

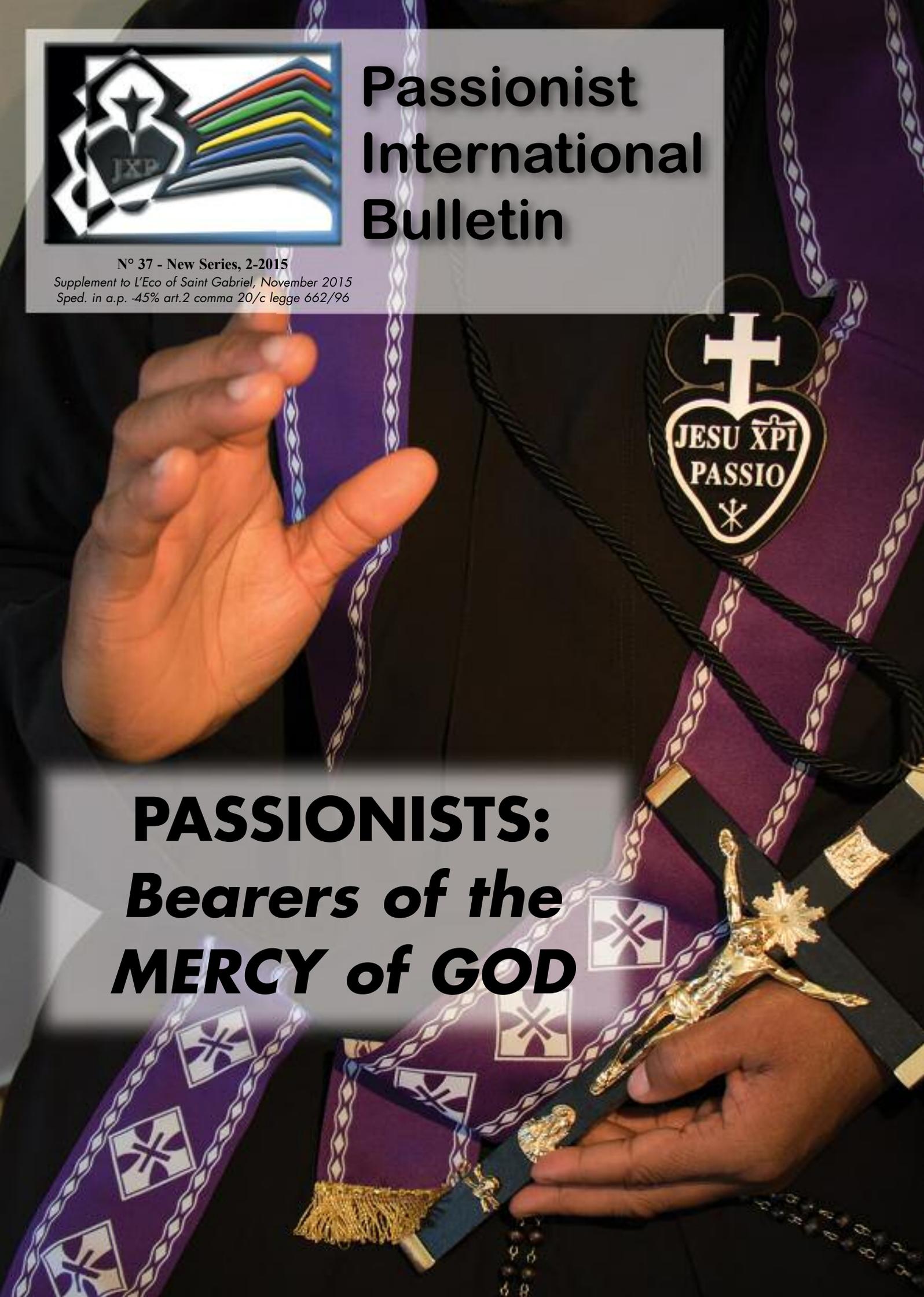


# Passionist International Bulletin

N° 37 - New Series, 2-2015

Supplement to L'Eco of Saint Gabriel, November 2015  
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**PASSIONISTS:  
*Bearers of the  
MERCY of GOD***



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"The Lost Sheep", one of sixteen bronze panels that adorn the Holy Year Door of St. Peter's Basilica, Vatican City, by the sculptor, Ludovico (Vico) Consorti (1902-1979).

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# The Call to Holiness

Fr. Joachim Rego, C.P. Superior General

*[Editor's Note: The General Synod of the Congregation took place in Rome at the Generalate of Sts. John and Paul during 12-23 October 2015. Currently, all of the documents, including numerous fotos can be found on the Congregation's web site, passiochristi.org. While the next issue of the PIB will be dedicated entirely to the Synod, in this issue we offer a synthesis of the reflection of Fr. Joachim Rego, Superior General, at the beginning of the Synod, together with some excerpts of Fr. General's homily at the Mass that concluded the Synod.]*

The theme chosen for our XV General Synod is **Passionist Life: The Call to Holiness in Community for Evangelisation**. My aim in this reflection will be to focus on the meaning of 'Holiness' with the presupposition that holiness of life is a pre-requisite for our community witness and our evangelical mission.

In this Year of Consecrated Life, Pope Francis points out that it is through our lives (witness) that we point to the reality of God and that we can offer an alternative to the various utopias that are presented by the world. Being consecrated to God (which is for everyone) is a process of becoming holy; becoming more God-like and striving to live out the values of the Gospel. We are also reminded that our call to be Passionists is rooted in our primary call - Baptism. When we are baptised, we are claimed by God and become His adopted sons and daughters. We enter into a *filial (sonship)* relationship with God. Through the Sacrament of Baptism, we are "brought back" from "original sin" to what St John Paul II called: **"original holiness"** – how God meant us to be.

The 'call to holiness' comes from God; it is He who is calling us to be holy... *"Be holy (perfect) as your heavenly Father is holy (perfect)"* (Mt. 5:48). It was in longing for each of us to be holy that God

created each one of us. And so it follows that holiness is the normal condition of humankind. It is what each of us is meant to be. The call to holiness is the echo of God's longing for each one of us. And further, our everyday life is the gift by means of which we are meant to draw ever nearer to holiness. Our daily life is the matter (stuff), so to speak, which we are meant to transform into holiness. This means that every single moment of our daily life, every experience, at whatever time and at whatever place, can serve, and is meant to serve, as a spiritual exercise. Someone said:

*"Every single experience of our daily life is grist for the grindstone of holiness. No experience is wasted."*

If we truly accept this truth, then there is no way we can lose. We cannot lose once we realise that everything that happens to us is meant to teach us how to become holy. Because then, from every single event in our daily lives, we learn about ourselves and so come closer to our true selves; by the same token we come closer to the Holy One (God), who is even closer to our true selves than we are. So, what actually is 'holiness' and do I believe that it is possible to grow in holiness? Let me just say here that there are a number of words that are used to convey 'holiness': *sanctity, the call to be saints, the*



**"Being consecrated to God... is a process of becoming holy; becoming more God-like and striving to live out the values of the Gospel... Our call to be Passionists is rooted in our primary call - Baptism."**



*call to be perfect, wholeness, wisdom.* And all this is connected with the ‘spiritual life’.

... Holiness is not something impossible or for the few. It is accessible to everyone. Holiness is produced in us by the will of God (gift, invitation) and our acceptance of it (response). It is living every moment to the fullest in accordance with our vocation or state in life. What God arranges for us to experience at each moment is the best and holiest thing that could happen to us... To be holy, to strive for perfection, to become saints means **to love** in actual fact more perfectly, for this will bring us closer to God. **Love** is the central element in Christian holiness. As St John of the Cross said: *“In the evening of our lives we shall be examined in love.”* It



***“All Christian disciples, but especially we religious, are called to be the light of the world. We are supposed to be a light to ourselves and to others.”***

is not sufficient for the tree to remain alive, it must also bear fruit. St. Paul of the Cross said: *“He who desires to be a great saint, must take care that nothing live in him which is not purely God; and this he will know to be the case if all his actions are done for the love of God and united with those of Jesus Christ, who is our way, truth, and life.”*

One person, at the end of his life, wrote this sentence: *“There is only one sadness, the sadness of not being a saint”* (Leon Bloy). This sentence is a haunting one because ordinarily we allow ourselves to be saddened by failures of every kind, the failure

to become so famous as we had once dreamed of being; the failure to be rich or beautiful or model of health. All these failures, and many others, are constant and nagging sources of sadness to us throughout our lives. But when we reach the end of our lives (*“in the evening of our lives”*), we shall realise that none of these things which have caused us so much heartache are really cause for ultimate sadness – none of them matters any longer. The only sadness, now, is the sadness of not being a saint!...

All Christian disciples, but especially we religious, are called to be the light of the world. We are supposed to be a light to ourselves and to others. Are we or are we not? Because that may well be what accounts for the fact that the world is in darkness! So, what is meant by the light of Christ in our lives? What is ‘holiness’? Are we really seriously supposed to be saints? How do you feel when someone calls you a ‘saint’? If the truth be faced, many of us do not believe, in practice, that sanctity is possible for us. Yet we are called by God to holiness of life! If so, and if holiness is beyond our natural power to achieve (which it certainly is), then it follows that God himself must give us the light, the strength, and the courage to fulfil the task he requires of us. And he certainly will give us the grace we need. If we do not become saints, it is perhaps because we do not avail ourselves of God’s gift...

We know that the stereotyped image of saints presented to us, whether in stories, pictures or paintings, is often quite unreal...they are often portrayed as being beyond (or have no difficulties with) temptation; has the absolute and heroic answer; throws oneself into fire, ice water, thorn bushes rather than face an occasion of sin; kissing the leper’s sores; without humour and feelings; without interest in the common affairs of people. It leaves us with the feeling that this is not for me...it is quite impossible!...

The call to be ‘perfect’ is not about having no imperfections; rather, it is a call to be **fully human**. So, sanctity is not a matter of being *less* human, but *more* human than others. This means that one has a greater capacity for concern, for suffering, for understanding, for sympathy, and also for humour, for joy, for wonder, for appreciation of the good and beautiful things of life.

A false or pretended “way of perfection” (striving to be angels rather than human beings, destroying human values precisely because they are human, setting oneself apart from others) is a sin against faith in the Incarnation. It shows contempt for the humanity for which Christ did not hesitate to die on the cross.

Holiness presupposes, before any Christian education or formation, sound and ordered human emotions. Grace builds on nature not by suppressing our human instinct, but by healing it and lifting it up



to a spiritual level. There must always be a proper place for healthy, spontaneous emotions in the Christian life. We see these at work in the humanity of Christ himself. He always displayed a sensitive and warmly responsive humanness. So also, we who want to imitate Christ must learn to do so, not by imposing a hard and violent control/suppression of our emotions, but by allowing grace to form and develop our emotional life in the service of charity (love).

Now, how do we achieve all this? It is natural to wish for a simple method of solving all spiritual problems. I suppose there is always the desire and hope in us that the essence of Christian perfection, or “how to become a saint”, will be presented in a few clear formulas, i.e. do this, follow these steps and you will become a saint (holy). But ‘sanctity’ and ‘holiness’ cannot be easily achieved by following some simple formula – except by living the Gospel, i.e. **listening to God’s word and acting upon it**. So, while it is quite clear that we are called to ‘holiness’, to ‘be perfect’, and while we know that perfection/holiness consists in “keeping the commandments of Christ to love one another as he has loved us”, still each one of us has to work out his/her salvation in the mystery and often confusion of his/her own individual life. In doing this, each person actually comes out with a new ‘way’, a new ‘sanctity’ which is all his/her own, because each one of us has a unique and peculiar vocation to reproduce the likeness of Christ in a way that is not quite the same as anybody else’s, since no two of us are quite alike...

The concept/image we have of God is very important in our quest for holiness and seeking perfection. If we believe that God is truly our loving Father, if we can really accept the truth of his infinite and compassionate concern for us, if we believe that he loves us not because we are worthy but because we need his love, then we can progress with confidence. We will not be discouraged by our weaknesses and failures. A wrong image of God, however, will bring great difficulties in our living the Christian life. So, we must begin by *believing* that **God is our Father**. Otherwise we will not be able to face the difficulties of the Christian way of perfection.

Sanctity is about union with God “*in Christ*”...

Finally, if we are to hear the call to holiness, then we must learn to stop and be still. This is crucial. What our attempt **to stop and be still** reveals to most of us is that we are in a hurry; we are ahead of

ourselves, incapable of resting in one spot... We will not be able to see any realities clearly (including spiritual realities) if we are being rapidly whisked along by our desires. Hurry can blind us to reality! We can fail to notice what is important. The call to ‘be still’ is not something new for us Christians. It is summed up in the Bible: “*Be still and know that I am God*” (Ps. 46:10). It is in stillness, in silence, that we come to know God. Emptiness, stillness, silence,



***“Love is the central element in Christian holiness... It is not sufficient for the tree to remain alive, it must also bear fruit.”***

each of these words is an attempt to pin-point the condition in which God is known...

So, in following the call to holiness, we must learn to slow down; to stop and be still. We must grow in appreciation of a life of **solitude**: being alone with God and with myself.

St Paul of the Cross said: “*Physical solitude is a good thing provided that it is backed up by prayer and a holy life, but far better than this, is solitude of the heart which is the interior desert in which your spirit can become totally immersed in God, and can hear and savor the words of eternal life.*”

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### Homily at the Mass that Concluded the Synod

My Brothers, we come to express our thanks to God for His grace, accompaniment and enlightenment as we are ready to close this time of the Synod in which we have participated with openness and freedom, seeking always to be continually renewed so that we can more authentically live our life and mission in the Church as Passionists. ➔



so many disappointing, de-energising and negative situations with which we are faced...and so often we cannot find satisfactory solutions. But, “be ready, for the Son of Man is coming at an unexpected hour.” (Lk. 12:40) Surprise, fresh starts and new beginnings are always possible!

## Civilian Honour in Papua New Guinea

On Sunday June 21, 2015, Fr. Joachim, Superior General, received the “Companion of the Order of the Star of Melaneisa” (CSM). The Medal was conferred by the Governor General of Papua New Guinea, Sir Michael Ogio, at the conclusion of the Eucharist at St. Joseph’s Church Boroko, where Sir Michael was once a parishioner when Fr. Joachim was the Parish Priest. Also present was the former Prime Minister Grand Chief Sir Michael Somare.

It is the third highest civilian honor of Papua New Guinea and is rarely given to a religious leader. Fr. Joachim was awarded this honor for his services to the community as a Catholic priest in pastoral care among the Sepik and National Capital communities and in the formation of National Religious of the Passionist Congregation. ●



**Fr. Joachim Rego, Superior General and Sir Michael Ogio, Governor General of Papua New Guinea.**

***“Sanctity...means that one has a greater capacity for concern, for suffering, for understanding, for sympathy, and also for humour, for joy, for wonder, for appreciation of the good and beautiful things of life.”***

In these days, we have met one another, engaged with one another, prayed with one another, shared with one another, listened to one another, learnt from one another, agreed and disagreed with one another, struggled with one another because of the limits of language or perhaps even some unresolved past history – but always with respect for who we are and with a spirit of solidarity and compassion.

When we opened this General Synod, I emphasised my hope that our gathering would not be just a business meeting, but a faith event, which would hopefully have a transforming effect on our ministry of leadership and authority in the Congregation, through our remembrance of the call to holiness in community life and our evangelising mission...

This Synod work led us to reflect on many themes associated with our lives: community life and fraternity, evangelisation, formation, inclusion, equity and justice, solidarity, hospitality and compassion. Keeping in mind the theme chosen for our Synod (Passionist Life: The Call to Holiness in Community for Evangelisation), we have been challenged in these days to reflect on all these sub-themes and issues in the light of our call to holiness of life, i.e. how do we live according to God’s way – the way of the Gospel of Jesus in prayer and spirituality; how do we exercise God’s will, especially in the way we show respect for life, promote the integrity of creation, and patiently promote healthy relationships with all people; and, what witness do we give as Passionists in community for the mission of proclaiming the Word of the Cross.

I would like to believe that the gift you will take back to your brothers and sisters in community and mission after this Synod will be one of renewed hope and positive energy. It is true that there are, at times,



**Official Vatican Logo for the Jubilee Year of Mercy**

# MISSIONARIES OF MERCY

## The Passionists and the Holy Year of Mercy

Fr. Antonio María Munduate Larrea  
General Consultor

The “missionaries” in the title of this article, “Missionaries of Mercy” does not refer to any specific religious Institute; (1) rather these are the “missionaries of mercy” that Pope Francis will send forth during Lent 2016, in the midst of the Holy Year of Mercy. The ministry of these missionaries is associated with the request that *“missions for the people”* be organized in every diocese in the hope that these “missionaries” will proclaim the joy of forgiveness. (2)

The intent of this article is an invitation to us Passionists to consider our vocation and mission within the framework of *mercy*, which has been historically present in our ministries, especially in preaching popular missions and in the celebration of the Sacrament of Reconciliation.

### Reconciliation and Mercy

The concept of mercy is associated with sin and forgiveness: *“When faced with the gravity of sin, God responds with the fullness of mercy. Mercy will always be greater than any sin, and no one can place limits on the love of God who is ever ready to forgive.”* (3) The word “*miseriordia*” can be defined as *“an attribute of God, whereby he forgives the sins and the despair of his creatures”*. As we know, this forgiveness and mercy of God is offered to us, in particular, through the Sacrament of Penance and Reconciliation: *“Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him...”* (4)

The text of the preface of Penance in the Spanish language sacramentary beautifully captures this experience of mercy, forgiveness and reconciliation: *“For those who are shipwrecked because of sin, the sacrament of reconciliation opens the port of mercy and peace through the death and resurrection of Christ. By the power of your Spirit, you offer the Church, holy and at the same*

*time in need of repentance, a second chance for salvation after baptism, to renew it unceasingly and gather it in the festive feast of your love”*.

### Missionaries- Bearers of the Mercy of the God

The reference to a *“second chance for salvation”* offered to the sinner calls to mind the image of the lifeguard who sits on the beach and assists swimmers, watching over them. Moreover, as soon as he perceives danger, he runs to the person and offers him a lifejacket, a flotation device, to hold on to so that he does not perish. Pope Francis suggests this image in the Papal Bull of the Jubilee of Mercy when he says, *“[the missionaries of mercy] are asked to celebrate the Sacrament of Reconciliation with their people so that the time of grace offered by the Jubilee Year will make it possible for many of God's sons and daughters to take up once again the journey to the Father's house...May the message of mercy reach everyone, and may no one be indifferent to the call to experience mercy.”* (5)

From a Passionist perspective, this has been the apostolic work of our Congregation throughout history. The goal of the preaching of missions is to call listeners to conversion, and to encourage those already converted to persevere on the path of holiness. Paul of the Cross was aware that the foundation of the Congregation in the Church was the work of the *“Father of mercies”*, of the *“most merciful God”* (6). Therefore, the life and the apostolate of our religious should be a response to this mercy of the Lord, offering it to all who benefit from our apostolate. *“They are not to neglect any means and make every effort to obtain the conversion of souls, by means of missions, catechetical instruction, sermons, meditations, retreats... and with all kinds of apostolic ministries.”* (7)

The goal of this apostolic work was achieved when the process of conversion brought the penitent to the ➔



***“For those who are shipwrecked because of sin, the sacrament of reconciliation opens the port of mercy and peace through the death and resurrection of Christ.”***

celebration of the sacrament of penance, and then to Holy Communion. Therefore, one of the important works of the mission was hearing Confessions. *“Such an exhausting task [hearing Confessions] performed with care and without undue haste, was considered the most important means for forming the conscience of well-disposed persons. Missionaries were given special faculties, which enabled them to solve difficult cases and absolve from censures. This encouraged people.”* (8)

During the preaching of missions, the priests encountered people who were often living in irregular situations. It was for this reason that the missionaries had extraordinary faculties to be able to remedy these situations whenever the conditions required for this purpose were suitable. Over time, these faculties were also applied to other apostolic activities: *“All of the privileges (9) and faculties, with regard to absolution or dispensations that were granted to us for the period of the mission can also be applied to retreats (spiritual exercises), novenas, triduums and extended preaching.”* (10) p. 451

Using the words of Pope Francis, we can say that the priests of our Congregation are truly *“missionaries of mercy”*. As we approach the celebration of the third centenary of our Congregation (2020) this mission continues. The preaching of parish missions and the celebration of the Sacrament of Reconciliation are still ministries of our Congregation (11), and the faculties that were granted to us remain in force.

## **The privilege or faculty of absolution (12)**

*“Confessors of our Congregation, appointed to hear confessions in accordance with the rules of Canon Law, can absolve the penitents in the internal forum from those censures reserved by common law to the Bishop or the Ordinary”.* (13)

This was a privilege granted to the Jesuits by Paul III (03/06/1545) and extended to all regular Institutes. Not even the Council of Trent or the Constitution “Apostolicae Sedis” of Pius IX (12/10/1869), which reduced the number of the “*latae sententiae*” censures and reordered all the material, ever revoked it. Our Institute received this privilege by concession. (14) By his apostolic authority, Pope Pius X, on May 18, 1907, confirmed our privileges and faculties, as Fr. Bernard Mary Silvestrelli had published them in 1882, and as if all of them had been granted directly to us. At the same

time, the Pope resolved any possible abuses, as well as disputed or expired privileges. (15)

In the current code of Canon Law, five censures are reserved to the Holy See. (16) All other “*latae sententiae*” censures -three of excommunication (17), five of interdict (18) and five of suspension “*ad divinis*” (19) - are no longer reserved to the Holy See; rather they are reserved to the local Ordinary. Of those censures reserved to the local Ordinary, our religious can dispense them by privilege, in the internal forum. In practice, our confessors have the same powers as the Penitentiary of a cathedral church. (20)

## **Conditions**

As noted above, absolution refers only to the internal forum, sacramental or extra-sacramental, the forum of conscience, under the appropriate conditions. On the part of the penitent, the conditions for the celebration of the Sacrament of Reconciliation must be observed. On the part of the priest, he must always have not only the power of Orders — so-called fitness and suitability, c. 970 – but also the right to exercise the Sacrament for the faithful to whom he gives absolution. Without this license or faculty the absolution is not valid (c. 696) and he who gives it incurs the consequences of interdict and suspension previously noted. I think that this is a very delicate matter, which unfortunately is not always observed.

Although it is not within the scope of this article, it should be remembered that the Superior of a religious ➡



Institute may grant to any priest (including, of course, those of his own Congregation) the faculty to hear confessions of his subjects and those who dwell day and night in the house. The ability to exercise this ministry apart from the house or with those who do not dwell in the house, is the purview of the local Ordinary (c. 969).

The members of religious institutes acquire domicile when they are in the house to which they are assigned (a residence is not a canonical house), and quasi-domicile in their place of residence (if they intend to remain there at least three months, according to c. 102 § 2, c. 103). The domicile affords membership in a parish and in a diocese. Each diocese has its own regulations regarding priests who do not have their domicile within its boundaries. They normally require that if one resides in it more than three months (quasi-domicile), the priest should request the corresponding ministerial faculties from the diocesan bishop.

**A time of hope?**

The proclamation of the Jubilee Year of Mercy, the appointment of “Missionaries of Mercy” with extraordinary powers and the organization of diocesan missions “for the people” can make us feel very optimistic. We may think-- this is just what was missing! Here we are, the Passionists, who can respond to this initiative and offer to carry out this apostolic work! I don't want to preempt any planned events or throw cold water on any initiatives, but I am afraid that all this can be merely a beautiful mirage that will allow us to keep dreaming about what we were and what we could be.

On one hand, organizing a mission takes time and the Jubilee Year will begin in a few months. There is also the reality of the very limited capacity of our Congregation today to respond to possible requests for missions as well as the preparation needed by of many of our religious for this ministry.

On the other hand, currently there is a different sense of and understanding about a “popular mission”. In 2007,

the fifth General Conference of the Bishops of Latin America and the Caribbean convoked a “continental mission” that we embraced with great enthusiasm. Together with the Redemptorists, Vincentians and the Monfort missionaries, I participated in a workshop organized by the Episcopal Conference of Colombia to prepare the work for this mission. Everything ended there. A mission, in Colombia, is usually entrusted to the laity, i.e. pastoral assistants. This is the same approach in the majority of [Latin American] countries.

Several months ago, I had the opportunity to do a canonical visitation to our communities in northern and central Italy, and I observed the same reality: a group of lay people of a parish is prepared so that they can go on mission to the neighboring parish. For religious living in the diocese, it is not easy to share in this ministry format and it is almost unthinkable for religious who do not live in the diocese to do so. It may seem that our traditional apostolate has no place in the current diocesan apostolic structures.

At the end of the Jubilee Year, it may be helpful for us to do an evaluation- How many Passionists were appointed “Missionaries of Mercy”? How many “popular missions” were preached within the context of the Year of Mercy? How many of the shrines entrusted to us Passionists were designated Jubilee sites?



***“We need to consider the Holy Year of Mercy as an opportunity, a call to reawaken in each one of us the fundamental dimensions of our vocation and mission as Passionists: to always be ‘Missionaries of Mercy’.”***

**Conclusion**

In conclusion, regardless of the answers to the above questions, we need to consider the Holy Year of Mercy as ➡



an opportunity, a call to reawaken in each one of us the fundamental dimensions of our vocation and mission as Passionists: to always be *Missionaries of Mercy*. We need to have “bowels” of mercy; like Jesus, the “heart” of God -- tenderness toward people, especially those who are excluded, sinners and the sick. We must live mercy and compassion through understanding and close contact with them. We welcome, listen and give advice in all areas of our ministry, but especially in the administration of the Sacrament of Reconciliation. (23) *For those who are shipwrecked because of sin, the sacrament of reconciliation opens the port of mercy and peace through the death and resurrection of Christ.*

In a meeting with the priests of Rome, as well as on many other occasions, Pope Francis said that he envisions the Church as “a field hospital” and Christians, especially priests and consecrated religious, as those who know how to approach and kneel before the wounded and cure them. Isn’t this also our vocation and mission? (24)

## St. Paul of the Cross- Martyr of the Confessional

[The following excerpt is from the one-volume Italian language biography of St. Paul of the Cross by Enrico Zoffoli-- “San Paolo della Croce”, 1975, Ed. a cura dei PP. Passionisti di Puglia e Calabria, Manduria, p. 271]

[The Sacrament of] Confession was of vital importance to St. Paul of the Cross since it was the setting in which he could conclude his extensive missionary activity in a highly positive way. So that every person had the opportunity to have access to him, he organized his time schedule with ingenious foresight. There was no place or hour when it was not possible--and even easy--for everyone who so wished, to meet with him, including criminals who needed to take advantage of the night to avoid falling into the hands of the law. While his preaching service during the mission was well attended, generally the confessional was the most crowded.

Many also came from “distant provinces”, greatly intensifying his work. Every day he would be “nailed” in place, hearing confessions for ten to twelve hours each day. He was patient, gentle and understanding, and although he could be challenging, he was extremely pastoral. He was able to immediately discern the nature of the matter and go directly to the essentials, thus leading the penitent to true interior transformation.

In particular, he knew how to assign penances that were feasible, because he understood that they fulfilled the dual function of atonement and healing, aiming ultimately to re-establish one’s relationship with God. This process often went beyond the simple acquisition of grace, to that of guiding the individual along the most demanding paths to sanctity.

When the penitents left him, even their faces seemed transfigured. One poor man, overcome with contrition, began to beat his breast with a stone, and he would have

done severe harm to himself if Paul had not controlled him. Another fainted at his feet. Obviously, these are extreme cases. However, they demonstrate how effective and incisive was the sacramental ministry of a missionary who was endowed with all of the perfect charisms of a true “minister of the Gospel”.

(1) In the 2013 edition of the “Anuario Pontificio” there is no institute that is named, “*Missionaries of Mercy*”. There are five male religious congregations that refer to “mercy” in their title: Brothers of Mercy (F.M.M.), Brothers of Mercy of Mary Help of Christians (F.M.M.A.), Brothers of Our Lady of Mercy (F.D.M.), Sons of Merciful Love (F.A.M.) and Priests of Mercy (C.P.M.). There is also a secular lay institute (Servants of Divine Mercy) and more than fifty female institutes that in some form or other refer to “mercy” and the majority of these include Marian spirituality, related with Our Lady of Mercy.



**Confessional used by St. Paul of the Cross in the Cathedral of “Our Lady of Assumption” in Orbetello (GR).** Photo by: John Pole



**“They are not to neglect any means and make every effort to obtain the conversion of souls, by means of missions, catechetical instruction, sermons, meditations, retreats... and with all kinds of apostolic ministries.”**

(2) Cf. Francis, *“Bull of Indiction of the Extraordinary Jubilee of Mercy”*, No. 18.

(3) Ibid, No. 3.

(4) *“Catechism of the Church”*, No. 1422, LG 11.

(5) Francis, *“Bull of Indiction of the Extraordinary Jubilee of Mercy”*, Nos. 18-19.

(6) Cf. “Accounts” 1747, §1 and “Accounts” 1762, §2 [found in “Studies in Passionist Spirituality and History” No.1]

(7) “Accounts” 1762, §22.

(8) Fabiano Giorgini, *“History of the Congregation of the Passion of Jesus Christ”*, Vol. 1, p. 494.

(9) C. 76, §1 “The privilege or a favor granted to certain persons, whether physical or juridical, by means of a special act can be granted by the legislator as well as by an executive authority to whom the legislator has granted this power. §2 Centenary or immemorial possession induces a presumption that a privilege has been granted.”

(10) For all that concerns the topic of privileges see the Italian language work of Antonio Calabrese, *“Diritto particolare e privilegi dei Passionisti”*, Rome, 1992, pp. 439-558. “Omnibus privilegiis et facultatibus, quoad absolutionem aut dispensationem, pro tempore Missionum nobis concessis, uti possumus etiam in Exercitiis, Novenis, Triduis vel alia quacumque continuata praedicatione”. Ibid. 456.

(11) Cf. “Constitutions”, No. 7 and “General Regulations”, No. 33.

(12) Antonio Calabrese, CP, pp. 445-456.

(13) “Confessarii Congregationis nostrae, ad normam iuris pro confessionibus approbati, in foro interno tantum absolvere possunt paenitentis a censuris iure communi

Episcopo seu Ordinario reservatis”. Antonio Calabrese, C.P., 445.

(14) Cf. Clemente XIV, *Bula Supremi Apostolatus*, §11.

(15) Cf. Antonio Calabrese, CP, pp. 441-445.

(16) 1: Violation of the Sacred Species (c.1367); 2: Physical attacks on the Roman Pontiff (C.1370, §1); 3: A priest attempting to absolve his accomplice of a sin against the sixth commandment (C.1378§ 1 with C. 977); 4) Unauthorized Episcopal Consecration (C.1382); 5) Violation of Confessional Seal (C. 1388).

(17) 1: Apostasy, heresy or schism (C.1364, §1); 2: A person who procures a completed abortion (C.1398) and 3: Anyone who records confessions, real or bogus, his own or another’s, by any technical means, or recording and dissemination in the media of social communication of anything that the confessor or the penitent have said in confession, real or bogus, his own or another’s (Decree of the Congregation for the Doctrine of the Faith, 23 September 1988. AAS 1988, p. 1367).

(18) Physical attacks on Religious Figures (C.1370, §2); 2) A person who attempts the liturgical action of the Eucharistic sacrifice though not promoted to the sacerdotal order (C. 1378 §2, N.1); 3) A person who, though unable to give sacramental absolution validly, attempts to impart it or who hears sacramental confession (C.1378 §2. N. 2); 4) A person who falsely denounces before an ecclesiastical superior a confessor of the delict mentioned in can. 1387 (C.1390 §1); 5) A perpetually professed religious who is not a cleric and who attempts marriage, even if only civilly (can. 1394 §2).

(19) The cleric who: 1) uses physical force against a bishop incurs a latae sententiae interdict and, if he is a cleric, also a latae sententiae suspension. (C.1370 §2); 2) Attempts the liturgical action of the Eucharistic sacrifice though not promoted to the sacerdotal order (C. 1378 §2, N.1); 3) A person who, though unable to give sacramental absolution validly, attempts to impart it or who hears sacramental confession (C.1378 §2. N. 2); 4) A person who falsely denounces before an ecclesiastical superior a confessor of the delict mentioned in can. 1387 (C.1390 §1); 5) A bishop who, contrary to the prescript of can. 1015, ordains without legitimate dimissorial letters someone who is not his subject is prohibited for a year from conferring the order. (C.1383)

(20) Cf. Letter regarding this topic of Fr. Umberto Palmerini, CP Secretary General.

(21) They will also have the faculty to absolve sins that are reserved to the Apostolic See, *“Bull of Indiction of the Extraordinary Jubilee of Mercy”*.

(22) V General Bishops Conference of Latin American and the Caribbean, *Aparecida Document*, nn.362.551.

(23) Cf. Francis, *Meeting with the pastors of Rome: Above all Mercy means healing wounds*, Rome, 06/03/2014.

(24) Cf C 65: We proclaim the Passion of Christ as a reality that is present in the life of those that are 'crucified'.



# "A PASSION FOR THE CARE OF WORLD"

Fr. Jesús María Artistín

Secretary General for Solidarity and the Missions

I was delighted to read the latest encyclical of Pope Francis: *"Laudato Si', on care for our common home"*. I also realized that there are some points that are clearly *"Passionist"*, i.e. that are particular to our charism and I would like to highlight them, because *"some committed and prayerful Christians [Passionists], with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment. Others [Passionists] are passive; they choose not to change their habits and thus become inconsistent. Therefore, what they all need is an "ecological conversion" ... Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience...The ecological crisis is also a summons to profound interior conversion."* (Laudato Si' [LS], 217)



***"The earth is not the property of a few people who exploit it at the expense of others; rather it is a good that belongs to everyone."***

## 1. Passionist terminology

What most caught my attention is the use of Passionist terminology, for example, *"passionate concern for the protection of our world."* (LS, 216) The last International JPIC Seminar Workshop (May 2015) was entitled: *"Passio Christi- Passion for life, Passion for the Earth"*. The encyclical also speaks of *"truly helping them live with more dignity and less suffering"* (LS, 112). Furthermore, it speaks of compassion: *"tenderness, compassion and concern for our fellow human beings."* (91). It also asks us *"to grow in solidarity, responsibility and compassionate care."* (LS, 210) The Encyclical concludes speaking about the crucified: *"Mary...grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power."* (LS, 241)

## 2. JPIC – three inseparable themes

Concern for nature, justice for the poor, commitment to society and inner peace are inseparable. (LS, 10) *"Peace, justice and the preservation of creation are three absolutely interconnected themes, which cannot be separated and treated individually without once again falling into reductionism"*. (LS, 92) *"A true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor."* (LS, 49)

Creation is a gift and we cannot dispose of it at our whim; rather we should safeguard it in order to fulfill the plan that God inscribed in nature. We must respect our common home, the Earth, as well as the cosmic and human rights of all life within it, contrary to the culture of exclusion and waste. Peace, justice, and the protection of creation are inseparable tasks.

*"Today, the analysis of environmental problems cannot be separated from the analysis of human, family, work-*

*related and urban contexts, nor from how individuals relate to themselves..."* (LS, 141) *"An integral ecology is inseparable from the notion of the common good..."* (LS, 156) In *"Laudato Si'"* apart from the cry of the earth, the cry of the poor is also perceptible, that is, both cries are inseparable. Everyone should insist on *"protecting nature [and] defending the poor."* (LS, 201)

*"The intimate relationship between the poor and the fragility of the planet"*: Those who end up suffering from environmental aggressions are the people and the poorest countries. Each ecological approach needs to incorporate a social perspective that takes into account the fundamental rights of the poor and the disadvantaged (...) By itself the market cannot guarantee integral human development and social inclusion. (LS, 109)

The earth is not the property of a few people who exploit it at the expense of others; rather it is a good that belongs to everyone. *"...How can anyone claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded."* (LS, 13)

## 3. Integral ecology

- *"Everything is connected."* (LS, 16; 91; 117; 138; 240) is a phrase that is repeated five times in the Encyclical.

- *"Everything is related."* (LS 70, 92, 120, 142) *"Everything is intimately related."* (LS 137) is continually repeated because it is a key concept of integral ecology.

Everything is related and genuine care of our own lives and our relationships with nature is inseparable from fraternity, justice, and fidelity to others. (LS, 70) If everything is



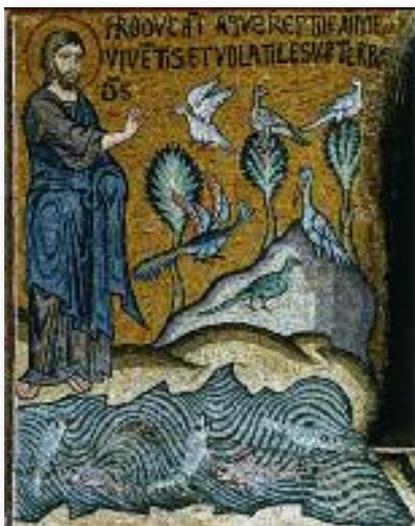


related “we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth.” (LS, 92)

Pope Francis notes that a human and Christian ecology must be deep and universal, without excluding any person, or rule out any form of life. “Every violation of solidarity and civic friendship harms the environment.” (*Caritas in veritate*, 51)

What is needed, as Francis perceives it, is an integrated vision that is capable of situating environmental problems within the human, historical and social context and for this purpose the cooperation of all countries will be required. We will need to discuss and reach agreements that are then upheld by all parties. An understanding of politics will be needed that acknowledges something as difficult as the reduction of pollution in wealthy countries as well as the development of other countries and the poor. There must always be dialogue between different fields of science, as well as dialogue between different ecological groups. “The gravity of the ecological crisis demands that we all look to the common good, embarking on a path of dialogue which demands patience, self-discipline and generosity...” (LS, 201)

**4. Ecological spirituality**



**“Taking time to recover a serene harmony with creation, reflecting on our lifestyle and our ideals, and contemplating the Creator who lives among us and surrounds us...” (LS, 225)**

I invite you to especially read the last chapter, the sixth, concerning ecological spirituality. It should not be overlooked.

“The issue of environmental degradation\* challenges us to examine our lifestyle.” (LS, 206) “If we can overcome individualism, we will truly be able to develop a **different lifestyle** and bring about significant changes in society.” (LS, 208) **Opting for another style of life** is the first step toward an ecological spirituality.

It is very noble to assume the duty of caring for creation with small everyday actions, and it is wonderful that educa-

tion is able to motivate people to adopt a certain style of life. For example, using warmer clothing rather than turning on the heat. In addition, turning off the lights when not needed, avoid wasting water, use automobiles less and walk more or use public transportation; or share the same vehicle with several people, separate refuse, plant trees... (LS, 211)

Pope Francis invites us, citing John Paul II, to “*global ecological conversion*.” (LS, 51) He urges us to “assume a new lifestyle” in order to change the financial structures that have caused so much damage. Additionally, we need to reassume our responsibility for one another and for the world. *Laudato Si*’ should inspire the work of Passionist communities.

**An effort at raising consciousness:**

I also hope that in our seminaries and religious houses of formation we will educate our religious toward a sense of responsible austerity, grateful contemplation of the world, an awareness of the fragility of the poor and the environment. (LS, 214)

**The responsibility of informing and being informed:**

Discover profound motivations: using words of faith and spirituality. Ecological conversion requires that believers allow “the effects of their encounter with Jesus Christ [to] become evident in their relationship with the world around them.” (LS, 217). “[May] believers better recognize the ecological commitments which stem from our convictions.” (LS, 64) May we Passionists recognize the ecological commitments that stem from our charism.

**Daily, ongoing prayer for all of creation:**

“Taking time to recover a serene harmony with creation, reflecting on our lifestyle and our ideals, and contemplating the Creator who lives among us and surrounds us...” (LS, 225) “We believers cannot fail to ask God for a positive outcome to the present discussions...” (LS, 169)

We are not used to an encyclical that is very specific; however, simple everyday gestures are a way toward an “integral ecology”. Through them, we can overcome the logic of violence, of exploitation, of selfishness. (cf. LS, 230) We are facing an extreme form of “thinking globally and acting locally.”

**Conclusion: Passion for the Earth**

“Passion” is a very engaging word for us Passionists. It is “our” word, a Passionist word. It is clear that the earth is suffering its passion, we are crucifying it with so much pollution and abuse... We do not take care of it; we have mistreated it. Therefore, the best solution to the passion of the Earth is passion for the Earth. Let us take defense of the land and ecology seriously. Let us undertake with passion (passionately) our efforts to protect and defend the Earth. The Earth suffers, obviously, and we cannot close our eyes to this cruel reality. Our answer, the best response, is our passion for the Earth.

\*Our throwaway culture has brought us to the point of putting our natural reserves at risk and of converting our planet into “an immense pile of filth” (LS, 21) that has resulted in polluting waters and air that at times is unbreathable. This is aggravated by toxic substances from traffic or industry, which in turn are altering the climatic balance.



# Meetings of Young Religious from SCOR and CJC Configurations

Fr. Martin Coffey (PATR)

## VISITS TO LATIN AMERICA

In 2015, I had the privilege of visiting Latin America three times. In February, I went to Ecuador for a meeting of the formators of SCOR. In July, I attended the first meeting of the professed students of the Configuration of Christ Crucified in the Dominican Republic. I then went to Colombia for the first meeting of all the professed students of SCOR. It was my first time to visit these countries.

The meeting in Ecuador was a wonderful experience for me. It was my first meeting with formators as General Secretary with responsibility for formation. At last, I could feel some flesh growing on the bones of my new job. All the formators of the province attended the meeting, as well as the vocation promoters and the Provincial

many opportunities for sharing our experiences. Dr. Cervera impressed on us the need for a thorough human and psychological formation of our young men as the basis of a sound formation for religious life and priesthood. The daily liturgies were beautiful and inspiring. Fr. Jose Luis Quintero gave some talks on aspects of the Passionist charism and these were also very well received.

It was clear to me that these formators knew the joys and challenges of formation from first hand experience. This gave them a good understanding and appreciation of the needs of formation today. On the basis of the sharing and the insights arrived at with the help of the facilitator, we spent two days updating and improving the province program of formation. This program has since been published and it is a very fine document.

In July, I met the young men on the receiving end of the formation process, the professed students. Once again, I felt excited to be with young people who wanted to give their lives to God in the Congregation. I was very impressed by their enthusiasm for our life and their eagerness to reach out to the crucified in their society.

The meeting in Santo Domingo was the first meeting of the professed students of the Configuration of Christ Crucified and it was aimed at helping to create a stronger sense of belonging together and of Configuration unity. We met in the St. Gabriel's College, which is run by the local Passionists. The young professed slept in the students dorms and we older ones stayed at the parish of Our Lady of Peace. The meeting was organized and facilitated by Fr. Francisco Murray (CONC). Fr. Augusto Canali from the General Council also participated. There were 24

students from Puerto Rico, the Dominican Republic, Mexico, and Brazil. Unfortunately, the students from the United States and Argentina were unable to attend. There was a lovely mix of cultures, languages and experiences. We used both Spanish and Portuguese and there were no real problems of understanding each other.

I want to mention three aspects of the meeting that



**Meeting in Ecuador of those involved in formation ministry in the SCOR Province.**

council. There was a lot of youthful energy and enthusiasm in this group.

The meeting was facilitated by Dr. José Luis Cervera, a psychotherapist from Peru who has a lot of experience of working with religious. He emphasized the need for formators to draw on their own human and spiritual experience as a primary resource in working with young people. There were



impressed me. First, even though this was their first time to be together the students shared very freely and deeply with each other about their lives and vocation. From the beginning, the spirit of fraternity and the joy of being together was evident. I could feel their enthusiasm and sense of pride in being young Passionists today.

One evening we had a celebration of the different cultures represented in the group. We heard the stories of their countries and above all were helped to appreciate the rich and often complex background influences they brought with them into the community. We heard their understanding and appreciation of the challenges facing the people in their countries and their desire to serve them.

Every day we celebrated the liturgy in the small school chapel. Once again, here we had a lovely expression of the different ways of praying and celebrating the liturgy, with lots of creativity, color and energy.

These students are citizens of the modern world. They have their mobile phones and love to surf the internet, especially to hear news from home. At the same time, they have a warm and vibrant spirituality that is expressed in a real concern to serve the poor.

The meeting of the professed students of SCOR was held in Cajica, outside Bogota in Colombia. There were 50 students together with formators and the provincial council. It was a real celebration of the vitality of the new province. There was very good input from José Luis Quintero (SCOR) on the Charism and a Holy Spirit priest spoke to us about the challenges facing religious life today. The students enjoyed these inputs and had lots of questions and comments after each talk.

Once again, the most impressive aspect of the meeting was the sharing and warm spirit of fraternity. The students came from many countries in Latin America but all shared a great energy and enthusiasm for our life and mission. There are two main centers for the formation of the professed students of the province. One is in Colombia and the other in El Salvador. The context of formation is very different in each of these places and this also gives a different complexion to the students. In the two centers, there is an emphasis on sound spiritual formation as well as a strong option to serve the crucified. Two evenings were spent listening to reports on the students' pastoral experience. It was very inspiring to hear all that they are doing especially for young people, the suffering and the poor.

In both of these meetings, there was also a wonderful spirit of dialogue between the students and the leadership. In Santo Domingo, the president of



**Young religious of the MAPRAES Province of Italy, France and Portugal.**

the configuration, Fr. Moses from Puerto Rico, made a presentation on the history and development of the Configuration, and had a good discussion with the students about the challenges facing the Configuration and the hopes for the future. The students were very enthusiastic about the configuration and expressed their hopes for even greater collaboration in the future. They also sent a message of solidarity and brotherhood to the students meeting in Colombia and expressed the hope for future meetings together of all the students of the Americas.

The presence of the Provincial Council in Colombia was a very positive sign of the commitment of the province to formation. A whole day was given to a dialogue between the students and the council where the issues and concerns of the students and the superiors were discussed in an open a friendly atmosphere.

The lasting impression I have from these three meetings is that the two configurations are very committed to providing the best formation for our young men. The young men themselves have a deep appreciation of our charism and find great enrichment in it for their personal lives and their spirit of mission. I gave them my assurance that the Secretariat for Formation exists to help them and will do all in its power to enhance and strengthen the formation of our young people and of the laity. We will do all we can to provide what is needed to improve formation where necessary, and to facilitate greater communication and sharing across the congregation between the formators and between the young professed.

In the light of my experiences in Latin America, it is my hope that all the configurations will give more time and attention to the training and support of formators and encourage greater communication and sharing among the young people in formation.



# Twenty-eighth SPIR Provincial Chapter,

The Province of the Holy Spirit, Australia, New Zealand, Papua New Guinea, and Vietnam held its 28th Provincial Chapter from 5 to 11 July 2015 at the Holy Cross Centre, Templestowe Victoria, Australia. It was our first Chapter as a newly restructured Province that includes Vietnam. It was also the first Provincial Chapter as a member of the now canonically established PASPAC Configuration. The theme of the Chapter was, “The Spirit breathes where it wills.”

In addition to Fr. Joachim Rego, Superior General and Fr. Denis Travers, General Consultor, thirty-six perpetually professed members of the Province were present with voting rights, including three recently finally professed young religious. Professed students originally from Papua New Guinea and Vietnam were also present. Religious from the PASPAC Configuration from India, Korea and Indonesia, some of whom are fulltime members of the Province also participated in the Chapter. Ten novices from the International Novitiate based in Adelaide, from Vietnam, Papua New Guinea, attended and one postulant. Fr. Paul Masumoto (MAIAP) Vice Provincial from Japan and Fr. Peter Jung (MACOR) Provincial Consultor from Korea represented other entities of the PASPAC Configuration. For those not able to be present, the Chapter there was live streaming of the liturgies and sessions.

### The Province Hopes for the Chapter

The Province asked for a Chapter centred on Conversations and Conversion rather than ‘more legislation’, ‘more documents’ or ‘more proposals’. Rather than preparing documents or strategic plans, the goal of the Chapter was to be a week together spent in conversation, prayer and community. The first and constant questions was, “What do we really need to talk about?” Our conversations were nurtured on deep prayer, silence and reflection. The Chapter experience itself was the major outcome of the



**(L-R) Fr. John Auram, Fr. John Curtis, Fr. Thomas McDonough (Provincial Superior), Fr. Kevin Hennessy (First Consultor) and Fr. John Pearce.**

Chapter.

### The Chapter Discussions

During the Chapter, the Province focused on five areas:

- 1) The Province and the PASPAC Configurations are highly multicultural with enormous possibilities and constant challenges
- 2) Initial Formation is a major responsibility for the Province. There are forty students from five different countries studying in three countries and living in six different communities.
- 3) Youth and young adults continue to be a highly challenging priority for the Province.
- 4) The issues of maintaining present commitments, staffing, the development of community, ongoing sharing and collaboration with our wider Passionist Family, must also be balanced with new needs and priorities the Province faces.
- 5) The Chapter addressed how to improve governance structures and procedures and develop policies and practices required by state and church agencies.

### Conclusion

There was a sense that this Chapter marked a real moment of ‘shift’ for the Province, as these issues were viewed within the changed reality of a reconfig- ➡

ured Province and Configuration. There was a sense that we discovered anew our Passionist identity in the context of present and future realities so as to improve apostolic community life based on the Passionist charism, for the mission of the Church. Fr Tom McDonough was elected Provincial, and the following Council members were elected: Fr. Kevin Hennessy, Fr. John Curtis, Fr. John Pearce and Fr. John Auram.

**A Short History of the SPIR Province (1843-2015)**

*Fr. Brian Traynor (SPIR)*

**The First Foundation (1843)**

Four Italian and one French Passionist, Frs. Raimondo Vaccari, Luigi Pesciaroli, and Maurizio Lencioni together with French born Joseph Snell were the first Passionist missionaries to Australia, arriving in 1843. They were sent to learn Aboriginal customs and language at Stradbroke Island, fifty kilometres from Brisbane. Aboriginals had lived there for more than 6,000 years. Another Italian Passionist, Fr. Pietro Magagnotto arrived in 1848 but by then the mission had been abandoned and the missionaries had relocated to Adelaide. Luigi and Pietro did not remain in Australia but the others did and they are buried in Australian soil.

**The Second Foundation (1887-1921)**

Four Irishmen and one Englishman from the Anglo-Hibernian Province made a foundation in Sydney in 1887. Other young men were sent out in subsequent years. Within ten years communities had been established in Goulburn 220 kilometres south of Sydney, and in Adelaide. The purchase of properties and the financial support required for new candidates created great strain made worse by continuous droughts and a severe economic depression in the early 1890's. Letters were sent to Rome begging for funds because of severe famine. The novitiate was closed in 1896 and those few candidates who could afford it, paid their own fare to England. In 1918, the Provincial reported that the economic conditions were stable and that the time had almost arrived for a new Province to be established. Holy Spirit was established in November 1922, thirty-five years after the foundation. A time of consolidation and adjustment followed.

**Growth and Expansion (1937-1964)**

There was an increase in vocations and new buildings were required to house the students. From the mid 1950's there was a significant expansion as a mission was established in Papua New Guinea, and new communities were founded throughout Australia. The Province began to send men overseas to study theology and scripture and to attract men from other Provinces with these particular qualifications.

**Change and Development (1965-2015)**

In 1966, Holy Spirit Province embraced New Zealand, which had been part of the Anglo-Hibernian Province since 1960. Over the next few years, large classes of students continued to arrive, but there was a significant departure rate as a massive change to our style of life took place. During the 1970's, new styles of parish missions and other ministry such as adult faith formation and youth retreats emerged, as well as the Passionist Family Group Movement, all of which have enriched Catholic life since.



**SPIR Provincial Chapter of 1923. (Seated center) Fr. Alfred Cagney, General Consultor.**

In 1997, the Province embarked on a strategic plan to address the challenges and plan for our future. The vision of the plan called us to see ourselves as one Province community and not just separate communities and to see our future tied to collaborative ministry with laity and other religious. Promoting and deepening our understanding of the charism gradually became an increasing commitment for us throughout the beginning of the new millennium. Our belonging to PASPAC has grown stronger over many years and is fundamental to our identity. We face new challenges but we are inspired by how so many challenges have been met throughout our history.

# THIRTY-FOURTH CRUC PROVINCIAL CHAPTER (U.S.A.)

*“The Passionist Family ... for the sake of the world”*

**T**he Passionists of Holy Cross Province convened at Mater Dolorosa Retreat Center, Sierra Madre, California, for their 34th Provincial Chapter, 11-16 June 2015.

This was an “open Chapter,” meaning that all of the religious of the Province could attend with active voice and voting privileges. Present at the Chapter were Fr. Joachim Rego, Superior General, and Fr. Denis Travers, General Consultor, who also did the canonical visitation prior to the Chapter. Fifty-five professed

Passionists took part in the Chapter, and forty lay members of the Passionist Family. Special guests at the Chapter were Fr. Moisés Ríos Ruíz (President of the Configuration of Jesus Crucified); Fr. Rafael Vivanco (REG Provincial, Mexico); Fr. Amilton Da Silva (CALV Provincial, Brazil); Fr. Francisco Murray (representing Fr. Carlos Saracini, CONC Provincial, Argentina); Fr. Robert Joerger (PAUL, Provincial, USA), Fr. Tomy Kanjirathinkal (THOM Vice-Provincial, India) and Sr. Julieta Mondragón, of the Daughters of the Passion of Jesus Christ and our Mother of Sorrows. The facilitator of the Chapter was Bro. Paul Michalenko, S.T.

The first day of the Chapter was a day of reflection and rest under the guidance and inspiration of Fr. Joachim Rego. In his opening remarks, Fr. Joachim noted that a Provincial Chapter is a time to take stock, to look back and to look forward with joyful hope, with confidence and trust in God. He spoke about the challenge and possibilities of working with the other entities of the Configuration of Jesus Crucified. He emphasized that we must not allow our hope to be imprisoned nor our fear to hold us back; rather we must have faith and trust in God who will lead the way. Reflecting on the history of the CRUC Province, he remarked that solidarity is not something new since this has been a feature of the province’s history. In fact, the Province has given life to two other provinces, MAIAP (Japan) and MACOR (Korea) and the THOM Vice Province (India), as



**(L-R) Frs. Alex Steinmiller, David Colhour, Joseph Moons (Provincial Superior), James Strommer, and Philip Paxton.**

well as offering missionaries in China and the Philippines. Additionally, he congratulated the Province for its work in vocation ministry, and he encouraged the new provincial administration to continue the successful efforts of the previous administration to stabilize the financial situation of the Province.

During the Chapter, various proposals were presented by the different committees and were subsequently discussed and voted on. Following are summaries of several of these committee proposals.

-- **The Jesus Crucified Configuration-** the Chapter recommended that a communication vehicle among the entities of the Configuration be developed that could include available summaries or translations of the newsletters of the various entities in the Configuration, establish a multi-language website, and/or promote emails among the members. Additionally, it recommended that additional efforts be made, in collaboration with other members of the Configuration, to bring together the members of the Configuration (vowed as well as members of the broader Passionist Family) for personal spiritual and/or ministerial development.

-- **Community Life-** The Chapter recommended that a Provincial Assembly within the next four years be devoted to the topic of community life. The focus of this effort will be to create an “arena” for crucial conversations regarding community life.

-- **Shared Development Efforts-** The Chapter

recommended that the Province 1) continue the current collaboration between the Province development professionals and the Office of Mission Effectiveness to provide a greater awareness of mission, ministry and charism; and 2) continue discussions of possible shared development efforts between Holy Cross Province and St. Paul of the Cross Province.

-- **Laity**- The Chapter endorsed the Office of Mission Effectiveness, recognized the extraordinary good it has done in cultivating an ongoing formation program for lay and vowed Passionists, and recommended further development of the office. Additionally, the Chapter recommended that the Provincial and Council enhance and expand the voice of lay Passionists in decision making regarding ministry.

--**Ministry** - The Province decreed that outreach to the Latino-Hispanic community, especially the



**Fr. Fidelis Kent Stone (1840-1921)**

most neglected, is an essential component of the Province's mission. Additionally, it recognized & affirmed Young Adult Ministry as a vital part and growth of the Province. It recommended that the Provincial and Council establish a task force to design a pastoral plan for Young Adult Ministry. Furthermore, the Chapter recommended that the provincial, with his council, appoint a committee of the Passionist Family to explore the feasibility and desirability of establishing a province shrine within the province.

During the Chapter the following religious were elected to positions of Provincial leadership: Fr. Joseph Moons (Provincial Superior); Fr. James Strommer, First Consultor; and three additional Consultors: Fr. Alex Steinmiller, Fr. Phillip Paxton, and Fr. David Colhour.

**A brief history of Holy Cross Province (CRUC)**

*[Edited in part from the writings of Fr. Roger Mercurio (CRUC)]*

In 1902, the Province of St. Paul of the Cross celebrated fifty years of Passionist presence and ministry in the United States. At the 1905 General Chapter in Rome, the possibility of dividing the one American Province into two Provinces was studied. There was discussion to build a new retreat in Louisville, Kentucky as well as plans to proceed with the foundations in Scranton, Pennsylvania and Chicago, Illinois. This would make it feasible to separate the retreats located in cities in the western sector of the country (Cincinnati, Ohio; Louisville, Kentucky; Chicago, Illinois; Normandy, Missouri; and St. Paul, Kansas) from the those retreats located in cities in the eastern part (Pittsburgh, Pennsylvania; Dunkirk, New York; West Hoboken (Union City), New Jersey; Baltimore, Maryland; and Scranton, Pennsylvania.) However, it was decided to delay the decision until the subsequent provincial Chapter of 1905.

At the 1905 Provincial Chapter, Fr. Fidelis Kent Stone, the Novice Master and former General Consultor, was elected the new Provincial. Before the 1905 Chapter ended, Fr. Fidelis once again brought up the question of dividing the PAUL Province. The vote was unanimous to request the Superior General to seek the Holy See's permission for a second Province in the United States. With Vatican authorization, the Superior General, Fr. Bernard Mary Silvestrelli approved the petition of the American Chapter. The Provincial of St. Paul of the Cross Province, Fr. Fidelis Kent Stone, would see to the establishment of the new Province. Thus on July 30, 1906, Fr. Fidelis read the decree from Rome creating the new American Province, "Holy Cross" (CRUC).

In 1908, the new Provincial, Father Charles Lang, wrote to the Provincial Chapter of the Eastern Province about the many pastoral opportunities in the West, but that there was need of money and religious. After the Provincial Chapters in both Provinces in the summer of 1908, the General Consultor, Father Joseph Amhrein, called the two Provincials and Councils together for a meeting and reconciliation in Louisville. An agreement was made between the two Provinces by which the Province of St. Paul of the Cross would give financial assistance to Holy Cross Province over the next ten years and would also send two or three missionaries to the new Western Province.

Over the years, Holy Cross Province has continued to grow, with ministries and communities added in Birmingham, Alabama, Sacramento and Los Angeles in California, Detroit, Michigan, and San Antonio, Texas. Overseas, Holy Cross Province assigned missionaries to Japan in 1952 and to Korea in 1963; both of these missions grew strong and are now independent territories. In 1981, the Passionists responded to a call to establish a mission in the southern part of India. Today, Passionist vocations and programs of outreach continue to thrive there. The Passionists of Holy Cross Province have also served in China, Germany, the Philippines, and Jamaica, West Indies. The last ten years in particular have been a time of great collaboration between vowed Passionists and the laity. From this outreach came the creation of the Community of Passionist Partners (CPPs) which currently has more than two hundred and fifty lay members.

# *Communion and Mission in Christ*

## **The CEB Configuration becomes a new reality: The Province of Mary Presented in the Temple (MAPRAES)**

Fr. Giuseppe Adobati Carrara  
(General Consultor)



**(L-R) Frs. Daniele Pierangioli, Laureano Alves (First Consultor), Luigi Vaninetti (Provincial Superior), Fr. Joachim Rego (Superior General), Aniello Migliaccio and Mario Madonna.**

**F**rom 16 to 26 May the Chapter that unified the Provinces of the Configuration of Blessed Eugene Bossilkov (CEB) took place in Rome, at the Generalate of Sts. John and Paul. This new Province entity chose to call itself, “The Province of Mary Presented in the Temple” (MAPRAES).

The new province (MAPRAES) consists of four hundred and forty one Religious with average age of 64.02 years (three hundred and seventy nine priests, six permanent deacons, thirty six Brothers, five clerics with perpetual vows, fourteen clerics with temporary vows, and one Brother in temporary vows.) They live in sixty-three communities or missionary stations, primarily in Italy, France, Portugal, Bulgaria, Angola and Nigeria.

The unified Chapter is among the first fruits of a process of Restructuring that led the Passionists of the Italian provinces (PRAES, DOL, PIET, CORM, LAT, CFXI) together with the French (MICH) and Portuguese (FAT) provinces, to develop a plan to become a single province. Religious representing the various provinces and missions of Angola and Bulgaria comprised the members of the Chapter, in total ninety-four participants. Also present were all of the General Consultors and the Superior General, Fr.

Joachim Rego. Additionally, Fr. José María Saez, SCOR Provincial Superior, was invited to share his experience of unification, achieved two years ago in the former Spanish and Latin American Provinces.

The Chapter took place over ten days and was divided into four stages: understanding, information, programming, election. The first phase, as well as defining the methodological procedures for Chapter, was helpful in promoting simple and important sense of mutual understanding among the participants. During the second stage, ample space was given to listening and dialogue subsequent to various reports—that of Father General, Fr. Joachim Rego; the report of the CEB President, Fr. Leone Masnata; the reports of the outgoing provincial superiors of the eight provinces; and the reports from specific committees (community and spiritual life, vocation and formation activities, the apostolate, financial solidarity and collaboration with the laity). The third phase was more creative and engaging because it studied the structure of government of the programs for the life and mission of the new reality. The last phase was devoted to the election of the provincial Curia, followed by conversation with them. Finally, there was discussion about other specific issues, such as the

name of the new entity and the official approval of the Chapter Decrees.

Beginning with the “name”, we noted that the Chapter wanted a new title for the new reality: *The Province of Mary Presented in the Temple* (MAPRAES). This title demonstrates the new reality that was generated from the union of the previous provinces. However, it also retains the title that St. Paul of the Cross gave to the first Province of the Congregation.

Concerning the structure of the new Province, the Chapter has confirmed the orientation that previously emerged at the General Chapter of 2012, establishing that it be divided into regions, each ruled by a delegate of the Provincial Superior. The Capitulars did not want to ignore or downplay the diversity among the religious of different backgrounds and nationalities present in the various entities. This factor was clearly evidenced by the reports of the former Provincials. They also noted that some of the entities include historical retreats founded by St. Paul of the Cross, and in later years inhabited by many confreres who were proclaimed Saints. Consequently, it was considered wiser and more prudent to choose a gradual progress of unification, rather than a precipitous and immediate merger into a single reality without internal regions. The Provincial Superior was entrusted with the task of implementing the gradual but decisive, unification of the Provinces (regions), so that there would be a sense of belonging to a single entity, with effective means for sharing and communion.

Concerning the programming of the life and mission of the new province, the Chapter revolved around the theme, *“In Christ: communion and mission”*. In this respect, the religious willingly received the reflections of the Superior General in his opening address. Fr. Joachim told those present, *“this Chapter is an event of faith and we gather as a people of hope. We gather with a sense of genuine openness and freedom. Our attitude should not be one of manipulation, in such a way that my personal desires prevail; rather, our attitude must be that of abandonment to the movement of the wind, to the surprises of the Holy Spirit.”* He then added that, in his opinion, *“If the Province wants to be an effective structure of witness and evangelical mission the highest priority for the religious of the eight Provinces who live together and work together, must be that of promoting fraternal relations which are governed by trust, confidence and respect... It is of utmost importance that they live in a spirit of brotherhood and hospitality and model genuine harmony in multicultural/multinational communities.”*

Even the intervention of the Coordinator and Chairman of CEB Configuration, P. Leone Masnata (who concluded his tenure), highlighted the need to

establish a unified approach to renew enthusiasm in communion of life and apostolate, *“We are living in a unique, redemptive moment of an emerging reality. It is similar to the beginning of the Congregation and therefore the charism must have an extraordinary influence on us. A strong bond binds the members of a Congregation in an emerging status, including emotionally. They are not merely united by ideas and works; rather the works and ideas are nothing more than means of promoting a deep sense of relationship that embraces the whole person and all individuals. It is an adventure that starts together; a vehicle for moving from our present situation towards new shores. It is a moment in which we are challenged to promote the collective objective rather than personal*



**The new province (MAPRAES) consists of four hundred and forty one Religious with average age of 64 years, primarily living in Italy, France, Portugal, Bulgaria, Angola and Nigeria.**

ones”.

The Chapter culminated with the election of the new provincial Curia. Four, relatively young Consultors (four Italians and one Portuguese), representing the various realities of the new Province, joined the new Provincial superior, Fr. Luigi Vaninetti (CORM), former General Consultor. The Consultors are Fr. Laureano Alves (former FAT Provincial) elected as first Consultor, Fr. Daniele Pierangioli (former PIET Provincial Consultor), Fr. Mario Madonna (LAT province) and Fr. Aniello Migliaccio (DOL Province and ex-missionary in Angola).

May the Blessed Virgin Mary Presented in the Temple, together with Blessed Eugene Bossilkov, sustain the first steps of this new Province, so that the Passionists may continue their service of the proclamation of the Gospel and charismatic witness in Italy, France, Portugal, Bulgaria, Angola and Nigeria, always open to the Church and to the whole world. ●

# The Passionist Nuns

## Extraordinary General Assembly



**Participants in the Extraordinary General Assembly of the Passionist Cloistered Nuns, together with Fr. Antonio Munduate (General Consultor) and Fr. Floriano De Fabiis (Procurator General).**

### The Project of the Vatican CIVC and SVA for the Passionist Nuns

On June 5, 2015 the Vatican dicastery of the Congregations of Consecrated Life and Societies of Apostolic Life wrote a letter to all of the monasteries of Passionist nuns throughout the world initiating a project for them and convoking an Extraordinary General Assembly. The principal objective of this project is to care for and help the communities of Passionist cloistered nuns. Subsequently, the Superior General, Fr. Joachim Rego, was contacted asking for the collaboration of the Passionists for this Assembly. Sister Fernanda Barbiero, SMDS (Sisters of St. Dorothy) was assigned by the Vatican as the General Delegate of this project and Assembly. Accompanied by Fr. Floriano De Fabiis, Procurator General, Sister Fernanda made an initial visitation of the nuns' monasteries in Italy from 28 June to 16 July, 2015.

The project began with an Extraordinary General Assembly of all these entities, from September 19 to October 5, 2015. It took place in two different locations: at Sts. John and Paul, Rome (19-27 September) and at the Shrine of St. Gabriel (TE) (27 September to 5 October). There were over fifty participants present at this Assembly, which included thirty-six superiors and delegates of the various monasteries.

Briefly, these were the major points that were addressed during the Assembly: a) Establish some form of a "Confederation", while respecting the autonomy of the individual monasteries; b) Unify formation and prepare suitable religious for this purpose; c) Redistribute the monasteries in each region: a) Identify some monasteries to be maintained; b) Stabilize those monasteries deemed to be important; c) Identify some monasteries for specific ministries (formation, care of the elderly, etc.); d) Identify those monasteries to be closed; e) Strategize about possible new foundations (concretely); and f) Create a monetary fund for the monasteries.

At the beginning of the Assembly, Fr. Joachim Rego, Superior General presided at the opening Mass. Below are some of the points expressed in his homily –

*"The easiest way to live life is to stop living...just keep going as it was before, is now and ever shall be! For all of us the routine, mundane day-to-day existence, especially when coupled with the depleted energy due to our ageing, can lead to complacency and even indifference. We can also remain comfortably 'stuck' in a certain age and period of history and thereby become dry and lifeless, even if somewhat secure and safe. However, LIFE is not static; it is dynamic and keeps moving on..."*

*This General Assembly is an unusual chapter in your history. However, I encourage you to put aside all fear, anxiety and resistance, and to engage and participate willingly and positively as a disciple with the aim of discerning the “something new” which God is doing now. May this chapter in your history be a chronicle of hope and restoration... This General Assembly is an event of grace, an opportunity to search for the Will of God in obedience and freedom. It is both rich and testing! It is a time to gather the fragments of the Passionist contemplative life from many years of lived experience and look to a future of hope – a hope rooted in faith and the promises of God. I encourage you to contribute to these days of dialogue and reflection with true freedom so that God’s ‘plans for peace, not for disaster; to give you a future and a hope’ (Jer. 29:11) may be manifest.”*

After a period of discernment they decided to create a “canonical structure of communion” which will help them achieve a healthy balance between the reality *sui iuris* of each of the monasteries and the communion that should exist between all the monasteries of the Institute. This structure will also help to: 1) safeguard and promote contemplative Passionist identity; (2) outline and propose unified initial and ongoing formation; (3) facilitate communication between monasteries; (4) revive vocation ministry with the help of the Passionist religious; and (5) address the situation of the aging of the nuns.

This was the first step in a process that should continue, according to guidelines from the Holy See, to achieve this structure of communion and establish it within its own right. They will also work to revise the Constitutions according to the decisions made, the indications of the Dicastery, the code of Canon law and the recent documents of the Church on consecrated life.

***A short history of the Passionist Nuns***

Since the early years of his ministry, St. Paul of the Cross had envisioned the founding of the Institute of Passionist Religious Nuns dedicated solely to contemplation. Because of the difficulties of the then existing Church discipline, he was unable to realize this desire until the end of his life. In fact in 1769, when Clement XIV approved the Congregation of the Passion with Papal Bull (*Supremi Apostolatus*), he promised the Founder that he would also approve the Rule and Constitutions of the contemplative Religious of the Passion. This promise was an attempt to remove the obstacle that, until that time, had prevented the approval of the Congregation of the Passion, namely

the request for solemn vows.

Faustina Gertrude Constantini, in religious life, Mother Mary of Jesus Crucified, together with St. Paul of the Cross, was the co-founder of the Passionist nuns. She was born in Corneto (currently Tarquinia, Italy) on 18 August 1713. As a young woman she placed herself under the direction of St. Paul of the Cross. While awaiting the establishment of a Passionist monastery she became a Benedictine nun in her native city. Through the generosity of her relatives, Dominic Costantini, Nicolas, her brother, and Lucia, his wife, a site was obtained for the first convent of the new institute in Corneto, and a suitable monastery and chapel were built.

On September 3, 1770 Clement XIV approved the Constitutions of the Religious nuns of the Passion and on May 3, 1771 the first monastery of Passionist



***“This General Assembly is an unusual chapter in your history. However, I encourage you to put aside all fear, anxiety and resistance, and to engage and participate willingly and positively as a disciple with the aim of discerning the “something new” which God is doing now.”***

religious contemplatives, commonly known as “Passionist nuns,” was founded. Mother Mary of Jesus Crucified together with ten postulants, was clothed in the habit of the Passion and entered the first convent of Passionist nuns, solemnly opened by the Vicar General of the diocese. St. Paul of the Cross was unable to attend due to ill health; instead he was represented by the first General Consultor of the Congregation, Fr. Giovanni Maria Cioni. Mother Mary of Jesus Crucified became the first mother superior of her institute and remained so until her death in 1787. Although St. Paul of the Cross never recovered sufficiently to be able to visit the nuns, during the next few years, while confined to his room at Saints John and Paul’s in Rome, Paul fre- ➡



quently wrote to his daughters, sharing in spirit the sufferings and difficulties that were testing their faith and generosity.

Although the nuns do not profess solemn vows, they profess the vow of enclosure and by virtue of the Rule and Constitutions observe the cloistered rules issued by the Holy See for nuns (see. Rules and Constitutions, part I, Nn. 50-55 and part II, Nn. 42-44).

The religious share the charism of their male Passionist confreres and undertake in particular to support their apostolic work with prayer and penance (Rules and Constitutions, Part I, Nos. 48-4.9, and part II, Nn.8.12-17). The Rule and Constitutions eloquently states: *“Within the Church, the Passionist Nuns are called to be a sign of the love of Jesus Crucified for the Father and for mankind. By their unceasing contemplation of the Paschal Mystery of Jesus, the greatest and most overwhelming work of God’s love, they are certain of contributing to the fullness of the Church’s presence to mankind... Convinced of the absolute necessity of God’s grace for the fruitfulness of the apostolate, they offer their unceasing prayer and joyful penance that God send zealous workers into His harvest, convert sinners and open the minds of non-Christians to hear the Gospel...The Passionist Nuns seek to imitate Mary who devoted herself totally to the Person and work of her Son, serving the mystery of redemption.”*

Although St. Paul of the Cross was unable to juridically unite the women religious to the Congregation in order to prevent the isolation of the individual monasteries, to the detriment of their common spirituality and charism, he established that the Superior General would send a religious to the monasteries three times a year. This religious was to remain

there for one month each time in view of “a right direction according to their charism” (Rule and Constitutions, Part I, no. 109). The revision of the Rule added the appointment and approval of the local Ordinary, something not foreseen by the Founder.

For a hundred years, the only monastery of Passionist Nuns was at Corneto (Tarquinia), Italy. Then, in 1872 a new monastery was established in Mamers, France. In time, other houses were opened in various parts of Italy, Belgium, France, Holland and Spain. Today there are also monasteries of Passionist Nuns in the USA, Japan, Philippines, Korea, England, Brazil, Argentina, Indonesia, Mexico and Colombia.

In 1966 the Congregation for Religious asked that the Superior General of the Passionists help the women religious of the Passion to update their Rules and Constitutions as prescribed by the Second Vatican Council. In order to complete this task, the Superior General asked for and received (April 8, 1978) from the Congregation for Religious the faculty to convoke a gathering of the Superior General and a delegate of each monastery. The authorization was granted providing that the individual monasteries could decide whether or not they would participate. Twenty eight of the thirty two monasteries took part in the international meeting held in Lucca, Italy from 27 May to 4 July 1978. That meeting concluded with the updating of the Rule and Constitutions which was subsequently approved by the Holy See. It also gave the religious the opportunity to better know one another and to afford them a joyful fraternal experience that they had never experienced before. It also gave rise to the desire for greater communion, communication and collaboration between monasteries and the Superior General of the Passionists.

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## Passionist Nuns of Vignanello (Italy)

### Centenary of the Foundation of the Monastery 1915-2015

Fr. Alessandro Ciciliani (MAPRAES)

**T**he centenary of the founding of the monastery of the Passionist cloistered nuns of Vignanello (Viterbo) began with a preached mission in the local town by the novices from the novitiate at Monte Argentario, together with the novice master and vicemaster, respectively Fr. Carlo Scarongella and Fr. Daniele Curci, and coordinated by Fr. Fernando Taccone (MAPRAES). The preparation of the celebration took place from Monday, 4 May to Thursday 7 May with visits to the sick, schools, and meeting with young people and families. The people of Vignanello responded very favorably to all the planned initiatives, and attended in large numbers,

thus demonstrating their great affection and bond with the Passionist nuns. On the actual day of the celebration of the centenary, 8 May, the bishop of Civita Castellana, Bishop Romano Rossi presided at a solemn concelebrated Eucharist together with the Superior General, Fr. Joachim Rego. The religious ceremony was preceded by a lecture given by Fr. Alessandro Ciciliani (MAPRAES) on the foundation and the life of the monastery.

Briefly, the idea of the foundation of a monastery of Passionist nuns at Vignanello was studied and proposed in the early 1900’s under the Superior

General, Fr. Bernard Mary Silvestrelli. He encouraged two women, Clementina and Giacinta Gionfra of Vignanello, to use a substantial part of their patrimony for the Foundation of a Passionist nuns' monastery in their area. In 1913, they made contact with Fr. Tito Finocchi, the provincial of the Presentation Province (at that time he was at the retreat of Saint Eutizio, a few kilometres from Vignanello.) Initially, Fr. Tito had some concerns



**Fr. Alessandro Ciciliani (MAPRAES) and Bishop Romano Rossi.**

about the project, because he was more favorable to the presence of a community that could have a greater social impact and public interest. However, after some clarifications, he accepted the offer of the Gionfra sisters and he worked to have some nuns from the nearby monastery of Corneto (Tarquinia) made available for the new foundation.

The Mother President of the monastery, Sr. Vittoria Bruschi, who in 1910 had sent some religious to make a foundation in Pittsburgh, Pennsylvania (USA), “promised that in time she would do everything possible to provide the requested nuns.” (1) They also sought the approval of the diocesan bishop of Civita Castellana, Bishop Giacomo Ghezzi, who, after some initial misgivings, gave his approval. The construction was directed by the engineer, Giovanni Stefani, who used the original monastery of the nuns at Tarquinia as a model for this project. A benefactor of the Passionists, Prince Alessandro Ruspoli, became interested in the Foundation and offered some advice about the building as well as giving “all land needed for the new construction except the land that currently serves as the garden”. (2)

The provincial, Fr. Tito, supported, encouraged and comforted Clementina Gionfra (Giacinta died in 1913) throughout various difficulties that occurred because of hostility from the diocesan priests, “who, on the contrary, wanted a charitable institution for boys in the town”. (3) The villagers too, influenced by the priests, were opposed to the foundation

because they would have preferred an institution dedicated to the education of their children. The discontent grew to the point that they feared hostile demonstrations, with open protests in the streets to express their disappointment at the arrival of the Passionist nuns.

The beginning of the First World War and the subsequent call to arms, including the youth of the town, diverted their attention from this local event, towards problems far more serious and wide ranging, both nationally and internationally. The Superior General of the Passionists, Fr. Silvio Di Vezza, immediately urged the Provincial and Clementina Gionfra to proceed with the foundation.

Two nuns and an extern Sister arrived from Tarquinia for the new foundation — Mother Agnese Ciavarelli (of the Holy Family), Mother Maria Rosalia Padilla (of the Mother of God) and Sister Maria Gambogi (of the Heart of Jesus). Additionally, a postulant, Felicetta Rossi, accompanied them.

The date for the opening of the monastery was set for May 8, 1915, the old feast of Saint Michael the Archangel, Patron of the Passionist Congregation. Early in the morning, the religious departed from Tarquinia, accompanied by two women, Assunta Ricci and Annunziata Paoletti, sisters of the two nuns. They stopped at the retreat of Saint Eutizio where they were greeted by the Superior General, Fr. Silvio Di Vezza, a General Consultor, Fr. Tiburzio Menica, and Fr. Tito Finocchi, the Provincial, as well as other religious. Clementina Gionfra and the engineer Giovanni Stefani, however, waited for them in front of the new monastery.

There were very few people present for the inauguration of the monastery. It took place privately, with humility and simplicity, conscious that every beginning entails many sacrifices. They were also concerned about the grievances expressed against them both by the inhabitants as well as the diocesan clergy of Vignanello.

(1) AMV, *Platea o Cronistoria del Monastero delle Passioniste di Vignanello 1915-1970* (2) *Ib.*, (3) *Ib.*, 3.



**The liturgical vestment ministry of the nuns.**

# The First Native Passionist Bishop in Africa – Bishop Emery Kibal

**O**n 6 May 2015, the Holy Father, Pope Francis, appointed Fr. Emery Kibal Mansong'loo, CP, a former Vice-Provincial Superior of the SALV Vice-Province of the Democratic Republic of Congo, Bishop of the diocese of Kole (Democratic Republic of Congo).

Bishop Emery Kibal Mansong'loo was born June 28, 1969 in Kimputu, Diocese of Idiofa. After the end of primary school (1981) and secondary (1987), September 5, 1988 he entered the Congregation of the Passion in Kinshasa. He studied Philosophy at the Institute of St. Augustin of Kinshasa (1988-1991) and theology in Tangaza College in Nairobi-Kenya (1992-1997). He professed Perpetual Vows as a Passionist on July 31, 1998 and was ordained priest on 2 August 1998 in the parish of Ste. Thérèse in Kinshasa.

After ordination he held the following positions— 1998-1999: assistant priest of the Holy Family of Ototo, in the diocese of Tshumbe; 1999-2002: Pastor of the Catholic Mission of LUMBI, Diocese of Kikwit; 2002-2005: Studies for a Licentiate in Liturgy at the Pontifical University of St. Anselm in Rome; 2005-2013: Vice-Provincial Superior for two successive mandates; at the same time, he was professor of liturgy at various training facilities in Kinshasa, including the University Saint Augustin, the Saint Eugene de Maznod Institute and the Inter-novitiate of women's congregations; 2008-2013: President of ASUMA; 2011-2013: Member of the Board of Directors of the Catholic University of Congo.

From 2013, he resided at the Institute's scholasticate in Kinshasa. At the time of his nomination he was on sabbatical, residing at the Immaculate Conception Passionist Monastery in New York City and serving as chaplain at Mercy Medical Center, in the Diocese of Rockville Centre, New York, since the spring of 2014.

Cardinal Laurent Monsengwo Pasinya of Kinshasa, Congo, ordained him bishop on Aug. 9, 2015 in Kole, together with Bishop Ambongo Fridolin, until now apostolic administrator of the diocese, and Monsignor Madila Fulgence, president of



**Bishop Emery Kibal Mansong'loo, CP**

the ecclesiastical province of Kasai Oriental. The motto of Bishop Emery is “Fiat Voluntas Tua” (Your will be done). There was a notable presence of the Congolese Passionists, together with their Provincial as well as the Passionist Sisters of St. Paul of the Cross with their Provincial. Present on the occasion were also the representative of the Governor of the Province of Kasai-Oriental and many other political, civil and military authorities.

In his congratulatory message, Fr. Joachim Rego, Superior General, told Bishop Emery “*While you will be a loss for the Congregation, I know that you will use all your gifts and talents and wisdom for the leadership and pastoral care of the people of Kole Diocese. Be assured of my prayer for you in this time of transition and in the challenges that await your gentle attention. May the intercession of our Founder, St Paul of the Cross, the comfort of Our Lady of Sorrows, and the love of God in the Passion of Jesus be your strength and hope.*”

The Diocese of Kole was established as an apostolic prefecture in 1951 and elevated to a diocese in 1967. It covers 25,492 square miles and has a population of over 477,000. Of the more than 150,000 residents, about 30 percent are Catholic and they worship in fifteen parishes. A remote area in the jungle, Kole has “no roads, no transportation, no electricity, and no running water. ... You have to go forty miles away to reach a telephone,” said Bishop Emery. “Enormous challenges are waiting for me there.” His episcopacy will be dedicated to overcoming material, cultural and spiritual obstacles. Bishop Kibal said he hopes to build proper schools and “promote the education of young people, especially girls,” address the lack of health care structures and medical care and find a way to improve the economic situation to raise people out of poverty. ●

**PROFESSION OF FINAL VOWS**

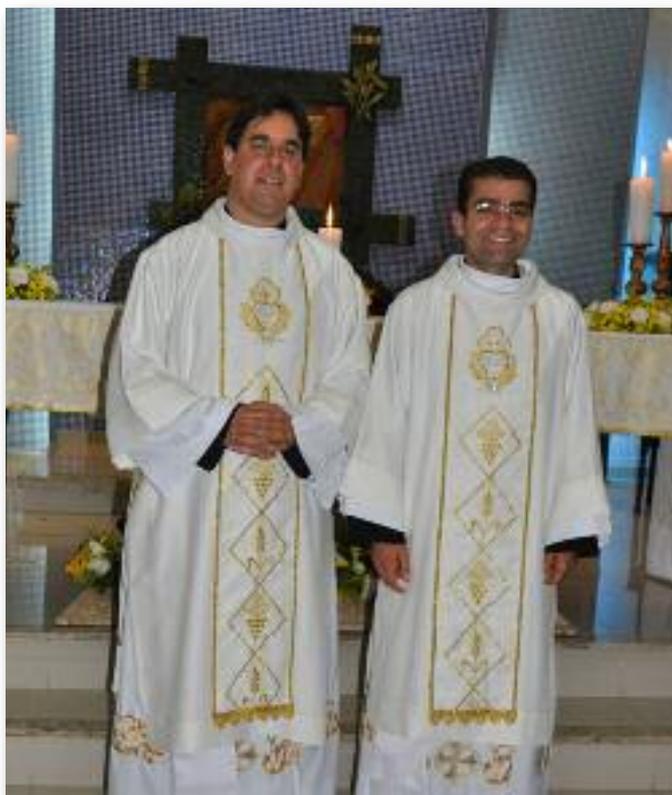
Nine religious professed Final Vows during the period May to October 2015. In the EXALT Province of Brazil, Eduardo Henrique Bastos Santos and Jackson Maioli Alvarenga professed Final Vows on 25 January 2015. On 19 March, Marco Masi professed Final Vows in the MAPRAES Province. Eduar Carranza Altamirano of the SCOR Province professed Perpetual Vows on 16 May 2015. In the SPIR Province, Peter Chinh Truc Hoang and Thomas Nhu Thanh Nguyen professed Final Vows on 13 June 2015. On 31 July, Giresse Mikungu professed Final Vows in the SALV Province of Congo on 31 July 2015. During the month of September, Federico Di Saverio professed Final Vows in the MAPRAES Province on 12 September, and Radosław Mucha of the ASSUM Province of Poland, on 14 September 2015.



**L-R Federico Di Saverio and Deacon José Gregório Duarte Valente (MAPRAES)**

**PROFESSION OF FIRST VOWS**

During the period of May to October 2015, eight Religious professed First Vows. On 16 May 2015, two religious of the THOM Vice-Province of India professed First Vows, Antony John P. A. and Antony Polakatt House. Three novices of the REPAC Province of Indonesia professed First Vows on 09 July: Adrianus Dilan, Adrianus Nong Rony and Kristianus Damianus Tepo. On 05 September, Fabrice Felim and Francesco Leonardi of the MAPRAES Province professed First Vows on Monte Argentario. Finally, Grzegorz Mossakowski of the ASSUM Province of Poland made First Profession of Vows on 14 September 2015.



**Deacons Eduardo Henrique Bastos Santos and Jackson Maioli Alvarenga (EXALT)**

**PRIESTLY ORDINATIONS**

Ten of our Religious were ordained to the Priesthood during the period May to October 2015. On 16 May, Fr. Douglas Alexander Carmona Rodríguez and on 22 August, Fr. Segundo Felaun Fatama Rucoba of the SCOR Province were ordained to the priesthood. Fr. Jorge Henrique Abreu Tanus was ordained in the EXALT Province of Brazil on 07 June 2015. In the MAPRAES Province, two religious were ordained priests, Fr. Aloysius Dapu Kola on 26 June and Fr. Francesco Solazzo on 29 June. During this period, three religious were ordained to the priesthood in the GEMM Vicariate: Frs. Pastor Peter Mumburi and Patrice John Oisso on 09 July and Fr. John Francis Kaniki on 25 July. In the VULN Province of Austria-Germany, Fr. Markus Seidler was ordained a priest on 11 July 2015. Finally, Fr. Gilbert Ytac of the PASS Province of the Philippines was ordained on 22 July 2015.

**DIACONATE ORDINATIONS**

During the period of May to October 2015, thirteen Religious were ordained deacons. In the REPAC Province of Indonesia, Antonius Kema, Agustinus Riang Kapuka and Marius Rusli were ordained deacons on 15 February 2015. The following religious were ordained to the diaconate in the REG Province of Mexico on 18 April 2015, Jesús Ceja Quiroz and Clemente Olvera Guerrero. In the MAPRES Province, Salvatore Viola was ordained a deacon on 01 June and José Gregório Duarte Valente was ordained a deacon on 28 June. Hélcio Antunes Garcia and Ademir Guedes Azevedo of the CALV Province of Brazil were ordained to the diaconate respectively on 20 June and 01 August 2015. Two religious were ordained deacons in the SCOR Province of Spain-Latin America on 25 July 2015: Manuel Mendoza Méndez and José Manuel Sandoval Flores. During this period, two religious of the EXALT Province of Brazil were ordained deacons on 01 August 2015, Eduardo Henrique Bastos Santos and Jackson Maioli Alvarenga.



**Deacon Hélcio Antunes Garcia (CALV)**



**Deacon Ademir Guedes Azevedo (CALV)**



**Grzegorz Mossakowski (ASSUM)**



**Frs. Pastor Peter Mumburi, Patrice John Oisso and Fr. John Francis Kaniki (GEMM)**



**Fr. Jorge Henrique Abreu Tanus (EXALT)**



**Fr. Aloysius Dapu Kola (MAPRAES)**



**Fr. Johnson Emmanuel Mamath (THOM)**



**Fr. Jifin Sebastian Mappilassery (THOM)**



**Fr. Binu Johnson Kunnummel (THOM)**



**Radostaw Mucha (ASSUM)**



**Fr. Markus Seidler (VULN)**



**Fr. Francesco Solazzo (MAPRAES)**



**Fr. Douglas Alexander Carmona Rodríguez (SCOR)**



**Fr. Andrés Yamit Carillo Mendoza (SCOR)**



**Francesco Leonardi and Fabrice Felim (MAPRAES)**



**Jesús Ceja Quiróz and Clemente Olvera Guerrero (REG)**



**Fr. Gilbert Ytac (PASS)**

# NEW PUBLICATIONS

AA.VV

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# NOTITIAE OBITUS

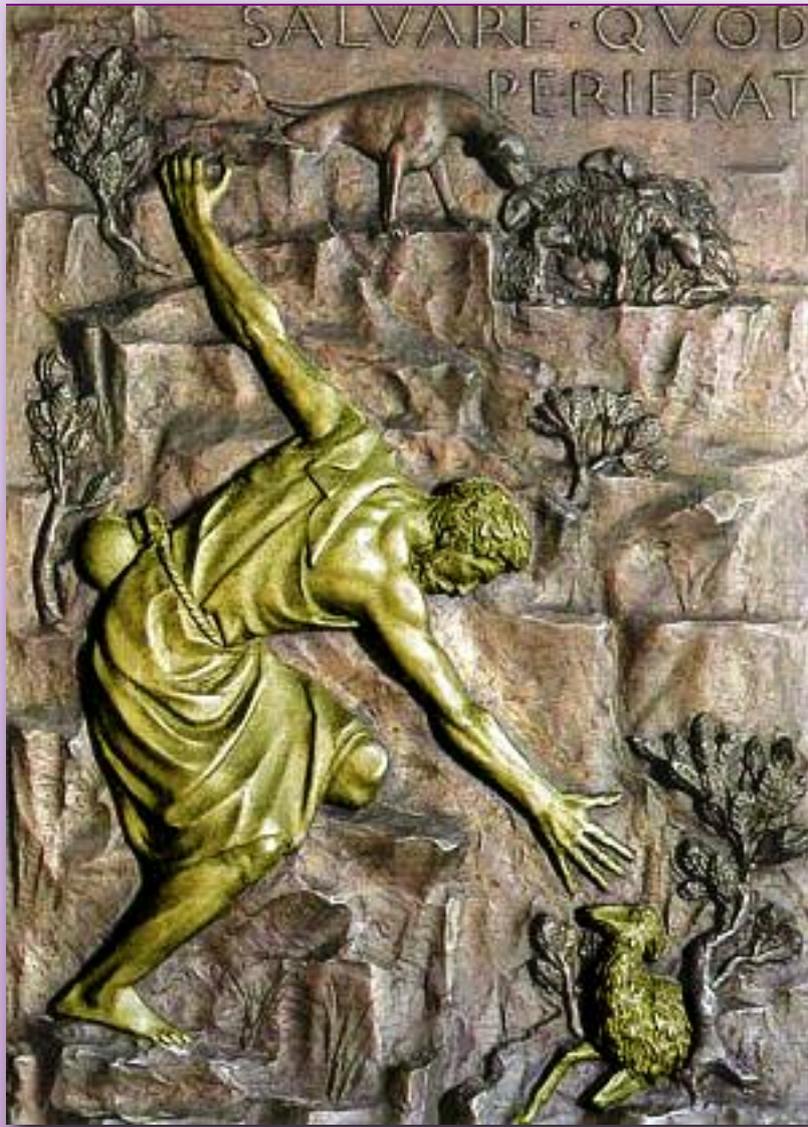


Usque ad diem 20 Maius 2015 – 8 October 2015, acceptae

DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
5/20/15	Sac. Ignaas Libbrecht	GABR	08/09/1928	09/09/1948
6/5/15	Fra. Paul Morgan	PAUL	20/09/1927	13/03/1953
6/7/15	Fra. José Odriozola Kerexeta	SCOR	04/05/1924	23/04/1952
6/11/15	Fra. Pius I-Jin Chung	MACOR	24/01/1947	13/02/1974
6/20/15	Sac. Richard Scheiner	PAUL	19/08/1932	16/07/1953
6/28/15	Fra. Timoteo Specchia	MAPRAES	24/06/1934	28/04/1956
6/29/15	Sac. Esteban Barrietabeña Larruskain	SCOR	26/12/1931	09/08/1948
7/1/15	Sac. Eulogio Cordero Martínez	SCOR	05/01/1938	12/09/1955
7/9/15	Sac. Brendan Breen	PAUL	29/09/1922	15/08/1943
7/10/15	Fra. Modesto De Angelis	MAPRAES	28/06/1944	31/12/1960
7/18/15	Sac. Conleth O'Hara	IOS	27/03/1929	04/12/1950
8/10/15	Sac. Michele Carogioiello	MAPRAES	07/07/1938	15/09/1958
8/10/15	Sac. Józef Pacuszka	ASSUM	09/08/1944	02/09/1969
8/16/15	Sac. Fortunato Ciomei	MAPRAES	09/04/1909	24/10/1926
8/23/15	Sac. Brendan McDermott	PATR	11/06/1931	15/09/1950
9/4/15	Sac. Innocenzo Pisconti	MAPRAES	08/02/1924	30/09/1942
9/9/15	Sac. Ronan Callahan	PAUL	22/05/1923	15/08/1945
9/20/15	Sac. Gaudenzio Medina	MAPRAES	16/10/1928	08/09/1945
9/24/15	Sac. Esteban Queréndez Alaña	SCOR	28/11/1926	07/05/1945
9/29/15	Sac. Luke Magee	IOS	06/10/1930	23/10/1948

## MONIALES ET SORORES DEFUNCTAE

1/16/15	Sr. M. Cecilia dell'Immacolata (Teresa) Benedetti	Monasterio Passionistarum de Tarquinia (Italia)	25/11/1942	5/06/1966
1/29/15	Sr. Lourdes Rosa de María Virgen (Luz Elena) Aguilera Casillas	Inst. Filiarum Passionis D.N.I.C. et Dolorum B.V.M. (México)	26/09/1937	08/12/1963
2/5/15	Sr. Maria Tecla di San Giuseppe (M <sup>g</sup> Giuseppa) Colucci	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	08/10/1937	12/09/1959
2/11/15	Sr. Ma. de los Ángeles del Sagrado Corazón Delgado Alvarado	Inst. Filiarum Passionis D.N.I.C. et Dolorum B.V.M. (México)	01/10/1936	03/06/1952
2/22/15	Sr. Conleth O'Leary	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	18/09/1922	23/01/1944
3/23/15	Sr. Ellen Downes	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (U.S.A.)	10/09/1935	28/08/1957
4/13/15	Sr. Martha de Jesús Crucificado (Martha Catalina) Luja Pérez	Inst. Filiarum Passionis D.N.I.C. et Dolorum B.V.M. (México)	19/01/1968	15/08/1991
4/19/15	Sr. Germana da Anunciação (Etelvina) Possebon	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Cuore Imm. di Maria, Brasile	15/03/1927	29/03/1948
4/22/15	Sr. Ann Miriam of the Hearts of Jesus and Mary Mills	Monasterio Passionistarum de Whitesville (U.S.A.)	28/10/1925	21/11/1955
4/24/15	Sr. Lairte de Jesus Coroado de Espinhos Grigolli	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Cuore Imm. di Maria, Brasile	19/10/1956	31/01/1981
5/5/15	Sr. Brigid Noonan	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	10/12/1921	05/05/1941
5/6/15	Sr. Gemma Gabriel Shelly	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (Ireland)	20/07/1916	28/04/1936
5/24/15	Sr. Breda Eustace	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (Ireland)	28/10/1936	14/09/1959
6/4/15	Sr. Ana Cleusa de Jesus Crucificado Campos	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	20/05/1950	28/04/1973
6/19/15	Sr. Alda della Madre di Dio (Carolina) Rossini	Monasterio Passionistarum de Ovada (Italia)	01/08/1928	14/09/1953
8/22/15	Sr. Matilde de S. Paulo da cruz (Elza) Teixeira	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	14/04/1917	21/10/1934
8/24/15	Sr. Dolores de Jesús Agonizante (María Dorinda) Romero Curros	Monasterio Passionistarum de Torrente (España)	26/07/1925	05/04/1964
9/11/15	Sr. Maria Cecilia de S. Pedro Apóstolo (Ignez) Ferreira	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	07/11/1922	16/08/1942
9/19/15	Sr. Marie Alphonsus Dunne	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (Ireland)	09/09/1918	07/05/1945
9/29/15	Sr. Arcangela dell'Addolorata (Giovanna) Rapizza	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	30/05/1926	02/11/1947
10/8/15	Sr. Cesarina dell'Addolorata (Angelica) Cimmino	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	01/03/1934	24/03/1956



## MERCY

***Jesus Christ is the face of the Father's mercy.***

**Mercy:** *a wellspring of joy, serenity, and peace. Our salvation depends on it.*

**Mercy:** *the word reveals the very mystery of the Most Holy Trinity.*

**Mercy:** *the ultimate and supreme act by which God comes to meet us.*

**Mercy:** *the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life.*

**Mercy:** *the bridge that connects God and man, opening our hearts to a hope of being loved forever despite our sinfulness.*

*These words might well sum up the mystery of the Christian faith.*

Pope Francis  
Bull of Indiction  
of the Extraordinary  
Jubilee of Mercy (No.2)

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