“IT IS ABOUT FEAR AND THE NEED TO BE IN CONTROL OF MY DESTINY!”

(Circular Letter of the Superior General, 29 June 2014)
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**Passionist International Bulletin**

N. 34 - New Series - June-July 2014
Supplement to L'Eco of Saint Gabriel, September 2014

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**Graphics**
Florideo D’Ignazio - Editoriale Eco srl

**Cover Logo**
Loretta Lynch

**Cover photo**
“The Kiss of Judas” (detail), Ignazio Jacometti (1819-1883), The Scala Santa, Rome.

**Final page photo**
“Ecce Homo: Pilate Presents Jesus to the People”, (detail), Ignazio Jacometti (1819-1883), The Scala Santa, Rome.

**Printing**
Editoriale Eco s.r.l.
Località San Gabriele - Colledara
64045 San Gabriele (Teramo) - Italy
Tel. 0861.975924 - Fax 0861.975655
E-mail: tipografia@ecosangabriele.com
There is a saying: “Money is the root of all evil.” Greed, corruption, selfishness, injustice, poverty, exploitation, oppression, war, hatred, crime, division – all stem from ‘money’. And if we honestly reflect on our own experience of dealing with money, it is not difficult to confirm the truth of this proverb. We constantly hear complaints about this in the arena of politics, business, corporations, and even church. Of course, money, in and of itself, is not evil; however, the misuse and abuse of money (however cleverly it is justified) leads to so much inequality and disparity, poverty and divisions in nations, groups, families, communities – including religious life. It conveniently contributes to the widening gap between the “haves” and “have-nots”. Then, of course, the more one has, the more one wants – a vicious cycle!

For us, Passionists, this issue touches into the core of our vow of poverty and the community life we are called to live. Constitutions #14 reminds us: “In the spirit of poverty, we renounce by vow the free disposition of our personal possessions…we also promise by virtue of the vow to depend on the Superior with competent authority in our use and disposition of temporal goods.” One aspect of evangelical poverty is ‘dependence’: dependence on others, and dependence on God.

The life which we are called and committed to as Passionist religious, is a lifestyle involving witness to Christ in community and mission to proclaim the Gospel of the Passion of Jesus as a work of God’s love. It is not a ‘job’ for which we earn a salary… Rather, “like the first Christian community (Acts 4:32)...we renounce the free disposition of our goods, (and) we place ourselves, our talents, our work, and our achievements at the service of the community and its mission.” (Const. #11) The stipends and donations we receive for our labour, and through the generosity of people, are to be contributed to the community which depends on it for the basic needs and support of all the brothers, and for the works of the community.

Our life and mission must be primary! Naturally we need money to live healthily and contentedly “in a simple and modest lifestyle” (Const #11), but the constant preoccupation about money and its innate power - which is often about fear and the need to be in control of my destiny - can distract and pull us away from our ultimate dependence on God who is our security. This is contrary to our vow of poverty which is about detachment from earthly things in order to be free to love, and to grow in greater attachment to and confidence in God in whose supporting grace we are secure.

“Let God lead us to live in imitation of the poor Jesus.”
An appeal to all the Religious:

I invite every religious to make time for personal reflection regarding this matter. We can see that this calls for a conversion and renewal of mind and heart… As Passionist religious, we have chosen to live in contemplation of the Crucified Jesus, drawing strength and courage from the Passion of Jesus in order that we might, in our mission, bring hope and meaning to those who are ‘crucified’ today. Living in this way is not easy, nor comfortable; it involves love and sacrifice – a sacrificial love. It means living without some things I may want or like, but with freedom. Perhaps the following from our Constitutions #10 can aid our reflection: “Christ clearly showed His love for us by becoming poor for our sakes.”

We intend to respond to His love by bringing an authentic and evangelical poverty into our own lives. Accordingly we strive, both as individuals and as communities, to characterize our lifestyle by an attitude of genuine detachment and proper use of temporal goods.

We recognize that this may lead to insecurity, and at times even to the lack of necessities. Nevertheless, we place our full confidence in God, and His supporting grace. We accept each day as it comes as a gift from the Father, without worrying about amassing treasures for the morrow. This spirit of poverty, awakened in us by Christ’s grace, makes us more ready to give service to all.”

The purpose of my letter is to open up reflection and conversation on this often uncomfortable and sensitive topic concerning attitudes towards and the use of money, in the hope that it will challenge us all to a personal and communal conversion, lessening tensions in our lives, building trust, and effecting authentic witness in our mission.

I invite each one of you to reflect personally on these matters, and for communities/entities to add to this discussion in an ‘open’ and mature manner, drawing on the insight and wisdom of each person’s experience.

Finally, I am aware that the question of ‘equality’ can become an issue when we talk about money. Some can feel that there are different standards in the Congregation. I don’t claim to have answers, but being an international Congregation, with presences in various parts of the developed and under-developed world, necessarily means that there will be different standards of living, economy, development, opportunities etc. So I don’t believe that we can be ‘equal’ or ‘uniform’ in the Congregation when considering finances and money. There is, however, the concept of ‘equity’ which we cannot escape and must face. It relates to the call to solidarity and is about fairness… As Passionists we must be attentive to this when reflecting on and discussing this subject, deriving our inspiration from the Gospel call to solidarity and from the spirit of our Constitutions.

“May the Passion of Jesus be always in our hearts!”

“We place ourselves, our talents, our work, and our achievements at the service of the community and its mission.” (Const. 11)

“This spirit of poverty, awakened in us by Christ’s grace, makes us more ready to give service to all.” (Const. 10)

“We place our full confidence in God, and His supporting grace. We accept each day as it comes as a gift from the Father.” (Const. 10)
Introduction

Fr. Aldo Ferrari, a religious of the CORM province of Italy, was invited to give a talk at the Missionary Conference of the CEB Configuration in Rome, in January 2014. He prepared a study of Pope Francis’ Apostolic Exhortation “Evangelii Gaudium” (The Joy of the Gospel) from the viewpoint of the Passionist charism. Here we offer a synthesis of this document that includes many references to the spiritual experience of St. Paul of the Cross. We believe it can be of great value not only for our own pastoral formation, but also for creative and personal reflection. Below are some excerpts from this study. The full text can be found in the Italian language publication “Notizie” of the CEB Configuration, No. 14, March 2014.

1. Taking the initiative in evangelization: the Gospel is joy for those who proclaim it and for those who listen.

A definite preference of Pope Francis is for a “Church which goes forth” into the society that surrounds it, in the midst of the sheep whose “smell” it knows well, because it bridges distances, it humbles itself if necessary, and embraces human life by touching the flesh of Christ’s suffering in people (No.24). The Gospel is good news to communicate, and humanity needs to be truly happy. In the initial points of the Exhortation, the Pope speaks of the right and of the desire of everyone to be happy, and indicates the potential for its achievement in these words: “The joy of the Gospel fills the heart and the lives of all who encounter Jesus”. (No.1) The encounter with Jesus is clearly a source of joy for those who encounter him and for those who proclaim him.

“But are we Passionists happy? Do we have the enthusiasm to communicate the joy of our faith?” The question is very provocative, and a positive response means that we have discovered the true meaning of our charism and our ability to proclaim the Gospel of the cross without a “funeral face”.

The belief that the Gospel brings true joy into the world gives us the courage and desire to convey this joy. The Pope, to keep the Church from becoming a sick community, self-referential, losing its missionary momentum, speaks not only about duty, but the missionary joy of the evangelizer who has internalized the eternal and “grateful memory” of the manifestation of the immense love of God in Christ crucified and risen. (cf. No. 21)

St. Paul of the Cross was convinced that the Passion of the Lord was the remedy for the evils of the world and a defense against every kind of existential unhappiness. It was thus that the spiritual journey St. Paul of the Cross began. In the sacristy of the church of San Carlo at Castellazzo he endeavored to meet Christ, passing through horrible moments of inner desolation, until he came to a point of union with his “beloved Jesus, wanting to be crucified with Him”. The conclusion was an experience of the risen Christ that was so personal that he wrote: “a soul can’t be lovingly united with the humanity of Christ, without also being dissipated and raised up to a profound and sensitive understanding of his divinity”. It was a spousal experience that was completed some
years later with spiritual marriage. Paul had completed his novitiate at the feet of Christ crucified, with great inner joy—a joy that he retained for the rest of his life. A few months before he died, recalling his early years, he said again: “It was a happy time for me. What happy days! Oh how content I was!” (cfr. Processes 3, 205)

2. The Challenges

It is not easy to evangelize. There are obstacles for everyone, even failures. Jesus himself, “the first and greatest evangelizer” (No. 12), was not always successful.

Paul the apostle describes missionaries in this way: “ministers of God, [who] through much endurance, afflictions, hardships, constraints, beatings, imprisonments, riots, labors, vigils, fasts; by purity, knowledge, patience, kindness, in a holy spirit, in unfeigned love... are treated as deceivers and yet are truthful; as unrecognized and yet acknowledged; as dying and behold we live; as chastised and yet not put to death; as sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things.” (2Cor.6:4-10)

Pope Francis lists current challenges, which he counters with a series of emphatic “no’s”: no to exclusion, to a “disposable” culture; to the idolatry of money, to absolute autonomy of the markets and a return to an ethical approach toward an economy and finances in favor of human beings; no inordinate consumption, combined with social inequities that generate violence; no to relativism, a culture of appearances and of the superficial; no to religious fundamentalist movements which decrease the sense of belonging to the Church; no to post modern individualism that weakens the development and stability of relationships between people.

So, too, St. Paul of the Cross, after his first missionary experiences, concluded: “I believed that the world was gradually moving in the right direction and that life was getting a little better. Then I understood how miserable the world truly was.” (Processes I, p.44) At the time of St. Paul of the Cross the social and religious problems that he encountered in the area of the Pontine marshlands of Tuscany (the “Maremma”) were enormous due to the misery of the poor: poverty, disease, ignorance and the arrogance of the nobles and their oppression of the poor. Paul, however, preferred the outlying area of the Maremma to life in the big city, where there already were various religious and charitable institutions that cared for the poor.

The basic idea was that once people returned to a sense of reverence for God, then their social life would improve. Evangelization always has social implications. Pope Francis states this explicitly: “What is called for is an evangelization capable of shedding light on these new ways of relating to God, to others and to the world around us, and inspiring essential values.” (No.74).

3. The crises

The first crisis that can seize an evangelizer is one of discouragement or the futility of the missionary task. Pope Francis speaks forcefully and clearly about this temptation: “One of the more serious temptations which stifles boldness and zeal is defeatism which turns us into querulous and disillusioned pessimists, “sourpusses”. Nobody can go off to battle unless he is fully convinced of victory beforehand. If we start without confidence, we have already lost half the battle and we bury our talents. While painfully aware of our own frailties, we have to march on without giving in, keeping in mind what the Lord said to Saint Paul: ‘My grace is sufficient for you, for my power is made perfect in weakness’” (2Cor.12:9). (No.85)

And along with the “sterile” pessimism that should never prevail over the “joy of the Gospel”, Pope Francis names two other subtle spiritual diseases that can infect the evangelizer: spiritual sloth and even worse, spiritual worldliness.
Spiritual sloth is a disease of the spirit which the Pope describes in this way: “the gray pragmatism of the daily life of the Church, in which all appears to proceed normally, while in reality faith is wearing down and degenerating into small-mindedness. A tomb psychology thus develops and slowly transforms Christians into mummies in a museum. Disillusioned with reality, with the Church and with themselves, they experience a constant temptation to cling to a faint melancholy, lacking in hope, which seizes the heart like ‘the most precious of the devil’s potions’”. (No.83) All authors of the spiritual life warn about this spiritual illness that subtly saps the person of any energy and fervor. And it’s a more frightening disease because it occurs in the lives of people already advanced in years, including even after a long period of service to the Lord.

But there is even something worse—an illness which according to Pope Francis that is almost incurable: spiritual worldliness. He explains it this way: “Corruptio optimi, pessima. This motto can be applied to religious. And there are lots of them. Just read history. In various religious orders that called for a reform or who actually carried it out, there was a greater or lesser degree of corruption ... How does this happen? A person, closed to generosity, gets used to the smell of corruption. As happens in a closed environment, only those who come from the outside become aware [of the smell]. And when you want to help a person in this situation, there is a lot of resistance... The heart doesn’t want problems. There is the fear that God will send us on journeys that we cannot control. Consequently a sense of fatalism develops; the horizons shrink to the size of one’s own desolation or helplessness. There are fears of delusion and one prefers the reality of doing with less rather than that of something greater... In the preference of doing with less that seems more feasible, there is already a thin layer of corruption: we arrive at mediocrity and indifference (two forms of spiritual corruption)... This hardening of the heart is a slow, but definitive process....” (“Healed from corruption”, a discourse of Fr. Bergoglio as Jesuit Provincial Superior, Buenos Aires)...

St. Paul of the Cross was horrified at the thought that in his monasteries there were religious that were indifferent or lax or idle. He noted that even in his communities there was a lukewarm attitude and complained about this in a letter to the religious: “Our Congregation has fallen away from its first observance and fervor. There no longer shines in it the fraternal charity of the first days, no longer is there blind obedience or holy humility; fervor is just about all gone, for night and day laziness in the fulfilling of the holy Rules has triumphed; there is tepidity in rising to praise God in choir at night and day. Mental prayer is marked with sleep, wandering of mind, and little or no reverence in the Presence of God... Where has the first fervor vanished? Where has sacred silence gone, modesty, obedience, love of solitude? Oh, “an evil wild beast has devoured everything.” What is the evil wild beast if not self-love, love of one’s ease and not for holy penance which crucifies the flesh with its desires and, above all, that pride and the high concept of self that destroys every good...” (Letter to the Religious of 30 November 1760; Paul was 66 years old and he still hoped that the Congregation would be recognized as an Order in the Church, with solemn vows.). However, the holy Founder does not despair and at the end he writes: “I have great hopes for all of you, and I hope you will be competing to see who can be the holier.” He wanted his religious to be “oaks and not reeds” (L. 27 September 1760) and that they serve the Lord with “corde magno et animo volenti” (“With a generous heart and a willing spirit”) (L. 4 April 1757).
4. The Service of the Word

St. Paul of the Cross wanted his religious to be at the service of the Word to be preached among the Christian people. The Passionists were "evangelical workers." They lived in the monastery to prepare for preaching and then they went from place to place to proclaim the Gospel, that of the Passion, in particular. The Founder established a program of two service rounds: six religious were to be in the monastery immersed in contemplative prayer, while the other six were to be on the road, preaching in parishes. When the latter six returned there was an exchange of roles: those who remained praying at the foot of the Cross and those who departed for the mission.

He had also established a communicative way of public speaking: not with complicated homilies, nor oratorical sermons or garbled lectures; but with an ability to communicate in such a way that even ignorant people could understand. In fact, he made it one of the points of the Rule: "Let not any member of our least Congregation, who has been chosen to preach the Word of God, be allowed to make use in his sermons of so lofty and elegant a style as to become obscure and not easily understood by the common people, and by uncultivated minds. But let him break the bread of God’s Word to the little ones, adopting a clear and perspicuous manner of speech, lest his discourse become ineffective; and in order that by their more abundant fruits the Divine glory may receive increase." (Rule 1775, Chapt. XXIII)

In “Evangelii Gaudium” forty one points (Nos. 135-175) are dedicated to evangelization: preaching, the homily, the proclamation of the kerygma, catechesis, and growth in appreciation of the Word of God and to mystagogy. It is like a small treatise on preaching the Word of God in all its aspects. Based on the belief that it is God who wants to reach out to others through the preacher and that he displays His power through the human word, Pope Francis offers us some pearls of wisdom.

5. The return to the sources

Forgetfulness of the cross of Christ has existed from the very beginning when the Galatians strayed toward another gospel other than the one that St. Paul proclaimed to them, and therefore he had to remind them: “Before [your] eyes Jesus Christ was publicly portrayed as crucified!” (Gal. 3:1)

One of the earliest heresies that afflicted Christianity was Gnosticism, a complex movement that gave more importance to doctrine rather than to the Master, to the message rather than to its author. So the fact of his death on the cross was secondary compared with his ideas, his message. Instead John the Apostle writes: “the blood of his Son Jesus cleanses us from all sin” (1Jn. 1:7) Blood, not fine words...

Paul of the Cross understood his new Institute in the Church as a return to the origins of Christianity, to its core, that is, the Paschal mystery: death and resurrection. He said that the cause of all evils in the world and in the Church was the "forgetfulness of what Jesus had done for us...” – “the memory of most holy Passion was almost extinct in the faithful”.

In the fifth chapter Pope Francis directs the evangelizer to the source — Christ Jesus. In fact, in No. 264 he writes: “The primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him.” He further explains the consequences of this return to the origins: “To stand before a crucifix, or on our knees before the Blessed Sacrament, and simply to be in his presence... The best incentive for sharing the Gospel comes from contemplating it with love, lingering over its pages and reading it with the heart...We need to recover a contemplative spirit which can help us to realize ever anew that we have been entrusted with a treasure which makes us more human and helps us to lead a new life. There is nothing more precious which we can give to others.”
6. The Crucified One and the crucified

“Mission is at once a passion for Jesus and a passion for his people. When we stand before Jesus crucified...we begin to realize that Jesus’ gaze, burning with love, expands to embrace all his people.” (No.268) The Passionists are not purely contemplatives; rather we live a combination of contemplative and apostolic life. According to Pope Francis the transmission of the faith passes through the ministry of solidarity and of tenderness: “We want to enter fully into the fabric of society, sharing the lives of all, listening to their concerns, helping them materially and spiritually in their needs, rejoicing with those who rejoice, weeping with those who weep; arm in arm with others, we are committed to building a new world.” (No. 269) “Enter into the reality of other people’s lives and know the power of tenderness.” (No. 270) Otherwise we move toward death: “We do not live better when we flee, hide, refuse to share, stop giving and lock ourselves up in own comforts. Such a life is nothing less than slow suicide.” (No. 272)

7. The power of the resurrection

Death and resurrection are two sides of the same coin, two aspects of the Paschal mystery closely connected, because the risen Christ is the one who was crucified, showing his wounds to his disciples. The Crucified One is the Resurrected One because he conquered death, the number one enemy of mankind, which will also be defeated at the end of time: “The last enemy to be destroyed is death.” (1Cor. 15:26) For Pope Francis, the power of the resurrection of Christ is always at work: “Christ’s resurrection is not an event of the past; it contains a vital power which has permeated this world. Where all seems to be dead, signs of the resurrection suddenly spring up. It is an irresistible force.” (No. 276) Furthermore, we must not give in to pessimism or skepticism: “Because we do not always see these seeds growing, we need an interior certainty, a conviction that God is able to act in every situation, even amid apparent setbacks: ‘We have this treasure in earthen vessels’” (2Cor. 4:7).

8. Let there be joy: the Gospel is joy; joy is the Gospel.

In these difficult times joy is a true instrument for new evangelization. In his time, that was not much better than ours (in 410 A.D. Rome had collapsed under the Visigoths of Alaric), St. Augustine said: “Everyone wants to be happy and there is no one who will deny this, even without understanding what happiness is really all about.”

Nietzsche wanted to see Christians a bit more cheerful in order to believe that they really had been saved by Jesus Christ...

St. Paul of the Cross wrote with simpler words, in presenting to others the aims of the new Congregation of the Passionists: “In his infinite goodness the most merciful God deigned to give strong, stirring inspirations to establish in the Church this poor Congregation, which has as its aim to form zealous workers in the Spirit, so that they might be skilled instruments in the hands of almighty God in order to instill virtue in people and to conquer vice with the powerful weapon of the Passion, whose loving appeal even hardened hearts cannot resist.” (Notizie, 1768)
Sometimes, I feel that Africa is the forgotten continent or at least the unknown continent, even among us, the Passionists. With this article I would like to raise not only our mission awareness, but also deepen our knowledge, love and solidarity with Africa. We cannot love what we do not know. That is why it is necessary to know a little more about our brothers. As our Constitutions state: “Every member of our Congregation should see our missionary apostolate as one of our primary and central activities, for which all accept a personal responsibility.” (Const., No.75)

Africa is a land of hope, because its potential for growth and development is enormous. Here you will find authentic values that can serve as a source of inspiration for everyone and that cry out to be shared, with the help of God, and the determination of the African people. It is true that there are many serious problems; but hope must be stronger, as well as work and enthusiasm.

According to the latest statistics (31 December 2013) the data concerning the presence of our Congregation in Africa is very encouraging. The figures continue to improve, little by little. And there is hope because every year there are novices.

### Financial Autonomy

During the month of February I made a fraternal visit to Kenya and Tanzania, and I had the pleasure of participating in the Assembly of the major Superiors, the Economes and Formation personnel of Africa. I believe it was one of the most important meetings of these recent years.

The most noteworthy topic was that of financial self-sufficiency, not only as concerns the three General vicariates projected to become Vice-

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provinces in the near future, i.e. CARLW (Kenya), GEMM (Tanzania) and MATAF (South Africa - Botswana - Zambia), but also SALV (Congo), which already is a Vice Province. The lack of economic autonomy was recognized as one of the most serious problems that affects the entire CPA Configuration and the future development of the Passionists on the African continent.

The objective we set for ourselves was to reach self-sufficiency, i.e. that within the next few years the African Passionist communities will be self-sufficient economically without having to resort to external aid. We reflected in depth on this subject and we are aware that at the moment three of the four jurisdictions that are currently General Vicariates are destined to become Vice-Provinces within a short period of time. This challenges them to become aware of the importance of their own choices and decisions, and that they cannot continue depending on others; rather they are called to autonomy and maturity as future autonomous legal entities.

Additionally, it is necessary to develop an awareness of the African Configuration and find ways to work together to be better coordinated. There is strength in unity.

Unhelpful assistance

In the area of solidarity, there are situations in which sometimes some aid, instead of promoting sustainable development causes dependence and submission. There are religious who, when addressing a particular financial need in the community, rather than find a way to overcome the problem with creativity, with specific projects, work and effort, resort to complaining and request external aid to help them resolve their problems.

There are also occasions in which the subsidies we have given have been used more for personal benefit rather than objective and altruistic purposes. Often the mindset of some religious is as follows:

We are in a difficult situation; we have a lot of financial needs.

Other religious in this Congregation are well off and not lacking anything; they live in abundance.

This is an injustice. Possible solutions: we go to Europe or America... to live like them, or to discover ways of getting help that does not entail too much effort.

I have always questioned the tone of “lament” of many of the requests for assistance that reach the Secretary General for Solidarity and the Missions: we are in a difficult situation; here we have many needs; we are very poor... help us...

It is also true that in the developed countries we have an attitude of “forgotten solidarity”, i.e. being continuously reminded of the plight of those in poor countries leads us to question our consumerism and limit the use of what we have at our disposal. Conclusion: it’s best to forget them and live our own lives. Sometimes we are hard of heart and mind; we forget those who suffer. Pope Francis draws attention to this behavior: “Casual indifference in the face of such questions empties our lives and our words of all...

“The complementary duty of social cooperation should never be neglected.” (Const., No.75) There is no doubt that solidarity makes us think, makes us feel uncomfortable, unsettles us... “The word ‘solidarity’ is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few.” (“The Joy of the Gospel” No.188)

The Visit to our Missions in Kenya and Tanzania

During my visit to all the communities in Kenya and Tanzania I saw the results that were achieved and the challenges that exist in each of the locations. The most positive thing was that all communities are engaged in a developmental project. They have also planned other projects to promote in the future. In general the communities are working well. I think that they understand the process and how they can be architects of their own destiny. It is also true that not everyone is working at the same pace and some vicariates will have to make greater efforts in this area.

Basically we use the following criteria:
Total financial transparency.
Austerity in spending.
All budgets must be submitted at the beginning of the year and have the approval of the major Superior.
There may be no extraordinary expenditure that has not previously been approved by the major Superior.

We are aware of some shortcomings that are the result of personal and cultural realities that must be overcome: cases where the stipend that a religious receives for ministry is not given to the community and yet the community must care for the religious; communities who inexplicably have no record of income, only expenditures; an excessive sense of “dependence” on the part of the family and sometimes of the tribe of the religious, which leads him to feel that he must provide for their needs.

The reality that we experience and the horizon that hope offers us is a source of encouragement for us to continue our efforts of assistance and collaboration. During the past six years the Secretariat for Solidarity and the Missions has supported more than sixty projects in Africa and hopes to continue this work. We are still receiving project proposals and it is necessary to continue with the solidarity-based response of our Congregation. For this purpose we rely on the support and generosity of all our religious, communities, and provinces. Our assistance should also be a means of addressing the structural causes of poverty and to promote the integral development of the poor. Our ultimate goal is that Africans live reconciled and in peace and justice.

“Solidarity, in its deepest and most challenging sense, thus become a way of making history...” (“The Joy of the Gospel” No.228)
NEW EXECUTIVE DIRECTOR OF PASSIONISTS INTERNATIONAL AND OUR NGO PRESENCE AT THE UNITED NATIONS

During the General Consulta of February, 2014, Fr. Joachim Rego, Superior General, nominated Fr. Miroslaw (Mirek) Lesiecki (ASSUM-Poland) as the new Executive Director of Passionists International and our NGO (Non-governmental Organization) presence at the United Nations. This nomination was confirmed with our partners in Passionists International, Sister Maria Angélica Algorta (Sisters of the Cross and Passion) and Sister María Aureliana Aguirre Rodríguez de Guzmán (Hijas de la Pasión de Jesucristo y María Dolorosa), and in agreement with the members of the Board of Passionists International. Fr. Mirek replaces the present Executive Director, Fr. Francisco Murray (CONC) at the conclusion of his term of office in May 2014. The appointment of Fr. Miroslaw will be for three years beginning in May 2014.

In his letter of appointment, Fr. Joachim stated that “as the representative of Passionists International, Fr. Miroslaw will work on behalf of our Congregation and our Sister Congregations, to keep alive the memory of the Passion within the international forum that is the United Nations. Fr. Miroslaw will work in collaboration with the Board of Passionists International and will be guided by their direction... We thank Fr. Mirek for his readiness to accept this position and wish him every blessing in his mission. I also renew my thanks to the ASSUM Province for releasing him for this important service on behalf of our Congregation and of the entire Passionist Family across the world.”


Situated at the United Nations in New York, Passionists International strives to bring the work, the dreams and the hopes of the members of the Passionist Family around the world to bear on the decisions made by the 192 nations that make up the body of the UN. The initiative came from a decision of the Passionist General Chapter in Brazil in 2000. In the recommendations of the Chapter it states that: “1) That the Passionist representative at the UN in New York be chosen in a process to be determined by the Superior General and his council; 2) That the Superior General and council delegate a religious to take part in the meetings of the promoters of Justice and Peace at the Union of Supiors General in Rome. The work of these two representatives will be closely integrated with the working of the office for Solidarity and Mission. The Superior General and his Council will set up areas of responsibility, guidelines for involvement, accounting and for the distribution of funds, and for a process of accountability for the Office and the “Solidarity and Mission” Fund, and the two representatives at the UN and in Rome.” (Chapter Document, 5.5)

In 2001, Fr. Kevin Dance (SPIR) was appointed as the first Passionist NGO representative, a position that he held until 2012. As the Chapter members reflected on the reality of globalization which we see so powerfully in the crises we face at the moment all over the world, they came to see how we are affected by the lifestyles and decisions of other countries. So we chose to engage with the only truly multilateral body in the world – the UN – there to express the hope and healing that go to the heart of our Passionist charism.

The Congregation of the Passion was accredited with the Department of Public Information (DPI) of the UN in December 2003. This allowed our representative to attend Briefings, to benefit from the information resources of the UN and to share this information with our members round the world. Our Brazil Chapter foresaw our presence within the international forum of the United Nations as able to represent the whole Passionist Family.

In April 2004 a new ‘not for profit’ body was incorporated. It hopes to represent the whole Passionist Family, not just our Congregation, at the UN. It was called Passionists International and aims to bring our Passionist perspective to the critical issues of justice for all, peace in the world and care for and protection of our material creation.

On 27 May 2009 the UN Committee on Non-Governmental Organisations (NGOs) decided to recommend Passionists International for Special Consultative Status with the Economic and Social Council. Consultative Status means that now, speaking as Passionists International, we can attend intergovernmental meetings of the UN. We can make written or oral statements in our own name at these meetings within the UN system. Now it is also easier to bring members of the Passionist Family to take part in UN meetings or Commissions that are related to our ministry and work in different parts of the world.

A Passionists International Webpage (www.passionist-world.org) was launched to promote the flow of communication across the Passionist Family. It is trilingual – Spanish, Italian, English. The Webpage strives to share information on the UN’s efforts to improve life throughout the world.
The final document of our 46th General Chapter (2012) states that “the Chapter considered our mission in today’s world and highlighted six aspects of our life and ministry, presenting a new vision for each of these aspects and proposing actions to assist the Congregation throughout the world in its response.” Number 4 of these six responses is entitled: “Formation in Passionist Spirituality”. As the Chapter reviewed this topic it concluded that: “Conscious that God is the primary source of all formation” (Const. 77), we are convinced that formation in Passionist spirituality is born of the action of the Holy Spirit. This work of the Holy Spirit is nourished by listening to the Word, the contemplation of the Crucified One, study, fraternal life, the proclamation of the Word and solidarity with the Crucified of today.”

Furthermore, “The spirituality flowing from the Passionist Charism, to keep alive the Memory of the Passion of Jesus as ‘the greatest and most overwhelming work of God’s love’, speaks meaningfully to the ills and injustices of humanity today and to our suffering earth. It is imperative that those people drawn to our Charism, whether as professed religious or laity, be offered significant formation in Passionist Spirituality as a priority, and have access to resources for the deepening of their spirituality.”

To address this specific need for formation in Passionist spirituality, the Chapter approved the creation of an Office for Formation for the entire Congregation. The overall objective for this “General Secretariat Office for Formation” is two-fold: (1) To promote, support and plan programmes and processes of formation in the Passionist Charism and Spirituality for the ongoing formation of our religious and laity who are drawn to our Charism, and (2) To ensure that our religious and laity have access to the resources necessary to achieve this goal.

There are six specific objectives for this Secretariat:

1) **Vocation Promotion:**
   To make available to local communities through regular newsletters and other means of communication those resources and programmes that help to create in each community of the Congregation and in each religious the awareness that everyone is responsible for vocation promotion and vocation ministry.

2) **Formation for formation personnel:**
   In dialogue with the juridical entities and the Configurations of the Congregation, prepare and offer programs for formation personnel that are specifically Passionist in nature so that they have sufficient knowledge of the spirituality and history of the Congregation and might be better prepared for this ministry.

Furthermore, efforts will be made to publicise and promote programmes offered in each Configuration so that members of other configurations may also participate.

3) **Initial Formation:**
   Respecting the realities and local situations of each juridical entity and each Configuration of the Congregation, the Secretariat will prepare and present - through publications, Power-point presentations and courses - criteria, principles and basic guidelines so that initial formation programmes include all of the elements of the Passionist Spirituality.

4) **On-going Formation:**
   To provide materials, establish programmes or promote those already in place which encourage our...
It is imperative that those people drawn to our Charism, whether as professed religious or lay, be offered significant formation in Passionist Spirituality as a priority, and have access to resources for the deepening of their spirituality.

The Secretariat shall be attentive to the needs surfacing among the laity of the Passionist Family for their formation and for a deeper awareness of Passionist spirituality. In response to their needs it shall develop formation materials that promote the Memoria Passionis.

Youth Ministry:
The Secretariat shall work to promote youth ministry in our Congregation through networking and communication amongst our Provinces and Configurations.

It shall develop resources that will assist young people to discover their integral vocation, to learn about our spirituality and Charism as a means and teaching tool for their lives.

It shall promote youth pastoral work that encourages young people to respond to their vocation, be it as a religious in our Congregation or as a lay person.

In order to achieve these goals, the Secretariat shall implement the following strategies: 1) Prepare materials and pedagogical resources; 2) Prepare formation courses for formation personnel; 3) Use the services of the General Secretariat for Solidarity and the Missions and the Historical Commission of the Congregation (maintain close relationship with these bodies); and 4) Use “mass media” “ad intra” and “ad extra” of the Passionist Family to exchange and communicate experiences, content, tools, materials, pedagogical resources, programs, grants, assessments, projects etc.

For these purposes, Fr. Joachim Rego, Superior General and the General Curia named Fr. Martin Coffey (PATR) as Executive Secretary for the Office for Formation.

Working in conjunction with him a Commission for Formation was also created consisting of: Fr. Andrew Okeyo (CARLW-CPA), Fr. Brian Traynor (SPIR-PASPAC), Fr. José Luis Quintero (SCOR), Fr. Amilton Manoel da Silva (CALV-CJC), Fr. Mark Robin Hoogland (SPE-CCH) and Fr. Daniele Pierangiolì (PIET-CEB). This Formation Commission studies and proposes strategies and policies for formation in and for the purpose of further developing the spirituality of the Congregation and the Passionist Family. It meets at least once a year and the term of office of its members is three years which is renewable for an additional three year term.

The reference Consultant for this Office will be the General Consultant, Fr. Augusto José Canali.

The Executive Secretary for the General Office for Formation
The Executive Secretary for the Office for Formation, Fr. Martin Coffey, will work as directed by the Superior General and his Council and will be in on-going dialogue with them concerning the organization, projects, initiatives, events, publications, communications, financial budget, etc. related to formation and the promotion of Passionist Spirituality in the Congregation and in the various components of the Passionist Family. On behalf of and with the approval of the General Superior and his Council and in accord with the Formation Commission the Executive Secretary facilitates intercommunication on internal levels and between the Configurations and the juridical entities of the Congregation concerning formation. He maintains on-going contact with formation personnel and houses of formation.

The Executive Secretary’s term of office reconfirmed for an additional three-year term in discernment with the General Superior and his Council and the Secretary. This is a full-time position that is based at the Generalate of Sts. John and Paul, Rome.

The recently named Executive Secretary for the Office for Formation, Fr. Martin Coffey was born in Ireland in 1954. He entered the PATR Province of the Passionist Congregation in 1976 and was ordained to the priesthood in 1980.

He earned a Licentiate degree in Philosophy at the Gregorian University in Rome and a Doctorate in Philosophy from the same university in 1996. His doctoral thesis was entitled: “The Memory of Being: to be Human is to be ‘Ex Memoria’”. He did formation ministry in Ireland and Africa from 1983 to 2000 and from 1988 to 2000 he also taught in local seminaries in Africa. He was Provincial Superior for two terms, 2000-2004 and 2004-2008.

Before being appointed to this new position at the Generalate in Rome he was on a teaching sabbatical in China.

“...

As people got to know the life of Blessed John Henry Newman it was obvious that they would read about his reception into the Catholic Church by Blessed Dominic Barberi in October 1844.

The Archdiocese of Birmingham, England has the most relics and visible reminders of Blessed Dominic. In 1842, Blessed Dominic Barberi opened the first retreat of St. Michael the Archangel at Aston in Staffordshire, here the chapel remains and the place of his first burial. There are letters and items he used in convents and religious houses across the Archdiocese. In the nearby town in Stone in Staffordshire is the small Chapel of St. Anne which he built in 1844. Here one can see his altar, chair and mission crucifix. In this area of the diocese there is a deep remembrance of the life and work of Blessed Dominic of the Mother of God.

The Archdiocese of Birmingham is now working closely with the Passionists for the furtherance of Blessed Dominic Barberi’s cause for canonization. The initiative came as we prepared for the opening of the recent Year of Faith. Prior to that I had made a visit to the General House of the Passionists in 2011. Here with the help of the Postulator General, Fr. Giovanni Zubiani C.P., I was encouraged to spread devotion to Blessed Dominic Barberi in our diocese.

Later in May that year, after the our diocesan pilgrimage to the shrine of Our Lady of Walsingham the national shrine of Our Lady in England, Archbishop Longley asked me to be on the committee for the Year of Faith with the responsibility of making Blessed Dominic Barberi more widely known. These two incidents were in quick succession to one another and clearly related.

Blessed Dominic Barberi was made Patron of the Year of Faith for the Archdiocese of Birmingham and his picture appeared prominently on the Year of Faith banner in our Cathedral, also on prayer cards distributed to the schools and parishes.

In his Apostolic Letter for the opening of the Year of Faith, “Porta Fidei” Pope Benedict XVI said that the Saints are models of holiness for us and that the lives of local Saints should be promoted. Blessed Dominic Barberi’s life was shown in the context of pilgrimage – from Italy to England and then all over England preaching and teaching the faith – a pilgrimage of faith for the Year of Faith. His journey and labours spanned the entire length of the Archdiocese.
As the Year of Faith progressed we celebrated in different ways the gift of faith across the Archdiocese – area meetings were held with talks upon the themes for the Year of Faith and on the life and mission of Blessed Dominic Barberi. The major celebration of Mass in the Cathedral always concluded with the veneration of the first class relic of Blessed Dominic Barberi. It was my privilege to offer the relic to hundreds of the faithful. The relic was also taken to the sick and those in need.

In the subsequent edition of “Catholic Today” our diocesan newspaper, articles appeared on the life and mission of Blessed Dominic Barberi – these included his call to work in England, his devotion to the Blessed Virgin Mary, the presence of the Cross in his life and the relics and visible reminders of Blessed Dominic Barberi in the Archdiocese of Birmingham and so his message and his life were highlighted.

In July last year an idea and a request came from Archbishop Longley to make a DVD Life of Blessed Dominic Barberi for use in schools and parishes across the Archdiocese – we had a very busy July and August as I wrote the script and filmed with Archbishop Longley, Bishop McGough and Bishop Kenney C.P. – it was also uncommonly hot in England the climate of Italy! We then travelled to the various pilgrim sites associated with Blessed Dominic Barberi, Aston Hall, Stone; St. Anne’s chapel, Littlemore near Oxford where he received John Henry Newman into the Church; the Birmingham Oratory and finally to Sutton St. Helens, the tomb of Blessed Dominic Barberi, Fr. Ignatius Spencer and Mother Mary Joseph Prout, Foundress of the Sisters of the Cross and Passion. The result came under the title of “A Child in the Simplicity of his Heart” – a title given to Blessed Dominic Barberi by Cardinal Wiseman.

Over 1000 DVDs were made in collaboration with Alive Publishing and distributed to parishes and schools together with a resource pack and worksheets for primary and secondary school children on the life of Blessed Dominic Barberi. Father Giovanni Zubiani, C.P. approved of the venture and a kind letter of appreciation was received from the Vice-Postulator for Blessed Dominic Barberi, Father Benedict Lodge, C.P.

Whilst he was in England in June 1844, Blessed Dominic Barberi organised the first public Corpus Christi procession at Aston Hall – it was attended by over a thousand people, half of them non-Catholics. On August 31st 2013, the anniversary of Blessed Dominic Barberi’s Requiem at Stone, the parish organised a procession of the Blessed Sacrament from the town to Aston Hall, led by Bishop William Kenney C.P. The Blessed Sacrament was carried along the road, so often walked by Blessed Dominic Barberi and the scene of hostility to his ministry. Many people came and the day concluded with Benediction at Aston Hall, followed by a celebratory meal. Prior to the procession for the feast of Blessed Dominic Barberi on August 26th, Archbishop Longley had celebrated Mass at Sutton St. Helens.

In October 2013 we remembered the Fiftieth Anniversary of the Beatification of Dominic Barberi by Pope Paul VI on October 27th 1963, with a special Mass in St. Chad’s Cathedral, Birmingham celebrated by the Archbishop and followed by the launch of the DVD and the publication of a commemorative book mark. The initiatives which began in the Year of Faith for Blessed Dominic Barberi, will continue into the future with regular prayer, the promotion of his cause and the continual task of making people aware of the life and mission of this holy Passionist. This will further encourage people to entrust their prayer intentions to his intercession. At the time of writing a new Passionist foundation is to be made in Birmingham.

So what of Blessed Dominic Barberi now? His cause is a Passionist cause for canonization therefore it is an invitation for Passionists and non Passionists alike to work side-by-side for the furtherance of the cause of this Apostle of Unity. Holiness is attractive, the life of Blessed Dominic Barberi of the Mother of God, attracts many and is a witness to the workings of the Holy Spirit in the life of an individual. To see him as a canonized saint is the hope of many, remembering the words of Blessed John Henry Newman describing his meeting with Blessed Dominic Barberi in 1844 “His very look had about it something Holy”.

Blessed Dominic Barberi is a potential saint for all; those searching for truth, those who work away from their homelands, and those who like him, respond generously to leave all to follow Christ. A further miracle is required for his canonization. Let each one of us be zealous in our promotion of the cause of this great Passionist Apostle of Christian Unity and Apostle of England.

Blessed Dominic of the Mother of God – pray for us!
During 5-9 May the three former Vicariates of Brazil, DOMIN, VICT and LIBER met in the Passionist parish of St. Maria Goretti, in Vitória, Brazil, to celebrate the first Chapter of the new Province of the Exaltation of the Cross (EXALT) which is the result of the union of these three former Vicariates. The new Provincial and Consultants are: Fr. Giovanni Cipriani (DOL) Provincial Superior, Fr. Marcos Antonio de Jesus (First Consultant), Fr. Ribamar Divino Vieira de Souza, Fr. Eraldo Furtado de Oliveira, and Fr. Uidelfonso Machado.

The new province has over seventy religious and over twenty young men in formation. The average age of the religious is below the age of 50. The process of that led to this first Chapter of the new Province was long and tedious. This work began immediately after the General Chapter of 2012 with the meeting of the superiors of the three Vicariates, the appointment of a Commission to work on the priorities of the General Chapter, special and General Assemblies, committee meetings, the preparation of provincial Regulations, and the celebration of the Pre-Chapter at the end of January of this year. The participation of almost all of the religious at the various assemblies and meetings was a great encouragement for the commissions and a sign of good will and openness to this new reality.

With the creation of the new province, the Holy Spirit is opening new horizons that will be a time of grace for living the Passionist charism with dynamic and creative fidelity in the spirit of solidarity that was highlighted during the last General Chapter. In the various meetings the religious stated repeatedly that the new province of the Exaltation of the Holy Cross cannot be merely the amalgamation of the three Vicariates; rather it must be a new reality which values and prioritizes in its life and in the apostolate, the pillars of Passionist spirituality: the contemplative dimension in personal life; community life as an experience of God; and popular missions and retreats as opportunities for apostolic outreach.

Since the province has many young religious, there is a movement to go beyond parish ministry by preparing a missionary group for ‘border’ missions in areas where there is a scarcity of clergy, and creating Christian communities that can also engender other foundations. One of the most significant elements of the history of each of the three Vicariates is the preferential option for the poor: social projects, “crèches” (shelters for children). This, in fact, is a classic image of the three Vicariates and a feature that they continue to develop. One of the realities of the new province is that it is located in a very poor geographic area compared to the rest of Brazil.

In this sense, the words and example of Pope Francis have been
a great source of encouragement for the religious. They are convinced that keeping alive the “Memoria Passionis” means living as Jesus lived and acting like He acted, preferring the poor and redeeming the human dignity of people who are experiencing human and material misery. An objective of the first Provincial Chapter is: “To promote the Passionist charism and spirituality by ... choosing peripheral realities as places to witness the Father’s mercy, so that the Cross of Christ may be exalted”. When we are close to people who live in the existential peripheries of life we can most authentically express our Passionist vocation and define ourselves as Passionists. This is the face that we want to give to the new Passionist Province of the Exaltation of the Holy Cross, in the land of Santa Cruz.

The Passionists in Brazil: An Historical Perspective

The Passionists arrived in Brazil in September 1911 at the request of the Superior General, Fr. Geremia Angelucci. The original missionaries quickly expanded to the states of São Paulo, Paraná, Rio Grande do Sul, Santa Catarina and Rio de Janeiro. The first province “Calvario” (CALV), based in São Paulo, was established in 1925.

Since 1958 the Dutch Passionists administered the flourishing prelature of São Luís de Montes Belos, whose ordinaries were the Passionist bishops Estanislao Van Mellis and Washington Cruz.

Since 1953 the DOL Province of Italy has ministered in the States of Espirito Santo and Minas Gerais and the religious of the Italian LAT Province in the Diocese of Toledo, on the border between the Paraná and Uruguay. However, in 1946 it was the PRAES province of Italy that was the first to accept the invitation to address the pastoral needs of the vast territories of northern Brazil. They welcomed the appeal made by Pope Pius XII to the Provincial Superior, Fr. Basílio Rosati.

The DOMIN Vicariate of the PRAES Province

In 1948 the PRAES Province founded a mission in the northeast region of Brazil. In this area, la Bahia, the oldest of the Brazilian nation and one of the most disadvantaged economically, was a site of great apostolic activity. Dozens of churches and catechetical centers were built and various social activities were established. Currently, two Passionist bishops from this mission administer this important diocese. One is Archbishop Washington Cruz, a native of Itabuna, Metropolitan of Goiania in Goias, a diocese of 2,200,000 people. The other is Bishop Tommaso Cascianelli, Bishop of Irecê, in Bahia, a newly established diocese.

The Passionists of Bahia, being part of the Vicariate Blessed Dominic Barberi (DOMIN), have three residences, from which they administer three large parishes. In Itabuna, a city located in the South of Bahia with 250,000 inhabitants, the Passionists, built and for many years administered the current Cathedral. Currently they retain the parish of Santa Maria Goretti and a picturesque monastery on top of the hill of Mangabinha.

The LIBER Vicariate of the SPE Province

The LIBER Vicariate is the fruit of the missionary courage of the Dutch Passionists during the 1950’s. They were motivated to go to South America, choosing Brazil as the site of a new ministry. In early 1956, the first missionaries arrived and were welcomed by the CALV province until 1958, when more religious arrived from the Netherlands and the first community was established in Goiás. Their first area of ministry was to build and organize ecclesial life in the cities and
settlements that today comprise the Diocese of São Luís de Montes Belos.

Passionist presence in this region of Brazil is in the State of Goiás and consists of four communities. They also minister in the cities of Itajubá, Iporá and Goiânia. In 2005, the Vicariate decided to open a new Community in the city of Luziânia.

The VICT Vicariate of the DOL Province

The history of the VICT Vicariate began in 1952 when the Italian DOL Province began negotiations with the Bishop of Vitoria, Espirito Santo State, for a foundation in Brazil. On November 24, 1952 Fr. Fulgenzio Esposito arrived in Vitoria, at the request of Bishop José Joaquim Goncalves. On 1 December he was sent to Colatina and was appointed pastor of the parish of San Silvana – a parish with fourteen communities (chapels) with approximately 25,000 inhabitants. In August 1953 four additional religious arrived in Vitoria: Fr. Giuseppe Amoriello, Superior of the mission, Fr. Felice Inglese, Fr. Daniele Del Bove, Fr. Alfredo Sabetta and Fr. Modesto Tirino. Later that same year additional religious arrived.

The missionaries were entrusted with large geographic areas to evangelize: the outskirts of Vitoria, the capital of the State of Santo Spirito, the interior areas of Colatina and Barra di Sao Francisco, and the northern part of the “Rio Doce” (Sweet River) a region that borders with the States of Minas Gerais and Babia. The State of Espirito Santo was, and remains, one of Brazil’s poorest.

Inserted into suburban areas of great poverty, the missionaries realized that education was the greatest challenge and consequently they initiated various social and educational works. During the period from 1957 to 1967 they constructed schools in Jardim America (1957), Paul (1957), Barra de São Francisco (1958), São Silvano (1958), Barreiro (1967). Each school has from 500 to 1,500 students.

Today the Passionists in this area of Brazil continue their life and ministry in the State of Espirito Santo with three parishes, two social projects, and a school; in the State of Minas Gerais, with two parishes, two social projects, two formation houses, and a school. On July 5, 2000, one of the religious of the Vicariate, Fr. Mauro Pereira Bastos (1955-2006) was appointed the Bishop of the new diocese Janauba, in the northern area of Minas Gerais.
The American Province of St. Paul of the Cross held its 49th Provincial Chapter during 12-16 May, 2014 in the Passionist Retreat House in West Hartford, Connecticut, in an atmosphere of joyful partnership with each of the brethren and our many lay associates and partners. The Chapter was further enriched by liturgies each day that were prayerful, peaceful and most inspiring. The Chapter was also a Configurational event in that the President of the "Jesus Crucified" Configuration Fr. Moisés Ríos and Frs. Don Webber and Amilton Da Silva the Provincials of CRUC (USA) and CALV (Brazil) Provinces respectively were present as were Frs. José Luis García Pérez and Francisco Murray delegates of the Provincials of REG (Mexico) and CONC (Argentina/Uruguay) Provinces. Fr. Denis Travers, General Consultant, was the President of the Chapter and the delegate of Fr. Joachim Rego, Superior General, who was unable to attend due to health issues.

This was an open Chapter and of the 120 religious of the Province, 84 religious were present as well as 23 lay participants who participated in various committees. In his opening address Fr. Denis noted that "the strength of the Province at this time cannot be measured solely in terms of men, ministries or even finances. This would be a mistake. But I believe we must also measure the strength of this province in terms of experience, capacity to establish systems, capacity to dialogue with laity and youth, to collaborate in an atmosphere of equality and mutuality, ability to establish and maintain systems of accountability, of transparency and effectiveness and with real experience of media ministry, theological resources and a proven capacity to cross cultural barriers. This province is rich in experience, wisdom and knowledge." Then he outlined some of the major topics that would be addressed during the Chapter: "issues and proposals around Laity, vocations & vocation ministry, discernment centres, youth associates and itinerant ministry with youth, possible new communities in Haiti and New York City, collaboration with Holy Cross province, the mode of participation in future chapters, elections of superiors."

He concluded: "So perhaps within the dynamic of this Chapter is a call to look outside the envelope, to engage in creative planning so that you might offer each other a mission based vision, a hopeful vision and set out to create a future to believe in; and all this in collaboration and engagement with the Configuration of Jesus Crucified."

At the conclusion of the Chapter, Fr. Robert Joerger was re-elected as Provincial Superior and Frs. Lucian Clarke, Richard Burke, Paul Wierichs and Bro. Andre Mathieu were elected as the Provincial Council.

The Canonical Visitation of the Province was done during February and March, 2014, by Fr. Denis Travers and Fr. Giuseppe Adobati, General Consultants. They noted that the average age in the province is 77 yrs. They visited the four canonical houses, the four other communities in the USA, in addition to the parishes and the mission entities in Jamaica, West Indies. They also met with a number of those individual religious who were living outside Passionist communities. Following his visitation, Fr. Giuseppe made the following observations.

What particularly impressed you about what you saw and experienced during the Visitation?

Visiting the communities I was happy to see that, despite the difficulties and the changes in the socio-eclesial situation, the province is still vigorous, in particular the retreat houses, which were the source of the majority of the proposals to the Chapter that were inspired and formulated by the religious. I was also struck by the fact that almost all the religious, although largely elderly, are still actively involved in service and ministry inside and outside the communities. In particular, I found a strong propensity toward continual updating, (especially on academic and professional levels) that is viewed not only as part of initial preparation, but as an opportunity for rejuvenation and renewal of those religious who are elderly and advanced in years, and yet are still willing to dedicate themselves with new energy to new pastoral opportunities. Another interesting element is the presence, in almost every monastery or community, of one or more groups of lay people who, in various ways, actively collaborate in pastoral and spiritual ministry.

In your opinion, what are the weaknesses that are present in the Province of St. Paul of the Cross?

I think the most obvious limitation has to do with the struggle to give the Province a future due to a lack of vocations—a situation that has lasted for more than ten years. In various communities I discovered a strong desire on the part of many religious to ask the Provincial Chapter to try to make some decisions to resolve this problem. As a result of this crisis, the average age of the province is quite high, and although many of the older religious are still active and engaged, this cannot last much longer. Perhaps one of the ways of finding a solution to the shortage of vocations might be to intensify collaboration with the Jesus Crucified Configuration and in particular with the Hispanic entities that could provide support for interacting with the young generations of new Americans of Hispanic origin.
The CONC Province of Argentina and Uruguay held their Provincial Chapter in the Santa Cruz Parish of Buenos Aires, Argentina during 14-18 July, 2014.

In addition to fourteen religious from the Province, also present were Fr. Moisés Ríos, President of the Configuration of Jesus Crucified, four religious from the CALV Province of Brazil (the Provincial Council and Econome) and fifteen lay people representing the five communities of the Province. Fr. Augusto Canali, First General Consultor, was the President of the Chapter and the delegate of Fr. Joachim Rego, Superior General, who was unable to attend due to health issues.

In the course of the Chapter, the following religious were elected to positions of Provincial leadership: Fr. Marcelo Pérez (First Consultor), Fr. Carlos Saracini (Provincial Superior), and Fr. Francisco Rodriguez (Consultor).

Fr. Augusto Canali did the Canonical Visitation of the Province during the months of April and May. He visited the communities of the Province (Santa Cruz Parish community, Buenos Aires; the Campana site on the periphery of Buenos Aires; the mission community of Ingeniero Juárez (Formosa); the lay Passionist community of Colonia Caroya (Córdoba); and the Santa Gema community in Montevideo, Uruguay.)

There are currently fifteen Religious in the Province. There are also two students in the Santa Cruz community. Following his visitation, Fr. Augusto noted that, in general, there is a positive predisposition toward the reality of a new Province in 2016 in conjunction with the CALV Province of Brazil. In particular this could be a sign of hope that the Passionist presence in Argentina and Uruguay would continue, especially with vocation ministry aimed at the young.

The CONC Province was founded in 1901, although the first Passionists arrived in Argentina in 1874 from Ireland, ostensibly to care for Irish immigrants in this country. The first permanent community was the parish of Santa Cruz in Buenos Aires in 1882. Construction of the church and monastery began in 1890, funded primarily by the Irish immigrants in the country. Until 1901, the missions in this area were under the jurisdiction of the PAUL Province of the USA. The first Provincial Superior of the CONC Province was Fr. Eugene Ryan (PAUL). Soon after its foundation, the Province began to organize its internal life, establishing preparatory schools (minor seminaries) in order to receive young men considering a vocation to Passionist religious life. Missionary activity that was begun in 1884, increased in other provinces of Argentina and also in the Malvinas Islands. Missions were also established beyond Argentina in Uruguay, especially in Montevideo.

Nine provincial Chapters took place between 1901 and 1934 in which the religious addressed the difficulties of maintaining a balance between contemplative life and missionary-apostolic life. The extensive geographic distances between the communities, difficulties in maintaining communication, especially in mission areas, were some of the other challenges during the early history of the Province. Two bishops were chosen from the Province: Fr. Carlos Hanlon, bishop of Catamarca, in 1935 and Fr. Albert Deane, Bishop of Villa Maria, in 1957. Toward the end of the 1940’s, Fr. Pedro Richards (1911-2004) founded the “Movimiento Familiar Cristiano” (Christian Family Movement) directed by teams of married couples. Several years later, he established other groups of the M.F.C. in Montevideo, and from here the organization spread throughout Latin America. A development of this movement was the construction of the “Nazaret” (Nazareth) retreat house for married couples in Montevideo.
Provincial Chapter in Belgium

The 31st Provincial Chapter of the GABR Province was held in our Monastery in Kortrijk from 2-4 June 2014. Because of the aging of the religious of the Province, the number of delegates was reduced and there were eleven members of the Chapter. Fr. Leo Bos (SPE) from the Netherlands acted as facilitator of the Chapter and Fr. Mark Robin Hoogland, Provincial of SPE Province (Netherlands), attended as an observer. Fr. Denis Travers, General Consultor, was the President of the Chapter and the delegate of Fr. Joachim Rego, Superior General, who was unable to attend due to health issues.

The Chapter focused its energy on the two communities of the Province located in Kortrijk and Wezembeek-Oppem, considering their futures and looking at various options for the future of the Shrine of Blessed Isidore. Fr. Frans Damen was re-elected as provincial with Frs. Maurits Mazijn and André De Clercq as Consultors.

[With the help of Fr. Frans Damen, we offer the following brief history of the Passionists in Belgium.]

After the death of our Founder, it took more than half a century before the Congregation spread outside Italy. Due to the effects of the French Revolution it was only after 1814 that there was any steady growth of Passionist presence in this region.

1. The Anglo-Belgian Period (1840-1857)
   In 1840, the first Passionist community was established outside Italy with the arrival of four Italian Passionists in Belgium, at Ere. The superior of that foundation was Blessed Dominic Barberi who already in 1841 settled in the UK. From its beginning, the young community had members from Italy, Belgium, France, Holland and Germany. From Ere, soon communities were founded in France and Holland. In 1854, the communities in the UK were grouped in the Belgian-English St. Joseph’s Province.

2. The French-Belgian Province (1857-1910)
   From 1857 onward, the Belgian-Dutch-French communities would compose St. Michael’s Province, until 1910. Its composition would remain ‘European’: In 1881, the thirty-nine religious were from Belgium (12), France (11), Italy (8), Holland (7) and Germany (1).
   Their apostolic activities were mainly preaching popular missions, retreats and triduum’s, initially principally in Wallonia and Northern France, but gradually also in Flanders, and in the foreign missions of Bulgaria (1899) and Palestine (1905). The establishment of a community in Kortrijk (1874) would also attract more Flemish and Dutch candidates. From 1879 to 1897, fifty-six professions were recorded.

3. The Belgian-Dutch Province (1910-1924)
   There was a period of unrest in the Province from 1901 to 1903, when the French religious were expelled twice. The excess influx of Passionist refugees, and the lack of space, created tensions. In 1905, the General Superior decided upon an organizational solution: five years later, in 1910, the Belgian-Dutch St. Gabriel’s Province (GABR) was established.
   On October 6, 1916, Brother Isidore De Loor (1882-1916) died in the community of Kortrijk. His simple, but generous life had profoundly impressed the people who came in the midst of the war to call upon him at the front door. Subsequently, the memory of “Brother Goodness” continued to live on in hearts of many people. In 1950, the process of his beatification was initiated, and, on September 30th 1984, he was beatified in Rome. His tomb in Kortrijk is visited by many pilgrims throughout the year.

4. The Belgian Province (1924- )
   The First World War (1914-1918) made several religious move to Dutch convents. A large increase in membership, both in Flanders and Holland, led to the foundation of several new communities. In 1924, two autonomous Provinces were established: St. Gabriel (GABR-Belgium) and Mother of Hope (SPE-Holland).
   In 1930, the first missionaries went to the diocese of Tshumbe, in Congo. For a period of fifty years, some eighty missionaries ministered there, and later also in Kinshasa and Lumbi (Kikwit). The period following Congo’s independence (1960) caused many problems, including the murder of two of our missionaries (1964).
   The years 1925-1965 was a period of intense activity in the field of preaching: popular missions and retreats began in 1950 and also in dioceses in Germany and Austria, as well as in the Brother Isidore apostolate. Later they also did ministry in Passionist parishes, in areas of the pastoral care of the sick, (religious) education, Passiology, retreat centers, the media, and research. From 1928 to 2014, the magazines “Kruis en Liefde”/“Het Teken” served as excellent religious monthly magazines.
   In 1973, “Stauros International Association” was established, its General Secretariat being in Belgium, with Regional Secretariats in the USA, Italy and Spain. In 2011, the Stauros library was transferred to Rome. The Stauros-Bibliography was printed until 2005, and is still partially available on internet: www.stauros.webhost.be.
   Beginning in the sixties, the Province suffered a massive reduction of membership due to a lack of new vocations. This caused a gradual scaling down, both in the field of apostolic activities and of communities. Currently there are two communities: in Kortrijk and in Wezembeek-Oppem.
   Meanwhile, during the 1980’s our Congolese Vicariate showed a permanent increase of indigenous Passionists. In 2005, this community of some fifty Congolese members, initiated a new phase of its existence as the Vice-Province of Christ the Saviour (SALV).
T
twenty five elected delegates of the ASSUM Province of Poland, Ukraine and the Czech Republic met in our community in Sadowie, Poland for their Provincial Chapter from 9 to 12 May 2014. Also present were Fr. Denis Travers, General Consultor, and Fr. Augusto Canali, First General Consultor, who was the President of the Chapter and the delegate of Fr. Joachim Rego, Superior General, who was unable to attend due to health issues.

In accord with one of the priorities of the General Chapter, the theme for this Provincial Chapter was evangelisation. The reports of the Provincial and Econome were presented and after a time of input from the invited speaker, the Chapter delegates divided into groups to formulate responses and propose options for the Province itself as an evangelising community. The Chapter also strongly supported youth initiatives that are being established in Warsaw.

Fr. Waldemar Linke was re-elected Provincial Superior and Frs. Wiesław Wiśniewski (First Consultor), Przemysław Śliwiński, Krzysztof Zygmunt and Andrzej Jakimiak were elected as the Provincial Council.

Fr. Denis Travers and Fr. Giuseppe Adobati did the General Visitation of the Province during March and April 2014. Currently there are sixty five religious in the province, assigned to ten communities in Poland, Ukraine and the Czech Republic. An additional four religious work outside the Province in Italy, France, the USA and England.

They noted that in recent years the ASSUM province, founded in 1923, has enjoyed a certain vocational vitality compared with other provinces in Northern Europe: in the last four years eleven priests and three deacons were ordained and currently there are four students, two novices and two postulants in formation. The communities are generally composed of five to ten religious with a median age of fifty years.

The principal ministry in the Province is parish ministry, but the religious are also involved in other ministries and activities such as teaching, preaching and chaplaincies.

Life in the communities is based on a spiritual and apostolic life, governed by moments of prayer and sharing common activities. The communities are well integrated with a presence of young religious together with older ones and even some infirm religious. Generally parish ministry is regulated by the community, under the coordination of the superior who is also the pastor. It is characterized by the Polish ecclesial tradition, with several daily Eucharistic celebrations, availability for the celebration of the sacraments and for various periods of worship and community prayer, that is also guided by lay groups, with special attention to the care of the sick.

A particular aspect of the Church in Poland is the area of religious education in schools (catechesis), which traditionally is a ministry of priests, especially in secondary schools or schools of higher education. Many of our religious working in this field, are in contact with young people in order to convey the Christian faith, while being conscious of the difficulty of the social change that is taking place in Polish society. Despite this process of gradual secularization, experience suggests that the majority of children and young people still have a positive faith outlook and of belonging to the Church. Some of our religious are also doing pastoral work with families, offering them spiritual formation. There are also different groups of prayer and spirituality linked to the Passionist lay movement.

A particularly noteworthy ministry is that of the devotion to “Our Lady of Beautiful Love” that involves many thousands of people (almost 30,000) who gather for prayer and to share in the Passionist charism. An interesting project that is being studied by the Province is that of constructing a new Shrine to St. Gabriel of the Sorrowful Virgin on the outskirts of Warsaw. An area of growth for the Province would be to consider additional apostolates such as retreat ministry and preaching parish missions. The search for new forms of ministry was confirmed by the Provincial Chapter, which has placed the new evangelization as its main theme and an urgent challenge to reinvigorate the Passionists of this Province and our apostolic ministry to the Polish Church and beyond.

Another issue concerns the “missionary reality” of Ukraine and the Czech Republic, where the situation is different due to the context, presence and activities. In the Czech Republic there is currently only one Polish religious in Jaromerice, at the Calvary Shrine that is dedicated to the Passion and which last year celebrated 300 years since its foundation. The main activity is the service to the shrine and to the parish that is part of the complex. Unfortunately, the faith life of the people is very low and it is estimated that 50% of the population is not active in their faith life. The reason for this was the activity of the Czechoslovak Communist Government that from the 1950’s until the fall of Berlin in 1989, hindered religious life, resulting in one of the most secularized populations of Europe.

The mission in Ukraine is a very different situation where there are currently five religious, three of whom are Ukrainians. Here, too, the Communist regime was oppres-
sive and totally atheist; but the people never totally aban-
doned the faith, resisting despite official opposition. When
freedom was restored to the country, the Catholic Church,
concentrated mostly in the North West, reorganized quick-
ly by reviving the parishes. They also experienced a happy
abundance of priestly and religious vocations. The minis-
terial life of our mission is focused on service to six parish-
es that were entrusted to the Passionists and other services,
such as teaching, preaching and promoting projects with
social purposes to help people who, largely, still live in
conditions of severe poverty.

Looking to the future and to the relationship with the
Congregation, there is a need to foster greater communica-
tion between the Polish religious and the rest of the
Congregation, favoring more dialogue stemming from a
greater opportunity to converse and understand each other.
In fact, one of the particular challenges of the Province is a
sense of isolation from the rest of the Congregation and
also from the other provinces of the Charles Houben
Configuration. This situation is partly due to cultural and
linguistic barriers (few outside Poland know Polish and a
few religious of the Province know any other language).
This results in an inability on the part of many of the reli-
gious to know and understand what is happening beyond
the province or local community. We believe that in order
to change this situation we should offer our Polish reli-
gious, especially the young, concrete opportunities to study
those languages that they will need to understand the reality
of other entities, particularly the Passionists in Northern
Europe (especially English and German, as well as, if possible, Italian). It would be a great gift for the Congregation
to be able to count on the collaboration of the Polish Province.
As the spiritual sons of the dynamic charism of St. Paul of the Cross and St. John Paul II, and being open
to new vocations, can still write another chapter in the history of our presence in Northern Europe.

A SHORT HISTORY
OF PASSIONIST
PRESENCE IN POLAND

Fr. Waldemar Linke, (ASSUM)
Provincial Superior

The first Polish Passionists entered the Congregation during the period when Poland did not yet exist as an independent
State. The first of these was Fr. Stanisław Parczyk (1814-
1892) who entered the Passionists in what were the Papal States in
1842. His religious life was spent in the United States and he was
one of the four European Passionists who founded the PAUL
Province in 1852. Many others went to Bulgaria where they joined
a local congregation founded by the Passionists that was dedicated
to the missionary apostolate. Fr. Grzegorz Piega (1851-1932)
entered the Passionist Congregation in Bulgaria. Several Poles
entered the Congregation in the Italian provinces: Bro. Kazimierz
Staszewski (entered in 1902), Bro. Waclaw Kamięski (1875-
1941/PRAES) and Fr. Juliusz Dzidozowski (1889-1967/CORM).

The search for Passionist life in different parts of the world was
due to the religious situation in areas of Poland that were occupied
by foreign states that were hostile not only to the nation but also to
the Catholic faith. At different times, religious life was very limit-
ed or impossible.

After the First World War (1914-1918) the Polish State was
restored, but until 1921 (the Treaty of Riga) the situation in Poland
was very unstable because the country had to struggle against
Communist Russia. It was only after this war that the idea of mak-
ing a Passionist foundation in Poland became feasible. The first to
seek a location for a Passionist monastery in Poland were Fr.
Juliusz and Bro. Kazimierz. They found a monastery that original-
ly belonged to the Franciscans of the province of Kraków
(Bernardini) in the Diocese of Plock, in Przasnysz County. As a
result of bombardment during various wars the monastery and
church were virtually destroyed. In order to create a canonical
community, an additional Passionist, Bro. Bartolomeo Rapetti
(1884-1964/CORM) went to Poland to join the other two religious.

Many religious from other provinces also offered to go to
Poland to establish Passionist life: Frs. Pio Falco (DOL), Hyacinth
Garimoldi (CORM), Germain Verheyde (MICH) and others. A theologate
was established in the reconstructed monastery in Przasnysz in 1928. But even
before this, there were many young people who were interested in religious
life. The Congregation’s future seemed assured.

In 1932 the first novi-
tiate was established in
Sadowie, and shortly after-
wards (1938) a monastery
was founded in Rawa
Mazowiecka. At the out-
break of World War II
(September 1, 1939) there
were fourteen Passionist
priests, thirteen Brothers,
nineteen students of philo-
sophy, and six young reli-
gious studying theology in Rome.

The Second World War was a severe trial for the new Vice-
province because two of the three houses were closed (Przasnysz
and Sadowie) – the community of Przasnysz was exterminated in
a small concentration camp in Działdowo. One of the Brothers
from Sadowie died in Dachau. Among the last victims of the War
was the Servant of God, Fr. Bernard Kryszkiewicz who died on
July 7, 1945 in Przasnysz as he was working to restore Passionist
presence in the community that was isolated from the ASSUM Province.

In the early post-war years, all of the efforts of the ASSUM
Vice-province, that was still within the Communist world,
was focused on the survival of the three houses that were founded
before the War. After the political changes in 1956 it was easier to
consider development, even if it only minimal. Monasteries were
opened in Łódź (1956) and Warsaw (1958). At the General Chapter
of 1958 ASSUM became a Province of the Congregation. In 1970
a monastery was founded at Wista.

After the political changes of 1989 it was possible to make
foundations beyond the borders of Poland: in Ukraine (in 1991,
Smotrycz) and Czechoslovakia (1992, initially in the village
Drańcove in Slovakia, and since 1994 in Kalvarie Jaroměřice,
in the Czech Republic). In 2001 the Passionists went to
Kieżliny (Olsztyn) and in 2009 a second community was opened in
Warsaw.
The Configuration of the Passionists of Africa (CPA) had a special gathering of all superiors of the entities of the Configuration, including formation personnel and the Economes from the 10th to the 15th February at the Ushirika Passionist community in Nairobi, Kenya. Since it was the first gathering of its kind after the General Chapter (2012) and especially after the decree making the Vicariates of CARLW, GEMM and MATAF General Vicariates, the General Superior, Fr. Joachim Rego accompanied by the General Consultor, Fr. Michael Ogweno attended this meeting. Also invited to the meeting were the General Econome, Fr. Vincenzo Carletti and Frs. Jesús María Aristin and Aloyce Babene from the Office of Solidarity and the Missions. It was a great joy for our religious from various areas of the Configuration to meet among themselves and with the General Superior.

Among the many issues discussed was how the three aspirant Vice Provinces CARLW, GEMM and MATAF, could achieve self-sustainability, but also the SALV Vice-Province of Congo that has already achieved this status. This has been identified as a very critical issue as it affects the entire Configuration and the future development of the Passionists in Africa. The presence of the General Econome of the Congregation, together with the Secretaries of the Office of Solidarity and the Missions, was to give the superiors of the Configuration some direction, encouragement and answers to this very pressing issue, in the presence of the General Superior and the General Consultor for Africa. They worked diligently and all parties committed themselves to joint collaboration in this area for the sake of development of the Passionists in Africa.

There were many questions about what it means to be General Vicariates as expressed in the recently promulgated decree. The General Superior explained that it is a transitory state of being independent of the Mother Provinces as the Vicariates prepare to become Vice Provinces. He explained that with the publication of the decree, the juridical authority over the Vicariates moved from the Provincials to the Superior General but that the Provinces still have the obligation to support the Vicariates in their quest for self-sufficiency. In this regard, the Superior General highlighted and stressed the work of the Trilateral Commission, which was identified by the 46th General Chapter as the tool which the Vicariates, the Provinces and the Generalate can use to make sure there is a smooth, peaceful and happy transition from Vicariates to the status of Vice Provinces. The members of this Commission are as follows: Fr. Michael Ogweno representing the Superior General and his Council; Fr. Arthur McCann represents PATR Province; Fr. Giuseppe Martinelli represents CORM Province; Fr. Bright Tembo represents the MATAF Vicariate; Fr. Peter Ochieng represents CARLW Vicariate and Fr. Gregory Olomi represents GEMM Vicariate.

This process toward the status of Vice Province had its origin in the Restructuring process which was aimed at improving the vitality and mission of the entire Congregation and therefore it is very important that great care be given to this venture by all parties concerned for the sake of the future life and ministry of our Congregation in these particular entities.

It was noted that there is a lot of good work that has been done and is still going on. The Congregation is taking root in Africa and there is great potential for further development and growth. We hope to build on the work and sacrifices of many Passionists who have laboured and made a great effort to establish Passionist life on the African continent. Furthermore, we should continue to be conscious of the fact that we belong to one family and what affects one, affects us all. It is in this spirit that we share the joys and burdens of one another as individual Passionists and as entities and that we find solutions for our concerns as a family. With this in mind, the Superior General made a strong appeal for the Configuration to provide support for the missions in Nigeria and Mozambique.

During the days of the meeting, the General Superior had the opportunity to meet privately with the superiors of each entity, to get to know them and their particular situations as well as the needs of each entity. At the end of the meetings the CPA superiors joined the young Passionists in Kisima, which is the Passionist African Theologate, for the celebration of the Eucharist and a shared meal.

After the meeting, accompanied by the General Consultant and the respective superior of each entity, the General Superior proceeded to visit some of the very first foundations of Passionist life, communities and missions in Kenya and Tanzania. During these visits, he was able to observe first-hand the various achievements and challenges in these areas.
PROFESSIONS AND ORDINATIONS

PROFESSION OF FINAL VOWS

Eleven religious professed Final Vows during the period January to July 2014. In the SCOR of Spain and Latin America, the following religious professed Final Vows on various dates and in various countries: Deacon Wilmer Guevara Fuentes, Iván Francisco Lizcano Arenas, Segundo Felaun Fatama Rucoba, Heli Ramírez Lizana, and José Manuel Sandoval Flores. In the GEMM Vicariate of Tanzania, Engelbert Eustak Kilasara professed Final Vows on 10 January 2014. In the PRAES Province of Italy, Pius Ononuju Akazor professed Final Vows on 12 July 2014; and on the same day, in the REG Province of Mexico, three religious professed Final Vows: Jesús Ceja Quiroz, Eloy Medina Torres, and Clemente Olvera Guerrero.

PROFESSION OF FIRST VOWS


PRIESTLY ORDINATIONS

Sixteen of our Religious were ordained to the Priesthood during the period January to July 2014. On 25 January 2014, Fr. Revocatus Paul Kabukiza of the GEMM Vicariate was ordained to the priesthood. Fr. Yovan Alfredo Ramírez was ordained in the SCOR Province on 22 March 2014. On 3 May in the THOM Province of India, Fr. Vimal Backiyaraj was ordained to the priesthood; and in the same province, Fr. Febin Barose was ordained on 10 May, Fr. Welfen Xavier Anjiparambil on 12 May, Fr. Fr. Ajesh Mathew Paramkumamvilayil on 13 May and Fr. Rajan George on 17 May. In the SCOR Province of Spain-Latin America the following four religious were ordained priests on 24 May: Frs. Reginaldo Andrade López, Miguel Ángel Merino Rodea, Carlos Mijares González, and Juan Francisco Pereyra Jiménez. On the same day in the ASSUM Province, Fr. Jakub Gis and Grzegorz Szczysigiel were ordained to the priesthood. On 7 June 2014, Fr. Marco Ermano was ordained in the CORM Province of Italy. Fr.
PROFESSIONS AND ORDINATIONS

Fr. David Arranz Bermejo (SCOR-Spain).

Deacon Edilberto Junior da Cruz (EXAL).

Engelbert Eustak Kilasara of the GEMM Vicariate was ordained to the priesthood on 10 June. Finally, on 21 June, Fr. David Arranz Bermejo and, on 12 July, Fr. Daniel Galindo Valcarcel were ordained to the priesthood in the SCOR Province of Spain and Latin America.

DIACONATE ORDINATIONS

During the same period of January to July 2014, ten Religious were ordained deacons. In the GEMM Vicariate of Tanzania, Engelbert Eustak Kilasara was ordained a deacon on 11 January 2014. On 22 February, three Religious of the PIET Province of Italy were ordained deacons: Piero Berti, Salvatore Frascina, and Marco Staffolani. On the same day in the SCOR Province of Spain and Latin America, Andrés Yamit Carrillo Mendoza, Alfonso Tarazona.
PROFESSIONS AND ORDINATIONS

Cáceres and Rónal Sangama Mendoza were ordained deacons. Mykola Lyahutko of the ASSUM Province of Poland was ordained to the diaconate on 2 March. On 25 March, Edilberto Junior da Cruz of the EXAL Province of Brazil was ordained a deacon. Finally, on 3 May, Wílmer Guevara Fuentes was ordained to the diaconate in the SCOR Province.

Fr. Marco Ermano (CORM).
Fr. Ajesh Mathew Paramkumamilayil (THOM).
Fr. Rajan George (THOM).
Fr. Welfen Anjiparambil (THOM).
Fr. Salvatore Frascina, Piero Berti, and Marco Staffolani (PIET).
Fr. Yovan Alfredo Ramírez (SCOR-Colombia).
Fr. Revocatus Paul Kabukiza (GEMM-CPA).
NEW PUBLICATIONS


Edizione: Sorelle di S. Gemma, La Fondazione dei Primi due Monasteri Passionisti in Spagna: La Storia Secondo la Corrispondenza di Maria Maddalena Marcucci con Padre Jacinto ed i Quaderni Inediti di Padre Silvio Di Vezza, Versione Italiana: P. Cherubino Satriano, CP; Revisione generale: Max Anselmi, CP.


Edizione: San Gabriele Edizioni, 2014, San Gabriele dell’Addolorata e il suo Tempo Studi-Ricerche-Documentazione V.


Edizione: La Mansion Santa Cruz, Bolivia, 2014, Palabra Interior y Hermeneutica Bíblica.


Marcucci, Maria Maddalena, Edizione: Sorelle Di S. Gemma, 2014, Maria Maddalena L’incanto della Risurrezione e del Santo Amore.


## NOTITIAE OBITUS

Usque ad diem 1 Febbraio 2014 – 19 Luglio 2014, acceptae

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<td>Sac. Graziano Benincà</td>
<td>CORM</td>
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<td>28/07/14</td>
<td>Sac. James Berrie</td>
<td>PATR</td>
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<td>25-set-83</td>
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### MONIALES ET SORORES DEFUNCTAE

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<tr>
<th>DIE</th>
<th>MONIALES ET SORORES DEFUNCTAE</th>
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<tr>
<td>11/06/13</td>
<td>Sr. Elena della Croce (Teresa) Veccia Monasterio Passionistarum de Vignanello (Italia) 22/06/1925 31-ott-48</td>
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<td>22/11/13</td>
<td>Sr. Maria Geltrude di Maria Bambina (Aura) Sangiovanni de Vignanello (Italia) 01/04/1925 03-ott-48</td>
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<td>19/01/14</td>
<td>Sr. Adoración of the Annunciation Salvatierra Neneng Inst. Sororum Passionistarum a S. Paolo a Cruce (Signa) Prov. Presentazione della Beata Vergine Maria 21/03/1937 25-mar-95</td>
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<td>04/02/14</td>
<td>Sr. Kathleen Mary Burke Inst. Sororum SS. Crucis et Passionis D.N.I.C. (U.S.A.) 01/05/1914 10-mag-34</td>
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<td>06/02/14</td>
<td>Sr. Veronica van Jezus (Alijda) Eggenkamp Monasterio Passionistarum de Arnhem (Nederland) 31/10/1917 25-set-45</td>
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<td>10/04/14</td>
<td>Sr. Fidalma dell’Addolorata (Rosalia) Manzella Inst. Sororum Passionistarum a S. Paolo a Cruce (Signa) Prov. Sacro Cuore di Gesù 05/04/1933 02-mag-54</td>
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<td>13/05/14</td>
<td>Sr. Maria del Crocifisso Delli Colli Inst. Sororum Passionistarum a S. Paolo a Cruce (Signa) Prov. Vergine Addolorata 10/05/1924 28-feb-59</td>
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<td>14/05/14</td>
<td>Sr. Maria Rosaria (Elvira) Fontana Inst. Sororum Passionistarum a S. Paolo a Cruce (Signa) Prov. Sant.ma Annunciata 27/09/1937 02-ott-65</td>
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<td>Sr. Angela della SS.ma Trinità Marchesi Monasterio Passionistarum de Tarquinia (Italia) 15/01/1927 02-giu-63</td>
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<td>Sr. Maria de Lourdes de Nossa Sen.ra del Monte Serrat Melo Inst. Sororum Passionistarum a S. Paolo a Cruce (Signa) Prov. San Gabriele della Verg. Addolorata 19/11/1943 27-feb-69</td>
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<td>Sr. Marie Fides de Jesus Eucharistie (Marie Berthe) Mottie Inst. Sororum Passionistarum a S. Paolo a Cruce (Signa) Vice-Prov. Madonna di Czestochowa 15/10/1918 02-feb-44</td>
</tr>
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</table>
“In his infinite goodness the most merciful God deigned to give strong, stirring inspirations to establish in the Church this poor Congregation, which has as its aim to form zealous workers in the Spirit, so that they might be skilled instruments in the hands of almighty God in order to instill virtue in people and to conquer vice with the powerful weapon of the Passion, whose loving appeal even hardened hearts cannot resist.”

St. Paul of the Cross (Notizie, 1768)