



# PASSIONIST INTERNATIONAL BULLETIN

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**“REKINDLE THE  
FIRE WITHIN US”**



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## PASSIONIST INTERNATIONAL BULLETIN

N. 40 - New Series -1- 2016

Supplement to L'Eco of Saint Gabriel

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## “REKINDLE THE FIRE WITHIN US” A COURSE FOR FORMATION PERSONNEL



*Course participants and facilitators.*

The newly established General Secretariat for Formation, headed by Fr. Martin Coffey, Executive Secretary, and Fr. Augusto Canali, General Consultor for Formation, organized a course for those involved in the ministry of formation. The three-week course took place at the Generalate of Sts. John and Paul in Rome from October 3-30, 2016. It was the first time our religious involved in this ministry from the six Configurations of the Congregation came together for this purpose. On this occasion, the program was designed for those involved in the novitiate and post-novitiate stages of initial formation. It is the intention of the Secretariat for Formation to organize additional programs of this nature in the future for those religious responsible for the other stages of initial formation.

Thirty religious involved in this ministry were present for this course. The conferences and small group discussions took place in the three major languages of the Congregation, i.e. Italian, Spanish and English. The main presenters, originating from the Configurations of the Congregation, addressed the following topics—Fr. Alessandro Ciciliani, “A History of Passionist Formation”; Fr. Roberto Ciconi (MAPRAES), “Scripture and Formation”; Fr. Mark-Robin Hoogland (SPE) “A Theology of Formation”; Fr. Jesús María Aristín, “JPIC and Formation”; Fr. José Luis Quintero (SCOR), “Memoria Passionis”; and Fr. Max Anslemi (MAPRAES), “Prayer

and Formation”. There were also presentations by professionals in the area of human formation and formation in/for community. In addition to the sessions that took place at the Generalate, two pilgrimages were organized to Monte Argentario/Vetralla, and to Ovada/Castellazzo. Additionally, a retreat was conducted at the Shrine of St. Gabriel, Gran Sasso.

The overall theme of the course was “Rekindle the Fire within Us”. The theme resonates with the hope of St. John XXIII

when he prayed for a New Pentecost for the whole Church. The saintly Pope dreamed of a revitalized apostolic, missionary, and servant Church by means of a new outpouring of God’s Spirit and of his charismatic gifts. The goal of this gathering was to study new ways of revitalizing the apostolic and missionary life of the Passionist Congregation so that its mission in the Church and the world will be ever more fruitful.

Religious life today is going through a difficult period of reorientation. Many religious have said that they no longer experience the “fire in the heart” that once inspired and motivated them and many previous generations of religious, to give their lives in generous love and service as in the past. Some religious, especially in the Western world, are feeling tired and dispirited. The younger religious in the “Global South” have energy and enthusiasm but they too are aware that their Congregations are affected by an overall decline in numbers and uncertainty about their future and their relevance.

During the conference, the image of “fire” was used. Fire is the symbol of the energizing Spirit who fills the hearts of all believers for the transformation of the world. Those religious entrusted with the ministry of formation are evangelizers who are sent to imbue the joy of the Gospel in those beginning Passionist religious life. Their mission is to “fan the flame” of enthusiasm for the Passionist vocation. The primary way in which they do this is by being “on fire”



themselves with the love of Christ and the desire to share that love. The Passionist charism is not something that is taught but rather it is caught from those who live it with joy and enthusiasm. The Congregation needs religious who are on fire with enthusiasm for St. Paul of the Cross and his mission to make known to all people the love of God revealed in the Passion of Jesus.

Together with the whole Church, the Congregation today is experiencing the challenges of a world that is becoming less religious and more indifferent to the things of the Spirit. It is the hope of those who organized this conference that our religious who are entrusted with this ministry of formation will be men of vision and creativity who can embrace the charism of the Passion and make it a source of new life for themselves and for future generations of Passionist religious.



(L-R) Fr. José Luis Quintero, Fr. Martin Coffey

### Reactions from the Participants

At the conclusion of the course, the participants were asked for their reactions. Below is a sampling of the responses.

“This formation course was an opportunity to drink from the fountain of the Passionist charism and spirituality. It was a gathering of different people, from diverse cultures who, nevertheless, shared the same ideal, i.e. Jesus Crucified who initially inspired the Congregation and, who certainly enriched each of the participants in the course. It was an international event, at which fundamental topics were presented. Additionally, we had the opportunity to visit the historical sites of our Founder, St. Paul of the Cross and of the Congregation. The course greatly motivated and inspired us formators to love the formation ministry entrusted to us, to love our Passionist religious vocation and to live authentically as human beings, Christians and priests.”

Fr. Latifo Fonseca (CALV/CJC)



Fr. John Auram (SPIR)

“A French Catholic philosopher by the name of Blaise Pascal once said, ‘*We should first help a non-believer see the beauty of our teaching, then offer arguments for why it is true.*’

During the three weeks here at Sts. John and Paul for the Formators’ Course, we were not only led to believe in the beauty of the charism of St.

Paul of the Cross, our Founder, but to experience it by being in the very places he founded.

The lectures were great. During some of the lectures, we were confronted with real issues that the Church is facing today and possibly will face worse in the future. We were encouraged to look to the future with faith and hope, believing that what we received in this course will help us and the future religious become more sensitive and more aware of the challenges of today and the future.

Really, nothing can substitute the power of group sharing. We were able to listen to one another’s stories and learn from them. Some stories were very powerful. It was amazing to hear different formators discuss the same issue in their different entities... [In some cases] there were no real solutions to formation issues.

I thought the members of the community of Sts. John and Paul were great. They helped us a great deal during these three weeks. Without their support, we would not have enjoyed our time here as much as we did. We thank you from the bottom of our hearts.

I would like to thank our Father General, Fr. Joachim Rego and his Council, the Formation Commission led by Fr. Martin, and the members of the Commission. Additionally, I would like to thank our hard working Secretary General, Fr. Paul Cherukoduth and all those who helped to make my stay here a memorable one. I will truly treasure this experience of a lifetime”.

Fr. John Auram (SPIR/PASPAC)



# THE FORMATION OF FORMATORS

M. Rev. Fr. Joachim Rego - Superior General

[During the Course for Formation Personnel that took place at our Generalate in Rome, during October, 2016, Fr. Joachim Rego preached the homily at the opening liturgy (Scripture texts- Hosea 2:16, 21-22; Luke 11:29-32). Following is the text of the homily.]

**D**ear Brothers,

You are gathered here in this very special place of our Congregation to attend and participate in a Course for Formators over these next weeks. It is exciting, I hope, to be in the company of brothers from other parts of the Congregation engaged in the same ministry, visiting the places and sites founded and lived in by our holy founder, receiving all that will be presented to you, sharing of experiences and listening to hopes for guiding future Passionists.

It would be interesting to hear your expectations and hopes about this Course. No doubt, one of the hopes will be concerned with HOW to do formation...i.e., looking for a method. We all like methods and formulas for success: do this, do that, and all will be fine. But those of you who are experienced formators know that 'methods', while helpful, are not the answer. It's like the people in today's Gospel seeking a 'sign' from Jesus, to which Jesus responds: "No sign will be given...except the sign of Jonah" – which is about listening and responding to the Word of God (Jesus) and allowing that Word to effect conversion...a turning to Jesus and to the kingdom of God.

This Course is not about HOW to do formation; rather it is about offering you aids and tools which will assist you to be more in tune with your true self, and attuned to the mind of the Holy Spirit who is the true formator. For this, you need an openness and a willingness to discern, to live and to walk in the life of the Spirit.

This Course is primarily about YOU! It is about the formation of the formator. It is not about a



Fr. Joachim Rego greeting the Course participants.

set method/formula which you will pack in your bags and take home for your work of doing formation. No doubt, in your sharing of experiences with each other, you will learn about things that work and things that don't work. But you will also learn that there is no one common method that will work for everyone, or that will be suitable for everyone.

Teaching is one thing. There are many things we can teach. It is about imparting information and learning. This is not so difficult if you can read and understand and then transmit it to others. Teaching focuses primarily on the intellect; it's about training someone to become a specialist in a particular field.

Formation, however, is concerned with the total person: physical, emotional, psychological, spiritual, and sexual. It is not about becoming a specialist, but about becoming whole – becoming more human. This is what I hope the Formators' Course will challenge you to. I hope that it will be a time to "rekindle the fire" of your own vocation as a Passionist religious; to claim once again the joy and enthusiasm you had when you first professed your vows. I hope that this will be a time for you to see JESUS again as the centre of your life – as "someone greater than Solomon and Jonah"...and everything else.



It happens that as we go through life from day to day, the living of our Passionist vocation and doing our mission can become mundane and monotonous. We come under the influence of so much with which we are seduced by our world and society that we lose

Your responsibility as formators is to refuse to let the coals die out. Someone said: "What I am NOW, religious life will be now. What I am NOW, religious life WILL BE in the future." It is a sobering thought!

Passionist Religious Life will not die in the future unless it is already dead in Passionist religious now. Each of us is a carrier of the flame to those who will follow us. It is up to each religious to maintain the hot ashes and to fan them into fire. When those young men in formation, and new members, seek for spiritual fire among you (us), they must not find out that the ashes have gone cold.

May this course be a time of renewal in your religious vocation and your relationship with Jesus-- and Him Crucified. May you be open to the Spirit who will lead you into the desert within, and may you learn to discern the movement of the Spirit who will speak to your heart.



*Small group discussion.*

sight of the core values of our life: prayer, silence, solitude, sacrifice, concern for the poor, seeking justice, promoting peace and reconciliation, finding and proclaiming the God of love and mercy seen in the Passion of Jesus.

The once blazing fire within can be reduced to some smouldering pieces of wood and coals covered with ashes. But the hot ashes still has life...the fire has not died. With a few more bits of wood, a few puffs of air, and the fire can be once again fanned into flame.

My hope is that what is offered during this programme, and the experience of your participation in this Course will assist you in preserving your spiritual energy, refusing to allow yourselves to get cold, but renewing you to carry religious life into the future for those who will come after us.



*"I hope that [this Course] will be a time to... claim once again the joy and enthusiasm you had when you first professed your vows."*



# THE PRACTICE OF MERCY IN THE LIFE OF ST. PAUL OF THE CROSS

Fr. Alessandro Cicilliani (MAPRAES) - President of the Historical Commission



The Servant of God, Bro. Gerardo Sagarduy distributed food to the poor at Sts. John and Paul from 1902 to 1962.

We are currently at the conclusion of the Jubilee Year of Mercy (2015-2016). We have heard and read many catechetical and meditative reflections on the mercy of God manifested in his Son, Jesus Christ. Furthermore, for us Passionists, divine mercy is especially experienced in the Crucified One who is the definitive revelation of God as a merciful Father. Therefore, in these few lines, I will attempt to show how our Founder, Saint Paul of the Cross, the great ascetic and mystic of the Crucified, highlighted the key concept of mercy in his writings, starting from the diary of Castellazzo. Additionally, I will illustrate how, throughout his life he was able to demonstrate concretely the mercy of God through the practice of corporal and spiritual works of mercy, a virtue that was infused in his heart through meditation on the Passion of Jesus.

Biographers unanimously describe St. Paul as a true father. Even his brother, the venerable Fr. John

Baptist, called him the “mother of mercy”, because of his tender and affectionate behavior, beginning with postulants and the clerical students. He welcomed them, embraced them, and comforted those religious who had returned from apostolic endeavors. He was a “mother” who loved everybody, and he loved them equally without favoritism. He acted as a truly merciful “mother” when he met or went to visit the sick religious, as well as laborers and employees. Those who were in need, the poor and beggars, experienced the merciful compassion of Paul as a comforting balm not only for their material needs, but also in their spiritual needs. In times of extreme poverty, he often repeated to the religious, *“If poverty is good, charity is better”*. He showed special compassion for the poor. It was a joy for him to help them and feed them and he did so with great faith and sacrifice. During a famine that took place in many areas of Italy in 1764, he wrote a circular letter to all the Retreats inviting the religious to observe restrictions on food in order to relieve the poor, hungry people who were pleading for their charity. Several witnesses recount that on several occasions the Founder went into the pantry to get bread for the poor who knocked at the door of the retreat, or he shared with them some of his own lunch or dinner. At other times, he tried to collect money, clothes and other necessities for the poor who arrived at the retreats. He recommended that the superiors of all the retreats treat the poor with charity and respect so that they would truly feel comforted. Especially in Rome, where there was a large influx of the poor, he ordered that twice a week, bread and soup be distributed at the door of the Retreat of Saints John and Paul. This is a custom is still observed albeit in different ways and times. Talking about someone in need he said: *“I would rather go hungry, than abandon the poor.”* He was very courteous toward them and consoled them with words of compassion: *“Take courage, poor of Christ because paradise is for the poor. Woe to the rich if from their wealth they do not serve you well, because they will be the ones who suffer the greatest torment in hell.”*

He not only provided for his religious in general, but he also attended to their needs individually, just as he taught. The letters that he addressed to



the Novice Master, Fr. Fulgenzio, were characterized by great tenderness asking that the penances of the young religious be mitigated. Thus, in a letter dated 25 November 1747, he wrote, *"You already know, as is practiced by all, that everyone should mortify himself by abstaining from some food. If the main portion is small and the novices sacrifice part of it, they will end up with practically nothing to eat. Too much ought not to be given, for that is wrong; but the right amount is desirable."*



Bro. Bartolomeo Calderoni (1732-1796), infermarian to St. Paul of the Cross for over twenty years.

*"When I was at the Chapter I saw there that they [the novices] are doing well, and I hope this continues."* In addition, Paul used to visit those retreats designated for study. He would listen to the students, and give them advice and heart-felt exhortations, like a father who guides the progress of his children.

Another example of his mercy was the directive that he gave to the Brothers concerning the care they should give to the preparation of food, in keeping with poverty, but with love and cleanliness so that the religious would have the physical strength needed to devote themselves to the observance and apostolic labours. For those religious who were leaving the retreat in order to undertake a long journey, Paul was very ingenious about hospitality, explaining to them where to stop for food and rest. Other foods appropriate for travel were added to their bags.

When the religious returned from various preaching assignments, he would say, accompanied by the gestures described above, *"The poor religious are tired."* He directed that food be prepared for them and if he was able to walk, he himself went into the kitchen to prepare it. He would often enthusiastically say, *"Presbyters who preside well deserve double honour, especially those who toil in preaching and teaching."* (1Tm.5:17) He ensured that they were properly nourished and had sufficient rest in order to regain their strength because, as he used to say, *"A missionary is worth more than a retreat because of the great good that he does for souls."* Again, *"It is preferable to lose a retreat than a missionary."*

The observance of the Rule already entailed many sacrifices and penances, so Paul did not want a religious to suffer excessively. Consequently, especially during novenas, he would renounce his dish in order to offer it to the religious whom he saw struggling more than others because of such deprivations.

Particular attention was given to the religious Brothers who were not to be burdened by excessive responsibilities. He exhorted the priests to be grateful to them for all the ministries that they did on a daily basis for the smooth running of the community. He used to say, *"Who after God, do we need to recognize for our sustenance, if not our Brothers? Who goes to try to look for food in places with bad air, during periods of upheaval, enduring insults and mistreatment? Who prepares something for us to eat, keeps us clean, and assists us in our needs, day and night, the sick as well as the healthy? They are certainly our poor Brothers"*

Finally, his merciful goodness was very evident regarding the sick that he visited, attended and served with great humility. This took place both in community, in respect to the religious, visiting both the infirm and the sick, as well as the sick that he encountered during his many missionary travels. During missions, the first thing he did was to go and visit all the sick in the area and spiritually help them to prepare for Confession. He visited the hospitals, and when possible, he helped them physically.

In community he often said, *"For the sick you need a mother or a saint."* He assumed this role himself because he had the heart of a mother and the love of a saint. Paul used to visit the sick several times a day. He served them and made certain that they did not lack anything, particularly medicine, food or other assistance. He even shared the small snacks that were

prepared especially for him. He entered the rooms of sick to ask them how they felt, if they needed something, if they were receiving good care from the religious and especially if he could do something to alleviate their suffering. All the merciful love that he felt in the depths of his heart was evident in his actions and his words. He would not allow any sick religious

with his religious and friends, but also and above all with his enemies. There are numerous episodes, starting when he wore the black cassock of penance, in which Paul was treated with contempt, was ridiculed, slandered and insulted. However, he united himself with Christ, humiliated and suffering. He was silent and he suffered; he loved and prayed for those who persecuted him. *“Do not distress yourself”*, he wrote to a devout person, *“when you see me despised and when no one pays attention to me; because God permits this to humble me and I will benefit from it.”*



Image of our Lady, “Salus Infirmorum” (Health of the Sick) given by the Founder to Bro. Bartolomeo.

to be left alone. Once he traveled from the monastery of Sant’Angelo in Vetralla to that of Sant’Eutizio to rebuke the superior for the lack of charity shown towards a sick religious.

The religious, trying to justify the situation explained the poverty and hardship of that particular retreat. However, St. Paul did not want to hear any excuses and replied, *“that in this case, since there was a chalice of this metal [silver] in the retreat, even it should be sold if necessary”*. In fact, in other situations he often repeated the same admonition: *“If there is no other way to provide for our poor sick religious, sell the chalices and other objects in the church”*. He wrote several letters on this topic of the care of the sick to the superiors and masters of novices.

Saint Paul of the Cross was not only merciful

He held the sacrament of Mercy in such high esteem that a fellow religious, Fr. Lodovico of the Heart of Jesus, said, *“When it comes to confession, and to helping others, he would leave everything, because there was nothing more important that he could do than practice charity.”* He respected his religious and treated them with great respect. When he had to advise or correct some religious, he did so with gentleness and understanding. When he needed to correct someone, it was obvious that his only motivation was the desire to do good. He never acted impetuously; if necessary, he even waited two or three days, then with paternal gentleness, he spoke with the culpable religious and urged him to correct his ways. Using this method, he was always able to obtain what he desired, because the religious found it hard to resist so much goodness and gentleness in both words and actions. Nevertheless, he always felt that he had exaggerated in making the correction and felt the need to apologize for his behavior. This also occurred with people outside the monastery.

His spiritual mercy also included praying for the souls in purgatory, using any means for them to obtain forgiveness: prayers, indulgences, and the discipline (“flagella”). This is because Our Lady and his Guardian Angel brought him to visit purgatory to see the suffering of these souls. He was so impressed that he decided to encourage this devotion in his religious and with his spiritual sons and daughters. Especially at night, many souls visited him in his room to request his prayers or to thank him for assisting them to go to heaven.

During his long life, St. Paul of the Cross heroically practiced all of the corporal and spiritual works of mercy. Therefore, as a fruit of this extraordinary Jubilee Year of Mercy, it behooves us to recall these gestures and sayings of our Founder, in the hope that we, his sons, will follow his valiant example.



# THE GENERAL ARCHIVES

## THE HISTORICAL MEMORY OF THE CONGREGATION

Dr. Eunice dos Santos (General Archivist)  
with Fr. Alessandro Ciciliani (President, Historical Commission)



Dr. Eunice dos Santos.

Dr. dos Santos in order to highlight this important work.

In October 2015, Dr. Eunice dos Santos was appointed General Archivist with a very specific task until the General Chapter of 2018, i.e. to guarantee the security, reorganize the physical space, conduct an inventory and computerize all existing documents in the General Archives of the Passionist Congregation (AGCP). Fr. Alessandro Ciciliani, President of the Historical Commission,

on 31 March 1779, the Superior General published an *Instruction* about the function and custody of archives. He established specific rules for ordering the archives with precise penalties and censures related to their maintenance. Thus, the religious would know which documents were to be kept in the canonical archives, which documents should be saved in the Provincial Archives, which documents should be archived in each retreat, those documents to be preserved in the archives of the novitiate, etc.

However subsequently, Fr. Paolo Pighi (Superior General, 1821-1827), in a circular letter concerning the archives, unfortunately lamented the general negligence and carelessness he observed in this matter. What occurred on a daily basis in our Congregation in many cases was worthy of being preserved and transmitted to future generations, not only for their education, but also for their edification and information.

Since the General Archives was initially intended primarily for the use of the Superior General because it contained material pertaining to his Office, the Curia and the entire Congregation. Therefore, access was restricted to members of the Curia and they often held the post of Archivist. In 1870, Fr. Domenico Giacchini (1816-1884), entrusted the care of the Archives to the Secretary General, establishing specific norms.

While respecting the work of those who have diligently preserved the historical material, conservation policies were not always uniform. Unmindful of the *Instruction* to the Congregation, some religious removed documents they deemed necessary for their research. Consequently, after September 30, 1937, permission was required to consult the General Archives. However, over the years our religious presumed free access to the documents and other materials of the Archives.

Recently, Fr. Joachim Rego, Superior General, approved new regulations for the use of the General Archives (AGCP). Now it will only be possible to consult some of its sectors and collections of the Archives by appointment. The intent, in addition to management, is to enhance and renew interest in the study and research of the culture and history of the Congregation.

### What is the General Archives?

The General Archives is “the collection of documentation received and produced by the Superior General, the General Curia and other administrative bodies, as well as by individuals in relation to the activities of the Congregation. According to its importance and future relevance, material is categorized for preservation”.

### What are some important moments in the history of our Archives?

The General Archives (AGCP) similar to other Archives of this nature, especially historical ones, are private and legally belong to an institution that in our case it is the Congregation, in the person of the Superior General, who is its highest authority, and therefore, is its principal guardian. In fact, from the earliest days of our history, the Major Superiors diligently instructed the religious concerning the care of documents to be archived in the retreats of the Congregation.

Fr. Giovanni Battista Gorresio (1734-1801), rigorously enforced guidelines concerning materials to be preserved in the archives of the nascent retreats of the Congregation. After the publication of the Constitution of Benedict XIII in 1727 entitled *Maxima*



Specifically, the Archives is organized in three subdivisions: Historical Archives; Archival Storage, and Current Archives. Regarding the addition of materials to the AGCP, the current archives and storage archives is incomplete because this updating came to a halt during the 1980's. Additionally, the Archives lacks a proper structure for networking with the other offices of the General Curia. A possible explanation is that no legislation was ever prepared that stipulated this interaction.

### **The History of the Historical Archives**

To understand the organization of the Historical Archives, we need to understand its history. There are three distinct periods—

**THE FIRST PERIOD** has abundant documentation and covers the period of the foundation of the Congregation until the death of the Superior General, Fr. Antonio Testa in 1862. In fact, it was during the mandate of the Superior General, Fr. Antonio Colombo (1827-1833) that the first Index and reordering of the Archives took place by Fr. Gioacchino Pedrelli, Secretary General.

**THE SECOND PERIOD** covers the span of the first decade of the previous century beginning in 1862. During this period, the gathering of documents was poor and inadequate. In fact, during this entire period almost nothing has been preserved.

**THE THIRD PERIOD** began immediately after World War I when great attention was given to the preservation of material that was also made available for the use of scholars.

### **The Present Situation**

The Historical Archives consists of twenty-five file cabinets each with four drawers with files measuring about 64 metres. They contain a substantial amount of priceless documents of the history of the Congregation from the first half of the 18th century to the third quarter of the 20th century. However, in the technical sense of the word an inventory of archival material does not exist at all.

In the AGCP there are only three ancient catalog-inventories. The first index or catalog is that of Pedrelli (1830) and is organized by subject. A second index, in two copies (1899), certainly for a reordering of space, is divided into four sections: reserved, common, chronological, and miscellaneous. There is also a catalog of 1899 arranged by subject of the individual Provinces that existed at that time-- PRAES, DOL, PIET, IOS, the North American Provinces, SPE, Spain, Mexico, CORM and South America.

The last index (1920) shows that the documents in the Archives were divided into fifty-four volumes with different criteria than what was used in the past. The current index system was prepared in 1967 and enhanced in 1978. From a first comparison with the above mentioned catalogues there are many unaccounted documents.

### **What is the key tool available to researchers for consulting our General Archives?**

The compilation of the inventory is certainly the primary means for consulting the Archives. However, presently there are entire sections of the Archives that do not have any reference tool: everything still needs to be classified and inventoried!

The inventory plan already approved by the General Curia consists of a first survey of the General Archives, the creation of a new index system and the computerization of the collections relating to the Founder and the first documents of the Congregation.

With regard to new technological advances, it is important to highlight the computer storage and consultation system SHADES ECCLESIA -- Digital Documentary Collection. This program was created to manage a dynamic database and will make it possible to offer a description, in accordance with international standards, of all elements of the Archives.

It would be interesting during this first phase, to enter into the SHADES program, a copy of all the catalogues of the historical archives of the first monasteries and the archives of the canonical retreats from the time of the Founder that were subsequently suppressed.

Another project currently underway is that of preparing an inventory of the Library Collection of the Archives. This Collection was begun in the 1920's through the practice of sending to the Editor of the PIB (Bulletin) two copies of works that were authored by our religious. Additionally, these works are listed in the PIB, a practice that continues until today.

Eventually, this Library Collection will be available for consultation through the SHADES program, as is the "Stauros" Passion Library collection, on the Website of the Congregation, [www.passiochristi.org](http://www.passiochristi.org)

It is our hope, that soon our religious and others will be able to avail themselves of this precious patrimony and thus make it available for future generations of scholars.



# THE SPIRITUALITY OF “LAUDATO SÌ” AN ENCYCLICAL TO BE PUT INTO PRACTICE

Fr. Jesús María Aristín (Secretary General for JPIC and the Missions)



“The ecological crisis is essentially a spiritual problem.”

*“I would like to offer Christians a few suggestions for an ecological spirituality grounded in the convictions of our faith, since the teachings of the Gospel have direct consequences for our way of thinking, feeling and living. More than in ideas or concepts as such, I am interested in how such a spirituality can motivate us to a more passionate concern for the protection of our world.” (LS, 216)*

In a very straightforward and definitive way, Pope Francis speaks to us and invites us to reread and rethink this Encyclical that is written for each one of us. It is a very relevant encyclical for today and it deals with some major issues that affect the world. With precision and accuracy, he combines the themes of poverty and ecology. The key concept of the Encyclical is fundamental ecology that is associated with the basic relationships between people: their relationship with God, with themselves, with nature... and, at that point, it proposes that ecology has to touch the fundamental aspects of these relationships.

It is not only about reflecting on what we do to the environment; it concerns listening to the cry of the earth and the cry of the poor. The crisis we experience is not only environmental, but also socio-environmental and we have to understand, due to a multiplicity of factors, what is happening to us. We need to consider different disciplines and visions and, therefore, we need dialogue- something that is

so important in this pontificate and is strikingly treated in this Encyclical. In the Encyclical, it is clear that *the ecological crisis is essentially a spiritual problem*. Contrary to those who say that ecology is a political issue and that we do not have to get into those things, the Pope says that the ecological crisis is a spiritual problem. *Ecology is an economic, social, political and religious issue.*

It is this concern for spiritual theology, for the renewal of the Church not so much from the point of academic theology but from the point of spirituality that intertwines the Encyclical “Laudato Si” and the Bull, “Misericordiae vultus” into one pastoral, integral program of the Pope. *“The life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us.” (LS, 216)* It is a spirituality of listening to the cry of the Earth and the cry of the poor. (LS, 49) It is a spirituality for feeding a passion for the care of the world (216) and *“resolving people’s concrete problems, truly helping them live with more dignity and less suffering.” (112).*

## 1. A New life style – Ecology in everyday life.

The starting point is “Towards a New Lifestyle” (203-208). However, it is precisely about moving from an intellectual ecology to a lived ecology. “Laudato Si”, No. 147-155 is dedicated entirely to ecology in daily life that is expressed in specific, everyday attitudes and actions. Some of these practices could be recycling paper, differentiating waste, or putting on a sweater instead of raising the room heating temperature, making prudent use of plastic and paper; not wasting water, food and electric energy; caring for other living beings; using public means of transportation.

It is necessary to adopt a new lifestyle in which inner peace, humility and sobriety are the instruments that make us feel in harmony with ourselves, with all creatures and with God. Pope Francis wants to unite ecology with ethics and spirituality.

The current mindset, says Pope Francis, is obsessive consumerism that, accordingly, causes violence and destruction: *“The emptier a person’s heart is, the more he or she needs things to buy, own and consume.”* (204). Therefore, there is no other way for an ordinary citizen other than a change of lifestyle that can exercise positive pressure on those who have political, economic and social power (206). However, above all, it is on a personal level that we must be conscious of the *“the impact of our every action and personal decisions on the world around us.”* (208).

## 2. Forms of spirituality and ecology - A different perspective

The Pope appeals to us to change our perspective, to develop a spirituality that is sensitive to beauty and empathetic with every living being, to cultivate lifestyles that are attentive to nature and the environment. Knowing how to contemplate (contemplative eyes and ears...) - an integral ecology *“includes 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”* (225), and at the same time, *“gives us renewed sensitivity to the rights of others.”* (237)



*It is a return to that simplicity which allows us to stop and appreciate small things.”*

“Laudato Si” is a call to a cosmic fraternity. It proclaims that all living beings of creation are called by vocation to be brothers and sisters, consider themselves part of, belonging to, and in the case of the humanity, being responsible for one another. They are part of the ecosystem and of the planet. The Pope recalled that the key principle of the social teaching

of the Church is the *“common fate of all goods”*. Private property is, in this sense, a means. In this ecological perspective, private property has to be relativized. The land belongs to everyone. *“There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the “technocratic paradigm.”* (111)

## 3. Ecological Conversion – Ecological Virtues

This is an encyclical concerning ecological conversion. Therefore, the ecological crisis calls us to a profound spiritual conversion. Christians are called to “ecological conversion” *“whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them.”* Consequently, *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.”* (LS, 217)

There can be no ecological integrity without ecological conversion; and there can be no ecological conversion without education and spirituality. Ecological conversion is necessary because it leads us to gratitude and with gratitude, we can move beyond ourselves and dedicate ourselves to the loving care of others. Becoming better does not resolve the problem of the environment. It is necessary to create community networks that enable a dynamism of true change. John Paul II spoke about this “ecological conversion”.

The Encyclical encourages the development of “ecological virtues”: simple living, humility, peace, prophetic lifestyles and an attitude of contemplating things with care and detachment. Only by cultivating strong virtues is it possible to offer oneself to ecological commitment. We must dare to convert into personal suffering what is occurring in the world, and thus recognize the contribution that each of us can make.

First, a simple lifestyle – *“Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little. It is a return to that simplicity which allows us to stop and appreciate small things.”* (222) Reduce, consume less in order to live better.

Second, humility—*“Sobriety and humility were not favourably regarded in the last century... Once we lose our humility, and become enthralled with the pos-*



sibility of limitless mastery over everything, we inevitably end up harming society and the environment.” (224) Third, peace – “Inner peace is closely related to care for ecology and for the common good.” (225) In fourth and fifth place, prophetic lifestyles and a contemplative stance of awareness and detachment from things – “Christian spirituality proposes an alternative understanding of the quality of life, and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption.”(222) Certainly, “only by cultivating sound virtues will people be able to make a selfless ecological commitment.” (211)

#### 4. The Connection between Mercy and Ecology

The connection between mercy and ecology is also the central theme that sustains the intimate union between the care for creation and solidarity with the poor. There is no credible or integral ecology that closes its eyes and ears to the global scandal of poverty. It is a concern that Francis expresses daily in his prophetic witness, highlighted with these words—“Today, however, we have to realize that 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)

As integral ecology stresses, human beings are deeply united with one another and with creation in its totality. When we maltreat nature, we also mistreat human beings. At the same time, each creature has its own intrinsic value that must be respected. Pope



“Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity.”

Francis reminds us, from individuals to world leaders, of the moral imperative of addressing social injustice and climate change. He also speaks about sinning against the environment, ecological sin...

#### 5. The Trinity and Ecology

Francis explains the spiritual and ecological meaning of the Trinity by referring to St. Bonaventure. “The Franciscan saint teaches us that each creature bears in itself a specifically Trinitarian structure... In this way, he points out to us the challenge of trying to read reality in a Trinitarian context.” (LS, 239) The Trinity means that everything is related. Everything is essentially in relationship. In this sense, the phrase “everything is interconnected” refers to the heart of our faith in Christ as the Son of the Father who shares with us the consolation of the Holy Spirit. “Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity.” (LS, 240)

#### 6. Ecology and Formation.

Theology, spirituality, and initial and ongoing formation should normally include the subject of ecology. It is high time that ecological spirituality completely and routinely be included in theological formation programs, including in the catechetical programs for the Christian faithful. Is necessary to educate in order to create a sense of ecological citizenship.

**Conclusion.** The ecological crisis exists in simple and everyday things, in the everyday lives of people, and is seen in major political decisions. Obviously, if China, the United States, and India refuse to move toward a very significant reduction in Co2 emissions, the world will have to address an ecological crisis of tremendous consequences. However, if people are not ecologically conscious in everyday life, the political decisions will not be sufficient. Moreover, we cannot live superficially; rather we must live passionately and passionately care for creation.



## CHANGES OF ASSIGNMENT IN THE GENERAL CURIA AND AT THE GENERALATE OF STS. JOHN AND PAUL

**D**uring the meeting of the General Council of July 2016, the Superior General, Fr. Joachim Rego, and his Council made some appointments of members of the General Curia and the community of Sts. John and Paul. On 9 August, the Secretary General, Fr. Paul Cherukoduth, officially announced these changes of assignment, including those who were reappointed, or newly appointed in various positions.

With the consent of his Council (Constitutions, No.138) Fr. Joachim appointed:

**FR. ANTONIO MARÍA MUNDUATE LARREA (SCOR)**, new Procurator General (beginning February 2017);

**FR. CRISTIANO MASSIMO PARISI (MAPRÆS)**, new Postulator General (this appointment will become effective after ratification by the Congregation for the Causes of Saints);

**FR. JESÚS MARÍA ARISTÍN SECO (SCOR)**, Secretary General for Solidarity and the Missions (reappointed until the next General Chapter);

**FR. MATTEO GIUSEPPE NONINI (MAPRÆS)**, Superior of the Community of Sts. John and Paul (reappointed until September 2019).

Also, Fr. Joachim designated...  
(Constitutions, No.138)

**FR. LAWRENCE RYWALT (PAUL)** new Webmaster for the internet Website, and confirmed him as Editor of the PIB-BIP and Translator for the General Curia (reappointed for three years, until September 2019);

**FR. ALESSANDRO FOPPOLI (MAPRÆS)**, Personal Secretary to the Superior General, (reappointed for three years, until September 2019);

**FR. VITO PATERA (MAPRÆS)**, Director of the Retreat House (reappointed for three years, until September 2019);

**FR. AUGUSTO MATRULLO (MAPRÆS)**, Rector of the Basilica (reappointed for one year, until September 2017);

**FR. ADIANTUS ALOYSIUS (REPAC)**, new Vice Superior and Local Econome of the Community of Sts. John and Paul (appointed for three years, until September 2019).

Additionally, Fr. Joachim, together with his Council, expressed his deep gratitude and sincere appreciation for the service provided by those religious who will terminate their mandate in the coming months and gradually return to their provinces:

**FR. FLORIANO DE FABIIS (MAPRÆS)**, will conclude his service as Procurator General in January 2017;

**FR. GIOVANNI ZUBIANI (MAPRÆS)**, will conclude his service as Postulator General in December 2016;

**FR. STANLEY DALAGON BALDON (PASS)**, will conclude his mandate as Webmaster in October 2016;

**BROTHER PAULUS ALOANTO (REPAC)**, will conclude his service as Assistant to the Secretary General in December 2016;

**FR. MIGUEL ÁNGEL VILLANUEVA PÉREZ (REG)** will conclude his service as Vice Superior in September, 2016;

**BROTHER GIUSEPPE PUGLIESE (MAPRÆS)** will return to his Province, following a period of training for the new Local Econome;

**FR. ADRIANO SPINA (MAPRÆS)** will conclude his mandate as Librarian in September 2016.

Following is some biographical information about the two religious who were newly assigned to positions in the General Curia and the Generalate Community-- Fr. Adiantus Aloysius (REPAC) and Fr. Christian Massimo Parisi (MAPRAES).



**Fr. Adiantus Aloysius (REPAC)**

Fr. Adiantus, 38 years old, was born in Nanga Libau, Indonesia. He is the youngest of six children. He entered the Passionist novitiate at Batu in 1996, and in 1998, he professed First Vows. Subsequently, he was ordained to the priesthood in 2006. In the REPAC Province of Indonesia, he did various forms of ministry including pastoral work in Nanga Taman and as Parochial Vicar at Sandai. Additionally, he was Econome and Assistant Superior at the Passionist student residence in Malang, Indonesia.

In 2014, he was assigned to the Retreat of Sts. John and Paul in Rome for Licentiate studies in spirituality at the Gregorian University. Fr. Adiantus is currently completing his thesis on the topic of “Spiritual Maturity in the Mystical Experience of St. Paul of the Cross”.



**Fr. Christian Massimo Parisi (MAPRAES)**

Fr. Massimo, 47 years old, was born in the Italian city of Caserta. Prior to entering the Passionist Congregation, Fr. Massimo earned a degree in civil law (“Laurea”) at the “Federico II” University of Naples in 2003. He then pursued a Baccalaureate degree in theology at the Pontifical Theological University in Naples (Pontificia Facoltà Teologica dell’Italia Meridionale - sez. san Tommaso) in 2008, and a Licentiate in Theology at the Pontifical Lateran University in Rome in 2011. Three years later, he was awarded a Doctorate in Theology at the Lateran University. For both the Licentiate and Doctoral degrees, his theses were based on the spirituality of the German theologian Dietrich Bonhoeffer.

Fr. Massimo enter the Passionist novitiate at San Zennone, Treviso, Italy in 2008 and professed first vows in 2009. He was ordained a priest at the Passionist retreat of Ceccano (FR) in 2013. Subsequently, he was Econome and Vice Superior of that community from 2013 until 2015. Since 2015, he was regional secretary of the MAPRAES Province.



*Fr. Joachim Rego and Fr. Augusto Matrullo greet the new Cardinal Titular of the Basilica, Cardinal De Kesel.*



## “CONFIGURATIONS” - WHY?

Fr. Antonio Munduate (Procurator General/ General Consultor)



General Synod of 2008, Cuernavaca, Mexico

**W**hy do we need “Configurations”? Many of us still ask this question eight years after the creation of the Configurations of the Congregation, and sixteen years of the process of Restructuring. For me, acceptance of the reality of the Configurations is similar to a perception of the Second Vatican Council. For some, although overdue, the creation of the Configurations was the best that could have been done at the time. For others it has only served to dilute- en masse - juridical entities that had their own distinct identity. For some, the Configurations have served to revitalize our life and mission, and to help us to confront the challenges before us. For others, they are of little value, and everything is the same as before or worse. Others, beginning with the Superiors, after taking just few initial steps, remained unconvinced. Some religious feel that there is no need to continue discussing the topic at all, because the process ended with the Chapter of 2012. Additionally, fearing change, many feel that if we could go back to the way things were before, it would be better. Between these extremes, there are other reactions as well.

We all agree that the Configurations have changed the face of our Congregation and its geographical and organizational structure, including the implications on government, finances, formation, General Synods and General Chapters, future development, etc. Currently, the picture of our Congregation is somewhat distorted: two provinces (MAPRAES and SCOR), total more than 800 religious, 45% of the total number of religious in the Congregation; the remainder of the Congregation is made up of 23 legal entities in which only one consists of 100 religious.

This is a confusing period of our history in which we really do not understand who we are. Since I was asked to write something about this situation, it is my hope that this analysis will help to clarify and lead to a better understanding of the situation and its challenges. In doing so, I hope that I do not cause more confusion.

### The road already traveled

We are in the center of the hurricane and it would be hasty to draw definitive conclusions. In a few years, someone will need to have the courage to collect the data, records and others documents that will serve in writing the history of this period. The process of creating the Configurations was planned in such a way that all of our religious would be involved. We had time to correct, collaborate, support, dream, resist and reject. I shall confine myself to highlighting some of the significant steps that were taken in this process:

**2000.** There was a perceived need to “*adapt ourselves to the deep socio-cultural, congregational and ecclesial changes... Be capable of opening new paths of solidarity and of collaboration*”. (Fr. José Agustín Orbegozo, Report to the 44<sup>th</sup> General Chapter.)



*“This requires a renewal of the structures of the Congregation...” “Solidarity is the word chosen to describe a new way of being together as Passionists in mission for the life of the world: a new way of being together, give new answers to new realities and understand that life is a gift to be shared... even developing juridical realities that are different from the current ones.” (Message of the 44th General Chapter, Brazil, 2000).*

**2004.** The Synod approved the process to be adopted and the Superior General, Fr. Ottaviano D’Egidio, sent a Circular Letter to the Congregation initiating the process of Restructuring, a process which was then confirmed by the 45th General Chapter (Rome, 2006).

**2008.** To promote this process, the General Synod in Cuernavaca, Mexico, created six Configurations as new forms of relationship between entities, answering the question: *“With whom can I collaborate in order to more effectively create greater solidarity among us in matters of formation, personnel and finances, to ensure*

*life and vitality for the future?”*

**2010.** The General Synod confirmed the process undertaken. Some entities changed their Configuration. It was observed that the Configurations, lacking a true capacity for making decisions, could not go much further than the previous Regional Conferences. To resolve the issue the Synod drew up a decree, which was accepted and promulgated by the Superior General and his Council as temporary legislation (3/1/2011) - *“The major superiors will observe the decisions made in the Configuration (by unanimity or majority vote) and will cooperate in its implementation. If they do not agree with the decision, they may have recourse to the Superior General.”*

**2012.** The 46th General Chapter confirmed the Configurations. Some of them were modified and regulations were inserted (including the above Decree) in the General Regulations, 94-96, eliminating the Regional Conferences. Two kind of Configurations were created: a) a grouping of several autonomous legal entities; and b) a single legal entity.

## **Regional Conferences/ Configurations**

(General Regulations (GR), Nos. 94-96)

<b>REGIONAL CONFERENCES(GR, 94-96)</b>	<b>CONFIGURATIONS (GR 94-96)</b>
The GR provide for these. The Superior General after consulting with provincial authorities, can establish these in a Vice-provincial Assembly or Assembly of a Vicariate.	It is obligatory to be part of a Configuration. They are established by the General Chapter; apart from the Chapter, by the Superior General with his Council, having consulted the Extended Council, at the request of the particular entities...
<b>Objective:</b> Enhance communication among the entities and coordinate common projects and initiatives.	Enable solidarity (personnel, formation and finances), facilitate dialog and cooperation and promote initiatives and common programs in favor of life and mission.
<b>Regulations.</b> Approved by the Superior General with his Council.	Approved by the Superior General with his Council.
<b>The coordinator:</b> prepares meetings, is responsible for enacting common decisions and is a link with the General Council.	<b>President:</b> guides, coordinates common activities and is a link with the General Council and the other members of the Configuration; he is responsible for enacting common decisions.
<b>Norms regarding common decisions.</b> No specific norm is established.	<b>Norms for realizing solidarity.</b> Initiatives and common projects are decided unanimously or a majority of votes; in the latter case, in order to be mandatory, they need approbation of the Superior General and his Council.



General Synod of 2010, Sts. John and Paul, Rome

Without going into details, the above table highlights, among other points, two elements: membership in a configuration is not something optional; and for its creation, modification or deletion the approval of the Supreme authority of the Congregation is required. This manifests the great importance that are to be given to the Configurations, different from the previous Regional Conferences.

The key element of Restructuring and the Configurations is the way of making decisions and the way in which these are interrelated. An individual Province/Configuration functions as a Province and therefore, there is no conflict at the time of making decisions and implementing them. In the grouping of entities, decisions are made unanimously or by majority vote; in the latter case, they are binding once approved by the Superior General with his Council.

### Tension points still awaiting resolution.

All decisions of this process were made openly, almost unanimously, by Synods and General Chapters. Therefore, why do we religious--including Superiors - not accept the decisions of the supreme authority of the Congregation? What about the vow of obedience?

### The size of the entities.

At the beginning of the process (2004), among other criteria, there was a proposal regarding numerical criterion, i.e. to be considered a Province, 100 religious; for a Vice Province, 50. It was thought

that the logic of the process would lead to the union of entities, especially small ones. This did not occur. These figures or others could be used, but this problem has never been taken seriously, and consequently, we now find ourselves at this point. When are we going to deal seriously with this problem?

Regarding common decisions concerning personnel, formation and finances of a Configuration- What are we talking about? Doesn't opening or closing a novitiate or a student house, affect solidarity in formation? Doesn't opening or

closing a house, establishing new presences, affect solidarity in personnel? Doesn't buying or selling properties affect solidarity in finances? What do the General Regulations of 1994 mean when they refer to- *"realizing solidarity... and common initiatives and actions in favor of life and mission."*

To conclude this reflection, I honestly think that when the newly created Configurations took their first steps, some chose to not believe in them and they have not adhered to the rule regarding the common decisions that they enacted. I believe in the progress we have already made and I am convinced that if we continue moving forward in this process it will truly help to revitalize our life and mission.



General Chapter of 2012



# TWENTY-FIVE YEARS OF PASSIONIST PRESENCE IN ANGOLA

*Fr. Porfirio Martins da Sa' (MAPRAES)*

From 30 April to May 12, 2016, Fr. Luigi Vaninetti, MAPRAES Provincial Superior, and Fr. Laureano Alves, First Consultor, visited the province mission in Angola on the 25th anniversary of Passionist presence in this region of Africa.

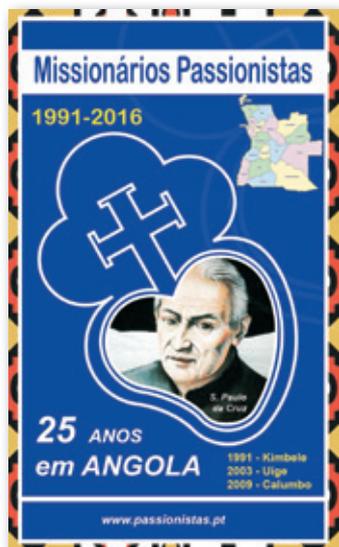
Since Angola's independence on 11 November 1975, the country was thrown into a terrible civil war which reduced to rubble most of the towns and cities, with their social structures, communication system, housing, health care facilities and hospitals, schools, etc. Consequently, hunger, malnutrition and disease are widespread. It has one of the world's highest rates of infant mortality and a variety of internal problems.

The Congregation is currently present in two missions. One of these is the Shrine of San José, in the city of Calumbo, with its continually expanding parish, and the other is located in the city of Uije with a parish that includes several chapels and Christian communities scattered over a wide geographic area.

There are four Passionist religious in Calumbo and three in Uije, all Portuguese, who are ministering pastorally as well as in human and spiritual development projects. For several years, they have been working to promote vocations as well as develop formation programs.

## A Brief History of this Mission

In 1991, Fr. José Joaquim Queirós de Sá, the Provincial Superior of the then FAT Province of Portugal, wrote a circular letter to the religious of the Province regarding the proposal of assuming responsibility for a parish mission in the diocese of Uije, Angola. This new foundation would coincide with the celebration of five hundred years of evangelization in this country whose official language is Portuguese. The first two missionaries who assumed responsibility for



Poster announcing the Centenary

the mission in Quimbele were Frs. Albino José da Silva Carneiro and Gabriel (Manuel) Castro do Campo. This mission parish in the northeast region of the diocese and province of Uije is a geographically vast area of 7,228 square kilometers that includes a population of approximately 160,000 inhabitants. In a letter to the Provincial, one of the missionaries described the situation that they encountered-- "Here we find ourselves in one of the most hidden places on the African continent ... where we need everything and there is nothing to buy anything, nothing at all: there is nothing sadder than this!"

In 1994, after three years in the mission, two other priests- Fr. Porfirio Sá and Fr. Guillermo Castillo, the latter from the REG Province of Mexico, reinforced the mission.

In 2002, the FAT Provincial Chapter discussed whether they could maintain a presence in the diocese. The Chapter decided within a year to return the mission parish to the diocese. Therefore, on 14 July 2003, after the arrival of the new parish priest, the Passionist missionaries left the Mission, and returned to Portugal.

However, during the eleven years of service in the Quimbele, the Passionists had earned the esteem of the bishop and the people. Consequently, after successive contacts from the bishop, the province accepted a proposal to return to the diocese of Uije after provisionally leaving the mission of Quimbele. They hoped to use this mission as a launching pad for a possible foundation in the capital city. In April 2006, a resolution of the second FAT Provincial Chapter was passed to continue investigations to open a new foundation near the capital (Luanda). After several unsuccessful attempts, they decided instead to accept the request of the bishop of the new Diocese of Viana, to assume custody of the Shrine of St. Joseph in Calumbo as well as responsibility for a parish (Mission Zone). The main activity of the religious here are the pastoral care of the Shrine, with a particular focus on confessions and of so-called "listening" centers every Wednesday and, especially, on the first Friday of each month. The religious are also involved in pastoral and vocation ministry. Presently, there is a group of Aspirants in Uije, and several Philosophy students, twelve in all, in Calumbo. Two of these are postulants who are preparing to enter the novitiate.



# “I DO THIS FOR JESUS” THE PASSIONIST MISSION IN HAITI



(L-R) Fr. Rick Frechette (PAUL), Fr. Hugo Esparza (CRUC),  
Fr. Enzo Del Brocco (MAPRAES)

**O**n September 4, 2016, Pope Francis canonized Mother Teresa of Calcutta in St. Peter’s Square at the Vatican. In his homily the Holy Father stated, *“We are called to translate into concrete acts that which we invoke in prayer and profess in faith. There is no alternative to charity: those who put themselves at the service of others, even when they do not know it, are those who love God... The Christian life, however, is not merely extending a hand in times of need. If it is just this, it can be, certainly, a lovely expression of human solidarity that offers immediate benefits, but it is sterile because it lacks roots. The task which the Lord gives us, on the contrary, is the vocation to charity in which each of Christ’s disciples puts his or her entire life at his service, so to grow each day in love.”*

In 1975, Fr. Richard Frechette (PAUL) professed Vows as a Passionist religious. His vocation as a religious and priest would be rooted in the Passion of Jesus. Like all Passionists, who *“seek the unity of [their] lives and [their] apostolate in the Passion of Jesus”*, Rick would have to discern how he would model his religious and priestly life on that of Jesus. In particular, he would learn to embrace the Passion of Christ that *“reveals the power of God and penetrates the world, destroying the power of evil and building up the*

*Kingdom of God.”* (Const. No.5) His personalization of the Passionist vocation would eventually evolve into a *vocation to charity* and ministry for the spiritual and physical health of orphaned children and the needy in the island country of Haiti.

After a few years as a parish priest in Baltimore, Maryland, he met Fr. William B. Wasson, founder of “Nuestros Pequeños Hermanos” (NPH, Spanish for “Our Little Brothers and Sisters”). In 1983, he went to work with him in Mexico at an old hacienda that had been converted into a home for nearly 1,000 orphaned and abandoned children. As a priest and administrator, his next calling was to Honduras to

help establish a second orphanage for NPH. He remained in Honduras until 1987 where, in addition to the orphanage for NPH, he helped establish a school, and an AIDS hospice, “Casa Pasionista”, a ministry supported by the PAUL Province.

While there, Mother Teresa’s Sisters of Charity in Haiti directed Fr. Rick to the next turning point in his life. The Sisters were caring for babies born of dying mothers, frequently sick with HIV/AIDS. Many of the babies did not survive, but those who did needed care, love and a place to live. Fr. Wasson and Fr. Rick visited the poor country and children’s hospice and decided to open an orphanage. Today, “Nous Petits Freres et Soeurs” (NPFs, French for “Our Little Brothers and Sisters”) survives amidst political chaos, economic disaster and uncontrollable crime.

Eventually, seeking to root his life and ministry in the Passion of Christ meant going to medical school to learn how to minister to the children’s physical needs. Fr. Rick noted, *“The poor people have scant access to medical care; even if they are lucky enough to get evaluated at a clinic. Both scarcity of medicines and their relatively high prices prevent their getting treatment. Our own working conditions, especially in the poorest areas of Port-au-Prince, are tragic and deplorable.*



*We have little water, no electricity, and few medicines or supplies.”* Consequently, he obtained a medical degree in 1998 from the New York College of Osteopathic Medicine and became a general practitioner licensed in the American states of New York and Florida.

In Haiti, his duties include overseeing NPH Haiti’s St. Damien Hospital, a 150-bed pediatric center that provides long-term care to critically ill children and outpatient services to over 95,000 children and adults each year. In addition, Fr. Rick oversees the management and operations of the NPH orphanages called “St. Helene” and “Fr. Wasson Angels of Light”, which serve over 2,000 children. In 2010, with the support of the Passionist Province of St. Paul of the Cross (PAUL), he founded the “St. Luke Foundation for Haiti Outreach Program” that creates dignified jobs in social service fields including 29 street schools, water delivery to the slums, hospitals and clinics and burying the unclaimed dead from the city morgue.



*“When your words touch the heart, and your hands touch the body of your patients, you touch Jesus Christ suffering in them.”*

Although, over the years the PAUL Province sustained Fr. Rick’s presence and ministry in Haiti, it was not until 2014, that he would be joined by other Passionists. In January of that year, Fr. Enzo Del Brocco (MAPRAES) visited Haiti and then, with the permission of his Provincial Superior, decided to

remain. In May of the following year, at the PAUL Provincial Chapter, Fr. Enzo and Fr. Rick reported to the Chapter about their ministry in Haiti. Specifically they spoke about the pastoral service that they offer to the youth in the slum areas of Cite Soleil and at the San Damien Hospital and in various programs for the disabled. The Chapter members voted affirmatively on a proposal to establish a Passionist Community in Haiti.

One of the most pressing needs expressed by the Archbishop of Port au Prince, Guire Poulard, was the faith life of young people and of the most vulnerable of the archdiocese. In January 2016, another Passionist, Fr. Hugo Esparza (CRUC) joined the Community. After witnessing this first Passionist community and their ministry, several young Haitians expressed a personal interest in a vocation to the Passionist Congregation. Consequently, with the approval of the Archbishop, six postulants were received into the community. Currently they study philosophy at the local Port au Prince Salesian University.

One may ask what motivates the religious life and ministry of Fr. Rick and this first Passionist community in Haiti. Perhaps the words of Saint Teresa of Calcutta may provide some insight into their inspiration. In 1996, Mother Teresa visited a large medical center in Rome to thank its directors and staff for the assistance they offered to those people that her Missionaries of Charity were assisting in the city. On that occasion, she said to them, *“You doctors are privileged contemplatives in action. When your words touch the heart, and your hands touch the body of your patients, you touch Jesus Christ suffering in them. What a privilege to touch Jesus 24 hours a day!”* Then she added, *“When you have to do something”*, and she raised her wrinkled hand and extended her fingers, *“remember the rule of five fingers (five fingers rule): I do this for Jesus.”*

**In Solidarity: Passionist JPIC  
Work in the World  
Followup: Assistance for Haiti**

Subsequent to the recent “Hurricane Matthew” that caused great devastation in Haiti, the Passionist Family is urged to support the recovery efforts. For more information and to donate, please go to <http://www.stlukehaiti.org/> and select “Donate”



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

The St. Patrick Province (Ireland, Scotland, Paris) Provincial Chapter took place at the Mount St. Anne's Retreat and Conference Centre, Killenard, Portarlington, Ireland from June 20-24, 2016.

In his opening address Fr. Joachim Rego, Superior General greeted all of the religious present including, Fr. Denis Travers (General Consultor) who had conducted the canonical visitation, the PATR Provincial Superior, Fr. Patrick Duffy and all the religious of the Province (including those unable to attend the Chapter due to ill health or other reasons). Also present and welcomed were Fr Mark-Robin (President of the CCH Configuration) and Fr Martin Newell (representing Fr John Kearns, vice president of CCH).

In his opening address, Fr Joachim noted the new vocational responses that have given new life and direction to the Province, the continuation of a generous response to the wider needs of the Congregation with the ongoing service of Fr Pat Fitzgerald in Highgate, and the ministry of Fr Martin Coffey in both China and his position now as General Secretary of the Formation Office in Rome. He also highlighted the many new endeavors of the Province – amongst which are the ministries of Daneo Services, the Retreat House in Crossgar, the work for reconciliation in North Ireland and the social development projects of the Flax Trust. To this can be added the very successful Novenas at Enniskillen, media work, and teaching and chaplaincy apostolates across all of Ireland, as well as the English Chaplaincy to all of France. Fr Joachim also thanked the Province for the care extended to the elderly religious and for promotion of St Charles of Mt. Argus. He highlighted the complete commitment of the Province to ensuring the safety of minors and vulnerable people.

Additionally, Fr. Joachim noted the Province's continued interest and generosity in assisting the MATAF General Vicariate on its pathway towards becoming a Vice Province, despite the change in canonical relationship. He expressed the Congregation's



(Seated, L-R): Fr. Charles Cross, Fr. James Sweeney (Provincial Superior)  
(Standing, L-R): Fr. Brendan McKeever, Fr. Bernard Lowe, Fr. Paul Francis Spencer.

gratitude to the PATR Province for the many years of assuming responsibility for the missionary efforts and the establishment of the Congregation in Botswana, South Africa, and Zambia.

The chapter called the members to focus on formation as a priority ministry, set some guidelines for further development of our ministry and overall mission in Scotland, and outlined approaches to greater lay involvement, further engagement with the Configuration as well as attending to the renewal and building up of the life of the Province.

In his concluding homily, the newly elected Provincial Superior, Fr. James Sweeney, challenged the PATR Province to be in solidarity with the Church and those who suffer. *"I think we're likely to make more progress in Province renewal if we think of ourselves in terms...of being in service of a movement of renewal and deep transformation, and if we can catch the urgency of it. We need to see ourselves as a quicksilver dynamic running through the church, rather than just another one of the church's established institutions. We are not institutional people; we live out of the wellsprings of the charismatic impulse that seized Paul of the Cross... In faith, we see through the Cross and beyond the Cross to a new kind of hope. It is in that hope – not wallowing*



*in suffering – that Passionist life takes its stand. For me, it is symbolised in the verse from Philippians, from the kenotic hymn, with which we begin the hours of the Office. But we take the hymn up in the second part – after its reference to Christ’s death on the Cross – and we proclaim that we and every tongue confess Jesus Christ as Risen Lord.”*

At the conclusion of the Chapter Fr. James Sweeney was elected Provincial Superior. Also elected were the following Consultors: Fr. Bernard Lowe (First Consultor), Fr. Charles Cross, Fr. Paul Francis Spencer, and Fr Brendan McKeever.



*Antique photograph of the Retreat of St. Paul of the Cross, Mt. Argus (Dublin) Ireland.*

## **A Brief History of St Patrick’s Province**

**Fr. Paul Francis Spencer (PATR)**

The Province of St Patrick was established on 28 April 1927 when the Retreats of St Paul of the Cross (Mount Argus, Dublin, 1856), St Mungo (Glasgow, Scotland, 1865), Holy Cross (Ardoyne, Belfast, 1868) and St Gabriel (The Graan, Enniskillen, 1909) were separated from the mother province, the Province of St Joseph. Other houses in the Province are St Patrick’s (Tobar Mhuire, Crossgar, 1951) and St Joseph’s (Avenue Hoche, Paris, 1863) which was in the care of St Joseph’s province until 1973.

The first Passionists to preach in Ireland had been Blessed Dominic Barberi, Fr Ignatius Spencer and Fr Vincenzo Grotti who gave a mission in the Church of St Audeon, Dublin, in 1849. An increase in ministry and vocations led to the opening of the first Passionist house in Ireland at Mount Argus in 1856. St Paul’s Retreat, Mount Argus, was for near-

ly forty years the home of St Charles Houben whose ministry of mercy and healing continues to touch the lives of people not just in Dublin but across Ireland and beyond. St Charles was beatified in St John Paul II in 1988 and canonised by Benedict XVI in 2007.

The other three houses in Ireland are all located in Northern Ireland and have lived through experiences of violence and also of hope during long years of conflict in the region. Each Passionist community has, in different ways, been engaged in the work of reconciliation, justice and peace, whether in Holy Cross Retreat, Belfast, which sits on the sectarian dividing line, or at the Spiritual Centre at Crossgar with its welcoming of groups from the different Christian traditions, or the monastery at the Graan, Enniskillen, with its ecumenical outreach.

The Passionists came to St Mungo’s, Glasgow, in 1865. Many parish missions had been preached in Scotland in the previous fifteen years, particularly by Fr Ignatius Spencer. This was the first time the Congregation had accepted a presence with a large parish in the centre of a city. The provincial at the time, Fr Ignatius Paoli (later Bishop of Nicopolis and then Archbishop of Bucharest), wished to respond to the challenges of urbanisation and industrialisation by placing a Passionist community in the heart of the city of Glasgow. In this post-industrial age, the community continues to care for the local parish and at the same time is a much esteemed centre for the Sacrament of Reconciliation in the city.

The Passionist mission to English-speaking Catholics in Paris was established by Fr Ignatius Paoli in 1863, at the request of the Archbishop of Westminster (London), Cardinal Henry Edward Manning. The parish is composed of people of many nations and cultures, bound together by a shared faith and a common language. It is largely a transient population, with most people living there for an average of three years, for reasons of work or study. This challenging mission is staffed at present by two religious from St Patrick’s Province and one from the Province of St Paul of the Cross.

The General Regional Vicariate of Our Lady, Mother of Africa (MATAF: Botswana, South Africa and Zambia) was until recently a part of this Province, and three members of the Province are still assigned to the Vicariate.



# “MERCIFUL LIKE THE FATHER” REAWAKENING NEW LIFE AND INSTILLING COURAGE AND HOPE IN BROOKLYN, NEW YORK

Fr. Lawrence Rywalt (PIB Editor)

In the Bull of Indiction of the Jubilee Year of Mercy, “*Misericordiae Vultus*”, Pope Francis noted, “*in Sacred Scripture mercy is a key word that indicates God’s action towards us. He does not limit himself merely to affirming his love, but makes it visible and tangible. Love, after all, can never be just an abstraction. By its very nature, it indicates something concrete: intentions, attitudes, and behaviours that are shown in daily living. The mercy of God is his loving concern for each one of us. He feels responsible; that is, he desires our wellbeing and he wants to see us happy, full of joy, and peaceful. This is the path that the merciful love of Christians must also travel... The time has come for the Church to take up the joyful call to mercy once more. It is time to return to the basics and to bear the weaknesses and struggles of our brothers and sisters. Mercy is the force that reawakens us to new life and instills in us the courage to look to the future with hope.*” (No. 9, 10)



Fr. James O’Shea (PAUL)

A Passionist religious, Fr. James O’Shea, of the Province of St. Paul of the Cross (PAUL) was inspired to share the struggles of young adults in an area of Brooklyn, New York City, known as “Bedford-Stuyvesant”. This part of New York City, colloquially known as “Bed-Stuy”, is a place where 33% of its residents live in poverty and 48% of children live under the poverty line. It is a place that is home to thousands of “disconnected youth”, i.e. 16 to 24 year old young people who are not working or in school. These youth may also lack strong social networks that provide assistance in the form of employment opportunities and other supports such as housing and financial assistance. Without involvement in work or school, disconnected youth may be vulnerable to experiencing negative outcomes as they transition to adulthood. Frequently, they become involved in gang activity leading to violence and crime.

Fr. James began his ministry in Bedford-Stuyvesant as the pastor of two inner city par-

ishes. Although the neighborhood, now rapidly gentrifying, had a terrible reputation, he felt inspired to find creative ways to make a difference in the lives of these young people, the future generation of the city. He was convinced that the only way to truly change the lives of young people in “Bed-Stuy” was to create legitimate, local economic opportunity. Therefore, he founded a program known as “Reconnect”- a non-profit organization that hires, trains and employs young men from low-income neighborhoods, giving them an opportunity to earn money and gain a support system. He employs dozens of young men ages 17 to 24 at three businesses: a café, a bakery and a graphics company. Their first major project, “ReConnect Café”, sells coffee and baked goods. The café and bakery now employ fifteen young men from the neighborhood, all of whom Fr. Jim would have once characterized as “disconnected”. The hope is that these endeavors will set them on a straighter path and build up confidence in themselves.

In a recent interview, Fr. James stated that the one thing that he hopes all these young men learn is that their life has value and a purpose. “*Am I perfect? No. Am I a saint? No, none of us is. However, my life matters. Moreover, there actually are people in the world that will stick with me and stay with me long enough to discover that.*” To acknowledge Fr. James’ achievements in this ministry, “NewYork1”, a local TV station in New York City, recently named Fr. Jim, “New York City Man of the Week”.

On 20 November 2016, the Solemnity of Christ the King, the Jubilee Year concluded. We echo the prayer of Pope Francis, who entrusts “*the life of the Church, all humanity, and the entire cosmos to the Lordship of Christ, asking him to pour out his mercy upon us like the morning dew, so that everyone may work together to build a brighter future... May the balm of mercy reach everyone, both believers and those far away, as a sign that the Kingdom of God is already present in our midst!*” (MV, No. 5) May this “ReConnect” work of mercy continue to bear much fruit in this little corner of the “Big Apple” and “reconnect” a portion of humanity with the very heart of God!



## THE ON-GOING PROCESS OF RENEWAL OF THE MONASTERIES OF 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 convoking an Extraordinary General Assembly for the purpose of the reorganization of their monasteries. The principal objective of this project is the revitalization of the communities by means of a process of evaluation and restructuring. Sister Fernanda Barbiero, SMDS (Sisters of St. Dorothy) was assigned by the Vatican as the moderator of this project and Assembly, with the assistance of Fr. Floriano De Fabiis (MAPRAES).

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 and at the Shrine of St. Gabriel (TE). There were over fifty participants present at this Assembly, which included thirty-six superiors and delegates of the various monasteries.

The major points that were addressed during the Assembly included-- 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) classify some monasteries for specific ministries (formation, care of the elderly, etc.); d) single out those monasteries to be closed; e) strategize about possible new foundations; and f) create a monetary fund.

Prior to the Assembly, from 28 June to 16 July 2015, Sister Fernanda, together with Fr. Floriano made an initial visitation of the twelve monasteries in Italy. The largest number of Passionist monasteries are located here, including the first monastery, founded in city of Tarquinia on May 3, 1771 by Mother Maria Costantini (of Jesus Crucified).

Subsequently, in May 2016, Sr. Fernanda and Fr. Floriano did a visitation of the four monasteries in France. In June of this year, Fr. Antonio Munduate (General Consultor), together with Sr. Fernanda, visited the three monasteries in Spain- Bilbao, Madrid

and Oviedo. Then in July, Fr. Floriano and Sr. Fernanda traveled to Indonesia. There they visited the two monasteries of Passionist nuns in Malang and Mau-mere. During this visit, they studied the possibility of founding a third monastery in Indonesia on the island of Borneo.

In November of this year, Sr. Fernanda traveled to the United States (USA) in order to visit the five monasteries located in the American cities of Pittsburgh (the original foundation in the USA), Clarks Summit, Ellisville, Erlanger and Whitesville. During this visit, Fr. Joseph Barbieri (CRUC) accompanied her and serve as translator.

One of the primary objectives of this process and the visitations is to create a "canonical structure of communion" which will help the nuns 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 project necessarily involves a change of mentality, something that has been very challenging for the Sisters. Some very significant problems



Detail of the tapestry, Schwarzenfeld, Germany (Sr. M. Lugera, OSF)



The first monastery of the Passionist Nuns  
founded in the city of Tarquinia, Italy.

have also been identified that will require further study.

In the midst of this process of renewal of the contemplative life of our Passionist nuns, the Vatican issued an Apostolic Constitution entitled “*Vultum Dei quaerere*” (Seeking the face of God), regarding women’s contemplative life in the Church at large, signed by Pope Francis on 29 June 2016. Obviously, this is a very timely document for our Passionist nuns during this time of renewal currently underway.

Historically, contemplative life has constituted the beating heart of faith and of the love of the Church for the Lord and for humanity. Nonetheless, in recent decades it has been somewhat neglected at a legislative level, and has been regulated until now by an Apostolic Constitution, the “*Sponsa Christi*”, which dates from 1950, during the papacy of Pius XII. “*Vultum Dei quaerere*” is therefore valuable inasmuch as it fills the gap of the post-conciliar years, the consequences of which were starting to become evident.

In this document, the Holy Father, to underline his esteem for this particular form of consecration, called mysteriously to give light to all humanity from silence and from the cloister, gives precise indications regarding the fundamental elements of a life of contemplation. In the new Apostolic Constitution, it is not by chance that the first of these is formation, a theme that for many years has been of special interest for the Magisterium. The Holy Father on the one hand recalls that the usual place for formation for a contemplative community is the monastery. However, he also expresses his hope for collaboration between monasteries in various ways: the exchange of materials, the prudent use of digital media, common houses

of initial formation, and the willingness of some sisters prepared to help monasteries with fewer resources.

An additional two elements presented in the text, are currently a subject of discernment and reflection for monasteries of contemplative life, in particular those of our Passionist nuns: autonomy, linked to the role of federations, and cloisters. All monasteries, except in special cases, judged by the Holy See, are to be grouped in federations, and there is the interesting possibility for membership of federations to be based not only on geographical criteria, but also on affinities of spirit and traditions. Likewise, it is hoped that this will lead to the association, also juridical, of corresponding monasteries of men’s Orders, comparable to the formation of the international Confederations and Commissions of the different Orders. With regard to cloisters, the three types of cloistered life, already considered in *Vita Consacrata*, are redefined: that is, the papal, constitutional and monastic cloisters, enabling individual monasteries to carry out careful discernment, respecting their own right to eventually ask the Holy See for permission to embrace a form of cloistered life different from their current one.

Archbishop Rodríguez Carballo, O.F.M., Secretary of the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life, recently stated that in *Vultum Dei Quaerere*, the Pope has considered all areas of contemplative life. “With this Apostolic Constitution, his thought is translated into clear guidelines that will be presented to the Institutes of Consecrated Life and the Societies of Apostolic Life. They will have the task of drafting a new document to substitute the existing one, *Verbi sponsa*, which contains the legislation regulating the formation, autonomy and cloistered life of monasteries of contemplative or wholly contemplative life”.

The document consists of a prologue and five chapters: “Esteem, praise and thanksgiving for consecrated life and cloistered contemplative life; The Church’s accompaniment and guidance; Essential elements of the contemplative life; Matters calling for discernment and renewed norms; and the witness offered by nuns, and finally a normative conclusion. The entire text can be found in various languages at the Vatican web site and this link- [http://w2.vatican.va/content/francesco/en/apost\\_constitutions.index.html](http://w2.vatican.va/content/francesco/en/apost_constitutions.index.html)



Bro. Gaetano Vitale (MAPRAES)

## PROFESSION OF FIRST VOWS

During the period June - November 2016, fifteen Religious professed First Vows. On 11 June 2016, two Religious of the THOM Vice-Province of India professed First Vows: Gnana Devaraj and Binod Kisku. In the PAC Vice-Province of Puerto Rico-Dominican Republic, three novices professed Temporary Vows on 09 July 2016: Heriberto de Jesús Marte Fajardo, Cristian Joel Martínez Montalvo, and Luis Miguel Reynoso Batista and on the same day, in the REG Province of Mexico, Miguel Eduardo Sandoval Vázquez also professed First Vows. Two religious of the SALV Province of Congo, Cedric Moko and Benoit Khonde, professed Vows on 1 August 2016. On 15 August, Nicholas Divine made First Profession of Vows in the CRUC Province of the USA. In the MAPRAES Province of Italy-Portugal, five novices professed First Vows on 10 September: André Michael Almeida Pereira, Gaetano Cagnazzo, Andrea Deidda, Carlo Maria Romano and Pasqualino Salini. Finally, Vinzenz Schlosser of the VULN Vice-Province of Germany-Austria made First Profession of Vows on 12 September 2016.



Antonio Parrino (MAPRAES)



(L-R) Carlo Maria Romano, Andrea Deidda, Pasqualino Salini, André Michael Almeida Pereira, and Gaetano Cagnazzo (MAPRAES)



Dosithee Severin Namwisi Matondo, Cedric Moko, Benoit Khonde (SALV).



Francesco Pagliaroli (MAPRAES)



Michele Messi (MAPRAES)

## PROFESSION OF PERPETUAL VOWS



Deacon Jakub Barczentewicz (ASSUM)

During this period, six of our religious professed Final Vows. In the MAPRAES Province of Italy, France and Portugal, four religious professed Perpetual Vows during this time period: Antonio Parrino (25 June 2016); Gaetano Vitale (03 September 2016); Francesco Pagliaroli (25 September 2016) and Michele Messi (01 October 2016). Additionally, Dosithee Severin Namwisi Matondo of the SALV Vice-Province of Congo professed Final Vows on 01 August 2016 and Jakub Barczentewicz of the ASSUM Province of Poland on 14 September 2016.

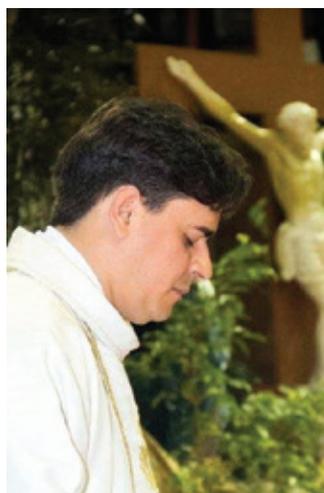


## DIACONATE ORDINATIONS

During the period of period June - November 2016, two Religious were ordained deacons. On 24 June 2016, Marco Masi of the MAPRAES Province of Italy, France and Portugal was ordained a deacon. Additionally, on 18 September, Jakub Barcentewicz of the ASSUM Province was ordained to the diaconate.



*Fr. Ilber Salcedo Velásquez (SCOR)*



*Fr. Jackson Maioli Alvarenga (EXALT)*



*Nicholas Devine (CRUC)*



*Fr. Radosław Cezary Mucha (ASSUM)*



*Fr. Salvatore Viola (MAPRAES)*



*Heriberto de Jesús Marte Fajardo, Cristian Joel Martínez Montalvo, and Luis Miguel Reynoso Batista (PAC) and Miguel Eduardo Sandoval Vázquez (REG)*

## PRIESTLY ORDINATIONS

During the period of June – November 2016, five religious were ordained to the priesthood. On 11 June 2016, Fr. Jackson Maioli Alvarenga of the EXALT Province of Brazil was ordained to the priesthood. Fr. Radosław Cezary Mucha was ordained a priest on 17 June in the ASSUM Province of Poland. In the SCOR Province of Spain-Latin America, Fr. Ílber Alexander Salcedo Velázquez and Fr. Lelis Adonis Villanueva Gonzáles were ordained on 2 July 2016. Finally, on 9 September 2016, Fr. Giresse Mikungu of the SALV Province of Congo received Holy Orders.



*Vinzenz Schlösser (VULN)*

# NEW PUBLICATIONS



Restored original text of the "Annali"  
by Fr. Giovanni Maria Cioni (1727-1796)

**HOOGLAND MARK-ROBIN,**  
*Thomas van Aquino. De academische preken,* Parthenon 2015.

**PARISI MASSIMO C.,**  
*Il cercatore di verità. I racconti di confratello Bernardo,*  
Collana Tarantole 12, G. Onorati, Canterano (RM) 2016.

**MAZZOCCANTE LORENZO,**  
*La direzione spirituale di san Paolo della Croce a Tommaso Fossi nel contesto familiare,*  
RSSP 68, Roma 2016.

**DE SANCTIS MAURIZIO,** *Maria di Nazareth & Paolo della Croce. Storia di amore e passione,*  
San Gabriele 2016.

**ANSEMI MAX** (a cura di),  
*Beata Maria Rosa di Gesù (Bruna Pellesi). Lettere inedite ai sacerdoti, Vol.I,*  
Il Ponte, Rimini 2013.

**ANSEMI MAX** (a cura di), *Beata Maria Rosa di Gesù (Bruna Pellesi). Lettere inedite ai sacerdoti, Vol.II,*  
Il Ponte, Rimini 2014.

**ANSEMI MAX** (a cura di),  
*Vita e opera di Sorella Teresa. Alla luce della parola di Gesù sul perdono e sulla riconciliazione,*  
Subiaco 2016.

**ANSEMI MAX** (a cura di), *Sorella santa Gemma... così ti penso! Notizie biografiche e prospettive spirituali,* 2016.

**PEREIRA JOSÉ CARLOS,**  
*Tente ser uma pessoa melhor. Procedimentos que fazem diferença na vida,*  
Paulus, São Paulo 2016.



Recently restored original homilies of St. Paul of the Cross.

# NOTITIAE OBITUS

## Usque ad diem 1 Iunius 2016 - 1 November 2016

DIE	OB DORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
01/06/16	Sac. Francis Cusack	CRUC	03/02/30	09/07/51
11/06/16	Sac. Daniel Free	PAUL	10/12/24	17/12/83
13/06/16	Sac. Emilio Monedero Pérez	SCOR	10/12/28	18/10/45
25/06/16	Sac. Nicolás De la Hera Díez	SCOR	16/04/25	26/08/41
27/06/16	Sac. Geremia Forlani	MAPRAES	01/06/32	08/09/53
07/07/16	Sac. Antonino Nuzzi	MAPRAES	27/11/20	03/05/38
09/07/16	Sac. Marino Ricci	MAPRAES	12/04/34	22/09/51
12/07/16	Sac. Paul Kazuhiro Matsumoto	MAIAP	08/02/73	13/03/00
14/07/16	Sac. Eugenio Goenaga Errasti	SCOR	24/01/31	09/08/48
03/08/16	Sac. Manuel Chico Cano	SCOR	22/01/38	15/08/59
26/08/16	Sac. Paulo Sérgio Ribeiro Sabino	EXALT	09/08/77	22/01/06
05/09/16	Sac. Víctor Arauzo Arandilla	SCOR	12/09/22	21/06/39
05/09/16	Sac. Dionisio Caballero Múñiz	SCOR	08/07/29	07/10/48
27/09/16	Sac. Félix Usoz Nuin	SCOR	15/08/27	07/05/45
10/10/16	Sac. Juul Sterckx	GABR	19/02/34	24/08/55
11/10/16	Sac. Costantino Cianelli	MAPRAES	07/07/24	15/09/42
21/10/16	Fra. Clemente Calabrese	MAPRAES	17/02/39	24/02/55
01/11/16	Sac. José González Sendino	SCOR	16/11/36	23/12/52

## Moniales et Sorores Defunctae

26/06/16	Sr. Maria Vicentina da Cruz (Luiza) Simião	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Cuore Imm. di Maria, Brasile	13/06/1921	15/09/39
08/07/16	Sr. Theresa de Nossa Senhora Aparecida Belluzzo	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Cuore Imm. di Maria, Brasile	10/04/1921	07/01/44
30/07/16	Sr. Marie-Gemma van Jesus en het Onbevlekt Hart van Maria (Florentine) Kames	Monasterio Passionistarum de Heule (België)	24/04/1926	11/10/50
11/08/16	Sr. Maurizia di Santa Maria Goretti (Annetta) Perego	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Sacro Cuore di Gesù	03/06/1928	15/09/53
20/08/16	Sr. Maria da Paz de São José (Wanda) Prado	Monasterio Passionistarum de São Carlos (Brasil)	24/01/1929	15/09/50
28/08/16	Sr. María Nieves de la Inmaculada (María Anunciación) Arranz González	Monasterio Passionistarum de Madrid (España)	22/03/1926	03/05/46
14/10/16	Sr. Giovannina del Cuore di Gesù (Antonia) Punzi	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Sacro Cuore di Gesù	26/04/1915	20/06/40



*Io sono come la candela,  
che fa chiaro all'altari  
e consuma se stessa.  
ma la Passione  
di Gesù Cristo  
mi fa cuore*

*I am like a candle that enlightens  
others and consumes itself...  
However the Passion of Christ  
gives me courage.*

*St. Paul of the Cross  
(4 October 1734)*

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