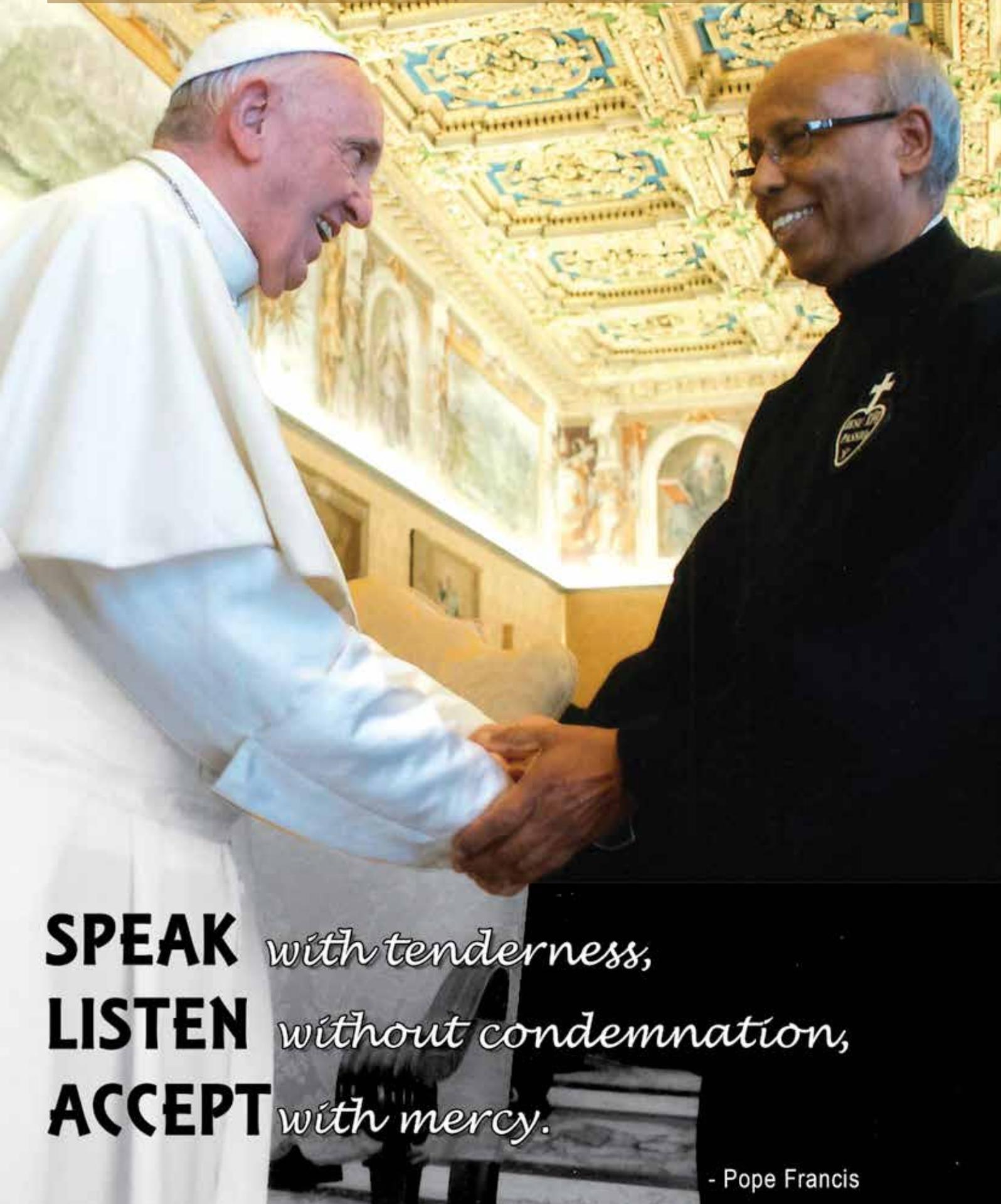




# PASSIONIST INTERNATIONAL BULLETIN

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**SPEAK** *with tenderness,*  
**LISTEN** *without condemnation,*  
**ACCEPT** *with mercy.*

- Pope Francis

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N. 45 - New Series -2- 2018

Supplement to L'Eco of Saint Gabriel

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# DISCOURSE OF THE HOLY FATHER TO THE CAPITULARS

Consistory Hall - Monday, 22 October 2018

**D**ear brothers, I am pleased to meet you on the occasion of your General Chapter and I thank the Superior for his words. These days, your reflections have been guided by the theme «*Renewing our Mission: gratitude, prophecy and hope*». These three words: gratitude, prophecy and hope express the spirit with which you wish to stimulate your Congregation to a renewal of mission. In fact, besides electing the government of the Institute, you propose to implement a new path of continuous formation for your communities, rooted in the experience of daily life; and you also intend to discern pastoral methodology in your approach to younger generations.

Your Founder, Saint Paul of the Cross, gave to himself and to his companions this motto: "*May the Passion of Jesus Christ be always in our hearts.*" His first biographer, St. Vincent Mary Strambi, said of him: "*It seemed that God Almighty had chosen Father Paul, in a special way, to teach people how to seek him in the interiority of their own heart.*" St. Paul of the Cross wanted your communities to be schools of prayer, where they could experience God. His holiness itself was lived between darkness and desolation, but also with a joy and peace that touched the hearts of those who met him.

At the heart of your life and your mission is the Passion of Jesus, which the Founder described as "*the greatest and most overwhelming work of God's love*" (Letters II, 499). The vow that distinguishes you, with which you undertake to keep alive the memory of the Passion, places you at the foot of the cross, from which springs the healing and reconciling love of God. I encourage you to be ministers of spiritual healing and reconciliation, which are greatly needed in today's world, marked by ancient and new afflictions. Your Constitutions call you to dedicate yourselves to the "*evangelizing and... re-evangelizing the faithful, especially the poor in more neglected areas*" (Const. 70). Your closeness to people, traditionally expressed through popular missions, spiritual direction and the sacrament of Penance, is a precious testimony. The Church needs ministers who speak with tenderness, listen without condemnation and accept with mercy.

The Church today strongly perceives the call to come out of itself and go to the peripheries, both geographic and existential. Your commitment to embrace new frontiers of mission implies not only going to new territories to bring the Gospel, but also addressing the new challenges of our time, such as migrations, secularism and the digital world. This means being present in those situations where people perceive the absence of God, and try to be close to those who, in any way or form, are suffering.



In this age of change, which is rather a change of era, you are called to be attentive to the presence and action of the Holy Spirit, reading the signs of the times. New situations require new answers.

St. Paul of the Cross was very creative in responding to the needs of his time, recognizing—as he says in the Rule—that "*the love of God is ingenious and is proved not so much by the words, as by the deeds and examples of those who love.*" (Rule 1775, XVI). Creative fidelity to your charism will allow you to respond to the needs of today's people, staying close to the suffering Christ in order to bring his presence to a world that suffers.

Your Congregation has given many examples of holiness to the people of God. We recall St. Gabriel of the Mother of Sorrows, a young man whose joyful following of Christ still speaks to the youth of today. The testimony of the Saints and Blesseds of your religious family manifests the fruitfulness of your charism and offers models to inspire you in your apostolic choices. The strength and simplicity of your message, which is the love of God revealed on the cross, can still speak to today's society that has learned not to trust words alone and to be convinced only by facts. For many young people who are looking for God, the Passion of Jesus can be a source of hope and courage, showing them that everyone is loved personally and totally. May your testimony and your apostolate continue to enrich the Church, and may you always remain close to Christ crucified and his suffering people.

May the Apostolic Blessing, which I now impart to you capitulars and to the whole Passionist family, accompany you on your journey. Please don't forget to pray for me.

Thank you.



## DISCOURSE OF THE SUPERIOR GENERAL AT THE PAPAL AUDIENCE

Fr Joachim Rego CP (Superior General) 22 October 2018



**H**oly Father, as the re-elected and re-confirmed Superior General of the Passionist Congregation, I have the honor to greet you today on behalf of my brothers gathered here with great eagerness in your presence, most of whom are Capitulars participating in the 47<sup>th</sup> General Chapter of the Congregation which began on 6<sup>th</sup> October and will conclude on 27<sup>th</sup> October.

We thank you sincerely, Holy Father, for accepting to meet us in audience despite your full schedule, as we are aware also of your participation in the Synod of Bishops which is taking place at this time. Thank you for giving us the honor and privilege of spending this short time with you.

I want to assure you, Holy Father, that all our brothers in the Congregation who are keeping alive and promoting the memory of the Passion of Jesus in 63 countries, prayerfully support the Petrine ministry entrusted to you, aware of the many challenges which accompany it. In turn, we feel truly supported and strengthened by your magisterium and your humble authentic witness in living the joy of the Gospel.

In particular, we thank you for sharing your faith insights and spirituality on the mystery of the Cross of Jesus drawing us into the merciful heart of God. This has been an inspiration and has assisted us in deepening the charism and spirituality of our founder, St Paul of the Cross, who, in contemplating the Passion of Jesus experienced “*the greatest and most overwhelming work of God’s love*”.

The theme which we are reflecting on during this 47<sup>th</sup> General Chapter is: ***Renewing our Mission:***

***Gratitude, Prophecy, Hope.*** This theme is one that we want to keep before our focus and attention not only during this Chapter, but also in light of the third centenary of the foundation of our Congregation which will be commemorated in 2020. The journey and process towards this significant event of our Congregation has been launched during this General Chapter. Your strong emphasis, Holy Father, on evangelization and mission: *to proclaim the joy of the Gospel to the poor and going out on mission to the peripheries and margins* has encouraged and challenged us.

However, we know that for us, Passionists, this must be centred on Christ Crucified and in relation to the crucified and suffering humanity and our earth today. Our response to the ongoing evangelical call to conversion and repentance in the mission of the kingdom of God is the path to holiness and the renewing of our selves for the fruitfulness of our mission.

It is our fervent hope that the fruits arising from our General Chapter and the commemoration of the Congregation’s Jubilee will be in response to God’s grace for our renewal as Passionists and will assist us: in deepening our commitment to keep alive the Memory of the Passion of Jesus as the ultimate expression of the love of God for all people and all creation; in finding new and contemporary ways to promote the ‘Memoria Passionis’; and in the renewal of our mission to proclaim the Gospel of the Passion in the context of today.

With eagerness to hear your words of encouragement and challenge to us, Holy Father, I end my remarks with our assurance of sincere esteem and obedience to you, and our prayers for your welfare and service in the mission of the Church. We thank you for your authenticity, courage and gentle, but firm leadership of the People of God.

On behalf of the whole Passionist Family, I humbly ask you, Holy Father, to please pray for the renewal and effectiveness of our beloved Congregation and to impart your Apostolic blessing upon us all.

***“May the Passion of Jesus be always in our hearts.”***



## ENDINGS AND BEGINNINGS

### HOMILY AT CLOSING MASS OF THE 47<sup>th</sup> GENERAL CHAPTER

Fr. Joachim Rego (Superior General)

“It’s finished!” Someone said this to me just before the beginning of this Mass. Perhaps it’s phrase that brings us most relief today. My response was: *“Is it finished? For me, it’s not finished, but it’s a new beginning.”*

The *meeting* of the General Chapter is finished, but we continue in a new way to be Passionists in all parts of the Congregation. I say a “new way” because we are different today from the day we arrived. We are not, and cannot be, the same after all this time of being together, of praying to God, of calling on the assistance of the Holy Spirit, and of encountering Jesus. Indeed, we are changed, we are new...we are renewed.

Many people have also sent their prayers of support for us. They have been accompanying us spiritually. After all that, we cannot be the same. If we have been listening, if we have been open, then something has changed; something is new.

At the opening Mass of this General Chapter I began by asking you to reflect on how you were doing. *“What is the disposition with which you come to this Chapter?”*

Today, as we close the Chapter, I want to ask you the same question: *“How are you doing right now? What feelings and thoughts occupy you at this moment?”* I’m sure there are many mixed feelings...but that’s OK.

As we come to this time of prayer in the celebration of the Eucharist, we want to give thanks. We want to say to the Lord: thank you for the grace you have offered us, that has brought us to this moment.

In the First reading from Ephesians, we hear that *“grace was given to each of us according to the measure of Christ’s gift.”* Yes, grace was given. How did we use it? That grace will continue be given to you and me as we go back to our communities, to our brothers and

sisters, to our ministries using the gifts of the call of God, which is many and varied, but which, as we are told in today’s first reading, is for a purpose: the building up of the Body of Christ; the building up of the community of God - the People of God.

And so, we leave this Chapter with gratitude in our hearts, for the grace that has been given to us, and the grace which will sustain us as we go forward from here.

Perhaps some of us might be disappointed today that we are not leaving with an actual Chapter program/plan in our hands. We live in a world where we have to produce; everything is measured by what we produce. And if we can’t show anything, then we think it is a disappointment, a failure.

But the gathering and journey that we have just finished, or perhaps, are just beginning, is not about what we have produced. It is about the experience of what has happened in each one of us. Reflect on the experience!

From the beginning we reflected on renewing our mission in the light of renewing ourselves. I

hope and pray that each one of us in this time has come to some newness – a renewed growth in ourselves.

And in the Scripture readings today which we did not choose but just happens to be God’s Word for the day, there is a strong call from Jesus to repent – reform, renew, change. Jesus speaks personally to each one of us: *“You change, you turn to God; don’t judge the other people.”* Don’t point the finger at any one else, but look at yourself!

How have I turned back to the Lord? How am I leaving today committed to listening more to the Lord?



*“If we have been listening, if we have been open, then something has changed; something is new.”*



"We leave this Chapter with gratitude in our hearts for the grace that has been given to us, and the grace which will sustain us as we go forward from here."

We did a lot of talking during the Chapter. However, we know that talk can be very nice, but often it doesn't always translate into action. In that sense no matter what we produce, it will remain nice material for our history; it will be put in the archives and many years from now someone doing research will find the book of these plans/programs, blow the dust off it and write about it.

But what difference does it make to us? What difference does it make to our world?

How do we allow the Lord to use us as instruments to make a difference according to what is in God's plan?

In this Chapter there were times when we heard very prophetic words and prophetic exchanges – especially those times when we had the opportunity to share from our hearts.

**And some of the prophetic words/phrases I remember are these:**

*"We want to be welcoming, hospitable communities, schools of prayer."*

How are you, with your community of brothers and sisters going to make that effective and real?

What does it mean to be a 'school of prayer'?

Is it only about what happens inside our house, our building, when people gather for common prayer at certain times of the day? Is it just about that?

And what is prayer? Is it just a performance, carrying out an obligation, or is it truly an encounter with Jesus? With God?

How do we open our communities, our houses, our monasteries, our retreats so that they are at the service of the mission?

Can we perhaps think of every community, every house being a 'Shrine' to the Passion of Jesus? A place where people feel welcome and hospitality – where they are allowed to enter in and not just stand at the door; a space where they truly experience and encounter the presence of Love which comes from the Passion of Jesus.

**Another prophetic sharing...**

*"We want to go to the peripheries, to the margins, to the places where no one wants to go."*

How will we translate that to be practical in reality?

Will we just leave it to the Major Superiors?... it's their problem.

Will the Major Superiors encourage us, or will they say: "No, no, no — there is too much else to do right here? We have enough to do."

What is the charism asking of us? The charism is the gift of the Spirit, the grace of God for the good of the community, for making God's kingdom come.

In his address during the audience, Pope Francis spoke prophetic words to us. He challenged us to *"a creative fidelity to the charism."* The charism is not something which is limited, contained in a box. It is the life-giving force of the Spirit and blows where it wills. We must not control it, but listen to the Spirit.

*"We need to listen"*. So many times we have heard that said at the Chapter.

From listening, we need to discern: "What is the Lord asking of us? How is the Lord calling us to make our charism alive today – to live it with fidelity and in a creative way today?" Yes, I believe we can do it! But we need courage. We need to be bold. We need to take risks, even if it fails, it doesn't matter. Let us break out from just sticking to what we ordinarily do and how we do it. Let us listen to another prophetic phrase, used by Pope Francis and by us: *"Listen to the sign of the times."* What is happening now? What is happening in the church, in the world and in our lives? And, how do we perceive this? How are we to respond?

These are the prophetic things that we spoke about, we shared about, that will be contained in our program that we have prepared, particularly in the three areas we want to focus on: community life, initial and ongoing formation, and revitalization of solidarity in the Configurations.

We need to be prophetic. To pray for courage. To pray for boldness. To pray that we not be imprisoned, paralyzed by our fears which keeps us bound within



limits. But prophecy demands that we can break out and be freed to speak and witness for God and with God and in God.

And by the way: How do we go back now? What are we going to do when we go back to our communities, and to our brothers and sisters – even without something in our hands to give them? What are we going to share, to say?



“We go back with hope, that is, trust in God. The mission is God’s. And we have to trust in God to bring that mission to fruition - with gratitude, prophecy and hope.”

Let us not prepare too much. But go as you are. Grace has touched you. You have been changed. You been converted. Share that experience of what has happened here, share it with your brothers and sisters.

And don’t pretend that you have the answers...because we don’t have the answers. If we have the answers, then we don’t need God! But go back and raise questions.

Raise questions with your brother and sisters. Ask them to ask questions. Let us leave with that emptiness, so that we will depend on God who can fill us.

The parable in today’s Gospel I feel is very relevant for us. Because often we are so impatient. We want things to happen according to our own way and in our own time, and when it doesn’t we are disappointed. But the parable tells us: don’t be disappointed. Don’t rush it! Be patient! Wait!

The ‘fruits’ may not be clearly noticed or seen at this time. It needs time to mature, to grow.

And the wise gardener says: “Don’t cut that tree down; it hasn’t given it’s fruit – as yet. But give it time. Be patient.” Rest in the hope that the Lord will come when it is suitable.

So, let’s not be discouraged. We want to go back with a sense of hope. Not a hope that everything will be fine. Not a hope that what we decided at this Chapter is surely going to happen. We don’t know that. But we go back with hope, that is trust in God. The mission is God’s. And we have to trust in God to bring that mission to fruition - with gratitude, prophecy and hope.

As we continue this Eucharist now we thank God for all that has happened in our Chapter – even if it is not very clear for us at this moment. Let us be pa-

tient. Let us wait. Let us continue to listen, to reflect, to pray, to encounter the Lord...and God will show us the way. Let us continue to struggle and search and not give way to discouragement. But, trust in God – HOPE.

I finish with this little story. Some of you have probably read a book entitled, Surprised by the Spirit, written by a priest

whose named Edward Farrell. He talks about his experience when he went on retreat to an island in the Bahamas where there was a holy monk who lived there. Edward Farrell was at a time in his life when he was searching and wanted a deeper experience of God.

When he got to the monastery he asked to see this holy monk. And when he was introduced to the Brother, he said: “Would you give me a word or a phrase for my retreat that will help me to encounter, to experience God in a deeper way?” And the holy Brother didn’t say anything. He just smiled. That was the ‘word’. Each day they would meet in the chapel for prayer and the Brother would just look at Farrell and not say anything. And when the day came for Farrell to leave, the Brother came to door to bid him farewell and he said: “When you go back, when you go back to your people, tell them to be patient and wait.” Be patient and wait.

I say the same to you today: Go back as you are, filled with God’s grace; filled with gratefulness. Listen to the Lord and all He is asking of us. Don’t push yourself; don’t rush to make things happen. Be patient and wait for God who will accomplish in us and give us what we need, in His way and in His time.

27 October 2018

Basilica of SS. Giovanni e Paolo, Rome

**READINGS:** Ephesians 4:7-16  
Psalm 122  
Luke 13:1-9



# THE UNIVERSAL CALL TO HOLINESS IN THE WORLD OF TODAY

## The Apostolic Exhortation of Pope Francis "Gaudete et Exultate"

Fr. Antonio Rungi (MAPRAES)

**T**he Congregation of the Passion has always been considered a great school of holiness, in which at the foot of the Cross, with Mary the Mother of Sorrows, in assiduous meditation on the Passion of Christ, it is possible to attain great degrees of holiness. Looking at the long list of all the officially proclaimed Passionist saints, starting with the Founder, St. Paul of the Cross, suffices to confirm this historical fact.

In addition to the "Blesseds", there are those who are classified as "Venerable" and "Servants of God" whose process of canonization or beatification is underway. This important apostolic exhortation of Pope Francis is a further stimulus for all the Passionists throughout the world, including our Passionist nuns, Sisters and laity of the Passionist Family who are associated in various ways with the Institute founded by St. Paul of the Cross, to rediscover in the Church and the contemporary world, including in the present life of the Congregation of the Passion, the universal call to holiness. In this perspective and for this purpose we offer a summary of the entire apostolic exhortation of Pope Francis dedicated to the call to holiness in today's world, entitled "Rejoice and be Glad" (Mt 5.12) in Latin, "Gaudete et exultate" (GE).

It is a magisterial document composed of five chapters, 177 numbers and 125 explanatory notes, in which the thought of Pope Francis is summarized concerning the path to holiness. Holiness, he explains, is always possible, even in our days, in various ways and experiences, but which needs to be rediscovered and made a priority in the life of every Christian. The Lord "wants us to be saints and does not expect us to settle for a mediocre, watered down, inconsistent existence."

This universal call to holiness, as the Second Vatican Council had already pointed out, "is present in various ways from the very first pages of the Bible. We see it expressed in the Lord's words to Abraham: "Walk before me and be blameless" (Gen 17:1), as we read in No. 1 of the Exhortation.

This new text, as the Pope emphasizes in No. 2, is "not meant to be a treatise on holiness, containing definitions and distinctions helpful for understanding this important subject, or a discussion of the various means of sanctification." Rather it has the humble goal of



"This important apostolic exhortation of Pope Francis is a further stimulus for all the Passionists throughout the world to rediscover... the universal call to holiness."

"re-proposing the call to holiness in a practical way for our own time, with all its risks, challenges and opportunities. For the Lord has chosen each one of us "to be holy and blameless before him in love" (Eph.1:4). In the successive chapters, topics of a general nature and specific topics are addressed.

The call to holiness is addressed in the first chapter (from No. 3 to No. 34), with more detailed arguments, such as how the saints encourage and accompany us (Nos. 3-5); the next-door saints (6-9), a typical expression of today; the Lord's call (Nos. 10-13), even to you (14-18); your mission in Christ (Nos. 19-24); the activity of Christ (Nos. 25-31); more alive and more human (nos. 32-34).

Two subtle enemies of holiness are described in the second chapter (Nos. 35 to 62), which are identified, first in present day Gnosticism (No. 36), a mind without God and without flesh (Nos. 37-39); a doctrine without mystery (Nos. 40-43; the limits of reason (Nos. 43-46); present day Pelagianism (Nos. 47-48), characterized by "A will lacking humility" (Nos. 49-51); the teachings of the Church that are often forgotten (Nos. 52-56); the new Pelagians (Nos. 57-59) and the summary of the Law (Nos. 60-62).

"In the light of the Master", is the title of the third chapter that goes from No. 63 to No. 109, in which, after the introduction (No. 63), and "Against the Tide"

(No. 64), the Beatitudes are examined, starting with the first of them "blessed in the poor in spirit, for theirs is the Kingdom of Heaven (Nos. 67-70); followed by "Blessed are the poor in spirit, because they will inherit the earth" (Nos. 71-74); then "Blessed are they who mourn, for they shall be comforted" (Nos. 75-76); then "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (Nos. 77-79). It continues with "Blessed are the merciful, for they will find mercy" (Nos. 80-82); then with "Blessed are the pure of heart, for they shall see God" (Nos. 83-86). Again, on this subject, we find, "Blessed are the peacemakers, because they will be called Children of God" (Nos. 87-89); and it concludes with an analysis of the Beatitudes, "Blessed are the persecuted for righteousness, for theirs is the Kingdom of Heaven" (Nos. 90-94).

The chapter continues with "The great criterion", cited by Matthew (25:31) concerning the Last Judgment with the reference to the corporal works of mercy (No. 95); then the call to commitment "in fidelity to the Master" (Nos. 96-99). Also, in this large chapter, "Ideologies striking at the heart of the Gospel" are cited (Nos. 100-103), that are highlighted in "Worship most acceptable to God" (Nos. 104-109).

Some characteristics of sanctity in today's world are emphasized by Pope Francis in the fourth chapter of the Exhortation that goes from No. 110 to No. 157. In this long chapter, after the introduction (Nos. 110-111), he indicates possible ways to attain holiness today such as "Perseverance, patience and meekness" (Nos. 112-121); "Joy and a sense of humor" (Nos. 122-128); "Boldness and passion" (Nos. 129-139); living "In community" (Nos. 140-146); and finally, "In constant prayer" (Nos. 147-157).

Spiritual combat, vigilance and discernment are the topics covered in the fifth and last chapter of the exhortation "Gaudete et Exultate", which Pope Francis presents with his typical language that can be immediately and easily understood. After the presentation of the chapter (Nos. 158-159), he presents the merits of the discourse on the devil which is "something more than a myth" (Nos. 160-161), from which one must defend itself. Therefore, we must be "awake and trusting" (162-163), fighting against "spiritual corruption" (Nos. 164-165); "discerning" (No. 166), which is "an urgent need (No. 167-160); everything "always in the light of the Lord" (No. 169). Such discernment is a "supernatural gift" (Nos. 170-171), which must be exercised in a spirit of prayer, because in it "the Lord speaks" (Nos. 172-174), indicating a precise path in "the logic of gift and the cross" (Nos. 174-177).



"The Lord wants us to be saints and does not expect us to settle for a mediocre, watered down, inconsistent existence."

And along this path of holiness suitable for our days and accessible to everyone, there is an eminent figure who can guide our steps towards the highest heights of this process of Christian ascent, i.e. Mary "because she lived the Beatitudes of Jesus as none other. She is that woman who rejoiced in the presence of God, who treasured everything in her heart, and who let herself be pierced by the sword. Mary is the saint among the saints, blessed above all others. She teaches us the way of holiness and she walks ever at our side. She does not let us remain fallen and at times she takes us into her arms without judging us. Our conversation with her consoles, frees and sanctifies us."

At the conclusion of this reflection of Pope Francis on the "The call to holiness in the contemporary world," he notes that there never been a true saint in the Catholic Church who has not been, or who is not, or will not be someone who strives to imitate the Blessed Virgin Mary—she who appropriately is called the Queen of the angels and the saints.

This exhortation of Pope Francis will help everyone-- bishops, priests, religious and the laity to better understand, in the light of baptism, that we are all called to be saints. Furthermore, everyone, in time, with the grace of God, and with our daily effort to live the Beatitudes and to implement corporal and spiritual works of mercy, may attain holiness. Above all, it invites us to realize that "a great cloud of witnesses (Rev. 12:1) impels us to advance constantly towards the goal. These witnesses may include our own mothers, grandmothers or other loved ones (cf. 2 Tim 1:5). Their lives may not always have been perfect, yet even amid their faults and failings they kept moving forward and proved pleasing to the Lord." (EG, No.3)



## THE DIOCESAN INQUIRY IN THE CAUSES OF SAINTS (PART 3)

Fr. Cristiano Massimo Parisi (General Postulator)

If the votes of the theological censors are favorable, the bishop establishes the Historical Commission which, at the conclusion of the research and after the documents are collected, prepares the report about the work done.

Having received the report of the Historical Commission, the Promoter of Justice prepares the official questions for the inquiry. The questions for the witnesses are based on documentary evidence. Their purpose is to highlight the facts.

For a recent cause (a cause is recent when the virtues or martyrdom of the servant of God can be ascertained through the oral deposition of ocular witnesses): concerning martyrdom, about 100 questions; concerning the heroic virtues, about 150.

For an older cause (a cause is old when evidence relating to the virtues in particular or to the martyrdom of the Servant of God exist only from written sources, since eye witnesses are absent who can attest to the heroic nature of the virtues or the martyrdom of the Servant of God). Concerning martyrdom and the heroic virtues, about 15/20 questions are used. The official questions must concern only the fame of martyrdom or the fame of holiness and evidence of the servant of God that are still present.

All witnesses must be heard and examined by the episcopal delegate, according to the interrogators of the Promoter of Justice. Regarding the questions that are prepared, the episcopal delegate may add “*office questions*” in order to clarify and resolve any difficulties. There must be, in addition to the episcopal delegate, the Promoter of Justice and a notary public. In the end, the witness must confirm his testimony.

If possible, the witnesses should be eyewitnesses because often they can add more information. The qualification of the witness is determined according to their familiarity and relationship with the Servant of God:

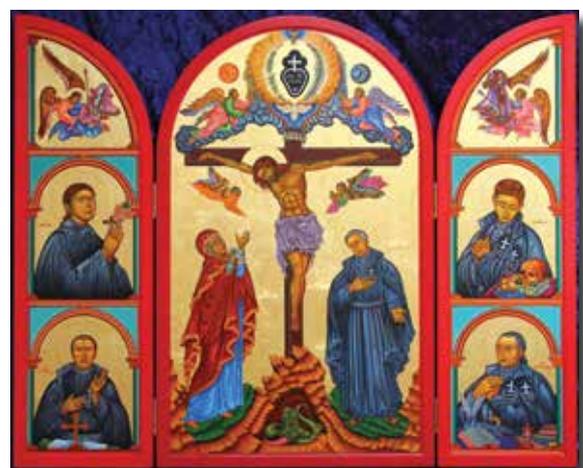
**1<sup>st</sup> degree:** *De Visu* – An eyewitness of the life, activity, or martyrdom of the Servant of God. These may be natural family or blood relatives; spiritual family (confreres and/or Sisters of the same religious institute) with a restriction-- a substantial part (at least half of the texts plus one) must be extraneous, unless it is impossible because of the particular life of the Servant of God (for example a cloistered monk or nun). The same rule applies also to other cases, such as members of the same natural family as the Servant of God.

**2<sup>nd</sup> degree:** *De Auditu a Videntibus* (Something heard from those who knew the Servant of God) Before giving testimony, the witness must take an oath to tell the truth and maintain secrecy and to sign the deposition. At the end of giving the testimony, he must swear to have told the truth and to keep secrecy, signing his deposition. In the investigation of heroic virtues each witness must give precise and specific examples of the exercise of individual virtues and the source of their knowledge of these facts. Otherwise the testimony is to be considered null.

### There are three ways of taking the testimony of a witness:

- The witness shall be present in the jurisdiction of the Tribunal;
- The court moves with permission of the bishops *a quo* and *ad quem* (to somewhere and to someone);
- Request for the inquiry directed by the bishop *ad quem* (bishop who is responsible): letter of the bishop or of the episcopal delegate *a quo*, together with the list of witnesses to be interviewed and the interrogators. Among the acts of the main investigation there must be a copy of the acts of the Rogatorial (Requested) investigation.

A fundamental rule of procedure, which is sometimes forgotten, consists in authenticating the testimonies with signature and seal, which serve to authenticate the signature of the witness. Not only that, but for the authenticity of the testimonial evidence it is necessary to authenticate the name and seal of the episcopal delegate. As regards the authenticity of the documentary evidence, it is necessary to place the name and the seal of a notary or public official who is authenticating the document.



Icon for “Jubilee 300” of the Congregation.



## FR. MARIO COLLU (MAPRAES) NEW LIBRARIAN OF THE GENERALATE OF STS. JOHN AND PAUL

**D**uring the General Council meeting in Rome (11 – 20 April 2018), the Superior General, Fr. Joachim Rego, appointed Fr. Mario Collu to the community of Sts. John and Paul as the new Librarian of the Generalate.

Fr. Mario was born in Villacidro (Sardinia, Italy) on 08 September 1946. He professed First Vows on 17 October 1963 and was ordained on 15 July 1972. He received a licentiate in Sacred Theology at the Pontifical Lateran University on 26 June 1972. Additionally, he received a licentiate in philosophy from the “Federação de escolas superiores de Ilhéus and Itabuna” (Bahia), Brazil, on December 18, 1976. He also possesses a degree in pedagogy from the State University of Sassari, Italy, with the thesis: «Dialectic Man-God in the mystical experience of St. Paul of the Cross reflected in his spiritual diary».

After a first missionary experience in Bahia, Brazil (1973-1979), he attended the Studium Biblicum Franciscanum in Jerusalem in the academic years 1979/1980 and 1980/1981, residing as a fellow in at the Franciscan community of the Flagellation and obtained a Diploma in Oriental Biblical Sciences on May 8, 1981 with the work: «The Cross in Gal 2:14b-21».

Returning to Brazil, in addition to the usual pastoral activities, he taught Sacred Scripture in the Institute of Theology of the Catholic University of Salvador (Bahia) and in the Institute of Theology of the Diocese of Ilhéus (Bahia), during the academic years 1981/1982 until 1985/1986. When he returned to Italy, he continued to teach Sacred Scripture in the higher institutes of religious sciences of Sassari and Villacidro (Sardinia), from 1986 until 1997, also

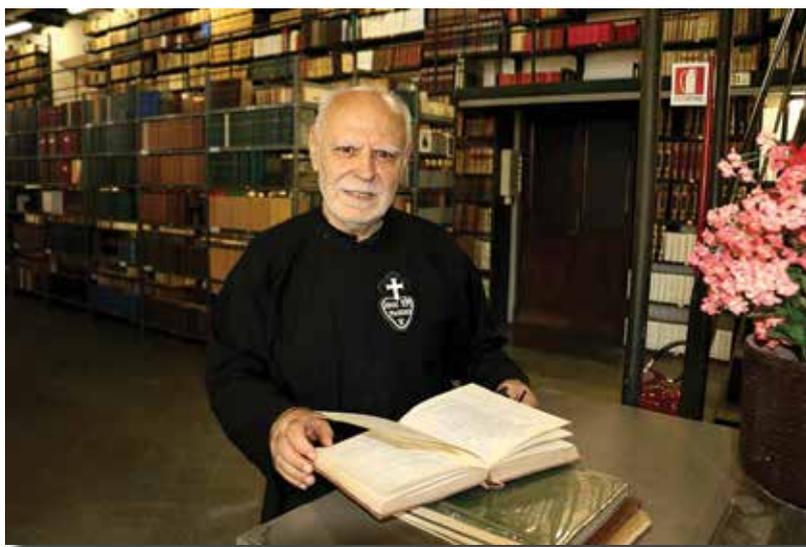
performing other pastoral activities in the Passionist monastery of Alghero.

In 1997-2002 he lived in Jerusalem, at the Passionist community of Bethany, where he enrolled in the Biblical theology program at the Studium Biblicum Franciscanum. Subsequently, on 31 October 2003, he was awarded a Doctorate in Sacred Theology with a biblical specialization.

When he returned to Italy, he was assigned to the Passionist community at the Scala Sancta, Rome, until April 15, 2018, when he was assigned to the community of Sts. John and Paul as General Librarian.

### **A Brief Summary of the History of the Historical Library of the Generalate of Sts. John and Paul, Rome.**

*(Fr. Mario Collu)*



Fr. Mario Collu, General Librarian.

The library of the Generalate of the Passionists begun with a first collection of books which Saint Paul of the Cross brought from the Hospice of the Holy Crucifix in Rome, his last residence before moving to Saints John and Paul (09/12/1773). Because of the suppression of the Jesuits by Clement XIV (21 July 1773),

“books and various furnishings, belonging to the Jesuit houses were allocated, by the will of the Pope, for Saints John and Paul” (A. LIPPI, *San Paolo della Croce*, PAOLINE, 993, 244).

In 1809, Pius VII was taken prisoner to France by Napoleon. Napoleon also suppressed all religious orders and seized their possessions. The then Superior of the community of Sts. John and Paul, Blessed Lorenzo Salvi (1782-1856) managed to save the library by hiding the books in his father’s house.



The Library at the Generalate of Sts. John and Paul.

A second suppression and the subsequent forfeiting of Church lands, occurred in 1866-1867 by the Kingdom of Sardinia. In 1873, it extended its authority to include Rome and the provinces that formed the Papal States. On this occasion, the library was preserved, whereas the Basilica was forfeited to the Italian State.

In general, there is a considerable amount of interest in maintaining, updating and housing the libraries of the community of Saints John and Paul at the Generalate of the Passionist Congregation, located in the center of Rome. During the years 1830-1833, the library was enriched by 117 publications totaling 270 volumes of various ecclesiastical and secular topics (audience of SS. and p. g., II, 6). During the following three years 1833-1836 the then Rector, Blessed Lorenzo Maria Salvi added 70 additional publications to the Library bringing the total to 185 volumes. (Platea of Sts. John and Paul, II, 8-10).

From the Platea of Saints John and Paul, II, 29-31, during the three- year period of 1839-1842 the library was enriched with 243 books totaling 700 volumes. In the following three years (1842-1845), many books were purchased, including works of great value. All these works are registered and catalogued in the existing index of the library (Platea Ss. G. and P., II, 36).

The donation of the Canon D. Evangelisti (April 1846; cf Platea Ss. J. and P., II, 34-35) was so extensive that it caused a problem of space. This was resolved by constructing shelves up to the roof with

two access stairways and a small gallery on each floor. The work was carried out by Brother Simone Arduini (1801-1857), aided by other Brothers, in 1847. On 4 January 1846, two large maps were acquired one of Italy and the other of the Pontifical State.

An unidentified source wrote the following concerning the new library: "On 22 February 1932 the Council examined the project for the new refectory and library. It approved the project and requested a quote. On 09 March 1932, the budget was studied and approved. On 19

August 1934 they decided to erect the scaffolding for the new library".

In 1990, the then librarian, Fr. Adriano Spina (MAPRAES) wrote- "the library of the Generalate consists of 44,000 volumes distributed into three rooms, the largest of which holds 120 periodic publications and 34,000 volumes... In a personal research study done by the former librarian, Fr. Adriano Spina, in only two of the three levels of the central hall, he identified 233 books printed in the 16th century, 238 in the 17th and 960 in the 18th century" (Adriano Spina, PIB, 1/1990). It seems that the oldest book of the library is a selection of works by Pope Saint Leo the Great, printed in Rome in 1470. For further information, contact the Librarian, Fr. Mario Collu, [biblioteca.gioepaolo@passiochristi.org](mailto:biblioteca.gioepaolo@passiochristi.org)





## ANNUAL MEETING OF THE EXECUTIVE BOARD OF PASSIONISTS INTERNATIONAL

*Fr. Giuseppe Adobati Carrara (MAPRAES)*

The annual meeting of the Executive Board of Passionists International (= PI) was held in New York City on 3 and 4 May 2018. The meeting was attended by Dr. Mavi Alfaro and Sr. Claudia Cecilia Echevarría (for the Congregation of the Daughters of the Passion), Sr. Joanne Fahey and Ms. Annemarie O'Connor (for the Congregation of the Sisters of the Cross and Passion) and Fr. Giuseppe Adobati Carrara CP (for our Congregation) and Fr. Mirek Lesiecki (ASSUM) (Executive Director of PI), assisted by Ms. Berta Hernández (Secretary) and her husband Orlando Hernández (interpreter). Fr. Alex Steinmuller (CRUC) was not present due to health problems.



Sr. Mavi Alfaro, Sr. Claudia Cecilia Echevarría, Sr. Joanne Fahey, Ms. Annemarie O'Connor, Fr. Giuseppe Adobati Carrara, Fr. Mirek Lesiecki, Berta and Orlando Hernández.

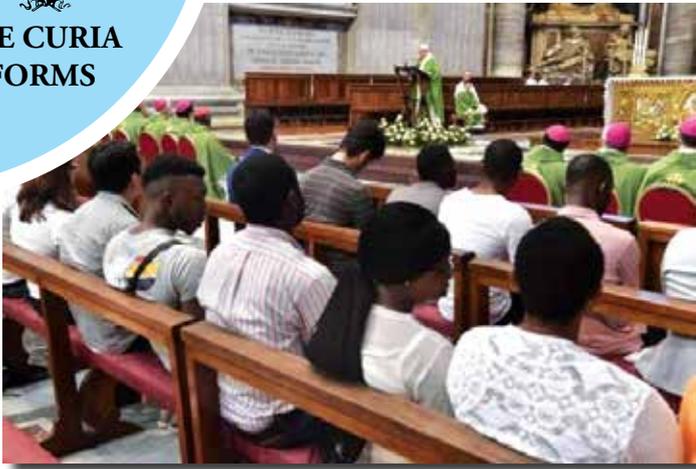
The meeting began with a presentation of the activity of the Executive Director and his collaborators, in the various working groups at the United Nations (= UN), with the addition of two significant reports, one from a religious of our Congregation, Fr. Rey Ondap (PASS), and one from a Sister of the Good Shepherd, Sr. Winifred Doherty.

Fr. Mirek began by recalling that our presence at the UN is motivated by our desire to witness our "Passion for Life", which encourages us to be active in defense of people living in poverty and who are forgotten and abandoned, especially the victims of power systems that are ruining our planet. He then presented his activity in recent months, first focusing on participation in the Forum of non-governmental organizations of Catholic affiliation, which took place in Rome in December 2017. There were representatives of 130 non-governmental organizations (= NGOs), who studied several issues, led by the Permanent Representative of the Holy See at the UN. During the meeting it was noted that in recent years the Catholic-inspired NGOs have multiplied, expanding their scope of presence and action and the need to network, collaborating more with each other and with the other bodies involved. During the Forum, Pope Francis met with the representatives of the NGOs, reminding them that their task is to help the Institutions to grasp the differences present in various social realities, so that each of them is respected and sustained. He then invited the NGOs to be flexible, concrete, inclusive

and interconnected with the other groups working in this area because this reality is constantly evolving, and more than definitive solutions, processes of attentiveness and concern must be employed.

Passionists International has also maintained its presence in various working groups (Social Development, Rights of Indigenous Peoples, Financial Development, Israeli-Palestinian Working Group, Migration, Group Defense of Miners, Religious NGO Groups). It also participated in other conferences or special events in the different UN institutions: "The contribution of migration to prosperity, development and international unity"; "Prevention of human trafficking between women and girls in rural areas"; "Reconciliation and Peace in Colombia: building trust and consolidating development"; "Financial inclusion and financial stability"; "Report on human rights violations of migrants crossing borders"; "The Memory of the Holocaust: Diversity and lessons to be learned for human understanding".

Sr. Mavi Alfaro and Annemarie O'Connor participated, on behalf of PI, in the 62nd Commission on the State of Women, studying the subject of "Emancipation of women and girls in the rural areas". Together with many other NGOs, they have been able to gather and transmit testimonies about the persistent adverse situations, compared to men,



of the women and girls in many developing countries, because of mind-set and culture. Sr. Mavi and Annemarie praised the work of the Commission and proposed to promote in our Passionist communities the ministry of reconciliation, addressed to those who live in social contexts of violence and family disintegration (by means of meetings, workshops, seminars, roundtable discussions, celebrations...) and to invite some other Passionist Sisters who are involved in this work to attend the next meeting of the Commission.

Fr. Rey Ondap, from the PASS Province, was also present at this year's meeting of PI. He is the head of JPIC in his Province and Configuration. He participated, on behalf of PI, in the permanent Forum on the Rights of Indigenous Peoples, held at the UN from 16 to 27 April 2018. As he did in recent years, thanks to his direct contact with difficult situations in the Philippines, Fr. Rey had the opportunity to speak in some sessions of the Forum, presenting questions about some facts of non-compliance with the rights of Indigenous peoples. These criticisms derive from the commitment of Fr. Rey in defense of some indigenous groups that are subjected to pres-

ures from several companies that, with the support of the government, want to seize their lands to exploit their mineral resources, without taking into account the lives of these populations. Fr. Rey does not work alone, but with other confreres and a group of lay people who support these actions legally, juridically and practically. He made a suggestion to the Committee of PI and the next General Chapter, to improve collaboration between Passionists who are working in areas of JPIC in the various regions in the world, the Passionist responsible for this sector at the general level of the Congregation and our NGO Accredited to the UN.

During the meeting, Sr. Joanne brought to the attention of the Committee of PI, one of the issues emerging in regard to the lack of respect for nature-- "fracking" i.e. the use of hydraulic pressure to break underground rock and facilitate the rapid and economical extraction of mineral resources. This practice has been used for many years in the United States and other countries, without proper regulation, bringing with it concerns and controversies, due to the consequent geological instability, the contamination of the subsoil and the resulting health problems.

At the end of the meeting, Fr. Mirek announced that, in September 2018, a conference will take place in India dedicated to migration with the title-- "Migrant workers: an experience of the Asia-Pacific area". This event, sponsored by several NGOs including PI, is in continuity with those celebrated in past years-- in Rome in 2016 and in Nairobi in 2017. They are focused on the phenomenon of migration and its social and cultural implications.



*"The Lord promises refreshment and freedom to all the oppressed of our world, but he needs us to fulfil his promise. He needs our eyes to see the needs of our brothers and sisters. He needs our hands to offer them help. He needs our voice to protest the injustices committed thanks to the silence, often complicit, of so many... Above all, the Lord needs our hearts to show his merciful love towards the least, the outcast, the abandoned, the marginalized."*

(Pope Francis, Homily, 06 July 2018, Mass for Migrants)



## PAUL 50<sup>th</sup> PROVINCIAL CHAPTER (USA)

The American Province of St. Paul of the Cross (PAUL) held its 50th Provincial Chapter 07-10 May 2018 at the Westchester Hilton Hotel in Rye Brook, New York.

This was an open Chapter and of the 105 religious of the Province, 71 religious were present. The Superior General, Fr. Joachim Rego presided at the Chapter. Also present was Fr. Denis Travers, General Consultor who did the Canonical Visitation of the Province during December 2017 and January 2018. Furthermore, 22 laity of the Passionist Family participated in various committees.

The Chapter also involved the participation of various representatives of the CJC (Jesus Crucified) Configuration-- the President of the Configuration, Fr. Francisco Murray (GETH); the Provincial of the CRUC Province, Fr. Joseph Moons; the Provincial of the REG Province, Fr. Francisco Valadez; a representative of the GETH Province, Fr. Francisco das Chagas da Silva Marques and a representative of the EX-ALT Province, Fr. Aurelio Miranda.

In his opening address, the Superior General noted the recent modification of the PAUL Province that occurred when the Puerto Rican entity of the former PAC Vice-Province of Puerto Rico and the Dominican Republic was incorporated into the PAUL Province: "At the beginning of this Chapter, I want to sincerely acknowledge the mission-focused generosity and solidarity of your Province in welcoming and accepting the incorporation of our brothers from Puerto Rico as members of PAUL Province and for your readiness to work with them in developing and strengthening the Passionist life and mission in that entity. The inclusion of Puerto Rico adds to the richness of this already multi-national and multi-cultural Province that includes the USA, Canada, Jamaica (WI) and Haiti. The history of this Province has always been one of reaching out in mission which has introduced and planted the Congregation's charism in so many parts of the world."

Fr. Joachim went on to address the additional collaboration that also is occurring between the PAUL Province and the Configuration of Christ Crucified



(L-R) Fr. William Murphy, Fr. James O'Shea (Provincial Superior), Fr. Salvatore Enzo Del Brocco (First Consultor), Fr. Hugo Esparza-Pérez (CRUC Province) and Fr. James Price.

(CJC). "No doubt this collaboration and bonding together as Passionists from multi-ethnic, multi-cultural, and multi-lingual backgrounds creates its own challenges which must be properly addressed... I appreciate that this way of acting is slow and perhaps not fully embraced as yet. However, we must not allow our hope to be imprisoned, nor must we allow our fear to paralyse and seize us. Rather, we must go forward courageously and creatively together with our brothers and sisters in the Configuration, and with faith and trust in God who prepares the way, even if it is not immediately clear."

Anticipating some of the issues to be studied during the Chapter, the Superior General noted that of the "the contentious issue of Jamaica (NY). I am aware that there has been much study, consultation, communication and discussion regarding the future viability of this presence (not including the parish) ... Our plans must not be governed or possessed by our personal sentiments but must be put at the effective service of our life and mission." Additional issues that were discussed were the various forms of presence and ministries in Jamaica (WI), Puerto Rico and Haiti; various associations of Passionist laity; retreat ministry; and updating current Province legislation.

At the conclusion of the Chapter, Fr. James O'Shea was elected Provincial Superior and Frs. Salvatore Enzo Del Brocco (First Consultor), James Price, William Murphy and Hugo Esparza-Perez (CRUC Province) were elected members of the Provincial Council.



The second Chapter of the EXALT Province of Brazil, took place in Belo Horizonte (Brazil), from 16 to 19 July 2018. Of the sixty professed religious that comprise the EXALT Province, 53 were present at the Chapter. The median age of the religious is 48. Also, present was Fr. Joachim Rego, Superior General, Fr. Augusto Canali, General Consultor, and Fr. Leudes Aparecido de Paula, Provincial (GETH). Fr. Norberto Donizetti (GETH) was the moderator.

In his address to the Chapter, Fr. Joachim acknowledged the fact that this is only the second Chapter of the newly formed EXALT Province and the challenges that are inherent in this reality: "I am aware that this is only the second chapter of this Province, born of the merger of three preceding Vicariates. Certainly, the last four years have had their own challenges, of which the greatest was to achieve the goal of continuing to grow as a united entity. This is a process that still requires much work and I am happy to note that the theme chosen for this chapter, 'That all may be one', demonstrates your conscious desire to confront this challenge so that you can promote greater unity and communion." The Superior General then spoke of two particular challenges for the new Province that were noted during the Canonical visitation. The first of the points addressed community life.

"I ask you to pay particular attention to making community life a priority in the province and to reinforce it in all its aspects: Common Prayer, collaboration and support in the apostolate, communication, sound fraternal relations, regular community meetings, financial contribution, recreation... During the canonical visit it was evident that even though there is good ministerial activity in the province in the pastoral care of parishes, the demands of the parish ministry may also have a harmful impact by decreasing the quality of community life."

He then went on to speak about apostolic ministry according to our Passionist charism. "The absence of

clear planning for the province can prevent you from creating and engaging in ministries that emphasize our specific apostolate and our charism. All our ministries must be 'coloured' and 'flavoured' by our charism and our spirituality. The church has entrusted to us Passionists a specific mission: 'To preach the Gospel of the Passion with our life and our apostolate.' (Const. 2). If, on the one hand, parishes are a form of stable, self-sufficient ministry and support for the local church, on the other hand, we must be attentive not to become simply 'diocesan priests.' The preaching of spiritual exercises (retreats), missions, spiritual direction, schools of prayer and meditation on passion, chaplaincies in hospitals, prisons, centres for refugees, migrants and the homeless, ministries compatible with the Justice, peace and integrity of Creation (JPIC) should be sought out and given priority."

During the Chapter Fr. Giovanni Cipriani was re-elected Provincial Superior, and the following religious were elected to his Council: Fr. Jose Roberto dos Reis, First Consultor, Fr. Adilson Santana do Carmo, Fr. Vanderlan Gomes da Paz and Fr. Henrique Evangelista de Oliveira.



(L-R): Fr. Jose Roberto dos Reis, First Consultor, Fr. Adilson Santana do Carmo, Consultor, Fr. Joachim Rego, Superior General, Fr. Vanderlan Gomes da Paz, Consultor, Fr. Augusto José Canali, First General Consultor, Henrique Evangelista de Oliveira, Consultor, Fr. Giovanni Cipriani, Superior Provincial re-elected.



## THE 32<sup>nd</sup> AND FINAL PROVINCIAL CHAPTER OF THE GABR PROVINCE



Fr. Joachim Rego and Fr. Frans Damen.

The 32<sup>nd</sup> Provincial Chapter of the GABR Province of Belgium was held in our Monastery in Kortrijk from 4-7 June 2018. As a Chapter of delegates, nine (9) members of the Province participated (4 ex-officio – including the Provincial Fr. Frans Damen & 5 elected). The Superior General, Fr. Joachim Rego was the President of the Chapter. Also, present were Fr. Denis Travers (General Consultor) and Fr. Mark-Robin Hoogland, President of the CCH (Charles Houben) Configuration who was the Moderator of the Chapter.

The Chapter studied the future of the two remaining communities of the Province located in Kortrijk and Wezembeek-Oppem, considering their futures and looking at various options for the future of the Shrine of Blessed Brother Isidore. In particular, the Chapter voted unanimously to propose to the forthcoming General Chapter the suppression of GABR Province and the transfer of its religious and two houses under the direct care of the Superior General.

In his opening address, Fr. Joachim focused on the past and present realities of the Province, as well as the on-going care of the elderly religious and future ministry at the Shrine of Blessed Brother Isidore. Following are some excerpts from his opening address.

“One of the elements [of the history of the Province] which inspired me was ‘the beginnings’ - a simple and unexpected missionary endeavour which brought to birth the Congregation in Belgium... Your history speaks of countless men who were totally dedicated and committed to “keeping alive and promoting the memory of the Passion of Jesus as an unconditional act of God’s love”. I call to mind your generous witness to a life of discipleship with

Jesus, your pastoral and spiritual efforts in the mission of evangelization, your care for the young through education and Christian formation, your pastoral care and provision for each other in old age and sickness, your rich and professional intellectual contribution to the Church and to the Congregation through teaching and publications (especially the periodical ‘Het Teken’), and your exceptionally generous missionary endeavour in what is the present Democratic Republic of Congo which remains so dear to your hearts...

But, times have changed, and the situation is now very different, not only in our Congregation, but also in the Belgian church and society. Over the last decades no new members joining the Congregation here has meant the downsizing and closure of so many houses, parishes and ministries. Meanwhile, you remain and continue to give witness to our life and mission, but from a very different standpoint, i.e. from your limitations... This is not your fault; it is a fact of life! Now, a more ‘hidden’ life and ministry continues and must be valued through your joyful witness in community, your prayer life, your care for one another, and your hospitality. It is not so much about ‘doing’, but about ‘being’...

During the canonical visitation, you have made it clear to me that continuing within the structure of a Province here in Belgium is no more viable or possible... When asked about your views for a way forward, most of you desired for this entity to be placed “under the Superior General”. Further, many of you expressed that the main pre-occupation now (and also the Congregation’s concern), is that the best possible care be given to the aged religious for their body, mind and spirit...

Whilst, humanly, you surely must feel a sense of disappointment at arriving to this point, spiritually, you must keep looking forward with a sense of hope. We must fight against discouragement and regret and continue living this ‘long night’ with a contemplative stance. It is imperative that we appreciate and thank God for the blessings and fruits of the past; that we accept the present reality of our passion; and that we look ahead with a new vision... [so] that the mission story and the history of this great Passionist endeavour of 178 years will continue in accordance with the will of God.”

During the General Chapter (October 2018), the request regarding the suppression of the GABR Province was approved. The Superior General with his council, in dialogue with the interested parties, will make a decision regarding the two houses and the religious of the former Province.



## PASSIONISTS BREAKING GROUND IN MYANMAR

Fr. Gwen Barde (General Consultor)

There was an avalanche of Myanmar rice and smiles when the Passionists opened their first home in Pathein, Myanmar, a southeastern city with five million people of which seventy thousand are Catholics. At the opening Mass, in addition to the Bishop of Pathein, Most Rev. John Hsane Hgyi, the Mass was attended by diocesan clergy, religious brothers, sisters, seminarians, and enthusiastic lay leaders. The most memorable line from the homily of Bishop Hsane Hgyi emphatically addresses this “exploratory” Passionist mission-- “Let us give the Passion of Christ a chance to grow in our Church here in Pathein. Let us give our young people the opportunity to experience another way of expressing their desire to follow Christ.”

The Diocese of Pathein has over a hundred secular priests. Apart from locally instituted religious congregations, primarily religious Brothers and Sisters, no major religious congregation has been established in the diocese. Most congregations preferred to settle in big cities like Yangon and Mandalay. Fr. Peter Saw, the secretary to the Bishop, humorously quipped-- “We have been overlooked. We have plenty of rice and fish to offer but still no one wants to come here.”

The large number of young people wanting to pursue religious life and priesthood deserve, as Bishop Hsane Hgyi said, new options and models of spirituality. This is the major reason why the diocese invited the Passionists to come to Pathein. The second is to find a charismatic partner for forming the priests, seminarians, religious brothers and sisters, and the seventy thousand faith-strong laity.

On the part of the Passionists, the dream and prospect of initiating a Passionist presence in Myanmar is long overdue. For several years, Myanmar bishops have made this request to the Superior General, Fr. Joachim Rego. Subsequently, these requests found their way to the Asia Pacific (PASPAC Configuration) Assembly in Melbourne, Australia in November 2017. The Assembly overwhelmingly welcomed the challenge to venture into Myanmar. The first decision was to form a planning team that would explore the possibility of establishing this mission. In February 2018, the PASPAC superiors decided that the members of the Planning Team would compose



(L-R) Fr. Gwen Barde, Fr. Paul Hata (MAIAP), Fr. Sony Marsilin Kannakaikal (THOM), and Fr. Peo Alon (REPAC).

the first Passionist community in Myanmar. The provincial superiors chose Frs. Paul Hata (MAIAP), Sony Marsilin Kannakaikal (THOM), and Peo Alon (REPAC). Later, the Superior General and his Council agreed to assume canonical jurisdiction over the mission and agreed that the PASPAC Configuration would assume joint responsibility for venture until a provincial entity is established.

The members of the Planning Team met with the bishop and his presbyteral council in Pathein during August 15-19, 2018. There was no closure to the matter of a contract since the Myanmar government still has restrictions concerning foreign religious operations in the country. The Catholic Church and the new democratic government of Myanmar are taking first steps to improve this relationship. The meeting culminated with a bold scheduling of the opening of our first community in Myanmar on September 23, 2018, entitled the Retreat of St. Gabriel.

The tears, hunger, wounds, and painful history of the people of Myanmar are fertile soil for our Passionist charism. The Passion of Jesus Christ has received a warm Myanmar welcome-- “*Mingalabar!*”



## THE 18<sup>th</sup> PROVINCIAL CHAPTER OF THE ASSUM PROVINCE

From 18 to 22 June 2018, the 18th Chapter of the ASSUM Province of Poland, the Czech Republic and Ukraine was celebrated in Sadowie, Poland. There were 14 delegates of the Province, together with the outgoing provincial council, led by Fr. Waldemar Linke, and the Superior General, Fr. Joachim Rego, with the General Consultor, Fr. Giuseppe Adobati. Fr. Mark Robin Hoogland, Provincial Superior (SPE) and the President of the CCH Configuration, was also present. The group of Capitulars totaled 21 members, including many young religious of the Province.

The presence of the Passionists in Poland dates back to the second decade of the last century. However, the ASSUM Province was established only in 1958, and developed largely under the Communist regime. This year marks the 60<sup>th</sup> anniversary of the Province. In his report to the Chapter, Fr. Waldemar Linke, summarized the last four years of provincial life, highlighting the unexpected numerical reduction in the number of religious (from 61 to 49) due to death and departures. Although this has weakened the province in its resources, the number of communities (10 presences in Poland, the Czech Republic and Ukraine) and apostolic activities have remained the same. Almost all communities are involved with parish ministry, except for the retreat house of Sadowie and the evolving ministry of itinerant preaching.

Because of the decrease in the number of religious, the apostolic work of the religious has increased (parish pastoral, teaching in schools and universities, chaplaincies in different hospitals and religious communities, spiritual guidance) making regular fraternal and spiritual life more challenging. There are however positive and hopeful signs, such as the presence of new candidates (2 professed students, 4 novices and 2 postulants), the growth of new forms of apostolic activity linked to the devotion to our saints, new proposals for preaching the Passion, catechesis for young people and children, theological and spiritual education in collaboration with university professors, publications of biographies and texts related to our spirituality. Consequently, the work of the Chapter

basically addressed two convergent realities-- the renewal of fidelity to our Passionist vocation and the revival of our apostolic and pastoral commitments.

Among the various decisions concerning fraternal life made during the Chapter are the following: appoint a "spiritual director" who will guide the religious in their experience of vocational and pastoral life, especially the youngest; better organize the time of the monthly spiritual retreat in the communities, and, at provincial level, organizing a retreat during the summer; encourage the communities to revise the time allotted to community life and apostolic commitments, allowing for adequate time for prayer, formation, meetings, dialogue and recreation; review the provincial formation plan, updating it and enriching it with elements of Passionist spirituality; periodically publishing a provincial newsletter, offering information about the life of the province and the communities; and creating an annual calendar with all the main events related to the Passionist communities and parishes.

Additionally, the Chapter made some concrete decisions regarding ministry: the creation of a team of religious who will dedicate themselves to itinerant preaching; encouraging pastoral collaboration with the laity, especially in parishes; renewing the instruments and proposals for vocational animation; investing in evangelization by means of various forms of media (TV, radio, websites, social media); dedicating a provincial assembly to reflection on youth ministry; and organizing groups of spirituality and of theological and charismatic formation in the parishes of the Province.

During the Chapter the following religious were elected to positions of Province leadership: Fr. Łukasz Andrzejewski (Provincial Superior), Fr. Wojciech Adamczewski (First Consultor and Consultor for finances), Fr. Wiesław Wiśniewski (Consultor for formation), Fr. Przemysław Śliwiński (Consultor for ministry) and Fr. Paweł Wójcik (Consultor for community life).



(L-R) Fr. Paweł Wójcik, Fr. Wojciech Adamczewski (First Consultor), Fr. Łukasz Andrzejewski (Provincial Superior), Fr. Joachim Rego, Fr. Przemysław Śliwiński, and Fr. Wiesław Wiśniewski.



# SAINT OSCAR ARNULFO ROMERO, BISHOP AND MARTYR, AND THE PASSIONISTS IN EL SALVADOR

*Fr. Christian Américo Chicas Aguillón (SCOR)*

On 14 October 2018, six new saints were canonized by Pope Francis in St. Peter's Square (Rome), including Bishop Oscar A. Romero, Archbishop of San Salvador (El Salvador). Romero was born in Barrios City, San Miguel, El Salvador, on August 15, 1917. He was ordained priest in Rome on April 4, 1942 and appointed auxiliary Bishop of San Salvador in 1970. Subsequently, he was entrusted with the pastoral care of the Diocese of Santiago de María in 1974. He was elected Archbishop of San Salvador in 1977 during an era that was characterized by political and social upheaval. In this situation, Romero became "The voice of the voiceless", protector and promoter of human dignity. Through his ministry and his homilies, he enlightened the dark reality of the country with the Word of God and the Magisterium of the Church. On 23 March 1980 he cried out-- "In the name of God and this suffering people I ask you, I pray, I command you in the name of God: Cease the repression!" The next day he was killed by paramilitaries while he was celebrating Mass in the chapel of the "Hospitalito" where he lived.

In the book entitled, "Bishop Romero- In Santiago de María I bumped into misery" by Passionist Frs. Zacarías Diez and Juan Macho, they reflect on experiences that they shared with Romero as he encountered situations that began to slowly bring about in him a change of mind and heart regarding the political situation and the poor and persecuted in El Salvador. In part, this "conversion" occurred through his association with the Passionist community in the towns of Jiquilisco and Mejicano. In 1957 the local parish of Jiquilisco was entrusted to the Passionists of the former FAM Province of Spain. Fr. José María Macho Merino was the first Passionist to administer this parish in a continuous manner. This Passionist



The Canonization of Oscar Romero in St. Peter's Square.

presence would continue for the next 37 years (until February 1994) with the ministry of various Passionists. In addition to the parish, the pastoral activity also included the pastoral center called "Los Naranjos". It was established for the formation of rural pastoral lay ministers and to create small Christian communities throughout the parish.

Socially, the parish was composed of large tracks of land that were owned by several powerful and wealthy individuals. The remainder of the population, 70%, were migrant workers or peasants, who earned a living from the work they did on these large "haciendas" or coffee and cotton plantations. Bishop Romero wrote numerous letters attesting to the harsh reality of poverty and misery that the poor experienced.

The Passionists began their ministry in Jiquilisco from scratch, because there was nothing organized in the parish. One of the activities they initiated was a great Popular Mission in every corner of the parish. As a result of the mission, the FAM Province decided



**Some personal memories of Fr. Juan Macho— “No one could have imagined this”**

to send another religious to work with Fr. José María, namely his brother Fr. Juan Macho, who would serve in Jiquilisco from March 1963 to July 1977. Other Passionists would follow including Frs. Pedro Ferradas Reguero, Zacarías Díez Arnáiz and Marcelino Ortega González.

“There is something that I have always believed was decisive in our relationship. For me a great sign that change and transformation were possible in Bishop Romero was his humility and his recognition of his shortcomings and errors.

One day we were talking and discussing two events [the Second Episcopal Conference of Latin America, Medellín, Colombia, 1968 and Vatican Council II] and I quoted several passages from Medellín... He answered me and said, ‘Medellín is very manipulative and very... biased’. I remember saying to him, ‘Look, Monsignor, I have to believe in the assistance of the [Holy] Spirit at Medellín as at the Vatican Council, because if I denied that in Medellín there was no special assistance from the Spirit to the Church, I would be at a single step away from denying the assistance of the Spirit at the Vatican Council. And this, I cannot deny, I cannot accept being told that in Medellín there was no assistance from the Holy Spirit when at that gathering almost half of Catholicism was represented. I can't.’ And I remember that he became very pensive and he said-- ‘I had never thought of that’. From that moment, he began to cite Medellín.”

One of Romero’s “conversion” experiences occurred during the massacre of farm workers in the “Tres Calles” district of the city of Santiago de María (21 June 1975). Bishop Romero, accompanied by Fr. Pedro Ferradas, immediately went to console those who were suffering. Afterward, in a private letter to the President of the Republic, Romero protested the event. He also sent a letter to the bishops asking for their opinions and suggestions about how to do pastoral work in this area, especially in light of the complex and dangerous political situation.

Another event occurred on 16 August 1975, when Fr. Juan Macho was expelled from the country by the military dictatorship. Bishop Romero appealed the decision by letter to the President of the Republic, stating "... I have the satisfaction of assuring you that the priest in question is worthy of my confidence both in his ideology and his priestly conduct." The president received him the next day saying that it was all “a mistake”.



Fr. Juan Macho Merino (SCOR).

As the years passed, Romero grew in his esteem for the Passionists and in particular for Fr. Juan Macho. In a homily of 16 September 1979, when the Passionists were entrusted with another parish in the town of Mejicanos, Romero stat-

ed-- "Today is a very pleasant and joyful day for me, and I come to offer a gift to you, the people of the parish of San Francisco Mejicanos. I come to offer the parish the Passionist community, and specifically I offer you Fr. Juan with whom I share a great friendship."

Another example of his humility occurred following an event at the “Los Naranjos” Center that resulted in a misunderstanding and subsequent disciplinary reaction on the part of Romero. When Romero realized the truth of the situation, he went to the Center to meet with Fr. Juan Macho.

“When Monsignor arrived in the Center, I heard the car and went downstairs to receive him. He was sorry, humble and very understanding. He didn't know how to apologize... I repeatedly said to him, ‘It does not matter, Monsignor, the past is over. But believe me, Monsignor, we do not want to create trouble. We just want to help you, we sincerely want to help you...’ At that moment, he fell on his knees at my feet and said, ‘Forgive me, Father, I promise you it will never happen again.’ I helped him to get up, I hugged him crying and he cried too. It was the most sincere and strongest embrace of reconciliation I have ever experienced. We then spent a long time talking cordially. He left for Santiago de Maria and I was confused and overwhelmed. When a bishop asks for forgiveness, he is truly a humble man. Every time I remember this event, it overwhelms and inspires me.”



## BISHOP MIGUEL IRIZAR CAMPOS, CP (1934-2018)

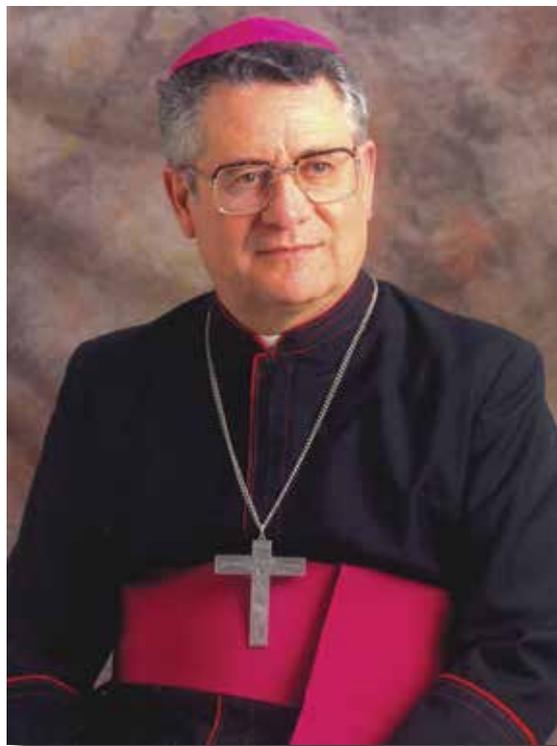
*"Sent to bring the Good News"*

On August 19, 2018, Bishop Miguel Irizar Campos died in the Provincial infirmary of Deusto-Bilbao, Spain, at the age of 84. His funeral was celebrated in the parish of the Passion, church-Shrine of San Felicísimo in Deusto.

He was born in Ormaiztegui, in the Basque region of Spain, on 07 July 1934. He professed vows in the Passionist Congregation on 02 September 1951, taking the name of Juan Cruz of the Sorrowful Virgin. He made his perpetual profession on 06 October 1955. He studied philosophy and theology in the monasteries of Tafalla and Urretxu, Spain between the years 1951 and 1957. He was ordained a priest on 16 March 1957. He obtained a licentiate in Social sciences at the Pontifical Gregorian University of Rome in 1960. That same year he was assigned to Peru where he held various positions. In June 1966 he was elected 2nd Provincial Consultor of the then CORI Province of Spain and in 1967, he was elected First Provincial Consultor. Subsequently he returned to Deusto (Bilbao). In September 1969, he was elected Regional Vicar of Peru.

On 25 March 1972 he was elected titular Bishop of Elo and apostolic Vicar of Yurimaguas (Peru) and consecrated bishop in the Church of Our Lady of Pilar on 25 July 1972. On 19 August 1989, he was appointed Bishop Coadjutor of the Diocese of Callao (Peru) and on 17 August 1995, he was appointed titular bishop of that same diocese.

Throughout his life in the service of the Church, he held various positions and ministries. Among these were the following: Member of the Pontifical Council "Cor Unum" (1990-2000); President of the "Populorum Progressio" Foundation for the Integral promotion of the poorest indigenous and peasant



Bishop Miguel Irizar Campos, CP.

communities in Latin America and the Caribbean (1992-2001); Secretary General of the Peruvian Episcopal Conference (1993-1995 and 1999-2001); and President of Caritas of Peru (2006-2009 and 2009-2012).

On December 12, 2011, his resignation was accepted as Bishop of Callao. Afterward, he resided in the Passionist monastery of Our Lady of Pilar in Lima (Peru). On 14 August 2015, for reasons of health, he was definitively transferred to the Provincial Infirmary of Deusto (Bilbao).

After 22 years of episcopal service, Bishop Irizar bid farewell to the faithful of the diocese of Callao, with a Mass

of thanksgiving on January 15, 2012. During that liturgy Irizar reflected on the meaning of the episcopal motto he had chosen-- "Sent to bring the good news." "I want to thank the Lord, who called me from my mother's womb to be his prophet and witness, and to thank Him for the path I walked and for the enthusiasm that I have experienced from the beginning of my episcopal ministry in the joyful proclamation of the Gospel. I have tried to maintain and transmit this joy and enthusiasm throughout my thirty-nine years of service, first in the jungle and then in Callao."

The communiqué of the Diocese of Bilbao, issued at the time of his death, stated that the deceased bishop was a person "open to the world" and that he "easily integrated himself" wherever he was assigned. This quality was especially evidenced in his ministry to the people of Peru for more than 50 years, 17 of them in the jungle accompanying the indigenous peoples. Indeed, he was a "shepherd of the people."

# THE PASSIONIST NUNS BECOME A “CONGREGATION”

Fr. Floriano De Fabiis (MAPRAES)

**O**n 29 June 2018, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life erected the “Congregation of the Nuns of the Passion of Jesus Christ”. The Decree of erection bears the signatures of João Braz Cardinal Aviz, Prefect, and Archbishop José Rodríguez Carballo, OFM, Secretary.

With this decision of the Church, the monasteries of the Passionist Nuns leave the insulation of the “juridical” category, and enter into full communion as a new Congregation. It “enjoys public juridical personality under universal law”.

The change is extremely important and represents a “historic” step for the Passionist contemplative Institute. The new structure aims to and is committed to building the future of contemplative Passionist life within the context of the history of humanity. It does not change the nature of the contemplative Passionist life; in fact, it is established by the Church “to promote growth and life of the sui iuris Monasteries”.



“The nuns and the male Passionists should thank God for guiding us through the events of human history and for bringing to conclusion this project of St. Paul of the Cross.”

## THE NEW JURIDICAL REALITY

The Congregation of the Passionist Nuns is “composed of all monasteries sui iuris that profess the Rule and the Constitutions of the Founder, Saint Paul of the Cross,” updated and approved by the Holy See on 28 April 1979. With the Decree of erection, the Vatican dicastery also approved the Statutes of the new monastic congregation. Therefore, from the date of the Decree, all autonomous monasteries of the Institute of the Religious of the Passion of Jesus

Christ (structures, properties and religious) are part of this monastic Congregation.

The basic instruments of the Congregation are the General Chapter, and the President and her Council.

- The General Chapter “is not only the supreme authority of the Congregation; it is also the driving force that promotes fidelity to the Passionist patrimony and encourages appropriate renewal.”

- The President is the “Major Superior” (cf. Can.

620) and “enjoys ordinary authority over all Monasteries within the limits of the faculties provided for in these Statutes and without while honoring the autonomy of each monastery”. She, assisted by her Council, is entrusted with the “ordinary governance of the Congregation”.

- The monasteries preserve their proper autonomy, remaining “sui iuris”. They have the legal capacity to independently orga-

nize their internal life. At the head of the monastery, there is the “Superior” with the authority of a “Major Superior” (cf. Can. 620).

- The relationship with the [male] Passionists is defined in the Statutes, which require the presence of a General Assistant, appointed by the Superior General for this purpose, and in agreement with the President. His job will be to help the women religious to promote, preserve and increase the Passionist charism and safeguard its genuine spirit of contemplation. He will facilitate the relations of the Congregation with the Holy See and will “attend” the General Chapter. In addition, each monastery, where possible, will have a Passionist religious as a reference for this charism, subject to the approval of the competent Passionist Ma-



"There are many Sisters who lived and live even today a life of deep faith and total dedication to the love of Jesus Crucified and who support the mission of the male Passionists for the salvation of the world."

ior Superior. With regard to the Congregation of the Passion, the Monastic Congregation is autonomous.

The next step following the Decree of Erection of the Congregation is the celebration of the General Chapter, during which, according to the approved Statutes, they will elect the President and her Council. The Chapter will be "convened and chaired by General Delegate, Sr. Fernanda Barbiero. According to the Statutes, the convocation of the Chapter occurs six months before the commencement of the Chapter.

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### GRATITUDE

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During these three years of process toward the structure of communion, we Passionists accompanied our contemplative Sisters in prayer and, as far as possible, we provided specific help with staff and facilities (the Superior General made Fr. Floriano De Fabiis (MAPRAES) available to the nuns on a full-time basis).

The nuns and the male Passionists should thank God for guiding us through the events of human history and who brought to conclusion this project of St. Paul of the Cross. A debt of great gratitude is due to the Holy See for its authoritative and decisive intervention in the History of the Congregation. Particular gratitude goes to Sr. Fernanda Barbiero, General Delegate of the CIVCSVA, who "offered" with love and skill, three years of her life to the service of the Passionist Nuns. Similarly we should be grateful to all those who have worked to achieve this goal. All of these people, without distinction, have become doc-

ile instruments in God's hands to achieve this holy work.

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### NUMERICAL CONSISTENCE

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On 13 February 2013, beginning of this process, the Passionist nuns in the world numbered 350 divided into thirty-nine (39) monasteries, including some that were not legally autonomous (*sui iuris*). In May 2018 there were twenty-eight (28) monasteries *sui iuris*, with 5 affiliated; the nuns numbered about 300.

It may seem like a small Institute; however, actually 300 is a good number compared with that of many other institutes, contemplative and active apostolic. However, in the case of the Passionist Nuns, more important than the number, there is the inestimable Passionist spiritual heritage. In fact, there are many Sis-

ters who lived and live even today a life of deep faith and total dedication to the love of Jesus Crucified and who support the mission of the male Passionists for the salvation of the world.

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### WHY A "CONGREGATION" AND NOT SOME OTHER FORM OF UNION?

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In 1910, in the name of the Superior General, the Procurator General of the Passionists wrote a "Memo" to the Prefect of the Vatican dicastery in which it was stated that, since the time of Saint Paul of the Cross, the male Passionists were always concerned about assisting the monasteries of Passionist nuns to remain faithful to the charism and to keep the true spirit of the Institute. "St Paul of the Cross, after he founded the Congregation of the Passionists, founded a Religious Congregation to which gave the same Rule with some variations as required by the needs of the opposite sex. The Holy Founder wanted the monasteries of this Congregation to be subject to the jurisdiction of the bishops, but in their Rule he stipulated that the [male] Passionist religious would visit them three times a year, in order to offer them, via the spiritual exercises, an extraordinary visitation of about one month in length". (Rome 10 March 1910, Fr. Stanislao dell'Addolorata [Ambrosini], Procurator General).

St. Paul of the Cross founded an Institute of the same kind as the male Institute, i.e. a Congregation. It was clear to Saint Paul that each monastery had to be autonomous, but also part of a general institution.

However, only now, have historical events brought them into communion in the "Congregation of the Nuns of the Passion of Jesus Christ".

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### A LONG, DIFFICULT AND PROFITABLE PROCESS TOWARD COMMUNION

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In January 2013, after the 46th General Chapter 46 (September-October 2012) the General Council reflected on the need for greater collaboration with the Passionist contemplative religious. In particular, they wondered what could be done to help the contemplative Sisters in these difficult times.

They considered it appropriate to speculate (and be available) about a new stable structure that would link, even with juridical bonds, however respecting their autonomy, the two branches of the Institute.

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### FIRST PART OF THE PROCESS-- AGGREGATION

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On 10 February 2013, the General Council, in Consulta, was presented with a proposal for aggregation that was ready to be presented to the CIVCSVA. After an extensive dialogue, the Superior General, Fr. Joachim Rego, approved the project with the unanimous consent of his Council.

On the morning of 28 February 2013 (a few hours after the resignation of Pope Benedict XVI), the proposal of aggregation was presented to the CIVCSVA in which it was stated that the Passionists were ready to aggregate the Passionist monasteries of contemplative life.

On 23 May 2013, the Dicastery gave a negative reply to proposal of aggregation-- "the reasons given for this proposal are very logical and in some ways understandable. However, because the issue of the Passionist monasteries has long been the study of this Congregation, it is not considered appropriate, for now, to proceed toward aggregation".

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### THE SECOND PART OF THE PROCESS-- COMMUNION

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This deadlock was addressed in the speech of the General Assistant. We contacted the various Monas-

teries in order to get their opinion. On 4 December 2015, a new letter was sent to the monasteries to solicit suggestions concerning the role of the figure of General Assistant and his main tasks. Unexpectedly, a month later, on 5 June 2015, we received news of an authoritative intervention by the Holy See concerning the Passionist nuns.

Beginning on 5 June 2015, the Passionist nuns from around the world were placed under the direct authority of the Holy See, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, "that intends to undertake a critical process of organisation and communion among the various monasteries". To achieve this goal the Vatican dicastery appointed a General Delegate in the person of Mother Fernanda Barbiero, SMSD.

Anticipating the decision of the Apostolic Constitution, *Vultum Dei Quaerere* and the relative Instruction *Cor Orans*, the Passionist nuns began a process of redesigning their presences and the reorganization of life in order to align the Monasteries in communion with each other. In the first General Assembly of superiors of the Passionist Monasteries, celebrated in 2015, it was decided to organize the monasteries into a Monastic Congregation after the example of the male Congregation of the Passion.

After three years of intense and difficult work to help Sisters enter into this new mentality of communion and organization, the General Delegate, on 25 January 2018, presented to the Congregation the Statutes of the new structure for its approval and asked that the "Congregation of the Nuns of the Passion of Jesus Christ" be erected. On 29 June, the Decree of erection of the Congregation was signed and the Statutes that govern it were approved. Thus number 121 of the Rules and Constitutions of 1978 were fully implemented-- "the Institute of the female Religious of the Passion of Jesus Christ is of Pontifical right and consists of autonomous monasteries (*sui iuris*). However it is a single religious family that is centered in Christ Crucified".



"[The Congregation] is a single religious family that is centered in Christ Crucified".



Pope Francis' Apostolic Constitution *Vultum Dei Quaerere* (29 June

2016) and the resulting Application Statement Cor Orans of CIVCSVA (01 April 2018), raised the minimum number of perpetually consecrated nuns in a monastery in order to be recognized as autonomous. Consequently, the Passionist nuns are obligated to suppress those monasteries that do not reach the minimum number of eight perpetually professed nuns.

It is for this reason that the male Passionists should endeavor to promote and support vocation promotion for contemplative female Passionist life. This was the desire of St. Paul of the Cross. The Passionists have a duty to assist and safeguard the Passionist nuns on spiritual and pastoral levels.

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### AN HISTORIC DATE

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The date, 29 June 2018 is a historic day for the Institute of the Passionists. The Decree of the Erection of the Congregation of the Passionist Nuns, signed on that day, clearly specifies, on the canonical level, the unity of the Institute of the Passionists and the autonomy of the two Congregations, male and female. It reiterates the unity of the contemplative-missionary charism, lived in different forms by the two Congregations. Primarily, it reaffirms their interdependence and spiritual connection: the Passionists assume responsibility, on a charismatic and formative level, for their sisters, the Nuns and these in turn support the life and apostolate of their brother Passionists by their prayer, work, sacrifice-reparation and contemplation. The common charism is always the Memory of the Passion and Death of Jesus, the seed of resurrection and new life (Jn.12:24).

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### WHY NOW?

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Paul of the Cross never gave up hope of obtaining solemn vows for his sons, and thus enabling him to found the female branch of the Congregation. (In ecclesiastical law of that time, only an Institute with



"The common charism is always the Memory of the Passion and Death of Jesus, the seed of resurrection and new life (Jn.12:24)."

solemn vows could found a female branch of the same.) In 1769, Clement XIV envisaged the possibility of approving everything, although leaving the Congregation with simple vows. This explains the delay in the foundation of the "Passionist Nuns" and reveals the difficulties that obstructed the canonical establishment of the first monastery of Nuns until the very end of Paul's life.

In 1734, and even more so in 1736 Paul's desire seems clear to found a monastery of women who shared the charism of the Passionists. The nuns were to be like doves moaning for the death of Christ the Bridegroom and were to strive to show Him gratitude and love.

Paul wrote the Rule for the nuns between 1767 and 1770. As regards their spirituality, the way of living the vows, prayer and austerity, the commitment to remember the saving love of God revealed and communicated by the Passion of Jesus-- he followed the Rule of the Passionists already approved by the Pope. Whereas concerning the organization of the monastery, he was inspired by the Rule prepared by St. Francis de Sales for the Visitation Nuns.

Over the course of the history of society and the Church, after the Second Vatican Council, the "dream" of Paul, of founding a female Institute similar to the male Institute would become a reality.

In the Apostolic Constitution *Vultum Dei Quaerere*, Pope Francis makes it mandatory for all female



the Passionist Nuns, the Founder and his spiritual sons, would dedicate themselves to offer spiritual assistance to their Passionist sisters.

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**THE CORRECT PATH ACCORDING TO THEIR  
INSTITUTE**

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The Founder, when confronted by the ecclesiastical redactor who wanted to remove this item from the Rule, strenuously defended it because he considered the charismatic and spiritual formation of the nuns fundamental and indispensable. The purpose of the regulation was not so much the fact of extraordinary Confession, as much as their formation. In fact, during the month-stay that was prescribed, the assigned religious was to conduct a series of formation conferences on the spiritual and charismatic life.

During the work of revision of the Constitutions of 1978, the Nuns asked that, instead of naming a religious each time who would fulfill the will of the Founder, a religious be appointed who would serve as a contact person between the Nuns and the Congregation and vice versa. This would help to achieve what the new Constitutions envisioned concerning cooperation among the Nuns' monasteries.

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**WE ARE SISTERS AND BROTHERS**

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From what has been stated above, it is clear that the close bond that unites the Passionist male and female religious has now been also legally sanctioned. However, the key element that creates this communion is our spirituality. One sole charism is shared in contemplation and in ministry.

In the Passionist Institute, we are sisters and brothers because of this living spiritual foundation in Christ (cf. Lk.8:19-21). We are committed solely to the following of Jesus Christ and collaborating with his plan—the salvation of humanity (cf. Jn.3:17).

May Mary, our Lady of Sorrows, Mother and Patroness of the Passionist Congregation, our common Founder, and Venerable Mother Crocifissa Costantini, accompany this marvelous and vital process for the Passionist contemplative Congregation.



“We are committed solely to the following of Jesus Christ and collaborating with his plan — the salvation of humanity (cf. Jn.3:17).”

monasteries of contemplative life to form "federations". No monastery should live isolated. The monasteries must form a type of communion, suited to their charism. This is a historical innovation enacted by Church authority-- "initially all monasteries should be part of a Federation" (VDQ, Conclusion, Art. 9,1).

In the case of the Passionist Nuns, the Congregation is in the form of Confederation that is linked to their original inspiration.

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**THE MIND AND HEART OF THE PASSIONISTS**

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The Founder, to ensure that the female religious of the Passion "proceeded on the right path according to their Institute", wrote in their rule that the Superior General of the Congregation would delegate "a suitable religious of this Congregation, [who would go to the monasteries of the nuns] three times a year for the space of a month at a time." In order to ensure charismatic and contemplative fidelity on the part of



# PROFESSIONS AND ORDINATIONS

## PROFESSION OF FIRST VOWS

During the period from the 4 March 2018 to 31 October 2018, thirty-eight Religious professed First Vows.

**THOM** Province of India, 2 June: Prem Prakash Besra, Abiyouth Raj and Noble Manayath.

**PASS** Province of Philippines and Bethany, 2 July: Renhard de Asis, John Dave Eturma and Jundy Apacible.

**REG** Province of Mexico and Dominican Republic, 7 July: Daniel Ávila Fernández, Alejandro Baruc Ángeles Estrada, Eulises Vicente Zúñiga Reséndiz, Noé Jair Sierra Santander, Luis Miguel García Camilo and Ricardo Meraz Marín.

**SPIR** Province of Australia, New Zealand, Papua New Guinea and Vietnam, 8 July: Nguyen Van Quyen, Boas Tamajambi, Bui Van Thong, Joseph Raki and Solanus Buro.

**REPAC** Province of Indonesia, 9 July: Gregorius Abas, Marianus Angi Nara, Nicolaus Geralda Bayu Setio Doni Noron, Chairil Chandra, Damasus Kajang, Efrianus Lamar, Damianus Ngai Rupi, Emanuel Seran, Adrianus Roky Wibowo, Kristantino Winga and Eli Trisno Filenus Yosep.

**CRUC** Province of U.S.A., 11 July: Phillip Donlan.

**MAPRAES** Province of Italy, Portugal and France, 8 September: Nicola D'Ettoire, Giuseppe Maisto, Salvatore Bonadona, Giovanni Torcoli and Luis Miguel Pinto Martins.

**ASSUM** Province of Poland, Czech Republic and Ukraine, 14 September: Tomasz Naęcz, Przemysław Kozioł and Maciej Duda.

**PAUL** Province of U.S.A., Canada, Jamaica, West Indies and Puerto Rico, 15 September: P. Curtis Kiddy.



Gregorius Abas, Marianus Angi Nara, Nicolaus Geralda Bayu Setio Doni Noron, Chairil Chandra, Damasus Kajang, Efrianus Lamar, Damianus Ngai Rupi, Emanuel Seran, Adrianus Roky Wibowo, Kristantino Winga and Eli Trisno Filenus Yosep.

## PROFESSION OF PERPETUAL VOWS

During the period from the 4 March to 31 October 2018, twenty of our Religious professed Final Vows.

**EXALT** Province of Brazil, 4 March: Sandoval Dias de Jesus.

**MAIAP** Province of Japan, 15 March: Joseph Yoshiaki Inaba.

**THOM** Province of India, 18 March: Jerald Varghese and Muthappan Silvasadan.

**VULN** Province of Germany and Austria, 18 March: Thomas Maria Höflich, Dominikus Hartman and Franziskus Maria Zellner.

**MAPRAES** Province of Italy, Portugal and France, 8 April: Alberto Sorcinelli and 19 May: Ippolito Di Maggio.

**SCOR** Province of Spain and Latin America, 5 June: Juan Pedro Tuanama Isuiza; 8 June: Elidercio Flores Davila; 29 July: Albino Elizalde León; 29 September: Carlos Bracho and Yamid Gómez De la Hoz.

**REG** Province of Mexico and Dominican Republic, 23 June: Juan Manuel Rodríguez Mejía.

**PASS** Province of Philippines and Bethany, 2 July: Leonardo Carlos Sanchez.

**PAUL** Province of U.S.A., Canada, Jamaica, West Indies and Puerto Rico, 6 July: Jonathan Pabon Tirado.

**REPAC** Province of Indonesia, 9 July: Damaskus Damas and Yulius Nyipa.

**ASSUM** Province of Poland, Czech Republic and Ukraine, 14 September: Grzegorz Mossakowski.



Jerald Varghese and Muthappan Silvasadan.



Giovanni Benenati and Ippolito Di Maggio



Curtis Kiddy



## DIACONATE ORDINATIONS

During the period from the 4 March to 31 October 2018, eighteen Religious were ordained deacons.

**THOM** Province of India, 19 March: Jerald Varghese and Muthappan Silvasadan.

**MAPRAES** Province of Italy, Portugal and France, 26 June: Giovanni Benenati and Ippolito Di Maggio; 29 June: Marino Longo; 31 October: Alberto Sorcinelli.

**GETH** Province of Brazil and Argentine, 22 July: Armindo Baltazar and Fernando da Silva Oliveira.

**SCOR** Province of Spain and Latin America, 28 July: José Ramón Mejía Bobadilla and on 4 August: Jonhatan Peña Gaviria.

**REG** Province of Mexico and Dominican Republic, 4 August: César Antonio Navarrete Ferrusquia and Pedro Méndez Mendoza.

**SPIR** Province of Australia, New Zealand, Papua New Guinea and Vietnam, 23 August: Nguyễn Xuân Vuong.

**MACOR** Province of South Korea and Pop. Rep. of China, 2 September: Ping Jun Lin John.

**PASS** Province of Philippines and Bethany, 15 October: Nelson Galit, Celso Macas, Elmer Malaran and Leonardo Carlos Sanchez.



Nelson Galit, Celso Macas, Elmer Malaran and Leonardo Carlos Sanchez.



César Antonio Navarrete Ferrusquia and Pedro Méndez Mendoza.



Armindo Baltazar and Fernando da Silva Oliveira.



Nguyen Van Quyen, Boas Tamajambi, Bui Van Thong, Joseph Raki and Solanus Buro.

## PRIESTLY ORDINATIONS

During the period from the 4 March to 31 October 2018, four Religious were ordained to the priesthood.

**SCOR** Province of Spain and Latin America: Yoel Ángel Flores Valdes, 19 May and Pedro Manuel Lara Ceja, 16 June.

**EXALT** Province of Brazil: Daniel Rodrigues Barros, 20 May.

**SPIR** Provincia dell'Australia e Papua Nuova Guinea: Nguyen Tan Kiet, 23 agosto.



Thomas Maria Höflich, Dominikus Hartman and Franziskus Maria Zellner.



Ping Jun Lin John



Phillip Donlan



Pedro Manuel Lara Ceja



Grzegorz Mossakowski



Daniel Rodrigues Barros

## NEW PUBLICATIONS

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

**ANSEMI M. (ED.)**, *San Paolo della Croce. Diario spirituale. Riproduzione fotografica dell'originale di Paolo Sardi con a fronte la trascrizione critica prototipa*, Lucca 2018.

**ANSEMI M. (ED.)**, *San Paolo della Croce: carisma e spiritualità. Uno studio*, Lucca 2018.

**ANSEMI M.**, *Inconscio mariano: esercizio spirituale mariano continuo, 3° ed.*, Lucca 2017.

**ANSEMI M.**, *Santa Gemma: la prima comunione*, Lucca 2018.

**ANSEMI M.**, *Santa Varena e Villa del Foro. Raccolta di notizie.*, Villa del Foro 2017.

**BENENATI G.**, *Lo stanziamento ed i primi anni di attività in Sicilia della Congregazione Passionista 1916-1938, Tesi di licenza*, Roma 2018 (RSSP 71)

**BUCZEK TOMASZ L.**, *Lettera speciale in occasione della XV Assemblea del Sinodo dei vescovi sul tema "I giovani, la fede e il discernimento vocazionale": Santa Gemma Galgani, il giovane (sic!) dottore dei santi*, Roma 2018.

**CARBONNEAU R. - CICILIANI A. - GONZALO P. - SAN MARTIN A.**, *Passionist formation in History*, Roma 2018.

**CEMPANARI M.**, *Dal desiderio di Dio alla dialettica della fede nell'assoluto nel pensiero di Kierkegaard*, Yxthis, 2018.

**D'ASARO - BONOMO - CIRCO EUGENIO (ED.)**, *Pensieri, massime, spiritualità degli scritti di Lilla D'Asaro*, 2018.



**D'IPPOLITO MARIO**, *Sono nata per amare Dio e farlo amare: la bella storia di Maddalena Marcucci*, Lucca 2018.

**DE SANCTIS M.**, *L'Abbraccio che guarisce: scoprire il volto del Padre*, Paoline, Milano 2018.

**GARCÍA MACHO P.**, *Varietades en la vida de un religioso cosmopolita*, Fonte, Burgos 2018.

**LIPPI ADOLFO (ED.)**, *Il mistero di Maria di P. Candido Amantini*, Scala Santa, Roma 2018.

**LIPPI ADOLFO**, *Edvige Carboni: una donna dono*, Piccolo Mondo Cattolico, Teramo 2018.

**LIZARRAGA C. - VAN HEMELEN C.**, *Beato Isidoro de San José hermano coadjutor pasionista*, Peru 2012.

**MEDORO ANTONELLA**, *San Paolo della Croce: l'amore che educa*, Roma 2018 (RSSP 72)

**MIRRA PIERLUIGI**, *La mia età: riflessioni in versi*, PMP, San Gabriele (TE), 2018.

**MUTHENGI JOHN K.**, *Ecologies of peace for healing human-earth relationships: contributions of Thomas Berry and Wangari Maathai*, Pars Dissertationis, Roma 2018.

**PARISI CRISTIANO M.**, *Ri-dire Dio alla scuola di Barth. Il solus Deus e il Dio dell'uomo*, EDI, Napoli 2018.

**PEREIRA JOSÉ CARLOS**, *A luz perpétua. Roteiro para celebrações fúnebres*, PAULUS, SÃO PAULO 2018.

**PEREIRA JOSÉ CARLOS**, *Sacramentos: dúvidas que o povo tem*, AVE MARIA, SÃO PAULO 2018.

**PEREIRA JOSÉ CARLOS**, *Significado de nomes bíblicos Antigo e Novo testamento*, PAULUS, SÃO PAULO 2018.

**PEREIRA JOSÉ CARLOS**, *Sonhos para sonhar juntos: reflexões para revisar a vida*, SINODAL, SÃO LEOPOLDO 2018.

**SEMERARO SALVATORE**, *Comunicando la gioia del Vangelo, La Missione*, GALATINA 2017.

**UZUKWU ELOCHUKWU E.**, *Słuchający Kościół*, WARSZAWA 1996.

*Reglamento de la Provincia de Cristo Rey: México - República Dominicana*, 2018.

*San Gabriel sonrisa de Dios: Album de cromos de la vida del religioso y santo pasionista*. Pasionistas 2018.

DIE	OBORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
17/06/2018	Sac. Leonardo Di Girolamo	MAPRAES	08/08/1936	22/09/1953
21/06/2018	Sac. Tarsicio García Lantada	SCOR	01/09/1917	24/09/1933
28/06/2018	Fra. Abrahán Oyola Saavedra Villalobos	SCOR	02/09/1924	07/06/1992
06/07/2018	Sac. Leonardo Bordini	MAPRAES	31/03/1923	07/10/1940
08/07/2018	Sac. Teodoro Molina Gorgas	SCOR	28/02/1924	11/07/1943
10/07/2018	Sac. Mario Alfonso (Giuseppe) Gagliardi	GETH	27/01/1938	15/09/1956
15/07/2018	Fra. Jozef Nuyens	GABR	17/04/1927	04/09/1944
23/07/2018	Sac. Damian Towey	PAUL	29/04/1927	15/08/1949
26/07/2018	Fra. Matthew Krawchyk	PAUL	28/08/1932	07/03/1958
03/08/2018	Fra. Pablo María Zubizarreta Azkoitia	SCOR	18/03/1929	26/05/1946
08/08/2018	Sac. Manuel Jiménez Ortega	SCOR	01/01/1935	12/09/1954
12/08/2018	Sac. Diego Millán Peñas	SCOR	09/12/1933	19/03/1952
15/08/2018	Sac. Dunstan Mellors	SPIR	28/06/1921	15/11/1940
19/08/2018	Sac. Augustine Takehiro Kunii	MAIAP	26/12/1932	16/01/1958
19/08/2018	Ep. Miguel Irizar Campos	SCOR	07/05/1934	02/09/1951
22/09/2018	Sac. Petrus Baru Wake	REPAC	13/09/1981	09/07/2004
26/09/2018	Sac. John Baptist Pesce	PAUL	02/11/1923	15/08/1944
30/09/2018	Fra. Charles Mercieca	SPIR	19/04/1939	01/10/1966
11/10/2018	Sac. Santiago Merino Fernández	SCOR	28/12/1944	25/07/1962
17/10/2018	Sac. Pedro Lorente Alda	SCOR	30/01/1941	15/08/1959
06/11/2018	Sac. Martinus Uhe Buran	REPAC	15/07/1957	15/07/1985

DIE	OBORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA N.
03/04/2018	Sr. M. Gabriella della Vergine Addolorata Camagna	Monasterio Passionistarum de Campagnano (Italia)	11/12/1927	07/10/1952
25/04/2018	Sr. Italia del Santissimo Sacramento (Giuseppina) Di Maggio	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Sacro Cuore di Gesù	15/11/1925	02/05/1954
27/04/2018	Sr. Maria delle cinque piaghe di Gesù Kuma	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. San Giuseppe	25/03/1957	13/05/1984
28/04/2018	Sr. Krista Maria de l'Eucharistie Hamel	Monasterio Passionistarum de Nantes (Frances)	25/03/1938	09/07/1994
08/06/2018	Sr. Marie-Michel de Jésus Crucifié Baudry	Monasterio Passionistarum de Venteuges (France)	31/03/1923	25/05/1944
06/07/2018	Sr. Julie McGing	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	16/03/1941	20/03/1965
09/07/2018	Sr. Giovanna di S. Michele De Nicolo	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Sacro Cuore di Gesù	21/03/1932	24/03/1956
13/08/2018	Sr. Maria de Santa Rita de Cássia Fabri	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Cuore Imm. di Maria, Brasile	01/11/1944	29/04/1973
09/09/2018	Sr. Marie Etienne del Cuore Imm.to di Maria Coopman	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Madonna di Czestochowa	04/12/1925	02/09/1952
12/09/2018	Sr. Mary Paul of God's Merciful Love Luongo	Monasterio Passionistarum de Erlanger (U.S.A.)	29/11/1921	03/05/1953
18/09/2018	Sr. Angélica del Santissimo Sacramento Fiorese	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. San Gabriele della Verg. Addolorata	15/05/1914	29/09/1930
04/10/2018	Sr. Maria de Santa Gema Alberton	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Cuore Imm. di Maria, Brasile	20/10/1931	29/03/1948
16/10/2018	Sr. Fortunata di San Gabriele (Girolama) Franzoni	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. Sacro Cuore di Gesù	20/03/1919	09/05/1949



The Church needs ministers who  
**speak** with tenderness,  
**listen** without condemnation and  
**accept** with mercy.

(Pope Francis, Discourse to the Passionists, 22 October 2018)

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