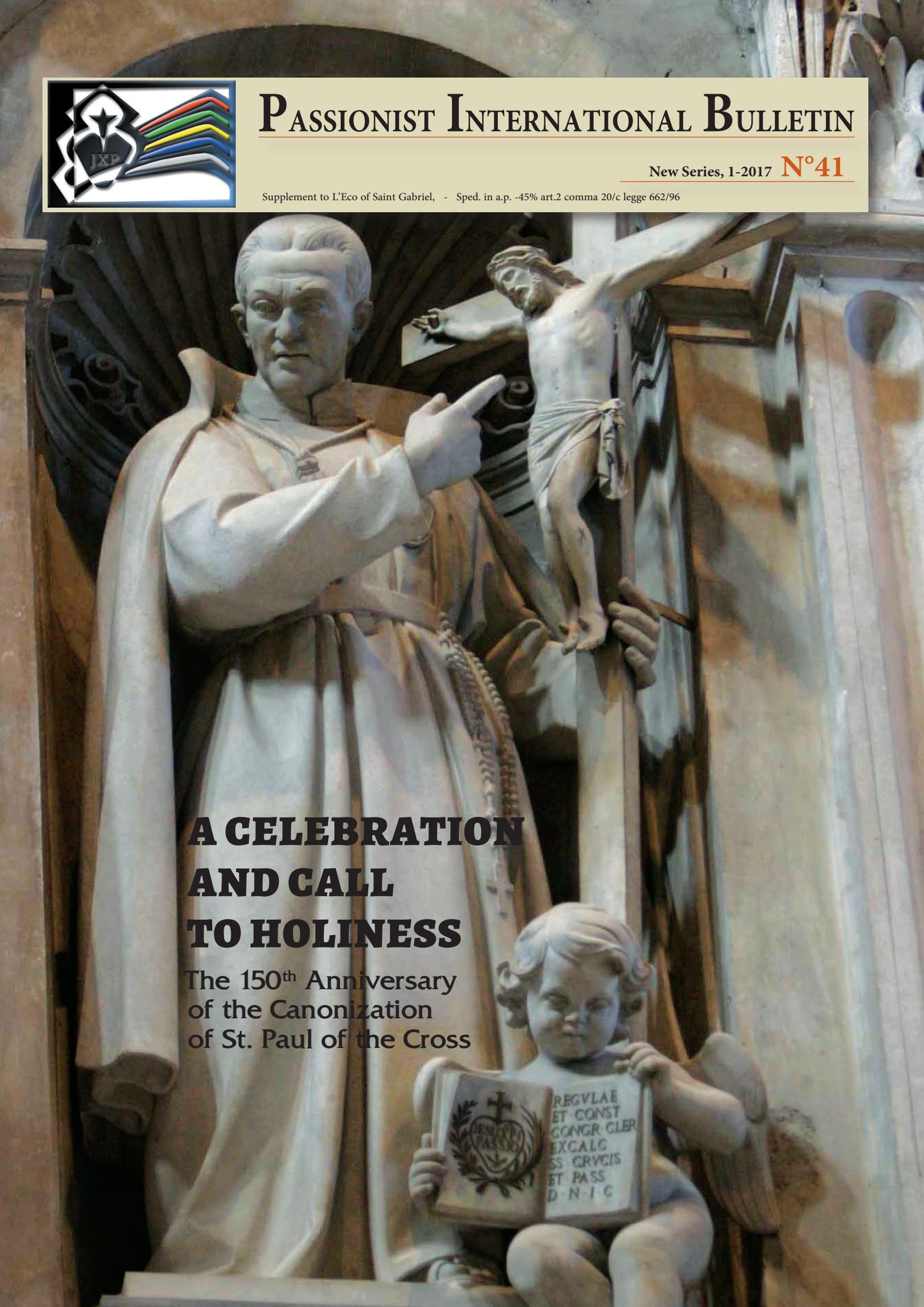




PASSIONIST INTERNATIONAL BULLETIN

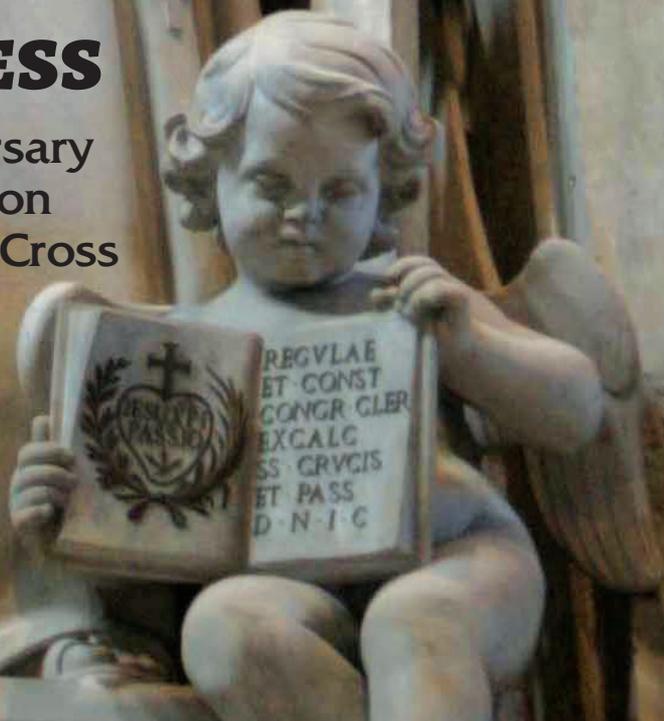
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A CELEBRATION AND CALL TO HOLINESS

The 150th Anniversary
of the Canonization
of St. Paul of the Cross



CONTENTS

"A CELEBRATION AND CALL TO HOLINESS" CIRCULAR LETTER	3
FR. JESÚS MARÍA ARISTÍN SECO APOSTOLIC ADMINIS. OF YURIMAGUAS (PERÚ) <i>Fr. Antonio Munduate</i>	5
NEW TITULAR CARDINAL OF THE BASILICA OF STS. JOHN AND PAUL <i>Fr. Lawrence Rywalt</i>	9
...AD MAIOREM DEI GLORIAM! <i>Fr. Cristiano Massimo Parisi</i>	11
BROTHER LORENZO MARCELLI "VENERABLE" <i>Fr. Cristiano Massimo Parisi</i>	13
THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE CANONIZATION OF ST. PAUL OF THE CROSS <i>Fr. Alessandro Ciciliani</i>	15
EXTRAORDINARY MAINTENANCE AT THE GENERALATE OF THE PASSIONISTS <i>Fr. Vincenzo Carletti</i>	17
THE ASSEMBLY OF THE MAIAP JAPANESE VICE PROVINCE <i>Bro. Laurence Finn (CRUC)</i>	18
NINTH ASSEMBLY OF THE CONFIGURATION OF JESUS CRUCIFIED <i>Fr. Francisco Valadez Ramírez</i>	19
CONGRESS OF THE NEW GEMM VICE-PROVINCE OF TANZANIA	21
CONGRESS OF THE NEW CARLW VICE-PROVINCE OF KENYA	23
BISHOP JOSÉ LUIS ASTIGARRAGA LIZARRALDE, CP APOSTOLIC VICAR EMERITUS OF YURIMAGUAS, PERU (1940-2017) <i>Fr. Lawrence Rywalt</i>	25
THE 25TH ANNIVERSARY OF THE PASSIONIST MONASTERY OF GETSEMANÍ DE ENVIGADO, COLOMBIA <i>Sr. Diana Paola Hernández Fernández, CP</i>	26
PROFESSIONS / ORDINATIONS	28
NOTITIAE OBITUS	31

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Supplement to L'Eco of Saint Gabriel

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Cover

Statue of St. Paul of the Cross, St. Peter's Basilica (right transept West), measuring 6.75 m. in height (approx. 22 ft.) and 1.50 m. in width (approx. 5 ft.), by the sculptor Ignazio Iacometti.

Back Cover

Detail of the statue of St. Paul of the Cross, 1876. Text on Statue: Book - REGULAE / ET CONST(itutiones) / CONGR(egationis) CLER(icorum) / EXCALC(eatorum) / SS. CRUCIS / ET PASS(ionis) / D.N.I.C.

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“A CELEBRATION AND CALL TO HOLINESS”

CIRCULAR LETTER ON THE OCCASION OF THE 150TH ANNIVERSARY OF THE CANONIZATION OF ST. PAUL OF THE CROSS

My dear Brothers, Sisters and Friends in the Passionist Family, on 29 June 2017 we Passionist religious, together with the men and women of the Passionist Family, will have the opportunity to celebrate the 150th anniversary of the Canonization of our Father and Founder, St. Paul of the Cross. It will be a unique opportunity to rediscover and cherish the gift that God has bestowed on the Church in the person and spirituality of St. Paul of the Cross and, through him, in the gift of the Congregation of the Passion to the Church.

In the Bull of Canonization promulgated by Pope Pius IX on 7 June 1867, the Church officially recognized the heroic virtues of Paul of the Cross and on 29 June, the Holy Father canonized him in St. Peter's Basilica – one of twenty-five men and women who were canonized that day. One hundred years later, on 29 June 1967, the then Superior General, the Servant of God, Theodore Foley, wrote a Circular Letter to the Congregation to mark the centennial of the canonization. In this Letter, he highlighted the importance of the event: *“St. Paul of the Cross sanctified himself in being our founder. All the divine help given to him from the origin of his vocation up to the last hours of his life was intended to make him a prototype for those who came after him. They too, as St. Teresa of Avila advised her religious, must each one found the congregation all over again in their hearts and so be able to continue the proper spirit and specific work initiated by the first father and founder among God's people. The personal sanctification of Paul of the Cross, therefore, commended in his canonization, was intended by God to be the model of the holiness, corporate and individual, which should always flourish in the Congregation. It is the pattern of the way in which his sons should bear witness to Jesus dying and rising in their midst. Thus, they already announce the Gospel of our Lord Jesus Christ. This is why his canonization has a special meaning and import for us, his disciples of today.”*

And he continued: *“The centenary of Paul of the Cross brings the burning question: Is each Passionist today so bearing out the dying and rising of Jesus that thus the life of Jesus, revealed to the world in Paul of the Cross, is being seen today by the world in each of his followers?”*



The location of the statue of St. Paul of the Cross in St. Peter's Basilica (upper left).

This is a fundamental and ongoing question for us to reflect upon 50 years on as we find fresh ways to witness to our Passionist charism, life and mission amidst the challenges of the world today in the 21st century.

The challenges that Fr. Theodore Foley and the Congregation had to confront that centennial year were truly demanding- the renewal called for by Vatican II, the acceptance of the newly adopted Constitutions and the extraordinary General Chapter of 1968.

Today the Congregation has different challenges- Congregational restructuring for greater vitality of our life and mission; the crisis of religious vocations and life, especially in the global north; the absence and questioning of the existence of God; the wide abandonment of the institutional church; the vast movement of peoples across the globe as refugees and asylum seekers, including the scourge of human trafficking, due to wars, persecution and search for a better future.

However, we have also seen signs of hope for the future, particularly in the younger parts of the Congregation (3 new Vice Provinces created in Africa), the possibility of new missionary endeavors in places of suffering where Passionists can offer hope through proclaiming the Gospel of the Passion, and



the growing recognition and collaboration with the laity who are gifted with and committed to the charism. Next year, 2018, we will celebrate our General Chapter which will offer us the opportunity to reflect and study on how we are authentically living our Passionist vocation in the spirit of St. Paul of the Cross today.

I urge you, my brothers and sisters, not to allow this event of the 150th Anniversary of the Canonization of St. Paul of the Cross to pass by unrecognized. Rather, I encourage every Province/Vice Province and the local communities, in collaboration with the members of the wider Passionist Family, to plan and celebrate cultural, educational and liturgical activities which will facilitate within the local church an introduction to, and/or a deeper rediscovery of the extraordinary person of St. Paul of the Cross and his spirituality of the depths of God's love emanating from the Passion of Jesus. How enriching it would be for us individually and communally to focus on the mind and heart of our Founder and delve into his vision of the Congregation and its mission in light of our present times.



Detail of the Vatican statue of St. Paul of the Cross.

I can share with you that here in Rome several projects are already in progress, such as the restoration of the much-visited Room of St. Paul of the Cross where he lived the final years of his life and

where he died. Additionally, we are in process of preparing the publication of a walking tour of Rome: "In the Footsteps of St. Paul of the Cross" to enable Passionist pilgrims and others to appreciate Paul's presence and ministry in this city. In addition, the local community of Sts. John and Paul is programming a 3-days lecture series later in the year, as well as various liturgical celebrations.

It goes without saying that the marking of such an anniversary as the Canonization of our Founder is a faith event and a reminder to all people in the Church that St. Paul of the Cross, by his example and writings, can assist us in our journey to holiness of life. Thus, the elements of prayer, reading, studying and reflecting on the writings of St. Paul of the Cross are especially central to this celebration. Meanwhile, we believe that the prayer of Paul of the Cross for his sons and for the Congregation which he loved so much and for which he worked and fought so courageously and intensely, is a great source of strength and support for each of us and for the Passionist Family.

Fifty years ago, Fr. Theodore Foley noted the importance of deepening our appreciation for our Founder and our Passionist charism in order to confront the particular challenges of that time: *"I would like to emphasize the need we have at this time to pray fervently and perseveringly to our father, St. Paul of the Cross. The possibility of gain or loss for us in this period of change and adaptation are incalculable."*

May the efforts of our religious and the Passionist Family at large to celebrate the 150th Anniversary of the Canonization of St. Paul of the Cross be a source of great grace for the Congregation and for the entire Church.

**May the Passion of Jesus Christ
be always within our minds and hearts,
so the life of Jesus too, may be in us.**

Sts. John and Paul, Rome
26 March 2017

Fr Joachim Rego CP
Superior General



FR. JESÚS MARÍA ARISTÍN SECO APOSTOLIC ADMINISTRATOR OF YURIMAGUAS (PERU)

Fr. Antonio Munduate - General Consultor and Procurator General

On December 17, 2016 the daily bulletin of the Holy See published the following information-- “The Holy Father has accepted the resignation of the pastoral government of the Apostolic Vicariate of Yurimaguas (Peru) presented by His Excellency José Luis Astigarraga Lizarralde, C.P. and appointed Apostolic Administrator ‘*sede vacante et ad nutum Sanctæ Sedis*’, Rev. Fr. Jesús María Aristín Seco, C.P., currently Secretary General [for Solidarity and the Missions] of the Passionists, in Rome”.



Fr. Jesús María Aristín Seco, CP

of the Congregation for the Evangelization of Peoples (Propaganda Fide) “to direct and coordinate throughout the world the work of the evangelisation of peoples and missionary endeavors”(3), including, therefore, everything that refers to the Apostolic vicariates and the appointment of the Vicars.

The Vicar Apostolic is usually a titular bishop (c. 376), who enjoys vicarious ordinary power, because he governs the Church on behalf of the Holy Father (c. 131§2). Because of Canon 368, he is equated with a diocesan bishop (c. 381). He is subject to the duties and rights inherent in the status of

This was news that was expected and surprising at the same time. It was expected because already at the end of 2009, Bishop José Luis had presented - for the first time - his resignation; surprising because until this appointment was published his successor was unknown. It was also a surprise that after seven years we expected the appointment of a bishop and not of an “Apostolic Administrator Sede Vacante.” This raises some questions-- Is the current administrator the future bishop? (1) Will it be someone else? Does the Holy See have other plans?

In any case, this appointment gives us the opportunity to refocus our attention and to try to better understand the Apostolic Vicariate that has been entrusted to this portion of the Passionist Family.

Apostolic Vicariate, A Vicar Apostolic Bishop, Sede vacante.

“An apostolic administration is a certain portion of the people of God which is not erected as a diocese by the Supreme Pontiff due to special and particularly (2) grave reasons and whose pastoral care is entrusted to an apostolic administrator who governs it in the name of the Supreme Pontiff.” (c. 371§2) An Apostolic Vicariate is a particular Church that is similar to a Diocese. (C. 368) According to the Apostolic Constitution *Pastor Bonus* (28/06/1988) it is the responsibility

an Ordinary and local Ordinary (c. 134), except for the norms of the “*Visita ad limina*”, which pertain to him (c. 400§3) and if he has no episcopal character he may not confer Holy Orders (c. 1012).

When the Holy Father accepted the resignation of Bishop José Luis Astigarraga the result was “Sede vacante” (c. 416). In the case of the vicariates, given their dependence on the Roman Pontiff, the regime of the Vicariate does not go to the missionary Coun-



“I think that going to the periphery means going toward those who are most in need.”



"The rivers are the 'highways of the jungle'... Yurimaguas still needs a great deal of organization, development and growth."

cil (c. 495 §2), but always to a physical person (c. 420), in this case Fr. Jesús María Aristín, C.P., currently Secretary General for Solidarity and the Missions, pending further directives from the Apostolic See.

Apostolic Vicar of Yurimaguas

On May 17, 1913 twelve religious, six priests and six Brothers arrived in Tarapoto. The arrival of the first Passionists in Peru was not to Lima, the capital, or another large city. They were not looking for vocations or income, rather their objective was missionary work and they went directly to the jungle. Looking back, at a distance of more than 100 years, this was a task for crazy "Don Quijotes". No religious had previously visited the area. They were not prepared for the missions and they did not know where they were going. They were unaware of the pastoral work that needed to be done and they were unaware of what was involved in administering a parish. They had to live isolated and at a distance from one another, living on the margins of the Passionist Rule. It was a heroic, but almost disastrous venture, with various departures on the part of the religious. This was reason why, when they completed their four-year contract, both the General Chapter (1920) and the Chapter of the Province Sacred Heart of Jesus (CORI) (1917) issued two separate decrees of suppression of the mission and ordered those religious who remained to return to the province.(6)

At the initiative of Bishop Emilio Lisson, who

had requested the first missionaries and who then became the Bishop of Lima, the Holy See intervened. Pope Benedict XV suspended both chapter decrees and Brief, "*In sublimi*", of February 27, 1921, created the Apostolic Prefecture(7) of St. Gabriel of the Sorrowful Virgin of Marañón, entrusting it to the Passionist Congregation. It was the first Apostolic Prefecture entrusted to our Congregation, which in turn entrusted it to the CORI Province. The Prefecture was immediately organized with religious from Spain, and some from Chile.

Pope Pius XI, on 3 June 1936, with the Bull "*Quo in regionibus*", elevated the Prefecture to an Apostolic Vicariate (8). As of November 10, 1960, it assumed the current name of the Vicariate of Yurimaguas, since its headquarters is in this city. (9) The patron of the Vicariate is "St. Gabriel of the Sorrowful Virgin" and title of the Cathedral is "Our Lady of the Snows".

At the forefront of the Vicariate were: Bishop Atanasio Jauregui, C.P. (1921-30/08/1957) [deceased], first as a Prelate, and then as bishop); Bishop Gregorio Elías Olazar, C.P. (31/08/1957-25/03/1972 [resigned]); Bishop Miguel Irizar, C.P. (25/03/1972-06/08/1989 [named coadjutor bishop of Callao]); Fr. Pío Zarrabe, C.P. (07/08/1989-25/11/1991 [Apostolic Administrator]); Bishop José Luis Astigarraga, C.P. (26/11/1991-17/12/2016 [resigned]); and Fr. Jesús María Aristín, C.P. (17/12/2016 [Apostolic Administrator]).



The Vicariate encompasses an area of 70,000 square km, mostly crisscrossed by rivers and very few land communications, and a population of 320,000 people, of which 80% are baptized (258,000). There are 23 priests (10), 12 of them religious (11); 5 permanent deacons; 8 lay religious (12) and 52 Sisters (13). There are also 16 major seminarians and 10 in the minor seminary. (14)

The current Passionist presence consists of 11 religious (including the Bishop Emeritus and the

New Apostolic Administrator) and 3 religious Daughters of the Passion. As far as the religious are concerned this Passionist presence manifests concretely the fruits of the restructuring process and the work done in the SCOR Province: 8 religious are of the SCOR Province: 3 Peruvian (ex-CORI/RES); 3 Spanish (2 ex-CORI and 1 ex-SANG), 1 Mexican (FAM), 1 Salvadoran (ex-FAM); 2 Indonesian (RE-PAC/PASPAC) and 1 Italian (MAPRAES/ex-PIET).

¹ On 6 August 1989 Bishop Miguel Irizar, C.P., Apostolic Vicar of Yurimaguas, was transferred to Callao as Coadjutor bishop and Fr. Pío Zarrabe, C.P. was named Administrator of Yurimaguas, a position that he held until Bishop José Luis Astigarraga was named the new Vicar bishop, on 26 November 1991.

² These categories are essentially missionary since they have not yet arrived at full ecclesial organization.

³ Apostolic Constitution Pastor Bonus, art. 85ff.

⁴ The Pope is the bishop of Rome but he exercises his authority through a Vicario; this is the same situation in an Apostolic Vicariate: the territory is under the Pope as the “universal bishop”, and he exercises his authority by means of a Vicar or Delegate. As of 2013 in the Church, there were 88 Apostolic Vicariates, almost half of them in Latin America, 1 in North America, 1 in Greece and the rest in similar areas in Asia and Africa.

⁵ Cf. <https://amazoniapasionista.wordpress.com/historial>

⁶ The Apostolica Prefecture is a missionary ecclesial structure that is in the first phases of organization, it is governed by a priest-apostolic prefect who is usually a member of a religious Congregation (cf. c. 371).

⁷ In the Bull Pius XI states: “In the future we want that it is also... in the care of the missionaries of the same Congregation...”

⁸ Whereas, Pius XII, on 7 March 1948, in the Bull Romanus Pontifex, erected the Prelature of Moyobamba (Perú) which, while it was not entrusted to our Congregation, since its creation until 25 July 2007 was governed by Passionist bishops: Martín Fulgencio Elorza, Venancio Orbe and José Ramón Santos Iztueta.

⁹ 12 are religious, 6 incardinated in the Vicariate and 5 of other dioceses.

¹⁰ Passionists (7) and Salesians (5).

¹¹ Corazonistas Brothers (4), Passionists (3) and Salesians (1).

¹² Monastery of Carmelites (18), San José de Cluny (3), Hermanas Lauritas (4), Compañía Misionera del Sagrado Corazón (4), Hermanas Marinanitas (4), Hijas de la Pasión (3), Canonisas de la Cruz (5), Discípulas de Jesús (5), Misioneras de Jesús (4), y Virgenes consagradas (2).

¹³ Cf. https://it.wikipedia.org/wiki/Vicariato_Apostolico/di_Yurimaguas.

An Interview with Fr. Jesús María Aristín

Fr. Lawrence Rywalt
PIB Editor

The Holy Father has appointed you to oversee the Vicariate of Yurimaguas as Apostolic Administrator Sede Vacante. What was your first reaction to the nomination? How do you feel about the appointment?

My first reaction was surprise and ambivalence. On one hand, I was pleased with the nomination and on the other hand, I was concerned and unsettled when I considered the challenges that await me and what the change would involve. Now I feel somewhat the same—I am happy to do this work and the significant challenges that I will have to face. At the same time, I wonder if I am capable of addressing these challenges with wisdom and guided by Gospel values. This will be a big change in my life—a 180° change.

What is the difference between the area of Moyobamba, Peru where you worked for many years and this area of Yurimaguas, Peru?

The Vicariate of Yurimaguas is located more toward the east and is practically very level, almost without any highways. The rivers are the “highways of the jungle”. The distances are vast because the surface area of the Vicariate is immense (70,000 square Km.) Both regions are very agricultural, however Yurimaguas still needs a great deal of organization, development and growth. Yurimaguas is a land that has great potential due to its natural resources, its beauty and its people. The Vicariate is located in the interior of the jungle and therefore its traditional characteristics are better preserved. There are eleven indigenous entities, each with its own secular culture, language and traditions.

What are the immediate challenges that you will have to face?

The principal challenge is that of evangelization at every level. It is a kind of evangelization that involves better formation, especially for spiritual guides or community leaders. Leadership in the midst of the people—knowing how to listen and share their joys and hopes, their projects and dreams, their sorrows and suffering. We need more men and women missionaries.



As St. Francis of Assisi used to say to his friars, *“Always preach the Gospel and if necessary, also use words.”* Primary is the witness of one’s life. We are in the heart of the jungle and the ecological problems are significant. There is deforestation on a large scale; contamination as a result of waste product of the petroleum exploration at a “savage” intensity; and the problem of cultivators that want to allow some multinational companies to take possession of thousands of hectares of land to plant palm oil trees for biocombustibles. Additionally, the material needs of the population in general and the Church in particular are sizable.

How will your experience of ten years as Secretary General for Solidarity, JPIC and the Missions help you in your new role as Apostolic Administrator?

This is what Pope Francis is asking of Christians, especially religious—be an outward reaching Church, go out from the center to the periphery. I think that going to the periphery means going toward those who are most in need. Going to the periphery to encounter those who are alienated. The Church is called to move out of itself and to go toward the geographical and existential peripheries. It means going to look for others and not be afraid of going to the periphery with Jesus.

In your ministry as Apostolic Administrator, will your manner of thinking and acting change?

We change throughout our lives. Time and experiences give us new perspectives. However, there is no doubt that the basic characteristics of who I am and how I act, my philosophy of life, although I may wish otherwise, will not change substantially. At this stage of my life, it would be difficult to change. Certainly, I will need to be more prudent and conscious of when I should speak and how I will act, something that will be very difficult for me. However, I shall try.

What was the most gratifying experience that you remember of your years as Secretary General for JPIC in Rome?

Without a doubt, the most important experience was the JPIC Seminar-Workshop on an international level, with the participation of the principal representatives of the Congregation in the area of JPIC and human rights. The work that hundreds of men and women religious and the laity of the Passionist Family are doing in the areas of justice, peace,



“The principal challenge is that of evangelization at every level... We need more men and women missionaries.”

human rights, etc. is very important and encouraging for the entire Congregation. Sometimes it also entails a word of correction and of challenge for the Congregation itself.

Is there anything else that you would like to share with us?

There are many significant challenges. We need more men and women missionaries, religious and laity. At this point I would like to make a formal, direct invitation to all those who would like to share with us this marvelous “adventure” of building the Kingdom and “being Church” among the poor of the Peruvian Amazon. It may be on the periphery of the world, but perhaps it also is at the center of “Paradise lost”.

I would like to conclude with this story— “Tell someone that I am Here” by Eduardo Galeano.

“On Christmas Eve, Dr. Fernando was working late into the night [in the children’s hospital that he administers in Managua]. He could hear the fireworks begin and the sky rockets that would light the night sky, and so he decided to leave. They were waiting for him at home to begin the celebrations.

He walked briskly through the rooms, making sure that everything was in order. When suddenly he heard footsteps behind him, soft steps like cotton. He turned around and saw one of the sick children walking behind him. (...) Fernando recognized (...) those eyes that perhaps were asking for forgiveness or permission. Fernando bent down near the child. The little boy took his hand and said, *“Tell...,”* whispered the child, *“Tell someone that I’m here.”*”

NEW TITULAR CARDINAL OF THE BASILICA OF STS. JOHN AND PAUL JOZEF CARDINAL DE KESEL

Fr. Lawrence Rywalt - PIB Editor

On the eve of the closing of the Jubilee Year of Mercy, November 19, 2016, Pope Francis elevated 17 prelates to the College of Cardinals during a service at St. Peter's Basilica in Rome. After making the oath of fidelity to Pope Francis and his successors, he presented each cardinal with the symbols of their office — a red biretta, a ring and a church in Rome. The assignment of a “titular church” is a sign that they now are members of the clergy of the pope's diocese. Among the seventeen new Cardinals, was Jozef Cardinal De Kesel, Archbishop of Mechelen-Brussels, who was assigned the Basilica of Sts. John and Paul as his Titular church.



(L-R) Fr. Joachim Rego, Superior General, Cardinal Jozef De Kesel and Fr. Augusto Matrullo, Rector of the Basilica.

A titular church or “titulus” (English: *title*) is a church in Rome assigned or assignable to one of the Cardinals, or more specifically to a Cardinal priest. Originally, these were basilicas in Rome under the direction of a permanently appointed presbyter and correspond to what would now be called parish churches. They were known as “tituli” or “tituli presbyterales”, distinguished from one another by the name of the founder or proprietor who held the property in custody for the Church. For instance, the “Titulus Pammachii”, now the Basilica of Sts. John and Paul, drew its name from its founder, the Roman

Senator Pammachius, who doubtless owned the extensive housing complex beneath the church.

In 1059, the right of electing the pope was reserved to the bishops of the seven suburbicarian sees, the priests in charge of the titular churches, and the clergy in charge of the deaconries. These were known collectively as the cardinals.

Accordingly, as ecclesiastics from outside Rome came to be appointed cardinals, they were assigned theoretical responsibility for certain Roman parish churches, a legal fiction establishing their position within the Pope's diocese, the see of Rome. They had no obligation to reside in Rome, and so were not personally responsible for the pastoral care of the titular churches assigned to them, a practice still in force today.

Today, the cardinal priests have a loose patronal relationship with their titular churches, whose cardinal protector they are called. Their names and coats of arms are inscribed on plaques in the churches, they are expected to preach at the church occasionally when they are in Rome, and many raise funds for their church's maintenance and restoration, but they no longer participate in the actual management of the churches. Currently there are approximately 160 presbyteral titular churches.



Fr. Joachim Rego addresses Cardinal De Kesel during the Mass welcoming him as the new Titular Cardinal.



Fr. Augusto Matrullo, reads the Papal document naming Cardinal De Kesel the Titular of the Basilica.

November 2015, Pope Francis named De Kesel to succeed André-Joseph Léonard as Archbishop of Mechelen-Brussels and Primate of Belgium.

Cardinal De Kessel took possession of the Basilica of Sts. John and Paul on March 25, 2017. He is the 89th Cardinal Titular of the Basilica and follows a long line of titulars, beginning in the year 494 A.D. Several of these were elected Pope, the most recent being Cardinal Eugenio Pacelli, who was Cardinal Titular from 1930 until 1939, the year he was elected Pope Pius XII. In 1946, he assigned his former Titular Church, Sts. John and Paul, to Francis Cardinal Spellman of the Archdiocese of New York. For the next sixty years, the Cardinal Titulars of Sts. John and Paul have been the Cardinal Archbishops of New York. This tradition ended with the death of Edward Cardinal Egan in 2015 and the appointment of Cardinal De Kesel in 2016. He assumed possession of the Basilica on 25 March 2017.

Jozef Cardinal De Kesel

De Kesel was born in 1947 in Ghent. He entered the seminary in 1965, studied philosophy and theology at the seminary of Saint Paul in Ghent and received his degree in Philosophy and Letters at the Catholic University of Leuven. From 1968 until 1972 he studied theology in Rome at the Pontifical Gregorian University, he obtained first his license and then in 1977 his doctorate.

He was ordained a priest for the Diocese of Ghent on 26 August 1972. Pope John Paul II appointed him Titular Bishop of Bulna and Auxiliary of Mechelen-Brussel on 20 March 2002. He was ordained a Bishop on 26 May and was appointed Vicar General for the Vicariate of Brussels. In the bishops' conference, he has been responsible for the inter-diocesan Commission for Pastoral Liturgy (Flemish and French) and a delegate to the Commission of the Bishops' Conferences of the European Community (COMECE). On 6



A Crucifix and holy water are presented to the Cardinal at the entrance of the Basilica.



...AD MAIOREM DEI GLORIAM!*

Fr. Cristiano Massimo Parisi - General Postulator

This is the first in a series of articles that will be published on the BIP, whose aim will be to introduce, in general terms, complex theological, mystical and medical knowledge necessary for the canonical “elevation to the honours of the altar” of a Christian. In other words, for the goal of the declaration of sanctity. This is part of the DNA of the one, holy, catholic and apostolic Church. The saints have always been “spiritual compasses” that have guided mankind towards God. With their exemplary human and spiritual qualities, they have made the world a better place, because they have enriched it with the Word.



The Servant of God, Fr. Ignatius Spencer (1799-1864)

Holiness consists of union with God, which is accomplished by grace. Since the latter is invisible, we need to rely on signs to identify holiness. Some of them are necessary, others are “optional”. The first of these are the virtues and in a certain sense, martyrdom; the latter, instead of contributing to holiness, is a divine gift. In the causes of Saints, what matters are the infused virtues (i.e. God’s gift) and since everyone who is in a state of grace possess these virtues, these are required for candidates for canonization, a particularly high degree of these virtues, which is called heroic. The term “the exercise of heroic virtue” means that a person has lived for a long time and has allowed himself to be guided by the Spirit of God in all aspects of personal, family and social life. This means that the person in all his/her behavior was guided by faith, inspired by charity and supported by hope and, as a result, practiced the cardinal virtues, and all other Chris-

tian virtues. Consequently, his way of life is to be considered exemplary.

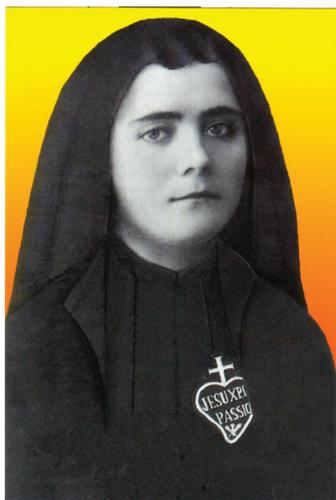
Additionally, we must consider that as part of the universal vocation to Christian holiness there is also the vocation to martyrdom that everyone must have in his heart and, when necessary, implement it for God and neighbor. The Second Vatican Council states that, “*The Church, then, considers martyrdom as an exceptional gift and as the fullest proof of love. By martyrdom, a disciple is transformed into an image of his Master by freely accepting death for the salvation of the world—as well as his conformity to Christ in the shedding of his blood. Though few are presented such an opportunity, nevertheless all must be prepared to confess Christ before men. They must be prepared to make this profession of faith even in the midst of persecutions, which will never be lacking to the Church, in following the way of the cross.*” (Lumen Gentium, 42) The Council points out that, if all are called to holiness, always willing to suffer martyrdom, those who occupy “*the first place, [are] the shepherds of Christ’s flock [who] must entirely and eagerly, humbly and courageously carry out their ministry, in imitation of the eternal high Priest, the Shepherd and Guardian of our souls. They ought to fulfill this duty in such a way that it will be the principal means also of their own sanctification [...] They are given the courage necessary to lay down their lives for their sheep and the ability of promoting greater holiness in the Church by their daily example, having become a pattern for their flock.*”(cf. 1 Pt.5:3) (LG, 41) The Council immediately places religious after the example of the shepherds, who by voluntarily choosing the way of the Evangelical counsels, place themselves in a state of martyrdom, as long as they live with generous fidelity the virtues associated with the Counsels.

The Passionist Congregation has an amazing range of religious, priests and brothers, as well as women religious, who are on their way to canonization. I want to highlight just one of the men and one of the women.

The examination of the work of the Historical Commission in the cause of the Servant of God, Ignatius of St. Paul, aka George Spencer (1799-1864), the great apostle of Christian Unity, was recently successfully concluded. This is an important phase in order to achieve the declaration of Venerability. The case will now have to pass the examination of the Theological Commission, which will be followed by the evaluation of the Advisory Board of Cardinals. Then the Decree of Venerability can be issued. We remember Spencer’s love for Christ Cru-



cified, citing a short passage from a letter written by the Servant of God in 1851, in which he recounts the insults that he had to endure because of the Passionist Habit that he wore while he was on his way to Ireland: *“the example of my Redeemer teaches me this. He could have avoided ridicule, and instead he endured it. Furthermore anyone who reads the story of his Passion in the Gospels, will say to me, ‘After all that He suffered for me in the streets of Jerusalem, should not I, a Passionist, rejoice to receive insults, mockery and even beatings from vulgar and subversive people on the streets of London or Liverpool, because of my Holy Habit?’”*



The Servant of God,
Sr. Maria Addolorata.

In the case of the Servant of God, Maria Addolorata of the Holy Side, in secular life, Maria Luciani (1920-1954), a Passionist nun of the monastery of Ripatransone (Italy), we are currently awaiting the decision of the Theological Commission this May 2017. Here is a brief passage from a conversation that the Servant of God had with her biological mother the day before her death—*“Mamma, what*

day is it?’, asked the sick woman [Maria Luciani]. It is Thursday, the day consecrated to the Eucharist’, replied her mother. She said, ‘Even today would be a good day, the day of the love of Jesus; I would like to meet Him now my Master and my God; he would treat me with love.’ Then she corrected herself, “No, no, tomorrow will be better; a Passionist religious can die well even on Thursday, but the day of the Passion and Death of her Crucified Lord would be even better””.

The substance of the preaching and life of Jesus Christ is never exhausted. All Christians need it; the Church of all ages needs it. Today, it is more necessary than ever, not just because Vatican II proclaimed the universal call to holiness, but because there is no denying the fact that there is a general lack of enthusiasm for the Christian life and some confusion even in doctrinal matters. There is no doubt that the glorification of the Servants of God is always, at least for those who have faith, a vivid reminder that they need to live their faith like those that have already been raised to the honors of the altar. The glorification of the Servants of God builds up the mystical body of the Church of Jesus Christ, its Head. Each new canonization shows how grace has the efficacy of modeling the spiritual characteristics

of Christ. In every canonization, the people of God can observe a new opening of the treasury of *investigabiles divitias Christi* (unfathomable riches of Christ). It teaches us that holiness does not consist in extraordinary charisms, but in daily fidelity to our responsibilities and, ultimately, in full adherence to the will of God. Holiness is “everyday” heroism, which combines fidelity to grace with fidelity to those commitments of our status of life. Heroic living of the virtues is something that is hardly noticeable during the Servant of God’s life, because it is hidden within the virtue of humility.

Finally, we can add that the glorification of the Saints is a useful, effective tool for catechesis that is present throughout the entire history of the Church to teach us how to live not only Christian virtues, but also the great mysteries of the faith. Within the religious sphere, we can say that the same spirituality inaugurated by Christ is differently experienced by various religious orders, both male and female. Although devotion to the Passion of Christ reached its summit with our Founder (not to mention the growth in the Christian faith through the preaching of popular missions), one cannot make a clear distinction between the different forms of spirituality and devotions. They are closely related, based on the great Christian truths-- the Trinity and the Incarnation of the Word, and all of them can be found in the Gospel. It can be said that in every aspect of spirituality that derives from a charism (even more evident in every form of spiritual, devotional life) there is some element of all the others. Unity in diversity and diversity in unity are inseparable. An essential element of any charism, from the earliest ages to the present, is devotion to Mary most holy, under different titles and aspects, corresponding to the task and mission that the Mother of the Redeemer had in the mystery of Redemption and in the Church, something that the Second Vatican Council demonstrated in Chapter VIII of *Lumen Gentium*. At the beginning of these different forms of Marian devotion, we always find some Servant of God who, out of divine inspiration, made him/herself the Apostle of this or that form of devotion, which the Church embraced. Pope Benedict XVI said, *“The presence of God is always manifested in a particularly clear way in the saints.”* (Erfurt, 9/24/2011). The complex canonical procedures, with the goal of exalting those faithful people who were particularly distinguished in the Christian virtues, have the task of helping to point out the traces of Trinitarian love that were present in the hearts and minds of men and women who were flooded with grace.

[*“For the greater glory of God”]



BROTHER LORENZO MARCELLI “VENERABLE”

Fr. Cristiano Massimo Parisi - General Postulator

Biography

Venerable *Brother Lorenzo Marcelli (of the Holy Spirit)* was born on 30 August 1874 in the Italian city of Caprarola (Viterbo) of Domenico Marcelli and Maria Gentilucci. The next day he was baptized in the parish of St. Michael the Archangel with the name Egidio, in honor of the patron saint of the town, St. Egidio Abbott. At seven years of age, he received the sacraments of First Communion and Confirmation. At the age of ten, his mother died.

Not having the opportunity to attend school, while still a boy he started to work in the fields. He spent his childhood in a family setting, a domestic-school, and in the country parish. While leading a simple life, Egidio was very exacting in fulfilling his duties, especially those pertaining to his faith. He participated in parochial activities and led a Christian life that, over the years, would bring him to the choice of religious life. In fact, thanks to the various missions given by the Passionists, he discerned a vocation to religious life.



On May 20, 1901, at the age of twenty-seven, he entered the novitiate and received the Passionist Habit on 8 June of the same year, receiving the religious name of Brother Lorenzo of the Holy Spirit. When he completed the year of novitiate, with the Venerable Fr. Nazareno Santolini as his Novice Master, he was admitted

to Religious Profession on June 15, 1902. With the vows of poverty, chastity, obedience, and the Passionist vow of the *Memoria Passionis*, he consecrated himself totally to God and to the service of the Church. For fifty-one years, he carried out the ministry of seeking alms in several monasteries of his religious province (PRAES). On November 14, 1914, Brother Lorenzo and some of his fellow Passionists left for Brazil, where he was a member of the first Passionist monastery. Here, after eight years, he was afflicted with tuberculosis and was forced to leave Brazil. He

returned to Italy on February 7, 1922. He fully recovered and resumed his ministry of seeking alms in the city of Nettuno. After suffering a heart attack, he died on October 14, 1953. He was buried in the cemetery of Nettuno.

Toward Canonization

For various reasons, after the death of Brother Lorenzo there was no thought to immediately initiate the process for his canonization. It was not until September 10, 2004, that the request to open the process for his beatification was presented to Bishop Agostino Vallini, then Administrator of the Diocese of Albano, in which Brother Lorenzo died. On May 14, 2005, in the Cathedral of Albano, the Diocesan process began, which ended on March 25, 2006. On the same day, the volume containing the acts of the Diocesan process was presented to the Congregation for the Causes of Saints. The Congregation asked for further historical research on the life of Brother Lorenzo, requesting that a Historical Commission be constituted. The Postulation, in the person of Fr. Adolfo Lippi, CP (MAPRAES), noted that Brother Lorenzo possessed no written manuscripts because he was illiterate, and that in the registers of the community that concerned the activities of the religious who were not priests, there were almost no entries. The Congregation then proposed to analyze the history of the communities in which the Servant of God had lived using existing documentation. The Historical Commission concluded its work in May of 2010, presenting the results of their work to the Congregation for the Causes of Saints.

The supra comune modum of Brother Lorenzo

The extraordinary in the ordinary, everyday routine.

What makes Brother Lorenzo noteworthy was his faithful, persevering and heroic Christian witness. Despite the absence of exceptional works that would merit special honors and despite that fact that he had no particular talents, his simple, ordinary life is evidence of a spiritual beauty which was truly extraordinary. His life was a continual ascent toward Chris-



tian perfection, a silent ascent, almost unnoticed, characterized by the daily fulfillment of his commitments. Put simply, his Christian legacy was doing every day, ordinary tasks, extraordinarily well.

The great, silent person.

Brother Lorenzo practiced the virtue of silence extraordinarily well. The silence that characterized his inner life was for him the necessary means to maintain constant awareness of the presence of God in his life, keeping his gaze fixed on God. Our Founder's teaching can be helpful in understanding the importance of this virtue for Brother Lorenzo: *"highly esteem the sacred virtue of inner solitude and [live it] in sacred silence of faith and holy love, pure and clear ... Oh holy silence, rich in every virtue"* (Letter of St. Paul of the Cross to Marianna Girelli, January 11, 1766). His was a mystical silence that consisted in remaining silent in the midst of suffering, not judging, nor condemning, nor criticizing others and concealing his own experiences of God. One of the recurring testimonies about Brother Lorenzo is that he never spoke ill of anyone and never complained about anything.



The garden of the Passionist monastery at Nettuno, Italy.

Learn from me who am meek and humble of heart.

This dimension of silence was linked with a great sense of modesty and humility. Being illiterate was for Brother Lorenzo a condition that led him to shun pride or ambition. Undoubtedly, this degree

of silence, of meekness and humility were associated with and favoured by his spirit of obedience as fulfillment of God's will in his life. He was transferred several times from one retreat to another. This was an example of his docility to the will of his superiors. Obedience and gentleness: everyone wanted to associate with him because they experienced his meekness.

From Christ to the Saints.

His worship of God extended to devotion to the Virgin Mary and the Saints. Many witnesses recall that when he sought alms he would speak of Our Lady and would kiss an image of Our Lady of Grace that he always carried with him. It was a simple gesture that was perceived as a sign of blessing for families.

Love for the retreat and community.

He served the community to which he was assigned with all his strength, while remaining humble in everything. In the financial reports of the province and of the houses, there is a record of every item that, from time to time, his superiors gave Brother Lorenzo for various needs: travel, generic medical necessities, material to make rosary beads, etc. There is also record of the income that the Province and the communities received from his alms seeking. He never kept anything for himself.

Love of the poor.

Brother Lorenzo fulfilled the commandment of charity, above all by showing concern for people, willingly being available to them, listening to them, consoling them with the teachings of the Faith and interceding for them when possible. He was very human, able to establish a fraternal dialogue with everyone he met, believers or non-believers, rich or poor. He did not overwhelm; he did not intimidate or remain aloof. Despite being always aware of the presence of God, he was a practical man, capable of knowing how to deal with situations of all kinds.

A witness to the generosity of God when seeking alms.

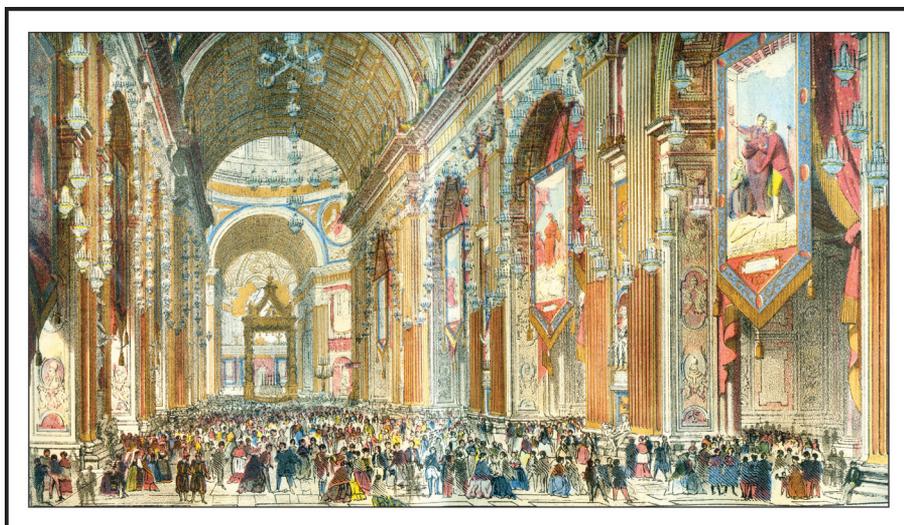
Brother Lorenzo freely asked and freely gave everything he received.



THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE CANONIZATION OF ST. PAUL OF THE CROSS

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

One hundred and fifty years ago, on 29 June 1867, Pope Pius IX canonized St. Paul of the Cross, inscribing his name forever in the register of the saints and extending his cult to the universal Church. A canonization is an act or a final judgment by which the Supreme Pontiff decrees that a Servant of God, who is already numbered among the blessed, can be entered in the catalogue of Saints and be venerated in the universal Church with the reverence due to all the canonized. Canonization, in the life of the Catholic Church, is an essential element, since it attests to the holiness of the Church through history.



An artist's depiction of the interior of St. Peter's Basilica on the day of the canonization of St. Paul of the Cross

The cause for the canonization of St. Paul of the Cross was introduced by Fr. Giovanni Battista Goresio (1734-1801) beginning in 1777, in his capacity as Superior General, succeeding the Founder several months after his death on 18 October 1775. The ordinary processes were initiated and were subsequently approved by the Sacred Congregation of Rites. Pope Pius VI on 22 December 1784 appointed the Committee for the introduction of the cause and even authorized the apostolic process. However, during those years, due to the Napoleonic invasion and the subsequent suppression of religious orders, the whole process suffered a severe impasse.

The turning point came with the election of Pope Pius IX in 1846, Giovanni Maria Mastai Ferret-

ti, who promptly showed his appreciation and goodwill towards the beatification of the Founder of the Passionists, on 1 May 1853, revealing to the Superior General, Fr. Antonio Testa, his willingness to proceed swiftly toward the canonization. It was, however, another General, Pietro Paolo Cayro who had the joy of witnessing the solemn ceremony of canonization of the Founder on 29 June 1867. For this occasion, he wrote to all provincial superiors urging them to send some religious as representatives of each province. Therefore, during those days, in the Generalate of Sts. John and Paul, it was possible to experience the unified spirit of the Congregation in the diversity of cultures and languages with the presence of Passionists from Belgium, England, Italy, France, Holland, Ireland, Australia and the United States of America. The Superior General, Fr. Pietro Paolo Cayro, in preparation for that event, on 6 December 1864, urged the religious to renew the spirit of prayer, penance and solitude that they had inherited from the Founder. It was necessary to revive that spirit by the faithful practice of those means by which the Founder chose to found it and instill it in the hearts of the religious, means that were found in the Rule.

Pope Pius IX promulgated the Bull of Canonization on 7 June 1867 in which he retraced the milestones in the life of Saint Paul of the Cross. For that occasion, the Pope recalled the two miracles that were accepted for the cause of the Founder. The first concerned the miracle of the multiplication of grain that occurred in 1854 in the monastery of Vetralla (Viterbo, Italy) where there were thirty religious in the community. All testified that it was a miracle through the intercession of the Blessed Founder. The grain that prodigiously multiplied was not only enough only for the needs of the religious of the community, but also for those present in the monastery for a spiritual retreat, as well as workers, domestics and other guests. Furthermore, it fed over one hundred poor who came to the door of the retreat



every day as well as those who joined the religious in May, for a meeting of the whole province. Miraculously, bread was distributed to everyone.

The second miracle approved for Canonization took place in 1858. A young noble woman, Rosa D'Alena, of the Diocese of Gaeta, Italy, was afflicted by a tumor in her right breast. She went to the city of Pontecorvo where she hoped to eradicate the cancer via surgery. However, she first wished to celebrate a Mass in the nearby Passionist retreat of Ceccano. In the church, there was an image of Blessed Paul of the Cross. The sick woman prayed before the image with all her might. The Mass had just begun, when the woman, staring at the photo, felt a strong burning sensation in her chest: the cancer had suddenly dissolved.

In the Bull of Canonization, Pius IX established the day on which the Founder would be remembered in the Congregation: 28 April. On that day the faithful who had traveled to venerate the mortal remains of the Saint, could gain various indulgences.

The date, 29 June 1867 was very special because it marked the eighteenth centenary of the martyrdom of Saints Peter and Paul. The influx of pilgrims was remarkable and Saint Peter's basilica was packed with people: there were 500 bishops, 14,000 priests and 130,000 pilgrims distributed between the basilica and the square outside.

At 7:00 AM Pope Pius IX, vested in liturgical garments, went to the chapel of Pope Sixtus IV and sang the hymn "*Ave Maris Stella*". The procession was very elaborate—the pupils of Pia Casa of orphans were first in the procession, followed by the religious families of the mendicant orders, the various monastic orders and the Canons regular. Preceded by the cross were the secular clergy, the students of the Pontifical Roman Seminary, the College of parish priests, then the Chapters of all the collegiate churches, those of the Basilica and the three Patriarchal basilicas, etc. then the Procurators and lawyers for the causes of Saints and Blesseds. Immediately following were the banners of the blessed who were to be canonized.

The banner of St. Paul of the Cross was carried by members of the Confraternity of the Blessed Sacrament of St. Peter's, as well as the canvases depicting the two approved miracles for canonization by the artist Francesco Grandi. It was then the turn of all the members of the Pontifical Chapel followed by the Pope on the "sedia gestatoria". The procession ended with the General Auditor Prelates and the Bursar

of the Apostolic Chamber, with the majordomo, the Apostolic Protonotaries and the Generals of the various religious orders. The sacred procession departed from the left colonnade of the Square and, crossing the Square, entered the Basilica. In addition, present at the sacred liturgy were King Francis II of the two Sicilies and the Infanta Isabella Maria of Portugal. On that day there were 25 canonizations, including that of St. Leonard of Port Maurice, a Franciscan Friar minor, personally known by Saint Paul of the Cross.

In the months following the Canonization, the Superior General Pietro Paolo Cayro, did his best to have the statue of Saint Paul of the Cross placed in St. Peter's Basilica, but, although the contract was signed on 17 August 1867, the actual placement took place several years later in 1876.



Sample of the grain from the miracle at the monastery of Vetralla.

On 14 January 1869, Pius IX issued a decree establishing the date of the feast of Saint Paul of the Cross for the universal Church on 28 April. It could be preceded by a novena instead of by a Triduum as had been done up to that point. For the General, Fr. Pietro Paolo Cayro this was "a precious grace, crowning all the others honoring this poor Congregation," as he wrote to the religious in his circular of 10 March 1869.

This precious grace continued to increase in the subsequent history of the poor Congregation that would receive additional honors with the inscription of several other sons of Saint Paul of the Cross in the catalogue of the Saints.



EXTRAORDINARY MAINTENANCE AT THE GENERALATE OF THE PASSIONISTS

Fr. Vincenzo Carletti - General Econome

[**Extraordinary Maintenance**= *waterproofing of roofs; new drains and gutters; building re-surfacing; restoration of cornices and architectural elements.*]

The building complex of our Generalate is very vast and requires regular maintenance work, which becomes much more expensive over the years. With the exception of sporadic interventions and those dictated by particular emergencies, the last systematic maintenance of roofs and the exterior of the General House took place over fifty years ago.

The beginning of the current extraordinary maintenance project was precipitated by an emergency that could not be ignored: there was alarming infiltration of water in the roof of the library and the section of the building where it is located. This became the first batch of the current work.

Before the General Synod of the Congregation (October 2015), the two administrations of the Generalate had completed the second batch of the maintenance project (the community building overlooking the courtyard) and the third (the Retreat House and the Sisters' Residence).

However, the work that was initially projected was in fact, less than 50% of the work that was needed. Therefore, this situation was submitted for the consideration of the 2015 General Synod, which approved the budget for the subsequent maintenance that was organized into five additional work batches. We have already taken care of the fourth and fifth batch and are completing the sixth. There are still two other lots, the seventh and eighth. By the end of 2017, all planned works of extraordinary maintenance should be successfully completed.

However, during the Synod 2015 another commitment was assumed, namely to do routine maintenance every two years on the buildings already restored. In May 2016, an agreement was made for routine maintenance of the first work area with auto-cranes for two days



The courtyard of the Curia wing.

at a modest price: routine maintenance is also a guarantee of savings. In the coming month of May we will proceed with the routine maintenance of the second and third work segments. A schedule has already been prepared in this regard and we will scrupulously abide by it.

A sincere thank you to all entities and to all the religious of the Congregation for your fraternal and generous collaboration that is enabling us to do great things even with our limited resources, because there is strength in unity!



The restoration of the Curia wing of the Monastery of Sts. John and Paul.



THE ASSEMBLY OF THE MAIAP JAPANESE VICE PROVINCE

Bro. Laurence Finn (CRUC)

The annual Assembly of Vice Province of Japan was held from 16 – 18 January 2017, during the coldest days of the month in the venerable Mefu Retreat Centre located near the sprawling city of Osaka. Most of the members of the Vice Province were able to attend the Assembly, where the work of the 2014 Congress of the Vice Province was continued. The Superior General, Father Joachim Rego, and the President of the Configuration, Brother Laurence Finn (CRUC), were both in attendance.

Since the time of the Congress, the Vice Provincial, Father Paul Matsumoto, died the previous July after a short struggle with cancer. Father Paul was not only the Vice Provincial, he was the youngest member of the professed community. This deeply sad reality added to the burdens of this older Vice Province – but in a spirit of hope in the future and with the support of the wider Configuration of PASPAC



Mass in the Mefu Retreat Centre.

they made decisions for the future. These decisions included the sale of property in order to provide adequate facilities for the members of the Vice Province who require assisted living facilities. There was concern about the future of the Vice Province's formation programme, and where adequate formation can be given to those who enter the Congregation in Japan.

Despite the major issues that confront this Vice Province, there was a deep thankfulness of not being only recipients of help from other entities within the Configuration, there was also a restatement of the desire on the part of the Vice Province membership to remain in active solidarity with the other entities both within the Configuration and the global Congregation as well. Currently the Vice Provincial is Father Francis Totsuka Yamauchi, with his first Consultor being Fr. Nonoy Plaza of the Philippine Province and his second Consultor is Father Joseph Someno. Father Andrew Ki Ho Song of the Korean Province is to arrive in Japan in early February to take up three years of service to the Vice Province in Japan.



Fr. Francis Totsuka Yamauchi (Vice-Provincial)



NINTH ASSEMBLY OF THE CONFIGURATION OF JESUS CRUCIFIED

Fr. Francisco Valadez Ramírez (REG) - Acting Secretary



The Major Superiors of the various entities of the "Jesus Crucified" Configuration.

the laity of the Passionist Family was very rewarding and it highlighted once again the need to continue to share with them the beauty and relevance of our Passionist spirituality.

At another point of the meeting, each of the Major Superiors responded to the following questions: How do I feel about the Configuration? What has helped us to grow, to communicate and to work together? What has not helped us to grow? Things to keep in mind for 2017. Finally, they shared about the reality of their entities.

The Major Superiors of the various entities of the "Jesus Crucified" Configuration - Frs. Robert Joerger (PAUL), Joseph Moons (CRUC), Manoel Amilton (CALV), Carlos Saracini (CONC), Giovanni Cipriani (EXALT), José Ramón Montañez (PAC) and Francisco Valadez (REG) met at the Passionist community of Rio de Janeiro, Brazil from January 29 to February 2, 2017. The two Consultants of the CALV Province also participated- Frs. Edilberto Lins and Leudes Aparecida. Fr. Arthur Carrillo (CRUC) was present as interpreter. Frs. Augusto Canali, General Consultor and the coordinator of the Configuration, and Francisco Murray, President, were not present due to health reasons. However, Fr. Francisco followed all the sessions from Buenos Aires, Argentina, on Skype. Fr. Carlos Saracini coordinated and moderated the Assembly and Fr. Francisco Valadez served as acting Secretary because of the prior resignation of the secretary of the Configuration.

The first day was dedicated to a meeting with lay representatives of the different pastoral entities of the local parish of Our Lady of Sorrows and St. Joseph that serve the community of Rio de Janeiro. The theme was *"Jesus the Master and the Disciples of Jesus - men and women religious-priests"*. The dialog with

General observations:

- There are many points in common, agreement, synchronization, fraternity and positive momentum.
- Strong desire for realism in dealing with the challenges in the entities of the Configuration.
- We are talking at the same table, shoulder to shoulder; we learn to dream together.
- The Congregation is in a process; the Configuration is a breath of the Spirit.
- The Passionist Family continues to demonstrate great energy in the Congregation, which in turn, challenges us to open ourselves to new experiences.
- The laity are asking us for consistency, enthusiasm, guidance, generosity...
- Fernando da Silva Oliveira, a third year theology student, spoke on behalf of the novices and the students, making the following observations: The novitiate in common with the entities of the Southern zone has been a good experience. On the contrary, this has not been the experience of the theology students, because four years is too long for them to be disconnected from the prov-



ince of origin. They suggest that formation take place in small communities.

The meetings between students, which they themselves prepare, are very positive. That a student participate in the assemblies of the Configuration.

The reports about solidarity in Formation, in personnel and in finances. The latter was adopted unanimously.

Observations and challenges in the Configuration:

- We are weak concerning the number of our religious and our median age, but not in spirit.
- Despite the challenges there is much optimism; the future offers hope.
- Create a mentality of the Configuration in the hearts of the religious.
- Languages are a wealth and opportunity. There are four languages in the Configuration.
- The difficulty of Visas, distances, and different calendars between the northern and southern sectors.
- The Configuration process needs to get to the local level and not only at the level of superiors.
- Young religious are asking for more catechesis and information.
- Danger of locking ourselves into the Configuration and not being open to other Configurations.
- The methodology did not work; there are more structures than changing minds.

- We need to use dialog to relate to the Congregation and other configurations.

Letter of the Superior General, Joachim Rego, of 7 December 2016.

The Superior General *“urges each Configuration to set up a study group for the future development of the Configuration. The ex-officio members of this group shall be: the President of the Configuration, a Provincial Consultor, or a Provincial Superior within the Configuration and the Reference General Consultor... and another religious”*.

Fr. Francisco Valadez was chosen to join the Working Group, citing his experience in CLAP and the General Council.

Following the resignation of Fr. Clemente Olvera, Deacon Javier Antonio Solis Basilio (REG) was chosen as the Secretary.

There was also discussion about the criteria for the participation of the members of the Configuration in the next General Chapter.

The next Assembly of the CJC Configuration will take place during 4-7 February 2018, in the Passionist Retreat House in North Palm Beach (FL-USA). The meeting will be preceded by the Inter-Council Meeting at the same location.



The Superior General “urges each Configuration to set up a study group for the future development of the Configuration.”



CONGRESS OF THE NEW GEMM VICE-PROVINCE OF TANZANIA

The Congress of the new GEMM Vice Province was held at Veyula, Tanzania from 20 to 23 February 2017. In addition to the religious of new Vice Province, Fr. Michael Ogweno, General Consultor and Fr. Vincenzo Carletti, General Econome were also present.

Fr. Michael Ogweno opened the Congress by reading of the decree of the Elevation of the General Vicariate to the status of Vice-Province. During the General Consulta that took place in Rome from 30 January to 7 February 2017, the Superior General read a letter from the General Vicar, Fr. Aloysius John Nguma, requesting the change in status of the Vicariate. After listening to reports about the preparedness of the Vicariate in this regard, Fr. Joachim and his Council voted in favor of the request.

The GEMM Vice-Province is currently composed of 30 finally professed religious (23 priests, 2 transitional deacons and 3 Brothers). Among these religious, there are six foreign missionaries. There are three religious working outside the Vice Province in Kenya, Mozambique and England. There are also two religious presently studying in Australia. The Vice Province consists of four communities, including four parishes.

The student center is located in the city of Arusha. This is a collaborative venture with the CARLW Vice-Province of Kenya. This year there are 27 students in residence, 12 from Kenya and 15 from Tanzania, including three superiors. In order to financially sustain the house, Fr. Roberto del Corso (MAPRAES) administers various agricultural projects.

An additional source of income for the Vice Province are vineyards and wine production directed by Fr. Cesare Pozzobon (MAPRAES). The Vice Province is also partially supported by the Solidarity Fund of the Congregation.



(L-R) Fr. Marcel Tarimo, Fr. Engelbert Kilasara, Fr. Gregory Olomi (Vice-Provincial), Fr. Michael Ogweno (General Consultor), Fr. Riccardo Caffi and Fr. Godfried Matumaini.

Various topics were discussed during the Congress including issues of formation and future planning. During the Congress, the following religious were elected to positions of leadership: Fr. Gregory Raphael Olomi (Vice-Provincial), Fr. Riccardo Caffi (MAPRAES- First Consultor and Consultor for Finances), Fr. Engelbert Kilasara (Consultor for Formation), Fr. Godfried Matumaini Moshia (Consultor for Apostolate) and Fr. Marcel Tarimo (Consultor for Community Life & Spirituality).

Brief History of the GEMM Vice-Province

Fr. Giovanni Scaltritti (MAPRAES)

The presence of the Passionists of the former CORM province in Tanzania originates in the desire expressed by our Founder Saint Paul of the Cross, to minister among non-Christians.

In 1922, Fr. Stanislaus Ambrosini, the provincial of the northern Italian province, began to consider the possibility of opening a mission in Africa. He turned to the Superior General, Fr. Tito Finocchi (of Jesus) and then began a process of discernment with



the religious of the Province to achieve his dream.

On 12 July 1933, seven Passionists with six Sisters of Mercy of Verona embarked at the port of Naples for Africa. They landed in the city of Dar Es Salaam on 29 December 1933. The Vatican Congregation of Propaganda Fide entrusted the CORM Province of the Congregation with the new mission of Dodoma, forming a new Apostolic Prefecture in the central part of the then Tanganyika. The Passionists arrived in this diocese on 4 January 1934 after traveling over 500 Km. by train. These pioneers were Fr. Leone Ferrarese (Superior of the Mission), Fr. Giovanni Ivaldi, Fr. Disma Giannotti, Fr. Fortunato Fornara, Brother Roberto Pellizzeri and Brother Giovanni Andreini.

The Mission of Dodoma was first declared a “*missio sui juris*”. In 1935, it was raised to the rank of Apostolic Prefecture. In 1951 it was designated an Apostolic Vicariate and in 1953 it became an independent Diocese. The first Apostolic Prefect, Fr. Disma Giannotti, was appointed 10 May 1935. The first bishop was a Passionist, Fr. Geremia Antonio Pesce who guided the diocese for twenty years, from 1951 to 1971. On 21 January 1962, Fr. Pierdamiano Rappallini was elected superior of the religious community of Dodoma and was given the responsibility of monitoring the construction of the Cathedral that began in 1963 and was inaugurated 24 November 1968.

Two religious Brothers were particularly dedicated to this project: Bros. Luciano Costa (still living) and Ludovico De Simone, who were subsequently or-

ained priests. In the early decades, missionary works of the construction of schools were done in collaboration with the British government. There was, however, education in the faith and commitment to health care. All of this was the fruit of Divine Providence that was organizing the creation of the Secretariat and the Office of Procurator for the Foreign Missions in the CORM Province.

Various missions were entrusted to the Passionists, who upon their arrival often had to build the community residence, as well as the church and the dispensary in order to concretize their apostolic presence. Therefore, each missionary station involved several villages that the missionaries visited according to the needs and their schedules. Even in these villages, according to the possibilities, chapels were built so that the missionaries could have religious services and thus enable the people to encounter the Lord. When the mission stations were able to be functional and well organized, they were returned to the bishop, so he could entrust them to the secular clergy. Then they began to think about the founding of the Congregation and the construction of retreats and houses for formation. In 1972, the construction of the first retreat began in the city of Veyula, where Passionist Aspirants were also received.

Additionally, it is necessary to acknowledge and to thank the many volunteers, initially from Italy, who during their vacation time and with their own finances, went to a mission area and offered their time, work and various skills to plan, initiate and complete these various houses or retreats.

Some religious were assigned to ministry of the formation of local vocations that gradually grew from year to year. The CORM Province, with the increase of vocations became committed to financially supporting the seminarians and the seminaries. However, they also planned for the future and sought ways to create projects that would offer the possibility of the self-financing of the Vicariate. In 2013 the Vicariate of Saint Gemma Galgani (GEMM), 80 years after its founding, passed under the jurisdiction of the Superior General, with the prospect of aligning it with the other African Vicariates. It became an independent Vice Province in 2017.



(Seated L-R): Fr. Disma Giannotti, Fr. Stanislao Ambrosini, Sir Matteo Giannini; Fr. Leone Ferrarese, Fr. Giovanni Ivaldi. (Standing L-R) Bro. Roberto Pellizzeri, Fr. Daniele Delle Donne, Fr. Fortunato Fornara; Bro. Giovanni Andreini.



CONGRESS OF THE NEW CARLW VICE-PROVINCE OF KENYA

The Congress of the new CARLW Vice Province was held at the Golgotha Pastoral Centre in Karungu, Kenya from 13 to 16 February 2017. Present at the Congress were Fr. Michael Ogweno, General Consultor, Fr. Vincenzo Carletti, General Econome, Br. Reginald Cruz from Xaverian Brothers, the Congress Facilitator, and Fr. Aloyce Nguma – Regional Superior of GEMM Vicariate of Tanzania. Two representatives of those in temporal vows were also present.

During the General Consulta that took place in Rome from 30 January to 7 February 2017, the Superior General read a letter from the General Vicar, Fr. Raphael Mangiti, requesting a change in status of the CARLW Vicariate from a General Vicariate to a Vice Province. In this letter, Fr. Raphael stated that the religious of the Vicariate judged that they were ready to assume the responsibilities of this new reality and that it would challenge them to continue to grow in the Passionist charism and ministry. After considering additional information about the readiness of the Vicariate for this step, Fr. Joachim and his Council voted in favor of the request. In the decree of Elevation, the Superior General wrote that the decree of Elevation would become effective at the opening

of this Congress. This wonderful event was in keeping with the theme of the Congress, “*See, I Am Doing Something New*” (Is. 43:19).

At the conclusion of the Congress, the following religious were elected to the Vice-Provincial Curia -- Fr. Andrew Okeyo (Vice Provincial Superior), Fr. Leonard Okuku (1st Consultor and consultor for Charism and Community Life), Fr. Robert Ochieng (Vice Provincial Econome), Fr. Julius Missawo (Consultor for Formation) and Fr. Bernard Mbugua (Consultor for Apostolate).

Presently, the CARLW Vice Province is comprised of forty religious: 36 priests (including three Italian missionaries) and 4 Brothers. There are also twenty temporary professed religious in various stages of formation: eight novices at the novitiate, five aspirants, five Brother-candidates in formation, and twelve Philosophy students at the center in Arusha, Tanzania.

There are six sites that are the property of the Congregation-- the Golgotha Retreat Centre in Kiranda; the St. Paul of the Cross Retreat Centre in Nairobi; the novitiate in Sotik; the theology student center in Kisima and two orphanages in Molo and



(L-R) Fr. Robert Ochieng, Fr. Leonard Okuku (1st Consultor), Fr. Andrew Okeyo (Vice Provincial Superior), Fr. Michael Ogweno (General Consultor), Fr. Julius Missawo, and Fr. Bernard Mbugua.

Tonga. The religious staff nine parishes in five dioceses. There are also four religious who are working outside the country—two in the USA, one in Canada and one in Mozambique.

A Brief History of the CARLW Vice-Province

Fr. Giovanni Scaltritti (MAPRAES)

The presence of the Passionists in Kenya has its origin in an invitation of bishop of Kisii, Bishop Tiberius Charles Mugendi (1969–1993). In May 1970, he wrote to the then Superior General of the Passionists, Fr. Theodore Foley (1913–1974), asking him to send Passionist missionaries to his diocese from Tanzania. The proposal was positively received by the then provincial of the former CORM Province of Italy, Fr. Anselmo De Battista and by the Vatican Congregation “Propaganda Fide”. After a visit by Fr. Edmondo Zagano and Fr. Victor Camusso, an agreement was signed in which the diocese entrusted the three parishes of Rakwaro, Ulanda and Kadem to the Passionists. After studying the local language, “do luo”, seven Passionists were sent to Kenya in October 1970. In November 1971, they officially assumed the administration of the three parishes. Besides the two religious mentioned above, five additional religious also arrived-- Fr. Francesco Morelli, Fr. Antonio Cantale, Fr. Geremia Forlani, Fr. Giuseppe Borlini and Fr. Tito Bertucci.

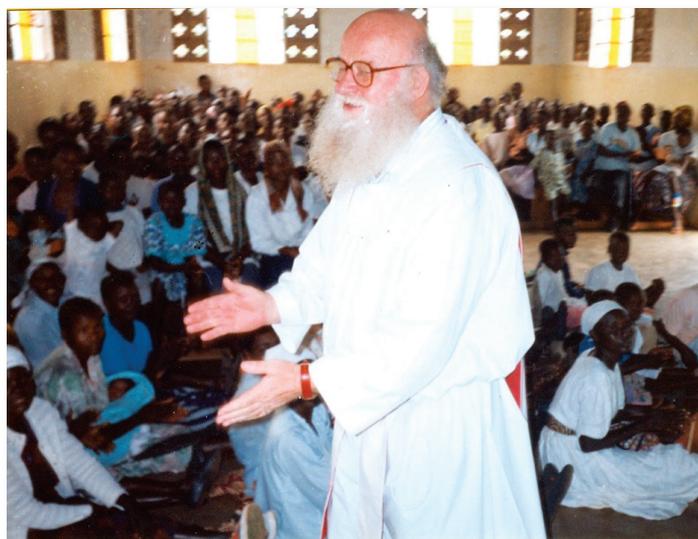
They soon were assigned other parishes: Tonga in 1972, Macalder Mines in 1974 and Karungu in 1977. Missionary work is typical of all mission territories, including Kenya. The missionaries began their pastoral activity with evangelization, pastoral care of young people and families, formation of catechists and laity, adult catechesis and promotion of priestly and religious vocations. Simultaneously, they also attended to needs of human development by building dispensaries, leper hospitals, maternity centers, nurseries and primary, secondary and professional schools. One of the missionaries even promoted the construction of a bridge to facilitate the children’s attendance at school and catechetical instruction. Another religious built a center for the care of those afflicted by polio. In these works, the Passionists were supported by the collaboration of three institutes of Sisters: the Sisters of Charity of the Immaculate Conception of Ivrea, the Diocesan African Sisters and the Sisters of our Lady of Cremona.

In Kenya, the Passionists were anxious to welcome and attend to vocations. In 1974, land was purchased for this purpose in Karungu where in 1981 the first vocation Center was opened. The first aspirants arrived in 1982.

Even in Nairobi in 1983, the CORM Province bought land for the construction of the first house for philosophy studies that was inaugurated in 1984. Additional land was purchased for construction of a student center for theological studies. In the same year, in July, the first Passionist postulant entered the novitiate and professed vows in Karungu 1985.

Subsequently, collaboration began in the area of formation among the African vicariates of Botswana/South Africa, Tanzania and Zaire. The province committed itself to pay the costs both of the education of the students as well as the construction of new religious houses and formation centers. Fundraising was done for the construction of new buildings-- the postulancy community of Molo, the novitiate in Sotik, and the retreat house in Nairobi.

Preparations then began regarding the development of the new African Configuration (CPA) by sponsoring projects that would render the CARLW Vicariate self-sufficient. In 2013, the CARLW Vicariate of the CORM Province became a General Vicariate directly responsible to the Superior General. Finally, in 2017 the Superior General, Fr. Joachim Rego, with the consensus of his Council, elevated the Vicariate to the status of a Vice Province.

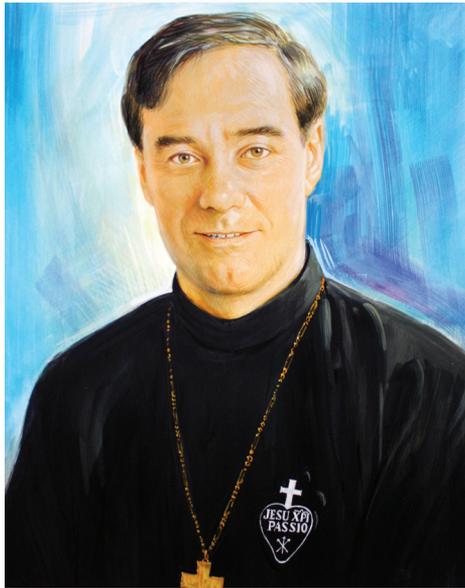


Fr. Geremia Forlani (MAPRAES).



BISHOP JOSÉ LUIS ASTIGARRAGA LIZARRALDE, CP APOSTOLIC VICAR EMERITUS OF YURIMAGUAS, PERU (1940-2017)

“The death of Bishop José Luis Astigarraga... was the death of a true follower of the Passion. With the news of this death, the Mission of Yurimaguas weeps for its bishop, as orphaned children grieve for the loss of their father and pastor. The Church of Peru cries over the loss of one of its most zealous pastors. Also the Congregation of the Passion mourns the loss of one of its most illustrious members.”
(Funeral Homily, 21 January 2017)



Bishop José Luis Astigarraga Lizarralde, C.P. was born in Azcoitia, Guipuzcoa, in the Basque region of Spain, on May 4, 1940. His childhood and youth were characterized by a very mature faith life. At the age of ten, he entered the Passionist school, the “Colegio Apostolico” of Gabiria. At the age of 15, the minimum age allowed by Canon Law of that time, he began his novitiate in the city of Angosto and was professed on 5 August 1956 at the age of 16. He was ordained a priest on 2 February 1964.

His first assignment was in the Passionist school in the city of Euba. Later he was transferred to Puerto Rico where he did parochial ministry. In 1977, he was sent to the mission territory of the Spanish CORI Province in Peru. There he served as Regional Vicar (1977-1981) and then pastor (1980-1990). In November 1991, he was appointed by Pope John Paul II, as the first bishop of the See of Buleliana and Apostolic Vicar of the Vicariate of Yurimaguas, Peru. He

received episcopal consecration on 29 February 1992.

Bishop José Luis was a pastor who was characterized by his pastoral and fraternal nature. He loved the people he served. His leadership and care for the indigenous people of Yurimaguas especially during periods of political unrest demonstrated his willingness to share in the suffering of the crucified of today with courage and humility. One of his former parishioners recalled, *“I can still see him traveling on his motorcycle to visit the sick; his all-night vigils listening to those in the midst of conflict, acting as an intermediary; taking a bowl of soup with his hands as our poor people do. He was a simple and uncomplicated man, far from rigid, social protocols and superficialities.”*

In his letter of condolence to the Provincial Superior of the SCOR Province of Spain and Latin America, Fr. José María Saéz, the Superior General, Fr. Joachim Rego wrote- *“He [Bishop José María Astigarraga] fulfilled his ministry of pastor and teacher of the faithful of Yurimaguas, Peru, with total fidelity and generosity. His life was so committed to these two values of fidelity and service, that his death impoverishes the entire Congregation.”*

Bishop Astigarraga died on 20 January 2017 in his simple residence in Yurimaguas, Peru, at the beginning of the year in which he would have celebrated the twenty-fifth anniversary of his episcopal consecration.





THE 25TH ANNIVERSARY OF THE PASSIONIST MONASTERY OF GETSEMANÍ DE ENVIGADO, COLOMBIA

Sr. Diana Paola Hernández Fernández, CP

On July 26, 2016, the Getsemaní Monastery of Envigado (Colombia) celebrated the 25th anniversary of its foundation. Bishop Fidel León Cadavid, Bishop of Sonson-Rionegro, was the principal concelebrant at the Eucharist. Also present were Frs. Antonio Munduate (General Consultor), Joaquín Vargas (SCOR Provincial Consultor) and various Passionist religious, diocesan clergy, and men and women religious of various Congregations. A large number of faithful were also present to thank God for the gift of this Passionist presence.

The history of the Getsemaní Monastery can be traced back to the year 1964, when the Passionists, who worked in the Prelature of Moyobamba (Peru), aware of the great need and the spiritual benefit of contemplative life, proposed to Bishop Martín Elorza, C.P., the possibility of founding a Passionist monastery in Tarapoto (Peru). Monsignor Elorza, aware of the difficulties of this mission territory, felt that this option contained too many risks.

Since after Vatican Council II the number of vocations in Europe fell drastically, the initiative for a new foundation in the Americas continued to

be studied in the monasteries of Spain. The nuns of the monastery of Bilbao discussed the possibility of a new Foundation in Vedat-Torrent (Spain), which occurred in 1970. The Mother Superior, María de la Pasión and her Consultor, traveled from Bilbao, in order to establish, with the collaboration of the Passionist religious, this foundation, which occurred on January 14. This Monastery would be the motherhouse that would provide the nuns for the founding of the Getsemaní Monastery.

They saw the need to establish more Passionist monasteries in Latin America, a continent that contributed a significant number of vocations for the Catholic Church and for contemplative life. In 1980, there were four monasteries of Passionist nuns in South America- three in Brazil and one in Argentina. Due to the insufficient number of vocations in these areas, they considered founding a monastery in Colombia, which engendered great enthusiasm in the community.

The writings of Mother Consolación reveal moments of deep discernment of God's will. They also show total trust in Divine Providence and speak of the atmosphere of prayer in which the nuns made the final decision: *"This afternoon, after the None hour of prayer, we met in Chapter in which 8 religious unanimously approved the Foundation in Colombia, and designated Mother Consolación, Sister Sagrario and Sister Lourdes to make the foundation. Father [Fabiano Giorgini (MAPRAES-PIET, 1929-2008)] was present, someone very positive due to his experience. Only in God have we have put our trust (...). I reported the news to the Provincial and he was very happy."*

It is important to note that the three remaining monasteries of Spain economically supported the founding Sisters on numerous occasions. Father Fabiano



The present monastery community.



(L-R): Sr. Lourdes del Sagrario, Sr. Sagrario de la Santísima Trinidad, Fr. Fabiano Giorgini (PIET-MAPRAES) and Mother Consolación de Jesús Crucificado.

Giorgini supported the entire process of the Foundation, united in spirit with the Passionist religious of Colombia, who looked favorably on the contemplative nuns who sustained their missionary work from the cloister. He personally began negotiations for the arrival of the sisters in Medellín, first with the formalities with the Congregation and, later, with the procurement of the necessary resources for the project.

Finally, the day arrived for the journey- 25 July 1991. Mother Consolación of Jesus Crucified and Sisters Lourdes del Sagrario and Sagrario of the Holy Trinity left Torrente. Once established in the monastery, the Sisters began the hard process of adapting to the area, culture, customs, etc.

During these early years, the vocational promotion focused on references that people offered as they began to know the community. In this way, several young women spent some days of retreat in the community. Persevering vocations have been a critical factor in the growth and consolidation of the Congregation around the world and Colombia was no exception. Even though the Foundation was made in an area of the country characterized by flourishing religious life, such as Antioquia, this did not guarantee that a large number of young women would enter cloistered life. This situation continued in the Getsemaní Monastery during the first eight years, after which new postulants began to arrive.

In 1999, Sister Sagrario of the Holy Trinity returned to the monastery of Torrente. The following

year it was suggested that we close the Getsemaní monastery due to the small number of Sisters. Mother Consolación, trusting in the Lord, kept the monastery open that year because she felt in her heart that there would be vocations as a grace of the Jubilee Year. Indeed, during the years 2000 and 2001 three new applicants entered, and although not all persevered, the community received the vitality to go ahead.

In 2002, the community consisted of four professed Sisters, three novices and an aspirant. Since the monastery was now more solidly established, it became necessary to build a larger monastery choir, attached to the newly opened public Chapel. Gradually more young women arrived to have an initial experience of Passionist contemplative life. Thus, between the years 2005 and 2006, six aspirants arrived, and most of them persevered.

After twenty years of presence in the Diocese of Sonsón-Rionegro the Getsemaní Monastery had sufficient economic stability, the possibility of future vocations and other conditions required by the Rule and Constitutions to live with dignity Passionist monastic life and fulfill its mission within the Church. Therefore, the Sisters petitioned the Holy See for permission for the canonical erection of the monastery. The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, by the Decree of September 19, 2011, authorized the Bishop of Sonsón-Rionegro to proceed with the canonical erection.

Additionally, given the precarious situation of the monastery Santa Gema of Merlo-Buenos Aires, Argentina, on November 21, 2014, the Holy See approved its affiliation to the Getsemaní Monastery. To enhance the life of this Argentine monastery several religious were transferred from Colombia, relocating the novitiate for both monasteries in this subsidiary house.

The Getsemaní Monastery of Colombia and its subsidiary Santa Gema Monastery of Argentina, as well as other Passionist monasteries and all contemplative foundations of the Church, are currently in the midst of a profound restructuring process, guided by the Apostolic Constitution *"Vultum Dei Quaerere"* issued by Pope Francis on June 29, 2016.

PROFESSION OF FIRST VOWS

During January 2017, nine Religious professed First Vows.

▶ In the **EXALT Province of Brazil** on 07 January:

Gilberto Felipe Corrêa dos Santos
Gabriel Luis de Assis Oliveira
Leonardo Luiz da Cruz
Bruno Maciel da Silva Brito
Felipe Tubertino dos Santos

▶ In the **SCOR Province of Spain and Latin America** on 20 January 2017:

Víctor Alfonso Caballero Cruz
Wilmer Cruz Gomez Díaz
Bro. Félix Humberto Prada Gómez
Nelson Enrique Rogel Baide



Gilberto Felipe Corrêa dos Santos, Gabriel Luis de Assis Oliveira, Leonardo Luiz da Cruz, Bruno Maciel da Silva Brito and Felipe Tubertino dos Santos.



Víctor Alfonso Caballero Cruz, Wilmer Cruz Gomez Díaz, Bro. Félix Humberto Prada Gómez and Nelson Enrique Rogel Baide.

PROFESSION OF PERPETUAL VOWS

During the period of December 2016 to February 2017, five of our religious professed Final Vows.

▶ In the **EXALT Province of Brazil** on 03 December 2016:

Vanildo De Jesus Nascimento
Thiago Thalles Mendes de Oliveira

▶ In the **SPIR Province of Australia** on 18 February 2017:

Joseph Donald Liaia
Anthony O'Connor Simbel
John Lin (MACOR)



Vanildo De Jesus Nascimento and Thiago Thalles Mendes de Oliveira.



Joseph Donald Liaia, Anthony O'Connor Simbe, John Lin.



DIACONATE ORDINATIONS

During the period of period October 2016 to February 2017, six Religious were ordained deacons.

▶ In the **MAPRAES Province of Italy-Portugal-France:**

Antonio Parrino on 29 October 2016
Francesco Pagliaroli on 20 November 2016
Michele Messi on 18 February 2017

▶ In the **EXALT Province of Brazil** on 04 December 2016:

Vanildo De Jesus Nascimento
Thiago Thalles Mendes de Oliveira

▶ In the **SCOR Province of Spain-Latin America** on 14 January 2017:

Rubén Darío Manzano Liscano



*Vanildo De Jesus Nascimento
and Thiago Thalles Mendes de Oliveira*



Antonio Parrino



Francesco Pagliaroli



Michele Messi



Rubén Darío Manzano Liscano

PRIESTLY ORDINATIONS

During the period of period October 2016 to February 2017, seven Religious were ordained to the priesthood.

▶ In the **MAPRAES Province of Italy-Portugal-France:**

Fr. José Gregório Duarte Valente on 30 October 2016

Fr. Federico Di Saverio on 07 December 2016

Fr. Marco Masi on 11 February 2017

▶ In the **REG Province of Mexico:**

Fr. Eloy Medina Torres on 05 November 2016

▶ In the **SCOR Province of Spain-Latin America:**

Fr. Eduar Carranza Altamirano on 14 January 2017

Fr. Julio Alejandro Blanco González on 04 February 2017

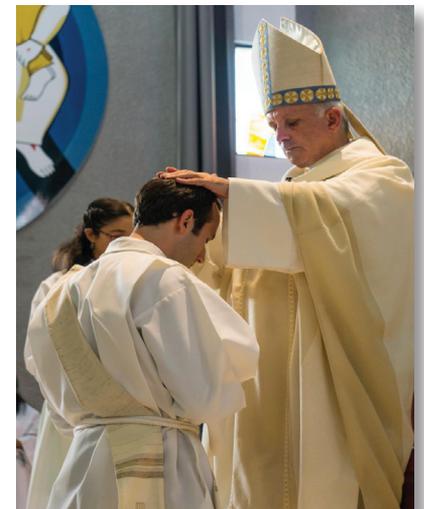
Fr. Christian Américo Chicas Aguillón on 19 February 2017



Fr. Marco Masi



Fr. Federico Di Saverio



Fr. José Gregório Duarte Valente



Fr. Eduar Carranza Altamirano



*Fr. Christian Américo Chicas
Aguillón*



Fr. Eloy Medina Torres

NOTITIAE OBITUS

Usque ad diem 1 November 2016 - 1 Februarius 2017

DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
01/11/16	Sac. José González Sendino	SCOR	16-nov-36	23-dic-52
21/11/16	Fra. Joaquín Suárez Álvarez	SCOR	10-ago-31	17-ott-71
27/11/16	Sac. Réginald (Léandre) Dumont	GABR	05-apr-23	29-set-42
06/12/16	Sac. Pierino Di Eugenio	MAPRAES	04-mag-38	15-set-55
08/12/16	Sac. Manoel Antonio Farías	EXALT	22-mar-40	02-feb-83
11/12/16	Sac. Alban Harmon	PAUL	12-ott-30	17-lug-51
19/12/16	Sac. Herminio Gil Redondo	SCOR	03-mag-36	12-set-54
10/01/17	Sac. Cormac O'Hora	MAPRAES	17-gen-32	28-apr-52
11/01/17	Sac. Bernardo Bongiovanni	MAPRAES	23-nov-18	12-gen-35
11/01/17	Sac. Lambertus Stevens	SPE	08-dic-19	10-set-40
15/01/17	Sac. Charles-Willy Kahuta Wembi	SALV	25-giu-64	06-ago-89
18/01/17	Sac. Alfons Cools	GABR	02-ott-28	17-ago-50
20/01/17	Ep. José Luis Astigarraga Lizarralde	SCOR	04-mag-40	05-ago-56
28/01/17	Sac. Karel Bosschaerts	GABR	28-dic-20	15-set-41
31/01/17	Sac. Riccardo Talpone	MAPRAES	27-apr-22	15-set-40
28/02/17	Fra. Saverio Bonanini	MAPRAES	04-mar-45	19-mar-64
28/02/17	Sac. Joseph Van Leeuwen	CRUC-THOM	28-gen-36	09-lug-57

Moniales et Sorores Defunctae

DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA N.
01/01/17	Sr. Emilia da Eucaristia Bot	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Cuore Imm. di Maria, Brasile	16/03/1927	15/09/51
02/01/17	Sr. Palmira del Calvario Bot	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. San Gabriele della Verg. Addolorata	02/12/1935	17/07/55
11/01/17	Sr. Rosa del Santissimo Sacramento Nicchetti	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. San Gabriele della Verg. Addolorata	26/11/1926	27/01/45
14/01/17	Sr. Cecilia della Vergine del Carmelo (Annunziata) Caterina	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Sacro Cuore di Gesù	01/05/1927	29/04/50
23/01/17	Sr. Gema della Passione (Maria Gema) Adung	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. S. Giuseppe	06/07/1962	11/09/88
30/01/17	Sr. Mary Marcella Joseph of Jesus Crucified McCarthy	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	12/02/1931	27/09/51



*"How enriching it would be for us
individually and communally
to focus on the mind and heart of our Founder
and delve into his vision of the Congregation
and its mission in light of our present times."*

Fr. Joachim Rego
Superior General

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E-mail BIP: bip@passiochristi.org