



PASSIONIST INTERNATIONAL BULLETIN

Supplement to L'Eco of Saint Gabriel, - Sped. in a.p. -45% art.2 comma 20/c legge 662/96

New Series, 1-2018

N°44



MARY
Mother of Christ
Mother of the Church

CONTENTS

PASSIONIST INTERNATIONAL BULLETIN

N. 44 - New Series -1- 2018

Supplement to L'Eco of Saint Gabriel

“REST IN THE BOSOM OF THE FATHER” <i>Fr. Lawrence Rywalt with Fr. Giovanni Cipriani</i>	3
THE SUPPRESSION OF THE PAC VICE-PROVINCE, THE MODIFICATION OF THE PROVINCES REG AND PAUL, AND THE HOUSE IN BETHANY AND THE MODIFICATION OF THE PASS PROVINCE <i>Fr. Antonio Munduate</i>	5
150TH ANNIVERSARY OF THE BIRTH OF BLESSED PIO CAMPIDELLI 1868 - 29 APRIL 1868 - 2018 <i>Fr. Alessandro Ciciliani</i>	10
“WE SEEK THE UNITY OF OUR LIFE AND MISSION IN THE PASSION OF JESUS” <i>Fr. Martin Coffey</i>	12
THE DIOCESAN INQUIRY INTO THE CAUSES OF SAINTS (PART 2) <i>Fr. Cristiano Massimo Parisi</i>	14
MEETING OF THE PREPARATORY COMMISSION FOR THE 47TH GENERAL CHAPTER <i>Fr. Alex Steinmiller (CRUC)</i>	15
THE SECOND MEETING OF THE COMMISSION FOR THE TERCENTENARY OF THE CONGREGATION <i>Fr. Ciro Benedettini</i>	16
“NEW WINE IN NEW WINESKINS” A PASSIONIST READING OF THE VATICAN DOCUMENT <i>Fr. Leonello Leidi</i>	17
AN INTERVIEW WITH THE SECRETARY GENERAL FOR SOLIDARITY AND THE MISSIONS <i>Andrea Marzolla with Fr. Paolo Aureli</i>	19
MEETING OF THE PASPAC CONFIGURATION <i>Fr. Thomas McDonough (SPIR)</i>	20
“I AM A RELIGIOUS AND I AM AN ARTIST” REMEMBERING FR. TITO AMODEI, PASSIONIST	22
I REMEMBER FATHER BARNABAS MARY AHERN, C.P. <i>Fr. Steven Avella</i>	24
FROM KINSHASA TO ROME THE EXPERIENCE OF A DAUGHTER OF THE PASSION OF JESUS CHRIST <i>Sr. Clairette Nancy NgalaNgala</i>	26
THE PASSIONIST CONGREGATION WEBSITE, PASSIOCHRISTI.ORG WHAT’S NEW? <i>Andrea Marzolla</i>	27
PROFESSIONS AND ORDINATIONS	28
NEW PUBLICATIONS	30
NOTITIAE OBITUS	31

Editor

General Curia
of the Congregation of the Passion

General Consultor for Communications

Fr. Denis Travers, C.P.

Editing and Translation of Texts

Alessandro Foppoli, CP
Fernando Ruiz Saldarriaga, CP
Lawrence Rywalt, CP
Miguel Ángel Villanueva, CP

Photography

Lawrence Rywalt, CP

Address

Ufficio Comunicazioni

Curia Generalizia

Piazza Ss. Giovanni e Paolo 13
00184 Roma - Italy
Tel. 06.77.27.11
Fax. 06.700.84.54
Web Page: <http://www.passiochristi.org>
e-mail: commcuria@passiochristi.org

Graphics

Andrea Marzolla

Cover

Madonna and Child, Tito Amodei C.P.,
private chapel of the Superior General, Rome.

Back Cover

Fourth Station of the Way of the Cross,
Tito Amodei C.P., Retreat of St. Joseph,
Monte Argentario.

Printing

Nova Cartotecnica Roberto, S.r.l.s.
Via Alessandro Manzoni, snc
64023 Mosciano Sant'Angelo (TE)
Tel. 39.345.4009948



“REST IN THE BOSOM OF THE FATHER”

Fr. Lawrence Rywalt with Fr. Giovanni Cipriani (EXALT)

On 8 December 2017, the Provincial Superior of the MAPRÆS Province, Fr. Luigi Vaninetti, consigned to the Superior General, Fr. Joachim Rego, the historic painting of the Christ Child asleep on the Cross (oil painting on canvas, 54 x 41.4 cm.). St. Paul of the Cross had this painting for more than 25 years in his room in the monastery of Vetralla (Italy), and then from 1773 until his death in 1775 in his room at Sts. John and Paul in Rome. The painting, which was kept in the community of the Scala Santa (Rome) for numerous years, was placed once again in the recently restored room of the Founder at Saints John and Paul, further enriching his presence in this significant place for the whole Congregation. During the event, Fr. Joachim stated: *“This small, but meaningful ceremony today is an event to commemorate and celebrate, because after many years, this very significant painting of the Infant Jesus on the Cross – the original one which was revered by our Holy Founder, St Paul of the Cross in this very room which he inhabited – is once again being returned and given its pride of place.”*

I thank the Presentation Region of the MAPRÆS Province (formerly the Presentation Province) for generously returning this painting to this newly restored Room of St Paul of the Cross. It completes this Room with the original religious articles belonging to the Founder that meant so much to him.”

THE PAINTING

In the Processes for the Beatification and Canonization of the Founder, Fr. Giuseppe Vigna (of Santa Maria) described three of the objects that St. Paul of the Cross had in his room at Sts. John and Paul -- “However, what was more admirable in Father Paul was that, to nourish and ignite in his heart the flame of divine love, he used every means imaginable. Therefore, on the wall on the left hand side of his room, he had a large Crucifix that graphically depicted the wounds of the flagellation...that he [Paul] had used in the mission that he preached in Santa Maria in Trastevere here in Rome. Additionally, on the right side of the room, he had a little picture, about two palm-lengths, representing the Christ Child, who slept on the cross, and close to the side of his bed, very near to his face, there was a small night-table on which he had a small brass crucifix which, when it was raised, he gazed upon intently. The ser-



Fr. Joachim Rego, Superior General and the painting of the Infant Jesus on the Cross.

vant of God would loving look upon the large crucifix and was moved with love. Then he would gaze on the Child asleep on the cross and he contemplated all the hardships He suffered for those whom He loved. Afterward he would pick up the little brass crucifix and would be overwhelmed in tears for love of Him, who propter nimiam charitatem suam, qua dilexit nos, [“because of the great love he had for us”, Eph. 2:4] did so much and suffered so much for ungrateful creatures. Furthermore, though he [Paul] could not give blood for blood, he gave him at least his tears of love.” (Processes, Vol. III, 1437v, p. 429)

The image of the Child Jesus asleep on the Cross predates St. Paul of the Cross. Frequently, Eastern and Western iconographic traditions closely connected the birth of Jesus with his redeeming death. Therefore, until the Middle Ages, it was quite common to find in sacred iconography representations of the Infant Jesus gazing on the instruments of the Passion or, more commonly, asleep on the Cross. However, the subject was unusual at the time of Paul of the Cross and in fact, there was very little devotion to this image of the Child Jesus lying on the cross in the 17th and 18th centuries (the century of Paul). How is it, then, that Paul had this painting?

In spiritual direction and in his letters, our Founder encouraged and guided people to meditate and to live in intimate union with the Incarnation and the Passion of Jesus. One of his “spiritual daughters”, Sr. Rosa Maria Teresa of the Crucified Redeemer, a nun of the Carmel of Vetralla (VT), assimilated this teaching of Paul so well that she wanted to render it visible in a painting-- although we do not know



THE CURIA INFORMIS

if she painted it or if she had someone else painted it. In the spring of 1758, she donated a painting of the Christ Child on the Cross to Paul, who received it with “great pleasure”, seeing that the religious had understood thoroughly his thought and his spirituality, i.e. that the Passion begins with the Incarnation.

Paul enjoyed the painting so much that he kept it in his room and promoted devotion to the same. Thanking the nun, he wrote: *“I greatly appreciate in the Lord the charity you have shown me with the devout and beautiful Bambino, and I wish to benefit from the symbols with which you have adorned it. Truly, to rest and sleep on the cross in the way you have depicted it requires one to be an infant in innocence, simplicity, and annihilation by a true mystical death to all that is not God with total abandonment and perfect resignation on the bosom of the lovable Highest Good.”* (L III, 8 April 1758)

Two years after Paul received the painting of the Child Jesus “reposing” on the cross, he gave it to a woman he guided in spiritual direction and who was suffering from a serious illness, saying: *“contemplating the Child Jesus asleep on the cross, you must learn to sleep interiorly on the cross of suffering in sweet silence, persevering in faith and patience”*. Paul tried to help her to transform her suffering into grace, and encouraged her to accept the cross of illness, so that it could become a means of self-knowledge and human and spiritual maturity. In fact, Paul of the Cross saw the entire life of Christ, from the cradle to Calvary, in the light of the Passion. The mystery of the Incarnate Word is enlightened by the mystery of the Passion. For him, Christmas is not only the historical event of the Incarnation, celebrated as the supreme act of the love of God; that night in Bethlehem reminded him of a Child lying on a cross. In this image, Paul contemplated the Word that took flesh without any comfort, as a victim destined for death. His letters written during the Christmas season show how he understood and lived the mystery of the Incarnation.

At Christmas 1761, Paul wrote to another nun of the Carmel of Vetralla, Sr. Maria Angela Cencelli: *“I would wish that you celebrate Christmas in the poor stable of your heart, where the gentle Jesus will be born spiritually. Present this poor stable to Mary Most Holy and to Saint Joseph so that they may adorn it with virtues so that the Divine Infant will be happy there. Many years ago, I had an Infant painted on German paper that depicted him sleeping quietly on a cross. Oh, how much that symbol pleased me! I gave it to a crucified person of holy life who was directed by me as long as she lived... I wished, as I desire for you, for that soul to be a child in purity and simplicity and that she sleep on the cross of the gentle Jesus.”*



“Paul of the Cross saw the entire life of Christ, from the cradle to Calvary, in the light of the Passion.”

So on Christmas you will have the Infant in your heart and be transformed entirely into him with love. Sleep with him in the crib of the cross, and at the divine lullaby that Mary Most Holy will sing go to sleep with the Divine Infant, being in union with his heart. The lullaby of Mary will be, ‘May your Will be done on earth as in heaven.’ The second verse will be, ‘To work, to suffer, and to be silent,’ and the third, ‘Do not justify yourself, do not complain, do not show resentment.’ What do you think of this lullaby, Sister Maria Angela Magdalene? Learn it well, sing it well, sleeping on the cross, and practice it with fidelity, for I assure you it will make you holy.” (L III, 18 Dec. 1761)

For our Founder, “*sleep on the cross*” is to live in God the Father as a child sleeps on his mother’s lap. Those who trust in the love of the Father, even in the face of the crosses and the difficulties of everyday life, achieve a quiet interior “resting” in the will of God. By means of this beautiful and profound spirituality, Paul wanted his religious to “*consider the infinite excess of love that the Eternal Divine Father has shown in giving us his Only Begotten Son and the love of that Son in taking human flesh and subjecting himself to so many torments and sufferings in order to free us vile creatures from sin... may they come to a holy love of God and be reborn to a life entirely holy and godlike...*” (L IV, 20 Dec. 1768) As well as serving as a subject of meditation for others, it also served Paul for growth in the spiritual life—“*Woe to me, if in the presence of so much light, and the heat of such a fire I am not consumed with holy love and rather remain tepid and frozen as before!*” (L II, 19 Dec. 1747)

In his concluding remarks, Fr. Joachim summarized the sentiments of those present with him for this ceremony in the Room of the Founder: “*May our Passionist brothers and sisters, and the many people who have a loving devotion to St Paul of the Cross, continue to breathe in this sacred place the spirit of this Saint who reminds us of God’s great love as we reflect on these precious symbols which point to the life-giving Passion, Death and Resurrection of Jesus.*”



THE SUPPRESSION OF THE PAC VICE-PROVINCE, THE MODIFICATION OF THE PROVINCES REG AND PAUL, AND THE HOUSE IN BETHANY AND THE MODIFICATION OF THE PASS PROVINCE

Fr. Antonio Munduate (General Procurator and General Consultor)

Juridical Aspects

After the meeting of the General Council (27-30 November 2017), the Superior General reported that, according to number 104 of the Constitutions, he had decided to suppress the PAC Vice-Province of Puerto Rico and the Dominican Republic and to modify the provinces of Christ King (REG), St. Paul of the Cross (PAUL) and the Passion (PASS). These are very important decisions; however, except for those directly affected, it does not seem that the Congregation at large is aware of these developments and their implications.

Canon 581 grants the competent authority of the Institute the possibility of dividing an entity into parts, whatever its name, erect new ones and join those already erected or delimit them otherwise. In the present matter (the modification of a province or the suppression of a Vice-province) the competent authority of the Institute is the Superior General with the consent of his Council (C/104).

The modification of a province is more common than it seems. A province is modified when a religious house is added to or is subtracted from it or when a house is placed under the jurisdiction of the Superior General (1) or when territorial limits are expanded or restricted. (2) The reasons for this can be various: find the best means of caring for a particular house or area, give geographical unity to the entity, resolve specific problems that may arise, etc. In all these cases, the Constitutions require that the Superior General obtain the consent of his Council and hear the opinion of the provincial authorities concerned.

The suppression of a legal entity is a more complicated matter. In the case of the PAC Vice-province, the decision pertains to the Superior General with the consent of his Council, after hearing the parties concerned. (3) The reason for the suppression can be, as in case of the decisions made at the last General Chapter, the desire to have stronger entities that are better able to face the future and its challenges. In other cases, especially in the case of small entities, it may be difficulties exist that impede the religious



The Retreat of St. Joseph, Monte Argentario.

from living out our vocation and mission with dignity. This may be due to internal tensions or a lack of true autonomy in lifestyle. (4)

The house in Bethany (the Holy Land) and the modification of the PASS Province of the Philippines

No.105 of our Constitutions establishes that every house must form part of a legal entity, but if required for the good of the Congregation, the Superior General with the consent of his Council can transfer some religious houses to its own jurisdiction. At the beginning of his current six-year term, in addition to the retreat of Sts. John and Paul in Rome, there were four additional retreats that were under the jurisdiction of the Superior General, i.e. the retreats of St. Joseph, Monte Argentario; the parish and retreat of St. Joseph, Highate (London); the retreat in Bethany (the Holy Land) and the Mission of Lavang (Vietnam). This is a situation involving a minimum of 70/80 religious. In fact, the Superior General lacks jurisdiction over these religious since they are subject



to their respective major superior. This reality creates an ongoing awkward situation because without the necessary religious available it is impossible to plan for the future of these retreats. In an attempt to solve the problem the Mission of Vietnam was joined to SPIR Province (Australia, PNG) and now, the community of Bethany was incorporated into the PASS Province of the Philippines.

The agreement that was reached concerning the retreat of Bethany establishes that the General Curia through the Solidarity Fund of the Congregation shall assume the costs for the renovation of the building and the PASS Province will assume responsibility for the retreat as a center for offering hospitality to various groups of pilgrims. In particular, it will receive members of the Passionist Family who go to the Holy land for experiences of prayer, spirituality and study.

The suppression of the PAC Vice-Province and the modification of the REG and PAUL Provinces

The PAC Vice-province was created at the last General Chapter (2012). It had its constitutive Congress in 2013 and last September it held its second Congress. Its life as an independent legal entity has been brief and characterized by so many difficulties that the General Consultors had to make various extraordinary visitations to the Vice-Province. In his opening address at the last Congress, Fr. Joachim Rego, Superior General voiced the two major problems-- **1)**... wounds of the past and resentments that are still living and feeding... divisions, and conflicting trends that emerged years ago... that negatively affect the lives of the Vice-province and **(2)**... the viability of the composition of the Vice province divided between two nations, i.e. Puerto Rico and the Dominican Republic. These issues inhibit the effective functioning of the Vice province in its current structure.

Given the exceptional nature of the situation, the Superior General extended the mandate of the provincial government for six months and reserved any future decisions (C/158). The same Superior General said “no matter what final structure is adopted for the two nations of Puerto Rico and Dominican Republic, my encouragement, challenge and hope is that you, Passionist religious, work with conviction and commitment around our Passionist vocation”.

The final decision is now public-- the PAC Vice-province has been suppressed. The religious and property of the Dominican Republic was joined to the REG Province of Mexico and the corresponding religious and property of Puerto Rico to the PAUL

Province of the USA. The possibility was left open that some religious may request to transfer to another province (EG/60).

Some final considerations

In this case, as well as in other similar situations of various communities and entities, there is a certain failure of consecrated life. The Gospel has not converted our hearts sufficiently to the following of the Lord, and we are not able to move beyond our divisions and our human, psychological, or sociological limitations.

Within the framework of the Configuration, they were not able to discover the capacity or the necessary strength to correct problems and to avoid arriving at this decision.

This is a decision that will not appeal to everyone. We may always be inclined to ask whether this could have been done otherwise, or better.

The Vice province was created just five years ago; however, there were problems and injuries that originated many years before. Were these unknown at the time of its creation? Was this situation taken into account? How do we make decisions at chapters? We often participate in provincial chapters; soon there will be the General Chapter.

Frequently we forget that these are collegial bodies of government and jurisdiction that are above the authority of the major Superior or of the Superior General, (these are not consultative assemblies). Consequently, the decisions that are made in them must necessarily be free from political maneuvering or other interests that are inappropriate to Passionist life.

- 1)** When the retreat and parish of St. Joseph (Highgate, London) was placed under the jurisdiction of the Superior General, the IOS Province of England was modified.
- 2)** When the mission of Vietnam was placed under the jurisdiction of the Superior General, the SPIR Province of Australia was modified.
- 3)** If the matter concerns the suppression of a Province, it becomes the decision of the General Chapter or the Superior General with the consent of his Council (C/104.145§c).
- 4)** In his book, *Diritto particolare e privilegi dei Passionisti* (Italian, “Particular law and privileges of the Passionists”), Fr. Antonio Calabrese says that in the case of serious and irremediable divisions in a small province, it may be advisable to make a decision of this nature. This is in the hope that the existing divisions can be absorbed more easily within a larger structure.
- 5)** At the request of the 30th General Chapter, on 19 September 1914, the Holy See transferred this retreat from the jurisdiction of the Province of the Presentation (PRAES) to the direct jurisdiction of the Superior General.
- 6)** Passionist International Bulletin (BIP), 3-2017, No. 43, p. 20



Bishop Iñaki Mallona, CP and religious of the former Vice-Province.

parish of Vistamar (Carolina) in 1963 with a high school, Santa Gemma; the parish of San Sebastián del Pepino (Diocese of Mayagüez) in 1966; also in Lares, the student residence/postulancy of St. Gabriel of the Sorrowful Virgin, in 1986; and, finally, in 1993, the formation residence in Dorado (Diocese of Arecibo). In recent years, the parishes of La Cerámica y Los Angeles have been returned to the Archdiocese due to the shortage of religious. The student residence/postulancy of San Gabriel was closed for the same reason.

A BRIEF HISTORY OF PASSIONIST PRESENCE IN PUERTO RICO AND THE DOMINICAN REPUBLIC

The first Passionist foundation in the Caribbean was in Puerto Rico in 1955, in the area known as Isla Verde-Carolina. According to the pioneers, except for the appropriate permissions for the foundation, they had no other assistance. Puerto Rico is an island of 8.897 kms² (3,515 mi²) and is an unincorporated American territory. The region known as Isla Verde is a large area near the capital of San Juan. It consists of several zones or parts, such as La Cerámica, Los Ángeles and Villamar among others. There are small communities in all of them that benefited from the presence and the ministry of the Passionists.

Initially, in the absence of better premises, Mass and other religious services were organized in private houses or in public locales, to the great discomfort of the faithful. Later, through the effort and perseverance of the people, true parish churches were built, replacing the former centers and the small mission churches. Thus, in 1971, the parish church of Santo Cristo de la Agonía was built in La Cerámica. That same year, in the town of Los Ángeles, the residence and parish church of Our Lady of the Ángeles was built and in Villamar, the parish church of Our Lady of La Piedad and a school was built in 1966.

Similarly, in Lares (Roman Catholic Diocese of Arecibo) another parish church and rectory were established 1959. Additional parish churches and residences were established in subsequent years: the

With regard to the island of Santo Domingo and the country of the Dominican Republic, the Passionist community settled there in 1958, specifically in Peña Tamboril (Santiago de los Caballeros). In later years, we withdrew from this parish together with the parish of Alcarrazos and they were returned to their respective dioceses. Currently, our activity is concentrated in this country around the capital Santo Domingo, in the parish of La Paz, including its school, and the parish of San Matías with its school, St. Gabriel of the Sorrowful Virgin, and the student residence of St. Paul of the Cross that was opened in Costa Verde in 1979. After closing this house of formation, outside the capital, in 1998, we assumed the parish of San Matías in La Peña, San Francisco de Macorís, where the new aspirancy/postulancy was established and in turn was closed in 2013.

These communities of the Caribbean formed the Vicariate Our Lady of Peace (PAC) and were part of the former province of the Sacred Heart of Jesus (CORI). At the Synod of 2008, when the Configurations were established, these religious decided to separate from the mother province and to be part of new Configuration of Jesus Crucified (CJC). At the 46th General Chapter (Rome, 2012) the process that began in 2008, culminated in the canonical erection of the Vice-Province of our Lady of Peace.

As of 2017 in Puerto Rico there were 11 religious, among them Bishop Iñaki Mallona, Bishop emeritus of Arecibo, and 4 houses, 4 parishes and 3 schools. In the Dominican Republic, there were three religious, one residence, one parish and two schools.



The Apostle of Christ in the Dominica Republic

The religious who formed part of the Passionist presence in these two countries were people who gave their lives to the service of the Gospel. Among them, there is one in particular who can be considered an exemplary Passionist witness - the Servant of God, Benito Arrieta.

Benito was born in Cegama, Spain, on November 8, 1907. As a child, Benito was quiet, humble, noble, and honest—qualities that characterized him throughout his life. He entered the Apostolic School of the Passionists in Gabiria in 1920. In 1923, he went to the Passionist novitiate in Angosto. On October 22, 1924, he professed First Vows and was ordained a priest in 1931. In his itinerant life before coming to the Dominican Republic, he worked with the sick and refugees, including in the Passionist house of Bethany in the Holy land. He was an esteemed confessor and he prepared generations of seminarians who have left written testimonies concerning the holiness of his life.

In 1955, the CORI province of Spain had just made a foundation in Puerto Rico. However, the Puerto Rican foundation needed a bridgehead in the Dominican Republic because the conditions for entering Puerto Rico were difficult and it was easier to arrive first in the Dominican Republic.



The Servant of God,
Benito Arrieta, Passionist.

When he arrived there, he had to do everything. The people were poor, although they were faith-filled and generous. He gave himself body and soul to serve the Dominican people. He worked with them to obtain electricity, a post office, schools, police station, roads and rural chapels. He attended to catechesis,

the celebration of Masses, care of the sick, health clinics, religious associations and training of altar servers. Finally, he enlarged the parish, St. Anthony of Padua. He also cared for patients in psychiatric and hospitals for infectious diseases 28 km. distance from his parish. Through his preaching, he was able to reconcile with the Church various Catholics who had turned to other Christian sects.

He died among his parishioners on August 29, 1975. Years later, on 10 March 1999, the cause of his canonization was initiated in the Archdiocese of Santo Domingo. On 08 October 2007, the Diocesan process was successfully concluded. Thus, Fr. Benito acquired the title “Servant of God”, a step toward his canonization.

THE PASSIONIST PRESENCE IN BETHANY

The “pilgrim” who goes down to Jericho from Jerusalem passes through the Kedron Valley, with Gethsemane on the left and comes out onto mount of the “scandal” (Ras al Amud) with the large Jewish cemetery on either side. From this height, directly ahead, there is a large area of cypress and maritime pine trees. In the midst of this green mass the small bell tower of the church of St. Martha appears.



Fr. Jean-Charles de Pichard
(1830-1913) founder of the Mission.

Beside it is an impressive structure composed of local rock: the retreat of the Passionist religious dating to 1903. In 2003, we celebrated the centenary of our presence in the community of the Holy Land.

Some history... (Fr. Giuseppe Martinelli, MAPRAES)

Following the decree of the suppression of religious orders issued by the French government, in May 1903, a group of 12 Passionist religious headed by Fr. J. Charles de Pichard, a former member of the General Curia, landed at the port of Haifa. The first group of religious arrived in the Holy Land after surmounting several sizable obstacles, without a house,



Bro. Aimè Vermeulen (1878-1935), visiting the sick in Bethany.

the return of French Passionists and the initial presence of young American Passionists who studied at the Ecole Biblique of the Dominicans. During World War II and immediately afterward, the house was occupied by a group of Polish military personnel from Russia and then, because of local fighting, the house was inhabited by Palestinian refugees (1946-1950). It was during the *second re-foundation* (1950-1967) that the house was placed directly under the Superior General and became a type of pilgrim center, a part of the local church. It was also re-established as a center for welcoming our religious, especially for the purpose of biblical studies.

Beginning in 1968, following the second Arab-Israeli war and the closing of the borders (1967), the Superior General entrusted the house to the CORM Province of Northern Italy. Some speak of a *third re-founding* of the house of Bethany: it is becoming a house of formation and studies for Passionist students, as well as a center for guided experiences in the Holy Land and for groups interested in on-going Biblical studies and experiences within the context of the Holy Land. There are moments of political calm and moments of tension and conflict such as the "*intifada*", that climaxed in the construction of a dividing wall between the Jews and the Palestinians that cuts directly through our garden. (Originally published in Pib, No.5, 2005)

nor protection nor any type of security. They were the guests of the Assumptionists while they searched for and found a small building in Bethany, formerly belonging to an Institute of French Sisters and not yet completed. In 1905 Brother Albert, a Belgian, arrived in Bethany and for thirty years he served as the infirmarian for the benefit of the Arab population. He subsequently became well known not only as a great doctor but also as a miracle worker. Fr. Charles, who died at the age of 83, ten years after his arrival in Palestine, greatly desired to go and live there, above all, to be near the places of the Passion of the Lord. The Passionists would also encounter the passion and suffering in the people they serve and throughout the history of our presence in Bethany -- a presence that would be marked by sorrow due to painful and serious events such as wars. It is also a presence that is characterized by the testimony of lives spent in contemplation and in solidarity.

From the beginning we can say that the retreat was founded and re-founded various times in the course of its history, passing from the rule of the Turks, to the British protectorate, to Jordanian rule and finally, after 1967, to Israeli rule. During World War I, the house was closed and was looted. In the years 1919-22 the so-called *first re-foundation* took place with



The Passionist community residence in Bethany.



150TH ANNIVERSARY OF THE BIRTH OF BLESSED PIO CAMPIDELLI 1868 - 29 APRIL 1868 - 2018

Fr. Alessandro Ciciliani (President of the Historical Commission)



(Above) The Shrine of the Madonna and Blessed Pio at Casale (Rimini).
(Below) The Medallion prepared for the Beatification of Blessed Pio.

him as “Blessed” because on 17 November 1985, St. John Paul II beatified him. The anniversary of his birth is an occasion for the Passionist family to “gratefully remember” the gift of our confrere. It is an opportunity to deepen our knowledge of him and consequently to study in greater depth our Passionist charism in a constantly changing world, in particular that of the increasingly hectic lives of the young.

His Passionist vocation sprang from an encounter with Passionist religious, initially with a Brother questor, then with two priests who were preaching a parish mission in Poggio Berni, from 8 to 18 October 1880. He remained literally awestruck at the sight of the two Passionists.

After celebrating the 150th anniversary of the canonization of our Founder last year, this year the Passionist family marks 150 years since the birth of Luigi (Nazareno Francis) Campidelli who was born on 29 April 1868 in Trebbio, the municipality of Poggio Berni, today in the province of Rimini (Italy). This was the 14 year old young man who, on 2 September 1882, entered the Passionist retreat of Casale and was given the religious name of Pio of Saint Aloysius. He was baptized on the same day of his birth. His life can be characterized as simple and cheerful, creative and ordinary, although he lived it intensely with extraordinary faith and love. Thus his life can be for us an opportunity to rediscover Passionist religious life which is still capable of attracting people who are seeking God.

Pio Campidelli teaches us that to live is to engender life, in fact, just before his death, he spoke the following words: “I lay down my life for the Church, for the Pope, for the Congregation, for sinners and for my dear Romagna” [“Romagna” is the geographical region of Italy where he lived]. He concluded the short pilgrimage of his life in this world, dying of tuberculosis, on Saturday 2 November 1889, at the age of 21. Today we venerate

It was on that occasion that he felt deep in his heart a voice telling him: “I want you to be a Passionist”. In the history of our Congregation, most of the vocations occurred because we left our retreats and we went to the existential and geographical peripheries, rather than remaining entrenched behind the safety and comfort of the walls of the our houses. If we still want to try to attract other young men like Pio Campidelli, we must inevitably head into the world of young people with confidence and hope, knowing that the Lord goes before us and accompanies us.

We must not only readjust our apostolate, but we must also ask God to engender within us the desire to communicate the experience of faith and love that we live in community. This commemoration occurs exactly during the year in which the Church celebrates the Synod on youth with the theme “Young people, faith and vocation discernment”.

Studying the *Positio* of Blessed Pio it is obvious that from his early childhood, his faith was vibrant and it grew stronger during the years of his Passionist religious education. His vocation was not instantaneous, but it developed during his childhood, and gradually matured with the warmth of family love. It sustained him at an early stage when, at about the





Reliquary containing the remains of Blessed Pio.

Proposing this pattern of life for young people today, so dispersed among the things of the world, would help them to discover the peace that comes from the development of the spiritual life. Blessed Pio is still an example of life that attracts because he spent his life for love, bringing to completion the plan of salvation that God planned for him. Pio Campidelli, with his simple, humble and genuine faith, can be a valid point of reference and of attraction for young people who are seeking the meaning of their life. Blessed Pio would tell everyone, our religious and others, that it is necessary to return and discover spiritual life if you want to improve the quality of community life and apostolate. Let us ask the intercession of blessed Pio Campidelli for the Passionist Family so that, as expressed in a prayer dedicated to him, we may be granted through his intercession, “the courage to be faithful to our vocation, to generously spend our life for others, beginning with those with whom we share the same spiritual charism.”

age of seven, he lost his father to typhoid; however it developed rapidly after his First Communion on Pentecost Sunday, 9 June 1878. When he entered the Passionist retreat at Casale, he intensified his prayer and asceticism. The gift of his vocation came to fruition with his profession of vows and particularly in community life: prayer and fraternity in the Passionist penitential tradition. Some witnesses recalled that he “radiated love for Passionist life and this attracted the children”.

A question that every religious and lay member of the Passionist Family could ponder during this anniversary year could be phrased as: what does this event of the birth of Blessed Pio Campidelli, that occurs within the context of the 47th General Chapter, say to us about the theme of the Chapter “Renewing Our Mission: Gratitude, Prophecy, Hope”? In reality, Pio Campidelli did not have the possibility of doing any missionary activity. However, he concentrated on his interior life, working with his heart, refining his soul, while not excluding his desire to become a priest and preacher, as had been his experience when he discovered his vocation during a parish mission. He died while still a student, his heart yearning to proclaim the mystery of the death and resurrection of Jesus.

The celebration of this anniversary should not be limited only to those celebrations that will take place at the Shrine of the Madonna at Casale (Rimini) or in the Italian MAPRAES Province. The whole Passionsit family can take this opportunity to deepen some aspect of the life of this Blessed who after only seven years of religious life managed to reach the heights of sanctity. The same spiritual goals of blessed Pio, so simple and yet so profound, can serve as topics for catechesis and ecclesial meetings. Obviously, his memory could be celebrated in a more solemn way on his feast day, 3 November.

PRAYER FOR THE CANONIZATION OF BLESSED PIO CAMPIDELLI

O God,
who guided Blessed Pio Campidelli
to the heights of evangelical perfection
by means of the way of simplicity and humility,
guide us also according to your ways
and give us the courage to be faithful
to our Christian vocation.

Grant, O Father,
that following the example of Blessed Pio,
who offered his life for the Church, for the Pope,
and for his beloved Romagna,
may we learn to celebrate life as a gift of love
to be spent on behalf of the poor
and those who share in the Passion of Jesus.
Through his intercession,
grant this grace that we ask of you...
Through Christ our Lord. Amen.



“WE SEEK THE UNITY OF OUR LIFE AND MISSION IN THE PASSION OF JESUS”

Fr. Martin Coffey (Executive Secretary for Formation)

[Editor’s Note: During 15–19 January 2018, the PAUL Province of the USA held its Pre-Chapter at its Holy Family Retreat Center, West Hartford, Connecticut. The keynote speaker was Fr. Martin Coffey, the Executive Secretary for Formation of the Congregation. Below are some excerpts from his address that included a PowerPoint presentation.]

The Passionist Charism and its relevance and vitality at this time.

I am pondering this... all the time as I travel around and meet Passionists from all over the world. The great variety and at the same time the fundamental togetherness of Passionists today is striking. One thing we all have in common is the search for a new story, a new narrative that tells in an attractive and credible way the story of who we are and what we are about. That narrative has not yet been found or articulated. In this paper, I am going to try to suggest, very tentatively, some of the elements for such a new story.



“The memory of the Passion [of Jesus Christ] has the power to change hearts and lives.”

Some aspects of the changing times

Everyone here has experienced the huge changes that have taken place in one short lifetime. The point I want to insist on is that change has now been accepted as an inevitable ingredient in the life of the Church and the Congregation. We are no longer frozen in some extra-terrestrial zone of the absolute and immutable. To live is to change and to deal with

change all the time. There is no once and for all settled answer or solution.

The dynamic combination of the intellectual and industrial revolutions that shaped the modern world is in crisis... There is, however, another energy or force in the world that is pointing in a different direction towards dialogue, cooperation, mutual respect. That force is Pope Francis. For me the big question is, where do we want to be? In which direction do we want to move?

The Passionist Charism

“Charism” is an ambiguous term. It refers to many different things. The charism of St. Paul of the Cross was unique and unrepeatable. The Charism of the Congregation is expressed in the institution, in our documents and Constitutions, it’s what gives us our role and mission in the Church. Then the charism is alive in each one of us. It is not just a formula of words in a document, or the accumulated history in the archives and museums of the Congregation. If it exists at all, it is in us.

St. Paul of the Cross was shaped by two complementary energies-- the inner mystical concentration on the Passion and his outward concern for the evils afflicting the people. He believed that the MOST EFFECTIVE REMEDY FOR THE ILLS OF HIS TIME WAS THE MEMORY OF THE PASSION OF JESUS. The memory of the passion has the power to change hearts and lives.

We Live By Means Of Stories

I am going to look more closely at our story. To do this I’ve chosen the New Evangelization as the frame on which to hang the few reflections I want to share with you. John Paul II used this expression for the first time in Latin America in 1983, when he recalled the First Evangelization of South America associated with Columbus and the arrival of the Spanish... For the Passionists too, it is time to embark upon a new kind of evangelization.



1720-1965 – A First Evangelization/First story

For 250 years, the Passionists were part of the missionary arm of the Church and shared the mindset of the Church of that time, fixed after the Council of Trent and shaped by the events of 18th and 19th century Europe. The Church adopted a negative stance towards the modern world that was judged to be anti-God, anti-faith, and anti-Church.

From our beginnings in 18th century Italy, the focus of our mission has been the salvation of souls. By preaching missions and reminding the people of the Passion of Jesus, we helped them to repent and turn back to God and so avoid the pains of hell. The repentance of the sinner and the reception of the sacraments were the goals of our preaching. In this, we were an integral part of the missionary thrust of the post-Tridentine Church... Religious congregations like ours were dependent on the parish structure and we in turn supported and reinforced them by our annual week of more intense spiritual exercises. We provided other auxiliary services too such as confession and weekend assistance in neighboring parishes. We promoted the devotional life of the people. In general, we were a necessary and valued aid to the structures and rhythm of parish life in the Church of that time.

Vatican II, the Passionists and their New Story

How can we reimagine our mission? What form does the message take today? Pope Francis calls us to an encounter with Jesus and to keep our focus on Jesus. It is only then that we can have the joy of the Gospel in our hearts and go to share that Joy with others. The encounter with Jesus equips us to Evangelize and to touch the wounds of the suffering Christ in the poor and suffering people of today.

We learn from Francis that the credibility of our mission requires a match between Words and Deeds. A deep spirituality and a commitment to people embrace, in our consecration to the crucified. We see in the one glance the Crucified and the crucified of today...

A religious congregation is part of a greater whole. It has its place in the bigger picture of the Church and the world. It is part of a larger narrative about human life and destiny, about God and salvation, about the Church and her mission. It finds its meaning within that narrative... We are gradually recovering the richness and diversity that was a mark of Christianity in the first millennium. The ideal is no longer uniformity and sameness. There is no longer only one version of the faith and one Christian cul-

ture. Cultures are many and there can be many Christian cultures. This will be the basis of the new synodality that Pope Francis is advocating...

We Passionists will be a strong fraternity together with our lay associates gathered around Jesus Crucified. We will be filled with the joy and gratitude of sinners who have experienced God's acceptance and mercy... In line with Pope Francis, we have to insist that the charism today is experienced and internalized through an encounter with Christ crucified. It is the impact of this encounter on the heart that makes one a Passionist. *Memoria Passionis* is the ongoing transformation of one's life as a result of this encounter.



"The charism today is experienced and internalized through an encounter with Christ crucified. It is the impact of this encounter on the heart that makes one a Passionist."

What Is The One Thing Necessary?

The *Memoria Passionis* is the memory of Jesus' entire life and mission that inevitably leads to his passion and death... For the Passionist, the Passion of Jesus is the one thing necessary. It is the focus of our life and mission. We are men and women of the Passion because it is the way to the fullness of life. The Passion is made real and actual in a particular form of remembering. We remember the Passion as the culmination and summation of Jesus' entire life and mission. We are Passionists because we focus everything on Jesus in the Gospel, and particularly by nourishing our life and ministry on the Gospel accounts of the Passion... Passionists hear the call of Jesus, "Remember me!" Remember me and I will be with you. Remember me and I will draw you into my life and share with you my mission. Remember me and I will transform your life until it is a living image of me, a constant witness to me, a reliable instrument of my love and mercy in the world.



THE DIOCESAN INQUIRY INTO THE CAUSES OF SAINTS (PART 2)

Fr. Cristiano Massimo Parisi (Postulator General)

Prior to acceptance of the written petition (*Libello*) – prepared by the Postulator- on behalf of the Bishop, for prudence there must be three consultations (the Bishop has the right to investigate) – First, he consults with the Episcopal Conference, at least regionally. He asks their opinion on whether to initiate the cause. Second, he consults with the faithful by means of the publication of the *Libello* through an *Edict*, in several possible ways—in the Diocesan bulletin, on the door of the Cathedral and eventually in other dioceses, from whom he solicits useful information. Finally, he consults with the Holy See (if there is no impediment to the cause), whose permission to initiate the cause is not requested, however the *nulla osta* [no impediment] is binding. When positive responses have been received from the three consultations, the bishop may publish a “Decree of acceptance of the *Libello*” [written petition], including in the text the appointment of the officials of the inquiry (Episcopal delegate, promoter of Justice and the Notary). This is followed by the celebration of the First Session (it is a *praeter legem* [“outside of the law”] praxis), during which the officials of the investigation, the Postulator and/or the Vice Postulator, swear to faithfully fulfill their task and to maintain secrecy.

Documentary evidence collection

There are two types of evidence used in the Investigation: documentary evidence (written sources, documents) and evidence from witnesses (witnesses’ oral statements or answers to interrogators).

THERE ARE THREE KINDS OF DOCUMENTARY EVIDENCE:

- Published writings/published of the Servant of God, published by himself and others. This material is collected by the Postulator and consigned to the Bishop with a written request.
- Unpublished writings of the Servant of God (diary, personal letters, etc.).
- All historical documents, whether printed or manuscripts, related in any way to the Cause.

The Episcopal delegate appoints two (minimum) theological Censors, to read and express their opinion (it is called *Votum*) on the published writings of the Servant of God. Each Censor Theologian must take an oath, before performing the work, to carry out faithfully the task and to maintain secrecy. The *Votum* should contain a statement that there is nothing contrary to the faith and good morals



Fr. Massimo explains the canonization process to the graduate students at Sts. John and Paul.

in the writings. Comments can be added about the personality and spirituality of the Servant of God taken from his/her writings. At the time of the consignment of the *Votum* to the Episcopal delegate, the censor must swear to fulfill faithfully the assignment.

Regarding the unpublished writings and documents regarding the cause, the Episcopal delegate constitutes a Historical Commission (a minimum of three people), whose job is to examine all the archives connected with the life and activity of the Servant of God. Then all the documents are collected and a Report in solidum is prepared. In it the members...

- Report and affirm that they have faithfully fulfilled the task entrusted to them;
- Include a list of the writings and documents;
- Express their judgment concerning their authenticity and their value;
- List all of the archives that they consulted;
- Express their opinion concerning the personality of the Servant of God, which can be evidenced in writings and documents (no personal or collegial judgment is necessary in the case of martyrdom or concerning the heroic virtues of the Servant of God).

Each member of the Historical Commission must take an oath to perform faithfully the task and to maintain secrecy.

The theological censors are not called to testify as witnesses, whereas the members of the Historical Commission must be called to testify before the Tribunal concerning the quality of the official texts and to respond to 2/3 of the questions of a technical nature to which they may add other official questions, if this is useful or necessary.



MEETING OF THE PREPARATORY COMMISSION FOR THE 47TH GENERAL CHAPTER

Fr. Alex Steinmiller (CRUC)

The members of the Preparatory Commission for the next General Chapter (Oct. 6 - 27, 2018) met in Rome for the second time, February 7-9, 2018. The membership consists of Frs. Mark-Robin Hoogland (SPE-CHC), Anthony Sikhalele Mdhuli (MATAF-CPA), Dario Di Giosia (MAPRAES), Valentinus Saeng (REPAC-PASPAC), Germán Méndez Cortés (SCOR), and Alex Steinmiller (CRUC-CJC). All were in attendance!

The theme of the General Chapter is **“Renewing Our Mission: gratitude, prophecy, and hope.”** This theme was inspired by the words of Fr. Joachim Rego, in a circular letter of October 19, 2017, *“Let us live our charism as prophets of hope, sincerely believing what we preach because God is at the very heart and center of our lives. As Passionists in these present times, our mission must reflect a hopeful spirituality – one of surrender and trust into the hands of the One who calls us to proclaim the Gospel of the Passion of Jesus as a manifestation of the unlimited and boundless love of God.”*

Both the General Council and the 6 Presidents of the Configurations stressed that the Chapter be “an opportunity to listen to what the Holy Spirit is saying through the religious that are present. Further that it is important that the capitulars feel free and creative.”

The 22 day assembly will follow a process, day by day, whereby the Chapter will be able to: **1.** Reflect upon the lived experience of gratitude, i.e., taking adequate time to share, peer-to-peer, how the call to the Charism has been a fruitful experience; **2.** The meaning of being prophetic in these times as Passionist religious, that is, to explore what it means to be living the Passion among the “crucified.” Further, to address “a prophetic attitude of Passionist living and leadership,” i.e., what type of leadership is needed for our life together in these times. In addition, **3.** Living with hope with basic plans laid out, in order to bear fruit in fidelity, and perseverance to devotion to the Charism; i.e., how we convert and change for the sake of furthering, in more creative ways the memory of the Passion in the world in which we live.

The first order of business was to identify over 15 tasks that the Commission has taken on to assure a General Chapter that will launch the Congregation and its six Configurations into the next 6 years and beyond. The thrust of the Chapter should center on our mission within the Charism of the Passion and within the context of a changing, and challenging world.



(L-R) Frs. Mark-Robin Hoogland, Germán Méndez Cortés, Anthony Sikhalele Mdhuli, Valentinus Saeng, Dario Di Giosia, and Alex Steinmiller.

The second order of business was to take time with the Planning Commission for the Tri-centennial of the Congregation, in order for the Chapter planners to integrate the 300 year Commemoration of the founding of the Passionists into the theme of the Chapter. The general objective of the Commemorative Planning Commission can be described through the words of Pope Francis, that is, to help the Passionist Family to *“Look to the past with grati-*

tude, live the present with passion and embrace the future with hope.” (Letter of Pope Francis to Religious, 28 Nov. 2014)

The General Curia has acquired the services of Fr. Paul Francis Spencer (PATR), as moderator of the Chapter. Fr. Mirek Lesiecki (ASSUM) will be the Secretary for the proceedings. Additionally, a Liturgical Committee for the Chapter was named.

A Liturgical Commission has been appointed representing the cultural diversity. Liturgies will be assigned to different Configurations or language groups, and the cultures contained with them. Each group will have sole responsibility for the manner and style of prayer throughout the Chapter. All of the Configuration reports have been read and the general trends which have been identified will be published.

In addition, the Commission has put together a brief survey, to be distributed throughout the Congregation in order to capture the lived experiences of many whose views have not otherwise been acknowledged. All in the Congregation are strongly encouraged to submit their views in this survey. The Commission meets again, April 8th to 14th, 2018.



THE SECOND MEETING OF THE COMMISSION FOR THE TERCENTENARY OF THE CONGREGATION

Fr. Ciro Benedettini (MAPRAES) (President of the Commission)

The second meeting of the Commission for the Tercentenary of the Congregation took place at the Generalate of Sts. John and Paul, Rome, 5-8 February 2018. The work began with examination of the Tercentenary logo proposals sent by our religious and the members of the Passionist family. We had anticipated at most a dozen proposals; instead, we received approximately 30 logo proposals from each geographical area of the Congregation.

The second task: An icon for the tercentenary. Fr. Anton Lässer, a member of the Commission, reported that the cost (over 10,000 Euros) was assumed by the SPIR Province (Australia, Papua New Guinea, and Vietnam) and by the VULN Vice-Province (Germany-Austria). The iconographer is a famous Greek artist who lives in Germany. The icon consists of two folding side panels and the size chosen would facilitate air transportation as a carry-on item.

Finally, the Commission studied all the other proposals for the tercentenary. In particular:

- A documentary-fiction about St. Paul of the Cross, in English and Spanish (with the possibility of translations) in partnership with the American TV station EWTN (the largest Catholic TV station in the USA). The costs would be shared with this entity. The director would be Elisabetta Valgiusti;
- An International Theological Congress: the Cathedra “Gloria Crucis” of the Lateran University has offered to organize it;
- Prayers for the Jubilee and vocations, Castellazzo Experience, use of the website, media strategy, etc.

All of these initiatives and proposals were summarized into a PowerPoint presentation for the Council. The Superior General also wanted the members of the Committee for the preparation of the General Chapter to be included in the planning, forming a “super Committee” of about 20 people. These met on the afternoon of 7 February.

The evaluation of the six logo proposals chosen by the Commission was rather laborious and concluded with an informal vote. This was followed by a request to the Superior General to thank all of the artists and to give each of them the honor of having his proposal posted on the Jubilee website of the Congregation.

Additionally, the Commission listened to five hymns that were submitted (two from Europe and three from Latin America); however, the final decision was postponed until the expiration date for proposals scheduled for 30 August 2018. The Commission was asked to encourage the Passionist Family to produce other hymns. There was a



(L-R, standing) Frs. Juan Ignacio Villar, Francisco das Chagas da Silva Marques. (seated) Frs. Anton Lässer, Fr. Vital Otshudialokoka and Fr. Ciro Benedettini.

very intense discussion about the icon that focused on the image to be depicted on both panels.

The following day the General Council announced its decisions:

- 1) **The Logo** that was chosen was the one presented by Fr. Juan Ignacio Villar (SCOR);
- 2) **The Icon:** Images- In the center Jesus Crucified, the Sorrowful Virgen Mary and St. Paul of the Cross. The side panels: two saints and 2 Blesseds- St. Gabriel, St. Gemma; Bl. Dominic and Bl. Isidore.
- 3) Approval of the production of the documentary-fiction on St. Paul of the Cross (in partnership with EWTN) in view of the immense potential audience of EWTN. The cost is not excessive (€20,000.00);
- 4) **International Theological Congress** The Chair “Gloria Crucis” may submit a proposal requesting an estimate for a Congress that would be “truly international and meaningful” and that would also include the theme of Justice, peace and the integrity of creation.
- 5) The official dates of the Jubilee are 22 November 2020 to 01 January 2022 (when Paul left the cell of Castellazzo).

The Commission is planning the preparation of a kind of “Tour Guide” of the sites of Saint Paul of the Cross and the Passionists with spiritual and historical-artistic and logistic-notes.

While awaiting a professional media strategy for the Congregation, it was decided to begin with setting up a database to collect Passionist media from throughout the Congregation and make it available to everyone. Two other projects: collecting 300 pictures with vocation witness stories and 15 one-minute videos about the Passion such as prepared by the SCOR Province.



“NEW WINE IN NEW WINESKINS” A PASSIONIST READING OF THE VATICAN DOCUMENT

Fr. Leonello Leidi (MAPRAES)

With the document, “*For New Wine, New Wineskins*” the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (IVC-SVA) collected in a small volume the guidelines that emerged from its plenary Assembly held from 27 to 30 November 2014. Additionally, it included subsequent reflections drawn from several meetings held in Rome on the occasion of the Year of Consecrated Life. The *format* chosen for the document is that of *guidelines*. The term guidelines indicates first a *sense of direction*, i.e. in what direction do we want to go. However, at the same time it suggests the need to know from what direction we have come. In this sense, the document seeks to outline a path, describing a trajectory of a convergence of goals and, at the same time, a *point of perspective* (of observation) for helping institutes of consecrated life to envision a way of proceeding in the coming years.



“Evangelical novitas requires...new structures that allow the charism to remain contemporary and enables our life as consecrated persons to speak to our contemporaries.”

The document begins with the *loghion* of Jesus, “*No one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined. Rather, new wine is poured into fresh wineskins*” (Mk.2:22) and it tries to capture the great horizons opened by the Second Vatican Council. At the same time it strives to become aware of the challenges that are still open before us. These challenges were divided into two categories that deepen a sense of vocation and identity in consecrated life, and the

need for new educational choices that address the *humanum*, in particular, the reciprocity between men and women in the service of authority and relational models. All of this within the context of a “process of evangelical discernment”, in which we try to acknowledge- in the light of the Spirit- the “appeal” that God makes resound in a concrete historical situation.

The document is divided into three parts. The first draws light from the image of the new wine into new wineskins. It focuses on the strength of the newness of the Gospel that destabilizes all who are accustomed to the simple repetition of a model in which everything has been pre-arranged or encapsulated and warns against the risk of yielding to the temptation of returning to old habits and convictions. In the specific area of consecrated life, and as a challenge that is offered to our Congregation, the Evangelical *novitas* requires a mind that is open to imagine appropriate and also unheard of ways of following [Christ]. It requires innovative forms of service to be lived outside the familiar box. It calls for new structures that allow the charism to remain contemporary and enables our life as consecrated persons to speak to our contemporaries. Fifty years after the conclusion of the Second Vatican Council, we can say that the Council has generated energy and highly effective methods for remaining current. It has opened new ways of understanding religious life. It has strived and made great effort to re-read and re-interpret the “primitive inspiration of institutes” (cf. *Perfectae Caritatis*, No.2). The Council had two main goals--faithfully preserving the intention and the objectives of the founders” (Can. 578) and “proposing anew the enterprising initiative, creativity and holiness of their founders and foundresses in response to the sign of the times emerging in today’s world” (*Vita Consecrata*, No.37). Many institutes have done laudable work in this area (Nos.4-6). Today however consecrated life is called to confront new situations that point us in new directions. The document reminds us that first, we are challenged by social, economic, political, scientific and technological evolution. There are new and unprecedented emergencies including new forms of poverty and openness to new frontiers for mission, especially in the establishment of new churches. We



went from single-culture situations to the challenge of multiculturalism, with international communities present in unknown or multi-religious environments, within difficult contexts and risking various forms of violence (Nos.7-10).

After having presented and reflected on the present state of consecrated life, the second part of the document focuses on the “ongoing challenges” of accepting the renewal proposed and implemented by the Second Vatican Council. Among these challenges, special attention is given to the issue of those who abandon religious life that not only affects the young religious in formation but also older religious, in every geographical and cultural context (Nos.11-13). Closely associated with the phenomenon of departures, there is the question of formation choices and the need to develop a culture of on-going or continuing formation (Nos.14-16).

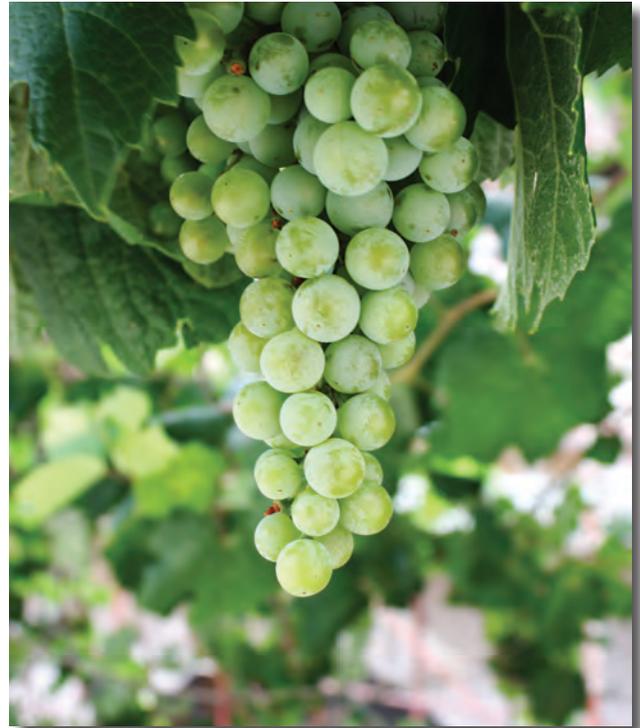
Another challenge is that of the reciprocity between men women. The document, bearing in mind that two-thirds of consecrated life in the Church is made up of women, notes that there is still a need for maturation in the reciprocity between men and women, something that is necessary especially in our time. Obstacles still persist in structures and considerable mistrust lingers when occasions arise for giving women opportunities for participation in various sectors and at all levels, including in the process of decision making, especially in matters that concern them (Nos.17-18).

Another challenge is the service of authority. In some cultures, there is a tendency toward a top-down centralization, at the expense of true responsibility, respect for roles and the maturity of individuals (Nos.19-21). The document continues by highlighting other situations that express additional problematic situations and models of relationship that need to be changed. These include the clericalization of consecrated life, a “sometimes-incorrect relationship between obedience and the ministry of authority, the need for the evangelical management of goods and, within this framework, the proper relationship between personal poverty and the poverty of the Institute (Nos. 22-58).

“Prepare new wineskins”

While acknowledging problematic issues, studying these ongoing challenges opens up new avenues of hope. As the document acknowledges, this regards discovering new paths toward Gospel witness and charismatic authenticity, toward discerning and then initiating the necessary processes of purification and

healing. This is the material contained in the third part of the document where priorities are given for addressing each ongoing challenge (paragraphs 29-54).



“The document has a salutary function, i.e. urging us to not waste this great and fruitful ecclesial season of renewal.”

The document is offered as a tool to Institutes for appraising the progress made over the years that have followed the Conciliar renewal. It raises the question of whether during these years an Institute has been able to be obedient to the promptings of the Spirit, abandoning what is obsolete and no longer needed. It tries to help assess whether the elements of meditation- structures, organizations, roles, lifestyles-that are now in operation in the consecrated life are adequate for accepting new realities. Beyond some critical overtones, the document has a salutary function, i.e. urging us to not waste this great and fruitful ecclesial season of renewal. At the same time, we are to remain vigilant in an attitude of wise discernment, and thus be custodians of the charismatic and prophetic fire of the Church.

A reading of the document may be useful at this particular time in the history of our Passionist Institute as we prepare for the General Chapter. The Chapter can be a time of grace and renewal, an appropriate time to cherish the newness of creativity and wonder. At the threshold of the third centenary of our foundation may the Congregation preserve the genuine flavor of the fruitfulness blessed by God. (No. 55)



AN INTERVIEW WITH THE SECRETARY GENERAL FOR SOLIDARITY AND THE MISSIONS

Andrea Marzolla with Fr. Paolo Aureli (Secretary General for Solidarity and the Missions)



(L-R) Fr. Mario Bartolini, Fr. Paolo Aureli and members of the parish community of Barranquita (Peru).

Father, what were some of the main issues that were raised during the meeting?

The Assembly took place from 27 February to 3 March and its theme was, “Looking at the present in order to dream for the future”, i.e. we analyze current problems in order to see where we can make improvements to create a better future. Each parish submitted a report. The prevalent problem is that the laity are not sufficiently involved in the apostolate. Because this is a rural area, the fact is that not everyone has a means of transportation to access a parish.

I know that in other countries of Latin America, such as Brazil, there are numerous Christian denominations, including Evangelicals, Pentecostals, etc. Is this also true in Peru?

Yes, in fact, this is another problem that emerged at the Assembly. Protestants offer many kinds of material assistance to the people. Therefore, those who are more interested in survival than doctrine, are likely to “cross the Jordan River” as they say in Indonesia, i.e. departing the Catholic Church. Consequently, the Protestant sects do much proselytizing which seriously affects our ministry.

Fr. Mario Bartolini (SCOR) also spoke about this problem in his parish in Barranquita. I was moved to see this priest who at eighty years of age still makes pastoral visits with the method we used in Indonesia, by *tournee*, i.e. leaving his residence for several days at a time to go and visit a distant village. He makes appointments with the local village leaders in advance of his visit by radio. This is a very fruitful yet physically challenging means of ministry for anyone, let alone for a person of this age. However, Fr. Mario does not want to give up, because he knows that this is the only effective method for doing ministry. The villages are far from the parishes and, very often, located on the banks of the rivers. Thus, we cannot wait for the faithful to arrive; we must go to them. For this reason, every day of the *tournee*, Fr. Mario takes his boat and travels down the river.

What could be done from your office to support the religious in this region of the Congregation?

Every missionary who decides to go on a mission does so by abandoning his comfort zone, knowing in his heart that every action that he does will be done in name of and in perfect communion with the larger Passionist Congregation to which he belongs. With time, however, due to a lack of mutual communication, missionaries begin to feel lonely and sometimes even a bit abandoned. Therefore, one of the best things we can do to support them is to communicate more with them in order to continue to make them feel that they are one of us, a part of the larger Passionist Congregation.

Fr. Paolo you spent most of your life as a missionary in Indonesia, and now, as Secretary General for Solidarity and the Missions, you are coordinating outreach efforts to assist those Passionist religious who are missionaries. Would you share with us something about your current activity?

Yes, I would be happy to do so. I have just returned from a trip to Peru to participate in the Assembly of the Apostolic Vicariate of Yurimaguas, beginning with a visit to our communities in Lima.

Tell us about the ministries and the communities of the SCOR Province in Peru that you visited?

I visited San Isidro, in Lima, which is a parish church, with a community of eleven religious, including older and younger religious, of whom the local Superior is also the pastor.

Also in Lima, not far from San Isidro, there is the parish of Cristo Rey, which is also a formation residence. There are four professed religious in the community, including Fr. Eddy Vasquez, the Regional Econome. The community also receives aspirants and postulants.

Finally, on the outskirts of the city, towards the foothills of the Sierra, there is the La Molina community. This is both a parish (Parish of the Resurrection) and a retreat house. Until recently, students also formed part of the community until they were transferred to Colombia.

However, more than anything I am interested in talking about the mission we have in the region of Yurimaguas, where Fr. Jesús Arístin, CP, is the Apostolic Administrator. Eleven religious belong to this community, some of whom, however, live in Barranquita. The Assembly of the Apostolic Vicariate that I attended took place here. During the Assembly I learned about the problems of all the parishes of the Vicariate, some of them operated by us Passionists, others by the Salesians and Missionaries of the Sacred Heart.



MEETING OF THE PASPAC CONFIGURATION

Fr. Thomas McDonough (SPIR)

Our PASPAC Configuration meets formally every second year in full assembly. Our Configuration is made up of our six Provinces and Vice Provinces Passion of PASS (the Philippines), MACOR (Korea and China), REPAC (Indonesia), MAIAP (Japan), SPIR (Australia, New Zealand, Papua New Guinea and Vietnam), and THOM (India). The Superiors of the missions of Vietnam and China joined the Provincial and Vice-Provincial Superiors of the Configuration.

Each of our entities also brings a delegate for formation, finances and JPIC. The two missions also can send delegates from these areas.

This year the PASPAC meeting took place in the SPIR province in the retreat house and formation community of Holy Cross in Melbourne (Australia). Fr Sabinus Lohin, our General Consultant, attended to represent Fr. General. We were also overjoyed to have with us Fr. Vincenzo Carletti, the General Econome, and a veteran of many years at PASPAC meetings. Also present were Mr. Jumba and Ms. Yuko to translate for our Japanese brothers, and Fr Marcus Adu to translate for Fr Nico Jimbun (REPAC). The provincial council of SPIR, and Frs. Priscus Massawe and Pastor Mumburi from Tanzania (GEMM) were also welcomed to participate at the meeting.

Our meeting lasted 9 days - a long, tiring length of time. As all the Configurations of the Congregation did at their meetings during this time, a principal task was to prepare a "Futures" document to be presented at our General Chapter 2018. Secondly, we devoted half the meeting to a facilitated workshop on the safeguarding of children and vulnerable adults. This area of Professional Standards and Child Abuse has touched all our



Participants at the meeting of the PASPAC Configuration.

entities. We sought to learn how we in our entities and configurations could respond to this significant challenge. Finally each of our commissions, Personnel (the leaders), Formation, JPIC and Finance also had lengthy time together to discuss both issues in the above areas, and the general business and concerns of their areas.

Of great significance was a video link in which Fr. General addressed us. He challenged our PASPAC Configuration to consider the possibility of responding to appeals from bishops in Burma/Myanmar to establish the Congregation in their country. The Bishops in particular have asked for assistance in our traditional ministry of preaching. They have asked for qualified religious to give retreats for clergy, religious and seminarians, and to provide spiritual direction and supervision.

Our Configuration agreed to accept responsibility for beginning a Mission in Myanmar. We recognise some of the challenges, and know there are many unknowns. While canonically one of our entities must accept the responsibility, all our entities are committed to this mission, with our religious and with finances. It is our intention to have a Myanmar Mission Project Team appointed by March to respond to the Bishops who have invited



(L-R) Frs. Fr Tom McDonough, Gwen Barde and John Pearce.

In looking to the future, we recognised the different ages and stages of life in our Configuration. There are very young missions, more developed entities still needing time to mature and stabilise and the Australian region of the SPIR province facing the challenges of senior religious, few vocations and constant ministerial demands. We look for an ever deeper and more transparent solidarity in which we plan for the Configuration. We cannot remain locked into the agendas of our own particular provinces. Nor do simple agreements between two provinces provide answers for the whole Configuration.

We recognise that 10% of our religious work outside their home entities, and two thirds of these work outside our Configuration. The majority of those working within the Configuration are religious from Korea, the Philippines, India and Indonesia who are working in SPIR province. One ever-present priority is to ensure that our young religious acquire true English language proficiency for the future of the Configuration. Another is to provide professional formation for our formators.

We recognised especially the need in our regions for our communities and religious to live as simply as the people they serve.

Finally, at the elections for the officials of PASPAC, Fr Gwen Barde (PASS) was elected President. Fr Tom McDonough of SPIR Province was elected Vice President. Fr John Pearce also of SPIR Province was elected Secretary.

At the special formal dinner, we took the opportunity as a Configuration to express our gratitude to Br Laurence Finn (MACOR) the outgoing President of PASPAC, who has been on the executive board of PASPAC when it was a Conference and later when it became a Configuration. We also thanked Fr Chris Akiaten (PASS) the Executive Secretary who has served two terms assisting Br Laurence.

The superiors of PASPAC entities will have their next annual meeting in March in Japan.

us. They will visit and assess more fully the needs and possibilities present, and to offer advice on the structures and personnel that will be required. We see this as a special project, our gift to mark the 300th Anniversary of the Congregation in 2020.

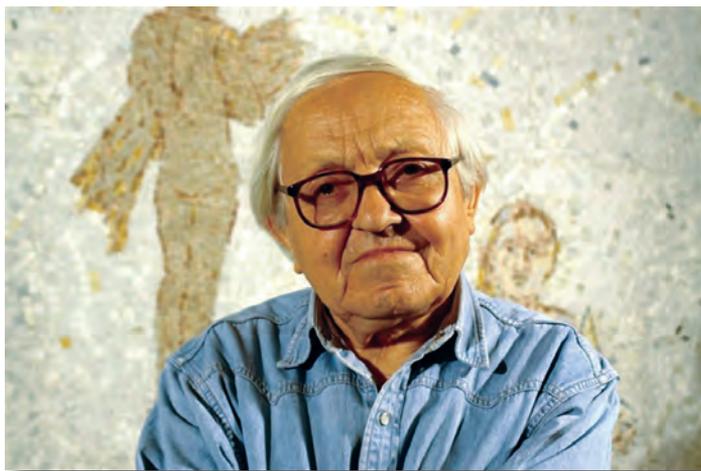
Our work in the area of safeguarding children dealt with providing standards and policies that are required by all our religious, setting in place programs of formation for our religious of all ages, ensuring that these polices and behaviours are the norm in our communities and ministries. A Franciscan Friar, Dr David Leary, a psychologist who has worked in the area of children and abuse for many years, directed us. He expertly lead us through a process that allowed us to discover for ourselves that the key component for ensuring child safeguarding is for each religious to be psychologically and humanly healthy, mature and integrated, and also that we live in healthy communities.

We discussed these matters in mixed groups and in our own entity groups. We knew that while the issues are common, the cultural differences in this area are very varied. There is no one policy or practice that can be applied to the whole Configuration. Each entity must find its own answers. The focus was not how to deal with an unsafe culture or behaviour when it is too late. Rather how can we ensure integrated and mature religious living in healthy and life giving communities rather than dysfunctional individuals living in arid, lifeless communities. The result of this process was a number of practical recommendations to the superiors and to the Formation Commission in particular.



“I AM A RELIGIOUS AND I AM AN ARTIST” REMEMBERING FR. TITO AMODEI, PASSIONIST

On January 30, 2018, Fr. Tito Amodei (MAPRAES) died in his room at the Scala Santa in Rome at the age of 91 – a Passionist religious, an artist and a monumental sculptor. Despite the Parkinson’s disease that debilitated him in one hand, he continued to practice his artistic activity and priestly ministry until the day of his death.



Fr. Tito Amodei at the Shrine of St. Maria Goretti, Nettuno (Italy).

He was born in the Italian city of Colli a Volturino (Isernia) in 1926. In an interview in the Italian newspaper, *Avvenire*, he related at the age of seven he had what he described as his first “epiphany”-- “my father, a farmer, sketched a donkey in a notebook. On the white sheet of paper, I saw a shape come to life. It was [a moment of] awe and enlightenment.” Even his religious vocation began early in his life. Between 1940 and 1943, Tito entered the junior seminary of the former PRAES Province at Nettuno for secondary school studies. Later he entered the novitiate of St. Joseph on Monte Argentario. During these years, he cultivated by himself a passion for art, taking tentative steps in sculpture, painting and drawing.

In the 1950’s he was assigned to the Passionist community in Florence, where he began theological studies that concluded with his priestly ordination in 1953. At this time, he also studied at the Academy of Fine Arts in Florence with Primo Conti. He was particularly attracted to the iconographic theme of the “Descent from the Cross”, and in the 1960s, he did a series of paintings and sculptures in wood and bronze using this subject. In 1964, he participated in the Venice Biennale, with a documentary on the Pas-

sion of Christ in contemporary art, and was responsible for the screenplay and photography.

Tito’s life was marked by two vocations—his vocation as Passionist religious and his vocation as artist and sculptor. God gave him the grace to know how to amalgamate these two “worlds”, combining aesthetic and spiritual components in his work. Through exhibitions, conferences and publications, he promoted art with the most innovative forms of expression, bringing the message of the Second Vatican Council into the world of art. He was a friend of Sebastiano Matta, and he also met Andy Warhol and Mark Rothko, contacts that led him to present sacred art freed from dogmatism and conformism. “I don’t do religious art,” he explained in an interview in the Italian newspaper, *La Repubblica*. “Art is not religious nor secular. It’s just art”. He was convinced that much of Catholic devotional iconography was devoid of artistic value. As Fr. Tito stated, “When they ask me what my sculptures represent, I answer: they don’t represent anything, they are. A tree doesn’t mean anything, it merely is. I have never tried to depict God according to any devotional esthetic. What is important for me is that my works try to communicate the essence of the sacred, which cannot be reduced to holy pictures.”



Fr. Tito prepares the official portrait of the Superior General, Fr. Ottaviano D'Egidio.

Among Tito’s best-known works, are the Stations of the Cross in bronze in the Sassi of Matera (Italy), the great frieze of 30 meters in terracotta at the Collegio Massimo (EUR, Rome) and the mo-



The tabernacle and sanctuary lamp designed by Fr. Tito for the private chapel of the Domus Santa Marta in the Vatican.

saic (250 square meters) in the Shrine of St. Maria Goretti in Nettuno. Additionally, the works of Tito Amodei are present in important private and public collections and libraries of prestigious museums in the world, including the Albertina, Vienna; Kelvingrove Art Gallery and Museum, Glasgow, Scotland; the Museum of Modern Art, Tel Aviv; the Vatican Museums and the National Gallery of Modern Art in Rome. Fr. Tito's artwork is well known to the Passionist Family in Italy at the Shrine of St. Maria Goretti, Nettuno; the tomb of Bl. Lorenzo Salvi, Vetralla; the Church of St. Paul of the Cross, Ovada, the private chapel of the Superior General at Sts. John and Paul, and overseas in the Passionist churches in Itabuna and Bahia, Brazil, as well as other locations.

At his funeral liturgy at the Scala Santa, Fr. Joachim Rego, Superior General, referred to him as "*small in stature, but a giant as a Passionist and artist.*"



Bust of Jesus crucified in the private chapel of the Superior General, Rome.



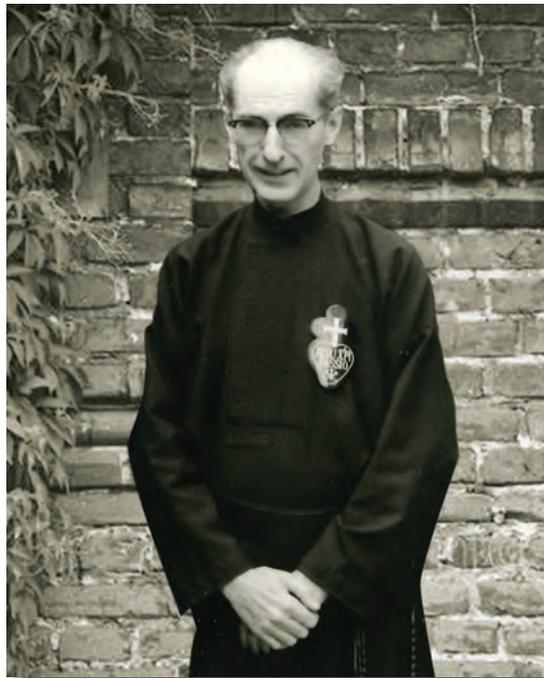
I REMEMBER FATHER BARNABAS MARY AHERN, C.P.

Father Steven Avella (Professor of History Marquette University, Milwaukee -USA)

Vatican II was the watershed event of Roman Catholicism in the 20th century. This great outpouring of the Holy Spirit was an event long in the making—indeed since the forced closing of Vatican I in 1870. The documents of Vatican II built on the legacy of the past—but also opened up new thrusts in ecclesiology, ecumenism, and liturgical reform. One of the key contributions of the Council was a renewed appreciation for the role of Sacred Scripture in our common prayer and in our understanding of theology. Biblical studies had already begun to flourish before the Council, especially in the wake of Pope Pius XII's *Divino Afflante Spiritu* (1943). In particular the approval of the historical-critical method of scriptural exegesis that were already causing shock waves in intellectual and clerical circles before the Council. Biblical scholars and theologians played an important role in shaping the Council documents. One of them was the great Passionist scholar, Father Barnabas Mary Ahern, C.P.

Many who read this account knew Father Barnabas far better than I did. (He deserves a scholarly biography!) I was privileged to meet him through my graduate work on the life and career of Albert Cardinal Meyer of Chicago. Father Barnabas served him (together with another biblical scholar, Father Francis McCool, S.J.) as a *peritus* (expert) at Vatican II. Father Barnabas was a tutor in biblical studies to Meyer—who himself had a degree from the Pontifical Biblical Institute in Rome. (1930) Through Meyer, he also became a beloved instructor of many American bishops on the new directions in biblical studies.

In the midst of my research, I came across his letters to Meyer, discussing his work on various documents, especially *Verbum Dei*—but also work on other key council documents. I discovered that Barn-



Fr. Barnabas Ahern (1915-1995).

abas had met Meyer through the good offices of Monsignor (later Bishop) Cletus F. O'Donnell who served as Meyer's chief aide and who had known the Chicago-born Ahern for many years. The Archdiocese of Chicago had been in the forefront of theological seminars held for priests at the Maryknoll College in Glen Ellyn, Illinois. Many priests had been exposed to new currents in biblical interpretation by men like Bruce Vawter, CM and John McKenzie and were troubled by them. Some of them wrote to Meyer who took over in Chicago in 1958, fearing that the seminars were preaching heresy. Meyer then wrote

to his old teacher, Cardinal Augustin Bea, S.J. who reassured him that what was being discussed was perfectly orthodox. Seeking additional information, O'Donnell introduced Meyer to Ahern—whom he described as “comfortable as an old shoe” and whose gentle and patient manner of explaining these ideas put Meyer's at ease. When the call came for experts to accompany bishops to the council (great men like Josef Ratzinger among them), Meyer chose Ahern.

I corresponded with Barnabas for a time before I actually met him and he generously took the time to write to me about his meetings with Meyer—and also to express quite frankly but charitably that Meyer's knowledge of scriptural exegesis was long outdated. Fortunately, Meyer was not a vain or stubborn man, and graciously agreed to be updated by the kindly and gentle Ahern—whose obvious piety and humility impressed him deeply. Ahern was loyal to Meyer—carefully apprising him of the controversial use of scripture in certain documents that had been prepared in advance of the Council. He helped Meyer craft the various interventions he made on the floor of Vatican II. Barnabas worked diligently between and during the sessions.



I finally met Barnabas in person sometime in 1985 or 1986 when he came to Milwaukee's Mount Mary College to give a public lecture. Through the good offices of our seminary librarian, the late Father Lawrence Miech, a former Redemptorist, who knew Barnabas from lectures he gave at their Wisconsin seminary in the 1950s, I was invited to a dinner at a lovely Italian restaurant. This marvelous dinner went on for some time as Barnabas regaled us with stories of his service at the Council. One anecdote that I remember most vividly had to do with a series of lectures he gave at the North American College on modern scriptural exegesis. Not all the bishops were amused and Barnabas recalled that one evening at a pre-prandial party at the North American College (Rome), he came in and one of the bishops pointed at him and in a very loud voice exclaimed: "There is the man who is ruining the Church!" Barnabas was mortified and made haste to escape the gathering, sneaking out of college and going down the Janiculum Hill to the Piazza San Pietro. As he entered the darkened piazza the heavens opened up and drenched him. "All, I could think of," he recalled to us around the table, "were the words from St. John's gospel: 'And Judas went out, and it was night.'" We all laughed heartily—but to this day, whenever I hear that passage I think of Barnabas. Whatever bad feelings that bishop—and Apostolic Delegate Egidio Vagnozzi—had for Barnabas were more than canceled out by the support and affection of Cardinal Meyer, who wrote to him warmly and called him the "*peritus* of the bishops."

A year or two later, as I continued my research, I realized that I needed more from Barnabas and tracked him down at a Passionist Retreat in Bedford, Pennsylvania where he lived the old Passionist regimen. I flew there and the local superior, Father Silvan Rouse picked me up and we rode over the rolling hills to this lovely retreat. During my brief stay, I tried to keep the Passionist *horarium*, but failed. In our extensive interviews, Barnabas re-iterated many of the things he had told me in the letters. Howev-

er, there was also a melancholic note to his recollections. The aftermath of Vatican II had been disturbing to him, especially the departure of so many priests and religious. He told me he had asked Pope Paul VI why so many left and the pope told him: "*Non pregano, non pregano, non pregano*" (They don't pray.) Barnabas seemed to agree with this—and even worse—seemed to feel that some of the ideas and insights he had helped insert in the documents of Vatican II

may have indirectly played a role. To some extent, he felt guilty for the turmoil in the church after the Council. I, a much younger man, tried my best to tell him the contrary. That what he had done should be seen in the renewed love of Sacred Scripture on the part of ordinary Catholics; of the flourishing biblical studies programs in seminaries, colleges, and universities; of the great contributions of biblical scholars to important theological discussions; to the great resources he had provided for so many who may have been tempted to embrace a dead-end fundamentalism. I'm not sure I got through, but in that encounter, I saw what I think what Albert Meyer, Cletus O'Donnell and many others experienced: a humble, devout, and prayerful man, possessed of a brilliant mind and

the teacher's gift for opening minds and introducing ideas that were truly life-changing for so many.

I have subsequently learned so much more about him—of his Chicago roots, of his still renowned doctoral defense—done in complete darkness (there was a power outage during the event), and his tireless work on the road in the U.S., Europe and I remember him telling me about his work in Africa. The Passionists continue to bring so many gifts to the wider world and the church—Barnabas Mary Ahern C.P. was one of your finest.



Fr. Barnabas greets Pope John Paul II.



FROM KINSHASA TO ROME THE EXPERIENCE OF A DAUGHTER OF THE PASSION OF JESUS CHRIST

Sr. Clairette Nancy NgalaNgala, C.F.P.

[Editor's Note: Sr. Clairette Nancy NgalaNgala was born in 1983 in Nd'jili (Kinshasa) D.R. of Congo. She is the second of seven children in her family. After primary and secondary education, she met the Passionists who have two communities in the city. She was intrigued by the Passionist Habit and, in particular, by the Passionist Sign. This was her introduction to the Passionist charism and, later, to the Sisters, the Daughters of the Passion, who minister in the city. After her first profession in 2009, she worked with the Sisters in Kinshasa. In September 2017, was assigned to the community of Saints John and Paul in Rome. Following are some of Sr. Clairette's reflections about her vocation and religious life.]

I am Sister Clairette Nancy NgalaNgala of the Daughters of the Passion of Jesus Christ and the Sorrowful Virgin Mary. I thank God for allowing me to share this experience of my vocation with the community of the Passionists in Rome. I am grateful also to the first Sisters who encouraged me to learn more about the Passionist charism. My vocation is a call from God through which I am discovering his great love and humility found in his Passion.

When I met the Sisters in the D.R. of Congo (Mikondo, Kinshasa) I felt called to be a Daughter of the Passion. One of the things that impressed me profoundly was when I heard the Passion of Christ described as the most profound encounter of God with humanity, and keeping alive this memory in those who are crucified in the flesh and sharing in the Passion today. In fact in Congo, the Passion of Christ exists concretely in the suffering of children and young people who have lost a sense of the meaning of life at an early age. Without sufficient educational resources or opportunities for decent work, children and young women are exploited through human trafficking.

For many in Congo, the Passion is suffering and poverty because it is a reality that is experienced constantly; however, there is also a great wealth in terms of culture, religion and family values. In my experience, being a Passionist is about offering love that comes from the heart. I am very happy to be a Daughter of the Passion of Christ. The Passion and resurrection is the Pascal mystery that we live through our Passionist charism. A Passionist should be happy in the midst of everything that she or he is



Sr. Clairette Nancy NgalaNgala.

doing both in spiritual and pastoral work. Keeping alive the memory of the Passion of Christ in the crucified of today challenges us to be stewards of our vocation.

The Sisters made their first foundation in Africa in 2001. We are present in the D.R. of Congo (in the cities of Kinshasa and Lubumbashi) and in Tanzania. Currently there are nine professed Sisters, six junior Sisters, four novices, eight postulants and two candidates. Our pastoral work is academic and Christian education, pastoral care of the sick, a Nutrition Center and a literacy center for young people and adults. Thank God, our Sisters go to Mexico to prepare for Final Vows. Now, I give thanks to God for sending me to this community of Sts. John and Paul where I am discovering the sources of Passionist spirituality.

THE PASSIONIST CONGREGATION WEBSITE, WWW.PASSIOCHRISTI.ORG

WHAT'S NEW?

Andrea Marzolla (Graphic designer and Assistant Webmaster)

At the beginning of the New Year 2018, the Superior General, Fr. Joachim Rego, requested that specific work be initiated on the Congregation's website, **Passiochristi.org** in order to make it more intuitive, comprehensive and attractive. At the same time, we have tried to make it an extremely useful tool for the Passionist religious and an international bridge for communication between them, the extended Passionist family and all who want to acquire information about Passionist spirituality and current events in the Passionist Congregation.

Mindful of this objective the existing spaces on the website have been restructured and several new areas have been created.

"Who are we?" In keeping with current media technology, a one-minute multimedia video presentation on the charism and mission of the Congregation has been added to this category. Additionally, the legibility of the page has been improved by using a three-column layout, a typical format used in magazines.



"Where are we?" In this sector, a world map has been introduced with all 364 Passionist houses placed inside the graphic of Google MY MAPS. It is now possible to access information about the exact geographical location of each house, its provincial affiliation, its ministerial classification and its address. (Please notify us if there are any inaccuracies).

"Saints and Blesseds" was completely redesigned. By clicking on the icon of any saint or Blessed, it is possible to access a biography, as well as the liturgical collect prayer.

"Institutional Sites" This category now contains more than 90 links from all parts of the world. They are divided into three categories: Passionist male religious, female religious and Passionist lay associations. (Please inform us if your website is not listed.)

"Documents" This sector received a total aesthetic and functional transformation, both quantitatively and qualitatively. Additionally, a new methodology was introduced to make the opening of documents more practical and faster.

All the Circular Letters of the Superior General from 2012 to the present date were inserted as well as all the documentation of the last three General Chapters, the documents concerning Restructuring, that of the last three General Synods and the documentation concerning the protection of minors and vulnerable adults.

The **Constitutions of the Congregation** were added in the following languages: Italian, English, Spanish, Portuguese and French. In the near future, the **General Regulations** will be added. All of these will be in a new format that is *"mobile friendly"* or *"responsive"*, which will make the documents more legible and practical to access from a tablet or smartphone.

A new category was created, i.e. **"JPIC"**, in the three major languages of the Congregation, in order to share information about the activities occurring in the area of Justice, Peace and the Integrity of Creation throughout the Congregation.

Additional areas, for example **"Contact us"** are still in process of being studied and further developed.

This renovation and development of the **Passiochristi.org** website has not yet been completed, and perhaps never will be, since the nature of a real website is similar to that of a living organism and changes will continue to occur in the lives of our religious and of the entity of the General Curia of the Congregation.

In order to report any errors in the information posted on the website or to make any suggestions about how to improve the site, please contact the Webmaster at: commcuria@passiochristi.org



PROFESSIONS AND ORDINATIONS

PROFESSION OF FIRST VOWS

During the period from the 6 November 2017 to 4 March 2018, ten Religious professed First Vows.

GETH Province of Brazil and Argentina,
7 January 2018: Daniel Pereira Eliziário.

MAPRAES Province of Italy, Portugal and France,
14 January 2018: Pedro Lucau Canganjo Massuca
and Feliciano José Kissua.

SCOR Province of Spain and Latin America, 15
January 2018: Alexi Omar Almaguer Rodríguez,
Mariano Homero Ferrer Martínez, Jorge
David Martinez Sanchez, Jorge Matamoros
Flores, Orlando Mirón Olmos, Victor Fernando
Monasterios and Iván de Jesús Román Martínez.

PROFESSION OF PERPETUAL VOWS

During the period from the 6 November 2017 to 4 March 2018, four of our Religious professed Final Vows.

GETH Province of Brazil and Argentina,
18 February 2018: Armindo Baltazar and Fernando
Da Silva Oliveira

MAPRAES Province of Italy, Portugal and France:
Giovanni Benenati, 9 December 2017 and Marino
Longo, 25 February 2018.



Daniel Pereira Eliziário.



(L-R) Armindo Baltazar and
Fernando da Silva Oliveira.



Pedro Lucau Canganjo Massuca and
Feliciano José Kissua.



Alexi Omar Almaguer Rodríguez, Mariano Homero Ferrer Martínez,
Jorge David Martinez Sanchez, Jorge Matamoros Flores, Orlando
Mirón Olmos, Victor Fernando Monasterios and
Iván de Jesús Román Martínez.



Giovanni Benenati.



DIACONATE ORDINATIONS

During the period from the 6 November 2017 to 4 March 2018, two Religious were ordained deacons.

EXALT Province of Brazil, 26 November 2017:
Daniel Rodrigues Barros.

SCOR Province of Spain and Latin America,
9 December 2017: José Luís Cueva Escalante.

PRIESTLY ORDINATIONS

During the period from the 6 November 2017 to 4 March 2018, seven Religious were ordained to the priesthood.

EXALT Province of Brazil, 23 February 2018:
Marcel Alcleante Alexandre De Sousa.

REG Province of Mexico, 10 December 2017:
Javier Antonio Solís Basilio.

SCOR Province of Spain and Latin America:
Ronald Mego Hurtado and Carlos Mego Hurtado,
9 December 2017 and Jesús Marín Pérez,
24 February 2017.

THOM Province of India: Jithin Olattupurath,
4 January 2018 and Antony Jackson Kattunkalthayil,
6 January 2018.



Deacon Daniel Rodrigues Barros.



Deacon José Luis Cueva.



Fr. Jithin Olattupurath.



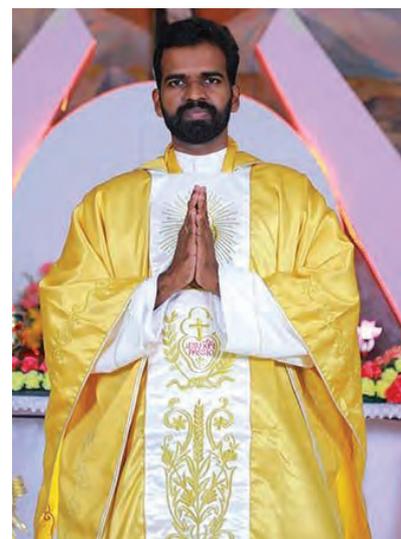
Fr. Ronald Mego Hurtado and Fr. Carlos Mego Hurtado.



Fr. Marcel Alcleante Alexandre de Sousa.



Fr. Javier Antonio Solís Basilio.



Fr. Antony Jackson Kattunkalthayil.

NEW PUBLICATIONS

ALBERTI GIOVANNI, *La via crucis sulla via dolorosa a Gerusalemme*, Palumbi, Nettuno 2018.

APPELLA GIUSEPPE, *Tito. Opere dal 1979 al 2005*, Ed. Cometa, Roma 2005.

ARTOLA ARBIZA, ANTONIO M., *Textos profanos integrados en la Sagrada Escritura. El "feri" de la Biblia según Domingo de Soto*, Eset, Vitoria-Gasteiz 2017.

BALDINI CARLO, *Madonna della Stella: guida storico-artistica del Santuario*, Eco, San Gabriele 2012.

BUIONI MAURIZIO, *Teologia della croce. Lineamenti*, Chirico, Napoli 2011.

BUIONI MAURIZIO, *La Memoria passionis vertice rilevativo-irradiante dell'Agape. Uno studio su San Paolo della Croce nel 150° anniversario della canonizzazione*, Roma 2017 (RSSP 69)

CALABRESE ANTONIO, *Maestro e mistico San Paolo della Croce*, La Missione, Manduria 2005.

CRUZ WASHINGTON, *Creio em Deus Pai. Meditação sobre o amor paterno de Deus*, 2017

DE SANCTIS MAURIZIO, *Dio c'è... per davvero! Storia di una giovane fede*, Paoline, Milano 2017.

GARCÍA MACHO PABLO, *San Gabriel de la Dolorosa: Sígueme*, Edibesa, Madrid 2016.

CICILIANI ALESSANDRO ET AL. (EDD.), *Paolo della Croce oggi: punto della situazione e prospettive. 150 della canonizzazione di san Paolo della Croce. Atti del Convegno*, Roma 2017.

CICILIANI ALESSANDRO, *Chiesa, Congregazione passionista e canonizzazione del Fondatore*, Roma 2017 (RSSP 70)

PELLIZZATO LEONILDO, *Sollevati su ali d'Aquila. Pensieri spirituali*, 2017.

PEREIRA JOSÉ CARLOS, *Leigos e leigas na Igreja. Sujeitos na Igreja "em saída"*, Paulus, São Paulo 2017.

ZECCA TITO PAOLO, *I Passionisti in Sabina e nell'Abruzzo aquilano*, San Gabriele Edizioni, 2017.



Volumes of the personal breviary used by St. Paul of the Cross.

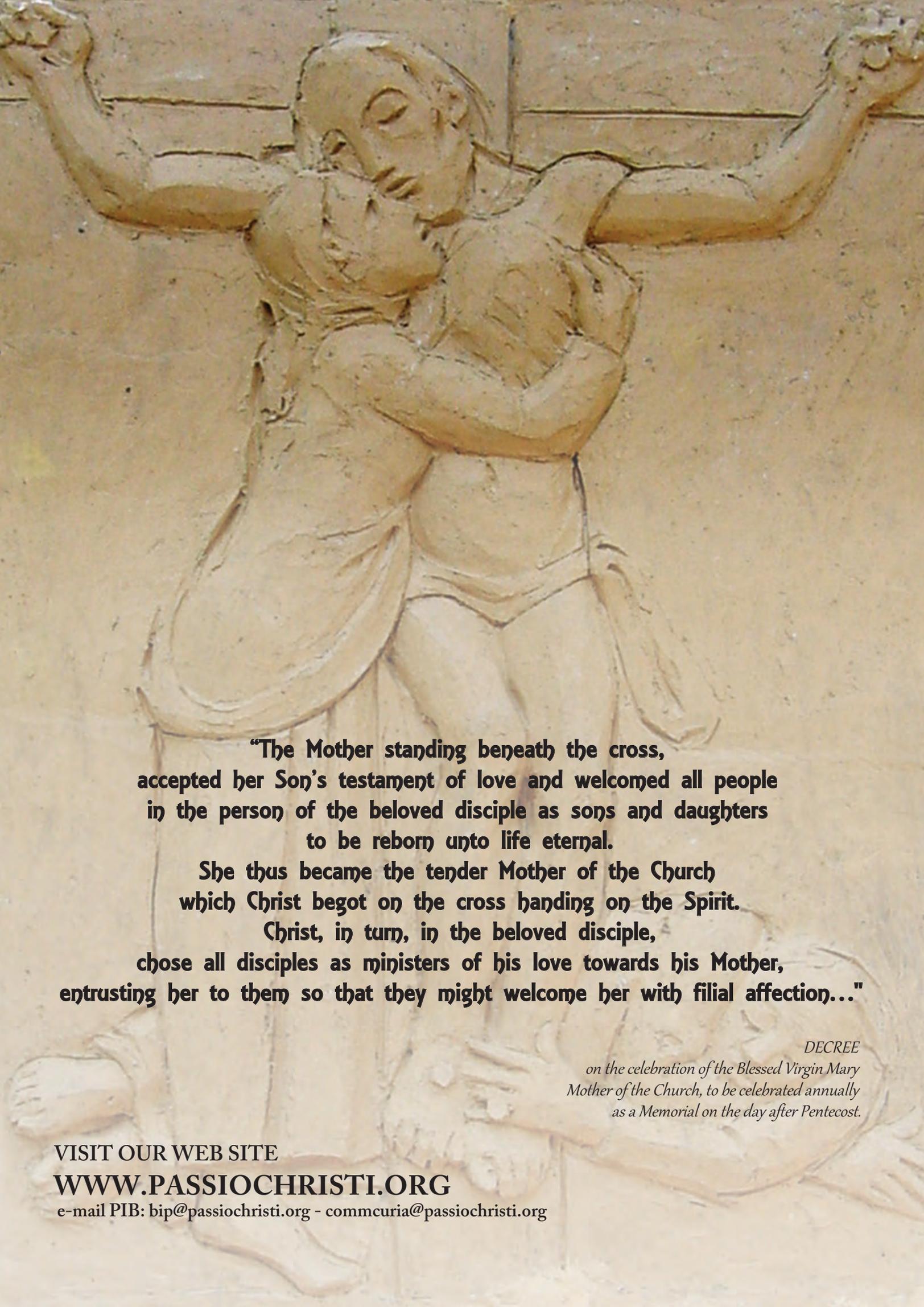
Notitiae Obitus

6 November 2017 - 4 Martii 2018

DIE	OB DORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
18/11/2017	Sac. Brice Edwards	PAUL	01/07/1929	12/10/1963
28/11/2017	Sac. Gerard Mahony	SPIR	22/04/1922	26/01/1942
29/11/2017	Sac. Bonifacio De la Hera Ortúñez	SCOR	29/04/1922	22/10/1940
12/12/2017	Sac. Alcides David Bassani	GETH	24/02/1937	28/01/1956
15/12/2017	Sac. Faustino D'Uva	MAPRAES	02/12/1924	16/10/1941
22/12/2017	Sac. Timothy O'Toole	SPIR	29/09/1956	20/01/1979
23/12/2017	Sac. Jeroen Stoop	SPE	02/03/1925	24/10/1946
25/12/2017	Sac. Marcel Pille	GABR	23/02/1936	24/08/1958
30/12/2017	Sac. Ramon Martin Ramos	PASS	13/04/1965	15/05/1988
15/01/2018	Sac. Denis McGowan	CRUC	19/11/1927	09/07/1948
31/01/2018	Sac. Tito Amodei	MAPRAES	11/03/1926	04/10/1945
03/02/2018	Sac. Bogdan Kołakowski	ASSUM	23/07/1932	08/09/1953
07/02/2018	Sac. José Luis Aginaga Iza	SCOR	20/12/1941	09/08/1959
10/02/2018	Sac. Markus Adu	REPAC	22/12/1970	09/07/1992
16/02/2018	Sac. Luciano Costa	MAPRAES	25/06/1915	12/04/1934
21/02/2018	Sac. Mario Tomassetti	MAPRAES	01/12/1911	09/12/1927
26/02/2018	Sac. Mariano Moreno Vega	SCOR	06/05/1930	25/09/1947
03/03/2018	Sac. Peter McGrath	SPIR	17/08/1939	26/01/1959
04/03/2018	Sac. Mario Sanguinetti Alberti	SCOR	16/06/1921	17/08/1947

Moniales et Sorores Defunctae

DIE	OB DORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA N.
03/11/2017	Sr. María Leonor de S. Pablo de la Cruz (M ^a del Carmen) Sánchez Mejía	Inst. Filiarum Passionis D.N.I.C. et Dolorum B.V.M. (México)	16/07/1921	15/08/1951
05/11/2017	Sr. Silvana Maria da Imaculada (Almira) Venturini	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. della Verg. Addolorata	15/06/1948	28/02/1969
13/11/2017	Sr. Marie Lutgarde van Jezus H. Zijde Jacob	Monasterio Passionistarum de Tielt (België)	11/03/1937	25/09/1961
16/12/2017	Sr. Maria Cândida das Chagas (Terezinha Maria) De Toni	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Cuore Imm. di Maria, Brasile	18/10/1933	20/03/1954
28/12/2017	Sr. Maria di Lourdes (Bernardina) Perin	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. della Verg. Addolorata	21/07/1936	07/04/1958
23/01/2018	Sr. Ma. Lourdes (de la Inmaculada) Frade Cortizo	Monasterio Passionistarum de Bilbao (España)	28/07/1937	13/01/1985
08/02/2018	Sr. Michelina del Sacro Cuore di Gesù (Antonia) Aresta	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. della Verg. Addolorata	24/04/1926	01/05/1951
15/02/2018	Sr. Juliana de S. José (Anna) Burjatto	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Cuore Imm. di Maria, Brasile	15/07/1922	15/09/1939



**“The Mother standing beneath the cross,
accepted her Son’s testament of love and welcomed all people
in the person of the beloved disciple as sons and daughters
to be reborn unto life eternal.**

**She thus became the tender Mother of the Church
which Christ begot on the cross handing on the Spirit.**

**Christ, in turn, in the beloved disciple,
chose all disciples as ministers of his love towards his Mother,
entrusting her to them so that they might welcome her with filial affection...”**

*DECREE
on the celebration of the Blessed Virgin Mary
Mother of the Church, to be celebrated annually
as a Memorial on the day after Pentecost.*

VISIT OUR WEB SITE

WWW.PASSIOCHRISTI.ORG

e-mail PIB: bip@passiochristi.org - commcuria@passiochristi.org