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Studies in Passionist History and Spirituality

**ELEMENTS OF
PASSIONIST SPIRITUALITY**

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INTRODUCTION

One hundred and fifty years ago last year, Blessed Dominic Barberi arrived in England to establish what was later to become the Anglo-Hibernian Province (known to us today as the Provinces of St. Joseph and of St. Patrick). Among the events held to commemorate this anniversary was a seminar at Minsteracres, Co. Durham. The two papers which follow were given on this occasion. In an appendix is included the text of Blessed Dominic's first sermon and instructions at Aston Hall, upon which the second paper is based. This text is an exact transcription of Dominic's own manuscript; no attempt has been made to improve his English, as this would have destroyed the flavor of the original.

I wish to thank Fr. Paolino Alonso Blanco C.P. for making available to me the manuscripts of Blessed Dominic which are conserved in the archives of the Generalate of the Passionists, Ss. Giovanni e Paolo, Rome. I am also grateful to Fr. Luke Magee C.P., Provincial of St Joseph's Province, for permission to publish these papers. I am indebted to Fiona Plucknett who typed the two papers for me, to Laura Welply who produced an accurate typescript of Dominic's sermon and instructions from what, to me, seemed an almost illegible manuscript, and to Fr. Paulinus Vanden Bussche, C.P., who revised Laura's transcription and traced the Scripture quotations.

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ELEMENTS OF PASSIONIST SPIRITUALITY

The topic suggested to me for these two papers was “Passionist Spirituality with Relation to the Anglo-Hibernian Province.” What can one say about that? What can I say about it? As I look around the room, I would say first of all that I am only a beginner in Passionist Spirituality. Next year, it will be twenty years since I entered the Congregation, but I still feel like a beginner and I realize that there are hundreds of years of Passionist spirituality just sitting looking at me. So, what can I say? Where are the sources of Passionist Spirituality? They are sitting in front of me. That is the first answer to such a question, because, as Theodore said in his homily this morning, a Spirituality is a living tradition; it is not something that we find in books. Indeed, our own experience coming into the Congregation was very much like what Paul speaks about to the Corinthians when he says, “What I received from the Lord, I in turn hand it on to you” (1 Cor 11:23). For us, Passionist Spirituality has been something which was handed on, which we were given; this is symbolized for us in the presentation of the Rule and Constitutions during the rite of profession.

Most of us would have to admit that when we came into the Congregation we didn’t have books of Passionist Spirituality. In the past ten or fifteen years there has been an outpouring of information about the Congregation, but in the past (at least in the English-speaking world) we had very, very little to go on. There may have been a life of St. Paul of the Cross, and there was also the Rule itself, but for the most part we learned Passionist Spirituality from watching Passionists and listening to them, hearing their story (usually very amusing stories, we would have to admit).

The idea of a distinctive Passionist Spirituality is really quite a recent one. If we look back just to the 1950s, we find there were articles being written where people were raising the question, “Is there such a thing as Passionist Spirituality?”, and not in any sense trying to say that there couldn’t be, but saying “we hope there is” such a thing (1). The notion of distinct schools of spirituality is very much a twentieth century one. The whole idea of different schools of spirituality linked with different religious orders is part of our modern mentality (2). In past centuries people felt much more free to draw from the tradition of other groups. There was not the sense of being confined within one’s own institute. There was not the same need to define one’s identity, or indeed to discover it, as we try to do today. It seems to me that one of the strongest characteristics of being a Passionist today is that you spend a great amount of your time asking “What is a Passionist?” It often seems to be part of our experience that we don’t really know what we are, and so we are continually asking what makes a Passionist, and what does it mean to be a Passionist. Yet somehow or other, when we look at one another we seem to recognize that there is a similarity, that there is something which makes us one body or one institute. What, then, is this thing that today we call Passionist Spirituality? What are its characteristics? The classic answer to this question is that Passionist Spirituality is about prayer, penance and solitude. We know that St. Paul of the Cross, when he was dying, recommended to his religious the spirit of prayer, penance and solitude (3). But what difficult characteristics to have today. Indeed we could say that each one of those three hallmarks of our Congregation is problematic in today’s world.

Prayer, Penance And Solitude

For the past number of years, the laity have been experiencing what you might call a “prayer explosion,” whereas in the religious life prayer seems to be becoming more and more of a problem, particularly, I think, prayer in common, whether aloud or in silence. In the past, this “in common” aspect has certainly been an important dimension of Passionist prayer, but if we were to be honest, we would have to admit (even those of us who stand up and talk about spirituality) that we do experience a difficulty in integrating prayer and ministry. With the pace of life today and the demands which are made on us, the needs of the church, the needs of people, it doesn’t seem to be as easy as it was in the days of our fathers and mothers.

Penance, too, is not easily dealt with. Austin Smith, in his book, “Passion for the Inner City,” talks about the loss of the Christian ascetic (4), which certainly has had its effects on the religious life. We would have to admit that, today, we are more concerned with diet than with fasting, and we readily recognize the importance of having an adequate amount of sleep at night, like the novice who on being sent home from our monastery at Enniskillen (The Graan) said that he had never understood why they couldn’t say all their prayers before they went to bed!

Our mentality today has changed. We are really not too sure about penance. If somebody today takes the discipline, and we hear about it, we might advise him to go and see a psychiatrist, which certainly was not the case a hundred and fifty years ago. If we are asked, “What do you Passionists do about penance?” – we might say that we put up with one another; but that’s not a very nice thing to say about your brothers or sisters, is it? We do need a theology of penance for today which draws from the richness of our tradition and at the same time speaks a language we understand.

Then there is the whole question of solitude. In the past, religious life was spoken of in terms of flight from the world; today we talk about “flight into the world”. Our emphasis is on involvement, accompaniment, being with the other person; this colors our notion of solitude. It can seem to us to be something of a luxury when we are surrounded by so many pressing human needs. But perhaps solitude is a luxury that we don’t even want today, because we don’t know what to do with it. And maybe if we are dreadfully honest we have to admit that we are like one religious who, when talking about our days of strict observance and long hours of meditation, said, “When I think of all that time we wasted sitting up there in the dark...” Perhaps there is something of that in us too.

We can see that prayer, penance and solitude are problematic today. What, then, do we do with them? Do we write them off and start again? Sometimes we hear it said that there is the founder’s charism and there is the present-day charism. Here we must be aware of the distinction between development and alteration: if the hand of the child grows into the hand of an adult, it’s development; but if the hand becomes a foot, it is alteration (5).

The aim of these values was to create a certain environment. We notice that prayer, penance and solitude are more concerned with what we are than what we do. They are more on the level of being than activity. These values try to create a certain environment, to establish a form of life. When we talk about life forms and environment, the word which comes into our mind today, of course, is ecology. So perhaps we have to practice some kind of ecology in relation to these values from our past.

Foundation Stones

But let's approach it slightly differently. What I propose to do is to give a working definition of Passionist Spirituality, one which is not meant to be exhaustive or all-encompassing, but which seeks simply to highlight some basic elements or foundation-stones which I will then go on to examine. We can say, then, that Passionist Spirituality is a spirituality rooted in the experience of St. Paul of the Cross, which teaches a particular way of relating to the Passion of Christ, and in which community life is not subordinate to apostolic availability; that's my working definition.

Rooted In The Experience Of Paul Of The Cross

Let's take the first part of that statement: a spirituality rooted in the experience of Paul of the Cross. This is something we can never over-estimate. When I speak of Passionist Spirituality here I mean the spirituality proper to the institute: what Paul of the Cross gave to his community; not Paul's own mystical experience of the Passion, nor the kind of spiritual direction which he gave to lay people and members of other religious institutes (although these are extremely relevant), but the particular way of living a spiritual life which he gave to his community. What are the sources of this spirituality? Well, we have the writings of Paul of the Cross. But what did he write for the Passionists? We know he wrote thousands of letters, but very few of them were to Passionists. We have the spiritual diary of St. Paul of the Cross, but it is really the strangest document of all. It is the one we always go to first; if we want to know about Paul of the Cross's spirituality we go to the diary. But think of it: a man who lived to the age of 81 kept a diary for 40 days. Why did he keep the diary? He kept the diary because the bishop told him to keep a diary. You see, he was not the diary-keeping type. It was not in his nature. Some people go to journal workshops, and they come back having seen the promised land; others go home and say, "I could never do that" or "I haven't time to write it; it would be a very nice idea, but where would I get the time to keep it." I think Paul of the Cross was that second kind of person. There is also the Treatise on Mystical Death, but who wrote it (6)? Did Paul write it at all? Did he write part of it? Did he find it somewhere and pass it on? I think we can say that while he did not write the entire treatise on mystical death, he did make use of it and adapted it to his purpose, but we cannot take it as a text intended primarily for Passionists (otherwise it probably would not have disappeared for two hundred years).

What are the sources of the spirituality which Paul gave to his community? It would seem to me that the key documents for understanding the way of spiritual life which Paul wished to share with his community, the basic texts for our spirituality, are the Rule and the Preface to the Rule (7).

In some institutes the role of the Founder is more important than in others. Some congregations are founded by people who don't actually belong to the community; some have a rule written for them. The role of the founding person is different from one community to another. For the Passionists the role of the founder, St. Paul of the Cross, is absolutely central. The Dominican theologian J.M.R. Tillard makes the distinction between what he calls founder's charism and founding charism (8). He says that in some institutes the charism is one of bringing a group into existence to do a particular job (founding charism), while in other institutes, the founding person has some kind of experience, and the community is to be a living-out of that experience (founder's charism). According to Tillard, the former involves the charism of action at the service of the mystery, whereas in the latter we find the charism of understanding the

mystery. I think that we would all readily admit that the Passionists have founder's charisma, where the experience of the founding person becomes normative.

We see this in the way the Rule was written. Often a rule evolves out of the life of a community: people gather together to do something, then after a while either the bishop says, or they themselves agree, that something should be put down on paper. So they look at what they have been doing and how they have been living, then they try to draw some principles from this, often consulting other sources, and in this way a rule comes into existence.

For the Passionists, it was quite different: there was a rule before there was a community. This is very significant. We actually had a text, a rule of life, before there were any companions. There was only one man, who had a Rule, which he had written. It would be very naive to think that this rule was a fully-formed legislative text; it was what we would call today an inspirational text, in which Paul proposed a way of life based upon his experience. The founding experiences of Paul of the Cross are what shaped the form of the Rule, and that form which follows exactly the sequence of his own experience, has come down to us even in this century (9). In order to understand the content of the Rule, and also the way the chapters are arranged, we must recognize that Paul follows the sequence of the experiences which he himself had. Do you remember how the old Rule begins? After the introductory chapter, the first thing it speaks of is where the houses of this least Congregation are to be founded. What a strange thing to do: to begin by talking about geography! It's really quite amazing that he got it past the canonists. Yet, if we look at the Preface to the Rule, we find that the first experience Paul had, his first sense of being drawn to something different, was as he walked along the coast, the Riviera. He saw a little church and a hermitage on a hill, and he felt drawn to live there. That was his first inspiration, the beginning of his being drawn to something different, and the beginnings of our Congregation. And so, Paul's first "foundation" experience becomes the first section of the Rule, "On where the houses of this least Congregation are to be founded."

The Preface to the Rule is where we find the form of the Rule in its embryonic stage, because there Paul describes the founding experiences. It is a little document of five or six pages, largely ignored by scholars. Yet we would have to say that more than in the diary, which was written for the bishop, it is in the Preface to the Rule that Paul hands over to his community an account of the experiences which brought the community into existence (what we might call the "pre-Castellazzo" experience). He gives a detailed account of the different experiences he went through, and then, as he draws the Preface to a conclusion, he says, "after this, God infused in my soul in a lasting manner the form of the Holy Rule to be observed by the poor of Jesus and by me, his least and lowest servant."

What is this form of the Holy Rule? The form of the Holy Rule is the coming together of Paul's "foundation" experiences in a definite form of life, and the purpose of the Rule is to set up an environment which makes a similar experience possible for those who come after him. Our way of life, then, our "school" of spirituality is firmly rooted in the experience of Paul of the Cross.

A Specific Way Of Remembering The Passion

The second point in our definition is that Passionist Spirituality teaches a particular way of relating to the Passion of Christ. This implies, of course, that there are different ways of relating

to the Passion of Christ and, in fact, as we look back on the history of Christian spirituality we see that there is a wonderful diversity of ways of relating to the Passion (10). We can divide these into three main groups, corresponding to three different types of spirituality. Those of you who are familiar with the enneagram will know that one of the things we find there is the notion of the three centers of activity in the person: head, heart and “gut”. Many types of spiritual anthropology say the same thing, though they may express it in different words. We can recognize three main kinds of mysticism, corresponding to the three centers in the human person. So we have mysticism of the intellect, which is speculative in character, mysticism of the heart, which is the affective kind of mysticism, and mysticism of the will, which is practical, or apostolic mysticism properly so called. Examples of these in the tradition are the Dominican school (particularly the Rhineland mystics) for the mysticism of the intellect, the Franciscans for the affective style of spirituality, and of course for the apostolic spirituality of the will, we immediately think of Ignatius and the Jesuits.

Each of these three centers gives rise to a different way to relating to the Passion of Christ. In apostolic spirituality there is great emphasis on the Passion of Christ, but with a particular perspective. The eighteenth century witnessed the canonization of one of the great examples of this practical, or apostolic way of relating to the Passion of Christ: St. Vincent de Paul, who recognizes Christ in those who suffer, in the poor, in the abandoned, and ministers to Christ suffering in them (11). In fact, the eighteenth century was an age in which people were very aware of this kind of apostolic way of relating to the Passion of Christ. At least five of the new saints of the eighteenth century were noted for ministering to the sick or the poor, as opposed to only one of those canonized in the previous century; included among these was St. Camillus de Lellis, who founded the Order of Ministers to the Sick (12), whose members wear a black habit on the front of which is a red cross. This way of relating to the Passion of Christ was recognized and esteemed by the Church in the lifetime of St. Paul of the Cross, as is shown by the increased number of canonizations of those who practiced it.

Paul of the Cross wished to promote the memory of the Passion. His is a mysticism of the heart, founded on the Word of the Cross. Remembering can take different forms: you can remember a piece of information (for example, a phone number), but it won't necessarily change your life (it might, depending whose phone number it is, but of itself it won't change your life). We can remember events, but even there, there is a difference between remembering an event I was involved in and remembering an event at which I was not present; and remembering a person I have known and loved is different from remembering someone whose biography I have read. Remembrance of an event in which we were involved, or of a person we have known, always has the dimension of effectivity. For Paul of the Cross, the context of the memory of the Passion is that of effectivity. Hence the phrase which we use at the end of our little meditations on the missions, and which sometimes we used to write at the top of our notepaper, “May the Passion of Christ be always in our hearts” – not may the Passion of Christ be in our head, but may the Passion of Christ be always in our heart. That tells us something about the kind of memory of the Passion Paul of the Cross was concerned with.

The expression “Memory of the Passion” can have other meanings which are equally valid but quite different. For example, in his book, “Passion of Christ, Passion of the World”, Leonardo Boff talks about the memory of the Passion in the theology of Johannes B. Metz. For Metz, the Memoria Passionis is “the dangerous, subversive memory of the humiliated and the wronged, of those who were vanquished but whose memory can stir up ‘dangerous’ visions, and

launch new liberation movements”(13). This kind of remembering is quite different from what we find in St. Paul of the Cross. The term “Memory of the Passion” is not univocal. Nowadays, when we talk about the Memory of the Passion, we are often thinking in terms of the Passion of Christ and passion of the World, the Passion of Christ and the passion of the people. However, we must acknowledge that this kind of Memoria Passionis is not to be found in the writings of St. Paul of the Cross. We find one or two phrases which perhaps point towards it, but this is not really his kind of language. When he speaks about Memory of the Passion, he is speaking about an affective relationship with the person of Jesus in his suffering. For Paul, the Memory of the Passion is the loving and sorrowful contemplation of what Jesus, our God-made-man, has done and suffered for us. This understanding of the Memory of the Passion gives rise to what he sees as our characteristic apostolate: the promotion of the Memory of the Passion.

We have tended to think of Paul of the Cross’s characteristic ministry as preaching the Passion, or even just as preaching, and of the Congregation as an order of preachers with a Passion-emphasis, but that is not precisely the case according to St. Paul. Perhaps it would be clearer to say that the characteristic form of ministry in the Congregation is the promotion of the memory of the Passion: bringing others to a mystical participation in the Passion of Christ, to an affective sharing in the sufferings of Jesus. In the Diary we see that this is the form Paul’s own prayer took during his forty-day retreat; the community he founded was intended to promote the experience which he himself had undergone: a deep encounter with the Crucified Christ in prayer, leading to a direct, passive, and hence, mystical experience of the Passion (14).

We are changed by experience; we are not so easily changed by information. Facts as such will not transform my life. Nor is experience in itself sufficient to do this. We are having experiences all the time, but we are not always touched by them. When Paul of the Cross speaks of the Passion as the most overwhelming sign of God’s love and when he affirms that it is meditation on the Passion which can touch the most hardened hearts, he is saying that our lives can be transformed when we are touched by an experience of the memory of the Passion of Jesus, through what he calls loving and sorrowful contemplation. Paul was totally convinced of the transforming power of meditation on the Passion; this was what he felt he had to offer people. In this context we can say that if there is for Passionists such a thing as a “principle and a foundation” (such as we find in the Ignatian exercises), it is contained in the opening chapter of the Rule. Here Paul speaks of the Memory of the Passion in relation to who we are and what we do:

Since one of the chief objects of our Congregation is not only to pray for ourselves, that we may be united to God by charity, but also to lead others to the same point, instructing them in the best and easiest manner possible; those members who may be considered fit for such work must endeavour during apostolic mission and other exercises, to teach the people by word of mouth to meditate on the mysteries, suffering and death of our Lord Jesus Christ, from whom, as from a fountain, proceeds all our good (15).

What Paul is proposing here is not the Dominican model of Contemplata aliis tradere (to contemplate and then to bring to others what you have contemplated). That is a model for preaching, but Paul is concerned about more than preaching; preaching is only part of it. What Paul is talking about is contemplating and bringing others to that same experience of contemplation, or, to put it more simply, a Passionist in Paul’s mind is someone who is a person of prayer and a teacher of prayer (16).

I think that when we look at it in this way, it solves a very old problem: the difficulty in finding a balance between contemplative and active life, and the ensuing conflict between prayer and ministry. If we see our primary ministry as being to bring others to some kind of prayer-experience which we ourselves have had, being people of prayer and teachers of prayer, then the dichotomy between life and ministry disappears.

One difficulty here is that you cannot make a person have an experience, just as you cannot make anyone feel anything (“you can lead a horse to water, but you can’t make it drink”). What you can do, however, is promote the experience. That’s what you do during a retreat. When people come to a retreat house, you don’t make them feel anything, but you set up the environment which promotes a certain experience, the experience which you are hoping they will be able to enter into during the time they are there. In that sense, you cannot give the memory of the Passion to someone else; all you can do is set up an environment which will help you to promote this experience of the memory of the Passion of Christ.

This is what we find in the earliest fragment of the Rule, the text from 1720; here, Paul writes: “you must know that the main object in wearing black, according to the special inspiration that God gave me, is to be clothed in mourning for the Passion and Death of Jesus. For this purpose, let us never forget to have always with us a constant and sorrowful remembrance of him, and so let each of the Poor of Jesus take care to instill in others meditation on the suffering of Jesus” (17). We see here the two sides of the Memory of the Passion: firstly, that we ourselves have always with us (“let us never forget”) a constant and sorrowful remembrance of Jesus in his Passion, and secondly, as he says, that we take care to instill in others meditation on the suffering of Jesus.

Community Life And Apostolate

The third and final element which I wish to examine is that, for Paul of the Cross, community life is not subordinate to apostolic availability. What we are talking about here is the question of models of religious life. Today we tend to think that there are two forms of religious life, and that all orders and congregations are either monastic or apostolic (18).

Apostolic religious life today (particularly in the English-speaking world) is characterized by the Ignatian model, so that when people say apostolic, they generally mean Ignatian. The dominant model for religious life today is fundamentally Jesuit: a spirituality of immersion in the world, the basic tools of which are the Examen of Consciousness and the Spiritual Exercises. It is a life centered on apostolate. The life of the community is shaped by the apostolic activity. This gives rise to a particular style of community life. For example, one of Ignatius’s breakthroughs was that the community no longer celebrated the Liturgy of the Hours in common; he had difficulty getting this approved by the Church, but it was essential to his understanding of the new form of religious life that he was proposing. Availability is a key concern for apostolic community life according to the Ignatian model.

When we look at the Passionists, where are we in relation to all this? Are we some kind of Ignatian congregation who never really got there, a second-rate apostolic congregation who didn’t quite make it out of the Middle Ages? There was Ignatius proposing an entirely new form of life, then Paul of the Cross comes along about 200 years later, knowing nothing about it, and picks up all the old-fashioned ways of doing things which Ignatius had abandoned (such as

getting up in the middle of the night and starving yourself, singing psalms and wearing habits), or perhaps it was not his fault; maybe the Church imposed all this on him. Are we a group of people who were trying to be apostolic but who had a monastic culture imposed on us, who, having got caught up in all this dusty old stuff, now find ourselves hemmed in by it and have to get rid of it somehow in order to be free?

It seems to me that this kind of simplistic or facile reading of our history is quite inadequate. When we speak about religious life we have to allow for more than two models, because religious life involves diversity (this perhaps is one of its strongest characteristics): diversity of communities, diversity of forms of life. We can lose sight of that today because there is so much being written about the religious life in general terms. However, religious life in general does not exist; what does exist is communities, different communities. Nobody joins religious life; we join a community. So, while it is useful to speak in general terms, and to draw general principles or see general trends, we cannot do that at the expense of the rich diversity of forms of life which exist in the Church. Passionists have to be understood within the context of diversity.

Our Congregation was founded in the eighteenth century, which was a very difficult time for religious. Throughout the century, many governments adopted a hostile attitude to religious, seeing them as agents of an alien power. This hostility culminated in what is probably the most important single event in the history of the religious life in the eighteenth century: the suppression of the Jesuits by Clement XIV in 1773. In the eighteenth century, only seven new male religious institutes were founded; (19) generally speaking, religious life in that century was in decline (20).

The two movements within the religious life which showed signs of growth were in fact hangovers from previous centuries; these were the various societies of priests (with or without vows) dedicated to the works of the apostolate, exemplified by the Pii Operai (“devout workers”), (21) and the observant movement among the friars, particularly characterized by the Ritiro (retreat); common elements within this Ritiro movement would have been such things as fasting, solitude, extreme poverty, penance, vigils of prayer, night office, long hours of meditation (22). The Ritiro was usually a movement within an order, rather than an order in itself. These were two signs of renewal and growth in the religious life of the eighteenth century. St. Leonard of Port Maurice was involved in the second of these, the Ritiro movement, whereas St. Alphonsus Liguori was associated with the first.

Paul of the Cross was in contact with both of these movements, but he did not opt exclusively for one or the other. He already knew the observant style of life from his contact with the Capuchins at Castellazzo. Indeed it is interesting to note that most of Paul’s contact with religious communities in his early years was with orders of friars: the Carmelites who educated him, the Capuchins who were his confessors, the Servites in whose church at Castellazzo he was confirmed, and the Augustinians in the sanctuary of whose church, also at Castellazzo, is the tomb of the Daneo family. When he was in Troia in 1724-25, he was encouraged by Bishop Cavalieri, who wanted to help him establish his new community more firmly. Bishop Cavalieri was an uncle of St. Alphonsus Liguori, the founder of the Redemptorists, and he had also been a member of the Congregation of the Pii Operai. Paul was able to benefit from his advice before presenting the Rule to the Church for approval (23).

What we find in the Passionists is the coming together of two movements: the apostolic availability of the Pii Operai joined to the ritiro form of community life. Paul establishes a community of apostolic workers; he gathers together apostolic workers who will live in the ritiro a life of prayer, penance and solitude. In this form of religious life, he brings into harmony the two renewal movements of his time. The spirit of the community is the true apostolic spirit, but the community has a value in itself, and is not simply at the service of the Apostolate. The community's life of prayer is not shaped by the needs of the Apostolate.

Both St. Paul of the Cross and St. Alphonsus Liguori established their houses in remote country places. Here we have a case of two people doing the same thing, but for different reasons. Alphonsus was very keen on establishing houses in the middle of the country; he did this because these were neglected areas. As well as having the missionaries go out to preach, he wanted the house itself to be an apostolic centre in which there would be a kind of permanent mission, with instructions and devotional exercises being offered to those who lived in the surrounding countryside (24). On Monte Argentario, Paul of the Cross would not even allow the religious to put a crib in the church at Christmas, in case some of the local people might come to see it and disturb the solitude of the Retreat (25). Both built houses in the country, but for very different reasons. Alphonsus, while emphasizing the need for prayer as the basis of apostolic life and providing his community with a structured prayer-life, drew his inspiration from the various priestly societies and congregations of apostolic workers with which he had been in contact. It would seem difficult to discern any influence of the ritiro movement on his institute. Paul, on the other hand, sought to integrate the life-style of the ritiro with the apostolic dedication of the Pii Operai, bringing together these two renewal movements in the religious life of his time. His principle of unity in this is what he calls a "well-ordered charity", by which love for God and love for people are kept in harmony. To live this demands great wisdom.

Paul was never willing to reduce this union merely to one element. We see this, for example, in the foundation at Monte Cavo, in the diocese of Frascati. The bishop of Frascati was the Stuart Cardinal, Henry, Duke of York, the brother of Bonnie Prince Charlie. He was a very pastoral bishop for the times and he wanted the religious from Monte Cavo, when they had returned from missions, to come down from the mountain top in order to instruct the people in the area and be involved in the local pastoral activity of the diocese. Paul refused to allow this, and in a long letter explained that the Congregation is founded on prayer and fasting and that its members are called to imitate Christ praying on the mountain alone? (26) We know that in such situations, Paul was prepared to abandon the foundation, rather than see the harmony of the life distorted by the neglect of one of its essential elements. The purpose of the Rule was to set up a certain environment, and Paul was ready to protect that environment, to prevent erosion.

His desire was to have harmony between the demands of apostolic availability, and the demands of the community life of prayer, penance and solitude. For Paul, Passionist spirituality is lived within a certain kind of community, and it is that community life which makes possible the particular ministry he proposes. In safeguarding the life of prayer, penance and solitude, he is safeguarding the possibility of the ministry which he proposes. The promotion of the memory of the Passion is made possible by the form of life which he establishes.

Conclusion

Passionist Spirituality is the unfolding of the gift which was given to the Church in Paul of the Cross, and is rooted in his own life experience. It involves the memory of the Passion, understood in a particular way as the loving and sorrowful remembrance of the sufferings of Jesus. It is not enough to say that a Passionist is someone who relates to the Passion of Christ. That's a Christian. A Passionist relates to the Passion of Christ in a particular way, which is a way of effectivity. Nor is it not enough simply to say that Passionist Spirituality is about that kind of Memory of the Passion. According to Paul of the Cross, the promotion of the Memory of the Passion is only possible within the context of a certain type of community, an environment in which this memory can grow. A contemporary writer (27) has defined spirituality as "prayer elevated to a lifestyle"; for Passionists, that seems to me as good a definition as you will find.

PASSIONIST SPIRITUALITY IN THE ANGLO-HIBERNIAN CONTEXT

Our examination of Passionist Spirituality moves now into the context of the Anglo-Hibernian Province. Taking up one of the elements referred to in Part One, I wish to look in some detail at a text of Blessed Dominic which shows him as a teacher of Passion-prayer. I will conclude by referring briefly to two other figures from the early days of the Province. However, by way of introduction, I would like to say a few words about Dominic's writings on the Passion of Christ.

There have been several lengthy studies of Blessed Dominic's philosophical and theological writings, particularly his ecumenical texts (28) and also his Mariology, but, as far as I know, only one short paper has been published on his writings on the Passion. (29)

Among the hundred or so volumes of Dominic's manuscripts in the General Archives of the Passionists in Rome, we find several series of meditations on the Passion of Christ, a volume of Motives of the Passion, and a Dialogue on the Passion which was to be published in the 2nd half of the 19th century. (30) There are a number of other works, including a very interesting devotional work which he entitled "Via Passionis" (the Way of the Passion). (31)

Like the Way of the Cross, on which it is modeled, it has a series of 14 stations. But, unlike the traditional Way of the Cross, each of the 14 stations is based on an incident, or incidents, to be found in the Gospels. They are:

1. Jesus celebrates the Last Supper with his disciples.
2. Jesus goes to the garden of Gethsemane to pray and agonize for us.
3. Jesus goes to meet the soldiers, is betrayed by Judas, and is bound as a vile wrongdoer.
4. Jesus is brought to the tribunal of Caiaphas, where he is treated in a barbaric and inhuman way.
5. Jesus is led to trial before Pilate.
6. Jesus is brought to King Herod who insults him and dresses him as a madman.
7. Jesus is led back to Pilate and reckoned of less value than Barabbas.
8. Jesus is scourged at the pillar.
9. Jesus is crowned with thorns and shown to the people by Pilate as he says, "Behold the man."
10. Jesus is unjustly condemned to death and led to Calvary.
11. Jesus reaches Calvary and is crucified.
12. Jesus in agony on the Cross.
13. The last words and the death of Jesus.
14. The body of Jesus pierced by a lance, taken down from the Cross and buried.

Almost without exception, Dominic's works on the Passion of Christ were written with a view to teaching people how to pray (32).

Dominic arrived in England in 1841 and came to Aston Hall in the month of February 1842. Just about two weeks later, he preached his first sermon to the people of Aston, which was short enough for me to quote in its entirety. He told the people:

I wish to say a few words for your edification, but I cannot do it because I am not yet able to speak English. However I shall say something - a very short sermon! My dear beloved, let you love one another because they who love their brothers accomplish perfectly the will of God. Let you love God, and men for God's sake and you shall be perfectly happy for ever. Amen. (33)

His first full-length sermon was preached a couple of weeks later, on 13 March 1842, which was the Fifth Sunday of Lent, known in the old calendar as Passion Sunday. The theme of the sermon would be developed in a series of six instructions which he began on the Wednesday of that week and concluded on the Thursday of the following week, Maundy Thursday.

It was a key moment in his life, and no one was more conscious of that than Dominic himself. After first apologizing for whatever "faults of language" he will make, he tells the people:

I cannot explain to you the feeling of my heart. One thing only will I say to you: that most of you were not yet born when I first desired to see you and to do something for you. For twenty-eight years I have been waiting to come to see you. Now, by the providence of God and after many difficulties and troubles, I am here. Now I am at the very centre of all my desires upon the earth. Now I have nothing to do but dedicate all my soul, my heart, my entire life to the glory of God and to your spiritual advantage. I shall begin today, but I hope I shall not finish till my death (34).

Dominic has waited 28 years for this day on which he inaugurates the public ministry of the Passionists in England. On this most significant occasion, he chooses neither apologetics nor doctrine, but instead speaks to the people of Aston on Meditation on the Passion of Christ. What we refer to as his first sermon, preached on Passion Sunday, 1842, is in a sense not a sermon at all. Rather it is the introduction of the theme of the six instructions which will follow in the days ahead, an introduction in which he exhorts the people to meditate on the Passion: "Yes, my dear brethren" he says, "consider frequently the Passion of our Lord because there is the will of God and there is also your great advantage." (35) He then goes on to develop these two reasons for meditating on the Passion, namely, that it is God's will that we do so, and that it is to our own spiritual advantage that we do so.

It Is God's Will That We Meditate On The Passion

Dominic tells us that it is the ardent desire of Jesus that we commemorate his Passion: "O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow" (Lam 1:12). However, he says, our response has been one of negligence and cowardice; we refuse to consider how much our Lord has suffered for us; we forget our debt to our redeemer. This theme of forgetfulness of what Christ has suffered for us, is to be found also in the writings of St. Paul of the Cross; in the Pentecost Letter to all his religious, written in 1750, Paul talks about how the world is slipping into a profound forgetfulness of the Passion and he says that the apostolic workers of the new Congregation are to go throughout the world like heralds, blowing a trumpet which will awaken people from this sleep of forgetfulness (36). We know that elsewhere in his writings, St. Paul of the Cross says that the evils in the world come from the fact that people have forgotten all that Jesus has done and suffered for them (37). Dominic, to show that God

wishes us to remember the Passion of Christ, quotes the book of Ecclesiasticus: “Forget not the kindness of thy surety, for he hath given his life for thee” (Eccl. 29:15), and he asks,

But, my brethren, who is our surety? Who has given his life for us? It is the Son of God, who offered himself to death for us all; and we would forget him! ... The Son of God himself died for us; by his death we were delivered from death. We can now enjoy our life, we can hope for life everlasting fashioned for us by the death of Christ, and should we be able to forget him? How ungrateful we would be! (p.2f)

For Dominic, to forget the Passion of Christ is to act contrary to the will of God and to bear what he calls the “shameful mark of ingratitude”. To live the grateful memory of the Passion is to live in conformity with God’s will: “Let us remember then with love, with thanks, with gratitude, how much Christ suffered for us; this is his wish, his desire, his will.”

Meditation On The Passion Is To Our Own Spiritual Advantage

The second reason Dominic gives for meditating on the Passion is that it is to our own spiritual advantage. Here he quotes St. Augustine (he had already quoted St. John Chrysostom above): There is nothing so profitable for us as the daily consideration of the suffering of Christ (Nihil tam salutiferum nobis est quam quotidie cogitare quanta pro nobis pertulit Deus et homo). This is a favourite quotation of Dominic, which we find in a number of his works.

Dominic tells us that there is nothing we desire that we cannot obtain by considering the Passion of Christ. He gives four examples of graces we can receive by considering the Passion; these are (1) true repentance, (2) confidence in God, (3) love and (4) perseverance. Here we see the Passion as a remedy for our sinfulness or spiritual weakness. Dominic is taking the idea of Passion-meditation and applying it to concrete situations and to people’s needs.

He takes the example, then, of the person who would like to repent but is unable to be truly sorry for his sins, who says, “My heart is hardened; it is like a stone; I cannot conceive a true repentance for my sins; what can I do?” Dominic says:

I will show you what you may do. Place yourself at the feet of Jesus crucified: consider his passion, his wounds, his death, and reflect by what reason Jesus suffered so much for my sins. O my Jesus! For my sins – for my bad thoughts your adorable head was pierced with thorns. For my bad words your mouth was afflicted with gall; for my bad acts your hands were pierced with nails. For my bad ways, my going against your law, your feet were pierced and fixed to the Cross. I was the very cause of such great suffering. I was the cause of your death (p.4).

As well as the grace of repentance, the Passion of Christ gives us confidence in God. To the person who is without hope, oppressed by grief, Dominic says, “Look at Jesus crucified for you. Is it possible that the Almighty Father, who gave for us his beloved Son, will deny us his mercy?” (ibid.)

Looking at Jesus on the Cross also moves us to love God, even if our heart is hardened and we feel incapable of loving. It will also bring us the gift of perseverance in the service of God, and a happy death, since the letter to the Hebrews tells us, “Think diligently upon him that

endured such opposition for sinners against himself that you may be not wearied, fainting in your minds” (Heb. 12:3).

Meditation on the Passion, then, is to our own advantage, as there is nothing we cannot obtain by considering the sufferings of Christ. “If we do so,” says Dominic, “we shall obtain all the graces necessary for us: the grace of true repentance, the grace of confidence, of love, of perseverance. We shall obtain grace to live as good Christians and to have a happy death.” He concludes by saying, “If we will accompany Our Lord in his suffering during our life, we shall have the blessing to be his companions for all eternity.”

This, then, was the content of Dominic’s first full sermon to the people of Aston, given on 13 March 1842. In the Congregation was Bernard O’Loughlin (who later would be Provincial of the Anglo-Hibernian Province), not yet a priest or a Passionist, but on that day simply a young man listening to a Sunday sermon. He tells us of Dominic: “He stood up boldly and preached Christ Crucified, but his language was so broken and imperfect that even the pious could not suppress their amusement.”(38)

Dominic was not unduly put out by the amusement of pious souls and, on the following Wednesday, began a series of six instructions on meditation on the Passion. The themes treated were the three parts of the exercise of meditation (the preparation, the meditation itself and the conclusion), then a manner of hearing Mass in union with Christ in his Passion, a method of meditation for the different hours of the day, and meditation on the Sorrows of Mary.

Each instruction begins with a summary of what he said in his last talk, so in the first instruction he recalls what he had said on Sunday about the importance of meditation. He then raises the question, “What if people say they don’t know how to meditate?” Dominic replies, “I believe it, my brethren, because I myself was, in my youth, in the same circumstances when I heard the missionary inculcating the exercise of meditation. I was unable to perform it because I did not know the rules for doing so” (p. 6).

Dominic tells us in one of his other writings about his first experience of meditation. He had gone to confession to a Passionist, one of the men who was living in the neighboring country during the suppression of the Passionists under Napoleon, and had been told by the confessor to spend some time each day in mental prayer. Dominic did not know what this meant, and so the priest, Fr. Joseph Molajoni, explained to him the basic method of meditation on the Passion. He went home that night and, before going to bed, he began this practice of meditation. He tells us:

On that occasion, I received such an abundance of divine grace, that I was completely overcome at the thought of God being so prodigal with the seeds of his grace in such uncultivated soil. From that moment, I remained so changed that I seemed to be someone else. The world appeared to have become a desert and I hardly recognized the surroundings in which I lived. How powerful a means is mental prayer for the changing of the heart.

The first lights, which seemed to give me a clearer knowledge of myself, were these that it would be almost impossible for me to save my soul while remaining in the world, and that it was equally impossible for anyone who thought of the Passion of Jesus Christ to

commit a deliberate sin. It was then that I began to have a great desire to leave the world and become a Passionist (39).

It is to meditation on the Passion, then, that Dominic attributes both his change of heart (his conversion to a life of deeper union with God) and his vocation as a Passionist. He is convinced of the value of meditation; he knows, from his own life-experience, what it can do. So, he tells the people, “Don’t believe that this holy exercise of meditation will be difficult: no, my brethren; it is easy, if you will learn it.” By it, he says, “you may improve yourselves in a short time” (p.6).

The core of the first instruction is preparation for meditation. To go to prayer without preparation, says Dominic, is to show a want of respect to the divine Majesty: “it would be the same as going to speak to the Queen, without having prepared what you have to say to her Majesty” (p. 7).

The preparation we make, he says, “is double: remotest and nearest” (what we used to call remote and proximate). Remote preparation he describes as follows:

A diligent recollection during the day, in the midst of our business: keeping in mind that we are in the presence of God; consequently, avoiding all sins, at least voluntary sins, as much as possible, accomplishing our duties with fidelity and exactness, not only towards God, but also towards others and towards ourselves. (*ibid.*)

The immediate preparation contains five acts:

1. An act of faith in the presence of God.
2. An act of adoration of God.
3. An act of humility.
4. An act of contrition.
5. “An act of invocation of the assistance” (possibly of the Holy Spirit).

However, he tells us not to worry about all these details: “It is not absolutely necessary that you remember everything. You may do as you can” (*ibid.*).

For the meditation itself, he suggests using a book on the Passion of Christ. He says that the meditations of St. Alphonsus are good, and also Challoner:

Read but little; a page or half a page may be enough. When you have read a little, stop, and consider in your mind what you have read. For instance, you have read that our Lord went into the garden of Gethsemane, and there he suffered great pain. Stop and consider what might be the reason for his pain, his agony, and you may perceive that not only the sight of his imminent Passion, but also the sight of our sins, of our ingratitude were the reason for his pains and sorrows. (p. 8)

He then gives us an example of a colloquy, showing how to speak to Jesus in his suffering, how to address him, how to respond to what we see in this moment in the Passion of Christ.

Those who cannot read, he tells us, should take the crucifix and look at it, saying short prayers, such as, “O my Jesus, who suffered for me, have pity on me”. (We ourselves remember

the prayers in the Passionist Mission Manual, in particular, one very like the prayer taught by Dominic: “O my God, who died on the Cross for me, have mercy on me”.)

The conclusion of the meditation contains two acts: an act of thanksgiving and what he calls “the purpose to correct ourselves.”

In the act of thanksgiving, he says that we should thank God for the graces we have received during the time of prayer. What if we have not received any? Well, he says, in that case we can thank God for having suffered us, for having allowed us to be in his presence. Thank God for putting us with you, in other words.

The “purpose to correct ourselves”, or purpose of amendment, Dominic considers as being the practical moment in the meditation. He draws a comparison with the smith’s heating iron in the fire: the fire is the love of God which touches us during the meditation, and the purpose of amendment is the hammer taken by the smith to beat the iron into shape: you put yourself in the fire of God’s love by meditation, and then by the purpose of amendment, you hammer yourself into shape and bring practical fruit from the time of prayer.

Our purpose of amendment is practical, then we go to our work, carrying with us the good intention we had at the end of the meditation.

In these instructions we see Dominic as a teacher of prayer, as outlined in the Rule of St. Paul of the Cross. We see in him the Passionist who is a person of prayer and a teacher of prayer, whose prayer is rooted in the Word of the Cross.

I began this morning by looking at the three traditional hallmarks of Passionist life which are prayer, penance and solitude. It seems to me that we can see these exemplified in three of the holy men of the Anglo-Hibernian Province: Dominic, Ignatius Spencer and Charles of Mount Argus. Dominic as the man of prayer, the teacher of prayer; Ignatius as the one who exemplifies the spirit of penance, so central to the Passionist life – penance particularly as conversion of heart, because if I were to ask myself, “What is the unifying thread through the life of Ignatius Spencer?”, it would seem to me to be conversion. There are other facets to his spirituality: his great love of poverty, his evangelical simplicity, his tremendous spirit of thankfulness to God, thanking God for everything that happens to him, his prayer for England and his promotion of ecumenical prayer; but, for me, the unifying factor in the life of Ignatius is penance as conversion of heart, seen in those three moments of conversion in his life: his conversion to a deeper union with God through his experience in the opera house in Paris, his conversion to the Catholic faith which was so sudden, in a sense, and so radical, and his conversion to Passionist life; after having struggled for many years with the ideal of the evangelical counsels and with the religious life as something which was drawing him, he finally gives himself to God in this fuller way as a Passionist. Ignatius then, for me, exemplifies someone whose life is a journey of conversion of heart, a life of penance in that deepest sense.

And then Charles as an example of solitude: what a strange example! A man who, all his life, seemed to be surrounded by people; a man to whom as many as three hundred people a day would come, looking for consolation or comfort, for his blessing and healing; and yet, a man who was always in union with God, living that spirit of deep recollection, who would withdraw to pray whenever he was not involved with the people, and who is described in the Processes by

one witness as being someone who seemed to be continually in the presence of God (40). We see in Charles the ability to live in deep interior solitude while being totally at one with the people. He is a man who is completely involved in the lives of his contemporaries, and yet, at the same time, he knows how to withdraw into the interior desert and to have that deep union with God in prayer.

When we talk about spirituality within the context of the Anglo-Hibernian Province, we are taking a little look at our history, but from a different perspective. There are various ways of writing history. When we look, for example, at the historical books of the Old Testament, we see that the story is not always told in the same way as it would be by what we might call a secular historian: history told from a “divine” perspective is not always the same as history told from a social or political perspective. And in that sacred kind of history sometimes the big people are in fact the little people, and sometimes the little people are big. In God’s eyes, things are not seen in the way we would see them at first. Perhaps in our looking at the history of a Province we have to look a little bit deeper, to see the history of the action of the Spirit in the life of the Province.

The spirit which we call Passionist is not static. It grows and develops; it responds to new situations, to new needs, to new cultures. This is what we see, for example, in the life of Elizabeth Prout (Mother Mary Joseph): the ability to bring that Memory of the Passion into the situation of the poor, into the lives of those who are suffering, and to see Christ in them. In our own time this has been further developed by the Sisters of the Cross and Passion with the establishment of St. Gemma’s Hospice in Leeds. Our recent General Chapter brings us new perspectives on the Passion of Christ and on the spirituality of the Passionists. We are called to respond to the challenges of today’s world, but to do so within the context of a living tradition. We have something which has been handed down to us, and in our own life, in the unfolding of the story of our lives, it will take a little bit more shape, and we too will hand on that spirit. After 150 years, what was begun by Dominic continues in these islands. The Passionist spirit is not being remembered today as something which is long-since past. We remember the past and see ourselves as part of that living tradition, and together we seek the way to live that spirit today.

APPENDIX

(This is an unedited version as Dominic wrote it.)

SERMON AND INSTRUCTIONS ON MEDITATION ON THE PASSION

GIVEN BY BLESSED DOMINIC BARBERI AT ASTON HALL
13-22 MARCH, 1842

Ideas of meditations for the congregation.

J.X.P. The first sermon or explanation of the Gospel for the congregation in the chapel of Aston Hall for the Sunday of Passion 1842:

Praedicamus Xtum crucifixum “We preach Christ Crucified” (I Cor 1:23) I come to you my dear brethren for the first time to say some words for your spiritual advantage. I do it in obedience to your worthy pastor, who commanded me to preach today. I shall do it then with great confidence trusting in your charity and kindness you will compassionate my faults of language, hoping I may improve by and by with the help of your prayers. I cannot explain to you the feeling of my heart. One thing only I will say to you, (viz) that the greatest part of you were not yet born since I was desirous to see you, and to do something for you. There are 28 years since I expect the moment of coming to you. Beold [sic] now by the providence of God I came after many difficulties and troubles. Now I am in the very center of all my desires upon the earth. Now I have nothing to do but dedicate all my soul my heart my intire [sic] life for the glory of God and for your spiritual advantage. I shall begin today, but I hope I shall not finish till my death. I will pray for you, I will exort [sic] you, I will with the grace of God, spend all the rest of my life in your behavior [sic]. I will begin then now but from what point? It is easy to understand it. We preach Jesus Christ crucified. If every priest today is bound to preach the passion of Christ, being the passion Sunday, how much more I shall be obliged to do it, I who for profession by way am obliged to announce the same passion to every body? I cannot propose you the intire [sic] account of the same passion: I will do it another time: but now I will turn myself to exort [sic] you to meditate upon the same passion and. [sic] Yes my dear brethren consider frequently the passion of our Lord because there is the will of God and there is also your great advantage.

1 p. First then I entreat you to think about the passion of Christ for this following reason: God it wish from you: and your profit ask from you: the will of God, and your profit are the two reasons I will propose to you. And first the will of God: the desires of Christ himself. How ardently Jesus desireth we commemorate his passion may appear from the words of his prophets. by mouth of Geremias [sic] says to us: “O all ye that pass by the way attend and see if there be any sorrow like to my sorrow.” (Lam I:12.) By the mouth of the psalmist says. “I looked in my right hand and beheld, and there was no one that would know me. (Ps 141.5) By the mouth of Salomon says. = “I stretched out my hand, and there was no one that regardeth.” These complaints my brethren are so many reproches of our negligence and cowardice; We refuse to consider how much our Lord suffer [sic] for us. Having given his life for us shuld [sic] be no [sic] much if he ask from us our own life in exchange of his life, our own blood in exchange of his blood. What is our blood our life in comparison of the life and blood of God?

Notwithstanding Jesus asks us not so much. He is content if we give to him a thought a sight, an act of love, of gratitude and we could be we insensible, so ungrateful as to deny [sic] so little a thing. We should [sic] be able to forget our debt to our redeemer? To this supposition we could [sic] not escape the mark of a black ingratitude. “Ingratus animi derelinquet liberantem se” (Eccl. xxix, 22) “et ingratus sensu derelinquet liberantem se”. The Holy Ghost [sic] wish us to never forget the grace received from him who made surety for us. “Forget not the kindness of thy surety, for he hath given his life for thee. (Ezek. 29 v. 19) But my brethren who is it our surety? Who give his life for us? Is the son of God! who offered himself to death for us all; and we would [sic] forget [sic] him! If I had been condemned to death said S. John Chrisostomus [sic] and in the meantime I should [sic] be conveyed to the place of execution the son of the emperor offered himself to die for me, and the emperor would [sic] receive his offer delivering me and putting to do death his only beloved son could [sic] I refrain myself and abstain from going to kneel at the feet of my deliverer, to thank him; to offer myself to death for him? If I would [sic] forget him, and turn my back from him without thanksgiving, without marks of gratitude I shall be respected for the worst man, the ungrateful man of the world. If so my brethren, conclude the great point, if so how ungrateful we should [sic] be if we would [sic] forget the benefits made to us by the Son of the emperor of heaven and of earth! by the son of God! We deserved the death not only temporal but eternal, by reason of our sins. We were carried to the place of execution, to the Hell and nobody was able to deliver us. but the son of God offered himself to die for us. by his death we were delivered from death. We may now rejoice our life, we may hope the life everlasting fashioned for us by the death of Christ: and we should [sic] be able to forget him? How ungrateful we should (sic) be! Ah no, my brethren, no; far from us the shameful mark of ingratitude. Let us remember then with love with thanks, with gratitude, how much Christ suffered for us, It is his wishes his desires, his will.

2. There is also our very great advantage! S. Augustin said that = there is nothing so profitable for us as the daily [sic] consideration of the suffering of Christ. (nihil tam salutiferum nobis est quam quotidie costitare quanta pro nobis pertulit Deus et homo) And essentially there is nothing which we may desire that we cannot obtain by the assiduous [sic] consideration of the passion of Christ. What you desire my brethren? What you wish to have? I am sinner. I would [sic] obtain the pardon of my sins. Very well. This is really the first important thing for all sinners. But you know my brethren that no sin can be remitted unless we repent of it. Do you know it my brethren. Yes I know, and I am very sorry, because I am unable to repent, to conceive sorrow for my sins. My heart is harsh, it like [sic] a stone: cannot conceive a true repentance of sins. What I may do then? I will show you what you may do: Place your selves at feet of Jesus crucified: Consider his passion, his wounds, his death, and reflect by what reason Jesus suffered so much for my sins. O my Jesus! For my sins then for my bad thoughts your adorable head was pierced with thorns. For my bad words your mouth was afflicted with gall, for my bad action your hands were pierced with nails [sic]. For my bad ways, my march against your law your feet were pierced and attached to the Cross. I was the very cause of so great suffering. I was the very cause of your death. Consider it my brethren and I am sure you will conceive a very great sorrow of your sins. “videbunt in quem transfixerunt et plangent” [cf. Zach: xii, 10; Jn. xix, 37; Apoc. i, 7]

They shall look in him whom they pierced and they shall weep. S. Caterina da Genova. S. Theresa a G(esu). And you my brothers what you wish to have? O my Father I am oppressed with grief: I hope nothing. I fear only the justice of God. Ah I understand: you want of confidence in God. Oh! let you rejoice my brethren, be relieved from your despondency. Look at

Jesus crucified for you. It is possible that the Almighty Father, who gave for us his beloved son will deny [sic] to us his mercy. “si etiam proprio filio suo non pepercit Deus ... quomodo non etiam cum illo omnia nobis donavit?” [cf. Rom. viii, 32] If God gived [sic] to us all thing with his son then all thing are ours. Yes, all thing are yours said the Apostle. When then we ask God anything we ask what is our [sic] in Jesus Christ. Let us not fear then my brethren. Our heavenly Father shall not deny [sic] us his mercy after he has given us his Son. And Our Lord Jesus Christ what can deny [sic] to us, having given for us his blood, his life? S. Theresa was once surprized [sic] with diffidence by reason of her sins. She had no courage to ask for anything. Our Lord appeared to her with kneal [sic] in his hands. And said to her: Canst you doubt tha [sic] I who have suffered so much for you may deny [sic] you anything whatsoever? Therefore ask me what you please to have and when the devil tent [sic] you with diffidence remember my sufferings. Yes my brethren I also says [sic] to you. When the devil tente (sic) you whit [sic] diffidence look at Christ. and you shall by [sic] relived [sic] from your tentations. [sic]

And you my brother what you wish for? I am desiring to love God, but my heart is impassible, cannot be moved. Well my brother your desire is the best we can entertain but if you will obtain what you wish [sic] look at our Lord crucified fox you and you shall says [sic] with the Apostle, the Love of Christ force [sic] me.

Charitas Christi urget nos.

And you what you please to have? The gift of perseverance in the service of God, and a good death? Very well. We all have wishes for it. Otherways what schuld [sic] profit us to be for a time good Christians, if we do not persevere? but if we will obtain the gift of perseverance let us look frequently at our Lord. Think diligently upon him that endured such opposition for sinner [sic] against himself that you may be no [sic] wearied fainting in your minds. (Hebr 12:3)

When the devil tent [sic] us to commit sin let us says [sic]: No I will not do so, because I will not offend so good a God who suffered so much for me. Christ suffered in his flesh, said the Apostle S. Peter, and you be armed with his thought. If we will do so my brethren we shale obtain all graces necessary for us, the grace of true repentance, the grace of confidence, of love, of perseverance. We shall obtain grace to live as good Christians and to make a happy death. If we will accompany Our Lord in his suffering during our life, we shall have the blessing to be his companions for all eternity.

I. Schort [sic] instructions upon the meditation of the passion of Christ = to be delivered in the first course of public exercises given to = the congregation of Aston Hall from the wednesday [sic] of the Passion Sounday [sic] to the Monday [sic] Thursday of the Year 1842

My dear brethren I exorted [sic] you last sounday [sic] to meditate upon the passion of our Lord Jesus Christ, and I hope you will do it.

O yes my brethren, I exort [sic] you to the practice of this holy exercise of meditation, the means the most efficacious, the most necessary for us. By want of meditation, the earth is full of iniquity, of sins = with desolation is all the land made desolate: because there is none that considereth in the heart (Jeremiah 10:11) Our body cannot live without food, so also is our soul: now the food of soul is chifly [sic] the meditation of divine truths “Cognitione veri[ta]tis intra se

anima nascitur, et hic est spiritualis actus” If you thus will not die of the spiritual death you most [sic] meditate these truths.

I wish to do so, my father, but I am unable of it. I do not know how I can meditate: I am ignorant of the way or rules of meditation. I believe it, my dear brethren, because myself in my youth I was in the same circumstance when I heard the missionary inculcating the exercise of meditation. I was unable to perform it by reason that I did not know the rules of doing so. Well then, I will instruct you in these days of retreat, not at once, but by and by. I shall begin this morning, and I shall pursue it every day, that we may carry on till the end, and I hope you may learn it very well.

Let me begin then this morning: don't you believe that this holy exercise of meditation would be difficult: no my brethren: it is easy if you will learn it. You may improve yourselves in a short time.

By the name of meditation I now understand a serious reflexion upon some truth of religion of faith, for instance upon any point of the passion of Christ. This exercise has three parts. 1. preparation, 2. meditation [sic], 3. conclusion. For this morning I will turn [sic] myself to the preparation only. in the following days, we shall speak of the other parties.

Preparation then is the first [sic] part of meditation: it is the most necessary because the Holy Ghost [sic] says to us “Ante orationem prepara animam tuam; et noli esse sicut homo qui tentat Deum” (cf. Eccl. xviii, 23) =Before the prayer prepare thy soul and be not as a man that despiseth God (Eccles 18.23) Would [sic] be a sin of temptation of God to go to prayer without preparation: would [sic] be want of respect to divine majesty: as it would [sic] be the same if you go to speak to the queen not having been prepared what you have to say to her majesty. We must [sic] then prepare ourselves before prayer. This preparation is double: one is the remotest, the second nearest. The more remote consists in a diligent recollection during the day, among our business: holding in our mind that we are in the presence of God, consequently avoiding all sins at least voluntary sins as much as possible. accomplishing our duties with fidelity and exactness, not only towards God, but also towards men and towards ourselves. If we remember in every circumstance, in every place, in every time that our God is present to us, and we are present to God, under his sight, we certainly will be diligent in avoiding sins, and exercise virtues. This is the remotest preparation.

The nearest preparation must be performed immediately before the meditation, or in the church, or in your house or in any other place whatsoever [sic]. This preparation contains five acts. 1. The faith of the presence of God. 2. an act of adoration of God. 3. an act of humiliation. 4. an act of contrition. 5. an act of invocation of the assistance.

We must then in the beginning exite [sic] our faith in the presence of God. We must consider that God is present. Consequently is (...) for us to adore him. and to humiliate ourselves. Acknowledging [sic] ourselves as sinners we must regret, and purpose to correct our life. Lastly, we must ask the assistance of God: We may pray also the blessed Virgin Mary, the ave Mary.

This is the preparation we must do before the meditation.

My Father, is difficult for me to remember of all these things [sic] you have said: My brethren be not anxious of this. It is not absolutely necessary you remember of every thing. You may do

as you can. I know a young man. Little by little you may be improved: and I shall repeat you frequently these things if you will, and when you will remember of you on the ting [sic] to I have told you and tomorrow we shall speak of the meditation.

J.X.P. = Instruction. The second = On meditation

I taught you yesterday the firs [sic] part of prayer, and I hope you will remember it; notwithstanding I will repeat this morning in a few words. The preparation contains five acts.

Now we shall pass to the second part wich [sic] is the most important of all, viz the meditation. After you have performed the little preparation you may begin the meditation. how we can perform it? The greatest part of you can raide [sic] I think. Well then: now I ask: Have you any book wich [sic] speak of the passion of our Lord Jesus Christ? If you have none I exort [sic] you to buy some as soon as possible. There are many, but the meditation of S. Alphonsus Liguori are very good: or the meditation Challoner. If you have in your house some of them you may read the part upon wich (sic) you intend meditate. Read but little, a page or aif [sic] a page may be enoph [sic]. When you have read a little stop, and consider in your mind upon that subject you have read. for instance you have read that our Lord did go in the garden of Gethsemane, and there He suffered a great pain. Stop and consider what might be the reasons of His pains, of His agony, and you may perceive that not only the sight of his imminent passion bot [sic] also the sight of our sins of our ingratitude were the reason of his pains of his sorrows. You may says [sic]: O my Jesus, there was by reason of my sins. That you suffer so much. Had I committen no [sic] so much sins you wuld [sic] not suffer so much. O cursed sin: I detest you: I abhor [sic] you. I will rather die than commit any more.

Peraps [sic] your mind shall be distracted wiht [sic] impertinents [sic] thoughts [sic], be not surprised, for it is a ting [sic] very common, wich [sic] appen [sic] to all: the saints themselves had suffered these distractions. S. Theresia [sic] etc. I am sure then you will suffer the same. Well in that circonstance [sic] what you have to do? Live [sic] the meditation? (...) but take you [sic] book and raide again a little: after stop ye and consider as before: till is ended you alf [sic] an hour, or oter time appointed for meditation. You may do it every day at morning or at: the evening: but shuld be better if you do it in the morning and in the evening everyday. I known [sic] some families in Italy that do so every day in common like the religious. If you can come to Mass in the morning you may perform it during the Mass but of this I shall speak you after another time. If you cannot come to Mass you may perform it in your houses in your shops, in your fields. Isaac says the Holy Bible that was accostumed to go in the field to meditate. "Exibat ad meditandum in agro" [cf. Gen. xxiv, 63] There is no place in the world in wich [sic] you cannot do it because there is no place where is not God. The intire [sic] world is a temple of the deity. God is everywhere. Then everywhere we may speak with him... My Father says some body [sic], I cannot do it because I can not read. O my brother there is no necessity of reading in order to meditate. Many saints culd [sic] not read, and if the culd [sic] they had no book as Paul the first hermit, S. Mary of Egypt. Notwithstanding they meditate very well. Have you any image of the crucifix? If you have you may look at it, and consider...All thing of the world are able to remember to you the passion of our Lord. The sun, the heven [sic], the earth, the stones, the ladders, the crosses. You may take notice of considering how much Christ suffer for us. You may repeat frequently little ejaculations. For instance O my Jesus who suffer for my [sic] have pity on my [sic]. When appen [sic] to you something disagreeable say: O my Jesus I will suffer for you as you suffered for me.

So much for the meditation. Tomorrow I shall sho (sic) you the last part of meditation, viz the conclusion.

J.X.P. Instruction the third = The conclusion.

Have you my brethren begun the exercise of meditation? I hope so. Yes we have but I do not remember the preparation. I am not surprised of it. I will then repeat to you...but if you cannot remember of all these things, you may do as you can...begin with the sign of the cross, and after you may say some short prayer, for instance the confiteor. and after begin the meditation. as I taught yesterday. Now I will teach you the last part of prayer, that is to say the conclusion.

Conclusion contains two acts. The first of thanksgiving. The second of purpose to correct ourselves. We must then first render thanks to God of good thoughts if given to us. of good lights. but if I have had no good thoughts. Then you may render thanks to God by reason he has suffered you in his presence. It is no subject of thanks my brethren to be suffered. in the meantime we deserved hell? Certainly [sic] yes. Let us then thanks God.

After we must purpose to correct ourselves of our imperfections. That is the fruit of meditation. If we do not do this, meditation should profit but little for us. The blacksmith put iron upon the fire when he iron is inflamed he beat it with amor [sic] in order to give the form he wishes. If the looksmit [sic] do not it should be useless to have put iron upon the fire. Now my brethren our heart is the iron very roph [sic] we put it upon the fire that is to say upon the fire our Lord carried upon the earth. The meditation is the fornace where this fire is kindled as says the royal prophet in meditation "In meditatione mea exardescet ignis" [Ps. xxxviii,4] Very well then. when our heart is warmed with this fire we most [sic] beat it with the amor [sic] of mortification. For example we discovered during the meditation that we have done wrong. We most [sic] correct ourselves, We most [sic] conceive a firm porpos [sic] of amendement.

But this purpose ought to be practical, That is to say we must porpos [sic] to correct faults in wich [sic] we probably may fall. during this day For instance I am accustomed [sic] to be angry in these or other circumstances. I will correct myself? In this or other occasion I am accustomed to say bad words? I will avoid these occasions.

Afterward when these circumstances come we must remember of our porpos [sic]. My father I have proposed many things but I observed that I fall: Notwithstanding all parpos of meditation. I believe it my brethren but take courage, by and by we shall improve. Sir you need patience and (purity?) We cannot suced at once but little by little, and when we fall again we may do some penance. for instance you fall frequently in bad words. Well every time you shall fall in the time to come you may kiss the ground for penance of these faults. When the time of meditation is finished we may go for our business, but we must take care of recolledon as much as possible, we must remember frequently in the day of our porpose [sic] of good thoughts we have had in the time of meditation? By that way every meditation shall be a preparation for the following. And we shall advance from virtue to virtue.

J.X.P. Fourth instruction. manner of hearing mass.

This morning my brethren I will teach you a way very easy for meditation upon the passion of our Lord Jesus Christ. When you not hear Mass but first I pray you to hear mass as frequently

as you can. Can you come every day? O no my Father, we have many occupations. We cannot. I understand, and I will be reasonable, I will not impose you a burthen you cannot bare [sic], or more than is necessary. but notwithstanding I believe that if no [sic] every day at least some days you shuld [sic] be able to come to the church to hear Mass. I culd [sic] not say to you that you are obliged to do it (except Sunday and holy days), but I will exort [sic] yo [sic] as I can to do it when you can. How great many blessings you shall receive! The mass is the best thing we may have in this world: She [sic] contains the haist [sic] mystery of our redemption. In the mass is offered unbloody but truly the same Saviour who was offered for us in the Mount Calvary; It is the same sacrifice, the same action, the same high priest. Now I ask if you were at Jerusalem in the very day of passion of our Lord wuld [sic] you go to assist to accompany him? Undubtedly [sic] yes. You wuld have been with the blessed virgin, with S. John. Wel [sic], come at [sic] the chapel in the morning and shall have this fortune, shall receive great many blessings. You shall be partakers of the priests of the sacred blood of Christ wich [sic] is shewed [sic] upon our altars.

My father says this girl, I wish to come to the church in the morning to hear mass, but my father and mother do not permit me. Well my girl, if your parents do not allow you to come to mass, you most [sic] obey. but I will teach you a metod [sic] of hearing mass without coming to the Church. If you cannot come with your body come ye with your soul. When your [sic] the little bell ringhing. [sic] (at least in the Sunday you are free to come to the church: Well, come then and if you can remain, hear ye two masses and today profit of this favorable occasion not offered to any other congregation of this district to have...three masses every Sunday: Now I will teach you the very method of hearing mass and to some time perform a meditation upon the passion of our Lord Jesus Christ. You know my brethren that the sacrifice of mass is the same sacrifice once offered in the Mount Calvary. Well then, when you come from your house to the Church accompany yourselves with the Blessed Virgin Mary who went to the Calvary. Imagine this that the chapel is the Mount Calvary.

Consequently you may entertain good thoughts. instead of [sic]: It wuld [sic] be better you come alone, but if any body will come with you you may speak of the passion of Christ. When you are arrived at the Church you immagine [sic]. When the priest come to say Mass you may consider our Lord Jesus Christ, who went in the garden of Getsamany [sic]. to facilitate you this practice. I will explain to you some mystical signification of the ceremony of the Mass, and first of the vestement [sic] of the priest, wich [sic] all have some relation to some circumstance of the passion of Christ. The amits [sic] signified the veil [sic] wich [sic] was put upon the head of Jesus. The alb signifieth the robe wich [sic] was put on Jesus as sign of folly. The girdle, maniple and stole signifieth the cord and chaines [sic] with wich Jesus was bound during his passion. The priest [sic] upper vestement [sic] signifies the purple garment with wich [sic] they clothed him in derision in the house of Pilate. the other cloths [sic] and corporol and pall mans [sic] the linen wich [sic] the dead body of Christ was shrouded and buried. All these thing [sic] are then able to put in your mind how much Jesus suffered for us. Now let us come to the beginning of the Mass. The priest descend at the feet of the Altar and humble himself before he begin, and this means our Lord who went to the Gethsemeny [sic] to pray. The introit means the desires of patriarchs. see the mass expounded pag [sic] 124 and the following.

When Mass is finished you may go to home but remember to return in the same manner in wich [sic] came back the Jews who were present to the death of Christ. "pereutientes pectora sua revertabantur" [Luke xxiii, 48] They went back striking their breast, and saing [sic] Verily this is the Son of God who suffer so much for us: by this way you. shall perform an easy meditation

upon the passion of Christ. You shall have a good hope of being partakers of the fruit of his death.

J.X.P. Fifth instruction = meted [sic] of meditation for all days Yesterday I taught you a meted [sic] of meditation. hearing Mass: This meted [sic] good indeed, peraps [sic] you cannot follow every day. Then now I will teach you another meted [sic] more easy, wich [sic] you may follow without any trouble any difficulty all the day [sic] of your life. But before I will relate to you a beatiful [sic] story upon this subject. In the life of S Lidwine by Thomas a Kempis we read that this happy woman in his [sic] yout (sic) was no saint, but was a lively girl like others of his [sic] age: skating once in a frozen river, she fall and broke three ribs. in consequence of this misfortune she was obliged to remain for the space of 38 year [sic] in a bed being not able to walk. or to remouve [sic] herself. She was very angry, she cannot bare [sic] in patience this siknesse [sic]. Her confessor exarted [sic] her frequently to patience, but she replied My father What I may do all the day. I am not able to do anything. Well replied her confessor, meditate upon the passion of Christ: at every moment you may do so. Follow Jesus in his passion at the every hour of the day beginning from this evening. the poor girle [sic] began to perform as her confessor taught her: and she found a great pleasures a great improvement: by that way, not henceforward never was angry, bot [sic] in [sic] the contrary she was always glad, she suffer not only with patience, but also with joy. by that means she sanctified herself.

Now my brethren I will teach you the same meted [sic] wich [sic] was taught to S. Lidwine [sic] by her confessor. You know I think the history of the passion of our Lord. You know that he after having celebrate. [sic] the last supper went to the Garden of Getsemani.

Well then you may do so before you go to bed. You may consider that in that same hour our Lord went. You may say O my Jesus I shall go to bed for my rest and pleasures and you went.

I will accompany you at least with my thoughts. Entertain this thought: till you sleep: when you awake you return to Jesus and consider that in this time at that same hour he was taken by Judas and soldiers as a malefactor. and was carried to the tribunals. When you rise in the morning consider that about that hour Jesus was brought to the house of Pilate, and Herod at your breakfast you may remember that about that hour Jesus was scourged at the pillar, and crowned long thorns. before dinner you may remember that about that time Jesus carried his cross to the Mount Calvary. At noon you may consider that at this hour Jesus was crucified. You may accompany him till three o' clock afternoon. At five or six you accompany the blessed Mother of Jesus who received in her bosom the body of his [sic] son and buried it. By this way you may accompany our Lord in all steps of his sufferings.

Well my father this may be good for one day only: and for other days what we may consider? You consider these same things every day. At evening you may begin another time. I found in Italy many people who do so, and especially I found many countrymen who always considered the passion of our Lord in theyr [sic] field amongst theyr [sic] labor. My brethre [sic] I think that Jesus is redeemer not only of Italians but of English also. and you are indebted to him no less than Italians are. If then in Italy so many people perform everyday what now I said to you, you also may perform the same I beseech you then to do it. You most [sic] perform it not for my sake, but for your advantage and santification. And I hope you will improve very much by that means. God shall grant you all grace you need of: and shall become holy: and perfect Cristians [sic].

Instruction: the Sixth = Upon the Sorrows of Mary

I taught you many things in order to improve you in the meditation of the passion of our Lord: And I will teach you more and more in the time to come, if you are desiring to be instructed by me because my dear brethren I wish to spend the rest of my life for you only, for your instruction, for your sanctification. I have now nothing [sic] else to do but this alone: Having God granted me the blessing of coming here after 28 years of prayer now I will employ [sic] all my strength for his glory and for your sanctification. You will find me every time ready: come when you will, and fear nothing [sic]: I shall never be so glad as when I speak not only the Sunday but everyday in your behavior [sic]. This morning I will teach you another practice very good as I think: I will teach you to meditate upon the sorrows of the blessed Virgin Mary. We most [sic] unite the two objects of our love Jesus and Mary: And if we think upon the passion of the Son it is almost impossible to forget the sorrows of his mother. You may consider frequently but especially on Saturday something about this subject: Do you know my dear brethren how much the blessed Virgin suffered during her life? It is impossible for to comprehend the extensiveness of her sorrows. Notwithstanding I will say you something about them. but before I will relate you a little story. S. Theresa was once very sorrowed by reasons of innumerable [sic] distress and troubles appen [sic] to her. She complain not with men but her prayer [sic] Jesus Christ, and said: O my Jesus, I am so much oppressed with sorrows of all kind: I am not able to support all these things. Jesus appeared (sic) and said to her: My dear Therese why you complain [sic]? You complain because I treat you as my friend, as my spouse. Know and remember that all my good friends [sic] have been treated with pains and sorrows. My beloved Mother (and this is my present purpose) My beloved mother said Jesus was the most loved by me: and because she was so loved was treated [sic] always with pains. From the instant of the prophecy [sic] of Simon she was always plunged in a depth [sic] of pains [sic].

Let us begin then from that moment to consider the sorrows of the blessed Virgin Mary. In the day of her purification she presented her son to the temple of God: but Simon spoke to her and said: This child will be origin of contradictions and Thine heart O woman will be pierced with sword [sic]. From that time the heart of Mary was pierced. The whole of her life was a continual martyrdom. She could [sic] said: "Defecit in dolore vita mea" [Ps. xxx, 11] How great pains she suffer for the pains of Jesus during his life? When she left him in the temple of Jerusalem. But chiefly [sic] she suffered in the very time of passion of Jesus. She heard from John probably that Jesus was taken and conducted to death. She went forth and accompanied her son to the Mount Calvary. She contemplated all his last words She received his body. Then my brethren we most [sic] consider these things seriously with devotion every day but especially in [sic] Saturday [sic]. We most [sic] accompany our mother in her journey as she accompanied her Son. How great blessing shall descend upon us! If we will accompany Jesus and Mary in their [sic] suffering Jesus and Mary will accompany us in our trial in the hour of our death.

APPENDIX

1. Ward of Our Sorrowful Mother C.P., "Passionist Spirituality?", The Passionist, vol.8, 1955, p.122. Edmund Burke c.p., "The Passionists", Doctrine and Life, vol.13, 1963, p.115f.
2. Louis Bouyer, "Spirituality for the Coming Years", in David Schindler (ed.), Catholicism and Secularization in America, Notre Dame, Our Sunday Visitor Communio Books, 1990, p.80f.; cf. A. Matanic, "Spiritualita (scuole di)", in Ermanno Ancilli (a cura di), Dizionario Enciclopedico di Sniritualita /3, Roma, Citta Nuova, 1990, pp. 2385-2387.
3. Jude Mead c.p., St. Paul of the Cross - A Source/Workbook for Paulacrucian Studies, New York, Don Bosco Publications, 1983, p.198.
4. Austin Smith c.p., Passion for the Inner City, London, Sheed & Ward, 1983, p.4f.
5. cf. reading from the first notebook of St. Vincent of Lerins, Divine Office, vol. III, p. 626f.
6. On the authorship of the Treatise, see Martin Bialas c.p., The Mysticism of the Passion in St. Paul of the Cross, San Francisco, Ignatius Press, 1990, pp.246-258; Antonio Maria Artola c.p., La Muerte Mistica segun San Pablo de la Cruz, Bilbao, Universidad de Deusto, 1986, pp.93-147.
7. An English translation of the Preface to the Rule is to be found in Roger Mercurio & Silvan Rouse, (Eds.), Words from the Heart - A Selection from the Personal Letters of St. Paul of the Cross, Dublin, Gill and Macmillan, 1976, pp.11-15.
8. J.M.R. Tillard, "Founder's Charism or Founding Charism?", Religious Life Review, vol. 22, 1983, pp. 313-325.
9. Paul Francis Spencer c.p., The Role of Symbol in the Spirituality of the Passionists, Rome, 1989.
10. Flavio di Bernardo c.p., The Mistique of the Passion (Studies in Passionist History and Spirituality 5), Rome, Passionist Generalate, 1984; Costante Broveto c.p., "La Memoria de la Pasion de Jesus en la historia de la espiritualidad cristiana", El Seguimiento de Cristo Crucificado, Mexico, Ediciones Paulinas, 1985, pp.11-60.
11. If you consider the poor in the light of faith, then you will see that they take the place of God the Son, who chose to be poor. Indeed, in his passion, having lost even the appearance of man, foolishness to the Gentiles and a scandal to the Jews, he showed he was to preach the gospel to the poor in these words: He has sent me to preach good news to the poor" (from the writings of St. Vincent de Paul, Divine Office, III, p.283*).
12. Owen Chadwick, The Popes and European Revolution, Oxford, Clarendon Press, 1981, p. 26f.
13. Leonardo Boff; Passion of Christ, Passion of the World, Maryknoll NY, Orbis Books, 1987, p. 108.
14. Paul Francis Spencer c.p., "Sharing in the Sufferings of Jesus: The Spirituality of Saint Paul of the Cross", Religious Life Review, vol. 20, 1981, pp. 147-153.
15. Rule and Constitutions of the Congregation of the Passion of Jesus Christ, Rome, 1984, p.12.
16. Costante di S. Gabriele (Broveto) c.p., "La vita contemplativa secondo S. Paolo della Croce", La vita contemplativa nella Congregazione della Passione, Teramo, Edizioni "Eco", 1958, p.78.
17. Words from the Heart, a.14.
18. This has given rise to the desire to "de-monasticise" the apostolic type of religious life. Aschenbrenner, for example, talks about the need for an "integrated, functional spirituality

- for active apostles” (George Aschenbrenner, A God for a Dark Journey, Denville NJ, Dimension Books, 1984, p.9).
19. John Sharp, “The Influence of St. Alphonsus Liguori in Nineteenth-Century Britain”, The Downside Review, January, 1983, p.61; Raymond Hostie, Vie et mort des ordres religieux, Paris, Desclee de Brouwer, 1972, p. 207.
 20. Laurence Cada s.m. et al., Shaping the Coming Age of Religious Life, New York, Seabury Press, 1979, p. 39.
 21. D. Vizari, “Pii Operai”, Dizionario degli statirdi Perfezione, vol. VI Roma, Edizioni Paolini, 1980, col. 1716-1718.
 22. Gregor Lenzen c.p., Das Ritiro des HL Paul vom Kreuz (1694-1775) - Geschichte, Sairituatitat und Aktualitat, (unpublished) Dissertation for the Licentiate in Theology, Rome, 1990; Fabiano Giorgini, History of the Passionists, Teramo, Edizioni ECO, 1987, vol.1, pp.39-43; cf. Thomas Merton, “Franciscan Eremitism”, Contemplation in a World of Action, London, Unwin Paperbacks, 1980, p.260-268.
 23. For Bishop Cavalieri’s suggestions regarding the Rule, see Regulae et Constitutiones Congr. SS mae Crucis et Passionis D.N.I.C., a cura di F. Giorgini, Roma, 1958, pp.151-154.
 24. Theodule Rey-Mermet, St. Alphonsus Liguori, Tireless Worker for the Most Abandoned, Brooklyn, New City Press, 1989, p.310.
 25. P. Gaetan c.p., Esprit et vertus de St. Paul de la Croix, Tirlemont, Editions des Soeurs Passionistes Missionnaires, 1950, p.410.
 26. Lettere di San Paolo della Croce, a cura di Amedeo della Madre del Buon Pastore, Roma, Istituto Pio X, 1924, vol. III, 417-420.
 27. Doris Donnelly; unfortunately, I do not know the exact source, having heard her quoted by George Aschenbrenner S.J., in a lecture at the Gregoriana.
 28. An important study of Dominic’s ecumenical writings was published during this one hundred and fiftieth anniversary year: Giovanni Pela, cp, La Spiritualita ecumenica del B. Domenico Barberi, cp, Apostolo dell’unita (1792-1849), Roma, Editrice CIPI, 1991.
 29. Italo Tarca c.p., “I dialoghi sulla passione di Cristo del Beato Domenico Barberi”, La Sapienza della Croce oggi, vol II, Torino, Elle Di Ci, 1976, pp.155-162.
 30. Domenico della Madre di Dio c.p., L’anima fedele quidata da Gesu nella meditazione della sua vita e della sua Passione, Roma-Firenze, Tipografia Cenniniana, 1877.
 31. General Archives of the Passionists, SS. Giovanni e Paolo, Rome (AP), Manuscripts Section (MSS). The works on the Passion include the following (-the reference is to shelf and volume number): V, 14 Meditazioni sulla Passione di Gesu Cristo; V, 24 Historia Passionis D.N.I.C.; VI, 7 (p.11) Motivi di Passione; VI, 13a Meditations sur la Passion de N.S.J.C.; VI, 14 Via Passionis; VI, 19 Pensieri sopra le sette Parole dette da Gesu sulla Croce; VI, 25 Altre aggiunte per le Meditazioni della Passione di G.C.; VI, 28 Dolori di Maria sul Calvario.
 32. The Passion of Christ is also to be found in a number of his other works, e.g. Commento al Cantico dei Cantici (Scritti Spirituali II, Roma, Editrice C.I.P:I., 1987), pp. 46f., 50-52; Il Gemito detta Colomba (ibid.), pp.155-160.
 33. Alfred Wilson, Blessed Dominic Barberi, London, Sands, 1962, p.242.
 34. AP MSS IV, 11, p.1. For the purposes of this lecture, I have corrected grammatical and other errors when quoting from this manuscript.
 35. Ibid., p. 2.
 36. Lettere, IV, p. 225-228.
 37. This idea is to be found in the two “accounts” of the Congregation written by Paul, in 1747 and 1768: St. Paul of the Cross, The Congregation of the Passion of Jesus - What it is and

what it wants to do (Studies in Passionist History and Spirituality 1), Rome, Passionist General Curia, 1982, pp.9 & 16.

38. Wilson, op.cit., P. 242.

39. Bl. Dominic of the Mother of God, The Workings of Divine Mercy in the Heart of a Sinner (typescript in Provincial Archives, Sutton), p.8 (originally published in Italian as Traccia della Divina Misericordia per la conversione di un peccatore, Brescia, Morcelliana, 1959).

40. Paul Francis Spencer c.p., To Heal the Broken-Hearted - The Life of Blessed Charles of Mount Argus, Dublin, Gill and Macmillan, 1988, p.87.