



PASSIONIST INTERNATIONAL BULLETIN

Supplement to L'Eco of Saint Gabriel, n° 4 April 2020 - Sped. in a.p. -45% art.2 comma 20/c legge 662/96
Reg. Trib. Teramo 22.04.1960 - Diret.: Ciro Benedettini

New Series, 1-2020 **N°49**



*If we are to measure ourselves, it should
be on how we have shared in Jesus' Cross.*

(Fr. Joachim Rego, Superior General)

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N. 49 - New Series 1 - 2020

Supplement to L'Eco of Saint Gabriel

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St. Paul of the Cross (Anonymous)
Retreat of Sts. John and Paul, Restored Refectory

Back Cover

St. Paul of the Cross
Holy Family Retreat, West Hartford (CT, USA)

Printing

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64023 Mosciano Sant'Angelo (TE)
Tel. 39.345.4009948

THE VIRTUE OF CHRISTIAN HOPE

– Fr. Joachim Rego (Superior General)



THE CURIA
INFORMIS

The virtue of hope responds to the deepest human desire for happiness which has been placed in our hearts by God. Hope takes up the human desire for happiness and purifies and shapes that desire toward God. The virtue of Christian hope, then, directs our minds and hearts to God. As such, a world without God is a world without hope.

In his beautiful encyclical on Hope, *Spe Salvi* (*Saved by Hope*), Pope Benedict XVI's opening claim is that "a distinguishing mark of Christians is the fact that they have a future." They do not know the details of that future, but they know that "their life will not end in emptiness."

In the Scriptures, hope is the virtue that keeps us from discouragement in the face of life's anxieties and challenges. Hope re-directs our tired, troubled hearts towards God, opening our heart in expectation of eternal happiness with God. In the NT, the virtue of hope is linked to the life, death and resurrection of Jesus Christ. Those who place their trust in the saving power of Jesus' life, death and resurrection, are filled with renewed hope which comes from the Father. The virtue of hope is also linked to faith. In the Letter to the Hebrews we read: "...faith is the realization of what is hoped for and evidence of things not seen" (Heb. 11:1). Our faith deepens when we place our hope in God; and our hope is strengthened and fulfilled when we see the world around us with the eyes of faith. Hope is also linked to a peaceful confidence, an enduring patience, a deep-seated conviction which is the fundamental attitude of a Christian.

Christian hope is very realistic. It is built on the realization of our weakness, the limitations of human nature, the many difficulties of human life, and the absolute necessity of God's grace. The Christian's hope is not in himself/herself, but in Jesus Christ. Christian hope is not a wish or a feeling; it

is a rock-solid certainty, a guarantee, an anchor - "the hope set before us...a sure and steadfast anchor of the soul" (Heb. 6:18-19).

As Passionists - people on mission - we must reflect a hopeful spirituality, i.e. a spirituality trusting in God's help: "Unless the Lord builds the house its builders labour in vain" ...a spirituality hoping in the One who made the promise. Such hope is beyond rationality; it allows us to take steps beyond what is purely secure and reliable, trusting only in the One who calls us. The foundation stone of a spirituality of hope is **surrender**.



"Christian hope is not a wish or a feeling; it is a rock-solid certainty, a guarantee, an anchor."

A spirituality of hope and trust lived to the full is a witness that the Gospel is Good News, and that Jesus is not a moral reformer of humanity but a manifestation of the unlimited and boundless love of God. ("The Passion is the greatest and most overwhelming work of God's love" ~ PAUL OF THE CROSS).

We can be prone to confuse Christian hope with a worldly/secular optimism which believes that things are going to get better in a worldly sense. For example, we feel optimistic when we see many new vocations, our ministries expand, our churches full, when people sing our praises. We tend to measure our ministries by how successful we've been. But even Jesus' ministry did not end on an optimistic note.

Jesus did not ask us to be 'successful'; he asked us to be 'fruitful'. Christianity does not promise success. In fact, Jesus only promised his disciples that the cup he drank of, we would drink. He promised us the Cross: "If anyone wants to be follower of mine, let him/her take up their cross every day and follow me." So, I guess, if we are to measure ourselves, it should be on how we have shared in Jesus' Cross. On the other hand, if we trade true hope for a secular optimism, the Cross of Christ will become a stumbling block for us.



"Our hope is strengthened and fulfilled when we see the world around us with the eyes of faith."

There is an important distinction between the virtue of Christian hope and optimism. Hope encompasses more than wishful thinking. It must be solidly rooted in reality. Hope remains steadfast even when things are not going well. Hope drives us to action, even in the darkest times. Hope does not dwell in the moment, but clings to God's promise of a better future. Hope is rooted in a blessed future promised by God, secured by Jesus' sacrifice on the cross, guaranteed by Jesus' resurrection, and sealed by the gift of the Holy Spirit. Hope allows us to remember that no good deed is done in vain, rather our efforts will bear eternal fruit. The theologian Jurgen Moltmann has said it well: *"Genuine hope is not blind optimism. It is hope with open eyes, which sees the suffering and yet believes in the future."*

The virtue of hope is a call to action; it impels us to get to work rather than simply to hope in a shallow and passive manner. When Jesus teaches us to pray in the 'Our Father': *"thy will be done on earth as it is in heaven"*, when he says that *"the kingdom of heaven is at hand"*, he is inviting us to join with God, in partnership, to make God's dream for our world come true. The virtue of hope demands human effort. We must work as if it all depends on us and hope as if it all depends upon God.

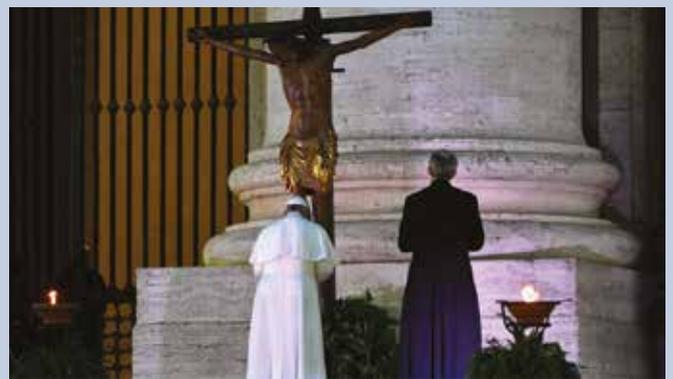
Pope St. John Paul II expressed it like this:

"The basic attitude of hope, on the one hand encourages the Christian not to lose sight of the final goal which gives meaning and value to life, and on the other, offers solid and profound reasons for a daily commitment to transform reality in order to make it correspond to God's plan."

As we commemorate our Congregation's 300 years of foundation in a historical moment which presents great challenges for the church and religious life, we must re-find hope. Without true hope, we will not feel energized; we will not feel excitingly alive; we will lack energy and a compelling vision.

When we re-find true Christian hope, when we experience the powerful presence and work of God all around and in us, we will become alive with the Spirit, we will bring life to others and be generators of life in its many forms, and we will be united in a joy that is attractive and convincing.

"I know the plans I have in mind for you... plans for peace, not disaster, a future full of hope for you" (Jer. 29:11).



Embracing the Lord in order to embrace hope

The Lord asks us and, in the midst of our tempest, invites us to reawaken and put into practice that solidarity and hope capable of giving strength, support and meaning to these hours when everything seems to be floundering. The Lord awakens so as to reawaken and revive our Easter faith.

We have an anchor: by his cross we have been saved.

We have a rudder: by his cross we have been redeemed.

We have a hope: by his cross we have been healed and embraced so that nothing and no one can separate us from his redeeming love. [...]

The Lord asks us from his cross to rediscover the life that awaits us, to look towards those who look to us, to strengthen, recognize and foster the grace that lives within us. Let us not quench the wavering flame (cf. Is 42:3) that never falters and let us allow hope to be rekindled. [...] Embracing the Lord in order to embrace hope: that is the strength of faith, which frees us from fear and gives us hope.

Pope Francis, Homily, *Extraordinary Moment of Prayer*,
27 March 2020.



PACT OF THE CATACOMBS-- *forming a Passionist heart and proposing prophetic actions*

– Fr. Lawrence Rywalt (PIB Editor)

The 93rd General Assembly of the Union of Superiors General was held in Rome on 27-29 November 2019. Fr. Joachim Rego, our Superior General, was among the 150 superiors general present. The theme of the assembly was “*Religious Life in the 21st century.*” Among the presenters were Cardinal Michael Czerny, S.J. with updates on the Amazon Synod; Sr. Sheila Kinsey, F.C.J.M. on practical applications of *Laudato Si*; Fr. Matteo Visioli (Congregation for the Doctrine of the Faith) on *Vos estis lux mundi* and Fr. Michael O’Murchu, M.S.C. on discernment of prophetic witness. A panel of four young religious also spoke to the assembly on their discernment to consecrated life. Finally, the assembly ended with a plenary session with Pope Francis in the synod hall.



The 93rd General Assembly of the Union of Superiors General.

At the conclusion of the final Mass of the Conference, the superiors were invited to sign the “*Pact of the Catacombs for the Common Home –For a Church with an Amazonian face, poor and servant, prophetic and Samaritan.*” This was a Pact signed on 20 October 2019 in the Roman Catacombs of Santa Domitilla by 40 Bishops attending the Amazon Synod about how they wanted to lead their particular churches in the Amazon region. These Bishops were inspired by the style of a similar Catacombs Pact (The Pact for a Servant and Poor Church) signed by Bishops attending the Second Vatican Council in 1965. “*The encounter with these peoples*”, the document says, “*challenges us and invites us to a simpler life of sharing and gratuitousness.*”

In his Advent-Christmas Message, 2019, Fr. Joachim, as the Superior General of our Congregation, explained that he “*chose to accept the invitation to sign the Pact on behalf of the Passionist Family because I feel it challenges us toward personal and communal renewal, and it proposes kingdom values and practical strategies by which we can respond and give authentic witness to the issues of our times.*” Additionally, he “*offers and encourages our religious and all the Passionist Family to engage in prayerfully reflecting on the 15 points contained in the Pact –both personally and with those in your ministries –with the aim of forming your Passionist heart and proposing prophetic actions by which we give witness personally and in our various communities. Of course, this is a response to listening and discerning the action of the Holy Spirit. Following is the Pact to which we aim and desire to make a commitment [...]*”

1. To assume, in the face of extreme global warming and the depletion of natural resources, the commitment, in our territories and with our attitudes, to defend the Amazon jungle. From it come the gifts of water for much of the South American territory, the contribution to the carbon cycle, and the regulation of the global climate, an incalculable biodiversity and a rich socio-diversity for humanity and the entire earth.
2. To recognize that we are not the owners of Mother Earth, but rather the sons and daughters, formed from the dust of the ground (Gen. 2: 7-8), guests and pilgrims (1 Pet. 1: 17b and 1 Pet. 2:11), called to be its jealous caregivers and caretakers (Gen. 1: 26). For this we commit ourselves to an integral ecology in which all is interconnected, the human race and all creation, because all beings are sons and daughters of the earth and over them the Spirit of God moves. (Gen. 1:2).
3. To welcome and renew every day the covenant of God with everything created: “Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, domestic and wild animals of the earth, as many as came out of the ark (Gen. 9:9-10 and Gen. 9:12-17).
4. To renew in our churches the preferential option for the poor, especially for native peoples, and, together with them to guarantee their right to be protagonists in society and in the Church. To



"To help [the poor] preserve their lands, cultures, languages, stories, identities and spiritualities."

help them preserve their lands, cultures, languages, stories, identities and spiritualities. To grow in the awareness that they must be respected, locally and globally and, consequently, to encourage, by all means within our reach, that they be welcomed on an equal footing in the world concert of peoples and cultures.

5. To abandon, consequently, in our parishes, dioceses, and groups all types of colonist mentality and posture, welcoming and valuing cultural, ethnic and linguistic diversity in a respectful dialogue with all spiritual traditions.
6. To denounce all forms of violence and aggression toward the autonomy and rights of native peoples, their identity, their territories, and their ways of life.
7. To announce the liberating novelty of the Gospel of Jesus in welcoming the other and the one who is different, as happened with Peter in the house of Cornelius: "You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation; but God has shown me that I should not call any man profane or unclean." (Acts 10:28).
8. To walk ecumenically with other Christian communities in the inculturation and liberating proclamation of the Gospel with other religions and people of good will, in solidarity with original peoples, with the poor and the small, in defense of their rights and the preservation of our Common Home.
9. To establish in our particular Churches a synodal lifestyle where representatives of original peoples, missionaries, lay people, because of their baptism and in communion with their pastors, have voice

and vote in the diocesan assemblies, in pastoral and parish councils and, ultimately, everything that concerns the governance of the communities.

10. To engage in the urgent recognition of the ecclesial ministries that already exist in the communities, exercised by pastoral agents, indigenous catechists, ministers of the Word, valuing in particular their care in the presence of the most vulnerable and excluded.
11. To make effective in the communities entrusted to us, going from pastoral visits to pastoral presence, ensuring that the right to the Table of the Word and the Table of the Eucharist are effective in all communities.
12. To recognize the services and real diakonia of a great number of women who today direct communities in the Amazon and seek to consolidate them with an adequate ministry of women leaders of the community.
13. To seek new paths of pastoral action in the cities where we operate, with the prominence of the laity, with attention to the peripheries and migrants, workers and the unemployed, students, educators, researchers and the world of culture and communication.
14. To assume before the avalanche of consumerism a happily sober lifestyle, simple and in solidarity with those who have little or nothing; to reduce the production of garbage and the use of plastics, favoring the production and commercialization of agroecological products, and using public transport whenever possible.
15. To place ourselves on the side of those who are persecuted for their prophetic service of denouncing and repaying injustices, of defending the earth and the rights of the poor, of welcoming and supporting migrants and refugees. Cultivate true friendships with the poor, visit the simplest people and the sick, exercise the ministry of listening, comfort and support that bring encouragement and renew hope.

In conclusion, Fr. Joachim wrote—"May the values of this Pact strengthen us in our identity and mission as Passionist Apostles today and assist us in our call to Renew our Mission as we commemorate 300 years with gratitude for fidelity to the charism; seek the wisdom of the Cross to live prophetically in our times; and trust with full confidence in God's love to walk towards God's future with hope." For more information go to: www.vidimusdominum.org



A JUBILEE FOR A NEW PASSIONIST SPRINGTIME

– Fr. Ciro Benedettini (General Consultor)

It's official! The Holy See has granted us a Holy Year, a Jubilee, on the occasion of the Third Centenary of the Foundation of our Congregation. It is the first Passionist Holy Year in the history of the Congregation (November 22, 2020 – January 1, 2022).

What's so good about the Jubilee? Ultimately-- what is a Jubilee? It's good to start thinking about it. The starting point is Holy Scripture-- Leviticus 25: 8-17: *"You shall treat this fiftieth year as sacred. You shall proclaim liberty in the land for all its inhabitants. It shall be a jubilee for you, when each of you shall return to your own property, each of you to your own family."*

The Jewish Jubilee essentially involved-- the restitution of land to its original owners, the remission of debts, the liberation of slaves and prisoners and the land left fallow. All in the name and recognition of God's lordship and holiness: *"Because I am the Lord, your God."*

Therefore, its scope was:

1. A general amnesty, that is, the liberation of people and goods. Liberation from any situation contrary to human freedom and dignity. Liberation of the earth from intensive exploitation and allowing it to rest for a year;
2. The radical renewal of relations with neighbours and nature;
3. The restoration of justice and social equality and the establishment of a kind of solidarity not only among people but also with nature;
4. Offering everyone, even the earth, a new possibility, the opportunity for a new beginning.

Jesus alludes to the Jubilee and re-interprets it when, in the synagogue of Nazareth, he applies to himself the passage of Isaiah (Is 61:1-2), which he had just proclaimed: *"The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed, go free, and to proclaim a year acceptable to the Lord."* (Lk. 4:18-19)



"Offering everyone, even the earth, a new possibility, the opportunity for a new beginning."

"A year acceptable to the Lord." – the most beautiful description of the Christian Jubilee. Briefly, the Biblical Jubilee was to be a kind of general purification, in order to offer a new beginning, almost an attempt to reproduce the conditions of man's earthly Paradise, in acknowledgement of God's lordship over people and nature.

The Christian Jubilee Year, started by Pope Boniface VIII in 1300 A.D., grafted onto the Jewish one, assumes the Hebrew spirit, but emphasizes **spiritual amnesty**, i.e. the **mercy** (indulgence) of God, which renews humanity through forgiveness. It also proposes some Jubilee actions-- pilgrimage and the Sacrament of Reconciliation (penitential acts), crowned by the Eucharistic banquet. Ultimately, the Christian Jubilee is nothing more than a solemn, extraordinary appeal to conversion and holiness.

This Jubilee dynamism, renewal, new beginning, mercy, conversion, is well summarized by the slogan/Jubilee program chosen by the General Council for the Passionist Jubilee-- **Renewing our mission:** gratitude, prophecy, hope. The 47th General Chapter emphasized that the starting point of the renewal of the mission is personal and community renewal, which also involves deepening and re-appropriating our charism, expressing it in creative fidelity in ways that are most suitable for new situations.



Therefore, the Passionist Jubilee is:

- A special year of grace, of mercy and of renewal;
- A year to express our gratitude to God for the charism that inspired St. Paul of the Cross, in order to deepen our understanding of who we are and to renew the *Memoria Passionis*;
- A year to give new fruitfulness to the Passionist charism, to seek new ways to witness and proclaim to today's world that the Passion of Jesus Christ is the greatest and most stupendous work of divine love;
- A year to listen to the cry of the poor, to grow closer to and in solidarity with the crucified of today;
- A year to grow in respect and care for creation;
- Ultimately: a year of renewal, a new beginning, a search for new opportunities for life and relationships with God, neighbour and nature.
- Possibly the beginning of a new Passionist Springtime in the Church.

A Year of Grace

The Jubilee, in synthesis, is a “year of grace”, an extraordinary occasion and impulse for spiritual conversion and renewal. Historically it is linked to the plenary indulgence granted to those who, having gone to Confession and received the Eucharist, perform the Jubilee acts (the pilgrimage to one of the Jubilee sites and the recitation of a prayer for the intention of the Pope).

Therefore, the Jubilee will be celebrated... **Every day** of the Jubilee year in the following locations related to the presence of St. Paul of the Cross:

- The city of Ovada, visiting the Founder's birthplace;
- The monastery of the Presentation of the B.V.M., on Monte Argentario, the first retreat founded by St. Paul of the Cross, where he lived from 1727 to 1744;
- The monastery of Sant'Angelo of Vetralla (VT), founded by St. Paul, where he lived from 1744 to 1772;
- The monastery of Sts. John and Paul, Rome, where the Founder lived during the last two



“A year to listen to the cry of the poor, to grow closer to and in solidarity with the crucified of today.” [Image: R.McKenna,CP]

years of his life and where he died (October 18, 1775) and where his body rests;

A day chosen on four different occasions during the Jubilee year in all the monasteries of the Passionists and the Passionist nuns;

One day during Chapters, Assemblies and Congresses of the Congregation, Passionist Formation Meetings, Retreats Preached in our facilities or preached by Passionists, as well as at spiritual, theological or pastoral formation meetings organized by the Congregation.

Questions for further reflection:

- What do I intend to do personally to better appreciate and enhance the Passionist Jubilee?
- What do I suggest we do as a community to celebrate the Jubilee?
- What do I think would be a good way to share the Jubilee with the Passionist Family and the laity?

THE CONGREGATION OF THE PASSION AND ITS JUBILEES OF 1820 AND 1920



THE CURIA
INFORMIS

– Fr. Alessandro Ciciliani (MAPRAES)

Our Congregation is about to celebrate the 3rd centenary of its existence (1720-2020). In the past, on two other occasions in 1820 and 1920, our religious also celebrated these moments of anniversary jubilation. We will see, as far as possible according to the sources, what happened on those dates so that by reawakening our memory we may be more and more aware of our rich tradition.

The Congregation in 1820, excluding the Bulgarian mission, was present only in Italy with two provinces: Presentation and Pieta. In the *platea* of the three retreats inhabited by St. Paul of the Cross (Presentation, Sant'Angelo of Vetralla, Saints John and Paul) there is no mention of the 1st centenary of the birth of the Congregation. The problems of the decline in numbers and the reopening of communities after the Napoleonic Suppression (1810-1814) were of primary importance. At the end of 1820 the Congregation had 104 clerics and 62 Brothers, for a total of 166 religious. At the beginning of 1810, before the Napoleonic suppression, there were 233 religious in 17 Retreats (Arezzo, Presentation and St. Joseph on Monte Argentario, Recanati, Morrovalle, Pievetorina, Gubbio, Giano, Sant'Eutizio, Corneto, Sant'Angelo of Vetralla, Saints John and Paul, Monte Cavo, Paliano, Terracina, Ceccano and San Sosio). Of these, once the Congregation (1814) was restored, only 10 remained open (Saints John and Paul, Monte Argentario, Sant'Angelo of Vetralla, St. Eutizio, Corneto, Ceccano, San Sosio, Terracina, Paliano, Monte Cavo) with the addition of Todi founded in the 1816. Therefore, in 1820 there was a significant decline in religious and communities that justified the principal concern of the fifth Superior General, Fr. Tommaso Albesano (of the Incarnate Wisdom) (1752-1820), to reorganize the structure and life of the Congregation. Fr. Tommaso did this during the Restoration period (after 1815) to address the de-

crease in the number of religious due to deaths and departures, and the reality that during the Suppression the retreats had been severely looted.

In 1820 he saw the first fruits of his efforts, but this intense work physically weakened him. When he left St. Eutizio to make the canonical visit to the Todi retreat from 20 to 23 August 1820, he arrived there without strength and with a fever-- he made a journey of 64 km in a single day, on foot, under the August sun (he suffered from rheumatism and stomach ailments). He died there on the night of September 23, 1820. He was the last General to have personally known the Founder. He left an example of a life of holiness and

great moral righteousness. Pius VII used to say of him-- "He is tough, but holy." He left the Congregation very stable in its external structures, and in a climate of internal fervour and zeal for evangelization. The government of the Congregation continued under the guidance of Fr. Filippo Antonaroli (of the Immaculate Conception) until the General Chapter of 1821.



Fr. Tommaso Albesano (1752 - 1820).

Finally, it should be noted that on 13 June 1820 a preparatory meeting was held at the Quirinal Palace [where the Pope lived at that time] to discuss the heroism of the virtues of St. Paul of the Cross; 7 cardinals attended. This is the little information that exists concerning the centenary of 1820. In fact, there is no mention of the 1st anniversary of the foundation, as mentioned, because the Congregation was recovering from the Napoleonic suppression and there were other, more urgent problems that needed to be addressed.

The situation was very different for the 2nd centenary celebration of 1920. First, the Congregation had now expanded outside Italy and Europe-- in England and Ireland, Belgium, France, Spain, the United States of America, Mexico, Cuba, Argentina, Brazil, Peru, Chile, Australia and Palestine. The Superior General was Fr. Silvio Di Vezza (of St. Bernard) (1849-1929).



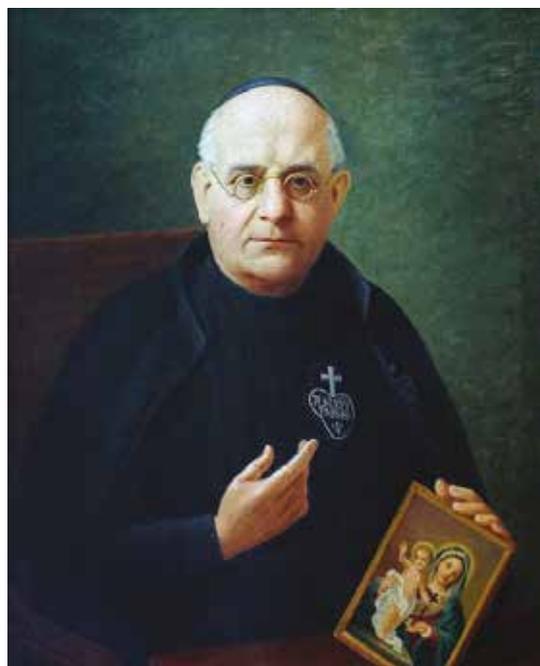
At the end of that year, the Congregation had 1371 clerics and 422 Brothers for a total of 1793 religious.

The end of the Great War [World War I] allowed the General to begin visits to the communities and urge them to resume a normal life of observance. Fr. Silvio, on 18 October 1919, also wrote a long and articulate circular letter to remind the religious of the 2nd centenary of the Vestition of St. Paul of the Cross and therefore of the founding of the Congregation. In the letter he retraced the initial events of 1720 beginning in the Castellazzo cell, and he asked for the prayers of all the religious in order to solemnly celebrate the anniversary. With a historical excursus he remembered the distinguished brethren who gave luster to the Congregation: the Venerable Vincent Mary Strambi, the upcoming Saint, Blessed Gabriel of the Sorrowful Virgin, and the Venerable Dominic Barberi (of the Mother of God.)

On the occasion of the 2nd centenary, the General Consulta of 12 November 1919 decided to begin the publication of an information periodical for the entire Institute that would be called "Bulletin of the Congregation of the Most Holy Cross and Passion of our Lord Jesus Christ".

Pope Benedict XV, having learned of the anniversary, on 27 January 1920, met with the Superior General in a private audience and expressed his congratulations and best wishes. On that occasion he received as a gift from the Congregation a parchment of the 2nd centenary as a sign of filial devotion. Both the upper and lower parts of the parchment had a medallion, the first of which represented the religious Vestition of St. Paul of the Cross (1720) and the other the Canonization of Blessed Gabriel of the Sorrowful Virgin (1920). A replica of the parchment was reproduced in several postcards-souvenirs that were distributed to the various communities. In that year, Benedict XV, with the Apostolic Letter *Optime sane consilio* of April 11, 1920, granted a plenary indulgence to all the faithful who visited any church of a Passionist community or monastery that on a specific day had solemnly celebrated the anniversary. On that day the superior of the community, or another priest he delegated, could impart the Papal Blessing. In addition, the Pope urged the General to work toward encouraging the religious to live the Rule more fervently and grow in virtue and in love of the Cross of Christ.

Additionally, the canonization of San Gabriel of the Sorrowful Virgin took place on 13 May. Pope Benedict XV presided at the ceremony. In the Letter *Optime sane consilio* he defined the Saint of the Abruzzo region of Italy as "your flower of Christian perfection".



Fr. Silvio Di Vezza (1849 - 1929).

A few days later, in the Retreat of Saints John and Paul, the XXXI General Chapter was celebrated. It had been convoked by Fr. Silvio Di Vezza and was scheduled to begin on May 16; however, due to the considerable influx of faithful and pilgrims that arrived to venerate the new Passionist Saint, it had to be delayed by a couple of days, and commenced on May 18 and lasted until June 3. On 31 May, on the first ballot, Fr. Silvio Di Vezza was reconfirmed as Superior General. The religious capitulars enjoyed an atmosphere of joy and of hope for an even more glorious future than in the past. All joined in a prayer of thanks to God for the events related to the canonization of St. Gabriel and the 2nd centenary of the founding of the Congregation. On June 2, the capitulars gathered in St. Peter's for an audience with the Pope, who congratulated them on the anniversary that was being celebrated, and he urged them to continue to accept the blessings of heaven and to persevere in their apostolic ministry for the salvation of the world.

In the retreat of Saints John and Paul, following the recommendation of Pope Benedict XV, celebrations and liturgies were held from 20 to 22 November. On 21 November, the chapel dedicated to San Gabriel of the Sorrows was inaugurated in the basilica, while the following day a Eucharistic day was celebrated, with various Masses in church and Eucharistic adoration until 4:30 P.M. To commemorate the 2nd centenary, a statue of St. Paul of the Cross, sculpted in Carrara marble, created by the sculptor Anacleto Brunetti of Pietrasanta (Lucca) was erected in a lane of the garden of the General House overlooking the Colosseum.

NEWS FROM THE GENERAL COUNCIL

(Rome, 27 January - 5 February 2020)



THE CURIA
INFORMS

The General Council met in Rome from 27 January to 5 February 2020. Following are some of the topics that were discussed and the decisions that were made.

1

THE JUBILEE OF THE THIRD CENTENARY

A) The Meeting of young Passionists (August 2021)

An important decision taken in this Consulta was to change the calendar of events scheduled for 2021, separating the meeting of young Passionists (now scheduled for August 9-18, 2021) from the celebration of the Theological Congress, which remains scheduled for September 21-24, 2021.

B) Catechesis during the Jubilee (May 2020-December 2021)

The Jubilee Commission is preparing a series of catechetical documents which will be distributed via e-mail. The goal is to offer simple, short reflective articles for personal and communal reflection to our religious and the Passionist Family. In addition to the text, there will be an illustration, a short reflection, a biblical text and some questions for dialogue and sharing. The topics will include St. Paul of the Cross and the Congregation; Passionist identity; religious profession; Passionist holiness; Passionist liturgical celebrations and feminine spirituality.

C) International Theological Congress (21-24 September 2021)

The Theological Congress entitled-- *The Wisdom of the Cross in a Plural World* will be divided into four themes: The Wisdom of the Cross and the Challenges of Culture; The Wisdom of the Cross in the Promotion of Humanism and Interreligious Dialogue; The Wisdom of the Cross in the New Scenarios of Evangelization; The Wisdom of the Cross in the Charism of Paul of the Cross for the Present and Future of the World. A financing and sponsorship plan is also being studied in order to keep the costs of the Congress within the budget already established for the Jubilee and presented at the last General Chapter.

2

PROMOTION OF JPIC WITHIN THE CONGREGATION

For some time now the General Council has been trying to rethink the way in which the General Curia's activity is structured. It was noted that in various parts of the Congregation there is a need to focus greater attention on formation and awareness of issues concerning Justice, Peace and the Integrity of Creation, as well as to stimulate concrete actions within the Congregation in these areas. In the past this was the responsibility of the General Secretary for the Missions and Solidarity. Consequently, it was decided to study new means for greater effectiveness in this area.



Fr. Joachim Rego celebrates Mass with the community in Randham, India.

3

RENEWING OUR MISSION (Preparation for the General Synod)

It is hoped that all the entities in the Congregation have already begun to study the "Call to Action" document of the 47th General Chapter. The accompanying letter that accompanied the document indicated 5 actions to be taken:

1. Read and discuss together the document in community. This cannot be only once. There needs to be regular, planned community meetings in order to study, share, evaluate and take concrete action steps. *[This will need active and programmed initiatives on the part of the local Superior.]*
2. Discern together the most appropriate and effective lines of action which will promote the renewal of the mission in each community, region, Province and Configuration.



3. Gather the ideas and proposals which emerge from the various meetings and prepare a report to be shared with the Provincial/Vice Provincial Council and with the Configuration President. *[This will need active and planned initiatives from the Province, Vice Province and Configuration superiors.]*

4. 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.

5. The General Council will prepare a summary document as a Plan for the renewal of the Congregation which will be presented for consideration at the General Synod of October 2021. In order to prepare this report the General Council plans to appoint a Commission dedicated to "Renewing our Mission" by July 2020. This Commission will gather the material from the reports from the Provinces and the other entities and, in November, will prepare a summary document to be presented to the General Council.

This document will be the basis for the elaboration of a strategic plan for evangelization and for studying the different structural models that might favour the renewal of our Passionist mission. The result of this work will be presented to the General Synod in October 2021.

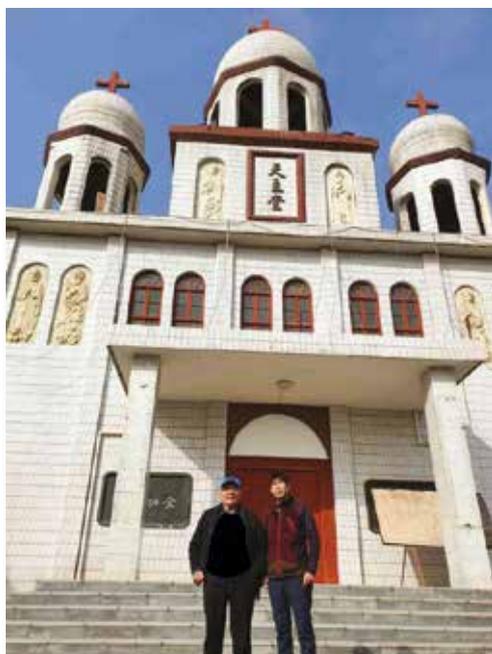
4

RENEWING OUR MISSION (Preparation for the General Synod)

In recent months both the Superior General and several Consultors have been engaged in making visits to different entities of our Congregation.

Fr. Mirek Lesiecki presented a report about his canonical visitation of the SPE Province (Netherlands) which will celebrate its Provincial Chapter from April 19-22, 2020. He also visited the community of Highgate (London), a retreat that is under the aegis of the Superior General and his Council.

During the month of January, the Superior General visited some communities of the THOM Vice Province (India) and participated in the inauguration of the



Fr. Paolo Aureli (left) during a recent visit to the Passionist communities in China.

new Ashram in Kochi. In addition, Fr. Joachim also visited the mission in Randham, in the state of Tamil Nadu, opened in 1996. In this mission our Vice Province has done wonderful work in assisting the very poor population with microcredit projects open to both Christian and Hindu families. With the help of the Solidarity Fund we are collaborating in the construction of a new chapel there.

As usual, the General Council met with the Procurator General, Fr. Alessandro Foppoli, for the presentation of the juridical cases. The new General Econome, Fr. Antonio Siciliano, reported on the finances of the Congregation. On this occasion, Fr. Antonio was formally appointed as the new Legal Representative of the Generalate.

The General Secretary for Solidarity and the Missions, Fr. Paolo Aureli, made presentations and recommendation concerning some solidarity projects. Among these projects was offering financial assistance for the construction of a new religious house for our missionaries in China.

The Council also had a long and fruitful dialogue with Fr. Vital Otshudialokoka, SALV Vice-Provincial (Democratic Rep. of Congo) on the financial constraints and distress of this entity of the Congregation due to the current political situation in the country.

Finally, the dates for canonical visitations were considered, which, especially in view of the many Chapters and Congresses of the two-year period 2020-2021, have been delegated by Father General to the various General Consultors.

In 2020, only 4 Provincial Chapters and 1 Vice Provincial Congress will be celebrated: SPE (The Netherlands - North Germany); VULN (South Germany (Bavaria) - Austria); REG (Mexico - Dominican Republic) PATR (Ireland - Scotland) and IOS (England and Wales).

However, in 2021, there will be five Vice Provincial Congresses (CARLW - Kenya; GEMM - Tanzania; SALV - Rep. Dem. Congo; THOM - India; MATAF - Zambia, Botswana, South Africa) and 4 Provincial Chapters (PASS - the Philippines and Bethany in the Holy Land); SCOR - (Spain, Bolivia, Chile, Colombia, Cuba, El Salvador, Ecuador, Guatemala, Honduras, Mexico, Panama, Peru and Venezuela); GETH - (Brazil, Argentina, Uruguay); and IOS - (England and Wales).

MEETING OF THE JUBILEE COMMISSION

– Fr. *Ciro Benedettini* (General Consultor)



THE CURIA
INFORMS

The Jubilee, that is quickly approaching, added a certain sense of apprehension to the meeting of the Jubilee Commission of 23 to 25 January 2020. It continued until the 28th in order to be able to meet with the General Council. It began once again with the search for a “Secretary of the Jubilee” who will have the task of managing and coordinating daily life during the event. Once again to no avail.

Yet again, the theme of the Meeting of Young Passionists was addressed. So far there are two connected ideas on the table— to schedule it during the Congress on the theology of the Cross (21 - 24 September 2021) and to extend it to as many young people as possible. Again, we confronted the problem of logistics. During the Congress the retreat house of Sts. John and Paul will already be filled with our religious and others who will attend the Congress and therefore, there would be no place for the young people who would either have to settle for makeshift accommodations or seek hospitality at religious houses or make reservations at hotels that would entail considerable expense. A solution was found during the meeting with the General Council-- separating the two events, i.e. scheduling the meeting of young religious at another time, other than that of the Congress, specifically reserved for them. Their meeting would include reflections and discussion on the Jubilee theme “Renewing our mission”. This would allow for the possibility of a better distribution of time, also in view of the pilgrimage to the places associated with the Founder. Above all it would permit the possibility of welcoming at least 100 young religious less than 10 years professed, in our monastery which would be available to them in August (9-18 August) with a per diem of 40 Euros. A small committee was appointed to draw up the programme. However, this meeting does not preclude the presence of the young religious also at the Congress on the Theology of the Cross.

The inauguration of the Jubilee will take place with the opening of a “Holy Door”, a sign of a path of conversion, which will be the central door of the Basilica (the two side doors have been sealed since time immemorial). A small restoration of the wooden door will be necessary as well as the central part of the iron outer gate. According to Roman custom a cardinal will be invited for the opening of the door. The opening ceremony will be at-

tended by the Passionist bishops, guests of the Superior General, and the Passionist formators, who will conclude their meeting with the inauguration of the Jubilee. The ceremony will be “streamed” so that the entire Congregation can follow it. A liturgical subsidy will be prepared to facilitate maximum participation in the Jubilee.

Pilgrims and tourists to the retreat of Sts. John and Paul will find two displays-- one in the right aisle of the Basilica entitled, “Who are the Passionists”. This will guide them toward the Chapel of St. Paul of the Cross. The second exhibition will be in the corridor of the ground floor of the monastery and will have as its theme St. Paul of the Cross. It will consist of a structure that will divide the corridor in half and will lead to a room where videos of our activities and missions will be presented. It will then direct visitors towards the room of St. Paul of the Cross and the Museum. Some gadgets (reproduction of icons on wood and cards, pictures, T-shirts, etc...) will also be available for pilgrims.



Art work from The Stauros Museum of Sacred Art (*Pietà*, ALBERTO SUGHI).

The International Congress, “The theology of the Cross in a pluralistic world”, will be held at the Lateran University from 21 to 24 September 2021. The Coordinator, Fr. Fernando Taccone (MAPRAES) gave a detailed report to the General Council on the preparation of the Congress. Additionally, at the Congress, there will be an exhibition at the University consisting of modern sacred art on the Passion. Currently it is located at the Stauros Center of the Shrine of St. Gabriel. Subsequently, it could possibly be sent to other Roman universities. The Superior General suggested that it be displayed, perhaps during the opening of the Jubilee, in the hall under the refectory (external entrance), formerly the location of the Stauros library, where the executive secretariat of the Congress will also be located. Finally, the Jubilee website has been launched: www.jubilaumcp.org

One quite serious problem is the budget. The one prepared and approved initially by the General Chapter and then by the Extended Council last September needs to be reviewed because of new situations that have arisen. The General Council has decided not to burden the provinces, but to ask for contributions from entities with greater financial resources.



THE DIOCESAN INQUIRY INTO THE CAUSES OF THE SAINTS: FINAL STAGE (IV PART)

– Fr. Cristiano Massimo Parisi (Postulator General)

Before the definitive closure of the Diocese Inquiry, which is followed by the consignment of two copies of all the material to the Congregation of the Causes of the Saints, the “*Declaration on the Absence of Cult*” is made. The goal of this ancient legislative corpus (dating back to Pope Urban VIII, 1623-1644) is to remove or prevent abuses for the veneration of certain Servants of God who died with a reputation for holiness, but are not yet canonized, nor beatified by the Apostolic See. The procedure for the Declaration is long and complex. We merely make a list of the prohibitions of the cult of the Servants of God, which are of a public and ecclesiastical character. It is forbidden:

- to celebrate the Eucharistic liturgy and the liturgy of the Hours on the *dies natalis* in honor of the Servant of God;
- situate the mortal remains under an altar, in a church or in a chapel;
- represent the Servant of God with the halo or corona;
- place an image of the Servant of God in a church or chapel;
- conduct celebrations or processions in honor of the same;
- place ex-votive items on the tomb or other symbols that may lead the faithful to believe that the Church has made a decision about the sanctity of the Servant of God.

Once the investigative matters have been completed, we proceed to the final phase of the Inquiry, which consists of the packaging of two copies of the original acts that are sent to the Congregation of the Causes of the Saints. The original acts are called *Archetype* and will be kept in the Secret Archive of the Diocesan Curia where the Inquiry took place. *Transunto* is the name of the first copy of the *Archetype*, which is stored in the Congregation Depository. The Public copy is the second copy of the *Archetype*, which is delivered to the Postulator of the Roman phase of the Cause and used for the study of the Cause and the preparation of the *Positio*.

A rather complex procedure must be followed to submit the Proceedings of the Inquiry. Here we are limited to report the essential aspects. The keyword is integrity. In practice, the integrity of the *Archetype* acts and those contained in the *Transunto* and *Public Copy* must be safeguarded from the time of the closing of the Inquiry until they are delivered to the Dicastery. The aim is to exclude the possibility of material tampering. This material will be closed and sealed in packages (one,



“The goal of this ancient legislative corpus [...] is to remove or prevent abuses for the veneration of certain Servants of God who died with a reputation for holiness, but are not yet canonized, nor beatified by the Apostolic See.”

two, five, ten...) to be then be consigned. If there is a need to make a translation into an approved language of the Dicastery, the *Transunto* and *Public Copy* are sent in the original language and, in addition, the translations of the *Transunto* and the *Public Copy*.

The deeds will be delivered to the Dicastery by a *Portitore* [bearer] (male or female religious, priest or layman), who, appointed by the Episcopal Delegate, will take the oath of office and guarantee the integrity of the *Transunto* and the *Public Copy* until their final delivery to the Dicastery. At the end of the Last Session, the Inquiry is canonically concluded or closed. All officials of the Inquiry relinquish their offices, including the diocesan Postulator of the Cause. The following information is to be attached to the exterior of the packages:

- an inscription stating the closure and contents of the package;
- the *Plicum litterarum* (Envelope of Letters): a closed and sealed envelope, containing the letter addressed to the Prefect of the Dicastery regarding those who conducted the Inquiry, the credibility of the witnesses and the legitimacy of the acts, even with negative observations, if that’s the case; a letter from the Bishop;
- the *Strumentum clausurae* (Instrument of Closing): a report of the closure of parcels with the deeds of the Inquiry.

[P.S. The Congregation of the Causes of Saints has inaugurated the new website: www.causesanti.va]



THE FORMATOR TODAY

– Fr. Martin Coffey (Executive Secretary for Formation)

[Below are excerpts from a document written by Fr. Martin Coffey, Executive Secretary for Formation. The complete version can be found on the Congregation website, www.passiochristi.org in the “Formation” category.]



Formation Planning Commission: Fr. O’Brien Chanda (MATAF), Fr. Orven Obispo (PASS), Fr. Rafael Vivanco (General Consultor), Fr. Laurence Duffy (Facilitator), Fr. Martin Coffey (Sec. for Formation) and Fr. Ademir Guedes (GETH).

As we approach the Jubilee to celebrate three hundred years of Passionist life, we take the opportunity to highlight the important ministry of formation in the Congregation today. As part of the Jubilee celebrations, there will be a special course for all our formators in Rome in November 2020. We ask the intercession of St. Paul of the Cross for our formators and those entrusted to their care. St. Paul was a kindly father to his brethren and is a great model for formators. He offers this advice to formators and to all of us, “*See the good in others, always looking on them with great kindness as God does.*”

Formation Today

Formation for religious life and priesthood is one of the most important and challenging areas of our life today. When considering formation, we are also considering the future of the Congregation, our mission in the Church and our readiness to serve God and his people. Fewer people are coming forward to offer themselves for the religious life and many of those who join leave the Congregation either during formation or shortly after final vows and ordination. This has given rise to serious questioning about the

kind of formation that is needed in this new context. We need to address these issues in an open and realistic way. We also need to choose good men for the ministry of formation and to give them the best training and preparation possible. [...]

What is the role of the formator?

The formator is not the principal agent of formation. This is always the Holy Spirit. After that, the young person is the principal subject who responds to the invitations and movements of the Spirit. The formator is a collaborator with both the Spirit and the young man. At times, he will have his ear attuned to the promptings of the Spirit urging the young person to trust, to be open, to respond. At other times, he will have a compassionate ear for the struggles, doubts and questions of those in his care. It is by means of his own self-awareness that the formator is able to be sensitive and attentive to the needs of the young people he is working with. It is because he has faced himself and learned to cope with his own inner struggles and growth that he can help others. This is not a skill that is easily acquired. To help him in his ministry, it is important that the formator be given the opportunity for some training in the dynamics of human and spiritual development. [...]

Profile of the Formator

Many years ago when I was a young formator, I was told that the person entrusted with the formation of the young must have the courage and strength of a father, the tenderness of a mother; he must offer the encouragement of a brother, the support of a friend, the wisdom of a teacher and the discipline of a skilled trainer. He is not just one of these, but he must have something of all of them. I think this is not a bad general description of the formator.

In *Evangelii Gaudium*, Pope Francis offers us a portrait of today’s evangelizer that I believe applies to the formator who is also an evangelizer. The words the Pope uses most frequently when talking of such a person are tenderness, kindness and mercy. [...]

Information and formation

There is an objective dimension to formation that is acquiring knowledge and skills. It is a from learn-



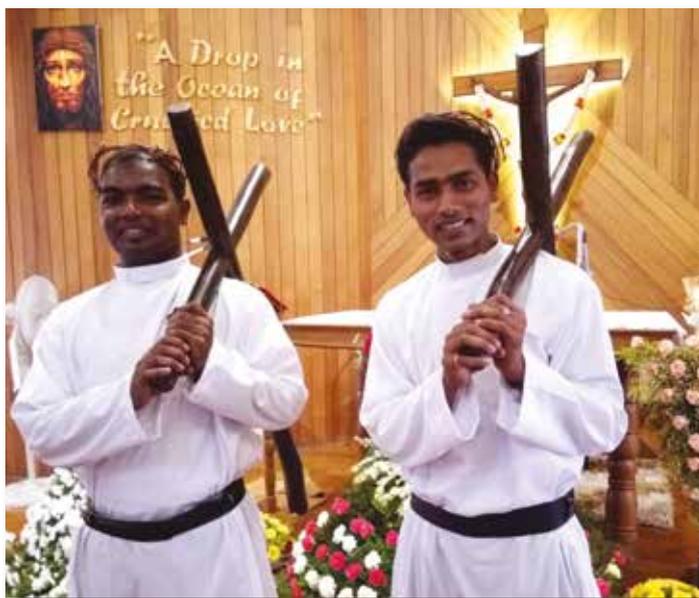
ing or training that can be organized by means of courses, seminars, inputs etc. This is an indispensable part of all formation. The young people have to be given the essential information about the life and times of the founder, the history of the Congregation, the founding documents as well as the Constitutions.

As well as imparting information, the formator embodies the charism and spirit of the Congregation and helps the young to know, love and internalize these and make them their own. He introduces them to the ministry of the Congregation and helps them to have a zeal to serve the people.

There is another dimension of formation that is not an imparting of information but the shaping of a human character. It is encouraging the transformation of the person until he is conformed to Christ crucified. This is the more important dimension of formation, but it is largely the hidden work of the Spirit in the heart of the person. The formator helps the young person to be aware of this hidden work and to cooperate with the movements of the Spirit within him. [...]

The Formator as Mediator

The formator's role is also to be something of a mediator between the receiving community and the young person who is discerning. He represents the community who has entrusted him with this delicate ministry. He is, in a sense, the living embodiment of the charism that the young searcher can see and believe in.



"There is another dimension of formation that is not an imparting of information but the shaping of a human character. It is encouraging the transformation of the person until he is conformed to Christ crucified."

To fulfill his role as mediator, the formator also needs to be able to step into the shoes of the searcher to feel and understand his questions, fears, doubts and to bring the legitimate questions of the searcher to the attention of the community.

Those who enter the Congregation today bring with them all the strengths and weaknesses of modern society and family life. The formator needs to be aware of the world from which they are coming and the challenges this will entail. The surrounding society and culture have a strong formative influence. The formator will need an understanding and appreciation of the culture and be able to affirm its strengths and challenge its negative influence. [...]

Accompaniment

Accompaniment is the heart of formation. It is in the context of this formative relationship that the person experiences the movements of the Spirit urging him to be open, courageous and trusting.

To act as a helpful mediator in the process of moving from outside to inside the community, the formator will need the skills to invite and encourage the young person to open his heart and to share his feelings, his thoughts, hopes, doubts, and struggles. This openness and ability to share is the key to a fruitful formation process. [...] To choose to be a Passionist is to choose not to be many other things. It means leaving behind a lifestyle, friends, habits, familiar and comforting places, people and things. This loss needs to be recognized and mourned if necessary. Along with the loss there is the joy of discovery as the searcher comes to know more about the Congregation and experiences a stronger attraction. He will meet new companions and form new friendships. He will gradually feel more at home and accepted into the new family. It is very important that young people come to feel accepted and at home in the community. The absence of this has led some young people to leave the community even after final profession and ordination. [...]

Conclusion

I hope that these few reflections are helpful for those who do formation ministry. There is nothing new or revolutionary here. I have just offered a summary of what is merely common sense in formation today. Of course, there is much more that can be said. I hope the course for formators in November 2020 will address their needs, questions and concerns and help them to give themselves more generously to this very important ministry.



THE RESTORATION OF THE HISTORIC REFECTORY OF THE GENERALATE OF STS. JOHN AND PAUL

– Fr. Lawrence Rywalt (PIB Editor)

This year, on 22 November, the Congregation of the Passion will begin the celebration of the third centenary of its founding. In speaking about the Jubilee, Fr. Joachim Rego, Superior General, wrote—[The Jubilee] *“is not a celebration of our greatness or our successes; rather it is a celebration of the blessings of God during these three centuries and the fidelity of innumerable Passionists who, through their life and their mission, and despite their human weakness and frailties have kept alive the memory of the Passion of Jesus as a magnanimous and concrete act of the love of God.”*

One of the many ways that the community of the Generalate of Sts. John and Paul strives to keep alive the memory of the Passion of Jesus is through its retreat ministry. This year, in order to better welcome the many pilgrims and guests who will visit Rome during the Jubilee, the community decided to undertake the restoration of the historic refectory, which principally serves as the refectory for retreatants. With the help of major American benefactors of the Congregation, John and Virginia Gildea, and the generosity of other individuals of the Passionist Family, this restoration project was completed at the beginning of March 2020. On 25 March 2020 a ceremony and prayer service took place during which the restored room was blessed and inaugurated by the Superior General, Fr. Joachim Rego.

THE REFECTORY IN PASSIONIST TRADITION

In his recent book entitled, *“La vita quotidiana dei Passionisti, 1720-1970, Saggio storico, Effatà Editrice, 2019”* (The Everyday Life of the Passionists (1720-1970) *An historical essay*) Fr. Tito Paolo Zecca (MAPRAES) describes the refectory structure and the customs that Passionists observed for meals. Following are excerpts from this work.

“The refectory was furnished according to the centuries-old monastic and conventual custom. The location of the refectory was always on the ground floor, next to the kitchen and rather far from the front door. In the room, usually rectangular in shape and very large, there were long fixed tables (solid wood), positioned along the walls and placed on top of a plat-



Beginning of the restoration work.

form about 15/20 cm high, supported by two or three columns. The benches were also fixed and along the walls there was a back-support that maintained the benches. The seats were arranged only on the side of the wall. Tables, benches and back rests were very plain and simple. Underneath the table, at each place, there was a small shelf to store the napkin, cutlery, cup and nothing else. There was also a wooden platform to rest your feet. Between the place of the Superior, which always occupied the first place on the left, and the place on his right, there was a place usually reserved for guests, at the top was the Sign of the Congregation. There might also be a placard with the inscription *Silentium* [silence] (in some retreats it was placed at the entrance of the upper corridor). There was no shortage of sacred images, especially a reproduction of the Last Supper, the Emmaus Dinner or the dinner in Levi’s house or some other convivial biblical scene.

A door connected the refectory to the kitchen. There was also another small place, called the “refetorietto” [little refectory] where the jugs were prepared with water and wine. In the refectory itself there could be wall cabinets where crockery, glasses, bottles, and other spare dishes were stored that were used on the most solemn occasions or when there was a greater number of guests. Tablecloths were not used on the tables, except on days of greater solemnity. There was



no sink where diners washed their hands before meals, as was customary in many monasteries and convents. The place was also not heated in the winter period as was customary in medieval monasteries and convents.

Meals were eaten in strict silence, broken only by the prayers of blessing or thanksgiving and by the reading of some book, usually of hagiographic, apologetic or homiletic content that was done, especially in very large refectories, from a small pulpit usually placed in the middle of the refectory or at the back wall, for acoustic purposes [...]

Behaviour during the consumption of meals was also indicated in detail. Thus, since the white tablecloths were provided only for days of greatest solemnity (Christmas, Easter, feast of the Holy Founder), each religious had a large napkin that extended in rhomboidal form under his plate and on which the cutlery (made bone or wood, except for the knife) and the "little cup" or a cup that was a kind of ceramic bowl, low and wide, with two handles, and with imprinted the Passionist "Sign". The cutlery and cup were personal. They were wrapped in another small napkin and placed on the shelf at their seat. A change of napkin was allowed every fortnight [2 weeks]; the "salavietta" [smaller napkin] every week, according to the custom of mendicant orders. Every now and then, both cutlery and a cup were washed with water. [...]

Meals were ordinarily served by the Brothers who also set up and cleared the refectory. In their absence, these duties were carried out by the novices, students or the religious themselves." (pp. 73-77)

THE HISTORIC REFECTORY OF THE GENERALATE OF STS. JOHN AND PAUL

The historic refectory (dining room), currently used for those making a retreat in our retreat house, dates to the period preceding the arrival of St. Paul of the Cross and the original Passionist community in 1773. Although there is no description of its physical layout prior to 1773, according to Passionist tradition, it was adapted for our use, in particular to favor silence during meals rather than conversation

During the years of the Roman Republic (1798-1799) the community suffered extensively during the first French occupation of Italy. Then in 1810 the country suffered under the general decree of the suppression of religious orders by Napoleon. Only one religious was left in this monastery for purposes of attending to the Basilica. The monastery was stripped of all furnishings. On 26 June 1814, following the de-

feat of Napoleon and the re-entry of Pope Pius VII to Rome, the Passionists were permitted to return to this monastery and resume their religious life and ministries. When they returned to the monastery, they found that it had been ransacked and consequently there were no chairs, tables, beds, etc. Therefore, it is possible to assume that in order to resume community life, the furnishings of this refectory including the long wooden tables and platform were installed at this time.



Refectory preparation/storage area.

THE HISTORIC VISIT OF POPE PIUS IX

The visit of Pius IX to this monastery, that included his noon-day meal in the refectory, on 18 May 1854 (see the marble commemorative plaque), is minutely described in the "Platea of the Retreat of Sts. John and Paul" ["Platea" = Journal of the monastery]. The marble plaque that is still on the wall of the refectory has this Latin inscription-- "The Christian Year 1854, His Holiness Pius IX, entered the Basilica of the martyr-saints John and Paul, venerating the Lord God in the august Sacrament, he was seated at the common table. In the early afternoon he retired to a room on the upper floor. He delighted the religious of the Passion with his cheerful disposition and his conversation." For this occasion, the Pontiff gave permission for silence during the meal to be dispensed.

THE CONSTRUCTION OF THE NEW "GREAT REFECTORY"

In the 1930's it was determined that this original refectory of the community was too small to accommodate the substantial local community as well as the many visitors from various parts of the Congregation



The restored refectory.

especially at the time of General Chapters. Therefore, the Superiors realized that something had to be done to remedy the situation. However, as we read in the “Platea” of 1936— “the thorny question of money had postponed indefinitely the implementation [of a project]. Yet...willing or not, they had to face the serious problem. The Refectory, despite the subsidiary tables (apart from the aesthetic issue) had become completely inadequate for the number of the religious. In fact, some were forced to eat in the little refectory of the retreatants with its obvious drawbacks.” The “Platea” continues— “Several years ago the General Curia, trusting in Divine Providence which, when it comes to works of this kind is not only useful but necessary, provided the means to begin the work.” The work continued with the construction of the new “Great” Refectory and on the floor above it, the community Library. The original, historic refectory of the community was then designated for the use of the retreatants. This was probably the last time that work on this room was done to any great extent.

THE CURRENT RESTORATION PROJECT OF 2020

The restoration work dealt with two areas-- The Refectory and the adjacent service area (“refettorietto”-little refectory), and the ceiling painting of St. Paul of the Cross, the Last Supper painting, the Passionist Sign decoration and the Coat of Arms of Pope Pius XI decoration.

In the adjacent service/preparation area, the little refectory, the brick paving and ceramic wall tiles were replaced. The sink, water basin and hot water heater were replaced. Storage cabinets were restored and/or replaced. A new audio system was installed.

In the refectory itself, the lighting system was completely replaced. The walls and ceiling were resurfaced and repainted using a color scheme of the 18th

century. The four windows were replaced. The wooden tables and seating were completely refinished. Due to the extensive deterioration of the original wood, the wooden platforms under the tables were totally replaced.

Finally, the painting of the Last Supper was cleaned and restored. The ceiling painting of St. Paul of the Cross (see PIB cover photo) required extensive repair work. It was removed, restored and then relocated on the ceiling. The two coats of arms (Pope Pius XI and the Passionist Sign) at either end of the room were cleaned and restored.

This work project was studied and prepared by a commission appointed by the Superior General and consisted of Frs. Ciro Benedettini, Matteo Nonini and Vito Patera. Subsequently Fr. Joachim and his Council approved the project. The work was executed and guided by the retreat director, Fr. Vito Patera.



Fr. Joachim, Superior General, gathers with the local community to bless the restoration.

CONCLUSION

Each year over one thousand men and women (clergy, men and women religious and laity) make retreat here or use the retreat house facilities for meetings associated with ecclesial matters. These guests are served three meals each day in this Retreatants’ Refectory. While our retreatants do not expect to eat in a glamorous or luxurious dining room, nevertheless, we wish to offer them a comfortable, practical and spiritual environment. This was the goal of this restoration project. It is our hope that, during this Jubilee Year and in the years ahead, those who come here will experience the “*genuine hospitality, marked by respect, simple and sincere charity, and attentive consideration*” (General Regulations, No. 12) that is at the heart of the Passionist charism of keeping “*alive the memory of the Passion of Jesus as a magnanimous and concrete act of the love of God.*”



THE BLESSING OF “Ashram JXP” OF THE THOM VICE-PROVINCE

- Fr. Paul Cherukoduth (THOM Vice-Provincial)



Fr. Joachim arrives in Cochin with Fr. Paul Cherukoduth.

At the request of the then bishop of Cochin, Most Rev. Joseph Kureethara, the Superior General, Fr. Paul M. Boyle, sent the first Passionists for the Indian foundation. Among the pioneers were Fr. Walter Kaelin (CRUC), superior of the community, Fr. Philip Smith (SPIR), Fr. John Hanlon (PAUL); Fr. Carlos Elizalde (FAM-SCOR); and Fr. Lombardo Lonoce (LAT-MAPRAES). They were joined later by Fr. Christopher Gibson (CRUC).

In sending the missionaries, the Superior General explained the plan for the religious who were about to enter India: *to preach; to promote experienc-*

n 19 January 2020 Fr. Joachim Rego, Superior General, blessed the new residence of the Passionist Community at Kochi in the State of Kerala, India.

A brief history of the Community

The Passionist Community, *Ashram JXP*, at Kochi (formerly Cochin) is situated on the tip of the Indian Peninsula and comes within the jurisdiction of the Latin Catholic diocese of Cochin. The Diocese of Cochin is one of the oldest dioceses in India. The history of the Diocese begins with the arrival of the Portuguese Missionaries in 1498. During the reign of John III, the Catholic Emperor of Portugal, more missionaries arrived in Goa and Cochin. Among them was the great apostle to the East Indies and co-patron of the Catholic Church in India, St. Francis Xavier, who stayed in Cochin for several months preaching the gospel and receiving many who embraced the Catholic faith. Owing to the work of great missionaries like St. Francis Xavier, the city of Cochin has, unlike many other parts of India, remained predominantly Catholic.

es of prayer; and to promote vocations to the Congregation. He also noted that the future development of the Congregation should be the fruit of the gradual growth of the community. Keeping in mind the plan of the Superior General and the expectation of the local bishop, the pioneers named the first community, *Ashram JXP*. It was by no means a haphazard choice. They wanted the first community to be a place of prayer to be centred on the Passion (JXP).



Fr. Joachim Rego (Superior General) and Fr. Paul Cherukoduth (Vice Provincial).



The New JXP Ashram.

leidoscope of colours adorning the houses, fields and cattle. The community and the parishioners, both in the main parish and the sub-stations, accorded a warm and colourful welcome to Fr. Joachim.

The mission in Randham was begun in 1996 in a remote part of Tamil Nadu where many priests from the diocese refused to go because of its poverty and the presence of people from the lowest rung of the caste system. The Passionists took up the challenge and, within the last 24 years, have succeeded, albeit the short comings, to bring in the spirit of the gospel by their preaching and build up the material lives of people with their social and economic outreach.

From Randham Fr. Joachim travelled back to Cochin for the blessing. The day of blessing was witnessed by hundreds of faithful from the locality, among them were also a good number of Passionist Lay people. The Vicar General of Cochin Diocese, Msgr. Peter Chadayangad, joined in the concelebration. Passionists from all the communities in India came for the celebration. In his homily, Fr. Joachim exhorted the community to make the new house a place of fervent prayer and true hospitality where genuine fraternity is developed and fostered.

The remaining days after the blessing, Fr. General visited one of the Passionist communities nearby as well as the convents of the Passionist Sisters of St. Paul of the Cross. Looking back over those days of the visit of our Superior General and the blessing of the new community residence of Ashram JXP, we can say that it was indeed a time of great blessings and true fraternity. Laus Deo!

The word ashram is derived from the Sanskrit term ā-śrama, which means total pursuit, full dedication and tireless striving and stretching towards perfection. Ashrams are places where an intense spiritual experience takes place. Spiritual is understood here not in a western dualistic sense but more of a non-dualistic eastern sense, the totality of the person. Hence, *Ashram JXP*, is to be a place of total pursuit and striving after an understanding of the Passion of Jesus Christ, the most overwhelming work of God's love, a *sine qua non* for Passionist preaching.

In 1981 the pioneers built the original Ashram JXP on the property given by the local bishop, a modest house with six bedrooms, a small chapel and public spaces for the community. As the community grew over the years and being the mother house of the Vice Province where many Passionists pass through, it was felt that the existing building was not adequate to meet the needs. Also, taking into consideration the dilapidated condition of the building, it was decided that a new building must be constructed. A request was made to the Solidarity Fund in Rome for the needed financial resources to execute the project. The Superior General approved a sum that was partially grant and partially interest-free loan.

The Visit of Fr. Joachim Rego, Superior General, to THOM and the Blessing of Ashram JXP

Fr. Joachim arrived in Cochin on the night of 14 January 2020. On the following day he travelled to our mission at Randham-Korattur accompanied by Fr. Paul Cherukoduth, the Vice Provincial of THOM. It was the festive season of Pongal, an agricultural feast and the new year in Tamil Nadu with its ka-



Inauguration of the New JXP Ashram.



THE PASSIONIST ASSOCIATES – PROVINCE OF ST. PAUL OF THE CROSS

– Dorothy Brandreth (Passionist Associates Coordinator) with Frs. John M. Lee and Donald Ware (PAUL)

[Editor's Note: This is the third in a series of PIB articles that feature the presence of the laity of the Passionist Family in the reality of a specific Province/Vice-Province of the Congregation. The following article describes the involvement of the laity in the PAUL Province of the United States (USA) with two entities: the Passionist Associates and the Confraternity of the Passion.]

Associates were not discussed in the Province of St. Paul of the Cross until the mid-1980s. An effort was made to involve the laity, not only as co-workers, but as co-members in partnership with the priests and Brothers toward the realization of the Passionist Charism and effective ministries. The first serious discussion took place in the Provincial Chapter of 1994 which considered and acknowledged the role of the laity in the Mission of the Community. The Associate Movement was well developed in the United States, but the Passionists (and most other male communities) were distant from it.

Just before and after the Provincial Chapter three Passionist communities formed an Associate Membership on their own initiative. Then the Provincial Chapter of 1998 held a serious dialogue on “non-vowed” membership. The committee that led this dialogue presented the first Vision Statement on Passionist Associate Membership. The Chapter unanimously approved this statement: *We recognize that the Passionist Charism is a gift to be shared with the whole Church. We also know that others are called to live this Charism and are in relationship with the Passionist Family. We seek to continue the dialogue about our shared mission ‘to keep alive memory of the Passion of Jesus’ and to provide for ongoing, mutual formation.*

Every Community in the Province was strongly encouraged to initiate an Associate Program on the local level. The 2002 Provincial Chapter promulgated the first Policy Statement on Associates which was submitted by members of the three original Associate groups: Cardinal Spellman Retreat House, Riverdale, NY; Calvary Retreat House, Shrewsbury, MA; and St. Paul’s Monastery/ Retreat House, Pittsburgh, PA. Soon Associate communities began at Our Lady of



The Passionist Associates of the Pittsburgh community.

Florida, North Palm Beach, FL; St. Ann’s Monastery, Scranton, PA; St. Sebastian’s Parish, Preston County, WV; Bishop Molloy Retreat House/Immaculate Conception Monastery, Jamaica, NY; and St. Gabriel’s Parish, Greenville, NC, in that order.

Since 2002 all Associates Covenant with the Province of St. Paul of the Cross for one year, renewable annually, while participating in a particular local Associate Community. The present Revised Province Associate Policy (2011) is based upon the subsequent twelve-year experience. There were growing pains in both Professed and Lay Communities. Roles and distinctions had to be made, clarified and encouraged. Over time these challenges have had promising results.

As the Associate groups grew their spirituality began to flourish. Ideally each group has a Spiritual Advisor and all members are encouraged to have a personal Spiritual Director. As the Associates’ awareness of the Passionist Charism developed, their involvement in the ministries of their local Communities and of the Province and the International Congregation grew. Many became active in promoting and presenting workshops on the Passion, prayer services, holy hours, Stations of the Cross and many



other activities. Their ministries are both in a Passionist setting and in their parish setting.

These ministries continue amidst the many challenges. The closing of retreat and spiritual centers has impacted some local communities. Those groups do continue, and the vowed Community continues to support them with occasional visits by a Professed to the group, periodic invitations for the Associates to visit the nearest Passionist Community, etc. A Passionist Sister (Community of the Cross and Passion) has been Spiritual Advisor for one group for several years.

We currently have approximately 130 covenanted Associates, 12 in formation, and a few who can no longer attend due to illness, family obligations or having moved from the area. The Associates are expected to attend their monthly meetings, participate in the formation program and ongoing formation. They are encouraged to attend a local annual retreat when possible and to attend a Provincial Associate workshop which is ideally presented every second year.

The success of the Associates' movement has been accomplished through prayer, the Holy Spirit, the encouragement of the Provincial Council, certain professed Passionists, and the individual Associates who have worked for this success.

We are very happy to share our experiences and our Policy Handbook as a way of encouraging other Passionist Communities to develop a similar Passionist Associate Program.



The Passionist "Black Scapular" traditionally used by the Passionist Confraternity.

History of the Confraternity of the Passion

At the time of St. Paul of the Cross (+1775), Founder of the Passionists, confraternities still played a large part in the life of the Catholic Church. The Confraternity of the Passion began in April 6, 1755 when a group of laypeople in Frosinone, Italy, already members of a prayer group, approached the Passionists about helping them "observe the liturgical feasts and assist those in need." They knew the Passionists through parish missions and retreats they conducted.

Since then, "the Passionists have generally felt committed to promote the Confraternity of the Passion as a way to continue parish missions and retreats and achieving what St. Paul of the Cross sought to do with prayer groups. The association was also seen as a spiritual movement for Passionists to promote the memory of the Passion and make it part of daily family and social life," writes Passionist historian Fr. Fabiano Giorgini, (*La Congregazione della Passione di Gesù*, 2006, p.165) The first branch of the Confraternity in the United States (USA) was established at St. Michael's Monastery in Union City, New Jersey on 6 Feb. 1919. It was subsequently erected at St. Paul of the Cross Monastery, Pittsburgh (PA) 16 Nov. 1919 and at the Immaculate Conception Monastery, Jamaica, New York, 5 March 1934. For further information see:

http://stpaulofthecrossmonastery.com/Confraternity_of_the_Passion_of.html and

<https://vhoagland.wordpress.com/confraternity/>

What's a confraternity?

[Editor's Note: In addition to the Passionist Associates Program, the PAUL Province also sponsors the **Passionist Confraternity of the Passion** at its retreats of Pittsburgh, PA and Jamaica, New York. Below is a description of the Confraternity by Fr. Victor Hoagland, Director of the local chapter of Jamaica, New York.]

Today in the Catholic world, ministry and spiritual formation are concentrated, for the most part, in parishes and dioceses. It was not always so. The concentration—some historians call it the "parochialization" of the Church—began in the 16th century with the Council of Trent, in response to Protestantism and the need for Church reform. The process didn't take place overnight—nothing in the Church happens overnight.

Before then, spiritual formation and a good number of Christian ministries, for example, prison ministry, bereavement ministry, the instruction of children, various prayer ministries, etc. also took place through confraternities, sodalities and third orders attached to religious orders.



A NEW MONASTERY OF THE PASSIONIST NUNS IN BORNEO, INDONESIA

“For years I have nurtured in my heart the desire to have a convent of monastic Sisters in our diocese, but for various reasons and difficulties, this wish could not be realized. Now I feel that Divine Providence has opened the way to fulfill and to realize my desire....” (Most Rev. Giulio Mencuccini, CP, bishop of the diocese of Sanggau, Kalimantan, Borneo).

On February 2, 2020, Bishop Giulio Mencuccini’s desire began to be fulfilled. It was on that day that the Passionist Nuns’ Monastic community was inaugurated with the solemn blessing of their monastery in Riam Macan, Sanggau, Borneo. Eight Indonesian Passionist Nuns from several monasteries, led by Mother Martina Naiman, who had been selected by the Mother President and her Council as founding members of the new community. During a well-organized and elaborate blessing ceremony in the Indonesian tradition, the nuns officially took up residence in the building Bishop Mencuccini has placed at their disposal, in order to be the “praying heart” of the diocese, through their life of prayer, penance, work and the loving and grateful memory of the Passion of Jesus.

Attending the inaugural Mass and dedication ceremonies on February 2, were many Passionist priests and students, Sisters of St. Paul of the Cross (Signa Sisters) and other religious, many diocesan priests, Catholic lay people, civic leaders and non-Catholics. Representing the Monastic Congregation of Passionist Nuns was Mother Catherine Marie Schuhmann, President, and Mother Gertrude Poggio, First Consultant of the General Council.

The diocese of Sanggau has approximately 700,000 inhabitants, 51% of which are Catholics. It is in the western part of Borneo and is the region of the tribe of the Dayaks, formerly headhunters and animists. In the 1960’s, the Passionist priests and



(L-R) Bishop Giulio Mencuccini, Mother Catherine Marie Schuhmann and Mother Gertrude Poggio.

brothers arrived to begin the work of evangelization and vocation animation. Now, most of the Dayaks are Christian.

Despite the unrelenting equatorial heat, the founding group of nuns have shown themselves valiant and generous in meeting the challenges of any new foundation. They hope to become self-sustaining by means of the production of altar breads along with other works such as the sewing of vestments and altar linens for sacred worship, and eventually the design and crafting of candles. Currently, their efforts are directed toward developing their surrounding property and also planting shade trees to protect themselves from the heat. Their altar bread equipment is scheduled to arrive from Italy in June. The Passionist priests and brothers serving in Borneo have shown themselves to be generous and helpful brothers in the Lord which is a much-needed consolation to the little group of Nuns.

Ever faithful to their common and private life of prayer, the presence of the Nuns on the hilltop of an undeveloped area owned by the diocese, “consecrates” all creation around them to the praise and glory of God, as the nuns unite their rich singing voices in the Liturgy of the Hours many times throughout the day. Already their very presence is attracting many young women to explore a vocation as a Passionist nun.

With the blessing of the new monastery in Sanggau, Borneo, there are now three monasteries of Pas-



sionist Nuns in Indonesia. During the 1990's, the first two monasteries were founded on the islands of Flores and Java.

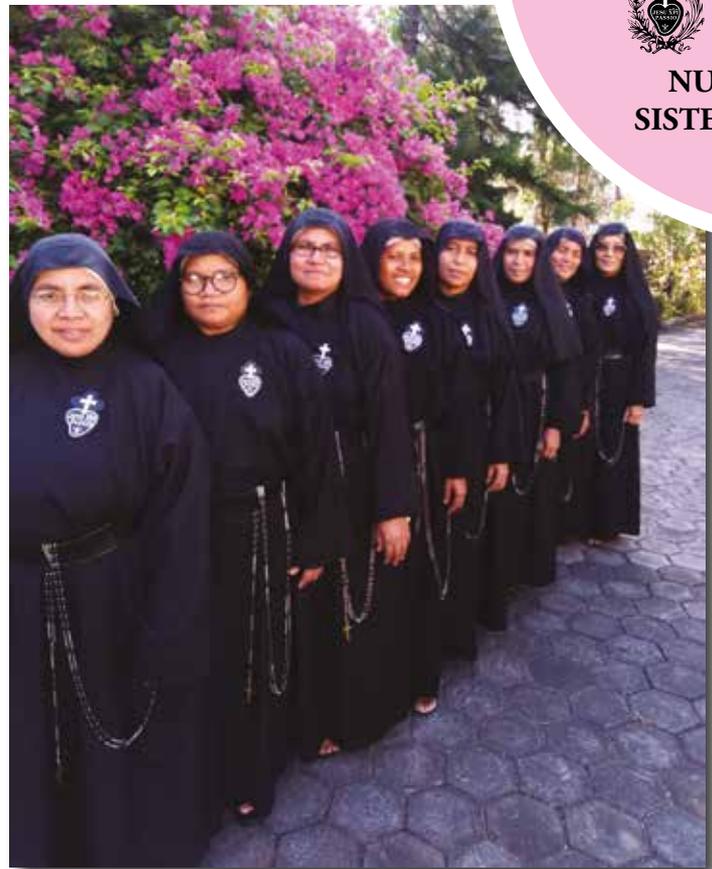
In September 1992, Mother Agnese D'Amato and Sr. Marcella Gravina from the monastery of Vignanello, Italy, together with Sr. Gisella (Olga) Cerea and Sr. Gertrude Poggio from the monastery of Loreto, Italy arrived in Maumere on the island of Flores. They were assisted by Fr. Fabiano Giorgini, CP along with Fr. Cornelius Serafini, CP and many other Passionist missionaries working in Indonesia. At that time, probably no one imagined the great contribution the Church of Indonesia would make to the entire Passionist family of men and women.

When Sr. Gertrude Poggio was living in Maumere in a small bamboo house along with Sr. Marcella, she could never have dreamed that within less than 30 years, she would return as First Consultor of the Monastic Congregation, in company with the President, Mother Catherine Marie Schuhmann. She never imagined the large and beautiful monastery that exists today, with the thriving Indonesian community of 28 members, 10 of whom are in temporary vows.

A second Indonesian monastery was founded in November 1994 in Malang, on the island of Java. The Passionist Nuns of Loreto, Italy sent Mother Maria Pia Catucci, Sr. Camilla Basile, Sr. Skolastika Adus and Sr. Veronika Syukur to found this monastery. Situated geographically in an ideal location only a short walk away from a residence, retreat house and student formation house of the male Passionists, this beautifully designed monastery is blessed to have their brothers in the Passionist family frequently join them for Holy Mass and the singing of the Liturgy of the Hours. The blending of male and female voices particularly in the chant fills the surrounding area with the loving praise of God and intercession for all peoples.

This small yet fervent community of Malang has a chapel which is a silent yet powerful proclamation of our Passionist charism. Large Indonesian words written gracefully across the top edge of the reredos behind the altar proclaim: "May the Passion of Jesus be always in our hearts." A large Passion Sign, along with statues of St. Paul of the Cross and Mary Queen of the Passionist Congregation also mark their chapel as truly a Passionist place of prayer.

Three hundred years ago as young Paul Francis Daneo was being moved by the Holy Spirit to found a new Congregation in the Church, he too could never have dreamed that his Passionist family would now



The founding members of the Borneo monastery.

be making an important contribution to the Church of Indonesia, with a Passionist bishop, numerous Passionist priests, brothers and students, many Passionist cloistered Nuns and many Sisters of St. Paul of the Cross (active apostolic religious). While each branch of the Passionist family shares in the spirit of St. Paul of the Cross, the Passionist Nuns give living witness to the contemplative aspect of our common charism. The nuns prayer is that this upcoming Jubilee celebration will increase in all of us a profound commitment to fulfill the desire of our holy Founder-- "to promote in the hearts of all true devotion to the Passion of Jesus who is our very Life."

As Bishop Mencuccini stated-- "As a member of the Passionist Congregation, I believe I have a very credible reason to enrich the diocese with the dimension/spirituality of the contemplative life that unites us and identifies us as sons and daughters of Saint Paul of the Cross."

The nuns would be very grateful to anyone who would like to help them with the beginnings of this new foundation by means of their prayers and monetary gifts. For more information, please contact the Secretary General of the Passionist Nuns at:

secretary.nunscp@gmail.com



LIFT HIGH THE CROSS – *Passionists and the 2020 Pandemic* *learning from the 1918 Influenza - a historical reflection*

- Fr. Robert Carbonneau (PAUL) (Passionist Historical Commission)



Pope Francis' Extraordinary Moment of Prayer for an end of the coronavirus.

We Passionists have an historical window to understand this 2020 COVID-19 virus by looking back how we experienced the 1918 Spanish Influenza Pandemic. Reflecting on this history reminds us our faith has been tested before. We are reminded to be humble. We are reminded to be courageous. We are reminded to respect our common humanity. We are reminded to be wise.

Learning from the American Passionist response to the 1918 pandemic

I suggest these two historical reflections based upon selected United States Passionist documentation provides us with a template of experience to support our immediate understanding of faith Now, in 2020, we might consider how



At this moment what is most certain is uncertainty. This Lent, because of the 2020 COVID-19 virus and pandemic vowed Passionists throughout the world find themselves at the foot of a common cross. It is heavy. It is personal. It is social. It is solitary. Luke 9: 23-24 reminds us to take up this cross "daily." But this cross is so unexpected, so sudden.

In his March 14, 2020 video and letter Superior General Father Joachim Rego, C.P. reminded us "this virus has severely affected not only the health sector, but also the finance, business and social aspects of life. It is not to be treated lightly. Firstly, I want to let you know that I am concerned about the well-being of each one of you and the citizens of your particular places, and I assure you that you are very much in my thoughts and prayers in this time."

As we commemorate the 300th anniversary of our Passionist foundation (1720-2020) each of us might be asking these questions: will I, my Passionist brethren, family members, the people I know and those with me in ministry be safe and remain healthy during this pandemic?

each one of us our respective cultures and ministries has applied established and creative options congruent with our Passionist tradition that, each day, assist us with the ability to lift high our cross with compassion and care.

On January 15, 1919 Father Paulinus Doran, C.P. (1880-1919), died from the Spanish influenza in Corpus Christi, Texas. In November 1917 he was assigned to assist Passionist Bishop Paul J. Nussbaum, (1870-1935) who had been appointed the first bishop of Corpus Christi in 1914. Both were members of St. Paul of the Cross Province. According to a local newspaper account, days before his death, Fathers Doran and John H. Schied, a diocesan priest and the bishop had completed the Forty Hours Devotion. All three "began to be ill within a few hours after closing their great Catholic devotion. In the case of Father Doran, it pointed so rapidly to pneumonia that he had to be taken to the hospital during the following day. The Bishop and Father Schied regarded their ailment as nothing worse than a severe cold." However, while Bishop Nussbaum recovered, Passionist Fathers Fidelis Muinello and Patrick Walsh (1876-1919, a

member of the Argentine province) began to care for Fathers Schied and Doran. Unfortunately, the latter two priests died on January 15, 1919. The newspaper account tells us “During the afternoon of the previous day, the Rev. Pat Walsh, C.P. as gently as he could, made known to them that their condition was critical and that the end might not be very far off. True to the life they had lived, they resigned themselves to the sacrifice and deliberately prepared themselves to meet the Judge of all, in whose service they had spent their life. Father Walsh administered the last Sacraments to the two dying priests.”

This Passionist story reminds us how sudden a pandemic may strike any one of us. Vowed Passionists and others associated with our ministries might be in good health to minister at one moment and at the next moment be making our peace to die.

A second story from the *St. Paul's Monastery Chronicles*, 1918, recounts how the Passionist foundation in Pittsburgh, Pennsylvania responded: “The State and City Health Officials closed the City Churches, Oct 15, 22 and 29th, because of the Spanish Influenza. This the first time in the history of the Monastery Chapel that its doors were closed for Sunday services. Through God's Mercy, only one of the Community was afflicted and recovered.” Archival sources show that Passionist ministries in the cities of Brighton (Massachusetts), Baltimore (Maryland) and Scranton (Pennsylvania) also suspended public church service.

The above incident and others like it from 1918 remind all of us of the close relationship that exists between ministry and civil law. All of us know how balancing Catholic life and ministry as it is applied to rule of law can be unique and sometimes challenging. In 2020 Passionists minister in 61 countries. Across the globe, as a result of the pandemic, so many Passionists ministry sites have suspended public worship as required by church leaders and government officials. As we move forward, we might consider how

our response in this crisis is a living public witness of our evolving Passionist commitment to justice, peace and our care for the integrity of creation.

Historical importance of the Passionist response to 2020 pandemic

History respects the past because it reminds us that we always have to live in the present. Consequently, this 2020 pandemic finds us at crossroads. I suggest that we Passionists are embracing creativity and faith in our Passionist spirituality and apostolate that will forever impact our Passionist identity into the future.

Because the typical face to face spiritual and social gatherings have been suspended, so many Passionists and all associated with us are utilizing technology to sustain and share the wisdom of cross. Daily and Sunday liturgies are being-live streamed or taped for later broadcast. Each day individual Passionists and ministries are offering reflections, retreats and devotions. As much as possible, responsible and necessary stewardship requires we do our best to use technology for meetings and even to socialize. Within weeks this new abnormal has become our new normal.

Might we consider this time a second novitiate. The ongoing reflection of all segments of society to discuss prayer, penance, solitude and sufferings offers us to re-center our Passionist vocation. Let us pray to Paul of the Cross and the Passionist saints that this might be a time to bring us into a deeper union with peoples, faiths and cultures all over the world. Finally, and not to be underestimated, is how we Passionists take responsibility to document and save our historical participation in this 2020 pandemic. As followers of St. Paul of the Cross, what we learn will give us the strength and wisdom as we continue to lift high the cross with all who are suffering throughout the world.

May the Passion of Jesus Christ Be Always in our Hearts.



Bishop Paul Joseph Nussbaum (1870 - 1935).



PROFESSIONS AND ORDINATIONS

PROFESSION OF FIRST VOWS

During the period from 01 November 2019 to 31 March 2020, 15 Religious professed First Vows.

SCOR Province of Spain and Latin America, 11 January: Nery Francisco Díaz Gómez (Honduras); Néstor Noel Carrillo González (Panama); John Alexander Castro (Colombia); Mikel Gotzon Azaola López de Gereño (Spagna); René Alexander Cedeño Sánchez (Panama); Kevin Jeovany Enamorado Enamorado (Honduras); Josu Antón Sanz (Spagna); Diderot Auguste (Haiti); José Donaldó Vásquez Díaz (Honduras) and Magdaleno Bordones Santos (Panama).

GETH Province of Brazil, Mozambique, Argentina and Uruguay, 8 February: André Luiz de Souza Muniz, Lucas Vinicius Bernardo and José Osvaldo Mateus.

EXALT Province of Brazil, 9 February: Cleyton Torres Brilhante da Silva and Victor Franco Soares.



Antonio Baltazar and Daniel Agostinho (GETH)



Luis Alirio Ramírez (SCOR)

PROFESSION OF PERPETUAL VOWS

During the period from 01 August 2019 to 31 March 2020, 5 of our Religious professed Final Vows.

SCOR Province of Spain and Latin America, 9 November: Luis Alirio Ramírez.

GETH Province of Brazil, Mozambique, Argentina and Uruguay, 2 February: Antonio Baltazar and Daniel Agostinho.

SCOR Province of Spain and Latin America, 16 February 2020: Manuel Antonio Vazquez Mireles.

THOM Vice Province of India, 18 March: Antony Thomas.



Cleyton Torres Brilhante da Silva and Victor Franco Soares (EXALT)



André Luiz de Souza Muniz, Lucas Vinicius Bernardo and José Osvaldo Mateus. (GETH)



Nery Francisco Díaz Gómez, Néstor Noel Carrillo González, John Alexander Castro, Mikel Gotzon Azaola López de Gereño, René Alexander Cedeño Sánchez, Kevin Jeovany Enamorado Enamorado, Josu Antón Sanz, Diderot Auguste, José Donaldó Vásquez and Magdaleno Bordones Santos (SCOR)

DIACONATE ORDINATIONS

During the period from 01 November 2019 to 31 March 2020, 7 Religious were ordained deacons.

EXALT Province of Brazil, 10 November: Edson Terra.

PATR Province of Ireland, Scotland and France, 17 November: Aidan O’Kane.

REPAC Province of Indonesia, 21 November: Damaskus Damas and Antonius Bulau.

GETH Province of Brazil, Mozambique, Argentina and Uruguay, 8 December: José Paulo Pinto and Antunes Mário Taibo.

THOM Vice Province of India, 19 March: Antony Thomas.



Manuel Antonio Vazquez
Mireles (SCOR)



Antony Thomas (THOM)



Edson Terra (EXALT)



Joseph Liaia (SPIR)



José Paulo Pinto and Antunes Mário Taibo (GETH)

PRIESTLY ORDINATIONS

During the period from 01 November 2019 to 31 March 2020, 6 Religious were ordained to the priesthood.

PATR Province of Ireland, Scotland and France, 21 December: Fr. Antony Connelly.

GETH Province of Brazil, Mozambique, Argentina and Uruguay, 15 February: Fr. José Ronaldo Venâncio dos Santos.

SPIR Province of Australia, New Zeland, Papua New Guinea and Vietnam, 22 February: Fr. Joseph Liaia.

THOM Vice Province of India, 2 February: Fr. Antony John.

REPAC Province of Indonesia, 27 February: Damaskus Damas and Fr. Antonius Bulau.



Aidan O’Kane (PATR)



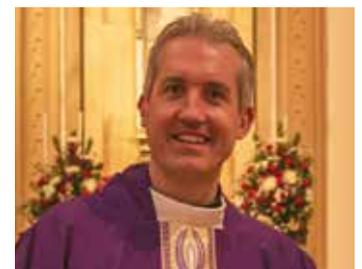
Antony John (THOM)



Damaskus Damas and Antonius Bulau (REPAC)



José Ronaldo Venâncio
dos Santos (GETH)



Antony Connelly (PATR)



PROFESSION
ORDINATION

NEW PUBLICATIONS

AMORTH G., *Egzorcysta z sanktuarium Świętych Schodów. Ojciec Candido Amantini pasjonista* (Przyjaciele Gemmy Galgani 2), Rawa Mazowiecka – Warszawa 2018.

ANSEMI M. (ED.), *Gemma Galgani: il processo informativo di Lucca*, Sorelle di Santa Gemma, Lucca 2019.

ANSEMI M. (ED.), *Gemma Galgani: il processo apostolico di Pisa con i due processi apostolici integrativi di Roma e Gaeta*, Sorelle di Santa Gemma, Lucca 2019.

BUSZTA D., *Święta Gemma* (Świadkowie Słowa Krzyża 2), wyd. 2, Warszawa 2017.

Buszta D. – TOMASZEWSKI M.P., *Święta Maria Goretti. Nauczycielka przebaczenia* (Świadkowie Słowa Krzyża 12), Rawa Mazowiecka – Warszawa 2019.

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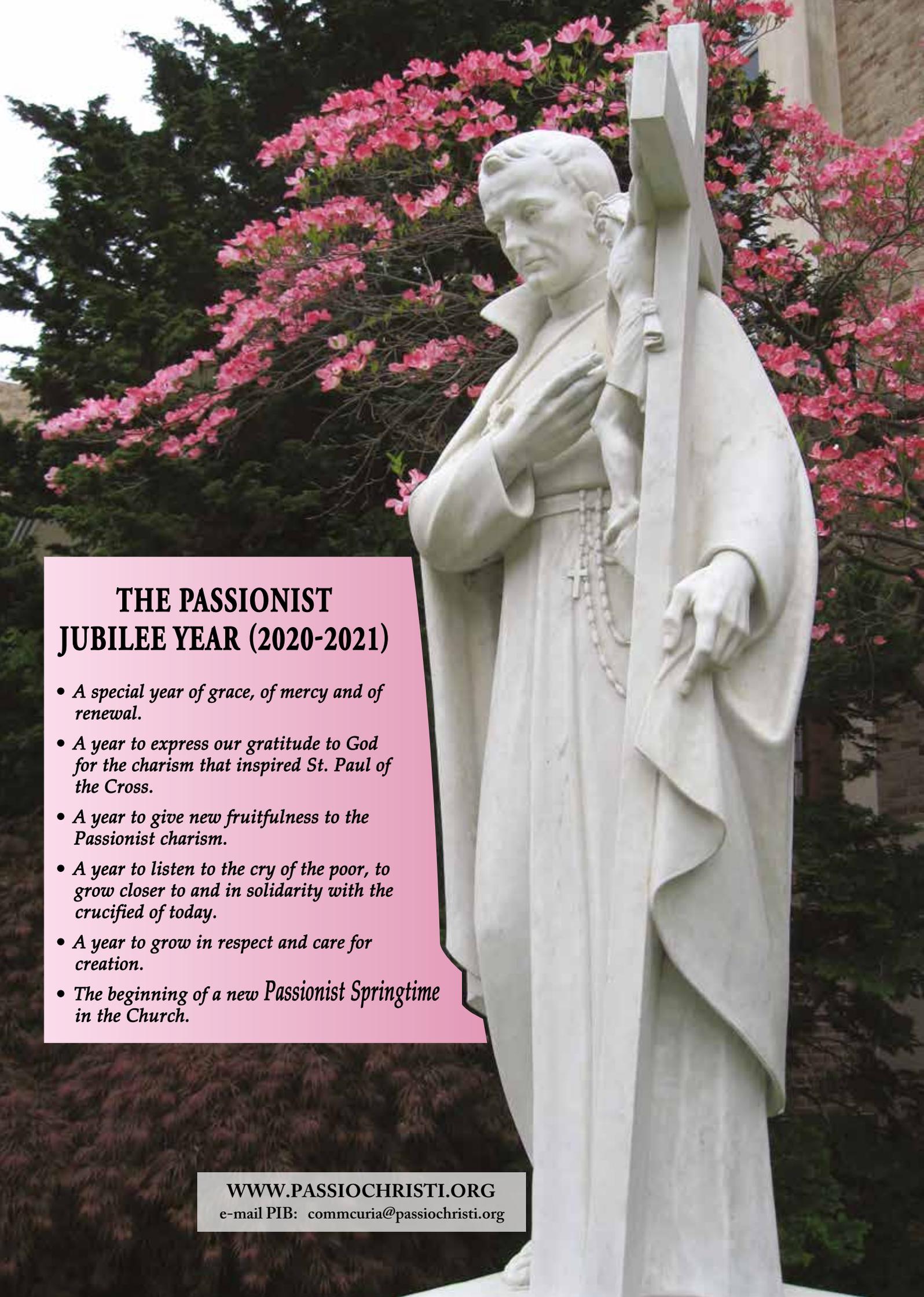
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Notitiae Obitus 13 December 2019 - 29 Martius 2020

DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
01/12/2019	Sac. Daniel Mancebo de la Torre	SCOR	02/12/1932	14/09/1951
13/12/2019	Sac. Gregorio Arrien Berrojaetxebarria	SCOR	28/10/1936	05/08/1956
19/12/2019	Sac. Angelo Mangione	MAPRAES	31/07/1920	26/11/1937
27/12/2019	Sac. Frans Janssen	CURIA	18/08/1935	27/08/1956
03/01/2020	Sac. Félix Sierra Moreno	SCOR	12/07/1926	12/09/1943
03/01/2020	Sac. Edward Buchheit	PAUL	12/02/1935	16/07/1956
05/01/2020	Fra. Isaac Irazabal Landazuri	SCOR	11/04/1928	22/02/1945
11/01/2020	Sac. Raymond Brain	SPIR	07/10/1942	06/02/1966
17/01/2020	Sac. Dermot O'Carroll	PATR	02/04/1928	15/09/1947
31/01/2020	Sac. Isidoor Meynen	ex GABR	24/08/1924	04/09/1944
04/02/2020	Sac. John Sherrington	IOS	28/03/1947	05/01/1974
06/02/2020	Sac. Vincenzo Correale	MAPRAES	09/03/1923	22/09/1940
06/02/2020	Sac. Fernando Alfredo Ruiz Saldarriaga	SCOR	24/05/1968	02/07/2005
11/02/2020	Sac. Simon Herbers	CRUC	26/04/1921	01/08/1943
21/02/2020	Sac. Zbigniew Pisiałek	ASSUM	18/02/1960	26/08/1980
29/02/2020	Sac. Tommaso Simone	MAPRAES	21/02/1924	08/10/1941
10/03/2020	Sac. Norberto González Rodríguez	SCOR	23/03/1932	03/10/1950
14/03/2020	Sac. Tarcisio Turrisi	MAPRAES	14/06/1939	15/09/1957
18/03/2020	Sac. Lawrence Byrne	PATR	02/08/1941	08/03/1964
19/03/2020	Sac. Gerardo Bottarelli	MAPRAES	24/03/1934	08/09/1956
20/03/2020	Sac. Edmondo Zagano	MAPRAES	26/03/1927	08/09/1944
23/03/2020	Sac. Christopher Kelly	IOS	02/04/1919	02/02/1940
26/03/2020	Sac. Cosimo De Monte	MAPRAES	13/06/1927	07/01/1945
29/03/2020	Sac. Xavier Valiarambil	THOM	29/11/1959	19/07/1987

Moniales et Sorores Defunctae

DIE	OBDORMIVIT IN DOMINO	CONGREGATIO/INSTITUTUM	NATA	VOTA N.
13/11/2019	Sr. Kathleen Keenan	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (Northern Ireland)	06/08/1934	23/03/1956
15/11/2019	Sr. M ^a Luisa de Nuestra Señora de los Dolores (M ^a José) Medina Daza	Monasterio Passionistarum de Bilbao (España)	05/03/1939	15/08/1967
20/11/2019	Sr. Maria Giustina dell'Assunta (Clau- dia) Beccaro	Monasterio Passionistarum de Costigliole d'Asti (Italia)	06/03/1924	21/11/1945
14/12/2019	Sr. María Abigail Rodríguez Mendoza	Inst. Filiarum Passionis D.N.I.C. et Dolorum B.V.M. (México)	06/11/1934	26/12/1958
22/12/2019	Sr. Maria Monica de S. Giuseppe Marques Nogueira	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. San Gabriele dell'Addolorata	31/07/1927	15/09/1948
10/01/2020	Sr. Albina del Sacro Cuore di Gesù (Nilza) Nucci	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) - Prov. San Gabriele dell'Addolorata	29/04/1930	15/08/1950
27/01/2020	Sr. Lilia Rosales Miranda	Inst. Filiarum Passionis D.N.I.C. et Dolorum B.V.M. (México)	24/11/1929	21/11/1947
08/03/2020	Sr. Piermaria (Paolina) Lera	Monasterio Passionistarum de Genova Quarto (Italia)	12/07/1925	30/11/1945
18/03/2020	Sr. Laurence Beatty	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (Northern Ireland)	15/05/1923	07/05/1945
27/03/2020	Sr. Anthony Mary Ward	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (Ilkley, England)	26/10/1926	08/09/1949



THE PASSIONIST JUBILEE YEAR (2020-2021)

- *A special year of grace, of mercy and of renewal.*
- *A year to express our gratitude to God for the charism that inspired St. Paul of the Cross.*
- *A year to give new fruitfulness to the Passionist charism.*
- *A year to listen to the cry of the poor, to grow closer to and in solidarity with the crucified of today.*
- *A year to grow in respect and care for creation.*
- *The beginning of a new Passionist Springtime in the Church.*

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