



Passionist International Bulletin

N° 33 - New Series, January-March 2014

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“WAKE UP THE WORLD!”

Pope Francis

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“WAKE UP THE WORLD!”

Pope Francis and Fr. Joachim Rego at the Meeting of the Union of Superiors General

PART I:

Editor’s Note: *We wish to express our gratitude to the Vatican Information Service and to Antonio Spadaro, S. J. of the Italian language publication La Civiltà Cattolica 201413-17 for the information used as the basis for this article.*

The Union of Superiors General held its 82nd General Assembly in the Salesianum Center in Rome from 27 to 29 November 2013. Among the Superiors General that were present for the meeting was our Superior General, Fr. Joachim Rego. The conferences focused on the challenges of leadership in the light of the Magisterium and the example given by Pope Francis. There were three interventions that provided the input for the meeting: Fr. Janson Herve of the Little Brothers of Jesus spoke of the “lights that help me to live this service to my brothers and how Pope Francis encourages my hope.” Fr. Mauro Johri, a Capuchin, explained “How Pope Francis is inspiring me and challenging me in the service of directing my Order.” Finally, Fr. Hainz Kuliike of the Society of the Divine Word dwelt on “leadership inside a missionary religious Congregation in an international and intercultural context in light of the example of Pope Francis.”

The Superiors had originally requested only a brief meeting to greet the Pope; instead the Holy Father chose to meet with the Superiors for three hours. No address was prepared in advance by the Holy Father; rather a long, colloquial and fraternal discussion took place, composed of questions and answers. Then, halfway through the meeting the Pope circulated among the participants to greet the Superiors General personally.

The first group of questions that the Superiors General directed to Pope Francis related to the identity and mission of consecrated life. A radical approach is required of all Christians, the Pope stated, but religious persons are called upon to follow the Lord in a special way: “*They are men and woman who can awaken the world. Consecrated life is prophecy. God asks us to fly the nest and to be sent to the frontiers of the world, avoiding the temptation to ‘domesticate’ them. This is the most concrete way of imitating the Lord*”.

“*The Church,*” therefore, “*must be attractive. Wake up the world! Be witnesses of a different way of doing things, of acting, of living! It is possible to live*

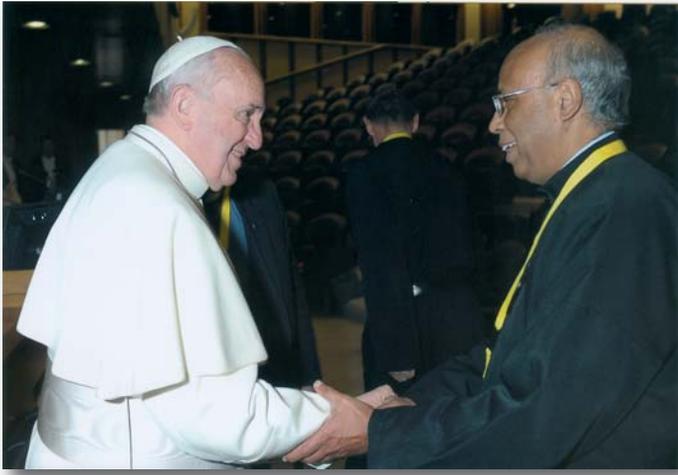


Pope Francis meets with the Superiors General in Rome.

differently in this world. We are speaking of an eschatological outlook, of the values of the Kingdom incarnated here, on this earth. It is a question of leaving everything to follow the Lord. No, I do not want to say “radical.” Evangelical radicalness is not only for religious: it is demanded of all. But religious follow the Lord in a special way, in a prophetic way. It is this witness that I expect of you. Religious should be men and women who are able to wake the world up.”

When asked about the situation of vocations, the Pope emphasized that there are young Churches which are bearing new fruit. This naturally gives rise to a re-evaluation of the inculturation of charism. The Church must follow the example of Matteo Ricci in asking forgiveness for and looking with shame upon apostolic failures caused by misunderstandings in this field. Intercultural dialogue must press for the introduction of persons of various cultures, expressing different ways of the living charism and in the governance of religious institutes.

The Pope insisted upon the importance of formation, which he presented as founded upon four fundamental pillars: spiritual, intellectual, communitarian and apostolic. It is indispensable to avoid every form of hypocrisy and clericalism by means of a frank and



Pope Francis and Fr. Joachim Rego, Superior General.

open dialogue on all aspects of life: *“formation is an artisanal craft, not a form of policing”*, he commented; *“its aim is to form religious persons with a tender heart, not acid, not like vinegar. We are all sinners, but not corrupt. Sinners are to be accepted, but not the corrupt”*.

The Pope then insisted on the fact that formation should not be oriented only toward personal growth but also in view of its final goal: the People of God. It is important to think about the people to whom these persons will be sent while forming them: *“We must always think of the faithful, of the faithful People of God. Persons must be formed who are witness of the resurrection of Jesus. The formator should keep in mind that the person in formation will be called to care for the People of God. We always must think of the People of God in all of this. Just think of religious who have hearts that are as sour as vinegar: they are not made for the people. In the end we must not form administrators, managers, but fathers, brothers, traveling companions.”*

When asked about religious Brothers, the Pope also spent some time on the vocation of Brothers and, more generally, religious who are not priests. He complained that an adequate awareness of this specific vocation has not yet been developed. *“I do not actually believe that the vocational crisis among religious who are not priests is a sign of the times telling us that this vocation has ended. We should rather understand what God is asking us.”*

A number of questions were asked regarding the relationships between religious persons and the local Churches to which they belong. The Pope confirmed that he had the experience of possible problems in this area: *“We bishops must understand that consecrated persons are not helpers, but rather charisms which enrich dioceses”*.

The Pope was then asked: What, therefore, is the priority of consecrated life? He answered: *“Prophecy of the Kingdom, which is a non-negotiable. The*

emphasis should fall on being prophets, and not in playing at being them. Naturally the devil proposes his temptations to us; one of them is: just appear to be prophets. But it is not possible simply to play at these things. I myself have seen very sad things in this regard. No: religious are men and women who light the way to the future.”

For Pope Francis there is a need *“to reinforce that which is institutional in consecrated life and not confuse the Institute with the apostolic work. The former perdures; the latter fades away.”* The Pope continues: *“The charism perdures, is strong; the work fades away. Sometimes the Institute and the work are confused. The Institute is creative, is always looking for outlets. In this way too the peripheries change and a checklist can be made that is always different.”*

And he continued: *“You should be real witnesses of a world of doing and acting differently. But in life it is difficult for everything to be clear, precise, outlined neatly. Life is complicated; it consists of grace and sin. He who does not sin is not human. We all make mistakes and we need to recognize our weakness. A religious who recognizes himself as weak and a sinner does not negate the witness that he is called to give, rather he reinforces it, and this is good for everyone. What I expect of you therefore is to give*



“Be witnesses of a different way of doing things, of acting, of living! It is possible to live differently in this world.”



“In the end we must not form administrators, managers, but fathers, brothers, traveling companions.”

witness. I want this special witness from religious.”

Before taking leave of the 120 Superiors General present, the Pope announced that 2015 would be a year dedicated to consecrated life. He added, *“Thank you for what you do and for your spirit of faith and your service. Thank you for your witness and also for the humiliations through which you have had to pass”*.

+ + +

PART II

Following this meeting with Pope Francis, Fr. Joachim was interviewed concerning his reactions to this meeting and the Holy Father’s comments.

(1) Fr. Joachim, this was your first experience attending a meeting of the Union of Superiors



“Consecrated life is prophecy. God asks us to fly the nest and to be sent to the frontiers of the world...”

General and also an opportunity to have a conversation with Pope Francis only several months after his election and little more than a year after your own election as Superior General. What was your overall impression of this experience?

It was clear that the Pope wanted to listen to the religious and offer us hope for the future of the Church. In fact, he gave us a significant amount of time for this meeting with him. He presented himself as “one of us”.

(2) Several times Pope Francis said that we religious must “wake up the world” by the radical way that we live our charism, i.e. living and acting differently. What do you think this means for us Passionists today?

We must first awaken within us our sense of who we are as Passionist religious in a more truthful and honest way. We need to honestly give witness to who we are as truly caring people. At times we are drowned by the society around us and we forget who we are. Only then can we be effective at waking up the world around us.

(3) Pope Francis said that “Sometimes the Institute and the work are confused. The charism perdures, is strong; the work fades away. The Institute is creative...” How do you think we as Passionists need to be more creative in the way we live out our charism to keep alive the memory of the Passion of Jesus?

We need to grow in realization that we are more than just priests doing sacramental ministry; rather we are religious with a unique charism and this is our gift to the Church. Even when we minister in parishes, people perceive us as being different from diocesan priests in the way we proclaim the love of God. Our presence and our ministry are channeled through the lens of the Passion of Christ.

At times we are too introspective, concerned about our own needs. We must reach out to realities of exclusion, poverty and sinfulness where the crucified are found and respond to them. Many of our parishes and communities have programs such as food and clothing dispensaries, organizations that care for the sick, and various kinds of support groups.

It is also good that we involve the laity, the members of the Passionist Family, in these ministries. In this way we work in collaboration with the vision of the local Church and these become opportunities for new evangelization.

(4) During this meeting with the Holy Father and your fellow Superiors General, Pope Francis was asked about the vocation of Brother in the Church. Were there any points that were particularly pertinent to our Congregation?



“Religious are men and women who light the way to the future.”

Our last General Chapter (2012) asked us to do more to foster the vocation of the Passionist Brother. Sometimes the Brothers feel that they are second-class citizens and consequently there is pain and misunderstanding. We need to rediscover that apart from what we do, it is who we are that is important. We need to remember that priestly ministry is a form of ministry and Brothers also minister with and to the Congregation.

(5) One of the speakers addressed the topic of: “How Pope Francis is inspiring me and challenging me in the service of directing my Order.” In light of the comments of the Holy Father, how is Pope Francis inspiring and challenging you in your ministry as Superior General of the Passionist Congregation?

Pope Francis is stirring me, shaking me up as to what is essential – as he is with everybody else. His leadership style is one of dialog and this is also my approach. He is challenging us to be a Church of the poor and for the poor. His style is inclusive, rather than exclusive.

In my Advent-Christmas message to the

Congregation I reflected on the fact that there are real people around us that are asking us to respond to them. For example, there was an excellent response from our Passionist religious and the members of the Passionist Family to the victims of the recent typhoon in the Philippines. We need to continually reflect on the needs of the world around us and discern our response as Passionists.

(6) Finally, the Holy Father announced that the year 2015 would be designated the Year of Consecrated Life? What are some ways that you and your Council might guide the Congregation in celebrating this special year?

During our recent General Consulta (Feb. 2014) the Consultors and I discussed this topic. We are planning meetings here in Rome for our young religious, for those religious involved in formation and also for local Economes. Also the Vatican is programming various events in Rome and we hope to use some of these opportunities to meet with our religious who will be present at these gatherings.

PART III

For further study and reflection...

Points for Exercising Leadership within the Context of the Actions and Teachings of Pope Francis

“May you always know how to exercise authority by accompanying, understanding, helping and loving; by embracing every man and every woman, especially people who feel alone, excluded, barren, on the existential margins of the human heart. Let us keep our gaze fixed on the Cross: there is found any authority in the Church, where the One who is the Lord becomes a servant to the point of the total gift of himself”.

(Pope Francis)

The actions and teachings of Pope Francis are an invitation to a “conversion” of our service towards our brothers: a conversion of our personal actions, our relationships, our expectations and style of our mission.

They call us to accept and face the challenges of history and the problems of humanity with a positive attitude, one of kindness, discerning how wheat can grow, even in the midst of weeds, sharing in God’s love for humanity, in rebuilding confidence and allowing people to express themselves.

Conversion of personal attitudes

Service centred upon what is essential.

The essential for us is Jesus Christ, bearing



witness to the Gospel in accordance to the charism: with this faithfulness we support our brothers in following their way towards the Lord.

We are called to live as disciples as an essential and indispensable condition needed to carry out our mission, aware that we are “at the centre of this exchange of gifts”: with all that God has given us through faith, vocation, and charism we are called to share them with others....

Our commitment to life consists in identifying ourselves with Jesus, who put the individual at the centre, and used mercy and kindness, sharing the words and actions of a profound human nature and of forgiveness.

Only by living a profound union with Jesus and contemplating others may we follow as Jesus, the reality of Creation under his benevolent and respectful gaze.

A service whose authority lies within its authenticity

Each of us is called to preserve one’s inner freedom and to be oneself, without becoming stubborn to the dynamics of identity.

Our credibility is linked to how the words and actions correspond to the truth of life.

Our commitment is to free ourselves from the worldly symbols of power and the spirit of worldliness, bearing witness through a simple, humble and joyful lifestyle.

A service expressed through deep humanity

We are asked to peremptorily tackle the culture of rejection that may also affect our lives by recognising and making known the individual’s fundamental rights. We are called to gather up courage and express kindness, above all towards those more vulnerable. We must admit our sins and limitations and not expect to always have the right answer for everyone, rather patiently seek the truth together with the other brothers.

The conversion of relations

A service that is expressed in a simple and direct manner

We feel the importance of communicating in a modern way; of listening closely in order to learn the expressions that others can understand; of giving attention to forms of communication and their pedagogy, searching for and finding words with meaning, that touch the heart of individuals, so that they are close to their lives.

A service that is to “walk the streets of the world with our brothers and sisters”

We walk with our brothers, as Jesus with the disciples on the road to Emmaus:

in front of them, to show the way and indicate the goal, looking towards the horizon with hope; behind them, stepping back with the weaker, taking care that

no one is lost; among them, capable of fitting in with the rest of the group, because we too are on the path, with our struggles and joys, with our impulses and sins, with the same commitment of faithfulness to the vocation.

A service that searches for God’s will together with the brothers

We value the discernment and collegiality in order to increase communion, creating and consolidating the structures necessary for participation, knowing that discernment is a process that requires patience and time, listening and dialogue, inner freedom and the spirit of faith and courage to make decisions according to one’s responsibilities.

The conversion of the expectations and styles of the mission

a) *A “prophetic” service*

Through our actions and choices we attempt to capture the signs that encourage change, to express a prophecy, a vision of the future, a closeness to the poor.

We are called to live and bear witness in a more visible manner, through our concrete choices, the sign of brotherhood, which joins us with one another, overriding the temptation towards clericalism.

A service with the courage to “go out and invite others”

Let us accept the invitation to go out into the geographical and existential outskirts, in a vital dynamism of “going out” into the open roads of the Gospel, in a permanent state of the mission, freeing ourselves from every form of institutional or self-referential strictness, for “*advancing along the path of a pastoral and missionary conversion which cannot leave things as they presently are*” (*Evangelii Gaudium* 25).

A service that expresses and promotes a culture of encounter

We are called to promote and bear witness to a “culture of encounter” as a style of life and mission, with gestures of closeness especially towards the poor, the weak, and the ill who represent Christ’s flesh amongst us.

A joyful service, full of hope

We are called to rekindle the hope of our brothers, to warm the hearts, bearing witness of the courage to open un new paths, beyond those already consolidated and defined, daring to try new things, with faith and hope, in the creative faithfulness to the charism and courage of the Founders.

“*Yet there is no greater freedom than that of allowing oneself to be guided by the Holy Spirit, renouncing the attempt to plan and control everything to the last detail, and instead letting him enlighten, guide and direct us, leading us wherever he wills.*” (*Evangelii Gaudium*, 280). ●



POPE JOHN XXIII AND THE PASSIONISTS: A RELATIONSHIP OF MUTUAL ESTEEM AND AFFECTION

Fr. Lawrence Rywalt, (PAUL)

Pope John XXIII was born Angelo Giuseppe Roncalli at Sotto il Monte, Italy, in the Diocese of Bergamo on 25 November 1881. He was the fourth in a family of fourteen children. The family worked as sharecroppers. The religious atmosphere of his family and the fervent life of the parish provided him with initial training in the Christian life.

He entered the Bergamo seminary in 1892. Here he began the practice of making spiritual notes, which he continued in one form or another until his death, and which have been gathered together in the book, *Journal of a Soul*. Here he also began the deeply cherished practice of regular spiritual direction.

From 1901 to 1905 he was a student at the Pontifical Roman Seminary. On 10 August 1904 he was ordained a priest in the church of Santa Maria in Monte Santo in Rome's Piazza del Popolo. Prior to his priestly ordination he made his retreat at our Passionist Retreat House of Sts. John and Paul in Rome from 1 to 10 August, 1904. In his diary, *Journal of a Soul*, he writes about this experience:

"I have not achieved much during these first days. But the place I am staying in and the people I see arouse the finest feelings in me and give me much food for serious thought... What will become of me in the future? Shall I be a good theologian or a famous jurist, or shall I have a country parish or be just a simple priest? What does all this matter to me? I must be prepared to be none of these, or even more than all these, as God wills..."

The lay brother who cleans my room and serves me at table, good Brother Thomas [of the Passion – Eugenio Viso, of the CALV Province of Brazil (1869-1939)] gives me plenty of food for thought. He is no longer young, his manners are refined, and he is quite tall and robed in a very long black habit which he never refers to without calling it 'holy'. He is always cheerful and speaks only of God and divine love; he never raises his eyes to look anyone in the face. In church, before the Blessed Sacrament, he prostrates himself on the bare ground, as still as a statue. He came to Rome from Spain to join the Passionists and is ideally happy, at everyone's beck and call, as simple as a creature can be who has no alluring ambitions, no glowing mirages ahead, content to be a poor lay brother for the rest of his life.



Bishop Roncalli meets with various religious in Bulgaria.

Before the goodness of Brother Thomas I feel my own nothingness; I ought to kiss the hem of his habit and take him for my teacher. And yet I am almost a priest, the recipient of so many graces! Where is my spirit of penitence and humility, my modesty, prayerfulness or true wisdom? Ah, Brother Thomas, what a lot I am learning from you! So many of these humble little lay brothers, so many unknown religious, will one day shine with glory in the kingdom of heaven! And why should not I too shine? O Jesus, give me the spirit of penitence, sacrifice and mortification...

To make my retreat more profitable I also heard some very fervent sermons preached to us by one of those good Fathers... I found great help in the daily exercise of the Way of the Cross, which we all made together in the chapel, and in listening to the life of the recently beatified Gabriel of Our Lady of the Sorrows which we read in turn at mealtimes, in the evening service in the richly adorned chapel where lies the body of St Paul of the Cross (it was the Novena of the Assumption) and in the fine example of austere living given by the Fathers themselves. I still remember the impression made on me every night, when they rose for Matins, and I heard the sound of their footsteps and the trailing of their long black habits along the dark corridors. I was also particularly impressed by the solemn Christian associations of that venerable place...Near my room was the room where St. Paul of the Cross died. There every afternoon we practiced saying Holy Mass. So everything up there breathed of holiness, nobility and sacrifice.



Lord, how I thank you for having sent me to that holy place for my immediate preparation for the priesthood!" (*Journal of a Soul*, pp. 154-160)

In 1905 he was appointed secretary to the new bishop of Bergamo. He accompanied the Bishop in his pastoral visitations and collaborated with him in his many initiatives. In the seminary he taught history, patristics and apologetics. He was an elegant, profound, effective and sought-after preacher. When the bishop died in 1914, Fr. Angelo continued to teach in the seminary and to minister in various pastoral areas.

In 1919 he was made spiritual director of the seminary, but in 1921 he was called to the service of the Holy See. Benedict XV brought him to Rome to be the Italian president of the Society for the Propagation of the Faith. In 1925 Pius XI named him Apostolic Visitor in Bulgaria, raising him to the episcopate with the titular Diocese of Areopolis. For his Episcopal motto he chose *Oboedientia et Pax*, which became his guiding motto for the rest of his life.

On 19 March 1925 he was ordained bishop and left for Bulgaria. He was granted the title Apostolic Delegate and remained in Bulgaria until 1935, visiting Catholic communities and establishing relationships of respect and esteem with the other Christian communities. In the aftermath of the 1928 earthquake his solicitude was experienced everywhere. It was in the missions in Bulgaria that he again met the Passionists, whom he had previously known in Bergamo.

The Passionists arrived in Bulgaria in 1782, seven years after the death of St. Paul of the Cross. The then Superior General, Fr. Giovanni Battista Gorresio, responding to the call of the *Propaganda Fidei*, initially sent two Passionists from Italy, Fr. Francesco Maria Ferreri, who later became a bishop, and Fr. Giacomo Sperandio. Over the years other Passionists from Italy as well as from other countries, went to Bulgaria. The history of this mission, the first foreign mission of our Congregation, consists of pages of limitless sacrifices and dedication. Until 1952, the year of the martyrdom of Blessed Eugene Bossilkov, Catholic bishops of the Diocese of Nicopolis were always Passionist religious. When the first missionaries arrived, Bulgaria was under the Turkish domination and consequently our religious carried out their apostolate amidst enormous difficulties and persecutions. It could be considered a miracle that the small Catholic minority, continually threatened and stifled on every hand, managed to persevere and keep the faith. Until 1832, Catholics were forbidden to build churches and were forbidden from exercising any specific apostolate. Independence from Turkish rule was achieved in 1878, opening new horizons, offering possibilities for a better future. With the passing of time, Catholics were



Passionist Bishop Damianus Theelen.

given more freedom, even to the point of accepting native vocations. At this point additional Passionists arrived from Italy and especially from the Netherlands.

When Bishop Roncalli arrived in Bulgaria the mission was experiencing a particularly difficult time. A diocesan priest, Carlo Raev, driven by a strong nationalist spirit had unleashed a violent diatribe against the Passionist Bishop Damian Theelen, and against all the Passionist foreign missionaries who, according to him, should not exercise any ministry in Bulgaria. He argued that in Bulgaria only native Bulgarian clergy should minister. By various means he spread these ideas and also invited the faithful to take a stand with him against the Bishop and the Passionists. For his obstinate disobedience and open rebellion against the bishop he was repeatedly reprimanded by the ecclesiastical Tribunal. He was suspended from priestly ministry and dismissed. Bishop Roncalli, patiently and skillfully undertook the long process of reconciliation between the rebel priest and the bishop who at times was intransigent in his arguments.



The mission that the Holy See entrusted to Bishop Roncalli when he arrived in 1925 was to try to encourage the missionaries present in Bulgaria to promote indigenous vocations and to organize the formation of these seminarians either to the Latin or the oriental rite. He had to evaluate the possibility of establishing inter-diocesan or regional seminaries. It is worth noting that, albeit to a limited extent, Bulgarian Passionist priests and Brothers were already present in our mission. However, it was necessary to increase the number so that the religious could leave some parishes in order to focus more on ministry appropriate to their charism.

Bishop Roncalli spoke with all of the missionaries explaining the desire of the Holy See to further prepare the diocesan clergy to assume responsibility for the parishes so that the religious could assume those ministries that properly pertained to their charism. But not all those involved understood this decision. Some, aware of the widespread nationalism existent in Bulgaria, the continuing hostilities and the slander of Carlo Raef against the Bishop and our foreign Passionist religious thought that the Holy See wanted to eliminate the Passionists from the mission and this caused discontent and concern. It was a moment of suffering for the Bishop, for the Passionists and for Bishop Roncalli who in a letter of 22 August 1925, wrote to Bishop Damian Theelen, the Passionist bishop of Nicopoli: *“Your Excellency, I don’t want you to feel badly about the sorrow that I am experiencing due to the misrepresentation that my words were subject to on the part of some, or to think that this has upset the serenity and positive judgment that I have toward the dear Passionists who I met in Bulgaria and who have been so kind to me.”* Roncalli returned to this point in a letter dated 30 August 1925: *“Let them [the Passionists] work — work with their usual zeal and their old age will be cheered by the vision of a great harvest. It doesn’t matter if they are the ones to enjoy this harvest or that other Passionists will be called from Holland or Italy or somewhere else, or that there will be new workers from among those who they have already tried to present to the Church so that they can be prepared for the apostolate.”*

Bishop Roncalli always had words of high esteem and appreciation for Theelen, even if their views and their evaluation of some issues did not always coincide. He also praised the Passionists for who they were and what they had done for the Church in Bulgaria.

In 1935 he was named Apostolic Delegate in Turkey and Greece and in December 1944 Pius XII appointed him Nuncio in France. During the last months of World War II and the beginning of peace he aided prisoners of war and helped to normalize the ecclesiastical organization of France. He was an



Pope John XXIII blesses the local Passionist community. Kneeling (L-R) Fr. Malcolm La Velle, Superior General and Fr. Eutizio Stazi, Rector of Sts. John and Paul.

attentive, prudent and positive observer of the new pastoral initiatives of the bishops and clergy of France. His approach was always characterized by a striving for Gospel simplicity, even amid the most complex diplomatic questions. The sincere piety of his interior life found expression each day in prolonged periods of prayer and meditation. In 1953 he was created a Cardinal and sent to Venice as Patriarch. He was filled with joy at the prospect of ending his days in the direct care of souls, as he had always desired since becoming a priest. He was a wise and enterprising pastor. As he advanced in years his trust in the Lord grew in the midst of energetic, enterprising and joyful pastoral labours.

At the death of Pius XII he was elected Pope on 28 October 1958, taking the name John XXIII. His pontificate, which lasted less than five years, presented him to the entire world as an authentic image of the Good Shepherd. Just three days after his election he sent his special Apostolic Blessing to Father General, Fr. Malcolm La Velle, for *“the superiors, the members and the apostolate of the esteemed Congregation as a mark of renewed outpourings of divine graces and favors.”* Three months later he renewed and confirmed this apostolic blessing in an altogether unexpected manner: by His personal visit to Sts. John and Paul’s Monastery on January 29, 1959 — the only Pope in modern times to have visited this monastery — thus bestowing a unique honor upon the entire Congregation.

Later that same year, 1959, “with complete knowledge and after mature deliberation” he solemnly approved and confirmed in perpetuity the *Rules and Constitutions* of the Passionist Congregation on a feast day particularly meaningful to himself and to us, the Feast of the Most Precious Blood, July 1st.



He convoked the Roman Synod, established the Commission for the Revision of the Code of Canon Law and convoked the Second Vatican Council. In anticipation of the Council, on October 12, 1960 he named Very Rev. Fr. Theodore Foley (PAUL) to the Preparatory Commission on Religious and on November 13, 1960, named Fr. Father Caspar Caufield (PAUL) to the Preparatory Commission on the Missions. In December of 1961 he assigned Fr. Godfrey Poage (CRUC), as head of the Pontifical Work for Vocations and a permanent official of the Congregation for Religious and on October 4, 1962 he named Fr. Barnabas Ahern (CRUC) a 'peritus' to the Council.

In January, 1961, he named Bishop Quentin B. Olwell, CP, Titular Bishop of Taberaca, Africa, and first Bishop of the Prelature Nullius of Marbel, Philippines. Additionally, he brought singular recognition to our foreign missionaries as well as honor to the Congregation-at-large by nominating Bishop Reginald Arliss, C.P. the First Rector of the Pontifical Seminary College in Rome on July 6, 1961.

The year 1962 marked the centenary of the death of St. Gabriel and in his inspiring letter, "Sanctitatis altrix" dated February 27, 1962, he officially inaugurated this anniversary. On that same day he praised the merits and virtues of St. Gabriel during his allocution to the Fourth Session of the Central Commission of the Second Vatican Council. On 6 June of that year he received in audience at the Papal Altar in St. Peter's Basilica, Rome, Most Rev. Father General, Fr. Malcolm La Velle, the General Council and over three hundred students with their lectors commemorating the Centenary. Finally, on February 17, 1963 he again imparted his special Apostolic Blessing upon the Congregation at the close of the Centenary observances for St. Gabriel in the Aula Magna of the Lateran University.

He repeatedly spoke of his great admiration for the martyr bishop, Blessed Eugene Bossilkov and the Passionist missionaries in Bulgaria. During the almost five years of his memorable pontificate he received, with warmth and gracious paternal kindness, a great number of Passionists from every Province of our Congregation.

In his book entitled, *A Joyful Soul*, Fr. Jerome Vereb (PAUL) recounts an event that exemplifies Roncalli's sanctity:

"Sometime in June 1960, Father Malcolm La Velle, then General Superior of the Passionists, was received in private audience by Pope John XXIII. The purpose of the visit was to discuss the development of the overseas missions, especially in Latin America. While the interview itself was short, at the conclusion of the conversation the American priest offered a letter that he had promised to pass on to the Pontiff on



Pope John XXIII meets with the Passionist community in the Chapel of the Madonna at Sts. John and Paul, Rome.

behalf of a fellow religious. Pope John opened the letter right then and there and began to read it in the presence of his guest.

At the end of the reading, the Pope sighed and said, "People have such hard lives ... too many problems ... so many temptations ... such struggle!" "And you, Holy Father, how do you do it?" queried Father Malcolm. "Surely yours must be the hardest life of all? So much responsibility! How do you sleep at night?" "Oh, I sleep very well," replied Pope John. "Every night, I kneel at the prie-dieu in my room and wash my thoughts and my sins in the blood of Jesus. I see myself dropping them one by one into the chalice. By dawn, when I rise, I know they are clean. I live in the confidence of the meaning of the Redemption, and it makes me very happy. I get up refreshed every morning, not only from sleep but from the drops of medicine that come only from the Cross."

All during the rest of Father La Velle's life he treasured that relationship with Pope John and the memory of that late conversation. Above all, as he recalled to me years later, he was aware precisely of the quality of holiness with which Pope John XXIII had endowed the Church. It was the Pontiff's sense of absolute confidence in the ways of God: "These are not often comprehensible and the environment of this age is rarely up to our ideals and expectations, but this is God's world and the events are God's affairs. It is therefore God's task to bring us through even our own disappointments and disillusiones. To love him ultimately means to trust God absolutely."

Pope John XXIII died on the evening of 3 June 1963, in a spirit of profound trust in Jesus and of longing for his embrace. He was beatified on 3 September 2000 by Pope John Paul II and he is expected to be canonized, together with Pope John Paul II, on 27 April 2014 by Pope Francis. ●



THE MISSIONARY ADVENTURE

Fr. JESÚS MARÍA ARISTÍN

Secretary General for Solidarity and the Missions

Our Congregation, from its very beginning, has been and remains eminently missionary by nature. When our Congregation was newly founded and consisted of a small number of religious we wanted to have the experience of a “missionary adventure”. History teaches us that when a religious group undertakes large endeavors “in the name of the Lord” it must be “reckless”, minimally cautious and driven by the Spirit. This missionary dimension cannot be lost; on the contrary, it must be revitalized and become stronger. This missionary awareness must be present in our communities and also in our parishes and in the Passionist Family.

We are all aware that our Congregation is depleted of personnel in relation to the needs of the broad apostolic field, and there is a temptation toward discouragement and egocentricity. It is worth recalling the words of Pope John Paul II in his message for the World Day for the Missions of 1981: “*A Local Church closed within itself, without a missionary outlook, is an incomplete Church or a sick Church*”. Let us remember that the missionary ideal is still a significant incentive for vocations.

The future of the Congregation needs to strengthen...

— our Missions (our presence in countries south of the equator);

— our presence in areas of suffering in our world and our solidarity with those who are suffering.

From the Secretariat of Solidarity and the Missions we have continued to support the work of our missionaries and encourage the missionary vocation within our communities. We have continued to develop the missionary task that was entrusted to us by the last General Chapter in the following areas:

1. Collaboration with the Configurations

We continued to encourage every Configuration (SCOR, CEB, CJC, PASPAC, CCH and CPA) to have a JPIC Commission (Justice and Peace and the Integrity of Creation). We remain in communication with those in charge of these commissions (although in some cases we have not yet been informed about



Bishop Angelo Roncalli (Pope John XXIII) in Bulgaria visiting sites of the first Passionist foreign mission.



“The future of the Congregation needs to strengthen...our presence in areas of suffering in our world and our solidarity with those who are suffering.”

the religious who has been designated for this ministry). The SCOR Configuration, for example, has been doing remarkable work preparing formation material addressing, among others, the issues of justice, peace and the integrity of creation. In Italy, two meetings have already taken place and we have scheduled the second National Convention of Justice and Peace for religious and laity. We continue to encourage some offices for Justice and Peace in the CPA (Africa) Configuration. The CJC (Jesus



Crucified) Configuration works closely with the endeavors of Passionists International at the UN.

During 10-13 February 2014, Fr. Joachim Rego, Superior General, Fr. Vincenzo Carletti, General Econome, Fr. Jesús M. Aristín and Fr. Aloyce Babene, Assistant Secretary for Solidarity and the Missions, will meet in Nairobi with the local Superiors, formation personnel and the economies of Africa, to study various aspects of the topic of solidarity.

We have accepted the request and have begun to organize for next year, an international meeting in Rome, with religious and laity who work in the fields of volunteer services, NGO's (Non-governmental Organizations) and the Passion for the Earth.

2. Current Projects

Another task that has been entrusted to the Secretariat is that of offering support and aid to our missions and our missionaries — a task that we do in the context of pastoral programs and development projects, because evangelization and human development are inseparable.

This past year, since our 46th General Chapter, during which our second term has begun, the Secretariat has received requests for thirty five projects from fourteen countries, mostly African, but also from Asia and Latin America. Fourteen of these projects are currently under development, sixteen have already been completed and the remaining five were not approved.

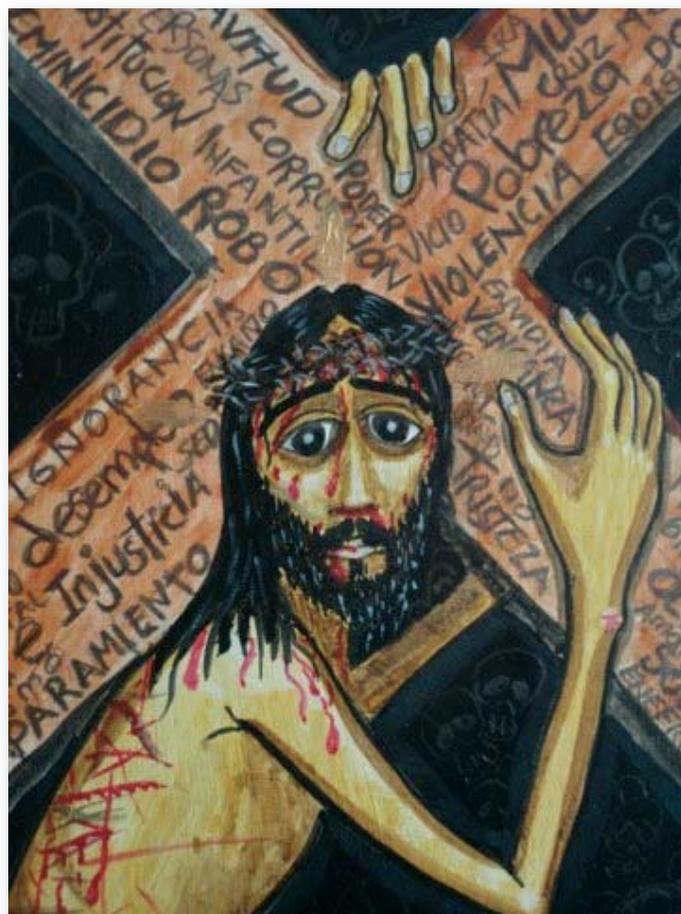
The requests for projects that we receive are studied in the Secretariat and, to the extent possible, refined, before submitting them to the various institutions that offer aid and subsidies. To assist with this work, Fr. Aloyce Babene (GEMM) joined the Secretariat in Rome last September as Project Director.

3. Formation and awareness: International Days of Prayer

We have continued to encourage the celebration of the four International Days of Solidarity at the Congregational level. Liturgical materials have been sent to all communities to celebrate these four days:

— Martyrs of Non-violence Day (January 30).

On 1 January we celebrate the World Day of Peace together with the whole Church. Since it is a day in which we are involved with other activities, we want-



"In the world of globalization new scenarios are opening on our horizons bringing us to the peripheries of the world and allowing us to see how Christ's Passion continues to be present today in the trials and suffering of humanity." (Artist: Lenin Martínez, CP).

ed to dedicate the month of January as the Month of Peace, concluding with the anniversary of Gandhi's death. Thus we hope to draw closer to the blessing of peace.

— International Water Day (22 March)

— World Food Day (16 October)

— International Human Rights Day (10 December)

4. The Solidarity Fund

The Solidarity Fund, consisting of contributions from the provinces and communities, continues to be sustained by 2% of gross revenues of the ministries of the Congregation. This Fund has been able to help the poorest areas of the Congregation, above all in the formation of future Passionists. In coordination with the General Econome we inform the General Curia when we evaluate requests for assistance from the Solidarity Fund.



“Goodness is like the waves of the sea, which go from one continent to another and never cease. Everything is interconnected.”

Conclusion

In the world of globalization new scenarios are opening on our horizons bringing us to the peripheries of the world and allowing us to see how Christ’s Passion continues to be present today in the trials and suffering of humanity.

A large crowd of people accompanied Jesus to Calvary:

- the poor of our train and bus stations, our streets beggars;
- the “homeless”, the failures, the marginalized, the terminally ill;
- those invisible to the eyes of the world;
- those who are considered to be a burden to society;
- thousands of migrants desperately who wander the streets of the world;
- women and children violated, the victims of too many wars;
- the martyrs of justice and faith...

Whether we admit it or not, we are all responsible for the miseries and sufferings of the world. We are witnesses to the dehumanization that disfigures the world.

As Christians and Passionists we have to embrace our mission, which is none other than to be present and to share. The mission to participate in the building of the Kingdom of God on earth, placing at the centre, in body and spirit, the needs of our brothers and sisters who suffer.

We have all been entrusted with the mandate of being the salt of the earth and the light of the world. We are workers and builders of peace, justice and charity, making Christ present on earth.

Can the work of all Christians change the world? Indeed! Goodness is like the waves of the sea, which go from one continent to another and never cease. Everything is interconnected.

Today we more and more aware of these realities and our Secretariat tries to remind the Congregation of them, trying to foster responsibility, solidarity, charity and love of neighbor.

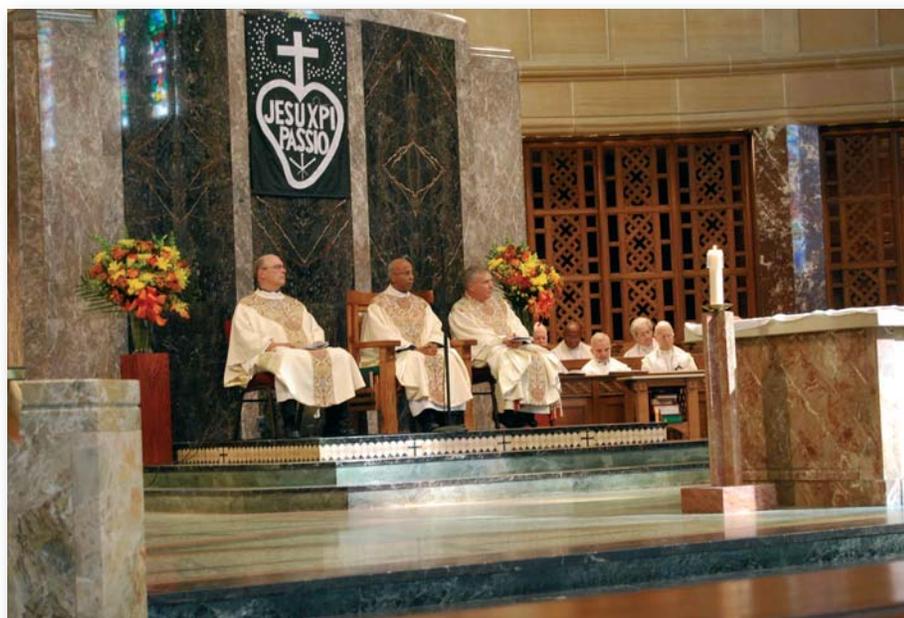
[Editor’s Note: Missionary Award to Fr. Joachim Rego, Superior General

In January of this year it was announced that the Superior General, Fr. Joachim Rego, was awarded the “Companion of the Order of the Star of Melaneisa” (CSM) by the Governor General of Papua New Guinea under the New Year awards for the Government of Papua New Guinea. Fr. Joachim was awarded this honour, the third highest of the awards in the country and rarely given to a Catholic religious leader, *“for services to the community as a Catholic priest in pastoral care among the Sepik and National Capital communities and in the formation of National Religious of the Passionist Congregation of which he is presently the Superior General.”*

For eighteen years Fr. Joachim served as a missionary in Papua New Guinea. During that time he trained PNG students in Jayapura, Indonesia and was Regional Superior, Novice Master, student Director, Consultor, local Superior, Retreat Director in Wewak, a parish priest in the Diocese of Vanimo and in the Diocese of Jayapura, Indonesia, and President of the Major Superiors Conference for Papua New Guinea and the Solomon Islands. On behalf of the Catholic Church of PNG he was on the team that organised the First National Assembly of the Catholic Church and wrote the theme song.” We Are Church”.] ●



PASTORAL VISITS OF THE SUPERIOR GENERAL AND THE GENERAL CURIA



Fr. Joachim in New York with (L-R) Fr. Donald Webber (CRUC) and Fr. Robert Joerger (PAUL).

In recent months, Fr. Joachim Rego, Superior General, made a number of pastoral visits to our religious and the members of the wider Passionist Family in various parts of the Congregation. Following are highlights of some of these events.

1) One hundred and sixty Years of Passionist Presence in the USA (1852-2012)

On the feast of St. Paul of the Cross, 20 October 2013 (in the USA and Canada), the Superior General, Fr. Joachim Rego, traveled to the Passionist monastery of the Immaculate Conception in New York City to celebrate 160 years of Passionist presence in the United States. Early in the day he was able to meet with the Provincial Superior of the PAUL Province, Fr. Robert Joerger, the religious of the local community and Province and numerous friends and benefactors of the Passionists.

In the early afternoon Fr. Joachim was the principal concelebrant of a Mass in the monastery church with many of our religious as well as religious of other congregations and the local parish community. In his homily, Fr. Joachim reflected: *“It’s hard for us to imagine what it must have been like 160 years ago for the four Passionists from Italy when they arrived*

in this strange new land, so different and so distant from their own. They were chosen and sent by the Superior General: Fr Anthony Testa at the invitation of Bishop Michael O’Connor of the Diocese and local church of Pittsburgh, to make a foundation of Passionists in his diocese. What a challenge!... It was the 28th September 1852 when four religious were chosen and sent to form the first community and to bring the life of the Passionist Congregation to the United States of America. These four religious were: Fr Anthony Calandri (35), Fr Stanislaus Parczyk (a Pole in his early 40s), Fr Albinus Magno (36), and Br Lawrence Di Giacomo (26).

They were Passionists: men committed to the charismatic vision of St Paul of the Cross, and dedicated to proclaiming the love of God as seen and experienced in the Passion of Jesus. It wasn’t money, or profits, or success, or power that motivated them. No! They were motivated by Christ’s missionary command to evangelize... From Pittsburgh the Congregation spread throughout the United States making it necessary to divide into two Provinces [PAUL and CRUC], and eventually sending religious to begin foundations in Mexico and Argentina. Other missions, especially in Asia, would follow in the twentieth century... We look to the past with gratitude; we look to the future with confidence and hope; and we continue to live in the present with fidelity and enthusiasm.”

2) “Fifty Years since the Beatification of Blessed Dominic Barberi”

On Sunday, October 27, 2013, at the Church in Sutton (Diocese of Liverpool, United Kingdom) where the remains of Blessed Dominic, of Fr. Ignatius Spencer and Mother Elizabeth Prout are enshrined, numerous faithful, including many members of the Passionist family (lay people, Sisters and nuns) gathered together with the religious of the IOS ➔



Fr. Joachim in Ovada with Franca Rodella and Mari Chiarini.

Province to mark the 50th anniversary of the beatification of Blessed Dominic Barberi. It was very impressive to see our religious as well as the Sisters of the Passion who traveled for many hours to be present, inspired by true devotion to Blessed Dominic. Fr. Joachim Rego, Superior General, was principal concelebrant at the Liturgy, together with Fr. John Kearns (IOS Provincial Superior) and also Fr. John Sherrington (former IOS Provincial).

In his homily, Fr. Joachim referred to Fr. Dominic as “*One who was sent as a witness*” of the Lord Jesus – according to the words of Jesus in the Gospel of St. John (“*Father, as you sent me into the world, so I sent them into the world...*”-Jn.17:18-26). He recalled the extraordinary impression that Dominic made on the mind of the young Cardinal Newman, and finally he underlined the great “dream” that guided Dominic in his mission: to lead all people toward a deep intimacy with God. With true ecumenical spirit, and in the light of the deep love of God for all, which he learned from meditating on the Passion of

the Lord, Dominic looked upon all those he encountered with great love and respect. “*At the heart of the matter is love*”, continued Fr. Joachim, “*and Dominic’s desire was that all would know and experience the depth of God’s love for them and in this light they could only be seen as brothers and sisters. Dominic’s witness and mission extended far beneath his preaching in what was for him a foreign tongue. It extended far beneath his writings, his dialogues, his encounters with friends and fellow travellers and his persecutions by foes. His witness came from the heart and spoke to others at the level of the heart. He still speaks to us today; and so, on this anniversary, let us renew our own commitment to love one another and to see our neighbours in the light of God’s love for them. Let us continue to reach out to one another and try to bridge the divisions in our society, to welcome the stranger with an open hand, to sooth angry hearts with kind words, to heal open wounds with loving gestures, and to shepherd those who are lost into the presence of God’s saving love. Let us take up the mantle of Dominic and continue his mission.*”

Following the liturgy, all those present for the occasion were then able to enjoy the hospitality and tasty refreshments offered by the local pastor of Sutton and the people of the parish, who still remain very fond of our Passionist religious.

3) Fiftieth Anniversary of the Secular Missionaries of the Passion at Ovada

On November 16, 2013, Fr. Joachim Rego, Superior General, together with several Consultors went to the northern Italian city of Ovada to celebrate the 50th anniversary of the presence of Franca Rodella and Mari Chiarini, consecrated laywomen of the Secular Missionaries of the Passion, an Institute founded in Sicily by Fr. Generoso Privitera (<http://www.secolari.it/>) who, since 16 November 1963 reside in and care for the house where St. Paul of the Cross was born.

The main event of the celebration was a concelebrated Mass at which Fr. Joachim was the principal concelebrant together with several Passionist religious, priests of the parish of Ovada and the people of the town. During the celebration, Fr. Joachim presented Franca and Mari a certificate in which they were named “Distinguished Benefactors of the Congregation”, an honor that the General Curia offered them in recognition of their fidelity and their witness to the Passionist charism during these many years of presence and care for our Founder’s birthplace.



4) Sixtieth Anniversary of the Martyrdom of Blessed Eugene Bossilkov

Also on November 16-17 celebrations took place in Bulgaria to mark the 60th anniversary of the martyrdom of Bl. Eugene Bossilkov on 11 November 1952.

A delegation from Rome, consisting of Fr. Augusto Canali (First Consultor), Fr. Jesus Maria Aristin (Secretary for Solidarity and Missions) and Fr. Alessandro Foppoli (personal Secretary of the Superior General) traveled to Bulgaria for the occasion. Also present from the PIET Province were Fr. Fernando Taccone and Fr. Pierluigi D'Eugenio.

A Mass took place in Belene, the birthplace of Blessed Eugene, on 16 November (the day of his birth in 1900) at which Fr. Augusto Canali read a special message sent by the Superior General for the event. During the Mass a restored side altar were dedicated in honour of Blessed Eugene.



Fr. Joachim Rego, Superior General, celebrates Mass at the tomb of Blessed Dominic Barberi.

The day after, Sunday 17 November, in the cathedral church of the city Russe, a second celebration took place. This church built by the Passionists in 1800 and dedicated to St. Paul of the Cross, was the cathedral church of Bossilkov. During this Mass a new stained-glass window was unveiled, depicting the four Blessed martyrs of Bulgaria: Eugene Bossilkov (Passionist), Pavel Djidjov, Josaphat Chichkov and Kamen Vitchev (Assumptionist).

In his message, the Superior General encouraged the people *“not to be afraid”* in witnessing their faith *“because we are Christians – followers of Jesus Christ – and we have been given reason to hope. We know that ultimately we are not in control, but that God is in charge. We know that Divine Providence rules the universe, even though we cannot see the big picture. We believe that the world has been redeemed, and that no matter how mismanaged things are here on earth, we cannot destroy the goodness of God’s grace... Let us ask God for the strength we need every day to give witness to Jesus in our lives, like the martyrs: Eugenio, Kamen, Pavel and Josafat who let the light of Christ shine through them”*.

During these days of celebrations in Bulgaria, Fr. Paolo Cortesi (CORM), a religious currently assigned in Bulgaria, announced that he had requested and obtained from the Bulgarian Ministry of the Interior all materials pertaining to our Blessed Eugene Bosilkov of the surveillance activities carried out by the secret service of Sofia for more than 20 years during the Communist regime. The more than 8,000 pages of documents scrupulously reconstruct the pastoral years of Bossilkov (from the early days of his priesthood) by giving new information and providing new insights into his life and pastoral ministry.



Fr. Augusto Canali, General Consultor, reads a special message sent by the Superior General at the Mass in Belene, Bulgaria.



NEW SECRETARY GENERAL:

FR. PAUL CHERUKODUTH (THOM VICE-PROVINCE)

Following the General Consulta Meeting of November 2013, the Superior General, Fr. Joachim, announced that, Fr. Paul Cherukoduth of the THOM Vice-Province of India has been appointed as our new Secretary General.

Fr. Paul was born on the 26th of June 1965 in the State of Kerala, South India, where he completed his primary and secondary education. Soon afterward he entered the minor Seminary of the Passionist Community in Kochi in 1982, the year following the Passionists' arrival in India.

After three years of formation in the minor seminary he was vested in the Passionist Habit together with three others on the 17th of May 1985 and professed temporary vows on the 18 May, 1986. Because of visa restrictions for the foreign missionaries in India, the newly professed were sent to Africa to continue their formation. Thus, I completed my philosophy and theology studies in Tanzania and Kenya respectively. Having completed his initial formation he returned to India in 1993 and was ordained to the priesthood on the 24th of April 1993.

His first appointment after ordination was as director of students in the minor seminary in Kochi and since then his chief responsibility in the Congregation



Fr. Paul Cherukoduth (THOM), Secretary General.

was in the field of various stages of formation. For the past six years he was Master of novices for the THOM Vice-Province. He also did graduate studies in Rome at the Gregorian University from 1997 to 2000. He also served as the Regional Vicar for India from 2002 to 2006 and served as the first Consultor for the previous council.

Fr. Paul commented that, “Now that I have been asked by the Superior General and his council to take up the important responsibility of the Secretary General of the Congregation, I hope and pray that I will rise up to the occasion and offer my humble service to our Congregation and look forward to working with and for all of you.” Fr. Paul will take up this appointment in early 2014.





NEWS FROM THE FIRST MEETING OF THE EXTENDED COUNCIL

On Monday 30 September 2013, Fr. Joachim, Superior General, and the six General Consultors met with the Secretary General and the six presidents of the Configurations for the first meeting of the Extended General Council.

The Extended General Council was established during the 46th General Chapter of the Congregation in 2012. The Final Document, at No.147b, states that: *“The Superior General, in order to have continual communication with the different parts of the Congregation, to be informed of difficulties and expectations and to make choices which promote Solidarity in the areas of Personnel, Formation and Finance within the Congregation, also makes use, in addition to his own Council and the Synod, of the Extended Council as a consultative body, in accordance with the General Regulations.”*

During this meeting each President shared his visions, projects and experiences. They described how their Configuration is working both within their own zones and how are they working at the inter-Configurational level.

Following are summaries of their reports.

CEB: (“The Configuration of Eugene Bossilkov”: Italy, France and Portugal)

Fr. Leone Masnata reported that the Configuration has 477 religious (but is the second oldest in average age). Various commissions are working and preparing new regulations and the present focus is on ongoing formation & retreats. There have been various assemblies for diverse groups (including the laity). In preparation for becoming a unified Province, CEB is working to help the religious to find new forms of preaching and new enthusiasm for mission and life.

Students will be studying in Rome & the Novitiate will be in Monte Argentario. The intention is to begin a Configurational Fund of €800,000.

At the present stage of preparations for the unification of the seven provinces some of the major issues are juridical ones – with the goal being one Province with regions so as not to lose local ‘identi-

ty’. Thus CEB is considering two possible future modalities (a) the central authority is the Provincial but he reserves many powers to the regions (each with a delegate with authority not as Vicar but as delegate); or (b) CEB could work like and reduce to 3 or 4 regions. A committee is currently working on the text of these norms. The religious of the CEB Configuration believe that ongoing formation is very important – especially at ‘transition’ times in life and therefore they are considering establishing a centre for our spirituality studies. The Inaugural Chapter for CEB the new Province is May 2015.

CPA: (The Passionist Configuration of Africa)

Fr. Raphael Mangiti reported that there are 153 professed members in CPA. Additionally there are 13 novices and 60 postulants.

The Leadership group is working to build solidarity in Formation, Personnel and Finances. It is planned that the Configurational Board will review each entity’s budget and coordinate both local and international fundraising, and investigate common investment. The Board will be responsible for the CPA budget and makes all appointments for Kisima (the common theological centre in Nairobi). This includes appointing the formation team, approving the budget for Kisima and establishing policies for the Formation Teams.

CPA aims to be financially viable, but initially will be reliant on the Congregation’s Solidarity Fund. CPA is open to collaborating with other Configurations.

A major challenge at this time is to build an African expression of community life, and to form an African Passionist spirituality and life. CPA expressed a desire for accompaniment (e.g. seminars in administration).

SCOR: (“The Configuration/Province of the Sacred Heart”: Spain and Latin America)

Fr. José María Saéz reported that the process of ➡



working towards a unified entity has been growing since 2002. At our last General Chapter (2012), four Provinces in thirteen countries joined into one Province.

In the SCOR Configuration there are 61 communities and 400 religious. There is one Provincial & four Consultors each responsible for one of four zones. Each Consultor has his own Council (elected by the religious of the area) and he has delegated authority from the Provincial.

There is a Provincial Econome and an Econome for each zone (together with an Economic Commission). There is also a process of integration of finances.

The present plan is to 'see, judge and act'. So the Provincial and the Consultor for the area went to visit each community. There have also been assemblies in each country. After all assemblies the Provincial Council will meet to share what has been discussed in the assemblies. Then the Provincial Council will organise the Province (communities in each zone) in the ways that are needed.

Now, up to fifteen religious have been relieved from ministries of government. The Configuration is focusing on a spiritual restructuring, and towards this end is planning for the spiritual renewal of the religious with retreats (40 days) and formation of the younger religious in Passionist spirituality. The Configuration is available to cooperate with other Configurations.

SCOR is aware that different groups are being integrated, but for now the task is to work with acceptance of the styles of different areas. The leadership also wishes to learn from other Congregations in the Church about integrating finances. The first steps taken will be reviewed after two years, but the first fruit of the creation of this new Province is hope.



First Assembly of the Spanish Zone of the SCOR Province, 26 and 27 December 2013, Corella, Spain: "Time to believe, create and grow".



PASPAC: On January 28, 2014, in Sarangani Bay, Alabel, the new "Mater Dolorosa Passionist Novitiate" is blessed by Fr. Apolinario Plaza, Provincial Superior of PASS Province in the Philippines.

PASPAC: ("The Asia-Pacific Configuration": Australia, Japan, South Korea, the Philippines, Indonesia and India)

Bro. Laurence Finn (CRUC) reported that the PASPAC zone covers 25% of the earth's surface and holds 2/3 of the world's population. The Configuration of PASPAC is in ten countries (out of 80 countries in the Asia/Pacific basin). Within PASPAC there are four Provinces, two Vice Provinces, and two Missions.



There are 350 professed religious in the Configuration and at this time some twenty five members work outside their country, but within PASPAC, while an additional twenty five men work or study in other Configurations. PASPAC also has men in four other Configurations and wishes to expand its inter-relationships with other Configurations.

The age profile ranges from Australia and Japan which have an average around 60-65 years; while India/Indonesia have an average age of approximately 35-40 years.

Present Configuration projects include exchange of personnel (every entity has religious from other entities) and maintaining the International House of Formation. Other projects include renewing the PASPAC Statutes, creating renewed interest in the newsletter, and looking to establish a ‘meeting’ place near Singapore.

PASPAC has no common language or culture, but use English as a common language. However it has a common Charism.

The challenge of the next ten years is to have independent, self-sustaining communities in Vietnam and China (and this relates to the issue of financial sustainability).

CCH: (“The Configuration of Charles Houben”: Belgium, England, Ireland, Holland, Germany/Austria and Poland)

Fr. Frans Damen reported that the Configuration of Charles Houben has 240 members. Five of the six Provinces of the Configuration (with the exception of Poland and Austria/Germany) have been diminishing for the past 50+ years and the Configuration is growing old with few vital members.

There is one central Commission for Solidarity (and this focuses on formation). The Configuration is financially self-sufficient and currently there is no extensive sharing of personnel. The Leadership Council of CCH will meet in November to further develop the vision of the Configuration in light of the Congregation’s choice to work for solidarity through Configurations.



Meeting of representatives of the Provinces, Vice-Provinces and Vicariates of the CJC Configuration in Mexico, January 2014.

CJC: (“The Configuration of Jesus Crucified”: The USA/Canada, Mexico, Puerto Rico/Dominican Republic, Brazil, Argentina and Uruguay)

Fr. Moisés Ríos reported that there are 356 religious in the eight countries that comprise the CJC Configuration.

The Norms for the Configuration are being finalized and the leaders are focusing on the structures that have been created. In CJC the official language for documents is Spanish.

Each area of Solidarity has a Coordinator and a proportional tax is in place that will generate \$80,000 annually for the Configuration’s needs.

In the area of formation two places have been established for the novitiate (Mexico & Brazil). There are twenty eight theology students. The policy documents for initial formation have been completed, but there is also a focus on ongoing formation. There is an ongoing need for formation personnel and a need for centers for the study of the English language. Other needs for personnel include Argentina, Mozambique and Birmingham, England.

In general discussion, the issue of learning second languages was mentioned once more, as was the difficulty of the movement of personnel from one country to another – difficulty with visa and sending money. A suggestion was made that the Congregation establish some central means for circulating funds?



FR. ROBERT VALENTINE COWARD (1930-2014)

Fr. Robert Coward died on January 8, 2014 in the Military Hospital in Rome. He had served the Congregation at St. John and Paul in Rome as a translator since 1990 during the tenure of three Superiors General: Fr. José Agustín Orbegozo, Fr. Ottaviano D'Egidio and Fr. Joachim Rego.

He was born and educated in the Church of England in Argentina and received into the Roman Catholic Church in 1955 at age twenty five. After completing studies in Chemical Engineering, he joined the Passionist Congregation in 1959 and professed first vows in 1960. He studied in both Argentina and Spain. He was ordained in 1968 in the CONC Province of Argentina and served as associate pastor in parishes in Uruguay and in Argentina.

In the 1970s Fr. Robert visited Holy Cross Province and served in several of its ministry sites. Later in the decade he moved to Holy Cross Province and was incardinated shortly afterwards. In the United States he served in the CRUC Province ministries in the cities of Houston, Chicago, and Sierra Madre, California, before being assigned to Sts. John and Paul in Rome.

Like his middle name (Valentine), "Fr. Bob", as he preferred to be called by his friends, had a big, generous heart and a booming tone voice in both conversation and preaching. In addition to his work as an English language translator, he did various unseen and humble ministries for the community such as cheerfully distributing the daily mail for the General Curia. Since the community of Sts. John and Paul is an international community that offers hospitality to many guests, he was frequently among the first to introduce himself to visitors and to welcome them to the Generalate. Additionally, he enjoyed taking them on a tour of the Generalate and garden and sharing with them the historical richness of this site.



Fr. Robert Coward (CRUC).

Fr. Ottaviano D'Egidio, former Superior General, was the principal concelebrant at his funeral Mass that took place on January 10 in the Chapel of St. Paul of the Cross in the Basilica of Sts. John and Paul. In his homily, Fr. Ottaviano referred to the fact that Fr. Robert took his ministry as translator very seriously and was very meticulous about his English language translations. On occasion he would even work throughout the night to complete a translation. In addition to his ordinary written work for the Superior General and Curia, he also served as interpreter at numerous Synods and General Chapters.

On Sunday, the local Rector would frequently assign him to celebrate Mass for Mother Teresa's Sisters, the Missionaries of Charity and the homeless men at their shelter near the monastery. He became very disappointed when he was no longer physically able to help with this community ministry.

Fr. Robert's final resting place is the community cemetery of the Holy Cross Province in Chicago (USA). After twenty three years of presence and ministry at Sts. John and Paul, he will be missed. May he rest in the peace of the Crucified and Risen Lord! ●

THE 80TH ANNIVERSARY OF PRIESTLY ORDINATION OF FR. FORTUNATO CIOMEI (PRAES), DEAN OF THE CONGREGATION

On December 22, 2013 the Passionist community of Alghero (Sassari, Sardinia) celebrated an exceptional event: the 80th anniversary of priestly ordination of the centenarian (104 years old) and the current dean of the Congregation: Fr. Fortunato Ciomei.



Fr. Fortunato Ciomei (PRAES) [left of bishop] and religious of the local community and PRAES Province.

The Passionist religious of the local community together with the PRAES Provincial, Fr. Fiorenzo Bordo, gathered with Fr. Fortunato to thank the Lord for the great gift of the priesthood with a solemn Eucharistic celebration at which Bishop Mauro Morfino, Bishop of Alghero-Bosa (Sardinia) was the principal concelebrant.

Fr. Fortunato was born in Capannori (Lucca) on 9 April 1909 — that year it was good Friday! And his life, as a true Passionist, has been a continuous proclamation of the Passion of Jesus. In addition to being a formation director, teacher and local Superior in several monasteries, he was mainly a preacher of parish missions, many of them in Sardinia. On January 21, 1967 he arrived in Alghero as the first superior of this Passionist community where he still resides. His long stay in Sardinia was interrupted

only to carry out an assignment as Superior in Nettuno (1972-75) and Rocca di Papa (1975-78).

He is also well known for his writings, many of which are dedicated to models of holiness. Among these is St. Maria Goretti, the titular of our parish of Alghero where he still works and devotes himself to hearing Confessions. Additionally, Antonia Mesina of Orgosolo, toward whose beatification Fr. Fortunato has made significant contributions. Before he dies it is his dream to see other two figures reach the altar, and as far as he can, he continues to work toward this goal: the Servant of God Edvige Carboni of Pozzomaggiore (Sardinia) and his Master of Novices, the Venerable Fr. Nazareno Santolini, Passionist. ●



PROFESSION OF FINAL VOWS

Ten religious professed Final Vows during the period October 2013 to January 2014. In the FAT Province of Portugal, Bro. Tiago Manuel Oliveira Pereira professed Perpetual Vows on 29 September 2013. In the THOM Vice-Province of India, four religious professed Final Vows on 06 October 2013: Rajan, Welfen Xavier Anjiparambil, Vimal Backiyaraj, Febin Barose and Ajesh Mathew Paramkumamvilayil. On 26 October 2013, Edilberto Junior da Cruz professed Final Vows in the PRAES-DOMIN Vicariate of Brazil. And on 03 November 2013, Christian Américo Chicas Aguillón, Manuel Mendoza Méndez and José Arturo Severo Espinoza professed Final Vows in the SCOR Province of Spain – Latin America.



Fr. Filippo Pisciotta (CFIXI).



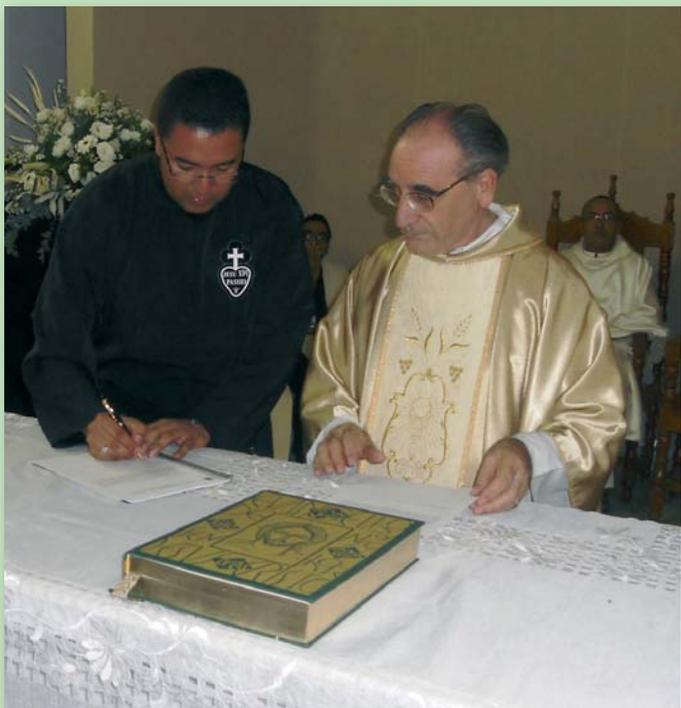
Christian Américo Chicas Aguillón, Manuel Mendoza Méndez and José Arturo Severo Espinoza (SCOR).

PROFESSION OF FIRST VOWS

During the period of October 2013 through January 2014, fifteen Religious professed First Vows. On 21 November 2013 in the SCOR Province of Spain-Latin America, the following religious professed First Vows: Carlos Fernando Bracho Pesca, Juan Carlos Chávez Campos, Román Cruz Galván, Abraham Diaz, Albino Elizalde León, Fredy Manuel Fonseca Avila and Yovanny Mejía Batista. In the same SCOR Province, Julián Jaramillo Garcés, Julio César



Andrea Marzolla (PRAES).



Edilberto Junior da Cruz (DOMIN-PRAES).

Chinchay Arias, Christian J. Londoño Aristizabal, Roberto Mejía Altamirano and Wilmer Geraldo Jaramillo professed Annual Vows on 04 January 2014. On 05 January in the CALV Province of Brazil, Marcel Alcleante Alexandre De Sousa professed First



SCOR Province (pictured as novices with Fr. Joachim Rego): Carlos Fernando Bracho Pesca, Juan Carlos Chávez Campos, Román Cruz Galván, Abraham Diaz, Albino Elizalde León, Fredy Manuel Fonseca Avila and Yovanny Mejía Batista.

Vows. On 12 January, in the PRAES Province of Italy Andrea Marzolla professed First Vows. And on 27 January, Daniel Rodrigues Barros professed First Vows in the LIBER-SPE Vicariate of Brazil.



Fr. Roger Tamay Ramírez (SCOR).

PRIESTLY ORDINATIONS

Nine of our religious were ordained to the Priesthood during the period October 2013 to January 2014. On 20 October 2013, Fr. Tiago Miguel Pinto Veloso was ordained in the FAT Province of Portugal. On the same day in the CFIXI Province of Italy, Fr. Filippo Pisciotta was ordained to the priesthood. Fr. Hilaire Bongoyo Akolo of the SALV Province of Congo was ordained on 17 November 2013. In the SCOR Province of Spain-Latin America the following three religious were ordained priests: Fr. Rodolfo Rojas Gamboa and Fr. Carlos Arturo Talavera Becerra on 14 December 2013 and Fr. Daniel Omar Panoluisa Herrera on 19 December 2013. Also in the SCOR Province, Fr. Roger Tamay ➔



Ramírez was ordained to the priesthood on 05 January 2014. On 11 January 2014, Fr. Davide Spennato was ordained in the LAT Province of Italy. And finally on 28 January 2014, Fr. Alexander Arellano was ordained to the priesthood in the PASS Province of the Philippines.



DIACONATE ORDINATIONS

During the same period of October 2013 to January 2014, seven Religious were ordained deacons. In the THOM Vice-Province of India, Rajan, Welfen Xavier Anjiparambil, Vimal Backiyaraj, Febin Barose and Ajesh Mathew Paramkumamvilayil were ordained deacons on 07 October 2013. And in the SCOR Province of Spain-Latin America, David Arranz Bermejo and Daniel Galindo Valcarcel were ordained deacons on 21 December 2013.

SCOR Province: Julián Jaramillo Garcés, Julio César Chinchay Arias, Christian J. Londoño Aristizabal, Roberto Mejía Altamirano and Wilmer Geraldo Jaramillo.



Fr. Rodolfo Rojas Gamboa and Fr. Carlos Arturo Talavera Becerra (SCOR).



Fr. Davide Spennato (LAT).



Daniel Rodrigues Barros (LIBER-SPE).



STAUROS PASSION LIBRARY

An Interview with Fr. Celestino Butti (CORM)

Fr. Giuseppe Adobati, (General Consultor)

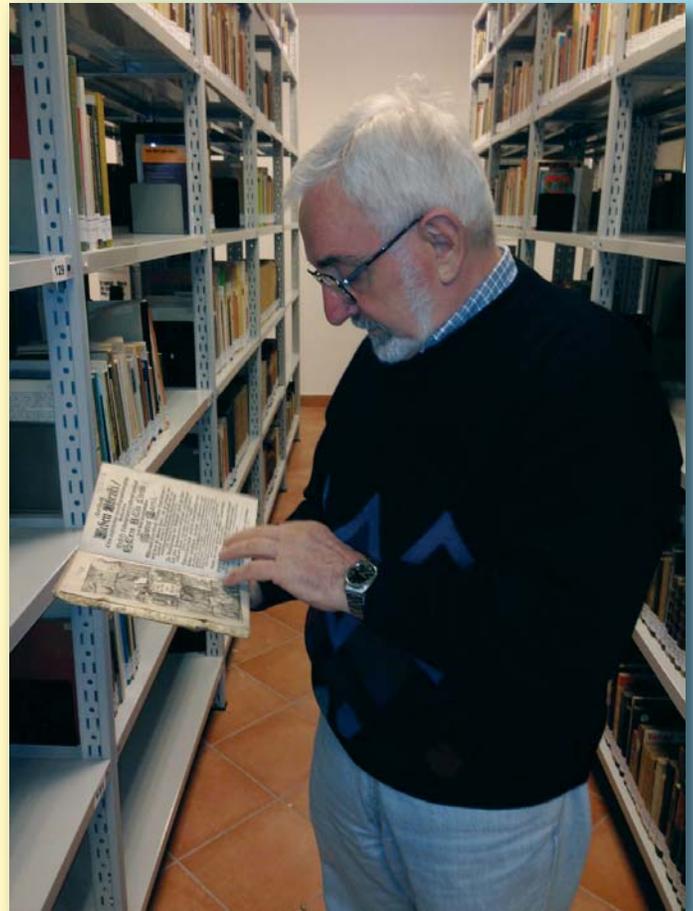
In December, 2013, Fr. Celestino Butti, a Passionist of the Italian CORM Province, completed the cataloguing of Stauros Passion Library, finally making it accessible to our religious and visitors. The core of this special book collection comes from the Stauros Foundation of the Belgian Passionists, who from the middle of the last century have collected books and articles and documents relating to the theme of the Passion and Cross of Christ and the cross and passion of humanity. In 2011 this collection was transported to Rome to become part of a new collection of books called the Passion Library, located in a specially built room, in the Generalate of Sts. John and Paul. The new Passion Library is a continuation of the previous Stauros collection, to which were added other texts from the community library.

The intent was and is to protect a special collection of books dedicated to this topic that is particularly meaningful for us Passionists, by giving it a prominent place within our Generalate here in Rome, and possibly continuing to add new interesting works. For this reason, prior to making the Library accessible to internal and external audiences, it was necessary to proceed to a first cataloguing of new texts and to verify the previous cataloguing. This work was accomplished gradually and progressively by Fr. Celestino Butti, who worked for a total of about four months, divided over three years.

Before Fr. Celestino's departure to return to his local community, he was asked for his impressions about the work he had done and about the Stauros Passion Library collection.

— *The first question is simple: tell us a little about yourself and how you arrived here in Rome to do this work?*

I currently live in the Carpesino community of Erba (northern Italy), where I am a chaplain for some communities of Sisters. I also collaborate with neighboring parishes for various pastoral ministries. My life story is a bit unique, because after priestly ordination, I worked a few years in formation and then was assigned to Jerusalem, to our house in Bethany. From there I went to northern Switzerland for eleven years to be a chaplain for Italian migrants. When I returned to Italy, I was assigned the role of provincial secretary and archivist for eight years and then I went to the Liguria region of Italy where I was the pastor of a parish of the diocese of Imperia for nine years. During these years, I still continued to work as



Fr. Celestino Butti (CORM).

Provincial Archivist and I reorganized and catalogued the CORM provincial archive and the archives of the various communities of the province. I had learned a little about this work after a course that I attended at the Catholic University of Milan. Then I was called here by Fr. Ottaviano D'Egidio [then Superior General] to prepare for the arrival of the Stauros Library and, in fact, I arrived here before the books arrived from Belgium, in order to organize the physical space.

— *What was your job in this reorganization of the Stauros Passion Library?*

Before the arrival of the books, I had to prepare the numerical division of shelves, according to the original order. The books arrived in Rome from Belgium, transported by a specialist, according to the original subdivision that was then recreated in this room. Once the books were placed on the shelves, the longer and more detailed work began: that of the verification of the new cataloging, book by book, in



accordance with the same subdivision but adding an identification number for each of them. Once this phase was completed, I moved to the cataloging of many other books from the library of Sts. John and Paul, dealing with this topic. But these books were placed in a separate section, without altering the original division according to the topics and shelving of the Stauros Library.

— *Speaking about books: how many are there and what topics do they address?*

The books from the Stauros Library are just over 11,000; to them were added another 3,000 books from the library of Rome, for a total to date of 14,612. This total count is just books, but there are also some articles from specific journals. The general theme of the books is some association with the “Passion” (including all biblical and Patristic studies, liturgy, theatre, history and folklore) and the passion of humanity (theoretical and practical research on forms of suffering, sickness, death, etc.).

— *Is there any book (or some material) in this collection which is particularly noteworthy?*

I haven’t read all the books— I’ve only seen and cataloged them, and I’m not even an expert in theology; but I noticed how in this collection much attention is given to the theme of human suffering (discomfort, anxiety, sickness, disability, death) approached from different points of view — Biblical, psychological, artistic, theatrical and dramatic. The same subdivision of topics is not done according to the classical system of a theological library; rather it follows different parameters, highlighting the close connection between the Passion of Jesus and that of humanity. A particularly interesting sector is the folkloric dimension of the Passion of Jesus. There are many books that deal with different traditions and rituals by which the Passion of Christ was celebrated and/or lived — a kind of union between the sacred and the profane.

— *Still speaking of books: are there any antique books? In what languages are the books?*

In this library there are several ancient books: one hundred between 1600 and 1700, and several hundred from the 1800’s. Many of these are sermons or homilies of that era used by preachers to prepare various meditations. The languages in which the books are written are western ones: English, German, Dutch, French, Spanish, Polish and Italian: there is only one book of oriental origin which, if I’m not mistaken, is Korean.

— *Thinking about the future: what do you think we should do for this library?*

First, find someone to be the director of the library, not just because he holds the keys, but because he is interested in books, is prepared academically and is willing to be the contact person for consultation requests from visitors. He, along with some other consultant should also evaluate the possible acquisition of new works corresponding to the purpose of the collection, which could enhance its



The Stauros Passion Library.

value and specificity. Another step that is important although challenging, is the on-line publication of the library; but this requires different, more detailed research, and also requires much more time and a more experienced staff. However, it is already possible to use the library and learn about it through the catalog of books, which can be sent via email as a PDF file, easily accessible to our religious and to others that might be interested.

Another work that is complex, but important in my opinion, is the realization of a connection and synchronization between the Stauros Passion Library and the library of Sts. John and Paul in order to give the opportunity to users to be able to move from a specific collection, to a more general one, perhaps building an elevator connecting the two locations. But this requires the digitalization of the library catalogue of Sts. John and Paul in order to facilitate consultation of the two collections.

Finally, I would add a word of advice, the result of my experience working in different libraries or archives that unfortunately, over time have been partly or totally dispersed: in light of the changing nature of the Italian provinces [and other older provinces of the Congregation] over the next few years, that will involve the closure or abandoning of retreats: before dispersing or selling any book collections or libraries, verify if any of the books could be used in the Stauros Passion Library.

NEW PUBLICATIONS

Black, Julian, C.P.,
**“SAFARI OF THE SPIRIT:
A DESERT EXPERIENCE”**,
Broadhurst Industrial (Botswana), 2012.

De Sanctis, Maurizio, C.P.,
**“GESÙ DI NAZARET:
DROP OUT DI TUTTI I TEMPI”**,
Paoline, 2013.

Galgani, Gemma,
**“AUTOBIOGRAFIA:
EL FAMOSÍSIMO MANUSCRITO ORIGINAL
SANTA: HIJA DEL PADRE,
ESPOSA DE CRISTO,
GLORIA DEL ESPÍRITU”**,
Editorial El Pasionario, 2009.

García Macho, Pablo, C.P.,
**“SANTA GEMA GALGANI:
AUTOBIOGRAFÍA DIARIO ESPIRITUAL”**
EDIBESA, 2013.

Marinelli, Emanuela,
**“O SANTO SUDARIO
ANALISE DE UM MISTERIO”**,
Grafica Grafel, Brasil, 2013.

Mezzomo, Eugênio João, C.P.,
**“ORACAO DE RELACIONAMENTO ENFIM:
EU E DEUS UM RETIRO
PARA REZAR AS RELACOES”**,
CALV, 2013.

Moreno Ortega, Restituto, C.P.,
“VOCES DE BIOETICA Y EXCELENCIA”,
San Pablo, 2013.

Nestola, Piero,
**“SAN GABRIELE DELL’ADDOLORATA:
SUSSIDIO PASTORALE
(IN PREPARAZIONE ALL’ACCOGLIENZA
DELLE SACRE SPOGLIE
DEL SANTO DEL SORRISO,
GALLIPOLI, 20-24 NOVEMBRE 2013)**,
Parrocchia San Gabriele In Gallipoli, 2013.

Renna, Salvador, CP,
**“AGUA CRISTALINA:
ESCRITOS DE PE. SALVADOR RENNA”**,
Paixao Pela Vida (Guarapuava, Brasil), 2012.

San Pablo De La Cruz,
**“LA SABIDURIA DE LA CRUZ:
TEXTOS SELECTOS”**,
Noviciado Pasionista De Chosica, 2013.

Zecca, Tito Paolo, C.P.,
**“FARSI POVERO PER DONARE:
BERNARDO MARIA SILVESTRELLI
(1831-1911)”**,
San Gabriele Edizioni, 2013.



NOTITIAE OBITUS



Usque ad diem 1 Maius 2013 – 19 September 2013, acceptae

DIE	OB DORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
06/10/13	Fra. Conrad Federspiel	PAUL	28-mag-24	03-apr-52
20/10/13	Sac. Stanislao Mattiello	CORM	01-gen-21	08-set-37
29/10/13	Sac. Generoso Privitera	CFIXI	25-feb-16	08-dic-43
03/11/13	Sac. Ferdinando Vitale	DOL	23-nov-14	11-nov-33
05/11/13	Sac. Bernardo Onaindia Mendiola	SCOR	14-nov-21	12-giu-40
18/11/13	Sac. Antonio Rosada	CORM	30-set-13	25-giu-33
20/11/13	Sac. Jes's Carracedo Ramos	SCOR	16-apr-20	29-set-36
27/11/13	Sac. Jos Corremans	GABR	03-set-24	04-set-44
10/12/13	Sac. Ugo Giamberardini	PIET	25-apr-42	15-set-61
11/12/13	Sac. Bernardo Van Kessel	SPE	19-dic-36	07-mar-55
12/12/13	Sac. Eugenio Villani	LAT	17-giu-26	07-gen-45
20/12/13	Sac. Sergio Moroni	CORM	27-gen-26	08-set-46
23/12/13	Sac. Harry Gielen	GABR	20-dic-25	04-set-44
29/12/13	Sac. HØlber Alexander Pinilla Murcia	SCOR	23-ott-72	29-dic-00
08/01/14	Sac. Robert Valentine Coward	CRUC	21/02/30	28/02/60
09-gen-14	Sac. Gabriele Orsini	PIET	29/03/40	15/09/60
21/01/14	Sac. Vittorio Pannucci	PRAES	28/01/22	28/09/39
01/02/14	Sac. Fidel Herrero PØrez	SCOR	21/08/28	21/09/45

MONIALES ET SORORES DEFUNCTAE

24/06/13	Sr. Paul Marie of the Most Holy Trinity Peterman	Monasterio Passionistarum de Pittsburgh (U.S.A.)	24/03/1926	01-lug-62
01/10/13	Sr. Marie Filippa van de H. Geest (M TM Jeanne) Vanfleteren	Monasterio Passionistarum de Tielt (Belgiÿ)	01/05/1923	11-ott-49
02/10/13	Sr. Maria Lucia dell'Assunta (Assunta) Pastorino	Monasterio Passionistarum de Ovada (Italia)	03/11/1930	01-lug-65
29/10/13	Sr. Marie Emmanuelle de la MÈre des Douleurs (M TM Margh.) Van Reeth	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. Madonna di Czestochowa	04/10/1914	09-set-40
07/12/13	Sr. Concezione di S. Paolo della Croce (Carmen) Botton	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. Sacro Cuore di Gesù	17/07/1928	09-mag-49
31/12/13	Sr. Generosa dell'Addolorata (Rosa) Nicosia	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. Vergine Addolorata	16/02/1931	29-apr-52
07/01/14	Sr. Maria Goretti (Agnes) van het Onbevlekt Hart van Maria Vanlerberghe	Monasterio Passionistarum de Tielt (Belgiÿ)	04/12/1928	11-ott-51
17/01/14	Sr. Theresia van de Moeder van Smarten (Johanna) Penterman	Monasterio Passionistarum de Arnhem (Nederland)	18/02/1920	03-mag-48

**Guidelines for the Communication of information
for use on the Passiochristi web site
for the PIB (Passionist International Bulletin)
and for General Archival Purposes**

We remind the Provincials, Vice-Provincials, Regional Vicars and the Presidents of the Configurations, and especially their Secretaries, of the following points for communicating information for the Passiochristi Web site of the Congregation and the Passionist International Bulletin (PIB):

- 1) All information regarding events in the various Provinces, Vice-Provinces, etc. and Configurations (professions, ordinations, deaths, as well as news items of general interest to the Congregation at large) should be communicated in a timely fashion. Delays create difficulties for accurately and efficiently archiving and communicating this information.
- 2) The information should be communicated simultaneously to the following four email addresses: segretariogen@passiochristi.org; uffsegcp@passiochristi.org; bip@passiochristi.org; and commcua@passiochristi.org
- 3) **Photographs** accompanying the written texts are always welcome; however the following guidelines must be observed:
 - All fotos submitted for publication on the web site and in the PIB should be of high digital resolution. Fotos taken with cell phones or i-pads, rather than actual digital cameras, produce fotos that are generally of “low resolution” (less than 300 dpi). While these kinds of digital fotos are easily sent as an email attachment or even within the text of a document and are usually acceptable for viewing on the devices themselves or even, at times, for viewing on a web site, this kind of low resolution foto is not acceptable for printing in the PIB. The best fotos are those taken in the “tif” format and are at least “300 dpi” resolution.
 - Many fotos of ordinations and professions are taken in low-light areas of churches or chapels. Unless the photographer is aware of these lighting challenges, the fotos tend to be of poor quality, often blurred, and consequently are unusable.
 - When choosing fotos of individual religious taken at professions, ordinations, etc. close-up fotos that clearly show the face of the individual are preferred. Before such an event is to occur, it would be good to designate a photographer who is acquainted with these guidelines.
 - Finally the fotos should be sent as attachments to an email or located in a foto depository such as “Picasso” with clear indications concerning accessing the link. Fotos should never be included directly within an email or as a pdf file or as a foto in a digital newsletter as these fotos are already of reduced dimensions and therefore unacceptable for other applications as described above.



WAKE UP THE WORLD!

**The world goes on forgetful of the
sufferings of Jesus,
which are the miracle of miracles
of the love of God.**

**Pray that God send his servants
from this Congregation
to sound the trumpet of holy preaching
to wake up the world, so much asleep...
The Holy Spirit will teach you how.
Jesus bless you and make you holy.**

Amen.

***St. Paul of the Cross
Sant'Angelo, Vetralla
August 17, 1751***

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