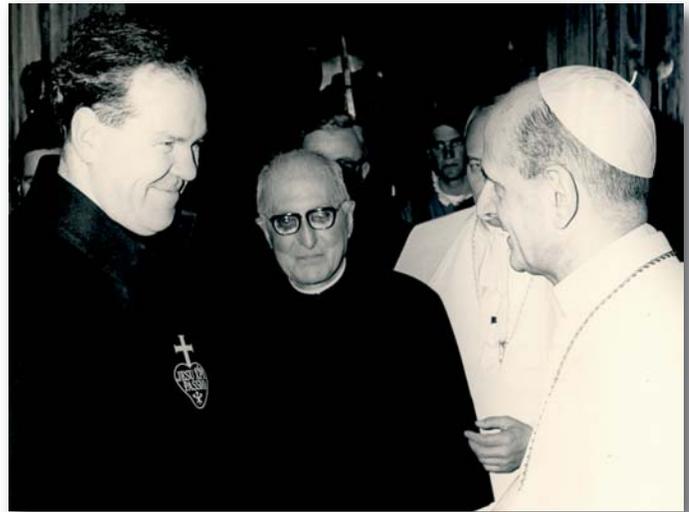
In the Council sessions at St. Peter's, a great shift had taken place in the Church's approach to authority, prayer, ministry, and the relationship of Christians to the world. After the Council, bishops and religious superiors had the difficult task of implementing the Council's program in their own dioceses and religious communities.

Much of Fr. Theodore's work as general superior of the Passionists after 1965 was to implement Vatican II in his worldwide community. He began by calling an extraordinary general chapter to convene in 1968 and 1970 to reformulate the Passionist rule and regulations in the light of the Council. At the same time, in provincial chapters in provinces throughout the world, he led his religious in the delicate and painstaking process of "aggiornamento."

From country to country, he found his own community increasingly divided by the dramatic changes of the 1960's and the challenges of Vatican II. Like Catholics everywhere, Passionists saw the Council in different ways. As in dioceses, parishes and religious communities worldwide, some called for radical restructuring; others looked for a revival of traditional ways. The debates and questioning that marked the sessions of Vatican II took on new intensity as they were continued in local chapters and community meetings of Passionists all over the world.

Theodore was called on constantly by one religious or another, by one province or another, to interpret, legislate, correct, explain, or intervene as superior general. He was pulled from above as well as below as various Roman congregations grappled to settle these same questions and implement Vatican II's general teachings on religious life in the years immediately following the council.

"These are days when we are asked to do many things all at once by the different Roman congregations and I wish I could project myself into time about ten years, and be able to look back on all these simultaneous projects as a fact accomplished. However, I suppose that this is part of God's purification in our lives and we have to accept it and do our best for the future of the congregation and the future of the church," he wrote to Fr. James Patrick White, then provincial of the western province of American Passionists. For someone of his measured peaceful



Pope Paul VI and Fr. Theodore Foley

temperament, who preferred a quiet peaceful pace, who avoided confrontation and questioning, who loved the past and found contentment in the religious life he had led, the changes that followed Vatican II had to be difficult. Yet, "he was convinced that change was necessary," says Fr. Paul Boyle, later superior general of the Passionists, "and much of his time was spent reassuring those who found change difficult, and in moderating the excesses of people who wanted radical change to take place."

"Try to stay calm and not be upset by what is going on around the world," he wrote in a typical letter to a religious disturbed by the times. "It's a time of great upheaval and discussion and the failure at times to arrive at any concrete solution is very disheartening. However, we have to pass through this."

He himself suffered from the times. "He suffered very much in the time after the Council, even though he never showed it, because he feared for the unity of the congregation," writes Fr. Pancrazio Scanzano, then provincial of an Italian province. "And when the special general chapter (1970) and the first synod of the congregation (1972) and especially our international congress at Brussels (1973) resulted in the understanding he suffered for and desired so much, he rejoiced with joyful recognition to our Holy Founder and with esteem for all his brethren..."

The Post-Conciliar Period: The Extraordinary Chapter 1968-1970

Following Vatican II, the church directed its religious communities to hold special chapters of renewal to bring their rules and practices into conformity with the council's theology and directives. Fr. Theodore convened the special chapter for his com-



munity for two sessions, one in 1968 and the final session in 1970 “to study prayerfully and profoundly the Rule of Life bequeathed to us by our beloved founder, St. Paul of the Cross, and to made such revisions as appear necessary and desirable for the appropriate renewal of our congregation today.” It was to be one of his most important acts of service to his community; later many of his religious saw him as a providential figure at this crucial time in his congregation’s history.

Before the chapter, he chose a committee to prepare a questionnaire for all his religious in order to draw from them their opinions and attitudes about directions the Passionists should take for the future. The chapter’s membership was to be extensive; almost a hundred attended the first session. Not only superiors from Passionist provinces throughout the world were requested to come, but additional delegates and periti were elected or chosen. Much like Vatican II was for the church, the chapter was to be a new experience for the Passionists. All their recent general chapters had been like papal conclaves; superiors were elected to rule the community for a fixed term of years and minor changes were made in community legislation. None of them had been, as this one was sure to be, arenas of extensive discussion and debate.

Arriving in Rome, the members of the chapter knew little about each other. From many cultures and nationalities they brought not only their gifts but also the prejudices and some of the historical mistrust that one nationality invariably bears to another. As a group, their experience in dialogue was limited; their theological and pastoral styles could be vastly different. Many of them spoke only their own language....

The chapter met at a time of confrontation-in society at large and in the church... Religious leaving the community and the lack of new vocations were other painful issues this chapter had to face. Even though in 1968, the year the chapter convened, the Passionists had reached a peak membership of 4,137 religious, significant numbers were beginning to depart, and the number of young recruits dropped considerably. Some saw this as a signal for more rapid change in the community, others as a warning to retrench.

As superior general, Fr. Theodore guided the chapter from its preparations to its conclusion, but he did not dominate it. That was not his style. He spoke only three times during the chapter’s long delibera-



(L-R) Fr. Paul Mary Madden, Fr. Antonio Calabrese, Fr. Paul Boyle, Fr. Mateo Perdía, Fr. Theodore Foley

tions, once to uphold strongly the community’s tradition of an hour mental prayer daily, then to initiate a discussion of the religious habit, and finally with great emotion to urge the chapter members to set aside their differences and complete their work. Like the popes at Vatican II, he chose to remain in the background, but at the same time he emerged as a symbol of unity for his brethren. He was a bridge person whose respect for all, whose quiet, sure presence, whose nonpartisan, uncontrolling manner helped them to produce their new chapter document...

“All are aware of the difficulties which confronted the chapter in the attainment of its goal,” he wrote in the preface of the new Passionist Chapter Document. “It took place at a time when our congregation everywhere was feeling the impact of worldwide unrest, of rapid and profound change in civil society and within the church itself. Added to these complications were the differences in language, cultures, customs and traditions amongst the capitulars themselves. There were difficulties of communication and, understandably, serious differences of opinion periodically arose in the countless discussions on every aspect of our life.

“With the help of the Holy Spirit and the good will of so many men sincerely dedicated to the congregation, the chapter gradually achieved mutual knowledge and understanding and basic agreement on the essentials of Passionist life. After much travail of heart and mind, of constant hope and intermittent apprehension, the chapter finally came to speak with one voice for the benefit of all the brethren whose lives will certainly be notably affected by what has been done here.”... ●



PASSIONIST PARTICIPATION AT VATICAN II: 1962-1965

Fr. Robert Carbonneau, (PAUL)

Passionist participation at Vatican II (1962 to 1965) reflected the missionary impulse of the twentieth century. We might do well to look at the faces of these men. Indeed, they represented the commitment of that era whereby Passionists trained in Europe and North and South America and then left their homes to serve in mission fields.

For many, service in the missions was their first and primary task. This required facing the loss of their home cultural identity in order to evangelize locally. In many cases it was their successful service of the Gospel that prompted them to be named bishops. This brought about a new challenge: how to care for the life of the diocese and also respect Passionist identity because often they were the bishop of Passionists who still ministered locally within their diocese.

This celebration of the fiftieth anniversary of Vatican II can offer us three important points for further study and reflection:

First, is to remember the present Passionist bishops who serve the Church in 2012. What can we learn from them? How can we support them? How can they support each other as Passionist bishops and the vision of the Congregation?

Second, this anniversary can serve as a catalyst to understand the international character and growth of the Passionists over the past fifty years. The so called “mission countries” are now the living pulse of our Passionist religious life, identity and ministry. We must be thankful that Passionist international cooperation is now the norm. In the 1960’s this was more the exception.

Third, we should be inspired by the life of these men. These Passionist bishops, as well as being the experts at Vatican II had to face the changes that followed the Council. How do we face change in our life? These bishops were called to manifest leadership in the Church. How do we express leadership in



(First row left to right): Bishops Legaristi, O’Gara, Peruzzo, Battistelli, Hagendorens, Fernández
(Second Row left to right): Bishops Muruaga, Pesce, Deane, Pellanda, Olwell, Sillekens

the church? Like these bishops we still must balance our Passionist identity in our local situations. How do we bring the Passionist charism to life?

Finally, following Vatican Council II, the Passionists, like all religious orders, had to find their place in the world and in the Church. Now in 2012, every Passionist has the opportunity to cultivate both a local and international identity. Each one of us Passionists has the creative ability of faith to carry on the legacy of these bishops and Vatican II participants in our religious life.

Below we offer some brief biographical data on these Passionist bishops, as well as other Passionist religious who were involved in various ways at the Vatican Council.

Bishop Martin Fulgentius Elorza Legaristi, C.P.

Bishop Martin Elorza was born in Elgueta, Spain on December 30, 1899. He was ordained a Passionist priest on July 13, 1924 and appointed as Prelate of Moyobamba, Peru on January 15, 1949. He was appointed the Titular Bishop of Baliana on October 3, 1953 and ordained as Bishop of Baliana on February 24, 1954. He died as the Prelate of Moyobamba, Peru on December 30, 1966.

Bishop Cuthbert O’Gara (PAUL)

Bishop O’Gara was born in Ottawa, Canada on April 1, 1886. He was ordained a Passionist priest on May 26, 1915 and appointed as missionary Bishop of



“We might do well to look at the faces of these men. Indeed, they represented the commitment of that era whereby Passionists trained in Europe and North and South America and then left their homes to serve in mission fields”

Yuanling, Hunan, China on May 28, 1934. He was ordained a bishop there on October 28, 1934. As the result of the realignment of the China Catholic hierarchy he was reappointed as Bishop of Yuanling on April 11, 1946. He died on May 13, 1968. During the Council Father Silvan Rouse (PAUL) served as the theologian for Bishop O’Gara while Father Linus Lombard (PAUL) was his secretary.

Bishop Giovanni Battista Peruzzo, C.P.

Bishop Peruzzo was born in Molare, Italy on July 14, 1878. He was ordained a Passionist priest on January 13, 1901. After his ordination he did preaching in northern Italy. From 1901 until 1924 he conducted over three hundred apostolic missions. On January 18, 1924 he was appointed as an Auxiliary Bishop of Mantova, Italy and ordained on February 10, 1924 as an Auxiliary Bishop. He was appointed on October 19, 1928 as Bishop of Oppido Mametina, Italy and on January 15, 1932 he was appointed as Bishop of Agrigento, Italy. During his tenure he created one hundred and thirty-seven new parishes and was pastorally active in service to his people. He was also involved with the reorganization of the catechism for children and adults. He paid attention to issues in the seminary and social issues as well. Of utmost concern was his care of refugees during World War II. He died on July 20, 1963 as Bishop of Agrigento, Italy and therefore did not live to attend the entire Council which ended in 1965. However,

from the start of the Council, he was known to be a strong orthodox voice in his capacity as a member of the Theological Commission. One source quotes him as a man who “stood up in the fight for orthodoxy.”

Bishop Stanislaus Amilcare Battistelli, C.P.

Bishop Battistelli was born in Fano, Italy September 28, 1885. He was ordained a Passionist priest on September 19, 1908 and appointed Bishop of Sovana-Pitigliano, Italy June 24, 1932. He was ordained Bishop there on August 21, 1932. He was appointed Bishop of Teramo e Atri, Italy on February 14, 1952 and he retired as Bishop of that See on February 22, 1967. He died as Bishop Emeritus of Teramo e Atri on February 20, 1981

Bishop Joseph Augustin Hagendorens, C.P.

Bishop Hagendorens was born in Mariekerke, Netherlands April 15, 1894. He was ordained a Passionist priest on January 2, 1921. He was appointed as Vicar Apostolic of Tshumbe, Congo Democratic Republic on March 23, 1947 and ordained a Bishop Vicar Apostolic on May 1, 1947. He was then appointed Bishop of Tshumbe Congo Democratic Republic on November 10, 1959. He resigned as Bishop on April 9, 1968 and died a Bishop Emeritus of Tshumbe, Congo Democratic Republic on April 20, 1976.

Bishop Ubaldo Evaristo Cibrián Fernández, C.P.

Bishop Fernández was born in Villaneuva de Odra, Spain on December 22, 1906. He was ordained a Passionist priest on September 21, 1929 and appointed as the Prelate of Corocoro, Bolivia on March 7, 1953. He was ordained the Bishop of Corocoro, Bolivia on May 17, 1953. This diocese is located 9,000 feet above sea level and one source stated that it was the highest diocese in the world. A missionary spirit was essential. There were twenty priests in the diocese.

He died before the end of the Second Vatican Council, as the Prelate of Corocoro, Bolivia, on April 14, 1965. He appears to have been in general agreement with evolving change taking place at the Council. He desired that the Council arrive at conclusions which would make the faith of the people come alive.



Bishop Gregorio Elias Olazar Muruaga, C.P.

Bishop Gregorio Elias Olazar Muruaga was born in Libano de Arrieta, Spain on December 24, 1912. He was ordained a Passionist priest on September 15, 1935 and appointed as Coadjutor Vicar Apostolic of Yurimaguas, Peru on December 11, 1952. He was ordained a bishop on April 12, 1953 and became bishop of Yurimaguas, Peru on August 31, 1957. He resigned March 25, 1972 as Bishop Vicar Apostolic of Yurimaguas, Peru.

Bishop Anthony Jeremiah Pesce, C.P.

Bishop Pesce was born in Rocche di Molare, Italy on August 2, 1908. He was ordained a Passionist priest on September 24, 1932 and appointed Vicar Apostolic of Dodoma, Tanzania on May 10, 1951. At that time it was known as East Africa. He was ordained as Vicar Apostolic on July 15, 1951 and he was appointed as Bishop of Dodoma, Tanzania on March 25, 1953. He died as Bishop of Dodoma, Tanzania on December 20, 1971.

Bishop Albert Deane, C.P.

Bishop Deane was born in Arrecifes, Argentina on May 3, 1908. He was ordained a Passionist priest on April 28, 1933 and appointed as Bishop of Villa Maria, Argentina on March 13, 1957. He was ordained a bishop on June 29, 1957 and installed on July 4, 1957. He resigned as Bishop of Villa Maria, Argentina on April 15, 1977 and died as Bishop Emeritus on September 15, 1985.

Deane was of the opinion that Council changes would be most obvious in the liturgical change. With approval, he agreed that it was necessary for the Church to make sure that it did not “live in isolation” from the rest of the world.

Bishop Geraldo Micheletto Pellanda, C.P.

Bishop Pellanda was born in Umbara, Italy on September 1, 1916. He was ordained a Passionist priest September 23, 1932 and appointed Coadjutor Bishop of Ponta Grossa, Parana, Brazil and Titular Bishop of Mades on November 9, 1960. He was ordained Titular Bishop of Mades on February 11, 1961 and became Bishop of Ponta Grossa, Parana, Brazil on March 20, 1965. He died as Bishop of Ponta Grossa, Parana, Brazil in 1991.

Bishop Quentin Olwell (PAUL)

Bishop Olwell was born in Brooklyn, New York on November 4, 1898. He was ordained a Passionist priest on February 4, 1923 and appointed as Bishop of the Prelature of Marbel, Philippines on January 19, 1961. He was ordained Bishop on April 25, 1961. He resigned as Bishop of the Prelature of



Fr. Malcolm LaVelle

Marbel in 1969 and died as Prelate Emeritus on January 30, 1972.

Bishop Gabriel W. Sillekens, C.P.

Bishop Sillekens was born in Roggel, Netherlands on July 6, 1911. He was ordained a Passionist priest on May 10, 1936 and appointed Bishop of Ketapang, Indonesia on April 2, 1962. He was ordained Bishop of Ketapang, Indonesia on July 17, 1962 and resigned as Bishop of Ketapang, Indonesia on March 15, 1979. He died as Bishop Emeritus of Katapang, Indonesia on May 9, 1981.

Sillekens was aware of the diversified opinions among the bishops attending the Council but was “greatly impressed by the unity and universality of the Church.” Liturgical adaptation was also in the forefront for him since he believed it to be an essential feature in future mission endeavors. The Indonesian language was already in use and the bishop expected greater vernacular use wherever possible.

Fr. Malcolm Lavelle, C.P.

Information in the December 1962 issue of “The Passionist”, a publication of the CRUC Province, stated that Passionist Superior General Malcolm Lavelle, who also attended the Second Vatican



Council, thought that discussion on the meaning of the apostolate was going to have the most impact on Passionist ministries. Lavelle also stated that he did not think that the Council deliberations were going to have a direct impact on Passionist related issues such as religious poverty and obedience. To augment the situation the Passionists set up commissions to deal with the topic of poverty, for example. This commission had been formed after the 1959 General Chapter and was to make recommendations to the 1963 General Chapter.

Fr. Tito Ceroni, C.P.

Other Passionists who played a part in the events at the Second Vatican Council included former Passionist Superior General Tito Ceroni. Due to his juridic expertise he was appointed in July 1960 to be a member of Preparatory Commission to study the Bishops and the Governance of Dioceses.

Fr. Theodore Foley, C.P.

Because of his experience in religious life in the English-speaking world and background on education Passionist General Consultor Theodore Foley was appointed on October 12, 1960 to the Preparatory Commission on Religious Life.

Fr. Sofronio Sofranov, C.P.

Bulgarian Passionist Father Sofronio Sofranov was appointed to the Preparatory Commission on Eastern Oriental Churches on August 24, 1960. He was able, with the help of the Bulgarian Embassy in Italy, to bring two Bulgarian bishops out of Bulgaria in order to attend the Council events.

Fr. Caspar Caulfield, C.P.

Father Caspar Caulfield was a Passionist from the United States. On November 13, 1960 he was appointed a member of the Preparatory Commission on the Missions. This was no doubt due to his experience as a missionary in China during the 1940s. He also was the Secretary for the Missions in Rome.

Fr. Pedro Richards, C.P.

Father Pedro Richards was a Passionist from Argentina. Because of his involvement with the Christian Family Movement he was, on February 24, 1961, elected consultor to the Preparatory Commission on Apostolate of the Laity. Of particular interest was the possibility of the diaconate.

Fr. Barnabas Ahern, C.P.

Barnabas Ahern was a brilliant Scripture scholar from CRUC Province in the United States. In 1962, Ahern was appointed peritus, or expert during the



Fr. Barnabas Ahern and Pope John Paul II

Council. He served as a consultor to the Theological Commission and did much in the service for the Secretariat for Christian Unity. During the Council he prepared interventions for Cardinal Albert Meyer of Chicago. “No individual, perhaps,” writes Vatican II journalist Fr. Vincent Yzermans, “did more to promote biblical scholarship among the American hierarchy at Vatican II than Father Barnabas Ahern.” His tactful handling of a 1962 confrontation over modern Scriptural tendencies with conservative U.S. Apostolic Delegate Egidio Vagnozzi assured the acceptance of modern Catholic biblical scholarship by many U.S. bishops.

More information on Ahern see two articles by Robert E. Carbonneau, C.P. “Fr. Barnabas Ahern, C.P., (1915-1995) Impelled by the Word of God” *Compassion* (Summer 1999): 8-13. See <http://www.cptryon.org/compassion/sum99/ahern.html> and “The Genesis of The Bible Today” in *The Bible Today* 40 (September 2002): 272-277. ●



REFLECTIONS OF A PASSIONIST OBSERVER AT VATICAN COUNCIL II

Introduction

During the Vatican Council II, Fr. Cassian Yuhaus (PAUL) was completing doctoral studies in Rome. He served as adviser to many of our Passionist bishops who were present in Rome for the various sessions of the Second Vatican Council. Fr. Cassian was recently interviewed by Fr. Lee Havey (PAUL) at the Shrine-Basilica of St. Ann in Scranton, PA (USA) concerning his memories and reflections on the Passionist presence and involvement in this major event in the history of the Catholic Church.

Fr. Cassian would you tell us about your experience being in Rome at the time of Vatican Council II and something about the Passionist bishops who were present at the Council as well as the importance of this event in the history of the Church and the Congregation of the Passion.

I was privileged to be in Rome and to have stud-

ied during the time of the Council and I was able to participate as an observer at the actual Council that was taking place. More importantly, several of the bishops spoke to me and asked my help in resolving many urgent questions. I am delighted that we as Passionists are doing this presentation to bring to our own attention and to our entire community of how significant the Vatican Council II is. We are in a post-conciliar era in the Church. For many people the most important event in the last five hundred years is Vatican II. Without question for many people, including myself, nothing as significant has taken place since the Council of Trent. Beyond that nothing more significant has taken place in over one thousand years – we go back to the date of 1054 when the Eastern Church separated from Rome. The Council is addressing the terrible issues of disunity, separation and schism in order to bring the Church together so that we can face the issues of our day, to speak to the



"Many of the Passionist bishops at the Council were missionary bishops and this is very significant because they were concerned with bringing the Gospel to the entire world."



world. So it's important that we do this reflection. I'm delighted that you asked me and I will share as much as I can. I've spoken very frequently about the Council and I wish to continue to do so because we are coming to an important year: it will be the year of the Council, the fiftieth anniversary, when our Holy Father has made it clear that the emphasis of his holy year will be trying to understand and implement the Second Vatican Council. So my involvement has been a happy one, a joyful one and these bishops [the Passionist bishops present at the Council] are very close to me personally and I feel that I am as close to them as I am to you right now.

Can you tell us something more about them?

Many of the Passionist bishops at the Council were missionary bishops and this is very significant because they were concerned with bringing the Gospel to the entire world; to meeting people who had lost their way and to preach the Gospel to the poor and neglected. So our missionary bishops knew suffering, they knew what it was like to struggle to keep the faith alive in their people and their priests. So our Passionist bishops did us very, very well and were significant at the Council. They were anxious to serve the Church and to bring the Church to a deeper understanding of itself. I was privileged to spend time with them and listen to them as they were listening to the Spirit. And the result of the Council is so amazing – it is the work of God – no question.

It seems that the bishops brought a certain dimension of the universal church coming from so many missionary areas. What would be the area of greatest significance?

The area of greatest significance and of greatest concern, one of the main issues of the Council that divided it and brought about a lot of dissention and discord and debate in the Council was the authority of the bishop over religious life. It was a very important issue: the right of exemption.

That meant that religious are exempt from the authority of the local bishop so that they were able to do what the Church called them to do. For example, our reason for being is to preach the Gospel of Jesus crucified, to hold the Cross high before the entire world. Now our missionary bishops were of the opinion that religious should be more accountable to the local bishop and there was a long list of bishops who wished to take away the right of autonomy, of going on your own way. These bishops, with whom I spoke, loved the Church but they loved their community and they still felt that the local bishop needs to have more authority over religious life. The debate was very serious because if the local bishop had authority over the religious living in the area then the



Pope John XXIII

religious have no liberty, no freedom – the bishop could tell them what they can and what they cannot do; they could not develop their founding intention. I cannot over-emphasize how serious that debate was and if it were put to a vote in the first session, religious life would have gone down to be nothing more than another department of the diocese and the chancery office would direct religious life. Our bishops themselves were divided; some of them felt it would be easier for them to be bishop if they did not have to deal with religious who wanted to do their own thing.

This issue that the religious would be exempt from episcopal authority and would be directly responsible to the Pope was a major issue. And that it was resolved in favor of the religious was due primarily to the leadership of Pope Paul VI who favored the religious and knew the importance of the religious for the Church. He knew that the religious needed autonomy, a certain amount of freedom to do their work and develop their charism. I was especially involved in this area with several bishops to bring out the origin and the meaning of being separate in authority, being exempt. The concept of exemption started over a thousand years ago so that religious could live their life and their mission for the good of the whole Church. I thank our bishops for their willingness to



listen as they did, even though some of them were very, very insistent that religious life be subject to the local bishop.

Would you say that these Passionist bishops were excited about attending the Second Vatican Council?

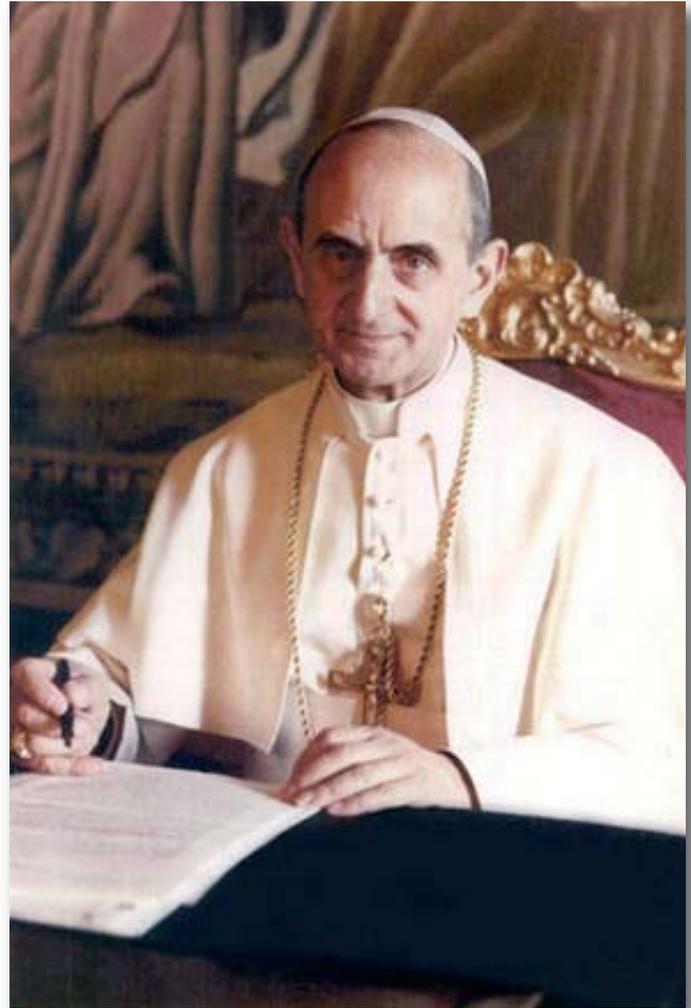
They were amazed at what could be done when the whole Church comes together. They were more conservative than liberal; they took more conservative stands as for example this one about the exemption [of religious]. They were in favor of the bishops having more control over religious life. And they did not want to miss one minute of the Council even though some, like Bishop O’Gara, was not well at all. The council began 9:00 AM every morning, and went until 1:00 in the afternoon and then after a rest period they gathered again at 4:00 PM and worked until 9:00 or 10:00 PM. The bishops met in small commissions and in small groups. One of the great achievements of the Passionists was in the great Scripture scholar, Fr. Barnabas Ahern (CRUC/1915-1995). He was a true expert to the whole Council. He addressed every single bishop in the small groups and in the large assemblies. He was really a leading influence in the Council, proclaiming that the Word of God, Sacred Scripture, is the way to unity and to peace. So they were indeed excited about the Council. They wanted it to succeed and they were there from the beginning until the end.

How were these bishops able to implement the teaching of the Council in their own dioceses?

Every bishop had a plan and the plan was based on each of the documents. Every bishop was willing to give an introductory explanation of the reason for the change in the liturgy, the reason for the change in mission, the primacy of the Word of God. They were enthused about the Council; but they were also rather conservative and rather fearful that the Council would not be implemented. It was such a huge event and there are so many distinct obligations to be fulfilled, that many were doubtful about whether the Second Vatican Council would be able to achieve its purpose in the diversified world of today. But they were willing to work, and in most of their dioceses they promoted the Council. They were faithful to Pope Paul VI in his direct injunction to bishops. The bishops must be the first to implement the Council and they were faithful to that.

In addition to the Passionist bishops and religious that helped with the Council as experts, can you add any other contributions that the Passionists offered to the Second Vatican Council?

I think their greatest contribution was their will-



Pope Paul VI

ingness to attend the commissions, to do their home work, to advance the Council and to give their full support to the Council and to the great Pope Paul VI.

Fr. Cassian, do you have any final thoughts on this topic?

We need to implement Vatican II more effectively, more continually. For example, I think we have neglected ecumenism as a Congregation. We have not taken a vital, active role in working for the unity of all those who believe in Christ. This is a very important action that needs to be taken. And I think the Passionists everywhere need to review where we are with regard to Vatican II and how are we going to continue to implement it.

When Pope Benedict XVI proclaimed this new “Year of Faith” he said that it would be based upon the Council and the Catechism of the Church – how we fulfill and implement Vatican II. So I think we can do much more. I think that the Passionists world-wide have much to say about the creativity of the Council and about the renewal of the Church. I wish every province would assemble a group of religious to study Vatican Council II and its impact on the Church and the Passionist Congregation then and now. ●



ST. PAUL OF THE CROSS AND THE NEW EVANGELIZATION

Fr. Marco Pasquali, (PIET)

Editor's Note: as announced by Pope Benedict XVI the XIII Ordinary General Assembly of the Synod of Bishops will be held from 7 to 28 October 2012 to treat the topic: "The New Evangelization for the Transmission of the Christian Faith". The importance given to the Christian faith is further emphasized by the decision of the Holy Father to celebrate a Year of Faith, beginning on 11 October 2012, to commemorate the fiftieth anniversary of the opening of the Second Vatican Council and the twentieth anniversary of the publication of The Catechism of the Catholic Church. In the following article Fr. Marco Pasquali (PIET) offers some insights into this topic of the New Evangelization from the perspective of St. Paul of the Cross and our Passionist spirituality.

The expression "New Evangelization" seems to be the catchphrase of the theological-pastoral world of today. It widely used in pastoral theory and practice and, in fact, it can be found in every document or project that seeks to enter the third millennium. Yet at the same time it doesn't seem to be able find a model that will achieve its goals. In this article we will attempt to highlight how the apostolic activity and the figure of St. Paul of the Cross can offer some important insights for effective evangelization in the postmodern world.

The New Evangelisation and pastoral conversion

When we try to identify the contours of the project of the New Evangelization we will discover that the one who will be able to "clarify" the underlying concept behind this expression is Pope Paul VI. In the Post-Synodal Apostolic exhortation "*Evangelii Nuntiandi*" (1975) Pope Montini encouraged pastoral workers (the real recipients of every pastoral effort) to proclaim anew the kerygma- the Easter experience of Christ crucified and risen (1) from within the socio-cultural context in which they live. This proclamation — vital because it is lived -



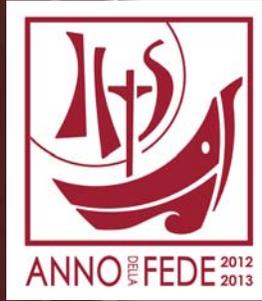
An antique painting of St. Paul of the Cross preaching in a town square

is the focal point of pastoral ministry that is aimed at a world where the idea "of a Christian society... [that] expressly refers to Gospel values" (2) has disappeared.

But today the question is: In what sense is this evangelization "new"? It is definitely "new" with regard to a pastoral approach that is primarily catechetical and it remains so even today since it's difficult to imagine any effective project that is not based on this pastoral "conversion" concept. However, can you really talk about something new, strictly speaking, if was announced way back in 1975? To get an idea of the cultural gap just think that the document "*Evangelii Nuntiandi*" was written with a typewriter, while many of today's youth, born into a fully digital world, may not have ever seen such an instrument. The challenge remains, but the context has changed enormously; and since authentic pastoral ministry emerges from this context, additional refocusing is needed.

The context and the apostolic ministry of St. Paul of the Cross

If it is true that in the pastoral experience of St. Paul of the Cross there are points for a credible new evangelization, then we must situate his experience in the appropriate context so that we can discover the original meaning. The socio-cultural context in which he lived and worked is almost diametrically the opposite of what is described above: the Church-at least formally-permeated all spheres of society and it constituted its unifying element. ➤



**Pope Benedict XVI proclaims the "Year of Faith".
The Vatican logo for the "Year of Faith"**

Paul's preaching focused on trying to promote, especially in rural areas, the methods and the anthropology that the Council of Trent had reformed. Because of this marriage between society and Church, St. Paul used to say-as Bro. Bartolómeo recalls-that all evil comes from the clergy which, if they were reformed, could in turn reform the whole world. The specific modes of his pastoral work can immediately be recognized as those that would eventually become the traditional ministries of the Congregation: popular missions, spiritual exercises and spiritual direction. We will focus especially on the first, since it is the one that, above all, brought him into contact with all social strata of Central Italy.

The approach used by our Founder in parish missions was associated with the socio-religious situation that Paul perceived. In fact it was not a ministry directed toward the Congregation itself, but one that was destined for pastoral ministry to specific people living in different situations. Consequently, it was necessary to adapt the themes, style and the time schedule according to the needs of the people he encountered, which is in keeping with the socio-cultural environment as is stated in "Evangelii Nuntiandi". A typical example of this progressive adaptation and simplification can be found precisely in the methodology used in the traditional Passionist Mission: a Baroque-flavored preaching, using strong, dramatic elements, in the Jesuit style. Paul moved more and more towards a more sober style, while still maintaining some dramatic elements to awaken consciences. Certainly we don't want to confuse superficiality and indifference - typical of insufficient preparation-with the simplicity desired by St. Paul, which today we would define as "inculturation". But the search for a style of preaching far from rhetorical frills originated far from a need for communication; rather the main purpose was to

pave the way for the action of the Spirit. The whole mission had to engender spiritual fruits within those individuals who were participating in the mission. But the heart and the uniqueness of St. Paul lies in the fact that he introduced daily meditation on the Passion of Jesus so that everyone could learn how to remember and contemplate the love of Jesus Crucified. He was preaching to people with little or no culture who needed images, painted in vivid colors, of the Passion scenes. He offered conversations with Jesus, with Mary and with those present in order to cause strong spiritual and emotional involvement. (11)

This experience lived out within the collective-community context of Parish Missions further developed and took root in the form of the apostolate of spiritual direction at which St. Paul of the Cross was truly a master. The fire kindled in one's heart by the Holy Spirit in order to walk with greater freedom of Spirit and doing God's will needs to be assisted (maybe today we would call this "counseling") because the motives of the human soul are frequently contradictory, mistaken and impetuous and need the assistance of a director so that the will of God might be discerned. (12)

From the experience of St. Paul to a post-modern evangelization

We can now more clearly understand the unifying element in Paulacrucian apostolate: the *pro nobis* of salvation carried out by the Crucified-Risen Christ, becomes *pro me* through the experience of the *Memoria Passionis*, which is experienced through prayer. This then becomes the introduction to a pastoral approach to the person who lives in the post-modern period. It is true that we use -even if only formally- some of the elements that characterize the apostolate of St. Paul of the Cross in our pastoral plans and provincial schedules. Following in his footsteps we have always stressed the importance of the spiritual and intellectual preparation of missionaries, putting special emphasis on the cultural environment in an attempt to renew and inculturate pastoral programs, giving special attention to communication.

But what seems to be missing are the particular guidelines which characterized the experience of our Founder: bring people to a personal and intimate experience of Jesus Christ, through the specific means of "Memoria Passionis" in prayer. If we look at the missionary experiences of some modern ecclesial movements, we are amazed at how they are unified by a specific form of missionary activity, not so much by a compelling/persuasive catechesis or effective preaching (such as on the "meaning of life") as St. Paul was doing. Rather the essential core of their preaching is simply to lead people towards a living and personal experience of Jesus Christ. It is the only kind of preaching that is able to awaken humanity from its religious-spiritual torpor. In fact, the realism of the encounter with the person of the risen Lord and the experience of the *pro me* of his Passion are the only elements capable of overcoming today's inability to reflect on the meaning of one's own life. It is up to us to rediscover the heritage that our Founder has left us. ●



THE HISTORY OF THE CONGREGATION

An interview with Fr. Fernando Piélagos, (FAM)

[Note: Fr. Fernando Piélagos (FAM) was assigned to the Generalate of Sts. John and Paul in Rome from 1989 to 2002 as the editor of the PIB (Passionist International Bulletin) and the “Anuario” (Annual Journal). In 2003 he returned to his province, in Zaragoza, Spain, to conclude to write the history of the province of the Holy Family (FAM) (Zaragoza, 2005). At the death in 2007 of Fr. Paulino Alonso (also assigned to the Generalate in Rome as a member of the Historical Commission of the Congregation) he was called back to complete the task of the third volume of the History of the Congregation, which was published in May 2011. When Fr. Fabiano Giorgini, also a member of the Historical Commission died in 2008, he was entrusted with the task of concluding the fourth volume of the History of the Congregation which is currently in process. Fr. Fernando is an official Spanish journalist and has published various works including the biography of various servants of God, the history of the Daughters of the Passion (Mexico, 1996) of the Servants of the Sacred Heart of Vic, Spain, 1998, and most recently, Volume III of the History of the Passionists (2011) concluding the work begun by Fr. Paulino Alonso.]

Recently it seems that there is a great amount of interest concerning the history of the Congregation. Why is this so?

The Congregation has been very attentive to recording its life; and even if it was not always diligent, it was always attentive to this matter. For example, the “Annali della Congregazione” [Annals of the Congregation] of Fr. Giovanni Maria Cioni, 1746-1796, a manuscript consisting of three volumes, plus a fourth volume of the “Storia delle Passioniste” [History of the Passionist Nuns of Corneto], 362 pp. and Fr. Gabriel of the Presentation (Abiatti) prepared the “Storia della Congregazione”, [History of the Congregation] 144 pp. a hand-written work in 18 chapters. Fr. Filippo of the Immaculate Conception (Antonarolli) wrote “Storia della Provincia dell’Addolorata” [History of the Addolorata (PIET) Province] (a manuscript in three volumes, pp. 1046). Also worth recalling is the “Diario Necrologico” [Necrology] of Bl. Lorenzo Salvi (1745-1882), although it is only up until the year 1848, pp. 681,) and the work of Fr. Eustachio Buzzetti (1745-1879, 520 pp.). The “Cenni Necrologici” [Necrology Notes] were printed from 1880 until 1960.

This only refers to the early days and more significant personalities, but not afterward...

My impression is that from the beginning, the

Institute has maintained a clear sense of “interest in individuals”, in the sense of greater “human interest in people” rather than institutions as such. This can be seen in the “platea” or the chronicles of the community, the registry of ministries, book of suffrages, local chapters and canonical visitations — all the religious were remembered in the same way.

But most of this was not accessible to the religious themselves.

Just the opposite. The tradition was maintained thanks to these and other books in which common life was recorded. Just think that until 1867, the year of St. Paul of the Cross’ canonization, there was no publication of his letters: “Lettere scelte di S. Paolo della Croce” [Selected Letters of St. Paul of the Cross] Rome, 1867. Fr. Silvio Di Vezza (1914-1925), following the bi-centennial of the Congregation II (1720-1920) created a “Bollettino” [Bulletin] for disseminating information and promoting the publication of the Letters in four volumes (1923-1926), by Fr. Amodeo Casseti.

How was this tradition maintained within the Institute?

Although this is a long answer, briefly we can simplify the process by saying that the chain of transmission of information consisted of the local superior, the master of novices and formation personnel, supported by the exemplary nature of many venerable



religious. The Superiors General wrote few doctrinal or magisterial Circular Letters. This is a phenomenon of the 20th century. (See: “Bollettino”, 1920-1929, and ACP (“Acts”) 1930-1977).

Has there been an on-going concern for the history of the Provinces?

In my opinion, yes. Each province in its own way has taken care that the apostolic work of the communities would not be lost. An example would be the history of the DOL Province of Italy (1830-1860) by Fr. Filippo Cipollone (della S.Fam).

Are there any other recent examples?

BRODELLA, Leonardo: “Cronistoria de la provincia de la Piedad...” (Unedited manuscript); CASSETTI, A., “I Passionisti nell’Alta Italia”, 1922; WARD, Felix, “The Passionists. Historical and personal sketches”, 1923; HERBERT GREGGAN, “The Preachers of the Passion, or The Passionists of the Anglo-Hibernian Province”, 1924; BERNAOLA, P., “Album histórico de la provincia de la Sagrada Familia”, 1933; BENITO DE SAN JOSÉ, “Historia de la Provincia de la Preciosísima Sangre”, 1952; LOPATEGUI, J. I., “Historia de la Provincia del S. C. de Jesús 1877-1943” (pro manuscrito), 1975; The arrival in the USA: YUHAUS, C., “Compelled to Speak”, New York, 1967; and recently the provinces of FAM (PIÉLAGOS, F., Zaragoza, 2005), LAT (TURRISI, C., Manduria, 2007), CONC (TAUROZZI, S., Bs As, 2006), GABR (VANDEN BUSSCHE, J., Wezembeek-Oppem, 2007), the missions in Peru (Gregorio ARRIÉN, Bilbao, 1992), or in China, CAUFIELD, C., “Only a Beginning”, etc.

What point are we at in the next phase of the preparation of the history?

The historical Commission divided the plan into five periods (cf. vol. III). Volume IV covers the period 1863-1925, with seven generals: Pietro Paolo Cayro 18963-1869; Domenico Giacchini, 1869-1876; Bernardo Prelini, 1876-1878; Bernardo Ma. Silvestrelli, 1878-1888 and 1893-1907; Francesco J. Prince 1890-1892; Geremia Angelucci, 1908-1914; and Silvio Di Vezza, 1914-1925, plus three vice-generales (Del Principe, Testi and Moreschini).

What are major events of this period are covered?

The most turbulent period in our history includes the crisis of the General Curia (1870-1878); the abolition of communities and the PIET province of Italy; World War I (1914-1918) and the recruiting of many religious for military service.

What was the confrontation within the General Curia about?



Fr. Silvio Di Vezza

Basically there was mutual distrust and different ways of addressing issues such as indigenous vocations, the authority of the General, the organization of studies, the preparation of students, parishes, etc. This unedifying situation was known throughout the city. Consequently, Pope Pius IX mandated that a new Superior General be elected using paper ballots. Fr. Bernardo Prelini, provincial of the DOL province, was elected but he was unable to restore peace. So Pope Leo XIII imposed a Chapter at which Cardinal Litta presided. It was at this Chapter that (Blessed) Fr. Bernard Silvestrelli was elected.

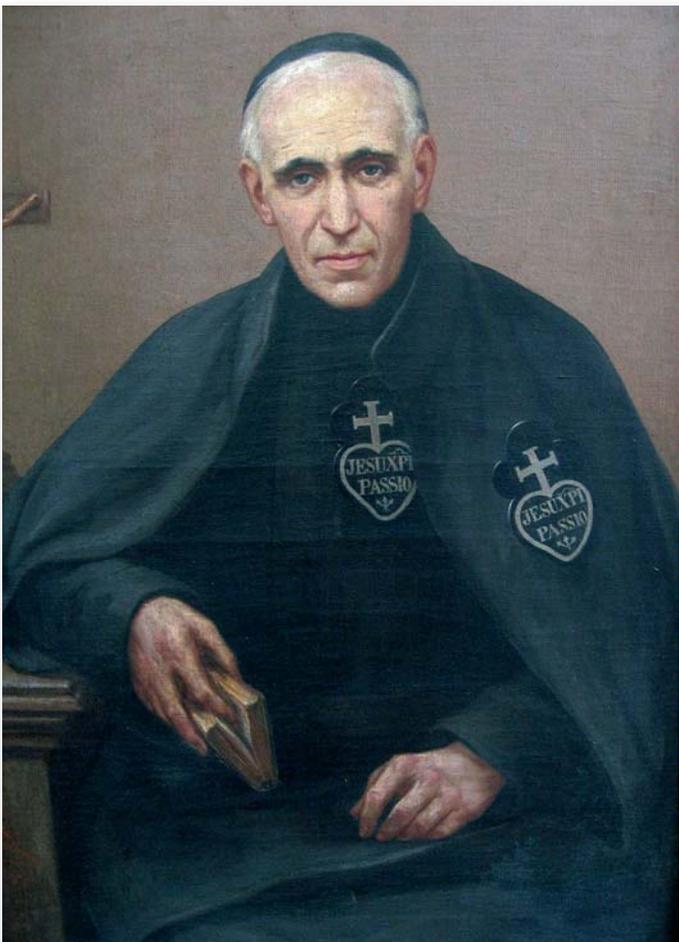
What were the specific tasks that Fr. Bernard Silvestrelli had to address?

In addition to other tasks he had to create peace in the General Curia; to reach out to those Religious who had lived outside the monasteries during the period of the Napoleonic Suppression; and to reclaim our traditions and patrimony. He also researched new countries in which to establish the Congregation: Mexico (1865), Australia (1887), Chile (1889), Spain (1878), Cuba (1891) and Brazil (1911). In his time the CORI, CORM, LAT, FAM and CRUC provinces came into existence.

What the contribution of Fr. Geremia Angelucci?



Fr. Geremia Angelucci



Blessed Bernard Silvestrelli

He was the Provincial of the CORM Province and was the first General to visit Mexico and Argentina. He encouraged the updating of the studies program and supported missionary expansion in Peru and in Brazil.

Why don't we hear much about Fr. Silvio di Vezza?

Possibly because he was eclipsed by his successor, Fr. Leo Kierkels. However, compared with Fr. Bernard Silvestrelli he is equally significant. Fr. Silvio first sailed around the world by steam boat (20 March - 21 December 1921). He visited all the houses of his time (except those of Bulgaria and Peru). He left more than 400 pages of handwritten journals in French with detailed annotations of his visits and travel.

What particular thrust did he give to the Congregation?

World War I created problems concerning the relationship of the religious with their superiors; it disrupted common life, and the young religious were called into military service. He presided over all the chapters of his time, despite illnesses and his advanced age. He celebrated the second centenary of the Congregation (1720-1920), the canonization of St. Gabriel and the beatification of St. Vincent Strambi, and he sustained the sometimes troubled cause of St. Gemma Galgani. He created the "Bollettino della Congregazione" (Bulletin) (1920) and he encouraged the publication of the letters of Saint Paul of the Cross. He supported the work "Il missionario Passionista", of Fr. Stanislao Ambrosini in three volumes (1916, 1923 and 1926). Finally, he established the Passionist presence in Shenchow, China.

At what point is the fourth volume of the History?

It is difficult to measure the progress of this work in percentages. Fr. Fabiano Giorgini left untouched some important and sensitive material, such as the crisis of the curia and the changes in the Congregation after the General Chapters. An assistant has continued researching the following topics: 1) the Chapters of the provinces; (2) the foundations in Spain, Australia, Argentina, Chile, Cuba, Mexico, and Brazil; (3) Peru (Yurimaguas) and the Yunling, China missions; (4) Formation; (5) The foundations offered but not accepted; (6) The popes and the Congregation during this period; (7) Government, etc.

What still needs to be done?

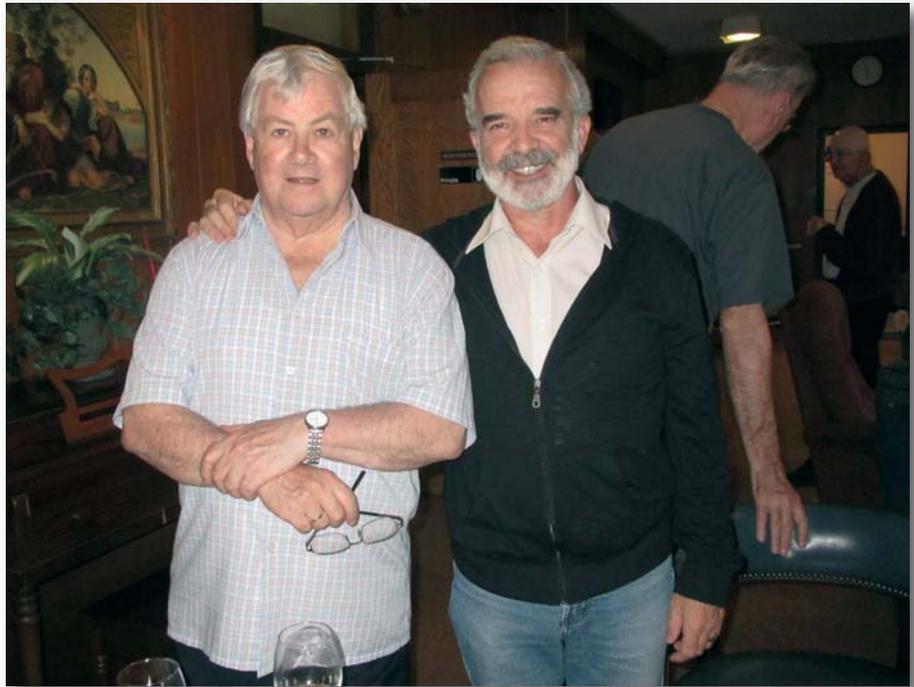
Following the schema of volume III, the following topics need to be studied: community life, apostolate, holiness and the women religious of the Passionist Family.



A NEW PASSIONIST PRESENCE AT THE UNITED NATIONS

On March 1st, 2012, Fr. Francisco José Murray (CONC) began a three-year term as the second Representative of Passionists International at the United Nations. He replaces Fr. Kevin Dance (SPIR) who has held this position of NGO representative at the UN since 2001. In his letter of appointment, Fr. Ottaviano D'Egidio, Superior General wrote: *“The historical moment the world is living through, with its plethora of political and economic complications generating dramatic situations, fear and new forms of poverty, impels us to be forthcoming and even passionate in proposing, at the various organization headquarters, the Gospel values, always in the light of our Passionist charism. The United Nations is one of these institutions, and is thus the place for our mission work within the various realities where we happen to be present. I am writing you this letter as both an encouragement and a token of appreciation of your work.”*

Fr. Francisco was born in 1955 in Buenos Aires, Argentina. He professed Vows in the Congregation of the Passion in 1976 and was ordained in 1983. In



Fr. Kevin Dance (SPIR) and Fr. Francisco Murray (CONC)

1986 he obtained a Licentiate Degree from the Urbaniana Pontifical University in Rome in Biblical Studies. For a considerable part of his life as a Passionist he has had the privilege of walking with young people in the area of human and spiritual formation. This had given him exposure to the richness of several different cultures and countries. Francisco is a skilled linguist and has served in several foreign

countries as a foreign missionary. In his new position, he will speak and advocate on behalf of the members of the Passionist Family throughout the world.

Recently, Fr. Kevin Dance shared his thoughts about the appointment of Fr. Francisco to the United Nations: *“We pray that he can be a voice for those without voice to the decision-makers of the world. We share with so many others the wonderful charism of keeping alive the memory of God’s overwhelming love shown in the Passion of Jesus. In creating a body to represent us at the UN, we wanted to open it to members of the Passionist Family around the world. Francisco will be a fine representative.”*



Fr. Francisco Murray (CONC) and Fr. Jesús M. Aristín (CORI).



REG (MEXICO) PROVINCIAL CHAPTER

The fifth Provincial Chapter of the Province of Christ the King (REG), Mexico, took place in the province retreat house in the city of Cuernavaca, Mexico, 4 - 8 June 2012.

In addition to the religious of the province from the local communities of Escandón, San Ángel, Cuernavaca, Querétaro, Guadalajara, Chiapas and Valle de Chalco, the Superior General, Fr. Ottaviano D'Egidio and Fr. Luigi Vaninetti, General Consultor were present for the Chapter. Also present were Fr. Francisco Valadez, REG Provincial Superior and his Consultors, as well as the Superior General of the Sisters, Daughters of the Passion, Mother Aure Aguirre and the Provincial Superiors, Sr. Adela Resendiz and Sr. María del Carmen Pérez. Additionally, there were Passionist religious from neighboring Passionist entities: Fr. Robert Joerger, PAUL Provincial Superior, Fr. Donald Webber, CRUC Provincial Superior, Fr. Carlos San Martín, FAM Provincial Consultor, and Fr. José Ramón Montañez, Consultor of the PAC Vicariate.

The REG Province has 33 professed members with 8 professed students. The Province was begun by the Italian CORM Province in 1946 and became a Province in 1994. Today the Province has seven ministry locations including parishes, a shrine, schools and a retreat center. Some of these ministries directly serve the very poor and indigenous people of Mexico. The theme of the Chapter was: "The Province of Christ the King in Mexico is to be a Prophet of Hope." The subtitle stated that the Province desires to respond to the victims of violence, corruption and poverty in the light of Jesus Crucified.

In his opening address, the Superior General spoke about the Canonical Visitation done by Fr. Luigi Vaninetti. He highlighted several points from the visitation report: 1) **Government:** The desire of the province to strengthen formation programs; to provide and maintain economic stability; and continue to pursue the process of Restructuring. 2)



(L-R) Frs. Alejandro González, 2nd Consultor, Fr. Rafael Vivanco, Provincial Superior and Fr. José Luis García, First Consulto

Community Life: In addition to the communities that host the various stages of formation (Guadalajara, Escandón and San Ángel), there are two communities with specific ministries: CEP (Centre of Passionist spirituality) in Cuernavaca and CMP (Passionist missionary Center) in Querétaro. The CEP is working with different groups that seek to promote formation in spirituality and the ecclesial studies. The CMP in Querétaro is still in the initial phase, but is working on various missionary and apostolic endeavors. (3) **Formation:** Although the formation programs are generally good, an area of initial formation that needs further development is a greater "international awareness", i.e. going beyond one's own cultural and geographical boundaries and in order to understand others who are different from us, but are inspired by the same vocation and the same mission. There is also a particular need to study foreign languages, especially English. And (4) the **Process of Restructuring:** In general there is acceptance of this process in the Congregation and of the shared membership in the Configuration of Jesus Crucified and attention to possible developments and agreements that are being made to subdivide the Configuration so that it may be more efficient and functional.

During the course of the Chapter, the following religious were elected to positions of Provincial leadership: Provincial Superior, Fr. Rafael Vivanco and Fr. José Luis García, First Consultor and Fr. Alejandro González, Second Consultor. ●



FIFTIETH ANNIVERSARY OF "OUR LADY OF FLORIDA" MONASTERY AND RETREAT HOUSE (PAUL-USA)

On March 10th, 2012, Our Lady of Florida Monastery and Retreat House, located in the city of North Palm Beach, in the state of Florida, USA, celebrated the 50th anniversary of its foundation. The program started with a Jubilee Mass at 11:00 AM at the outdoor altar. The celebrant for the Mass was Most Reverend Gerald M. Barbarito, Bishop of the Diocese of Palm Beach. Also, Most Reverend John Noonan, Bishop of the Diocese of Orlando was in attendance as concelebrant. The homilist for the Mass was Fr. Robert Joerger, PAUL Provincial.

The monastery-retreat house was dedicated on 14 June 1962 by Bishop Colman Carroll, bishop of Miami. When Bishop Carroll was installed as the local bishop he asked the Passionists of the St. Paul of the Cross Province to make a foundation in his diocese. Passionist Fr. Christopher Berlo (1902-1979) directed the construction of the complex which includes a beautiful chapel with an entire wall of stained glass windows by the renowned French artist, Jean Barillet (1912-1997) and a large ceramic crucifix by the great Italian sculptor, Angelo Biancini (1911-1988).

Our Lady of Florida was closed in 1989 as the Passionists tried to cope with dwindling personnel and funds. On February 23, 1992 in cooperation with the Diocese of Palm Beach, Our Lady of Florida reopened. It marked the beginning of a new phase of the then 30-year-old foundation: the first cooperative venture between the Passionists and a diocese in retreat house ministry. Under this new arrangement, the Passionists still own the property and will operate it as a Spiritual Center in collaboration with the Diocese of Palm Beach.

Our Lady of Florida offers a great variety of spir-

itual exercises. There are private retreats and group retreats for men and women of various parishes, for married couples and different singles groups, for Third Orders and Secular Institutes, for various Protestant and other ecumenical groups, for priests, Brothers and Sisters of many religious orders, for Marriage Encounters and "Cursillos", as well as specialized programs, conferences, seminars, meetings and days of prayer.

In his congratulatory letter, Fr. Ottaviano D'Egidio, Superior General, wrote: *"I look back with pleasure on the two visits I paid the community and this Spiritual Center which, over this half century has been a point of reference for innumerable members of the laity, especially the families. In close harmony with the diocesan pastoral programs our Passionist religious, over this space of time, have participated in one of the typical ministries of our Congregation, preaching retreats and days of recollection centered on the mystery of God's love gloriously manifested in the Passion of Jesus."*

When Father Malcolm Lavelle, Superior General at the time, supported by the members of his Council, gave his approval for the foundation in a decree dated August 1, 1962, he emphatically stressed that our religious should live their presence in this territory in a truly missionary spirit made live in the charism of Our Lord's Passion, always in close collaboration with the local Church, conducting parish missions and preaching retreats and making themselves available for spiritual counseling and confessions to members of the clergy and the laity alike. This I know they have done, thoroughly present in the field of evangelization."



Religious of the PAUL Province with local diocesan bishops at the Jubilee Mass



THE VULN VICE-PROVINCIAL CONGRESS IN MUNICH, GERMANY

Two weeks after Easter, 16 to 19 April, 2012, seventeen of our religious of the VULN Vice-Province of Austria and Germany, met at the local Passionist community in Pasing, Munich. In addition to the religious of the Vice-Province, also present were the Superior General, Fr. Ottaviano D'Egidio, Fr. Denis Travers, First General Consultor and Fr. Laurentino Novoa (FAM) who served as moderator of the Congress. Frs. Anthony O'Leary (PATR) and Mirek Lesiecki (ASSUM) served as translators.

The Canonical Visitation prior to the Congress of the Vice-Province was done by the First General Consultor, Fr. Denis Travers, assisted by Fr. Anthony O'Leary (PATR) as translator. Fr. Denis was able to meet with all the religious of the Vice-Province that included a visit to the inter-diocesan seminary of Heiligenkreuz where Fr. Anton Lasser is Rector.

The Vice-Province was founded in 1922 by the missionary endeavors of the Province of St. Paul of the Cross (USA) and subsequently was assisted by the other American province, Holy Cross. Currently it is composed of nineteen professed religious whose median age is 49.

Fr. Ottaviano noted the young median age of most of the religious and the increase that Vice Province has experienced during these recent years. He attributed this to the work of vocation promotion and the witness of the lives of the religious. And he also highlighted the excellent studies program and the professional way in which the young religious in formation are being prepared for ministry and mission.

Fr. General related that the ministerial and apostolic endeavors of the Vice-Province are



(L-R) Frs. Lukas Temme, Vice-Provincial, First Consultor, Fr. Alban Siegling and Second Consultor, Fr. Gabriel Buchinger

especially concentrated on the spiritual care of those people who frequent our churches or the Shrine of Maria Schutz. Additionally, the religious are involved in our traditional ministries such as preaching retreats and missions, spiritual direction, confessions, hospital chaplaincies, assistance in parishes and the administration of a parish near Maria Schutz and also the direction of an inter-diocesan seminary in the region of Baden, in southern Austria.

The Congress studied and approved a new venture: the formation of a new community in Eichstätt, a town in Bavaria with approximately 14,000 inhabitants, which is the center for the Catholic University in Germany, and is located approximately 70 Km. from our house in Munich.

During the Congress the following religious were elected for the ministry of leadership and service in the Vice-Province: Fr. Lukas Temme, Vice-Provincial Superior, and Consultors, Frs. Alban Siegling (First Consultor) and Gabriel Buchinger (Second Consultor). ●



XXVIII SPE PROVINCIAL CHAPTER, HOLLAND

The religious of the SPE Province of Holland gathered during the week of April 22-26, 2012 to celebrate their twenty-eighth Provincial Chapter. In addition to Fr. Ottaviano D'Egidio, Superior General, the participants in the Chapter also included Fr. Frans Damen, GABR Provincial Superior and Coordinator of the NESP Configuration; the LIBER Regional Vicar in Brazil, Fr. Eleno Marques da Araùjo, and Fr. José Roberto do Reis, Delegate. Various individuals served as assistants to the Chapter for translation: Fr. Marco Pasquali, Fr. Mark Robin Hoogland and Jeroen Hoogland and Fr. Matthias Terstappen.

Fr. Denis Travers, First General Consultor, did the Canonical Visitation prior to the Chapter. In his report he said that the Province consists of 33 religious in the Netherlands and Germany, and 15 working in the Vicariate in Brazil (LIBER). There are two canonical houses in Holland and Germany. There is a Passionist presence in Munstergeleen where the Province offers part-time care of the Shrine of Saint Charles Houben (of Mt. Argus).

The province has three religious from Holland in the missions in Indonesia and three in the Vicariate of Brazil. A religious works with IOS Province in Minsteracres, England. A number of religious live in assisted living facilities in various areas of the Netherlands.

In his opening remarks, Fr. Ottaviano reported that there is a new plan for the house where St. Charles Houben (of Mt. Argus) was born. This involves the construction of new areas and their integration into the existing house and the chapel. The original house where St. Charles was born will be renovated and complete facilities will be provided for pilgrims visiting the Shrine. A Passionist reli-



(L-R) Fr. Martin Tomassen, First Consultor, Fr. Mark Robin Hoogland, Provincial Superior and Fr. Martin De Corte, Second Consultor

gious will minister there full time in order to offer spiritual assistance and will live in a small house which the Province owns near the Shrine. Other Passionists who live nearby will help him in times of particular influx of pilgrims.

Additionally, Fr. General recalled the missionary spirit that has always animated the province with its Vicariate, now flourishing in Indonesia, and with the Province and Vicariate in Brazil.

The Chapter also elected a new provincial Council: Fr. Mark Robin Hoogland, Provincial Superior; Fr. Martin Tomassen, First Consultor and Fr. Martin De Corte, Second Consultor. ●

THIRTY-NINTH MICH PROVINCIAL CHAPTER IN FRANCE

The “Relais Nazareth” Pilgrim hospitality center of the MICH Province in Lourdes, France was the site of the thirty ninth Provincial Chapter of the Province of St. Michael the Archangel. From 6-9 May, 2012 ten religious of this province gathered with Fr. Ottaviano D’Egidio, Superior General and Fr. Luis Alberto Cano, General Consultor. Fr. Vital Otshudialokoka (SALV) was present as translator and Fr. Paul Francis Spencer (PATR) served as moderator of the Chapter. Additionally, the major superiors of provinces of the present CEB Configuration CEB also attended the Chapter: Frs. Leone Masnata, CEB Coordinator and CIFI Provincial; Fr. Cosimo Chianura, LAT Provincial, Fr. Piergiorgio Bartoli, PIET Provincial and Fr. Giuseppe Adobati, CORM Provincial.

In his opening address Fr. General stated that Fr. Luis Alberto Cano had done the Canonical Visitation. He met with all the religious of the province in the three communities and in the sites where they minister. Their collaboration with religious of other countries is commendable and reflects the multicultural outreach necessary to meet the pastoral needs of the catholic community of France which is itself very multicultural today.

In the Province some significant initiatives have been taken with the Laity of the Passionist Family. There are various lay groups in different parts of the country that have their own statutes and live out various aspects of the Passionist spiritual life with a certain sense of autonomy.

Fr. Ottaviano noted that in Fr. Luis



(L-R) Fr. Louis Briffaud, First Consultor, Fr. Guy Sionneau, Provincial Superior and Fr. Christian Naillou, Second Consultor

Alberto’s report following the canonical visit he suggests using the situation of our Passionists in France as “an experimental model” which can be also be used in the immediate future in other similar circumstances in the Congregation. In this area, he offered two points for further study: a) the availability of religious of the MICH Province who would be open to experimenting with new models of collaboration; and b) the multicultural reality that is very evident in France can offer various possibilities, including strong vocation prospects.

Toward the conclusion of the Chapter the following religious were elected to positions of Province leadership and service: Fr. Guy Sionneau, Provincial Superior and his Consultors Frs. Louis Briffaud (First Consultor) and Christian Naillou (Second Consultor).



CHAPTER OF THE PROVINCE OF ST. PATRICK (PATR), IRELAND

The St. Patrick (Ireland) Provincial Chapter took place at the retreat house of the Passionist Sisters of the Cross and Passion, Drumalis, Larne (Northern Ireland) from May 14-18, 2012.

In his opening address Fr. Ottaviano D'Egidio, Superior General greeted all of the religious present including the Provincial Superior, Fr. Patrick Duffy, and also Fr. Frans Damen, GABR Provincial Superior and NESP Configuration Coordinator, Fr. John Sherrington, IOS Provincial Superior, Fr. Michael Ogwen, Coordinator of the CPA Configuration, Fr. Antony Sikalele Mdhuli, MATAF Regional Vicar and Fr. Arthur McCann, Trilateral Commission Delegate.

The canonical visitation was conducted by Fr. Denis Travers, First General Consultor. Fr. Denis noted that the spirit and the overall atmosphere of the province is faithful and hopeful despite concerns over the future of the province due to the advanced age of many religious and concerns over the financial situation. He visited all the communities of Ireland and Scotland and also the community in Paris and met with the religious based in Highgate, London.

In his opening address, Fr. Ottaviano highlighted four current endeavors of the Province that are signs of new life:

1) Daneo Services continues to reach out to people through the seminars, spiritual direction and counseling services and now links some of its services to the new Retreat House established at Crossgar.

2) The work for reconciliation in Northern Ireland, especially through our parish and wider ministerial presence in Belfast and social development projects through the outreach of the Flax Trust continues to flourish.

3) The membership of the Vicariate has grown and the Province and Vicariate have celebrated new ordinations in the MATAF Vicariate. The Vicariate has expanded its presence considerably in the nation of



(L-R) Fr. Francis Keevins, Fr. Aidan Troy, Fr. Patrick Duffy, Fr. Brian D'Arcy and Fr. Thomas Scanlon

Zambia. Now with the establishment of a tripartite commission the future of the Vicariate can be moved to a new level of conversation and planning.

4) The province has completed the new residence for the community in Mt. Argus and successfully moved from the old monastery to the new one. A fine facility for the older religious and for the administration of the parish in Mt. Argus now exists.

Fr. General also stated that “the Province of St. Patrick can be proud of its missionary commitment in Africa for more than 50 years with the establishment of the MATAF Vicariate as well as for its significant contribution to the Passionist Conference of Africa (CPA)...” And he concluded, “But we know that only with conversion of the heart and mind will we arrive at authentic newness of life. The gift of the Spirit will be granted to us through humble, persevering and insistent prayer and our willingness to change.”

At the conclusion of the Chapter Fr. Patrick Duffy was re-elected Provincial Superior. Also elected were the following Consultors: First Consultor, Fr. Aidan Troy and Fr. Brian D'Arcy, Fr. Francis Keevins and Fr. Thomas Scanlon.



THE EXORCIST OF ROME

FR. CANDIDO AMANTINI (1914-1992)

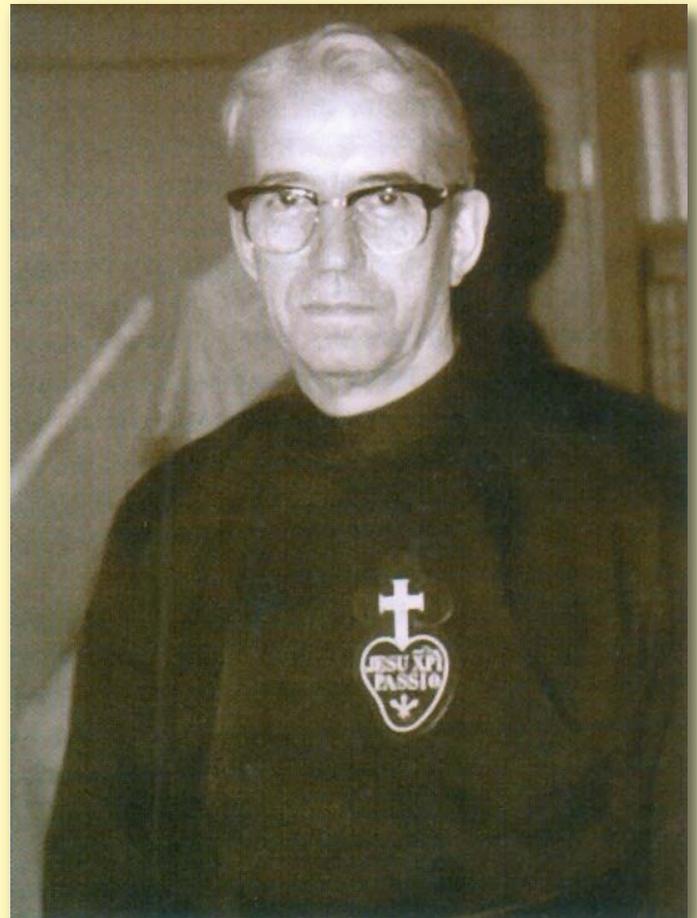
SERVANT OF GOD

Father Candido Amantini was born on January 31, 1914 in Bagnalo, a section of the village of Santa Fiora, in the province of Grosseto. His parents were Giovanni Battista and Diolinda Fratini. His father was a blacksmith and also was a distributor of salt and tobacco. He was baptized on 7 February and was named by Eraldo. His early childhood was spent in his hometown where he attended elementary school with great proficiency. He also attended music school and played in the town band. He served in the local parish as an altar boy.

Eraldo met the Passionists during a mission that they preached at Bagnalo. At the age of twelve, having finished elementary school, he entered the Passionist seminary in Nettuno (Rome) on October 26, 1926. He spent three years there until 1929, attending middle school. On October 9, 1929 at Retreat of San Giuseppe, on Monte Argentario, he began the novitiate. His master of novices was the Servant of God, Fr. Nazareno Santolini. On the 23rd of that same month he received the Habit and was given the name “Candido of the Immaculate Conception”. On October 24, 1930 he professed temporary vows. He was transferred to the community of Tavernuzze near Florence until 1932 to complete high school. He was then transferred to the community of Vinchiana-Ponte a Moriano (Lucca) to study philosophy and theology.

On January 31, 1933 he professed Perpetual Vows. In 1936 he arrived in Rome, at the Scala Santa, to acquire a Licentiate in theology at the “Angelicum” Pontifical University. He was ordained a priest on March 13, 1937. In 1938 he attended the Pontifical Biblical Institute and taught Sacred Scripture in the Seminary of Tavernuzze. He had a great capacity for learning and possessed an excellent knowledge of Greek, Hebrew, German and Sanskrit.

From 1941 to 1945 he taught Hebrew and Sacred Scripture at Vinchiano (Lucca) and at Cura di Vetralla (Viterbo). From 1945-1947 he returned to Rome, at the Scala Santa, to teach the Passionist seminarians. He was a highly esteemed and preferred teacher. Consequently, from 1947 to 1960 he was stationed in Roma at the Generalate of Sts. John and Paul to teach at the international thelogate of the



The Servant of God, Fr. Candido Amantini

Passionists. In May 1961, his health declined and he had to stop teaching and undergo a long period of hospitalization. He recovered, but this experience completely changed his activity.

While he was still teaching he occasionally visited with a Passionist confrere, Fr. Alessandro Coletti, his pupil, and the exorcist of the Diocese of Arezzo. Fr. Candido began to do his first exorcisms under the guidance of Fr. Alessandro.

Padre Candido also had contact with St. Pio of Pietrelcina who described him as “*a priest truly according to the Heart of God*”. On one occasion, when a group of pilgrims from Rome was visiting with Padre Pio he commented: “*You’re from Rome? –Why are you coming to me? You have a saint at the Scala Santa! Go to him!*”

From 1961, until his death in 1992, he continued to live in the community of the Scala Santa perform- ➔



ing the ministry of exorcist. He was able to unite doctrinal teaching with the particular charismatic gifts that the Lord granted to him. He had a particular gift to be able to understand people and to perceive what they needed. By means of his prayers and the ability to scrutinize hearts he was able to help those who came to him.

People primarily sought out Fr. Candido as a spiritual guide. They appreciated his calm and reassuring words. His prayer went far beyond the practices prescribed by the Rule and Constitutions of the Passionist Congregation. He had the custom of getting up in the middle of the night to go to chapel and pray for an hour in Eucharistic adoration. Devotees thronged to attend his morning Mass. He had a profound love for our Lady that was especially expressed through the recitation of the Rosary. The only book that he wrote was *“Il mistero di Maria”* (The Mystery of Mary) published in 1971.

For a long time Fr. Candido was the only exorcist of Rome. From the early hours of the morning, there was almost always a crowd of people that lined up in front of the Shrine of the Scala Santa.

In 1986, at the insistence of the Cardinal Ugo Poletti, Fr. Gabriele Amorth became an apprentice of Fr. Candido in order to learn how to administer the ministry of exorcism. He shared his many years of experience with Fr. Amorth and he prepared him for this delicate and difficult ministry. Fr. Amorth always referred to himself as “a disciple of Fr. Candido”.



The new tomb of Fr. Candido at the Scala Santa, Rome



Fr. Francesco Guerra [PRAES] (left) and Fr. Gabriele Amorth (center)

In the final year of his life his increasingly deteriorating health required frequent hospitalizations. During the night he often suffered from bouts of suffocation and heart distress. He sensed that his death was near and he spoke calmly about it. He spent long hours immersed in prayer, detached from everything around him.

Fully conscious, he received the last Sacraments of the Church from his confessor. Assisted by some of his confreres he died at the Scala Santa on the night of September 22, 1992. He was originally buried in the “Campo Verano” diocesan cemetery in Rome.

The cause of his canonization was begun in 2011 and is currently in the Diocesan phase of the process. On 21 March 2012 his body was exhumed and transferred to the Shrine of the Scala Santa in Rome. Late that same afternoon, Archbishop Marcello Bartolucci, Secretary of the Congregation for the Causes of Saints, Fr. Ottaviano D’Egidio, Superior General, together with approximately twenty other priests, including many exorcists and Passionist religious, concelebrated a Mass at the Scala Santa. In his homily the Archbishop described Fr. Candido as “a channel that was always open to the grace of God.” Also present at the Mass were two nephews of Fr. Candido and many of his devotees.

Fr. Gabriele Amorth, who was also present for this event, wrote a short biography of Fr. Candido entitled: *“L’esorcista della Scala Santa”* (The Exorcist of the Scala Santa). Fr. Mariano Pagliaro (PRAES) also wrote a biography of Fr. Candido entitled: *“Il Pastore delle valli oscure”* (The Shepherd of dark valleys).



PRIESTLY ORDINATIONS

Nine of our religious were ordained to the Priesthood during the period March to June 2012.

Fr. Rafał Sebastian Pujsza was ordained to the priesthood on Feb. 27, 2012 in the ASSUM Province of Poland. On 25 April 2012, the following religious were ordained priests in the CRUC-THOM Vicariate of India: Frs. Jose Mejo Nedumparambil, John Varghese Thadathil and Einstein Thyparampil. In the CORM Province of Italy, Fr. Alessandro Cancelli and Fr. Andrea Redealli were ordained to the priesthood on 22 May 2012. On 2 June in the ASSUM Province of Poland, Fr. Paweł Wójcik was ordained. In the FAM Province of Spain, the following religious were ordained to the priesthood on 5 May 2012 in Mexico City: Frs. Julio César Rivera López and Emilio Hidalgo Jiménez.

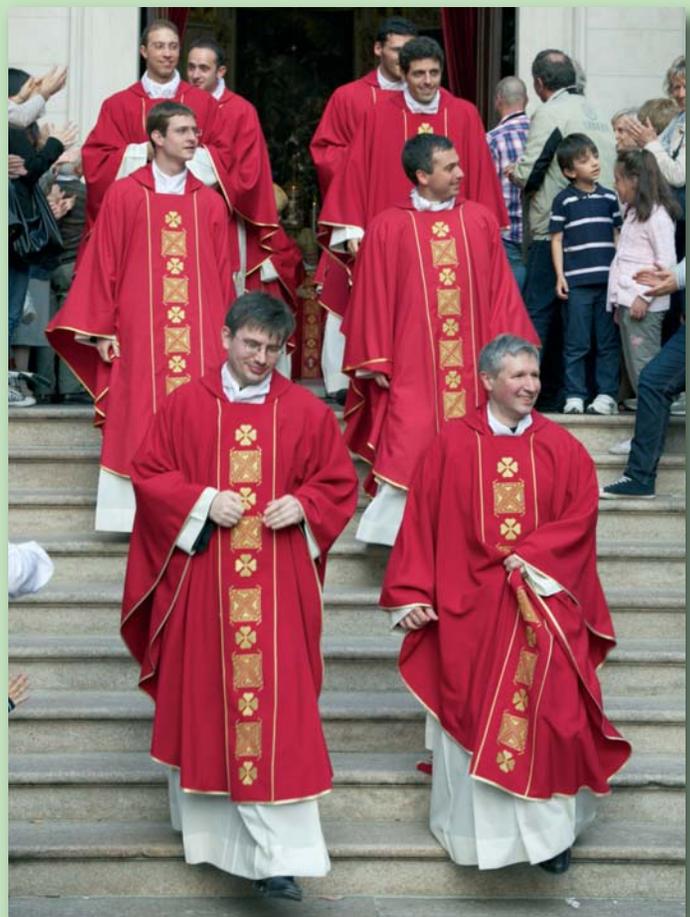


Fr. Alcides Guerrero Segura, deacon (CORI-RES)

DIACONATE ORDINATIONS

During the period March to June 2012, twelve religious were ordained deacons.

Rodrigo Antonio Ferreira was ordained a deacon in the DOL VICT Vicariate of Brazil on 15 April 2012. In the PASS Province of Brazil, Alexander Bentolano Arellano and Vivien Lugo Nuera were ordained to the diaconate on 18 April 2012. On 20 April 2012, Johannes Rothärmel was ordained a deacon in the VULN Vice-Province of Austria-Germany. In the FAM Province of Spain,



Fr. Alessandro Cancelli and Fr. Andrea Redealli (CORM)

Rodolfo Rojas Gamboa and Carlos Arturo Talavera Becerra were ordained to the diaconate on 05 May 2012 in Mexico. In the, PRAES DOMIN Vicariate of Brazil, the fol- ➔



Following religious were ordained deacons: Firmino Ferreira de Oliveira and Lucas Pirôpo Pereira. On 25 May 2012, Genelio García Antigua was ordained a deacon in the CORI-PAC Vicariate of the Dominican Republic. Two religious were ordained deacons in SALV Province of Congo on 27 May 2012: Hugues Nati Ekob'ata and Serge Vimbu Phuati. Finally, in the CORI RES Vicariate of Peru, Alcides Guerrero Segura was ordained a deacon on 24 June 2012.



Jovan Alfredo Ramírez, Carlos Andrés Sánchez Sarmiento, Alfonso Tarazona Cáceres, Juan Pablo Paladín Anacona (FID)

PROFESSION OF FIRST VOWS

During the period of March to June 2012, three Religious professed First Vows.

On 10 April 2012 in the Curia mission site, Joseph Nguyen Tuan and John Baptist Trinh Cong Tue professed First Vows. And on 01 May 2012, Trinh Minh Joseph Dien professed First Vows in the PASS Province of the Philippines.



Fr. Genelio García Antigua, deacon (CORI-PAC)



Frs. Jose Mejo Nedumparambil, John Varghese Thadathil and Einstein Thyparampil (CRUC-THOM)

PROFESSION OF FINAL VOWS

Seven religious professed Final Vows during the period March to June 2012.

In the VULN Vice-Province of Austria-Germany,

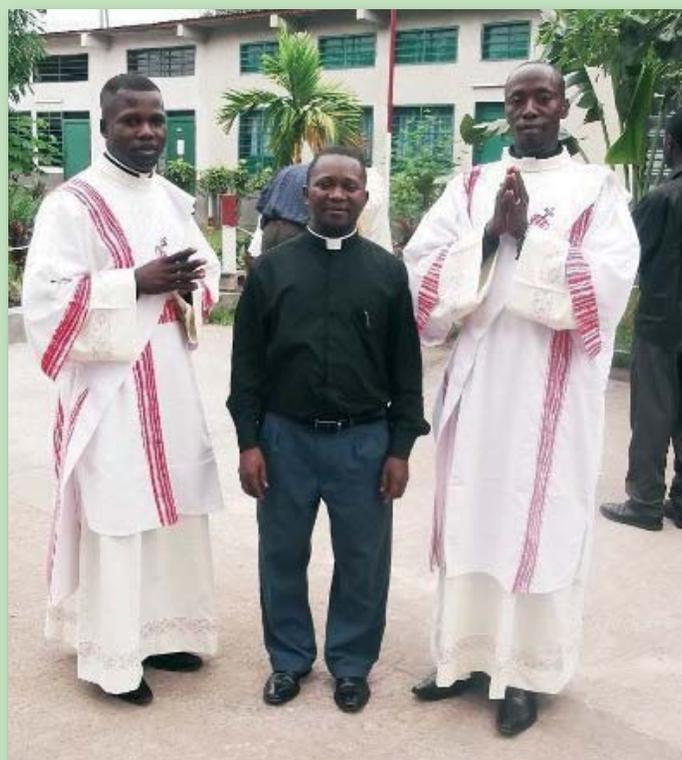


Fr. Carlos Arturo Talavera Becerra (deacon), Frs. Julio César Rivera López and Emilio Hidalgo Jiménez and Fr. Rodolfo Rojas Gamboa (deacon) (FAM-Mexico)

Fr. Paweł Wójcik (ASSUM)



Fr. Johannes Rothärmel, deacon (VULN)



Fr. Emery Nkufi Kibal, Viceprovincial (center) and deacons Hugues Nati Ekob'ata (left) and Serge Vimbu Phuati (right)

Johannes Rothärmel and Markus Seidler professed Perpetual Vows on 25 March 2012. In the SALV Province of Congo, Serge Vimbu Phuati professed Final Vows on 25 May 2012. And four Religious of the FID

Vice-Province of Colombia professed Final Vows on 23 June 2012: Juan Pablo Paladinez Anacona, Yovan Alfredo Ramírez, Carlos Andrés Sánchez Sarmiento and Alfonso Tarazona Cáceres. ●

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NOTITIAE OBITUS



Usque ad diem 1 novembre 2011 – 14 marzo 2012, acceptae

DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
01/11/2011	Sac. Kiernan (James) Earley	PAUL	21/08/1925	15/08/1950
01/11/2011	Sac. Sebastiano Cerrone	DOL	16/11/1920	04/12/1936
15/11/2011	Sac. Angelo Iacovone	PAUL	11/02/1919	15/08/1939
28/11/2011	Sac. Sebastian Kolinovsky	PAUL	19/01/1919	15/08/1945
09/12/2011	Sac. Aurelio Cicerone	PIET	13/05/1922	22/09/1939
10/12/2011	Sac. Giovanni Maria Lanci	PIET	27/02/1920	22/09/1938
11/12/2011	Sac. Richard Leary	PAUL	19/08/1918	15/08/1939
27/12/2011	Sac. Livio Panzeri	CORM	06/04/1925	08/09/1946
29/12/2011	Sac. Pedro Ignacio Bustos Martínez	FID	24/05/1947	08/12/1967
14/02/2012	Fra. Denis McLoughlin	PATR	02/01/1926	08/12/1948
26/02/2012	Sac. Theophane McEwen	SPIR	29/06/1922	08/12/1948
27/02/2012	Sac. Salvatore Cangialosi	CFIXI	01/11/1949	03/09/1978
06/03/2012	Sac. Celestino Scur	CALV	30/03/1924	28/11/1945
11/03/2012	Sac. Casimir Haran	PATR	25/08/1939	11/09/1960
14/03/2012	Sac. Roger Elliott	PAUL	08/03/1930	17/07/1951

MONIALES ET SORORES DEFUNCTAE

24/11/2011	Sr. Maria Helena de S. Paulo da Cruz (Paulina) Tanzi	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	20/03/1921	15/02/1940
27/11/2011	Sr. Kilian Smith	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	01/06/1923	06/09/1947
01/12/2011	Sr. Dolores Walsh	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	12/04/1924	02/09/1946
05/12/2011	Sr. Gloria di Gesù Risorto Adamma Nwosu	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	23/10/1980	06/06/2004
16/12/2011	Sr. Mireille della Madre Addolorata Nakahana Etuyenzi	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	30/12/1984	06/08/2009
01/01/2012	Sr. Mariana McGroarty	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	06/07/1920	19/03/1943
17/01/2012	Sr. Maria Giuseppa dell'Arcangelo S. Raffaele Del Prete	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	04/12/1928	28/04/1947
21/01/2012	Sr. Siobhan Shelly	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	10/11/1924	08/05/1946
24/02/2012	Sr. Leandra della Vergine di Pompei (Maria) D'Errico	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	08/10/1934	08/12/1957



*“The life of Christians knows the experience of joy
as well as the experience of suffering.*

How many of the saints have lived in solitude!

*How many believers, even in our own day, are tested by God’s silence
when they would rather hear his consoling voice!*

*The trials of life, while helping us to understand the mystery of the Cross
and to participate in the sufferings of Christ
are a prelude to joy and hope.*

With this sure confidence we entrust ourselves to him.”

Pope Benedict XVI
“Porta Fidei”

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