



# PASSIONIST INTERNATIONAL BULLETIN

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N°47

A CALL TO ACTION

*Una Chiamata all'Azione*

UN LLAMADO A LA ACCIÓN

um chamado à ação

*Ein Aufruf  
zum Handeln*

WEZWANIE DO  
DZIAŁANIA

Un Appel  
à l'action

행동으로의 초대

# a CALL to ACTION

行动呼吁

Panggilan  
Chtak  
Bertindak

*Een oproep om  
te handelen*

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## PASSIONIST INTERNATIONAL BULLETIN

N. 47 - New Series 2 - 2019

Supplement to L'Eco of Saint Gabriel

### Editor

General Curia  
of the Congregation of the Passion

### Editing and Translation of Texts

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

### Photography

Gary Perritt, CP  
Lawrence Rywalt, CP

### Address

Ufficio Comunicazioni  
Curia Generalizia  
Piazza Ss. Giovanni e Paolo 13  
00184 Roma - Italy  
Tel. 06.77.27.11  
Fax. 06.700.84.54  
Web Page: <http://www.passiochristi.org>  
e-mail: [commcuria@passiochristi.org](mailto:commcuria@passiochristi.org)

### Graphics

Andrea Marzolla

### Cover

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## A CALL TO ACTION

### *Reflections and Orientations from the 47<sup>th</sup> General Chapter*

#### INTRODUCTORY LETTER FROM THE SUPERIOR GENERAL AND THE GENERAL COUNCIL

#### Dear Brothers,

our charism: the Memoria Passionis *urget nos!* It motivates and impels us. It is a memory that we must call to mind every day and be renewed, lest it disappears and is completely forgotten. It is a memory that calls us to action demanding a new and fresh pursuit.

The 47<sup>th</sup> General Chapter chose to reflect on the theme: **Renewing our Mission – Gratitude, Prophecy, Hope** in light of the provocative and dynamic force of the Memoria Passionis. The Chapter's goal was to promote reflection and response to the call of renewal of our mission throughout the Congregation and the Passionist Family with the awareness that 'what we do' is closely linked to 'who we are'.

The Capitulars, after much reflection, listening and debate prepared a “manifesto” – contained in the attached document which we are sending to you together with this cover letter - which bears the captivating title: **CALL TO ACTION: Reflections and Orientations from the 47<sup>th</sup> General Chapter.**

This “manifesto” is *a work in progress, a process* requiring the involvement of everyone in the challenge of our renewal. It demands the attention, audacity and talents of all and seeks the energy, creativity and solidarity of each one.

The Capitulars identified three (3) priorities areas, which are closely connected and intertwined with each other, for the renewal of our mission: **Community life; Formation: initial and ongoing; and The promotion and institutionalization of structures of solidarity in the Configurations.**

What to do? We strongly urge you TO ACT:

Read and discuss together the document in the community. This cannot be once-only; there needs to be regular, planned community meetings to dialogue, share, take concrete actions and evaluate. [*This will need an active and planned animation from the Local Superior.*]

Discern together the most appropriate and effective lines of action which will promote the renewal of the mission in your community, region, Province and Configuration.

Gather the ideas and proposals which emerge from the various meetings and prepare a report to share with the Provincial/Vice Provincial Council and with the



Fr. Joachim Rego, CP (Superior General)

Configuration President. [*This will need an active and planned animation from the Province, Vice Province and Configuration leaders.*]

The Provincials, Vice Provincials and Configuration Presidents will prepare an integrated document from the reports received to be sent to the General Secretariat in Rome **by 31 October 2020**. The General Council will prepare a unitary document as a Plan for the renewal of the Congregation which will be presented to the consideration of the General Synod in **September 2021**.

Brothers, we encourage you to be bold and passionate! Do not be afraid to ask radical questions in light of the signs of our times which will challenge us to make innovative and courageous choices. As St Paul of the Cross said: “*God's love is ingenious*”. So, be imaginative and creative in finding new ways to live our mission with fidelity – *in gratitude, prophecy and hope*.

Remember that, as we have received from the past 300 years a rich and fruitful heritage, likewise we also are responsible to hand on to those who will follow in the future a spiritual treasure which will assist them in keeping alive the memory of the Passion of Jesus which, as St Paul of the Cross proclaimed, is “*the greatest and most overwhelming work of God's love*”. The Memoria Passionis *urget nos!*

With our fraternal support and best wishes in this common endeavor.

*The General Council*  
18th February 2019



## INTRODUCTION

The 47<sup>th</sup> General Chapter of the Passionist Congregation was held from 6<sup>th</sup> to 27<sup>th</sup> October 2018. Its chosen theme was ‘Renewing our Mission: Gratitude, Prophecy, Hope’.

This document presents the Chapter’s principal reflections on its theme, and the orientations for the Renewal programme that it proposes should now be developed throughout the Congregation.

The Chapter recognises that laying out a comprehensive Plan for the Renewal of our Passionist Mission has to take account of all the many elements and activities and expressions of our life and work - all that flows from our Charism of the *Memoria Passionis*, our dedication to the Passion. And a Plan that is common to the whole Congregation, with specific measurable actions that can be evaluated, has to be developed through a process in which all are involved. Moreover, shaping a realistic rather than merely theoretical Plan means making a start *now* on the things that *urgently* need attention, as well as foreseeing what has to be done over time.

The Chapter, from the reports it received and the sharing among the capitulars, identified three priority areas for action: our Communal Life; our Formation – Initial and Ongoing; and the revitalisation of the Configurations, which are our principal Structures of Solidarity.

Together, these are the elements and the perspectives that primarily caught the attention of the 47<sup>th</sup> General Chapter.

In this light, the Chapter asked the Superior General and his Council to undertake the ongoing task of promoting and facilitating a dynamic planning process over the next three years, and to encourage involvement in it by all the members through their Provinces and Configurations.

The Chapter suggests that, resulting from this, a Congregation-wide Plan for the Renewal of our Passionist Mission be presented for ratification by the next General Synod in 2021. Its inauguration thereaf-

ter will crown our celebration of the 300th anniversary of the Congregation (2020-2022).

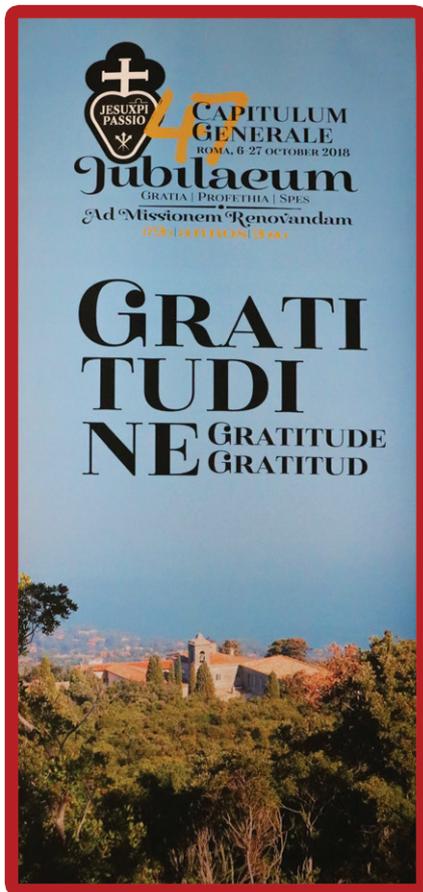
In this document, the Chapter presents reflections (principles and guidelines) for this work of planning:

We outline, first of all, what we have learned about our Mission from our sharing; this represents the GOAL that our proposed Plan for Renewal seeks to achieve.

Secondly, we reflect on our Community Life, Formation and the Revitalisation of Configurations, as OBJECTIVES we need to meet in order to reach our goal, together with the ACTION needed to achieve them.

Thirdly, we share our reflections on our Charism, the Spirit’s gift that is our MOTIVATING FORCE, the source and fountain of everything in our Life and Mission as Passionist religious, and the INSPIRATION of our Plan for the Renewal of our Passionist Mission.

The Plan for the Renewal of our Passionist Mission that we develop should also ensure that all the Congregation’s economic and administrative resources are at its service.



Part  
1

### PASSIONIST MISSION IN THE CHURCH AND WORLD TODAY

*Our life is our Mission (by witness), our Mission is our life (by action).* (Superior General’s Report to the 47<sup>th</sup> General Chapter)

*Three foundational features  
that the Chapter insisted on are:*

- The close connection between our Mission and our Community Life; this has been a marked characteristic of our Congregation from its beginnings.
- The integral connection between our Mission and our Charism; renewing our Mission must build upon our dedication to Jesus in his Passion and to the crucified of today.



- The need for continual discernment of our Mission in light of the Signs of our Times and the Gospel of the Passion; we have to respond to the needs of our world today.

- b) We can be more sensitive to the needs of others, be more welcoming and open; we must live in a more human way.
- c) We rejoice in the many ways the Passionist Mission is alive in the world today.
- d) At the same time, we are challenged to respond to new needs characteristic of our times, especially those that arise at the existential as well as geographic peripheries which Pope Francis alerts us to - migrants, refugees, the wounded Earth and the new challenges arising on the 'digital continent'.

**WE PROPOSE AS ELEMENTS FOR OUR GOALS IN MISSION:**

**1. Strengthening our Charismatic identity, especially in places where its vitality has been diminished:**

- a) We believe firmly in the power and strength of our Charism, the gift of Remembrance of the Passion which we received from the Holy Spirit.
- b) We believe the Spirit calls us today to be bold in promoting this remembrance in new ways and new places and to confront a new forgetfulness of God in the Church and the world.

**2. Living our Mission as a gift both given and received: we both evangelise and are evangelised:**

- a) Our Mission today as Passionists calls for the witness of vulnerable love, in the context of a Church which is called to a new humility.
- b) We must be prepared to move beyond ways that are comforting, because they are familiar, but which no longer give life.
- c) We feel the need to recommit ourselves to our Mission in collaboration now with Laity in a renewed Charismatic presence in the Church and world.

**3. Our Congregational response to the 'existential peripheries':**

- a) We believe our response begins in listening – to the world, to the cry of the poor and to the voices of our own brothers in Community; our Plan should unfold a strategy of listening in which we all have a role to play.



**4. Our Congregational response to Inter-Cultural Society:**

- a) The Congregation today is itself newly multi-cultural; this presents us with challenges and opportunities. Our embrace of inter-culturality is today a prophetic gesture. We have to build solidarity and communion continuously.
- b) Our communities need to be welcoming and open to this inter-cultural reality.
- c) As society changes, we need to change; our vitality depends on our Mission to others just as much as on our Community Life.
- d) We need better collaboration between the Configurations to create harmony and provide help where it is needed.

**WE PROPOSE AS ELEMENTS FOR OUR PLANNED ACTION IN MISSION:**

**1. Proclaiming the Gospel of the Passion by:**

- Proclaiming the Word of the Cross in all our preaching.
- Helping people meditate on the Passion and on their experience of the Cross (lectio divina).
- Entering into a new evangelisation and being open to its various forms.
- Celebrating the Liturgy, especially the Eucharist.



- Articulating the criteria and methodology for specifically Passionist apostolic action.

## 2. Developing our outreach by:

- I) Having compassion and empathy for the people of God entrusted to us.
- II) Each Community exploring the existential peripheries closest to them and integrating an appropriate response within the Community apostolic project. Each Major Superior should support this study of the peripheries and resource the local communities in their responses.
- III) Using new mediums of art, music, symbol, image, etc.
- IV) Developing and extending our presence in the digital world.
- V) Evangelising by attraction – the witness of our Community life as part of a Church that is always looking outwards.

## Part 2

## PASSIONIST COMMUNITY LIFE

*When we speak about 'Renewing our Mission' it is primarily about renewing ourselves.* (Superior General's Report to the 47<sup>th</sup> General Chapter)

The General Chapter gave close attention to renewing Passionist Community Life. Our Constitutions present us with the historical and existential reason for our foundation in the Church:

- *Saint Paul of the Cross gathered companions to live together and to proclaim the Gospel of Christ to all.* (Constitutions, #1)
- *The Church with her supreme authority approved our Congregation and its Rule, and entrusted us with a Mission: to preach the Gospel of the Passion by our life and apostolate.* (Constitutions, #2)

We are called to a life in Community, but always in the Missionary dimension. As the Superior General stated in his Report to the Chapter: *'Our Mission is integrally connected with our life in Community ... as two sides of the same coin. Our life is our Mission (by witness), our Mission is our life (by action).'* The Community Life desired by Saint Paul of the Cross – and also by ourselves – cannot be closed in on itself or be self-referential but must participate in the Mission of the universal Church according to the Charism we have received. Community Life, therefore, is a primary dimension of our apostolate.

### WE PROPOSE AS ELEMENTS FOR OUR OBJECTIVES IN COMMUNITY LIFE:

#### 1. Shaping our Community Life as a 'Covenant' which expresses the true heart of our lives together:

- a) We recognise our life together as the catalyst of our renewal and where we are accountable.
- b) We acknowledge that the animation of Community Life depends on all members, not just one person.

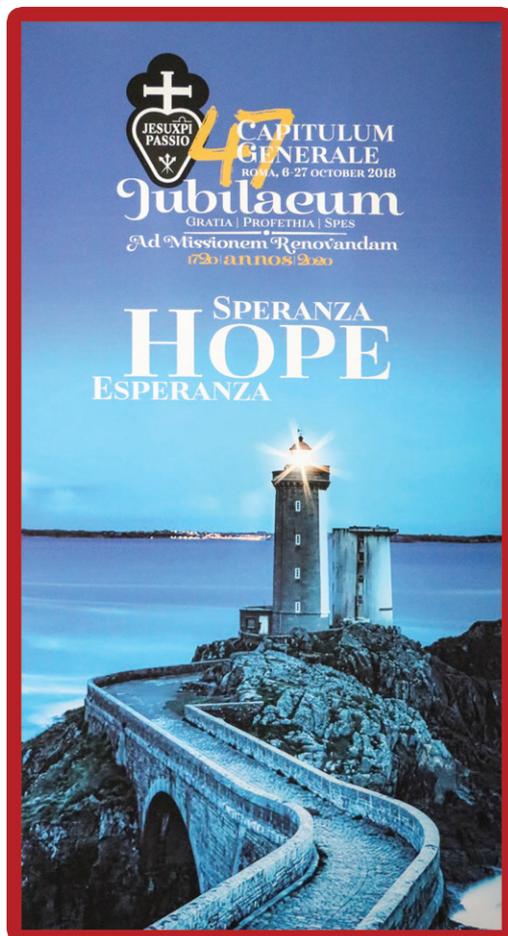
- c) We work to create a welcoming environment

#### 2. Making our Community Life a 'school of prayer':

- a) Ensuring our relationship with God is the centre of everything we do.
- b) Through commitment to the experience of prayer, contemplation, silence.

#### 3. Making our Community Life a 'school of humanity':

- a) We promote a spirit of dialogue and tolerance, sacrifice and patience – creating something that is humanly liveable.
- b) We practice understanding, forgiveness and reconciliation – integrating all aspects of our life in common.





"The challenge to each religious is to reflect, meditate, live, testify and proclaim our Passionist Charism."

**WE PROPOSE AS ELEMENTS  
FOR OUR PLANNED ACTION IN  
COMMUNITY LIFE:**

**1. In daily life by:**

- I) Communities establishing the times of praying together.
- II) Communities establishing the times of meeting together.
- III) Openly addressing the many problems and challenges that face us in the practice of Community: individualism, limited and closed mentality, inability to live Community life, the difficulty of relationships with the confreres, disagreement with the authorities and the negative impact of living too much in the digital world.

**2. Planning our communal life by:**

- I) Each Community making an assessment of itself every year and planning the development of the Community project on an annual basis.
- II) Each community regularly reviewing the evolution of their life.
- III) Providing training for local superiors.
- IV) Major Superiors drawing up a statement (letter) for catechesis on life in Community.

*The essential aim of all our Formation – initial and ongoing – is that it becomes for each of us ‘a process of progressive assumption of the sentiments of Christ’.* (Quoting *Vita Consecrata*, A. Cencini, address to the 47<sup>th</sup> General Chapter)

*Real Ongoing Formation (lifelong learning) ... takes place every day and in every moment.* (A. Cencini, address to the 47<sup>th</sup> General Chapter)

In addressing the topic of Formation, the General Chapter discerned a great need in the Congregation today to give attention not only to Initial Formation but also Ongoing Formation - at both the ‘ordinary’ level (i.e. day to day learning) and the ‘extraordinary’ level (i.e. specific courses, seminars etc.). Planning for this is needed by both General and Provincial governance.

The challenge to each religious is to reflect, meditate, live, testify and proclaim our Passionist Charism. It is a challenge that requires every member of the Congregation to be open to growth at the level of his own humanity (psychologically, spiritually, theologically and socially), to be committed to lifelong learning, and to be open to reading and responding to the Signs of the Times. This is what A. Cencini referred to as ‘docibilitas’, a fundamental openness and docility for learning throughout one’s life.

**WE PROPOSE AS ELEMENTS FOR OUR  
OBJECTIVES IN FORMATION:**

**1. Creating a Community culture of awareness of Ongoing Formation - that does not end in a particular place or time or stage of life:**

- Establishing a Congregational, Province and Community mind-set of lifelong learning, of continuous Formation.
- Establishing and adhering to goals of continuous Formation and lifelong learning which each religious sets for himself.
- Providing well-resourced personnel to lead Ongoing Formation - both ‘ordinary’ and ‘extraordinary’.



• **2. Making Initial Formation an effective priority at all levels in the Congregation:**

- Ensuring that our students (and members of the Congregation) receive adequate Formation for the reality of pastoral life in today's world.
- Special attention to be given to the challenges of students transitioning from the Formation Community to life in the apostolic communities.
- Ensuring that Initial Formation is led by well-prepared personnel.

**3. Being especially attentive to the area of safeguarding of children and vulnerable adults:**

- Attending to safeguarding in all its forms, as an integral part of Passionist life and Mission today.
- Developing an understanding of the need to create safe environments.
- Every Entity taking responsibility for ensuring adequate Formation of all the religious in this area.

**WE PROPOSE AS ELEMENTS FOR ACTION IN FORMATION:**

**1. The preparation and implementation of a General Plan of Formation:**

- I) The Plan will be drawn up by the Formation Commission, together with the Secretary for Formation, after wide consultation.
- II) The Plan will assist formators, as the vital and responsible agents for the conduct of Initial Formation, in their preparation for and ongoing education in this ministry.
- III) Implementation of the Plan will entail developing programmes, meetings and seminars at the various levels (Provinces, Configurations, General Administration).

**2. Developing Ongoing Formation:**

- I) Resources to be prepared by the Formation Commission, together with the Secretary for Formation (programmes, exercises, etc. for use at various levels - in Communities, Provinces, Configurations).

II) Providing adequate assistance for those responsible for co-ordinating Ongoing Formation in each of the Entities.

III) Ensuring that Ongoing Formation is developed in the context of and as part of the Community project.

IV) Major Superiors ensure that Formation for safeguarding takes place within each entity and that it corresponds to the civil and ecclesial norms of those countries in which we live and work.



"Among the challenges of revitalisation is rising above a 'province only' mentality, and beginning to work within the diversity of cultures, languages and experiences that the Configurations represent."

Part  
4

**REVITALISING THE CONFIGURATIONS AS OUR PRINCIPAL STRUCTURES OF SOLIDARITY**

*Over the journey of our restructuring process, the Congregation discerned collaboration in solidarity as an important way of being for the future. (Superior General's Report to the 47<sup>th</sup> General Chapter)*

*The Configurations are principally organised to promote dialogue and cooperation between the different parts of the Congregation, and to foster initiatives and common action for the life and Mission of the Congregation. (46<sup>th</sup> General Chapter Document, quoted by the Superior General in his Report)*

The Configurations that the Congregation established over recent years in the process of restructuring are now in a particular phase of development; therefore, an assessment and evaluation of them and what they have achieved thus far is one of the principal means to revitalise them.



"We want to continue in the footsteps of our Founder, St. Paul of the Cross, who first received the Charism of the Memoria Passionis. This is the light by which the Passionist Congregations discerns its Life, Mission and Apostolate."

- a) Opening a dialogue and a sharing of resources across Configurations aimed at extending the Congregation's international solidarity.
- b) Encouraging and developing inter-Configurational projects.

### WE PROPOSE AS ELEMENTS FOR ACTION FOR CONFIGURATIONS & SOLIDARITY:

#### 1. *At Configuration level:*

- I) Each Configurations makes an assessment of itself, reviewing what has been achieved and what is needed for its revitalisation.
- II) Configurations develop concrete ways of engaging in the issues of JPIC and environmental sustainability.
- III) Configurations take an active part in establishing the goals and objectives of our post-Chapter Charism-based Plan for the Renewal of our Passionist Mission, taking account of their lived experience.

#### 2. *At inter-Configuration level:*

- I) Meetings and consultations between Configurations to identify needs and opportunities for inter-Configurational solidarity in Formation, Personnel, Finance and JPIC.
- II) The Configuration Presidents and the Extended General Council monitor and coordinate the inter-Configurational developments.

### WE PROPOSE AS ELEMENTS FOR OUR OBJECTIVES FOR CONFIGURATIONS & SOLIDARITY:

#### 1. *Re-emphasising the call to greater and deeper solidarity in guiding and nourishing the Configurations' revitalisation.*

- a) Re-presenting this focus in the three areas of Formation, Personnel and Finance, and taking account also of action on JPIC, especially the need to care for the planet as 'our common home'.
- b) Discerning the concrete forms of solidarity within these areas which are appropriate to the different local and regional needs within Configurations.
- c) Developing and consolidating the structures of the Configurations in order for them to be effective as the means of Congregational solidarity.

#### 2. *Extending the vision of Congregational solidarity to the inter-Configurational level appropriate to today's globalised world.*

## Part 5

## THE CHARISM OF THE MEMORIA PASSIONIS

*It is time now for us to focus on the Charismatic testimony of our Mission – the reason for our existence as a Congregation. (Superior General's Report to the General Chapter)*

The Charism of the *Memoria Passionis* is what gives us the fundamental rationale of our Plan for the Renewal of our Passionist Mission. The Chapter, from its reflection on our Charism, which was deep and personally engaging, offers the Congregation these summary points:



The Charism as the Holy Spirit's gift opens us to the grace of God in contemplation, prayer, and silence. We are enabled to understand more deeply the fullness of the love of God, so that our life can be re-inspired, and we may offer ourselves totally to the Crucified.

This is our starting point - Jesus Crucified. The Passion of Jesus Christ is 'the greatest expression of the love of God'. This is the Memory of the Passion that we seek to keep alive in ourselves and in others.

Jesus in his Passion also invites us to serve the crucified ones of today, while, at the same time, he speaks to us through each of these crucified ones. Thus, the logos of the Crucified (Jn. 1:1) becomes the manifestation of the Father's passion for humanity. Our Passionist communities, called to be schools of prayer, become the means to communicate to others the new hope that our Charism proclaims.

We embrace the Crucified more confidently from the perspective of our personal limitations and sufferings, sharing in the suffering endured today by the Church, sharing with suffering humanity, and the suffering earth. The Charism nourishes and renews our Community, and it challenges us to respond to all human suffering from the heart of the Paschal mystery. In our life in Community we seek a deeper insight into the meaning of God's love to share with others.

The many aspects of today's life that we encounter are enlightened by the Passion of Christ, which gives prophetic sense to situations of poverty, lack of solidarity, struggle for justice, respect for others, defence of creation, the capacity to dialogue with other religions, etc. We believe and maintain that the Passion of Christ which penetrates every age, culture and locality can never be obsolete, or disconnected, or out of place.

The *Memoria Passionis* expresses the very essence of who we are. It inspires our response and adaptation to changing times and calls us to conversion in our own lives and to bring about the necessary transformation of the structures of our Congregation.



"The brothers shared their hopes and dreams and expressed their deep desire for an authentic renewal of our Mission which would be accompanied by a renewal of ourselves."

## OUR DREAM FOR OUR CONGREGATION

We want to continue in the footsteps of our Founder, St. Paul of the Cross, who first received the Charism of the *Memoria Passionis*. This is the light by which the Passionist Congregations discerns its Life, Mission and Apostolate. Our vocation has its origins in the mystery of this Charism which God gives us. Thus, we go forward, recalling the past with gratitude, living the present moment in a prophetic way, and facing the future with hope.

The Charism continues to nourish each one of us, and all the members of the Passionist Family when we 'remain always close to Christ crucified and his suffering people' (Message of Pope Francis to the Chapter).

This was a General Chapter in which many new voices were present. It was one in which the majority of the Capitulars took part for the first time. The brothers shared their hopes and dreams and expressed their deep desire for an authentic renewal of our Mission which would be accompanied by a renewal of ourselves.

The General Chapter believes that the renewal of Community Life, the strengthening of our Formation process and efforts to revitalise our Configurations will give us the strength to pursue the renewal of the Mission entrusted to us by the Church - that is, to keep alive in the Church and in the world 'the memory of God's love flowing from the Cross'. (Message of Pope Francis to the Chapter)



# THE NEED FOR A HEALTHY AND WHOLESOME RELIGIOUS LIFE

*Reflections based on the address of Fr. Hans Zollner S.J.*

– Fr. Martin Coffey (Executive Secretary for Formation)

Fr. Hans Zollner is a Jesuit priest from Bavaria, Germany. He is the head of the Department of Psychology in the Gregorian University and President of the Centre for Child Protection there. He is also a member of the International Commission on Safeguarding and Child Protection established by Pope Francis.

The International Commission has given him responsibility for the education of Church leaders, bishops and Major Superiors, on all that concerns the safeguarding of minors and vulnerable adults in the Catholic Church. He has travelled to many countries and has met with victims and perpetrators. He is one of the most informed and experienced persons in this whole area.

Fr. Zollner spoke to the 47<sup>th</sup> General Chapter in October 2018. He told us that one of the difficulties he encounters when talking with groups of bishops and priests is the tendency to minimize and underestimate the seriousness of the issues involved. Some people want to insist that it is a problem of a very small and insignificant minority that leaves the vast majority of good priests untouched. Others believe it is a problem confined to the developed world and is not present in most parts of the world. Still others see it as a part of a conspiracy on the part of certain sections of the media designed to attack, weaken and damage the Catholic Church.

Fr. Hans responds by referring to the data available in the Congregation for the Doctrine of the Faith that now deals with all the accusations against priests and religious. There have been tens of thousands of verified cases of serious abuse coming from every part of the world. They are not confined to the so-called developed world. The impact of these on every member of the Church has been significant and the failure to deal with them adequately has hurt the Church and damaged its credibility worldwide.

He referred to the few months preceding our General Chapter when news relating to sexual abuse filled the newspapers and came from different parts of the world including North America, Australia, South



L-R: Fr. Hans Zollner and Fr. Martin Coffey

America, India, Germany, Italy, France. These are just the instances reported in a few months in 2018. The issues are very serious and their negative impact on the whole Church has been huge.

## Some Other Misconceptions

Some commentators make a link between the sexual abuse of minors and celibacy. Research and experience shows that there is no direct causal link between celibacy and child abuse. The vast majority of celibates in the Catholic Church and in other religions like Buddhism do not abuse children and any others. However, it is true that when celibacy is not lived in a happy and wholesome manner it can contribute to the risk of abuse. The same is true for people who identify as homosexual. There is no direct causal link between homosexuality and child abuse. However, homosexual persons who have not integrated their sexuality into a mature adult identity are more likely to be a risk. The issue is one of maturity and a sense of wellbeing in one's vocation rather than either celibacy or homosexuality.

The profile of offenders points to an important fact that those who offend have usually commit their first offence in their late 30s and early 40s. In other words, they have lived their religious and priestly life



relatively well for ten or more years and only then begin to offend. This suggests that they have been able to live off their initial formation and initial enthusiasm for some years but that this diminishes and ceases to be a sufficient source of nourishment etc. It seems likely that they grow tired, disillusioned, weary or whatever and don't have the human and spiritual resources to cope. This was also a known feature of priestly and religious life in the past when some began to drink excessively or turned to gambling as they experienced more inner tension and frustration and didn't have a wholesome way of dealing with it.

All of this points to the need for strong structures of ongoing formation and support for priests and religious throughout their lives. The formation given in the initial period is not sufficient to maintain a life-long and happy commitment.

### Safeguarding

The entire approach to safeguarding is based on the principle of "Victims First". This means that those who have been hurt or damaged are to receive our undivided attention and care. In the past, even when accusations were taken seriously, the tendency was to protect the offender and above all the good name and reputation of the Church. This was given priority and often the real needs and suffering of victims were not taken seriously enough.

The other aspect of this is that good formation and prevention do make a huge difference. The emphasis on safeguarding is based on the conviction that the kinds of behavior that cause so much harm and damage to young and vulnerable people can be prevented. Good systems of training, care and oversight as well as a sound human and spiritual formation of priests, religious and lay people contribute greatly to the prevention of abuse.

The culture of safeguarding also creates an environment of greater sensitivity and care for people who come to us in times of need for guidance and help. The focus is all the time on the care, protection and growth of God's people and especially the weakest and most vulnerable.

In some parts of the world it is now acknowledged, even by civil authorities, that the Catholic Church is the safest place for children, young and vulnerable people. This is because the Catholic Church has learned from past mistakes and failures and has put in place systems of safeguarding and care that others are now copying.



"The *Ratio Formationis* issued by the Congregation for the Clergy in 2016 insists that great attention be given to the area of child protection and safeguarding in the formation of priests and by implication religious."

### Formation

In recent years ecclesial documents state the necessity of an integral and integrative formation that touches the principal aspects of the life and personality of the ones in formation.

There are different ways of describing an integrated formation, but all of these emphasize the fundamental Catholic principle enunciated by St. Thomas that grace builds on nature. The separation of nature and grace, body and spirit, reason and feelings is always a denial of the incarnation and therefore deeply unchristian. A strong spiritual life of prayer and devotion is essential but not sufficient. The Church insists on formation that touches the human, intellectual, spiritual and pastoral dimensions of life. Self-knowledge and psychological maturity are the fertile ground that can welcome the transforming Word and bear fruit in a happy and effective life as a religious and priest. There is no conflict between the need for a deep and realistic knowledge of self and knowledge of God.

The *Ratio Formationis* issued by the Congregation for the Clergy in 2016 insists that great attention be given to the area of child protection and safeguarding in the formation of priests and by implication religious.

202: "The greatest attention must be given to the theme of the protection of minors and vulnerable adults, being vigilant that those who seek admission to a seminary or a house of formation, or who are already petitioning to receive Holy Orders, have not been involved in any way with any crime or problematic behavior in this area.



### Some Major Challenges in Formation today

There are many factors that make formation particularly difficult today. These derive from the changes in society, the family and the deficient knowledge and practice of the faith. Human relationships are under strain because of family problems including family breakdown, divorce, separation, and violence. The capacity for trust and the quality of interpersonal communication has suffered. Young people spend more time on their phones and computers than

in face-to-face relationships. Mobility, change, instability is the dominant feature of people's lives. It is very difficult to develop a healthy sense of belonging even to one's family, neighborhood, group of friends. This follows people into the religious community also. Religious adherence or belonging is often sought as a compensation or comfort. These are also some of the factors that make people likely to fall into dangerous and harmful patterns of behavior. A great deal of discernment and support is needed for many people seeking to enter religious life today.

Sometimes the lack of vocations has led too readily to the admission of candidates with personal problems that turn out to be quite serious. This reveals a lack of the proper care and attention that the Church has always sought to ascertain at the time of conferring the sacrament of Holy Orders. This is the precise function of the question asked by the bishop during the rite of ordination of those responsible for the candidate's formation: "Do you judge him to be worthy?"

We cannot be tempted to lower the quality of the selection process or to skip on the time and effort needed to provide a thorough and personalized formation. "An awareness of this duty should lead to a greater vigilance in the discernment of vocations that empowers the men and women of our fragile culture to be representatives of the Church. Not all are suitable for becoming priests or embracing the religious life" (Enzo Bianchi).

### Points needing greater attention

Given what has been said above, more work is needed on criteria for admission. Greater attention

"We cannot be tempted to lower the quality of the selection process or to skip on the time and effort needed to provide a thorough and personalized formation."

Formators must ensure that those who have had painful experiences in this area receive special and suitable accompaniment.

Specific lessons, seminars or courses on the protection of minors are to be included in the programmes of initial and ongoing formation. Adequate information must be provided in an appropriate fashion, which also gives attention to areas of dealing with possible exploitation and violence, such as, for example, the trafficking of minors, child labor, and the sexual abuse of minors or vulnerable adults."

The many scandals, the public interest, and the Church's reaction to sexual abuse call for a change to the whole approach to formation for priesthood and religious life. We have to insure this is true in all parts of the Congregation.

The issues of sexual abuse and safeguarding need to be addressed throughout the whole formation period as an integral part of a healthy and wholesome human and spiritual formation. This can happen only where there is open, trustful and respectful communication. Sexuality is an integral part of our humanity and must not be spoken of as something dangerous, sinful, or alien to our lives as religious. Discussion of sexuality is often hampered because it is considered only as "confessional material" or a moral issue. We are and always will be sexual beings and we have to live with maturity and awareness our religious lives as normal, human and sexual beings. To do this, we also have to develop the capacity to speak openly and honestly about sexual matters without fear of dismissal or harsh judgment.



is to be given to the natural process of human and spiritual development throughout the steps of formation, esp. transition periods. The importance of ongoing dialogue between formation personnel and superiors

The Church needs formators who are well prepared and balanced, and who possess the evangelical freedom that enables them to witness in their lives the values they are called to proclaim. It is essential that seminary educators should have recognized and addressed adequately their own personal difficulties in the areas of affectivity and sexuality in order to have the interior freedom and objectivity to accompany others.

Formators need to have the capacity to understand the human person, and to have acquired the necessary psychological training that will enable them to bring clarity to a candidate's vocational story. They can recognize in this story the presence of authentic desire as well as the obstacles and ambiguities that may emerge.

Formators should have done some work on themselves in order to recognize and manage their own inner dynamics and responses, acknowledging that some of their reactions may be unrelated to the person being accompanied. Unless he achieves a good level of personal freedom the formator will be blocked from seeing or hearing the other person clearly and unable to enter into the reality of that person's life in a helpful way. The more the formator can recognize and monitor his own limitations, and be aware of what helps and what hinders, the more he can grow in freedom and grow in his capacity to understand and help those entrusted to his care.

Today there is no excuse for failing to provide a full and adequate preparation and formation of formators who are fully aware of the issues, skilled to notice evidence of risk, and able to respond in an appropriate and helpful way.

The need for psycho-affective formation is more urgent than ever. Due to the plasticity and ubiquity of human sexuality, difficulties related to sexuality or gender identity can express themselves in other traits of character or personality; on the other hand, problems connected to immaturity may express themselves also in and through sexuality and sexual orientation issues. The goal of formation is to know oneself better so as to live better one's vocation, in deep relationship with Jesus Christ.



"The goal of formation is to know oneself better so as to live better one's vocation, in deep relationship with Jesus Christ."

One of the great challenges to formation today is to address the question of celibacy: How to live the celibate life in a healthy and fulfilling way? This includes the development and formation of a stable sexual identity and personality. More time and skill will be needed to address the many issues relating to celibacy: the human and affective, the theological, the relational, and community dimensions are all essential. It is clear that the new situation we find ourselves in necessitates a clear and rigorous selection process for admission into the seminary or consecrated life and skilled accompaniment during the years of initial formation. We are more aware than ever of the serious duty of really knowing candidates who enter seminaries and religious institutes and giving them profound formation by clarifying their motivations, their family story, and their faith journey.

Today the candidate for religious life or priesthood should have a positive and stable sense of his own masculine identity, and the capacity to form relations in a mature way with individuals and groups of people; a solid sense of belonging, which is the basis of future communion with the religious community or fraternity of priests; the freedom to be enthused by great ideals and a coherence in realizing them in everyday action; the courage to take decisions and to stay faithful to them; a knowledge of oneself, of one's talents and limitations, so as to integrate them within a self-esteem, before God; the capacity to correct oneself; the appreciation of beauty in the sense of "splendor of the truth" as well as the art of recognizing it; the trust that is born from the esteem of the other person and that leads to acceptance; the capacity he candidate to integrate his sexuality according to the vision of the Church, including the obligation of celibacy (see *Guidelines*, No 2).

Church authorities and the people of God in general expect candidates for religious life and priesthood



to be morally upright, psychologically balanced, affectively mature, and capable of relating generously with others in a way that is consistent with a commitment to celibacy.

To foster this kind of well-rounded and mature personality, an integrated formation is necessary which gives proper attention to the diverse, but equally important, dimensions of priestly and religious life: human, spiritual, moral, intellectual and pastoral.

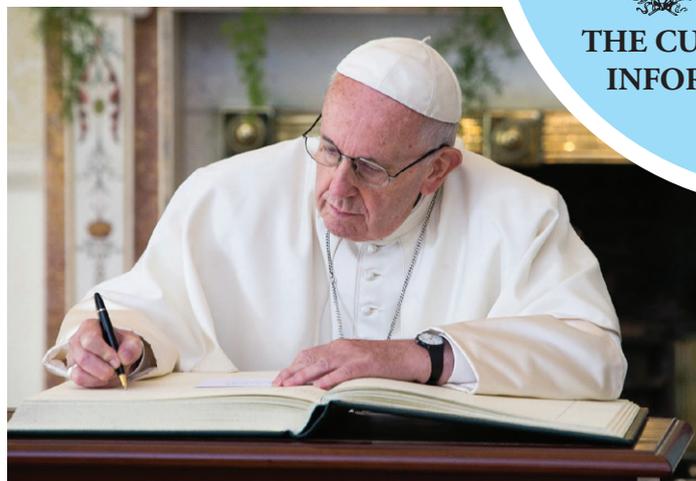
### Our Response

Fr. Zollner made us more aware of the issues and the ways of addressing them especially in formation. The goal of all these efforts is to enhance our lives as religious and priests and improve the quality of our service to God's people. It is our aim that Passionists in every part of the world are known and appreciated as religious who are trustworthy and safe in their ministries and relationships with God's people.

As a result of our new awareness, we affirm that In our life and ministry as Passionists, the wellbeing and safety of others is our primary concern. Our entire formation program – initial and ongoing - is imbued with the values contained in the Congregation's norms on *Safeguarding Minors and Professional Standards in Ministry*<sup>1</sup>. The emphasis is on forming religious who are mature, trustworthy and safe. We also want to insure that our communities are places of fraternal love where our religious and those who visit us experience the warmth and hospitality of Christ. Passionist communities will then be a true home for the brethren and safe from abusive behavior and speech of every kind. A fraternal and caring environment in the community helps us to be caring and sensitive towards others and prepares us to minister to vulnerable people in a manner that is safe. This kind of formation will require a greater investment in the training of formation personnel and attention to the pastoral supervision and support of the formators. It also requires that we educate and train all our members in the new values, attitudes and behaviors implied by these new policies. This is to be a first priority in Extraordinary Ongoing Formation<sup>2</sup> with implications for every day living.

1) The 47<sup>th</sup> General Chapter decree on Guidelines for Ministry with Minors etc.”.

2) See Part Three of this document, Amedeo Cencini, “Ongoing Formation”.



### **Motu proprio, "Vos estis lux mundi"**

*New norms for the whole Church against those who abuse or cover up abuse*

On 09 May 2019, Pope Francis issued a “Motu proprio” entitled "Vos estis lux mundi" -- “You are the light of the world”. The Gospel of Matthew provides the title and first words of the new Motu proprio dedicated to the fight against sexual abuse committed by clerics and religious, as well as the actions or omissions of Bishops and Religious Superiors that in any way interfere with or fail to investigate abuse.

The Pope recalls that *"The crimes of sexual abuse offend Our Lord, cause physical, psychological and spiritual damage to the victims and harm the community of the faithful"*, and mentions the special responsibility of the Successors of the Apostles to prevent these crimes. The document represents another result of the Meeting on the Protection of Minors held in the Vatican in February 2019. It establishes new procedural rules to combat sexual abuse and to ensure that Bishops and Religious Superiors are held accountable for their actions. It establishes universal norms, which apply to the whole Catholic Church. It includes the obligation for clerics and religious to report abuse. Every Diocese must have a system that allows the public to submit reports easily.

With this new juridical instrument, called for by Pope Francis, the Catholic Church takes a further and incisive step in the prevention and fight against abuse, putting the emphasis on concrete actions. As the Pope writes at the beginning of the document: *"In order that these phenomena, in all their forms, never happen again, a continuous and profound conversion of hearts is needed, attested by concrete and effective actions that involve everyone in the Church"*.

To read the complete document see:

[w2.vatican.va/content/francesco/en/motu\\_proprio/documents/papa-francesco-motu-proprio-20190507\\_vos-estis-lux-mundi.html](http://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio-20190507_vos-estis-lux-mundi.html)



# THE APOSTOLIC LETTER "*Communis Vita*" OF POPE FRANCIS

– Fr. Antonio Munduate (SCOR)

"*Communis Vita*" is the title of the Apostolic Letter in the form of "Motu proprio" that the Supreme Pontiff Francis signed on March 19, 2019, and that has taken effect on 10 April 2019 [[http://w2.vatican.va/content/francesco/en/motu\\_proprio/documents/papa-francesco-motu-proprio-20190319\\_communis-vita.html](http://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio-20190319_communis-vita.html)]

By means of this *Motu proprio* some items of the Code of Canon Law are amended, in particular Can. 694—norms concerning the grounds for resignation or expulsion *ipso facto* from a religious institute, adding illegitimate absence for more than one year of a religious whose whereabouts are unknown.

Pope Francis begins his letter recalling that life in community is an essential element of religious life, and "*religious are to live in their own religious house and are not to be absent from it except with the permission of their superior*" (Can.665§1). In this way the importance of the community dimension in our life is once again placed before us. "Living fraternal life in common" is one of the elements by which Canon Law (Can. 607§2) defines a religious institute. Additionally, as the Pope reminds us when quoting Canon 665, it becomes an obligation: "*Religious must live in their religious house observing the common life and cannot be absent without the permission of the Superior himself*".



"Forms and ways of living religious life have changed and will continue to change; however, fraternal life in common is not a fad or a novelty. It is an essential element of religious life."

## The Context

Forms and ways of living religious life have changed and will continue to change; however, fraternal life in common is not a fad or a novelty. It is an essential element of religious life. So much so that there are those who hold that it would be sufficient to profess a single vow of religious life, i.e. the vow to live the common life, because it includes all the other vows.

An institute is like a family that creates new bonds of fraternity among those who share a common vocation, charism, lifestyle, spirit and mission. It involves gathering around Christ in the spirit and sense of a Christian family. This fraternity cannot remain a vague notion of spiritual affection, a virtual reality. Rather it must be embodied in a particular place and time, in activities, in concrete realities of mutual support, of prayer, of sharing of goods, of recreation, of apostolate. These elements must be clearly included in the particular law of each institute.

In our tradition, in our charism, in our heritage, in the mind and purpose of St. Paul of the Cross, we know very well what fraternal life meant and should mean for us. Paul of the Cross, at the end of September 1720, in the Basilica of St. Mary Major in Rome, before the image of "*Mary, Salus Populi Romani*" made a vow to promote in the heart of the faithful devotion to the most holy Passion of Jesus Christ and to work to gather companions to share this charismatic inspiration.

These elements and the Passionist community way of life have been collected in Chapter II of our Constitutions (25-36). Additionally, they are present when we speak about the Passionist vocation, about prayer, about the apostolate, about formation, about the exercise of the authority, etc.

This topic is addressed in the series of booklets "*Studies in Passionist History and Spirituality*" (No. 16, 1987) (green booklets) and again in the BIP (BIP 8, 30 July 1988, pp.194-196). There are various examples that should make us stop and think--

- in some provinces they have created the fiction of assigning a religious to a specific local community and at the same time they have granted permission for him to reside outside community.

- They try to justify that a religious belongs to a community because the religious goes regularly to the monastery and has a room in it, when, however, the religious actually lives somewhere else. That a religious goes to visit or eat at the residence/monastery does not make him a member of that religious community.
- What might a bishop think when he is told that a Passionist priest, who lives alone in a parish, fulfills an apostolate with a community dimension? Similarly, a university rector might be interested in understanding how the activity of a professed Passionist, who lives alone, can be considered to have an apostolate based in the local community.

The BIP article concludes: *"Community life is an essential aspect of Passionist life, and not just something to do and promote in any free time that remains after fulfilling apostolic work. Sometimes you even hear: 'We are few and the needs are many. Our reason for being is service. Unfortunately, community life has to be sacrificed.' Such an attitude is in radical opposition to an essential element of our life."*



"Community life is an essential aspect of Passionist life, and not just something to do and promote in any free time that remains after fulfilling apostolic work."

### The Problem

In fact, the topic of community life is included in Fr. Paul M. Boyle's (Superior General 1976-1988) report to the 42<sup>nd</sup> General Chapter (1988). He wrote about the serious weakening of some of the elements of community life: *"One of the most seriously troubling facts is the number of religious living outside community."*

*My concern is focused on those who live outside community for apostolic reasons (there were 235 cases, according to the statistics), and on the religious who live in a house with only one or two other religious (there were 186 cases)[...] I am concerned that in some areas living outside community is being accepted as a normal form of Passionist life. In my opinion this is one of the most serious weaknesses of the Congregation."*

### The Canon revised by the "Motu Proprio"

To address the situation of so many religious who are illegitimately living outside community and whose whereabouts are unknown, Canon 694 has been amended, adding a third reason to consider a religious dismissed *ipso facto* from the religious institute. Therefore, the canon has been re-drafted as follows: §1. *A religious must be held as dismissed ipso facto from an institute who: 1) has defected notoriously from the Catholic faith; 2) has contracted marriage or attempted it, even only civilly; 3) has been illegitimately absent from the religious house, pursuant to can. 665§2, for 12 consecutive months, taking into account that the location of the religious himself or herself may be unknown.*

§2. *In such cases the Major Superior, with his or her Council and without hesitation, having gathered the evidence, must issue the statement of the case so that the dismissal may be juridically constituted.*

§3. *In the case envisaged by §1 n. 3, in order to be juridically constituted, this statement must be confirmed by the Holy See; for institutes of diocesan right the confirmation rests with the Bishop of the principal See.*

### Conclusion

It is fairly easy to deduce that if fraternal life in common is an essential element of religious life and an essential element of Passionist life, its absence, i.e. life outside a religious house/monastery is inappropriate, even if one has permission, which in the long run makes the religious no longer such and the Passionist religious ceases to be so. In short, life outside community leads us to repeat the experience of St. Thomas the Apostle-- To be outside community is to be deprived of an encounter with the Risen Christ and receiving the gift of Holy Spirit. He must wait until eight days later... (cf. Jn 20,19-31).



# THE MEETING OF THE COMMISSION FOR THE JUBILEE OF THE CONGREGATION

## *A data bank for sharing information*

– Fr. *Ciro Benedettini* (General Consultor)

A veil of deep sadness enveloped the meeting of the Commission for the Third Centenary of the founding of the Congregation or the Jubilee held on 6-8 May at the Generalate of Sts. John and Paul. In fact, on Sunday, May 5 in the morning we received the sudden news of the death of Fr. John Pearce (SPIR), member of the Commission for merely 4 months. His death occurred as a result of a heart attack when Fr. John, after celebrating Mass in his parish, had just boarded the airplane that would take him to the airport to go to Rome and participate in the work of the Commission that was scheduled for the morning of the following day.

John was a very active person, pragmatic and generous, and he had enthusiastically accepted his task (in addition to many others). Even if only for a few months ago, he had been a member of the Commission, he had already succeeded in arousing interest concerning the Passionist Jubilee in the entire area of the PASPAC Configuration, of which he was secretary.

Fr. Francisco das Chagas (GETH) was also absent from this meeting. He was visiting the Passionist mission of Mozambique, when the area was devastated by a cyclone that had caused damage in the territory of the Diocese of Memba and delayed his departure.

In compensation, for this meeting the Commission had invited to Rome a Spanish professional graphic artist David Isac who is responsible for the graphic layout of the IUBILAEUMCP bulletin, and the design and maintenance of the Jubilee site, the costs of which are generously covered by the SCOR Province. The site is actually located in Zaragoza, Spain. Although we live in the digital communication era, there were problems and delays in working at a distance and with three different languages. The Jubilee Bulletin is conceived in Rome, with contributions from every part of the Congregation, the translators are scattered among various continents, the layout is done in Spain, the corrections are made several times between Italy and Spain (and errors are always lurking!)



Fr. *Cirio Benedettini*

and finally the printing is done in Italy. It is a "global" product, that involves a great investment of energy, endurance and time. With the help of the Spanish professional we tried to simplify and accelerate the production process and we hope to improve the product in order to involve and raise awareness about the theme of the Jubilee among our religious and the Passionist Family.

The first reactions concerning the pilgrimage of the Jubilee Icon in the CCH (North European) Configuration were very positive. "The icon does its job well," commented one religious. There was a complaint about the lack of a printed flyer/pray guide to accom-

pany the icon and help to make use of its potential for spirituality and prayer.

This brings us to the second major topic on the agenda, i.e. the site [www.jubilaemcp.org](http://www.jubilaemcp.org) that was officially inaugurated last year on the feast of St. Paul of the Cross but in reality it has not yet really been developed. The presence of David Isac, designer and maintainer of the site was providential in order to clarify the structure of the site and immediately uploading the material that we already have available. The structure of the Jubilee website is based on the concept that it concerns "**a community that shares**" and must become a meeting point for the Passionist Family where one cannot find all the information concerning the Jubilee, but there will also be a *Passiocloud* space. Basically, this will be a database, from which one can upload images, texts, videos (there will be a filter of course) that have as their theme the Jubilee and the life of the Congregation. This will make this material available to everyone. Similarly, everyone can download what they think will be useful or interesting or otherwise just copy the idea. In short, it will be a dynamic database for sharing. This at least the program... that hopefully can be achieved.



# THE SECOND PROVINCIAL CHAPTER OF THE MAPRAES PROVINCE OF ITALY, FRANCE AND PORTUGAL

– Fr. Antonio Rungi (MAPRAES)

From 26 March to 4 April 2019, the Second MAPRAES Provincial Chapter of the Passionists of Italy, France, Portugal and the three missions in Angola, Bulgaria and Nigeria took place at the Generalate of Saints John and Paul in Rome.

Fifty religious participated as capitulars, with right to vote, as well as others who attended *ex officio* and or were who elected on a regional and provincial basis. The Chapter was chaired by the Superior General Fr. Joachim Rego.

On the first day of the Chapter the following religious were elected to assist the Chapter-- the moderator, Fr. Antonio Munduate; the secretary, Fr. Antonio Rungi; and the facilitator, Fr. Alberto Lorenzelli, Salesian. Fr. José María Sáez Martín, SCOR Provincial Superior (Spain and Latin America) participated as an observer.

During the ten days of intense work, including morning, afternoon and evening sessions, the Capitulars discussed the various questions on the agenda and those previously indicated in the *Instrumentum Laboris*, prepared by the appropriate Commission which had summarized all the work done previously through a questionnaire discussed in the communities of the entire province and in the regional assemblies. Three of the main themes which the capitulars discussed and then elaborated during the concluding days of the Chapter were-- the four-year program for the years 2019-2023; prophecy; the common life and witness.

To support this work the Superior General presented the opening address of the chapter on 26 March. He gave an overall picture of the province following the canonical visitation carried out by him and the General Consultors. At the beginning of his address he stated that *“I admire all the religious who cooperated in this new project, despite the challenges they had to face. The courage of having started the journey is really something worthy of appreciation. While many challenges still await, and the path ahead is by no means smooth, I encourage you not to give up or hark back to the past; rather, let’s move on ahead*



L-R: Fr. Rosario Fontana, Fr. Paulo Jorge Martins Correia, Fr. Giuseppe Adobati (First Consultor), Fr. Luigi Vaninetti (Provincial), Fr. Roberto Cecconi, Fr. Mario Madonna and Fr. Matteo Piccioni.

*with courage!”* Fr. General then listed what he and the General Consultors deemed to be the challenges that the new Province is facing. Among the points he made, are the following:

- **A need for greater unity** – *“I believe that the Province needs to promote a greater unity and express a clearer and more united vision, in order to better face the challenge of the Passionist presences in such a large and extensive entity.”*
- **Our Passionist presence** – *“I believe it is necessary to clarify the question that guides our discernment, when we reach the point of having to decide whether to close or continue to maintain a presence. The question to ask is not: ‘how many houses should we close in each region?’, but instead: ‘where do we, as Passionists, want to be present in order to bring the good news of the Passion of Christ?’*
- **The tyranny of distance** – *“Another point that has resounded on the lips of many religious (practically in almost all the communities visited) is the complaint that MAPRAES is too large and vast. This is what I call the ‘tyranny of distance’[...] the religious complain of not knowing or being familiar with the members of the Province and of having no idea what is happening in the other regions.”*
- **A call to renew our mission with hope** – *“We must not forget that we are all now within a path of renewal*



*of our mission launched forcefully by the last General Chapter. We have come to recognize that the renewal of the mission is closely connected with the renewal of community life: for us Passionists, one thing cannot be without the other.”*

- **Healthy relationships: a question not to take lightly** – *“This is an area of serious concern today for the whole Church. However, I discovered with bewilderment during my meetings with the religious that some of them seem to minimize this whole issue and problem, almost as if it does not concern our territory at all. Let me remind you that this is not the case: the problem is serious and requires information, formation and action on the part of all [...] it is not a question that should be addressed only with students or newly ordained priests ... it concerns all our religious.”*

- **The sincere missionary commitment of our religious** – *“It must be said that what struck all the visitors was the generosity and zeal of our missionaries. Despite the possible problems or critical situations that can be seen later on, it must be recognized that those who are in the missions are truly committed to the good of the Church of God in that particular land [...] With sobriety and generous self-giving, they are carrying out the charism in situations that are not easy, and sometimes very precarious.”*

On the following day, 27 March, the Provincial Superior, Fr. Luigi Vaninetti, in his extensive report, presented an objective and precise photograph of the MAPRAES Province and advanced several hypotheses of work for the future, including that of going beyond the concept of geographical regions in the Province. In the subsequent days there were reports from the different elements of the Province, in particular those related to finances, community life, the apostolate, formation and to the various foreign missions of Angola, Bulgaria and Nigeria.

The capitulars then studied all the proposals that were presented to the Chapter and that were previously selected and approved for discussion in the Chapter Hall by the Central Coordinating Commission (CCC), composed of the Superior General, the Provincial Superior, the moderator, the facilitator, the secretary of the Chapter and the three members elected by the Assembly—Frs. Giuseppe Adobati, Leonello Leidi and Paulo Gomes.



The capitulars of the Provincial Chapter (MAPRAES)

On the morning of 02 April 2019, Fr. Luigi Vaninetti was re-elected for a second four-year term. Then on 03 April the six Consultors were elected-- Frs. Giuseppe Adobati (also elected First Consultor); Mario Madonna (reconfirmed); Roberto Cecconi; Matteo Piccioni and Rosario Fontana. The Chapter concluded on Thursday, 04 April, with the approval of the work schedule for the four-year period 2019-2023.

The most important decisions made by the Capitulars were: suppressing the concept of geographical regions in the Province, and the elimination of the office of regional superiors; the choice of six consultors and the subdivision of the province into four regions for purposes of viability and territorial organization, without any legal jurisdiction within these areas. It is hoped that the new structure of the Province will help the Provincial Council to promote unity, already achieved in part in the initial four-year period (2015-2019), establishing the new province with eight regions, with special attention given to the objectives of formation and studies, the apostolate and the viability of the areas. These areas will be further delineated by the Provincial Council. Particular care will be given to community life, the identification of those retreats defined "essential", the mission *ad gentes* and the apostolate typical of the Congregation of the Passion of Jesus Christ, whose third centenary of foundation occurs next year.

These were ten days of intense work, but also ten days of fraternity and sincere affection among all the capitulars. Consideration was also given to the Passionist Lay Family, to whom the Chapter dedicated an entire day of work.



## THE 35<sup>th</sup> PROVINCIAL CHAPTER, HOLY CROSS PROVINCE (CRUC)

– Fr. Arthur Carillo (CRUC)



L-R: Frs. David Colhour, James Strommer, Joseph Moons (Provincial), Philip Paxton and Alfredo Ocampo.

The Passionists of the Holy Cross (CRUC) Province (USA) conducted their 35th Provincial Chapter from June 6 to June 11, 2019, at Mater Dolorosa Retreat Center, Sierra Madre, California. It was a Chapter that for the first time saw the number of laity of the Passionist Family exceed the number of professed Passionist religious. There were 42 professed Passionists of Holy Cross Province, and 54 lay members of the Passionist Family, including some of the support staff that helped to provide technical services to the Chapter. Other Passionists taking part in the Chapter were: Fr. Joachim Rego, Superior General; Fr. Rafael Vivanco, General Consultor; Fr. Francisco Valadez, Provincial of the Province of Christ the King (REG-Mexico) and President of the Configuration of Jesus Crucified; Fr. Mirek Lesiecki, General Consultor; Fr. Richard Burke, St. Paul of the Cross Province (PAUL); and Fr. William Murphy (PAUL).

Preparations for the Chapter had been conducted for two and a half years prior to the Chapter, in accord with the mandate of the 34th Provincial Chapter in 2015, which asked that the participation of the laity in the activities of the province be enhanced with greater collaboration. For the Chapter, this would mean the collaboration of professed Passionists and laity in preparing the Chapter agenda. “Working Groups” were created to explore the integration of

the Passionist Charism in Passionist Community life and mission. Since the Passionists of Holy Cross Province believe that the Passionist Charism is an ecclesial gift to the Church, it includes laity among those who are drawn to the mystery of Christ’s saving Passion. By working together to explore the integration of the Passionist Charism in Passionist Community life and mission, the laity will also be invited into the unity and fraternity of the Passionist life and mission.

The five “Working Groups” considered the areas of Charism (*How are we keeping alive the memory of the Passion of Christ in our own hearts and impelling us to respond to the suffering in the world?*); Community (*How have we evolved the Passionist communities of today into a multi-leveled concept “a Community gathered at the foot of the cross” with both distinct and integrative structures and qualities?*); Collaboration (*How are we deepening and fulfilling collaboration of vowed and laity within the Province and among local communities as well as forming meaningful collaborative relationships with external groups for sustaining mission, community life and ministry?*); Outreach (*How are we reaching an ever greater number and variety of people, both virtually and visibly, connecting those inspired to serve the crucified of today through exposure to and formation in the Passionist charism.*); Preaching (*How are we preaching Christ Crucified in a dynamic and deeply connective way whether in retreat centers, other ministries, parishes, communities or through contemporary or social media.*)

Every Provincial Chapter is also charged with electing the leadership for the next four years of Province Life. On Pentecost Sunday, June 9, 2019, the Chapter re-elected Fr. Joseph Moons to the office of Provincial on the first ballot. On Monday, June 10, 2019, the Chapter voted for the four Provincial Consultors: Frs. David Colhour (First Consultor), James Strommer, Phillip Paxton, and Alfredo Ocampo.



# THE 29<sup>th</sup> SPIR PROVINCIAL CHAPTER

- Fr. Gary Perritt (SPIR)



L-R: Fr. Christopher Monaghan, Fr. Denis Travers, Fr. Thomas McDonough, Fr. Brendan Connell and Fr. Brian Traynor.

Nearly eighty Passionists gathered for the 2019 Provincial Chapter of the Province of the Holy Spirit (SPIR - Australia, New Zealand, Papua New Guinea and Vietnam) which was held 8-12 July 2019 at Holy Cross Retreat, Templestowe (Australia). The members of the Province had previously gathered for Province Assemblies and a Pre-Chapter Meeting in preparation for the 29th Provincial Chapter. Special guests were Fr. Gwen Barde, General Consultor for the PASPAC Configuration; Fr. Gregory Olomi (GEMM Vice Provincial) and Fr. Vincent Lai Xuelong (MACOR), Superior of the Passionist Chinese Mission. Most Rev. Joachim Rego, Superior General was President of the Chapter and the Principal Celebrant of the Opening Mass.

The Superior General, Fr. Joachim Rego, gave a formal address to begin the Chapter. He spoke of the vision we need to move into the future. He spoke of the deep prayerful and contemplative discernment required for the Vision to be truly inspired by the Spirit. He spoke of the reality of strategic planning required to make the vision a reality. Fr. General encouraged the Capitulars to “go forward with a sense of gratitude for the blessings of the past, with renewed boldness and courage to live our vocation prophetically today, and to look forward to the future with hope and confidence in the promise of God ... “I am with you always.” (Matt 28:20)

During the first day Fr. Chris Monaghan led the Chapter in a theological reflection. Beginning with the story of Moses and the burning bush, he compared our gathering of so many different ages, cultures, nationalities, personalities, ages and backgrounds to the holy

ground where God is present. In entering into and engaging in the relationships together, we are invited to enter the mystery and wonder of God. Using a number of the parables he shared the wisdom of the early church in its approach to the same realities we face today.

## Decisions of the 29<sup>th</sup> Provincial Chapter

Four areas of Province Life received the unanimous decision of the Chapter.

### Community Life

The Provincial Chapter decrees that the Provincial Council will ensure that by the Province Assembly 2020, a Community Life Enrichment Initiative will have begun within all communities of Holy Spirit Province. The Provincial Chapter decrees that within twelve months of the Chapter the Provincial and his Council will establish a Task Force to investigate and make recommendations concerning the necessary initiatives, transitions and new initiatives that Holy Spirit Province will need to make in the coming decade – in order to live an effective and community-based, life and mission.

### Formation

The Provincial Chapter decrees that the Provincial and Council will appoint a committee with appropriate terms of reference to manage a comprehensive review of formation for Passion life in all its dimensions.

### Ministry

The Provincial Chapter decrees that the Provincial and Council initiate and implement a ministry future directions project.

### Finances and property futures

The Provincial Chapter decrees that the Provincial and his Council work with the Province Business Manager to undertake a detailed financial options analysis and report back to the 2020 Assembly.

The election of the Provincial Superior and his Council took place toward the conclusion of the Chapter. Fr. Thomas McDonough was re-elected Provincial Superior and the following religious were elected as Consultors: Fr. Denis Travers (First Consultor), Fr. Brendan Connell, Fr. Brian Traynor and Fr. Christopher Monaghan.



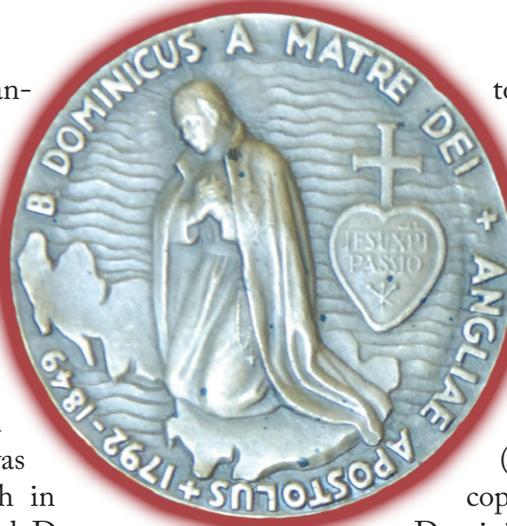
## THE PASSIONISTS AND THE CANONIZATION OF CARDINAL JOHN HENRY NEWMAN

On 13 October 2019, Pope Francis will canonize Cardinal John Henry Newman in St. Peter's Square, Rome. This is an event in which the entire Church will rejoice. However, it is an event with a special significance to our Congregation because Newman, while already a pastor and a well-known Anglican theologian and a professor at Oxford University, was received into the Catholic Church in 1845 with the assistance of Blessed Dominic Barberi. As a Catholic, Newman continued to be very active in various apostolic endeavors. The depth of Newman's thought was not immediately understood; but his faithfulness and the veracity of what he taught were unquestionable. He himself predicted that he would be appreciated only after his death. In fact, his fame continued to increase, and many find him a source of inspiration.

Our Congregation had a great role to play in his conversion. Above all, Newman was struck by the prayer of St. Paul of the Cross for England. Humanly, he could not explain this inspiration; rather he believed that it was something supernatural. He knew that St. Paul of the Cross had predicted that his sons would arrive in England. His friendship with George Spencer, who would become the Passionist, Fr. Ignatius of the Side of Jesus, and who was tireless in promoting a crusade of prayer for England, further encouraged Newman toward union with the Church of Rome.

However, it was Blessed Dominic who would overwhelmingly impress Newman by his sanctity, by his conviction that he had received a mission to evangelize England, by his fidelity to this mission, and by the love that he manifested toward the Anglicans. Dominic's *Letter to the Professors of Oxford* is a document that is characterized by respect, affection and total dedication even to the extreme of willingness to suffer martyrdom for the sake of England.

Blessed Dominic, who was probably the first to use the expression "*separated brethren*" to refer to non-Catholic Christians, shared with Newman a great respect toward the other churches, which in turn inspired them



to avoid disrespect, animosity, and the defamation which unfortunately was prevalent among the various Christian denominations until Vatican Council II. In this sense, they are both precursors of the Ecumenical Movement and promoters of ecumenism that was based on harmony, listening and mutual respect. Just as "*Cor ad cor loquitur*" (*Heart speaks to heart*) was the episcopal motto chosen by Newman, so also

Dominic's heart was filled with love toward his separated brothers and sisters.

In 1889, one year prior to his own death, Newman, at his own initiative, offered a deposition concerning Blessed Dominic to Cardinal Parocchi, the Vicar of Rome, for the cause of the beatification of Dominic. Newman, already a Cardinal, wrote: "*My dear Lord Cardinal, thank you for the interest you express in a case which is very dear to me, as is well recognised by the Passionist Fathers. Certainly Fr. Dominic of the Mother of God was a most striking missionary and preacher and he had great part in my own conversion and in that of others. His very look had a holy aspect which when his figure came in sight in my circle most singularly affected me, and his remarkable 'bonhomie' in the midst of his sanctity was in itself a real holy preaching. No wonder, then, I became his convert and penitent. He was a great lover of England. I grieved at his sudden death, and I thought and hoped he would receive from Rome the 'aureola' of a Saint as is now to be.*"

Together with the Archbishop Bernard Longley, the clergy and the faithful of the Archdiocese of Birmingham, England, and our religious of the IOS Province of England/Wales, we acknowledge that the canonization of John Henry Newman is an auspicious occasion to re-propose the figure of Dominic Barberi, who is of great importance in the history of our Congregation and of the Church itself. His significance as a saint, as an apostle and as a scholar certainly merit that, together with Newman, he be appreciated now, even more than ever before.



## THE PONTIFICAL SHRINE OF THE SCALA SANCTA, ROME

*“Non est in toto sanctior orbe locus”\**

– Fr. Francesco Pagliaroli (MAPRAES)



The Holy Stairs, restored in 2019.

The Shrine of the Scala Sancta (Holy Stairs) is dedicated entirely to the Passion of Christ. It is a place of silence, of prayer, of recollection, of meditation. The Shrine is located in the historical center of Rome, in the heart of what was Christian and pagan Rome of its time, adjacent to the Basilica of St. John Lateran.

Today, through it, it is as if God still wants to talk to us about how much He loved and loves us, of how near He is to us, and what awaits us at the end of our lives. He is like the merciful Father in the parable who wants to embrace his youngest son, but also "re-welcomes" his eldest son.

At the center of the Shrine is the Holy Staircase.\*\*

In 1585, Pope Sixtus V ordered an army of painters to adorn it with wonderful frescoes. On the right and on the left-hand sides there are two staircases that are decorated with frescoes depicting scenes of the Old and New Testament, representing the history of salvation and offering the pilgrim the possibility of retracing the central mysteries of our faith. In order to strengthen devotion to the Passion of Christ, Pope Pius IX (1853) entrusted the Shrine to the Passionists. St. Paul of the Cross, (1694-1775) their Founder, described the Passion of Christ as the greatest and most ingenious work of Divine Love.

On April 11, 2019 the Passionists invited the whole world to visit the Holy Staircase that was re-opened to the public after a restoration of the fres-

cos and the Staircase. For the first time in 300 years, the Stairs were accessible without the walnut wooden covering which, by order of Pope Innocent XIII, in 1723, had been used to protect the 28 Steps of oriental white marble veined with grey. The Stairs appear very worn, marked with deep grooves in all of them, except for the last one. One can only imagine how many thousands of people climbed these stairs on their knees, as is the custom, while deep in prayer to Jesus Crucified. It is precisely prayer that is the door that introduces us into the great heart of God. We come to Jesus with our troubles, our failures, our disappointments, our worries and errors, our wounded humanity. Prayer in silence, in particular in meditation on the Passion helps us to encounter Jesus himself, who in Gethsemane prayed saying, "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will." (Mk.14:36).

Peacefully and trustingly, striving to do the will of God the Father is one of the salient points which St. Paul of the Cross placed at the center of the spiritual direction that he did with numerous people, both clergy, religious and laity.

The Shrine of the Scala Sancta is a place that is visited by faithful of every part of the world-- India, China, Africa, the Americas as well as Europeans; Christians and non-Christians. It is as if through Jesus and through these sacred objects that are associated with Him, all who visit this Shrine can experience the presence of a God who is a loving Father, and everything can serve as an instrument for spiritual growth. Finally, the Shrine of the Scala Sancta is a place of mercy, forgiveness and spiritual assistance, where everyone can bring his/her personal suffering and cross and can find reconciliation with God, with ourselves and with our neighbor. It is a place for experiencing the peace and joy of being forgiven and loved.

\* "There is no holier place in the world than this"

\*\*[Editor's Note: The Scala Sancta (English: Holy Stairs) are a set of 28 white marble steps that according to Roman Catholic tradition, are the steps leading up to the praetorium of Pontius Pilate in Jerusalem that Jesus Christ walked on his way to trial during his Passion. The Stairs reputedly were brought to Rome by Saint Helena in the fourth century. For centuries, the Scala Sancta has attracted Christian pilgrims who wish to honour the Passion of Jesus Christ.]



# “THE NECESSARY PATH TO A NEW PENTECOST”

– Mother Catherine Marie Schubmann, CP



"The Church needs us to walk in the truth, and to deal realistically with certain situations that are detrimental to the well-being and the contemplative spirit of many Nuns."

*[Note: From January 20 to February 4, 2019, Passionist Nuns, representing 28 monasteries present in 13 countries, gathered at the Generalate of Sts. John and Paul in Rome to celebrate the first General Chapter of their newly formed Congregation. Since that time, the newly elected President of the Congregation, Mother Catherine Marie Schubmann, wrote two Circular Letters to the Sisters. Below are excerpts from these Letters.]*

## **Letter of March 1, 2019**

It has been a month since we gathered at Sts. John and Paul's in Rome to celebrate together the First General Chapter of our new Monastic Congregation. I would like to recall with you something Fr. Sebastiano Paciolla said on January 29, shortly before the elections began. Father said that the capitulars were called during the election "to generate a 'mother' who is called to service, not to 'power'". Father added that "after the vote, the Nun who is elected becomes our 'mother'." It is truly in the spirit of a mother that I, with faith and trust in the One who called me, and despite my age and health limitations, have taken up the service of authority to which you have called me. I thank you for allowing me to serve you, and I hope always to do so with the spirit of the Mother of our Congregation, Mary Most Holy [...]

On the way, I had the opportunity to visit the Nuns in Genoa and in Ovada, who also manifested a beau-

tiful spirit of communion. During a visit, one of the Nuns, when speaking of our time together at the General Chapter, said something very beautiful that I wish to share with you: "For two weeks, we all lived together as one family." And that is exactly what our Monastic Congregation is -- one family! In families when one member suffers, all suffer; when one is honored, all are honored. Ideally, in a family, all are concerned for the good and the well-being of all. I have noticed a sincere attitude of "mutual concern" and deepened prayer for one another now emerging more and more among us.

Immediately after my election, many of you began to share with me, either verbally or in writing, some very serious issues in your communities. My overall impression is that the Passionist Nuns throughout the world have truly been suffering the Passion with Jesus. Some of these situations we must accept with Jesus as a chalice we must "drink" from the hand of the Father. On the other hand, some of these situations we can and must work together to change, so that the essentials of our *contemplative Passionist vocation* are treasured and preserved for future generations of Passionist Nuns. This is a "family" matter that concerns us all. And this is so necessary if we are to promote and support a truly contemplative lifestyle instead of a constantly struggling lifestyle of mere survival which drains the spiritual and physical strength of the Nuns. The Church needs us to walk in the truth, and to deal realistically with certain situations that are detrimental to the well-being and the contemplative spirit of many Nuns. In this we are to be wise yet simple, as we seek to discern what the Father is asking of us through events and situations [...]

I wish to tell you that the council and I have chosen Fr. Antonio Munduate, C.P. as the worldwide Passionist Assistant, and this choice has been approved by Most Rev. Fr. Joachim Rego, [Superior General] and his council. I have invited our beloved Fr. Floriano de Fabiis C.P. to continue to walk with us in an advisory capacity, continuing to pray for all the Passionist Nuns and to be available to share with us his profound knowledge of our founder, our history, and our Passionist spirituality. I know that at least one monastery has already invited Father Floriano to be their personal Assistant, according to #4 of our General Statutes [...]



"Our Holy Founder wrote in regard to the Passionist Nuns that he wanted to found 'a community of truly holy souls, completely detached from the world...'"

### Letter of Holy Week and Easter 2019

The response to my first circular letter revealed something very encouraging: it showed that throughout our Monastic Congregation, there already is a great desire for a new Pentecost. This shows how even during these years of struggle and decline the Holy Spirit is working to give us a shared vision.

In this second circular letter, I want to reflect with you about the *necessary path toward this new Pentecost*. We are not strangers to the truth that the *journey toward Pentecost passes through death and resurrection*. We Passionist Nuns who are called to "unceasing contemplation of the Paschal Mystery of Jesus"<sup>1</sup> are not unfamiliar with the necessity of undergoing our own allotted share (personally and communally) in the Passion and Death of Jesus if a new Pentecost is to happen within our Congregation. Yet at times it is so hard to recognize this "Paschal" action of God in the life of our community. It is so hard to become "obedient" to God's will "unto death." After Vatican II and the revision of our Constitutions, "we were hoping..."<sup>2</sup> that there would be a new flood of candidates to our way of life, and "we were hoping" so much else. Yet in reality, it has turned out so differently for most of our monasteries [...]

Faced with new documents and new laws of the Church for cloistered Nuns, we can find ourselves wanting to run from this call to the cross of Jesus whose shadow is already upon us. We feel that the detachment asked of us by the Church is too much.

1) Rule and Constitutions, Part II, #4.

2) Luke 24:21.

Why can we not just stay in peace and leave everything just as it is? Yet in the truth of our hearts we know that "leaving everything as it is" is what we have been doing for decades, *and it has resulted only in more and more decline*.

Our Holy Founder wrote in regard to the Passionist Nuns that he wanted to found "a community of truly holy souls, *completely detached from the world...*". Each one needs to ask: What is the "world" that I personally need to be detached from? For some of us, the "world" can even be *our own monastery* [...]

We are certainly not the first Passionists that God has asked for such profound detachment and trust. It is good to review the history of the Passionist Congregation and our saints as well as the obituaries of Passionist men and women. In this history we see that **every generation** (and not just our own) had to undergo a special sharing in the Passion of Jesus: wars, illness, persecution, government confiscation of properties, etc. [...]

*This giving up of our own autonomy, be it personal or communal, is leaving a mark on our history, both for the male and female branches of the Passionist Congregation*. We must decide how we will respond. This is a turning point in our history. These struggles to submit with free obedience to the new laws for cloistered Nuns is meant to be life-giving, and to be *the travail (the birth pangs) of our giving birth to new generations of Passionist Nuns*. How this will come about, we must leave to God, who is the One in charge.

In closing, I offer a prayer that together we will keep walking forward, "with our hearts set on the Paschal mysteries", so that we may "be gladdened by their full effects" both personally and communally<sup>3</sup>. The "full effects" of this mystical dying is of course a new mystical nativity, a being born anew in the life of the Holy Spirit of Jesus who keeps our charism young and alive and burning brightly. The "full effects" of the Paschal Mystery in other words, is the new Pentecost we all desire!

3) Collect, Saturday Third Weeek of Lent.



# THE LAITY OF THE PASSIONIST FAMILY MAPRAES PROVINCE

– Fr. Leone Masnata (MAPRAES)

The concept of the "Lay Passionist Family" is something new that I feel we must develop and express in the renewal of the religious of the MAPRAES Province, that was born from the union of the eight previous religious provinces of France, Italy and Portugal. This new union of religious has also engendered lay groups, linked to the various provinces. Both processes, the union of the religious provinces and union of all the Passionist laity, concern a dream and the desire to improve mutual vitality and collaboration.

It was not easy to identify which lay groups can claim the title of "Passionist". The groups were asked to accept two criteria: sharing the charism of the Passionist Congregation and entering a journey of communion between all the entities of the one province. These two criteria were illustrated in the following two documents: "The Foundations of the Life of the Lay Passionists" and "The Coordination of the Lay Passionist Family". There were 2,433 laity who joined the new Province, divided into 79 groups, assisted by 50 Passionist religious. There are certainly many more laity linked to the Passionists. These are only those who have explicitly stated that the charism of the Congregation was the main content of their formation and the motivation for choices in their Christian life, and who were open to interaction with the groups.

In various gatherings of the Congregation or province I perceived an admonition to not waste the "creativity" that the Holy Spirit is offering our Institute, nor the opportunities that we are offered for our spiritual reawakening. The text from the book of Revelation, "Behold, I make all things new" (21:5b) has created hope. In fact, this is evident, not only in the last MAPRAES provincial Chapter, but in many meetings and recent documents of the Congregation. Certainly, in other parts of the Congregation there are

richer and more unified experiences than ours; however, this lay adventure is something new that bursts into our secular history.

The MAPRAES Provincial Superior, Fr. Luigi Vaninetti, inviting the laity to participate in the recent Provincial Chapter (2019), wrote that the Passionist laity is *"the newness that we seek, the fruit of a gracious gift of God, which we want to acknowledge by following the movement of the Spirit and assuming responsibility according to the Passionist charismatic experience... You lay people can help us to rediscover the originality of the charism of Paul of the Cross and his first companions, overcoming weariness and the suspicions that often make our life apathetic, that make our apostolate burdensome and our future uncertain."*



St. Paul of the Cross, who lived the charism first as a layman and then as a religious and a priest, understood that the "Memoria Passionis" was the remedy for all evils and "the evils of everyone" (I would add), and therefore to be practiced by everyone. In fact, he even taught the laity how to meditate on the Passion of the

Lord. He had great esteem and trust for the laity. According to him lay people were called to holiness and were capable of mystical gifts and contemplative prayer. He encouraged their meditation groups, and sometimes welcomed their collaboration in his apostolic activity. However, he had not arrived at the concept of a Passionist Family that included the laity (in part because the ecclesiology of that time was certainly not that of Vatican II) which endeavors to interweave commitments and a fraternal relationship between religious and lay people in striving to understand and embrace the mystery of the Lord's Death and Resurrection. If it is true, as Pope Francis affirms, that religious must entrust the charism to future generations, enriched and furthered by the personal contributions of their expe-



rience and apostolate, the insertion of the laity into the

Passionist Family is a positive innovation stemming from our present vitality. The 46<sup>th</sup> General Chapter of the Congregation has already expressed this: *"We believe that the rich potential of the charism, the life and the mission of the Passionists will come to a fuller expression and fulfillment when it is shared by the laity in the Passionist Family"*.

Now our task is to offer a context and initiate efforts to this presence of the laity in the "Passionist Family". The laity are not only a recipient of the charism of *"Memoria Passionis"*, but protagonists in embracing and incorporating the memory of the Passion into his/her own state of life. While we are separated from them "on a legal level", we are however united charismatically, by the spirituality and collaboration that we offer each other. We assist one another and we grow together so that the charism is something alive, more vibrant, that is, it is capable of generating life; otherwise it is null and void.

However, our religious must accept the ecclesiology of communion of Vatican II. In the "communion" of the Church the protagonists are not only bishops, priests and religious, but also the laity. All belong, like brothers and sisters, to the same family of Christ and they help and support each other.

The ecclesiology of communion underlines the common dignity and mission of all the baptized, but also requires a synodal mentality, that is, "the specific *modus vivendi et operandi* of the Church, the People of God, which reveals and gives substance to her being as communion when all her members journey together, gather in assembly and take an active part in her evangelising mission... The concept of synodality refers to the involvement and participation of the whole People of God in the life and mission of the Church." (International Theological Commission, *Synodality in the Life and Mission of the Church*, 2008, Nos. 1-7.) The Church in this sense must change as



The Passionist laity is "the newness that we seek, the fruit of a gracious gift of God, which we want to acknowledge by following the movement of the Spirit and assuming responsibility according to the Passionist charismatic experience..."

soon as possible and it is changing: The Diocese of Bergamo (Italy), for example, realized that it cannot continue only with the priestly fraternities (vicariates, deaneries, etc.). Therefore, it reorganized its territory creating ecclesial communities, consisting of more laity than clergy.

On our part, perhaps, we can grow and overcome our current problems with the specific contribution of the lay Passionists. Our current knowledge and experience of the *"Memoria Passionis"* will be broader and more enriched with the collaboration and experience of the Passionist laity.

I wish to conclude with an address of Pope Francis during a meeting with the St. Camillus de Lellis Family, which we can apply to our reality: *"The charism initially inspired in St. Camillus, has gradually constituted various ecclesial realities that today form a single constellation, that is, a "charismatic family" composed of men and women religious, consecrated laity and lay faithful. None of these realities alone is a depository or sole custodian of the charism; rather each receives it as a gift and interprets and actualizes it according to its specific vocation, in different historical and geographic contexts. At the center remains the original charism, as a perennial source of light and inspiration, which is understood and embodied dynamically in different forms. By means of a reciprocal exchange, you offer each other gifts that serve for the common good and in view of a common mission."* (18 March 2019)



# PROFESSIONS AND ORDINATIONS

## PROFESSION OF FIRST VOWS

During the period from 2 March 2019 to 31 July 2019, 29 Religious professed First Vows.

**THOM** Province of India, 25 May: Joseph Christudasan, Alphin Judson and Don Peter.

**PASS** Province of the Philippines, 2 July: Arnie Jade M. Rosco.

**REG** Province of México and Dominican Rep., 6 July: Julio Cesar Rondón Sánchez, Juan Arcos Gómez, Miguel Angel Zamora Ramírez and José Acosta Barrios.

**CPA** Configuration of the Africa, 9 July: Gabriel Shirima, Emmanuel Nyanda, Sebastian Rutasimbahala and Dominical Albert (**GEMM**); Geoffrey Odyeki (**CARLW**); Uzu Kingsley (**MAPRAES**).

**REPAC** Province of Indonesia, 9 July: Andreas Pisin, Paulus Mulyadi, Agustinus, Stefanus Henjuk, Fransiskus Dedyanto, Vinsensius De Paulo Sabindo, Christoforus William Conrad Patty, Antonius Lewo Nahak, Nobertus Epo, Libertus Ragut, Fransiskus Aumendo Deo Agustian, Petrus Melki, Gebhardus Riung, Patrisius Yoseph Eko Kelen and Stefanus Sino.



(L-R) JGabriel Shirima, Emmanuel Nyanda, Sebastian Rutasimbahala and Dominical Albert (**GEMM**); Geoffrey Odyeki (**CARLW**); Uzu Kingsley (**MAPRAES**)



(L-R) Fransiskus Nong Budi, Antonius Bulau and Yohanes Paskalis Windy



(L-R) Julio Cesar Rondón Sánchez, Juan Arcos Gómez, Miguel Angel Zamora Ramírez and José Acosta Barrios (**REG**)

## PROFESSION OF PERPETUAL VOWS

During the period from 2 March 2019 to 31 July 2019, 10 of our Religious professed Final Vows.

**THOM** Province of India, 17 March: Antony John.

**MAPRAES** Province of Italy, Portugal and France, 4 May: Francesco Leonardi.

**EXALT** Province of Brazil, 5 May: Edson Terra da Silva.

**PATR** Province of Ireland, Scotland, 16 June: Antony Connelly.

**GETH** Province of Brazil, Mozambique, Argentina and Uruguay, 30 June: José Paulo Pinto.

**REPAC** Province of Indonesia, 9 July: Fransiskus Nong Budi, Antonius Bulau and Yohanes Paskalis Windy.

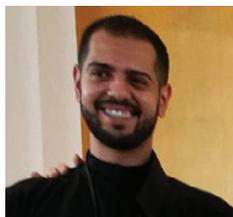
**PASS** Province of the Philippines, 2 July: Mark Ian N. Peliño and Julio B. Boquilla.



First Profession of Vows, **REPAC** Province of Indonesia



Francesco Leonardi (**MAPRAES**)



Edson Terra da Silva (**EXALT**)



José Paulo Pinto (**GETH**)



(L-R) Joseph Christudasan, Alphin Judson and Don Peter (**THOM**)



(L-R) Arnie Jade M. Rosco, Mark Ian N. Peliño, Julio B. Boquilla (**PASS**)



**DIACONATE ORDINATIONS**

During the period from 2 March 2019 to 31 July 2019, 7 Religious were ordained deacons.

**SPIR** Province of Australia, New Zealand, Papua New Guinea and Vietnam, 2 March: Antony Simbel.

**THOM** Province of India, 19 March: Antony John.

**SCOR** Province of Spain and Latin America, 11 May: Carlos Bracho; 6 July: Yamid Jesús Gómez De La Hoz; 13 July: Albino Elizalde León.

**PATR** Province of Ireland, Scotland, 29 June: Antony Connelly.

**MAPRAES** Province of Italy, Portugal and France, 23 June: Francesco Leonardi.



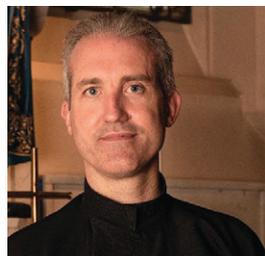
Deacon Yamid Jesús  
Gómez De La Hoz  
(SCOR)



Deacon Antony Simbel  
(SPIR)



Deacon Antony John  
(THOM)



Deacon Antony Connelly.  
(PATR)



Fr. Sandoval Dias de Jesus  
(EXALT)



Fr. Alberto Sorcinelli (MAPRAES)



Deacon Albino Elizalde  
León (SCOR)



Fr. Grzegorz  
Mossakowski (ASSUM)



Fr. Cesar Antonio  
Navarrete (REG)



Fr. Armindo Baltazar (GETH)



Fr. John Lin Ping Jun  
(MACOR)



Deacon Carlos Bracho (SCOR)



Frs. Leonardo Carlos Sanchez, Nelson Galit, Celso Macas and Elmer Malaran (PASS)

**PRIESTLY ORDINATIONS**

During the period from 2 March 2019 to 31 July 2019, 11 Religious were ordained to the priesthood.

**MACOR** Province of South Korea and China, 25 April: Fr. John Lin Ping Jun.

**GETH** Province of Brazil, Mozambique, Argentina and Uruguay, 28 April: Fr. Armindo Baltazar.

**PASS** Province of the Philippines, 20 May: Fr. Leonardo Carlos Sanchez, Fr. Nelson Galit, Fr. Celso Macas and Fr. Elmer Malaran.

**EXALT** Province of Brazil, 25 May: Fr. Sandoval Dias de Jesus.

**MAPRAES** Province of Italy, Portugal and France, 1 June: Fr. Alberto Sorcinelli.

**REG** Province of Mexico and the Dominican Rep., 29 June: Fr. Cesar Antonio Navarrete.

**ASSUM** Province of Poland, Czech Rep. and Ukraine, 15 June: Fr. Grzegorz Mossakowski.

**VULN** Province of Germany and Austria, 6 July: Fr. Dominikus Hartmann.

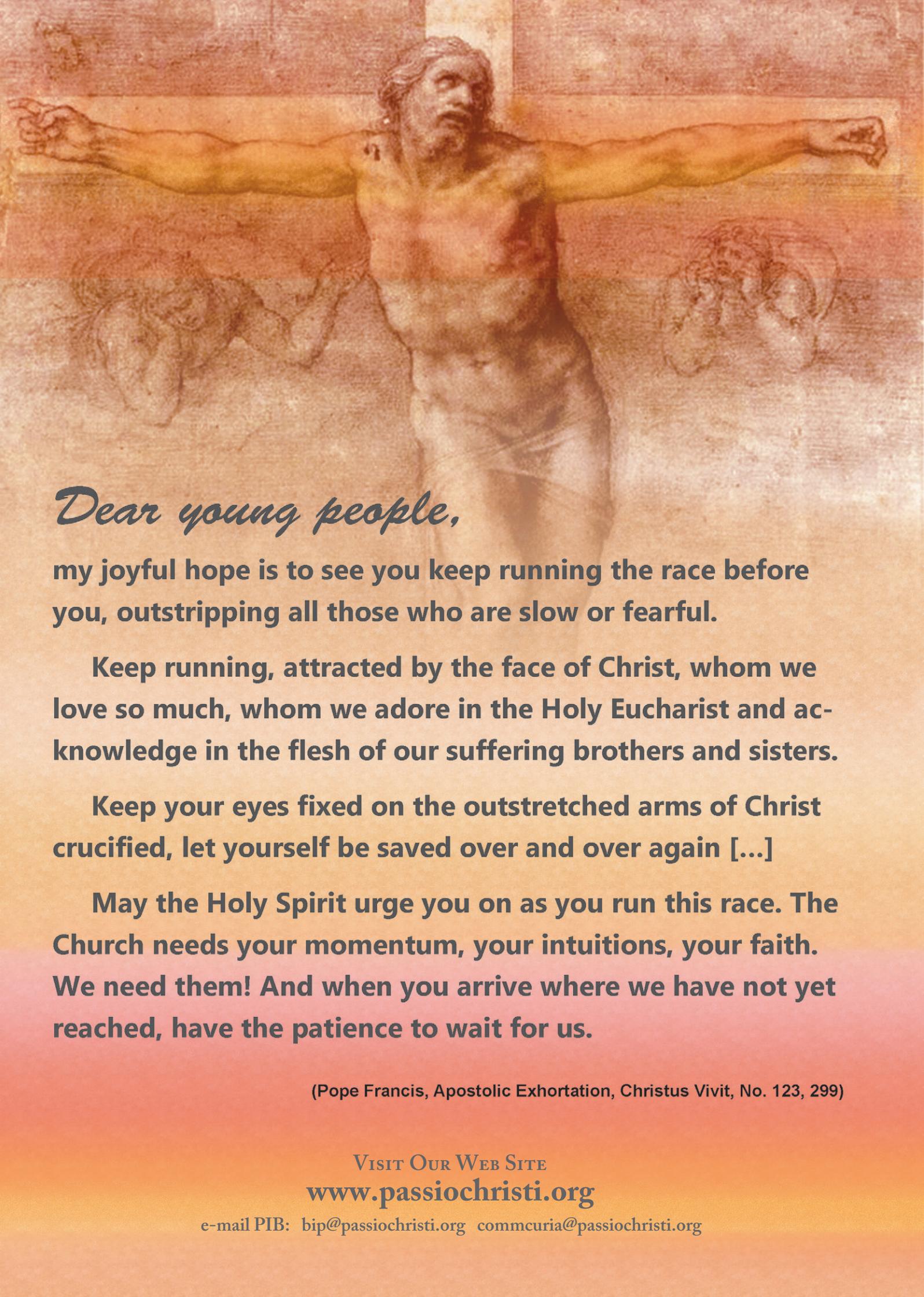
# Notitiae Obitus

26 Februarius 2019 - 29 Iulius 2019

DIE	OB DORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
08/03/2019	Sac. Hermógenes João Scopel	GETH	25/04/26	28/11/45
11/03/2019	Sac. Pedro María Orbe Uriarte	SCOR	18/12/35	02/09/54
11/03/2019	Sac. Gregorius Sabinus	REPAC	04/11/63	02/0983
21/04/2019	Fra. Galileo Graus	SPE	09/7/27	05/11/53
25/04/2019	Fra. Francisco Javier Zabalza San Julián	SCOR	03/12/19	29/09/41
05/05/2019	Sac. John Pearce	SPIR	06/07/50	09/01/71
19/05/2019	Sac. Jerome Vereb	PAUL	22/08/45	16/08/66
29/05/2019	Sac. Domingos Manara	GETH	19/01/41	02/02/63
30/05/2019	Sac. Orlando Rodrigues	EXALT	20/05/43	03/02/64
08/06/2019	Sac. Abel Tinga	SPE	22/09/38	06/09/61
10/07/2019	Sac. Manuel Caridade Pires	MAPRAES	20/04/40	08/12/58
10/07/2019	Sac. Basilius Iswadi	REPAC	05/06/73	22/08/95
19/07/2019	Sac. Sylvain Quevrin	GABR	25/12/27	12/09/49
27/07/2019	Sac. Carlos Javier Mínguez Blanco	SCOR	28/03/1958	15/09/1992

## Moniales et Sorores Defunctae

DIE	OB DORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA N.
03/07/2019	Sr. Severina de la Dolorosa (Villegas Marañón)	Monasterio Passionistarum de Madrid (España)	25/01/1934	15/09/1969
18/04/2019	Sr. Cecilia Wilkinson	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	22/11/1933	27/03/1954
05/05/2019	Sr. Maureen Doran	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (N. Ireland)	01/03/1924	06/05/1946
04/05/2019	Sr. Anne Corrigan	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (USA)	02/02/1936	10/05/1958
30/05/2019	Sr. Evelyn Wilson	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	08/10/1937	23/04/1957
18/04/2019	Sr. Cecilia Wilkinson	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	22/11/1933	27/03/1954
25/06/2019	Sr. Agnes Marie Joy	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	29/04/1926	20/03/1948



*Dear young people,*

**my joyful hope is to see you keep running the race before you, outstripping all those who are slow or fearful.**

**Keep running, attracted by the face of Christ, whom we love so much, whom we adore in the Holy Eucharist and acknowledge in the flesh of our suffering brothers and sisters.**

**Keep your eyes fixed on the outstretched arms of Christ crucified, let yourself be saved over and over again [...]**

**May the Holy Spirit urge you on as you run this race. The Church needs your momentum, your intuitions, your faith. We need them! And when you arrive where we have not yet reached, have the patience to wait for us.**

(Pope Francis, Apostolic Exhortation, *Christus Vivit*, No. 123, 299)

VISIT OUR WEB SITE

**[www.passiochristi.org](http://www.passiochristi.org)**

e-mail PIB: [bip@passiochristi.org](mailto:bip@passiochristi.org) [commcuria@passiochristi.org](mailto:commcuria@passiochristi.org)